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## Suffering angers primates on Central American visit

Four primates of the Anglican Communion, including Presiding Bishop Edmond L. Browning and Archbishop Desmond Tutu, came away from a five-day visit to Nicaragua condemning Reagan administration policy toward the country. They expressed hope that the administration of George Bush, an Episcopalian, will "open a window of opportunity for change."

The primates, heads of their respective Anglican provinces, then

went on to Panama where they called for an end to U.S. sanctions against that country and urged General Manuel Noriega, the nation's ruler, to cease abuses of human and civil rights.

"God's people have suffered enough," said the church leaders of their trip, which was labeled "a mission for witness and reconciliation in Nicaragua and Panama."

In addition to Browning and Tutu, Archbishop Michael Peers of the An-

glican Church of Canada and Archbishop Orland U. Lindsay of the Province of the West Indies also visited both countries, as did Bishop James H. Ottley of Panama, president of the Episcopal Church's Province IX (Latin America).

In Nicaragua, the bishops said they were overwhelmed by the toll in life and property caused by oppression of the Somoza regime, earthquake, last October's hurricane, civil war and fires in hurricane-downed timber. On top of all that is the nation's exorbitant debt.

"We have felt deep distress and anger," they added, "when we have seen the intense suffering inflicted on the people of Nicaragua by the 'contra' war, a war financed and sponsored by people sitting in the safety of foreign capitals."

They expressed "new sympathy" with the view of many in the developing world that "United States administrations, in this case the Reagan administration, have been prepared to subject entire peoples to the ravages of war to pursue their economic interests and because of objections to the ideological complexion of their governments."

The U.S., they said, has justified its refusal to impose further sanctions against apartheid in South Africa on grounds that they would cause suffering. "We find this argument in total conflict with the U.S. government's willingness to impose sanctions on Nicaragua and Panama and to inflict the evil of war on the people of Nicaragua."

In Nicaragua, the primates were joined by diocesan Bishop Sturdie W. Downs, Bishop Frank T. Griswold of Chicago (companion diocese of Nicaragua) and Bishop Cornelius Wilson of Costa Rica.

They met with President Daniel Ortega, Vice-President Sergio Ramirez, U.S. charge d'affaires John Leonard, editors of three daily news-

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## Church on the reservation: hope and fear

by Benjamin A. Shambaugh

"The real challenge [of Indian ministry] is how to work together to convince people to dare to dream, to have a vision of what they want their lives and the church to be."

This statement by Philip Allen, chairman of the National Committee on Indian Work (NCIW), set the theme for "Paths Crossing: An Exploration of Parish Ministry with Native Americans in the Episcopal Church," held from March 31 to April 2 at Church of the Holy Spirit in Lake Forest, Ill. Seventy-five participants from 26 parishes and diocesan offices and two seminaries gathered to hear speakers and attend workshops on different perspectives of Indian ministry.

Under the direction of J. Clark Grew, rector, and Louis Lanwermeyer, vestry member, Holy Spirit has a five-year ongoing relationship with St. Michael's Mission on the Wind River Reservation in Ethete, Wyo. This relationship involves summer visits by an average of 50 parishioners who run vacation Bible schools, participate in maintenance projects and learn about the Indian culture.

In his keynote address Allen spoke of several problems facing native American ministry in the Episcopal Church, including a severe shortage of clergy, financial support and parish facilities.

"Twenty-five years ago in South Dakota we had three priests for 18 churches and had only \$333 per month. Now we have two priests and the only resources available are the priests themselves," Allen said. "With 95 percent unemployment it is unlikely that any of these parishes will ever be self-supporting."

The church, however, does make a difference. "The church," Allen said, "has freed me to be the person I am. . . . The church provides hope and strength. It is an oasis of wellness—a wellness that will spread."

Several parishes from around the country offered panels and video and slide presentations about their churches' various ministries on Indian reservations. These programs included varieties of a vacation Bible school/Bible camp and a series of work/maintenance projects.

Quentin Kolb, chairman of the Episcopal Urban Indian Coalition, led discussions on racism and other problems facing Indian people and ministry to Indian people off the reservations. "More Indians now live in cities than on reservations," he said.

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Presiding Bishop Browning with well-wishers in Bluefields, Nicaragua

Anglican Advance, Chicago

## Ministry with the homebound: a model program

by Richard H. Schmidt

"Not much was being done for ministry with homebound persons in our parishes," says Edith Wilson of Pylesville, Md. "People from out of state would call and say, 'I've got to put my mother in a nursing home in Maryland. What's available?' And we didn't know."

That was four years ago. Today the Diocese of Maryland offers a program in ministry with the homebound that serves as a model.

Parish volunteers spend three days in training to visit homebound parishioners. Over 220 volunteers from 70 Maryland parishes have been trained, plus volunteers from other denominations and secular social service agencies.

### age in action

May is Age in Action month. The *Episcopalian* offers several articles in this issue on creative aging and ministries with and by the aging.

"We put together a manual containing items and suggestions on how to deal with the homebound and listing local resources," says Paul Dawson, chaplain at Fairhaven retirement home in Sykesville, Md., and a trainer of volunteers. "But the core of the program is the three days of training."

The first day explores the spiritual

dimensions of aging, including reflection of the baptismal covenant and open discussion of how volunteers themselves feel about growing older. The day concludes with demographic information about the community and the church, based on a survey conducted by the Episcopal Society for Ministry on Aging (ESMA). Reading is assigned for the weeks that follow.

One month later volunteers convene again for their second day of training, which includes a presentation by a gerontologist on the aging process and practical tips on dealing with persons who are partially deaf or blind, stroke victims and persons with other physical impairments. Volunteers are also introduced to the

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# the PRESIDING bishop

## Thoughts on reconciliation, witness and singing



by Edmond L. Browning

Desmond Tutu must know as much about healing and reconciliation as anyone in contemporary life. We come to know best what we pray about the most.

This archbishop of Cape Town directs many prayers heavenward for healing and reconciliation. Fighting each day—not a political struggle, but a spiritual one—against the scourge of apartheid and all the pain and injustice it engenders, our Anglican brother knows from his depths about woundedness—and therefore healing, about brokenness—and therefore reconciliation. That is why he can say that white South Africans are “not devils with horns.” That is why he sees all his brothers and sisters, black and white, as victims in “an evil system.” That is why he says, “I am *not* my brother’s keeper. I am my brother’s *brother*.”

In the weeks before Easter four Anglican primates and their spouses went to witness to our solidarity with our sisters and brothers in Nicaragua and Panama. In Nicaragua we were the guests of Bishop Sturdie Downs and in Panama of Bishop James Ottley. In addition to Bishop Tutu and myself, the primates were Archbishop Michael Peers of the Anglican Church of Canada and Archbishop Orland Lindsay of the Church of the Province of the West Indies.

The idea for the visit grew out of a Lenten retreat last year that Michael Peers and I arranged at Holy Cross Monastery in West Park, N.Y. One bishop from each of the dioceses of Province IX (Central America and Mexico) as well as bishops from Canada, the West Indies and each of the provinces in the Episcopal Church spent four days with us, the first three in silence. We asked Bishop Tutu to lead our retreat and to address “the spirituality of justice.” During the four days he never mentioned the word “justice,” but that was certainly what the retreat was all about.

On the fourth day, as we came out of the silence, Bishop Ottley expressed some of the tension he and others in Central America were (and are) feeling. “How can we help?” we asked.

“Come and visit us,” he and Bishop Downs responded. “Come and witness to your solidarity with us. Witness to our struggle for peace. Witness to the need for reconciliation.” And so we went.

I am sorry that in this small space I cannot share with you all it meant to me, Patti and the others to spend that too brief time in Nicaragua and Panama. I hope that in other places you will read reports of the visits, the statements we made and especially that you will hear more in the days ahead about our church’s ministry in

both places and involvement in the struggles there. The problems in each country are different, but both, faith is strong and the need for reconciliation is great.

In this great season of Easter we can believe and be strengthened by the knowledge that Jesus Christ died to reconcile us to him and to one another. Perhaps we don’t live surrounded by the kind of oppression and brokenness that Desmond Tutu confronts in South Africa. Perhaps we do. Perhaps we don’t live with the wounds of war or poverty or the political unrest that afflict most of Central America. Perhaps we do. Whatever our circumstances, Christ died for us, too. We *all* need healing, reconciliation and the prayerful expectancy that characterizes the life of Desmond Tutu.

Patti and I shared a delightful evening in Panama with Desmond and Leah Tutu before they left for the airport and the long trip back to their homeland. Desmond’s understanding of God’s reconciling love in the face of all that *is* came through that night as it always does—in his eyes, in his energetic manner and in his marvelous laugh.

At 1 a.m. when it was time for the Tutus to leave, Desmond suggested we all pray together, which we did. He then said he and Leah would like to follow the prayer with a little song. (What a great deal we can learn from Anglicans of other traditions, notably the African Christians!) They sang, and we all laughed and again prayed together, enfolded in that reconciling power of God’s love which, whether we are aware of it or not at any given moment, always enfolds us.

Patti and I continue to be moved by the breadth of Desmond’s spirit. We were deeply touched that he included in his prayers our grandson Jacob. We had mentioned earlier that day that it was Jacob’s second birthday, and he remembered, carrying Jacob with him. His heart is large enough for the concerns of South Africa, of Panama and Nicaragua, and for a 2-year-old who was celebrating his life with cake and ice cream.

This is not because Desmond is a church leader, or because he is a Nobel Peace Prize winner, or even because he is a wise man. It is because he *knows* that God loves him. It is because he *knows* that our Savior died to reconcile us to Jesus Christ and to one another. It is because, with the hope that is in him, he joyfully carries on Christ’s reconciling work in the world.

And so, my dear friends, must we. We, too, must remember that Christ loves us so we will be strong enough to carry on his work of reconciliation. I am sure the knowledge of that reconciling love will make our vision clearer, our hearts larger and, just maybe, we will do a little singing.

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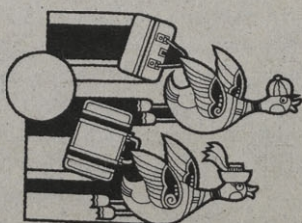
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## QUOTE

“When you are one of God’s favorites, God leaves you to hang on a cross.”  
—**Desmond Tutu**, p. 9

“...The issues around women’s ordination are secondary to getting on with the job [we are] called to do.”  
—**Robin Eames**, speaking for African bishops, p. 4

“While I believe firmly that there is a right way, ... I am less inclined to consign to outer darkness those with whom I disagree.”  
—**Hodding Carter**, p. 14



# Mixed reviews for conference on 'apostolic communities'

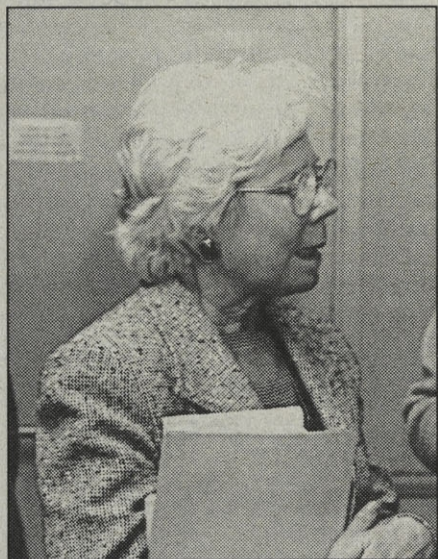
by Betsy Rogers

"This is a deep and hard topic," said John Vogelsang. "We each have to struggle with it. The only way to deal with it is to stay in the struggle."

Vogelsang was reflecting on the progress of "Congregations as Apostolic Communities," a national conference held March 29-April 2 in St. Louis. The term "struggle" seemed to sum up what had taken place up to that point at the conference.

Vogelsang, field officer for education and training at the Episcopal Church Center, was part of the design team and staff for the conference, along with people from the offices of ministry development, evangelism, youth ministries and congregational development.

The conference sought to "shape a vision" for congregations as apostolic communities where church members can be strengthened to take their faith into their homes, neighborhoods and work places. Plenary addresses described the world and society—the context in which Christians live out their apostolate—and evening workshops highlighted ex-



Elsa Porter

isting programs and success stories.

Elsa Porter, director of Faith and Moral Development at Work, spoke on post-modern thought and the importance of moving beyond scientific materialism to a "new construction of reality which permits the reuniting of the physical and the spiritual."

Conferees also met in daily Bible study, examining texts from the prophet Micah, in diocesan and regional groups to work out ways to develop apostolic communities, and in network groups concerned with the specific kinds of ministries represented—evangelism, Christian education and the like.

Less than 48 hours into the four-day conference dissatisfaction and frustration bubbled to the surface, and Saturday morning they broke into full boil. The political ideology that seemed to drive the conference was one complaint.

"We have to be careful not to let ideology become commingled with the injunctions of Jesus," cautioned Aaron Utti of Jacksonville, Fla. "The love of God in Christ is not ideology. Ideology is 'the world view according to me.' God is shaking up all our ideologies."

Utti suggested the task of Christians—and, specifically, of the conference—is to open all ideological worlds so ideology can be "transformed by the incarnation of Christ among us." He offered Kairos (prison Cursillos) and Habitat for Humanity as examples of ministries that transcend and transform ideology.

Other critics objected to the implication in the discussions that the notion of apostolic outreach is new. "We've been engaged in social ministries for 30 years," said Robert Steifel of Asbury Park, N.J.

Steifel, the first to take the floor to express his dismay with the conference, said he spoke because he sensed "waves of anger and frustration" washing through the room. He

spoke for many who thought the conference failed to acknowledge the ways congregations are already serving as apostolic communities.

Other conferees, however, were enthusiastic about the gathering. For James Brooks-McDonald of Springfield, Ill., the evening workshops were helpful, particularly one on cluster ministries presented by clergy and lay people from Oklahoma.

The staff seemed to welcome the participants' candor. "We were picking up a lot of dissatisfaction," Vogelsang said. "It is important to find how to hear those voices more."

And in the end, measuring the

output of the diocesan/regional groups and their plans for taking up the work of developing apostolic communities at home, the staff was satisfied. "The conference accomplished what it was intended to accomplish," said John Docker, coordinator of the office for ministry development at the Episcopal Church Center.

Nearly 300 people, representing 74 dioceses, attended the conference. Conferees also came from as far away as New Zealand and Latin America.

Betsy Rogers is a free-lance writer as well as editor of *The Springfield Current*.

## Urban Caucus: Justice and evangelism linked

by Harry G. Toland

A connection between evangelism and urban ministry? Absolutely—and essential, said the Episcopal Urban Caucus at its ninth annual assembly held in February in Seattle.

As the Episcopal Church moves into its "Decade of Evangelism," the 80 persons at the gathering passed a resolution expressing commitment "to the notion that justice for the oppressed is a form of proclamation of the gospel, and failure to exercise that commitment means that no real evangelism exists."

The EUC further resolved to begin a national dialogue on what the church means by urban evangelism.

The caucus also gave spirited support for implementation of the "Michigan Plan," adopted at last year's General Convention.

The plan committed \$200,000 of

church funds per year for six years to establishing "a ministry of community investment and economic justice directed to community-controlled economic development programs of the disadvantaged. . . ." Convention asked each diocese to appoint a commission to provide funding and implement the plan, with emphasis on establishing land trusts accessible to poor people, worker-owned businesses, cooperative housing and community development credit unions.

A panel at the meeting, headed by Bishop John H. Burt, chairman of the Urban Bishops Coalition, strongly urged implementation of the Michigan Plan at diocesan level. Emmett Jarrett, a board member, said the caucus was told that the church's implementation committee had met only once and that it was too early to report action.

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Eames Commission in Long Island, from left: Bishop Hope, Bishop Dyer, Archbishop Carnley, Archbishop Eames, Mary Tanner of the Board for Mission and Unity of the Church of England, Archbishop Adetiloye, and James Reed of the Toronto School of Theology.

## Eames Commission meets with Bishops Harris and Pope

by Elizabeth Eisenstadt

"We have not been set up to judge rights and wrongs," said Robin Eames, primate of Ireland. Describing the work of the Commission on Communion and Women in the Episcopate, which met in Garden City, N.Y., March 13-18, Eames, the commission's head, said, "We have been asked to provide some guidance to the Anglican Communion as to how [its members] can go on living together."

Amid continuing debate over women's ordination in the communion's 27 autonomous provinces, the "Eames Commission" spent its second meeting developing a set of theological principles and pastoral reflections on how, according to Mark Dyer, bishop of Bethlehem, "we can behave during the time when women in the priesthood and in the episcopate is in the process of reception."

The only Episcopal Church representative on the seven-member commission, Dyer added that the commission produced a unanimous set of recommendations which the 27 Anglican primates will consider when

they meet in Cyprus late in April. Until then the report's contents are expected to remain secret.

Last fall Archbishop of Canterbury Robert Runcie appointed the Eames Commission at the request of the Lambeth Conference of bishops. In a resolution passed overwhelmingly last summer, the prelates asked that such a body examine the relationships between provinces and make sure that consultation with other churches continues as women are consecrated to the episcopate.

The commission would also "monitor and encourage the process of consultation within the communion." Although the commission's official charge ended with the March meeting, Eames said he believes its work will be ongoing.

The commission decided at its November meeting to hold its spring gathering in the United States because of the spectrum of feelings and beliefs about women's ordination represented here. In Garden City the commission spent a morning with a delegation of four clergywomen which included Barbara Harris, recently consecrated suffragan bishop

of Massachusetts.

After reading reports about Harris in the press, Australian Archbishop Peter Carnley said he had expected to meet "an ecclesiastical Margaret Thatcher." He was delighted to meet such a "pastoral person."

The same day the commission talked with members of the Evangelical and Catholic Mission, led by Bishop Clarence Pope of Fort Worth. "I hope this will demonstrate that we are trying to be fair and objective," said Eames. "I felt after those presentations that we were given quite a lot to think about."

In addition to opponents and proponents of women's ordination, the commission also received a large number of letters from a third group of Anglicans. "I have a duty to remind those who feel strongly for and strongly against," said Eames, "that there is a constituency that says, 'Let's get this in perspective and get on with the job of being the church.' Many of the African and third-world countries feel that a lot of the issues around women's ordination are secondary to getting on with the job they were called to do."

The commission itself runs the gamut of sentiments about women's ordination. Joseph Adetiloye, primate of Nigeria, echoed Eames' point when he described the African situation. At the pre-Lambeth meeting of African primates, he said, "quite clearly" women's ordination was not an urgent topic. Given the upsurge of Islam, civil war in the Sudan, and 6 million African refugees, the church "should concentrate its mission on these areas rather than engaging in divisive activities. . . . These are questions of life and death."

England, Ireland and Australia, all represented on the commission, are currently embroiled in debate over whether to ordain women priests. Although London's Bishop Graham Leonard has said he considers himself not in communion with Barbara Harris or with those who participated in her consecration, commission member David Hope, bishop of Wakefield, himself an opponent of women's ordination, said proponents and opponents in the Church of England are "strongly in dialogue together, with no massive polarization."



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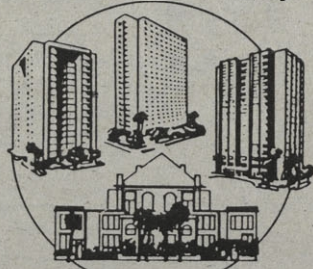
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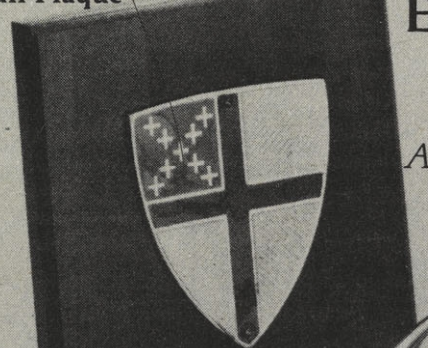
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## CALENDAR

### May 1

St. Philip and St. James, Apostles

### May 1-2

Episcopal Healing Ministry Foundation Conference, Convent of the Transfiguration, Glendale, Ohio. Contact: EMMH, Box 42120, Cincinnati, Ohio 45242.

### May 2

Holocaust Remembrance Day. Contact: U.S. Holocaust Memorial Council, 2000 "L" St. NW, Suite 588, Washington, D.C. 20036.

### May 4

Ascension Day

### May 14

Pentecost

### May 14-19

Journey into Wholeness, Epworth-by-the-Sea Conference Center, St. Simon's Island, Ga. Contact: Jim, Annette or Sid Cullipher, Box 25759, Greenville, S.C. 29616.

### May 17-20

Sacred Trusts II: Money, Material and Management for Historic Religious Buildings, University of Detroit, Detroit, Mich. Contact: Sacred Trusts II, Detroit Historical Society, 5401 Woodward Ave., Detroit, Mich. 48202.

### May 21

Trinity Sunday

### May 21-25

Encuentro, Trinity University, San Antonio, Texas. Sponsored by World Council of Churches Commission on World Mission and Evangelism. Contact: Wayne Schwab, Evangelism Officer, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

### May 31

Visitation of the Blessed Virgin Mary

### June 1-3

National Episcopal Coalition on Alcohol and Drugs Annual Gathering, Sheraton Hotel, Pittsburgh, Pa. Contact: NECAD, 1511 "K" St. NW, Suite 715, Washington, D.C. 20005, or (202) 737-0920.

### June 4-7

Women's Conference: Dimensions of Commitment, Kanuga Conference Center, Hendersonville, N.C. Contact: Kanuga Reservations, P.O. Drawer 250, Hendersonville, N.C. 28793, or (704) 692-9136.

### June 9-11

19th Annual Faith Alive National Conference, Kanuga Conference Center, Hendersonville, N.C. Contact: Faith Alive, Box 1987, York, Pa. 17405.

### June 11

St. Barnabas the Apostle

### June 12-16

Executive Council, Westin-William Penn Hotel, Pittsburgh, Pa.

### June 12-16

Association of Anglican Musicians Annual Conference, Loyola University, Chicago, Ill. Contact: William A. Bottom, 9228 Oak Park Ave., Morton Grove, Ill. 60053.

### June 15-17

Anglican Fellowship of Prayer International Conference, Chatham College, Pittsburgh, Pa. Contact: Marie Woods, Holy Cross Church, 7507 Kelly St., Pittsburgh, Pa. 15208, or (412) 242-3209.

### June 18-30

Summer Institute on Aging for Religious Workers, Baylor University, Waco, Texas. Contact: Ben E. Dickerson, Institute of Gerontological Studies, B.U. Box 7292, Waco, Texas 76798-7292, or (817) 755-1164.

### June 23

Festival of Healing, Order of St. Luke Annual Conference, Cathedral of Sts. Peter and Paul, Washington, D.C. Contact: Rusty Rae, Sharing Magazine, P.O. 1974, Snoqualmie, Wash. 98065, or (206) 888-1307.

### June 23-25

Called to the Academic Life, Kenyon College, Gambier, Ohio. Contact: Sam Portaro, Jr., Brent House, 5540 S. Woodlawn Ave., Chicago, Ill. 60637, or (312) 947-8744.

### June 24

Nativity of St. John the Baptist

### June 29

St. Peter and St. Paul, Apostles

## Suggestions for sexuality discussions

The Standing Commission on Human Affairs met March 9-11 in St. Louis to begin implementing General Convention's call for a continuing dialogue on human sexuality.

The commission adopted a set of suggestions to facilitate such dialogue. It has been sent to all bishops for distribution to congregations.

Among the suggestions:

- Anglican tradition names scripture, tradition and reason as standards for Christian teaching with scripture primary among these three.
- Jesus Christ only is properly called the "Word of God," not individual words of the Bible.
- The whole of scripture rather than selected verses or books should be employed in relating the Bible to morality.

• Tradition is a check and criterion for biblical interpretation.

• The common meaning of the word "reason" has changed since classical Anglican thinkers named it a standard of teaching.

• Some Episcopalians list experience as a fourth standard of teaching, but this word also has shifted in meaning since it was first used in this way.

• Modern biblical studies can help people understand the original context and intent of biblical teaching.

• Much of scripture is in the form of story, which requires thoughtful hearing and probing beyond merely literal meanings.

• Fruitful dialogue requires that all points of view be heard sympathetically.

thetically.

The commission also suggested that dialogue include discussion of the physical and social sciences, theological and ethical interpretations of sexuality, pastoral questions which arise in parish life and questions of public policy.

## AIDS concert set

A concert to benefit AIDS victims has been set for May 25 in Kansas City, Mo. The premiere of *Requiem* by composer Christopher Lacy will be performed by the Kansas City Symphony and a 100-member civic and ecumenical choir. Organizers of the city-wide project expect to raise more than \$100,000 for the Save Home Hospice, a facility for AIDS victims. St. Paul's Episcopal Church and Grace and Holy Trinity Cathedral are among the project's sponsors.

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# California friendships bridge generation gap

by Richard H. Schmidt

Jeanne Craigness is 90 years old and lives alone in a San Francisco studio apartment. Arthritis limits her mobility; she cannot leave her quarters alone. A paid helper does her shopping, cleaning and laundry.

But her interests range far beyond her small apartment. As a nurse she had worked in remote areas, traveled far from the beaten path and met unusual people. She still sews, paints and plays the harmonica. She longed for someone with whom to share her experiences and interests.

Carrie Dolan is in her late 20's, has a demanding job and a family and little spare time. But lacking a grandparent close by, she felt a void in her life.

Senior Resources introduced Jeanne Craigness and Carrie Dolan to each other, and both are delighted with the new friendship. Senior Resources is an agency of the Diocese of California which seeks to help senior

## age in action

adults and younger adults form mutually enriching friendships. The program currently involves 50 young adult volunteers who are matched with 50 older adults.

The friendship between Craigness and Dolan is typical. Dolan plays softball. When she and her husband took Craigness to a game, the older woman cheered from the stands. Later Craigness volunteered to make some design changes in the team's uniforms, which she found "drab."

The Dolans also invited another harmonica playing friend to their home, and he and Craigness had a jam session.

Craigness takes pride in Dolan's career accomplishments, and Dolan says she regards Craigness as a role model.

Senior Resources asks volunteers to make a six-month commitment. Several volunteers have remained with the program since its inception more than two years ago, but turnover is rapid when volunteers move out of the community and their se-



Evelyn Sutton, 86, enjoys her visitor and helps with Senior Resources mailings.

nior friends decline in health.

"We make an effort to match people according to interest," says Mary Lu Murphy, director of the program. "Right now, for example, we're looking for a volunteer who likes to talk about history and symphonic music."

"And we work to develop reciprocal relationships between equals where each gives something to the other rather than where one person arrives to 'do good deeds' to the other. Some volunteer, for example, stands to learn a lot about history and music. Some of the people we visit contrib-

ute by helping administer the program itself—they address envelopes, make phone calls and help in other ways.

"We're not in the advice-giving business. Our volunteers support and encourage the elders in their own decision-making by exploring their options and sharing information about community resources."

Volunteers come primarily from Episcopal parishes in the San Francisco area. Three parishes—Incarnation and Advent of Christ the King in San Francisco and St. Elizabeth's in South San Francisco—host regular meetings of volunteers. The groups meet monthly, beginning with a pot-luck supper and then a program.

"The program after supper consists of two parts," says Murphy. "First is a discussion in which we share our stories, experiences and problems. Once, for example, a volunteer who works and goes to school was visiting someone who wanted extended visits which the volunteer was unable to provide. The group reflected on how long a visit should last and what could be done in that situation, how to say good-bye without making the person feel rejected."

"Then we listen to a professional presentation on some aspect of aging. We've heard from nurses, social workers, Meals on Wheels volunteers, money management consult-

ants, alcoholism counselors and psychologists."

Murphy also cautions volunteers to avoid burnout by considering carefully in advance what they can and cannot do. "People become very involved with one another, often inviting each other into their homes for holidays and special occasions. Volunteers sometimes help their older friends when they must move. They often do grocery shopping. One volunteer assembled mail-order furniture. All this can take time, and it's important that the volunteer—and the volunteer's family—know in advance what the commitment will be."

Family members often become part of the friendship. "I visit a wonderful 91-year-old woman," says volunteer Louise Dimattio of St. Aidan's Church, San Francisco. "I wanted someone interested in children so I could bring my 2-year-old daughter with me. It's become a treasured three-way relationship. We drop by for about 45 minutes once each week, which is all the 91-year-old and the 2-year-old can take."

"Many volunteers introduce their spouses and children to the person visited so that the visitee becomes almost part of the family," says Murphy. "Boyfriends and girlfriends also become involved—in fact, it seems to indicate that the friendship is becoming 'serious' when the visitee meets the beau!"

## Homebound

*Continued from page 1*  
nursing home environment and encouraged to offer support to the care givers there. The day concludes with actual supervised visiting of homebound persons. More reading is assigned.

The third day of training introduces volunteers to death, dying and the grief process and to many ways in which homebound persons can participate in parish life and ministry.

"This is the most important thing about our program," says Wilson, who has a doctorate in human devel-

opment and coordinates the Maryland program.

"We have found that homebound persons can participate in many ministries. They telephone each other to check on health and safety. They participate in voting drives. They share their wisdom with younger persons, sometimes on video tape so their stories can be shared widely. They help scouts with their badge work. They write book reviews for parish and county newsletters, work on parish histories, write poetry, tape TV shows for circulation among other homebound persons, send out greeting cards for parishioners' birthdays and anniversaries, provide short-term telephone supervision for

latch-key children, read or tell stories to children who are brought to their homes, write letters to prisoners, hospital patients and missionaries."

The typical visitor in the Maryland program visits the same person once or twice a month, maintaining frequent phone contact between visits. "We don't tell visitors how often to visit," says Wilson, "but we do encourage them to set a pattern and stick with it so the person visited can count on continuity."

The Maryland program is available to other dioceses. Interested persons may contact ESMA at Sayre Hall, 317 Wyandotte St., Bethlehem, Pa. 18105, or Loy Waters, 2304 Tide Cir., Havre de Grace, Md. 21078.



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# Western Mass. sends 10-ton gift to Tanzania

by Sarah Beck

How do you ship 10 tons of books, soap and mimeograph machines to Africa?

By Sea-tainer, of course.

"We wanted to make our relationship with Mt. Kilimanjaro more personal," says Duncan MacQueen, a former missionary and chairman of the Diocese of Western Massachusetts' companion diocese committee. "The Sea-tainer seemed like just the right thing."

Of Western Massachusetts' 68 parishes, 61 participated in the collection of goods. Vans, trucks and overloaded autos converged on St. Andrew's, Longmeadow, the morning of Nov. 11, 1988. Volunteers unpacked the vehicles, sorted, labeled and repacked the goods for shipment to the Diocese of Mt. Kilimanjaro in Tanzania, with which Western Massachusetts maintains a companion relationship.

The Sea-tainer, resembling a 2,500-cubic foot boxcar, arrived in Tanzania March 1. Mt. Kilimanjaro had given Western Massachusetts a detailed wish list. Among the Sea-tainer's contents were 595 boxes of clothing, including five wedding gowns, 10 boxes of clergy vestments and altar supplies, 67 boxes of books and school supplies, 20 boxes of toiletries, 12 large rubber tires, a gasoline driven generator, two sewing machines, eight typewriters and mimeograph machines, three keyboard instruments, 70 gardening tools, 27 bicycles and one tricycle.

Every carton was weighed, marked and logged, and every courier signed the gift card, a 42-foot roll of shelf paper. Photographs were taken of donors and couriers and included with the shipment.

Parishes were asked to give 25¢ for each pound of goods to pay for transportation. Before shipment, parishes wrote on separate sheets of paper



Tired but pepped up: Western Massachusetts parishioners prepare to send their Sea-tainer to Mt. Kilimanjaro.

what they planned to give. The papers were then arranged on a Tanzanian zebra skin and presented at the altar at diocesan convention before the shipment left for Africa.

Western Massachusetts plans to send two couples to Tanzania as part of the Episcopal Church's Volunteers for Mission program. Following a three-month training course, they will spend two years in the country teaching farming, religion and academic subjects.

Two "safari" groups of 16 persons from Western Massachusetts will also visit Mt. Kilimanjaro in 1990 to strengthen ties between the two dioceses.

The diocese is planning to ship a second Sea-tainer, catering to such needs as farming equipment and supplies for dormitories.

Sarah Beck, a sophomore at Kenyon College, was an intern at *The Episcopalian* in March.

## Over 60 dioceses in companion relationships

The companion diocese network establishes relationships between a diocese in the United States and one or more foreign dioceses of the Anglican Communion. These relationships may either be with dioceses which are part of the Episcopal Church or with dioceses in other Anglican provinces.

The purpose of the companion relationship is to strengthen each diocese for ministry and mission. The relationship typically includes mutual exchange of both spiritual and material resources so each member diocese is encouraged and supported in its own life and mission.

Such sharing can include mutual prayer, exchange visits, clergy and lay sharing, educational resources, music, art displays and speakers. This relationship is established for a period of three years, which may be renewed if both partners so desire.

The network was established to reflect the Anglican Consultative Council's statement that "the responsibility for mission in any place belongs primarily to the church in that place. However, the universality of the gospel and the oneness of God's mission mean also that this mission must be shared. . . ."

Currently, over 60 Episcopal dioceses have a companion relationship, and 20 others are in the process of entering into one. The world mission office of the Episcopal Church Center can provide further information on the companion network.

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## Indianapolis meeting creates COMISS

Representatives of 42 groups, including the Episcopal Church, met at the end of last year to inaugurate the Congress on Ministries in Specialized Settings (COMISS). The coalition born in Indianapolis brings together religious denominations and organizations of pastoral care and counseling professionals.

Groups usually not part of ecumenical ventures, including Southern Baptists, Roman Catholics and Unitarian Universalists, have joined the coalition. Among the member professional and provider organizations are the American Association on Mental Retardation, the National Association for Ministries in the Workplace, and the American Correctional Chaplains.

As one of its first official acts,

COMISS presented its International Pastoral Care Award to psychoanalyst Erik Erickson, an Episcopalian. A coordinating council of COMISS presented another pastoral care award to Roman Catholic Bishop Augustin A. Roman for his mediation during the 1987 federal prison takeovers by Cuban detainees.

## NCC documentary on children and poverty

"America's Children: Poorest in a Land of Plenty," a documentary on the 13 million U.S. children who live in poverty, will air Sunday, May 14, at 1 p.m. The documentary, part of NBC's *Promise of America* series, discusses the lack of basic resources for children who are systematically denied access to proper medical, educational and nutritional care from the

cradle to the classroom. Other documentaries in the NBC-TV series include "The Energies of Love," to air Sunday, June 4, at 1 p.m.

## Program available for women in transition

Over 1,000 Episcopal women have participated in the Women of Vision program, a spiritually based series of eight two-hour "modules" designed to meet the expressed needs of women in the church.

Jointly sponsored by Episcopal Church Women and the Women in Mission and Ministry office of the Episcopal Church Center, the program responds to the transitions occurring in women's lives and seeks to create a supportive and nurturing environment in which women can acquire skills in Christian living.

Ginger Paul, convenor of the management team for Women of Vision, reported to a recent ECW board meeting in Winter Park, Fla., that 1,058 women have participated in the program across the United States.

Information brochures are available from Emily Wilson, Cheshire Rd., Bethany, Conn. 06525.

## New video explores Episcopalianism

In an attempt to clarify questions of identity, authority, tradition and beliefs, the Episcopal Radio-TV Foundation has produced a six-part video series, *What It Means to Be an Episcopalian*. The 15-minute segments include the ethos of the church, its history, its English roots, Episcopal worship and the laity, and the present and future callings of the church.

The series costs \$79.95 and can be ordered by calling Morehouse-Barlow at (800) 272-5484 from outside Pennsylvania and (800) 272-7746 from inside Pennsylvania. For more information, contact the Episcopal Radio-TV Foundation, 3379 Peachtree Rd., NE, Atlanta, Ga. 30326.

## Washington's 200th inaugural anniversary

Churches, cathedrals, synagogues and city halls will mark the 200th anniversary of George Washington's inaugural by ringing their bells simultaneously in all corners of the continental United States on Sunday, April 30.

The Mt. Vernon Ladies' Association recommends that bells ring continuously for two full minutes at 12 noon on the east coast, 11 a.m. in the central time zone, 10 a.m. in the mountain time zone and 9 a.m. on the west coast. In addition, the association encourages ministers, priests and rabbis to include a reference to George Washington in their sermons or prayers on that day.

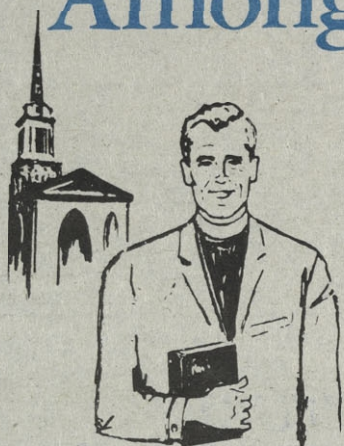
For more information, contact the Director of Education, Mt. Vernon Ladies' Association, Mt. Vernon, Va. 22121, or call (703) 780-2000, ext. 322.

## Two computer conferences in May

The Joint Strategy and Action Committee (JSAC) is holding CAMCON 4 (Computers and Ministry Conference) from May 18 to 20 in Seattle, Wash. The theme for this year's conference is "Computer Applications: Our vision for the '90's." For information, write to: CAMCON4/JSAC, 475 Riverside Dr., Suite 450, New York N.Y. 10015. JSAC is a consortium of national mission agencies of more than a dozen denominations and of which the Episcopal Church is a member.

The Episcopal Computer Users Group (ECUG) will hold its third annual computer software expo in Dallas, Texas, from May 17 to 21. The conference will cover such subjects as local area networking, desktop publishing, increasing PC productivity and church office automation. Conference costs are \$250 for ECUG members and \$285 for non-members. For more information, contact: Lisa Kaste, (800) 223-6602, ext. 761.

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# Tutu in Central America: Speaking the same language

Desmond Tutu, mesmerizing preacher and arch foe of apartheid in his native South Africa, was in great demand as he toured Nicaragua and Panama with other Anglican primates in March.

When he arrived in Nicaragua—his first visit there—the Nobel Peace Prize laureate said he had come to “express solidarity with my fellow Anglicans and to see... what is happening in this great country.”

The next evening, preaching to an overflow congregation of hundreds at St. Francis’ Church in Managua, he challenged his listeners to hear Isaiah as he spoke of the servant of the Lord as a light to the nations, opening the eyes of the blind and releasing prisoners from dungeons.

The contra war, he said, started when “the rich of the world decided they would teach the people of Nicaragua a lesson.” The result, he said, has been great suffering for the people. But, he added, “this is God’s way of saying you are special. Look

at what God did to God’s Son. When you are one of God’s favorites, God leaves you to hang on a cross.”

God, Tutu said, comes to Nicaraguans and asks, “In and through your suffering, in and through the cross you bear, please help me to save the world.” He urged the Nicaraguans to “offer your suffering so God can transfigure the ugliness of the world.”

During a three-hour meeting between government and church leaders, Tutu said he was “thrilled” by the Sandinista government’s decision to release 1,894 former members of the Somoza National Guard. “When victors are gracious and generous, far from showing weakness, this demonstrates great moral strength and is the basis for reconciliation,” he said.

“You will win a tremendous moral victory,” he told President Daniel Ortega and other government officials, “if you release even those who don’t deserve it.”

When the party moved on to Panama, the primates were involved in discussions with General Manuel Noriega and his staff. That evening Tutu spoke to a crowd of 3,000 in the Panama City Civic Center.

While Diana Suarez, a Panamanian priest, translated, the South African archbishop spoke with passion about tyranny. He was talking about South Africa, he said. The audience clearly caught a more universal theme.

In his country, said Tutu, they have closed newspapers and banned freedom of the press. “Can you believe that?” he asked. The crowd rocked with thunderous applause.

In South Africa, he continued, people can be put in jail without a trial, and a large percentage of the people have no say in their government.

“I am talking about tyrants,” he said. Again, a wave of understanding rolled back from the audience.

## Balfour arrested without charge

Ngconde Balfour, the 35-year-old black South African sports official and peace worker whose ministry was described in *The Episcopalian* in November, 1988, has been arrested under the South African Internal Security Act and is being held indefinitely without charge and without access to a lawyer.

A staff member of the Anglican Diocese of Cape Town’s Board of Social Responsibility, Balfour had been working to set up committees of clergy and laity to encourage peace in South Africa. “Only in a state of peace will people talk together,” he had said.

## Europe: Front line for refugee work

For refugees from Africa and the Middle East, Europe is often the first stop after leaving home. Refugees face increasing difficulty finding assistance through official channels.

The churches of the American Convocation in Europe have stepped forward to help meet the needs of this refugee population of 70,000 people. They provide food, clothing and housing; help prepare refugees for eventual relocation; assist refugees in coping with local immigration bureaucracies; and extend the resources of other refugee agencies such as the United Nations.

Funding has come from the Presiding Bishop’s Fund for World Relief, the United Thank Offering and various European sources. Below are some highlights of the results:

- The American Cathedral in Paris has hired a staff member whose sole responsibility is refugee assistance. The program has developed into a locus for English-speaking refugees—a fact implicitly recognized

by the French government in its own referrals. The cathedral serves over 100 persons each month.

- St. James’ Church in Florence was awarded the “Scudi di San Martino” (Shield of St. Martin) in 1986 by the Instituto di San Martino, a Florentine public service organization, for its humanitarian aid to refugees. The parish supports refugees in Italy and helps some of them communicate with sponsoring parishes in Canada for eventual resettlement there.

- St. Paul’s-within-the-Walls in Rome began work with refugees, especially Ethiopians, and third-world students in 1979. Under the leadership of one of its lay members, the church now operates the Joel Nafuma Refugee Center in cooperation with the World Council of Churches. Due to its heavy workload (1,300 cases each year), the center has requested a Volunteer for Mission from the Episcopal Church to assist with its work.

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# Middle Eastern Christians: Vibrant but cautious faith

by Michael Barwell

It blooms like a lotus flower amid the chaos of the crowded, dusty streets of Cairo.

Spotlessly white, the new All Saints' Cathedral of the Anglican Diocese of Egypt is an outward sign of the health and vitality of the small Christian community in Egypt.

The Anglican cathedral, which was demolished to accommodate a bridge over the Nile River during Gamal Abdel Nasser's final years as president of Egypt, has been 20 years in rebuilding. Despite financial struggles and the thwarting of their efforts, the Anglican community of Cairo persevered, dedicating the new building last September.

The cathedral now has 152 members in its English-speaking congregation, the highest number for at least 10 years, according to the cathedral's annual report issued in February. Many of the parishioners are expatriates, posted in Cairo for business or retired British pensioners. Not all are Anglicans since the cathedral welcomes Christians of all denominations who desire to worship there.

The cathedral also boasts a large Arabic-speaking congregation, which has grown under the direction of the new bishop, Ghais Abdel Malik. Many of these Egyptian Christians were born into Christian families and are therefore protected from persecution under Egyptian law.

Muslim converts, however, are carefully protected by the Christian community because they are considered infidels under Islamic law. They are outcast by family and friends and subject to physical and economic persecution, even death.

Egypt is not yet a radical Muslim nation. Fanaticism as seen in Iran is not common in this largest Muslim nation in the Middle East.

But Islamic revival is sweeping through Egypt. Mosques daily are filled with devout Muslims, many praying openly in the streets, on sidewalks next to their vendor push carts and in the bazaars. And the fundamentalist Jihad revolutionary group, thought to be responsible for the assassination of President Anwar Sadat, is based in Egypt.

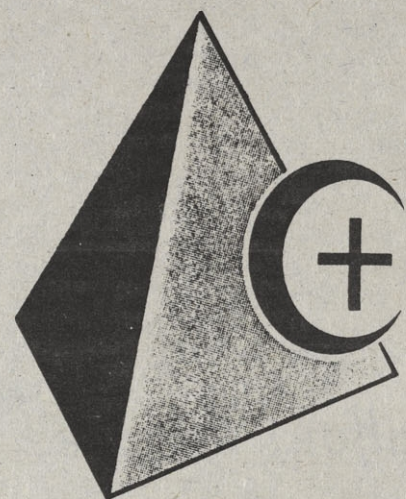
The Anglican presence in Egypt is a small minority of the estimated several million Christians. Many Egyptian Christians claim kinship with the early Coptic Church, founded according to tradition by St. Mark the Evangelist. Both the orthodox and evangelical Coptic churches have been subject to centuries of persecution and strife under a variety of rulers, and numbers have steadily dwindled.

But the Christian church is now growing among Muslims who question the tenets of revivalist Islam. Conversions occur although the process is slow and carefully guarded. And this Christianity is different from the institutional Christianity imported from the west.

Many of the new converts and the indigenous Christian communities which support them exhibit what

westerners would call a true, first-century type of Christianity. In many cases they are charismatic, exhibiting the classic "gifts of the Spirit," such as speaking in tongues. They unabashedly claim the power of prayer and cautiously but regularly engage in casting out demons. They long for closer ties with other Christians who can join them in prayerful support of their work.

The new Christians are a persecuted people, ever mindful of a hostile society and government which cannot tolerate the growth of the Christian community. While tradi-



**'This Christianity  
is different from  
the institutional  
Christianity  
imported from  
the west.'**

tional Christians in Egypt are free to exercise their right to worship, they are not allowed openly to proselytize or evangelize Muslims. To do so means severe penalties.

Throughout the Middle East, the desire for Christian literature is enormous. According to leaders of the various Bible societies operating in the area, the two most popular books at two recent Islamic book fairs were Arabic translations of the Bible and the New Testament. At one book fair, the Bible outsold the nearest Islamic book six to one!

The thirst for the gospel message also is met through numerous Christian radio broadcasts from Cyprus and other areas of the eastern Mediterranean where western missionary organizations are still allowed to operate under carefully guarded circumstances.

Despite Islam's antagonism toward Christianity, especially western Christianity, various missionaries operating in the Middle East report that the opportunity to share the gospel has rarely been greater.

Christianity, both openly institutional and guardedly underground, is quietly alive and thriving in this potentially hostile environment.

Michael Barwell is communications officer of the Diocese of Southern Ohio.

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**WCC in dialogue with evangelical organizations**  
 Stuttgart, West Germany—A meeting here in February between the World Council of Churches (WCC) and two global evangelical organizations was another step toward mutual understanding between "conciliar" and "evangelical" churches. Evangelicals have often indicted main-line churches for involvement in social justice without emphasizing conversion. Conciliar churches have criticized evangelicals for ignoring the gospel's call to social justice. The meeting here between the WCC, the Lausanne Committee for World Evangelization and the World

## BRIEFS

Evangelical Fellowship came on the eve of major evangelism conferences—the WCC World Conference on Mission and Evangelism is scheduled for May 22-June 1 in San Antonio, Texas; "Lausanne II" is slated for Manila, the Philippines, July 11-20.

### Deal halts sale of Mappa Mundi

Hereford, England—Mappa Mundi, a 13th-century map considered to be one of England's greatest treasures, will not be sold, say Hereford Cathedral officials. The announcement late last year that the map would be sold to stave off bankruptcy generated protests from church people and museum curators who feared a foreign purchaser. Officials here say they are working on a deal to save the map and are confident it will not be auctioned. The cathedral needs \$14.6 million to repay debts and for repairs and new construction. Mappa Mundi is drawn on a single piece of vellum and covered in gold leaf. It shows a circular world with Jerusalem at its center, the Garden of Eden at the top and Britain at the edge.

### Templeton Prize is shared

London, England—The founder of Scotland's Iona Community and a West German scholar who has explored the relationship between physics, cosmology and theology are the winners of this year's Templeton Prize for Progress in Religion. Lord George MacLeod of Fuinary, 92, is a Presbyterian minister and one of the founders of the Fellowship of Reconciliation. In 1938 he founded an ecumenical community on Iona, an island off Scotland's west coast. Today it has 200 members in residence and over 100,000 supporters around the world. Dr. Carl von Weizsäcker, 72, taught theoretical physics and philosophy at several German universities before becoming director of the Max Planck Institute in Starnberg in 1970. He was instrumental in persuading the World Council of Churches to hold a symposium on the connection between faith and science in 1979.

### Canadian Christians share Good Friday communion service

Rosemere, Canada—A group of more than 500 Roman Catholics, Anglicans and United Church members participated in a joint communion service on Good Friday, the result of two years of negotiation. Ecumenical services here have typically included only prayers, hymns and sermons. At this one communicants received communion separately, and the bread and wine were consecrated independently in each of the three local churches, but the taking

of communion was joint. The service was approved by Roman Catholic Bishop Charles Valois, Anglican Bishop Reginald Hollis of Montreal and both the local United church and its general office in Toronto.

### White church skirts historic apartheid denunciation

Vereeniging, South Africa—The white, establishment Dutch Reformed Church condemned "the ideology of apartheid" as a "sin" when it met here for five days with black and mixed-race churches. But after reports that the white delegation had confessed their guilt regarding the establishment, maintenance and justification of apartheid, they refused to register concrete disapproval of government laws and policies. The establishment church includes an estimated 80 percent of the government's legislators. Also present at the meeting were representatives of the mixed race Dutch Reformed Mission Church, headed by Allan Boesak, and the Dutch Reformed Church in Africa, led by Sam Buti. Although the consultation produced what was apparently the first formal declaration by the Dutch Reformed Church that apartheid is a sin, white delegates claimed they had only condemned "discriminatory apartheid"—not apartheid in all its forms. The consultation almost broke down over a separate white delegation report, and it was withdrawn. Although he would accept the withdrawal, Boesak said, "the spiritual relationship between me and those white brothers remains destroyed and cannot be healed that easily." Richard L. Houten, general secretary of the Michigan-based Reformed Ecumenical Council, said the non-white churches displayed a new sense of solidarity. The Council hosted the meeting.

### Sudanese Christians appeal for aid and understanding

Washington, DC—Two Sudanese church leaders on a tour of the United States said here in March that an estimated 1 million people have died in the famine and 6-year-old civil war in the Sudan. Ezekiel Kutjok, general secretary of the Sudan Council of Churches, and Kamal Tadros, a board



member, lamented that the suffering has not aroused international concern. "Are we not human beings?" asked Kutjok. The civil war has been fed by historical animosities between the north, which is mainly Muslim, and the south, where Christianity and tribal religions predominate. The government in Khartoum has tried to extend Islamic law over the entire country, and both rebel and government forces have used food as a weapon, according to international relief agencies. In addition to the 1 million dead, an estimated 3 million of the country's 6 million residents have been displaced.

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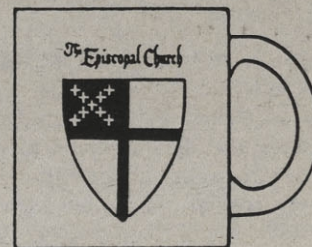
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# Episcopal churches in Europe retool for

by Joseph Britton

Europe is not usually thought of as a mission field of the Episcopal Church. But mission is the key word in the changing self-understanding of the Convocation of American Churches in Europe.

The European parishes were originally founded as local chapels for 19th-century expatriate communities in Florence, Geneva, Paris and Rome. Twentieth-century additions included churches in Frankfurt and Munich as well as special ministries in Nice (Holy Trinity Church) and Brussels (All Saints' Church, Waterloo).

The Episcopal Church provides supervision for these parishes and their 1,600 members. The convocation is under the oversight of the presiding bishop who appoints a suffragan to act as bishop-in-charge. The bishop resides in Paris, supported only by a travel and expense account but no stipend. The convocation framework enables the parishes to share in the life of the larger church.

These European parishes have faced a difficult transformation from being primarily pastoral chapels to missionary churches. The gradual dwindling of the wealthy expatriate American community in Europe and the weakening of the dollar eroded the financial base which had supported the parishes and the convocation. Budgets grew tighter as the parishes struggled to cope with aging buildings, higher costs of living and shrinking endowments.

At the urging of Donald Davies, bishop-in-charge from 1986 to 1988, many parishes examined their role in Europe and drew up mission statements. They are now responding more directly to local needs and missionary opportunities.

Academic ministry, for example, is an important focus in both Paris and Florence. The American Cathedral in Paris and St. James' Church in Florence offer student chaplaincy programs. In Florence the student chaplain teaches a course on "The Bible for Art Historians" which helps unlock the religious dimensions of the Renaissance art which students see and study.

St. James' has also extended its academic ministry to include study opportunities for church programs from the United States. General Theological Seminary holds its sec-

See also "Europe is front line for refugee work," page 9.

ond study retreat in Florence this month. These retreats combine a scholarly understanding of Florentine art with reflection on its deeper spiritual meaning.

Another important ministry in the convocation is to refugees. Since Europe is often a first stop for refugees from the Middle East and Africa, the churches in Rome, Florence and Paris have begun programs, with support from the Presiding Bishop's Fund for World Relief, to assist them in resettlement. The Frankfurt church helps provide English lessons and relocation preparation in conjunction with local refugee programs. And every parish in the convocation becomes involved with refugees who come to the church for assistance or to worship.

The Episcopal Church in the United States supports European ministry by sending missionaries through its Volunteers for Mission program. Six volunteers are currently serving—four in Florence, one in Paris and one in Rome. In Florence the volunteers include a family of musicians, a recent college graduate working in a local

retreat center and the student chaplain. The volunteer in Paris works with French-speaking persons, and the one in Rome works with refugees.

Stewardship is important to the European congregations. Many of the churches

have large physical plants—more extensive than the congregations can support. They have struggled to conserve these physical resources while at the same time converting them into income-producing assets. St. Paul's Church in Rome has adopted an

aggressive rental program of concerts and of adjacent apartments.

The financial status of mission ministries is still critical, despite efforts. A heavy mortgage burden at King Church in Frankfurt, severe budget problems. The monthly "Mortgage Meals" for debt payments.

Emmanuel Church in Geneva of the Ascension in Munich is a notable example. Emmanuel's more extensive congregation of businessmen and doctors contribute toward the program of convocation parishes while Anglican churches avoid overburdening expenses by sharing space with a Lutheran church for worship.

Continuity of leadership is a problem which exacerbates the difficulties. A bishop-in-charge is absent in Europe only since Edmond L. Browning was appointed. Given its non-stipend office of bishop has usually retired bishops who have served. Seven bishops have served since rapid episcopal turnover cripples the continuity both in the convocation and in its inter-Anglican relationships.

Parish leadership is often weak. Some parishes experience a third turnover in their con-



English speakers from throughout the world comprise the congregation of St. James', Florence.

## 'If we only want beaches, we have beaches

by Joseph Britton

For most people, travel means relaxation, getting away, shopping, seeing the sights. But travel can have consequences for the hosts as well the travelers.

The U.S. State Department estimates that roughly 800,000 U.S. citizens each week leave the country for travel elsewhere (including Canada and Mexico). Such travelers can bring benefits to host countries. They bring needed dollars which they spend in everything from small shops to luxury hotels, and their presence creates jobs.

But tourist spending can have an adverse impact, particularly in third-world countries. Many of the dollars flow into multinational corporations rather than to local employees and businesses; some sources estimate that only 40 percent of tourist spending remains in the host country. Souvenir hunting can undermine authentic native crafts by encouraging cheap, mass-produced copies. Development of tourist facilities often displaces local residents and exploits precious natural resources. Simply by being in third-world countries, tourists flaunt their wealth, exacerbating international tensions between the poor and wealthy.

In response to the negative effects of tourism in the third world, concerned Christians have formed the North American Coordinating Center for Responsible Tourism. The center, an ecumenical association with headquarters in San Anselmo, Calif., is the American partner of the international Ecumenical Coalition on Third-World Tourism. It educates tourists to be more sensitive to local traditions and conditions and encourages reciprocal dialogue, not disruptions of local cultures and economies.

The center suggests tourists to poor countries consider their motives before going. If travel is only to "get away," need it be conducted where it may adversely affect local residents? One could instead make use

of resort and travel facilities not located in culturally and economically sensitive areas. Or as an alternative, the center advocates using locally owned hotels and restaurants and avoiding tour group packages that shield the traveler from local conditions.

Dennis Delman, president of the center's board, observes that "we should at least go to learn something about other cultures when we travel abroad. If we only want beaches, we have beaches at home."

Christian travelers can meet local people by going to church. Episcopalians have a worldwide network of 70 million fellow Anglicans. Dioceses of the Episcopal

Church can be found in Europe, Africa, Asia, Latin America and Taiwan.

Most churches are indigenous communities which reflect the local culture and are excellent places for study. Many American dioceses have relations already with foreign churches through the companion diocese commitment. Companion diocese commitments resources to draw upon before turning to other parishes.

One can also make an ecumenical link with a local church of another denomination prepared for some unique mission.

## Need more information? Here

The following resources and agencies provide information and help in travel planning for tourists seeking to meet and worship with indigenous peoples:

- *The Episcopal Church Annual* lists all Episcopal churches, including those outside the United States. It also gives the names of bishops and addresses of all provinces and dioceses of the Anglican Communion and a list of churches around the world in full communion with the Episcopal Church. Every parish should have a copy available for reference.

- *Who Are the Anglicans?* provides maps and general statistics for all Anglican provinces. It is available from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202.

- Foreign parishes of the Church of England are listed in a directory provided by the Intercontinental Church Society,



175 Tower Bridge Rd., London, England.

- The World Mission of the Episcopal Church Center, 110 Ave., New York, N.Y. 10017, provides information on overseas churches, especially through the companion diocese work.



# for mission

l program of the church for adjacent apartments.

status of many of the par- cal, despite determined ef- mortgage burdens Christ the Frankfurt, resulting in se- blems. The parish now has "Age Meals" to raise money ts.

urch in Geneva and Church in Munich are more fortu- 's more established congre- smen and diplomats is able ward the programs of other shes while Ascension avoids xpenses by making use of a for worship.

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## beaches at home'

und in Europe, the Philip- micronesia, the Caribbean, d Taiwan.

are indigenous Anglican ch reflect the local culture t places for meeting resi- erican dioceses have close with foreign churches panion diocese network. se committees can be good y upon before visiting An- other parts of the world. nake an ecumenical visit to another denomination. Be e unique manifestations of

ery year.

Future opportunities for the convocation may depend largely upon creation of a full-time, paid position for the bishop. The resulting continuity of leadership would allow a more aggressive mission to the "diaspora" of thousands of Americans across Europe, closer relations with other European Anglican jurisdictions and churches in full communion, and an enhanced ecumenical outreach to churches with whom Anglicans seek communion.

The convocation might then also assume an expanded role in ministry to the armed forces in Europe. "The goal is," says Davies, "that everyone who comes to our churches be sent out to serve as missionaries wherever they go. Having these diplomats, students and businessmen committed to Jesus Christ is a very important opportunity for our church."

The old image of plush, wealthy churches abroad often prevails in attitudes toward the convocation, but as the new bishop-in-charge, Matthew P. Bigliardi, observes, "There is a great challenge for our people here. And I see real enthusiasm and marvelous parish life forming real Christian communities in our churches."

**Joseph Britton** is a senior at General Theological Seminary in New York City.

Christian worship! Firecrackers, colorful processions, drums, dance—one may encounter most anything as part of a religious observance.

Study and education are essential prerequisites for responsible touring. Learning about local customs, dress and habits can help one avoid insensitivities which offend local residents and either embarrass or enrage visitors.

Christian tourists represent their home churches and as such are ambassadors to the churches abroad. Tourists can both encourage the local congregation and be nourished by it.

## m? Here's where to get it



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- The Center for Responsible Tourism, 2 Kensington Rd., San Anselmo, Calif. 94960.

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- The United Board for Christian Higher Education in Asia, 475 Riverside Dr., New York, N.Y. 10115.

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- Forum Travel, 4608 Winthrop St., Pittsburgh, Pa. 15213.

## Worshiping abroad

# An Episcopal Church is often just around the corner

by Jonathan T. Hine

"Do we have to?"

The teenager whined too loudly as the family stepped out of the elevator into the hotel lobby. "It's no fun to sit in church when you don't understand what they're saying or what's going on." The concierge caught the parents' attention, saving the girl's elbow from the discreet grip of her embarrassed father.

"Excuse me, sir," he said softly. "Did you know we have an English-speaking church just behind the hotel? Holy Trinity. It's English, but the priest is American." The expressions on their faces signaled the rescue of another vacation. The concierge smiled and reached for a free city map.

Thinking of the European continent for your next trip? You will find Episcopal or

Anglican churches at almost every stop. Some use the 1979 Prayer Book, some the 1662 English book. Some use pamphlets or little booklets photocopied from the Canadian Prayer Book. Virtually all offer a warm and friendly reception, an opportunity to meet local people who really know their way around and that touch of the familiar that makes a trip to faraway lands so memorable.

Some, like St. Edmund's in Oslo or the Pro-Cathedral of the Holy Trinity in Brussels, belong to the (English) Diocese of Gibraltar in Europe. Others, like Emmanuel Church in Geneva or Ascension in Munich, are American.

Many are mixed congregations. Michael Ray, warden at Christ

Church, Naples, explains: "Giuseppe Garibaldi used English and American volunteers in the small army that conquered Naples for the kingdom of Italy. He donated this land to the *inglesi*—meaning those who speak English." The builders carved the words "Anglican & Episcopal" over the door when the Gothic structure went up in 1865.

All Saints' in Waterloo, Belgium, belongs to the Church of England, but an American priest has pastoral oversight of the congregation, which uses the American Prayer Book.

Virtually all these congregations have a tradition of serving the needs of English-speaking Christians of all denominations, and many are famous locally for their outreach programs. Refugees and hostages, victims of disasters, broke American teenagers and dispossessed Asians—they are all travelers passing through and opportunities to serve Christ.

Some Episcopal and Anglican congregations worship in beautiful Gothic or Norman buildings which contrast with the local ar-

chitecture. Many, like St. James' in Florence or Saint Alban's in Copenhagen, are worth a visit just to see. Some don't have a building but meet in the building of another religious group or in embassy or military chapels.

To find an Episcopal service on the road, check with the concierge at your hotel. Call first because "American church," "Anglican" or "Episcopal" may not mean what you expect. The local consulate or embassy may have a listing. So do those free tourist guidebooks found in hotels and restaurants.

You can try the yellow pages of the telephone book. The Brussels directory has an English-language index, but elsewhere you will need key words like "church," "religion" or "cults" (it does not mean the same thing it does in English).

If there is an American military base nearby, you may be able to call and talk to the chaplain. About two dozen Episcopal priests work for the suffragan bishop of the U.S. armed forces throughout Europe. They will point you to the nearest Episcopal service. If it's on base, they can help you with access.

A non-Episcopal chaplain should know about nearby Episcopal services: They need that information for their troops. There are NATO or American bases throughout Germany, Belgium, the Netherlands, Denmark, Italy, Spain, Greece and Turkey. Portugal and Norway host some facilities, too.

Do you like foreign languages? Try an Orthodox service in

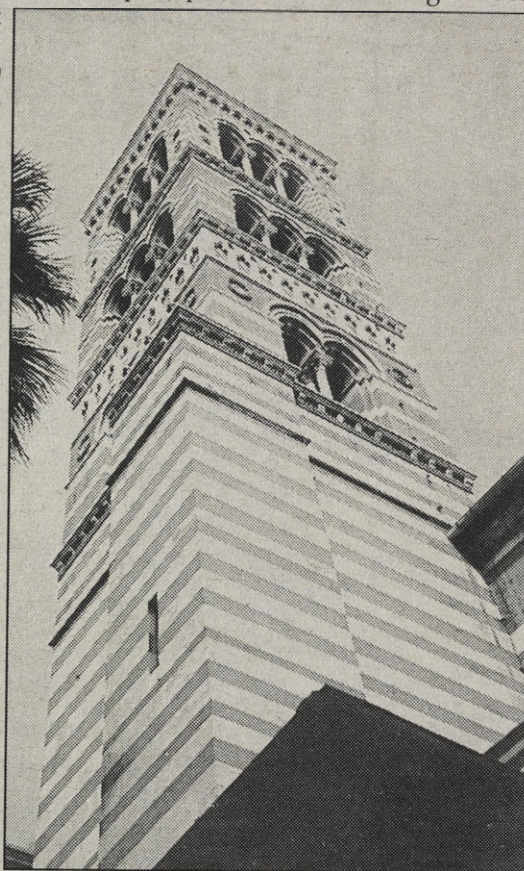
Greece or look up an *Alt Katholische* church under *kirken* in a German telephone book. The Lusitanian Church of Portugal and the Spanish Reformed Episcopal Church welcome you, too.

The churches of the Anglican Communion in Europe sometimes overlap coverage. Rather than compete, they cooperate in mission and outreach—with each other and with other denominations.

"Our mission is to minister to the English-speakers here," says Peter Blackburn, priest at Christ Church, Naples, "so we don't proselytize at the expense of other Christian churches or try to recruit Italians away from the Roman Church." Instead they include John Paul and Michele (Archbishop of Naples) in their prayers with Robert (Canterbury), John (Gibraltar) and Edmond.

The Anglican and Episcopal churches in Europe share a common belief, a similarity of literature and a tradition of welcome which can make the American visitor feel at home away from home.

**Jonathan T. Hine** is a free-lance writer, lay reader at St. Mary's, Portsmouth, R.I., and a regional analyst at the U.S. Naval War College.



St. Paul's bell tower dominates the upper end of the Via Nazionale, one of Rome's busiest streets.



# Hodding Carter: Firm convictions, tolerance of others

by Elizabeth Eisenstadt

"I think it's preposterous, humorous and wrong. There is really only one proof in the journalist's pudding—the work the person does. Can I point to some people who worked in government who are supposed journalists who are corrupt? Absolutely. Can I point out some journalists who have never worked for government who are corrupt in this town? About 10 times as many."

Hodding Carter, III, has just been asked whether he agrees with columnist David Broder's lament that journalists and politicians have become too chummy.

The former State Department spokesman in the Jimmy Carter administration does not beg the question. He speaks with the cheerful, strong-minded, reflective honesty which made him a rare bird in Foggy Bottom.

After his term at the State Department was over, Carter remained in Washington to practice politics as a spectator sport. His resume includes stints as editor and correspondent on public broadcasting's *Inside Story* and *Capitol Journal*. He is a partner in MainStreet, a production company, as well as a regular commentator on ABC's *This Week with David Brinkley*.

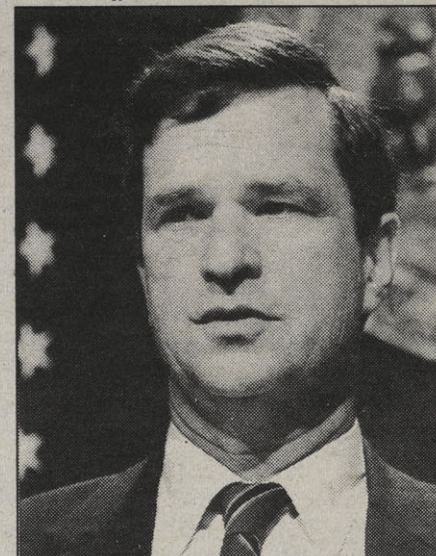
A lifelong Episcopalian, Carter's

faith and his chastened liberal ideals were forged in the tumult of segregationist Mississippi in the 1960's. Does he still feel, as he did in the late 1970's, that the end of legally enforced segregation was the last fight with clearly drawn lines?

"As an issue in which there was really no possibility of moral dilemma or contention over facts, in which one side was clearly allied with the moral and political traditions of the country and the other allied with the worst instincts in the country, I still believe this is true.

"There are a number of moral issues in the community at large which people today have a hard time sort-

ing out. History is not going to have any difficulty saying segregation is a bad thing. History will have no difficulty saying degradation of the environment is a bad thing, but it is going to have some difficulty sorting out, and we have an even greater difficulty sorting out, the best approach to dealing with it."



As he does several times during the interview, he qualifies his comments by saying that many of his conservative friends will see the Reagan era as a crusade in which America has been reshaped into a proper mold. "For me, the critical test is not that those who are better off are in pretty good shape, but that those who are the least of society are worse off than when the experiment began."

Asked to assess the current strength of the religious right, Carter says its resurgence had been inevitable. "You cannot have an entire section of society see its values assaulted, some of its basic precepts held up to ridicule, and participate in a radically changing world and not have a real swing of the pendulum and a demand for reassertion of traditional values."

A faithful member of Christ Church, Alexandria, Va., Carter is active "to the extent that an insanely chaotic schedule allows."

Reflecting on the connection between Christianity and his principles as a public figure, Carter says his faith informs his sense of the individual's responsibility to society.

He is a person of strong convictions, but his reading of history tells him that any certainty about "secular truth" needs to be tempered. "While I believe firmly that there is a right way and there are right obligations, I am less inclined to consign to outer darkness those with whom I disagree."

Recalling the Mississippi years when he faced hostility and threats for his civil rights activism, Carter says he became "a self-righteous little prig" in defense. "I may still be self-righteous, but I'm less of a prig," he laughs.

More important than politics and morality is how one communicates one's faith over a cup of office coffee, says Carter. "I wish I could say I have successfully mastered that, but I haven't. At core it is a contending force along with all of the things I wish weren't contending there."

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Posing in full episcopal regalia at an Indian convocation are Bishop Robert Anderson of Minnesota, left, and retired Bishop Harold Hopkins of North Dakota. With them is a young friend. Both Minnesota and North Dakota have ministries with reservation and urban Indians. For Minnesota's story, please turn to page H.

## Professional Pages

### A listening culture has much to teach

by David L. James, Editor

Over the past two years, I've been given a gift few parish priests have known.

From sitting at the feet of Vine Deloria during the 115th Niobrara Convocation in South Dakota and being present at the ordination of Buddy Arthur in a dusty little town in Navajoland to having lunch with Bessie Titus in Fairbanks, Alaska, I've had a unique glimpse of the kaleidoscopic beauty of this speckled bird we call the Episcopal Church.

These conversations and experiences with native Americans have been some of the most enlightening and challenging encounters I've known.

Indian leaders are exhausted with the first question so many ask of them, "What do you want to be called, native American, Indian, or something else?"—as if a correct label would somehow solve the enormous problems of poverty, unemployment, suicide, and a long history of church

paternalism.

One day at noon on the Rosebud Reservation in South Dakota, where over 700 people had gathered to eat lunch under the trees, I remarked to a new friend how quiet everything seemed. He explained that theirs was a listening culture, mine a talking one.

Understanding Indian Episcopalians is not easy for those of us who talk more than we listen and read our national and church history from non-Indian writers. But a wealth of information is available for those who take the talk of an inclusive Church seriously.

Most of the following articles were written by native Americans themselves. Listen to their eloquence, listen to the pain. Listen, for they have much to teach us.

David L. James, editor of this issue of Professional Pages, is assistant at St. Paul's, Westfield, N.J.

## Evangelism top priority, says Indian Task Force

Twenty years ago—in December of 1968—the noted Sioux author, Vine Deloria, Jr., wrote a document called *More Real Involvement*. In the first few days of December of 1988 a dozen persons deeply involved in the Episcopal Church's ministry among native Americans worked together for several days and produced a first draft for the further direction of Indian ministry. Called the *Advent Paper*, the document is groundwork of the Presiding Bishop's Blue Ribbon Task Force on Indian Affairs. The draft is being transmitted across Indian country for endorsement from the field.

A quite fundamental difference in the two documents is evangelism ranks as the highest priority in the *Advent Paper*. Beyond calling the Episcopal Church to respond to the "deepening social and spiritual needs of Indian people," the 1968 document scarcely mentioned evangelism. Characteristic of the era, it called for sweeping social response and placed much emphasis on Indian empowerment.

Otherwise, the two documents were quite similar. In fact, Indian needs statements across the years bear remarkable similarities, including doc-

uments evolving from consultations in Oklahoma in 1984 and 1986. They include the perennial litany of socioeconomic ills in Indian country and a plea for development of leadership committed to work for creative solutions of those needs, a demand for Indian empowerment within the decision-making level of the Episcopal Church, and a call for new patterns of funding Indian work.

Presiding Bishop Browning enlarged and reactivated the Indian Affairs task force when Executive Council met in May, 1988, in South Dakota and charged the 15-member, predominantly Indian group with informing him what the Episcopal Church "is not doing that it ought to be doing in Indian ministry." Participants at the December meeting, held at the Episcopal Church Center in New York City, included four bishops with responsibility for native work, three Indian priests, and two Indian laypersons along with two Indian staff officers.

"We see evangelism as central to all our thoughts and feelings," the *Advent Paper* begins. "For us, this is the proclamation and living out of the gospel of Jesus Christ. He is the source of all that is and, hence, our ultimate, complete, and

radical freedom."

Bessie Titus (Athasbascan), a task force member from Alaska, set the tone for the deliberation when she said, "If we do not touch the hearts of our people with the liberating and healing message of the gospel of Jesus Christ, nothing further will happen."

"After so many years of emphasis on social change in the secular world, I believe we are now seeing a new and fundamental change in direction coming from within Indian country," said Owanah Anderson (Choctaw), staff officer for Native American Ministry at the Episcopal Church Center. "More and more it is being recognized that crises in Indian country cannot be solved through social programs alone, but that spiritual needs must first be recognized and responded to."

Anderson cited an example of change in basic values in Indian country. "A few months ago," she said, "our field officer visited the director of a large west coast urban Indian center. The director, herself a baptized but non-practicing Episcopalian, initiated the hope that an Indian priest be placed in this Indian center. She offered space for a storefront church and cited need for holistic ministry. The director said, 'We need the Church, standing right here with us.' This would not have happened a few years ago. Then people thought social programs would solve all our problems, and the Christian Church was being blamed for many of the social ills in Indian country."

With a fourfold focus, the *Advent Paper* underscored concerns for people, programs, facilities,

Continued on page D



# A vision of episcopacy: integration into community

by Steven Charleston

Seen from the vantage point of native American tradition, the ministry a bishop is often expected to carry out resembles a high-wire act in the circus. In the spotlight is the man or woman called to be bishop of the diocese. The audience is the tightrope of episcopal leadership. As the bishop steps out onto the rope, he or she carries the staff of authority. On one end of that staff is the weight of spiritual leadership; on the other, managerial leadership.

This image of the bishop on the high-wire is helpful because it illustrates the western dilemma of the modern episcopacy. As the western Church has evolved into a complex, technological society, it has placed an increasing demand on its bishops to perform a difficult, even a dangerous, task. It has built up great expectations that a normal man or woman can walk the tightrope of episcopal leadership without stumbling. And even more to the point, it has provided a flimsy net to catch that person should a mistake occur.

The thin wire on which this balancing act must take place is time. Or, put in another way, accessibility. We want personal attention to these demands of ours both for spiritual direction and for administrative detail. Clergy want a bishop who will "be there" as a pastor to pastors. Laity want the bishop to "be there" for visitations, confirmations, and special moments in the life of the parish. Committee members want a bishop to "be there" for meetings. National church organizations and agencies want the bishop to "be there" as well. The list goes on, but in general the western Church has not only asked its bishops to walk the rope, but to juggle time. The personal presence of the bishop is crucial to both effective spiritual and managerial leadership.

We have thus evolved the episcopacy into a ministry that is difficult, if not impossible, for most normal persons to perform alone. Even with competent help from staff, the bishop still remains on the tightrope.

We have created great stress on the accessibility factor. The personal presence of the bishop is imperative, but the time required to provide this presence remains fixed. Demands for time go up, but the resource of time is finite. Something has to give.

In all of this, we have often been guilty of setting in motion a cycle of disappointment that can affect not only the bishop, but others within the diocese. The pastoral questions this raises for us should not be ignored.

At first glance, the native American view of the western episcopacy may seem overly critical. And yet the truth is native culture also embodies a kind of balancing act for its traditional spiritual leaders. Consequently, the ground for comparison can be both instructive and helpful to diocesan planners.

This sense of balance in both theology and community is manifest in the native emphasis on harmony. Human beings are to live in harmony with the natural world. Individuals are to be in harmony with one another, within the family, the clan, and the tribe. Personal relationships are to be balanced: Each person has a place within the community, within the network of the extended



family, and within the religious obligations of the whole tribal society. In the most cosmic terms, the whole of creation is one grand design of harmony and balance, set in place by the will and purpose of the Creator. This is why symbols such as the circle or the four directions are so common to native people. They represent this deep spiritual focus on balance within all of life.

Bringing these theological concepts closer to home, we can consider that the fulcrum for spiritual equilibrium in native tradition is relationship. This is a key point because it stands in contrast (and yet, perhaps in complement) to the more western preoccupation with time. In other words, both cultures look for balance, but they have slightly different understandings of where that balance is to occur. For the west, it often becomes a question of time. For native America, it is a question of relationships. For example, human beings were seen as being directly related to the natural world; within the tribe, all people were "relatives." The relationship between the Creator and the people is clearly a personal one, much like a grandparent to a child.

What all this means is native people can offer the west a critical shift in perspective. Sharing the western concern for balance, they can bring a new focus to bear on the problems of episcopal leadership. They can do this precisely on the axis of accessibility.

Here is one way to visualize it: The problem of the western dilemma is western people have the right idea but the wrong solution. They want balance, but they try to find it through time, not relationships. Their solution of juggling time never seems quite to work because it is an impersonal concept that can never be shaped to meet human needs. There never seems to be enough time. In fact, the whole time-sense of the west creates a hamster wheel of demands, expectations, and frustrations, all revolving at a faster and faster pace. It is not surprising, therefore, to native people that clergy and bishops burn out. What else could we expect of people who are set on a spinning cycle of time, asked to keep their balance, and yet cut off from personal relationships in the process?

What is the answer? Well, from native tradition, part of the answer must be to look much more intentionally at relationships, not just at time. The bishop is a human being, not a flow chart.

Notice, for example, how the native imagery of the bishop as tightrope walker paints a picture of the episcopacy in isolation. This is not by accident. One of the real criticisms of the western episcopacy is it tends to isolate bishops from the ongoing, direct, personal relationships needed to maintain real spiritual balance. Many western bishops themselves will acknowledge that they often feel cut off from others in the course of their duties; they remember the warmth and personal contact of the parish; they wish they had more time to

spend with family, friends, colleagues or people within the diocese; they long for an opportunity for reflection, a time when they can enter into relation with God without the sound of a telephone ringing in their ears.

By shifting the focus onto relationships, rather than onto time, native people confront these needs head-on. Accessibility is not a matter of time. It is a matter of relationship. This is why, to western people, native Americans often seem to have a poor sense of time: They place human contact in relationship above the artificial demands of time.

The question, of course, is how this type of personal accessibility can function in the modern context of western society. Traditionally it worked because spiritual leaders were never isolated from the tribe. That's another key ingredient. The network of relationships we have described existed within the body of the tribe. In other words, the product or result of the native emphasis on relationships in balance was community. To translate the native experience into a contemporary diocese, we must take community seriously. True balance, therefore, is not just the strain between the spiritual and the managerial, it is the tension between the individual and the community.

Traditional spiritual leaders (who often acted as secular leaders) were never isolated from the tribe. That is, they were never isolated from community. By talking about job descriptions, time demands, and budgets, the west has put the cart before the horse. From the native viewpoint, the first priority is a discussion of relationship, community, and personal contact. The question must be how to integrate the spiritual leader into the embrace of a living community, not how to maximize his or her level of performance. Without careful attention to community, there will be no performance because the kind of performance we are describing can never happen outside the context of the tribe.

The balance between spiritual and managerial roles for a bishop is a by-product of the balance between the bishop and his or her community. If that balance is maintained, then the other tasks of the episcopacy will begin to fall into place.

This analysis is not as simplistic as it may sound to western people. It is, in fact, a very difficult balance to achieve. The genius of Indian people for maintaining community in relationship only evolved after centuries of tribal life. The effort to apply that genius to modern styles of leadership will not be easy, yet the effort is worthwhile because the benefits are so great. If we can envision an episcopacy in community, then we can begin to see a ministry for bishops that is finally in balance. By starting with the question of relationships, we can explore ways to integrate the bishop into a diocese that is really a tribe, an extended family that supports and sustains the bishop as he or she exercises both spiritual and managerial duties.

In our case, we can translate the word "tribe" as "the Body." Bishops need to be integrated fully into the Body, not cut off from it. The Body of Christ, as we understand it in native American theology, is not defined by geography or time, but rather by relationship. As St. Paul describes it, it is a community "knit together." The native system, therefore, shifts the focus away from an expanding and ever-increasing shopping list of episcopal responsibilities and narrows the gap between a bishop and his or her people. It seeks to bring people closer. It wants to knit the bishop more personally into the fabric of diocesan community.

As we move ever nearer to a new century in the life of the Church, isn't considering another alternative worthwhile? Could a blending of native vision and good old-fashioned western practicality offer us something we all want? A strong episcopacy. A vital, humane, personal episcopacy. A community. A witness. A new relationship.

*Steven Charleston, a Choctaw Indian, is an Episcopal priest on the faculty of Luther Northwestern Theological Seminary. These excerpts from a larger paper entitled "Bishop 2000: A Native American Working Paper" were edited by Lisette Trombley and published in The Evergreen Messenger, Diocese of Olympia, Seattle, Wash.*

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# New Title Reviewed

by William C. Wantland

*Jamestown Commitment: The Episcopal Church and the American Indian* (Forward Movement Publications, Cincinnati, Ohio, paperback \$4.95, 170 pp.) is the first comprehensive history of the Episcopal Church's work among the native peoples of the New World.

Owanah Anderson, staff officer of the National Committee on Indian Work and a citizen of the Choctaw Nation of Oklahoma, has done a job long needed but never before attempted. While this work is more a series of sketches (in the words of the author) than an in-depth history, the reader will find far more valuable historical material in this volume than anywhere else in the published world.

The history of the book is almost as fraught with adversity as is the history of our Indian people themselves. Anderson had worked on this book for several years and had carefully collected many rare photos to illustrate it. After many rewrites, she completed the final text and mailed it and these valuable pictures from the mailroom at the Episcopal Church Center.

Several days later, she received a call from the publisher, advising that Forward Movement had received a box from her containing some rubber stamps and nothing else. The mailroom had mismailed the manuscript and all the photos to heaven alone knows where.

Fortunately, the manuscript was on computer and was quickly duplicated. However, there was no time to replace the photographs lost through bureaucratic bungling. Line drawings by Willie Hillenbrand and some other photographs saved the day.

Perhaps because of the publisher's close deadline, proper care was not taken in printing the proof copy, and this otherwise excellent work is marred by a number of typographical errors and misprints. One could also be picky and take umbrage at a rather distasteful wood print on the front cover, imposed by the publisher over the objection of the author. But these are minor matters.

The real import of the work is that for the first time, we have not only a comprehensive history of Indians and Church, but that we have church history written from the viewpoint and perspective of the people who

were missionized (and often victimized) by those who "came to do good and did very well."

The book begins with a sketch of the first contacts between Indian and Anglican in 1579 and gets down to brass tacks with the mandate of the Jamestown Charter to bring Christianity, Anglican style, to the original inhabitants of this "colonial territory."

The book covers church history chronologically and also geographically. One can move from Jamestown, Va., to New England, to the Great Lakes area and the northern plains, all the way to Alaska, the most western and northern frontier and the last virgin mission world of America.

One will meet the great Indian leaders of Christianity, such as Joseph Brant, Enmegahbowh, Paul Mazakute, Cornelius Hill, David Oakerhater, and their white counterparts, Bishop Whipple, Bishop Hare, Baxter Liebler, James Lloyd Breck, and others. Mixed together, as in life itself, are saints and sinners and all kinds of people in between.

I do commend this volume to the study and enlightenment of all church folk. In my prejudice, I would even commend it as required reading for those who would know the history of the Episcopal Church and for those who would know the impact of the Church, both for good and ill, on the original inhabitants of this land.

William C. Wantland is Bishop of Eau Claire and a member of the Seminole Nation.



Owanah Anderson

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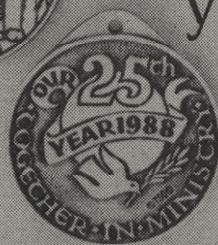


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# The Episcopal Church in Navajoland



When Steven Plummer was ordained a priest in 1976, he became the first Episcopal priest of the Navajo Nation. The Church's work among the Navajo began in 1897, but for many years, in the words of Owanah Anderson, "the Episcopal Church fretted about what to do about the Navajos, often without consulting the Navajos." With the episcopacy of Bishop Wesley Frensdorff (1982-1988), the Navajo began to share a dream. One part of that dream was the ordination last summer of Buddy Arthur. Clockwise from upper right: Ordination procession forms outside St. Christopher's, Bluff, Utah; banner inside the church; Bishop Frederick W. Putnam, the first Bishop of Navajoland, who ordained Buddy Arthur; a Navajo woman; the three Navajo clergy, from left, Buddy Arthur, Steven Plummer, and Yazzie Mason; Navajoland's bus.



## Evangelism

Continued from page A

ties, and funding.

The task force's statement on people echoes all predecessor statements. Vine Deloria's paper called for major modification in education and training of American Indian people for Christian mission and cited "development of Indian clergy and lay leadership as a priority." Both Oklahoma consultations reaffirmed the leadership necessity. The 1988 task force statement says: "We must have trained and qualified leaders, both lay and clergy." The document cited a necessity to "recruit new leaders, keep them in our communities, and create an environment that promotes and maintains wholeness and health."

Studies show that more than 90 percent of the American Indian population does not attend church. Studies also show that clergy on South

Dakota reservations serve an average of seven congregations. "It is very difficult for these priests to develop new pastoral and caring ministry," said the Rev. Philip Allen (Lakota), rector of All Saints', Minneapolis, Minn. "These priests have time only to bury the dead and circuit-ride around their scattered congregations to celebrate Holy Communion once or twice a month in each."

The task force discussed funding for Indian work. South Dakota's Bishop Craig Anderson, whom Browning has named to head the task force, summarized funding deliberations, "This cross-section of leadership of Episcopal Indian work thinks native American ministry is a commitment of the national Church, and while 'home dioceses' are doing all they can, they cannot bear the load alone."

Bishop Anderson, in whose diocese reside an estimated 12,000 Sioux Indians who were confirmed in the Episcopal Church, said the task force believes large endowment is needed to fund all

native ministries.

Other members of the task force participating in the December meeting were Bishop George Harris of Alaska, retired Bishop Harold Hopkins of North Dakota, Dr. Cecelia Kitto-Wilch (Santee Sioux) of South Dakota, the Rev. Quentin Kolb (Ute) of Utah, the Rev. Robert Two Bulls (Lakota) of South Dakota, and Bishop William Wantland (Seminole) of Eau Claire. Dr. Carol Hampton (Caddo) of the Church Center staff and the Rev. R. Thomas Doyle, Province VIII treasurer and consultant to the task force, also participated.

Future meetings of the task force have been set for April and September. Recommendations will be submitted to the Presiding Bishop for consideration at Executive Council's November meeting.

This article was prepared by Owanah Anderson, staff officer for Native American Ministry at the Episcopal Church Center.



# In Alaska, 'local ministers' provide Eucharist

by David L. James

Does everyone have the right to the Eucharist? This is a question most Episcopalians do not hear discussed. Yet in remote parts of the world it is a question urgently debated by those serving the temporal and spiritual needs of people who live in isolated areas.

In places like Alaska, where few seminary trained clergy have chosen to hear God's call to serve, the result is the Eucharist has been denied to thousands of people on a regular basis. To Alaskans, the rest of the Church's discussion and endless volleys of letters to editors about the over-supply of clergy seems a cruel debate.

While bishops announce moratoriums on vocations and standing committees freeze the ordination process in "the lower 48," Episcopalians in native villages on the north slopes and interior of Alaska have been trying to figure out ways to be a sacramental Church without the benefit of a priest.

Adequate numbers of seminary trained clergy were always difficult to recruit in remote Indian and Eskimo villages in Alaska. Money, culture, and education made sending native people to seminary impractical if not impossible.

But as cities across the country began to burn in the late 1960's and mission funding for urban ministry became the Church's main concern, money began to shift from rural to urban ministries, and the clergy shortage grew worse.

Not only does a parish without a priest feel like a second-class church, it becomes vulnerable for every predatory fundamentalist group roaming the countryside looking for heathen to save. In addition, white priests in brown villages had never been the best model of ministry.

The solution seemed a radical one at the time; however, it was merely biblical. The proposal was

to train existing native leaders as sacramental ministers, licensed to perform one specific task—to celebrate the sacraments in the villages they were from. As their first-century counterparts had done, Indian and Eskimo congregations were able to choose who among them was to preside at the altar.

While the training may be from the top down, for an indigenous ministry to survive with meaningful integrity leaders must be discerned, raised up, and presented by the local congregation. In ordination, the bishop's authority grants them permission to administer the sacraments, but the ultimate authority for an effective ministry comes from the native people they serve.

Today over a dozen sacramentalists, or "local ministers" as they are now being called, serve with great success in the Alaskan villages from which they came. They needed training to administer the sacraments decently and in order, but what they already knew could not be taught. They have known the people in their villages all their lives. They know what the family histories are, what the problems are, and above all they are known, trusted, and chosen by those they serve.

This is not a wholly accepted idea. Other bishops and church leaders claim that by not having seminary or equivalent trained clergy, the Church is maintaining a second-class status of Indians. But for this time and place, Indian and Eskimo people serving as local ministers in their own villages seems practical, desirable, and biblical.

This solution born out of necessity has a distinctly New Testament ring to it and may have something important to say to the rest of the Church about how we discern vocations and de-



The Rev. Anna Frank gives Communion to her husband Richard.

ploy clergy.

In a Church that of late seems preoccupied with clergy glut and dwindling membership, perhaps we need to be more attentive not only to whom God is calling, but to where He is calling them.

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# Evanston Covenant: Toward more Indian clergy

by Doyle Turner

The Episcopal Church, through its minorities desk at the Episcopal Church Center and in consultation with various dioceses with native American membership, determined over the years that it had a leadership crisis in the Indian field. The Church thought it had too few Indian Episcopalians in leadership positions.

Owanah Anderson, executive director of the National Committee on Indian Work (NCIW), had made leadership development an NCIW priority since she became director in 1978. Yet in the years 1983-84-85, when the Church spent more than a quarter million dollars toward that end, only three persons were ordained who studied through NCIW- and NATA (Native American Theological Association)-supported programs.

In the fall of 1985 a group of 19 concerned bishops, clergy, and laypeople representing the Church's leadership in New York City, various dioceses with Indian work, and Seabury-Western Theological Seminary met in Evanston, Ill. The group's task was to find a cohesive approach to the leadership crisis which would bring more results than were then being realized.

Seabury-Western was chosen as the site of the meeting for two reasons. First, it has a history of native American student participation in its programs, both M.Div. and one-year certification as well as a doctoral certification. Second, historically it is tied to the native American community via its Minnesota connection: Seabury, the Episcopal divinity school in Faribault, Minn., had trained a number of native American clergy. When it was united with Western Theological Seminary of the Diocese of Chicago, it came with this history and experience with the native American community.

The result of the three-day consultation was the following eight-point "Evanston Covenant."

1. We recognize that a leadership crisis confronts the Episcopal Church in its native American ministry.
2. While we affirm the many efforts made in the past to meet this crisis, we assert the need now for a cohesive, consistent, and cooperative response on the national level.
3. In formulating that response, we strongly support the diversity of our many cooperating dioceses, tribes, agencies, schools, and ministries.
4. In our meeting together we discovered common principles and insights and visions that can bond us together in enthusiastic response to this pressing need.
5. We see the existing local educational models in our sister dioceses as reflective of the unique tribal cultures and a fundamental element for all that we would engage to do on the national level.
6. We call for the institutional development of a national network of our dioceses, NCIW, NATA, Seabury-Western, and other supportive agencies.
7. We understand that the educational models emerging from this network will be reflective of and responsive to the unique cultural values and traditions of the native American people.
8. We affirm both NATA and Seabury-Western as integral institutions to the development of ordained leadership in our Church and applaud their commitment to undertake this ministry in partnership with our Church.

A number of problems surfaced which the covenant team felt must receive immediate attention. These were:

1. Curriculum—a new design? A flexible design which utilizes all training modes, the local schools, the seminaries, workshops in the field, etc., is needed to meet the students' varied needs.
2. Who goes to seminary if too many students want to be admitted? Who chooses?
3. What do we mean by national guidelines?
4. Do we have the commitment of the bishops?
5. Do we have the money?
6. Do we have a good communication system for all of this?
7. Are we clear about who is going to do what? When? How?

8. Is the goal of "no debt after graduation" realistic?

9. Will the seeming focus upon training for ordination be balanced with the needs of the laity for training?

10. Keep ecumenism a prominent part of all strategies.

11. Keep wellness a prominent theme in this work. The burnout of native clergy must be addressed in training (curricula), deployment, support, and recruitment.

The Evanston Covenant will be four years old in November. It has to be held up and applauded as an important first step in meeting the leadership crisis of the Episcopal Church in Indian ministry. National, institutional, and diocesan resources have been brought together to confront a problem which has been one of the hardest for our Church to solve.

Doyle Turner is rector of Samuel Memorial Church, Naytahwaush, Minn.

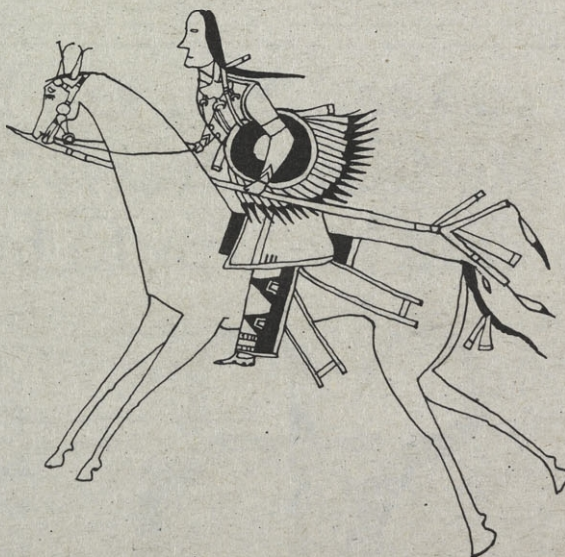
## NCIW and Seabury-Western cooperate to educate clergy for Indian country

by Owanah Anderson

"The rest of the Episcopal Church," says Steven Charleston, "has a clergy surplus. In Indian country, we don't have near enough."

In the spring of 1974, Charleston was the only native American Episcopalian in seminary. Fifteen years later, Charleston, the genial Choctaw scholar, author, and preacher, took joyful note of the fact that 10 Episcopal Indians are in seminary and that three times as many native American ordained clergy are now in the field as 15 years ago; four more expect to take the final steps toward ordination this spring.

Equally—or more—impressive is the fact that three years ago not one Episcopal native American was in any seminary despite the fact that development of ordained native leadership had been considered the number one priority for at least an



entire generation and that a variety of specialized and innovative training approaches had been tried.

Charleston can be credited with a prominent role in turning the tide that netted 10 prospective new clergy.

While studying at Episcopal Divinity School in Cambridge, Mass., far from his Oklahoma home, Charleston knew the gnawing isolation that the lone Indian experiences in standard seminary study. The loneliness left such a wrenching memory that he championed various alternative approaches to ordination study for the generation of Indian seminarians who followed him.

During the two years he was executive director for the National Committee on Indian Work, he encouraged support of NATA (Native American Theological Association), a consortium of five denominations—Episcopal, Presbyterian, United Church of Christ, United Methodist, and Lutheran.

The Episcopal Church made major financial commitments to the NATA program, and over a seven-year period—1978-1985—six NATA students who had received NCIW study assistance were ordained to the Episcopal priesthood: Joe Bad

Moccasin, Gary Cavender, Virgil Foote, Anna Frank, and Norman Nauska.

By the mid-1980's, however, Charleston and other Episcopal leaders reluctantly recognized that the NATA program no longer held out its earlier promise. Financial support from the member denominations was irregular and significantly imbalanced.

After working several years in South Dakota as head of the Dakota Leadership Program, which offered home-based leadership training, Charleston accepted a faculty position as director of cross-cultural studies at Luther Northwestern in St. Paul, Minn., and was meanwhile named to the Board of Trustees of Seabury-Western Theological Seminary.

In what may be Charleston's foremost contribution in native leadership development, he pulled together, in 1985, a consultation on the campus of Seabury-Western. The 19 Indian and non-Indian Episcopal leaders issued "The Evanston Covenant," which recognized the leadership crisis and asserted "the need now for a cohesive, consistent, cooperative effort in the national level." It also proclaimed Seabury-Western to be "the" center for native American theological education with broad commitment of time, energy, and resources to the effort. The seminary agreed to relax entrance requirements and pledged \$50,000 over a three-year period. Now in its third year of operation, the program has served 14 Indian seminarians.

NCIW has granted the Seabury program \$186,800 over the past three years, an average of 30 percent of NCIW's total program allocation, and it has continued to award scholarships, usually \$2,000 annually, to Indians studying at seminaries other than Seabury.

In the autumn of 1988 NCIW assembled a Seabury Select Committee to review the program. On recommendation of the committee, NCIW resolved to call upon the seminary to renew its effort to find, recruit, and secure qualified Indian faculty to teach Indian-related course work, to institute curriculum changes, and to address cultural sensitivity.

At its meeting this spring, NCIW named a Seabury Oversight, Research and Admissions Advisory Committee charged to "advocate positive change at Seabury-Western Seminary, examine other schools and training, and after one year report to NCIW on the status of seminary training and the role that individual NCIW members can play in improving recruitment and retention of native seminarians."

Though Steve Charleston is yet a young man—he celebrated his 40th birthday in February—his Choctaw chocolate eyes gleamed like those of a tribal elder as he spoke proudly of the four young Indians who anticipate graduation this spring. They are Francis Apple, Jr. (Lakota), and George Ross (Ojibwa) at Seabury-Western Theological Seminary, Creighton Robertson (Sioux) at Sewanee, and Carol Gallagher (Cherokee) at Episcopal Divinity School.



# *'Wakantanka Iyotan-wasaka, who has made of one blood all nations. . .'*

by Richard Kew

A thunderstorm sweeping across the prairie, sunset in the Badlands, a beautiful Indian child smiling up shyly from the back of a pickup. My first trip to South Dakota was studded with images like these.

My reason for being there was *The Book of Common Prayer*. SPCK/USA (The Society for Promoting Christian Knowledge) had just started working with the Episcopal churches of the Sioux Nation on the translation of our liturgical treasury into the Dakota and Lakota languages.

Only as I participated in the 1988 Niobrara Convocation did I begin to realize how close to the hearts of the people this is. No matter how fluent we are in other tongues, we address God in the language of our hearts.

Since the mid-1970's, Dakota/Lakota-speaking peoples have been linguistically disenfranchised from the common worship of the Episcopal Church. Only hymns and occasional prayers could be offered in the ancestral dialects of the Sioux.

SPCK/USA became involved in the translation project at the request of Sioux Episcopalians and the Diocese of South Dakota. Our task is to publicize what is happening, offer advice from

our experience, and raise the \$60,000 needed to make it happen.

Under the leadership of the Rev. Robert Two Bulls, Itancan of the Niobrara Convocation, a team of translators has begun its work. No doubt it will prepare various trial texts before everyone is satisfied, but the end product will be a significant proportion of the 1979 Prayer Book in an ancient tongue of North America.

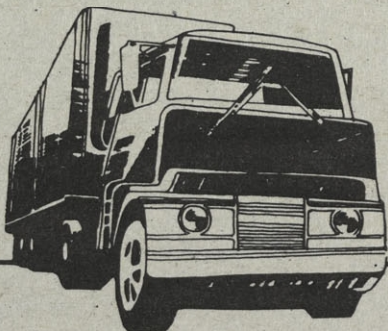
The Sioux peoples have three distinct dialects. Different groups replace the "d" sound with an "l" or an "n." In the past, this has led to heated debate: Should "d," "l," or "n" be used? Computerized word processing may have solved this problem. Production of books in at least two of the three dialects should be financially feasible.

From 1701 to 1776, SPCK in London sent thousands of Bibles, Prayer Books, and other books to the American colonies for both colonists and natives, and in one way or another, the organization has been involved in the translation of the Prayer Book into over 200 languages during the last three centuries. Enabling this new Sioux translation of *The Book of Common Prayer* is a continuation of that early tradition.

Richard Kew is executive director of SPCK/USA, whose headquarters are in Sewanee, Tenn.



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— The Reverend James G. Bingham  
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# In Minnesota, success is name of the game

by Howard Anderson

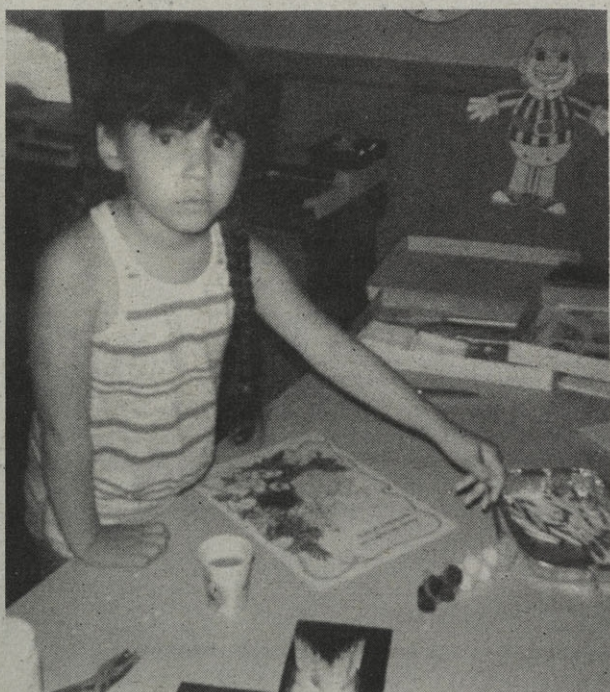
The statistics that reflect the realities of life for American Indian young people in the 1980's are often grim. Indian teens can look forward to shorter, less healthy, less educated, and less affluent lives than any group of young people in America. A high school drop-out rate approaching 50 percent, teen suicide and pregnancy, and alcohol and drug abuse rates often as much as five to 10 times the national average make depressing reading.

But in the Diocese of Minnesota, a change is taking place. Slowly but surely, Indian communities and their young people are beginning to build positive experiences, and the Episcopal Indian churches seem to be at or near the center of this new, positive energy.

Recently, the White Earth Reservation community of Naytahwaush had a graduation party. In the past, many of the community's young people did not graduate from high school. But for the past 15 years an American Indian principal, a native of the reservation, and his teacher spouse have gathered a core of committed teachers, parents, support staff, and community leaders who are making big changes. In 1987, all 15 of the Naytahwaush school kids who left the supportive environment of their local school to attend high school in the neighboring town graduated.

These Indian young people make up less than 25 percent of the student body in the Mahomen, Minn., schools where Naytahwaush kids are bused after sixth-grade graduation. But they seemed to have garnered all the awards. They were members of the National Honor Society and the student council. One young man, the son of the local Episcopal priest, received his "wings" as an airplane pilot while also being congratulated for graduating from high school after spending the year at a neighboring state university in advanced placement courses. The homecoming queen and king, the editors of the school paper and year book, several cheerleaders, captains of girls' and boys' varsity sports as well as a number of All-Conference athletes glowed as they approached the gymnasium stage to receive recognition.

A remarkable number of the Naytahwaush kids were in the choir, band, varsity athletic teams, school plays, Fellowship of Christian Athletes, Spanish Club, and every conceivable activity and organization. And they were all in the Amer-Indian Club. This fierce pride in their identity as Ojibwa people could be seen on their faces and on the faces of their families as the Kingbird Singers drummed and sang a traditional Indian Honor Song. By every measure these young people are successful, and the success is contagious.



A young learner from White Earth.



Mazakute's baseball team, the Niobrara Champions, poses with trophies.

The White Earth Reservation is fairly buzzing with activities for young people. With the support of the tribal government, an island in one of the reservation's most remote and lovely lakes was dedicated for use as a wilderness camping center. The members of Samuel Memorial Episcopal Church, led by their then senior warden Doyle Turner, who is now the supervising priest for the four churches on the reservation, cut, skinned, and dragged tall white pines across the frozen lake to build a log cabin. A grant from the Episcopal Church Foundation helped them to winterize it.

Cross country skiing and wilderness camping, swimming and fishing, even a confirmation program based on the American Indian vision quest all keep "The Island" busy the entire year. But first and foremost it is a special place for the reservation's young people.

One of the important parts of this renaissance on the reservation has been Indian Enterprise, the brainchild of the Rev. William Freeman, Doyle Turner, and other Indian leaders. While serving as a reservation priest, Freeman grieved at the problems the young people of his parish faced: alcoholism, broken families, poverty, an astounding and debilitating 90 percent unemployment rate, lack of education, violence in the home.

Leaders of the community opened a group home on the reservation to serve these children at risk. Midway Home has grown, added on to its building, begun a small working farm, and is serving Indian young people. But the other response was even more exciting.

These leaders wanted something better for their children. The kids needed new horizons; they needed to see beyond the unemployment and hopelessness that seemed to surround them. New Horizons trips were the answer. Indian young people were matched with young Episcopalians from elsewhere in the country. Reaching across the continent and across the boundaries of class and race, these young people went "on the road" together to share their gifts. Sailing the Maine coast, hiking in the Canadian Rockies, rehabilitating inner-city housing, or camping in the Dakota Badlands, they formed fast friendships and learned a great deal from each other.

One of the first trips matched youngsters from a parish in Andover, Mass., and from Naytahwaush and Rice Lake on the reservation. Three years later, young people from both areas were back on "The Island" running a vacation Bible school for Indian children.

For many of the reservation kids, the New Horizons trips were a life-transforming event. The

Andover kids were worried about SAT scores and getting into college. The reservation kids had never heard of an SAT and had never thought about college. Many came from families that had never had a high school graduate. That all changed. Twelve of the 12 "first generation" New Horizons kids graduated from high school. Some even went on to college. The contagion of success continued to spread.

The reservation had no jobs to offer young people. Indian Enterprise decided that wasn't right. Freeman began to link Episcopal businessmen in Minneapolis and St. Paul with reservation officials and entrepreneurs, and businesses blossomed on the reservation. Vice-presidents of major multi-national corporations sat in the Indian sweat lodges next to budding reservation entrepreneurs.

With the support of Episcopal Community Services and the Minnesota Committee on Indian Work, Indian Enterprise pushed ahead on two fronts—helping kids to see a future for themselves and then working with the leaders of the reservation community to help build that viable future.

In the vast "urban reservation" of Minneapolis-St. Paul over 20,000 American Indians live, often in the worst poverty in this metropolitan area of over 2 million people. Indian young people there participate in a special summer camping program put on by All Saints' Urban Indian Mission and Mazakute Memorial Mission. The two missions are the base for a Jubilee Center with a food shelf, hospital and prison chaplaincies, and work with the chemically dependent.

All Saints' and Mazakute, led by two Lakota Indian priests, Philip Allen and Virgil Foote, expose urban Indian kids to the rich, deep spirituality of their Indian and Anglican traditions through the vision quest confirmation program Foote designed. A Sun Dancer and Vision Quester himself, Foote helps the young people to see the parallels between their tribal and Anglican traditions. Martha Allen of All Saints' even carried the new energy of her church to Rwanda, Africa, where she was a part of the companionship team from Minnesota to the Diocese of Butare.

All over Minnesota young people from the Episcopal churches on the reservations and in the urban Indian communities are stepping out into the world, secure in their identity and hopeful of their future. Much still needs to be done, but the wave of success is beginning to crest.

Howard Anderson is stewardship officer for the Diocese of Minnesota and a member of Executive Council.



## Letters to the Editor

### Is Jesus . . . less than a prophet?

I enjoyed Kevin Bean's comparison between the Pope's "Mulieris Dignitatem" and Barbara Harris' election ("A Woman's Place," March). While my conclusion would differ, this comparison is insightful and well worth making.

But a non sequitur and a theological misstep in his argument should not stand unchallenged.

The non sequitur: "In the New Testament, God's Spirit is neither male nor female, meaning that women, no less than men, can receive any of the gifts of the Spirit of God. . . ." Even if it were appropriate to assign gender to the Holy Spirit, how would that determine who could receive spiritual gifts? The assignment of spiritual gifts is a free act of the divine will, not a necessary condition of the Spirit's being.

The theological misstep: "To say as the Pope has done that women should not be ordained priests because Christ made a 'free choice' when He selected 12 males as His disciples/apostles, independent of any 'social conditioning,' is to deny the reality of the Incarnation. . . ." The attack on the orthodoxy of His Holiness aside, the argument that Christ's true humanity depends on His being subject to historical conditioning is curious.

Without impugning the humanity of the prophets, we recognize in them a visionary power transcending the circumstances of their times. Is Jesus of Nazareth in His humanity less than a prophet? And what does this say about the operation of Christ's divinity? Arguments such as this have been rejected by the Church in the past because they insult the dignity and integrity of the Personhood of Christ. Nestorius, move over!

Jeffrey Steenson  
Rosemont, Pa.

### Barbara Harris' elevation to the episcopate is not surprising

Your March issue (*Professional Pages* with *The Episcopalian*) is extraordinarily interesting and informative with its focus on the episcopate.

Rock Schuler's concern for the unity of the Church and authenticity of the bishops is well stated. He asks, "Are we prepared to accept an understanding of Church that includes no role for the historic and apostolic office of the bishop?" Your March issue seems to be saying, "Yes."

Since the American Episcopal Church chose to break with 2,000 years of scriptural guidance, theology, and tradition by priesting women and homosexuals, we can hardly be surprised when they are elevated to the [episcopate] with the world's enthusiastic support.

Richard M. Brown  
Sycamore, Ill.

### Peter Frey's response to Paul Thomas is 'sarcastic'

Peter Frey's [letter] (March) in response to Paul Thomas' article on "Marriage and Ministry" (January) I can only read as most sarcastic.

Most of us won't face the choice of martyrdom; but it is foolish and thoughtless to act as if our baptismal

vows as Christians and our vows of marriage are somehow automatically #1 and #2. When my Christian ministry led to ordination, the bishop asked me, "Will you do your best to pattern your life and that of your family in accordance with the teachings of Christ so that you may be a wholesome example to all people?" And I said, "I will." To act as if the claims of family can have no call upon me as a Christian minister (and as a human being) is to ignore the fullness of my vows of ordination and of marriage.

My daily life involves many choices between my parish ministry and my wife and two sons, both under age 5, and I do not believe God is telling me to act as if those choices

are without real merit. It is a daily challenge for me, and I appreciated Paul Thomas' reflections upon that challenge.

Stephen O. Voysey  
Pleasant Valley, N.Y.

### 'Countless throngs' at Eucharist boggle his mind

I read with interest and appreciation Julian Cave's "Eucharist: Where two equal thousands" (March).

I learned a valuable lesson not long after my ordination to the priesthood. I was assistant at Church of the Holy Nativity in Honolulu [where] the Rev. B. Jean Clark was rector.

Only Father Clark was in the congregation at one particular, weekday celebration. After its conclusion I commented: "It's too bad that only the two of us were present."

He was surprised at my comment and quickly responded: "What do you mean? We joined with, and present with us were, countless angels and archangels plus all the company of heaven!"

In the following 28 years I've been especially affected by an awareness of the multitude present at every Eucharist.

[As Form D] of the Eucharistic Prayer in the BCP puts [this significant truth]: "Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your name. . . ."

It's mind boggling!

Fred G. Minuth  
Kailua, Hawaii

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# David Pendleton Oakerhater: God's Warrior

by C. B. Clark

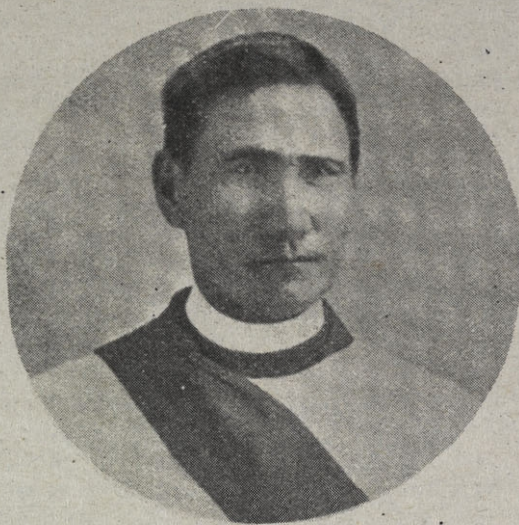
During the eight decades of his life, Making Medicine experienced success as a Cheyenne warrior and leader, witnessed freedom and imprisonment, and for 50 years served his people as an Episcopal deacon in western Oklahoma.

As a youth among the Southern Cheyenne bands, Making Medicine survived the turmoil of warfare, living through white intrusion, the Sand Creek Massacre of 1864, Custer's attack on Black Kettle's village on the Washita in 1868, and the final Red River War of 1874-1875. He was accused of being a ring-leader on horse raids and was sent with other southern plains Indians as a prisoner of war to Fort Marion, Fla.

As a prisoner, his life changed dramatically. From 1874-1878 Making Medicine served as first sergeant of the Indian guards for the compound, choosing the most soldierly Indian prisoner to be camp orderly for the day, bridging the Anglo and Indian cultures, and providing guidance for the Cheyennes. Making Medicine studied English. He also gave archery lessons to eastern dignitaries and their families who spent winters in the warm St. Augustine climate. Harriet Beecher Stowe occasionally helped teach classes at the fort.

Making Medicine was the first Indian prisoner to produce the important ledger art sketches. In sketchbooks, he and other prisoners drew their former lives on the prairie and depicted their incarceration and adjustment to their new lives. They blended Euro-American materials and concepts with their own experiences and symbols to create an enduring legacy that evolved into contemporary Indian painting.

When the Indian prisoners were released in



The Rev. David Pendleton Oakerhater

1878, Making Medicine decided to remain in the east and continue his education. Mary Burnham, deaconess in charge of House of the Good Shepherd in Syracuse, N.Y., raised money for three years of education to the Christian ministry for him and three of his companions, which they obtained as they studied and lived in the home of the Rev. and Mrs. John B. Wicks of Paris, N.Y.

Mrs. George Pendleton of Cincinnati, Ohio, paid Making Medicine's expenses. She and her family had been winter visitors in St. Augustine where Making Medicine had taught her daughters archery and done art work for them. When Bishop Frederick Huntington baptized him on Oct. 6, 1878, in an impressive service in Grace Episcopal Church, Syracuse, Making Medicine asked for and received the Christian name David Pendleton.

Oakerhater, his third name, is an Anglicized version of the Cheyenne *Okuhhatuh*—Sun Dancer or one who makes medicine. A few days later, on October 20, Oakerhater was confirmed at St. Paul's Episcopal Church in Park Hill where John Wicks was rector.

Immediately after Oakerhater's ordination to the diaconate on June 7, 1881, he and Wicks set out for missionary work among the Cheyenne, supported by Wicks' own parish. The record book for the Episcopal mission established at the Darlington Indian Agency shows a beginning date of June 16. Oakerhater sponsored and witnessed Wicks' Christian baptism of Mary Star, age 11, in a tent on June 22. Three days later Oakerhater conducted the first Christian burial service ever known among the Cheyenne. Early in 1882 Oakerhater's mother, Wah-nach, was baptized.

After only three years of effort, failing health forced Wicks to leave Indian mission work. Thereafter, with brief exceptions, the church hierarchy abandoned its endeavors among Indians of western Oklahoma, but Oakerhater continued his labors among his people. Officially he retired in 1916, but until his death in 1931, Oakerhater continued to counsel, preach, bury, baptize, and prepare his people for confirmation.

Oakerhater was never advanced to the priesthood and therefore never had the privilege of celebrating Holy Communion among his flock, but when he died, he had served the Episcopal Church in Oklahoma longer than any of its other clergy. He was an apostle to his people.

Oklahoma Indians upheld the Rev. David Pendleton Oakerhater as a fine example of leadership and devotion within the Church. They worked many years to add his name to the Calendar of Saints. In 1985 it was entered onto the Calendar with September 1 set as his feast day.

C. B. Clark, a Creek Indian, is a professor at California State University at Long Beach.

## ...and other Indian saints

by Elizabeth Eisenstadt

When David Oakerhater was added to the Church's calendar in 1985, official recognition was given to but one of a growing number of native Americans who have served their people as ordained ministers.

The first was J. J. Enmegahbowh, a Canadian Ottawa who married a Chippewa woman of Minnesota and remained with her people. Ordained a priest in 1867 by Bishop Henry Benjamin Whipple, he worked among the Chippewas until his death at White Earth, Minn., in 1902.

Any story of the Church in South Dakota must include the Ven. Vine V. Deloria and Bishop Harold Jones. Deloria's ancestors included a French fur trader, a leading medicine man, and an early Dakota Episcopal priest. Now retired, he was a parish priest in Nebraska and Iowa, served as a staff member of the Church's National Council, and was for many years archdeacon for Indian work in South Dakota. He drove tens of thousands of miles every year, visiting each of the chapels and preaching stations on the state's eight reservations, telling the people, in both Dakota and English, of the love of Jesus Christ.

Harold Jones, a Santee Sioux, was the first

native American elected a bishop. The vicar of Good Shepherd Mission in Fort Defiance, Ariz., in 1972 he became Suffragan of South Dakota where about half the 10,000 Episcopalians were Indians.

Jones learned the history of his tribe from his grandfather, an Indian priest who helped translate the early Dakota Prayer Book. The history includes stories of brutality. But at the time of his consecration, Jones spoke highly of the 19th-century Episcopal bishops and priests who traveled west to work with the Dakota people. "It was a redemptive love those early men of God brought to the Dakotas. And it is still the redemptive love of God, acted out through his Church, which must bring our two cultures together."

When Steven Tsosie Plummer became, in 1976, the first Navajo ordained an Episcopal priest, Jones preached at the service. Plummer, now 44, began his ministry in Fort Defiance. Since 1983 he has been regional vicar of St. John's, St. Christopher's, and St. Mary's of the Moonlight, all Navajoland missions located in Utah. As the presiding elder for the Episcopal Church in Navajoland, he travels constantly. He also "keeps the bishop straight," he says laughingly. (Bishop William

Wolfrum, Suffragan of Colorado, is exercising oversight of Navajoland until the tribe elects its own bishop for the first time this June.)

"The Navajos have had a hard time accepting Christianity, taking it seriously," says Plummer. "They are just beginning to. Some young men who served as lay readers and acolytes say they would have gone on [to the priesthood] but were told they needed more education."

The fourth Bishop of Eau Claire, William Wantland, is a Seminole with a keen sense of the small advances native Americans have made and the scale of the injustices which still need to be redressed. A lawyer, Wantland served as attorney general of the Seminole Nation under four chiefs. As a priest in Oklahoma and then as a bishop in Wisconsin, he has been active on behalf of the Seminole, Chippewa, and Oneida tribes.

Despite the fact that 90 percent of Indians are non-Christians, the Episcopal Church has always been seen as representing Indian values and interests, Wantland says. He points to the passage of an Indian health care bill passed at the tail end of the Reagan era as a successful example of an Episcopal lobbying effort.

A current problem is lack of Indian clergy. "We have to raise up Indian ministry," says Wantland. Although hopeful, he notes the vastness of the task. "There has been a 150-year tradition of suppressing indigenous leadership."



The Ven. Vine V. Deloria



Bishop Harold Jones



The Rev. Steven Plummer



Bishop William Wantland



Clergy Changes

BAGUYOS, Avelino T., from St. Luke's Hospital, Kansas City, MO, to non-parochial, Chamblee, GA

DICRISTINA, Mark J., from Advent Cathedral, Birmingham, AL, to St. James, Fairhope, AL

DOTY, Joseph B., from St. Ninian's Cathedral, Perth, Scotland, to St. Botolph's, St. Andrew's, and St. Mary the Virgin, Brampton, England

EDWARDS, Myles W., Jr., from Immanuel, New Castle, DE, to St. Luke's, Alexandria, VA

FELLOWS, Robert H., from Holy Apostles, Oklahoma City, OK, to St. Andrew's, Stillwater, OK

GLASGOW, Samuel A. (retired), from 26th Pl. SW, Federal Way, WA, to 31734 Third Pl. SW, #B, Federal Way, WA 98023

HIRTE, Silas J., from Ephphatha, Syracuse, NY, to St. Mark's, Mobile, AL

KNEIPP, Lee B., from Grace, Monroe, LA, to doctoral studies, East Texas State University, Commerce, TX

LAMAR, Tracy H., Jr. (retired), from Hendersonville, NC, to 37 Middleton Pl., Southern Pines, NC 28387

MacDUFFIE, Bruce L., from St. John's, Dickinson, and Christ, Mandan, ND, to St. Peter's, Cass Lake; St. John's, Onigum; and Gilfillan Memorial, Squaw Lake, MN

MAJKRZAK, Albert W., from St. Mark's, South Milwaukee, and evangelism officer, Diocese of Milwaukee, WI, to Christ, Ansonia, CT

MINTON, Henry P., Jr., from Resurrection, Loudon, TN, to St. Paul's, Kingsport, TN

MOSSO, Karen A., from St. Luke's, Hastings, MN, to St. Edward's, Duluth, MN

MURDOCK, Thomas L., from Transfiguration, San Mateo, CA, to Episcopal Charities, Good Samaritan Center, San Francisco, CA

PEIRCE, Thomas E., from chaplain, St. Mark's School, Southborough, MA, to chaplain, St. Andrew's School, Bethesda, MD

PLOWE, Gordon S., from All Saints, Minot; St. David's, New Town; and St. Paul's, White Shield, ND, to St. Matthew's, Moravia, NY

SAIK, Ernest W., from Christ, Tyler, TX, to Trinity, Marshall, TX

SCHULENBERG, George W., from Minnesota Leadership Program, Bemidji, MN, to Grace, Jamestown, ND

SMITH, Richard U. (retired), from Silver Spring, MD, to 10450 Lottsford Rd., A127 Collington, Mitchellville, MD 20716

STEIN, Charles, Jr. (retired), from Church Hill Dr., Woodbridge, VA, to 2694 Treehouse Dr., Woodbridge, VA 22191

STEVENS, E. Lee, Jr., from Sts. Philip and James, Morenci, AZ, to St. Stephen's, Phoenix, AZ

TERRILL, Robert A., from Resurrection, Blue Springs, MO, to Christ, St. Joseph, MO

THOMPSON, W. Early, Jr. (retired), from Deer Isle, ME, to 13 Central St., Ellsworth, ME 04605

WEBSTER, Ralph K. (retired), from Hendersonville, NC, to 5410 Waycross Dr., Alexandria, VA 22310

WILTON, G. W. Paul, from chaplain, Pastures Hospital, Mickelover, Derby, England, to St. Augustine's Hospital, Chartham, Canterbury, England

WULSIN, Barbara A. Y., from Trinity, Bloomington, IN, to full-time mother, Bloomington, IN

WYLIE, Craig R., from Christ School, Covington, LA, to St. Paul's-by-the-Sea Day School, Jacksonville Beach, FL

ZIMMER, Layton P., from St. Aidan's, Albuquerque, NM, to Good Shepherd, Wailuku, Maui, HI

**RETIREMENTS**

ASH, Richard H., from St. Matthew's, Mexico, and St. Alban's, Fulton, MO, on July 1. His address is: 1212 Ringo St., Mexico, MO 65251

FOSTER, Malcolm L., from St. John's, Southampton, NY, on January 1. His address is 211 W. 56th St., Apt. 28D, New York, NY 10019

GOURLAY, Robert A., from Christ, Kent Island, Stevensville, MD, on January 1. His address is: RR 1, Box 471, Chester, MD 21619

LUECK, David W., from St. Raphael's, Oakhurst, CA, on July 1, 1988. His address is: 97 Hacienda Carmel, Carmel, CA 93921

SPEAR, John D., from St. Paul's, Bakersfield, CA, on Dec. 31, 1988. His address is: 813 Hewlett St., Bakersfield, CA 93309

WOLFF, John L., chaplain, Missions to Seamen and Flying Angel International Mariners' Center, Pusan, Korea. His address is: 10 Orchard St., Cuba, NY 14727

WRIGHT, William F., Jr., from St. Stephen's, Sierra Vista, AZ, on June 30, 1988. His address is: P.O. Box 1897, Sierra Vista, AZ 85636

**DEATHS**

BUNTING, Brother William E., BSG, age 57 Sister ETHELDREDA, SSM, on January 16

Changing?

To help us keep this column up-to-date, please fill out and send this form  
TO: PS/Clergy Changes, The Episcopalian, 1201 Chestnut St., Philadelphia, PA 19107

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☐ Has resigned  
☐ Has retired

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New address: City-State-Zip

Signature Date of Change: / /

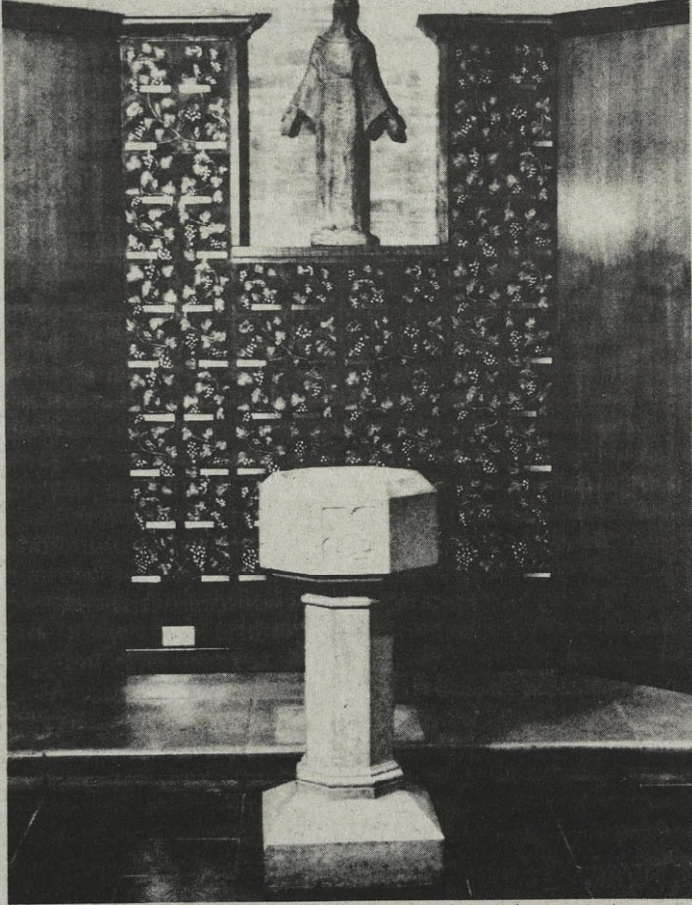
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GLASSPOOL, Douglas M., age 61  
KANO, Hiram H., age 99  
MAXWELL, Edward N., age 79

PUTNAM, Katherine, age 99  
SELWAY, George Rys, age 83  
THOMPSON, Robert L., age 49

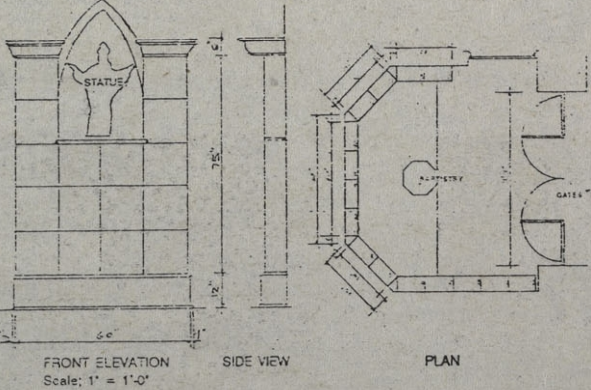
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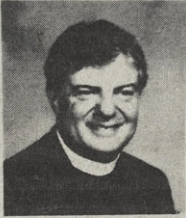
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Kenneth Martin Graves, Architect




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PLAN



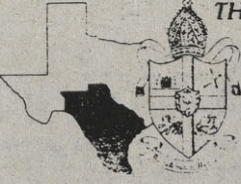
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# Lion Lift

by Lena Bryant Snow

St. Mark's Chapel is a small parish on the University of Connecticut campus in Storrs. The "Juniper Hill Mob" is a group of senior citizens who worship there.

Charlie Riemitis, one of the volunteer drivers who ferry us to and from Sunday services, gave us our name. At present, eight riders come from the retirement community of Juniper Hill Village, two from Wright's Way,

## age in action

a neighboring senior housing development, and two from other locations.

The ride program began in the early 1980's when Bertie Lefor, a resident of Wright's Way, offered transportation to Marie Somer and Rhoda Rice, residents of Juniper Hill. They were soon joined by Rosetta Sessa, and the three rode to St. Mark's each Sunday with Bertie until her health began to fail in 1984. Bertie's friend, Mary Stephenson, took over "temporarily" and soon found herself assisted by other volunteer drivers, one of whom, Mimi Barnes, dubbed them the "Lion Lift."

I first heard of the Lion Lift from Rosetta Sessa. We met by chance while waiting for transportation at a supermarket.

Rosetta's remarks led me to apply for an apartment in the area and to visit St. Mark's several times during

the waiting period.

Once in Storrs, however, the Lion Lift was there for me, and I had not only a new apartment, but a new church home and friends.

Mary Stephenson now organizes and coordinates the Lion Lift. The number of elderly parishioners it serves has increased to a dozen, gain-

ing or losing a member now and then, and the number of drivers usually equals the number of riders.

The drivers change from time to time. No one drives every Sunday, and the drivers are not always matched with the same passengers. Mary arranges the schedule so we have all made new friendships and

become acquainted with our church family. Each Sunday we are treated like royalty, given a special place to sit during hospitality hour after the service and given the feeling we are doing these kind friends a favor!

Lena Bryant Snow resides at Juniper Hill Village in Storrs, Conn.

## BRIEFLY noted

Brother **Edward Munro** made his life profession in the Brotherhood of St. Gregory during the order's annual pastoral convocation in March □ **Samuel Carabetta**, organist at St. John's Church, Lafayette Square, Washington, D.C., played and directed the music at the inauguration of President **George Bush** on January 20 □ **Patricia Tyson** is the new executive director of the Religious Coalition for Abortion Rights, succeeding **Fredrica Hodges**.

Archbishop **Desmond Tutu** of South Africa is among a group of five candidates an anti-apartheid alumni group is supporting for membership on the Harvard University Board of Overseers □ **Juan Francisco Cardinal Fresno** and the Roman Catholic Church in Chile, who have resisted both a right-wing dictatorship and the communist party, were honored March 6 by the conservative Institute on Religion and Democracy □ The 105-year-old Brotherhood of St. Andrew, whose ministry is to men in Episcopal and Anglican churches, elected **John Castle** of Methuen, Mass., to be its new president.

**Robert Warren Cromey**, rector of

Trinity Church, San Francisco, Calif., received the Dorothy Langston Human Rights award as a straight person who has rendered outstanding service in the cause of homosexuals' rights □ **Eric Scharf**, **Ruth Pontius** and **Jim Steen** have been elected new officers of Episcopal Caring Response to AIDS.

**Paul Sherry**, executive director of Chicago's Community Renewal Society, has been nominated over five other

finalists to become president of the 1.7 million-member United Church of Christ; the election will take place at the church's General Synod in Fort Worth, Texas, this summer □ **Orris Walker, Jr.**, bishop coadjutor of Long Island, spoke at the University of Maryland at College Park on April 4 and received the Distinguished Alumnus Award from the Black Alumni Association.

## episcopate



**Robert Jefferson Hargrove**, rector of Church of the Ascension, Lafayette, La., was elected bishop coadjutor of Western Louisiana March 13. Hargrove was one of

three nominees from the floor of the convention who joined the slate of six nominees the election committee selected. He was elected on the seventh ballot.

A former Baptist minister, Hargrove attended Seabury-Western Theological Seminary and served Episcopal parishes in Iowa, Texas, Florida and Wisconsin before moving to Louisiana.

The consecration has been set tentatively for July 8. Western Louisiana's Bishop **Willis R. Henton** plans to retire in July, 1990.

**George Rys Selway**, retired bishop of Northern Michigan, died February 28 in Phoenix, Ariz.

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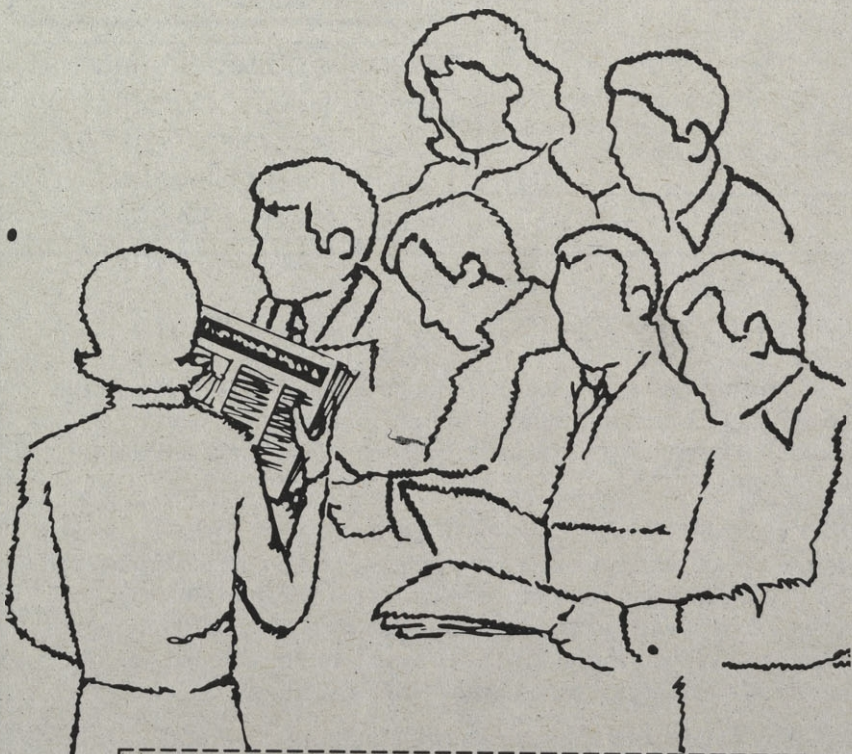
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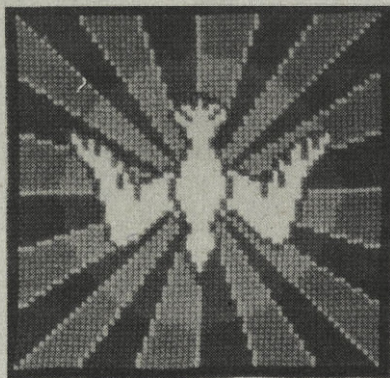
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## REFLECTIONS



Kevin and Ciritta Park share vitamin time.

### Mother's Day

## The Gospel according to Kevin

by Ciritta B. Park

I am sure God sent my new son into my life to draw me closer to him. Kevin is teaching me about the Kingdom of God.

Kevin reminds me of the important things in building relationships. He makes me look at the world more simply and ponder the magnitude of God's love.

Centeredness is the key to building my relationships with God and with Kevin. As Kevin becomes the center of my daily activities, he helps me keep God in the center of my life. Just as God gives his love for me freely, I freely and joyfully serve my son. And even though I've given up sleeping through the night, warm meals and hours of adult conversation, I wouldn't change my circumstances because I want my son to feel secure and loved.

We in turn must learn to accept God's love and be secure in the knowledge that our physical and emotional needs will be met in his love. We are more valuable to God than the birds of the air, the grass or the lilies of the field (Matt. 6:25-32).

The focus of daily life has changed since Kevin's arrival. Things are simple in this new world. I meet Kevin's needs, and he is content to be held close to my heart. His only frustration is learning to fall asleep. But even then, after fussing for awhile he gives in to tiredness.

In Kevin's simplicity I recognize the life to which Christ calls us: Love one another; love God; feed my sheep. The call is not complicated. It only becomes complex when we try to control its direction. Trying to be God is frustrating, but we continue to attempt it. When we tire from the frustration of trying to control the universe, we can give in and be held close in the arms of our Lord.

God knows how much we need him; we know how much he loves us. As a new mother, I've glimpsed the magnitude of our need for God and of his love for us. I know now of the love between parent and child that passes all understanding. So it is also with our heavenly Father.

**Ciritta Park** is a working mother who worships at St. Mark's, Upper Arlington, Ohio.

## Prayer for the parish

Disturb us, Lord, when we are too well pleased with ourselves,  
When our dreams have come true because we dreamed too little,  
When we arrive safely because we sailed too close to the shore.

Disturb us, Lord, when with the abundance of things we possess,  
We have lost our thirst for the waters of life;  
Having fallen in love with life, we have ceased to dream of eternity;  
And in our efforts to build a new earth,  
We have allowed our vision of the new Heaven to dim.

Disturb us, Lord, to dare more boldly,  
To venture on wider seas where storms will show your mastery;  
Where losing sight of land, we shall find the stars.  
We ask you to push back the horizons of our hopes;  
And to push us in the future in strength, courage, hope, and love.

This we ask in the name of our Captain, who is Jesus Christ.

—Attributed to Sir Francis Drake at the beginning of his exploration of the western hemisphere.



feasts for feast days

by Virginia Richardson

Florence Nightingale  
May 18

In 1988, General Convention added to the church calendar Florence Nightingale, the "Lady with the Lamp," who began the profession of modern nursing.

Born May 12, 1820, in Florence, Italy, she grew up in a cultured, upper-class English family. From early childhood she was concerned about the people on her father's estates. As she grew older, she tended relatives and friends. But when at 24 she became certain that nursing was her calling, her family objected. Nursing in England at that time was done only by nuns or social pariahs.

In 1849 her family sent Florence on a cruise to Egypt and Greece. While sailing on the Nile she reported that: "God called me this morning and asked me would I do good for him alone without reputation." Later in her diary she wrote, "During half an hour I had in the cabin myself...settled the question with God."

Following training in Europe, in 1853 Florence became superintendent in a small London hospital for "homeless ladies and sick governesses."

The next year England was at war in the Crimea. When the newspapers began printing horror stories about the neglect of the English wounded and the need for good nursing, Florence was chosen to lead the effort. On Nov. 4, 1854, she arrived with 38 nurses at Scutari, Turkey, to find the two hospitals filled with wounded men. Rats and vermin swarmed over them. The wards were unheated. The men had no blankets, no bandages, little food and water. Basins, towels, soap, brooms were unavailable.

Given total control of army nursing in the area—eight hospitals, 5,000 wounded—Florence spent the daylight hours overseeing management of hospitals, kitchens and sanitary disposal. At night she made rounds in the wards, stopping to observe the most critical patients, moving through unlit corridors with the aid of a lamp.

Then, retiring to her office, she spent hours writing letters, reports, lists. She was forced to fight primitive physical conditions, government red tape and army regulations for changes in treatment, sanitary conditions, diet and nursing care, but she reduced the death rate from 40 to 2 percent.

Florence was also concerned with the soldiers' overall well-being. She provided the men with reading materials, encouraged correspondence with



their families and set up a system for them to send home their pay. And she cared for army wives and children in Scutari.

The English public became aware of Florence's work. On the whole they agreed with the men of Scutari and Balaclava who considered her almost a saint. But some assailed her on religious grounds—alleging she was spreading Puseyism, that she had become a Roman Catholic, that she was a Unitarian. One Irish clergyman, when asked to what sect she belonged, replied: "She belongs to a sect which, unfortunately, is a very rare one—the sect of the Good Samaritan."

The war ended in 1856 but not her work. Never well after the war, she rarely appeared in public. But she wrote tirelessly. Her experiences in the Crimea led in 1859 to her publishing *Notes on Matters Affecting the Health, Efficiency and Hospital Administration of the British Army*. Reforms dramatically cut the death rate of soldiers based at home and overseas.

She tackled civil and public health. With a £44,000 fund raised in her honor, she opened the Nightingale Training School for Nurses in London and in 1862 began the district nursing system in England. Her constant cry was for preventive medicine—good nutrition, sanitation, ventilation.

Later she turned her attention to conditions in India. She talked with Indian officials when they came to London. Government reports on India were regularly submitted to her. Although she never went there, she became an acknowledged authority whose advice was sought by British officials.

Florence Nightingale died Aug. 13, 1910, and was quietly interred in her family's plot in East Wellow, Hampshire, carried to her last rest by six sergeants of the British Army. Honor her with a dinner of beef tea, glazed corned beef with roast potatoes, peas, summer salad, and a macedoine of fruits.

Glazed Corned Beef with Potatoes

- 4 - 5 lbs. corned beef brisket
- Water
- 2 cloves
- 1 onion
- 1 bay leaf
- 1 small dried hot pepper
- 2 tsp. peppercorns
- 1 tbs. pickling spice

- 1 clove garlic
- 1 carrot, chopped
- 12 - 16 small potatoes
- ¼ cup sweet pickle juice, pineapple juice, cream sherry, or Vermouth
- ¼ cup cooking liquid
- ½ cup brown sugar
- 1 tbs. mustard

Rinse meat; put it in a large pan; cover with cold water; bring water to boil. Skim foam from pot; reduce heat. Stick cloves in onion and add to pot. Add bay leaf, pepper, pickling spice, garlic and carrot; cover. Simmer gently (water should ripple without breaking) about 50 - 60 minutes per pound. Cool meat in cooking liquid. Parboil potatoes 5 minutes. Trim excess fat from meat. Put meat in shallow roasting pan; score surface. Blend liquids. Mix together sugar, mustard, and 2 tbs. of the liquids; spread over meat. Add remaining liquid to pan. Arrange potatoes around meat. Roast at 325° for 30 - 45 minutes, basting every 15 minutes; turn potatoes at least once. Cool meat in pan 15 minutes before slicing. (Serves 6 - 8.)

(Space prohibits printing all the recipes for this menu. For the others, send a stamped, self-addressed envelope to Feasts, The Episcopalian, 1201 Chestnut St., Philadelphia, Pa. 19107.)



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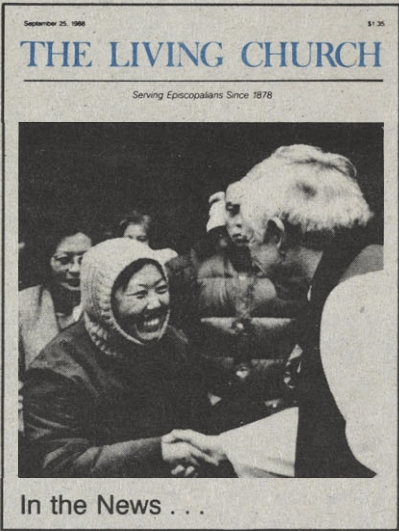
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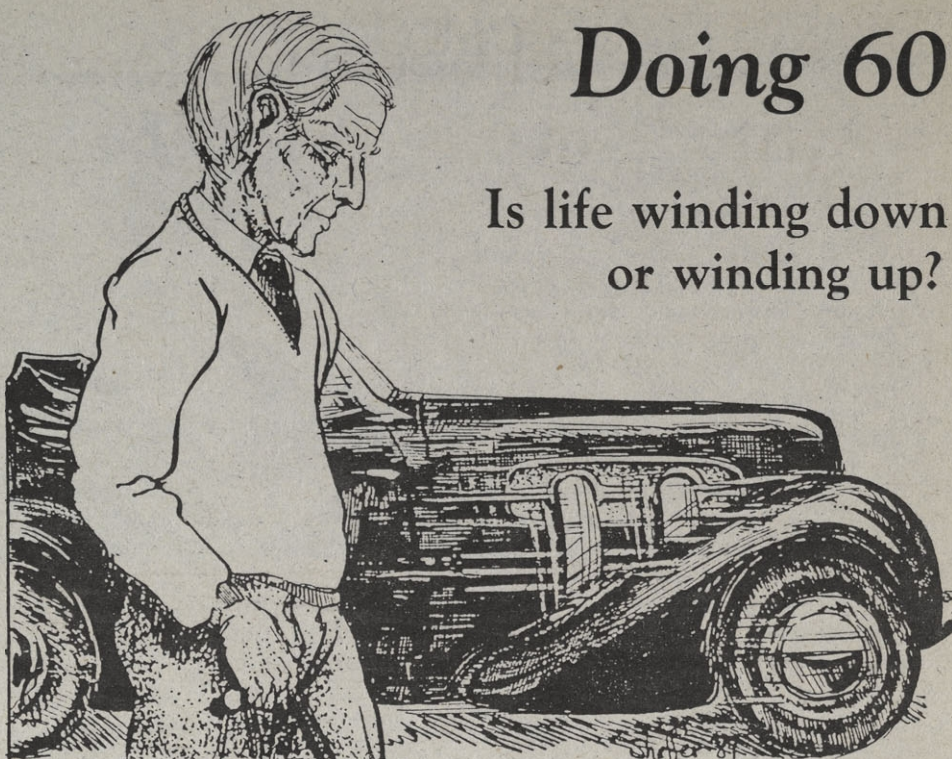
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# Doing 60

Is life winding down  
or winding up?



by D. Gordon Rohman

A year ago I turned 60. I'm told it's the beginning of the end. But I feel it's only the end of the beginning. For the first time in my life since I was a kid, I realize I no longer know how to act my age.

When I was young, "doing 60" was much admired. It was the peak of performance—for a car. But we knew then that on the road of life, a person "doing 60" was over the hill.

In the world of cars, things have changed a great deal. Now 60 is less than the speed limit on most interstate highways. If you don't drive faster than that, you'll be run over.

But in the world of people, matters are less clear although no less life-threatening. Some will tell you that when you're 60, you are, if not exactly over the hill, at least at the crest from which it's all downhill. Others say that 60 is merely "middle age," which has been pushed up in our time—mainly by people like me pushing 60. Is it any wonder I'm finding it hard to act my age? I don't know the script.

It's especially puzzling to someone such as myself who all his life has been the "youngest" something or other—youngest son, youngest in my high school graduating class, youngest in my college graduating class, youngest dean at my university. At 60, I now know I'm no longer "youngest" anything. But neither do I feel "old." At least not in the way I thought "old" would feel when I was a "youngest." I guess I'm in a limbo reserved for the "formerly youngest." It's like having both feet planted firmly in mid-air.

Although the numerology of age in our times may differ from that of my youth, it still teaches us to treat decade changes as turning points in our lives—usually for the worse. Certain ones we are taught to dread particularly—turning 30, for example, when, or so we are led to believe, our youth ends. Part of me wants to junk all this business as a decadent way of thinking, just another Jeopardy game psychologists have cooked up to make us feel miserable—by the numbers. But another part is telling me that something is simmering on the back burners of my life and that at 60, it's high time to watch the pot.

In six decades I have gathered a

rich harvest of blessings—a mother and a father who loved me in the special ways of youngest sons; a wife who is both my best friend and best critic; seven lovely children and five grandchildren to tell my stories to all over again; a career that gave me the opportunity to do most of the things I love. And a visionary kind of awareness that occasionally surprises my soul with glimpses of transporting joy. My cup runneth over.

I should be at peace, or at least I should make peace with myself and the calendar, right? After all, I'm not the "youngest" that I used to be. Especially when I forget and "do 60" up stairs. As someone once said, although your friends may lie to you

## age in action

and your mirror may deceive you, a flight of stairs is brutally frank.

But I'm not at peace. Palpitations aren't the only things that trouble my heart these days. Something inside (outside?) me keeps daring me to dream a larger life to pour into a larger cup. As I search for the right script to "do 60" with, I am aware that two portentous things are stirring in my life.

A part of me is dying. More and more I find myself grieving at sad funerals of regret. I'm not just running down. I'm running out. Of family and friends now dead. Of possible other "children" who now, I fear, will never be born—different roads to travel from the one I took, different thoughts to think, words to write, music to play, dreams to dream from the ones I dreamt. Most mysterious and troubling of all, I am aware of all the calls I didn't return that spoke to me of a higher life than the one I lived, calls that have whispered to me from beyond time all my life.

Another part of me is struggling to be born. My heart is quickening with the pregnancy of other lives, other kinds of lives. Deep inside I am aware of an unslaked thirst for meaning and doing that belies all the "make peace" scripts for 60. I am tantalized by intimations that the author of my life has neither finished writing me nor yet even predicated the run-on sentence that is my life.

Often I lie awake in that early-morning interval after dreams are over

*Continued on next page*



# Want to feel like a millionaire? Attitude makes the difference

by Maude Copeland

Most of us would like to be millionaires. But that wouldn't make us happy.

Why do we think money will bring us happiness? Television and magazines bombard us with pictures of gleaming cars and chic clothes sold by sexy young women. The message comes through that these things—which only money can buy—bring happiness.

Having money is not a problem for Christians because we do not depend on material things.

Happiness is an attitude, and we can choose it. Money has little to do with it. We live on a positive or a negative plane, and the choice is ours. People are about as happy as they choose to be, Abraham Lincoln once said.

A positive attitude looks for the good in three directions: in *things*, in

## age in action

*circumstances* and in *people*. First we need a healthy self-respect.

How can we Christians *not* love ourselves since we are children of God? Jesus himself promised, "You will know that God is my Father, and you are in me, and I in you."

People with low self-esteem can change. "I'm too old to change," some say. But William Eglehoff, professor of gerontology at the Medical College of Virginia, says, "One of our fallacies is you can't teach an old dog new tricks. But you can teach an older person new concepts."

We can begin with *things*, little things. If you order a meal in a restaurant and find the souffle not cooked exactly as you would have it, concern yourself with something that is good. You might say, "Isn't this salad delicious? The dressing is just right."

Or if you are buying a lawn tool and the clerk is not helpful, is the clerk's attitude really important?

Everything is not always to our liking. But a negative attitude makes bad things worse while viewing things positively not only makes ugliness easier to bear, but frequently uncovers something pleasant.

We can look positively on our *circumstances*. Fear is the basis of the depression that afflicts many people. People who live positively suffer only when tragedy strikes. They do not dread it ahead of time, thus doubling the pain. And when things turn out right—as they often do—they are spared any suffering at all.

One of the most valuable results of a positive attitude toward circumstances is the establishment of happy relations with others. My husband was superintendent of schools in a small town. The accountant of a large plant was put on the school board. Some people said this appointment was made for the purpose of cutting the schools' budget, thus saving the plant money assessed for taxes.

I watched him take the new man around to the schools, explaining various projects to him. The man soon became one of the most ardent supporters of education in the community.

We can also look for good in *people*. I heard some malicious gossip about a woman I knew only slightly. I had observed that she seemed to act upon high principles.

"She wouldn't do that—it's completely out of character," I exclaimed. My words stopped the gossip. After the gossip had been proven wrong, she was told of my defense and a warm friendship resulted.

Living positively does not assure us freedom from illness, sorrow or pain. But it does make suffering easier to bear, whether emotional or mental. As we struggle along on our pilgrimage, the world around us will become more beautiful as the colors take on more brilliance, the sounds more sweetness, the smells more fragrance. We will grow grateful that our world is such an enchanting place.

Then when someone asks, "How are you today?" we will pause while we think where we are. In this beautiful, everyday world, we already inhabit by faith that mystical world God has promised us. Hunting for words a worldling will understand, we answer, "I feel like a millionaire!"

Maude Copeland lives in Richmond, Va. She earned a degree in Christian education at age 69—20 years ago.



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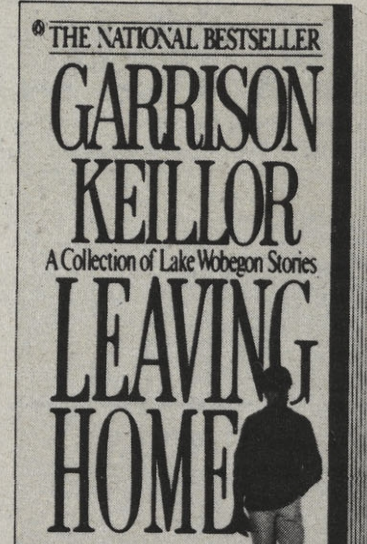
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## Doing 60

Continued from previous page and before the new day has dawned. With mingled dread and anticipation, I wonder whether I will ever speak that mysterious verb which will finally conjugate with plot and purpose the manuscript of my life.

In my mind's eye I strain to see what might be revealed there—new roads taken, new words written, new ideas thought, new music played, new dreams dreamed—and finally, God willing, new calls answered to a higher life than the old one now coming to its end at 60.

So instead of being resigned to my 60th year and treating it as the resolving chord in a life winding down, I

wrestle with it as a paradox. To me it is an end and a beginning both at the same time: a grieving commencement. It speaks to me of death and life.

My culture tells me more than I care to know about dying. My faith tells me more than I can yet understand about coming to life. The world would have me fear time as my enemy. The Holy Spirit invites me to greet time as a friend. Which script should I play? I don't know how to act my age.

D. Gordon Rohman is professor of English and lifelong education at Michigan State University and a parishioner of All Saints', East Lansing, Mich. This meditation is the first of three. The remaining installments will appear in our June and July issues.





# All this and priesthood, too

by Edward R. Sims

Four miles of gently sloping, soft sand beach, a border of stately coconut palms above lush undergrowth, a soaring green island in the background, a limitless reach of blue water, a cloudless sky, a thermometer at 80, a leisurely agenda—all this and priesthood, too?

This was winter for Elizabeth and me—two months on the island of Nevis, a gem in the crescent border between Caribbean and Atlantic.

Wes Konrad is a retired priest who spent a decade of his ministry in the Caribbean. He is organizing such temporary assignments for our retired or near-to-retirement clergy. Islands and parishes vary, and Nevis is unique. Still, you are sure to find a new pleasure in your surroundings and a new challenge for your priesthood.

The Church in the Province of the West Indies is newly on its own, struggling with the blessings and the problems of liberation from a sponsorship both loving and paternalistic.

One such problem is an acute shortage of clergy. Konrad's enterprise—Ministries to the Carib-

bean—recruits U.S. clergy who are willing to serve for house and car, no or minimal stipend, and to endure the infrastructure irregularities of many of these developing countries and communities.

What is there beyond tropical allure? Nevis has a British-dominated history and is still largely untouched by tourism. We experienced there our first culture in this hemisphere in which Anglican ways are indigenous, accepted, normative. This is true even though our church is no longer the largest on the island.

This pervasive English influence affords the U.S. priest a ready entree into every avenue of community life he wishes to serve or explore. Regular communion in the hospital and the geriatric facility is expected and prepared for; presence at civic functions is natural and appreciated; attendance on occasions of public festivity or mourning is sought and recognized; a stroll among the shops and vendors evokes greeting and welcome. Chief seats in the synagogue can be abused, to be sure, but the grace with which these are offered springs from healthy and generous motives.

And the CPWI eucharistic rite is a treat. Elizabeth and I find ourselves missing the contemporary Lord's Prayer, and that illustrates only the progressive character of the text. It is much enriched by improved versicles and responses and a wider choice of alternatives. The ceremonial in the church I served retained its old high church flavor—and fragrance—but its marriage to contemporary vocabulary and syntax is a relaxed and happy one. Congregational singing was spirited and acolyte training was precise. The courteous offices of the master of ceremonies saved me countless embarrassments.

The shared language of Bible and Prayer Book made instant comrades of foreign priest and native people. I was embraced as pastor, and Elizabeth was given honored and attentive place. The discovery of loving bonds in Christ across differences of history and heritage affirmed us; the beauty and happiness we found in the most modest of circumstances sobered us. A thoroughly lovely, cheering and all-too-brief tour of duty.

Edward R. Sims is a retired priest who lives in Rockport, Mass.

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## The Episcopalian's goal: To serve you better

by Richard L. Crawford  
Publisher

Since its inception nearly 30 years ago, *The Episcopalian* has striven to serve the church at all levels—with a special emphasis placed on serving the laity. It seeks to inform, inspire and reflect the diverse ideas and opinions of all its readers.

That's a tall order and one that is bound to be controversial from time to time. Letters to the editor and readership surveys show that *The Episcopalian* is a welcome monthly visitor in the homes a quarter million families.

With growth and the ever-increasing cost of publishing, serious questions of stewardship must be asked and answered. Over the last several years, *The Episcopalian's* board and staff and the leadership of the church have looked for ways in which the Episcopal Church can participate more in the life of its official national publication.

While *The Episcopalian* is the official publication, so designated by General Convention, the church does not give any financial support to it, except for payment for services. *The Episcopalian* is the only major national denominational publication that does not receive some financial assistance from its denomination.

In 1985 the board asked General Convention to appoint an ad hoc committee to study the relationship between *The Episcopalian* and General Convention. The committee of six people worked hard over the triennium. It made a number of specific recommendations, including one for

financial support. That report and the resolutions that accompanied it went before last year's convention. Little happened. No money was forthcoming.

Recently the board of The Episcopalian, Inc., made an offering of the publication to Executive Council. A council sub-committee was formed to look at the church's overall communications needs in order to begin the process of establishing a communications strategy for the Episcopal Church. Such a strategy is long overdue and has been one of the goals of Presiding Bishop Browning from the outset of his term. Need for such a strategy is reflected in the mission imperatives that grew out of an intense period of asking the people of this church to help the presiding bishop develop a vision and mission program.

Executive Council is looking closely at suggestions for developing the strategy. *The Episcopalian* is only a part of the overall picture. It is an important part, the one that brings the largest circulation of any Episcopal Church-related publication. Its annual income, too, is an offering that cannot be overlooked.

To all who each month receive *The Episcopalian*, the board and staff wish to say that our goal is the same as it always has been. We are working daily to serve each of you better. As we continue to grow in circulation and find new ways to be more closely related to the church, each of us as Episcopalians will benefit greatly.

Next year *The Episcopalian* will mark 30 years of publishing, looking ahead to many more.



ASK  
DR. CHURCH

Dear Dr. Church:

I have followed with bewilderment a debate carried on in the correspondence columns of another Episcopal periodical as to whether holy orders are "cumulative" or "subsumptive." As I am about to be ordained, I am wondering just what lies ahead.

A Candidate from Canandaigua

Dear Candidate:

First, your letter fuels my indignation at the sorry state of theological education today. How our seminaries can think they have prepared their graduates without examining these basic concepts is beyond me!

In brief, the cumulative view of

holy orders is each ordination (from deacon to priest to bishop) accumulates new powers and functions without relinquishing the old. The subsumptive view is each order assumes the earlier ones as necessary steps but rises above them and leaves them behind.

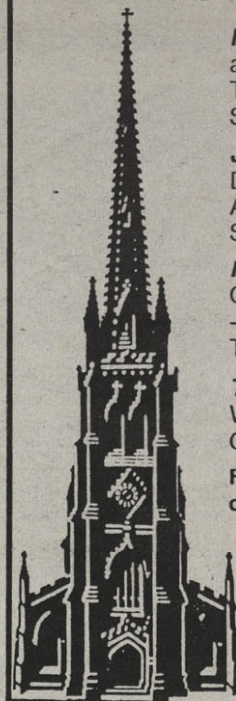
A bishop who understands orders cumulatively staggers under the combined ministries of lay person, deacon, priest and bishop and is frequently confused as to which level he is operating on. A subsumptive bishop floats airily, if not arrogantly, over all he has left behind, his feet rarely touching the rough ground over which his laity and ordinary clergy must traverse. A cumulative bishop is approachable, warm but muddled, and wears a haggard look. His subsumptive counterpart is aloof, calculating, always unflappable.

Which path you will follow is determined by the theological decision you make prior to your ordination to the diaconate. So you had better be quick and sure about it!

Dr. Church

Dr. Church is a bishop of the Episcopal Church who prefers to remain anonymous.

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## Central America tour: four primates are heard

The visit of four Anglican primates, including Presiding Bishop Edmond Browning, to Nicaragua and Panama in the two weeks before Easter was an extraordinary event in several ways.

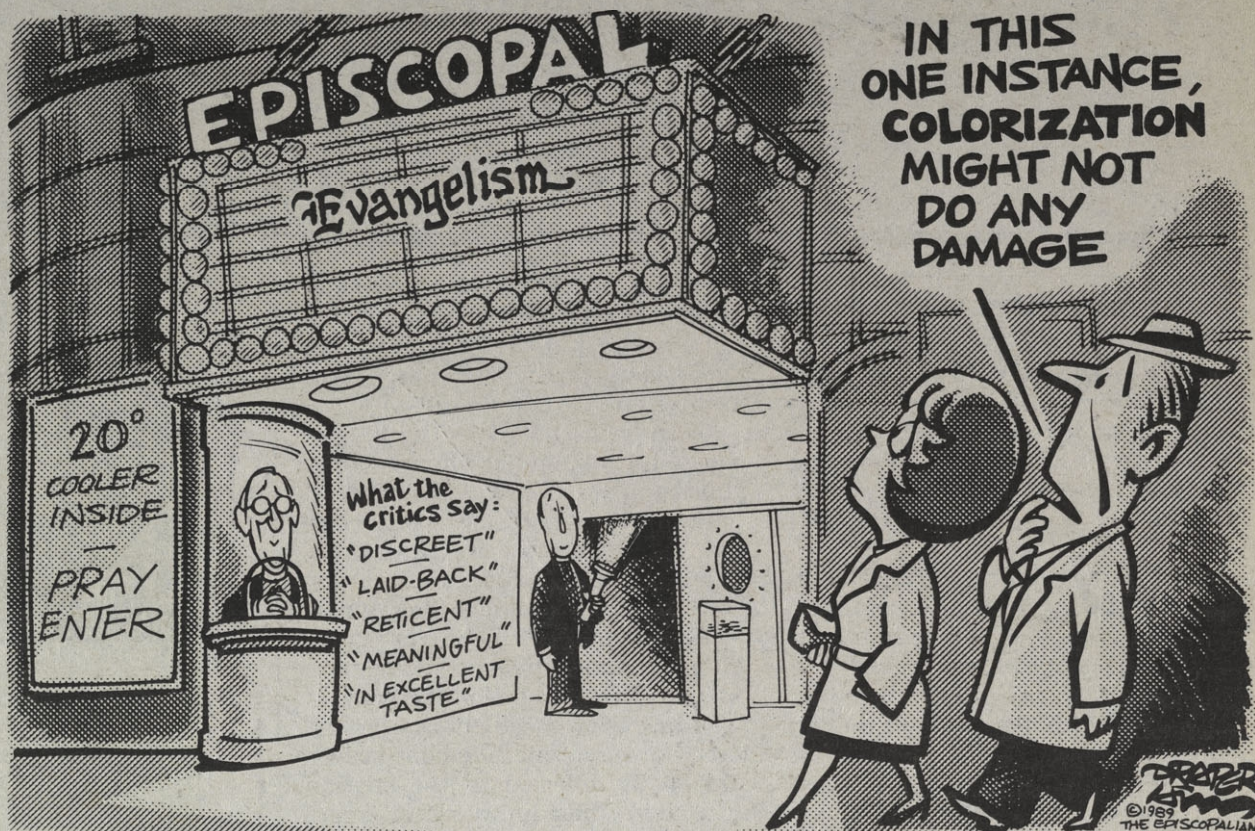
First, it was a first—for a collection of Anglican heads-of-churches to go to countries on invitation to bear Christian witness and make joint declarations on what they saw and heard. So pioneering was the journey that it may well be adopted as a model when the four and other Anglican primates meet in Cyprus late in April.

Second, a venture like this appears likely to jack up by several notches Anglican influence for peace and justice. The four prelates are not quite on a clout level with the pope, to be sure, but it would be hard to ignore their collective moral stance.

That's especially true, we believe, in Central America where the press gave the visit extensive coverage. While we're on that subject, how did you like the American press' coverage? What, you didn't see any? Neither did we, and that mystifies us. Are we crazy, or isn't it news when Archbishop Desmond Tutu and his colleagues sit down at a conference table with Nicaraguan President Daniel Ortega and later with Panama's Manuel Noriega?

Third, the timing of the trip could not have been better—a month after the latest agreement on peace and democracy by five Central American presidents. And also in the first months of the Bush administration.

Trying to persuade the Reagan administration to abandon gunboat diplomacy in the region was a hopeless task. "All we got from the Reagan administration was lip service to the peace plan," Costa



Rica's Oscar Arias said recently. But President Bush seems inclined to give diplomacy a chance. And, in Browning's recent words, Bush is a "committed Christian and active Episcopalian."

What an opportunity for the presiding bishop of the Episcopal Church, who has been to both countries and talked with people of various positions, to talk persuasively to this president.

As for the position statements of the primates coming out of Nicaragua and Panama, they are bound to be controversial but we find little to argue with and much to endorse. We wish they

had also reflected the kind of worry Arias has expressed about the Nicaraguan elections next February and the campaigns preceding them.

But the strongest points that the chief pastors made—that the U.S. must end military support of the Nicaraguan contras and sanctions against Panama—rang with Christian mercy and justice.

Decades ago the Episcopal Church in Central America was a sort of chaplaincy for moneyed people. Now it speaks—just as Christ would have us do—for suffering masses. We hope it is heard, especially in the Oval Office.

## YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

### Bush an Episcopalian, but awfully reactionary

In "Our Views" (March) you certainly glory in the fact that one of us Episcopalians is now president of these United States.

Makes me feel good, too. But at the risk of criticizing a former senior warden, I cannot help wondering whether President Bush does not know or does not care about the social teachings of his and your and my church.

He supports the National Rifle Association—against our police forces. He is all in favor of executions—how often has General Convention spoken against capital punishment? He is even for prayer in public schools!

Yes, sir, I'm sure proud to have an Episcopalian as president. But I'd really rather have someone less reactionary.

The Rev. Alexander Seabrook  
Joliet, IL

### George Bush does not 'quietly gratify' her

Although I am a lifelong Episcopalian, I am not "quietly gratified that one of us is in the Oval Office," to

quote your editorial (March). Apparently your only criterion for deciding George Bush is a "Christian who takes his faith seriously" is that he prays in public. Consider some other facts.

George Bush is a man who favors arming former Somoza guards so they may fire bomb clinics and schools and men, women and children indiscriminately in a secret plan to overthrow an elected government, who would deny women the right to control their own bodies, who nominates as secretary of defense a man who "got rich quick" off his tips to defense contractors and who conducted the most dishonest, racist campaign for president in recent history.

Ann Cobb  
Dayton, OH

### Church's founder was Christ, not Henry VIII

In reference to the editorial cartoon, "An urgent message from our Founder" (March), I was grievously offended on two grounds:

First, I am becoming increasingly concerned about

the subtle (sometimes) and not so subtle (quite often) triumphalistic partisanship in *The Episcopalian* of late. This "cartoon" is but the latest [example]. The implication is those who are opposed to the election and consecration of a woman bishop are nothing more than outmoded reactionaries.

Second, how could [your] publication lend credence to the oft-heard gibe that "Henry VIII started a new church just so he could get a divorce"? I always thought and believed our founder was (and is) Jesus Christ himself.

I doubt the paper of any other denomination would condone such insensitivity toward the Episcopal Church. Can we not be as charitable toward our own sisters and brothers who may sincerely and painfully differ from us?

The Rev. Kenneth J. Wissler  
Jenkintown, PA

Several readers objected to cartoonist Draper Hill's designation of Henry VIII as our "founder." While the sacraments, theology and ministry of the church antedate Henry VIII by 1,500 years, the Church of England was cre-

ated as a political entity distinct from the Roman church by a series of parliamentary acts between 1532 and 1534, all initiated by Henry VIII. In this limited but important sense, the designation is accurate, and we therefore allowed Hill's cartoon to stand. — Ed.

I consider it a disgrace that *The Episcopalian* would even allude that Henry VIII founded our church. Our founder was Jesus the Christ.

The Rev. Garfield N. Brown  
Palm Beach, FL

### Penny tract gibe again?

I take very great offense at your printing the word "Founder" under the cartoon indicating Henry VIII (March). This puts you in the same class as the penny tracts put out in the early part of this century by the Roman Church. I had hoped such distortion had gone out of style by now. But here it comes again, put out by those supposed to be on our side.

Felix Louis Dalmas  
Poughkeepsie, NY

### Dr. Church owes apology to General Seminary

With much anguish I read Dr. Church's response (March) to the question about preaching.

I think General Theological Seminary was maliciously maligned and that both *The Episcopalian* and the bishop who wrote this, under the cover of anonymity, owe Dean James Fenhagen, the faculty, the students and the graduates of this fine seminary a retraction and an apology.

Certainly humor has a proper place in our church and church publications. However, when columns such as this appear in a church publication and the fine line between humor and libel is breached, I feel a disservice is rendered not only to the seminary, but to all Episcopalians.

Patricia K. Scharf  
Washington, DC

### Laity is no threat to clergy, Dr. Church

I was saddened to see the idea perpetuated in Dr. Church's column (March)



## A Lutheran views the ordaining of women

by Charles Austin

I didn't consider myself a stodgy conservative in 1970 when I opposed ordination for women. Quite the contrary. I was a 29-year-old clergyman drawn to the liberal side of almost every issue. Sitting in the visitor's gallery of a Minneapolis auditorium, I watched my denomination, the Lutheran Church in America, decide to open the pastorate to women.

It wasn't theological objections or an anti-female bias that kept me sitting on my hands. I thought women should be ordained—someday. But I worried about the consequences. I knew most of the parishioners in the church I served in Dubuque, Iowa, wouldn't like it. Ecumenical partners and some of my fellow Lutherans opposed it, and I feared it would hurt relations with them.

Naive about the connections linking all forms of injustice, I thought the controversy would needlessly divert my church's attention from the fight against racism and militarism.

But mostly, it just didn't seem right. Every pastor I had ever known had been male.

These memories come to mind this year as I watch friends in the Episcopal Church consecrate their first woman bishop and as the Church of England bitterly debates whether to ordain women at all. Archbishop of Canterbury Robert Runcie himself has suggested that he sees no theological barrier to women clergy but is convinced the decision to do so will prove horrendously divisive. American Episcopalians are working out an elaborate scheme to make sure that those who oppose women bishops won't have to see one in action.

This is a mistake. My acceptance of women in sacramental ministries came only after I had heard women preach, worshiped as they presided at the eucharist and saw them be pastors

to their congregations. It took experience with women clergy to overcome the resistance that was not intellectual or theological, but subjective.

Ironically, some arguments for women's ordination are still based on sexual stereotypes, such as the suggestion that women are inherently better at "nurturing" than men. Those of us who have been acquainted with women ministers for some years now know that they can be as forbidding and autocratic as the male clergy.

Some, but by no means all, Anglicans have a view of the ordained ministry that would indeed bar women from their altars and pulpits. But this view, which holds that because Jesus was male only males can be priests, has been dismissed by many responsible scholars. Advocates of an all-male priesthood today more often call upon "tradition" to justify their view or argue, as does Runcie, that women priests are barriers to ecumenical progress.

My congregation in Dubuque in 1970 would not let me invite a woman to occupy the pulpit as a guest preacher. A few years later it relented, and by 1981 it had called a woman as its only full-time pastor.

What happened in those intervening years? Experience. The congregation and I met women pastors and heard our friends talk of their work. We saw their pictures in our church magazines.

### Pontius' Puddle

ALL RIGHT, LET'S COMPROMISE. WE'LL WORK FOR A KINDER, GENTLER PARISH-- BUT WE'LL SCRAP THE PROMISE OF NO NEW TITHES.

PASTOR'S STUDY

COMMITTEE IN SESSION

that the ministry of the laity is a threat to the ministry of the clergy.

If "Deeply Disturbed in Denver" has lay people in his (her?) parish who want to take over the priest's job, they should apply for postulancy and go to seminary.

And DDinD and Dr. Church should go back to seminary for continuing education to examine what signals they are giving that the ministry of the ordained is the only ministry.

Verna J. Dozier  
Washington, DC

### Wright: 'Mea culpa'

Sally Campbell is right when she says ("Your Views," March) my report on St. Anselm's view of God as a male displays "tunnel vision." Mea culpa. Perhaps no male can fully comprehend the evils of male dominance.

But I am distressed that Ms. Campbell is appalled at my suggestion that since Anselm's day we have not progressed far in our search for God and might need to pay less attention to

ourselves and more to him. I never meant we should stop loving and trying to understand our fellow humans. The best way to do it is to love and try to understand God. And maybe we try too often to fit him into our own mold, to shape him to meet our human needs.

If we really want that clarity of vision Ms. Campbell so rightly prizes, we should, like Anselm, look hard for God in all directions and sometimes put down the mirror.

Boyd Wright  
Mendham, NJ

### Harris consecration: Was it sinful?

In his editorial rejoicing in Barbara Harris' consecration (March), Richard Schmidt proclaims that the matter is settled and that "we can't go back." Really? Have we just discovered the true, unforgivable sin?

Obviously, Schmidt would not hold these ordinations to be sinful, but that is precisely what many of us believe has not been decided. In any case, to proclaim that it is impossible to repent of a sin-

ful act places great limits on my free will and God's mercy. It also places each of us in great peril for the many sins of which we are guilty.

The Rev. Charles B. King, Jr.  
Deposit, NY

### Don't leave church's 'boat for a tub'

Emmett Gribbin's description of the squabbling sects on the fringe of the Episcopal Church (March) demonstrates how perilous and ultimately sterile the path of schism can be. Those tempted to yet further division in the name of continuing Anglicanism would do well to ponder the words of Henry Manning.

On the brink of his secession to Rome, Manning was urged to found a new church which would avoid the evils of papalism and the corruption of the Church of England. The future Archbishop of Westminster replied: "At the time of the Reformation we left a good ship for a boat. I do not intend to leave the boat for a tub."

John Orens  
Washington, DC

They no longer seemed unusual, out of place. Much credit should go to the women clergy of those years and the congregations, campus ministries and hospital chaplaincies that gave them positions. They enabled us to see what an ordained woman would be like.

Now that the Episcopal Church has its first woman bishop, we have yet another image. And when my church elects its first woman bishop, I will applaud. We are offering, I believe, a gift to other denominations with our women clergy. When they decide to ordain women, maybe it won't seem as strange to their people as the decision seemed to me in 1970.

Charles Austin is a Lutheran clergyman and editor with Hearst News Service in New York City.

## Evangelism: invite, welcome, incorporate

by Mark Waldon

Awareness is increasing in the Episcopal Church that we must learn to talk about our faith and grow. General Convention confirmed this by making the 1990's the Decade of Evangelism. As far back as 1973, we had defined as our goal: "The presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to trust Christ as Savior and follow Jesus as Lord within the fellowship of the church." Well, how do we do that?

Evangelism can be considered in three steps: inviting, welcoming and incorporating.

**Inviting:** In baptism we were pledged to "proclaim by word and example the Good News of God in Christ." Yet most of us feel that our example should be enough to draw people into the life of Christ.

I try to live as a friendly welcoming neighbor, but I would be greatly surprised if the people down the block showed up for supper tonight without being invited. Yet we expect people to have the courage to come to the eucharistic banquet without our taking the risk or care to invite them.

A vague, general invitation is nice, but the more specific and costly the invitation, the better. Suggest a date and a service time. The more willing you are to listen and talk before inviting them, to pick up or meet guests outside and to have them over for lunch afterward, the more people will take your invitation seriously.

**Welcoming:** Welcoming begins with your buildings. Is the sign clear? Are the grounds neat and building painted and clean? Are doors and bathrooms labeled? Are the bulletin and service user-friendly? Are announcements jargon-free?

The heart of welcoming is people. Sometimes the most friendly congregations have the greatest problems with being welcoming; they are so close to each other that it is hard to break away for the lonely stranger. Do you have greeters waiting near the church doors? Do you offer to sit with guests and help them with the service? Do you tell them where things are and what's important to you about St. Swithin's?

**Incorporating:** When God baptized us, we were given both love and respect; love alone would have made us God's pets. But in baptism we were made ministers of life. When people come to our congregations, we must give them the same two things God gives: love and respect.

For a few people, being part of the fellowship of worship and making donations of money will be enough. But most people need a circle of friends. In small parishes the whole congregation will know each other. But large congregations need to have enough small groups to meet their members' needs.

Mark Waldon is head of the Diocese of Newark's evangelism committee.



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## Central America

Continued from page 1

papers, leaders of two human rights organizations and ecumenical and political leaders on the Atlantic coast.

In a "Face the People" meeting with Ortega in St. Francis' Church in Managua, Browning said many in the U.S. hope for a better relationship between the two countries "because of the fact that he [Bush] is a deeply committed Christian."

Bush, he said, "takes his worship life very seriously. As the president's chief pastor, I take my responsibility in sharing with him what I have seen and heard during this visit."

Only a month before the Anglican primates' visit, five Central American presidents, meeting in El Salvador, signed an agreement promoting peace and democracy in the region. During the visit, Ortega granted amnesty to 1,894 former members of ousted dictator Anastasio Somoza's National Guard and announced the end of a ban on news broadcasts by the Roman Catholic Church-owned radio station.

Those actions, said the chief pastors, "appear to us to demonstrate a commitment to allowing freer political activity and to bringing about peace based on reconciliation." But they appealed to the Nicaraguan government to follow the amnesty grant "by releasing all prisoners falling within the classification made by the Inter-American Human Rights Commission."

At the same time, the primates "unequivocally" backed the Central American presidents' request that governments in and out of the region cease aid to insurrectional forces.

Noting reports from human rights agencies in Nicaragua documenting abuses both by the Sandinistas and contras, they added a denunciation of all such violations and urged both sides to respect human rights.

Since prayer and worship were designated as a "central focus" of the visit, their first night was marked by a solemn eucharist in St. Francis' Church in Managua and a similar service three days later in the ruins of St. Mark's Church in Bluefields on the Atlantic coast.

Downs, who grew up in Bluefields and who invited the primates to Nicaragua, later expressed hope that Browning would be an advocate in Washington for peace in his country. "If anyone will be able to speak out,

it will be the presiding bishop," he said. "He is able to be in closer contact with President Bush."

The primates flew directly to Panama City where they were told that Noriega wanted to meet with them.

At the meeting with Noriega and 11 aides the next morning, the bishops asked about the closing of newspapers and radio and television stations, detaining of political prisoners and denial of tax clearance papers—*paz y salvo*—to canal workers. They also pressed the question of allowing international observers during the promised elections in May.

Noriega denied the existence of press censorship and political prisoners in Panama and said the country's political parties would monitor the elections themselves. He would look into issuing the *paz y salvo*, he said.

The primates also met with officials of the Canal Commission, Protestant and Roman Catholic leaders and representatives of Accion Civilista and a human rights organization.

They were told by various people and groups of the "disastrous effects of U.S. sanctions against Panama," which were aimed at toppling Noriega, and called for an immediate end to them. "These sanctions," the Anglican leaders said, "have led to the destruction of the country's economy, caused immense suffering to the poorest of the poor, increased unemployment and aggravated social problems."

The Anglican leaders also called for these actions in Panama:

- release of prisoners held without trial and an end to persecution of opposition party members;
- an end to press censorship and free operation of the media;
- unrestricted coverage of the May 7 elections by the media and permission for international observers to witness the elections, including a team from the international church community the primates will seek to have appointed;
- the results of a just election to be respected;
- the U.S. Congress to review benefit packages for canal employees so U.S. and Panamanian citizens working for the Canal Commission will have the same benefits.

They commended the scheduling of general elections and observed that this pledge "is one of the reasons we can oppose the implementation of sanctions on Panama while supporting them against apartheid in South Africa."

## Indians

Continued from page 1

"The problems are equally, if not more, prevalent in the urban areas." He raised examples of urban Episcopal churches which do not welcome Indian visitors or members.

Tolly Estes of the NCIW cautioned the participants that every reservation is different. "Things are not good. On my reservation, our biggest problem is our need of housing." Despite severe unemployment and high rates of alcoholism, teenage pregnancy, cancer and sexual abuse, however, the reservations do have hope.

During a eucharist run by native American students from Seabury-Western Theological Seminary, retired Bishop Harold Jones of South

Dakota, the first Indian bishop, shared the oral tradition of the Episcopal Church and the American Indian as it had been passed on to him from his father and his father's father.

Participants' concerns included fear that the church will abandon them, dependency, sensitivity training and preparation for visits to reservations by whites parishes, expectations of these visiting churches, mutual and bi-cultural ministry between the parishes and the reservations, evaluation of these relationships, networking and the compatibility of Christianity and native spirituality.

**Benjamin Shambaugh** is a member of the clergy staff at Church of the Holy Spirit, Lake Forest, Ill.