

Title: *The Episcopalian*, 1989

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Episcopal missionaries tackle their differences, begin working together

by Richard H. Schmidt

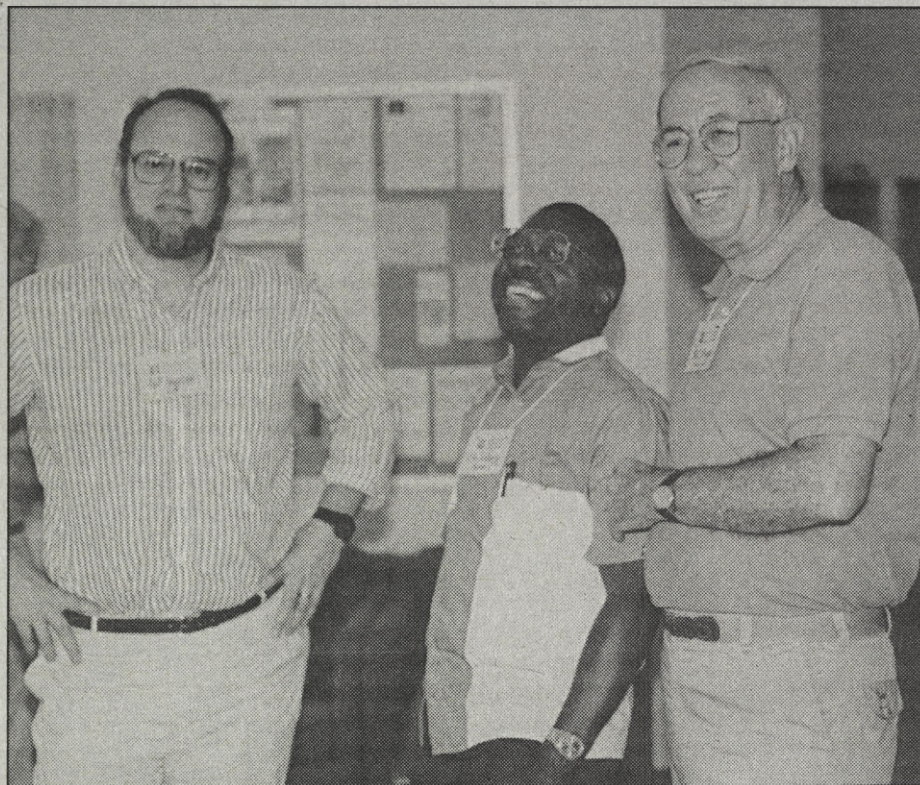
Should a missionary seek to save the soul or heal the body?

While most missionaries would dread having to make such a choice, differences in emphasis have for years created tensions among missionary-minded Episcopalians.

Fifty Episcopalians representing a range of organizations concerned with world mission met July 19-23 in Sewanee, Tenn., to share information, identify areas of disagreement and learn to understand each other and work together.

The Episcopal Church has several independent missionary societies which train and deploy missionaries abroad. They have often worked with little or no contact with the World Mission Office at the Episcopal Church Center, which also trains and deploys missionaries. The result has been a case of the left hand not knowing what the right hand was doing—and sometimes not caring to know.

"It seemed sometimes that we operated with different theologies," says Cynthia Conger of Church of the Good Samaritan in Paoli, Pa., and a board member of the South American Missionary Society. "Some perceived the independent societies as having too exclusive a view of the gospel—being too concerned with



From left: Robert Hughes, associate professor of systematic theology at the University of the South, Victor Scantlebury of Panama and Bishop Furman Stough at the World Mission Consultation.

saving souls for Christ—while others perceived the Church Center as having too inclusive a view—as if the only thing that mattered was social reform.

"Throughout the conference this

was on many people's minds, but nobody was willing to talk about it. We finally came to agreement by saying we can witness to the majesty and sonship of Jesus Christ not just by bringing people to know him

Welcome Bethlehem!

With this issue *The Episcopalian* welcomes the Diocese of Bethlehem as its newest diocesan partner. The diocese's 9,000 households will receive their newspaper, *Diocesan Life*, in combination with *The Episcopalian*.

"This gives us a strategic way to discover and tell the story of who we are as local congregations of a diocese of the Episcopal Church in communion with Anglican Christians throughout the world as well as a total package of news, commentary and teaching which takes us beyond purely provincial concerns," said Bethlehem's Bishop Mark Dyer. "This publishing partnership has enabled us to respond to last year's diocesan convention resolution directing us to find a way to get a good newspaper into all the households of the Diocese of Bethlehem."

through evangelical outreach, but through social service and other approaches as well."

Edwina Thomas of St. James' Church, Newport Beach, Calif., and associate director of the Virginia-based Sharing of Ministries Abroad, rose on the final morning of the gathering and, with tears in her eyes, asked that participants deal openly with their differences.

"I reminded them that we had committed ourselves to honesty," she recalled later. "I said we were in danger of building a house of cards unless we dealt with our feelings about each other, repented of our past mistrust and came to a place of mutual respect for each other. If we didn't do this, the whole project was in danger of being destroyed at the first puff of wind. We could have put a lot of things on paper and come to a lot of wordy agreements, but they would have amounted to nothing."

Following Thomas' challenge, the planned agenda for the day was put aside in favor of prayer and sharing. A new mood swept the room. Holy Eucharist which had been planned

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Transfer of ownership completed

The Episcopalian, Inc., the non-profit membership corporation which has published *The Episcopalian* for the past 30 years, was subsumed into the Domestic and Foreign Missionary Society of the Episcopal Church August 1, following final action by the board of directors of The Episcopalian, Inc., meeting in Philadelphia July 24. This decision is a result of action initiated by the board in November, 1988. Here's what this means:

Employees of The Episcopalian, Inc., are now members of the staff of the D & F M Society, principally located in New York at the Episcopal Church

Center, although business will continue as usual in the Philadelphia office. Employee benefits have been brought into line with those of the Society.

Administrative and budgetary oversight of the newspaper's operation will come from New York, but editorial decisions will continue to be made by the newspaper's Philadelphia-based staff.

The Episcopalian will cease publication early in 1990, to be succeeded by a new periodical, *Episcopal Life*. Decisions regarding staffing and location of the editorial offices for *Episcopal Life* will be made by the Presiding Bishop within the next several weeks.

Anglicans abroad wrestle over ordaining women

by Elizabeth Eisenstadt

A year ago the bishops of the Anglican Communion, meeting in Canterbury, agreed that dialogue, however pointed, should continue between proponents and opponents of the ordination of women in a spirit of "respect" and "courtesy." The much-publicized election last fall of a woman bishop in Massachusetts quickly upped the ante—with dissidents weighing the possibility of a break with the American church.

The long-running debate in the Church of England, mother church to the 27 provinces of the communion, over women's ordination has also received attention.

But in some provinces, ordination of women has long been a matter of record. The Diocese of Hong Kong and Macao led the way in 1944 when Bishop R. O. Hall ordained Li Tim Oi. Within the past 15 years the Anglican Church of Canada and the province of New Zealand have ordained women priests, as has one

diocese in the province of Kenya and at least one diocese in Uganda. Brazil has two women priests.

In four other provinces, decisions made recently or about to be made on women's ordination are likely to push dialogue in new directions.

In a vote remarkable for its display of unity, the May meeting of the General Synod of the Church of Ireland voted to remove all legal obstacles to legislation allowing the ordination of women to the priesthood. The measure, presented in tandem

with the report of a special commission on the ordination of women, received the support of 73 percent of the clergy and 86 percent of the laity.

While legislation allowing the ordination of women priests can be introduced next year, the General Synod will likely want to take another year before endorsing it, says Bishop John Neill of Tuam, who headed the special commission. "At the moment we are playing it fairly gently. The speed [of the decision] has left a number of

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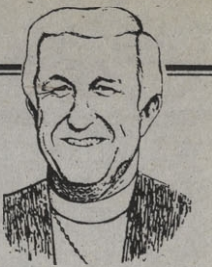
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the PRESIDING BISHOP

Reflections from Russia: A new moment in history



by Edmond L. Browning

As I write this I am in the final day of three weeks in the Soviet Union. Patti and I came here in mid-July for the 10-day meeting of the Central Committee of the World Council of Churches. Then, as guests of the Russian Orthodox Church, we visited Christian brothers and sisters in Kiev, Georgia, Armenia and Latvia (page 10).

As we traveled around this vast land, we met many people I will never forget. I will think of them when I read about the slow recovery from the devastating earthquake in Armenia or about ethnic struggles in various parts of this union or the new days of hope and promise for this nation. Though I will be mining the treasures of this experience for quite some time, I do have some preliminary impressions to share.

During the past decades when most churches were closed, the believers continued as a silent, worshipping community, deep in prayer and growing in the faith. The experience of God's people has been that perseverance in the face of adversity can lead to ever more faithful witness. This is not always the case. Seeds scattered on infertile ground can wither. But this has not happened in the Soviet Union. Here the desert experience has prepared the church to respond to this new moment in history.

Now the churches are reopening, and they are filled with people. We saw a worshipping community deeply committed to the saints of the past and nurtured in the teaching and tradition of the fathers. On the several occasions that we took part in the liturgy, we were overwhelmed with the Presence of the Holy.

My second impression concerns perestroika's effects on the church. I believe there is growing recognition on the part of the state that it needs the church—that the church helps to set the foundation and restore the values that will bring well-being to society.

This is also true at home. I remind myself that being in partnership with the state does not remove from the church the prophetic nature of its ministry, especially concerning justice and peace. We must also remind ourselves, as well as our governments, that God gives the peace that passes all understanding.

The quite marvelous reopening of churches after decades of repression has placed a tremendous challenge before the church to provide an adequate number of clergy and to train them to equip the laity to contribute to the changing society. The church is also coping with all the logistical problems of reopening church buildings. It needs our prayers.

My third impression has to do with the power of the

Orthodox Church as a family of churches and the opportunity they have to witness to the world of God's redeeming love as they live together as a very diverse family. The Orthodox Church in the Soviet Union has a tremendous challenge to discover how it can model unity in diversity in the midst of a pluralistic society marked by ethnic and cultural differences.

It will need to honor its own pluralism, determine the needs of each part of the church and how the family of the church can reach out to meet those needs. It will need to discover the special hurts and wounds of one part of the church to which the whole family must respond.

That all sounds familiar. As we look at our own church, the diversity of cultural and ethnic backgrounds, of economic conditions, of opinions on a whole range of theological, social and political questions provides us with one of our greatest challenges. That is, how can we enable that diversity to be honored with integrity, such that each part might respect the others so the whole church will be strengthened to serve the world for which Christ died?

In Riga a reporter from Tass, the Soviet news agency, interviewed me. Among her questions was one about President Bush. I shared with the reporter that he is an Episcopalian—a committed churchman, a man of prayer and an open and caring person.

She then asked my opinion of Mr. Gorbachev. I said I believed he was a man of vision and that he had done much to enhance the image of the Soviet Union in the minds and hearts of the American people. I told her that what I hear from both men is there is something more than national security. There is mutual security, global security.

We are coming out of a period when, given the tension between our two nations, national security was an obsession with both of us, causing serious problems throughout the world as well as within our two nations. I said I hope we are also coming into a period when the question will not be, "What is in my best interest?" but rather, "What is in the best interest of all of God's people?"

I am preparing to leave this place, glad to be going home, but with some reluctance to have the time be over. I remind myself that time is relative. Setting my watch back eight hours today as we slip through several time zones will reinforce that. What matters is God's time. My sense is the church is in a kairos, both in the Soviet Union and in the United States.

We can be thankful for our national leaders. We can be thankful that, as never before, we are being called by God to preach the gospel of hope, the hope that undergirds the search for justice and the quest for peace.

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—Robert H. Bonner, p. 6

"As a vestry leader, you are an officer in an international missionary society."

—Arthur Walmsley, p. 7

"When venerating an icon, the worshiper is assured of the active presence of God or the saint."

—Kristen J. Ingram, p. 12

Supreme Court rulings sharpen church-state debate

Recent Supreme Court decisions on abortion and religious displays on public property are likely to intensify the continuing debate over the relationship of church and state.

The nine-member court upheld the constitutionality of a Missouri law banning the use of public employees and facilities for abortions and its requirement that doctors determine the viability of any fetus 20 weeks or older. The justices issued five separate opinions, with three members affirming the ruling, three disagreeing with parts of it and three harshly dissenting.

Harry A. Blackmun, one of three liberal justices left on the Supreme Court, wrote in dissent: "For today, at least, the law of abortion [the *Roe vs. Wade* decision] stands undisturbed. . . . But the signs are evident and very ominous, and a chilly wind blows."

"Our discussion of abortion must begin with an understanding that we are dealing with a tangled web of rights and wrongs, good and evil, and greater and lesser tragedies," said Presiding Bishop Edmond Browning in a statement released after the decision.

Noting that the position on abortion taken at the 1988 General Con-

vention was "forged" after a "creative time of study," Browning reiterated the main points of that legislation. It emphasized the sacredness of human life as well as the legal right of women to have medically safe abortions. And it opposed abortion as a means of birth control, family planning, sex selection or convenience.

Appealing in particular to Episcopalians, Browning hoped that "all people of faith will engage in the debate in a spirit of openness and respect for the views of one another."

The Washington-based Religious Coalition on Abortion Rights, which represents 30 national agencies, said the justices have invited state lawmakers to "revoke the right of the individual woman to seek the guidance of religious teachings and individual conscience" while Reform Jewish leaders Albert Vorspan and Dolores Wilkenfeld called the ruling "a deplorable attack on the religious freedom of all Americans."

The church-state implications did not seem to trouble some abortion foes, however. "Let us pray together that the Lord will enlighten our society even more," said Archbishop Theodore E. McCarrick of the Roman

Catholic Archdiocese of Newark.

Churches "are clearly shifting away from permissive abortion positions and considering abortion as an option only in the hard cases," said Ernest Ohlhoff, director of religious outreach for the National Right to Life committee.

The National Council of Churches, whose 32 member churches differ on abortion, has taken no formal stand on abortion rights, according to spokeswoman Carol Fouke.

The high court's decision to ban a nativity scene which stood alone in a county courthouse in Pittsburgh but allow the placement of a Hanukkah menorah on public property a mile

away has upset some Jewish organizations.

The court upheld the menorah display next to a Christmas tree on the grounds that "both Christmas and Hanukkah are part of the same winter holiday season which has attained a secular status in our society."

"The court's ruling today will further hasten the transformation of Hanukkah from a religious to a cultural event," said Phil Baum, associate director of the American Jewish Congress.

Robert Maddox, executive director of Americans United for Separation of Church and State, said his organization "would have preferred a clean sweep, that is, no religious symbols at all."

CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief

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king of the Jews? For we have
seen his star in the East, and
have come to worship
him."—Matthew 2:2*



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Walsingham procession in Illinois

Church of the Good Shepherd, Momence, Ill., recently sponsored a festival of Our Lady of Walsingham to honor a new shrine that had arrived from England. Devotion to Mary in the Anglican Communion is centered at the 11th-century Shrine of Our Lady of Walsingham in Norfolk, England, where a yearly ecumenical pilgrimage attracts over 10,000 people. At the Momence celebration the faithful carried the statue through the streets, singing the Pilgrim Hymn. Retired Bishop James Montgomery of Chicago was celebrant and preacher at the festival eucharist.

James Rosenthal

Rochester parishes pull off merger

by Ronald G. Barres

In Rochester, N.Y., when the white congregation of St. Luke's Episcopal Church and the black congregation of St. Simon Cyrene voted on Nov. 29, 1987, to become one congregation, most people called it a merger.

"Not so," says H. Gregory Smith, former rector of St. Simon Cyrene and now rector of the new parish. "It was the power of God working within both congregations to form a multi-culture and multi-ethnic people of God."

The cornerstone of St. Luke's, Rochester's oldest public building, dates to 1824. The first church in a small village surrounded by virgin forest, today tall municipal buildings and law offices surround it. Membership had dwindled over the years.

Over 60 years ago St. Luke's allowed a small group of black Episcopalians to hold separate services there. In 1934 the group started its own church, called St. Simon



Passing the peace at St. Luke and St. Simon Cyrene

Cyrene, in a three-story structure of colonial design. The congregation grew, but the deteriorating neighborhood limited the church's mission.

When Smith came to St. Simon Cyrene as rector in 1985, he saw the problem as lack of inclusiveness. Merger seemed logical.

But Alice Young, a former education administrator and currently senior warden of St. Luke and St. Simon Cyrene, foresaw possible problems. "You had a black growing congregation going to merge with a declining white congregation. You were opening doors that had been shut for years. You were dealing with a delicate subject."

The merger talks took more than two years, says Smith. The leadership question was answered when Smith and Bruce Hanson, rector of St. Luke's, agreed on the role each would play in the new congregation. Since Hanson was close to retirement, he suggested Smith be rector while he served as assistant. Both committees agreed.

Asked about the possibility of racial overtones, Smith smiles and says, "Sure, we had some problems. But most of them came from members of St. Simon Cyrene. They wanted us to remain a black congregation. This was never a problem. It pleased me since I have always prayed that God would allow me to lead a mixture of all people. Don't forget the admonition of St. Paul that we are all one people under Christ."

On Jan. 10, 1988, St. Luke and St. Simon Cyrene became one body when the first service was held at the former St. Luke's. St. Simon Cyrene's members processed from the east church door while St. Luke's members entered through the west door. They met in the center aisle.

Asked what has taken place since the merger, Smith shakes his head. "Certainly God has his hand in this affair. We are increasing membership. We now have about 445 members. New members are about equally divided among white and black. This past Easter we had about 500 people at the service, plus nine baptisms."

"We oversubscribed our budget by about \$30,000. Daily noon service at our St. Simon Cyrene Chapel is increasing. When we pass the peace, it is with hugs, kisses and tears. We want to keep increasing membership, speak out on social issues but most of all to celebrate by our worship the great glory of God Almighty."

Ronald G. Barres is a free-lance writer from Rochester, N.Y.

'Neighborhood church' for black and white

by Jeanette Crane

When you worship at the House of Prayer, you sit beneath its banner: "The House of Prayer is an Inner-City Church with a mission."

The House of Prayer was built nearly 70 years ago in an affluent neighborhood of Tampa, Fla. While a remnant of that community remains, new neighbors renting by the week are crammed in apartment complexes surrounded by crack houses, burned-out buildings and desolate "cleared" lots.

In an area abandoned by other "white" churches, where children play on dirt lots, drunks lounge nearby and drug deals go down in broad daylight, the Episcopal House of Prayer stands fast.

Sunday morning services reflect yesterday's security as well as today's challenge. The early service is traditional, a solace to both older and newer members, more black

than white, primarily professional and middle class.

Pews set in neat rows and divided by a center aisle for the early service are rearranged for the second, "in the round" service. Described by rector Bruce Caldwell as "contemporary with strong Anglican roots," this service is favored by a racially and economically mixed congregation with a checker-board denominational background. Many are drawn from other parts of the city to be part of what's happening at the House of Prayer.

The service features no choir, acolytes, readers or altar guild. Guitar, keyboard and drum are the instruments. Portions of the service may be in Spanish. Some songs are sung in the Ethiopian language familiar to that segment of the congregation. The kids may chime in on sticks, drums and triangles. Extemporaneous readings and songs are heard as well as

the lectionary readings.

"We hold it all together by keeping Jesus at the center," says Caldwell. "We try to be authentic, to do what we say."

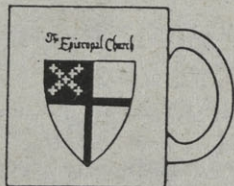
In that spirit, the people of the House of Prayer have developed programs including refugee resettlement, a food co-op and a Cornerstone Kids program that has blossomed into the full-fledged, professionally staffed After School and Summer Arts/Education/Enrichment Program. The recently formed Tampa Heights Planning Committee meets at the church and works to revitalize the community as a place where neighbors can live safely and peacefully.

Obstacles loom darkly over the dream. Hope abides so long as people are dedicated to "serving as Christ served, loving as Christ loved."

Jeanette Crane is editor of Southwest Florida's *The Southern Cross*.

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Two Protestant churches begin 'full communion'

The United Church of Christ (UCC) and the Christian Church (Disciples of Christ) have approved "full communion" and committed to engage in mission together whenever possible. The two churches now recognize each other's ordained ministry and may exchange pastoral functions.

The two churches hold similar views of ordination and the sacraments and share a congregational form of church government. The UCC, born in 1957 of a merger of the Evangelical and Reformed Church and the Congregational Christian Churches, is strongest in the east and

midwest while the Disciples of Christ, founded in the 19th century, is strongest in the south and midwest.

The 1.7 million member UCC held its general synod in Fort Worth, Texas, June 29-July 4. In addition to approving the new relationship with the Disciples, the synod voted to move the denomination's headquarters from New York City to Cleveland. Supporters of the move claimed the relocation, first proposed in 1979, will save the church money. Opponents argued that the church would abandon a tradition of ecumenical leadership by leaving New York.

The UCC's synod also called for an "economic bill of rights" that would provide a guaranteed national mini-

mum income.

Delegates elected Paul Sherry of Chicago president after a challenge from a black woman minister who heads the denomination's social action and public policy agency. Sherry succeeds Avery Post, who is retiring.

The Disciples of Christ's general assembly met in Indianapolis July 28-August 2. The 1.1 million member church debated whether to accept the resolution for closer ties with the UCC. Michael C. Wolfe, a Disciples minister from Spearman, Texas, declared the UCC is "far left on matters of politics and theology." After saying the UCC openly ordains homosexuals, he urged the assembly to turn down the resolution. UCC representatives present explained that

other than deploring violence against homosexuals, their church has taken no official action on homosexuality.

The Disciples' vote for "full communion" was close enough to require a standing count. Sherry gave the closing address.

The Disciples elected K. David Cole of Kansas City their moderator for the next biennium.

They affirmed the theological consensus of the Consultation on Church Union (COCU) as a basis for a "Church of Christ Uniting." The step envisions a mid-1990's covenant of COCU's nine member denominations and adoption of a "uniting process."

Most of the nine have affirmed the theological consensus. The Episcopal Church declined to do so at the 1988 General Convention but held the door open for future action.

CALENDAR

September 4

Labor Day

September 14

Holy Cross Day

September 14-21

Episcopal Church Women national board meeting, General Theological Seminary, New York, N.Y.

September 15-16

Economic Justice Through Investments, Cathedral House, Garden City, N.Y. Contact: Brian Grieves, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

September 21

St. Matthew, Apostle and Evangelist

September 22-29

House of Bishops Meeting, Philadelphia, Pa.

September 24-29

Lay Leadership in Stewardship Conference, Hendersonville, N.C. Contact: Kanuga Reservations, P.O. Drawer 250, Hendersonville, N.C. 28793, or (704) 692-9136.

September 29

St. Michael and All Angels

September 30

Open House at Washington Cathedral, beginning a year of consecration and dedicatory events. For calendar of events, contact: Washington Cathedral, Mount St. Alban, Washington, D.C. 20007.

October 8

U.T.O. Sunday. 100th Anniversary of the United Thank Offering, Washington Cathedral (see address above).

October 15

200th Anniversary of *The Book of Common Prayer*, Washington Cathedral (see address above).

October 17

St. Luke the Evangelist

October 18-20

200th Anniversary of the Constitution of the Episcopal Church, Christ Church, Philadelphia, Pa. Speakers include Archbishop of Canterbury Robert Runcie. Contact: Conference, Christ Church, 2nd above Market St., Philadelphia, Pa. 19106.

October 20-21

Working Class Ministry Conference, St. Mark's Church, Plainfield, Ind. Sponsored by Appalachian People's Service Organization and Working Class Ministry Steering Committee. Contact: Sandra Elledge, Box 1007, Blacksburg, Va. 24063.

October 23

St. James of Jerusalem

October 23-27

Conference on Black Theology and the Black Church, Auburn Theological Seminary, New York, N.Y. General Theological Seminary, co-sponsor. Contact: Auburn Theological Seminary, 3041 Broadway, New York, N.Y. 10027.

October 26-28

Our Church Has AIDS National Conference, Christ Church and Hyatt Regency, Cincinnati, Ohio. Contact: Sue Scott, P.O. Box 550275, Dallas, Texas 75355.

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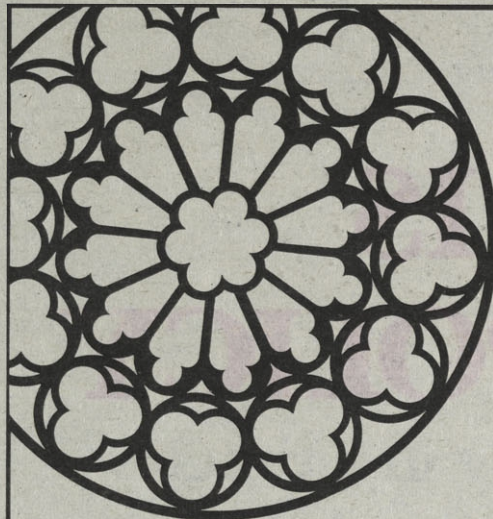
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12 steps to stewardship

by Harry G. Toland

In the average Episcopal congrega-
tion, 20 percent of the members give
80 percent of the budget, 38 percent
give the remaining 20 percent, and 42
percent have no record of giving.

Robert H. Bonner, the church's
staff officer for congregational stew-
ardship, reported those figures to a
recent national conference on stew-
ardship held at Kanuga Conference
Center, Hendersonville, N.C.

But sharing doesn't have to fit that
pattern. Bonner, a jaunty, gray-
haired Texan, outlined "12 steps for
effective stewardship":

1. Build a biblically sound founda-
tion. "Careful study of the Bible is
essential for members of the church
as they seek an understanding of
mission."

2. Select a stewardship program
(later he described eight possibilities,
listed below). Draw up a calendar
and stick to it.

3. Solicit parishioners' contribu-
tions to a mission statement. Good
sources for a mission statement, he
said, can be found on pages 304, 334,
372, 374, 846 and 855 of the Prayer
Book.

4. The vestry sets and interprets
the mission statement and should be
held accountable for it.

5. Analyze potential giving, in-
cluding an estimate of members' dis-
posable income.

6. Develop a stewardship state-
ment—a strong personal commit-
ment of vestry and clergy. This
should include a statement on tith-
ing. "When leaders lead, more follow
than when leaders point," said Bon-
ner.

7. Select and train participants for
the stewardship program chosen in
Step 2. They should be competent
and, if possible, committed people—
"the competent uncommitted can be
converted." The training session is a
key, he said, to communicate "why
the church exists and why its claim
on our time is different from every
other organization's. They should
have a clear understanding of the
task, and they want rewards, at least
a thank-you."

8. Have the people make a re-
sponse. "Tell them pledging is not a
matter of membership or salvation,"
he said. "Tell them what the church's
ministries are and ask them to partic-
ipate."

9. Report and celebrate the results.
10. Evaluate the program, suc-
cesses and failures.

11. Continue the follow-up. Don't
take for granted the 20 percent who
give 80 percent, he advised.

12. Practice year-round steward-
ship. "Explain what's being done
with their offerings," said Bonner.
"There's no substitute for telling
those stories in church. Keep them
updated on spending; don't surprise
people. Remember, Jesus really
wants all our time and money and
talent."

The following evening Bonner took
the conferees through eight steward-
ship programs that can be selected in
Step 2, giving the popularity of each
on a 1-to-10 scale (from a survey of
clergy) and strengths and weak-
nesses of each.

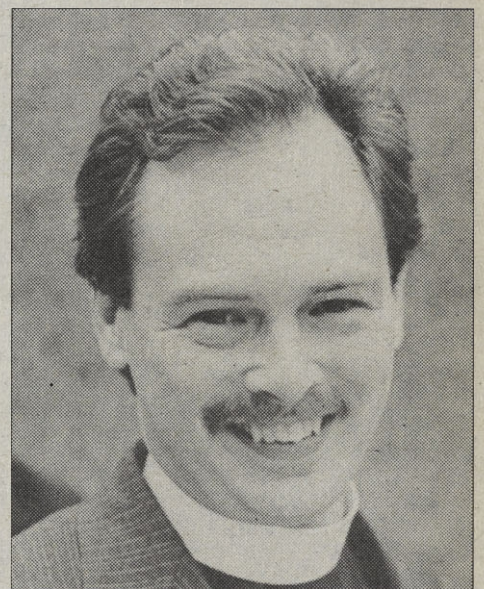
With ratings, the programs are:
Every-member canvass, 8.5; direct
multiple mailings, 3.1; telephone ap-
peal, 2.6; personal delivery (system
of phone call chains), 3.7; loyalty
Sunday, 4.4; faith pledge, 3.8; loyalty
dinner, 6.2; cottage meetings of six to
12 members addressed by a steward,
5.3.

Important for both participants in
the stewardship program and other
parishioners, he said, is motivation.
"People have to know that what we
do in this life has eternal conse-
quences."

To motivate, one must ask for
help, tell the vision, tell what is al-
ready being done, tell the cost, "close
the deal and be prepared for rejec-
tion," and (in case of rejection)
forgive—it "frees the soul of both."

"If you just mail out pledge cards,"
Bonner told the 30 conferees, "you'll
get about 80 percent of what you
need."

Ronald L. Reed, the church's exec-
utive for stewardship, described
planned giving as "one of the most



Ronald L. Reed

exciting ministries a congregation can
do—how can I die that I may live?"

He quoted the Prayer Book rubric
(page 445) that directs clergy to tell
people to "make prudent provision
for the well-being of their families"
and make wills, "not neglecting, if
they are able, to leave bequests for
religious and charitable uses."

"That ought to be printed in the
parish newsletter," he said.

Glenn Holliman of Murfreesboro,
Tenn., a consultant to the church,
discussed in some detail six possibil-
ities: making a bequest in one's will
for parish, diocese, Presiding Bish-
op's Fund, etc.; Pooled Income Fund
(PIF), in which income from a do-
nated investment often can be in-
creased significantly during the life-
times of the donor and spouse;
charitable gift annuity; charitable re-
mainder trust (like PIF, but for larger
estates); life estate and gifts of life
insurance.

Forty dioceses in the church now
have planned giving officers avail-
able to consult with Episcopalians on
specifics of the options.

Information on programs men-
tioned above, plus a catalogue of
many other written and taped mate-
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Connecticut prepares for Decade of Evangelism

by James H. Thrall

The leaders of the Episcopal Diocese of Connecticut—three bishops and nearly 1,000 vestry members and clergy—met this spring, drawn together by “the ‘E’ word,” as Bishop Arthur Walmsley called it. “Evangelism.”

Described by Walmsley as an unprecedented opportunity to “demonstrate that we all together are the diocese,” three identical meetings were held on Saturdays in April and May in three parts of the state. The days focused on the central role vestries will play in the Decade of Evangelism.

“Although it is not always apparent, as a vestry leader you are an officer in an international missionary society,” Walmsley said during his address. “You and I are mutually responsible and accountable for the life of close to 100,000 people in Connecticut and perhaps 70 million worldwide. With that kind of responsibility, we had better talk theology!”

Evangelism should be seen as something “much more simple and more personal” than the “hard-sell campaigns” of televangelists. “Evangelism happens when we stop being self-conscious about our faith and spontaneously and unashamedly share it with other people.”

Long lunch-time discussions by each vestry alone and then by paired vestries focused on individual evangelism plans for each parish. “We found we’ve been struggling with the same kinds of problems,” reported David Rhodes, treasurer of St. Peter’s, Monroe.

Paraphrasing the title of a British play, *No Sex Please, We’re British*, Suffragan Bishop Jeffery Rowthorn suggested the motto of the church too often is “No evangelism please, we’re Episcopalians.”

Church members cannot wait until they feel ready to share their faith, Rowthorn said. “It is only as we do evangelism that we learn. You can never be fully ready to speak about your Lord.”

He urged those present to “tell of this new life in all the places where people gather regularly and naturally and not where you or I feel most secure, most comfortable.”

“We have a lot of resources within ourselves,” said Suffragan Bishop Clarence Coleridge. “We don’t have to wait for *gnosis*—special knowledge. We just start working.”

Preparation for the meetings, which were initiated by stewardship officer Roger Alling, Jr., began last summer and included production of a new video presentation on the ministry of the diocese. *Called to Serve* provides a “visual annual report” to take the place of the printed report published in recent years.

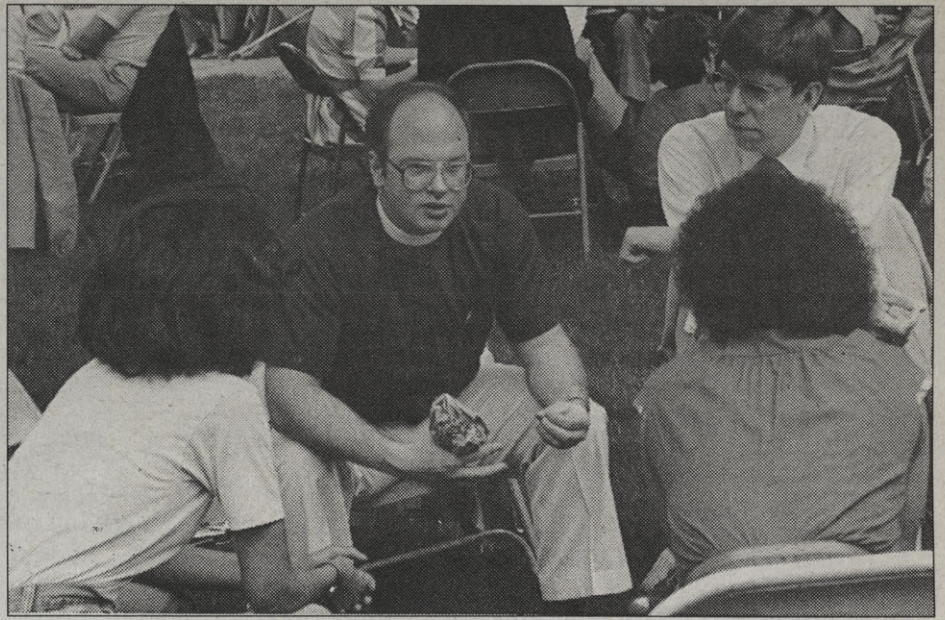
Focusing the days on vestries was the right approach, said James Kowalski, rector of Good Shepherd, Hartford. “If you don’t convert the vestries, get them on board, [evangelism

is] not going to happen.”

The most important key to the success of the days actually happened several months before at the annual clergy conference, suggested Joseph Clark, rector of Trinity, Torrington.

In reminding clergy of the upcoming meetings, Bishop Walmsley “stood up and said, ‘I want all 186 parishes to be there,’” Clark said. “He was clear. He was saying, ‘This is not just playing around. This is important stuff. This is the gospel.’”

James H. Thrall is communications officer for the Diocese of Connecticut.



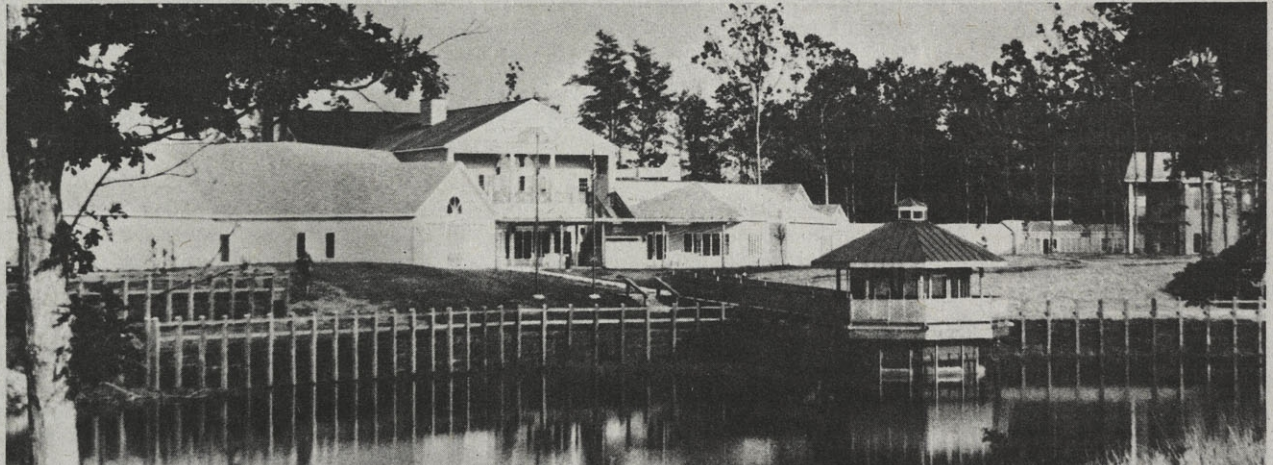
James Kowalski, rector of Good Shepherd, Hartford, discusses plans for parish evangelism with his vestry.

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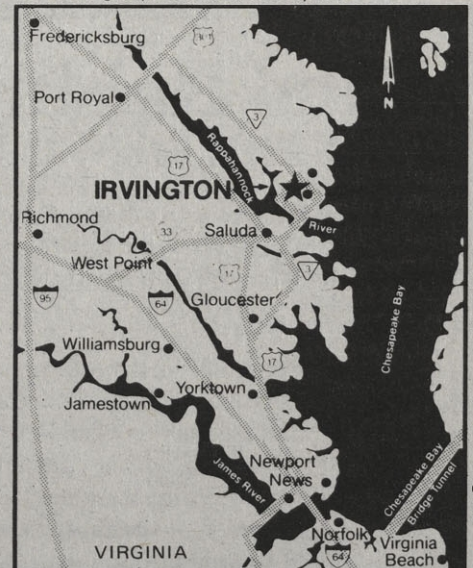
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Episcopal seminaries: the nation's most expensive

By Harry G. Toland

Like a tide washing in, a crisis is quietly engulfing the Episcopal Church's network of seminary education for priests.

Though some of the church's 11 seminaries are the products of mergers, they remain small—a factor in making them the nation's most expensive system of theological education.

The Association of Theological Schools says that cost per student on a full-time equivalent basis for the 1987-88 year for the Episcopal Church was \$20,399, or more than \$6,000 over the next-highest Christian denomination, the Presbyterian Church (USA).

Tuition and fees alone have been rising in recent years an average of more than 8 percent a year in the 11 seminaries. But the cost to the schools of educating a student has been rising even faster—10 percent a year.

One by-product of this inflation has been an increasingly weighty load of debt carried by graduating seminarians.

The church's Board for Theological Education (BTE) says half the seminarians graduating in 1986 had incurred debts averaging \$10,000. Bishop Craig B. Anderson of South Dakota, a BTE member, says for 30 percent of graduating seminarians the burden today is from \$15,000 to \$20,000.

"Indebtedness like that is hard to work off if you're being paid \$18,000 or \$20,000 in your first position," says Donald S. Armentrout, dean of academic affairs at the University of the South's School of Theology in Sewanee, Tenn.

There are exceptions. Dean James

E. Annand of Berkeley Divinity School at Yale recalls a student who imported Mercedes-Benzes while matriculating and graduated with money in the bank. As a rule, though, says Annand, 75 percent of Berkeley's seminarians receive scholarship aid.

The debt problem is considerably more acute for married students with children than for single students. Married students have been totaling about 60 percent of student bodies at Episcopal seminaries in the past three years.

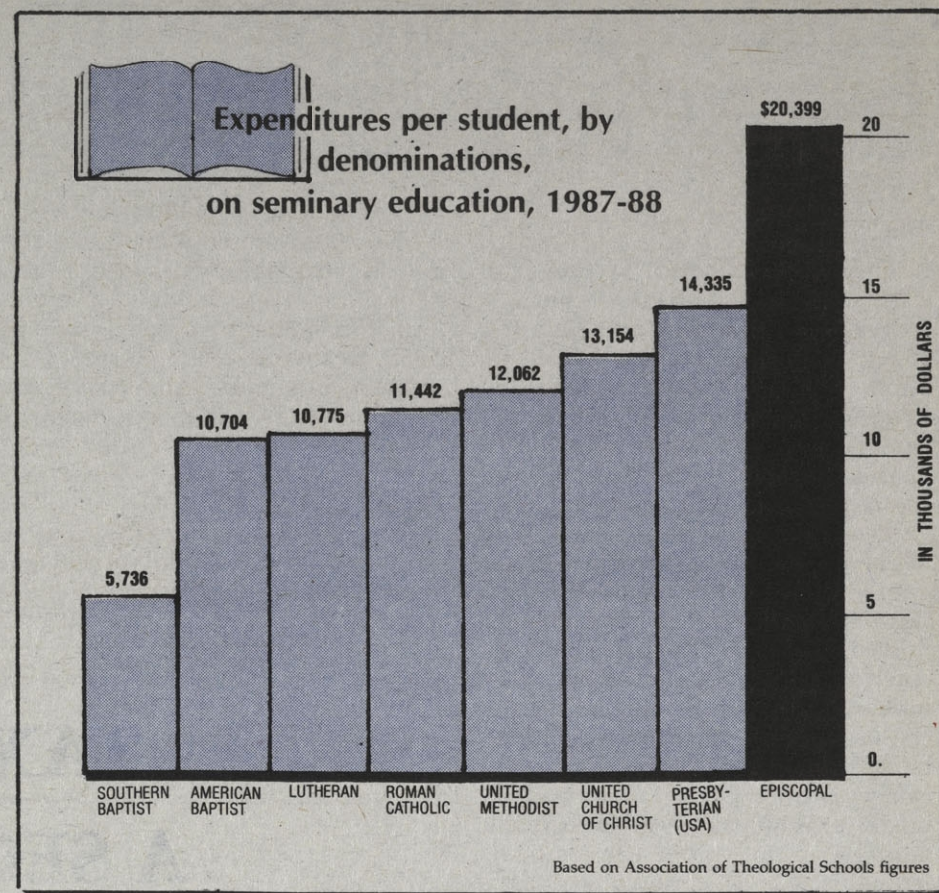
This is the first of two reports. Next month: Are seminaries getting the best as students? How good a job are the 11 institutions doing?

Are cost and the prospect of debt detouring seekers of ordination into other, less expensive educational routes? BTE says 67 percent of those seeking holy orders in 1988 spent the full three years at an accredited Episcopal seminary, compared to 70 percent in 1984 and 75 percent in 1985.

Preston T. Kelsey, BTE's executive director, regards those statistics as "blips but no identifiable trends. . . . There is no evidence to date of any trends showing significant movement from one place of education to another."

Possible alternatives to the Episcopal seminary track are three years at a non-Episcopal seminary, a mix of Episcopal and non-Episcopal seminary education or a diocesan school.

Some bishops are not sending postulants for ordination to Episcopal seminaries, says Anderson, because of costs but also because of "dissatis-



faction with what the seminaries are producing. They don't know how to think theologically. [The bishops] want a clear understanding of scripture and tradition."

One reason the Episcopal seminaries are holding their own may be their success in placing graduates in parish ministry. Virtually all of the seven seminaries contacted by *The Episcopalian* in this survey reported full placement of graduates, exceptions being those whose spouses' jobs kept them from moving.

Several seminary spokesmen conceded they had lost prospective students to others among the 11 with fatter endowments and a greater capacity to give scholarship help.

"We don't have much of an endowment, only about \$4 million," says Dean Jack C. Knight of Nashotah House, Nashotah, Wis. "Sometimes a promising student goes else-

where, shopping for a better endowment."

One ray of hope in the financial twilight is the 1 percent parish plan begun in January, 1985. The plan calls for parishes to give 1 percent of general receipts to an Episcopal seminary of their choice.

Before inception of the plan, says Kelsey, parishes were giving about \$800,000 a year to seminaries. By 1987, the total was slightly over \$3 million and parish participation was at 37 percent.

About a month ago, two committees of the BTE, one on seminaries' resources, the other on recruitment and screening, held separate meetings. Ultimately, says Helen Havens, BTE's chairperson, they will feed recommendations to the full board which will draft resolutions on those subjects to be offered to the 1991 General Convention.

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Evangelicals ponder social demands of the gospel

by Elizabeth Eisenstadt

Hoping to spread the gospel throughout the world by the year 2000, some 4,000 Christians from 190 countries gathered in Manila July 11-20 to consider missionary strategies, ponder the connections between evangelism and social action and debate their relationships with such main-line bodies as the World Council of Churches (WCC).

"Lausanne II" was an outgrowth of a 1974 world evangelism conference spearheaded by evangelist Billy Graham in Lausanne, Switzerland. The Lausanne Covenant, which emerged from that conference, was written by a team headed by Anglican theologian John Stott. It is notable for linking evangelism with social action.

Those gathered in Manila took advantage of more than 400 seminars featuring strategies to reach such groups as city dwellers, children, migrant workers and athletes as well as Buddhists, Hindus, Jews, Muslims and "nominal Christians."

Conference organizers had sought a third-world site to underscore the strength of evangelical Christians in developing countries. "The Challenge Before Us," presented early in the conference, said three-quarters of all evangelical Christians will live in non-western countries by the year 1990. But the participants in Manila also confronted the challenges missionaries face in countries which suffer from overburdened economies, political unrest and grinding poverty.

Noting the legacy of corruption from the years of former President Ferdinand Marcos, Jovito Salongon, president of the Philippine Senate, said the social problems of the majority indicate "the time is past when we can build our own single individual stairway to heaven, apart from the suffering of our people."

The contrast between the opulence of the Philippine International Conference Center built by Marcos and the misery on the streets of Manila was particularly poignant for Bishop Alden Hathaway of Pittsburgh. As he left the conference center for the last time he saw a woman lying with a baby on a rag in a doorway. "Your heart wanted to reach out and do something," said Hathaway, who felt that Lausanne II represented "maturing" of the evangelical movement's commitment to minister to the poor.

The 800 Anglican participants from around the world formed the second largest group at the conference, Hathaway said. Twenty Episcopal bishops, priests and lay people were present.

The Manila Manifesto, a statement issued prior to the end of the conference, reflects the diverse strains within the evangelical movement. It declares that Christ is the only way to salvation and rejects the "two covenant theology" that has been popular among many main-line denomina-

tions.

"It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their messiah. We affirm that they need him as much as anyone else," it says.

The manifesto also underscores the advances made and the tensions which exist within the movement over relations with the WCC and Roman Catholics.

A group of evangelicals participated in the WCC World Mission and Evangelism meeting in May, and the

WCC had three observers at the Manila meeting.

"The spirit [of Lausanne II] is that we had to work together and have the opportunity to respond to one another," said Hathaway. "It's very heartening. . . that the WCC seems to be becoming more evangelical and the Lausanne movement becoming more liberal in its approach."

Conversations between Roman Catholics and evangelicals have been complicated by the explosion of fundamentalist Christianity in largely Roman Catholic Latin American

countries. Evangelical Christians, on the other hand, have criticized the Roman Catholic Church for an "unbiblical" reliance on priests as spiritual leaders.

While acknowledging that some evangelical groups are strongly opposed to cooperating with Roman Catholics, most Lausanne II participants seemed to feel that the two groups need to keep talking.

This report was based largely on material provided by Religious News Service and the Lausanne II publicity team.

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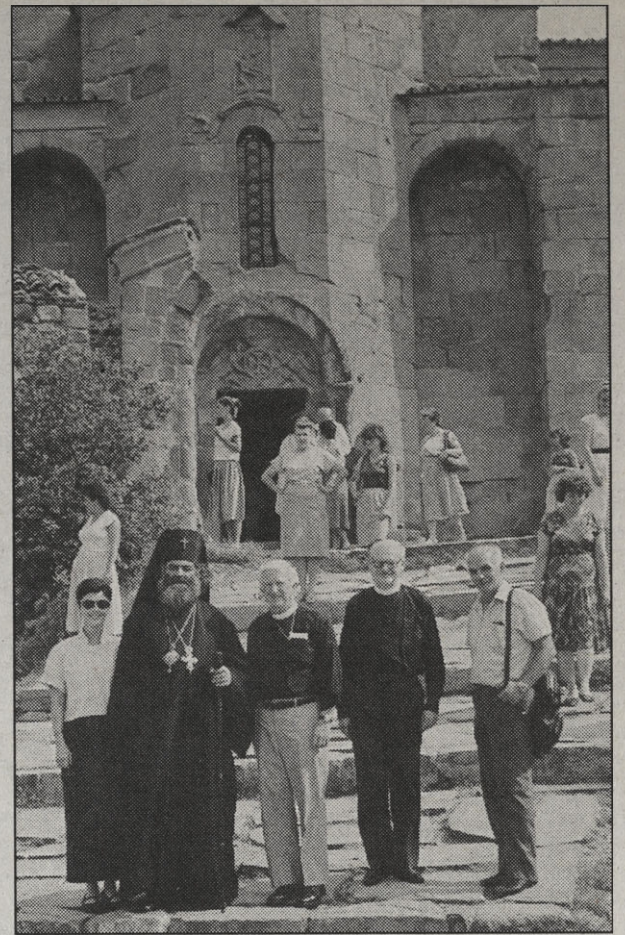
Churches closed for decades are reopening, crosses are once again visible, and long-silent bells ring the call to worship. Such are the signs of new life and hope in the churches of the Soviet Union during this first year of the second millennium of Christianity in Russia.

The Department of External Church Relations of the Russian Orthodox Church arranged a full and comprehensive itinerary which began and ended in the Soviet capital and included visits to Kiev in the Ukraine, Tbilisi in Georgia, Yerevan in Armenia and Riga in Latvia. In each city the Presiding Bishop had discussions with church leaders, visited churches and other religious sites and had informal exchanges with lay people.



Presiding Bishop Browning chats with a young Russian, Yvgeny, during the St. Vladimir's Day service in Kiev.

The conversations on the ministry of a bishop took place within the context of a discussion on ecclesiology and focused on the reasons that have led the Episcopal Church to proceed with the ordination of women to the priesthood and episcopate. The Episcopal group explained how their



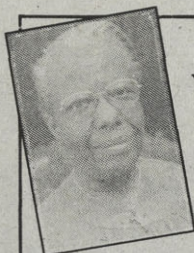
The Brownings and ecumenical officer William Norgren pose with Archbishop Kalistrate of the Georgian Orthodox Church at the ruins of an ancient church near Tblisi. The interpreter was Tengiz Zaldastanishvili (right).

One concrete result of the Moscow discussions was the agreement to establish a joint committee consisting of three persons from each church to monitor relations between the two churches and to generate suggestions for future action. Browning will appoint the three members from the Episcopal Church and expects the first meeting might be early in 1990.

Barbara Braver, information officer for the Episcopal Church, accompanied the Presiding Bishop to Russia.



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Prayer Book, relations with Lutherans occupy Canadian Anglicans

St. John's, Newfoundland—The Anglican Church of Canada's General Synod, meeting here in June, learned that a ruling from the church's highest court allows continued use of the 1985 *Book of Alternative Services* (BAS). Layman Donald J. Maclean had argued in the church's Supreme Court of Appeal that the ordinations of at least eight bishops and hundreds of priests were not valid since the services used had followed rites from the BAS rather than the 442-year-old *Book of Common Prayer*. The BAS is intended to supplement, not replace, the Prayer Book, and delegates moved to continue using it until 1992, during which time it will continue to be evaluated.

Synod overwhelmingly supported a report calling for restoration of the diaconate as a distinct order and voted to

BRIEFS

change the French name of the Anglican Church from "L'Eglise Episcopale du Canada" to "L'Eglise Anglicane du Canada." The delegates also agreed to welcome Lutherans at communion. The Lutherans made a reciprocal decision at their national meeting in Saskatoon in July.

Victory for Conservative Jews, defeat for Reform rabbis

Jerusalem—Two decisions by Israel's high court late in July underlined the continuing struggle of the Conservative and Reform movements for legitimacy under Israeli law. In a 4-1 decision, the high court ruled that non-Orthodox conversions to Judaism will be recognized by the Ministry of the Interior and the converts will be registered as Jews. The decision affects approximately 25,000 Conservative and Reform Jews living in Israel. The second decision forbids Reform Jewish rabbis to register marriages; all marriages and divorces are within the jurisdiction of the Orthodox chief rabbinate.

Parliament defeats church bid to ordain divorced men

London, England—A 3:30 a.m. vote by only 96 of the 650 members of Parliament defeated a measure which would have allowed the Church of England to ordain divorced and remarried men. The General Synod of the Church of England approved the measure two years ago. Critics have called for disestablishment of the Church of England, which would end Parliament's control over matters of canon law. "Parliament, for all its legal powers, has neither moral nor theological basis for governing the Church of England today," wrote Bishop Colin Buchanan in an editorial in the London *Times*. "It was a sad day for relations between church and parliament," said Archbishop of Canterbury Robert Runcie.

Namibian elections in danger, says Roman Catholic delegation

Windhoek, Namibia—South African control and the limited, passive role of U.N. peacekeepers here means "there is little possibility" of free and fair elections in November, according to a Roman Catholic fact-finding delegation. Under terms of U.N. Security Council Resolution 435, South Africa continues

to administer the territory while organizing the elections. The over 300 complaints U.N. monitors have received against South Africa's police are only "the tip of an iceberg of intimidation because people are too frightened to report," the delegation's report said. Other problems hampering voter registration include widespread Namibian illiteracy and ignorance of the election process. Namibia, in South African hands since 1966, is to become independent as part of a U.S.-mediated regional peace accord which includes the withdrawal of Cuban troops from Angola.

Ugandan government distributes missionary's AIDS booklet

Kampala, Uganda—An AIDS booklet written by a Southern Baptist missionary physician has been translated into this country's 12 major languages and

is being widely distributed by the government. Two million copies of Dr. Richard Goodgame's "Medical Science and God's Word Give ANSWERS to Questions Related to AIDS" have already been distributed by Anglicans, Roman Catholics, Seventh-Day Adventists, Pentecostals and even some Muslims. The head of Uganda's AIDS Control Board, Samuel Okware, says Goodgame sensitized him to the problem. In nine years at Makerere Medical School here, Goodgame has diagnosed and treated thousands of AIDS patients.

WCC meets in Moscow, Pope appoints Russian bishop

Moscow, U.S.S.R.—As the main governing body of the World Council of Churches (WCC) held an unprecedented meeting here in July, the Roman Catholic Church, for the first time in six decades, named a bishop in the Soviet

Republic of Byelorussia—43-year-old Tadeusz Kondrusiewicz. Byelorussia, an area inhabited by an estimated 2 million Roman Catholics, has had no bishop since 1927.

Plans for the WCC's World Convocation on Justice, Peace and Integrity of Creation to be held in Seoul, South Korea, next year, WCC reorganization, and creation of an ecumenical news service took backstage to the meeting's location. "The very fact that this meeting is taking place in the capital of the Soviet Union cannot but testify to the great changes our society is living through," said Soviet Prime Minister Nikolai Ryzhov. The WCC agenda included a visit to Trinity Monastery in Zagorsk to celebrate the feast of St. Sergius and a communion service in the Moscow Baptist Church. The WCC meeting here was also the first attended by North Korean Christians.

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Each participant at a recent retreat received a small reproduction of a sixteenth-century painting of Jesus. The retreat leader instructed the group to gaze silently on the icons, responding to colors and symbols as one might respond to prayer or spiritual reading.

That evening the retreatants expressed the joys and struggles of their icon meditation. A deacon who came to evaluate the future of her vocation said she'd lost all sense of time or place as she gazed into the stern, powerful face of Christ. "I was caught up in a holy dimension where Christ and I were eternally present to one another," she told the group.

"There's something completely mysterious about these pictures," said a male engineer. Through them, God makes a demand on your attention."

"I don't know," said a social worker. "To me the whole thing was idolatry."

The Historical Controversy

These strong opinions once held life-or-death consequences.

The earliest Christians apparently observed the Jewish prohibition against "graven images." But the church's creative enthusiasm soon made a place for decoration and even veneration of images. Byzantine icons became an important part of worship.

St. John Damascene believed icons were a basic tool of faith. Early in the eighth century he said, "If a pagan comes and asks you to show him your faith,

Presiding Bishop Browning has just visited Russia. Icons are central to eastern Christian spirituality.

take him to the church and let him see the sacred icons."

Only a few years later, however, Pope Leo III condemned the use of icons. Iconoclasts (icon-destroyers) shattered the church's icons or plastered over them. In some cities there were severe persecutions, even to the death.

Finally, in 843, the veneration of icons was restored—an event still celebrated by the eastern church as "The Feast of Orthodoxy." But the western church later dropped the stylized symbolism of icons in favor of more emotionally accessible art forms. Only in the Orthodox Church, particularly in Russia, did Byzantine traditions continue.

Contemporary Opinions

Icons became the focus of new interest after the discovery in 1975 of an immense pile of these paintings sealed behind a wall at St. Catherine's monastery on Mt. Sinai. These priceless icons, along with some important parchments, had been hidden in the monastery during the time of the iconoclasts or during other persecutions. Now western Christians have

Other writers insist that because symbols are more powerful psychologically than representational art, the colors and forms of icons—rich clusters of related symbols—waken our inner, unconscious responses to the supernatural and mysterious.

Still another theological school states that the value of icon meditation is "receptionist," that is, any benefit gained depends on the faith of the worshippers, who bring to the painting their own beliefs. They believe this faith is enhanced by the anointing of the Holy Spirit, who constantly guides the icon viewer into the presence of God.

Anglican A. M. Allchin wrote, "The icon is not meant, any more than the writing of the theologian, to introduce you into a self-sufficient, self-contained human world. It is meant rather to open eyes to the infinite possibilities of the mystery of God. It is a window into eternity."

Spiritual Benefits

Whatever the source of power in icon meditation, can Christians in the 1980's find any spiritual benefit in gazing at a reproduction of an ancient painting?

Yes. Just as St. Catherine's monastery was established at the site of a "living icon"—the burning bush at Mt. Sinai, from which the voice of God spoke to Moses as he came to gaze on its wonder—so we now gaze on icons, seeking to hear for ourselves the voice of Christ issuing from the fire.

Praying or meditating with icons is a

Entrance to mystery: Icon meditation in the 1980's



The Vladimir Madonna

begun again to meditate on icons and to experience them seriously.

Both camps have strong voices.

Matthew Fox, a Dominican theologian and advocate of creation-centered spirituality, paraphrases his 13th-century mentor, Meister Eckhardt, when he says, "One should love God mindlessly, without images or representations."

But noted spiritual author Henri Nouwen says that after gazing for several hours at a Russian painting of Christ, "I saw what I had never seen before and felt what I had never felt before. I knew immediately that my eyes had been blessed in a very special way."

The Power of Icon Meditation

In the tension between the physical and the mystical, can the icon become a tool of reconciliation, a mysterious but visible sign of God's presence? Could just reverently looking at a picture for 15 or 30 minutes truly alter one's state of consciousness and elevate spirituality? And if so, how?

One ancient tradition suggests that the holy and numinous power that issues forth from the Trinity, from Christ or from saints and archangels is also connected to their symbolic representation. Thus when venerating an icon, the worshiper is assured of the active presence of God or the saint. To penetrate the mystery of the icon is to place oneself for blessing at the feet of its original.

way to enter the unknown, the darkness where God beckons. Sometimes these paintings are surrounded, or even covered, with gold or silver so that only the faces (or, in some cases, only the eyes) look out at us from the outer edge of mystery, inviting us to come closer, deeper into spiritual reality.

This kind of meditation also offers an opportunity to dwell on Christ's glory. Although much western church art is focused on the crucifixion of Jesus, iconography lifts up a glorified Christ, resurrected and enthroned in heaven as Lord of the universe.

That view comes from the heart of the Byzantine theology that adores Christ in the eternal splendor of the Trinity and believes the church's duty is to open our spiritual eyes to that splendor. The eastern church's major holy day, therefore, is not Christmas, the feast that celebrates God's incarnation as a helpless child, but Easter, when Christ is revealed as the eternal and victorious Son of God.

Praying with icons is non-rational. It does not depend on one's mental state, words or even will. The experience of the icon itself lends new dimensions to faith and worship without any logical participation on the part of the worshiper.

Choosing an Icon for Meditation

Two famous icon subjects are especially appropriate for meditation.

The first group consists of the many



John H. Walsted at work on the Mother of God of Yaroslav

Icons: Windows to heaven

by Patricia Gordon Michael

Icon painting is an ancient and still vibrant artistic tradition. One of the most recently painted icons is of the Mother of God of Yaroslav, done in the fall of 1988 by John H. Walsted for the Chapel of Christ the Lord in the Episcopal Church Center in New York City.

By definition, an "icon" (from the original Greek) participates in the nature of the original. The word appears in the first chapter of Genesis: God creates humanity as an icon of himself. God creates us not as a portrait or a mirror image, but to participate in his very nature. God is the first iconographer, and we are the icons of God.

The earliest known icons are those of the catacomb paintings. Painters of icons followed the form of those first images throughout subsequent eras: Roman, Byzantine, Romanesque. A cross-fertilization of ideas and methods occurred, but one basic tradition of sacred art remained until the Renaissance. Examples of this tradition are found in the mosaics at Ravenna, in the bas-reliefs in Chartres, in the portraits of the saints with their distinctive attributes made recognizable to all.

Icons are not decoration. They say to the worshiper that the congregation includes not only those present, but also the saints and angels in heaven. Icons enable us to visualize participation in the very nature of God; they allow us to look into heaven.

Traditional iconography was the only way of depicting religious subjects that was practiced in the church until the Renaissance. Then sacred art in the

west became "humanistic." Artists began to depart from traditional form with its system of symbols and techniques. New techniques and artistic individuality, with reliance on human forms and landscapes to depict sacred subjects, appeared in the west. Art became a response and an interpretation.

In the eastern world nothing comparable to the Renaissance occurred. Forms and methods of painting became controlled, almost rigid. Visual images conveyed the truth of God; the ways to communicate that truth remained stable.

For the Orthodox, just as the word of God is communicated in scripture that never varies, so is the word of God conveyed through the visual image of the icon. A canon of icon painting exists just as a canon of scripture exists. If the painting is faithful to tradition, it is the image it presents, not simply a representation. Icons do not convey emotion. They present a relationship which extends beyond the object itself.

The continuing tradition of icon painting represents a deliberate rejection of western notions of art. The perspective is reversed. Heaven cannot be portrayed in a diminishing field, only in an expanding one. Present-day icons are not primitives; the reverse perspective is a design convention. As Walsted describes it, the person viewing the icon is assumed to be part of the icon. "By virtue of baptism, we are already part of heaven; we can look outside from the icon at the world in its diminishing field.

"A window is a means whereby we penetrate a solid wall to see the landscape beyond. We see the

landscape framed by the window. The farther away we are from the window, the smaller the landscape appears. Conversely, the closer we come, the larger the landscape appears in our perception. But if we open the window and step out, we are surrounded by an immense landscape. Heaven is a huge expansive universe, a dimension beyond our ken. It is that dimension the icon invites the viewer to explore."

The icon in the Chapel of Christ the Lord is painted in the tradition of northern Russia of the 14th to the 16th centuries. This tradition represents "the crowning achievement of all icon painting. It is the least influenced by western Renaissance corruption and predates Peter the Great and the subsequent westernization of Russia. After the 16th century, icon painting became obsessed with detail and decorative elements, and the icons lost the directness of their import and impact," Walsted says.

The Mother of God of Yaroslav is one of the "tenderness" icons. It depicts a less formal, more sympathetic interplay between mother and child, particularly noted in the deferential tilt of the head of the mother toward the child. The child's cheek is pressed against the mother's cheek; the child cups the mother's chin in a playful manner. It is less severe and less solemn than others of the same subject; a playful element represents the human relationship between Christ and his mother.

The icon is our window to heaven, our means to achieve that stillness, that arrest of attention from earthly matters so that we concentrate on the heavenly universe which is our true goal.

Patricia Gordon Michael is director of the Staten Island (N.Y.) Museum of Art.



The Mother of God of Yaroslav in the Chapel of Christ the Lord at the Episcopal Church Center

examples of *Christos Pantocrator*, some of which go back to the fifth or sixth century. All show Jesus enthroned as Lord of heaven and earth. His left hand holds a copy of the gospels (the book is usually closed); his right is lifted in blessing. Around, golden halo is usually pierced by three arms of the cross, symbolizing Christ's human and divine natures in one man and reminding us of his place in the Trinity.

A second group of icons shows the Virgin Mary holding the holy child in her arms or lap. The famous Vladimir Madonna, probably copied or imitated more than any other single icon, shows the infant Jesus with a remarkably mature face, wearing the rustling golden silk manto.

The eyes of this madonna always avoid the viewer: She looks past us into her own

heart where she ponders her love for Christ. The child looks up at his mother, pressing his cheek against hers. Sometimes his tiny hand encircles her neck to symbolize divine embrace of his Mary; and although he is clothed in splendor, one of his feet may be turned so that we see its sole, symbolizing Christ's accessibility to us and his vulnerability in the world.

Notable among the hundreds of illustrated books that have been written about icons is the inspirational *Behold the Beauty of the Lord: Praying with Icons* by Henri Nouwen. This book contains four good-sized reproductions for inspiration.

Most art museums also sell postcards or prints of great Byzantine frescoes, panels and mosaics.

Churches and religious bookstores usually sell holy cards with icon repro-

ductions, but it's important not to settle for a cheap card whose forms are romanticized and whose colors fall below standards.

Knowledge through Meditation

Perhaps the spiritual impact of icon meditation is summed up in the experience of an Episcopal woman who visited the Church of Our Savior at Kariye, an ancient basilica in Istanbul, Turkey. She had never meditated with an icon and considered their use superstitious and trivial.

But in front of the 11th-century fresco of *Anastasis*—where the glorified Christ harrows hell, standing over the recumbent form of Satan vanquished, gently pulling Adam and Eve to their feet as the beginning of resurrection—she became

transfixed.

"I stood in front of that icon for about 20 minutes, not speaking or hearing anything," she says. "At first I was shocked to think of Adam and Eve, the first sinners, being resurrected in glory. But soon I was caught up in it: Christ's splendor, his glistening white robes, the transformation of the tomb, Satan bound and overcome, shame tempered with hope on Eve's face and the approving witness of apostles and martyrs gathered round—all those elements explained to me the shape and extent of God's love. Christ's eyes were locked on mine while I looked at the icon. Afterward I knew something about God I had never known before."

Kristen Johnson Ingram is a free-lance writer living in Springfield, Ore.

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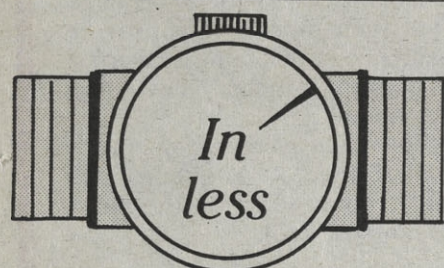
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Lutheran-Episcopal dialogue is more than words among Lakota Indians

by Willmar Thorkelson

South Dakota has 130 Episcopal congregations, 90 of which are predominantly Indian. Many are understaffed with one priest serving as many as 10 churches.

So Lakota Episcopalians of the Pine Ridge deanery received with joy the news that a husband-and-wife team of Lutheran pastors was coming to provide a part-time ministry at Holy Cross Church.

"We need all the help we can get," says Zona Fills the Pipe, 80, who as a granddaughter of two Lakota tribal chiefs and daughter of a third might be regarded as the deanery's matriarch.

Barbara Wangsness and her husband, Natanael Lizarazo, were ordained last summer to the Lutheran ministry. They serve a Lutheran congregation in Edgemont, S.D.

But South Dakota's Episcopal Bishop Craig Anderson has presented the couple with diocesan crosses, signifying that Episcopalians regard them as part of their spiritual family.

Wangsness needed no introduction to the Pine Ridge community because she had spent part of her internship from Wartburg Theological Seminary, Dubuque, Iowa, on the reservation. She is remembered affectionately for her role in the "loaves and fishes" type of miracle the community experienced during that year.

Asked by an Episcopal priest for help in buying a second-hand chainsaw so his parishioners could cut wood for the winter, Wangsness borrowed the money from the Lutheran conference pastors' fund, then wrote Lutheran congregations and friends in Iowa for money to repay the loan. They responded with \$1,300.

The excess money restored a well which serves five households. Obtaining potable water is a problem on the sprawling 2.5-million acre reservation because much of the ground water is too alkaline for human consumption. Hence, the wells must reach at least 1,000 feet.

This experience and other projects have helped build bridges between the Episcopal and Lutheran communities. The partnership was formalized in an agreement signed by Anderson and by Bishop Norman Eitheim of the Lutheran South Dakota Synod to support the joint ministry of Wangsness and Lizarazo at Pine Ridge and Edgemont.

Cooperation between the two faith communities has gone on for more than two decades. The 48 churches in the synod's Crossroads Conference (Sioux Falls and vicinity) have adopted some 20 communities on the Rosebud reservation. Conference members have helped start gardens on Rosebud, cut wood for winter, attended powwows and arranged pulpit exchanges.

In May, 1988, the Rosebud tribal council held a "thanking ceremony."



Zona Fills the Pipe, left, and Barbara Wangsness at Holy Cross Church

Tribal members gave representatives of Lutheran churches certificates of appreciation and thanked them individually. The Episcopal diocese gave Bishop Eitheim a plaque.

Other Lutheran conferences in South Dakota, as well as the synod itself, are involved in a variety of projects with Episcopal churches.

Episcopal priest Robert Two Bulls, rector of St. Matthew's, Rapid City, has hosted many events for Lutherans and Episcopalians to meet and talk about mutual concerns as Christians as well as about Indian culture and spirituality. He sees the joint activities as a way to talk about racism, which many see as a major problem in South Dakota.

Two Bulls' aunt, Sister Margaret Hawk of the Church Army, and other Indian Episcopalians have visited the Lutheran church in Hill City to help teachers from the area learn the art of storytelling. They use Old Testament stories to tell of their own lives and God's activity in them.

The Episcopal diocese now sends representatives to the Lutheran synod assembly where they have seat and voice while the Lutherans send representatives to the Episcopal diocesan convention with similar privileges.

Anderson sees the ministry of Wangsness and Lizarazo as "expanding the meaning of our understanding of the interim eucharist sharing" agreement between Episcopalians

and Lutherans. He has suggested that the two Lutheran pastors may be able to celebrate the eucharist using Episcopal rites or to use the Lutheran liturgy at Holy Cross.

He calls prospects for the future "exciting" and says the Lutherans showed good stewardship in supporting Episcopal projects on the reservations rather than beginning new ministries. Ecumenism in South Dakota, he says, is not an option. "It is simply essential if we are going to accomplish ministry."

As a result of the Lutheran-Episcopal partnership, Eitheim says the synod and the diocese have "a few linking people—true bridges." A major accomplishment has been to have white Lutherans and Indian Episcopalians become acquainted and to break down stereotypes.

From her ministry on the reservation, Wangsness has concluded that Lutherans "have much to learn from their native American brothers and sisters in spirituality and in relationships with their Creator and with nature."

And the practical insights gained from his ministry on the reservation will be incorporated into Lizarazo's master's thesis on "Justification and Justice." As in his native Colombia, he will be working among "the poorest of the poor."

Willmar Thorkelson is a free-lance writer in Minneapolis, Minn.

Professional Pages

Four liberal features essential to the gospel

by Charles P. Price

I have a theory. It runs like this: *Liberal* is a good adjective, but it gives rise to an ambiguous set of nouns—from *liberality*, whose connotations are thoroughly good, through *liberalism*, much maligned these days in both theology and politics, to *libertinism*, whose connotations are all negative.

In the title, "The liberal tradition of the gospel," emphasis falls on *gospel*, the good news that in Christ God was reconciling the world. That gospel has been delivered, handed over, *traditioned* to us by a continuous and dynamic process of transmission whose decisive first stage and normative content is the Scripture. One tradition within that process is *liberal*. I regard it as an essential strand in the linkage.

In lawyer fashion, I stipulate at once a conservative tradition also, a conservative aspect of the transmission. It is also essential. There is a tradition which preserves and maintains the essential elements of the gospel as times change, world views change, and words change. When "new occasions teach new duties and time makes ancient good uncouth," the conservative tradition reminds us that not everything is up for grabs. I do not regard the liberal tradition of the gospel and the conservative tradition of the gospel as necessarily antithetical although they are often perceived so.

Liberal and conservative are both good adjectives. Both make risky nouns. *Liberalism* easily slides into a distortion of the gospel. The distortion occurs when human beings succumb to the perennial temptation to put themselves in God's place. They make judgments which are not in turn under God's judgment. They recognize no limits or flaws in the human spirit. They bridle at the notion of sin. In distorted liberalism everything is up for grabs.

Conservatism, on the other hand, slides easily into a different distortion of the gospel. That distortion occurs when human beings put themselves in the place of God and regard present time-bound, culture-bound expressions and practices of the gospel as irreplaceable and unsubstitutable, to use Hans Frei's word.

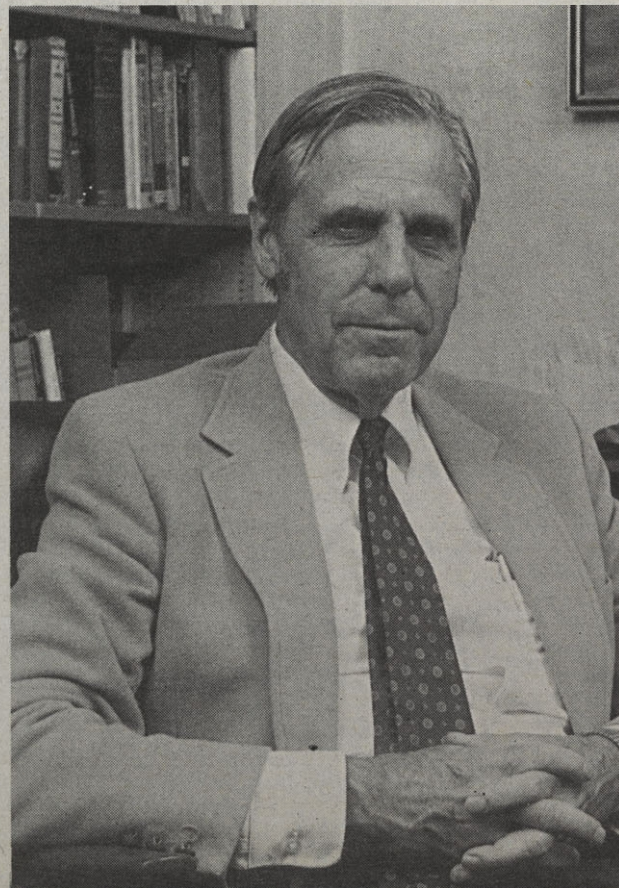
When the gospel is equated unequivocally with its finite embodiments in liturgy or in doctrine, a liberal reaction, probably an overreaction, is inevitable. That reaction has indeed occurred. In theology, it has been with us for 150 years. Its rocks and shoals have been well charted.

One overreaction invites another. A conservative response is currently in the making. Much of it is justified. My concern is that the undistorted liberal tradition of the gospel will get lost in the process.

I want to identify four features of the liberal tradition of the gospel which are essential to the gospel itself.

The *liberal tradition is a humane tradition*. I'm not talking now about secular humanism. I'm talking about a lovely, golden Christian humanism which is able to ask God wonderingly, "What is man [what is woman] that thou art mindful of him [her]?" And able wonderingly to hear the answer, "Thou hast made them but little less than God and dost crown them with glory and honor."

Secular humanism makes human being number one. Christian humanism, in the words of the old ad for Avis car rentals, boasts, "We're number two." Not number one. That's the fateful error,



Charles Price at his desk.

classic error, of secular humanism. We're number two. But that's a great deal. It's the most we can have, the most we ought to have. We should claim it all. Of all God's creatures, human being alone is made in God's image, especially beloved object of God's redeeming work in Jesus Christ. Human being is not the measure of all things; but under God, we do have dominion over everything else. Under God, under God's judgment, all institutions, even the most sacred, are made for us.

In that sense, the liberal tradition is a humane tradition. It glories in human being collectively and human beings individually, as created and redeemed by God.

The *liberal tradition is a tolerant tradition*. Tolerance is sometimes said to imply that nothing matters, that all things are equally true and equally false. Such a conclusion might be implied by distorted liberalism. A refurbished liberal tradition, however, is based on one clear and solid conviction: the infinite greatness of God.

Muslims say, "*Allah akhbar*." The phrase is usually translated, "God is great." Kenneth Cragg [has said] that a better translation would run, "God is greater." God is greater than any particular, finite expression of God.

I commend *Allah akhbar* as the foundation of the liberal tradition of the gospel—with one addition. Although God is greater than any statements about God or even any fabricated symbols for God, God is not greater than the appearance of God in human form. The Incarnate One bore the fullness of the Godhead bodily. If something like that were not true, we couldn't make any intelligible religious statement at all. But God is greater than any credal definition, greater than any liturgical celebration. When we agree that God is greater, we can be open to learn from those who disagree with us. That's what it means to be tolerant.

Notice that tolerance depends on some shared value, some fixed point. We must not be tolerant about everything: about inhumanity, injustice, lies, intolerance itself. Tolerance works only if there is a common area of truth, even if unstated, especially if unstated. On the other hand, if we refuse to recognize that truth is bigger than we are, it leads to cruelty and inquisition.

The validity of the liberal tradition as a tolerant tradition depends on the truth of the affirmation, "God is greater."

The *liberal tradition is a skeptical tradition*. I'm not talking about nihilistic skepticism, which denies that knowledge of any kind is possible. I'm talking about a skeptical mind, a critical spirit, willing to question every existing formulation of truth in the name of the Truth who saves us and can never be boxed in.

Think of it. Honest skepticism is always in the name of a deeper certainty. I would not be able to raise serious and intelligent questions if I were not grounded upon and sustained by what is ultimately and finally true, ultimately and finally trustworthy. I could not doubt honestly if I did not doubt in the Name of that by which, in the Name of One by Whom, all penultimate truth must be examined and judged.

There is a noble Christian skeptical tradition from Thomas the Apostle to St. Augustine, who turned the certain existence of his doubts into certain testimony to the existence of God, to T. S. Eliot, who, in the words of one commentator, held that our highest end is to hold the profoundest faith and the profoundest skepticism at the same time. In the same line of succession, Charles Williams, in his remarkable history of the Holy Spirit, *The Descent of the Dove*, calls attention to the "quality of disbelief" in persons of deep faith and first-class minds.

I would like to infect you all with that quality

Continued on page J

Substance abuse: One priest's survival

"Oh, God of heavenly powers, . . . drive from our bodies all sickness and all infirmity. . . ." How often I had used this prayer in the administration to the sick. But when my turn came to fall prey to a disease as baffling and cunning as ever existed, I never thought of using it for myself.

I and other clergy conveniently forget, deny, and abandon intercession for those with the disease of alcoholism or substance abuse. We are also the last to seek treatment and often the last to admit to ourselves that we have a disease as surely as has the diabetic or the cancer patient. Further, if we should reach the stage of wanting help, few of us know where to go or in whom we may confide.

The greatest impediment to our reaching out for help is that besides fielding the moral question, the central core of any addiction is denial—denial that we have become substance dependent, that "our" problem needs treatment, that we, as clergy with a direct line to God, can't pray our way out of this situation. Addiction is relentless, and only by admitting our helplessness can we ever hope to recover. Addiction caused me major life problems, but it also gave me back my life. The good news about alcoholism and substance abuse is it is treatable and completely curable.

My love/hate relationship with pills began with a hysterectomy, continued with a hairline fracture of a vertebra, and finally with migraine headaches. I was using and abusing at the same time. I knew intellectually that my increase in intake was dangerous, but I never really believed I would become caught up in the tunnel of horrors that addiction brings with it.

At first I monitored my intake very carefully; then I began to slip. My headaches and backaches became more prominent as my parish work became more demanding. The stress and strain of trying to meet all the demands made on me became a real trigger for popping more pills to blot out the problems of everyday life. When one pill wasn't enough, I'd take two. Then four hours between pills became three, and finally, at the end, I took them at will. Accidents began to happen.

Red flags were up everywhere. My husband was worried, but since he never saw me abuse the medication, he was in the dark. My teenaged son, whom I had preached at, warned, and threatened lest he become involved with drugs, could see very clearly what was happening. Our screaming matches became more and more violent until I removed myself from the family entirely and stayed in my room. I lost a year with my small daughter. While she never knew what was wrong with Mommy, she did know I was different from the other mothers she saw. Many people began to notice the difference in the way I behaved at work, and my closest friends got together to try to figure out what to do.

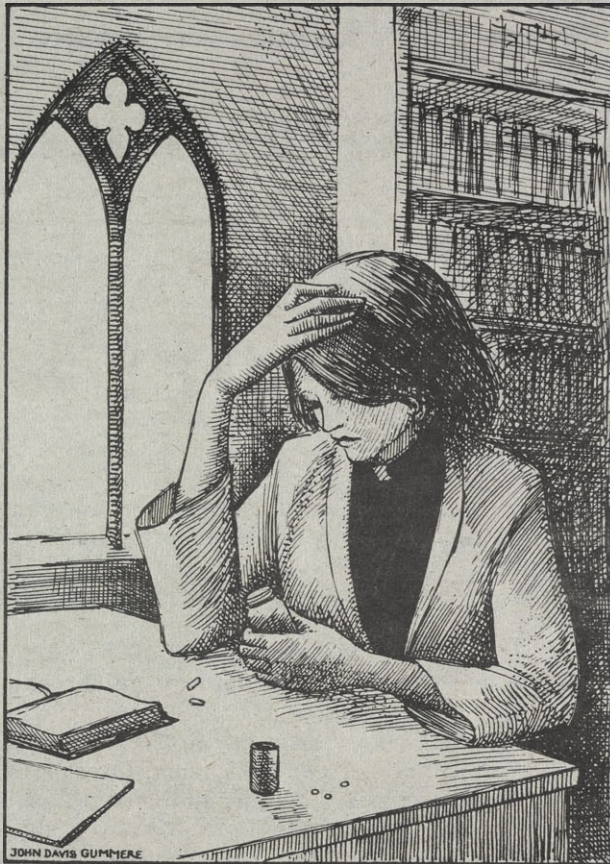
Everything became an effort. No amount of coffee could completely remove the fog I was in. My prayer life, the center of my being as a priest, was dead. I would sit and stare at the wall and call that praying. The insanity of this seemed acceptable so long as I didn't endanger anyone else and I wasn't caught taking the pills.

I knew I was slowing down, but I felt that one more pill would pep me up, and no one would notice. But people had noticed—the church secretary, rector, and senior warden all questioned the signs of a problem. First, I began to slur my words while reading the gospel. Ironically, this never happened when I preached (certainly a plug for

the Holy Spirit). Then I forgot telephone calls (my first blackouts), and finally I just gave up, going home early and taking a few more pills and going to sleep.

Both my husband and my closest friend confronted me, and, of course, I denied any misuse. My excuses ran from "I'm tired, I'm anxious, I need to deal with the pain of my migraines so until you have this kind of pain, let me be."

Manipulation, lying, and cheating are survival skills in the abuse game. I became a master of intrigue. I found more than one doctor to prescribe medications; I stayed on top of things enough that people couldn't really figure out just how to address me; I turned the tables on those who were trying to help me and then turned them back to suit my purposes. That lasted through two inter-



vention attempts. As a friend later wrote to me, "You are the arch manipulator."

Finally, even I became run down; I could no longer keep up my defenses, and when my husband and doctor demanded I go to a rehab center, I had no energy to fight back.

Going into a rehab under any circumstance is an anxiety-provoking experience unless you are as out of it as I was. (Later I learned that many go to the center half-cocked to avoid changing their minds.) It took me two days to become totally compos mentis. I slept most of the time although I was awakened every two hours for vital statistics to be taken. The greatest danger in withdrawal is seizure. Therefore, the nurses are ever present and vigilant. When I came around, I was sick and disoriented. For two days I sipped Cokes and threw up. It wasn't pretty.

When I could, I wheeled myself to the phone and called my bishop. I can remember saying where I was and that I was frightened; he was soothing, like balm on a raw wound, and he pressed his support of me. My husband was stable, solid, and loving and told me to relax. "What was that all about," I wondered. "I haven't relaxed without some medication in years." The person who seemed intuitively to know how to calm my fears was my close friend, another priest who, although not an alcoholic, had two boys who had gone to AA and a special understanding of my emotional make-up.

I sat in the medical unit for over a week, waiting for the drug to get out of my system. I felt wrapped in gauze and as though I were living a Fellini movie. I was detached, unable to move, yet

scared to death of everything and everyone. Slowly I began to talk to the other people in the unit. Most were there for alcohol abuse, but a few were cocaine addicts and pushers, and a number were women addicted to tranquilizers and sleeping pills. Everyone was in withdrawal, everyone wondered what rehabilitation was going to be like, and everyone wanted to split at one time or another. In the patients' lounge you could cut the smoke with a knife; I joined in dragging on my cigarettes and watching dots on the TV.

The program toward rehabilitation began the moment you were cleared medically. Once transferred to your unit, everything was organized: wake-up, eating, group therapy, eating, meds, group, exercise, group, eating, etc., etc. Passes for the outside were handed out. I held my first one in my hand while sitting on my bed and staring at the outside. I had no sense of security so was unable to move.

The first day a large black man about my age stood in front of me and flashed a smile that would have dissolved a mother-killer. "You're new, aren't you?" I nodded. "Well, I'm hospitality. Come with me; I'll show you around." Harold showed me every part of the unit and the gym and what I could and couldn't do. "What are you here for?" I said drugs, and he flashed that toothy grin again and said, "Great. You'll be in our group." I smiled weakly as I had no idea what he was talking about. Later I learned I was the only woman in a group of five males, all cocaine and heroin addicts. If ever I had to learn to fit in, now was the time.

The philosophy of this center was to break down the user's addictive behavior and build appropriate behavior. The atmosphere was rigid without being static. Counselors were solemn, but I never saw anyone treated without respect except in the "hot seat," when the patient sat in the middle of the room and listened to his peers tell him just how badly he or she was doing. No strokes were allowed. I never quite understood this process, but the success rate was respectable.

For days I followed the rules, partook in the programs, but I never slept. I wandered the halls at night and sat in the kitchen with other insomniacs. The only difference between them and me was at some point they would go off and catch a few winks. On the fourteenth day, even the other patients were concerned about my not sleeping. The psychiatrist prescribed medication, which he insisted would have a sedative effect. It didn't, and he raised the dosage.

As the days passed and I saw the other patients adapt to the program, I knew something was wrong for me. I talked to everyone, and the pressure to stay was tremendous, but I had a nagging feeling that I should try an alternative treatment. No one said I was in denial, but I knew that was the first thing on their minds. So I threw myself back into the program, thinking of Bonhoeffer's *Letters and Papers from Prison*.

By now, my anxiety level was off the page. Only the fear of disappointing my family, friends, and bishop held me there. One afternoon I spoke to a counselor, a clergyman who had been in three rehab centers before he straightened out. "They're not for everyone," he said. "Do what you must do for yourself." He helped me see that something was going on in me that needed further treatment. I told my counselor, and she said that in cases such as mine, the policy was to leave right away.

My husband came for me after much discussion and the intervention of the psychiatrist. I had arrived in darkness and I left in darkness, only this time I had a light burning again within my soul.

My children were waiting for me at the door. All of them smiled and hugged me, and tears and laughter intermingled. I was home, and now the work had to begin.

I strictly followed the center's after-care program. I went to 90 AA meetings in 90 days, got a sponsor, and found a psychiatrist who had a

Continued on page K

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Letters to the Editor

Don't measure Church's health by number of clergy

I commend *The Episcopalian* for devoting the entire *Professional Pages* in May, plus the lead article in the regular section, to native American ministry.

It is somewhat discouraging to hear the same litany of woes that afflict native Americans that I used to hear in 1966 when I first went to the Dakotas, [and] I am sorry the lead article [quoting Philip Allen] gave such a bad picture: "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." Surely he was misquoted. By my reckoning there were six Indian clergy in South Dakota 25 years ago, and today there are about twice that number.

It is a mistake to measure the health of the Church by the number of clergy. The large numbers of Indian Episcopalians in the Dakotas, and the continuing vitality of their faith today, came about through a genuine "people movement" in the late 1800's with the gospel being carried from family to family, village to village, tribe to tribe by the people themselves. They brought about a Church that was, to a remarkable degree, self-governing, self-supporting, and self-propagating.

Much the same has happened in China today and in the rapidly expanding Churches of Africa, all largely with a bare minimum of clergy. By contrast, the Episcopal Church has probably the highest number of clergy per capita overall than at any time in our history, and we are at a standstill!

David R. Cochran,
Bishop of Alaska, retired

Church Army also ministers among native Americans

I would like to commend [Professional Pages] for its extensive coverage of native American ministries (May). What was particularly encouraging was the renewed commitment expressed by Owanah Anderson to evangelism.

The Church Army has been ministering evangelistically among the Lakota people in South Dakota for many years. I was somewhat surprised that there was no mention of this good work in the varied articles.

There are five Lakota captains/sisters commissioned as evangelists in the Church Army.

David D. Wilson
Ambridge, Pa.

Gordon and Liebler also labored among native Americans

Steven Charleston, in "A vision of episcopacy" (May), [says], "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."

Lest we forget, two clergy omitted from your report lived with the Indians in the way Charleston is describing: retired Bishop William Gordon

of Alaska and Harold Liebler, missionary to the Navajo in Utah.

Bishop Gordon went to Alaska straight from seminary in 1943; in 1948 he was consecrated bishop. Bishop Gordon knew his clergy and his people intimately by first name. He was a pastor-bishop to them.

Harold Liebler founded St. Christopher's Mission in Bluff, Utah, [in 1943 and] Hat Rock Retreat Center, Monument Valley, Utah, in 1966. He was about 95 when he died, having lived nearly half his life with the Indians.

George Woodgates
Chapel Hill, N.C.

Ancient same-sex marriage liturgies were for celibate unions

In your report of Dr. Boswell's lecture to Integrity (July), apparently

neither you nor he knew or cared that those ancient same-sex marital liturgies were designed to result in unions intended to be spiritual in nature and celibate in practice.

In the context of our "all sex is physical and O.K." culture, the "marriages" thus reported were quite different from what would be understood by almost any audience, including, of course, one of Integrity.

These liturgies are nothing new. Massey Shepherd told me about them in the 1960's at CDSP. They were suppressed because the world could not understand spiritual unions and they brought ridicule to the people of God. They still do, especially when presented without integrity.

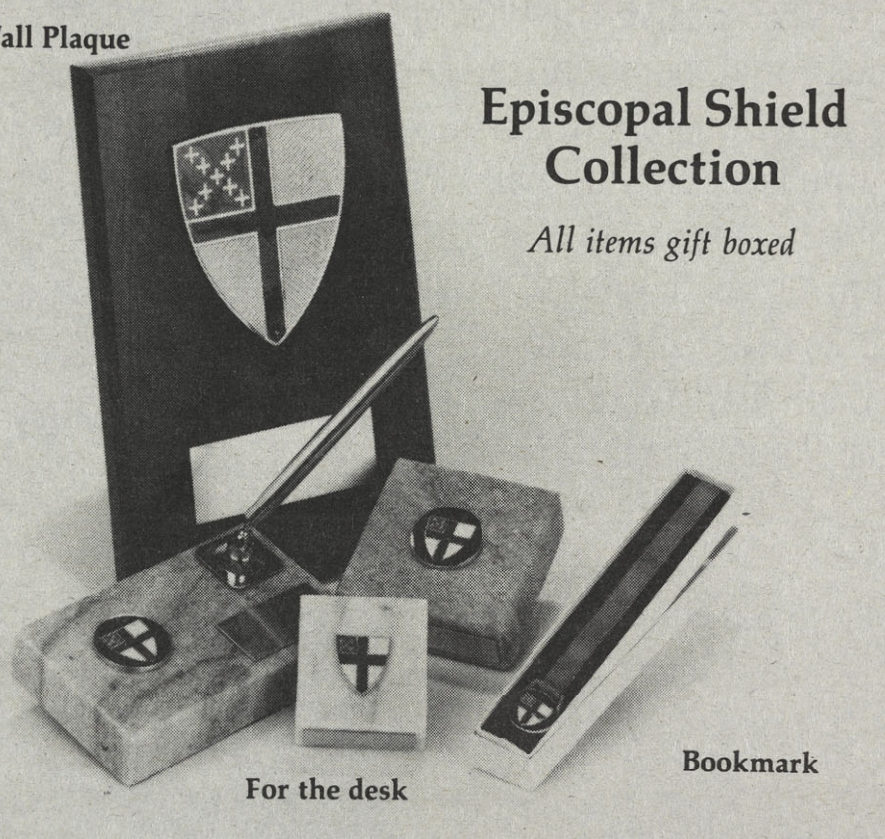
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Charles Shreve: priest as enabler of artists

by David L. James

The two most important lessons Charles Shreve, retired priest on the staff of Nativity Cathedral in Bethlehem, Pa., has learned during his long and illustrious career have been the result of mistakes.

The first happened before he went to seminary—when he spent a year in art school and discovered he had great interest but little talent. He thought perhaps he had wasted a year of his life, but within a few months he learned his first great lesson of ministry.

While a student at Virginia Theological Seminary in 1942, young Shreve was prowling through a junk shop in Falls Church, Va., when he found two dirty landscape paintings marked "\$1.25" in chalk across their faces. He offered \$1 each and walked out with what later proved to be two Alessandro Magnasco paintings which the National Gallery in Washington said were the most important finds it had made to date.

This experience not only redeemed his aborted art school career, but taught him that nothing in a minister's life experience is wasted.

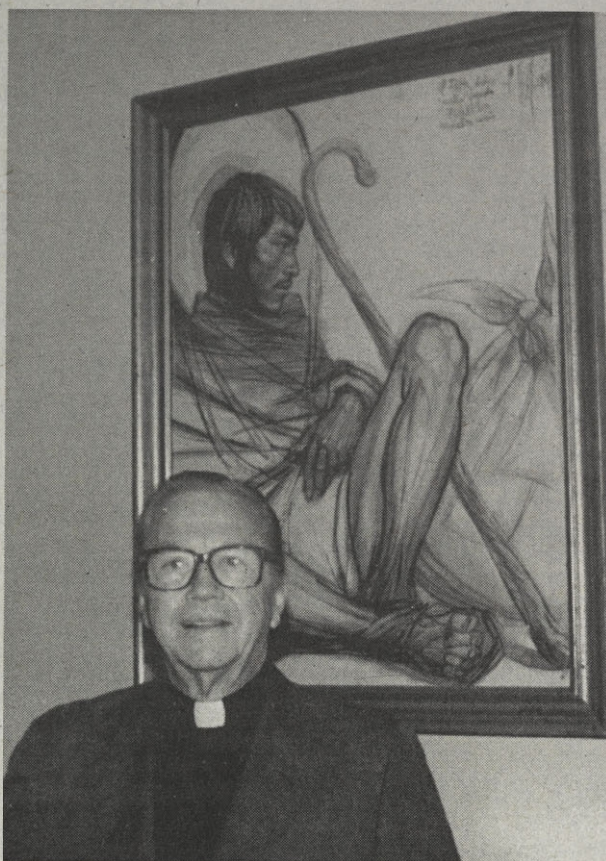
While still a seminarian, Shreve would watch as a gifted artist, Jan de Rosen, painted a mural in the Chapel of St. Joseph of Arimathea in Washington Cathedral. Shreve admired de Rosen's work, and they became friends.

Two years later Shreve became canon at Grace Cathedral in San Francisco. When asked to recommend an artist to paint a mural in the chapel, Shreve called de Rosen and commissioned him to do it. People liked de Rosen's work so much that more was commissioned, and today a number of de Rosens can be found throughout the cathedral.

As a result of experiences like these Shreve is fond of saying, "One of the glorious things about the parish ministry is that nothing is wasted, every experience in a clergy person's life can be used in the Church if it is sanctified and dedicated to God."

The second fortunate mistake happened in the Anglican Cathedral in Jakarta, Indonesia. As the guest preacher, Shreve was going over his sermon in the sacristy when another clergyman walked in with his sermon.

Obviously a mix-up had occurred so they tossed a coin to see who would preach. Shreve lost. The preacher that day was Dr. Frank Laubach, whose insightful method of "each one teach



Charles Shreve, who says his long ministry "seems more like a movie script or a large sweeping mural than a career," poses before one of his paintings by Fernando Calderon.

one" has enabled millions of people throughout the world to learn to read.

What Shreve learned that day and has put into practice in every parish he has served since is to meet people at their point of need, not his own. This, he believes, is the cornerstone of evangelism.

These two lessons came together when Shreve became rector of St. Paul's-within-the-Walls in Rome in 1954. Desiring to reach out to the sizable American art colony on the left bank of the Tiber, Shreve remembered his encounter with Laubach and asked the artists what they needed.

The musicians needed places to perform and the artists needed spaces to exhibit. With a 36-room rectory, one room of which could accommodate 100 people, space was the one thing Shreve could offer. So the Young American Artist Series

was born, and dozens of young struggling artists, European as well as American, were given a place and an opportunity.

Impressed that the church cared about them, they began attending, teaching Sunday school, serving as lay readers, and participating in the life of the parish in ways they had never dreamed they would.

One of the young Spanish artists was so poor the rector let him live in a vacant room on the top floor and gave him \$1 a day to paint murals on empty walls of his cavernous rectory.

Today that artist, Fernando Calderon, is known throughout the world as a great portrait and figure painter. During the 1964 World's Fair in New York, Calderon, who was in the U.S. representing his government, went to see his early mentor and painted murals for Shreve's New Jersey parish, St. Andrew's in Murray Hill.

Many of the artists remain unknown, but others like Anna Moffo, Nicola Simbari, and Benny Buffano went on to achieve great fame and fondly remember the kindness and help the Church offered them when they were in need.

In 1977 Shreve was admiring the work of Nicola Simbari, who paints brilliant scenes of Italian fishing villages and Parisian streets, and asked him point blank, "With this wonderful God-given talent you have, why haven't you painted a religious picture?"

Simbari replied, "No one ever asked me to."

Shreve said, "Then I'm asking you to!" and commissioned a crucifixion painting.

Applied with only a pallet knife, the crucifixion scene is aflame amidst dark purple tones creeping in from all sides. At the center Christ's body on the cross is a luminous white against a fiery orange sky and earth, each reaching to claim him.

The 5' x 8' canvas of Simbari's brilliant colors remains the only religious painting by this famous contemporary artist and is so striking that it appeared in *The New York Times* on the day of its completion, Good Friday, 1977.

Over the years Charles Shreve has invited thousands of people to church—some to sing, some to pray, and some to paint—and both they and the Church have been richer for it.

David L. James is an Episcopal priest who is an editor of *Professional Pages* and a frequent contributor to *The Episcopalian*.

Editor's Report

Offering our dreams to outsiders

by Elizabeth Eisenstadt, Editor

Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good, abstain from every form of evil. (1 Thess. 4:5)

Remember all the fuss last summer when the adaptation of Kazantzakis' *The Last Temptation of Christ* hit the big screen? Conservative Christians offered Universal Studios money not to release the movie; Jerry Falwell declared "war" on the studio; and Christian protesters pinned the blame for the film on MCA (Universal's parent company) chairman Lew Wasserman, who happens to be Jewish.

The ugly flap over what was at best a mediocre movie obscured the fact that less vitriolic believers have, by and large, left conservative Christians to monitor the trash that often struts so mindlessly across our television and movie screens.

Many studies show that our children are paying the price for the violence, exploitative sexuality, and meaningless pablum the media produce. Should we accept our children's addiction to television? Do we find acceptable that cop and detective programs routinely end with almost everyone's brains being scattered all over the street?

We won't solve the problems of despair and cynicism among our young people simply by policing violence on our screens. But we can make an attempt to offer our children alternative visions which will make the more deadly options less appealingly appealing.

Responsible Christians of all persuasions will disagree on what is an acceptable quotient of sex and violence in the mass media. But they must make their voices heard.

One heartening sign is the inau-

guration of the Los Angeles-based Center for Media and Values. Funded in part by a grant from Trinity Church, Wall Street, in New York City, the think-tank is dedicated to helping parents and others to understand how the media shape our worldview and our rights and responsibilities as consumers.

"In effect, we must turn the one-way system of commercial mass media into a two-way process of discussion, reflection, and action with each other and with the media itself," says executive director Elizabeth Thoman, a Roman Catholic nun.

Some of us may feel uncomfortable in the role of religiously-oriented media activist. Perhaps we see the Christian critics on the right as negative, repression-loving puritans.

But the hopefulness of the voices heard in this edition give the lie to that image. These men and women

have chosen to grace us by revealing their dialogue with God the creator. Not only does their work enrich the Church, but it calls us to explore roads not yet taken.

The many media of the arts offer us an opportunity to express death and resurrection, horror and joy. Our congregations can become the nerve centers for unique visions of the sweat, blood, and praise which accompany life in Christ.

Perhaps, as we dare to offer our dreams to outsiders, they will see their own faces reflected in the mirrors we offer them. Our gritty reality, our crucified and risen Lord, chooses to inhabit the most humble of our efforts.

We don't need to fear that our drama, our painting, our movies will be met with contempt. Instead we must fight the indifference, passivity, acceptance of the trivial which threaten our claim to be evangelists, to spread the word that we are created for glory and not for despair. Kudos to Christians who have opened their nightmares, raptures, and healing arts to us.

Go thou and do likewise.

Drama—adding a little zip

by Carolyn Hartman

"Have I gone stale?" a preacher often asks himself. "I'm using good sermons, yet I have this nagging feeling. Perhaps I could use something more widening, something to spark things up."

If that is how you feel, you might wish to consider the experiences of Lawrence Waddy, assistant at St. James-by-the-Sea, La Jolla, Calif., who for over 26 years has been perfecting his program for churches that adds a little zip to a rector's Sunday morning sermon—and a whole lot more.

"From my experience and that of others, the results of this program have been extraordinary," Waddy says in his gentle British accent. "There have been a multitude of joyful experiences, barriers in fellowship have relaxed, and a different yet wonderfully reverent worship has resulted. In addition there are images of Bible stories that parishioners have heard and will never forget."

What is the secret? It's a medieval church idea that Waddy has brought into the 20th century—drama in the church. Waddy places his plays all over the church—on the grounds, in the halls and classrooms, and in the pulpit itself. The underlying premise is involvement by individuals results in better learning.

In his 1975 book, *The Bible as Drama*, Waddy remarked: "The word 'drama' has a Greek origin which means 'doing.' Twenty-five hundred years ago, the Greeks used 'doing' and were pioneers in the idea that stories come alive when they are acted out." Waddy has taken the Bible and contemporary messages and turned them into acted scenes in the context of the worship service.

In 1962 Waddy, as chaplain of an English boys' school, wrote his first biblical musical, *The Prodigal Son*. "The [boys] needed a play toward the end of the term," Waddy explains, "and I just began writing."

Sensing a new need, Waddy wrote additional plays, some of which were broadcast over the BBC and gained a reputation as excellent religious drama. Over the years, five of his musical plays appeared on the BBC in London, one on Dublin TV, and six on San Diego stations. The BBC's *Job* won first prize in the Monte Carlo festival in 1964.

Waddy's experiences have convinced him of the value of drama as a teaching tool. "Once you have been Noah steering the Ark," he stated in *The Bible as Drama*, "or Isaac waiting for the knife to descend or Boaz falling in love with Ruth or David waiting to fight Goliath, once you have acted out, rather than read, the story of the Good Samaritan or the Rich Farmer, you cannot easily forget them."

Drama touches the emotions and provides a way of learning the meaning of a story. Through drama individuals feel, learn, and remember. "This is so true," Waddy wrote, "that I would even call drama a powerful means of conversion to

living Christian faith."

In 1964, Waddy produced *The Prodigal Son* at a church in California. The actors were high school students. When the boy who was to play the father suddenly had to drop out, a substitute was found and quickly learned the part. "There was one snag," reported Waddy. "[Jim] disliked—almost hated—the boy who was taking the part of the Prodigal. He felt no conviction at all about welcoming him home. He could sing the words, 'Come home to me!' but he could not mean them."

"The performance began. The Prodigal left the pigsty and dragged himself toward home. Jim stood waiting to go out and pick him up from the floor. As he waited, he had an overwhelming experience. Suddenly, he loved the boy who was his son in the play. He went and raised him up, and the dislike was wiped away."

Jim became a priest. On his first Sunday in a new church the appointed gospel was the story of the Prodigal Son. In his sermon he told his own conversion story.

"If the drama of involvement has that kind of power," he wrote, "we cannot afford to waste it."

Carolyn Hartman is editor of *The Church Times of the Diocese of San Diego*. For additional information and reference materials on drama in the Church, contact the Rev. Lawrence Waddy, St. James-by-the-Sea, 743 Prospect St., La Jolla, Calif. 92037.



Lawrence Waddy as Martin the Cobbler.

Ways to enrich your parish program through drama

How rich an offering drama can be! Unlike music, it teaches. It can be both the hand-maid of worship and enhance it.

Following are some of the ways to use drama in the Church:

1. Very short scenes can be acted as graduals to illustrate the readings for the day. Then, if the sermon follows the same theme, a Bible story will have been given deep and thoughtful treatment.

2. A different type of scene can appropriately be presented at coffee hours or suppers. I think of one entitled *Godparents*, in which two friends call on an alcoholic mother who has been left by her husband, or an Advent favorite called *Granny Is Coming for Christmas*.

3. Whole sermons can be presented as drama. I often use a musical version of Tolstoy's *Martin the Cobbler* or *God's Tumbler*, the beautiful old French story.

4. If you have the skills and the personnel, full-length productions can be mounted. At St. James-by-the-Sea we have recently acted *The Cocktail Party*, *The Doll's House*, and my three-act musical, *The Family of Man*, which

includes the stories of Noah, Job, and the Prodigal Son with one family taking part in all of them.

5. Plays can be used effectively as reading material. I have just finished a course on Acts, during which we read more than 20 scenes side by side with the Bible text.

6. Drama is invaluable in church school. If you read and discuss simple scenes, you can be quite sure that students will wish to act them. We preach the sermon one Sunday each year with a musical acted by young people.

Two cautionary notes about parish drama programs: First, do not slant the program toward children at the beginning. Present first-class, simple scenes acted by adults and fit children's drama into an existing program—or your drama program will quickly die. And second, never intrude drama into the parish program unless it has been thought out carefully with the clergy. Drama only serves God if it is the servant of the Church; it is not a platform for extroverts, nor is it a gimmick.

—Lawrence H. Waddy

Roberta Nobleman: Storytelling is a Christian tradition

by David L. James

Roberta Nobleman likes to take chances.

When she introduces her one-woman play, *Keys to the Castle*, she begins not as a character, but as herself telling the audience what the play is about and what it is going to experience. Then on center stage she robes in a nun's habit and becomes Teresa of Avila, and the play begins.

Creating an illusion that an audience accepts and enters into is difficult enough without the added burden of reminding it that this is only a play. But very quickly and without knowing just when, the audience suspends its disbelief and becomes Teresa's novices listening to their mother superior 400 years ago in Spain.

"That's what the theater is all about," Nobleman says, "taking chances and risking all the

work, time, and money for the chance of creating something new, alive, and therapeutic."

Roberta Nobleman is an English-born actress who has spent her adult life in the theater as a dramatist, teacher, and storyteller. A communicant of St. Luke's, Haworth, N.J., and a lay reader in the Diocese of Newark, she has taught drama at colleges and universities in the U.S. and Canada for many years. But she is best known in church circles for her highly creative one-woman shows which focus on some of the most interesting women in religious history.

Some of these figures, such as Jeanette Piccard, are people whose lives are well documented. Piccard, a strong and courageous character who in 1934 was the first woman to explore the stratosphere in a balloon and who at age 79 became one

Continued on page H



Congregational choirs are a key to church growth

by David L. James

All the children call him Mr. Banks, but everybody else calls him Charles.

When Charles Banks came to St. Paul's, Westfield, N.J., he stood in the shadows of a music tradition that was nationally recognized as one of the finest men and boys choirs in this country.

It was a choir that toured England, made recordings, and, along with a handful of other Episcopal church music programs, helped keep the rich tradition of English cathedral music alive in the United States.

It was also dead.

Like most other men and boys choir it had died with the unwillingness of boys and their parents to endure the rigorous discipline necessary to produce that angelic sound.

Many parishes across the country that had known this glory in one degree or another had faced the same agony of dismantling their beloved musical tradition from the late 1960's to the 1980's. Most everyone grieved for the past but had few solutions for the future except to pay outside professionals to try to do for a parish what it was no longer capable of doing for itself.

Banks is typical of a new breed of church musicians who have a vision of the term, "minister of music." They are as highly skilled and trained as their predecessors but today must also possess the ability lovingly to inspire the entire congregation of children, teenagers, and adults to levels of musical excellence. They must be people persons who love their people as much as their music.

The choir has been called the battleground of the parish. Changes here are frequently the most

resisted and loudly denounced of any in the church.

So when the boyish, 26-year-old organist from the hills of North Carolina showed up in this sophisticated New York suburb, he faced a musical heritage that had gone from nationally recognized men and boys choir to eight paid singers at the main service to "what do we do now"—an archetype of the changes in Episcopal Church music programs over the past 20 years.

Thanks to the vision of a new rector who hired the new organist, they struck a new chord in the way God was praised in that parish and set out to rebuild the music program. The decision was difficult, but their success came because they understood that the problem ultimately was not musical, but theological.

The demise of the professional choir has corresponded with the rising awareness of lay ministry. Over 100 parishioners now serve God in St. Paul's four choirs. Many of these parishioners from ages 8 to 80 had never done anything in the church before; now they are lay ministers of music.

The music tradition which had great acclaim now has great congregational participation, and success has been achieved in a different key. There is no waste in God's economy.

"Paid choirs are technically accomplished, but they encourage a passive congregation," Banks says. "Professional choirs are easier to direct, but they deny parishioners the opportunity of ministry."

The Church will always have a wonderful place where choirs of men and boys and paid professionals provide music that is unequalled. But to those who continue to lament the passing of

professional choirs, Banks offers these words of hope and comfort.

First, the best Christian education in many Episcopal parishes happens in the choir room where solid theology is being taught from the hymnal. To deny that to our parishioners is to increase an already too-high level of theological illiteracy.

Second, intergenerational choir programs where people can move up as they grow older give parishioners the opportunity to have an ongoing ministry and helps keep them from dropping out of church.

Third, congregational choirs offer a wider range of liturgical music. They may not always be able to attain the heights of performance of a professional choir, but they are more willing to experiment with a variety of ways to praise God.

Fourth, congregational choirs nurture increased congregational responses, especially in those parishes where the people were not invited to respond, but to listen to the choir do it for them.

Fifth, church growth studies suggest that for every person who has a ministry on Sunday morning, two additional people attend church. The simple truth is congregational choirs increase attendance.

But the bottom line is not participation, church growth, or Christian education, but praise of God.

"The challenge of the minister of music is to achieve musical excellence while helping people offer to God the very best which is within them," Banks says.

And that is the very best musical tradition any parish can hope to have.

'Sacred dance is not a spectator sport'

by Barbara Benedict

For Letitia Williams of Lakewood, Colo., involvement in sacred dance has been a "natural" because of her cultural background. "The core of black American culture is rooted in the Church," she explains.

A dancer since her high school days when a teacher introduced her to the Martha Graham technique, Williams pursued her interest as an undergraduate at Tuskegee Institute and later at Smith College where she earned a master's degree in physical education with special studies in dance.

"During my early years as a modern dance teacher, I choreographed many dances with liturgical themes," she says. But dance and worship didn't really come together for her until she attended a workshop in New York state with Margaret Fisk Taylor, a woman Williams calls "the acknowledged mother of sacred dance." She uses words such as "inspiring" and "spiritual" to describe the experience.

"I felt I had found another way to worship," she says. A whole new world was opened up.

Shortly after moving to the Denver area, Williams participated in a workshop facilitated by Constance Fisher and found another source of inspiration. "I was awed by her knowledge of theology and the arts," Williams says. "It helped us understand how important it is to have a good knowledge of the Bible and theology in general."

Tish Williams believes sacred dance is a natural occurrence for any Christian, not just a specialized few. "Movement is a medium of expression and a natural thing that happens in churches. We sit, stand, kneel, raise our hands, or clap our hands. We do this every Sunday, but a lot of people don't think of movement as an integral part of the worship experience.

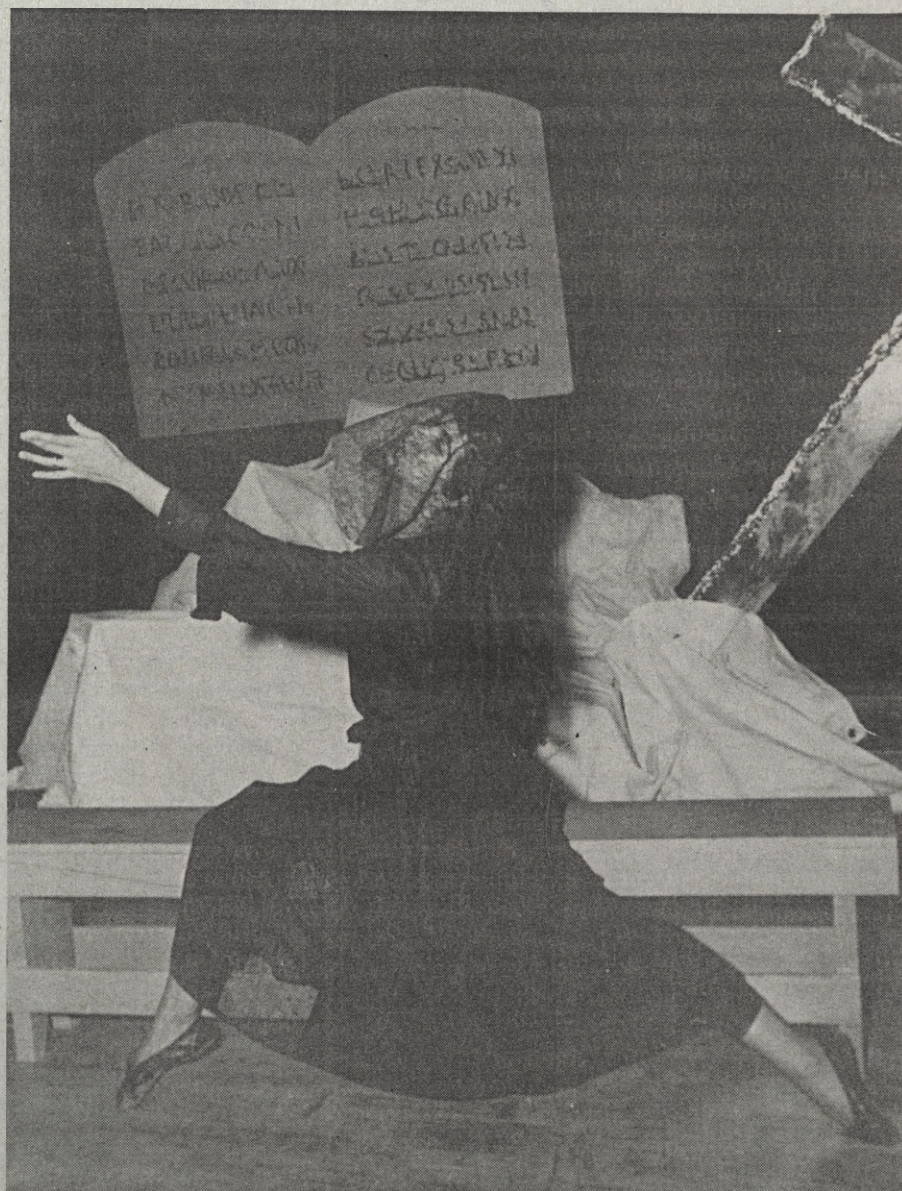
"Sacred dance is not a spectator sport although it can be beautiful to watch," she continues. "It can be a worship experience."

An Episcopalian from birth, Williams has "done about everything" at her parish, St. Paul's, Lakewood, from serving on the vestry and being a lector to chairing bazaars.

Professionally, she teaches Dance and Kinesiology at the University of Colorado at Boulder and, last summer, received an award for outstanding achievement from the national Sacred Dance Guild.

Barbara Benedict is editor of The Colorado Episcopalian.

Dance as an expression of worship has its roots in both Hebrew and Greek culture. The Sacred Dance Guild, founded almost half a century ago in New England, is an interfaith, international organization dedicated to carrying on the tradition of dance as spiritual expression. For information, contact Joann Flanigan, 287 Hunting Ridge Road, Stamford, Conn. 06903.



Letitia Williams dances Psalm 88.

Glittering, glamorous, ultimate— a new cycle of Anglican novels

by Peter G. Watkins

In 1987 the first of a series of six books was published about the Church of England. One may safely predict that millions of copies will have been sold by the end of the century [for] the books are remarkable novels of great power and vision by Susan Howatch.

The first three books concern the Church of England in the 1930's-1940's; the second trilogy moves on into the 1960's. In spite of the time gap, there are threads of continuity: Characters who appear in the earlier novels will reappear as senior clerics in the later ones. The main figures hold privileged positions in the grander corridors of ecclesiastical power.

The novelist also places her readers in a privileged position. Each novel is told in the first person by a different character. The characters describe and interpret the events from their own point of view, but a reader will be able to see the whole story in the round. While the novels are complete in themselves, those who are gripped by one of the books will no doubt find themselves scurrying back to the earlier ones or rushing out to buy the latest ones.

Susan Howatch was born in Surrey in 1940. She took a law degree at King's College, London, and then emigrated to America. There she married, had a daughter, Antonia, and started her career as a writer. Her first big break came with the publication of *Penmarric*. This Cornish family saga was published in 1971. Later the BBC filmed it as a television serial.

She followed *Penmarric* with four other large novels—*Cashelmarra*, *The Rich Are Different*, *Sins of the Fathers*, and *The Wheel of Fortune*—and six short ones.

Susan Howatch left America in 1976. She spent four years in the Republic of Ireland before returning to live in England [where], staying in the Close at Salisbury, she finished *The Wheel of Fortune*. Toward the end of 1983 she began what she describes as her "second journey"—a traditional phrase of Christian spirituality to describe an inner reawakening or a coming to one's spiritual senses.

In one sense, she insists, there was nothing very remarkable about this: It has happened to other people. She questioned the previous direction of her life. She was undoubtedly successful,

Glittering Images, Glamorous Powers, and Ultimate Prizes are all published by Alfred J. Knopf, New York, N.Y., priced at \$18.95 each.

but what did it all mean? She knew that she had come to the end of one road. The time had come to set out on another path, and along it she started to see things in a new light.

She went along the Anglican Way and followed a course of religious studies. She makes no secret of the fact that she became something of a recluse. What was she to do? She doubted whether she needed to write another popular novel and waited in the hope that a route would become clear for her. Then it dawned on her that she could serve the Church with her pen. The result is that she is, in her own manner, displaying the Church of England on a global scale.

Howatch brings to this task her art as a storyteller and an intense interest in the psychological analysis of her characters. She brings something more. Churchpeople who read modern fiction will not be unduly surprised to discover the clarity and seriousness with which Susan Howatch writes about questions of theology. Both the author and her publisher have had the insight to see that the reading public has an appetite for such questions. Thus one has the pleasure of a good read together with the satisfaction of something meaty.

Glittering Images was published in 1987 and *Glamorous Powers* in 1988. Next month *Ultimate Prizes* appears. The fourth novel, *Scandalous Risks*, will bring readers into the 1960's, and much excitement will be generated among Susan Howatch's readership about how her various characters will be involved in the theological controversies and social trends of the later period.

Those churchpeople who take a Howatch novel away with them for a relaxed holiday read will not be doing so only to study a psychological textbook, a tome of divinity, or a contemporary history of the Anglican Church. They will also have a taste of intrigue, suspense, and scandal. An attraction of fiction is it can uncover areas of reality which are quite untouched by other types of writing or investigation.

The tensions and frustrations of the clergy have often been hushed up as though they did not



Susan Howatch

exist or as though they were improper to mention. Gone are the days when clerical wives were above suspicion and when the clergy themselves were regarded as a third sex. Mercifully, such attitudes are beginning to disappear within the Church. Some may be refreshed and some, no doubt, disturbed by the intimacies revealed in Howatch's novels.

The novels are, however, written with love for the Church and gratitude for the message of Christianity. If, to an extent, darkness is depicted, the light is not extinguished. If some clergymen are painted as frail, they are not portrayed as despicable. Readers are left caring about them and what will become of them.

In discussing the novels with a Roman Catholic friend, he observed: "She is not simply confronting and making accessible religious dilemmas, but is giving a rare insight into the minds and morals of men and women bound by their beliefs and emotions."

The narrators of the first three novels are all men; the narrator in the fourth will be a woman. In *Glittering Images* it is Charles Ashworth, a young academic clergyman who is sent to investigate what is going on at the episcopal palace of Bishop Alex Jardine. Jardine's character is based in part on the life and career of Herbert Hensley Henson (1863-1947).

Glamorous Powers is told by Jon Darrow. The novel opens in 1940. During it he travels from being an Anglo-Catholic monk to marriage. It is described as a "journey which explores the use and abuse of charismatic power, the alluring path to sexual and psychic corruption, and the painfully difficult battle to achieve a happiness which is other than history." Jon Darrow is a mentor to Charles Ashworth.

Neville Aysgarth, the archdeacon of Starbridge, tells his tale in *Ultimate Prizes*. His life is dedicated to winning prizes and especially to climbing up the ecclesiastical ladder. The strain begins to tell, and he is forced to seek the help of Jon Darrow, whom he dislikes, in order to survive.

At the close of *Ultimate Prizes* Archdeacon Aysgarth has seemingly recovered from a severe emotional crisis, but he is married to a woman who will probably be a liability as he continues to pursue his career in the Church. How will he cope?

These novels of Susan Howatch both entertain and instruct. Many [readers] will be left wondering how they can possibly wait until the summer of 1990 to find out how the saga continues in the theological and social ferment of the 1960's. The very title of the first of the next three novels—*Scandalous Risks*—is enough to whet the appetite!

Peter G. Watkins is vicar of St. Matthew's Church Ealing, London, England. This article was excerpted with permission from The Church Times.

Roberta Nobleman

Continued from page F

of the first women ordained to the priesthood in the Episcopal Church, is the central figure of the play, *Solo Flight*, which Nobleman performed at General Convention in Anaheim in 1985.

Other characters, such as those in *All That I Am*—Peter's wife, Augustine's mistress, and Bonhoeffer's fiancée, people we know little or nothing about—lend themselves to highly speculative, entertaining, and provocative stories.

Nobleman takes her faith and craft seriously. She says the best Bible study she has ever done has been in preparation for her plays. Not only does she need to know the words, but she must communicate the feeling of the people and the mood of the scene. "When I get behind the words and into the lives of the biblical characters, I begin to understand some of those stories in ways no commentary or sermon has ever suggested."

For her show, *Blessed*, a multi-faceted portrayal of Jesus' mother, she memorized Luke's gospel for a better understanding of Mary and discovered that as she became the character, her understanding of the story became three-dimensional as the words were no longer black ink on white paper, but a mother's relationship with her boy.

Storytelling is enjoying a resurgence as a method of speaking the truth. When people ask

her about "all this new stuff" going on in the Church, Nobleman reminds them that Jesus constantly told stories.

"Storytelling has always been part of the Christian tradition until recently," Nobleman says. "All we've done is reintroduce it to its home."

Nobleman believes religious drama and storytelling are growing in popularity because people no longer go to church out of obligation or because it's the thing to do. "People are coming to church to find answers to daily living and to have their lives changed," she says.

Religious drama responds to some of those needs. The ancient Greek dramatists emphasized the spiritually cleansing power of theater which they called catharsis. The religious dramatist of today understands this need for healing experiences and seeks to provide opportunities for this to happen.

This is why Nobleman specializes in one-woman plays. In the one-person play, the audience cannot be detached. It must participate because no other characters are present to answer the questions. The entire play is between one actress and the members of the audience. The audience cannot get away.

"Combine that dynamic with the central issues of our life and faith, and powerful things can happen. God speaks to us," Nobleman says, "and heals us in many ways. This in one of His oldest methods."

Music and art are expressions of faith

by Sister Lenore, OSH

Christianity and art began to come together for me in a high school in Ottawa, Canada, that taught "special music and art," with a third of every day being devoted to those studies. Out of a need to avoid the cafeteria, six of us ate lunch together in the ceramics and etching room every day for five years (grades 9-13). Our conversations centered around art and religion.

This small group represented Judaism, Roman Catholicism, Anglicanism, fundamentalism, and me—the resident agnostic. We spent those years intermingling faith and art, coming to an awareness of our own beliefs and those of others.

The bond between faith and art in the lunch room was intensified for me in a chamber music group, the Lanark Pro Musica. We played together about once a week just for the joy of creating music. There were usually four of us—violin, flute, harpsichord, and me on a cello or bass viola da gamba. The others in the group showed me the joy, simplicity, honesty, and love that could be found in Christianity.

The harpsichord player in the Lanark Pro Musica was also an Anglican priest. Shortly after my 21st birthday, he baptized me in his church in rural Ontario. The next Vigil of Easter, I was confirmed in another small church. The visual and aural impact of that service are still vivid for me. The presence of God and God's love, caring, and compassion were so real that they were visible on the faces in the crowded building, and the hymns that day were sung with such joy.

The hymns people sing seem to reflect their theology. Congregations not ready to face certain topics—poverty, homelessness, women's ordination, homosexuality, AIDS—probably won't sing anything new. On the other hand, I know of a



Bruce Jordan

Sister Lenore, left, confers with Sister Ellen Stephen about their enamel work.

congregation that is expanding its thoughts and ideas by learning one new hymn a month so that by the end of four or five Sundays, the new hymn with its new concepts has been accepted and integrated.

When I joined the Order of St. Helena three years ago, I rejoiced at both the attitude toward and the use of music and art. At the mother house in Vails Gate, N.Y., we chant most of the daily offices. On feast days and Sundays at the Eucharist, we sing hymns in three- and four-part harmony, sometimes accompanied by guitar, cello, harpsichord, recorders, or hand bells. At the con-

vent in Seattle, Wash., we sing the hymns and canticles in the offices.

While at Vails Gate, I was cellist in a string quartet. In Seattle I sing in the choir at St. Paul's Church, play cello in the Broadway Symphony Orchestra, and take voice lessons. I also use music as an integral part of some of the retreats and quiet days I lead.

The order also encourages the visual arts. When something is made by hand, it contains a love, prayer, and soul that the same object made on a machine or mass produced can never hope to have. Some of our art is done simply to express and share God's love and infinite glory. Sister June Thomas in the convent in Augusta, Ga., is working with stained glass. At Vails Gate, pottery is made. In Seattle, Sister Ruth and I do counted cross-stitch for clerical stoles.

The most exciting art form for me, however, is copper enameling. Sister Ellen Stephen and I have made the patens used at the Vails Gate and Augusta convents and at the Convent of St. Teresa in Kumasi, Ghana. I made the cross I wear as a novice. Together we are working on a set of cloisonne stations of the cross for a church in Oregon.

I can express my joy in God without having to use words. When playing my cello, singing, and making enamels, I have the freedom to share my love and faith, which are gifts from God, with a great many people.

I was not "taught" about faith and God. I learned by discussion, exploration, and example. I found music and art to be languages that spoke directly to my heart, bypassing words whose meanings could never truly reflect God's glory and love. These universal languages have a directness and simplicity which not only allow, but encourage us to share our experiences of God.

Sister Lenore, a member of the Order of St. Helena, is stationed at the community's house in Seattle, Wash.

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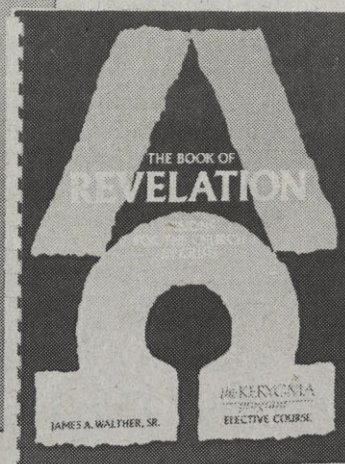
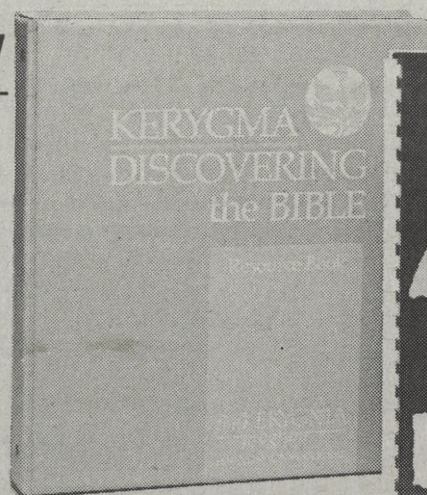
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Liberal tradition

Continued from page A

of disbelief and engage you in what someone has called "the art of Christian doubt."

The liberal tradition of the gospel is a liberating tradition. Of the four, this last aspect of the liberal tradition has the most direct consequence for the practice of ministry. When we speak of this tradition as humane or tolerant or skeptical, we are talking about attitudes which underlie ministry. When we talk about liberation, we imply action. We mean a program.

The Christian ministry has been a ministry of liberation from the beginning. From the New Testament point of view, "the whole world lieth in the power of the Evil One." The work of Christ is to deliver the world from its bondage. The way Jesus tried to convince His hearers that the kingdom of God had drawn close in His person and that liberation was at hand was to free them from sickness and hindrance. The blind received their

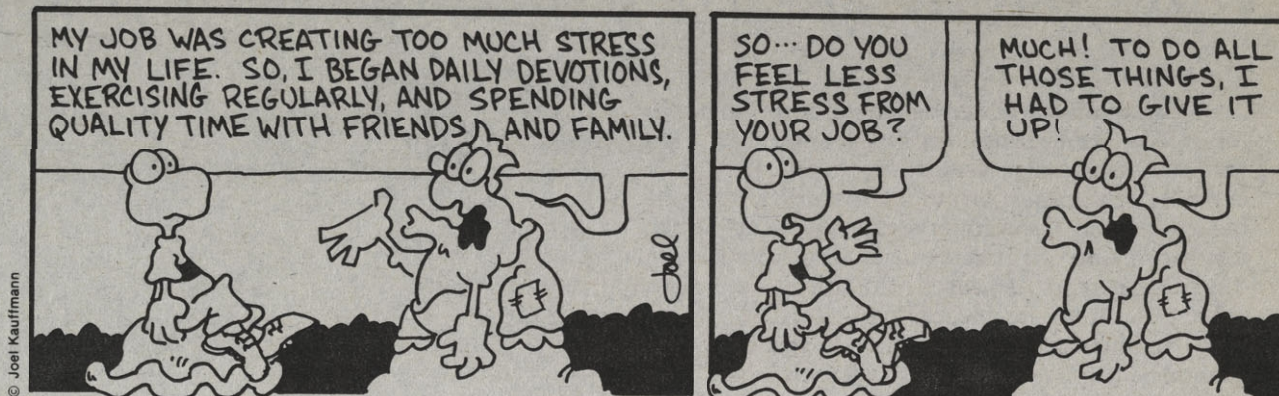
Confident that our names are written in heaven, we are free to actualize the gifts of the liberal tradition of the gospel.

sight, the lame walked, lepers were cleansed, the deaf heard, the dead were raised up, the poor had the gospel preached to them. "If I, by the finger of God, cast our demons [in those ways], then is the kingdom of God come upon you." Liberation is here.

Jesus sent out the Seventy to perform a liberating ministry like His. They enjoyed exhilarating success. They came back rejoicing. "Lord, even the demons are subject to us in your name." Liberation spread so Jesus knew that the oppressive rule of Satan was finished.

Liberation in the broadest sense of the word is

Pontius' Puddle



still the task of ministry in the name of Christ. All Christian ministries, today as always, lay and ordained, are ministries of deliverance. Liberation theology which is produced today by oppressed people all over the world forcibly reminds us of this old truth.

The world is still enslaved in many different ways. There is the bondage of political tyranny. There is the bondage of anxiety and alienation. There is the bondage of substance abuse. There is the bondage of the fear of death.

We have been equipped to bring the gospel to bear on at least some of these forms of bondage. Not that we do the liberating, of course. God does that. Doctors know that they don't heal. Ministers know that they don't deliver. We are agents of God's liberating power.

Jesus knew—better than any of us—that success, above all things, is the final temptation. Success in ministry tempts you to absolutize particular forms of ministry and to regard them as the only way to minister.

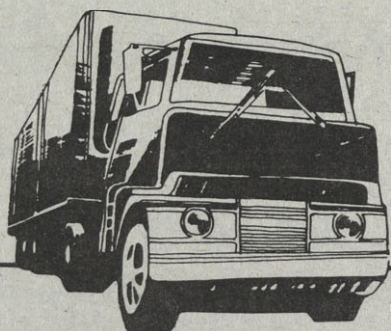
The validity of Christian discipleship does not depend on the fact that the spirits are subject to you. Christ does not require us to be successful, but faithful. Times change. New circumstances require new approaches. Enslaving powers may be stronger than we are and may seem to prevail. We're not equally good at every ministry. All

things are not possible at all times. Make no mistake: There are casualties and frustrations in ministry. So it is good news, isn't it, that Jesus' last word to the Seventy frees them from the burden of success. That is final liberation, and therefore the final empowerment, of the liberating gospel: "Nevertheless, rejoice not in this, that spirits are subject to you; but rejoice that your names are written in heaven."

Where is our confidence? On what do we rely when the chips are down? Not on the success of our own ministry, but on the grace of God, who is greater. We have confidence that our names are written in heaven. That confidence frees us to actualize all these other gifts of the liberal tradition of the gospel.

In the power of that conviction, by the grace of God revealed in Christ Jesus our Lord, we are free to be human, tolerant, skeptical, and without fear devoted to the deliverance of God's people from every bondage. "Rejoice therefore in this, that your names are written in heaven."

Charles Price, professor of systematic theology at Virginia Theological Seminary since 1972, retired this year. Excerpts from his address at the 1989 Commencement exercises are reprinted from Vol. XLI No. 2, June 1989, of the Virginia Seminary Journal by permission of the Journal.



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Substance abuse

Continued from page B
background in substance abuse. At the AA meetings, I was still too tender even to take off my coat; I felt all my vulnerabilities. I sat and listened and listened and listened. I talked to my sponsor, who seemed to have endless hours just for my recovery. I learned later that recovery entails being available for another; she was invaluable and appeared day after day to drive me to meetings.

AA talks of miracles, and I listened, waiting for mine to happen. It did. My psychiatrist finally diagnosed me as having "panic disorder," a severe form of anxiety which causes physical and emotional dysfunction. He took me off the medication the center had put me on and began a non-addictive medication which is designated for this disorder. I am symptom- and panic-free now and have had no urge to return to my drug of choice although our family has gone through serious illness and death. Today I serve in my parish and am developing an Alcohol and Substance Abuse Task Force for the clergy and clergy families in my diocese.

Not everyone who has substance abuse problems will discover an underlying problem which can be treated. For them the road to recovery may be far more difficult and painful.

We live in a chemically dependent society which encourages us to avoid pain and anxiety at all costs. What one learns, once one admits dependencies, is one is not alone. This disease knows no prejudice; it cuts across all lines—race, class, gender, and vocation. Programs to help the abuser—particularly AA, NA, RACA, and NECA—are available throughout this country. The most difficult step is moving past the denial, shame, and spiritual bankruptcy that substance abuse creates in the abuser and to reach out for help.

Don't be afraid of your bishop, your parish, or your friends. You are fighting for your life. Substance abuse is a lethal disease, insidious, cunning, and it will continue its progression so long as you take that drink or drug. Hiding behind your collar will not protect you forever. Chances are the laity in your congregation, along with your families and friends, already know you have a problem. They are waiting for you to admit it, too.

The author of this article prefers to remain unnamed.

Parish exchange with Australia

An Australian priest from Swan Hill (10,000 population) in the state of Victoria is interested in a parish exchange of three months or longer or serving in a parish for three months or longer. His special areas of interest include communications, administration, family ministry, and small groups. The time frame of consideration—March, 1990, to December, 1990. If interested, write to the Rev. Max Bowers, Box 114, Swan Hill, Victoria, Australia, 3585, or phone 011-61-50-321246, Fax 011-61-50-329616.

For the substance abuser, nine steps to save your life and those you love

1. Find out if your diocese has a task force on substance abuse.
2. Contact someone you know and trust. All the better if this person is a clergy person in recovery.
3. Don't panic—your privacy is protected.
4. Seek advice on referral services. Some to know are RACA [(813) 349-5616], NECA, AA, and NA.
5. Seek advice on how best to treat your particular problem: detox center for six or seven days or a rehab center for 28 to 30 days. Include your family in this decision; they will also need help.
6. Let go your denial; if you've reached this far, you're ready to rebuild your life with God's help. Let God move through and around you now, directing

you to wholeness.

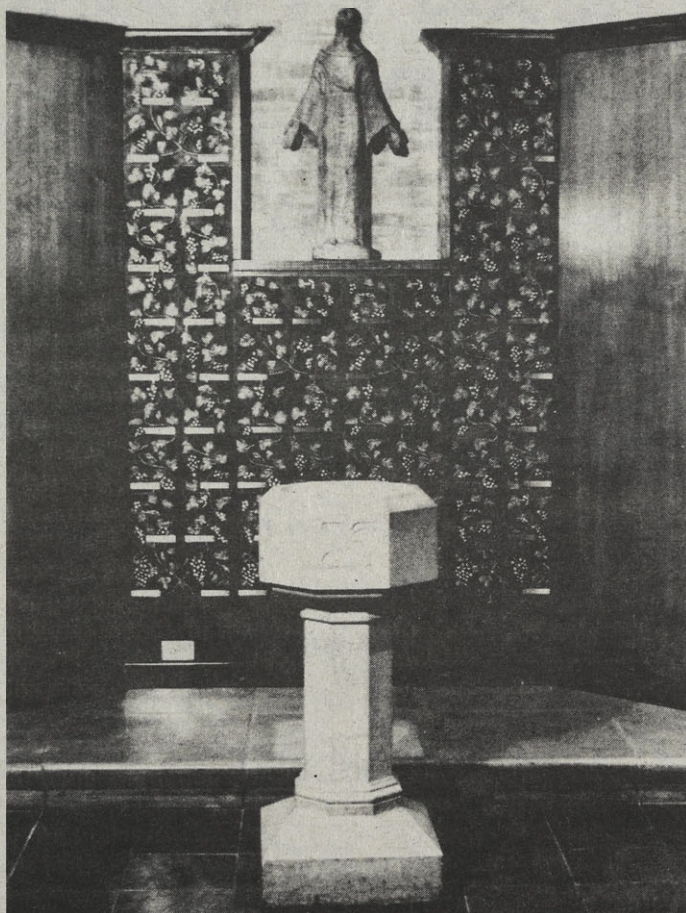
7. Meet with your wardens and discuss your time away. They owe you the courtesy, and you have the right to tell your congregation when and if you choose to do so.

8. If you can, go to your bishop. Most bishops are sympathetic but possibly not well versed on this subject. Give them an opportunity to be pastoral and supportive.

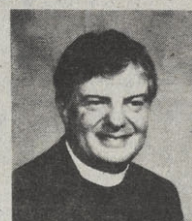
9. Spend time in prayer before you go into any center, and when you are there, seek out either the center's chaplain or your own spiritual director for you are about to go on the greatest journey of your life.

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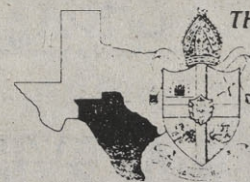
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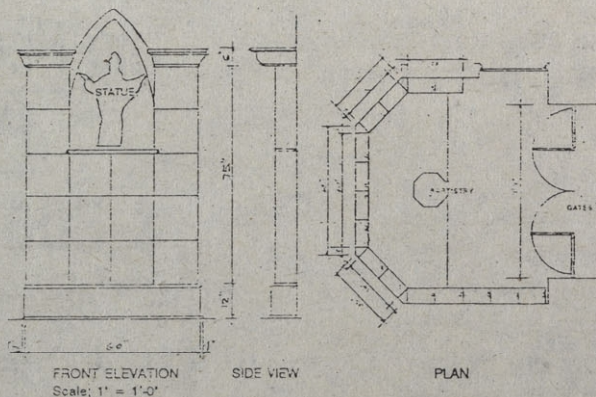
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Buffalo deacon opens her home to newly released prison inmates

by Elizabeth Eisenstadt

The first day deacon Shirley Trail entered the Erie County holding facility, a distraught woman fell sobbing into her arms. "Since then I have held many sobbing women who don't see any alternatives," says the Buffalo, N.Y., native. Serving time for prostitution or drug-related crimes, women would cycle through the facility six or seven times.

If their pimp made bail for them, he might meet them at the door with a needle in his hand to keep them quiet. Often victims of physical or sexual abuse and without the skills to obtain a decent job, "they had no viable alternatives and no way to get them," says Trail.

The desperation of the women at the upstate New York facility convinced Trail of the need for Canaan House. Located in a Buffalo neighborhood teetering on the edge of demolition and renewal, the ecumenically-sponsored project offers recently released women inmates an opportunity to develop the psychological strength and vocational tools they need to start life afresh.

A former high school science teacher, Trail first experienced prison life through Kairos, an organization in which lay people "share their relationship with Christ within a prison context" through prayer, counseling and socializing. That same year, 1982, she began the process toward her diaconal ordination in 1986.

Supporting herself by working in a hospital, Trail began her ministry at the Erie County Holding Center. After discussion with friends and colleagues, she decided to open her home to women just released from prison. Trail accepted her first guest in August, 1987. In November, Canaan House was incorporated.

By September of 1988, Trail had moved into the project's present headquarters and was able to accept more than one woman at a time. Canaan House can now house six women.

Thanks to the efforts of her steering committee and board of directors, material and financial contributions

began to pour in from parishes and individuals. A \$19,000 grant from the Diocese of Western New York's Venture in Faith campaign enabled Trail to pay herself and another staff member.

Mary Lou Strom was the first woman to be paroled to Canaan House. The day after finishing her 90-day rehabilitation program, she became the center's associate director.

Strom does not represent the stereotypical woman inmate. A former CPA in Syracuse, N.Y., caught up in a web of political intrigue and personal tragedy, she spent two years in prison and two on parole for passing a bad check.

While in jail she had moved from suicidal despair to a leadership role among the women incarcerated in Albion Prison. Chairing Alcoholics Anonymous groups, working with sexually abused women and participating in counseling herself, Strom realized that the women who kept coming back to prison were those who had nowhere else to go.

Dubious at first about accepting Trail's invitation to Canaan House, Strom remembered that her counselor had said a change in environment was necessary. Now she says that she can identify with the fears of the women who arrive at Canaan House fresh out of jail.

"I know the rejection; I'm one of them. There are a lot of women like me. All they need is a chance."

Living at Canaan House requires a commitment to a 90-day program of drug or alcohol rehabilitation if needed, counseling and vocational discernment. Canaan House does not accept violent or insane women. Of the 12 women who have participated in the program, six have left for jobs and apartments.

Although Trail and Strom consider their work Christian ministry, they do not impose their faith on their guests. For Christians, the two directors do encourage a stable relationship with a church when they leave in order "to establish rapport with a group and individuals they can trust," says Trail.

In spite of the financial uncertainty, plans are underway to open a Canaan House in Rochester sometime in the future. "If God has ordained it, he will sustain it," Trail says.

Canaan House provides a stable environment where women can regain a sense of self-worth, says Donald Hill, long-time Canaan House friend and outgoing chairman of the board of directors. "Other than having a stable environment and knowing that there will be food on the table, the most important component is that they are respected."

Helping the women become productive and giving them a sense of dignity are two of Canaan House's goals, agrees veteran Strom. "If they had love and support, maybe they wouldn't have been there [in prison] to begin with."



Mary Lou Strom, left, and Shirley Trail

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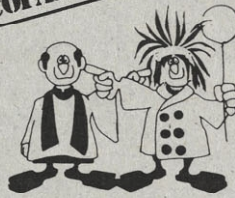
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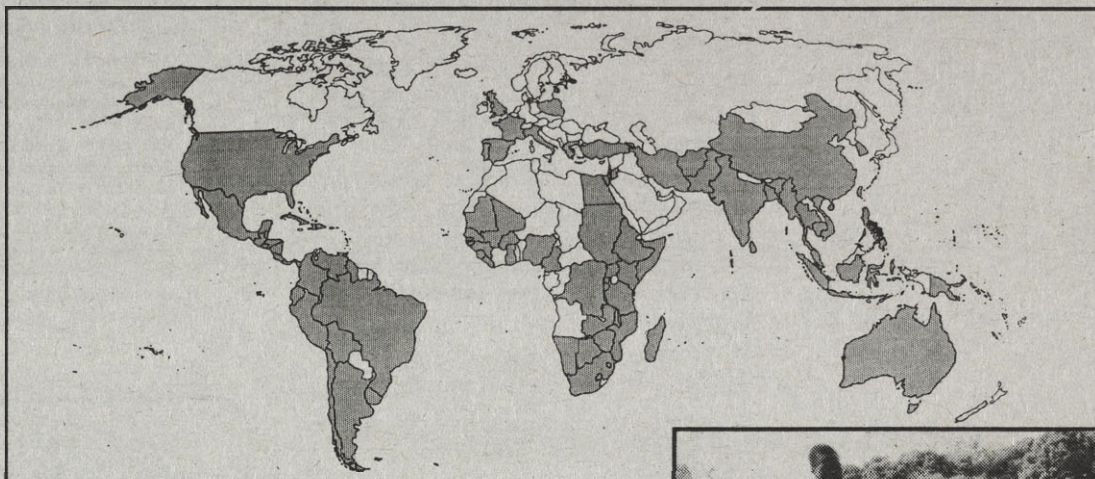
The Presiding Bishop's Fund also supports innovative projects which attack the roots and results of poverty and prejudice, not only in the Third World, but also here, in the United States. The requests come from every Episcopal diocese as well as from the worldwide Anglican Communion. Contributions that give the Fund's Board of Directors the freedom to support such creative projects are encouraged and welcome.

16 THE EPISCOPALIAN SEPTEMBER 1989

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Beryl Goldberg

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—Presiding Bishop Edmond Browning

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'Health promoters' help San Francisco's newest refugees

Nancy Vogel

At bus stops, laundromats and over coffee, residents of San Francisco's Mission District trained as "health promoters" advise their neighbors, newly-arrived Central Americans, on how to stay healthy.

Classes began last year for the first 15 health promoters at Good Samaritan Community Center, a Jubilee Center of the Episcopal Church. Chosen from over 50 applicants, many of whom had previous medical experience, these Latino men and women learned to teach preventive health care and encourage refugees to use local hospitals and clinics.

The three-month training course covers nutrition, AIDS, cancer, dental care, respiratory disease and maternal and infant health care. Promoters also learn of the special health problems plaguing refugees: depression, alcohol and drug abuse and post-traumatic stress disorder (PTSD) which strikes victims of violence with nightmares, numbness, flashbacks and anxiety.

Some 80,000 Central Americans live in San Francisco's Mission District, most of them undocumented Salvadoran refugees who fled economic hardship and political violence.

Will Wauters, Episcopal priest and executive director of the 95-year-old community center, says most refugees take a lowest common denominator approach to health.

"The concept of health is almost alien to them. The majority have never had regular medical care," he says. Wauters originated the idea of training people of the community as health promoters after he noticed visitors to the center, afraid to go to San Francisco General Hospital, complaining of illness.

Wauters says that although San Francisco's health care system is good, hospital personnel "don't always understand our folks' health problems." For example, most medical personnel take a headache at face value. When a Salvadoran refugee, witness to or victim of violence in his country, visits the emergency room with a headache, the tendency is to "give 'em a couple of aspirins and say, 'Adios.'" But the headache may be a symptom of PTSD.

"Health promoters can act as mediators, using the language, experience and culture of the neighborhood to expedite the diagnostic process," he says. Promoters understand the traumas Central Americans confront in the United States.

Good Samaritan's health promoters, acting as support and follow-up, work with local hospitals and clinics. They help schedule appointments and translate English prescription bottles for those on medication.

Promoters also spread their preventive health skills to friends, relatives and neighbors. "In white, middle-class North American culture, 'preventive' means learning about alcohol, drugs, obesity and smoking," says Wauters. In the refu-



Good Samaritan health promoters improve the odds for a Salvadoran mother and her baby.

gees' culture, he says, basic necessities can't be taken for granted, and so preventive health includes assistance with immigration, housing and employment.

Good Samaritan Community Center is good medicine. Its 22 other programs involve food distribution, tutoring, English lessons and a knitting cooperative. It provides clothing, job referrals and legal assistance. The center serves over 5,000 people a month.

The center was established in 1894 by the Diocese of California. Since then it has supported refugees and immigrants as the waves of newcomers arrived in San Francisco, first from Europe, then from Asia and now from Latin America.

Many churches support the center's programs. Half a dozen parishes contribute to the food pantry. Mitty Hambleton, an active supporter of Good Samaritan and parishioner of Grace Cathedral, finds Good Samaritan an inspiration. "I try to build bridges between Grace and Good Samaritan. The people at Grace Cathedral can learn much from seeing the generous way other people respond to life when they have so little."

Sense of community is the active ingredient in all Good Samaritan's programs. The health promoters program allows refugees to reach beyond their own personal problems to help others in their community, and regaining confidence is an important but intangible reward. The program, funded by the Presiding Bishop's Fund for World Relief and the Irvine Foundation, is therapeutic for those involved, but it is also "respecting someone's dignity."

"This is just the beginning," Wauters says. There will be many inaugurations and many graduations of health training classes at Good Samaritan in the coming years.

"Someday," says Wauters with a grin, "we'll put the hospitals out of business."

Nancy Vogel is a student at the University of California at Berkeley.



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Cambodian congregation breaks new ground

by Christine Dubois

The children of Holy Family of Jesus don't know they're making history. They seem unaware that Cathedral Day, the Diocese of Olympia's annual children's event, has been planned this year to tell the rest of us their story. Unaware that their presence is a miracle. Unaware that they are members of the only Cambodian congregation in the Anglican Communion.

Or maybe kite-flying and face-painting and bright helium balloons seem more important.

In May, Holy Family of Jesus Epis-

copal Mission broke ground for its own church building. The congregation numbers about 100, two-thirds of whom are children.

The mission began in 1980 when St. Matthew's Episcopal Church near Tacoma, Wash., sponsored Sambun, a Cambodian refugee. He brought his friends and relatives, and they brought theirs, and before long St. Matthew's was holding two services: one in English and one in Khmer.

"I think the thing that got Holy Family going was the eucharist," says David Cochran, former bishop of Alaska who now serves as an associate at Holy Family. "Even though people came in as non-Christians, knowing nothing about the Christian faith, we included them from the beginning. All they knew was that they were being included in a religious feast. That's a universal symbol of fellowship."

Cochran and his wife Mary had retired to Tacoma in 1981 and soon found a new ministry with "these warm and gracious people." They helped new arrivals through the maze of government paperwork, collected food and clothing and drove families to church. It's not unusual to hear the Cambodians refer to the church as "Mary's church" rather than "Holy Family."

In 1986, the growing Cambodian congregation became an organized mission and began planning for a building of its own. The 8,600-square foot church building will include space for a food bank, a day-care center and a refugee resettlement office. The church will adjoin the Salishan low-income housing project where many of the congregation live.

Holy Family has received \$280,000



Christine Dubois

Two young members of Holy Family at Olympia's Cathedral Day

in grants, gifts and pledges. With another \$50,000, which will be matched by funds from three private Tacoma foundations, it will have enough to purchase the land and put up the building without going into debt. That's good news in a group where most of the adults are unemployed due to disabilities or poor English skills. But it's not enough for basic furnishings and supplies.

Poverty isn't the only challenge the new Christians must overcome. The Cambodians often feel pressured to maintain the Buddhist traditions of their homeland, which may conflict with their new faith. "We try to make it clear that if you're a Christian, you believe in Jesus Christ as your Lord and Savior, and he comes first. Period," says Cochran. "But that doesn't mean everything about Buddhism is wrong or bad."

He adds that Buddhism as popularly practiced in Cambodia is laced with superstition, animism and spirit and demon worship.

Finding leadership for the young congregation has also been a challenge. The vicar, Kevin Allen, is not

Cambodian though he conducts much of the liturgy in Khmer. The goal, says Cochran, is to have one or more people trained and ordained.

Cochran says Holy Family is a model for ministry with refugee peoples. "These are brand new Christians," he says. "We're involved in primary evangelism among non-Christian people."

"It's not something the Episcopal Church gets involved in in this country very much, but it's an example of the kind of opportunity we'll have more and more as people from overseas come here."

And if Holy Family is any indication, the fields are ripe for harvest. "These people have been through tremendous suffering, and a lot of them have found that Buddhism doesn't have any answers for that," says Cochran. "The idea of Christ as a suffering Savior, who took upon himself suffering for sin, really opened their eyes and hearts."

Christine Dubois, a Seattle-based free-lance writer, contributes regularly to *The Episcopalian*.



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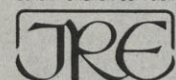
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Hmong women in Wisconsin church: Sewing, laughing, talking, crying

by Terry Lorbiecki

If the whirl of sewing machines and the sound of laughter fills the undercroft of Grace Church, Sheboygan, Wis., then it must be Tuesday. That's when the Hmong women of the parish

gather for their weekly sewing session.

For the last eight years modified hand-me-downs, pants, blouses and children's clothing have been produced at a rate that would be a credit to a small factory.



Chong Vang enjoys her weekly sewing session at Grace Church.

The project helps these refugees from the hills of Laos clothe themselves and their families. All the supplies—from the sewing machines to the buttons for shirts—are donated. Val Burg, one of the founders of the group, is proud of the fact that the project doesn't cost anyone anything. "We don't have a budget, and we aren't on anyone's budget," she says.

The availability of materials is "a matter of faith." When supplies become low, more come in. Everything is free to anyone who wants to sew. This includes relatives and friends of the women even though they don't belong to the church.

The majority of the eight to 12 sewers are parishioners. They and their families are part of the 150 Hmong who make up just over a quarter of the 400-member congregation. Thirty-four were baptized at the Easter Vigil last spring.

Many of the women come from the same village. Each has a story to tell

Continued on next page

BRIEFLY NOTED

Nancy Lane Chaffee, executive director of Disability Awareness: An Empowering Ministry, was honored in June by the United Nations Healing Community for her work in bridging the gap between the religious community and persons with disabilities □ **John R. Roen**, rector of Trinity Church, San Antonio, Texas, was elected to the board of the National Federation of Interfaith Volunteer Caregivers □ Bishop **Gordon T. Charlton, Jr.**, retired suffragan of Texas, has been appointed the new administrator of the General Ordination Examinations, to succeed the Rev. **Richard T. Loring** in 1990.

Patriarch **Pimen** and Metropolitans **Alexi** of Leningrad and **Pitirim** of Volokalamsk were among those elected to the 750 places reserved for nominees of social organizations in the new Soviet Congress of Peoples Deputies □ **Shirley M. Jones** and **Ralph H. Elliott** have been named acting president and interim provost, respectively, of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary □ **John Haverland** retired in June, following 18 years as dean of St. John's Cathedral, Albuquerque, N.M.

First Lady **Barbara Bush** has expressed her interest in AIDS work by meeting with representatives of Washington-area organizations with AIDS ministries, playing with young residents of Grandma's House in Washington and serving as honorary chairperson of the Washington Gala for Life, a fund-raiser for children with AIDS □ Presiding Bishop **Edmond Browning** has commissioned Church Army cadets **Robert Joseph Dudley** and **Carlos Anthony Russo** to be evangelists □ **Erica B. Wood** is the new director of studies at the College of Preachers, Washington, D.C.

Leadership changes in the Diocese of Newark include the appointment of **Walter C. Righter**, retired bishop of Iowa, to succeed retiring Bishop **Jose Gonzalez** as assistant to diocesan Bishop **John Spong**; retirement of **Dil-**

lard Robinson, dean of Trinity Cathedral; and resignation of **Denise Haines**, the first woman archdeacon of the Episcopal Church □ **Gerald Wilkinson**, a Cherokee-Catawba Indian who was executive director of the National Indian Youth Council and author of the native American liturgy to accompany the Rite II eucharist, died in June.

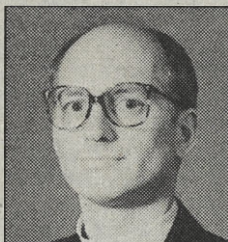
New members of the board of directors of the Episcopal Women's History Project are **Joanna Bowen Gillespie**, **Edythe McKittrick** and **Mary Sicilia** □ Eminent Church of England theologian **Henry Chadwick** was knighted in the Queen's Birthday Honours □ The School of Theology of the University of the South has appointed **Donald Armentrout**, an ordained Lutheran minister, and **Charles DuBois**, an Episcopal priest, to be, respectively, associate dean for academic affairs and associate dean for student affairs.

episcopate

James E. Krotz, recently elected bishop coadjutor of Nebraska, will be consecrated on September 30 at St. Cecilia's Roman Catholic Cathedral in Omaha. He will succeed the present diocesan, Bishop **James D. Warner**, who retires on Jan. 30, 1990.

Krotz, 40, rector of St. Matthew's Church, Lincoln, and chairman of the diocesan stewardship commission, will be Nebraska's first native-born bishop. He was elected on the ninth ballot from a field of seven candidates.

A graduate of Chadron State College, Krotz received his master of divinity degree from Seabury-Western Theological Seminary. He and his wife Phyllis are the parents of two sons.



Hmong women

Continued from page 18
of the flight to a camp in Thailand. They are tales of tragedy and survival. Among them: A wounded husband is last seen slipping beneath the waters of the river he is crossing with his family; escaping villagers kill and eat an elephant.

The conversation is mostly about everyday life. Even in America that life is not easy. Hmong families are large, and their incomes are small. Talk revolves around school, loved ones and little joys and problems. "We laugh and we cry together," says Linda Ryan, a volunteer who has been with the project for five years.

The women bring great skill to their task. Burg calls them "born seamstresses." Many are experts at the renowned and exquisite traditional needlework of their country. But even with that head start, the task of "fitting American patterns to Hmong bodies" is a challenge.

At festival times such as the Hmong New Year, the women work at their traditional costumes. Handwork on all the garments is flawless,

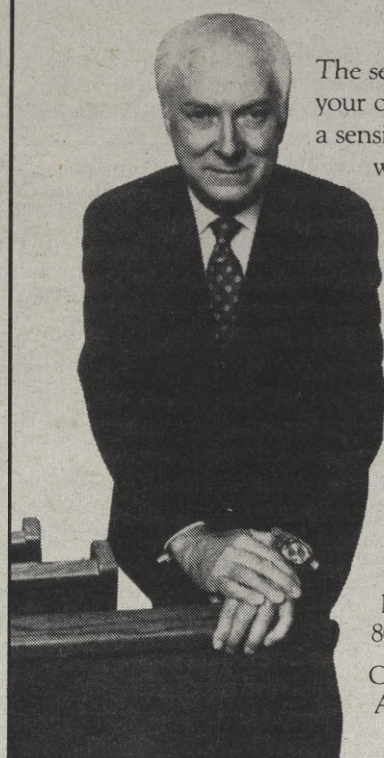
Burg says, but they are now made with an American touch, zipped out on the machine whenever possible.

More than sewing transpires on Tuesday afternoons. The sewers socialize and support each other. Ryan, who teaches English as a second language at the school many of the Hmong attend, has been told by other instructors that these are the best adjusted women they have met. The spirit of Christian love and support generated by the Hmong-American camaraderie goes both ways. "We need it, too," Ryan says.

The Hmong women are shy and modest about their accomplishments. Va Vue Vang, a 62-year-old widow and mother of six who had just applied for a marriage license, smiled and tried to tell a visitor her life story. "Ooooooh," she said in her hard-won English. "I don't know how to talk good." Then she picked up her needle and went back to work. In the Grace Church sewing group that's how language barriers are crossed, lives brightened and families clothed.

Terry Lorbiecki is a free-lance writer who lives in Germantown, Wis.

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REFLECTIONS

Is everything for sale?

by Edward R. Sims

This morning's sports page (I write in mid-July) featured a photograph of two professional golfers on a warm-up round for a tournament in Troon, Scotland. There, conspicuously emblazoned on one player's left sleeve, were the golden arches of a prominent fast-food chain. I sighed in futile discontent.

Some years ago a friend spoke with pride of his son's tennis achievements at the state level of high school competition. He boasted that all the boy's well-identified shoes, rackets, balls and tennis clothing were provided (and promised for his four college years) by a contract with a well-known sporting goods manufacturer. "What is happening?" I asked myself. "What is being sold?"

The examples multiply. The bananas I bring home from the supermarket bear stickers advertising a breakfast cereal. Our former president will pick up \$2 million for a week of appearances in Japan. A crossing of the Antarctic by ski and dog sled is so heavily underwritten by equipment providers that its leader has remarked, "The trick [!] is not to look like a stock car racer." Soft drink manufacturers put up production money for movies in which their product will be conspicuously displayed by the actors. Baseball players demand money in exchange for their autographs.

These examples may mix apples and oranges, but an underlying theme is evident: Everything is for sale, everything has a price. In the next step, does our whole

perception of value shrink to purely monetary terms? Already we see this happening esthetically in the markets for painting and antiquities and educationally in both athletics and curriculum.

The Bible identified this danger long ago in a different economic environment. Our biblical forebears lived at the subsistence level. The bulk of the population toiled for the bare necessities of life. Still, the warning to Jeremiah that "they will worship the works of their hands" and the observation of Jesus, "You cannot serve God and mammon."

The problem with the pursuit of money for its own sake and the valuation of life in terms of material wealth is these goals recede with each step we take toward them. Acquisition breeds thirst rather than satisfaction; the more we have, the more we want. When wealth is the goal, the appetite is insatiable.

The "good things of life" are good indeed: travel, learning, art, music, leisure, health, comfort, nutrition. No one can deny that America's affluence has added to the lives of most of our people. But the society that puts these things first is doomed. Integrity, compassion, community—these things erode when secondary values take their place.

Oscar Wilde defined the cynic as one "who knows the price of everything and the value of nothing." Are we coming to this sorry state?

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

Tithing resolutions: A dissenting view

by John T. Sorenson

A new biblical literalism and legalistic use of scripture overshadow recent tithing resolutions from the 1988 General Convention and several diocesan conventions. Insistence on the "biblical tithe" as the "minimum standard of Christian giving" resembles a sudden requirement that Episcopalians pay dues to an increasingly exclusive club.

I have always been careful to pledge what I could afford to the church. I understood that the figure of 10 percent was an Old Testament standard of giving and a laudable ideal. But I never thought I would see the day when open-minded Episcopalians would turn fundamentalist and expect everyone to tithe at least 10 percent.

For 10 years prior to seminary, when I was single, I regularly tithed 10 percent of my income to God's work. In recent years, the figure our one-income, child-raising clergy family has agreed on for our initial pledge to our parish is about 5 percent of our taxable income. We struggle to give even this, and we do not feel we are cheating God of his due. We hope someday to be able to tithe 10 percent and more.

Repercussions from the July, 1988, General Convention have left me wondering what's going on. Delegates were submitted to the spectacle—intended to be a "witness"—of being asked to sign a statement that they were tithers or would be tithing within three years.

After convention, a bishop for whom I have great respect announced that over the next few years

he would raise his giving to 10 percent. Then our Presiding Bishop warmly confided in several publications that, for most of his ministry, he and his family have tithed the "biblical tithe" of 10 percent. I suddenly felt very guilty, as though I'd been convicted of sin in an evangelistic rally.

I shared my sense of guilt with a fellow clergyman. "I'm giving what I can," I said. "I didn't know our church was in the business of telling us how much to give." He looked at me as though I'd arrived from Mars.

"Of course," he said. "I've always pledged the biblical 10 percent."

"But I can't afford that much," I pleaded.

"You don't afford it," he said. "You just take it off the top and then live off the rest."

During the Reformation our church developed a measured understanding of the use of scripture that resists taking a few isolated verses as a law for our lives. We have, in modern times, continued to be evenhanded with our use of the Bible. Paul's admonition to the women of Corinth not to speak in church we balanced with the rest of scripture and decided not only to allow women to speak, but to share in the ordained ministries. We found enough love and forgiveness in scripture to allow divorced, even remarried, people full membership, including ordination, even though Jesus said that anyone who divorces and marries another commits adultery.

In his encounters with the religious officials of his day who were proud of their tithing, our Lord was not interested in whether good Jews tithed

the correct amount, but that their hearts were right with God. Are we Episcopalians to become the Pharisees of the 1990's as we ignore our own methods of biblical interpretation and return to a new legalism by legislating the tithe into church life?

I have been proud that one of the principles of our Anglican heritage is to value the informed conscience of the individual Christian while we strive to keep rules and regulations to a minimum. It questions our integrity as a communion if to increase our funding we abandon this freedom which Christ gives.

We should not try to legislate the good will of God's people. Telling people how much to give instills needless guilt and defensiveness. It discriminates against poorer folk. It devalues those gifts that are less than 10 percent. People need to be moved, not forced or coerced into giving.

I am all for stewardship education which encourages people to give of their money—and their time—for the work of the Kingdom of God. Many regular church people still do not understand the importance of regular giving of any amount. But this heavy-handed concentration on an expected percentage is shortsighted. While most of us are not experts on stewardship, we cannot allow some experts to dictate unilateral interpretations of biblical texts on tithing to the church. Our discussion about stewardship needs to continue. The recent resolutions must not be allowed to stop this discovery prematurely.

John T. Sorenson is associate rector of Holy Trinity Church, Midland, Texas.



It didn't take long to figure out it wasn't one of ours

by Richard H. Schmidt,
Managing Editor

You'd never mistake it for an Episcopal church.

It didn't look like a church, and Episcopal churches always look like churches. You could convert an Episcopal church into a hockey rink and it would still look like a church. But



ASK DR. CHURCH

Dear Dr. Church:

An African bishop reports that his churches began to grow only after the Marxists closed them. Could that be a strategy for us in this Decade of Evangelism?

Willing to try anything

Dear Willing:

"The blood of the martyrs is the seed of the church." The Roman Catholic Archbishop of Detroit is closing 30 churches, and the faithful are coming out fighting. But is your bishop willing to take the flak? And are you willing to lose your church?

Your friend,
Dr. Church

Dear Dr. Church:

An article in *Newsweek* quotes someone as saying, "You won't find stiletto heels on an Episcopal woman." Is that really true? If so, how come? I consider myself a reasonably good Episcopalian (about six on a scale of 10), and I sometimes get a hankering to swish about on a pair of stilettos. Would that compromise my Episcopostatus?

Hankering in Hinckley

Dear Hankering:

Yours is a delicate question. As a rule, shoes are a good guide to religious affiliation. Presbyterians and others of a Calvinist heritage favor stout, stiff brogues. Quakers and Unitarians are into Birkenstocks. Lutherans choose Hush Puppies. For Southern Baptists it's cowboy boots. Episcopal women, as the *Newsweek* article says, wear "sensible shoes," unabashedly casual, and with an assurance that makes putting on airs unnecessary. That can often mean tennis shoes.

Stilettos? I find them hard to identify with any reputable Christian group. I can only caution you, Hankering, to keep your hankering in check. You may find yourself sliding down the Episcopal scale and end up as a TV evangelist's groupie.

Your friend,
Dr. Church

you had to keep reminding yourself this place was a church. It looked more like a bowling alley or hardware store, both of which it once was.

And the noises weren't Episcopal noises. I'm used to muffled sounds—kneelers thudding to the floor, overweight hymnals sliding into pew racks, soft-soled shoes shuffling along side aisles. But this place had abrupt noises.

The sermon was unlike anything heard from Episcopal pulpits. It resembled "Bolero" in that it began quietly but had you wanting to scream before it ended, which I thought it never would. It was about the dangers of alcohol and drug abuse by members of the congregation, a topic gingerly avoided by some Episcopal preachers in favor of more distant dangers like apartheid, the ozone layer and episcopal elections in other people's dioceses.

The prayers were gripping. Literally. The lady next to me gripped me when she implored the "Holy Ghost" to deliver her son from the evil the preacher had preached against. I didn't mind being gripped (though I didn't know whether to

grip back) because I wanted to help this prayer along.

And, of course, there wasn't any sacrament—or rather, there was the wrong sacrament, that is, not the one I wanted. The sacrament of unction was repeatedly celebrated, with laying on of hands and loud prayers for healing of the worshipers and their absent acquaintances. But there was no bread and wine so I felt sacramentally denied.

Then when the service was over, several people accosted me about coming to a Bible study after the service or a prayer meeting that night. In some Episcopal churches, I might have been asked to sign the guestbook, someone would have written me a note later in the week and that would have been that.

But the thing I'll remember most about it is the music. The music was awful. Most of it was in the Fanny J. Crosby style—lots of stuff about the blood of Jesus with the first person singular pronoun repeated over and over. The harmony consisted largely of three chords. But what really surprised me was that everyone sang. Loud. Lots of Episcopalians like to sing, too, but there are always some

who use the hymn time to look at stained glass windows and mumble to one another about the behavior of the acolytes. When several such Episcopalians congregate in the same pew, a lusty singer feels out of place.

I'm an Episcopalian who sings. Loud. That's one of the two main things I go to church for. The other is the sacrament—the sacrament, the one with the bread and wine. This other church may have lacked the sacrament, but the singing was rip-roaring. Though maudlin sentimentality isn't what I look for in a hymn, I'd rather sing blather in a roomful of other roof raisers than feel self-conscious doing a solo on David McK. Williams accompanied by the organist.

If forced to choose between the sacrament and singing, I'll take the sacrament every time. I want bread and wine on Sunday. That's why I'm an Episcopalian. I'm happy as an Episcopalian, and I intend to remain an Episcopalian. But I may go visit that other church once in awhile, too. On account of the singing. And one or two other things.

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The abortion debate: human life is sacred

The Supreme Court has dropped a shoe in its *Webster v. Reproductive Health Services* decision on abortion. Now, apparently, other shoes are poised to fall in legislatures all over the country as the states move to fill the vacuum the court created.

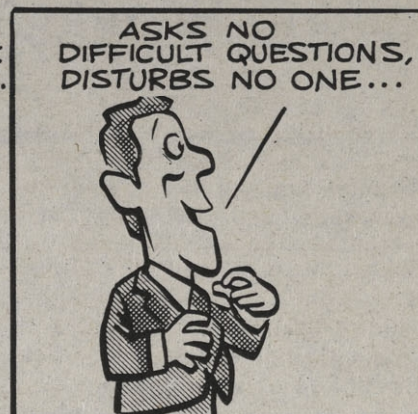
As if abortion has not been a steamy enough topic, the temperature of the argument now threatens to blow the top right off the thermometer. The debate is likely to involve Episcopalians and members of other churches in most of the 50 states.

As discussion begins, therefore, we believe it is useful to remind members of our church where study, debate and prayer have led us, namely to the statement on abortion adopted at last year's General Convention in Detroit.

In wording and emphasis the declaration was a change from the church's previous stand taken at the 1982 convention. "All human life is sacred," the message began. "Hence, it is sacred from inception until death." The final paragraph asked state and national governments to respect individual conscience, but the statement's emphasis is on preserving life. Abortion is a legal right, said convention, but "as Christians we believe that if this right is exercised, it should be used only in extreme situations."

The deputies and bishops did not define "extreme situations." Different people will fill in that blank in different ways. A serious threat to the life of the mother might be one, a pregnancy resulting from incest another.

We fully agree with convention that abortion has no place as a means of birth control, family planning, sex selection "or any reason of mere convenience." Factors like those lie behind many of the 1.5 million abortions performed in this



DOESN'T EVEN MENTION TITHING...



AND HAS BEEN FIELD-TESTED IN A NUMBER OF EPISCOPAL CONGREGATIONS



SURE BEATS THE HECK OUT OF ME WHY THEY ALL GO BROKE



country each year, and they violate the sacredness of human life.

Suppose legislatures around the country passed laws reflecting convention's stand. What would that mean? More live births, some of them unwanted; probably some illegal abortions. And what can society do about that? Clearly, a better job will have to be done on education about sex and sexual morality and family planning. Some have suggested that adoption subsidies would help; that is certainly worth exploring.

We also believe that with reverence for life at its start goes an obligation of those same legislatures and the national government—which means all of us—to do everything possible to make life worth living. That's especially true for children, a growing segment of impoverished Americans.

Abortion is perhaps the most emotional and divisive topic of our time. As we enter a new phase of debate about it, let us listen to and respect the views of others. Let us also remember, as convention declared, that all human life is sacred.

YOUR VIEWS

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

He objects to report on Fort Worth synod

Having read Steve Weston's report in *The Episcopalian* (July), I might well have assumed he did not attend the same synod in Fort Worth that I attended.

He says 5,000 were expected. Expected by whom? Certainly a variety of numbers were mentioned (not least because practical arrangements had to be considered for a variety of possibilities) but, of course, these were mere speculation.

"The Diocese of Fort Worth is deeply divided within the ranks of its laity over the ordination of women." How does he know? Has Father Weston conducted an opinion poll?

"...A tense atmosphere, ...a tone of defiance, ...shouting often interrupted synod speakers, ...thinly veiled anger." I just cannot begin to imagine what he is talking about.

The Rev. Alan R. G. Hawkins
Arlington, TX

Article was 'distorted'

Reporting by *The Episcopalian* should be objective, not

biased. Steve Weston's article concerning the June 1-3 synod is pejorative, distorted and erroneous.

In addition to many observers, 2,300 members attended, not his reported 1,500; [his] charge of "deep divisions" over women's ordination within the Diocese of Fort Worth is unfounded. He is simply wrong in his reported "tense atmosphere," and the charge that "shouting often interrupted synod speakers" is a false statement, as is his manufactured statement that "...thinly veiled anger marked debate."

The Rev. Ferdinand D. Saunders
Walnut Creek, CA

Cites wrong emphasis on visitors resolution

Regarding the Episcopal Visitors Resolution, [Steve] Weston quotes the most extreme statements with little mention of the comments and explanations made on the [synod] floor.

It was clearly stated that if the leadership of the Episcopal Church follows its own resolution on episcopal visitors, there should be no problem. The intention of the

Evangelical and Catholic Mission resolution is that "no one be left not ministered to," which would occur only if a woman bishop is being forced upon a congregation unwilling to receive her.

In most cases the articles in the secular press have been more accurate than the reports in *The Episcopalian*. I find this very disappointing and distressing.

The Rev. David M. Baumann
Placentia, CA

Synod's position is 'sexist, segregated'

I am grateful that you published information about the Evangelical and Catholic Mission establishing the Episcopal Synod of America to "preserve an all-male ministry of bishops and priests." I am appalled that this type of sexist, segregated thinking exists in the Episcopal Church today, and I am especially sad that it is led by presumably knowledgeable bishops. How do they propose to preserve something which does not exist any more?

I left the Roman Catholic Church [partly] because the role model for women was

subservient and remote with little link to the sacraments. Women as priests and bishops offer a variety of talents and experiences to their ministries. They offer a tapestry of rich and royal hues to a parish or whomever they serve.

Mel Burrough
Pennington, NJ

Holocaust remark: 'Say it ain't so'

In your article about the Fort Worth synod, you write: "Bishop Edward H. MacBunney of Quincy addressed the meeting and compared the prejudice exhibited toward traditionalists with similar treatment the victims of the Holocaust received in concentration camps."

Say it ain't so! He couldn't have said that. Tell us it was a mistake in reporting. Please.

The Rev. William A. Kolb
Mamaroneck, NY

No mistake. —Ed.

Jesus and Amos were liberals

Those who organized the ECM synod in Fort Worth have a case to be made and

deserve to be heard with care and understanding. Their case would be clearer, however, were it not clouded by their insistence on the exclusive use of the concept of "traditional."

In nearly all disagreements among Christians, each side feels it is being loyal to tradition. Tradition does not preclude growth and change. The question is whether a given change is loyal and constructive.

A second distortion in their presentation is the manipulative attempt to redefine the term "liberal" in a way which suits attack. The history of the faith includes both liberal and conservative elements. Surely Amos was extremely liberal for his times. Clearly our Lord opposed conservatives in his ministry.

The Rev. Ward McCabe
San Jose, CA

Synod represents Anglican thinking

The tension that is growing between the Episcopal Church and the "Episcopal Synod of America" may force the church to achieve some much needed depth in addi-

Do we hold wallets above baptismal water?

by Frederick H. Borsch.

In days of old, when a king converted to Christianity and ordered his knights to be baptized, many of them held their right arms out of the water. As they were submerged in the baptismal waters, they kept their weapons arms dry so they could continue to use them in the ways of killing and war.

I sometimes have a picture of us modern-day Christians undergoing our baptisms while trying to hold our wallets and checkbooks out of those converting waters.

And I have another, sometimes scary, vision that when I reach that checkpoint between heaven and the place downstairs, St. Peter is going to ask to see my checkbook. I'll say, "Wouldn't you like to see my letters of reference and my resume? I have a list here of good things I have done."

"The checkbook will do just fine," Peter will say. "More than anything else it will tell me about how you spent much of your time and energy and the things you were most concerned with in life. You remember our Lord's words: 'Where your treasure is, there will your heart be also.'"

It isn't as though you and I haven't been told about the basics expected of us. Plain and simple, we are to tithe, to give at least 10 percent of all we earn and receive in life for the purposes of God—the mission of the church and the care of those in need. That doesn't necessarily take care of all the giving and sharing we are to do in our lives. We are, of course, to give of our time and talent, too; but the tithe is a basic building block of our Christian discipleship.

People say to me, "But right now we have a big mortgage (or maybe a rent hike). We have to take care of our children's education." I am very sympathetic. I've had or have those bills, too.

But tithing isn't supposed to wait until we have some extra money. In fact, the most important thing about this is how it is meant to set our priorities straight. Only when we tithe can we begin to control the materialism that otherwise tends to dominate our lives.

The only exception I can think of to tithing is for those without enough to eat or to house or clothe themselves. These are, of course, people the rest of us should be trying to help.

"Should I tithe on what I earn and receive before or after taxes?" That is an individual decision. "How much of my tithe should I give through the church and how much to other charitable causes?" That, too, is an individual decision, but I would say that something is pretty odd in a disciple's life if at least half of that person's giving isn't going to the work of the church.

I've had relatively well-to-do people say to me, "If I gave a tithe to the church, it would unbalance their budget." Or, "The church wouldn't know what to do with big sums of money. I give to my college (or opera or museum)."

"On the contrary," I say to them, "if your con-

gregation doesn't know what to do with more than it is spending, perhaps it has a small vision of mission, mainly just taking care of its own." The church is doing so much, often on short budgets, and its Lord is calling it to do so much more for others, not only at the parish level, but beyond.

You know what the toughest thing is? It is to get people to be honest enough about what they are giving to sit down and actually figure out what 10 percent or 5 percent or 3 percent of their annual earnings and other income is.

But tithing—or even just beginning to be serious about giving—can dramatically change lives. That's the wonderful part of it. Finally we are giving not because we feel guilty about money or because we feel we should or because the bishop told us to, but out of thanksgiving. We give because we realize we have been given so much. In our gratitude we want to help others. It is that gratitude that changes us.

Frederick H. Borsch is bishop of Los Angeles. This article is reprinted from his diocese's *Episcopal News*.

Tithing should be more than 'ought to'

by Robert L. Beasley

I have become suspicious of the church's growing fascination with the tithe. We can use the tithe, like any tool, for good, but it should not be a short-cut that misses the goal of promoting good stewardship. Both individuals who give and institutions which receive are challenged to be good stewards.

Vestries are urged to adopt stewardship statements which may mention the "biblical tithe." I suppose they mean 10 percent though leaders seldom offer explanations. Teachers of tithing regularly answer the question, "Which 10 percent?" by saying, "We're not concerned about before or after taxes; that's between you and God." But the question goes deeper than taxes and asks whether the tithe is applicable to today's situation in America.

What has the tithe mentioned in the Old Testament, under a theocracy, got to do with my giving today where there are no state-supported religious institutions, where social service is chiefly a ministry of the state and where such service is supported by my taxes? Have I, in fact, already given my 10 percent to the state?

We also use the word "biblical" to describe the tithe in order to give it greater authority. Use of the tithe described in the Old Testament does not make it God's will for us today, however. Saying the institution needs 10 percent to survive is one thing; saying the tithe of 10 percent is God's will or even recommendation is a presumption we cannot make.

Why then should anyone tithe? We may try to convince people to give because they ought to. We say they ought to tithe because God willed it, the Bible said it or it will make them feel good. It matters little that our ministry goals are convincing—that we are really serving God with their money—only that people ought to give.

We have the cart before the horse. By stressing tithing and the "ought," congregations are not being challenged to prove the worthiness of their ministry goals or to be creative about how they are to serve. With "ought," they do not need a vision.

We can offer opportunities to give to a better way for the whole world to live. For example, "We are creating and sustaining such-and-such ministries, and you are challenged to give sacrificially to them. They will make so-and-so's life better and thereby yours."

Robert L. Beasley is associate rector of Christ Church, New Bern, N.C.

I'VE DECIDED THAT FAITH CAN BE REDUCED TO NOT DOING ANYTHING WRONG. THEREFORE, BY THAT DEFINITION, ALL I HAVE TO DO IS STAY ON THIS ROCK AND I'LL BE THE BEST CHRISTIAN AROUND.



tion to the sometimes shallow width of which we boast.

Where everyone thinks alike, no one is thinking. It is significant that the "Episcopal Synod of America" refuses to leave the Episcopal Church and insists that it will have to be forced out.

It is also significant that this synod's position represents the majority thinking in the worldwide Anglican Communion when it comes to the particular bones of contention.

The Rev. George H. Brant
Plainsboro, NJ

God without Christ? WCC aides off base

In your July issue you reported that Wayne Schwab, evangelism officer of the Episcopal Church, opined that "[the non-Christian observers at the World Council of Churches conference] sensitized us to the needs of people of other faiths that they not be put down, but be recognized as on a quest as valid as our own."

You also reported that Wesley Ariarajah, a Methodist pastor from Sri Lanka and an officer of the WCC, held that

it is "no longer helpful" to speak of Jesus Christ as "the only way to God" and that "we would like to move beyond language that implies God won't have life without Christ."

If these opinions are in any way representative of the disposition of the WCC's Commission on World Mission and Evangelism, then their present sentiments are antithetical to their charge and to Christ's Great Commission.

The Rev. Gregory W. Murphy
West Hartford, CT

Meat, milk don't mix

Your "Feasts for Feastdays" column for July, suggesting honoring Joseph of Arimathea "with a dinner of traditional Jewish dishes," is either condescending or woefully uninformed.

Neither Jews of Joseph's day nor observant Jews of today would care to mix milk and meat.

The Rev. Charles Witke
Ypsilanti, MI

She liked July issue

The [July] issue of *The Episcopalian* was wonderful! I'm glad to see your continuing

coverage of the Fort Worth synod and eager to read about the response of the House of Bishops in September. I also enjoyed your center spread on Mozambique.

Katerina Whitley's report was very vivid and moving, and I liked John Justice's report on the counseling of children who have witnessed atrocities and been taught to kill by those who would overthrow their government.

Jeanie Wylie-Kellermann
Detroit, MI

Dr. Church not funny

It is not surprising that "Dr. Church" wishes to remain anonymous, as well he might, given the substance of his answer to "Puzzled in Pulaski" (July). Given the opportunity to encourage and educate, Dr. Church opted for ridicule and sarcasm.

Had his apostolic forebears subscribed to his implication that personal spiritual growth is unnecessary, he might now be driving a cab instead of wearing a miter. If this feature is designed to amuse, it doesn't.

Kyle T. Wiseley
Portland, OR

Women priests

Continued from page 1
people feeling stunned."

Many who voted not to foreclose discussion this year may be hesitant to provide the necessary two-thirds majority for women's ordination next year, says Dean John Paterson of Christ Church Cathedral, Dublin.

Speakers at the synod were largely unsympathetic to the plea that ordaining women will mar relationships with their Roman Catholic neighbors, but getting too far out of step with the Church of England is, according to Neill, a matter of great concern.

Asked to explain the amicable debate and the overwhelmingly favorable vote, Neill and Elizabeth Gibson-Harries, the church's press officer, say opponents of women's ordination in Ireland do not threaten schism. "We are such a diverse church that we have a practice of reaching consensus and living with it even though it may not suit everybody," adds Neill.

As evidence of the work of the Holy Spirit, Neill, himself a former opponent of ordaining women, points to an event on the synod floor. A male lay member of the synod rose to speak against the resolution. In the middle of his speech, he announced that he would sit down again, having had a change of heart.

The Church of Ireland, with just under 400,000 communicants, currently has three women deacons.

In a different cultural context, the synod of the Church of the Province of Southern Africa, meeting in Durban in June, defeated a resolution which would have permitted women to be ordained priests. Voting on a motion Archbishop Desmond Tutu

declared to be potentially divisive, the 200 clergy, laity and bishops failed to achieve the necessary two-thirds majority by 13 votes.

In a press conference held after the vote, Tutu, a strong supporter of women's ordination, spoke of his "very deep anguish and pain." He compared the refusal to ordain women with apartheid, which denies men and women equality on the basis of something which cannot be changed.

An opponent of women's ordination in South Africa, George Swartz, stressed the need for a father figure in family and parish life. "The body of Christ has been so fragmented," said Swartz, bishop of Kimberley and Kuruman, "let us prevent further fragmentation."

Opposing the measure on a more practical level, Barbara Mdi of Bloemfontein said, "Looking for a man who is going to be disciplined by a woman is like looking for a needle in a haystack."

This impression was reinforced by a synod member who rose during the debate to ask: "What happens if my wife is a priest and she has to get up at 6 a.m.? Who will make my breakfast? If she had a meeting in the evening, I wouldn't let her meet with another man."

Two priests who are proponents of women's ordination felt strongly enough about the vote to renounce their orders—at least temporarily. After the vote, Torquil Paterson, canon of St. Paul's College, Grahams-town, attended the synod in shirt and tie. When Tutu asked whether he were properly dressed for synod, he said that after the vote on women's ordination, he "would not be performing priestly functions in this church."

Tutu's chaplain, Chris Ahrends, asked that his license as a priest be

withdrawn, and Tutu agreed to do so for six months.

The Church of the Province of Southern Africa, which has 2.5 million communicants, includes South Africa, Mozambique, Namibia, Lesotho and Swaziland. It has a "handful" of women deacons scattered throughout the dioceses, but this is the first vote taken on women's ordination to the priesthood, according to press officer John Allen. Synod members, who will gather again in three years, have asked the bishops to keep the matter under review.

Australia's General Synod has not approved the ordination of women, a measure to permit it falling four votes shy in the house of clergy in 1987.

But the Australian church has a two-track legislative system which allows dioceses a certain amount of autonomy as well as the opportunity to test their actions in the arena of the church's uniquely structured appellate tribunal.

The Diocese of Melbourne, the church's second largest, passed a canon last year supporting women's ordination. If the church court upholds the canon, Melbourne may ordain women as early as this winter, according to Archdeacon Alan Nichols. The ruling is expected this fall.

Australia's bishops, recognizing the possibility of a favorable court ruling, recently affirmed continuing relationships within the Body of Christ while recognizing that increased strains and diminished communion are likely.

Bishop Donald Robinson of Sydney, the largest diocese in Australia, is an international spokesman against ordaining women. Between them the Dioceses of Sydney and Melbourne make up over half the Australian church.

In Australia, almost 4 million people call themselves Anglicans. By contrast, the Episcopal Church of Scotland has only 40,000 members.

While the majority of the Scottish synod opposes ordaining women, some members felt that not to allow visiting women priests to celebrate "the eucharistic rite of their own province" would be "discourteous," says John Davies, the church's secretary-general. Consequently, at its last meeting, held in Dundee, the synod passed a resolution making this possible at the discretion of the bishop.

Of the seven Scottish prelates, four oppose women's ordination and three approve. "They know each other inside and out, and there are some pretty irreconcilable differences," says Davies.

Although an affirmative vote by the Scottish synod is not likely in the near future, Bishop Michael Hare-Duke of St. Andrew's expects that a "dire" clergy shortage and the increasing authority of women deacons will prompt reconsideration.

"We need to experience the ministry of women," says Hare-Duke. Reflecting on the large step Ireland has taken, he muses, "Sometimes the tide comes in in great rushes and sometimes painfully over great rocks."

World Mission covenants

The World Mission Consultation in Sewanee, Tenn., July 19-23 drew up several covenants and action plans agreed to by all those present.

These covenants and action plans:

- recognize that truth is discerned through dialogue in community;
- affirm the need to talk together with honesty and mutual respect and avoid untested assumptions about each other;
- promise to work with other

Anglican churches to promote the gospel where it is not known, both within Anglican dioceses and beyond;

- agree to receive the invitation/permission of the relevant local Anglican authority before sending persons into an area;
- agree to share information on worldwide projects through a clearing-house available to all agencies; and
- agree to cooperate in other ways and discourage unhealthy competitive attitudes.

Missionaries

Continued from page 1
for later in the day was moved forward. The work which followed the eucharist was fruitful beyond what anyone had hoped for.

"What happened is significant on two levels," says Sudduth Cummings, rector of St. Mark's, San Antonio, Texas, and a board member of Episcopal World Mission, based in North Carolina. "The first level was personal. A great deal of getting acquainted took place, leaders of one group meeting and praying for the first time with leaders of another group. There was a wonderful spirit of sharing and building of trust between people, a networking that I think will bear fruit in the future."

"The second level was organizational. We committed ourselves to create a formal council so representatives of these agencies, including the national church, can meet together

regularly to share information and resources. We've never had that before. It will help promote more coordinated mission effort on the part of the Episcopal Church. What shape that group will take no one yet knows, but there was much energy and commitment that it would happen."

The covenants and action plans which emerged from the four days' work were affirmed by everyone present. Some represent historic breakthroughs in the mission history of the Episcopal Church.

A steering committee will sort out the logistical needs for convening the formal council. The 10 members of the committee represent nine different bodies, a happy outcome of an earlier decision to trust the Holy Spirit and pull names from a hat.

Margaret Larom, world mission information officer at the Episcopal Church Center, contributed to this story.

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