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the EPISCOPALIAN

NOVEMBER 1989

VOL. 154. NO. 11

Bishops pull together on episcopal visitors plan

by Richard H. Schmidt

The bishops of the Episcopal Church spoke with one voice in Philadelphia September 22-28.

The interim meeting of the House of Bishops drew 182 bishops from every sector of the church. They studied the scriptures, listened to one another and members of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate (also known as the Eames Commission) and then issued a unanimous statement on the thorny question of women bishops and episcopal oversight (see page 6).

The statement acknowledges that opposition to the ordination of women is "a recognized theological position" within Anglicanism and affirms persons holding that position as "loyal members of the family." It then reaffirms the integrity of diocesan boundaries and deems "inappropriate" a bishop's exercising episcopal authority in a diocese other than his own without permission from the bishop of that diocese.

A poignant moment followed the statement's adoption when Bishops Clarence Pope of Fort Worth and David Johnson of Massachusetts, leaders of opposing camps on women bishops, embraced on the dais. The bishops also gave Presiding Bishop Edmond Browning a standing ovation "for his pastoral work in bringing us to this place."

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The bishops had earlier heard three presentations on the disputed points. Bishop Mark Dyer of Bethlehem, the American member of the Eames Commission, quoted portions of the commission's report holding up *koinonia*, or communion, as the central theological concept underlying the commission's work.

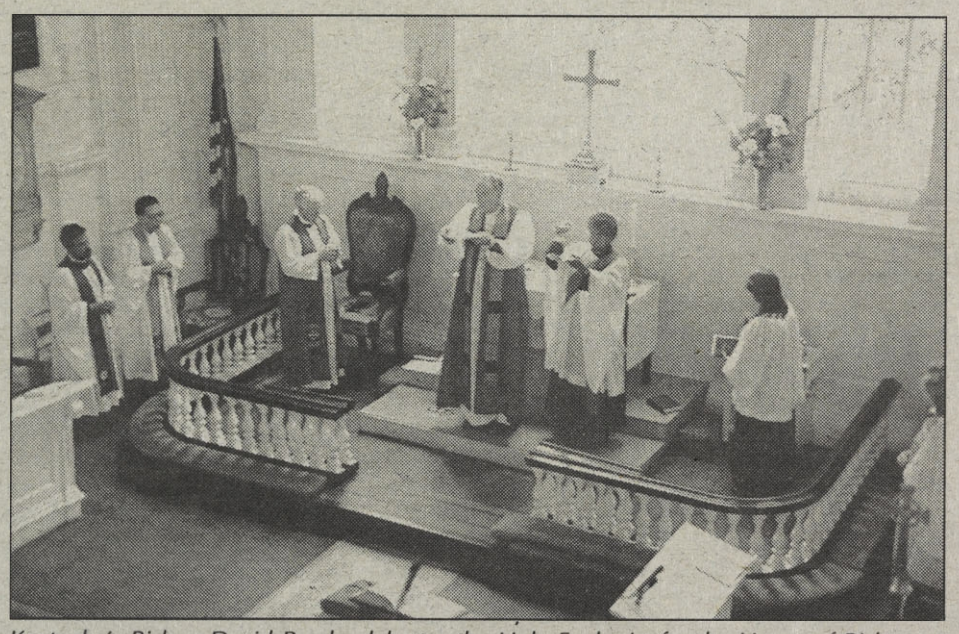
Mary Tanner, theological secretary of the Church of England's Board of Mission and Unity and a member of the Eames Commission, spoke of "the spiritual process of reception" by which a new idea is incorporated into the church's tradition or is rejected.

"Discovering the mind of the church on a particular matter," Tanner said, "involves listening to the mind of the people, articulating that mind in councils or synods and, beyond that, the receiving and embodying of that mind in the life of the whole church, not just the life of a particular local church or a provincial church, but, as in the early church, in the communion of local churches. The maintaining of the faith is both corporate and ultimately universal."

Tanner emphasized the important role of church councils and conventions in the reception process but said that role is not absolute. "Councils may and sometimes have erred. Anglicans have that written into their foundation documents. It is possible for a conciliar decision not to be received, for it simply not to stand the test of time or to be reversed," she said.

Bishop William Wantland of Eau Claire reported on the formation last June of the Episcopal Synod of America, an association of persons favoring traditionalist positions on women bishops and other matters.

Wantland said the synod concurred with the Eames Commission that no parallel jurisdictions should be created for traditionalists who are now part of an established Anglican jurisdiction. "The very last thing any of us wants is any division or schism in the Body of Christ," he said. "We must remember that we are not to divide the Body of Christ or separate ourselves on the basis of a matter that is not yet determined to be an article of faith either way."



Kentucky's Bishop David Reed celebrates the Holy Eucharist for the House of Bishops at historic Christ Church, Philadelphia.

Wantland compared the synod to Coalition 14 and other groupings of dioceses and parishes which share similar ministries and points of view and operate within established jurisdictions and structures.

While saying the ministry of a woman bishop would not likely be forced on a traditionalist congregation, Wantland noted that "if there is an intolerable situation, there will be a response, but hopefully that intolerable situation will never arise."

Wantland applauded the statement the House of Bishops passed. "If we live out the spirit of the statement and respond to situations pastorally rather than legally, then the integrity of all viewpoints will be protected."

"Excellence in Ministry"

The bishops reviewed the report of a study of the Episcopal Church's ordained ministry commissioned by the Episcopal Church Foundation. The report, called *Excellence in Ministry*, includes interviews with 20 bishops and a cross section of clergy from seven dioceses.

Among the study's findings:

- Bishops generally feel that clergy morale is high and that clergy are conscientious and well prepared for their work.
- Most bishops see themselves as pastors to the clergy of their dioceses, but most of the clergy perceive their bishops as inaccessible.
- Many clergy fail to "take care of themselves" because they devote so much time and energy to caring for others that they neglect their own physical, emotional and spiritual health.
- Many clergy and their families suffer stress resulting from low pay.
- Spiritual and physical isolation interfere with the ability of many

Please turn to page 6

Hugo hammers churches; emergency and rebuilding efforts under way

by Harry G. Toland

As the rain falls on the just and unjust, Hurricane Hugo was no respecter of cathedrals, churches, other church property and the homes of clergy and church members.

By the second week of October, the hurricane-related death toll was reported at 71 but was expected to go higher. At least 100,000 were homeless, and property damage was estimated at more than $5 billion.

Episcopal cathedrals in Charlotte Amalie, St. Thomas, U.S. Virgin Islands, and Charleston, S.C., were damaged. Church of the Holy Spirit on the northern tip of St. Thomas and St. John's Church on the British island of Montserrat were totally destroyed.

Many other churches in the Virgin Islands, West Indies, Puerto Rico and South Carolina were damaged. Church offices, parish houses and homes of clergy and parishioners were destroyed or battered by wind and water.

The Presiding Bishop's Fund for World Relief immediately dispatched $5,000 each to the Episcopal Dioceses of the Virgin Islands, Puerto Rico and South Carolina and the Anglican Province of the West Indies for hurricane relief.

Bishop Furman Stough, deputy for the fund, reported early in October that he had already received many donations, one check for $10,000, several for $1,000. The money will be held until an assessment of further need is made and then will be distributed.

Virgin Islands

Bishop E. Don Taylor of the Virgin Islands calls Hugo the worst storm to hit the islands in 61 years. And eight days later, the islands were deluged by torrential rains which "in some cases did more damage than the hurricane."

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the episcopalian

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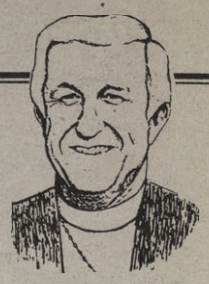
(Signed) Ellen F. Cooke,
Treasurer, The Domestic & Foreign Missionary Society

the PRESIDING BISHOP

'What do you make of this, Lord?' Some thoughts on giving thanks



by Edmond L. Browning

As we close in on Thanksgiving, I am reminded of a book I once read. The author described what seemed to me a simplistic approach to giving thanks to God. The idea was that you give thanks for *everything* that comes your way.

"Thank you, Lord, that my car was broken into and I am standing here now, ankle deep in broken glass, with my radio gone, quadruplicate forms to fill out and a sense of having been violated."

"Thank you, dear God, that my child did not get into the college of her choice and is up in her room crying her eyes out and believing she is a failure and can't show her face to the light of day again."

And then there are the really *heavy* things that happen to us and those we love, the truly inexplicable awfulnesses and terrors that occur. Are we to say thank you for the tragedies of loss, illness, injustice, violence that come into our lives? If so, how?

Two things about this sort of thanks giving trouble me. First, this approach to our relationship with the Divine seems to imply that God is responsible for all the evil in our lives. We must reject the "punishing parent" or "vengeful judge" image of the creator who loves us, nurtures us, "who draws all the world to himself as a hen gathers her young under her wings," who is with us—our every hair counted—through the perils of this world and the vicissitudes of this earthly life. By thanking God for our misfortunes, we seem to be laying responsibility for them at the heavenly gate.

It also troubles me that this "thank you" might be spit out from between clenched teeth. I have found clenched-teeth relationships uncreative and not the sort I want to have with the loving God.

On the other hand, if we are thinking about giving thanks for all that comes our way, at least we are in conversation! Such a discipline opens us to an ongoing inner conversation with our Savior. The muttered confession. The unspoken supplication. The half-cry of delight. The burnings of the heart. The formless prayers, their only shape our tears. God waits for this from us. Let that wait not be in vain.

Bringing everything to God does put some responsibility *rightfully* at the heavenly gate. There is nothing that we cannot take to the Lord in prayer. That is, out of God, with God, with the love and hope of Christ, what *seems* to be can turn into what *might* be. Out of our prayers can come transformations.

God does not create our pain. God is in the midst of our pain and *can* transform our pain, help us to *use* our pain. Our prayer can be, "What do you make of this, Lord?" Our prayer can be that we will use the pain and transform it and us. Our thanksgiving can be for the loving God who holds us in our dark places and brings the light. For God's enveloping arms we *can* be truly thankful, regardless of the circumstances.

Perhaps the approach of Thanksgiving Day, which everyone in our family has always loved, occasions the particular litany of thanks I have running through my head these days. Perhaps it is because I have so much for which to be thankful. My litany changes, is added to, is ridiculous at times, swinging from the profound to the trivial. I would like to share some bits of it with you in our thanks-giving, eucharistic community. I pray that we come into a deeper sense of being a community of those who give thanks. For that I will be most thankful.

"For the joy of life with Patti, our family and our life together.

"For the life and witness and ministry of John Walker, bishop of Washington, who departed this life September 30.

"For the meeting of South African President de Klerk with religious leaders Desmond Tutu, Allan Boesak and Frank Chikane to discuss how to create a climate for dialogue.

"For the continued endurance of those in the Middle East who struggle toward a peaceful resolution and for those everywhere who pursue peace.

"For the faithfulness of our Anglican sisters and brothers around the world and the witness of Christian people.

"For the grace-filled leadership of the Archbishop of Canterbury and his deep understanding of our Lord's mandate to 'be one,' as a communion and as the broader family of churches.

"For the people who gathered in prayer at Washington Cathedral and in other churches on the National Day of Prayer for those affected by AIDS.

"For the collegial spirit of the House of Bishops meeting in Philadelphia and our expressed commitment to work together and learn from one another.

"For the work of the Archbishop of Canterbury's Commission on the Communion and Women in the Episcopate and the superb leadership of their chair, Robin Eames, the primate of All Ireland.

"For the ministry of the people of Eastern Shore Chapel, Virginia Beach, on their 300th anniversary and of Calvary Cathedral in South Dakota on their 100th anniversary and saints of God like them in churches large and small.

"For the increasing religious freedoms of the Soviet Union.

"For the ministry of all women, more especially for the leadership provided for the development of the Ecumenical Decade of Churches in Solidarity with Women.

"For the people around our church who work in our name on committees, commissions and other groups to carry forward the mandate of our General Convention. Also for the willing hands, faithful hearts and bright spirits of the people who make up the community of the Episcopal Church Center in New York City.

"For the Jubilee Centers throughout this church and their ministry of servanthood.

"For the stewardship of the time, talent and treasure of the people of this church and especially their recent generous response to the victims of hurricane Hugo.

"For the Decade of Evangelism and the opportunity to be intentional about our witness.

"For using us to your good purpose, even when we are led unaware.

"For all these things, and all the other blessings you have granted us that we cannot even begin to imagine, we thank you, dear Lord."

I am thankful to all of you for sharing your lives and your ministries with me. I see God's image everywhere I look. Pray for me. I know I will always pray for you.

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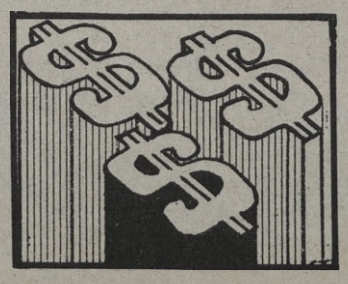

Ways and means: Most Episcopalians make one pledge—to their parish. But church programs need to be funded at three levels: parish, diocese and the larger church. How is the pledge dollar divided? Different ways in different places. p. 16

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"Bad things don't bring good things, but good things do happen."
—Andrew Fairfield, p. 4

"No, I don't speak *for* you. I'm speaking *to* you."
—A bishop, p. 9

"I lit the match that burned the bridges of my career."
—A priest, p. 18

"Most of us are too impatient to wait for God's leadership."
—Jean Reynolds, p. 27

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Virginia fracas: Who's in charge of diocesan school?

by Harry G. Toland

A dispute between the Diocese of Virginia and a renegade local board over the ownership and leadership of one of the diocese's six schools has been temporarily settled by the Virginia Supreme Court.

The court, ruling in favor of the diocese, rejected a petition to review an earlier preliminary injunction a lower court issued allowing Church Schools in the Diocese of Virginia to operate St. Stephen's School in Alexandria until the case is permanently settled.

Bishop Peter James Lee of Virginia said he hopes the matter can be settled out of court. Asked if the school had been damaged by the year-long struggle, he said, "I think there's been some damage in the short run, but I hope in the long term that will be rectified."

John T. Hazel, former head of the local board, said there is "not a prayer of settling this out of court." He described parents, alumni and much of the faculty as "outraged" by the bishop's actions.

Church Schools has owned and operated the six schools for almost 70 years but allows for local control through boards of governors its trustees appoint.

The dispute began when the local board, headed by Hazel, a lawyer and real estate developer whose three sons attended the school, moved to enroll girls in the all-boys St. Stephen's. Church Schools' trustees saw that as a threat to a sister school, St. Agnes', a girls' school also in Alexandria.

The trustees proposed to let both schools phase in co-education and, at Lee's suggestion, decided to create a single local board to succeed the two schools' boards. St. Stephen's board balked and continued through months of negotiations to resist a unified board.

The trustees finally offered St. Stephen's board a choice: accept a unified board or leave Church Schools and go independent, leasing the school's property at a "meaningful" rent. Agreement on the rent never moved closer than the trustees' proposed $300,000 a year and St. Stephen's board's offer of $5,000.

Hoping that a fresh set of negotiators might break the impasse, the trustees proposed leadership resignations. Suzanne Thomas, the trustees' chairman, and the chairman and vice-chairman of St. Agnes' board offered their resignations. Hazel's response was: "Nuts."

The trustees then decided not to reappoint the leadership of St. Stephen's board, naming J. Kenneth McDonald its chairman. The Hazel group's answer was to set up a new corporation and transfer St. Stephen's funds into it. At that, Church Schools went to Alexandria Circuit Court and received a temporary injunction, halting the take-over.

"To permit a self-appointed group, with no authorization from any church body, to seize a church institution and its property would be a breach of faith and would display a lack of courage," Lee wrote diocesan clergy late in July. On September 11 the state Supreme Court rejected the Hazel group's petition for a review of the injunction.

That settles the dispute only temporarily. "It grants on a temporary basis what we hope for on a permanent basis," said David H. Charlton, Church School's president. "We hope it bodes well and sends a message to the defendants. We'd like to settle this out of court."

So far, enrollment at the school has hardly been affected: 591 students this academic year, compared to 608 last year (tuition is $5,800 to $7,300 a year, with $331,865 in financial aid awarded last year).

Hazel estimates that the dispute has cost the school about $1 million in lost contributions and attorneys' fees. The school, he says, "is no longer likely to survive."

Church Schools has left open 11 slots on the 21-member local governing board in the hope that some of the old board will return.

Bishop Walker is dead at 64

Bishop John T. Walker of Washington died of cardiac arrest at Georgetown University Hospital September 30 following triple bypass surgery. He was 64.

Walker had served as bishop of Washington since 1977 and was vice-president of the House of Bishops at the time of his death. He helped found the Urban Bishops' Coalition and was one of four nominees for Presiding Bishop in 1985.

As bishop of Washington and dean of Washington Cathedral, Walker spearheaded an effort to pay a multi-million dollar debt which had caused construction of the cathedral to cease in the 1970's. Under his leadership the debt was paid and the cathedral brought to completion this year. He died the day the cathedral began its year-long celebration of completion.

Walker's leadership was often persuasive rather then confrontive. When he came to Washington in 1966 to work among the city's poor, the diocese had only one integrated parish and few black priests. Today it has a dozen fully integrated parishes and over a score of black priests.

"People know I support women, they know I'm against racism, they know that I will forever be," he said. "But they also know that I'm not going to throw my weight around and beat people up or try to force them out of their jobs or try to control parishes."

Walker worked for racial reconcilation in both church and society. In 1951 he became the first black student at Virginia Theological Seminary. He later served on the faculty at St. Paul's School in Concord, N.H., where he was again the first black on campus.

John Wheeler, a layman from Washington and close friend of Walker, recalls his frequent lunches with his bishop. "We met to talk about faith and work, a bishop and a layman hunched over shrimp and cashews at Germaine's Restaurant, just down Wisconsin Avenue from Washington Cathedral. Run by refugees from Vietnam, it was struggling when he put it on the map by trooping in with 24 visiting bishops. The mixture of Vietnamese hands, French cooking, Cochin spices and bishops from the deep south and far west was a great success. Ever since, a window table has been John Walker's."

Over 4,000 people attended Walker's memorial service at the cathedral October 5. Among them were President and Mrs. Bush and Archbishop Desmond Tutu, who flew from South Africa to attend.

Walker is survived by his wife Rosa and three children.

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

"Where is he who was born king of the Jews? For we have seen his star in the East, and have come to worship him."—Matthew 2:2

This year's card reflects the importance the Fund places on children all over the world. The theme for the season is "Hope for Children in Crisis."

The greeting inside reads: "May the Nativity of Jesus bring you joy, peace and hope this Christmas and throughout the coming year."

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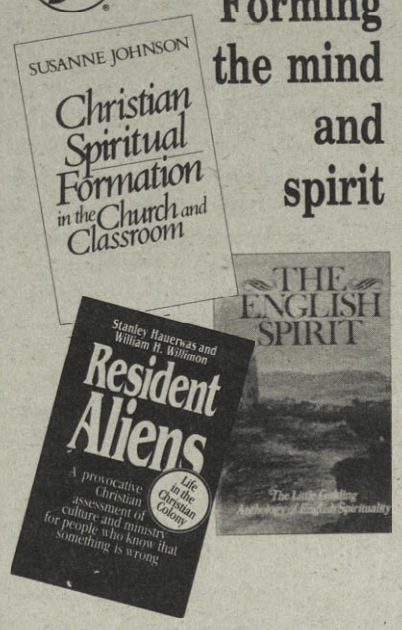
Forming the mind and spirit



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Fire destroys North Dakota cathedral

A three-alarm blaze destroyed historic Gethsemane Cathedral in Fargo, N.D., as parishioners watched helplessly in the early afternoon of Tuesday, September 12.

Sixty-six firefighters with seven rigs fought for two hours before containing the blaze.

Their efforts were hampered by the building's unique architectural features. Gethsemane was the Episcopal Church's only wooden cathedral. The tinder-dry condition of the building's siding caused the flames to spread quickly, and the expansive interior hampered fighting the fire from inside.

"The heat was so great we couldn't get into the areas we wanted to get into," said Fargo's fire chief, Harold Martinson.

The fire apparently resulted from a work crew's use of a propane torch to remove old paint from the siding. An eyewitness who saw a worker heating the paint said smoke would occasionally emerge from the building, and the worker would put water on it.

Parishioners gazed at the flames, sometimes in tears, often speechless. "Every important thing that has happened in the Akeley family happened in that church," said Francis Akeley Lontz, a lifelong member. "Baptisms, weddings, confirmations, funerals—all just memories now." The Akeley family had donated three stained glass windows in the cathedral.

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A newcomer to the cathedral was North Dakota's bishop-elect, Andrew Fairfield, who had moved to Fargo with his family from Alaska just two weeks earlier. "Bad things don't bring good things, but good things do happen," Fairfield said, referring to the many offers of help the congregation received. He was up to his ankles in soot, water and mud.

Not everything was lost. A needlepoint wedding kneeler with 260,000 stitches smelled of smoke the next day but was otherwise unharmed. Altar vessels required nothing more than cleaning at a local jeweler's. All but three of the church's 40 pews were salvaged, and the large stained glass window above the altar was amazingly spared.

Colburn Hvidston/*The Forum*

Gethsemane parishioner Dorothy Revell holds needlepoint kneeler rescued from the fire.

Gethsemane's parishioners are looking to the future now. Services are being held at the Fargo Civic Memorial Auditorium.

"I think people are in pretty good spirits," said Frank H. Clark, dean of the cathedral. "There's a bit of mourning now, but there's also a sense of getting things together. My suspicion is this will strengthen the parish."

Parishioner Dorothy Revell, holding the rescued kneeler as she looked on, said the congregation could do only one thing: "We cry and we acknowledge what a loss this is and we dry our tears. Then we build another one."

Information for this article was supplied by **David Skidmore** and *The* (Fargo-Moorhead) *Forum*.

Revised English Bible is newest translation

A team of British scholars, writers and poets from several denominations has produced *The Revised English Bible*, a thorough revision of the popular *New English Bible*.

The revisers examined recent biblical scholarship and undertook a verse-by-verse comparison of the earlier translation with the original Hebrew, Aramaic and Greek texts. The new revision is written in a fluent, modern English and eliminates outdated phrases, awkward construction and ambiguous meanings.

The New English Bible, published in 1970, quickly became one of the most popular translations of the Bible in Episcopal churches and is widely used in liturgical readings.

Oxford and Cambridge University presses are publishing *The Revised English Bible* jointly. A novel feature of their venture is the Revised English Bible Charity Program. Those who purchase the new Bible before Jan. 31, 1990, will be invited to designate one of six charities to which the publishers will donate 50¢ of the purchase price.

Runcie to Dallas crowd: Healing a two-way process

Large crowds, balloons, a Hispanic fiesta and the release of homing pigeons greeted Archbishop of Canterbury Robert A. K. Runcie on a visit to the Diocese of Dallas, September 7-10.

Runcie visited congregations and spoke to several gatherings. He repeatedly declined to discuss the hostage crisis, the ordination of women, ecumenism, "or anything like that. Instead, I'd like to try to communicate what sustains and supports my own religious belief. These are the private things—the personal and the fundamental sides to faith. All too often, especially with church leaders, they are also almost invisible, buried under a load of public concerns. But at the same time it is these under-considered personal convictions which sustain our public selves. I want to redress the balance a little."

Runcie delivered two formal lectures as part of a seminar on healing at Thanks-Giving Square, an interfaith worship center in the heart of Dallas. He stressed the importance of personal contact between physician and patient in effective healing to an audience of more than 2,500.

The use of the word "patient" demonstrates how the 20th century has forgotten the importance of the spirit as an ingredient of human well-being, Runcie said. The Latin root of the word, he said, means "to suffer," and in its English usage "the essentially passive nature of suffering has been over-emphasized."

If we are patients, Runcie said, "we are no longer active beings, only reactive. Not only are we acted upon by disease, we are also acted upon by the doctors, by the nurses, by the whole administrative system of our hospitals."

Healing is a two-way process, Runcie said. "We are people serving people; the sick, too, are active partners in the business of seeking health. Nor is true health simply a matter for the body for we are not only creatures of the body." Evolving medical technology, he said, "is only an element within a larger responsibility we all have toward each other."

Steve Weston

Archbishop of Canterbury Robert A. K. Runcie at Church of the Redeemer, Irving, Texas

Steven R. Weston, editor of the Diocese of Dallas' *Crossroads*, contributed information for this article.

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CALENDAR

November 1
All Saints
November 2-5
Episcopal Society for Ministry on Aging fall meetings, University of San Francisco, San Francisco, Calif. Contact: ESMA, Sayre Hall, 317 Wyandotte St., Bethlehem, Pa. 18015.
November 2-6
Executive Council meeting, New York, N.Y.
November 4
Consortium of Endowed Episcopal Parishes' regional meeting, St. Luke's Church, Atlanta, Ga. Contact: Nancy Deppen, P.O. Box 2884, Westfield, N.J. 07091.
November 5
International Bible Sunday. Contact: International Bible Society, Box 62970, Colorado Springs, Colo. 80962.
November 10-12
Renewal Weekend, Peekskill, N.Y. Jeffrey T. Simmons, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.
November 10-12
Episcopal Peace Fellowship's 50th anniversary
November 11-19
Anglican Consultative Council, Duncan Conference Center, Delray Beach, Fla. Contact: Judith Gillespie, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.
November 15-17
Council for the Development of Ministry meeting, Dominican Conference Center, New Orleans, La.
November 23
Thanksgiving Day
November 28-30
Vergers Guild Conference, St. George's Church, Nashville, Tenn. Contact: William Gleason, St. George's Church, 4715 Harding Rd., Nashville, Tenn. 37205.
November 30
St. Andrew the Apostle
November 30-December 4
Council of Seminary Deans, Duncan Conference Center, Delray Beach, Fla. Contact: Richard Reid, Virginia Theological Seminary, Seminary P.O., Alexandria, Va. 22304.

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December 1-3
Second National Gathering of Lay Professionals, Bishop Mason Conference Center, Dallas, Texas. Contact: Ruth Schmidt, National Network for Lay Professionals, 2401 Bristol Ct., S.W., Olympia, Wash. 98502, or (206) 352-1127.
December 1-3
AIDS Grief and Healing Workshop, Center for Christian Spirituality, New York, N.Y. Contact: Margaret Guenther, General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011, or (212) 675-1524.
December 1-3
Advent Retreat, Peekskill, N.Y. Peter Laister, conductor. Contact: St. Mary's Convent (see address above).
December 7-9
Acting for Better Child Care: The Church's Role, A Symposium, Cardinal Spellman Retreat Center, New York, N.Y. Sponsored by the National Council of Churches. Contact: Margery Freeman, 1816 Chestnut St., New Orleans La. 70130, or (504) 948-4515.
December 10-15
Anglican Consultative Council Ecumenical Network, Montreal, Canada
December 21
St. Thomas the Apostle
December 25
Christmas Day
December 26
St. Stephen
December 27
St. John the Evangelist
December 28
Holy Innocents

Minnesota plans new retreat center

Minnesota Episcopalians have begun building a retreat center on the grounds of St. John's Benedictine Abbey in Collegeville, Minn.

Ground for the center, to be called the House of Prayer, was broken September 16 on five acres of land leased from the Roman Catholic monastery for 75 years at no cost to Episcopalians. The site overlooking a lake is near the Institute for Ecumenical and Cultural Research, a pioneer in ecumenical projects.

A guest house to accommodate 15 persons and a living and dining area for up to 50 persons will be the first building constructed on the site. A chapel and more sleeping units will follow.

The first phase will cost about $850,000 for the structure and an operating endowment. About $550,000 has already been raised from Minnesota's 40,000 Episcopalians.

CPC awards $18,451 to 18 grant recipients

The Church Periodical Club divided $18,451 among 18 recipients from many parts of the world when its board met in Washington in September.

Over $2,500 was added to the annual book grant to Episcopal seminaries. A similar sum provides magazine subscriptions for missionaries.

Other grants will replace stolen books for two South African church workers, help establish a college library in Papua New Guinea and replace books destroyed by termites in Ghana.

Church Women's board plans Triennial

The board of the Episcopal Church Women has adopted "Restoring God's Creation to Wholeness" as the theme for the 1991 Triennial.

Meeting for a week at General Theological Seminary in New York City in September, the board also voted to enter a "twinning" relationship with the Anglican Women's Fellowship of the Province of Southern Africa. The twinning will begin with board-to-board communication between women from the two provinces in comparable jobs.

"It was reaffirming to discover that women's issues are essentially the same the world over," said Episcopal Church Women president Marge Burke of Connecticut.

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Affirm diocesan lines, urge pastoral sensitivity

The House of Bishops adopted the following statement at the conclusion of their meeting in Philadelphia in September.

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We have met in Philadelphia, 200 years after the General Convention which gave us the first American *Book of Common Prayer* and the structures of our common life. Out of the confusion which prevailed among Anglicans during the separation from English rule emerged the first independent province in what we now know as the worldwide Anglican Communion.

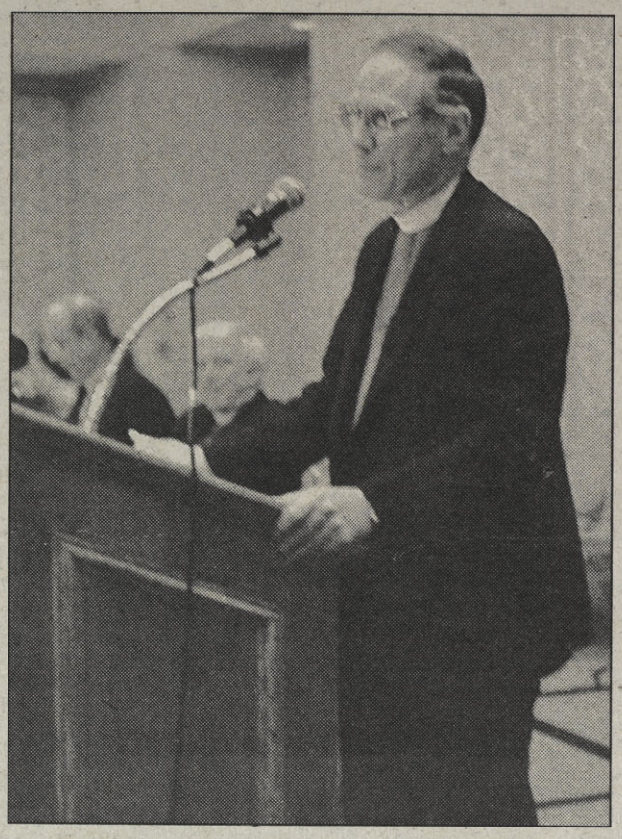
At this meeting we welcomed, among other new members, the first woman bishop in the communion, the Rt. Rev. Barbara Harris. With her consecration, the canonical process begun in 1976 has been completed. The members of this House recognize that reality. We joyfully affirm ordained women—indeed, all women—in the ministries which they exercise in and through the church.

Within the Anglican Communion, and, indeed, even within our own church, there is not a common theological mind or agreed practice on the matter of the ordination of women. We acknowledge with gratitude the action of the Lambeth Conference in calling for the appointment by the Archbishop of Canterbury of a commission to monitor and encourage consultation throughout the Anglican Communion and to insure open dialogue. We acknowledge that within Anglicanism those who believe that women should not be ordained hold a recognized theological position. In our deliberations, we have heard the voice of those faithful lay people, bishops, priests and deacons, members of the Episcopal Church, who hold that view, and we affirm them as loyal members of the family.

We are grateful for the initiatives of the Presiding Bishop in his pastoral efforts during the past year to reach out to all parts of the church as they have responded to the election of Bishop Harris. His homilies at our daily eucharists on the theme, "Beyond Anger," and our shared Bible study each day have led us to discern afresh the dimensions of our community of faith and to adopt this statement of our intention to live together. We intend to trust one another, to listen to one another and to seek to model this charity to the whole church.

The Primates Report as a model for life together

Our common study of the *Report of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate 1989* (The Primates' Report)



Bishop Coadjutor Richard Grein of New York headed the House of Bishops' committee which prepared the statement on diocesan boundaries and women in the episcopate.

leads us to recommend its theological meditation on *koinonia* (Life of God, life in community of faith) as well as its pastoral guidelines as a model for life together during this time of graceful challenge and opportunity.

We make particular reference to the way in which the commission's report centers its pastoral guidelines within the context of theological reflection and the ministry of bishops. Referring to the 1988 Lambeth Conference Report, "Mission and Ministry," it describes the ministry of a bishop as:

- a symbol of the unity of the church and its mission;
- a teacher and defender of the faith;
- a pastor of the pastors and of the laity;
- an enabler in the preaching of the Word and in the administration of the sacraments;
- a leader in mission and an initiator of outreach to the world;
- a shepherd who nurtures and cares for the flock of God;
- a physician to whom are brought the wounds of society;
- a voice of conscience within the society;
- a prophet who proclaims the justice of God in the context of the gospel;
- a head of the family in its wholeness, its misery and its joy.

These elements of episcopal ministry have profound implications for the ways in which individual bishops relate to one another, parishes relate to their bishop and dioceses relate to one another in responding faithfully to the gospel challenge to seek at all times the deepest level of communion with God and community with one another.

In this regard we have taken to heart Resolution 72 of the 1988 Lambeth Conference which reads as follows:

"The conference:

1. Reaffirms its unity in the historical position of respect for diocesan boundaries and the authority of bishops within those boundaries; and in the light of the above

2. Affirms that it is deemed inappropriate behavior for any bishop or priest of this communion to exercise episcopal or pastoral ministry within another diocese without first obtaining the permission and invitation of the ecclesial authority thereof."

This Lambeth resolution reflects Article II, Section 3 of the Constitution of the Episcopal Church.

Our continuing journey

In the light of all this, we recognize the need to be true to our sense of structure and diocesan boundaries. There is a need as well to be pastorally sensitive to those who do not accept the ordination of women to the priesthood and episcopate. In these matters we will continue to carry with us the respect, courtesy and love for one another that has been so much a part of this meeting. This grace-filling bond of collegiality will help us to share each other's burdens and sufferings and thereby bear witness to the life of loving communion with God who suffers with us, for us and even at our hands.

We leave with a renewed sense that the power of God's love which we have shared impels us to ministry in the midst of a world torn by racism, poverty and gross injustice.

With the healing of division,
with the ceaseless voice of prayer,
with the power to love and witness,
with the peace beyond compare:
Come, Holy Spirit, come!"

(Hymnal 1982, 513, v. 3)

House of Bishops

Continued from page 1

clergy to maintain a clear vision of their calling.

- There is little clarity about the position of the church in the context of God, the kingdom and the world, with organizational effectiveness the often-assumed paradigm.
- Alcoholism, drug abuse, marital and sexual problems and other dysfunctional behavior need to be addressed with some clergy.
- Many respondents see problems in the way the church recruits, screens, trains, deploys and places clergy.
- Many clergy are uncertain about the role of the priest in a world where values and expectations change rapidly.

The report recommends the church develop programs to support and provide training for clergy in the field, including the clergy family. The foundation has announced a grant of $165,000 to support several pilot projects in 1990.

Seminary education

The deans of the 11 accredited Episcopal seminaries appeared before the bishops for a discussion of how seminaries report their evaluations of students to the students' home dioceses. The bishops accepted for a three-year trial period a plan for standardized communications from the seminaries to the dioceses.

Several bishops and deans said the General Ordination Exam, given all candidates prior to ordination, is used in different ways by different dioceses and often looms over the future careers of students, interfering with their focus on the broader task of preparing for ministry.

"That's our next task, to look at the role of the General Ordination Exam and see what needs to be done about it," said Bishop Richard Grein, coadjutor of New York and head of the General Board of Examining Chaplains.

"We believe the exam is diagnostic in intent—as against a bar or qualifying examination—but the canons can be taken to suggest that it is a professional qualifying exam, and the time in the seminary course when the exam is given lends credence to this view since the results come too late for remedial work in seminary. This leads to confusion and great anxiety on the part of most candidates."

Inclusive language

Bishop Vincent Pettit, suffragan of New Jersey and head of the Standing Liturgical Commission's Committee on Supplemental Liturgical Texts, presented the bishops with copies of *Prayer Book Studies 30*, which contains liturgies to supplement—not replace, Pettit stressed—those in *The Book of Common Prayer*. The liturgies have been written with gender-inclusive language and will be available in December for use in parishes designated by each diocese's bishop.

Pettit reported on theological refinements the House of Bishops' committee made on the draft of the rites presented to General Convention in 1988. "We felt the personal nature of God had been compromised through neuter language, that there had been some confusion between the Son and the Holy Spirit and that the transcendence of God was sometimes lost in the 1988 drafts, and we have sought to fix those deficiencies. I can say that we now enthusiastically commend the rites, not just grudgingly permit them."

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Bishops on tour see crack houses, also signs of hope

by Harry G. Toland

We went through neighborhoods which are often thick with drug dealers, past a hospital where 5 percent of the babies are born drug-addicted, past boarded up, graffiti-blemished houses.

But we also saw houses on a tree-lined street made bright by a neighborhood renewal project, a storefront Episcopal mission for Hispanics and flourishing vegetable gardens beneath colorful murals covering house walls.

The travelers were about 150 bishops and their wives—280 in all—who toured inner-city Philadelphia communities in a dozen buses on the Sunday afternoon of the House of Bishops' meeting.

Presiding Bishop Edmond L. Browning and his wife Patti were in a group including Bishop Allen L. Bartlett of Pennsylvania, his wife Jerri and Bishop Barbara Harris, a Philadelphia native. Their trip took them through the Kensington, North Philadelphia and Mantua sections.

Moving through downtown, the bus passes the Diocese of Pennsylvania's Episcopal Community Services and the Seamen's Church Institute, which offers hospitality to visiting seafarers.

Going north on 5th Street the visitors see the cabbages and tomatoes of the first of half a dozen gardens sponsored by the Pennsylvania Horticultural Society with a muraled wall behind it, painted by local residents under sponsorship of the Anti-Graffiti Network.

•

We roll past Diamond Street, deep in West Kensington's drug "supermarket," where our guide, who requests anonymity, says the school dropout rate is more than 50 percent.

A few blocks later, however, we are abreast of St. Barnabas' Episcopal Church where, until his recent move to Boston, Butch Naters-Gamarra, its vicar, led a valiant fight against the drug culture and was beaten up three times for his trouble.

As we pass American Street our guide tells of industries that have moved away because of the drug blight. He points out the lack of grocery stores and banks. Shortly, however, we are at the Episcopal Church of the Good Shepherd, which offers mental-health and after-school programs.

Then come Episcopal Hospital, connected with the diocese and alone in its community in treating uninsured patients, and the storefront Mision del Buen Samaritano, a newly established Hispanic mission.

Farther north we see boarded-up row houses, said to be likely crack-cocaine centers, and we hear that the unemployment rate in the neighborhood is 20 percent and three times that for teens.

Soon, however, we are passing neat row houses produced by Advocate Community Development Corp., an offshoot of the Episcopal Church of the Advocate.

Then we pull up at Advocate, a cathedral-size Gothic structure, and debark to hear about the church's feeding and other outreach programs and to sample a bountiful buffet in the parish house.

Bishop Frederick H. Borsch of Los Angeles says he is encouraged by the Diocese of Pennsylvania's ministry. Problems seen on the tour, he adds, are exacerbated in Los Angeles by high land costs, making displacement and homelessness more widespread and visible.

Bishop David E. Johnson of Massachusetts says much of what he has seen can be duplicated in Boston and adds that the money to buy three B-2 bombers could go a long way in solving the country's urban problems.

Bishops aboard bus on tour of North Philadelphia

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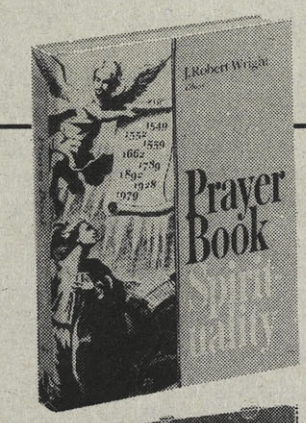

Prayer Book Spirituality

This volume edited by **Dr. J. Robert Wright** brings together selections from the most important Classical Anglican writers who have produced devotional commentaries related to the Prayer Book. (6 x 8½, 473 pages, *Illustrated*)

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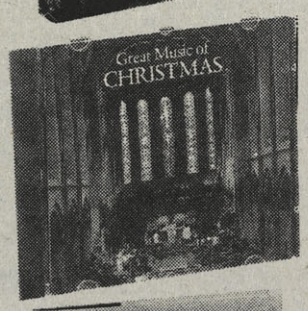

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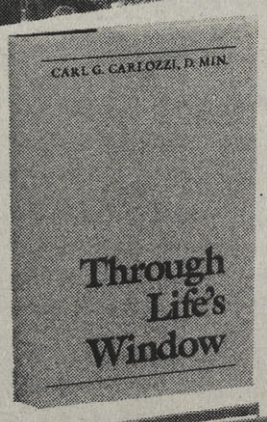

Through Life's Window

This volume by the **Rev. Carl G. Carlozzi** offers poetic meditations on selections of Scripture presenting new insight into familiar passages. Many are challenging, others comforting, most are inspiring, all will provide food for thought. (5½ x 7¾, 96 pages)

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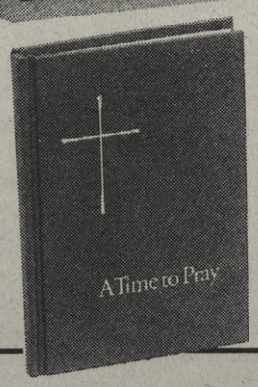

A Time to Pray

This book, edited by the **Rev. George T. Cobbett,** is a guide for personal daily devotions. It includes the orders of Noonday, Evening, Compline, the Reconciliation of a Penitent, and Daily Devotions for Individuals and Families. (4 x 5¼, 175 pages)

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Bishops and spouses reflect on marriage

by Elizabeth Eisenstadt

"Marriage is an act of faith that it is possible to commit oneself to another human being," Philip Guerin told the bishops and wives gathered in Philadelphia.

Waves of laughter during the day-long presentation and animated conversation afterwards showed that the New York psychiatrist was often right on target. "Marriage is a struggle to be connected to another human being without being controlled," said Guerin, director of the Center for Family Living in Rye, N.Y.

Describing the marriage partner as a "worthy adversary," Guerin said the goal should be a worthy, if playful, struggle. He noted that each partner needs both independence and intimacy and stressed the importance of couples being connected emotionally without bringing unresolved needs from past relationships to the marriage.

Guerin presented open-ended case histories, challenging his listeners both to reflect on how they would respond as pastors and to examine their own relationships.

Bishop Harold Hopkins heads the church's Office of Pastoral Development, which brought Guerin to the House of Bishops to lead a day of reflection on marriage and family life.

Hopkins agreed that living in community and maintaining autonomy in marriage is difficult. "There has to be a lot of listening, forgiveness and directness," said Hopkins. "You just have to work at that."

Many people idealize bishops and think they and their families should not have problems, said Hopkins, who works with relationships between bishops and clergy, bishops and spouses. "He [Guerin] gave them permission not to have to be perfect."

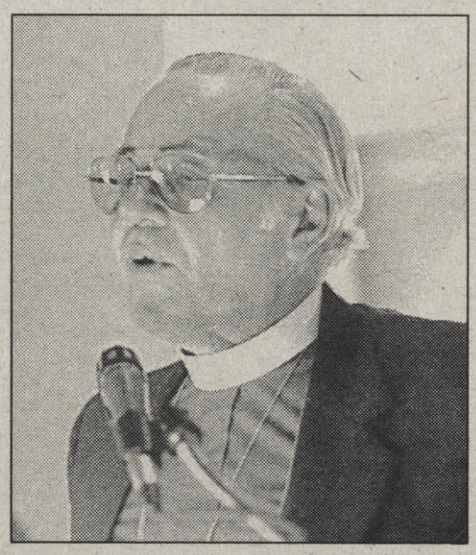
Accompanied by his wife Nancy, a family therapist, Hopkins visits newly elected bishops to guide them through the transition from heading a parish to heading a diocese. He is on call for episcopal emergencies, but he hopes to move "from crisis response to the development of a climate of wellness."

Carole Smalley realized early in her marriage that she needed to counteract the expectations parishes often have of a "clergy wife." Wife of William Smalley, newly elected bishop of Kansas, she said, "I tried not to be the rector's wife, but Carole Smalley, and when they saw that, they allowed me to be myself."

Health in a marriage depends on how well the two people see themselves as individuals, said William Smalley. He added that clergy couples may have a stronger commitment to making the marriage work.

Statistics from the Episcopal Family Network seem to bear this out. In a report released last year, the organization, whose aim is to strengthen all families, estimates that "ever-divorced" clergy are not more than a fifth of the total parochial clergy. Popular estimates in the general population are that one-third to one-half of all marriages fail.

When the network surveyed six dioceses which implement family support programs, it discovered that clergy problems are, by and large, similar to those in other marriages, said Christine Folwell, vice-president of the network and wife of Bishop William Folwell of Central Florida. Clergy couples experience stress when trying to balance work and family, she said, noting that blended families and the pressure for both partners to work can also lead to stress.



Robert Varley

Pru White has worked since her youngest child was 3. Although her husband is Milwaukee's Bishop Roger White, she works as secretary in a Presbyterian church because they need the extra income. And because her husband is often out fulfilling the demands made on a bishop, she frequently feels like a single parent.

To compensate, said Roger White, planning compensatory and vacation time is important. He said he experiences stress when he feels he is not fulfilling his obligations as a father.

Mabel and William Marmion, married 53 years, echoed the Whites' regrets about time spent apart. When William was bishop of Southwestern Virginia, one of their children once said to Mabel Marmion, "Whatever became of Father?"

In addition to the usual strains of life in a world which moves at hyperspeed, clergy families are expected to be models of Christian love and decorum. Without seeking perfection, suggested Christine Folwell, clergy families can model a process which includes joy, pain and growth.

Both Folwell and Hopkins emphasized the need for bishops and their clergy to take control of their own lives. "We suggest that clergy families, like all families, need to take proper responsiblity for their own needs, their own actions, their own health and wealth," she said.

Thirteen years ago, Robert Varley, confronting a drug and alcohol problem and facing the dissolution of his marriage, resigned as bishop of Nebraska. He held a secular job for four years until invited to join the staff of Bishop Robert Anderson of Minnesota. Now assistant bishop in the Diocese of Florida and enjoying every "cotton-pickin' minute," Varley is establishing a network of ordained and clinical resources for clergy who need professional help.

Although today more factors contribute to stress in clergy families, Varley said, the church is also better equipped to support its ministers and find resources than it was in the past. "I do believe we are in the resurrection business rather than the burial business," he said.

Bishops are episcopal in Bible study

by Harry G. Toland

How do bishops—in a group—study the Bible? Somewhat as thee and me, it turns out, but with episcopal insights and frames of reference.

The Episcopalian asked to sit in on a small-group Bible study during the House of Bishops meeting in September. To avoid inhibiting participants, we agreed to use no names. The bishops will be identified only as numbers.

We sat through the third and fourth days of the study when the texts were Eph. 2:11-22 and 3:14-4:6. In those passages Paul writes of Christ breaking down walls of hostility between Jews and gentiles and how, in him, there is one body, one spirit, one Lord, one faith, one baptism.

Both days a leader started us off with prayer, then readings of the passage in various translations, including one in Spanish. Then we read silently together from a pamphlet of study notes prepared for the bishops' meeting.

The group of about 25 began and ended together; for the middle 20 minutes of the hour, it broke into smaller groups that met separately and shared thoughts when they regrouped.

"There's so much here, it's so profound. This is why I usually preach from the gospel," said Bishop 1, in a red shirt, with a laugh.

"The community collectively shares Christ," said blue-sweatered Bishop 2. "How powerful that is, standing as we do on different sides of issues. Things that divide us are very secondary. Our identity is in him."

Today's parallel to the Jew-gentile split, suggested Bishop 1, is the division between "main-line" churches and "fringe" churches. Again, he said, Christ is there to break down differences.

That prompted Bishop 3, in purple shirt and tan suit, to say that Episcopalians should be sensitive to Jewish reactions to passages like 2:15 of the letter which describes Christ as "abolishing" law and ordinances to create a new humanity in himself.

"Some are very disturbed by Christ's overturning the law," he

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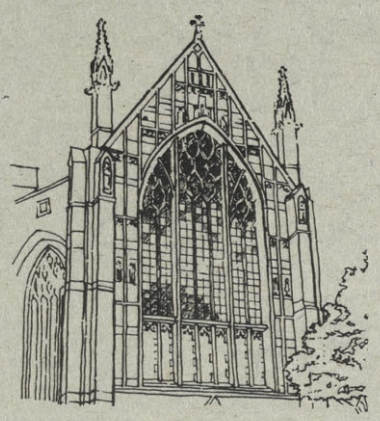

Muscular Churches
Ecclesiastical Architecture of the High Victorian Period
C. M. Smart, Jr.

During the High Victorian period in English architecture, Gothic replaced neoclassic as the dominant architectural style, and many architects established their reputations through the design of churches.

The Gothic style, with its verticality, lofty arches, majestic lines of pillars, intricately carved capitals, great rood lofts, and high altars clearly symbolized Christian concern for heavenly things. Every part of the church was designed to reflect its function in the religious service and to proclaim itself as part of the House of God.

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Bible study

Continued from previous page

said. "They think Christ has invalidated their religion."

Bishop 4, in a blue blazer, demurred that Christ said he came not to abolish the law, but to fulfill it.

On Day 4 of the study, Bishop 5, in a bright green blazer, remarked that the "one faith, one baptism" phrase always reminds him of the baptism service. "One thing that's missing in the baptism service now is naming the child, a sign of God's identity for him."

A visiting English priest, invited by a participant, asked, "What do you mean when you say the bishop is a focus of unity?"

"The bishop is always the focus," said Bishop 5. "It's symbolic. He stands at the table and celebrates eucharist. He represents the family." He said he prefers confirmations being done on a deanery basis so people come to understand they are "part of a larger body."

Bishop 6, who is retired, said people often resent not having confirmations in their own parish churches.

"What is the relationship between unity and agreement?" the English priest asked.

"The church's mission," said Bishop 5, "is to be a place for people to come together and be heard. Ed Browning has done that. He brings together points of view. It doesn't mean he has to be neutral. Everybody knows where he stands on the ordination of women."

"One body, one spirit," mused Bishop 3. "There's got to be one person, just as in the old days there was a monarch. The bishop is a reminder of oneness, a reminder of Jesus Christ."

"The bishop provides oversight," said Bishop 5. "If there's an ethnic group that feels unrepresented, he can see that better than anyone else. He has to be sure to be as inclusive as possible."

"Sometimes," said Bishop 7, sporting a white mustache, "people say, 'We don't want to talk about nuclear arms because we have our minds made up on that and we don't want to fight. We want the House of Bishops to discuss that.' " The group laughed.

"I was talking about capital punishment in a parish," said Bishop 1, "and someone said, 'You don't speak for me.' I said, 'No, I don't speak *for* you. I'm speaking *to* you.' "

"People do want to know what we believe about issues," said Bishop 3.

The participants stood, held hands and prayed as the session ended.

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South African marchers seek peaceful end to apartheid

by Maggie Helass

South African church leaders were prominent in mass demonstrations against apartheid following the country's whites-only elections on September 6.

Archbishop Desmond Tutu linked arms with the mayor of Cape Town, Gordon Oliver, to lead an estimated 25,000 people from St. George's Cathedral to City Hall on September 13 in protest of police brutality and the killing of 23 people on election night in the Cape.

Marches in Johannesburg, Pretoria, Durban, Grahamstown and East London followed the precedent of the Cape Town march, which was widely hailed as an historic breakthrough for forces working for peaceful change in South Africa.

The marches were the first legal, public demonstrations of their kind for more than three decades, and church leaders cautiously welcomed the decision by the Nationalist government of President F. W. de Klerk to permit them.

In several instances when organizers failed to apply for a permit to march, which is mandatory under South Africa's state of emergency regulations, the authorities took the initiative and issued a permit in what is seen as an attempt to keep the protests within the rule of law.

Although the Cape Town march was clearly instigated by Archbishop Tutu and organized in consultation with other church leaders, the genesis of other marches was less clear.

The Mass Democratic Movement (MDM), a loose association of groups working to dismantle apartheid, in many cases joined with church leaders committed to the Standing for the Truth campaign to organize mass protests which often began in churches.

The Synod of the [Anglican] Church of the Province of Southern Africa, meeting in June, formally endorsed the Standing for the Truth campaign which began at an ecumenical assembly of church leaders in May of last year.

Commenting on the campaign, Tutu said, "The fundamental principle underlying the campaign is to carry out peaceful activities which witness to gospel truths—among them, that people are made for sharing, for fellowship and for interdependence and that barriers between them should be torn down."

Tutu and his wife Leah were briefly detained in separate incidents during the September protests.

The archbishop said police treated him as a "protected species" at protests and this created a dilemma for him. "That worries me," he said. "Because I can say, 'Let us march,'

Maggie Helass

Marchers leave Johannesburg cathedral

and the chances are I could march for a few yards, and they would pick me up, . . .remove [me] from the scene and then deal brutally with the other people."

The nationwide defiance campaign included beach protests. Police violently attacked protesters defying racial segregation of beaches in the Cape Town area, using dogs and whips. Two Anglican priests were injured and a visiting priest from New York was arrested for photographing a police dog attacking a person.

Similar protests in Durban took place without violent incident when police kept a low profile. The slogan, "All God's beaches for all God's people," appeared during this and subsequent protests.

The committee of the Standing for the Truth campaign recently issued a statement about the new phase of negotiation in the political struggle in South Africa.

The statement pointed out that the Nationalist Party government mentions the word negotiations 14 times in its Five-Year Plan. "It has become a matter of great urgency for the church to reflect upon what is happening and to develop a clear and unambiguous stance on negotiations."

There is a "false belief that the conflict in South Africa is based upon nothing more than misunderstandings and prejudices so that the resolution of the conflict requires nothing more than sitting down to talk to one another and learning to understand one another," the statement said.

"This point of view is. . .naive. We are not dealing only with a range of misunderstandings and prejudices; we are dealing with oppression, injustice, lies, power struggles, selfishness and sin."

Genuine negotiations for peace with justice would only come about if more pressure were put on the government; the defiance campaign should be understood in this context of political pressure, the statement said.

"The church can only be a genuine peacemaker by exercising its prophetic role of standing for the truth and exposing the deception of a peace that is no peace and negotiations that are a lie."

Maggie Helass is coordinator for CPSA Media Workshop, a training project sponsored by the Church of the Province of Southern Africa.

Tutu and de Klerk confer

Archbishop Tutu was one of three anti-apartheid church leaders to meet for three hours with South African President F. W. de Klerk October 11. Although de Klerk characterized the meeting as "a milestone on the positive road" to negotiations, Tutu said the president's response to six long-standing demands presented to him in a memo was "was not enough for us." The demands included the lifting of the 40-month-old state of emergency decree, the lifting of restrictions on political activity, the release of detainees held without trial, the legalization of political organizations, the release of political prisoners and clemency for those on Death Row. The talks came in the wake of the government's release of eight prominent political prisoners, among them Walter Sisulu, former secretary-general of the banned African National Congress and a close friend of Nelson Mandela. Mandela remains in prison.

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Lift apartheid, free prisoners, Browning urges

Following South African elections in September, in which the country's majority black population was denied the vote, and the arrest of Archbishop Desmond Tutu and other religious leaders, Presiding Bishop Edmond L. Browning delivered a statement to the South African consulate in New York City. Following are excerpts from Browning's statement:

•

Once again a wave of violence has been unleashed in South Africa that fills moral men and women everywhere with outrage and indignation. The disenfranchised black population have sought to use the only avenue open to them to protest against the tyranny of apartheid. The government has responded with the worst forces, and vanguards of *wildoeke*—right-wing vigilantes—have descended on the townships with old-style brutality and repression, brutishly whipping, clubbing, tear-gassing, spray painting and shooting unarmed men, women and children and arresting the nonviolent advocates of change, including the Most Rev. Desmond Tutu, Archbishop of Cape Town, and his wife Leah. They have searched the homes and offices of the bishops of Johannesburg and Pretoria and desecrated St. George's Cathedral in Cape Town.

I feel a fatal ambiguity in the statements of Mr. de Klerk, who wishes the world to believe that South Africa is standing on the threshold of unprecedented reforms that will allow blacks to participate in determining the political future of their country. I am persuaded that Archbishop Tutu and the other religious leaders involved in the "Standing for the Truth" campaign are right in pointing out that a government that takes recourse to rule by violence has lost all legitimacy and authority.

In the circumstances, I believe that the most constructive course open to Mr. de Klerk is one that would have him, upon assuming the presidency, declare immediately an end to the state of emergency, unban all political organizations, repeal all legislative acts that undergird apartheid, release all political prisoners and detainees and initiate negotiations with leaders of the African National Congress (ANC) and the United Democratic Front (UDF), who have legitimacy among the oppressed peoples.

Barring such clear and irreversible actions, Mr. de Klerk can expect that South Africa will be further isolated through economic, financial and political pressures from the rest of the civilized world.

Mr. de Klerk has not been given a mandate in this election. Instead, he has been offered the historic opportunity and responsibility to banish the scourge of racism and repression from his beautiful country.

We in the Episcopal Church would urge Mr. de Klerk to act courageously, and we send him the assurance of our prayers.

Pope and Runcie discuss bars to reunion

by Robert Marshall

Archbishop of Canterbury Robert Runcie has reaffirmed his conviction that recent talks with Pope John Paul II in Rome on closer working between the Anglican and Roman Catholic Churches were helpful and positive.

Speaking in a BBC interview on nationwide TV after returning from Rome, Runcie said he believes Roman Catholics and Anglicans have to work closer together if they are to be true to the gospel.

It was the fourth time Runcie and the Pope had met, but it was the first official visit by the present primate to Rome where he spent three days observing, talking and sharing in worship at the beginning of October.

Two major topics dominated press interest in the visit: The role of the Pope in any future united church joined the vexed question of women priests in grabbing the headlines.

Runcie has repeatedly stressed that he sees no problem in the Pope's being a worldwide spiritual leader in the event the two communions grow closer together. Accepting the Pope in such a role would not dilute the authority of the Church of England nor of the Anglican Communion. Indeed, said Runcie, it would give Christianity a more united front.

The more Protestant wing of the Church of England was horrified at the suggestion. Some even suggested that Runcie was questioning the historic role of the British monarch as head of the church. The Archbishop later denounced these suggestions.

The Pope told Runcie that the ordination of women to the priesthood and episcopate is a severe hurdle in the Roman Catholic Church's attempt to recognize Anglican orders.

Robert Marshall is a priest of the Diocese of Bradford, England.

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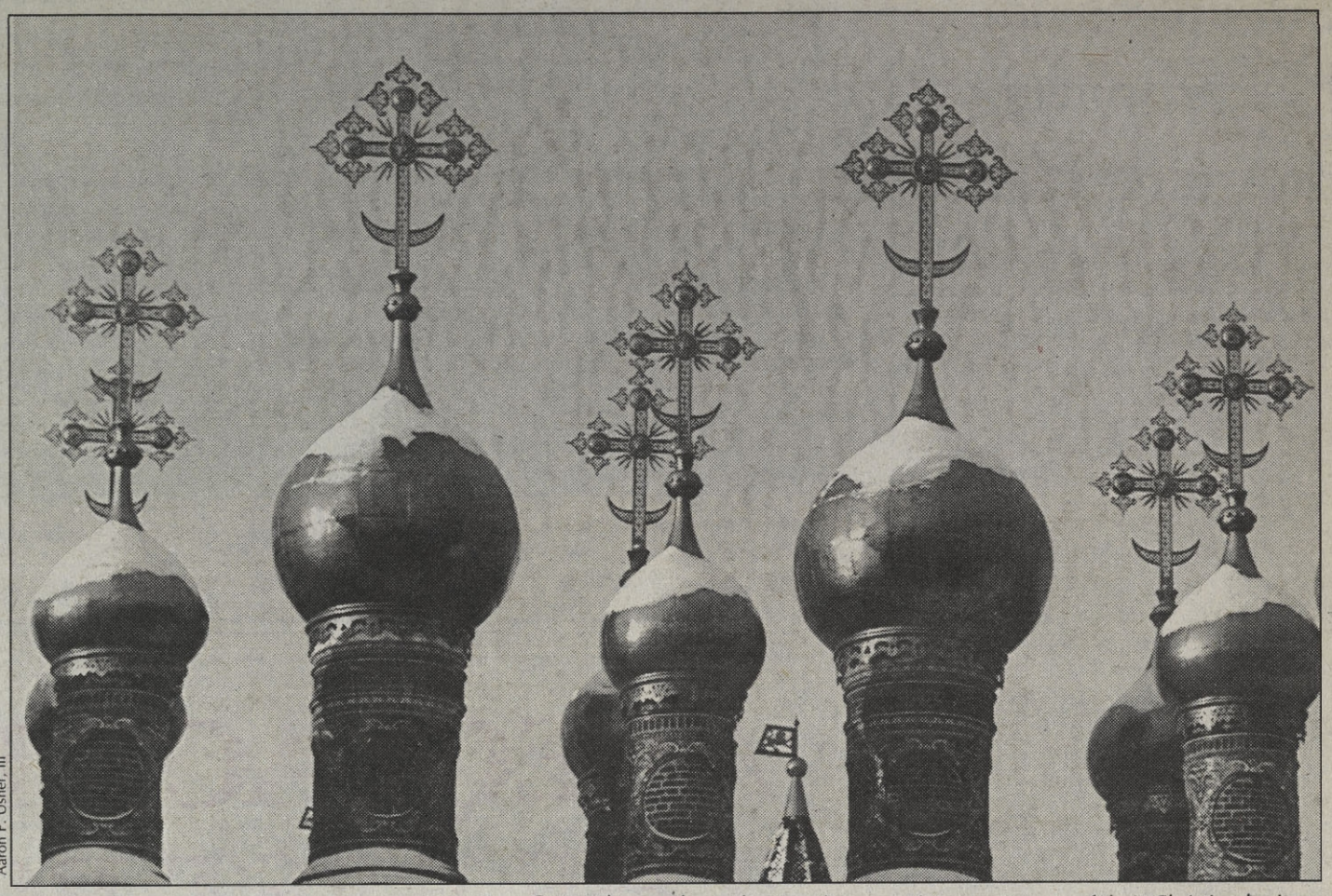

Aaron F. Usher, III

Onion domes above the Kremlin remind Soviet citizens of their Christian heritage.

Spiritual roots sprout new growth from communist soil

Throughout the communist world, social and political structures are being challenged. Religious and spiritual convictions are often prominent motives. The Episcopalian *asked Leonid Kishkovsky, secretary for ecumenical and external affairs of the Orthodox Church in America and president-elect of the National Council of Churches, to reflect on recent events in Eastern Europe.*

•

by Leonid Kishkovsky

In the early 1960's, when Nikita Khrushchev was the leader of the Soviet Union and in the midst of his anti-religion campaign, he stated that the last priest in the U.S.S.R would be shown on television in 1980. This was Khrushchev's way of enunciating the goal of eradicating all religion in the Soviet Union by 1980.

Khrushchev did more than enunciate this goal. Many thousands of churches were closed by the Soviet authorities during his years at the helm as part of the campaign to bring closer a fully communist, fully atheist future.

When the Russian Orthodox Church celebrated the 1,000th anniversary of the Baptism of Rus' in 1988, commemorating 1,000 years of Christian culture and sanctity among Russians, Ukrainians and Byelorussians, Soviet television showed numerous Orthodox bishops and priests and large congregations composed of people young and old at worship. As the Russian words *glasnost* (openness/publicity) and *perestroika* (restructuring) became household words around the world, in the Soviet Union *glasnost* and *perestroika* framed a religious revival occurring on a massive scale.

The communist goal of a godless utopia has shown its bankruptcy. After decades of large-scale social engineering none of the announced goals of communist ideology has been brought closer, let alone achieved. While political and economic failure is most obvious and most visible, underneath is a deep spiritual reality which is emerging with clarity. Religion and spiritual values have survived.

In the case of the U.S.S.R., the assault on religion and spiritual values began in 1917. It was motivated by a utopian ideology, fueled by a drive for total power over every aspect of social and personal life and expressed regularly in violent, genocidal campaigns against religion.

Hundreds of Orthodox bishops, thousands of priests, monks and nuns were killed by bullet, hanging, drowning, burial alive and starvation. Millions of lay people were killed, many dying as martyrs for their faith. This genocide against Orthodox Christians was repeated against Roman Catholics, Protestants, Jews and others.

Under these conditions, the survival of religion was a sign of tenacity, of successful resistance against totalitarianism in its most violent form.

•

In Eastern Europe, China and Southeast Asia, similar assaults against historic religions and cultures were launched in the 1940's, resulting in various gulags, killing fields, cultural revolutions and the like. Again and again the survival of religion was a sign of human dignity, spiritual tenacity and victory against "powers and principalities."

In the 1980's some religious observers and leaders in communist societies began to notice what they called a "hunger for transcendence." No longer was the spiritual quest, the spiritual hunger, manifested only among people with religious roots.

Societies long officially committed to atheism and thoroughly secularized in their way of life were producing secular people with a hunger for transcendence. This was, perhaps, a symptom of the loss of faith in the communist project itself. No longer was the ideology of communism capable of inspiring anyone, of giving meaning to anyone's life and sacrifice.

The relationship of today's people to the history and traditions of their cultures has also emerged as an important element in the current search for spiritual values in communist societies. The communist project, in its pure and zealous form, presupposed the erasure of the past, with all of its religious and cultural hang-ups. Communism presented the attraction of the new, the future-oriented. This was a key part of the communist dream.

What really occurred, of course, was the victory of cruelty today in the name of tomorrow's promised progress, the imposition of the police and bureaucratic state on all forms of social and personal life.

Totalitarianism's victory was never complete. In retrospect, it was condemned to defeat from within. The nations, peoples and cultures in communist societies felt robbed of their spiritual identities and cultural histories.

As opportunities have appeared, throughout the communist system people are reclaiming their memory and their spiritual identity. This struggle is a struggle for freedom and for the future, theirs and ours.

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Overseas dioceses work toward future autonomy

by Elizabeth Eisenstadt

Thirteen overseas bishops who head dioceses in countries as diverse as Taiwan and Ecuador gathered the day before the opening of the House of Bishops to share their concerns and hopes with each other, the Presiding Bishop and his staff.

Following a process endorsed by the 1985 General Convention, the four regions the bishops represented are in various stages of becoming autonomous. Because Taiwan is geographically isolated from any region, it will remain part of the Episcopal Church (ECUSA). The Philippine Episcopal Church, which has been released from ECUSA, will become a province of the Anglican Communion in May, 1990 (see page 15).

The report of Panama's Bishop James Ottley on the Central Region of America set the tone of the meeting. Candid but optimistic, Ottley said that although cooperative, the dioceses do not yet have a structure to enable them to work smoothly together.

Different ethnic backgrounds, nationalities and leadership styles can contribute to occasional friction among the dioceses, said Ottley.

•

Any region in the autonomy process should have a well-tested structure while still part of ECUSA "to see if that's most appropriate in the life of that church," said Presiding Bishop Edmond Browning.

The Caribbean region is unique in that it bears the imprint of colonizers from France, Spain, England and America. "Part of the challenge is creating a trilingual province," said Judith Gillespie, executive for the Episcopal Church's World Mission unit. "They are committed to that, and they think it's exciting."

Regular regional meetings and workshops with participation from all the dioceses have enabled the Caribbean region to draft a constitution and work on a covenant, according to Dominican Republic Bishop Telesforo Isaac.

This past year Caribbean delegates met in Cuba. Since Cuba has no diplomatic ties to the United States, the diocese has an unofficial, if warm, relationship with its neighboring dioceses. "They have a vision of being a partner in that region, of being at home," said Isaac.

With a target autonomy date of 1994, the bishops and diocesan representatives of Mexico are launching an all-out effort to build the canonical, financial and legal aspects of self-government. The churches in Mexico cannot own houses of worship or rectories. But the five dioceses own other buildings. By setting up region-wide property-holding civil corporations, the dioceses proved, in large part, that they were capable of being self-governing, Gillespie said.

As in the Central Region, "the most difficult part is to unify our criteria for leadership," said Martiniano Garcia, suffragan bishop of Mexico. "It's not a matter of faith; it's a matter of criteria."

ARENSA, the regional association of the Episcopal Church in North and South America, will soon have regional meetings which include clerical and lay delegates as well as bishops. At a program planning meeting in August "the people asked the bishops to get together and do the work that we are supposed to do," said Bishop Onell Soto of Venezuela. The meeting, which clearly inspired Soto, considered regional programs in such areas as Christian education, evangelism and youth ministry. "It was great," he said. "We didn't have to plan a budget, and we didn't have to elect anyone!"

Armando Guerra, bishop of Guatemala, heads the overseas bishops until the next General Convention. Although Episcopalians in Guatemala number around 5,000, he said that the church is serving as a link between the Roman Catholic majority and Protestant groups. By participating in a national dialogue for reconciliation and presiding over discussions of human rights, the Episcopal Church "can play a very significant role."

With 2,000 Christians, the first priority of the Episcopal Church in Taiwan is "survival," said Bishop John Chien. Mission and evangelism are next on the list.

An executive for World Mission under Presiding Bishop John Allin and now Presiding Bishop himself, Browning has been attending overseas bishops meetings for years. "Every time I listen to them there is further development and I get more excited. I am deeply moved by all of them. You are talking about people taking responsiblity for their own lives and their own mission."

Onell Soto

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Dalai Lama wins Nobel Peace Prize

Oslo, Norway—The Norwegian Nobel Committee has awarded Tenzin Gyatso, the 14th Dalai Lama, the Nobel Peace Prize. A native of Tibet, the 54-year-old spiritual and political leader has repeatedly demanded an end to the Chinese occupation of his homeland while endorsing non-violent means of protest. Since 1960, he has resided in Dharmsala, India, which has become the seat of the Tibetan government in exile. The Dalai Lama was born on the day the previous Dalai Lama died. At age 2 he grabbed an

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object that belonged to his predecessor, considered a sign that the Buddha of Compassion had been reincarnated to serve human beings, and was instantly recognized as the 14th Dalai Lama. He was called upon to assume political power in 1950 when China invaded Tibet. "He has. . .advocated peaceful solutions based upon tolerance and mutual respect in order to preserve the historical and cultural heritage of his people," the Nobel Committee said.

Australian dioceses appeal synod decision rejecting women priests

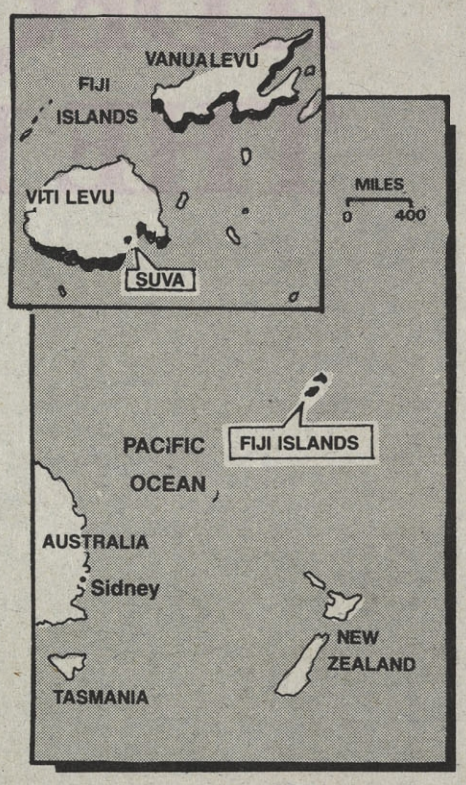
Sydney, Australia—Meeting here in August, the General Synod of the Anglican Church of Australia has rejected, for the third time in four years, a proposal approving the ordination of women priests. Synod did, however, affirm the authority of a diocesan bishop to ordain "canonically fit" deacons, which would include women, to the priesthood and reaffirmed its commitment to unity. Some dioceses, such as Melbourne, have said that they will ordain women should the church's Appellate Tribunal rule that they have the constitutional authority to do so. The tribunal, the highest church body from which a legal opinion can be sought, is not expected to rule before November. The Australian synod approved ordination of women deacons in 1985.

Vatican intervenes in Polish convent dispute

Vatican City—After repeated requests from Jewish groups for papal intervention, on September 19 the Vatican issued a statement supporting the removal of a convent of Carmelite nuns from Auschwitz. The communique from the Vatican's Commission for Religious Relations with Judaism supports a 1987 agreement between Jewish representatives and Roman Catholic bishops to move the convent to an interfaith center outside the death camp. The controversy became an impediment to better Roman Catholic-Jewish relations after the first deadline for moving the nuns passed last February. While Jews have objected to a convent on the site where millions of Jews were killed, Poles and Roman Catholics have expressed bewilderment at how Jews could be offended by nuns praying for reconciliation. Polish workmen beat a Jewish group demonstrating at the site, and Poland's Cardinal Glemp reacted by making remarks that both Jews and Roman Catholics considered anti-Semitic. Two days after the Vatican statement Glemp agreed to stand by the 1987 agreement.

Sunday work continues to divide Fiji's Methodists

Suva, Fiji—Since late last year Methodists, one of the strongest Protestant groups in this Pacific island nation of



750,000, have been involved in a controversy about work on Sunday. A struggle for leadership has led to the church's president suspending the church's general secretary, the dismissal of the president and his subsequent reinstatement by court order and a lock-out of the president from his office. Most recently, the church's General Conference overwhelmingly re-elected Manasa Lasaro to be general secretary a week after his release from jail. Lasaro had been convicted of helping to block roads in an attempt to prevent sugar refinery workers on the island of Vanualevu from working on Sunday. Henry Manueli, president of the Fiji Council of Churches, sent a letter to the government generally supporting relaxation of this country's strict Sunday Observance Decree but raising some questions. "Basically we see Sunday observance as a matter of personal choice rather than legislation, and we would prefer that there was no decree on this matter at all," Manueli said.

Europe becoming a 'post-Christian continent'

Geneva, Switzerland—*Christianity in Europe*, a book recently published by MARC Europe, a ministry of World Vision, shows that Europe is becoming a post-Christian continent. Increasingly fragmented, the church in Europe also has an aging population and serious problems of personnel and finance, according to author Peter Brierley. He quotes studies that find Europe has more nominal Christians than are in the whole of the rest of the world. In Norway 96 percent of the population say they are Christians, yet fewer than 3 percent go to church. In 1980, 67 percent of British people called themselves Christians, a figure he predicts will fall to 30 percent by 2015. Half the children of nominal Christian parents are also nominal Christians; one-quarter are churchgoers and one-quarter leave the church, Brierley says.

Muslims form new political party in United Kingdom

London, England—The Islamic Party of Britian (IPB) was born here September 13. It has 9,000 members and aims for 250,000 members within five years. This nation has 1.5 million Muslim citizens, mostly immigrants from Islamic countries such as Pakistan in the years following World War II. Daud Musa Pidcock, the new party's president, acknowleged that the publication of Salman Rushdie's *The Satanic Verses*, which many Muslims considered disrespectful to the prophet Mohammed, helped launch the IPB but said a deeper goal of the new party is to combat racial and religious prejudice against British Muslims. The party hopes to elect local officials and members of Parliament in predominently Muslim areas and is targeting the city of Birmingham in the north and London's East End, both major Muslim centers.

Parley calls for new global economic order

An interfaith conference of some 80 persons accused the World Bank, International Monetary Fund (IMF) and commercial banks of promoting "economic policies of global exploitation which. . .kill women and children, oppress working people and stifle human expression."

The conference, hosted by the Interfaith Action for Economic Justice and the International Affairs Commission of the National Council of Churches, was held in Washington just before the World Bank and IMF annual meetings there.

Margaret Sweeney, assistant to the executive of the Episcopal Church's Migration Ministries, was listed as a participant. But she said she had not taken part in framing the conference's statement or signed it because the church is presently working on a policy on world debt.

The conference statement said, "From an ethical, economical and political point of view, we believe that the debt of the so-called third world is illegitimate and therefore should not be paid.

"The global debt crisis became accutely exacerbated in 1982, precipitated by an unjust global economic order which institutionalized the accumulation of capital by the wealthy industrial nations at the expense of the underdeveloped nations."

The statement called on people of good will to demand that "a new global economic and trade order be established, one that is premised on justice, participatory democracy, equitable distribution of wealth and power and that such an order be ecologically sustainable."

The listed participants represented various denominations and institutions in the United States and 12 nations of Europe, Latin America, Asia and Africa.

A press spokesman for the World Bank said he was not aware of the conference or its statement and had no comment on it.

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Philippine church to be autonomous Anglican province

Three Philippine bishops attended the House of Bishops' meeting in September to bid farewell to their American counterparts.

The five Episcopal dioceses in the Philippines, with roughly 150 clergy and 150,000 members, will become the 28th autonomous national province of the Anglican Communion in May, 1990, when the covenant between the Episcopal Church in the United States and the Philippine Episcopal Church takes effect. Both churches ratified the covenant last year.

The Philippine dioceses have been part of the Episcopal Church since American missionary bishop Charles Henry Brent arrived in Manila in 1902. A slow process of "indigenization" ensued, with the first native Filipino priest ordained just before World War II and the first Filipino bishop of the Anglican Communion, Benito Cabanban, chosen in 1958. The last American bishop, Lyman Ogilby, departed in 1967. The covenant will complete the indigenization process.

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Manuel C. Lumpias, Prime Bishop of the Philippine Episcopal Church, spoke of his church's "desire to be weaned from its mother."

"Indigenization, which is the process by which the church becomes truly local, is an important by-product of autonomy," Lumpias said. "It is usually understood to apply to the replacement of foreign personnel by local people."

But, Lumpias said, it is more than that. "Christianity must not be seen as an imposition from outside or something alien. Rather, it has to become 'incarnate' and take flesh within the culture of the people.

"For us in the Philippine Episcopal Church," he told a gathering of overseas bishops in Philadelphia, "the moment of truth has come. We now have decided to make the Christian journey on our two feet without crutches. Christ wants to live in the Philippines not as a refugee, as he lived in Egypt during his childhood, but as a full citizen, a native of the place—a Filipino."

"We are able to live the life we're trying to proclaim," explained Narciso V. Ticobay, bishop of Southern Philippines. Foreign missionaries, he said, are unable fully to enter into the cultural life of the people though many make a good effort.

Ogilby, now retired bishop of Pennsylvania, said, "I found it awkward to be a prophet in the Philippines. It would have been unbecoming of me, a foreigner, to speak to their government. Philippine citizens can speak to their government and their people in a way no foreigner can."

Ticobay spoke of the Philippine church's need for continued financial support from the Episcopal Church in the U.S. "We cannot at this moment stand on our own. Our people are among the farmers, the hill tribes, the poor. It might take a longer period before we can afford to reduce our dollar support."

Talks are now progressing on continued financial support from the Episcopal Church.

Robert L. O. Longid, bishop of Northern Philippines, spoke of the social unrest in the country and its effect on church life.

"Many of our members were detained, tortured, imprisoned and killed under Marcos," he said. "Many Episcopalians were involved in the opposition to Marcos. When [Corazon] Aquino ascended to power in 1986, many Episcopalians threw themselves in front of the tanks to prevent Marcos' soldiers from destroying the rebellion. We celebrated and rejoiced.

"But now the democratic space we thought we had won is getting narrow and is starting to crush us. Driving away a tyrant does not necessarily bring the end of tyranny. Many lay people and clergy are again running for their lives.

"Last month there was an attempt to kill me. A priest learned about it, and villagers armed their young men and rode shotgun for us all the way back to the diocesan office from the village."

Philippine bishops, past and present, from left: Manuel C. Lumpias, Robert L. O. Longid, Lyman C. Ogilby, Narciso V. Ticobay

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Stretching the pledge dollar: Wh does it go when it leaves the pla

by Harry G. Toland

Many dioceses wonder how to fund their programs. Should they ask parishes for money or assess them? Parishes struggle to pay their bills and still send a fair share to the diocese. And then there's the diocesan pledge to the larger church. . .

The Episcopal Church is not one to ask its members to go down the road in lockstep. Nowhere is the beat of different drums more apparent than in the way dioceses raise money from their parishes and even in the way they pass money on to the larger church.

In seeking funds from parishes, dioceses use three approaches: straight assessments, voluntary contributions and some kind of mix of the two.

Thomas S. Hutchinson, of Dallas, a member of the Commission on Stewardship and Development and its unofficial statistician, believes the church's 99 domestic dioceses divide about evenly into the three camps. Adherents of each method who were interviewed by *The Episcopalian* seem happy with their diocese's choice and not inclined to go to another.

Ronald L. Reed, director of stewardship and development at the Episcopal Church Center in New York City, says, "Mechanics don't make all that much difference.

"In principle," he adds, "I'm for a voluntary system. But I'm conservative about switching. If you're using straight assessments, if that's what you're used to and you have strong and directed leadership, if it's a good system, then don't mess with it."

Let's look at four dioceses: Dallas, which assesses its parishes; Alabama, with a voluntary system; Michigan, which switched quickly from assessments to voluntary and has experienced some problems; and Delaware, which has had some success in adding "fair share" to a voluntary plan.

Dallas

In order to assess its 70 parishes, the Diocese of Dallas breaks the parishes into four categories, says Evelyn Haygood, its business manager.

Using an average of the parish's net disposable budget income (NDBI) for the three previous years, the diocese asks its parishes for the following: Those with up to $50,000 of NDBI, 15 percent; with up to $125,000, 16 percent; with up to $200,000, 17 percent; and with more than $200,000, 18 percent.

"If a church is in distress," says Haygood, "they can meet with the Finance Committee and ask for an adjustment." About 10 parishes a year are granted such leeway.

Payment of the assessment is not enforced, says Haygood—"we don't have any penalty clause." One inducement, however, is the fact that every month the diocesan newspaper prints a list of monthly assessment payments of each parish, and those who are lagging are easy to spot.

Meanwhile, she says, the diocese "always pays the full amount" of apportionment and assessment to the larger church. This year that totaled $507,000 out of income of almost $2 million.

Haygood, who joined the diocesan staff 23 years ago, says Dallas had a voluntary system in the 1960's but by 1971 "was going broke." It experimented with various formulas, including assessments based on communicant strength, before adopting the present system.

Three years ago, a group opposing women priests proposed a return to the voluntary system and diocesan convention agreed, making the change effective in three years. The next year, however, convention voted down voluntary askings.

Several years ago, Dallas divided its parishes into three groups, with the top one paying 21 percent of income to the diocese, but concluded that division into four categories was more equitable and has been able to cut the percentages.

Robert McKenzie, diocesan treasurer, says a key to reducing the percentages was to call on subsidized missions, some of which had been aided for 70 to 80 years, to become self-sufficient in a seven-year period. Thirteen of the 20 aided missions have gone that route in four years, he says.

Alabama

The Diocese of Alabama, famed for the "Alabama Plan" of stewardship, receives funds from its 84 parishes on a strictly voluntary basis, grounded in biblical stewardship education.

Before the Alabama Plan was created in the 1960's by Furman Stough, then a priest on the diocesan staff and later bishop of Alabama, and William Yon, parishes paid through a head tax and a suggested asking.

Lynne Reisbord

William Caradine, later head of the program, says the late Bishop Charles Carpenter gave Stough and Yon the job of developing a stewardship system after the diocese experienced repeated funding shortages.

Now the plan is completely voluntary. Parishes set their own percentages of net income to pass on to the
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Edward L. Freeland, adr
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How close does th

Episcopal Church tops giving list

The Episcopal Church is "first in giving in North America," according to an August 16 memo from Ronald L. Reed, director of stewardship.

"We have increased our overall income (adjusted for inflation) at an average annual rate of 9.2 percent from 1970 to 1987, with the Reformed Church next at 2.3 percent," he wrote. "Our plate and pledge giving has averaged an annual growth rate of 16.3 percent, with our nearest neighbor, the Presbyterians at 7.9 percent.

The figures, he said, are "truly encouraging. We have done very well comparatively, and we have only scratched the surface."

In light of the figures, he was asked why many dioceses and the church at the national level are not that well off. "A lot of the money," he replied, "stays local."

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Freeland, administrative assis-
bishop. Even monthly pay-
parishes vary a lot, he says.
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reserve to cover shortfalls.
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we had spent $80,000 more
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apportionment/assessment the church has given the diocese? "Last year we were about $8,000 over it," says Freeland. "This year we're $154 below it."

The parishes, he says, are happy with the plan. "It frees them up. Nothing is imposed on them, but they have to make a commitment."

He is quick to add, however, that "there are areas [of the diocese] that need improvement" and that the plan may not be for all dioceses. "It [the Alabama Plan] takes a lot of work, years of preparation and stewardship education."

Michigan

At its convention in March, 1987, the Diocese of Michigan accepted the recommendation of diocesan council and voted to replace its formula apportionment system of parish giving with a voluntary one.

Since then income has declined, but Nicholas V. S. Mumford, assistant to the bishop for financial stewardship, says the diocese has no intention of returning to its former method.

"There's nothing wrong with the voluntary plan," he says. "To go back to the old way would be self-defeating, and we'd get less money."

Instead, Michigan is embarked on a program of educating the leadership in parishes in scriptural theology and is holding up the standard of a tithe for individuals and 50-50 giving for the parish. That would mean the parish keeps half its income, the other half going to the diocese to be equally shared, 25 percent for the diocese and 25 percent for the larger church.

Mumford says the Diocese of Michigan finds itself in a squeeze now. The larger church bases its apportionment/assessment for each diocese on total wealth in the diocese, but much of that wealth stays in the parishes, he says.

Thus, the church's apportionment/assessment for Michigan amounts to about 35 percent of the diocese's income, but the diocese is pinched to the point of planning to cut its 25 percent to the larger church to 20 percent.

"We've let three staff people go, and we may be letting more go," Mumford says. The diocese, with 56,000 members in 26,000 households and 160 churches, is declining in numbers.

Giving to the church in the diocese averages $8.80 per week per household, which is estimated to be about 1.5 percent of income, Mumford says.

The diocese is now embarked on a stewardship education program. Letters went out to all 160 parishes. Thirty-three responded, and half a dozen have been visited by a trained stewardship volunteer, of whom the diocese has a dozen.

Delaware

Until this year, the 38 congregations in the Diocese of Delaware contributed to the diocese voluntarily and without guidance from the diocese.

The results were not impressive. In 1987, for example, the average parish "acceptance" amounted to 9.9 percent of its net disposable budget income as opposed to the national average in the Episcopal Church of 14 percent.

The diocese also raised money through special appeals every 10 years or so. The last, in the early 1980's, was Adventure in Mission and Ministry which netted $1.2 million to be used for program expenditures. All but $30,000 has been spent.

"We're not going to do that any more to support the common work of the diocese," says Delaware's Bishop C. Cabell Tennis. "It created in the minds of people the picture of a big pool of money. Some parishes were giving less than 4 percent."

In January, 1988, the diocesan convention, at the recommendation of Tennis and diocesan council, set up a committee to study the diocese's financial system. Last fall the committee, after much consultation with congregations, recommended that the national parish average of 14 percent be set as a "fair share" standard in Delaware. Convention last January ratified the recommendation. At that time, only three of the 38 congregations exceeded the standard.

Diocesan business manager Peggy Ann Delaplane says 26 of the 38 congregations had requested establishing a fair share standard.

Delaplane says Ronald Reed, the church's director of stewardship and development, has targeted Delaware as a key locale for stewardship education and has been hard at work in the diocese. The results have been gratifying: Parish acceptances as a portion of net income have risen in two years from 9.9 percent to 11.8 percent.

The diocese hopes, says Delaplane, that a majority of the congregations will reach 14 percent by 1991 even though only four of 38 made it this year.

Some of the growth in giving has been dramatic. St. Matthew's in Wilmington went from 4.1 percent in 1987 to 10.2 percent this year. St. Martha's in Bethany Beach zoomed from 8.7 percent to 24.7 percent.

"The congregations are responding well," says Delaplane. But, she adds, "we believe that the system is not all that important. The issues of mission are the most important."

Translating budgets into ministry

Ronald L. Reed was sitting at a table with a group of Episcopalians in a western state not long ago. They were discussing stewardship, and their mood was low.

"One of the group was the bishop's warden, a retired psychologist," recalls Reed, the Episcopal Church's executive for stewardship. "I asked her if she were practicing now what her rate would be, and she said $90 an hour."

She was working—as volunteer bishop's warden—an average of 10 hours a week, 48 weeks a year. Computing the value of her services in that post at her professional rate, Reed pointed out that she was contributing more than $42,000 a year to the diocese.

"The reaction at the table was, 'How about that!'" he says. "Here was stewardship they hadn't even figured they were doing."

For Reed, the story is an example of narrative budgeting which he sees as the key to increased giving of congregations to parishes, parishes to dioceses and dioceses to the church.

"The issue is not which system you have," he says. "The problem is people don't understand what they're giving money for. We haven't been lifting up what our mission priorities are so any 10-year-old child can understand it.

"It's been proven," he adds, "that when people clearly understand the mission and ministry, they will give."

He cites the church's Venture in Mission capital funds campaign 10 years ago as "the greatest success story in the history of North American Christianity. They asked for $100 million and ended up with $175 million. People were clear about what was being asked."

Under narrative budgeting, the rector's salary, for example, would not appear as a budget line item but would be broken down—15 percent for diocesan activities, another 15 percent for neighborhood activities, 25 percent in preparing for and conducting church services, 15 percent in pastoral care and visiting and so on.

The electric bill, no longer a line item, likewise would be partitioned—so much for lighting the church for Sunday and other services, for lights for parish hall meetings of the Boy Scouts or AA or whatever.

Thus, the congregation could see how much of its giving was going for worship, how much for pastoral care, how much for outreach and so on.

In addition to informing the congregation on mission and ministry, such accounting can have unexpected results, Reed says. "In my old church [in Philadelphia], we ended up saving 14 percent on the electric bill in one building and 22 percent in another. I also discovered that in the use of my time, I was way overboard on community activities."

The same system can be used for the diocese's budget. "How much of the bishop's time and salary are spent on pastoral issues?" Reed asks. "If you don't monitor his time, you don't know whether you have a pastoral bishop."

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Down but not out

Priest loses prestige position, finds humility

No money, no job, no self-esteem.

I'm probably not the first Episcopal priest to drive a cab for a living, but I'm the only one I know. It's not a large community.

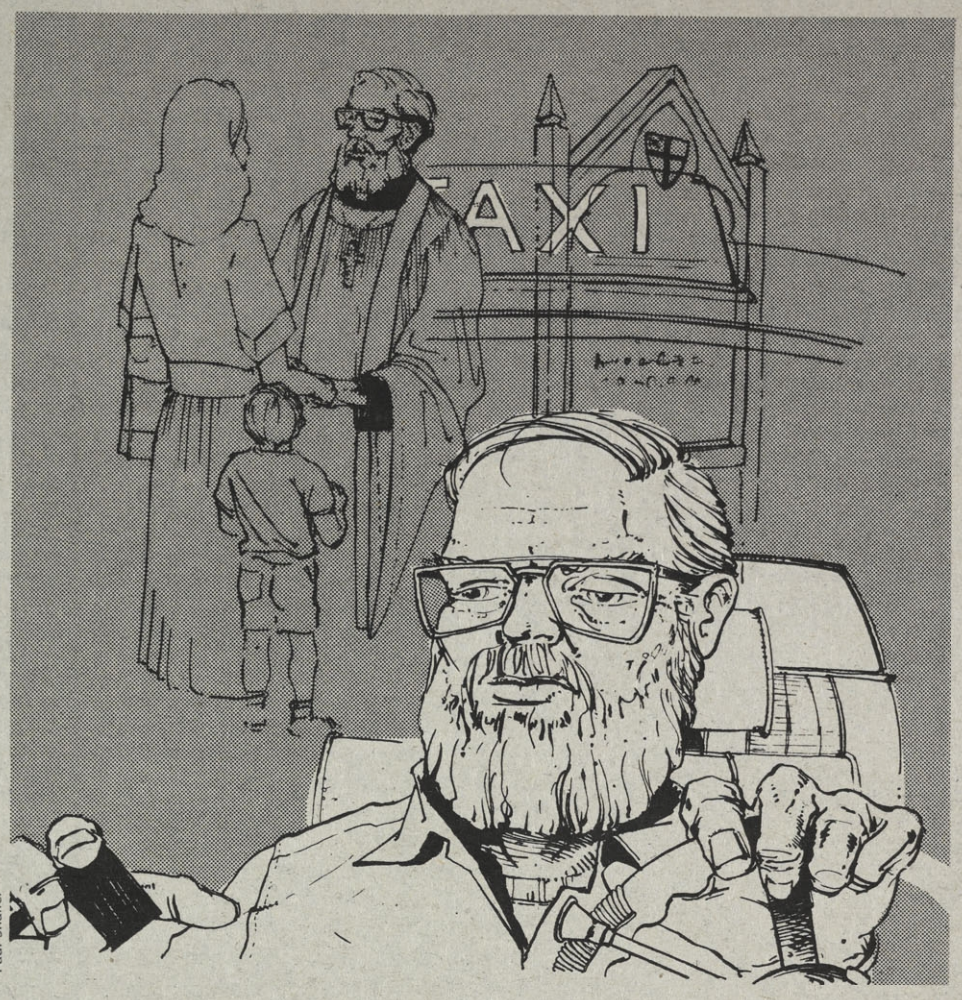
After filing for divorce and resigning my parish I found old friends had become strangers and some priests and bishops who always said, "If I can ever be of help, just call," didn't return my calls. Soon my life looked like a dropped deck of cards.

Career advisors in the church told me, "Don't do it! Stay married whatever the cost. Spend the rest of your marriage in counseling, work at night in the office, get a separate apartment, but don't divorce or you'll be dead."

Well, I divorced and, like Twain, "the rumors of my death have been greatly exaggerated." But I do have to drive a cab to pay the bills, and there does seem to be a bit of hardening around the arteries of my career.

Some of the remote parishes that nibbled at the edges of my resume responded in such ways that I imagined I was answering an ad that might have read:

Broken down parish
that can't find anyone else,
willing to consider
broken down priest
who can't go anywhere else.



Paul Shaffer

From a book-lined office to a dented cab is a long trip. From tree-lined suburban avenues to mean city streets is a rough ride. From "Hello, Father" to "Hey, Buddy" is a hard change. I felt like the clergy equivalent of the Volvo crash dummy.

But I cannot complain for I lit the match that burned the bridges of my career, and in the light of those flames some things were illumined that I needed to see.

Recently these words from Psalm 119 fell out of the back of my prayer book:

It is good for me that I have been afflicted
that I might learn your statutes.
The law of your mouth is dearer to me
than thousands in gold and silver.

Sometimes in parish life the adulation of clergy is so great we start to believe it. We get swept off our feet with praise, caressed by compliments, seduced by a thousand small endearments until perspective is lost and spiritual disorientation occurs.

Equilibrium can only be reestablished by frequent reminders of the fundamental principles of our calling. No matter how well we may preach, we are not the gospel. No matter how well we may counsel, we are not the healer. No matter how well we may lead, we are not the savior.

Some of us need to hear this more than others, and some of us need to hear it all the time if peace with God is to be achieved.

Unemployment without compensation, fruitless interviews and driving a cab for a living have made for a humbling experience and therefore a positive one. But it has been a painful one as well, especially when classmates ask what I'm doing and Friday comes and no sermon needs to be written.

But never so painful and humbling as the Sunday I picked up a young couple and took them to a fashionable midtown church. Painful because they were going to church and I wasn't, humbling because they were going to a church where I had once been the guest preacher.

No silver, no gold, no pulpit—but peace with God!

The author of this article wishes to remain anonymous.

Woman prison chaplain earns respect of doubting colleagues

by Elizabeth Eisenstadt

In 1982, two years after George Hunt became bishop of Rhode Island, he invited former parishioner and recently ordained priest Marsue Harris to interview for several positions in his diocese.

Harris, then serving as an assistant at St. Stephen's, Belvedere, Calif., flew across the country to find a new post. A Rhode Island Council of Churches-funded position as prison chaplain attracted her attention.

There was only one hitch: Hunt told her the corrections director did not want a woman. Harris decided to ask for an interview anyway.

A seasoned veteran of ministry in Soledad and San Quentin, Harris obtained the job. "Maybe it was my experience working in other prisons," she says. "Maybe I was able to change his perception of what women have to offer."

In a field which has not attracted large numbers of ordained women, Harris, 49, has a history of breaking down stereotypes. As a mother with two young children, in the early 1970's she began working in California's Soledad Prison over the objections of a warden who felt prison work was no place for a woman.

"I became very concerned about the chaplaincy work I saw going on there," recalls Harris. "It was very judgmental, punitive. . . .Their God was too small."

Although Harris took the job as an assistant at St. Stephen's, she had no doubt she would enter prison ministry. While in seminary she had worked in San Quentin, a maxium security facility.

David Whitbeck

Marsue Harris

"I was treated very well, with a gentleness and respect, which was something I wanted to encourage," says Harris. For some men in San Quentin, she was the first woman they had spoken to in 10 years.

Visits to inmates who have committed violent crimes test her ability to respond compassionately, she adds. When she enters their cells, however, she finds "God has been there before me."

Under Harris' supervision more than 100 volunteers lead Bible studies, counsel inmates and hold worship services. She has worked hard to strengthen ties with local churches, recognizing that inmates will need community support once released.

Volunteer Avis Marden, a retired educator, is past president of the Rhode Island Council of Churches. She has taken on the overwhelming task of keeping Harris' files and correspondence up to date. At age 78, Marden confessed to feeling as though she should cut back, "but I don't stop so I guess it must be important. . . .I think of myself as a channel through which the inmates are helped."

Ironically, Harris has waged a media campaign to convince the public that imprisonment is not the way to lower the crime rate. Politicians who say "lock them up" may make people feel more comfortable, but inmates are often in worse shape when they come out of prison. "It's discouraging when I hear that programs helping children stay out of prison are not being funded."

When she senses exhaustion creeping up on her, she returns to the pastoral calm of her Wickford, R.I., home and sits in her back yard. Married to architect Robin Porter, Harris says his support makes her ministry easier. "He is wise, and he is fun. He reminds me when I am trying to hold up the universe that I don't have to."

Giving offenders, themselves often victimized by poverty and prejudice, a sense of hope is one of the foundations of Harris' ministry. "People in prison have become twisted by their experiences. Knowing that God loves them is central to their healing," says Harris. "Society intends to punish, but God intends to save."

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Editor's Report

Hunger spurs search for renewed parishes

by David L. James, Editor

A few years ago I met a young couple at a conference who excitedly told me and anyone who would listen about their parish. They praised its spirituality, the Bible studies, the innovative programs linking personal piety with social action, and the opportunity for and expectation that every parishioner would discern and use his or her spiritual gifts.

I asked where this wonderful parish was and discovered the couple drove 40 miles, crossing parish, diocesan, and even provincial lines, to attend their church.

Since then I have heard variations of this story frequently enough to know that the artificial political boundaries of the Episcopal Church no longer hold. People no longer attend the neighborhood parish out of obligation or the Episcopal Church because their parents did. People attend church because they are hungry and are looking for parishes to feed them, not denominations to be identified with. Brand-name loyalty no longer counts for much in the American Church.

Episcopalians don't look to the denomination's headquarters for leadership as we did in the past. With a few exceptions, we no longer look to the diocese for leadership, and we have never looked for leadership at the provincial level.

The plain and simple truth is people are searching for answers to the tough questions of living in today's world, answers that are not found on TV on Sunday mornings or in sermons summarizing the latest book read by the rector. People are asking to be fed and discipled, not managed and entertained.

That's why my conference friends were willing to drive so far each Sunday morning. That's why people throughout the Episcopal Church are crossing parish, diocesan, and all other ecclesiastical lines to find where the power of the Spirit is evident, where the gospel is being preached, and where Christian community means more than punch and cookies after the main service.

They are leaving the old and tired and searching for renewal.

The word "renewal" is as misused and misunderstood as any in the Episcopal Church. It falls easily from the lips of some and causes others to choke.

For some, "renewal" means a particular style of worship associated with the charismatic movement marked by speaking in tongues, instant supernatural healing and miracles, and the kind of enthusiastic experiences related to a neo-pentecostalism found in many Roman Catholic, Episcopal, and other main-line churches.

For others, "renewal" is a less clearly defined term with negative connotations associated with a subculture of dissidents within the Church. Seen as a kind of modern-day fundamentalism with an Episcopal face, more concerned about what they're not than what they are, renewal is written off as un-Episcopal.

To limit renewal to an in-house prayer meeting or to accuse it of being a cult of the self-righteous is to misunderstand what's happening in our Church today. As Philip Turner says, renewal is no less than the reconstitution of our Church.

Renewal is not a call for something new and trendy as some would believe, but a restructuring of our Church around some basic principles upon which it was founded, principles such as biblical literacy, apostolic teaching, and Christian community.

A common theme that runs through the articles that follow is the renewal of our Church is not happening from the top down, but from the bottom up. The future of our Church lies in the local parish.

David Rossi

David L. James

A second theme is the Church cannot be renewed so long as personal piety and questions of social action and justice are separated. To sever them is to rob each of its power and profoundly misunderstand and perhaps deliberately misinterpret the gospel of Jesus Christ. Cheap grace from any quarter must be called to the cross.

In these pages you will hear a black charismatic rector, Ron Spann, from inner-city Detroit call the renewal movement back to justice. Similarly, Carol Anderson, rector of All Saints' in Beverly Hills, calls the Church to a balance of personal piety and social action that we claim each week, to love God and our neighbor.

Philip Turner calls the Church first to repentance before it can be renewed, and Bishop William Frey of Colorado echoes the same call when he states that conversion must precede renewal. Graham Pulkingham outlines a historical perspective of some of the basic principles that renewal calls us back to.

Finally, two examples of critical new ministries which reflect a spirit of renewal—preaching and youth—are highlighted because they recently began on the local level and now have Church-wide significance.

Renewal always begins as a minority movement; it is always a few calling the many back to the basics. But the Church has no time for triumphalism or room for self-righteouness as renewal movements are always in need of renewal.

David L. James, editor of this issue of Professional Pages, *is a priest and free-lance writer living in New York City.*

Professional Pages

Renewal: Can the Church accept it?

by William C. Frey

Renewal is the only alternative to decay. And renewal invariably comes about through conversion. The apostolic community would probably have remained a small sect within the Jewish church without the converted Pharisee, Paul, and the Gentile converts whom he helped initiate into that Body. And every succeeding renewal in the Church can point to some convert, either from within or from without, who caught a renewed vision of God's glory.

Someone has said that a new convert to the Church is both a blessing and a challenge—a blessing because of the freshness and enthusiasm which he or she brings and a challenge because that very warmth serves to expose the paralyzing frigidity which so often threatens the Church's vitality. Can the old wine skin hold the new wine, or will it burst under the pressure of the very thing which offers it new life?

The question is not whether we need renewal today, but whether we can accept a gift of grace at the hands of the so-called renewal movement.

What is the gift, and what does it look like? I don't believe

Continued on page H

William C. Frey

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Anglicanism: Spirituality for a holy people

by W. Graham Pulkingham

Renewal in the Episcopal Church has both excited and frustrated me for 25 years. My initial involvement in renewal as a movement was not by choice. It was by circumstance of ministry where I found myself at a certain place and time when God chose to visit an Episcopal congregation with a resurgence of faith and ministry power. Somehow I found grace to submit to the event, and I now count myself a loyal critic of the movement.

I am a convert from Roman Catholicism, arriving at Canterbury by first crossing the Tiber and then the Thames as an act of conscience. And as is so often the case with converts, I am fiercely loyal to the Anglican tradition I chose. The renewal of the Church, and most immediately the renewal of the Episcopal Church, is one of my passions.

Strictly speaking, it was not simply Anglicanism I embraced. Classical English spirituality is what captured me: a "down-home" spirituality, centered in Jesus' humanity, devout in prayers and Scripture as the Christian *modus vivendi*, hospitable, generous, joyous, moderately self-effacing, and ecclesially corporate in honor and esteem. It despises legalism and elitism, avoids rigidity, restrictions, and unconscionable permissiveness. It is spirituality for a holy people: a corporate ascetic nurturing parishes' and individuals' faith that can be systematized only as much as the prayer that nourishes it.

This English spirituality first flowered on the British Isles in the 13th and 14th centuries. It was planted there in Celtic soil from generational seeds as ancient as the Patristic age. It was spoken in the practical doctrine of Margery Kempe, Richard Rolle, Walter Hilton, Julian of Norwich, and the Cloud of Unknowing. It is unashamedly contemplative, modeled after St. Paul's exhortations on prayer, and conveyed through the teachings of Anselm of Canterbury via Catherine of Siena, Bernard of Clairvaux, Benedict of Nursia, and Augustine of Hippo. A second bloom appeared in the masterful literary period of the 16th and 17th centuries and delivered *The Book of Common Prayer* into the hands of the English people.

Anglicanism is a world communion whose unity no longer rests upon its ethnicity (its majority membership no longer being English or white). Neither hierarchical control nor a system of belief unites it, nor is it gathered around a common experience of faith. It is a communion of peoples united by the Word incarnate in a liturgical life of common prayer. Or so it must be for that is the real Anglican genius.

Each century since England's second spiritual blossoming has witnessed movements of unforgettable renewal.

The 18th century Anglo-*Evangelical* revival recalled Anglicanism to Scripture as final authority in matters of revelation and to the power of the gospel to save. Individual witness to personal salvation and obedience to the mandate of home and foreign mission rose to popular esteem, and the Church's social conscience was pricked.

The 19th century Anglo-*Catholic* revival rediscovered the mystery of grace. It restored the centrality of Eucharist to Anglican worship and saw the ancient vision of the Church itself as sacrament supreme. The Church's pastoral conscience was pricked.

The 20th century Anglo-*Pentecostal* revival recovered spiritual freedom and the sovereignty of grace as the ground of ministry. Authority to minister was reclaimed as a baptismal right. Personal intimacy in prayer and Christian fellowship became once again the marks of Church as living organism, the Body of Christ. The Church's communal conscience was pricked.

Thankfully, these historic moments in our Church's life have advocates in the renewal movement today. We are a complex communion.

Over the past three decades I have observed six noteworthy and exciting accomplishments of renewal in the Episcopal Church which signal hope for a return to our native spirituality.

(1) The release of lay ministry. When renewal hit church pews in the 1960's, countless men, women, and youth without benefit of ordination claimed their baptismal authority to minister the gospel. Until then we had heard lots of talk about lay ministry but seen little action.

(2) Grassroots ecumenism. While theologians whittled away at discussions of ecumenical agreement, local Episcopalians were discovering their common faith with Roman Catholics, Protestant Evangelicals, and Pentecostals. They joined one another in spontaneous acts of worship, mission, and ministry.

(3) Return to the Bible. Renewal has resulted in an environment of faith that encourages Bible study, reflection, and a hunger for biblical literacy. The Bible is used to meet God in the mundane details of life.

(4) Accessibility of public worship. The environment that encourages Bible literacy requires loosened forms of traditional worship. Corporate prayer is now a participatory rather than a spectator event.

(5) A new "people" hymnody. Contemporary idioms in the music of worship have brought theology to the market place. Faith is experienced as joyous and memorable, speaking to the total person. It has even become infectious as its joy is heralded in song and dance rather than in words only.

(6) The recovery of mystery. Although the word mystical is not in popular use, we have recovered a sense of awe regarding Christian life and experience. The mystical nature of union with Christ, membership in His body, and indwelling of the Holy Spirit are now common modes of Christian awareness. The Holy Spirit is less and less the also-ran of the Trinitarian fellowship.

Admittedly, each of these has potential for foible; but, on the whole, they represent pluses for the church generally and for the recovery of our native English spirituality in particular. In spite of all the good issuing from renewal today, however, we Episcopalians are responding too readily in a way that grieves the heart of God's love.

The elements of renewal that are cause for rejoicing are also being used to divide the Church. Anglo-Evangelicals have a better peace with Presbyterians, for example, than with Anglo-Catholics and Anglo-Pentecostals; similarly, Anglo-Catholics feel more comfortable with our Roman friends than with Anglo-Evangelicals and Anglo-Pentecostals; and the latter find an easier time with Assemblies of God than with evangelical and catholic Episcopalians.

We seem to find virtue in the unnatural divisions by which Christ's Church is plagued. Evangel cannot exist without sacrament and charisma. All three must highly regard the other two as essential and principle elements of the one whole gospel of Christ, the gospel which, bless God, is the rich heritage of our Anglican tradition.

We have at times set aside our adversarial roles and joined forces over matters of morality or articles of belief, but when will we return to our unique genius and join forces over the Word incarnate in a liturgical life of prayer? Simply asked, when will we return to the spirit of the Prayer Book? Can we not restore it to being a rule for secular Christian life, sanctifying time, space, human growth and endeavor? If we fail in this, we have little to offer the ecumenical scene that cannot be found elsewhere. Grounds of unity other than this liturgical life of prayer are in themselves good—and their witness is essential to the gospel—but they pale into petty bickering when we cling to them at the expense of the red-blooded gift for unity our Anglican heritage has given us to steward.

I am not much given to allegory. When I consider renewal in our Church, however, I think of Jesus' parable of a man who discovers a treasure hidden in a field (Matt. 13:44). The man leaves the treasure there, sells all he has, and buys the whole field. The various proponents of renewal in our Church have rediscovered the worth of the field—which I liken to the Church—because of its hidden treasure—which I liken to the Kingdom of God. Yet in our zeal to defend important parts of the Truth—our own specialized images of the Church—we erect domestic fences, avoid each other like civilized enemies, and build premature ecumenical bridges.

Grassroots ecumenism has certainly enriched our life as Episcopalians, but we have allowed it to encourage a sectarian spirit within the Anglican family—an adversarial spirit repugnant to the generosity of Christ. If we are not careful, we could miss the splendor of the treasure for which we all long.

The Anglican heritage is worth upholding. So why expend energy building fences and decimating the worth of our inheritance? The Prayer Book was never intended to be merely a source book for the elements of a Sunday service. It represents a liturgical way of living, a way of "being" together in Christ that holds prayer, Scripture, and sacrament supreme in the pursuit of holiness.

Friends, pray for renewal.

W. Graham Pulkingham is vicar of All Saints' Church, Aliquippa, Pa., and general convenor of the Community of Celebration.

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Letters to the Editor

Recovered Alcoholic Clergy Association wants to help addicted clergy

Thank you for your nice coverage of substance abuse and the clergy in the September *Professional Pages*.

However, although RACA is mentioned twice in the articles, nowhere [do you] explain just what RACA is, and the phone number given is also out of date.

RACA appreciates all the information you can help us spread about our organization and its purpose to help the suffering alcoholic and addicted priest or bishop and for the continuing fellowship and support of those clergy who are in recovery.

Stephen M. Winsett, Director
P.O. Box 529
New Albany, Ind. 47150
(812) 944-0413 and 948-2982

Praise for Charles Price's article on liberal tradition

I write to commend you on the fine article by Charles P. Price, "Four liberal features essential to the gospel" (September). It is very timely, well-written, balanced, and powerful. As a subscriber to the Episcopal Synod of America, I am delighted to read that "the conservative aspect of the transmission. . .is also essential."

When these two aspects of the faith we have received are held in balance, each blesses the other for the common good.

David M. Baumann
Placentia, Calif.

Alban Institute also involved in Excellence in Ministry study

I want to bring to your attention an error in the article on page C of the July issue of *Professional Pages*. It says that the Excellence in Ministry study was "jointly undertaken by the [Grubb] Institute and the Episcopal Church Foundation." The third party in the study, Alban Institute, was not mentioned.

H. Barry Evans
President, Grubb Institute
Washington, D.C.

What is 'the good news'?

I would like to thank Thomas Van Brunt for wrestling with the issue of evangelism (July). I wonder, however, if [he] has really answered his own question: What is evangelism? His answer: preaching the good news of Jesus Christ. But what is the good news?

This second query is crucial for two reasons. First, the phrase, "the good news," is becoming a funnel into which many Episcopalians pour what they believe the gospel to be. It then becomes a mechanism whereby we can reject truths we find objectionable.

Second, the contents of the good news are the central tenets of our faith. The good news involves solid biblical preaching and teaching about God, sin, the life and ministry of Jesus Christ in general and the atonement in particular, the implications of following Christ in a life of self-denying discipleship, and the reality of God's judgment of whether and how we have responded to Him.

Kendall S. Harmon
Sumter, S.C.

Church's membership decline is related to demographics

I rejoiced to read Thomas Van Brunt's wrestling with the issues of evangelism in the next—and every—decade (July).

The most reliable explanation of our decline is the changing character of the U.S. population. Historically, the bulk of church membership—in all denominations—has been among families with children 5 - 13 years of age. The last 25 years have seen a major decline in the U.S. birth rate and an increasingly large elderly population. We simply cannot count on rearing children to fill our churches. To reach new people, we shall have to go to them.

The approach [Van Brunt] reaches for in evangelism is similar to that of most Episcopalians in my 15 years of work with them. Our joint learnings are set forth in some basic publications, *Handbook for Evangelism (Revised)* and *Proclamation as Offering Story and Choice.*

A. Wayne Schwab
Evangelism Ministries Officer
Episcopal Church Center

Harold Liebler remembered

Thank you for printing George Woodgates' letter calling attention to my grandfather's long and faithful ministry among the Navajos. It is gratifying to find so many who still remember him. His long white hair, black cassock, Latin Mass, and conservative theology made him a controversial albeit a colorful character.

In our day of clergy professionalism and increasing pay scales, his memory bears witness to a willingness to forsake the posh security of

Continued on page K

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Are we worshiping idols?

by Philip Turner

Cries for renewal come now from all quarters of the Episcopal Church, and requests that we pray for the Church are with increasing frequency more than pious gestures. But for what ought we to pray? What will renew the Episcopal Church and reconstitute it as a faithful witness to the power and presence of God in the world?

Christians have known a clear answer to this question for centuries. Christ's promise is the Holy Spirit will renew and reconstitute the Church as we repent and turn to God as He is revealed in Scripture and the breaking of bread and as we continue in the Apostles' teaching, in the fellowship, and in the prayers. This promise Christ repeats to the Church in every generation; but stated in this way, without reference to the way things are, it remains a pious abstraction. For Christ's words to have bite, Christians have to ask what those words mean for their own churches and for their own lives.

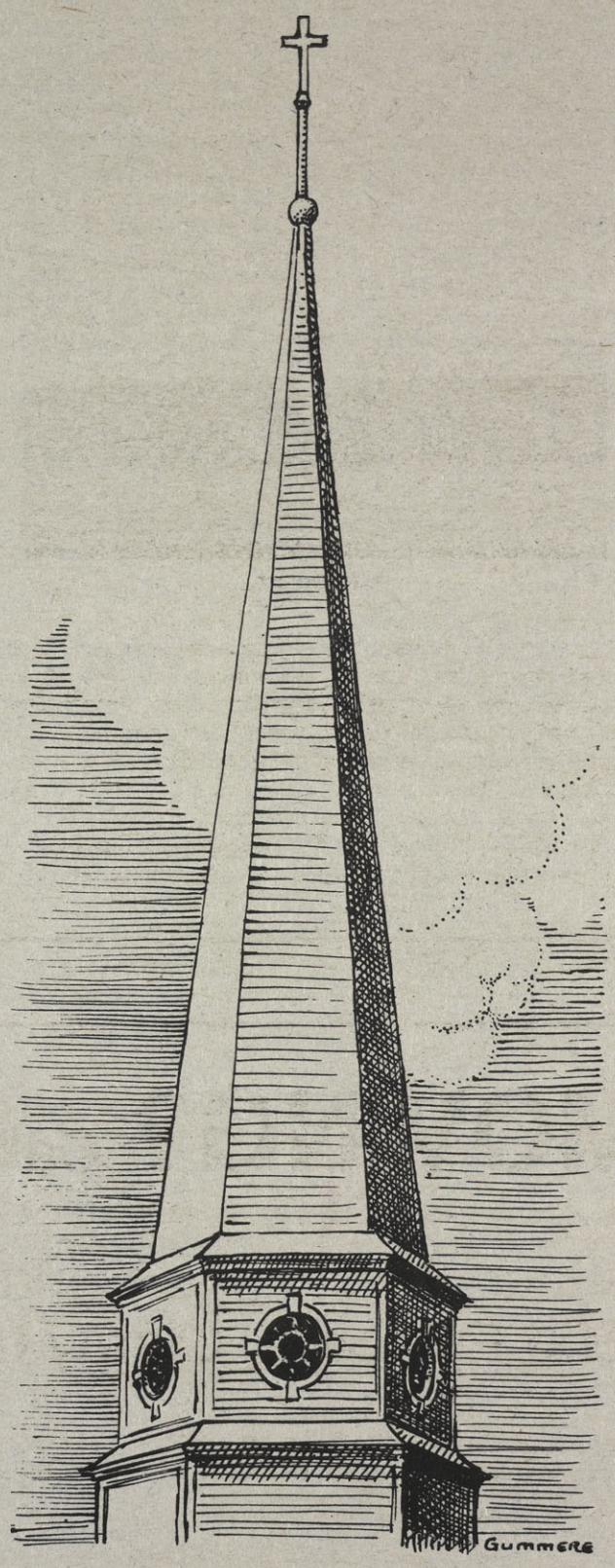
To ask what it means for the Episcopal Church to repent is to begin with an offensive question, but that can't be helped. Repentance is the word with which Jesus began His own preaching, and we dare not ignore His admonition. Nevertheless, within American religion repentance is a word that belongs to the self-righteous and scolding rather than to the merciful. Precisely because the Episcopal Church, for the sake of mercy, has offered so many people refuge from the storm of punishing, moralistic religion, repentance is not a word that falls easily on its members' ears.

'Christ asks of the. . .Church. . .that each parish have at the center of its life a faithful group of people who know how to ask as well as give and so are able to beg on behalf of the Church.'

So how can the Episcopal Church possibly hear and respond to Christ's call to repentance and newness of life? It can do so only if it grasps the fact that Christ is asking of it a radical alteration in course, a new foundation for its common life that will simply turn upside down what goes on in most of its congregations. In asking the Episcopal Church to repent, Christ asks it first to give up its idols, the self-images to which we have given ourselves and which have taken the place of God in our common life.

We have had several self-images through the course of our history, but the one now most common is the Episcopal Church is an enlightened, non-moralistic, inclusive, socially liberal, tasteful, and venerable alternative both to moralistic Protestantism and to authoritarian Catholicism. The Episcopal Church has chosen in recent years to define itself by making clear what it is not and by trying to make room for an enormous diversity of belief and "life style."

All idols enshrine some good, and tolerance and diversity of life are certainly among the more important goods we know. They are, however, genuinely good only in so far as they are accompanied by a passionate and humble search for the truth about God that makes us one in our diversity. Apart from such a passionate and humble search, tolerance and diversity become the gods of indifference which lead the Church simply to adjust to what is. In the case of the Episcopal Church, they are the gods which lead it to fit in as gracefully as possible with its surroundings.



Repentance for the Episcopal Church thus means turning away from its self-absorbed concern about how it is different from other Churches and turning instead toward God. The question to ask at the moment is not about "the identity of the Church," but about the "identity" of God. His question to the Episcopal Church is simply: "But who do you say that *I* am?"

The answer our Church now gives is: "We're not really sure, but we have lots of ideas." Christ's reply is we will come to know God and represent Him faithfully only as we search the Scriptures and break bread. To turn to God is to look for Him where He promises He will find us—as we read the Bible and as we remember and participate in Christ's death and resurrection through baptism and in the Holy Eucharist.

The Episcopal Church certainly seeks God through its sacramental life: *The Book of Common Prayer* has made baptism and Eucharist once again central. It is not, however, as diligent in seeking God through the word. In the present liturgy, public reading from the Bible and preaching both are given prominent place, but faithful, clear, and powerful preaching from the appointed texts is rare. Furthermore, many Episcopalians are unable to read the Bible with sufficient understanding, nor do they make study of the Bible a part of their daily lives.

The result of this imbalance between word and sacrament is the sacramental life of the Episcopal Church stands in danger of becoming an aesthetic exercise. Until the preaching of the Episcopal Church becomes more faithful to the gospel and until churchpeople once more steep themselves in the Bible, one cannot hope for much renewal in the Church. Revivals of a charismatic or liturgical variety may indeed stir up enthusiasm, but they will not renew the Church unless they are accompanied by a desire and ability to meditate upon God's word both day and night.

This statement brings me to another aspect of what Christ has told us about renewal: We cannot understand the Scriptures properly if we do not continue in the Apostles' teaching. Episcopalians, clergy and laypersons alike, have difficulty giving an account of the faith within them. The Church's doctrine is viewed by many, if not most, as a Swedish smorgasboard from which they can pick and choose as taste and circumstance demand. To continue in the Apostles' teaching sounds, therefore, like an infringement of liberty—something the Church has no right to demand either of its laypeople or its clergy.

A phrase like "the faith of the Church" thus calls to mind tyrannical orthodoxy rather than the truth about God in Christ tested and tried by the Spirit in the common life of the Church over the ages. In such an atmosphere, doubt becomes a greater virtue than faith, and inquirers' classes are about as far as parishes can go toward instructing their members in the riches of their faith. There is nothing wrong with inquirers' classes, but they will not do for serious instruction about Christian believing and living. And serious instruction is called for in the Episcopal Church.

Teaching in a seminary as I do, I am disturbed by the way the professionalization of the clergy has led to the downplay of theological competence in favor of professional skills. I often think I would like to offer a course to seniors on the Creed, the Lord's Prayer, and the Ten Commandments as a way of seeing if those about to graduate have an adequate understanding of Christian belief, Christian piety, and Christian living. If they do not, they cannot possibly hope to communicate to others—be it through preaching, teaching, or pastoral care—the riches of the truth about God made known to us in Christ Jesus. This rich and complex communication is essential, however, if renewal is to go deeper than enthusiasm accompanied by good experiences.

A part of the Apostles' teaching concerns the way those who believe live together. If a Church does not continue in the fellowship as well as the belief of the Apostles, then genuine knowledge of God dries up or is taken away. Christians learn to know the truth of God in Christ as they stumble through daily life together and meet its victories and trials, its joys and sorrows in the truth of Christ.

At the time of the Reformation much was made of the fact that Christ is mediated to the Church through both word and sacrament. Insisting upon the importance of both these points of mediation was certainly right, but one important element was omitted from the formula: Christ is also mediated to the Church through the fellowship of people united in the Spirit and resolved to live together in a way different from most people.

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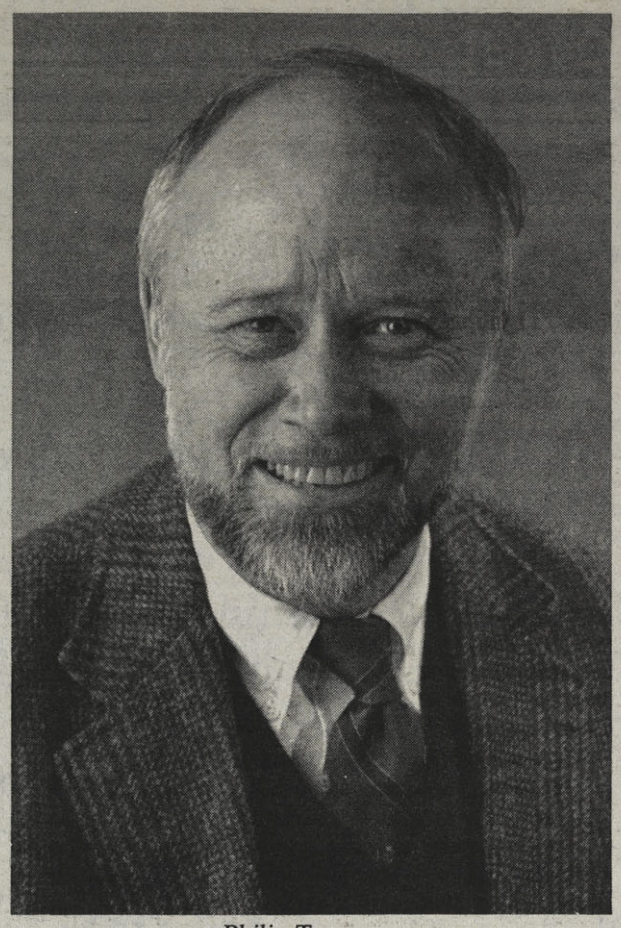
If no attempt is made on the part of a congregation to be such a fellowship, then one cannot expect much of a renewal even if the word is preached and the sacraments are faithfully administered.

A longing for renewal thus calls for a revisioning of the parish church and its purpose. If sociologist Robert Bellah is correct, most members of main-line denominations come to church for the satisfaction of personal desires and private purposes. Even if they come longing for community, they do so to satisfy the personal longings of lonely individuals.

The denominations have adjusted to the needs and desires of their members by designing parish life to facilitate delivery of the services they think people want. In such an atmosphere, programs become the center of parish life and the ministry is understood as a means of delivering services and managing the organization necessary for their delivery.

Programmatic and managerial thinking now dominate our reflections on the state of the Church. If we have a problem, our instinct is to think up a program to take care of it. Programs are not wrong; we can't do without them. The problem is they cannot guarantee the Episcopal Church will continue in the fellowship of the Apostles. Such continuance means learning through common life things like lowliness, meekness, patience, kindness, tender heartedness, faithfulness, and mercy. It means learning by living with others to control the tongue and the appetites. It means that life's daily round becomes a school of Christ wherein we learn to put off one way of life and put on another.

Until the Episcopal Church learns that the purpose of parish life is not simply to provide services and get something done, but to be that fellowship where Christians learn to live together in a new way—a way that is faithful to what we say we believe about who God is and what God is up to—then renewal won't go very far or very deep. Renewal means more than liturgical or charismatic piety. It means learning a new way of life, and this in turn means we will have to revision parish life and parish ministry. The Episcopal Church in and through its parishes will have to be doing something very different from what it is doing at the moment.



Philip Turner

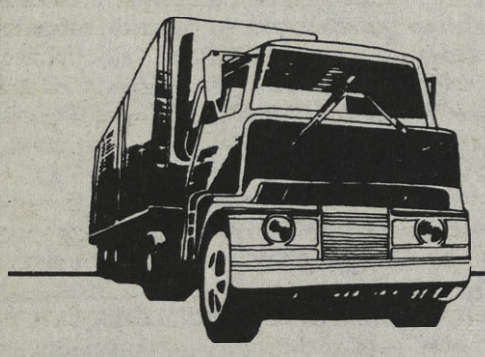
Christ's word to the Episcopal Church about renewal is in one way quite simple. It is, however, impossible simply to do it. No matter what the strength of our programmatic imagination may be, we cannot pull it off. Indeed, the renewal of the Episcopal Church or, for that matter, any Church lies beyond our ability. This observation brings us to the last of Christ's instructions to the Church. Continue in the prayers. The great thing the Episcopal Church needs to learn is to receive rather than to give. We have endless programs for giving to others. We have social programs. We have youth programs. In one place or another we have programs for almost any group one can imagine. In all of them we are busy giving something.

If an experienced spiritual director were to review the life of an individual who occupied him or herself so omniverously with giving, the director would, I believe, recognize a serious case of pride or self-justification. The only thing a spiritual director could possibly say to such a person is to go out and learn how poor he or she is and to learn how to beg.

To continue in the prayers means many things. It means adoration of and thanks to God, and it means intercession for others. It means we learn once more to pray daily in the places we live and work. For the Episcopal Church, however, it means first of all learning to beg for strength and power that lie beyond us. It means putting aside pretentious giving and learning to receive.

Renewal thus requires most of all that we pray for the Church, and prayer for the Church means begging God not to take His Spirit from us. This is something we do formally all the time. It is not, however, an activity that lies at the heart of what our parishes think they are up to, and until it is, I wonder how much of a renewal we can expect. The final request Christ asks of the Episcopal Church is that each parish have at the center of its life a faithful group of people who know how to ask as well as give and so are able to beg on behalf of the Church.

Philip Turner is professor of Christian ethics at General Theological Seminary.



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Church renewal: Seek first the Kingdom

by P. Ronald Spann

Seek first the kingdom of God and God's justice, and all these things shall be yours as well. (Matt. 6:33)

I come to the witness stand as an African-American participant in the renewal movement. I am also a founding leader of Church of the Messiah, an interracial parish in one of eastside Detroit's many underdeveloped black neighborhoods. We are committed to a pastoral and prophetic vision of the renewal of the Church and of the world.

These facts bear mentioning since the current make-up of the renewal movement among Episcopalians is negligibly interracial, and our involvement means we do not fit the profile of either the typical inner-city or "renewal" parish. That this

should be so points to the need on all sides for an expanded concept of renewal.

The clearest and most important trend I see in the current renewal movement is its spiritual resourcefulness for restoring the local church as the basic unit of Christian community.

The first fruit of renewal is more and more persons are able to confess that Jesus Christ has come in their flesh. It is the confession of an actuality of faith, not just a catechetical or theological category. The vivid evidence of physical, emotional, and spiritual healing consistently attests to the presence of the Holy Spirit which Christian faith has always asserted.

More and more this phenomenon is being healthily integrated into local churches with the result that their corporate existence has been dynamically transformed: quantum leaps in lay involvement, leadership, and stewardship; pastoral renewal; new application of Scripture; creative surges in folk arts that find their way into liturgy and other arenas; compelling ability to evoke faith and commitment to Jesus Christ in the uncommitted. At Messiah, we would identify unhesitatingly with the testimony.

Something holy and good—because it is life-giving—is being enfleshed in local churches where renewal has been coming home. The movement has been well managed, and as a result the Kingdom of God has come into a commanding focus that only a local church can achieve.

The leaders of the renewal movement, however, have not demonstrated the ability to extend their vision of renewal into a prophetic dimension as well as a pastoral one. In a society as hostile to the gospel of Jesus Christ as is ours, the movement has the potential to exist in creative tension, yet it seems unthreateningly contained within the spiritual and moral universe of white, middle-class America.

The Episcopal Church itself has undergone a tremendous moral renewal through its prophetic awareness of the significance of justice. Spurred by the challenges of the civil rights movements of the 1960's, many of us have been convicted by our failure to hear and to heed the voices of those who suffer the ravages of injustice. African-American, Hispanic, and native American Episcopalians have internalized much of this renewal and have led the Church to a more just incorporation of their gifts and respect for their presence.

The same shift lies behind the inclusion of women's leadership, and the rehearsal of their saga of gender oppression has set the stage for us to look compassionately at the dilemmas of homosexual persons. The needs of the elderly, the physically and mentally disabled, the homeless, and many more once-invisible neighbors have found creative responses in local ministries.

Many renewal leaders seem unable to extend the prophetic vision into an integration of the Church's pastoral vocation. They have a preoccupation with the rights and wrongs of the Church and world that ironically turns prophetic activism into a ministry of law, to which Paul speaks urgently: "God. . .has made us. . .ministers of a new covenant, not in a written code, but in the Spirit; for the written code kills, but the Spirit gives life." (II Cor. 3:6)

In too many parishes and dioceses distinguished by extraordinary prophetic leadership I hear of declining membership, inability to keep

'The renewal of spirit and of conscience are. . .

. . .inseparably linked precepts in the biblical evangel.'

program commitments, polarization. An overwhelming burden is laid on the flock without the corresponding help needed to bear it. At this point two authentic movements of the Holy Spirit in the Church beg to come together.

The renewal of spirit and of conscience are inseparably linked precepts in the biblical evangel. To see why, consider Jesus' words from the Sermon on the Mount: "Seek first God's kingdom and God's righteousness [justice], and all these things shall be yours as well."

Writing prophetically on the eve of this century, Bishop James Theodore Holly of Haiti recast these precepts into a map for the task of renewing the entire human enterprise: "By analyzing these words, we will discover three great divisions of the social question. (1) The Kingdom of God to be sought brings before our thoughts theology and church administration. (2) The righteousness to be sought brings to prominence philanthropy, or the law of justice and equity between [humans], and state administration. (3) The things promised in addition [food, raiment, and shelter] bring to the front industry and the various means of carrying it on to supply [our] necessities. Hence, under the first head we have dogmatics; under the second, politics; under the third, economics."

The Kingdom of God orders human experience first into a spiritual reality; second, a moral reality; and third, a socioeconomic reality. Authentic renewal must take a path through all three aspects regardless of which may be the original point of departure. The supreme religious question is the triumph of life—spirit—over death, which is the heart of the vision of the Kingdom. The supreme moral question is the vision of God's justice, beginning in the law and the prophets and culminating in Jesus Christ. They are meant to be embodied in a living community, provisionally in the Church, ultimately in the Kingdom.

In other words, when you have a dead body at hand, done in by a lifetime of bad habits, preaching good habits to it is beside the point. Revive it first and then invigorate it with appropriate exercise. Racism, classism, sexism, and every other sinful ism are fatal habits to indulge, and the Church is complicit with the world in their practice. But neither will ever be capable of the exercise of God's justice apart from being called to life, and that life will never flourish apart from the practice of a vigorous justice.

The pastoral side of renewal in such expressions as Episcopal Renewal Ministries and Cursillo is unbeatably suited to leverage the renewal of spirit. This branch of renewal, however, is going to harden into brittle irrelevance if it only flexes its moral muscle to bring good news to the poor unborn but not also to those born poor.

The prophetic side of renewal (e.g., Episcopal Peace Fellowship, Episcopal Urban Caucus) has done its homework on the great moral questions of our time. If our prophetic leaders, however, do not pay better heed to the current spiritual famine, they are at risk of becoming a new Pharisee class whose lofty moral summons are rhetoric at best and tyranny at worst.

From the wilderness landscape of the ghetto, I feel both hope and doubt. Surely it is no coincidence that for the next decade we have been summoned to economic justice and evangelism. Economics has not yet been democratized in Church or society, and evangelism is a charism

that has yet to come into its own as the preaching of a truly holistic gospel. Here are two frontiers to which the Holy Sprit calls us.

I feel doubtful when seeing how poorly mobilized we are to answer. Paradoxically, I see a hopeful openness to the call. A broad ecumenical movement for economic justice is already unfolding in rural and urban developmental ministries throughout the land. General Convention's initiative simply opened the door for the movement to come home to us. If we are faithful to its vision and its impetus for authentic community, I believe it will be a resource for moving our many renewal traditions to a new stage of integration.

Ronald Spann is rector of Church of the Messiah, Detroit, Mich.

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The Kingdom of God requires both justice and regeneration

by Carol Anderson

Thirty years ago the Episcopal Church joined most of the rest of American Christianity and hitched a ride on the pendulum of theological and social change as it began its wide arc from one extreme to the other.

As cities burned, civil rights leaders were killed, and unpopular wars were fought, the Church discovered its social conscience and has been in the forefront of questions of justice ever since. But that is only half the story.

Somewhere along the way we lost our personal piety, which seemed irrelevant to the chaotic world around us that needed such immediate attention. The disciplines of personal prayer, Bible study, and standards of conduct were no longer taught, valued, or modeled in many of our parishes. We abandoned the theology of atonement and traded in the cross of incarnational theology. We became reconciled to society but not to God.

The Church must be radically rooted in Jesus Christ, but during the last three decades the Episcopal Church has been rooted in good works. We thought with social action we had a complete theology when in fact we had only traded half for the other. We were still operating with an incomplete theology. Our necessary good works are not enough just as prayer meetings alone are inadequate.

The Kingdom of God is not a choice between social action or personal piety, nor is it a compromise between the two, but an embrace of the fullness of both justice and regeneration and the tension they create.

The signs of the Kingdom are our life styles. Morality is as much concerned with business ethics as with sexual ethics. Pastoral care is as concerned with spiritual healing as with emotional healing.

What the liberals need to hear is that to do social action without the Holy Spirit is to rob it of its power. What the conservatives need to hear is that the empowerment of the Holy Spirit is never for private use and not to employ it for justice is to commit theological abortion. It's a crime either way.

The theology of renewal is nothing less than the rediscovery of the power of the Holy Spirit in our lives, Church, and world and a call to balanced wholeness.

Carol Anderson is rector of All Saints' Church, Beverly Hills, Calif., and founder-director of the Institute for Clergy Renewal.

Jo-ann Price

Carol Anderson

Can the Church accept renewal?

Continued from page A

it's a *thing* at all, but a way of understanding and experiencing the gospel.

It doesn't change the content of the Christian faith so much as it heightens our expectations. The Good Friday collect's affirmation that "things which had been cast down are being raised up, and things which had grown old are being made new" ceases to be pious hope and becomes a description of present-day experience. From this viewpoint, God seems to be taking a more active role in the world, and therefore the business of being a Christian is more than a matter of our simply having to "try a little harder."

It affects the way one looks at the Scriptures. In my own experience, the Bible has become a constant source of fresh insight into the human condition and God's dream for restoring it. Even as some seem to be dismissing it for being "outmoded, tribal, and too culturally limited," I'm still having a love affair with it and finding it to be exciting, relevant, challenging, and healing.

The renewal is related to the way we understand the biblical preaching of the Kingdom, the sovereignty of God. John the Baptizer and Jesus were not just reminding people of something they already knew, i.e., that Yahweh was sovereign. Their proclamation was that the sovereign God was beginning to take an active role in human affairs and could be expected to demonstrate that sovereignty through tangible signs.

Thomas Merton once remarked that "Jesus not only *teaches* us the Christian life, He *creates* it in our souls by the action of His Spirit. It is not simply a matter of moral perfection, it is an entirely new spiritual reality, an inner transformation." I believe that most people touched by renewal would find in those words an echo of something that has begun to happen in them.

If that's what it's about, why so much controversy and so much resistance? Perhaps because conversion is costly and even a renewed faith cannot abolish original sin.

I was very apprehensive during the early years of my experience with the renewal. I feared that converts, in their fresh enthusiasm, might try to convert others to a "renewal movement" or to a specific personal experience, such as praying in tongues, rather than to Jesus Christ. I worried that some might think God was interested only in the renewal of their devotional life. Another nightmare was the whole thing might turn into a kind of secret society, a renewal sub-culture within the Church with periodic gatherings of "the usual suspects" which would leave the rest of the life of the Church and society untouched.

'Why so much controversy and so much resistance [to renewal]? Perhaps because conversion is costly and even a renewed faith cannot abolish original sin.'

No doubt we can find examples of all these, but by and large my apprehensions have not been realized. One of the great joys of my life in Colorado has been to see people touched by renewal invest their strength in long-term and costly commitment to social justice, to evangelism, to working with the poor, the homeless, and the other "throwaways" of our society, in shelters, food banks, and AIDS wards. And, what's more, they seem to do it not with the pained expressions of the self-righteous, but "with gladness and singleness of heart."

There is no such thing as non-involvement with renewal. We really are members one of another, and virtually all of us have been affected one way or another. To many cells in the Body, renewal is like healing medicine for a critical patient, a promise of new life and vitality. Other cells seem to view it as a foreign organism invading the system and, like anti-bodies, have rallied to resist it at all costs.

Of course, there have been problems. But I have come to believe that some of the warnings about the "divisiveness and difficulties" are a smoke screen to hide a much deeper problem facing the Church, i.e., a numbing malaise reminiscent of the warning to Timothy about those "holding the form of religion but denying the power of it."

That same smoke screen sometimes hides another painful reality. All of us identified with the renewal movement have at one time or another been victims of a kind of "guilt by association." All the worst-case scenarios have been laid at our doorsteps. Are some of those touched by renewal fundamentalists? Well, you know, they're all alike! Does some TV preacher promote a cheap "prosperity gospel"? That must be the message of renewal!

It is sad that in a Church which is the sworn enemy of racism we pay no attention to a similar phenomenon when it is aimed at enthusiastic Christians.

The question remains: Can the Church today accept a gift of renewal from the renewal movement? I sometimes wonder. But whenever I find myself doubting too much, I remind myself of a story. A Jerusalem rabbi, being interviewed recently in Denver, Colo., confessed to being pessimistic about the future of his country. Is peace possible? "It looks doubtful," he said. "However, to live in Jerusalem and not believe in miracles is not to be a realist!"

William C. Frey, bishop of Colorado for 16 years, has tendered his resignation, to take effect next spring. He will become president and dean of Trinity Episcopal School for Ministry in Ambridge, Pa.

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Episcopal Renewal Ministries

In February, 1973, 300 ordained Episcopalians held a conference in Dallas, Texas, to share their experiences, joys, and frustrations as charismatic or renewed clergy. Many attended that conference because of the isolation and alienation they felt from other clergy who didn't understand what had happened to them or what they were talking about.

The result was the Episcopal Charismatic Fellowship, which has since changed its name to Episcopal Renewal Ministries (ERM). The name change reflected a broadening of the organization's purpose from being a support group for renewed clergy to a ministry to the whole Church. But supporting the clergy remains a top priority.

In 1986, ERM moved to Fairfax, Va., hired Charles Irish to be its national director, and has since outgrown its office space three times. It has quadrupled its budget, increased its staff from a director with a part-time secretary to a staff of 22, and has boosted its newsletter, *ACTS 29*, to a bimonthly magazine with a circulation of 55,000.

Today approximately 1,200 of the Episcopal Church's 7,800 parishes are in some way involved in renewal. ERM has ministered to many of these parishes on a number of levels, including New Life Weekends which focus upon renewing vestries and parishes through discipleship, healing, and worship.

On a regional level, ERM holds conferences to introduce people to renewal as well as conferences on "Healing the Whole Person, Body, Mind, and Spirit," "Power Ministry," and "House Church Ministries."

Nationally, ERM sponsors clergy renewal conferences and a Clergy Leadership School, a five-day seminar in practical leadership skills led by England's John Finney. And internationally, ERM helped found and continues to support SOMA (Sharing Our Ministries Abroad).

An exciting result of ERM's work has been the ecumenical dialogue that has developed among different faith groups. The 1987 New Orleans Conference on the Holy Spirit witnessed scores of denominations celebrating life in the Spirit.

ERM continues to grow in size, influence, and effectiveness as thousands of Episcopalians count themselves as members and supporters of its vision of apostolic teaching, biblical preaching, historic worship, and charismatic experience.

National renewal conference set for November

On November 8-12 at Ridgecrest, N.C., PEWSACTION will sponsor the 1989 National Conference on Renewal, Ministry, and Evangelism.

The theme of this year's conference directed by Hewitt Johnston, rector of St. Mary's Church, Tampa, Fla., will be, "Let Your Light So Shine." It will feature speakers David and Karen Mains of Chicago, author Keith Miller, Bishop William Frey of Colorado, and Bishop Charles Duvall of Central Gulf Coast.

The conference will offer 15 teaching workshops and numerous other workshops. Worship with special music, prayer, and healing services will be held daily. The celebrant for the closing Eucharist will be Presiding Bishop Edmond L. Browning.

For further information, contact the Rev. Hewitt Johnston at (813) 251-1660.

Some groups involved with renewal

The following is a list of some of the Episcopal organizations involved in renewal today:

Anglican Fellowship of Prayer, Box M, Winter Park, Fla. 32790

The Anglican Institute, P.O. Box 11887, St. Louis, Mo. 63105, (314) 962-3016

The Center for Leadership Training & Clergy Renewal (until Jan. 1, 1990, then Evergreen, Colo.), C/O ERM, P.O. Box 1370, Fairfax, Va. 22030, (703) 273-8660

Community of Celebration, P.O. Box 209, Aliquippa, Pa. 15001, (412) 375-1510

Episcopal Center for Youth Ministry, P.O. Box 43, Ambridge, Pa. 15003, (412) 266-8876

Episcopal Marriage Encounter, 1727 Creekside Dr., Carmel, Ind. 46032, (317) 574-0632

Episcopal Renewal Ministries, P.O. Box 1370, Fairfax, Va. 22030, (703) 273-8660

Faith Alive, Box 1987, York, Pa. 17405, (717) 848-2137

National Episcopal Cursillo, Box 213, Cedar Falls, Iowa 50613, (319) 266-5323

Preaching Excellence, c/o Episcopal Evangelism Foundation, Inc., 1335 Asylum Ave., Hartford, Conn. 06105, (203) 233-4481

The renewal of a caring ministry:
burial in the church, not from the church

Left: This Columbarium of 40 niches, houses the bronze sculpture of St. Francis and his prayer, within the Leaf design, bronze face plates.

Right: The Patio of Prayer and Remembrance embraces the Columbarium which beckons family and friends to linger, pray and be consoled.

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The Reverend Ray M. Smith, Rector
St. Martha's Episcopal Church, West Covina, California

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Calvin Tilch, Chairman, Columbarium Ministry

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Youth won't be our future if they're not also our present

by David L. James

The Standing Commission on Evangelism's working definition is: "Evangelism is the presentation of Jesus Christ in the power of the Holy Spirit in such ways that persons may be led to Him as Savior and follow Him as Lord within the fellowship of His Church."

According to a recent study about faith commitment decisions, 84 percent of the people who make that kind of decision do so by the age of 19.

If that is true, then clearly the major emphasis of the decade of evangelism must be on youth. What is not clear, however, is who, if anyone, making decisions about the decade which begins in 60 days understands this.

One commonly hears clergy say, "Youth are the future of our Church." What one does not hear is: "Youth are also the present." And that's why we lose so many—we keep putting them off, talking about their role in the future when in fact they are sitting in front of us right now. "Lay ministry" is the Episcopal buzz word of the year, yet we look over, around, and through our youth as we search for people to minister. We have consigned to our youth irrelevance, and they are returning the compliment.

We want to do something significant about evangelism in the 1990's, but currently the numbers are against our decade's ending in anything other than more frustration about declining membership.

Some other denominations understand that training for youth ministry is a specialized but critical need that any Church that is not suicidal must have. They invest heavily in programs, training, and recruitment to make youth ministry a viable and required part of theological education.

A scan of Episcopal seminary offerings in youth ministries is quick reading. Admittedly it is not an easy program to develop when interest is so low, especially in Episcopal seminary populations whose average age is over 35.

The Episcopal Center for Youth Ministry has recognized the lack of adequate resources and training in the Episcopal Church and is attempting to meet some of these needs. The center was founded by Lloyd P. Hays as the result of his relentless commitment to youth and their precarious place in an increasingly desperate world. Frustrated by the lack of significant training and resources, Hays developed his own and soon found himself in demand throughout the Church as a youth retreat, conference, and workshop leader.

A vision of a larger ministry to youth began to evolve, and today the center provides a referral system for parishes seeking professional youth workers and individuals seeking employment in parishes. The center is developing diocesan- and parish-based conferences and workshops and a training program at Trinity Episcopal School for Ministry. It hopes eventually to develop degree programs in youth ministry in seminaries throughout the Church.

The center is committed to train leaders in the spirituality and strategies of sound youth ministry in the ethos of the Episcopal tradition. By creating a network of those persons already involved in youth ministry, it is drawing together the spiritual, financial, and human resources necessary to shape Episcopal parishes into places where the life of Christ transforms kids' lives.

Hays says, "Effective youth ministry must be parish based. Relationships are very important to kids, but if their faith in God is not integrated with relationships to others their own age, it frequently dies."

As the Episcopal Church and its seminaries grow grayer, ministry to youth becomes more critical. In a Church that prides itself on being inclusive the time has come to include our youth.

Preaching excellence program promotes improved sermons, attentive listeners

Dr. A. Gary Schilling looked forward to the sermon Sunday morning so he could balance his checkbook.

As an economic forecaster on Wall Street, author, and lifelong Episcopalian, Schilling was accustomed to the dead space in the liturgy and found ways to use it profitably.

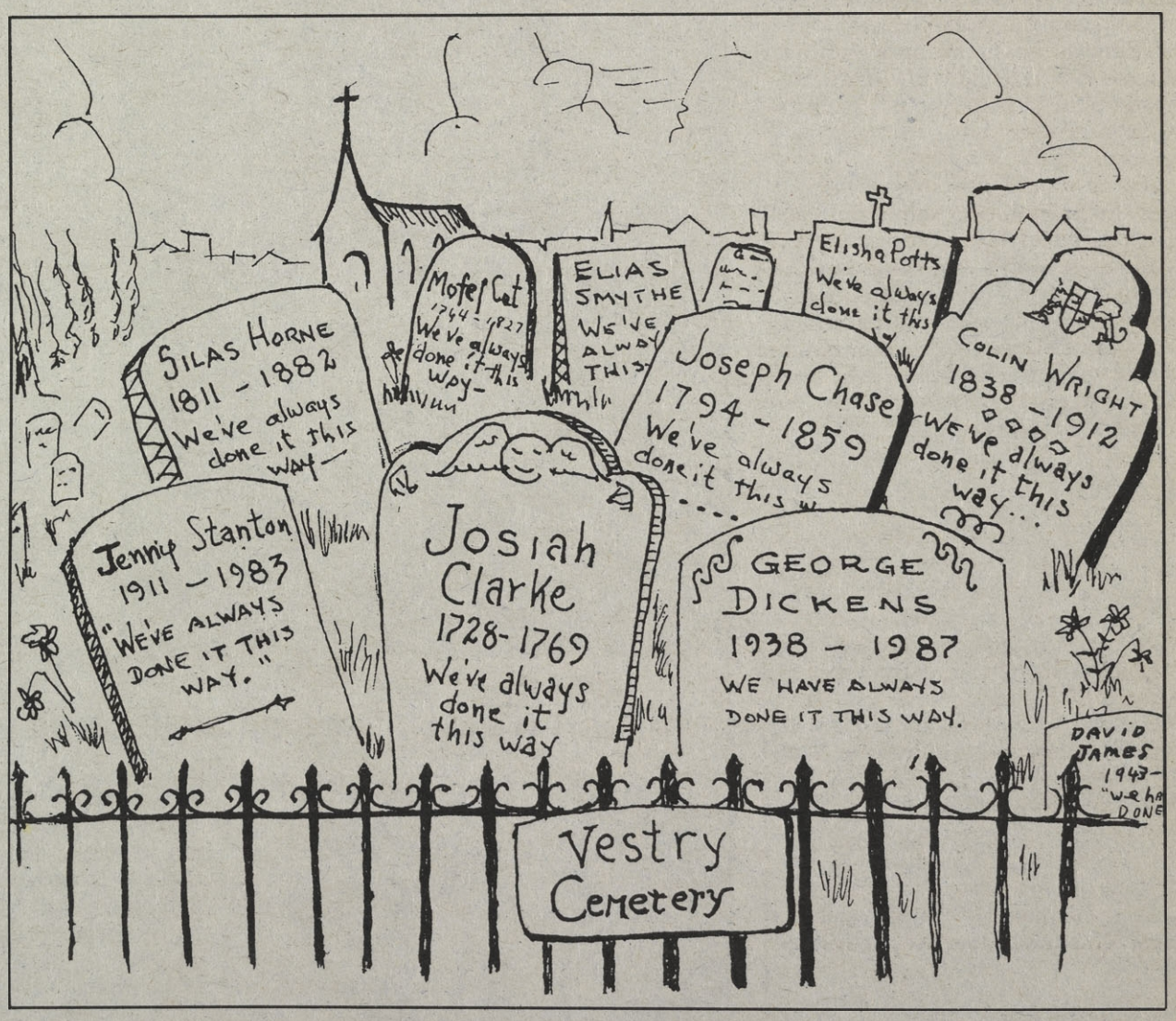
But during one vacation Schilling began attending a summer chapel that brought in some of the best preachers in America and discovered he had to arrive early to find a seat and never thought of balancing his checkbook.

Schilling began to realize that the problem in church services was not the liturgy, but the sermon. As a businessman accustomed to problem solving, he decided the Church needs better preaching if it is going to survive as more than a museum for good liturgy.

So with the help of the Episcopal Evangelism Foundation and General Theological Seminary's Dean James Fenhagen, the Preaching Excellence Program was born.

The first conference was held at General Seminary in January of 1988 with 38 students from all 11 Episcopal seminaries gathered to hear lectures and sermons by preachers such as William Sloane Coffin, formerly of Riverside Church in New York City; James Forbes, current pastor of the same church; and Charles Rice, homiletics professor at Drew University.

The second Annual Preaching Excellence Program was held in Racine, Wis., in June of this year. Homiletics professors O. C. Edwards of Seabury-Western, Thomas Troeger of Bexley Hall, and Neil Alexander of General were staff participants. A third conference is scheduled for June, 1990, in Chicago.



Schilling says, "The purpose of the program is not to reward good preaching, but influence and improve preaching by training seminarians before they learn bad habits."

Each seminary's dean is encouraged to recommend four students to attend the all-expenses-paid, week-long program which is funded by private individuals, seminaries, and the Episcopal Church Foundation.

Each student has the opportunity to preach one or two sermons, incorporating what he or she has learned. A professor and a parish priest give a critique of each sermon. Daily worship and workshops on specific aspects of preaching round out the program.

Students report that the week-long, intense focus on preaching results in a burst of insight about what people in the pew are hearing and not hearing from the pulpit. Furthermore, their participation in the program and their new missionary zeal have raised consciousness on their campuses about the value of preaching.

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In my opinion

Neglect of the homebound is clergy malpractice

by Richard T. Nolan

Having served a small congregation as its part-time vicar for 14 years, I am aware firsthand of the many demands placed on parish clergy. I also understand well that each of us has particular strengths and priorities.

One area of ministry that can easily be left "for next week" is Communion and pastoral visitations for the homebound elderly. When the 96-year-old grandmother of a priest died, he wrote to his mother's vicar with a request for a pastoral visitation since his aged mother lives quite a distance from her family. No visit was made; the vicar was contacted by letter again, and no reply was forthcoming—perhaps he was too busy with his very active servanthood in the "community beyond the parish." A change in parishes resulted.

The priest's 80-year-old mother, now in fair health but for the most part homebound, values highly the monthly home Communion in her apartment. What she doesn't know is her ordained son has to prod the clergy to make the visit. At one time he canceled her pledge, which seemed to motivate some visits and resulted in a restored pledge. This month he will make no pledge offering on her behalf because her rector explained he "keeps having things come up" and the one, new lay eucharistic minister in this parish of 900 is "too busy studying for his diaconal examinations to get to her even monthly."

The priest-son is horrified by this pastoral neglect. As one Episcopalian said to him, "If a priest can't obtain pastoral care for his elderly mother, what chance do the rest of us have?"

What the Episcopal Church does not realize is that, apart from an occasional pledge offering withheld, it has lost a substantial family bequest. Although ministry is not "purchased," contributions to the Church need not be unconditional when persistent malpractice is evident.

All the theologizing in the world about love, stewardship, and outreach does not replace ministry due individual parishioners from clergy or laypersons. Clergy above accountability invite neglected persons within their congregations to withdraw from the life of the Church spiritually, emotionally, and financially. They need to be reminded, "Do not forget the trust of those who have chosen you. Care alike for young and old. . . ." (BCP, p. 557; similar to pp. 531 and 543) They need to be told their neglect in providing ordained or lay ministry may have many consequences, short- and long-term.

Richard T. Nolan is associate for education at Christ Church Cathedral, Hartford, Conn.

Letters

Continued from page C

the clergy career track so as to radically identify oneself with those to whom we are called, even becoming poor, for the purpose of communicating the saving love of Christ.

John S. Liebler
New Smyrna Beach, Fla.

NNECA's concern for health coverage commendable but amazing

As one who is 35 years ordained and an officer of a major health plan, the *Professional Pages*' article about the National Network of Episcopal Clergy Associations' "concern" was amazing (July).

For a decade, employers, employees (parishioners), and third-party payers have faced staggering increases in health care costs and premiums. Larger deductibles, higher stop losses, benefit maximums for substance abuse and mental illness, selective contracting, and a multitude of managed care strategies have become common features.

Church Insurance proposes prudent changes with which the laity have become quite familiar. Do clerical leaders direct attention to greater participation in wellness efforts and expansion of preventive programs as ways to lower the incidence (and cost paid by congregations) of clerical illness? Do they ask why underwriters classify clergy as undersirable risks?

Lobbying Congress about the uninsured, uninsurable, and underinsured problems is commendable. However, those so upset with modest coverage changes today will probably complain the loudest when the reform [they] press for eventually produces some type of national health insurance, service, or system!

Amos C. Carey
Foster City, Calif.

Grieved to see *Episcopalian/ Professional Pages* go

I would like to express my grief on the coming demise of *The Episcopalian*. It has surely been the best attempt so far by the Episcopal Church at an "official" national publication, and the *Professional Pages* have been a very important part of it. I hope that whatever emerges to take its place will be as good!

Worrell H. Holby, Jr.
Opelika, Ala.

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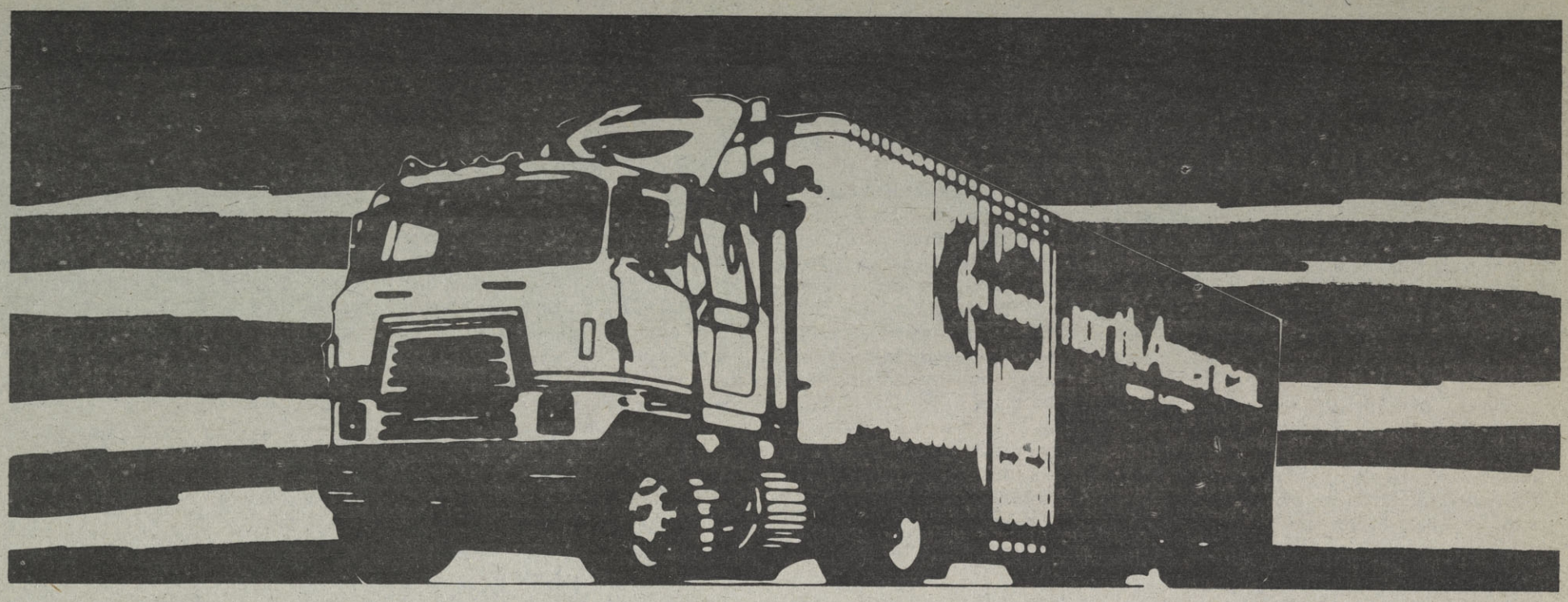

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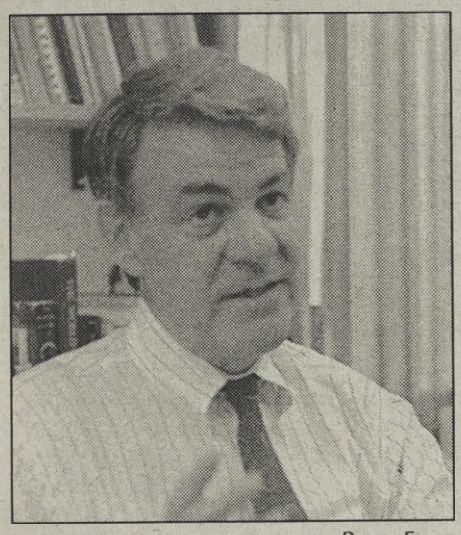
Barry Evans asks why, gets an answer, then asks again

by Elizabeth Eisenstadt

"I have tried to be an internal prophet, to work with others interested in reform," says H. Barry Evans. "More and more I see bishops and other leaders getting excited about the church rediscovering its mission and its purpose and breaking out of despair."

Asked to describe himself, the 53-year-old Grubb Institute president quotes Episcopal Church Foundation vice-president Jeffry Kitross: "[Jeffry] says I am the kind of person who always asks, 'Why?' When I get the answer, I ask, 'Why?' again."

In the course of 26 years as an Episcopal priest, Evans' "why's"



Barry Evans

have taken stock of the Episcopal Church as it has weathered periods of social change and intense self-examination. He seems to relish the role of pathfinder, a half-step ahead of most of the faithful in his quest for the questions that will force a church that seems to be in slow decline to "be in a stronger position to be of service to God and the world."

Evans is a veteran of the social and ecclesiastical reforms of the 1960's. As a deacon at St. Luke's, Alexandria, Va., and then as a priest at St. Stephen's and the Incarnation, the first fully integrated church in Washington, D.C., he became progressively more involved with the civil rights movement, including participation in a voter registration effort in Hattiesburg, Miss. St. Stephen's was also committed to liturgical reform. "It was enormously exciting; it felt like we were on the crest of a wave."

Evans moved in 1970 to the College of Preachers where as director of program he became more interested in supporting those who taught preaching. In 1975 he founded the religious communications journal, *Homiletic*.

In the mid-1970's the London-based Grubb Institute began to research why people go to church and how churches have an impact on society. As Evans read Grubb studies and invited staff to the College of Preachers for conferences, he became fascinated with the differences between the way American and English churchgoers view their religious institutions.

"In America we are so caught up with the church as a useful thing for individuals, self-help or therapy," says Evans. A return to the notion of parish boundaries, with each Christian sharing responsibilities for family, neighborhood and world, might strengthen the churchgoer's identity as part of the priesthood of all believers, he suggests.

Evans had not felt he was good at parish ministry as it was traditionally defined. Working with thousands of clergy at the College of Preachers, he was able to focus on the unique problems parish priests face. If lay Christians need to develop a stronger sense of community, then parish clergy need to be clear about their special roles as "resident theologian, resident liturgist, resident pastor," he says.

In 1983, Evans opened an American branch of the Grubb Institute. And at the same time as he was building a new organization, he faced the breakup of his marriage. "I was in the same situation as a lot of other clergy," Evans says. "I had all the theories and understanding but wasn't necessarily in tune with my own personal life."

His therapist challenged Evans to explore his faith. The result, says long-time friend Tom Blackmon, is Evans' "latest transition in terms of conversion. Barry deeply cares now about spiritual integrity, both personally and in terms of priests throughout the church. . . .If you are spending all your time being a spokesman for religion, that's not the same as wrestling with God in your mind and heart."

For the past two years much of Evans' time has been devoted to an Episcopal Church Foundation-funded study, carried out by the Alban and Grubb Institutes, aimed at identifying the pressures and joys of clergy life. Cross-country interviews revealed that the problems with relationships between bishops and clergy and between clergy and their flocks go much deeper than anticipated. "The study suggested what we had uncovered was the church was in a bad state," says Evans. "A lot of clergy felt they didn't know what it meant to be a priest, and bishops felt uncertain about their roles."

When *Excellence in Ministry* (see page 1) was more widely circulated, people often told Evans "there are no surprises here." Not only did people know the depth of the problems, but they felt hopeless in relationship to them, says Evans. "If *Excellence in Ministry* provides no suprises, it's an indication of how tolerant we have become of the intolerable."

The strength Evans has found through deepening faith and self-understanding give him reason for optimism. Now both observer and participant, he argues that the church, undergoing its own conversion, can be transformed and renewed.

"If you are able to face your own problems, your own sinfulness, looking at your sinfulness is not the source of despair, but a chance to depend on God and experience a new life."

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Wantland and Spong: House of Bishops' 'Odd Couple'

by Richard H. Schmidt

Bishops John Spong, left, and William Wantland at the September House of Bishops meeting

"I'd invite Jack to dinner any time but not to preach. Well, maybe I'd let him preach—but only if I got to give a five-minute rebuttal afterwards!"

"Why, Bill, you've never talked just five minutes in your life!"

Eau Claire's Bishop William Wantland and Newark's Bishop John Spong would seem to be unlikely friends. Wantland is outspoken in defense of traditionalist positions on polity, theology and morals while Spong challenges those positions. But the two bishops have been close friends for over a decade.

"I first met Jack over the telephone when he was elected bishop in Newark in 1976 and there was a lot of publicity accusing him of being an Arian heretic and urging standing committees to withhold consent to his election," says Wantland. "I was president of the standing committee in Oklahoma and was deputed to call him up and find out what he believed. He said to submit our questions to him, and he'd answer them in writing. So we sent him 10 questions guaranteed to smoke out any Arian, and all 10 of his answers were orthodox. So we voted for him. That was our first contact."

But by no means their last. Since that telephone conversation, Spong and Wantland have debated women's ordination, homosexuality, abortion and other topics both in print and over national television. They have tangled on William Buckley's *Firing Line*, *The McNeil-Lehrer Report*, and *Oprah Winfrey*.

"I'd trust Bill with my life but never with my vote!" says Spong.

That's not true on every vote. "We agree on some things, like Prayer Book revision and justice issues," Spong says. "Sometimes we stand together when a large majority is standing somewhere else."

Spong speaks of the two men's differences as the tension between tradition and challenge. "Bill is the bearer of catholic tradition, and I'm more of a protestant, identifying with the questions raised by the life of society. These two have to stay in tension and dialogue. If I didn't have the tradition to push against, there's no telling where I'd wander theologically. And if Bill didn't have someone challenging him to respond to new situations in the culture, he'd never get around to reinterpreting the tradition. It's like the hammer and anvil—neither one is of much use without the other.

"I think there's more openness to Bill's input into my point of view than there is to my input into his point of view. I don't mean to personalize this, but it's easier for a liberal who is not convinced that he possesses the ultimate truth to invite a conservative to bear witness than it is for a conservative who has a deep sense that he has been given the truth to invite a liberal to come in and challenge that," Spong says.

•

Wantland concurs but expresses it differently: "I think the openness to explore and challenge in new areas is as great on one side as on the other. The difference is that from my catholic point of view, more issues have been settled long ago and are no longer open to challenge.

"There are a variety of issues on which we disagree—theological, philosophical, practical," says Wantland. "But the bottom line is that I can trust Jack. I'm utterly convinced that what Jack says is precisely what he believes. He is truthful. I may think he's totally in error, but I know he's totally honest. There can be trust even when there's not agreement."

The two men have shared breakfast together at every meeting of the House of Bishops since Wantland became a bishop in 1980. "Jack remembered that telephone conversation and was one of the first persons to greet me when I arrived at my first House of Bishops' meeting in Chattanooga the day after I'd been consecrated a bishop," says Wantland.

Shared personal pain has drawn the two adversaries close together in recent years. "My wife was a mental patient for 20 years before she died last year so I always have come to the House of Bishops' meetings alone—which isn't an easy thing to do," says Spong. "He has been my pastor, and I'm grateful to him. Then when Bill went through a painful divorce, I was able to be his pastor."

"We've ministered to each other for years. I'm as grateful to Jack as he is to me," says Wantland.

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episcopate

Edward L. Salmon won election to be 13th bishop of the Diocese of South Carolina on the first ballot during a special convention held at the Cathedral of St. Luke and St. Paul in Charleston. Salmon, 55, was one of five candidates in the September 7 election. He will succeed Bishop **C. FitzSimons Allison**, diocesan since 1982, who is resigning to give full time to teaching, preaching and writing.

A graduate of the University of the South and Virginia Theological Seminary, the Natchez, Miss., native has been rector of St. Michael and St. George in St. Louis, Mo., since 1978. Prior to that he held several parish positions in the Diocese of Arkansas. He chairs the boards of the Anglican Institute and of SPEAK, publisher of *The Anglican Digest*, and is a trustee of the University of the South.

He and his wife Louise have two children.

At their September meeting the House of Bishops elected **Charles Lovett Keyser**, 59, to be suffragan bishop of the Armed Forces. He follows **Charles Burgreen**, who retired in March, 1989, after serving 11 years in a position that has evolved to include oversight of chaplaincy programs in Veterans Administration hospitals and federal prisons.

A native of South Carolina, Keyser is a graduate of the University of the South and its St. Luke's Seminary. He spent most of his ordained ministry as a Navy chaplain, retiring in 1986. He has most recently been rector of two churches in Westmoreland, Va.

Keyser is married to the former Christine Crutchfield, and they have four grown children and five grandchildren.

The House of Bishops also confirmed the June election of **Steven Tsosie Plummer** to be the first indigenous bishop of the Navajoland Area Mission (see August issue).

Stanley F. Hauser, 67, retired suffragan bishop of West Texas, died August 11 in San Antonio, Texas, following a two-year illness. **Henry B. Hucles, III**, 65, suffragan bishop of Long Island from 1981 to 1988, died August 4 of cancer at a Virginia hospital.

briefly noted

Emily Gardiner Neal, deacon and author of seven books on Christian healing, died in Cincinnati, Ohio, September 23 □ Recently appointed by Bishop **David Bowman**, **Barbara Smith** is the first woman in the Diocese of Western New York to serve as deputy for administration □ Virginia Theological Seminary put on the dog September 8 to honor retired Bishop **Robert Gibson** of Virginia, who was celebrating the 40th anniversary of his consecration □ Medical scientist **Lewis Thomas**, author of *The Lives of a Cell*, gave the Diocese of Newark's Hines Lecture at Grace Church, Madison, N.J.

Bruce G. C. Bayne, former rector of Trinity Church, Canton, Mass., has joined the staff of Episcopal Divinity School as director of alumni/ae and parish relations □ **Franklin E. Hemlin**, senior vice-president and director of Church Hymnal Corporation, was appointed the company's first publisher by president **Robert Robinson** □ **Joseph Simeon Nkoane**, 60, bishop of Johannesburg East in South Africa and an outspoken opponent of apartheid, died in September at his home in the black township of Kwa Thema □ **Blossom Jones**, 75, wife of retired Bishop **Harold Jones** of South Dakota, died in Rapid City, S.D., on August 13.

Matthew Mandlenkosi Makhaye, 52, has been elected second suffragan bishop of the Diocese of Natal, South Africa □ **Donald Cole** was installed September 10 as dean of St. Michael's Cathedral, Boise, Idaho, by retired Bishop **William Spofford** □ **Gail Jones**, editor of *callings*, a publication for lay professionals, has been appointed director of training and education design for the Education for Ministry program at the University of the South, Sewanee, Tenn.

Episcopal layman **Michael E. Lawrence** has been appointed managing editor/administrative director of Abingdon Press, a Methodist publishing company in Nashville, Tenn. □ **Sherrill Scales, Jr.**, will retire December 31 as president of the New York-based Episcopal Church Building Fund; **Charles N. Fulton, III**, has been elected his successor □ **Horace Alexander**, a Quaker who worked with Mahatma Gandhi in the struggle for Indian independence, died September 30, aged 100, in Kennett Square, Pa.

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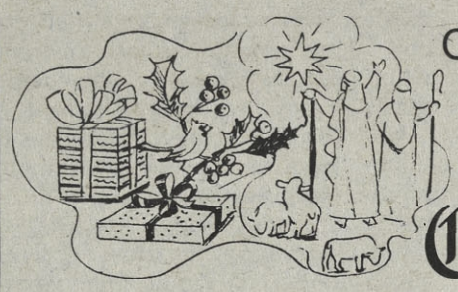

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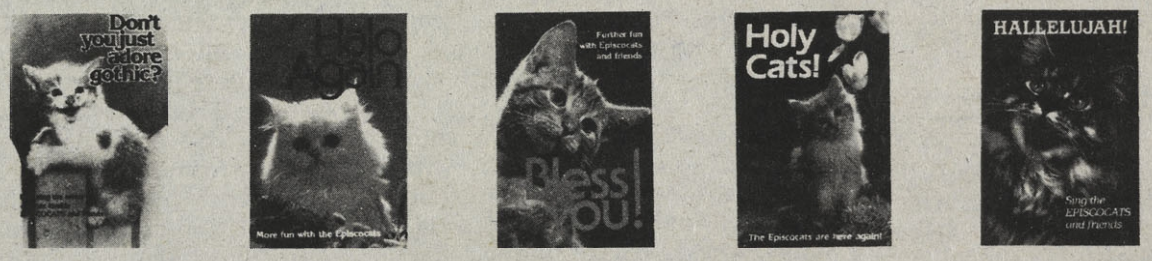

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Poetry for pilgrims

Reading a poem can put you in touch with God

by Elva McAllaster

Poetry can sustain and strengthen the human spirit in its Godward pilgrimage. Not *all* poetry—much poetry from our contemporary presses is more likely to bore and baffle than to feed the spirit. Yet the affirmation remains: Poetry can help us.

A good many readers, however, skip its opportunities. They don't know how to respond to poetry or evaluate it. Skipping is easier.

For such readers, a useful tactic may be to watch, both very consciously and semi-consciously, what a poet may be up to in an effective poem.

If a poem has merit, some of the following elements will surely intermingle within it. Noticing such ingredients can add to the reader's involvement in and enjoyment of imagination's realm.

- Interesting, vital *words*. A poem is compressed verbal expression. To work well, it can't afford stale, trite phrasings. (For one memorable example of strong wording, look up G. M. Hopkins' "Pied Beauty," which begins: "Glory be to God for dappled things.")
- *Sensory perceptions*. Often the valuable poem invites the reader to *hear*, *see*, *touch*, *taste* and *smell*: to notice life precisely.
- *Specific details*. Generalizations have their place, but poems gain strength with specifics; daffodils, a tin soldier, a chickadee, Brooklyn Ferry.
- *Resemblances*. Here, some would say, is the center of what makes real poetry: a resemblance suggested between two unlike things, a resemblance that surprises and pleases. Cues come with comparison words: "like," "as," "as if," "as though." Or resemblance may be implied: "The moon was a ghostly galleon."
- *Title*. Does it invite us into the poem and give hints of meaning?
- *Story*. Is one implicit? Every real poem is at heart a little drama. Is a fictional character speaking? Who? Why? About what?
- Ear-pleasing *cadences* and effectively repeated *sounds*. Traditionally, poetry in English used conventional rhyme and meter to attract the ear, with da-Da-da-Da-da-Da-da-Da-da-Da effects throbbing through it. Contemporary poetry may use them or may not. It often employs more subtle devices such as assonance (*r*ight l*i*me) and alliteration (*b*ig *b*old; *w*ill *w*e; *m*ake new *m*artial *m*usic).
- *Connotations*. The associated meanings of words may enrich poetry. How much comes to mind when we say "mother" besides a dictionary's literal "female parent"?
- *Allusions*. Covert references to things outside the poem (songs, myths, historical events, etc.) can help pile up meanings.
- *Emotion*. Is it present? Is it valid emotion and not mere sentimentalism?

•

Let's try an exercise in reading poetry. Here's a previously unpublished piece of mine, "Missionary Commando." Let's prowl through it. The title invites curiosity, I hope, and hints meanings. A dictionary will suggest *connotations*: A commando is not an ordinary soldier, but especially trained, and he's retrieving enemy territory. And already *allusions* are hinted: to "Onward, Christian soldiers" and other military metaphors in scripture, Bunyan, et al.

Apparently there's something of a *story*: We're in a missionary's mind. He or she is weary—so unutterably weary that the fatigue comes out in weird *comparisons*. It's *as though* all nature is bone-tired also; it's *as though* his very flesh has been chewed on by his people.

Sensory? Take a pen and mark the various see-feel-touch-taste words.

More of *allusion* comes in as the blurry mind of the missionary goes from metaphors of exhaustion to eucharistic thoughts and to his renewed commitment. Scripture and the liturgy echo within him.

Emotion? Well, I hope so. Do you share, vicariously, the movement from despair to peace to acceptance? The broken lines attempt to show broken thoughts within that fatigued mind.

Try another, a very different poem. "Sunset, Coyote Road" was written in Santa Barbara, Calif. Its title invites attention to a *specific* sunset viewed from a specific place. (I was actually living on Coyote Road.)

Sensory? Can you visualize those coastal mountains and their roundy peaks? Do you feel the mist?

Repeated sounds? Notice them: *m*auve *m*ist; m*i*st; dr*i*fting; *h*ollows *h*ewed *h*uge *h*ands; the internal rhyme of *night* and *light* with their *i* sound repeated in *eyes*.

Emotion? I certainly felt it, and I hope each reader does. One reader did: The poem was once part of a complex chain of influences through which a magazine editor who handled it was led to a renewed faith in God after her 30 years away from the church. (If you know Allison Breiby of Maryland, ask her about the poem's place in her pilgrimage back to faith.)

•

Beyond its tactics, poetry can by its very nature speak to and for the pilgrim. Poetry is disciplined mind, emotional intensity, a quest for expressive words. When the Holy Spirit touches all that, poetry can be spiritual journey for the writer or for the reader: a form of praying on paper. Ever since King David's time, and on back to Miriam's jubilant Red Sea ode, poetry has been a means of

Continued on next page

Missionary commando

the day wilts now
the sun has fainted
and collapsed
the dirt path aches beneath my feet
groans
weary-winces
trees with headaches
tired grass
tired dust
ache-tired
break-tired
groping crawling breezes
can't walk briskly

(ii.)
the sharks have been eating me
bones still intact
hunks and gobbets of
flesh gone
from legs, arms, back
face mangled, bleeding
bitten chewed from eaten
eaten

(iii.)
And said, Take, eat; this is my body
said, Even so
so send I you

(iv.)
shark-torn yesterday, too
but new every morning
the sharks have been nourished, haven't they?
not sharks, lambs
Feed my lambs
my own life their grass

Take, eat; this is my body
not my will
this is
my body
gnawed ravaged torso says
yes
amen, amen

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Sunset, Coyote Road*

Roundy peaks

And a mauve mist
drifting in the hollows
hewed out by huge hands

Calm in the canyon
coming

Never before in a billion years
this night and this light
for these allelujah
allelujah
eyes

*Reprinted from The Living Wilderness (now Wilderness) magazine, Special Alaska Issue, 1972.

Poetry

Continued from previous page

prayer.

Why else the lyricism of all our greatest hymns?

In my own life, it's hard even to imagine how my Christian gropings and yearnings and praisings would have been impoverished without poetry as a tool. My experiments with it started during my aspiring teens, and I am seldom many hours away from my scribble books. A spiral notebook even lies open beside me when I drive on open highways, and the Lord knows the meanings of the abbreviated words I half-write to him with a groping right hand!

If we look closely, surely the poetry of agnostics or atheists is sometimes a questing form of genuine prayer for often such writers are trying, trying, trying to make sense of the human experience as they know it.

The derivation of the very words *poem* and *poetry* is worth a thought. They come to us from the Greek verb *poiein*: to do, to make, to create. To a New Testament lexicon, the Christian pilgrim is himself God's very "poem," a piece of workmanship shaped by him.

It's awe-bringing to realize that the human being who uses poetry, as writer or as reader, is in a sense doing the Creator's work with him: We do, we make, we create.

For which, doxologies.

Elva McAllaster is poet-in-residence at Greenville College, Greenville, Ill.

Seminaries are called less costly

by Owen C. Thomas

Harry Toland's article, "Episcopal seminaries: the nation's most expensive," is misleading in the extreme and thus does a great disservice to the Episcopal seminaries and to their supporters.

He notes accurately that the *cost per student* of the Episcopal seminaries is higher on the average than that of seminaries of other denominations. However, the actual cost per student—head count, as they say—in Episcopal seminaries is $16,234 and not $20,399, as he states. But then he goes on to confuse this with the *cost to students*, which is something entirely different. In so doing, he implies that the cost to students is likewise much higher than that of other denominations, which is not true.

According to the Board for Theological Education the average cost to students of tuition and fees in the Episcopal seminaries was $5,368 in 1987-88, and this is approximately the same as the average in all other member schools of the Association of Theological Schools.

To offer a specific example, the main competition for Episcopal seminaries in the northeast is the large interdenominational seminaries such as Harvard, Yale and Union. This year the average cost to students of tuition and fees in these schools is over $9,600, which is much higher than that of the Episcopal seminaries.

Furthermore, the high cost per student reflects in part a decision by Episcopal theological educators over the past century that the optimum size for a school preparing men and women for leadership in the church is approximately 100 students. This facilitates Christian community, corporate worship and individual and group attention in a way not possible in schools of over 300 students, which is the average size of all seminaries in the U.S. and Canada.

Owen C. Thomas is professor of theology at Episcopal Divinity School, Cambridge, Mass.

Cost-per-student figures came from the Association of Theological Schools. —Ed.

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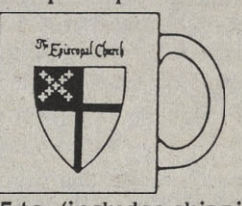

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The Great Sunday School Color War

by Edwin Nettleton

Lynne Reisbord

Once there was a church—call it St. Swithin's—with nine Sunday school rooms. The rooms were crowded on Sundays and often during the week as well. As a result of much use, the walls needed painting.

Sunday school superintendent Judy Jones spoke to junior warden Bob Smith who took the matter to the vestry. Among the many questions discussed were: Why can't the Sunday school teachers control the children so there won't be so much wall damage? (Mr. Wilson went to Sunday school for 14 years, by God, and can't remember that the walls ever needed paint.) Who is going to do the work and how do we know they won't make a mess? And, of course, how much will it cost?

The vestry decided that since no vestry member had visited a Sunday school room lately, a committee should be formed. The four persons named to the committee studied their personal calendars for 15 minutes and decided they could meet three weeks from Wednesday. Bob was assigned to call Judy, which he didn't.

•

Meanwhile the Sunday school teachers met and asked Judy about the paint job and she reported she hadn't heard anything. Alice Daymont, one of the teachers, said she'd heard the vestry decided there wasn't enough money to paint the rooms. Several teachers suggested they do the job themselves, but others felt it was the vestry's job to take care of the physical plant and something needed to be done about their ivory tower attitude. A Sunday School Paint Committee (SSPC) was formed to take the matter to the vestry.

When the vestry's committee met (less one member who had a conflicting engagement), they couldn't get into the Sunday school rooms because they had no keys. They called Judy, but she was at a meeting of the SSPC. So the vestry committee met in the church office and decided an inventory should be made of keys and locks in the building and all locks changed so only the right people would have keys and this problem would not recur.

The SSPC, meeting the same evening, asked to be placed on the vestry's agenda, en masse. Several vestry members heard of this and told the rector that under the bylaws such a request required the approval of the entire vestry.

The rector advised Judy accordingly. She threatened to resign and become a Jehovah's Witness but calmed down and suggested the SSPC meet with the vestry's committee and get something done for a change.

The rector took this suggestion to the vestry which discussed it at length and noted once more that no one knew whether the paint job was really needed due to the key problem.

This led to a 70-minute discussion of building security and formation of another committee before the discussion returned to the paint job at which Edgar Cudgings spoke for the first time (edited for family reading):

"Look. We've spent enough time talking about this damned project to have done it 10 times, and I for one cannot stand to talk about it anymore so here's what I'm going to do. I'm going to hire my brother-in-law who is a paint contractor to do the whole damned job, whether it needs doing or not, and I'll pay for it and to hell with it."

A motion to accept Edgar's generous offer quickly passed.

'Look. We've spent enough time talking about this damned project to have done it 10 times, and I for one cannot stand to talk about it anymore so here's what I'm going to do. . .'

"Great," said Edgar. "I'll get him started tomorrow. What color do you want?"

Much later, as he daydreamed through a 90-minute sermon at the Whole Gospel Family Church of God, Edgar would ask himself once again why he ever asked that question.

Ten weeks later the following committees had been formed:

The original SSPC

The Building Security Committee

The Paint Needs Assessment Committee

The Color As It Impacts Early Learning Task Force

The Color Selection Survey Committee

The Paint-Longevity-Versus-Cost Study Group

The New Sunday School Superintendent Search Committee

There were also a number of unofficial groups, alliances and individuals speaking for a majority of parishioners. One such group, the Teachers' Underground Paint Squad (TUPS) planned to paint the rooms in the dead of night without telling anyone, but they had no keys. Judy said she threw her keys in the river, but not everyone believed her. Some said they'd seen her buying a lot of paint—black paint.

Eventually 842 proposals emerged. Among the more popular ones:

- Take up the Cudgings offer and let him pick the color.
- Paint the whole thing light green and be done with it.
- Let each class pick its own color and do the work themselves.
- Do nothing.
- Hire a consultant.

Each of these ideas drew opposition. Some people didn't trust Edgar Cudgings' sense of color because he owns a yellow foreign car. Interim Sunday school superintendent Betty Sue Jackson said light green reminded her of something in her youth and made her "want to puke" and the Sunday school made her sick enough already. Some opposed the local option plan because children will have to learn to endure colors they don't like some day and better now than later. Most agreed that *something had to be done* due to the unexplained drop in parish income, but there was no money to hire anyone to do it or even to figure out what *it* was.

•

Sam and Alice Daymont (remember Alice?) had just returned from a workshop on the Luscher Color Test and suggested the rooms be painted the eight colors used in the test.

But Betty Simpson and Sue Latarra, leaders of the Women's Consciousness Raising and Support Group, protested that those colors "stereotype women's roles" and added that the whole curriculum needed revising to remove sexist language.

Albert Simmons (whom you don't remember, he's new) had been involved in consciousness raising for

Continued on next page

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A tale of two priests

by Richard Kew

Contrasts make me sit up and take notice. I recently met two elderly priests on two different continents. The differences of circumstance and concern were so marked that I felt as if I had been slugged across the head with a two-by-four.

I encountered the first in the Uganda Bookshop in Kampala. Once a bustling center of Christian bookselling, the shelves of the store were almost empty, and the pitiful selection of books available to Ugandan Christians was priced beyond the pockets of most.

When this grand old man learned that I was the American director of the Society for Promoting Christian Knowledge (SPCK), a beatific smile spread across his face, he grasped both my hands and said, "Please help us to get Christian books again. Please."

From different continents and with different priorities, each priest taught a lesson.

While in Kampala I had met an American who was beginning a two-year sojourn in Uganda. When she had gone to the customs shed at Entebbe Airport to claim her trunks, the customs officer had asked if she had a book she could spare. Feeling ashamed of the thousands of volumes on her shelves in New York, she gave the customs officer the choice of anything in her boxes. The African chose *The City of Joy*.

Knowing the intellectual and spiritual hunger of the people and being surrounded by bare bookshelves, when the elderly priest made his request, I was lost for words. It was like taking a starving person to the supermarket only to find no food left. All I could do was smile and mutter something about doing our best to improve the situation.

"Please help us to get Christian books again. Please."

My second encounter occurred as I waited in London to board my flight home. This time I fell into conversation with a retired English bishop, rich in years and deep in spirituality.

His prime anxiety was the ordination question. Here was a man in the evening of his life, watching in pain while the Anglican Communion as he understood it crumbled before his eyes. He was puzzled that anyone could accept women priests, let alone women bishops. He shook his head sadly and said, "I'm afraid the Anglican Communion is finished."

Speeding across the Atlantic, I had time to muse over the concerns of these two devout servants of God—one anxious that the church be enabled to teach the faith and spread the gospel, the other worrying about order and the breakdown of the church as he knew it.

My gut tells me the Ugandan is the one with his priorities right. Surely when men and women are dying of spiritual and intellectual starvation, arguing fine points about the gender of those ordained is a frill only effete western churches can afford.

But then should I not also be anxious about the effects of our battles over ordination on the church of God? Before our eyes we see "the seamless garment of Christ" torn into yet more shreds as the new wave and traditionalists face off against each other. Can either side afford the luxury of intolerance while events not only reshape the Anglican Communion, but possibly destroy it?

I have learned from both these men. They have reminded me there must be a better way to share our abundance. Several boxes of books from my over-stocked library have now arrived in Africa through the SPCK/USA "Adopt-A-Seminary" program.

But I have also discovered that although I am willing to see the Anglican Communion change, I don't want to see it destroyed because one province or another *must* have its own way. I pray the worldwide communion that has nurtured me for so long will be here for my children to enjoy and serve when they reach adulthood.

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

Color War

Continued from previous page

third-world concerns and insisted all rooms be painted dark gray as a reminder of the those suffering from U.S. oppression.

Bill Greenlee came up with a grand plan. All rooms would be painted two-tone, with gray on the bottom to please Albert and the bright colors of the Luscher test on top. Bill remembered this from his Navy days as a happy solution to the problem of hand prints and chair marks.

Ellen Welton called Bill a "fascist/militarist/child-oppressing greedhead" for presenting his "Navy warmongering paint scheme."

Bob announced he and his family were leaving to join the church "where Judy goes" because at least it had a decent Sunday school.

Elmer Coleman said a "large number" of parishioners were leaving with him to form a new church that would maintain the strictly traditional colors.

Sam and Alice insisted on the Luscher colors and were accused of projecting their own sick psyches on the children.

The rector suggested one room be painted an "adult color" so the confirmation class could meet in it. Since everyone knew there were no viable confirmation candidates, he was hooted down.

Eventually all the rooms were painted. They are gray on the bottom, light blue on top. They are used mostly for storage.

Edwin Nettleton is rector of St. James', Taos, N.M.

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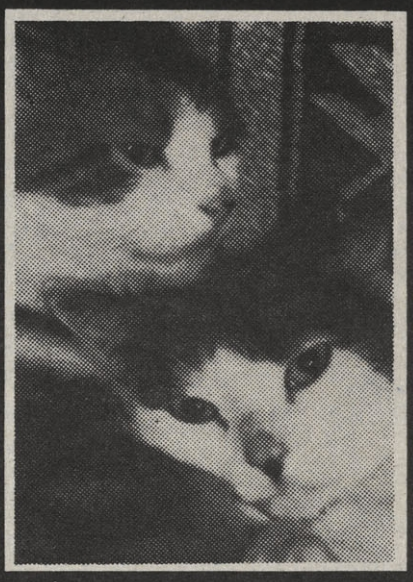

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"Bless this mess!"

Is grace at mealtime just a quaint custom?

by Kenneth L. Gibble

Reprinted from *The Saturday Evening Post* © 1951 The Curtis Publishing Co.

"Saying Grace" by Norman Rockwell, from The Saturday Evening Post, *Nov. 24, 1951*

I begin with a confession: Table grace, the blessing at mealtimes, has often been a problem for me.

It all goes back, I guess, to the prayers I heard as a boy at the family table. Our ritual was simple: At nearly every meal my father said the prayer. For a long time, I thought he said the same thing at each meal. Certainly the same phrases kept recurring.

When I grew older, I discovered it wasn't the same prayer each time after all. But mostly, I didn't give much thought to the mealtime blessing. It was simply something we always did. Like most children, I assumed families all over the world had the same practice.

That innocent assumption has long been laid to rest. When was the last time you saw someone say grace on the movie or TV screen? Probably not since *The Waltons*.

Does saying grace still make sense when many people rarely gather around a family table and when our food is often prepared by strangers whose hands and hearts we never think of blessing? I believe it does.

Young children usually take pride in being asked to say the prayer, but as they grow older, the novelty wears off.

Older kids want the blessing as short as possible. At church camp or some other place, they usually learn the "clever" ones. "Who would like to say grace?" the camp counselor will ask, bowing her head. At which invitation several voices will utter "Grace!" and then roar at their own wit. Or someone bolder will say, "Bless this mess!" to the dismay of the adults and delight of his peers.

Neither prayer is quite as irreverent as might first appear. One of the definitions of "mess," after all, is simply food, as in the expression, "mess hall." And one of the meanings of "grace" is thanks. To say grace is to give thanks.

Among adults the blessing is often little more than an empty gesture or is omitted entirely.

North Americans are familiar with the sight of green cornfields and "amber waves of grain." Kelton Cobb remarks that "one of the advantages of life in the late 20th century is deliverance from the slow drudgery of plowing, sowing, harvesting, milling and cooking corn and other grain from scratch." All that corn in the fields is picked, husked, processed and put into boxes. It is turned into cornflakes, corn syrup, Fritos, Doritos and Captain Crunch. It is easy to buy, easy to unpackage, easy to warm up and eat. I say all this is an advantage because it gives us time for other pursuits.

But there is also a problem: Fast food becomes simply fuel to get us on to the next activity. It does not teach us that food is holy. We seldom linger long enough to acknowledge the One who is the source of this life-giving resource.

Cobb reports a Hasidic Jewish story of Sarah and Abraham having a guest eat at their table. When the guest had finished and wiped his chin, he rose to thank Abraham. Abraham asked the man, "Was the food that you have eaten mine? You have partaken of the bounty of the God of the universe. Now praise, glorify and bless the One who spoke and the world was."

Said a rabbi commenting on this

Continued on next page

A selection of table graces may be found in the Prayer Book on page 835. Here are others:

The eyes of all wait upon you, O Lord, and you give them their food in due season.
You open wide your hand and satisfy the needs of every living creature.
—Psalm 145:16f.

Taste and see that the Lord is good; happy are they who trust in him!
—Psalm 34:8

Lord Jesus, be our holy Guest,
Our morning Joy, our evening Rest;
And with our daily bread impart
Thy love and peace to every heart.
Amen.
—The Book of Common Worship

Father in heaven, sustain our bodies with this food, our hearts with true friendship and our souls with thy truth; for Christ's sake. Amen.
—The Book of Common Worship

Almighty God, who providest for us, nourish our souls with the Bread of Life in Jesus Christ. Amen.
—The Book of Common Worship

Grant, O Lord, that our fellowship may be the revelation of your presence and turn our daily bread into bread of life; through Jesus Christ our Lord. Amen.
—Henry Sylvester Nash

Be present at our table, Lord;
Be here and everywhere adored.
Thy creatures bless, and grant that we
May feast in Paradise with thee.
Amen.
—John Wesley

Lord, help us to receive all good things from thy hand and use them to thy praise. Amen.
—The Book of Common Worship

Morning:
Gracious Giver of all good,
Thee we thank for rest and food;
Grant that all we do or say
In thy service be this day.
—E. M. Hoffmann

Noon:
Father, for this noonday meal
We would speak the praise we feel.
Health and strength we have from thee;
Help us, Lord, to faithful be.
—E.M.H.

Evening:
Tireless Guardian of our way,
Thou hast kept us well this day.
While we thank thee, we request
Care continued, pardon, rest.
—E.M.H.

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Like dreams, prayer heals by unveiling hidden truths

by Jean Reynolds

A year has passed since Barbara Harris' controversial election to the episcopacy. Not surprisingly, Episcopalians responded in confused and contradictory ways: fear and celebration, anger and hope, arguments and reassurance. We expected all these.

But in the midst of the controversy, something else happened that most of us had not expected. We found ourselves praying for our church with passionate fervor. In years to come, we may look back with astonishment at the intensity of those prayers.

Crises are always like that: Fear and pain give way to surprise as we discover again how important prayer is. When life is less challenging, prayer loses its urgency. For most of us, it becomes just another item on our to-do lists—something else to be practiced and perfected, rather like jogging or calisthenics.

We struggle with prayer because we confuse it with mental discipline, the ability to rise above ourselves and focus our thoughts on higher things. That kind of self-discipline does little to increase God's presence in our lives. Ironically, our preoccupation with spiritual progress, with techniques and skills, can pull us away from God, causing us to be narrowly obsessed with ourselves.

Our spiritual leaders inadvertently reinforce that narrowness when they approach prayer academically. We obediently attend meditation workshops, keep spiritual journals, study prayer manuals and argue the merits of various traditions and teachers. When spiritual problems come, we diagnose them as a lack of knowledge and seek a learned guide to untangle the difficulty. Our efforts are founded on an egoistic fallacy: When we have lived long enough, studied enough, practiced enough, we will master the art of prayer.

But prayer is not an art. It is a life pulsing inside us. We frustrate that life when we try to organize it by the normal rules of living—success and striving, effort and reward. We might understand prayer better if we left our daytime world to explore the nightly activity of dreaming.

Psychologists tell us that dreams topple the thrones we occupy each day, challenging us to look at life from other vantage points. The fantastic realms of night overturn my usual notions about myself. A luxuriant forest may signify deception and duplicity while a hungry cat or empty warehouse could mean that I am ripe for renewal. (What might a black woman bishop signify?) The world of dreams, so different from sunlit reality, reminds us that we are different, too. Our conscious identities are but one part of ourselves.

Daylight brings forgetfulness, returning us to the flattering illusions that permeate our waking hours. Only as prayerful people can we resist those illusions. Even our most casual prayers help us to see ourselves from another perspective—from God's perspective. Why, for example, do we give thanks for food bought with our own earnings? Prayers heal in the same way that dreams do, confronting us with hidden truths about our existence.

These truths can redeem events that would have no meaning otherwise. Even a whispered "Yes, Lord" repeated throughout the day can break the illusion of our own omnipotence. So often we react to life's frustrations with the fury of offended gods. If we were prayerful people, we might rage and panic less when crises erupt.

We need a prayerful church membership as well. The question of women bishops will not be the last to stir religious controversy. Arguments about inclusive language, abortion, AIDS and homosexuality still lie ahead, and others will follow. Human minds will never untangle those problems, but God can bring peace and healing if we allow him.

Most of us are too impatient to wait for God's leadership. We see our church under attack from within and without, struggling for survival in a materialistic world, and we want to fight the battle ourselves with whatever weapons we have. We forget that the materialism of our neighbors is just a facade. They too visit the realms of unfathomable dreams each night, and they too seek a refuge from the world's illusions and power struggles. If we are prayerful people, our neighbors will find that refuge in our churches. If we are not, they will continue their search elsewhere.

What, after all, do our churches offer the non-believing world? We have support groups for the lonely, supervised activities for the young and uplifting messages for the depressed and downtrodden. But all these are available in abundance from secular agencies. We can offer stability because our tradition is a rich one and our religious structures are strong and secure. But many of us are beginning to discover how elusive that stability really is.

Perhaps we need to offer the world something different. Maybe the time has come to admit we do not have all the answers, that we do not trust the future, that we doubt our own ability to turn wrong into right. But we do have something to offer—something so new that it does not yet exist. We can give the world the fruits of God's life within us, created anew from our dreams and our prayers—the raw material of our own souls and the divine gifts received from him.

Jean Reynolds is a free-lance writer who lives in Polk City, Fla.

Courtesy of the Rockwell Kent Legacies

Saying Grace

Continued from previous page

story, "Whoever enjoys any worldly pleasure without benediction commits a theft against God."

Why not devote some *significant* time to the grace? Give children an opportunity to express their thanks in both memorized and spontaneous prayers. Some families join hands as they say the grace. Members of the family may take turns giving the prayer. Or memorize a prayer you can say in unison. Or sing. (At our house we sing rounds at mealtime.) Or bow your heads and remain silent.

If you live alone, mealtime can include your personal thanks for food and can also be an opportunity to reach out in your prayers to others—friends, family, church.

What about saying table grace in public? How can I overcome my discomfort at the very idea of doing his? I am repelled by people who flaunt their religion or try to impose it on others so I have usually rejected praying in public. But I wonder how much of my refusal to do so lies in my desire not to be thought of as different?

In his book, *The Company of Strangers*, Parker Palmer says Christians need to work to renew our country's public life. One of the ways he suggests is by worshiping in public. A quietly spoken blessing or at least a time of silent prayer before a restaurant meal begins seems an appropriate way to do this. It can be a reminder to others that food is a gift from God. That's a reminder I need as well.

Kenneth L. Gibble is a free-lance writer who lives in Arlington, Va.

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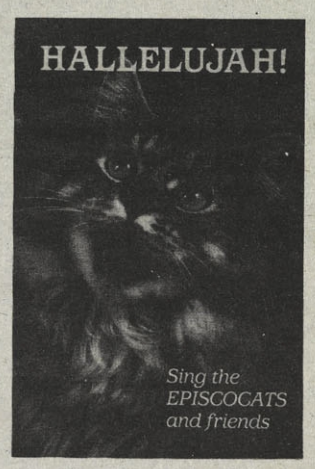

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REFLECTIONS

The church as *cosa nostra*

by Edward R. Sims

One of my favorite *New Yorker* cartoons shows a formidable group seated at a large table. The gentleman at the head is addressing a youthful member of the group: "Johnson, as chairman of this board of directors, I must insist that you stop referring to the First National Trust and Savings Association as 'our thing.' "

I write a cautionary word to all Christians: Beware of the subtle subversion which transforms stewardship into ownership and leaves us thinking of the church as "our thing."

For the clergy, this is a particular temptation. George Bernard Shaw said, "All professions are conspiracies against a laity," and the clergy are as vulnerable as any. The health care delivery system serves the physicians, the legal system the lawyers, the educational system the educators. The church system is no less guilty: Ask yourself who gets the parking.

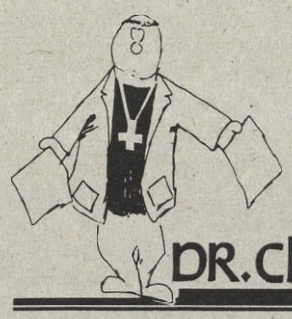
Institutions created for service are easy prey to a confusion between servant and served. Those who direct and control them can—mostly without malice or venality—fall victim to the expectations of prerogative and the behaviors of caste, chief seats in the synagogue.

Christian lay people are vulnerable, too. Called to serve the Most High God as disciples of his Son, we come to see ourselves as chosen for privilege rather than for responsibility and the church as ours rather than ourselves as his. With this insidious shift in perception comes a kind of entropy of institutional values, and the aggrandizement of the institution is substituted for the accomplishment of its purposes. The satisfactions of size replace the goal of service.

The Lord of history does not suffer such dysfunction with interminable patience, and his agents of change and redemption are raised up in the most surprising and unlikely guises. They come as "not many wise, not many noble," as "the least of these." They come as fishermen, tax collectors, tentmakers, the common people who hear him gladly. In our time, maybe as the homeless? The oppressed? The powerless? The despised? Those whose needs place them—perversely and at best—on the fringes of the body rather than at its center?

"I am among you as one who serves." From the beginning, it has been difficult to institutionalize that truth. Perhaps only the vagrant and untamed wind of the Spirit can keep it alive in us.

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



ASK DR. CHURCH

Dear Dr. Church:

We have a new vicar who is a very hairy young man. His head is one vast brown bush. He came to call one afternoon last week. My 8-year-old daughter answered the door and ran shrieking to bury her head in my apron.

I let him know I was angry with him for scaring my little girl. He said a seminary dean he admired, a great "authority on ministry," had written that a priest should project a "liminal image," that he might even appear a bit "weird," and that having lots of hair helped in this.

I couldn't think of a civil response. After he left I looked up "liminal" in our dictionary but couldn't find it. I went to the library to discover that all the big *Webster* says is: "pertaining to, or at, the limen, or threshold."

What's that got to do with being a priest? As far as my home is concerned, the threshold is as far as he'll get if he ever calls again.

Angry in Anchorage

Dear Angry:

I expect what the good dean meant was that a priest should have an aura of mystery about him. And that's something that will come with age, if at all, hair or no hair. You and your fellow parishioners have a job cut out for you: helping your priest come out of hiding. It's amazing what God sends us to test our patience and pastoral skills. Some loving and gentle kidding will help more than the Delilah treatment.

Your friend,
Dr. Church

Dear Dr. Church:

Matthias was chosen an apostle through a roll of the dice, and he turned out O.K. Do you suppose this method would be acceptable in future episcopal elections?

Sincere in Cincinnati

Dear Sincere:

I doubt it. I proposed the same solution in a recent episcopal election and was laughed out of court—even when I pointed out how much money it would save the diocese in convention expenses. If practical considerations don't prevail, what chance does apostolic precedence have? The church today just doesn't believe the Holy Spirit can work as well through casting lots as through a contentious election process.

Your dicey friend,
Dr. Church

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

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Is unity at hand? If so, then what?

by Richard H. Schmidt, Managing Editor

Let's all be quiet for about a hundred years and see what happens.

Mary Tanner didn't quite suggest that in her address to the House of Bishops September 23, but she came close. Tanner, a member of the Archbishop of Canterbury's Commission on Women and the Episcopate, spoke of "reception," the process by which new ideas and practices become normative for the church.

Official pronouncements do not make a thing normative, however lofty the voice that pronounces. Church councils and prelates may say what they wish, but unless what they say is received willingly by most of the church, it won't wash.

Tanner pointed out that several decades of fierce debate about bishops were required before the Church of England "received" the episcopate as normative for its life after the Reformation. The church also took its time in embracing the decrees of the early councils which later became the banners of orthodoxy. Reception is a slow process—and sometimes an idea is not received at all.

Arguing about new ideas often absorbs energy that could be constructively spent elsewhere. The best policy is often to wait and see what happens.

We now have a single woman bishop. A century from now we will either have many or none. The idea of women bishops will be received by the whole church, or it will be found flawed or unproductive and will die a natural death. I'm ready to shut up and wait.

This might be just the right time for shutting up and waiting. The sight of the bishops of Massachusetts and Fort Worth embracing on a podium in Philadelphia in September caused my jaw to drop. Could this be the

•

elusive unity for which we've been hoping and praying? If so, let's give it a chance, a quiet space in which to spread its roots and grow.

But unity is only the first step. Unity alone isn't worth much. Sheets of paper can be said to be unified when bound together in a book, but more important than the binding is what the words say and who reads them. A beautifully bound volume which no one reads is a mere ornament for the library shelf. The church is called to be more than an ornament.

Unity is a means, not an end. We unite in order to carry out our mission in the world. Unity certifies nothing; it opens the possibility of faithfulness but cannot guarantee it.

Commenting on recent membership losses in the Episcopal Church, some nay-sayers have accused us of rearranging the deck chairs on the *Titanic*. They have a point—we do waste much of our energy on internal squabbles while the fate of the church is threatened. But the problem isn't that the church is threatened. The church has always been threatened. The problem is that in recent years we have been so preoccupied with the ship itself—rearranging its deck chairs, appointing its officers, charting its course—that we've forgotten it isn't the ship that needs saving. It's the ocean.

So let's agree not to discuss women bishops for the next 100 years. If another diocese wants to consecrate a woman, we will let it do so in peace and allow our great-grandchildren to decide whether it was misguided. Meanwhile, we'll devote our energies to making sure there's a world fit for our great-grandchildren to inhabit.

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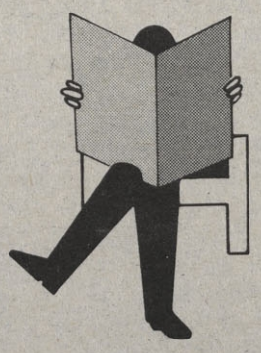

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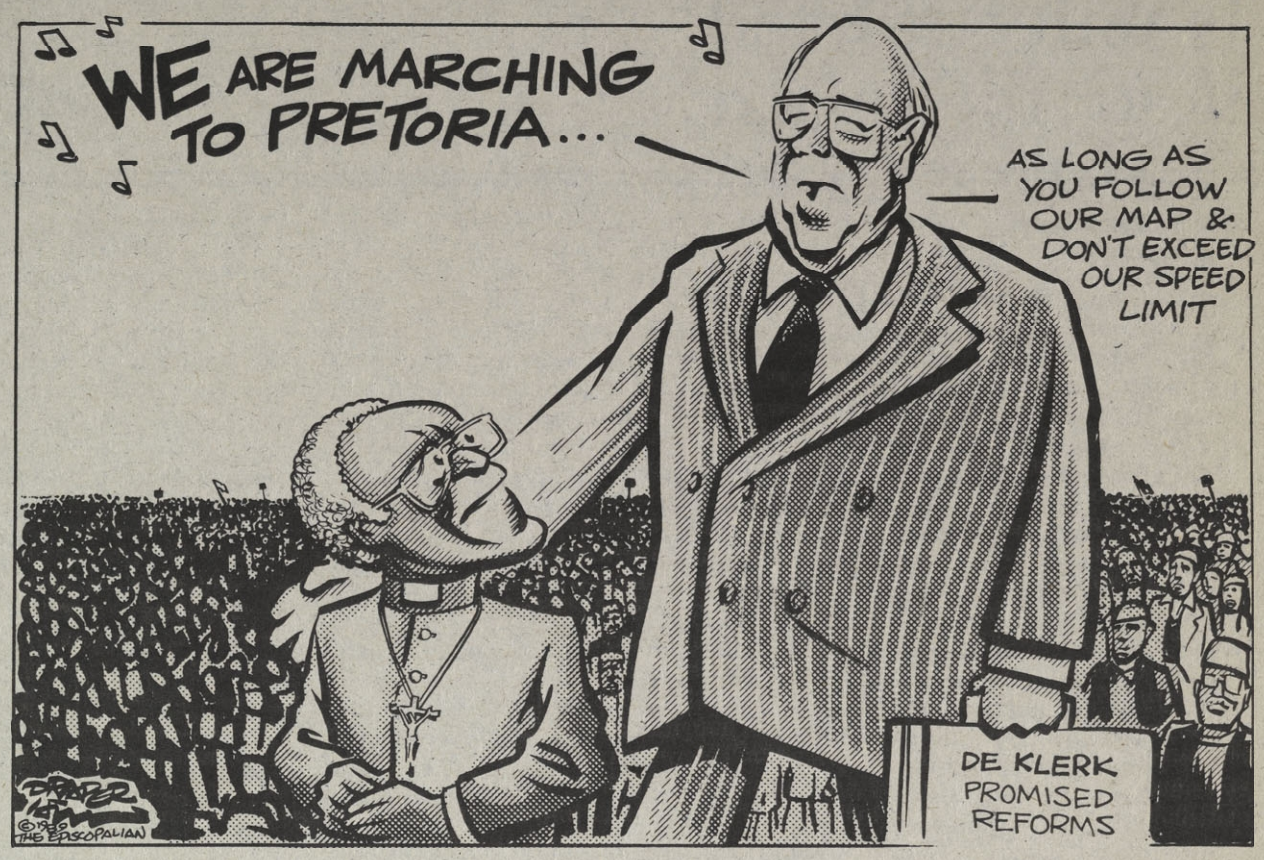
OUR VIEWS

House of Bishops: Spirit and leadership



It is sometimes difficult for mortals to be sure when the Holy Spirit has been at work. The signs are pretty clear, however, that the Spirit's light guided the House of Bishops at their September meeting in Philadelphia.

The bishops, entitled to wear purple shirts but mostly dressed in sports clothes, faced a decision on how to deal with the Episcopal Synod of America, formed last summer in Fort Worth by churchmen opposing ordination and consecration of women.

They came out of the week-long meeting with a statement that "joyfully" affirmed ordained women, recognized diocesan boundaries (which means no poaching by disaffected bishops) and declared the need to be pastorally sensitive to and share burdens with those in disagreement.

After the unanimous vote approving the statement, Bishop Clarence Pope of Fort Worth and Bishop David Johnson of Massachusetts (where Bishop Barbara Harris is suffragan) embraced on the stage. It was a *koinonia* love feast. How did it happen?

Remember that after the Fort Worth meeting talk was being bandied about that synod bishops, following certain preliminaries, would be bursting uninvited into dioceses to perform confirmations, ordinations, etc. And some diocesan bishops were issuing bristling statements saying, in effect, "Over my dead body." How did we get from there to the bishops' statement?

Through the caring work and words of some real leaders of the Episcopal Church—and, we have to believe, the intercession of the Spirit which many were earnestly seeking.

One of those leaders was Bishop William Wantland of Eau Claire, a synod bishop, who delivered a long talk to his colleagues. It amounted to nuggets of thought in a matrix of good will and reasonableness and even humor—"I may not be infallible; sometimes I have to contemplate that reality." He warned against schism in the Body of Christ. His words and spirit surely were influential.

The bishops' statement itself expresses gratitude for "the initiatives of the Presiding Bishop in his pastoral efforts during the past year to reach out to all parts of the church. . . ." But the warmth of the bishops' emotion was amply clear in the long, standing ovation they gave him after the vote. Without Bishop Browning, it is fair to say, things would have come out differently.

The question, of course, is not finally settled and won't be for years. But a significant milestone has been passed. Now it is time—past time—for the church to get on with the mission and ministry to which Christ calls us out in the world.

As James Trimble, rector of Christ Church, Philadelphia, told the bishops in a Sunday sermon, we have been tinkering too long with the plumbing.

YOUR VIEWS

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

Child abuse: 'hidden' in church

Congratulations to *The Episcopalian* and to Elizabeth Eisenstadt on the two-page spread (August) about sexual abuse. The two opening paragraphs point up the major [reasons] churches and the clergy shy away from education [regarding] child abuse.

The myth, "abuse does not happen in our church," is equally true for all denominations. And there is no doubt that "child sexual abuse along with child physical abuse (and, may I add, psychological) is an equal-opportunity problem," as well hidden as the clergy and church members can hide it to hold to the myth.

Jerome E. Leavitt
Tucson, AZ

Kudos for article

We were very pleased by the article about the church's response to child sexual abuse (August) and are only sorry that our light was so hidden under a bushel that you could not report on our work and include us in the resource list.

Since 1986 we have offered workshops and other resources for churches throughout Maine concerned about family violence in all its forms.

The Rev. Malcolm C. Burson
Center for Family Non-Violence
Old Town, ME

More adoptions needed

Regarding your editorial, "The Abortion debate: human life is sacred" (September), we are doing a very poor job of matching unwanted children with persons desiring to adopt. The important criterion is a loving parent. Whites should be willing to adopt black babies. How about older couples? Single men and women, lesbian and gay couples?

Let us loosen up on adoption restrictions. Then we won't have all these throw-away kids.

The Rev. Wendell B. Tamburro
Gresham, OR

Only the pregnant can decide

In "The Abortion debate" (September) you write about two "extreme situations": pregnancy from incest or a threat to the life of a woman. What about a 10-year-old or those 11, 12, or 50? What if birth control has failed or there has been rape?

Only a woman with an unplanned pregnancy can decide what is an "extreme situation." As your editorial suggests, we should concentrate on sexuality education, sexual morality and knowledge of birth control and its responsibility.

But many of those opposed to women's reproductive freedom are also opposed to prevention information.

Katherine W. DuBois
Des Moines, IA

Editorial is lauded

Regarding the editorial entitled "The Abortion Debate: human life is sacred" (September): If ever a commentary went to the heart of an issue, this one did. It projected a clear understanding of the thought behind the resolution passed in Detroit last summer.

We could not agree with it more concerning the obligation "to make life worth living" and about the incredible need for education regarding sex and sexual morality. The editorial said it forthrightly and well.

Thank you over the last two years for providing a fair and balanced forum for this most volatile issue.

Louisa W. Rucker
Executive director, NOEL
Fairfax, VA

Canadian seminaries are less costly

I was keenly interested in reading "Episcopal seminaries, the nation's most expensive" (September). Seminaries in Canada face a similar set of fiscal problems, as do many students, but not, I believe, to the same extent.

I am the principal/dean of the Anglican seminary in Saskatoon, Saskatchewan, Canada. Graduating students of Emmanuel and St. Chad often incur debt by virtue of student loans, etc., but I have not known of any whose burden would exceed $10,000. Indeed, the more normative would be between $5,000 and $8,000—even for married students with children.

Fortunately, like other schools we have been able to provide scholarships/bursaries for all who need, up to an amount of full tuition costs. Tuitions in Canadian universities, however, are considerably lower than comparable schools in the U.S., and it would seem also that "expenditures per student" are considerably less. We reckon that it costs approximately $10,000 a year per student.

We welcome postulants from the United States and assure the Episcopal Church that theological programs in Canada are of a quality and standard equal to schools in the U.S.

J. Russell Brown
Saskatoon, Sask., Canada

Another letter on Episcopal seminaries appears on page 23.

Bishop Ting is more than Anglican

In my original copy (October issue) I referred to K. H. Ting as Bishop Ting, not Anglican Bishop Ting. I did this intentionally because although he is an Anglican, Bishop Ting is the leader of a post-denominational Chinese Protestant Church. I believe it

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Our roots are catholic but also very protestant

by Earl H. Brill

The protestant world has just celebrated Reformation Day, the anniversary of that October day in 1517 when Martin Luther nailed his 95 theses to the church door in Wittenburg and set in motion what has become known as the Protestant Reformation which changed the course of Christian history and still affects the life of the church today. We Anglicans need to understand and appreciate that movement because we walk a high wire in claiming to be both protestant and catholic.

The full impact of the Reformation on our church life is impossible to assess with any precision, but think of some of its more obvious effects. It put the Bible into the hands of the people—where it has remained ever since. It spurred the production of new translations, thanks to the advent of the printing press. It engendered the development of a theology more surely grounded in scripture than in natural law. If it failed to abolish superstition entirely, it certainly reduced the amount and the influence of such things as indulgences, purgatory, the veneration of relics and miracles by the job lot. And perhaps most revolutionary of all, the Reformation established the principle that the church does not consist of the clerical hierarchy, but is composed of all baptized members—a "priesthood of all believers," to use Martin Luther's term. And though it took a while to effect, the Reformation significantly increased the power of the laity in the church.

We owe to the Reformation the vernacular liturgy, the extension of the communion cup to the laity, the shift from "hearing mass" to receiving Holy Communion. The revolutionary decision to allow—indeed, to encourage—priests to marry reduced the clergy to the level of ordinary folk. It's hard to pose as the expert on family relations when your own children are available as evidence to the contrary.

Perhaps the most sincere tribute to the validity of the Reformation is how Roman Catholicism has, belatedly, sought to incorporate some of its reforms into its own life. That may have been the most significant achievement of the Second Vatican Council. Roman Catholic theology and ethics are today more grounded in scripture than in natural law. Since 1966, the mass has been celebrated in the language of the people. More emphasis is laid upon receiving the sacrament, and the cup is even extended to lay people in some circumstances. Bible study by lay people is being encouraged, and preaching in the liturgy is being emphasized.

One of the complaints we've been hearing about the ordination of women as priests and bishops is it will harm our ecumenical relations with Rome. That has always sounded to me like the old assumption that only Rome really is *The Church*, and we must do nothing to upset her. History suggests that the reverse may be true: that in following the leading of the Spirit, as revealed to us, we may be helping Rome along the reforming road, and, a few centuries down that road, the Vatican will be discovering the legitimacy of what we have been doing all along.

Meanwhile, we have other ecumenical commitments to fulfill. I think especially of our newly forged links with the Lutheran Church, which shares with us our Reformation heritage and which has preserved more of the catholic heritage than we have realized.

In saying this, I would not want to be seen as attacking our Roman Catholic fellow-Christians or denying our own catholic heritage. I came into this church from the Roman Catholic Church myself and have maintained cordial relations with many faithful priests and lay people in that communion. Nor would I want to denigrate the really impressive contributions that the catholic movement has made to the Episcopal Church.

It has transformed this church from being "the establishment at prayer" to being a genuinely

'In following the leading of the Spirit, as revealed to us, we may be helping Rome along the reforming road.'

eucharistic community of faith and witness. The theological discussions generated by the ordination of women confirmed our commitment to a catholic doctrine of the ministerial priesthood. The recent recovery of the ministry of the diaconate gives further evidence of our identification with our pre-Reformation heritage. The 1979 *Book of Common Prayer* has institutionalized these elements by incorporating them into our liturgy, which has always been the centerpoint of Anglican life. To affirm our Reformation heritage is not to deny the value of these achievements.

But too often those catholic commitments have been accompanied by a casual contempt of protestantism and all for which it stands. I have heard clergy express disdain for preaching on the ground that "the liturgy does it all." Our participation in the Consultation on Church Union has been criticized as being irrelevant to our church. Our membership in the National Council of Churches of Christ has been opposed. In our enthusiasm for sacramental worship, we have all but eliminated the service of Morning Prayer and sermon from the life of the church. And the decision to remove the word "Protestant" from our church's title was made not just because the title was too long.

For me, the strength of Anglicanism is precisely the insight that the terms "protestant" and "catholic" are complementary and not contradictory. Paul Tillich often referred to catholic truth and the protestant principle of prophetic self-criticism and insisted that the church, in its fullness, needs both. The catholic asserts that the church is a divine society, the Body of Christ; it possesses the Holy Spirit of truth and love; God will never permit it to defect from its mission to proclaim the gospel of salvation. The protestant agrees but hastens to add that the church is not only a divine society, but also, and at the same time, an all-too-human institution. Like other institutions it can be destructive, self-serving, false to its mission.

As catholics, we quite properly emphasize the sacraments. We celebrate the eucharist in faith that the living Christ is present among us. As protestants, we acknowledge that we need to hear a word of judgment, a call to repentance. We know that we are justified, not by works of the law, nor by good deeds or pious prayers or going to church, but by the grace of God appropriated by faith. All else in secondary.

Earl H. Brill is Episcopal chaplain at Duke University, Durham, N.C.

is important for us to come to terms with the challenge that there is no longer an Anglican Church in China and that our relations with Chinese Christians must be conducted on an ecumenical basis.

Second, the tension with which Chinese Christians must live in socialist China is loyalty both to their God and to *their* state, not *the* state. By and large, Chinese Christians support their government, believing it has served the interests of the majority of the Chinese people since 1949 despite its great shortcomings, despite the June 4 crackdown.

Cynthia K. McLean
New York, NY

Non-Christians seek faith seriously

I believe Father Murphy ("Your Views," September) missed an important part of the context of my remarks about the pilgrimage in faith of non-Christians.

You quoted accurately in a parallel column the clear statement of the conference's affirmation that "finally and uniquely God has made known his will in Jesus Christ."

In this full context, we enter dialogue with non-Christians, affirming that their quest for divine truth is carried on as seriously as our own. In this context, we share freely our perceptions of the truth we perceive in Jesus Christ. The conference affirmed that dialogue in this spirit of candor was faithful, and, I trust, Father Murphy would agree.

The Rev. A. Wayne Schwab
Evangelism Ministries coordinator
New York, NY

Tithing is a joy and a privilege

I read with great interest, being the stewardship co-chairman for our parish, the three divergent views on tithing in the September issue. Bishop Borsch is right on target.

Unfortunately, the Rev. Messrs. Beasley and Sorensen seem more interested in finding an excuse to discredit the tithe as our standard. Once we can bring ourselves to acknowledge that all (100 percent) of what we have is from God, then we won't have so much trouble understanding that it is a privilege to exercise the discretion to return a tithe (10 percent) back to him. The argument about tithing being too legalistic and centered around "obsolete" Old Testament scripture is a cop-out.

James C. Scott
Greenville, SC

Keep church paper out of New York

It is a mistake to close out *The Episcopalian*. It's a mistake to move the [paper] to New York City and, particularly, to Episcopal headquarters. But the church is continually and constantly challenging the Holy Spirit to move us ahead in spite of our errors and mistakes and sometimes through our errors and mistakes.

I wish I could join your readers throughout the country in throwing one hell of a party for all the staff of *The Episcopalian*. You deserve it and our thanks and our appreciation.

The Rev. W. Benjamin Holmes
McKee City, NJ

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Cathedral marks 100th birthday of UTO

by Lindsay J. Hardin

"Be doers of the word and not hearers only," said Pamela Chinnis, vice-president of the House of Deputies, to a crowd of some 1,300 worshipers at Washington Cathedral on Sunday, October 8.

Chinnis, who drew from the Epistle of James, preached in celebration of the 100th anniversary of the United Thank Offering (UTO), which was remembered in parishes nationwide the same day.

She told the congregation that because historically men had filled many of the visible roles within the church, UTO had provided an important vehicle for women to make decisions, promote missionary work and raise money.

"Though until very recently women were excluded from both official lay and clerical roles in the church, they have been doers of the word who have persevered," said Chinnis.

"In 1889 women knew little beyond their own homes, but in every diocese they were recruited to lead others 'to work and pray and give' for the extension of Christ's kingdom. They had limited resources for education: no telephones, radios, movies, TV, no mimeograph machines nor Fax, but they had a sense of urgency and conviction. . . .They were not content to sit silently in the pew."

During the past 100 years, UTO has raised some $75 million for the mission and outreach of the Episcopal Church.

Virtually all the money has been raised by women putting coins in a Blue Box. "The United Thank Offering is a way of deepening faith in God through prayer and daily giving. It offers," said Chinnis, "individuals and families the opportunity to show gratitude for the daily blessings of life by encouraging daily prayers of thanksgiving combined with gifts of small coins or bills dropped in a Blue Box."

Chinnis remembered the recently deceased John T. Walker, bishop of Washington, in her remarks (see page 3). "Although it is painful to be in this pulpit so soon after our loss, it is somehow fitting that this first worship service should be a tribute to the ministries of women. There was no one more supportive of the ministry of both lay and ordained women."

In addition to the sermon, the procession, hymns and prayers marked the contributions of the United Thank Offering. UTO representatives carried a UTO banner, and the celebrant, Provost Charles A. Perry, wore a special UTO stole from the Diocese of Delaware.

Gini Peterson, national chairman of the United Thank Offering, also attended the celebration at the cathedral. "I think the important thing about the UTO is it gives people in this hectic world a way to get in touch with their blessings," she said. "It keeps God's presence alive and vital to us. Money is important, but staying in touch with God and being thankful is even more crucial."

Lindsay J. Hardin is a free-lance writer based in Washington, D.C.

Hugo

Continued from page 1

Several windows of the 140-year-old All Saints' Cathedral in Charlotte Amalie were blown out with resulting water damage, Taylor says. A grades 1-12 day school and an apartment for visitors on the cathedral property lost part of their roofs, and water damaged books and papers. The diocesan office sustained major water damage to books and office machinery.

Also extensively damaged were St. Andrew's in Charlotte Amalie and three churches on St. Croix: St. John's in Christiansted (rectory and parish also partly wrecked), St. Paul's in Frederiksted (parish hall demolished, rectory unusable) and Holy Cross in Kingshill. The rector of St. Peter's, Rawle Belle, lost his home.

"St. Francis' Church, a Hispanic mission [on St. Croix], had just started to put on a roof," Taylor says. "All that went—the roof, the scaffolding—and one wall collapsed."

On St. John, St. Ursula's Church lost part of its roof, but parishioners nonetheless have been serving hot meals to storm victims, using the church's reserve supplies and government relief food, Taylor says.

Contributions, marked "Hugo," may be sent to: The Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017.

Damaged in the British Virgin Islands were St. George's Church on Tortola and St. Mary's on Virgin Gorda.

The bishop's condominium home on St. Thomas was "wiped out" after the roof was blown off. He and his wife and daughter survived, locked in the bathroom for nine hours. Virtually everything in the house was sucked out by the wind and lost.

Taylor says he appropriated $20,000 from his budget to meet immediate needs—food and temporary shelter. He lauds the Presiding Bishop's Fund for the speed and generosity of the $5,000 grant, which is being used to purchase food and blankets. Church World Service also has sent food, clothing and blankets, consigned to him.

One of the needed supplies he is receiving is sheets of plastic used for temporary roofing.

West Indies

On Montserrat the rectory of St. George's Church was demolished, and the church and its school and parish hall were extensively damaged. Battered also were St. Peter's, St. James', St. Anthony's and St. Patrick's, says Archbishop Orland U. Lindsay of the West Indies.

"The only word for what happened to Montserrat," he says, "is 'devastated.' Many, many people lost their homes, and the poor ones had no insurance."

On Antigua St. Joseph's was damaged, with the rectory so battered that the priest and his family are living in the church basement.

The Presiding Bishop's Fund grant of $5,000 was "one of the first to arrive," Lindsay says. He adds that relief "is going very well," with help pouring in from many sources, including England, which sent a ship with supplies.

Puerto Rico

Three parish houses on the island's eastern end were destroyed, but churches sustained no serious damage, says Bishop Francisco Reus-Froylan. Many homes were lost, especially on Vieques and Culebra islands east of the main island.

Some 20,000 pounds of dry goods were sent to Puerto Rico from New Orleans, Reus says. "The chaplain of the Ceiba Naval Base is an Episcopalian, and we talked him into getting Navy trucks to send it over to Vieques."

South Carolina

Eighteen hurricane-caused deaths have been reported in South Carolina, but Bishop C. FitzSimons Allison of South Carolina says that was lower than many other hurricane tolls.

The eye of the storm went right over Charleston, but as usual the area north of the eye received the worst battering, Allison says. Had the eye been south of Charleston, the death and destruction would have been even worse.

As it was, the roof of the Cathedral of St. Luke and St. Paul in Charleston was torn off, its altar demolished and a wall weakened so much that the next-door diocesan office had to be moved to St. Michael's Church.

Roofs were blown off Holy Communion, St. Stephen's and St. Mark's Churches, but temporary roofs have been patched onto the first two.

Episcopal Camp Baskerville, a youth camp on Pawleys Island, about 75 miles northeast of Charleston, was established as an emergency ecumenical food center under its priest-director, Antoine L. Campbell. The food center dispenses as many as 2,000 meals a day, Allison says.

The interfaith relief effort in the three-county Charleston area is headed by another Episcopal priest, William H. Skilton, out of his North Charleston church, St. Thomas'. Their effort, says Skilton, has been to "connect needs with resources"—directing truckloads of food, for example, to distribution points and soup kitchens, many of them in churches of various denominations.

After the emergency response phase is over, Skilton says, the agency will continue into the rebuilding phase, expected to take up to two years.

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