

**Title:** *The Episcopalian*, 1990

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# Episcopalians arrested, persecuted in El Salvador

by Elizabeth Eisenstadt

Just before dawn on November 20, police entered the Episcopal parish of St. John the Evangelist in San Salvador and arrested 19 lay workers, both foreign and Salvadoran. Josephine Beecher, an Episcopal Volunteer in Mission from Seattle, was among those detained.

Hundreds of Salvadorans had sought refuge in the church recently as fighting between government and rebel troops had intensified.

Holding a press conference the next day, Presiding Bishop Browning inaugurated what has become an unrelenting effort to highlight the need for a negotiated settlement, the withdrawal of American military aid

**'What's happened to me is wrong. But what's happening to the Salvadoran church is worse.'**

**— Josephine Beecher**

and "a reassessment of our government's policy in Latin America."

Browning wrote a letter to Episcopal bishops urging that they encourage their flocks to lobby politicians on

behalf of those in prison and demand government accountability for the \$4 billion it has spent supporting the Alfredo Christiani government. "We have been tremendously encouraged by the local demonstrations, letter-writing and phone calls going on across the country," says Patrick Mauney, the Presiding Bishop's deputy for Anglican relations.

When Beecher was released, she returned to the U.S. with allegations

that a U.S. official did nothing to stop her mistreatment at the hands of Salvadoran authorities.

She was blindfolded, handcuffed and beaten on the head while U.S. consulate official David Ramos was "sipping coffee with the colonel," Beecher said at a New York press conference.

Shaken by her experience and labeled a "delinquent terrorist" by her

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## New Zealand elects first woman diocesan bishop

by Richard H. Schmidt

The Anglican Church in New Zealand has elected the second woman bishop in the Anglican Communion but the first who will serve as head of a diocese.

Penelope Ann Bansall Jamieson, 47, will succeed Peter Mann as bishop of Dunedin, one of nine dioceses in New Zealand, after her consecration, tentatively planned for June 29, 1990.

New Zealand's election process differs from that in the Episcopal Church.

The diocesan synod, consisting of clergy and lay persons from each congregation, met November 11 to nominate one person to be their next bishop. The synod nominated Jamieson. Her name then went to Brian Davis, Archbishop of New Zealand, who submitted it first to other bishops and then to standing committees of other dioceses for concurrence. Only then was Jamieson formally notified and asked to accept the nomination.

"None of us expected that a woman would be elected by a synod quite so soon," said Davis. "It is probably true that women have been more fully accepted in the ordained ministry here than in any other province in the [Anglican] Communion. I have not been aware of any tendency in the New Zealand church at large to wish to 'make history' by taking this step. Some of our women clergy have been eager to see a woman serving as a diocesan bishop, but most have been relaxed about the timing."

Davis added that he had received assurances from Roman Catholic bishops that consecration of an Anglican woman bishop would not en-

danger the cordial relations which Roman Catholics and Anglicans enjoy in New Zealand and that the Auckland Roman Catholic Synod had recently recommended that women be ordained in the Roman Catholic Church.

Mann told *The Episcopalian* that he knew of no opposition to women bishops in Dunedin "although some

*Please turn to page 10*



Josephine Beecher at the Episcopal Church Center November 27 where she told of her arrest and beating by Salvadoran police.

## 1990 budget reflects shifting priorities

**The Presiding Bishop asked that 25 percent of funds go for new programs and initiatives.**

ships or ministry accomplished through other organizations such as Coalition-14, overseas dioceses, black colleges, APSO, et al. These two portions of the budget were not affected by the new budgetary priorities.

The shifting of allocations occurred in the program budget of \$9,854,692 (36 percent) of which \$2,475,706 is designated for new initiatives in response to the Presiding Bishop's challenge.

The Church Center staff has focused on the 10 specific program priorities announced one year ago and affirmed by Executive Council (see

*The Episcopalian*, January 1989). A total of \$1,810,906 of the \$2,475,706 budgeted for new initiatives is allocated to these priorities.

*The Episcopalian* presents the following progress report on the 10 program priorities:

- **National communication strategy.** "Because we felt *Episcopal Life* [see below] would be so strong in helping us communicate among ourselves, we tried to allocate other resources to communicate with the world," says Sonia Francis, executive for communication at the Episcopal Church Center.

The 1990 budget includes \$189,706 for a national communication strategy. A typical line item is the \$50,000 for VISN, the interfaith satellite cable channel. "We can't produce programs of our own on that budget," Francis says, "but we can promote VISN and encourage dioceses and other church agencies to get into production and deal directly with local cable channels."

- **Unified publication strategy.** Until recently, approximately 18

*Please turn to page 24 (back page)*

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## the PRESIDING bishop

# Moving toward the millennium: Here it comes, ready or not!



by Edmond L. Browning

American humorist James Thurber tells of a character in the town where he grew up. This man was known to all as "the Get Ready Man." The Get Ready Man paraded through the streets, chanting out in an insistent and solemn tone, "GET READY, GEETTT REEEADDY." For *what* no one was quite sure, but everyone felt the urgency all the same. As everyone is surely getting ready for something most of the time, it must have been enough to give the townsfolk pause for thought.

With the 1980's at an end (where did they go?) and the last decade of the millennium here, quite a few "Get Ready" voices seem to be around. We have been hearing and reading more than the usual year-end wrap-ups of what was hot and what was not, and we have a weighty crystal ball of prognostications for the days and decade ahead.

"Who will we be? How will we live?" These questions jumped off the cover of a recent news magazine focusing on the family of the next century. Who and how, indeed. Good questions.

This focus on where we have been, who and how we will be, makes me ask what we as a church have to say about this. What do we say while raised around us are the voices of futurists and planners, astrologers and presumed psychics? Surely we don't have all the answers, and we know we are faithfully living the questions, but we do have a prophetic role and something of value to add to the debate. We have some visions, some hopes, and many prayers.

I have been sharing my own visions, hopes and prayers with the church over these last years, and I will continue to do so. But I want to lift up a particular vision at this New Year moment as we say goodbye to the 1980's and slip into the final years of the century. That is a vision of community. I hope and pray that we, who often feel ourselves to be a little band of isolated strangers in a hostile land, will recover a sense of what it means to live in Christian community.

By "Christian community" I do not mean a place of warmth where the wounds of our hearts can be healed. Nor do I simply mean a group of people gathered to offer one another support though that may happen. By "Christian community" I mean the gathering of those who follow Christ, who by their solidarity with one another reflect their solidarity with Christ and who by their compassionate actions reveal something of the compassion of the loving God.

Sometimes we see hints of what community can be in the headlines though it is not named as such. Out of the horror of the San Francisco earthquake came the story of the brave people who rushed from their back yards up to the adjacent freeway in a frenzied attempt to pry out of the wreckage those who were trapped in their cars. Surely they know who their neighbor is, and, at that terrifying moment, they knew at the deepest level the meaning of living in community.

And what of the hapless whales? That was an edge-of-the-chair news story for 1989. Trapped in the ice those three wordless creatures spoke to the sympathies of nations, and

energies and funds were committed in an attempt to melt their tomb. For reasons that bear more thinking, the whales became our neighbors, part of our community. We related to their struggle and did what we could. As an aside, I believe one reason they so caught us up with them is that their problem was simple to understand and seemed to have a solution. Ice melts. Modern communication technology has made it possible for us to be intimately aware of pain and suffering and human degradation to the corners of the earth, and we feel numbed and helpless in the face of it. We know more and can do less. Freeing whales, then, seemed both worthy and possible. An important aspect of Christian community is that through it we see God before us and know that our personal strength is not all that is counted on to respond to needs in the world.

The plight of the church workers in El Salvador has been before us in the papers and on television. That story is still unfolding (and, as I write this, four of our bishops, at my request, are on their way to El Salvador). These committed men and women, including our own Josephine Beecher, an Episcopal Church Volunteer in Mission who was arrested late in November and upon her release was advised to leave the country, are considered "subversive" because they are in solidarity with the poor. But their actions do not, as is supposed by the factions in El Salvador, come from partisan political motives. They are motivated by a deep understanding of what it means to be in Christian community.

Gustavo Gutierrez, the Latin American theologian, says that to be Christian is to enter into the world of the poor. In an address to the bishops at the Lambeth Conference last summer he said we must be committed to the poor not because they are good, but because God is good. "And because God is good, God prefers the least in our world. Thus we must, as God, try to love all persons and especially the poor." In that lovingness, we become a Christian community. And out of that community, we can offer compassionate response to the world's anguish.

As the tectonic plates far under our feet shift and the earth buckles, as our pictures of family are forced out of old frames and we wonder what comes next, as lines of political allegiance become blurred, as the Berlin Wall comes down and Prague may find spring again, as we lurch into the next decade and peer a little forward to where the next century waits, this is *not* a time, if there ever was such a time, to be strangers to one another. This is a time, if there ever was such a time, to hold up a vision of Christian community and to hope and pray and work for the reality of that community.

How do we as the church do this? As a start we can look at the reality of our already-connectedness. We are at all times linked, one to another; sometimes we know that more deeply. Our vision for the next days can be that we live in an awareness that we *are* the community gathered by God, neighbors in this strange land. Our prayer can be that we move from indifference or hostility to what we see around us, far and near, toward a biblical understanding of community. If we can move closer to that vision of Christian community, we will be doing something quite splendid to get ready for the next century.

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*You Are the Light of the World*

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**Evangelism:** Some Episcopalians would prefer to call it something else, but evangelism need not be pushy. As the church begins its "Decade of Evangelism," Episcopalians are discovering many ways to spread the good news pp. 12-13

## QUOTE

The moral values that religion generated and embodied for centuries can help in the work of renewal in our country.

—Mikhail Gorbachev, p. 10

Where did people ever come by the notion that Mary was sweet and mild?

—Kenneth L. Gible, p. 18

If you come here dressed up, that's fine. If you come here in your scrubbies, that's fine. Christopher drools all over—that's fine.

—Sammy Forrest-Stephens, p. 16

## Episcopal Peace Fellowship celebrates 50th anniversary

Roughly 150 members and friends of the Episcopal Peace Fellowship celebrated the organization's 50th anniversary November 10-12 in two simultaneous conferences in Washington, D.C., and Berkeley, Calif.

Charles Cesaretti, former deputy to the Presiding Bishop for Anglican affairs, addressed the 95 participants in the Washington gathering. "It is the mark of discipleship to become instruments of peace, agents of transformation, in church and society," he

said. "The future of the Episcopal Peace Fellowship is to create and nourish a community of the disciples of that vision. [It] is to change the heart of the Episcopal Church by being faithful residents of the fringe."

Ann Lammers of Church Divinity School of the Pacific addressed the gathering in Berkeley. "St. Paul's words, 'When I am weak, then I am strong' [II Cor. 12:10], can be inverted, and the moral is perfectly

clear: 'When I am strong, then I am weak.' We are a nation of pathetic weakness under the weight of our nuclear shield. It's an armor we can't afford, under which we can't move, inside which our people are suffocating and going hungry," she said.

Participants at both conferences received copies of *The Voice of Conscience: A loud and unusual noise?*, a history of the Episcopal Peace Fellowship by Nathaniel Pierce and Paul Ward published the week before the conferences.

Small-group discussions on both coasts centered on sharing peace-making journeys, reflecting on the fellowship's role in the coming decade and suggestions for the fellowship's future ministry.

## Kishkovsky is new NCC head

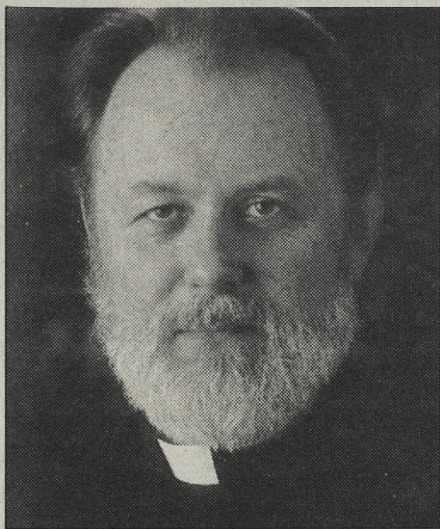
Leonid Kishkovsky became the first Orthodox president of the National Council of Churches when he was installed November 16 at the meeting of the ecumenical agency's governing board in Pittsburgh. His two-year term begins January 1.

Asked what the Orthodox churches have to contribute to the council, Kishkovsky pointed to "a more coherent and holistic view of the Christian calling in which doctrine, faith, worship, spirituality and social responsibility are seen as inter-related rather than compartmentalized."

Syngman Rhee, a Presbyterian mission executive, was chosen president-elect to serve under Kishkovsky and then succeed him as president in 1992.

The 273-member board, representing 32 Protestant, Orthodox and Anglican churches, passed unanimously a resolution urging the U.S. Congress and all other outside forces "to cease immediately the delivery of any military-related assistance to El Salvador."

The resolution came on the heels of news that six Jesuit priests and two lay workers had been murdered in El Salvador. The next day further word arrived that the Salvadoran National Guard had arrested over a dozen foreign medical personnel and had destroyed much of the San Salvador



Leonid Kishkovsky

Lutheran church.

The board's resolution asks that both government and rebel forces in El Salvador define and honor neutral zones and give humanitarian agencies "immediate, continuing access to combat zones in order to care for and evacuate the wounded."

The board expressed its satisfaction with progress toward a broad restructuring of the NCC program units and the way the agency governs its work. Eleven program units are to be folded into four, each with wide freedom to manage its work.

The board also voted that one-third of the unit committees' membership be drawn from the governing board, whose members are chosen by member churches, in order that the "council remain a council of churches and not a council of program agencies."

## Loans and handbook for economic justice

When it designated \$7 million as economic justice funds in November (see December issue), Executive Council not only provided initial funding for the revolving loan fund mandated by the 1988 General Convention, but established economic justice as a priority for the church by designating that half the money be used for alternative investment.

The economic justice program, passed as the "Michigan Plan" at General Convention, is intended to encourage local sponsorship of cooperative, community-controlled development projects—such as housing, land banks, credit unions and worker-owned businesses—through partnerships among communities, congregations and dioceses. The

newly established revolving loan fund can be used to accomplish these projects.

A committee chaired by Michigan's suffragan bishop, Irving Mayson, is working with dioceses to coordinate, share and nurture these efforts. The committee is developing an economic justice handbook for dioceses and congregations starting the process and offers an economic justice resource and information system for those further along. In the near future the revolving loan fund will provide loans for economic development projects on a limited basis.

For more information, contact Gloria H. Brown, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

## Two Narnia books on TV this month

*Prince Caspian* and *The Voyage of the Dawn Treader*, two books from C. S. Lewis' *The Chronicles of Narnia*, will be telecast by the Public Broadcasting System on three one-hour programs in January.

Produced by the British Broadcasting Corporation as a licensee from the Episcopal Radio-TV Foundation of Atlanta, the telecasts will feature live action drama and special effects.

Most stations will air the programs on Sunday evenings.

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From left: Sherrill Scales, outgoing president of the Episcopal Church Building Fund; Charles Fulton, incoming president; and Patrick Holtkamp, vice president.

## Building Fund: More than 'cheap money'

"People sometimes speak of 'cheap money' when they call us," says Charles N. Fulton, who takes over this month as president of the Episcopal Church Building Fund, located at the Episcopal Church Center in New York City.

"But if people only call us when they need a low-interest loan, they miss out on the *real* savings we can offer churches. We can consult with churches about developing a building program, planning the project and financing it without surprises such as unexpected interest charges. A \$500,000 contract price on a project often involves \$700,000 in interest which means it's really a \$1.2 million project.

"We're also concerned about the design of church buildings, which is a quality issue," Fulton says. "Sometimes churches are short-sighted and think only about satisfying the present congregation rather than looking into the future. We can help them take a broader look at the

possibilities—and then help them with a low-interest loan."

Fulton succeeds Sherrill Scales, who served as president of the fund for 14 years. During those years the fund doubled its assets and diversified the services it offers parishes and dioceses to include advice on building sites and architectural design. A team from the fund also offers seminars and workshops.

Fulton studied architecture as an undergraduate and served for 20 years as a priest in Tennessee.

# Lay professionals explore their place in the church

Lynne J. Nicols

Forty lay persons who hold professional positions in the church gathered in Dallas December 1-3. Representing many expressions of lay ministry, including vergers, secretaries, financial advisors, Christian educators, lay ministries coordinators, administrators and musicians, they examined the roles lay professionals play in church life and the remuneration and standards of accountability with which they work.

In her keynote address, Pamela Chinnis, vice president of the House of Deputies, discussed the struggles facing the church and the impact on lay professionals in defining their roles. "The cultural forces operating in the larger society have had a tremendous impact upon main-line denominations, most of whom were structured for a simpler time in our history," she said.

Internal conflicts, such as Prayer Book revision and the ordination of women, have also drained the church of "enormous amounts of time and energy from the mission of the church and its leadership," she said.

"With the increasing democratization of the church and the emphasis in the last 40 years or so on the laity,

clergy have become confused and uncertain about how best to be ordained persons in today's church. It is not business as usual," Chinnis said. As the church redefines itself to carry out its mission, so must the ordained and lay define their roles, she added.

The gathering discussed employment, identity, support, education/training and accessibility to the church power structure. The group developed action plans to address major concerns:

- A resolution for pension plans for lay professionals, a key concern, to be brought before General Convention in 1991;
- A campaign to have lay professionals register with the Church Deployment Office to create a data base;
- Increased fund-raising efforts for programming;
- Resource directories for continuing education and training for lay professionals;
- Lay professionals to be represented at the 1991 General Convention;
- Future conferences to include educational workshops.

Lynne J. Nicols is coordinator of communications at Christ Church Cranbrook, Bloomfield Hills, Mich.

## New Jersey court upholds church law

The Superior Court of New Jersey, Appellate Division, has upheld a lower court ruling in favor of the Diocese of Newark in the latest chapter of the long-running conflict between the diocese and Church of the Ascension, Jersey City.

Ascension had sought to stop the diocese from designating the congregation an "aided parish" under diocesan canon and placing the congregation's assets under diocesan trusteeship.

"The issue is whether or not statutes of the state of New Jer-

sey, which give exclusive control over the civil and temporal affairs of a parish to its elected vestry, are in accord with the First Amendment of the U.S. Constitution. The diocese says they are not; we say they are," said George Swanson, rector of Ascension.

Judges Robert Muir, Jr., and James Coleman, Jr., dismissed Ascension's challenge, ruling that "Ascension is part of an hierarchical church and resolution of its property dispute can only be achieved by reference to [ec-

clesiastical] canon law."

Ascension is appealing the ruling to the New Jersey state Supreme Court.

Swanson is also appealing an ecclesiastical court ruling in October which found him guilty of "conduct unbecoming a member of the clergy" and recommended that Newark's Bishop John S. Spong suspend him for two years from all clerical duties in Province II of the Episcopal Church. Spong will take no action on the recommended suspension until the appeal has been heard.

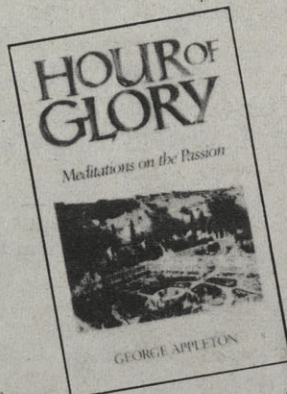
### Episcopal Computer Users Group 4TH ANNUAL EXPO

The Episcopal Computer Users Group (E.C.U.G.), an organization sponsored by The Church Pension Fund, will hold its fourth Annual Church Computer Software Expo in Dallas, Texas, May 16-19, 1990. This informative three-day conference will:

- benefit parish and diocesan office staff who work with computers;
- offer seminars and hands-on demonstrations on Church Computer Technology and office automation products; and
- represent over 53 software and hardware manufacturers to explore such subjects as local area networking, desktop publishing, increasing PC productivity and church office automation.

Cost is \$265.00 for ECUG members; \$300.00 for non-members; a one year membership is included. Fee covers 4 nights' lodging at the Embassy Suites Hotel, six meals, and shuttle transportation between the airport, hotel and Infomart. More information will be available by mid-January, 1990. Contact Jean Golia, 800-223-6602, ext. 761, for further information about the Episcopal Computer Users Group and this event.

## Take a pilgrimage to Jerusalem. Only \$7.95



Walk through the streets of the holy city. See the action and hear the sounds. Experience the most significant events in history. In his new book, *Hour of Glory*, Archbishop George Appleton applies his extensive knowl-

edge of Jerusalem to present an inspirational account of Christ's journey from the wilderness to the resurrection. In addition to being a rich devotional, *Hour of Glory* is an outstanding resource for Lenten preaching. \$7.95 paper. ISBN 0-8066-2438-8. Code 9-2438.

### Also for Lent:

*Seasons of a Lifetime* by Gerhard Frost. \$8.95 paper. ISBN 0-8066-2452-3. Code 9-2452.

*Gospel-Centered Spirituality* by Allan Sager. \$9.95 paper. ISBN 0-8066-2440-X. Code 9-2440.

*Abba! Father!* by Vernon Schreiber. \$6.95 paper. ISBN 0-8066-2389-6. Code 10-0121.

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## CALENDAR

### January 1

Holy Name

### January 4-7

Lutheran-Episcopal Dialogue, Duncan Conference Center, Delray Beach, Fla. Contact: William Norgren, Episcopal Church Center, 815 Second Ave, New York, N.Y. 10017.

### January 6

Epiphany

### January 6

"Heavenly News," a conference on scientific and biblical concepts of the universe, Washington, D.C. Contact: Washington Cathedral, (202) 537-6237.

### January 6

Commission on Human Affairs' Open Hearing on Sexuality, Church of the Epiphany, Washington, D.C. Contact: George N. Hunt, 275 N. Main St., Providence, R.I. 02903.

### January 9-18

Clergy Development Seminar, Duncan Conference Center, Delray Beach, Fla. Contact: Alban Institute, 4125 Nebraska Ave., NW, Washington, D.C. 20016.

### January 11-13

Anglican-Orthodox Theological Consultation

### January 18

St. Peter the Apostle

### January 18-25

Week of Prayer for Christian Unity

### January 21

Ecumenical Sunday

### January 21

"Implications of the Gospel," an Episcopal-Lutheran dialogue, Washington, D.C. Contact: Washington Cathedral, Mount St. Alban, Washington, D.C. 20016.

### January 25

St. Paul the Apostle

### January 25-28

Outdoor Ministries Workshop, Duncan Conference Center, Delray Beach, Fla. Sponsor: United Council of Churches.

### January 29-February 1

Church Executives Seminar, Duncan Conference Center, Delray Beach, Fla. Contact: Alban Institute (see address above).

### February 2

Presentation of Our Lord

### February 9-16

Episcopal Church Women national board meeting, Scottsdale, Ariz.

### February 15-17

Consortium of Endowed Episcopal Parishes' annual conference, Indianapolis, Ind. Contact: Nancy Deppen, P.O. Box 2884, Westfield, N.J. 07091.

### February 16-20

Three-Day Retreat, Peekskill, N.Y. David A. Norris, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

### February 21-23

Foundational conference, advocacy network for college chaplaincy and campus ministry, Washington, D.C. Contact: Dorsey McConnell, The Episcopal Church at Yale, 1955 Yale Station, New Haven, Conn. 06520.

### February 24

St. Matthias the Apostle

### February 28-March 3

Episcopal Urban Caucus, Atlanta, Ga. "EUC Ten Years Later: The Dream, the Reality, the Vision." Contact: Annmarie Marvel, 138 Tremont St., Boston, Mass. 02111.

### March 5-9

Executive Council meeting, Kansas City, Mo.

### March 6-9

Growing the Church through Small Groups, 4th national conference, Lake Avenue Congregational Church, Pasadena, Calif. Contact: Jollene Anderson, Institute for Continuing Education, Fuller Theological Seminary, Pasadena, Calif. 91182.

### March 19

St. Joseph

### March 25

Annunciation

## McPhail declines Arizona election

Donald McPhail has declined his election to be bishop coadjutor of Arizona after first indicating he would accept.

"I can see now that accepting the call as bishop coadjutor is not in the best interest of the Diocese of Arizona," he said November 21 in Phoenix. "I regret that this was not clear to me prior to the election, and I apologize for the obvious problems that this decision will cause Bishop [Joseph] Heistand and the people of the Diocese of Arizona. I thank them for the faith they showed in me, and I shall keep them in my prayers."

McPhail, dean of St. John's Cathedral in Denver, made the decision after he and his wife Randall had spent two days in Arizona. "When I

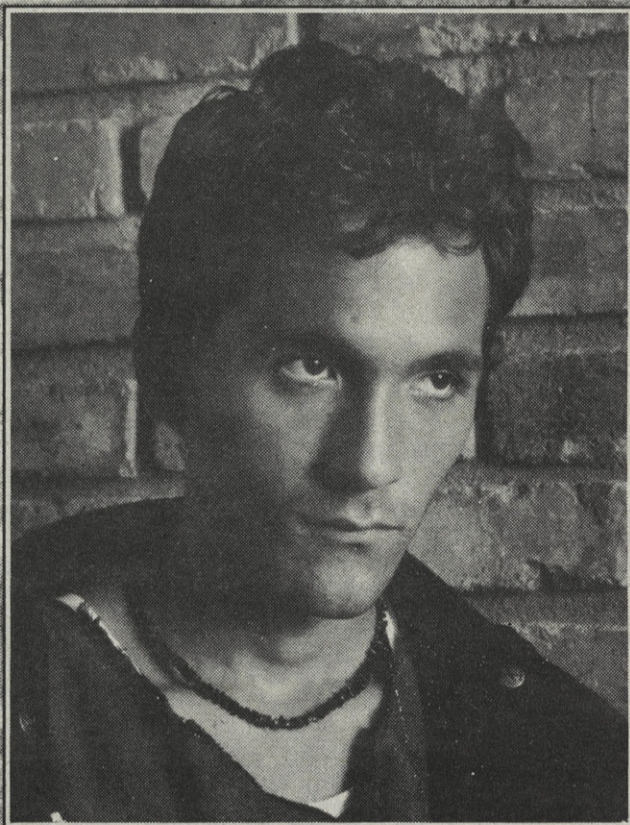
was in the Diocese of Arizona, it became quite clear to me that despite the election it would be wrong for me to accept that call," McPhail told his Denver congregation Thanksgiving Day. "Now, there is nothing wrong or reprehensible in that; there is no reason to be 'infuriated,' as the newspapers have described some of you. It means facing facts clearly, weighing everything carefully and realizing that the engagement should go no further and the marriage not take place."

Heistand is 65 and has been bishop of Arizona since 1979. He expressed deep regret that McPhail's "personal and family commitments" prevented him from accepting the election. "While I am disappointed, I eagerly

look forward to the continuation of my ministry in this diocese, and I do not plan to call for another election in the near future.

"In the long run there will be a positive effect for the Diocese of Arizona," Heistand said, "although we are greatly disappointed. We learned a lot in doing our profile, assessing our needs and setting goals for the future. The immediate result is a strong feeling on the part of Episcopalians in Arizona that it will pull us together and we will be stronger for it. We pray for the guidance of the Holy Spirit."

"This was simply not the right time and perhaps not the right choice," Heistand continued. "The diocese will begin cranking up in January to host the General Convention in 1991, and we can begin to think about another election after the convention."



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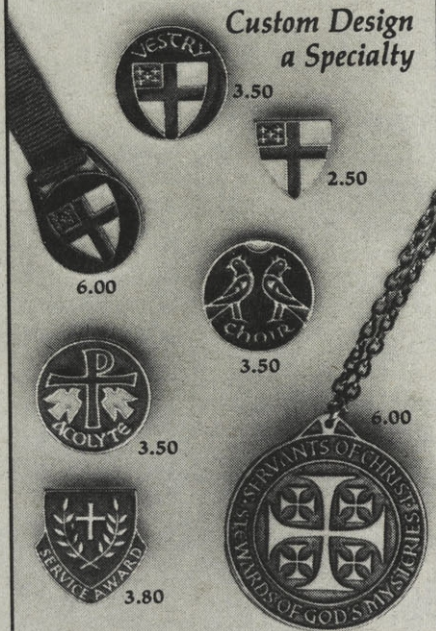
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# Abortion? Yes, no, and it depends

by Elizabeth Eisenstadt

"Nothing that I am doing is being done in condemnation or self-righteousness" says Birmingham, Ala., priest James Pinto, who has served jail terms for his anti-abortion activities. "It's a basic, holistic position with regard to human life. . . . Women are being exploited and children destroyed."

"The anti-choice people have turned this into a religious issue by saying its immoral to have an abortion," says Kathy Ragsdale, an Episcopalian active in the pro-choice movement. "Anytime you have a decision that's coerced, it's not a moral decision."

Even before the Supreme Court made abortion a constitutional right in its 1973 *Roe vs. Wade* decision, the religious community had been deeply divided on its ethical and pastoral position.

For many years the Roman Catholic Church has been in the forefront of the anti-abortion movement. The National Conference of Catholic Bishops, meeting in November, adopted a resolution that "no Catholic can responsibly take a 'pro-choice' stand when the 'choice' in question involves taking of innocent human life."

Thirty Protestant and Jewish organizations have joined the Religious Coalition for Abortion Rights (RCAR), which seeks to mobilize pro-choice believers. The Women in Mission and Ministry unit of the Episcopal Church, the Episcopal Urban Caucus and the Episcopal Women's Caucus are part of the coalition.

Referring to the July Supreme Court decision, *Webster vs. Reproductive Services*, which gives the states more authority in legislating abortion, People for the American Way vice president David Crane says, "The Webster decision awoke a sleeping giant. . . . We are discovering. . . there is no one religious point of view on the abortion issue."

Over the past 20 years the Episcopal Church has responded to changing legislation and public concern through General Convention resolutions, the pastoral reflections of the House of Bishops and the partisan activities of groups within and outside the church.

The church's most recent official statement on abortion emerged as a compromise after heated discussion at the 1988 General Convention. By acknowledging the tragic dimension of abortion, the gravity of the problem and the church's responsibility to educate the conscience of its members, the resolution "shows a greater awareness of a debate which touches some very deep issues," says Virginia Theological Seminary ethicist David Scott. Scott serves on the Commission on Human Affairs, the church group responsible for studying abortion and other areas of human sexuality.

"The earlier resolutions had a tone of problem solving through technology while this one reflects the moral ambiguity and the moral seriousness of every abortion decision," he says.

Previous resolutions came out strongly in favor of legalized abortion, says Scott. The 1988 resolution, while urging that government see that individual conscience is respected, says sometimes even legal abortion is wrong—when it is used as a means of birth control, family planning, sex selection or any "reason of mere convenience."

"I think the new resolution reflects the sense of the church as a community with distinctive standards which might be different [from] the larger culture, and therefore the church has responsibility to inform and instruct the consciences of its members," Scott says.



Etching from God's Images by Marvin Hayes, Oxmoor House, 1977. Reprinted with permission of the publisher.

Since it was created in 1966, NOEL (the National Organization of Episcopalians for Life Research and Education Foundation, Inc.) has worked to change the church's stance on abortion. Executive director Mary Anne Dacey sees the 1988 resolution as a step in the right direction. While no one should expect an absolute legislative ban on abortion, she says, "the church's responsibility is to guide us morally and from a biblical perspective. . . . Abortion should be a last step."

The 103-chapter organization, which has recently expanded its statement of purpose to include "related pro-life issues" like euthanasia, does not lobby, says Dacey. Instead, NOEL addresses the social ills which wreak havoc with the pregnant woman's life while it encourages her not to have an abortion.

"Ninety-seven percent of abortions are done because women are poor, cannot afford care, are young and have no place to stay," argues Dacey. "We want to educate the woman

about the uniqueness of the human child she is carrying and educate the public on how to help these women."

Responding to a charge often leveled at anti-abortion activists, Dacey says NOEL supports choosing birth control when conception would be unwelcome except for methods which would cause abortions.

Activists on both sides have been spurred on by the Supreme Court's *Webster* decision and the Pennsylvania legislature's recent approval of an abortion-restricting measure.

Resting on their laurels, advocates of legalized abortion were "complacent" until faced with the possibility of legislative and judicial attempts to reverse *Roe vs. Wade*, says Ragsdale. "The reason we were able to mobilize that many people [for Washington demonstrations] is because everyone is enraged. . . . Now you are going to see a groundswell movement."

Americans are hesitant to impose their religious views on others, agrees Crane. He has worked closely with the Episcopal Church's Washington office. "The real issue is, . . . are we going to criminalize abortion, give the government the right to decide. That is where there is a strong public consensus on leaving this to women."

Is there any middle ground? Is compromise possible?

James Pinto does not talk of compromise when he speaks of his sit-ins at abortion clinics as "placing my body between the place of death and its victims, trying to non-violently and prayerfully sit there and buy time for the child." The days of the *Roe vs. Wade* decision are numbered, he says.

Pinto and his parish—Christ Church, Fairfield, Ala.—are at the forefront of social justice ministries in an economically depressed area. In 1982, Pinto was named the state's "Religious Leader of the Year" for his work for racial reconciliation. "Now I am called a radical, fundamentalist and terrorist."

Although some parishioners disagree with his stance, proponents and opponents have learned to coexist, Pinto says.

Episcopalians, like the general public, remain deeply divided on abortion. A recent *New York Times*/CBS News survey found that 41 percent of Americans polled say abortion should be "generally available" while 42 percent support stricter limits than currently exist. Only 15 percent said abortion should not be permitted at all.

As did those who drafted the 1988 General Convention resolution, churchgoers must continue to wrestle with the dilemma posed by a decision in which, according to Scott, "abortion represents a primitive (primordial or fundamental) moral problem connected to the taking of human life." If the faithful feel the church is equipped to help women make such decisions, says Ragsdale, then congregations and priests should "provide the kind of pastoral help that lets people live with their choices."



## The church in Central America: Diverse nations and ministries

by Harry G. Toland  
and Richard H. Schmidt

Headlines keep coming out of Central America: Six Jesuits slaughtered and, in a separate incident, an Episcopal priest and lay church workers arrested in El Salvador, echoes of an attempted coup in Panama, Nicaragua accused in an arms shipment.

Yet in each of Central America's seven nations, Episcopal (or Anglican) churches go on ministering to people in various ways and making the presence of Christ felt.

*The Episcopalian* here offers a brief glimpse of some of those churches. (We did not include Belize, and El Salvador is discussed in a separate article beginning on page 1.)

### Costa Rica

This model democracy of Central America may have escaped war within its borders but not the refugees from the wars of its neighbors.

Bishop Cornelius J. Wilson of Costa Rica, which is an extra-provincial diocese to the Episcopal Church, said the church's ministry to refugees began 15 years ago to Chileans and now is extended to Salvadorans and Nicaraguans.

"We help them settle in and make a living as a group," said Wilson in a telephone interview. "Mostly they work in agriculture and cattle rearing, but some do small businesses at home—cooking, baking, sewing."

The diocese, which numbers only 14 congregations and four preaching missions, also runs a co-op program for small farmers, buying rice and beans and homemade articles from the producers and trucking them to villages to be sold. "It eliminates the middleman," said Wilson.

The diocese, growing slowly, is

building a church in a suburb of Puerto Limon on the Atlantic Coast, he said. Perhaps more significantly, it just commissioned 20 lay ministers who will conduct Morning and Evening Prayer, give Bible instruction and make pastoral calls. Another class of lay ministers is being started in January.

The church also operates a day-care center in San Jose, the capital, and a K-6 school in Puerto Limon.

### Guatemala

Eight students, including one woman, are now matriculating at St. Thomas the Apostle Episcopal Seminary in Guatemala City, said Bishop Armando Guerra in a telephone interview. "We have others who are waiting to be admitted."

The civil war which has flared periodically, mostly in the mountainous west, is "not as bad as it was in the early '80's," he said, but it still inhibits the church's mission in seven western congregations.

"When priests go there, they feel scared," he said. "They are free to preach but not to get into political things. We have to address issues, but it is dangerous, and we have to be careful." The Guatemalan army is what people fear, he said.

The diocese, with 30 established congregations and four in the process of formation, operates a school and nutrition center at Iglesia Cristo Rey (Christ the King Church) in Guatemala City and another nutrition center and two other schools elsewhere in the country.

The diocese, Guerra said, looks forward to having Province IX of the Episcopal Church reconstituted as an autonomous province of the Anglican Communion. Once, it had hoped

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# Central America

Continued from previous page

that this could be accomplished at the 1991 General Convention, but that hope is dimming, he said.

"The political situation in the area upsets the schedule," said Guerra. "It has been very difficult. Sometimes we are unable to travel." He added that the 1994 convention is beginning to look like a more realistic goal.

## Nicaragua

"This is a balanced diocese," Bishop Sturdie Downs said in an interview not long ago. "We don't persecute anyone for their way of thinking. If someone is a Sandinista, that's all right. A conservative, all right. A Contra—that's all right, too."

Downs, the first indigenous bishop of Nicaragua, said he urges his 10 priests (also all Nicaraguans) not to preach a particular political idea, but to proclaim the gospel, discerning how the gospel speaks to what is unjust.

"Some think we're a divided diocese because some have some ideas, others have others," he said. "The only conflict would be if you come and say you don't believe in the resurrection. Then you have a problem with me! Thank God we haven't had that problem."

The diocese—11 churches in the Pacific part of the country and 17 on the east coast—also includes five deacons who were chosen from a corps of village catechists. The church's Institute of Theology trains five students at a time.

The Diocese of Nicaragua operates clinics in Managua and on Corn Island off the east coast and a school for poor children in Bluefields, also

on the Atlantic coast.

A riddled economy and an inflation rate of more than 30,000 percent a year has put a damper on outreach projects. The diocese does maintain the Foundation for Service, Peace and Justice which helps Indian communities in the southern part of the east coast.

Nicaragua's companion diocese, Chicago, recently sent two missionaries to the country—Grant Gallup, who is teaching at the seminary, and Russell Bissell, who is helping with a network of volunteer doctors.

## Panama

"We are trying to establish a national identity for the [Diocese of Panama] despite the fact that we are a diocese of the Episcopal Church," said Victor A. Scantlebury, diocesan chairman of Constitution and Canons and also a member of the Episcopal Church's Executive Council. "This national identity will help us focus a better ministry to our people."

U.S. government policy in the country has confused Panamanians, he said. The two nations have been friends, and much of Panamanian life seems to imitate the U.S. life style, Scantlebury said during an interview at the recent Executive Council meeting in New York City.

"It's confusing when a friend destroys a friend," he added. "That's what U.S. economic sanctions are doing to us. Businesses are declaring bankruptcy; there is no investment. Husbands and wives are losing jobs. The middle class and the poor are the ones affected; the rich have many resources to turn to." In these times, the Episcopal Church has been acting in a pastoral role, Scantlebury said, trying with limited resources to meet the needs of the hungry and jobless.

"We are, for example, ministering to one of our members who is in jail, an American accused of bringing in materials to establish a clandestine radio station."

Bishop James H. Ottley has emphasized, Scantlebury said, that "we should preach the gospel of hope, expectation, love, reconciliation and forgiveness."

The Diocese of Panama, which has 30 congregations and 22 clerics, and the Dioceses of Costa Rica, Guatemala, Nicaragua and El Salvador are seeking to become an autonomous province of the Anglican Communion.

## Honduras

The Diocese of Honduras recently commissioned 119 lay evangelists at the end of a workshop that drew church leaders from other Central American countries and the U.S.

"They will tell people about Christ, empower people with the knowledge of salvation and train congregations in evangelism," said Bishop Leopold Frade of Honduras in a telephone interview. "These evangelists will do most of the work where priests can't be afforded. They will staff preaching stations."

Honduras, the poorest of the Central American nations, is now enjoying its third consecutive democratic government, Frade said. "The Lord has blessed us with peace and calm," he added.

"We do not have death squads; there are no 'disappeared.' We are free to work and evangelize. There's no fear of rebels in the mountains. Our major problem is with the Mormons. They have 450 missionaries here. The Episcopal Church has one. I don't need to tell you which church is growing faster."

A diocese only since 1978, Hondu-

ras has grown since then from six churches to 38, plus a number of preaching stations, with 8,000 baptized members, including 5,000 active communicants.

In 1989, the diocese ordained seven deacons, the first ordinations in almost two decades, Frade said. Each parish has a strong Christian education program and an Episcopal Church Women's chapter.

For 12 years the diocese has operated El Hogar de Amor e Esperanza [Home of Love and Hope] for orphaned and abandoned boys—90 live there now. Next to the home is St. Mary's Technical Institute which trains young men in the building trades. It has graduated three classes. Sixty percent of its students come from the orphanage.

A year and a half ago the diocese opened a similar home for girls—Nuestras Pequenas Rosas (Our Little Roses). Twenty-four girls now live in the home's rented house, but, said Frade, the United Thank Offering has granted money for construction of a new home.

With USAID funds for loans and materials, the diocese also has helped 10,000 rural Hondurans rehabilitate their homes over the past three and a half years, the bishop said.

At its four clinics, the diocese counsels pregnant women on prenatal and postnatal care and diet as well as on "responsible parenthood" and "discreetly" dispenses birth control materials but does not get into abortions in any way, he said.

The diocese's most exotic outreach is on the English-speaking Roatan Island in the Atlantic where it maintains the island's only ambulance and its only decompression chamber for deep-diving lobstermen who would suffer the bends without it. "We have saved several lives with it," Frade said.



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# El Salvador

Continued from page 1

captors, Beecher says she agreed, on Ramos' advice, to sign a statement saying she had not been mentally or physically mistreated.

When Beecher reported her experience to U.S. consulate officials they told her she had "received normal treatment for a prisoner of war."

Although the State Department is protesting the incident, department spokesman Margaret Tutwiler said, according to *The Washington Post*, "we don't buy" Beecher's allegations regarding Ramos.

"What happened to me is wrong," Beecher said in a Washington interview with Religious News Service. "But what's happening to the Salvadoran church is much worse. It's being wiped out by the terror of the government. The churches, which could help fill the middle ground leading toward a peaceful settlement of the war, are being silenced."

Still in prison early in December were Luis Serrano, director of CREDHO, the Episcopal Church's social welfare agency, and seven Salvadoran church workers. Serrano, also the rector of St. John the Evangelist, and the seven others were awaiting trial on charges that they helped leftist rebels.

"Serrano and the others worked very hard to maintain connections to government and military leaders and maintained a strict public neutrality," says Mauney. Because of their involvement with El Salvador's poorest citizens, "they have been branded collaborators. . . . We don't believe that for a minute."

At Presiding Bishop Browning's request, four Episcopal bishops visited El Salvador to investigate the conditions of the prisoners and to protest harassment of the churches in El Salvador.

"He [Serrano] is a gentle, loving man of God who has been courageous in his willingness to . . . risk his life on a regular basis," Colorado's Bishop William Frey said before leaving the U.S. "I can't even conceive that the charges against him are true."

After being turned back from the airport in El Salvador Tuesday, December 5, the three North American bishops were able to enter the country the next day after Cristiani sent a handwritten note of apology to the Presiding Bishop.

The fourth bishop in the group was James Ottley of Panama, who is in charge of the Diocese of El Salvador.

Browning and an interfaith delegation have met in Washington with House Speaker Tom Foley, Senator Claiborne Pell, chairman of the Senate Foreign Relations committee, and Bernard Aronson, assistant secretary of state for Latin American affairs. Browning said the religious leaders turned to Foley in part because President Bush has not spoken out about religious persecution in El Salvador, according to UPI.

"It's one thing to be silent, but there appears to be a conspiracy of silence which appears to suggest that our government is in complicity with the [Salvadoran] government and the acts it is perpetrating," added United Methodist Bishop Melvin Talbert.

The Episcopal Church in El Salvador is a minority among other Protestant minorities in a largely Roman

Catholic country. And as Protestant and Roman Catholic church workers are imprisoned, expelled, forced into hiding or murdered, Episcopal church leaders in the United States have joined with other denominations to protest U.S. support for the Cristiani government.

Denominational leaders are also pressuring the Bush administration, which has muted its response to the recent violence, to protect Americans and Salvadorans facing trial on charges of aiding the leftist rebels whose November 11 offensive sparked the current battle.

Jennifer Casolo, a U.S. citizen who coordinates Christian Education Seminars, a San Antonio-based education program, is also being held by the government on charges that she hid weapons for the Faribundo Marti National Liberation Front (FMLN).

Since 1980, when the Roman Catholic archbishop and four American churchwomen were murdered, the military has targeted church workers who speak out against government repression.

Dozens of foreign and indigenous Lutheran, Baptist and Roman Catholic workers have been arrested in raids on churches. Although many were later released, most foreigners have been forced to leave the country.

Chief among the charges church leaders here level against the Salvadoran government is that it has made no attempt to investigate the November 16 murder of six Jesuits, their housekeeper and her daughter by men wearing military uniforms.

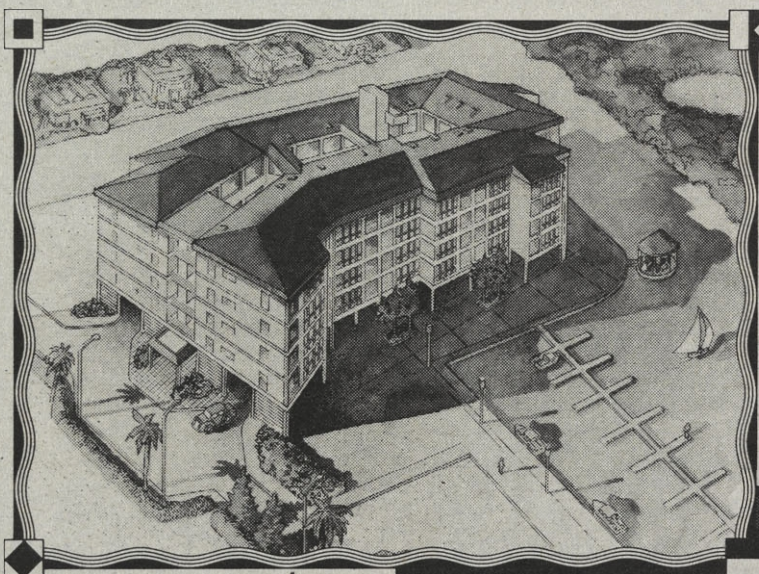
Salvadoran Roman Catholic Bishop Arturo Rivera y Damas and other church leaders have linked the mur-

ders to the army. Rivera y Damas has said he fears the killers may never be brought to justice in El Salvador. The decade-long war has already claimed 70,000 lives, many of them victims of political assassination whose killers have never been prosecuted.

Guerrillas do not hurt church workers and human rights advocates, says Ricardo Potter, Episcopal Church partnership officer for Latin America and the Caribbean, and because of this, the military assumes the church workers and human rights advocates are guerilla sympathizers.

Church workers, who serve Salvadorans in both government- and rebel-controlled areas, have been able to make people conscious of their rights and responsibilities, "giving the truth for free," according to Potter.

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# Gorbachev promises religious freedom

In a startling policy reversal, Soviet President Mikhail Gorbachev has announced his government will allow freedom of religion in the Soviet Union. The announcement came on the eve of Gorbachev's December 1 audience with Pope John Paul II, the first meeting ever between a Pope and a Soviet party chief.

"We have changed our attitude on some matters, such as religion, for example, which admittedly we used to treat in a simplistic manner," Gorbachev said. "People of many confessions, including Christians, Muslims, Jews, Buddhists and others, live in the Soviet Union. All of them have a right to satisfy their spiritual needs."

"Now we not only proceed from the assumption that no one should interfere in matters of the individual's conscience. We also say that the moral values that religion generated and embodied for centuries can help in the work of renewal in our country. In fact, this is already happening."

In their meeting the next day, Gorbachev and the Pope "reached agreement in principle" on establishing diplomatic relations between the Soviet Union and the Vatican; details will be worked out later by diplomats.

The two leaders emerged from their two-hour visit with broad smiles. They also discussed a future visit by the Pope to the Soviet Union. The Pope has frequently spoken of his desire to make such a visit—but only on condition that he be allowed to visit predominantly Catholic areas such as Lithuania and the Ukraine where religion has helped fuel nationalist and separatist movements.

The status of the Ukrainian church is a particularly touchy matter for the Soviet government. Josef Stalin forced the Ukrainian Catholic Church to merge with the Russian Orthodox Church in 1946, driving Catholic

loyalists underground and fueling Ukrainian nationalistic fervor.

The Pope commented specifically on the Ukrainian situation following his visit with President Mikhail Gorbachev: "It is well known that many Catholic communities are today eagerly awaiting the opportunity of reestablishing themselves and of being able to rejoice in the leadership of their pastors. Recent developments and the new perspectives which have opened up lead us to the hope that the situation will change."

Gorbachev's promise of religious freedom was welcome news to Christians and Jews in Moscow, but some were skeptical.

"Look around you," said one Jewish man. "Few speak the [Hebrew] language. Few go to services. For 1,000 years we had to hide our religion, and this is what it has done to us."

"There is no confidence that things are going to change. People do not believe it. They want to leave," he said.

Several miles away at the 225-year-old Russian Orthodox Church of the Sign of the Mother of God, services were held on Sunday, December 3, in much the same way they have been for over two centuries. Hundreds of candles flickered, illuminating gold-leaf woodwork and paintings on the church walls. Worshipers of all ages prayed as long-haired, bearded priests swung incense and chanted in flat, deep, rhythmic voices and an unseen choir answered in high, haunting counterpoint.

"Things are better under Gorbachev," said Tatiana Semyonova, 63, a long-time worshiper at the church. "Before, people were afraid if they crossed themselves, they might be in danger, lose their jobs. It's an entirely different matter now."

## New Zealand

Continued from page 1

may be bewildered. There's no opposition at the moment, but I can't say what everyone is thinking.

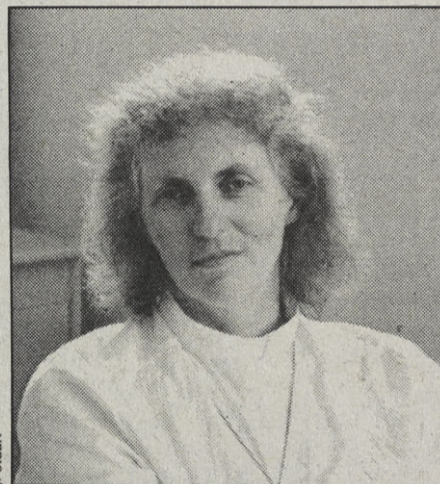
"My head and my heart agree that this is right. I am aware that since women are still relatively new to ordained ministry, their experience with church processes is not as great as that of some men. Dr. Jamieson will need some time to get hold of the job, but I am quite confident in handing over the diocese to her. I'll be remaining in Dunedin and will be willing to help in any way—but only if she feels a need for help," Mann said.

Jamieson was born in England and received her secondary education there. She met her future husband, New Zealander Ian Jamieson, while studying for an M.A. at the University of Edinburgh. The couple married and moved to New Zealand where Penelope Jamieson earned a Ph.D. from Wellington University in English as a foreign language for children. The Jamiesons have three daughters.

Ordained deacon in 1982 and priest in 1983, Jamieson has served two parishes in suburban Wellington.

"I was totally amazed. It came as a complete surprise," Jamieson told *The Episcopalian*. "It was the first time a woman had been nominated for bishop in New Zealand, and my name was one of 24 names in the ring. I couldn't believe it and could hardly come to grips with it at first."

Jamieson said the reaction among New Zealand's present bishops was "very enthusiastic" on the part of some, "more reserved" on the part of others. "The greatest difficulty will be with the Diocese of Aotearoa Maori



Penelope Jamieson

because in Maori culture women do not assume leadership roles like this. The Maoris will have difficulty with this happening in *pakeha* [white settler] culture.

"This election is an affirmation of the respect and trust in which the ministry of ordained women is held in this country," Jamieson continued. "It wouldn't have been possible but for the creative, innovative and reliable ministry of ordained women in New Zealand."

Ian Jamieson intends to take early retirement from his position as a reader in English at Victoria University in Wellington and move with his family to Dunedin, 300 miles south, where he will write and perhaps do some tutorial work.

Reaction to the news in the Episcopal Church held no surprises. Presiding Bishop Edmond Browning greeted the news as "very good indeed." Like the Episcopal Church, the Anglican Church in New Zealand has had women priests since 1977 and has "simply taken the next step, as did we," Browning said.

"I am delighted that the experience we have had in this country has

indicated that women in the episcopal role can be a positive step for a church as we experience the fullness of ordained ministry," he added.

Bishop Clarence Pope of Fort Worth, head of the Episcopal Synod of America which opposes women bishops, reaffirmed the synod's position. "As in the case of Ms. Harris, the bishops and constituency of the Episcopal Synod of America cannot recognize the consecration of Dr. Jamieson as a bishop in the church of God," he said.

Pope added that the location of Jamieson's election "will remove some of the attention from the American scene and broaden the base of discussion."

Barbara Harris of Massachusetts became Anglicanism's first woman bishop in February, 1989. As suffragan bishop, she serves under diocesan Bishop David Johnson. Johnson and Harris both expressed enthusiastic approval of the New Zealand election.

"Being the 'first' is both a joy and a challenge. I wish for her the same joy, support and fulfillment that I have experienced from the people of Massachusetts," Harris said.

"I hope that her election may inspire all women to consider whatever service—ordained and lay—they can offer to the church," she added. "I pray that her election to head a diocese may be the occasion that crystallizes for the entire church the realization that God calls all men and women to equal responsibility for the church's ministries."

Johnson called the event "cause for celebration for the entire Anglican Communion. I am confident that the clergy and laity of the Dunedin diocese will be blessed abundantly for the prophetic action they have taken."

## Clergy divorce bill could lead to church-state crisis

London, England—The Church of England's General Synod has returned to Parliament unamended a bill to permit ordination of divorced men and men married to divorced women. The House of Commons had rejected the bill last July. Debate in the synod was heated. Archbishop of Canterbury Robert Runcie said the bill would not undermine the church's teaching about the lifelong nature of marriage and that the church's reasons for seeking to ease restrictions on clergy divorce are "complex." Two members of the synod who also hold seats in Parliament had claimed that the measure represented a rejection of traditional Christian teaching on marriage. The question raises the larger matter of the relationship between the officially established Church of England and the British government. "As long as the Church of England claims to be the national

## BRIEFS

church, it must expect Parliament to have some say," said Bishop Mark Santer of Birmingham. "When it ceases to be the national church and becomes a sect, then Parliament need have no say." He also warned that Anglicans would take great offense if the state were to prevail in such an ecclesiastical matter. Some observers anticipate a constitutional crisis if Parliament again rejects the bill.

## Peruvian churches promise to make amends, work together

Lima, Peru—Peru's Christians and Jews have issued an unprecedented call for national reconciliation to include themselves, government and security forces, terrorists and all Peruvians. The statement says: "We ask forgiveness from God and from our people, recognizing that we have often contributed to violence and injustice by keeping silent and not actively seeking a solution for people's suffering. We commit ourselves to making amends for our failings and to working together in order to respond to the hopes of our people, especially those areas hardest hit by poverty, injustice, deceit, violence and corruption."

## East German school reforms ease church-state friction

East Berlin, German Democratic Republic—A series of changes in East German education has brought about reforms long sought by the country's Protestant churches. Military education is no longer part of the school program, and Marxist civics lessons are due to be eliminated on September 1. The proposed new civics lessons include environmental, health and peace concerns and preparation for marriage and family life. The "promise," often compared to a secular confirmation ceremony, which East German youth make, is also being revised. Alternative social service for conscientious objectors to military service became effective in November.

## Church stand contributes to wife abuse, bishops say

Montreal, Quebec—Quebec's Roman Catholic bishops say their church's stand opposing divorce for any reason has contributed to wife-battering. A 60-page document from the social affairs committee of the Quebec Assembly of Catholic Bishops is being sent to all the

province's Roman Catholic priests. It charges the church with "sacrificing people to maintain the marriage bond" and with urging women to forgive abusive husbands and seek reconciliation without conditions "in the name of a mystical state that is very difficult to attain." The report, which is intended as a guide on dealing with victims of family violence, refers to "cases where the marriage bond no longer makes any sense." The report adds, "Why should the church shun the feminist movement to which it is indebted for awakening people to unjust and unacceptable situations and denouncing them?"

## Australian tribunal says diocese may not ordain women


Melbourne, Australia—The Anglican Church of Australia's appellate tribunal has ruled that the Diocese of Melbourne may not authorize the ordination of women without approval of the church's general synod. When the general synod refused to adopt a canon to permit women's ordination in 1988, the Diocese of Melbourne sought to ordain women under its own diocesan constitution. The tribunal said the section of Melbourne's constitution which allows the diocesan synod to "make ordinances for the order and good governance of this church within the diocese" does not give the diocese authority to decide to ordain women on its own. The tribunal's decision means women may not be ordained in Australia until at least after the next meeting of the general synod, scheduled in 1993.

## Six ministers win seats in Namibian national assembly


Windhoek, Namibia—Six Protestant clergymen have been elected to this country's constituent assembly which will draft a constitution for the newly independent African nation. All six are members of the South West Africa People's Organization (SWAPO), reflecting the church's involvement in the 23-year struggle, spearheaded by SWAPO, to free Namibia from South African domination. SWAPO won 57 percent of the popular vote and 41 of 72 seats in the constituent assembly. Heading the list of elected clergymen is Hendrik Witbooi of the African Methodist Episcopal Church, who placed second on the list of successful SWAPO candidates and is vice-president of the organization. The Evangelical Lutheran Church and the Dutch Reformed Church are also represented among the SWAPO clergy assembly members.

## Canadian court upholds Hutterite excommunication

Winnipeg, Manitoba—The Court of Queen's Bench in Manitoba has upheld the Hutterite Church's right to excommunicate its members and exclude them from any claim on the church's property and lands. The 456-year-old church adheres to the tenets its founder, Jakob Hutter, set forth in 1533. These include refusal to serve in the military, use violence and swear oaths. The case concerned the refusal of several excommunicated members to leave the colony where they had lived prior to excommunication. Judge Patrick Ferg stated that the survival of the Hutterite colonies "over four centuries is directly dependent on the adherence to their strong beliefs and the obedience of all to them. . . . The colonies have an absolute right to survival on their own terms."



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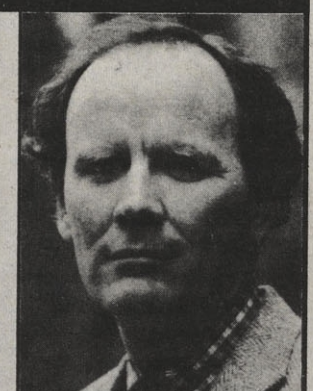
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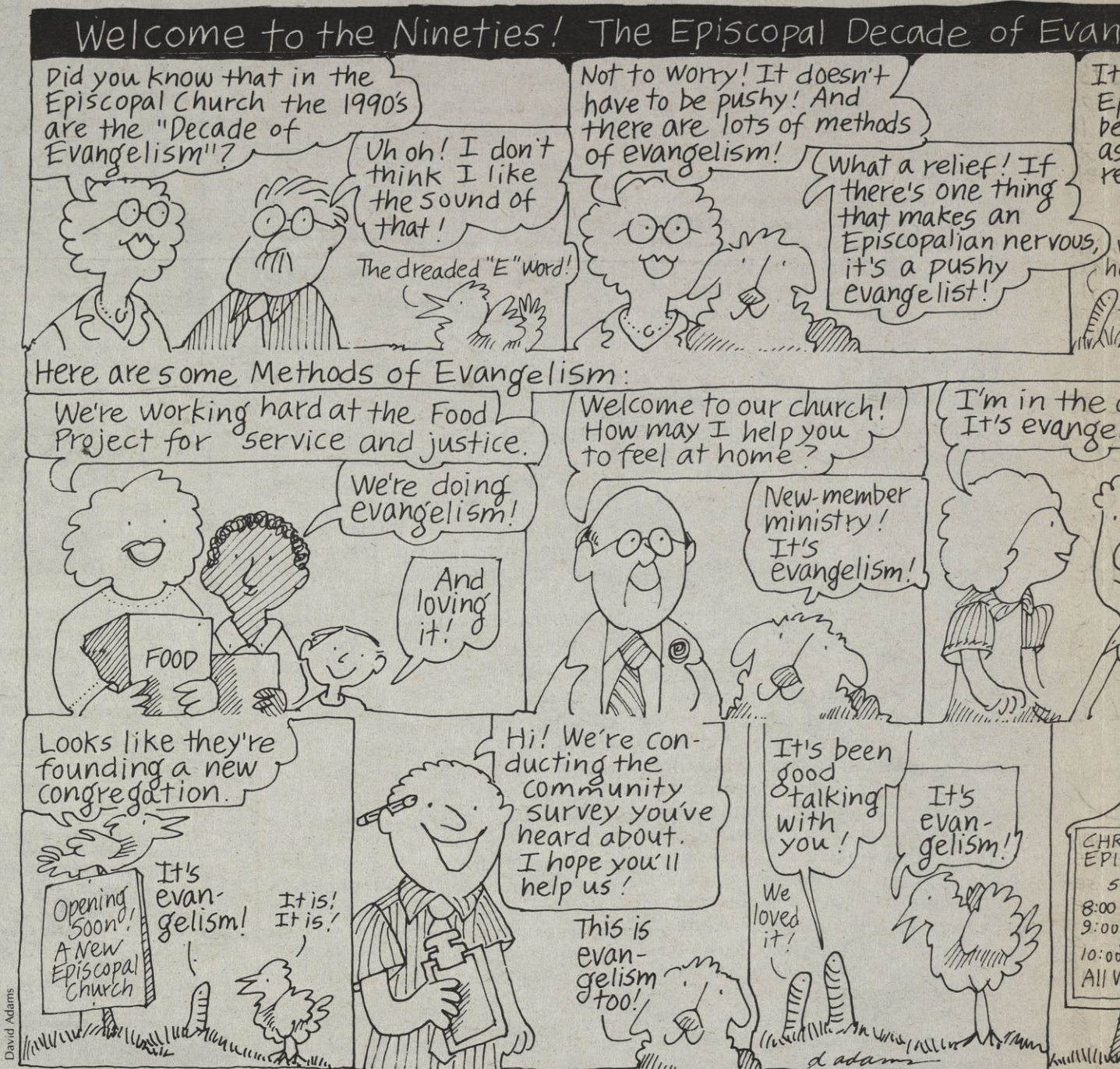
### For groups and congregations:

Almighty God, you have called your church to preach the gospel to all nations, and you have taught us to seek and serve Christ in all people: Strengthen and inspire the congregations of this church during this Decade of Evangelism. Help us to recognize the promptings of the Spirit in those who do not now profess the Name of your Christ and, by our words and deeds, to encourage them in their pilgrimage that they may find the joy and peace of knowing Jesus Christ, their Lord and ours; who lives and reigns with you and the Holy Spirit, now and for ever. Amen.

Almighty God, by your grace you have given us new life in Jesus Christ, and by your Spirit you have called us to proclaim his Name throughout the nations: Awaken in us such a love for you and for your world that in the Decade of Evangelism we may so boldly proclaim Jesus Christ by word and deed that all people may come to know him as Savior and follow him as Lord; to the glory of your Name. Amen.

## The Decade begins

# Evangelism tak



by Harry G. Toland

**T**his month the Episcopal Church begins its heralded Decade of Evangelism. But what is evangelism?

Item: Joe Vitunic, an engineer by trade, was a student at Trinity Episcopal School for Ministry in Ambridge, Pa., when he took a group of fourth-grade boys on a field trip in a bus.

When some of the kids in the back of the bus started raising a ruckus, Vitunic colared the ringleader, sat him down next to himself and started giving him some fatherly advice on how to behave in such circumstances.

"Then he saw other kids waiting to talk to him," says Bishop Alden M. Hathaway of Pittsburgh. What he learned was that in Ambridge, a town 15 miles northwest of Pittsburgh hit hard by steel industry depression, few of the boys had fathers—a toll of the steel valley's hard times—and they felt the need for someone like Vitunic to take an interest in them.

"They needed a kids' club," says Hathaway, "for guidance and faith." When that was started, the youngsters' mothers became interested and started coming around.

That, in turn, led to the founding of a

**The word 'evangelism' frightens many Episcopians, suggesting a pushy attitude. But is sharing the love of God with openness are many good ways to evangelize.**

congregation, Church of the Savior, which meets in Trinity's chapel. As many as 100 come for worship each Sunday. Trinity graduate Joe Vitunic is its vicar.

That's evangelism.

Item: The Evangelism Commission of the Diocese of Eau Claire in Wisconsin had tried various programs without much success when about a year ago it came upon the idea of community surveys.

At the invitation of a mission or parish, commission members visit and explain that a team of about two dozen people from the diocese will survey every home in the community to find lapsed or unchurched people who might be interested in attending the Episcopal or another church.

The survey is taken after other churches in the community have been advised in advance and ads explaining it have been run in the local paper and radio station. The names of lapsed Lutherans, for example, are given to the Lutheran pastor.

Residents of the community have interest in the Episcopal Church on by members of the community have been trained by

Eunice Muenzberg, chairman, says before the survey, attendance at St. Luke's was a dozen. Now it's tripled the Sunday school.

A survey in Sparta, Wis., 90 miles northwest of Madison, found 117 residents who wanted to visit them, Muenzberg says.

The survey involves door-to-door visits, brochures, the ads, and better self-image and confidence both with themselves and others.

And, Muenzberg says, the survey has started to grow.

That, too, is evangelism.

# ...kes many forms

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nzberg, commission co-before the survey done in e city of Eau Claire, regular t. Luke's Church was a triple that—with 11 kids in ol.

parta, a town of 7,000 some est of Madison, turned up o wanted Episcopal callers uenzberg says.

volves three months' work gregation and some costs (a ds), but "they develop a and a sense of community elves and the diocese."

erg adds, the diocese, with es and 13 missions, has

angelism.

The decade was launched by a resolution of the 1988 General Convention which declared that:

- Every Episcopalian is "called by virtue of Holy Baptism to share his or her faith in Jesus Christ."
- Each congregation is called to be a center for extension of the gospel.
- Evangelism should be part of the structure of every diocese and congregation.
- All parishes should pray for renewal "that they may be spiritually empowered."
- The good news should be expressed "not only in word, but also by loving acts, service and justice for the community in which each congregation finds itself."

**E**vangeliism has been called the process of bringing people to Christ and helping them to believe in and follow him. It can take many forms.

Wayne Schwab, evangelism officer at the Episcopal Church Center in New York City, has produced a 54-page revised *Handbook for Evangelism* which outlines some of the basic steps.

It begins with proclamation "by word and example of the Good News of God in Christ," as the Prayer Book says. Examples include hospitality and service in the community to the hungry, homeless, sick, lonely and others in need.

"Evangelism is holistic," says Schwab, interviewed in his small, cluttered office at the Church Center. "You can't separate service and justice from evangelism."

Other steps of proclamation by example include an open and welcoming church and visibility in the community in the form of signs, brochures, ads in the local paper.

Proclamation is also by word. Under this heading Schwab includes the modern-day catechumenate [see article at right].

Word also includes some suggestions on dialogue with visitors to the church and with non-church friends. It does not include "the bad images, the pushy images," says Schwab, or insisting that one way of evangelism is the only way.

The sacraments of baptism and matrimony also can be "evangelistic opportunities," he says, as can burials.

**N**ew-member ministry—receiving and calling on them, finding out their needs and expectations and orienting and incorporating them into the parish or mission—is an important evangelism step.

"One congregation, the Church of the Incarnation, West Milford, N.J., wants all its members to visit newcomers," Schwab writes. A member living near the newcomer is asked to drop by with a packet of materials about the church, chat with the newcomer and then introduce him or her to others at church.

Including the newcomer—old-timers, too, for that matter—in a small group is important. This can be a working group like church school faculty or altar guild or a Bible study, prayer or outreach group.

In that environment people should be encouraged to share the stories of their faith development. In addition to supporting public and private ministries, such groups can offer their members strong personal support.

"Congregations normally need six or

seven groups per 100 active members," says Schwab.

New members' gifts should be discovered and used—in "Sunday ministries" associated with the church, "Monday ministries" connected with their work life and "Saturday ministries" of service in the community.

**F**ounding new congregations is a dramatic form of evangelism, and the initiating energy can come from congregations or the diocese.

In the past four years, the Diocese of Pittsburgh, a notably evangelical diocese, has added eight new congregations and has three more on the drawing board.

## Year-long confirmation process creates committed Christians

by Harry G. Toland

"We're attempting to move away from nominal membership to committed membership," says Bishop Roger J. White of Milwaukee of the catechumenal process, a pilot operation for the Episcopal Church.

The process, which takes about 10 months, prepares some for baptism, others for confirmation or reception from another denomination and still others for reaffirmation of faith.

Don't confuse the catechumenate with standard confirmation preparation, however. In addition to the far longer time it takes, it is more intensive and no one under age 16 is to be presented for confirmation; the process is tailored for adults.

"When children are confirmed at [age] 12 or 13," White says, "we find we retain only one out of 12." Those coming out of the catechumenal process, says White, have a strong commitment to Christ and frequently take a leading role in outreach ministry.

The first four steps are:

1. Starting in August, proclamation, identifying and inviting participants.

2. Study and discussion of the gospel, Anglicanism and the Episcopal Church.

3. Early in the following year, "formation in Christ"—reflecting on lectionaries and what scripture means to the individuals. Some parishes include service to the poor and neglected in this step.

4. The "intensive journey" through Lent in which participants, their rector and the bishop share faith journeys—45 minutes for each person on where God has figured in his or her life.

The fourth step ends with Maundy Thursday, Good Friday and a retreat on Holy Saturday. Baptism for those seeking it and reaffirmation of baptismal vows are part of the Easter Eve Vigil. And everyone celebrates Easter. During Easter Week, the bishop holds three or

Four of the new churches are in what Archdeacon David P. Jones calls "typical Episcopal suburbs," and they are growing. Three of the others, including Church of the Savior in Ambridge, are in depressed steel towns, and the fourth is in Bentleyville, a rural area.

One of those new congregations, Church of the Redeemer in McKeesport, meets in a church undercroft and has smoking and non-smoking sections during worship. "If you don't let them do that, some of them won't come to church," says Jones. "It's a unique experience."

Congregations periodically need revitalization—spiritual renewal—of the sort that St. Paul's, Darien, Conn., and its former rector, Everett Fullam, gave to clergy and lay leaders of hundreds of congregations in weekend conferences over the past 14 years. That, too, is evangelism.

So there are many ways to evangelize.

"We're done," says Wayne Schwab, "when a person has glimpsed Christ in work, home, community and leisure. The early church expected it to take three years to get that across. We can't relax until that has occurred."

four regional confirmations, receptions and reaffirmations.

Even the confirmation itself is handled differently. The bishop spends three hours with the candidates, teaching and sharing, before the service.

"It's critical that the bishop be intimately involved," says White. "He has to be willing to change how he does confirmations. He must share his faith story and be a teacher. I already know the people who are to be confirmed, and they know me. And the bishop has to lift up this process as a high priority."

In the program's fifth and final stage, the catechumens and their mentors discuss ministry in the parish and the world. They identify their gifts and learn of outreach opportunities in their parish and beyond.

Reception of the process in the Diocese of Milwaukee has been enthusiastic, says White. About 500 people in 20 of the diocese's 64 parishes have gone through it, he says.

"If you bring 15 people a year through the process," White says, "in 10 years you have a core of 150 committed Christians in your congregation."

The diocese took two years to set up its catechumenal process. Now it has 10 people who can act as consultants to train catechumenal teams of four to six lay persons and clergy in a parish. Training the parish teams takes three days, usually in January.

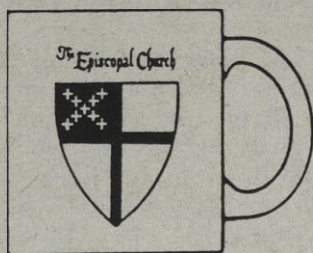
Wayne Schwab, the Episcopal Church's evangelism officer, says the Dioceses of Ohio, Central New York, Oklahoma, Los Angeles and Western Michigan also have begun catechumenal processes.

The Diocese of Milwaukee recently made a 30-minute videotape about the process and has sold 150 copies at \$30 each. Those interested can write the diocese, 804 E. Juneau Ave., Milwaukee, Wis. 53202.

The diocese has also just completed a three-hour videotape in five sections for the training of parish teams.

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14 THE EPISCOPALIAN JANUARY 1990

## PEOPLE & PLACES

# Two generations find faith, marriages deepened on weekend

by Richard S. Kimball

Singing in the parish choir is a family affair for Joe and Carol Urbaniak, their daughter Kristen, and her husband David Vail. So is Marriage Encounter.

Marriage Encounter is a program designed to enable couples with sound marriages to enhance their relationship. It is centered around a weekend retreat in which the couple, free from the distractions of routine life, listen to presentations and explore ways to communicate effectively with one another. The Episcopal organization, Spiral, takes the Marriage Encounter experience a step further by providing monthly gatherings for people who have been on Marriage Encounter weekends.

Spiral creates an environment in which the couples may reaffirm and reinvigorate the experiences they originally shared during their Marriage Encounter Weekend.

The Urbaniaks and Vails consider their mutual participation in Spiral unique. For two generations from a single family to become involved in Marriage Encounter is not unknown, Joe Urbaniak explained, but it is unusual to find them participating together in Spiral.

The couples' adventure began four and a half years ago when the Urbaniaks moved to Riverside, Calif., from the east coast and joined St. Michael's Church. Many of the couples they met in their new parish had participated in Marriage Encounter and enjoyed it. A year's worth of persuading by friends finally convinced the Urbaniaks, who had been married for 24 years, to try it.

## BRIEFLY NOTED

**Arthur Lloyd** of the Diocese of Milwaukee was elected president of the American Committee for KEEP (the Kiyosato Educational Experiment Project) at its October board meeting. Also elected as officers were Bishop **Frederick Putnam**, retired suffragan of Oklahoma; **Sandra McPhee**, an attorney; and **Jeanette Harris**, a retired linguistics professor.

**Gene Bartlett**, president emeritus of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, died November 3, aged 79. In what may be a first, gay couple **Walter Baker** and **Gerald Bowman** became godparents of **Margaret Twigs Sevco** at her baptism at Christ Episcopal Church, Coudersport, Pa.

**R. Steven Fox**, a priest and chemical dependency psychotherapist at Cornell University Medical College, attended a joint conference on alcoholism and drug addiction with leaders of the Russian Orthodox Church and the Soviet psychiatric establishment. **Sara Bloomfield** has been appointed executive director of the Washington-based U.S. Holocaust Memorial Council. **Randy Day** is the new minister of music at Church of the Resurrection in Longwood, Fla.

**Harry Brunett**, **Douglas Carner**,



Clockwise from upper left: Carol Urbaniak, Kristen Vail, David Vail, Joe Urbaniak

They found the experience to be extremely positive. "I guess the best thing to come out of it was we found out we could be each other's best friend," Carol Urbaniak said.

Two months after the older couple went to Marriage Encounter, the Vails were married. Kristen, impressed by her parents' favorable reactions to the program, urged David to join her in a Marriage Encounter weekend. He was not easily convinced. But after resisting the idea for two years, he and Kristen attended a weekend. They came away with strong feelings that it had been a constructive and helpful experience.

Since then, the Urbaniaks and Vails have been delighted participants in Spiral. Being in a group like this does not generate a sense of

self-consciousness, the couples said. In fact, they insisted, it has been quite the opposite.

"We don't have to worry about being careful about what we say," David explained. "We can be open-minded and share and accept people for what they are. We've been lucky. People have shown an incredible amount of consideration for us."

"The openness of feelings, the acceptance of people for what they are, the lack of prejudging or presupposing things has helped us have a very open and loving relationship with our kids as another couple," Joe said.

"In Spiral, we have a good mix of younger and older," Kristen said. "We find we all love each other and we all enjoy being married."

More than bringing them closer together as members of a family, they agreed, their common experience has brought a greater dimension to their religious life.

"Carol and I were married in the Episcopal Church," Joe said. "We've been going to church all that time. I think part of that time, at least in my case, there was a lot of going through the motions. Since that weekend, I have a closer relationship with God. I want to keep it that way."

Kristen said the experiences of Marriage Encounter have made her a more open person, more open about talking about her relationship with God. David agreed. "I felt there was a void in me," he said. "Once we were encountered, that void was gone. I had a lot better focus on my feelings toward God. I definitely had a good focus on my life, my life with my wife and my life with the church."

"If you have strong marriages," Carol said, "that's going to filter down into strong families, strong relationships with God, and ultimately you will be happier people. Strong marriages, a strong family and a strong relationship with God all go together. They all tie into a neat little bundle."

**Richard S. Kimball** is editorial page editor of the *San Bernardino Sun*.

**Herbert Lazenby**, **Charlie McNutt**, **Nancy Serpico**, **Richard Martin** and **Noble Smith** have been elected to the board of directors of the Episcopal Society for Ministry on Aging, Inc. (ESMA); elected officers are **Bernard Nash**, **Serpico**, **Maud Arnold** and **M. Marilyn Crawford**.

Episcopal Churchwomen of the Diocese of Western Kansas elected **Melva Martin**, **Anne Graner** and **Marlis Breisch** delegates to next year's Province VII ECW Synod. **Bruce Colburn** has been elected the first openly gay deputy to General Convention from the Diocese of Rochester. **Howard Folland**, founder of *The Anglican Digest* and "Ogre of the Ozarks," died September 19, aged 81; he was buried in St. Mark's Cemetery at his beloved Hillspeak in the Arkansas Ozarks.

**Robert Renouf**, an Episcopal Church missionary, has been appointed Anglican Consultative Council adviser for the Decade of Evangelism. **Pioneering Jewish historian Salo Wittmayer Baron**, the first to teach Jewish studies as a member of an American university faculty, died November 25, aged 94. **Philip Mawer** is the new secretary-general of the Church of England's General Synod.

## Editor's Report

# Pastoral care is communicating God's acceptance

by John D. Lane, Editor

I have been told the following story, attributed to William Sloane Coffin:

"During the Vietnam era, a congregation was becoming increasingly upset with its pastor, who used the pulpit to preach against American involvement in the war. One night, the Session met, and the majority were in a hanging mood. A motion was made to ask for the pastor's resignation, and it was clear from the discussion that the resolution would pass easily.

"Then one man spoke up, 'When my wife was dying of cancer, the pastor ministered magnificently to her, visiting her in the hospital every day, and he really helped me through the period of her illness and after the death. I disagree completely with what he is saying about Vietnam, but he will leave only when he wants to leave; otherwise, it will be over my dead body!' The resolution was never brought to a vote and the issue never raised again."

I have been close to two situations recently in which the rector did not survive the vote of the vestry. In both cases, no one stood up to say, "Yes, he has plenty of faults, but he's always been there for me and my family when I've needed him." Positive qualities were mentioned with some admiration, the pastoral side was not.

The jobs that most ordained clergy find themselves in do not place a premium on pastoral care. Most parish profiles list "visiting—crisis" as the fifth or sixth most important skill for the rector they are seeking. Almost all parishes list "preacher" as either first or second—and "worship leader" as the other high priority.

In my previous parish, survival of the rector was secondary in my mind to survival of the parish. If the parish survived, I might. That was the best I could do. Finances were in a shambles; the roof had leaked since 1946. (We were able to do something about the money situation, but the roof leaks to this day.) In a sense, being a pastor in that setting—or in any other—was to take seriously the concerns of the congregation. They didn't need pastoral calling as much as they needed someone who could cut expenses and organize a more successful canvass.

For 12 years, I worked on program, buildings and grounds, finances, communication, preaching, and worship—and had many helpers among the laity. Naturally or otherwise, I didn't think of myself as much of a pastor. When my son became ill, the parishioners were my pastor. Not much of a pastor myself, I still miss many of the people a great deal. I

don't miss the roof.

My point is not to suggest that I did a great job; I didn't. Many things were left undone. I was eager and naive, and many of the successes were accidental, not planned.

What I want to suggest, in retrospect, is clergy still need to find ways to be good pastors. In most situations, the old ways don't work. Parish calling is very time-consuming and often not much appreciated. People are too busy to sit around

talking to the rector, wondering why he doesn't have as much to do as they.

People want and appreciate "pastoral care," but they no longer experience that by having the rector get to know the family dog. Pastoral care is communicating God's acceptance of persons and their concerns. I come to know that God loves me by being loved by my pastor. I don't need everyone to love me, but I very much need someone to love me. Unspo-

ken, that seems to be the attitude.

"Pastoral care" is, in many ways, a fuzzy term. "Care" is less so—*caritas*, love. There are a number of ways to communicate love, and today many of them are untraditional. "Care," however it is expressed, is still a major factor in the success and survival of a rector.

John D. Lane, editor of this issue of Professional Pages, is rector of Trinity Church, Staunton, Va.

## Professional Pages

# The Anglican Communion today

by John Macquarrie

When we ask about the Church, we are being invited to think about two matters: the nature or essence of the Church, the vision of the Church as it should be, and the question of how far this ideal is visible and how it can be made more visible in the existing Churches, especially the Anglican Communion.

What, then, is the essence of the Church? It is something given, not something we choose. It was given in the Christ-event from which the Church arose and which it seeks to perpetuate. I use this expression "Christ-event" to indicate that at the origin of Christianity there was already a social happening—not Jesus Christ in isolation, but Christ in the community He had gathered around Him, Christ already inspiring the body of the faithful, so that sometimes it is hard to know what words and practices flow from the Lord himself directly and what come from the disciples.

In this community revelation was given and revelation was received, salvation was offered and salvation was accepted.

A new life—call it life in the Spirit or resurrection life—welled up in the Christ-event, and those who participated in the event constituted the original Church and believed that God was calling them to pass on that life both to their contemporaries and to those who would come after.

As was the case with other

Christian doctrines, the doctrine of the Church took time to formulate. This doctrine was peculiar because in it the Church was trying to express not anything objectifiable, but its own inner being: "This is who we are!" And the answer she gave is expressed in classic terms that are familiar to us from the Nicene Creed as the so-called "notes" of the Church. Having already confessed God in His threefold being, the Church confesses itself as the society in which the life of God has welled up, the society that is one, holy, catholic, and apostolic.

Perhaps these four adjectives were only literally applicable in that first gleam of glory, or rather explosion of glory, in which the Church was born—I mean the shattering, complex event which includes Resurrection, Ascension, and Pentecost all together—and perhaps they will only be literally applicable again when the Church is perfected in the Kingdom. In between lie all the ambiguities and the ups-and-downs of history.

In the first days, the new life was so new, so different that no one had words to describe it. In the last days, the life will be so full and so overwhelming that no words will be adequate. But in the fourth century, when the Church had already been long buffeted by the winds of history, the words were found: one, holy, catholic, and apostolic. They represented a vision which may have been fleetingly realized in the beginning and which would be fulfilled in the end, but which was already sepa-

Continued on page J



The Compassrose, symbol of the Anglican Communion.

# Christian counseling: Help when we hurt

by Maggie Ellis

Because my counseling practice is associated with the Episcopal Church of the Good Shepherd in Federal Way, Wash., I am frequently asked: "Are you a Christian counselor?" I reply that "I am a Christian, and I am a counselor. And as I cannot separate what I am from what I do, yes, I am a Christian counselor."

I believe that that commonly asked question is reflective of the confusion about the kinds of counseling and pastoral help available to people today. What is counseling? How is Christian counseling different from "secular counseling"? Is counseling a proper ministry of the parish church? How is the assistance provided by a professional counselor different from what is offered by a priest in pastoral counseling or spiritual direction?

My reflection on these questions is as one who has had to answer them herself and as one who is both a Christian and a counselor. I hope others will find this useful in shaping their own concept of

of life, how I view myself and my work, and why we search for greater consciousness through counseling in the first place.

The purpose of my life is to serve God. My profession is one of the ways I live this out. My understanding and assumptions make clear to me that while psychology can be and is immensely helpful, it does not explain everything. One must go beyond those limits to seek answers for the deepest questions which bring transformation of life. I fully accept the psychological concepts of individuation and self-actualization as therapeutic goals, but my "why" goes beyond them.

The goal of more conscious living, for me, is best expressed by Scott Peck in *The Road Less Traveled*: "This is the meaning of our individual existence. We are born that we might become, as a conscious individual, a new life form of God."

Counseling is an important ministry of the church, and when the counselor and the church

and client that enables people to change their most deeply rooted behaviors. Therefore, who I am is critical to the trust relationship that must be present in order to provide the safe, accepting environment that nurtures personal growth.

Priests do offer counseling, and some define their ministry in that way. However, in the words of one priest: "If I spend all my time and energy on only a few people in hourly sessions, then I am not available to the other 400 persons of the church, and I neglect the importance of my presence to the whole community."

Additionally, the uniqueness of psychotherapy, pastoral counseling, and spiritual direction is expressed in orientation and focus. In pastoral counseling the focus is usually on the immediate problem or crisis that caused a person to seek help. Pastoral counseling is a short-term, caring relationship centered around immediate problem solving. Psychotherapy, as described above, is about the growth of the individual toward helping the self part of our lives in relation to God. Spiritual direction is about growing in our awareness of the presence of God in our daily living and helps us recognize the God part of our lives in relation to self.

Since each of us must, in his or her own way, grapple with personal problems and conflicts, and since we each experience some level of desire for God, those problems are addressed to some degree in each of the approaches to personal growth. All three are useful to people who want help in living. How does one decide which approach is most appropriate for oneself? One's priest is well able to listen and to advise. Most priests are able to discern what is needed and are able to make an appropriate referral.

In summary, I quote our *Book of Common Prayer*:

Q. Who are the ministers of the Church?

A. The ministers of the Church are lay persons, bishops, priests, and deacons.

Q. What is the ministry of the laity?

A. The ministry of laypersons is to represent Christ and His Church; to bear witness to Him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world and to take their place in the life, worship, and governance of the Church.

Maggie Ellis, a marriage and family therapist, is director of Good Shepherd Counseling Service, Federal Way, Wash., and a member of Church of the Good Shepherd.

## *Christian counseling is intentionally offered by the counselor and/or the parish church as a way of 'extending Christ's work of reconciliation in the world.'*

ministry as well as explaining what counseling is and how it relates to parish life.

Counseling is defined both by what it is not as well as by what it is. Counseling is not advice giving, nor is it a quick fix for life's problems. It is a journey toward self-knowledge, integration, and reconciliation.

This inner journey is often prompted by a problem in the life of an individual or family—perhaps a troubled relationship, loss of a loved one, prolonged unhappiness, or physical or mental illness. Counseling can take place within the framework of couples counseling, family sessions, or one-to-one individual therapy.

Counseling usually starts with a discussion of the problem that brings a person or persons to therapy. Then it moves on beyond that problem to uncovering and working through issues left over from earlier experiences, especially those that taught us about self and the world, right or wrong. It usually involves early memories, hidden feelings, and intrapsychic conflicts lying behind the problem. In marriage and family counseling it often means learning new patterns of interacting, changing dysfunctional behavior, and improving communication skills.

When counseling is conducted by a Christian and is intentionally offered by the counselor and/or the parish church as a way of "extending Christ's work of reconciliation in the world," then it is Christian counseling. This intentionality does not necessarily change my techniques or method, but it does form the basis for my map of the world. This includes my assumptions about the purpose

intentionally offer it as such, it is a powerful way for us to witness to the brokenness of humankind, to God's presence in the midst of our brokenness, and to His power to heal and transform.

The Lord models and teaches us how to respond directly and simply to the needs of people as they are presented: "When I was hungry, you gave me food." When people are hungry, they need to be fed. When they are struggling with pain, emotional trauma, addictions, and broken relationships, they need the best and most loving assistance we can give them.

The Anglican tradition, as defined by the catechism in *The Book of Common Prayer*, defines ministry as the possession of the whole Church. There is one ministry, and bishops and deacons and laypersons share a role in that ministry in the name of Christ. Therefore, the role and authority of a counselor and a priest differ in a number of ways.

While the role of priest can and often does involve relating on a personal one-to-one level with individuals, that is not the most important role of the priest. When he or she proclaims the gospel, administers the sacraments and pronounces pardon, the priest does so in the name of God and the Church. That role as sacramental leader reminds us of the transcendent power of God.

Whether we know the priest personally or not, we trust the role. The efficacy of what is offered is not lessened by who he or she is. The intimacy of the relationship of the priest is with the community of God as a whole and does not depend solely on individual relationships. For example, when I am on vacation, I frequently attend a new church. I do not know the priest personally, and that does not matter. When he or she blesses the bread and wine and gives it to me, I am participating in something transpersonal—greater than the priest and I.

The role of the counselor, on the other hand, is primarily to assist individuals, in the most personal way, when they are ready to grow into deeper knowledge of themselves or to resolve inner conflicts or to overcome barriers to relating to others. It is a personal bond between the counselor

## *Psychiatric Association offers help to those who minister to mentally ill*

Mental illness respects neither religion, age, race, nor economic status. And, according to the American Psychiatric Association, one of every five persons sitting in church on Sunday morning suffers some form of mental illness.

Clergy are an integral part of mental health care because people with emotional problems often turn to them before seeking help from any other mental health professional.

The American Psychiatric Association, as part of its "Let's Talk About Mental Illness" campaign, has prepared a special information and resource packet for clergy. Included are pamphlets on mental illness, ideas for ministry to mentally ill persons and their families, and a bibliography of books, pamphlets, audiovisuals, and organizations geared to assist the clergy in their ministry to the mental health needs of their congregations and communities.

For more information or to receive a free copy of the APA Clergy Packet contact: American Psychiatric Association, Division of Public Affairs, Dept. CL, 1400 "K" St. NW, Washington, D.C. 20005, or (202) 682-6220.

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B/January, 1990

*The Episcopalian/Professional Pages*

# Letters to the Editor

## 'Holy rolling' isn't his way

I, too, have seen people invest "their strength in long-term and costly commitment to social justice, to evangelism, to working with the poor, the homeless, and the other throw-aways of our society, in shelters, foodbanks, and AIDS wards"—all without becoming Episcopal holy rollers!

If a person wants to be a holy roller, blessed be he or she. However, if a person chooses not to be a holy roller, blessed be he or she also! Cannot both work in the vineyard and receive the same at the twelfth hour? Does not the Church have room for kneelers and standers, chewers and non-chewers, smokers and non-smokers, holy rollers and non-holy rollers?

As does Bill Frey, I too find the Scriptures "exciting, relevant, challenging, and healing." However, I do not get a kick from throwing my hands in the air, swinging and swaying, clapping my hands, dancing a holy jig, and holding hands during the liturgy. 'Tain't my way! If it is Bill Frey's way, fine—Jesus love him!

Louis E. Buck  
Franklin, Texas

## Failure of youth ministry is our own fault

Re: "Youth won't be our future if they're not also our present" (November, 1989).

One of the chief reasons youth ministry has for the most part been a total failure in the Episcopal Church in the past two decades is we have consigned the work of youth minister to a "young" assistant rector or curate. [We] assumed that the assistant rector, if he was in his late 20's or early 30's, was automatically an "expert" on youth and therefore it fell to him to organize, run, and manage a youth ministry that was generally unexciting and boring both for the youth and for the poorly-equipped priest.

Suddenly we see the evangelistic handwriting on the wall: Our churches consist of older members whose children have long ago left home and have usually fallen away. Youth ministry and evangelism should have been top priorities 10 or 15 years ago, but we ignored the telltale signs all around us, and now

we are paying the price.

Youth ministry is not the responsibility of the priest; in most instances new clergy do not have vocational backgrounds working with youth ministry—and whether or not they are parents is irrelevant. Our seminary system has done a poor job in training for youth ministry and elementary age Christian education. [Most of our seminaries have] virtually no resources. Hence, we are paying the price. How can clergy even equip lay persons to effect youth ministry when they themselves rarely have had training? We need qualified lay persons as paid staff members, but how many of our par-

ishes can (1) afford such a luxury and (2) would consider a full-time youth minister as a top priority? Generally, it still falls to the "young" assistant priest.

The best training system in the country is Fuller Seminary in Pasadena, Calif.; its graduates in youth ministry effect some of the best programs in Protestant churches. We have no one to blame but ourselves for the absence of our youth. No one ever taught us how to evangelize them, much less evangelize adults!

Steven Giovangelo  
Los Angeles, Calif.

## November a good issue

One of the best issues ever in terms of timely information.

Clarence Kilde  
Tucson, Ariz.

THINGS ARE GETTING TOO  
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AND START A NEW  
RELIGIOUS MOVEMENT!



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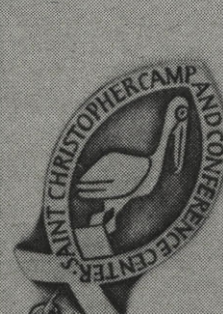


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# Reflections on vocation

by Granville Taylor

I have just finished the Vocational Exploration Program in the Diocese of Tennessee. Its purpose is to enable people to explore their sense of being called to holy orders or lay ministry in a structured, intentional manner.

The program lasts a year. In that time my thoughts about my own sense of calling and the constraints of the Episcopal Church have crystallized. While my journey is shaped by the features endemic to my time and place, I believe the question of vocation is a deeply rooted dilemma for the whole Episcopal Church.

When I started the process, I saw vocation in Old Testament terms. Like Isaiah, I heard an inward call and was ready to say, "Here I am." I assumed that was the gist of vocation. That is, the sole question was whether one felt a call. I have

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***'To discern one's vocation is to listen to those deepest rhythms of the heart.'***

---

struggled for much of my life to see if my push toward priesthood was, in fact, genuine and not just some need for certification of holiness. I was so consumed in trying to discern my own calling, I never thought about fitting into the institutional Church. If I do indeed have a call, how can I be refused? The role of the bishop, I thought, is simply to confirm or deny the validity of my own sense of vocation.

Surprise! When my group met with Bishop George Reynolds, he told us he would choose one person a year as a postulant for stipendiary priesthood: The Diocese of Tennessee is small and not terribly opulent. I heard this restriction and was astonished. How can we limit God's calling? I had spent 38 years getting ready to come to a bishop's door, and now he was telling me there may be no room at the inn. At the outset the process seemed Kafkaesque: like K, I did not know if I should set out for the castle because there was no certainty that my map led there.

I confess I had come to this crossroads several other times and had backed away. I was afraid of rejection, afraid of putting my own sense of calling to the test, and afraid of being accepted and having to turn my comfortable life inside out. This time I persevered. I think I realized that I could not perpetually save this sense of vocation as a nice imaginary possibility. Either I should act or give it up. So despite my fears, I stayed in the program and in the process learned a great deal about myself, vocation, and the Church.

Vocation. Looking for one's calling is not like looking in the classifieds for a job. One cannot decide on a vocation by first stipulating conditions. Too often we turn the process into negotiations; I do not see myself as a free agent, nor do I see my bishop as George Steinbrenner. Vocation is listening for our deepest longings. In our hearts, what do we most desire for the shape of our lives? To discern one's vocation is to listen to those deepest rhythms of the heart, and the heart does not desire for a job, but for a direction or a certain priority in one's life.

I believe I am called to priesthood, but I am certain my vocation is to serve the Lord in a way that intentionally emphasizes the dignity and integrity of all human beings and seeks to be an instrument of reconciliation between the love of God and a broken world. Does that sound like a job description for a priest? Yes, but not exclusively so. Wholeness can never depend on a profession, only on our covenant with Jesus as the Christ.

The quandary of calling has often driven away sleep, and sometimes in those dark moments I have tried to gain clues from the prophets. I found that for the great figures of the Church, vocation was both confirming and surprising.

When people like Isaiah or Amos or Moses accepted the call from God, in their bones they felt a rightness about the decision. At the core of their being this call affirmed who they always were. Yet the call was also disturbing because God calls people out of their customary situations into surprising tasks and circumstances.

So I now see vocation as an invitation to journey with Christ to an unknown destination. My job is to listen for that invitation and embrace it as fully as I am able. None of us knows the way his or her life will go, but we need to be faithful for we do not travel alone. As St. Teresa of Avila says, "All the way to heaven is heaven" since Christ travels with us. We are called to enter that journey consciously and to know that Christ will lead our lives where He will.

Ultimately I know that whether I become a priest is unimportant, only that I love the Lord our God with all my heart and all my soul and all my mind. As Psalm 27 says: "One thing have I asked of the Lord; one thing I seek; that I may dwell in the house of the Lord all the days of my life." I believe that if we seek that one thing, our journey will come to its rightful place and we will be the people we are called to be.

But vocation has another side—the Church also calls. The bishop's job is to be responsible for the well-being of the Church. Consequently, a bishop must discern the ways those seeking ordination can be incorporated into the institution. Usually this has translated to affirming or denying

applicants for holy orders.

But I believe that just as those seeking postulancy must be faithful in their journey, so must the Church. Just as I am called to embrace my sense of calling, the Church needs not to become consumed with a numbers game. Turning out more priests than the Church has places for is a danger, but turning the process into the Dating Game is an equal danger. Both parties, I think, must broaden their visions of vocation and priesthood and allow the creative Spirit to show the ways people can find new and satisfying roles of ministry within and without holy orders.

I believe we have a limited conception of priesthood confronting a rather unlimited supply of applicants. To avoid a Spiritual Olympics wherein the few winners of a process gain the prize, I hope we can find ways to affirm people's sense of calling and allow the Church to grow by incorporating them. Surely the number of people seeking postulancy is a sign of a spiritual awakening and a signal that the Spirit is at work. But for the Spirit to do its work, we as parts of an institution must be willing to let go of the old and to look and listen for the new.

I am waiting to see what shape my journey takes. My bishop has several applicants for postulancy and is trying to discern what is best for each of us as well as the diocese. While I cannot say that this position of ambiguity is desirable, I have no real complaints because my task is consciously to begin the journey. In my heart of hearts I know that the shape is finally not in my or my bishop's hands.

*Granville Taylor is an associate professor in the department of literature and language at Belmont College, Nashville, Tenn.*

## Is the Episcopal Church shrinking?

by William C. Morris

The Gallup Organization has persistently and consistently studied the religious attitudes and practices of Americans. That's helpful because few other polling organizations do. Some recent studies shed light on the constantly changing relationships of Americans with churches.

- Some 44 percent of Americans have no ties with church or synagogue. The figure was 41 percent a decade ago. That checks out with other data about what is happening: Churches are slowly losing their casual members; a "tie" may be nothing more than a historic association which is finally dropped. Churches are minority organizations—if you adjust for the distinction between nominal and active members. Churches are not necessarily the popularly designated teachers of America on questions of faith and morals.

- A majority complaint by the disenchanted is most churches are too concerned with organizations, as distinct from theological and spiritual matters. The complaint makes less sense than one would think. The practice of Christianity requires disciplined worship, giving, learning, ministry, and community—in short, an organized spirituality. Many Americans don't want that. They want problem-solving or personal tranquility without repentance, faith, or changes in life style. There's a substantive difference here: Authentic Christianity is not identical with the demands of religious consumerism.

- A minority complaint is churches are not concerned enough with social justice. What those polled may mean by that is hard to tell. Chances are good that the complainers are not looking for an active engagement with the poor and the dispossessed. They may mean, however, that the churches of their experience do little to lift up human need as a proper and continuing concern for Christians. In that, they may be right on the mark. For some churches, human tragedy is low on the priority list. In others, the concern is present but has not been communicated effectively.

All this has something to say to the Episcopal Church's concern about its declining membership statistics. We worry about who left (an estimated 20,000 protesting against Prayer Book revision and the ordination of women), but we ought to ask who didn't join and why.

For years, we tended to treat church membership as a kind of club membership. We settled for people who were initiated, paid some dues, and showed up now and then instead of pressing the point that discipline and faithful participation are expected. That attitude worked for us statistically in a time when people saw church membership as socially necessary.

Many parishes offered painless conformity—with becoming serious about Christianity as an allowable option. That history works against us now. In a time when nominal church membership is less important but religion is more important, we are perceived as devoid of power and promise while more demanding Churches are seen as having something to offer. We have, for reasons which probably seemed good at the time, made it easy to join and also easy to leave. We are paying a price for letting our emphasis on variety and freedom be understood as a lack of focus and commitment.

For now, concentrating on the renewal of the Church makes more sense, theologically and spiritually, than does panic over lapsed members. The lapsed probably cannot be recovered. Even if they could, our statistical problem, as a whole, arises from lack of growth, not from protest departures. The fact is an Episcopal Church with theologically educated laity, good and participatory liturgy, strong community, clear priorities, and an active ministry can communicate the gospel in ways that social habit and institutional inertia never thought of. That is where the future of the Church lies, humanly speaking—and it is worth doing.

*William C. Morris is rector of All Saints' Church, River Ridge, La.*

# The Episcopal Church has double vision

by Holt M. Jenkins

The Episcopal Church is often described in triplicate. It is said to be high, low, and broad or evangelical, catholic, and liberal. Our faith is founded upon Scripture, tradition, and reason.

As a result of continuing study at Shalem Institute for Spiritual Development in Washington, D.C., I have come to have a bifocal rather than a trifocal understanding of the Church.

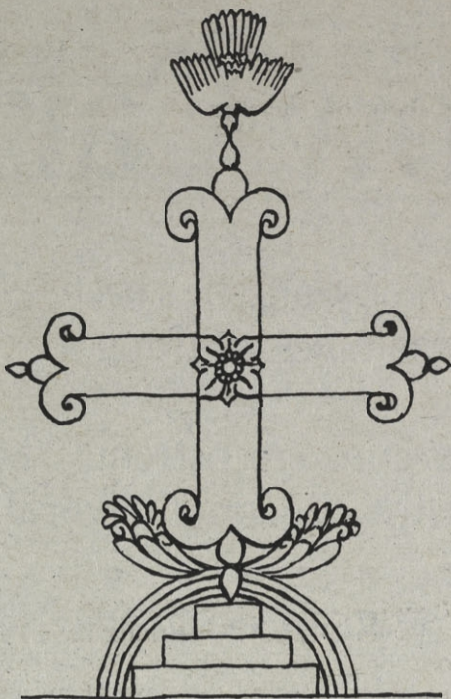
The Episcopal Church is both kataphatic and apophatic. These may be unfamiliar words. What do they mean?

Kataphatic spirituality appeals to the senses. It relies upon symbols, images, and content. The kataphatic way makes use of liturgies, creeds, sacraments, art, architecture, and music. It employs candles, crosses, pictures, icons, statues, and incense as well as words of prayer and worship. These are all more than pleasing decorations or churchly entertainments. They lead us to prayer and the presence of God.

Apophatic spirituality reminds us that God is beyond all images. To pray apophatically is to let go of the symbols in order to find the God who is mysterious and unseen. In spite of biblical revelation and faith in the Incarnation, God is still in part unknown and unknowable. The apophatic way recognizes that symbols are important, but they can be carried too far. It reminds us of the Golden Calf and the Second Commandment.

When we have said all we can say about God, we have not said nearly enough about Him. Apophatic spirituality reminds us that God may reach us more by what we don't understand than He does by what we do understand.

Like the Episcopal Church, Scripture is also both kataphatic and apophatic. It speaks of a God who is hidden as well as revealed, absent as well



*The Persian Cross of Kottayam*

as present. He is, at one and the same time, known yet unknown, accessible yet elusive.

The God of the Bible was not in the wind or the earthquake or the fire, but in the silence of a still, small voice. The tabernacle in the temple at Jerusalem and the tomb in the Easter garden were both empty. God spoke to Moses out of a cloud. A cloud overshadowed Jesus on the Mount of the Transfiguration, and He vanished in another cloud when He ascended. All of which means that we are not meant to discard the symbols of our faith. We simply need to recognize their limita-

tions. They can lead us to salvation, but our salvation does not depend on them.

The Episcopal Church is kataphatic. We value symbols highly. They are at the center of our worship. Our church buildings are filled with crosses, banners, pictures, stained glass, and even an occasional statue. Prayer Book and hymnal provide us with the words of prayer and praise.

At the same time our Church is apophatic. Its great diversity indicates that we are not locked into any one theological system. We are not a confessional Church. We avoid overly precise definitions. We do not hold doctrines such as predestination or transubstantiation to be tests of faith. Indeed, our very openness to new theological and scriptural insights is both challenging and frightening. The apophatic way always implies a risk. God is to be discovered, it says, in the risks.

Within our community we rely upon the kataphatic. That is the familiar world of sights and sounds in which everyone knows what the symbols mean. They mean the same thing to all of us even when our diversity requires a certain amount of selectivity in their use.

As we move out into the world, however, a more apophatic approach may be needed. There we meet people for whom the symbols are strange and unrecognizable. Yet they do want to know God.

In the coming decade of evangelism, this double vision of the Episcopal Church gives us strength and support. It offers an opportunity to fulfill our vocation and mission as witnesses and evangelists among those to whom we are being sent.

*Holt M. Jenkins is a retired priest of the Diocese of Virginia who has a ministry of spiritual direction in the Washington, D.C., area.*

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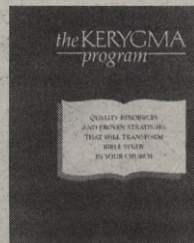
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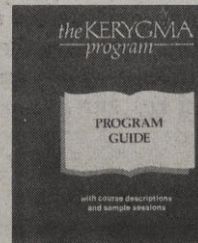
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# Dysfunction in the ministry

by Philip Wainwright

In book after book published in recent years, attention has been drawn to the confusion that seems to exist about the role of the clergy in today's Church. One writer calls it "an almost paralyzing uncertainty about the proper role of the clergyman." In its March, 1988, newsletter, the National Network of Episcopal Clergy Associations went even further and referred to the "new anticlericalism," calling it "a powerful force today, from the local congregation to the highest offices of the Church."

Comments made in the Diocese of Rio Grande [also note] the growing tendency toward congregationalism in many of our churches. At a search committee meeting not too long ago, a long-time Episcopalian asked in obvious puzzlement, "What business is it of the bishop who we call as our rector?" Many churches resent the diocesan assessment they pay to the diocese not just for its size, but for its very existence.

I think these two trends are related and that they symbolize a deeper problem [regarding] the role of the Church in the world.

Of what does ministry consist? For whom is it intended? If we look at what the clergy and laity of this Church actually do—rather than what they say they do—we see that ministry is reassurance, the endless repetition in one form or another of the statement, "Everything is fine the way it is," and this ministry is intended for anyone whose primary need is to hear such a statement.

The clergy, in everything they do, proclaim the message of reassurance, and those who sit in the pews or seek the priest in his study are those for whom such a message meets a need. Those who have no such need either don't come to church or attend with dissatisfaction, unable to put their finger on what other people are enjoying and they're not.

Christianity is an enclosed system. As long as there are enough needs-meeters for those with needs, the system is working, and there is no need to go outside it. Christianity's rivals are other means of reassurance—the "I'm O.K., you're O.K." of pop psychology, the "If it feels good, it must be good" of hedonism, and the "You are divine no matter how human you seem" of the New Age movement.

The laity resent the picture of clergy as whole people giving a helping hand to the less-than-whole. The system virtually guarantees anticlericalism—and the long decline in church membership—because Christianity is not as effective a reassurer as some of those other things.

Also guaranteed is the resentment of clergy against their bishop because the place the clergy have carved for themselves as reassurers is threatened by the suggestion, inherent in the existence of the office of bishop, that the clergy themselves might need reassurance. "Creeping congregationalism" is nourished by clergy, not laity; laity are much more likely to overrate than underrate the minis-

try of the bishop, who can easily be seen as a "super-reassurer."

We get a picture of what ministry ought to be like by considering its sacramental nature. The sacraments, like ministry, are intended for particular groups of people. The Eucharist, for instance, is not intended for just anybody. It is intended for baptized persons. The canons of the Church forbid it to be given to the unbaptized. Why? Is the Eucharist a special means of expressing reassurance, with baptism the sacrament which marks someone as being in need of reassurance?

This doesn't seem likely. Baptism is the sacrament which unites us to

our Lord as His disciples: We vow to renounce evil and to follow Christ as Lord, and in so doing we bind ourselves to Him and receive the grace of new birth in Him. Once bound to Him, we find ourselves given a task: to proclaim by word and example the good news of God in Christ. The mature statement of our baptismal vows which we make at confirmation is the beginning of a career as proclaimers and doers of the Word, a career which is demanding and exhausting. We are commissioned Christians, sent to proclaim the gospel, to bring about the obedience of faith among all people for the sake of His name.

Baptism is a sacrament whereby we receive grace which is not only for us, but which we are commanded to share with all those among whom we live and work and play. This is the ministry of the whole Church, lay and ordained. When the world refuses the grace that God offers it through the ministry of the Church, then all the various ministries of the Church, lay and ordained, are cast in doubt. When the world devalues the ministry of the Church, the Church tends to devalue its own ministry.

The leadership role of the clergy is to resist and repudiate that devaluation so all baptized persons may repudiate the world's devaluation of their ministry. Clergy must embrace this so-called crisis as an opportunity to live out the vows to which the

Continued on page K

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# My best Christmas ever; or, the year I didn't get socks

by David L. James

My best Christmas was the year I didn't get any socks.

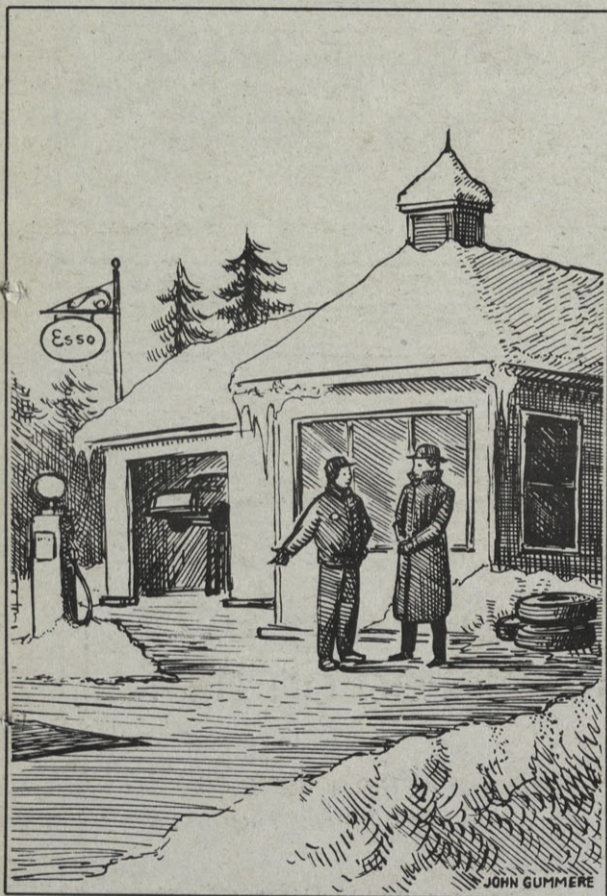
As a boy growing up in a midwestern farm town, my Christmas was like the Christmases celebrated in most places during the 1950's: thankful, festive, simple. Fewer lights, more church, and fewer gifts than now.

Decorations didn't go up until December, and most gifts were purchased Christmas week. We who lived in town tried to finish our shopping before Saturday when the farm families arrived.

It was also the week Christmas Club Accounts matured and my father would draw out the \$1 a week he had been saving since January. With \$50 in one's and five's he would bring home a tree and then secretly plot with my mother how to splurge the remaining \$47 on a family of six.

Variations of the four-item list I received each year were slight: shirt, socks, book, and toy. A practical list covering the needs of a boy's body, mind, and spirit. My sisters' list was the same but had different names—blouse, hose, book, and doll.

But 1951 was different. I sensed something was wrong when we stopped for gas at the Esso station on our way to buy the tree. My dad talked



so long with the attendant and a man working on an old De Soto that I gave up waiting in the car as I'd been told and went inside the warm, oily office where a woman and three small children sat on gritty chairs.

But it was after we left the station and chose a smaller than usual tree whose top would not curl against the ceiling that I knew something wasn't normal.

After my father shaved the trunk with a hatchet on the back step and swept the shavings into the snow like sprinkles on a vanilla cone, he called a family meeting and told us about the family at the station.

The old car had a broken axle. This was only one in a series of accidents, sicknesses, and misfortunes that had plagued the family in recent months.

After my dad had paid for our gas and was waiting for change, he asked the man how Christmas was coming.

"I reckon we'll skip till next year."

This was a family we didn't know, but in a small town all the names are familiar. As my dad told this story across the kitchen table the rest of us were ahead of him in deciding how we could help. We all made suggestions about what we could forego as all pretense of Christmas surprise was sacrificed.

But my practical mother, whom I always suspected was the real force behind the saving, shopping, and spending, said we would outgrow our shirts and blouses, but socks fit longer. "I'll just darn them some more before they're used for rags."

My father laid the stack of five- and one-dollar bills in the center of the table while my mother subtracted the figures. From store-bought Christmas wrapping to grocery bags and leftover birthday paper saved a dollar. No new tinsel saved another.

Each saving idea met with excitement around the table as my father took another bill off the stack and put it in his left shirt pocket.

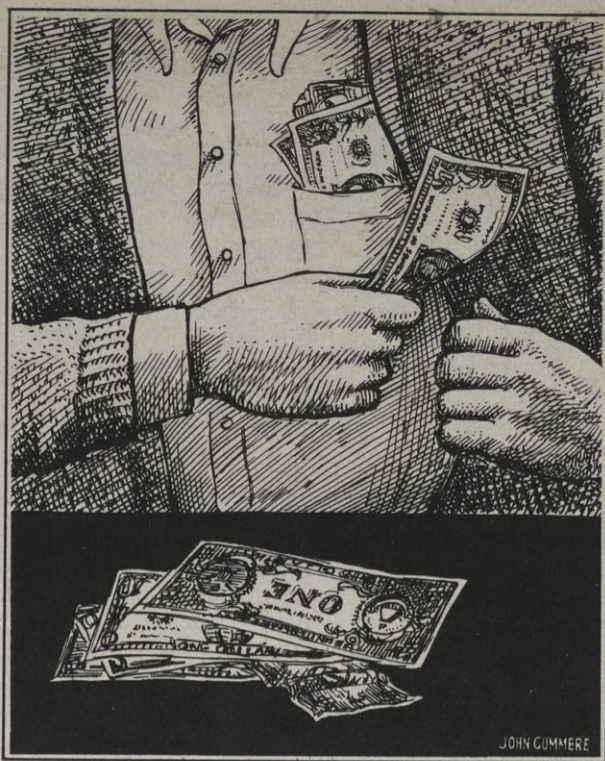
After careful calculation we pooled our funds and went shopping for three children we didn't know.

My father called the Esso owner at home and met him at the station where they put the presents in the back seat of the De Soto still on the rack.

That Christmas I received a shirt and a book but no socks. However, I was surprised by a toy we all could share. I thought that was on my mother's hit list when she'd said, "Toys are good, but books are better. Minds don't wait."

I can't remember much about any of the socks, shirts, or books I received as a boy, but I remember exactly what the kitchen smelled liked that night, what dress my mother was wearing, and that my father's left shirt pocket was missing a button.

In over 40 Christmas memories this one is the most distinct. Not because we gave to others—that



happened all through childhood as my parents were always bringing home orphan stories no one else knew much about. But because of such a clear connection between what we had and what we gave. We didn't go out to raise money for these people or dip into savings or borrow against a future payday, but carefully calculated how to take dollars off our stack for someone we never knew.

There was something good, lean, and pure about watching those dollars go into my father's pocket that I've not known at Christmas since. The character that was built around a linoleum-topped table was far more substantial than any toy that lasts a season or two or socks that become rags.

My father was a Methodist preacher who never knew many store-bought prayers, but he heard them from time to time and then made up his own, like: "Make us always mindful of the needs of others—and don't let us forget it until we do something about it."

Amen.

David L. James is a priest and free-lance writer who is a contributing editor of Professional Pages.

## A gift for the clergy spouse

by Pamela Schmidt

**Spice Cooks: A Cookbook by and for Clergy Spouses**, edited by Cindy Guthrie Hoffacker, Clergy Family Publications, P.O. Box 127, Alpha, Mich. 49902.

Here's a good idea—unfortunately, it's 20 years too late. At least for me.

When my husband was ordained in 1970, I suppose he had some idea what he was getting into. He'd chosen to do this, after all. All I'd chosen was him, and little did I suspect what would come with him!

Life as a clergy spouse has lots of pluses and a few minuses. One thing that's both a plus and a minus is the serving of meals at the rectory for parish groups. Over the years I have developed four or five basic menus which I can serve in the rectory for up to 50 people. Each menu is:

- inexpensive;
- servable without hired help;
- servable quickly so I can circulate with the guests; and
- at least somewhat elegant.

I developed my menus by trial and error, taking and adapting recipes from friends (especially other clergy spouses), cookbooks, and the backs of food packages. And now, after I've done all that work, along comes a cookbook that does it all for you. It even has some of the recipes I use!

*Spice Cooks* is the perfect gift for a new clergy spouse—the ordinand usually receives books,

clothing, and cash at ordination, but here's something for the helpmate.

The book contains entire menus and advice for entertaining on a clergy budget from clergy spouses of many denominations. It will help in planning a dinner for the vestry and spouses, deciding what to take to a potluck supper, entertaining the ministerial association, giving an open house, and eliminating the hassle of cooking in a two-career family. Scattered among the menus are the comments, often whimsical, of seasoned clergy spouses.

Most of the recipes in this book are basic. This is not the cookbook you want if assigned to entertain the Archbishop of Canterbury in your home. A similar cookbook published a decade ago by the wives of the Episcopal Church's bishops, called *We Gather Together*, offers more creative and eclectic fare. But how often do you expect to entertain the Archbishop of Canterbury, anyway? If you're likely to entertain your senior warden more often than Dr. Runcie, this may be a book for you.

One thing you should know about me: I hate to cook. The thing I would have liked most about this book 20 years ago is the amount of time it would have allowed me to spend elsewhere than in the kitchen.

Pamela Schmidt is a 20-year veteran of rectory kitchens. She resides in Philadelphia, Pa., with her husband and three sons.

# On being vessels of God

by Abbot Andrew Marr, OSB

Just as Jesus came forth from the Father to represent the Godhead to us, all of us must embody the masculinity of Jesus by representing God to other people. And just as Mary carried the Christ Child in her womb, we must all embody her femininity by carrying Christ within us. If we do not receive Christ, we will not be able to give Him to others.

Taking Jesus and Mary as symbols of masculinity and femininity does not give us a clear-cut scheme for what is masculine and what feminine. These two living figures only point to the mystery in such a way as to give us a sense of direction for living this mystery ourselves.

The examples of Jesus and Mary both show a balance far from the stereotypes popular in society today. The masculinity embodied by Jesus is amazingly gentle for all its inexorability. Rather than compelling us to follow His teaching, Jesus told parables which work inside the listener for as long as it takes for that listener to hear them. For all her passivity, Mary demonstrates an ability to make independent decisions in her life when they are necessary. She chooses to obey the angel and nurture the child conceived in her womb without consulting her betrothed.

Finding a balance between both figures in our lives will not blur the distinction between males and females. Men and women will differ in their basic approach to finding this balance. Moreover, each individual will have a unique balance appropriate to that person's individuality.

Jesus, as the exemplar for all people, is exemplary in balancing masculine and feminine principles in His personality. Jesus had no qualms about throwing the money changers out of the temple, but He had no problem expressing His motherly affection for Jerusalem by shedding tears and speaking of himself as a hen gathering her chicks under her wings. Moreover, in order to represent the Father in an active ministry to us, Jesus needed to be filled with the Spirit as His mother was filled

with the Spirit in conceiving Him. All of us are called to follow the example of Christ, but we can only follow Christ's example by following the example of Mary as well.

Our own embodiment of the masculine and the feminine gives a wide scope both for vocational possibilities for men and women and for the way these vocations are lived out. The Samaritan woman at the well drank in the words of Jesus. Then she went out to represent Jesus in a preaching mission to her fellow Samaritans. St. Paul was as aggressive a missionary as the Church has ever

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***'Can we, like Mary, bear the Christ Child this Christmas in such a way as to minister to all God's people?'***

---

seen, but he also spoke of himself as "a mother feeding and looking after her own children." The more we find this same balance within ourselves, the more likely the Spirit will lead us in ways which will enrich our understanding of masculine and feminine principles.

Perhaps the greatest difficulty in gaining the right male-female balance within us lies in accepting the fact that the feminine quality makes us vulnerable. Allowing ourselves to be vulnerable can be costly. We feel more secure when we are in control of ourselves and of others. By accepting the word of the angel, come what might, Mary made herself vulnerable to whatever action Joseph might take. We know what happened to Jesus when He renounced the exercise of power and made himself vulnerable to others.

When the legitimate male function of ordering the world becomes dysfunctional, it becomes an aggressive quest for power. Instead of order, we

get the illusion of control. If we slay Christ within us, we can only, like Herod, seek to slay Christ within others. But if we bear Christ within ourselves and let Him grow as Mary let Him grow within her, our words and actions will have the force of Christ's two-edged sword.

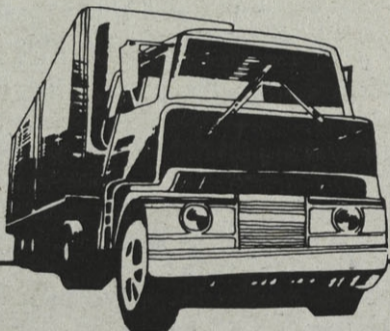
In one vital respect, the images of Jesus and Mary are not equal. Jesus is as fully God as He is fully human while Mary is only human. However, at the human level, the feminine function is superior for relating to God. Each of us is the Bride of Christ. What could be better than that?

Far from being preoccupied with the assertiveness associated with masculinity, each Christian must be more concerned with submission to Christ and to one another. If we assume that Paul is writing to all Christians and not just to married ones, then it is the feminine quality of submission which is of the greatest importance for all our relationships within the Body of Christ.

Living deeply the mystery of Jesus and Mary within us will not automatically solve the current debates on the ministry of men and women, but it can help us greatly in achieving that end. However, in every process of discernment, we need what St. Ignatius of Loyola called "a freeing of the spirit." That is, we must try to clear away dysfunctional passions which cloud the issues for us. The more each of us balances the Jesus and Mary within, the better able we will be both to live with the current disagreements and eventually to discern the proper course of action we should take as a Church.

Like Mary, we must make space within ourselves for Christ. If we are going to see Christ in others, we must make space for other people within ourselves as well. Making space for others within ourselves means giving up the lust to control others. It means not holding each other hostage. Most important, it means bearing the truth of Christ within us. Can we, like Mary, bear the Christ Child this Christmas in such a way as to minister to all God's people?

*Andrew Marr, OSB, is abbot of St. Gregory's Abbey, Three Rivers, Mich. This article is reprinted with permission from the Order of St. Benedict's Abbey Letter.*



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# Anglican Communion

Continued from page A

rated from the Church as it existed empirically in the empire of Constantine and his successors.

As far as the existing institutional Church is concerned, one must prefix to each of the notes the words "more or less" and recognize that frequently it is less rather than more. The Church is one—and its unity is not a dead monolithic identity, but a dynamic unity in difference and difference in unity for which the model is nothing less than the Triune God, Three in One and One in Three. But in fact, we can say only, "The Church is more or less one."

The Church is holy—it is a society of men and women whose lives have been deeply touched and permeated by the divine Spirit so that even their faces shine with a transfiguring light, like some of the eastern saints. But in fact, we can say only, "The Church is more or less holy."

The Church is catholic, and this word has several meanings. But perhaps preeminent is the sense of fullness and wholeness—all the riches of the Christ-event have been gathered up and passed on, and nothing has been lost. But in fact, we can say only, "The Church is more or less catholic."

The Church is apostolic—it stands in a living succession to those who first participated in the Christ-event and passes on purely their life and teaching. But in fact, we can say only, "The Church is more or less apostolic."

So we confess both the vision of the Church, the vision glorious that has grasped us, and the sins and shortcomings that so sadly obscure that vision when we look at the actual Churches around us. Naturally, we ask ourselves what can be done to bring the Churches as we know them a bit nearer to the vision.

When I was ordained in the Episcopal Church, it was the fastest growing Church in the U.S.A., drawing a steady stream of converts from other bodies. Some optimists were already calculating the date when the Episcopal Church would emerge as the largest non-Roman Church in America! But the Episcopal Church has declined from 3 million members in 1960 to 2 million in 1986. The Church of England, with a very different history in these years, shows a similar decline from about 2.4 million communicants in 1960 to 1.7 million in 1986. In England a steady drift of Nonconformists into the Church has been partially offset by a movement of Anglicans into the Roman Catholic Church.

How do we explain this? What has attracted people into the Anglican Communion? What have they found there? Why have so many of them been apparently disillusioned so that they have finally disappeared? If every Church achieves only the "more or less," then anyone entering a Church with too high an expectation may very well find that it does not measure up and is bound to be disillusioned.

Brought up in the Church of Scotland, I had, because of the long history of that Church, acquired a sense of the Church but at the same time found Presbyterian worship drab and uninspiring. For many reasons, my move into the Episcopal Church was delayed until I went to the U.S.A. Two years later, I was ordained to the diaconate and then to the priesthood.

For several years, I had a sense of genuine spiritual renewal and seemed to be finding in Anglicanism what I had missed in my earlier affiliation—a Church which seemed to embody more fully the theological and spiritual vision of the one holy catholic and apostolic Church. That remains my experience of Anglicanism, and I do not think I could be anything other than an Anglican. But any honeymoon period with the Episcopal Church was soon subjected to some shocks and strains.

The first essential note of the Church—unity—is among the affirmative features of Anglicanism. I have always thought of Anglicanism as an ecumenical movement in miniature, a unity in diversity and diversity in unity which can be a model for all Christendom. No other body in the

Christian world has been so successful in blending together the catholic tradition with whatever was legitimate in the demands of the 16th century reformers, and it does so by comprehension rather than by any weak compromise. Further, the Anglican Church has found a place within itself for the high, the low, and the broad, for catholics, evangelicals, and liberals; and even when these groups are sharply at variance, they have been able to live together under one roof.

If in the future [we ever have] one visible unified Church, it is bound to look much like the Anglican Communion. This unity is an unforced unity; there is no center of absolute authority. It is a unity of ethos, the unity of a free society founded on common loyalties but allowing for considerable diversity. There are, for instance, wide theological differences yet some basic agreements about practice, and those provide a unifying framework within which a wide range of doctrinal interpretation is permissible.

When we turn to the note of holiness, we meet the Anglican tradition of worship and liturgy. *The Book of Common Prayer* both in its content and its language, together with the service music and ceremonial that grew up around it, provided for four centuries an experience of Christian worship which has opened for many people a way into the mystery of the holy God. All this was immensely strengthened by the Oxford Movement,

## *The Anglican Communion is sailing into choppy waters, but the via media remains a singularly appropriate expression of Christian faith.*

and I suppose many converts, myself included, would confess that the depth and beauty of Anglican worship first drew them. Although liturgical revision has gone on now in almost all branches of the Anglican Communion, the revised rites remain recognizably members of one family, and the spirit of 1549 continues.

On the note of catholicity, [we must be thankful] that the architects of the English Reformation resisted the pressures of more radical reformers and retained the authentic characteristics of catholic Christianity. In the documents of Vatican II, Anglicanism was the only Church of the Reformation to be specifically mentioned; it has a special place because of its retention of catholic elements.

Finally, there is the note of apostolicity. Clearly, any Church existing at the present time has changed vastly from the Church of apostolic times. Yet we look for some continuity, otherwise we would not be justified in speaking of a Christian Church. The bishop is the sign of unity not only in his diocese, but in linking the Church through the ages. The episcopate is the living visible succession which links us to the Church of the apostles.

[We] can therefore fairly claim that the Anglican Communion embodies in an unmistakable way the traditional notes of unity, holiness, catholicity, and apostolicity. This Anglican claim is nowhere better set forth than in Michael Ramsey's book, *The Gospel and the Catholic Church* (1932).

But now we must look critically at some negative aspects of Anglicanism. Shocks and strains in my Anglican experience occurred chiefly at the Lambeth Conference of 1968 when Archbishop Michael Ramsey invited me to be a consultant [and] I discovered that my somewhat idealized understanding of the Anglican Communion did not correspond with the views of many of the bishops.

Quite a few of them were saying this should be the last Lambeth Conference and that the Anglican Communion should disappear by advising its constituent Churches to merge with Protestant Churches in each country to form a collection of national united Churches on the model of South India. In addition, much confusion [attended] virtually every issue discussed. I began to realize that the unity and catholicity of Anglicanism was much more fragile than I had supposed. In fact, I began

to suspect that two different and possibly irreconcilable ecclesiologies were battling together among the Anglican bishops.

The conflict goes back to the beginning of the reformed "Ecclesia Anglicana." On the one hand, it maintained its essential catholicity, not least the episcopate as the sign of its unity with the whole Church. But it also became a national Church, a new and, in my view, horrendous concept, operating within a political boundary and with episcopal authority now subject to royal authority. And although outside England itself the various Anglican and Episcopal Churches have either been disestablished or never established, they also are national Churches, each one completely autonomous.

For a long time, allegiance to the See of Canterbury and the use of a basically similar Prayer Book were enough to conceal the dangers of division. But in recent years the strains have increased. The uniformity of practice which once held together diversities of doctrine have been weakened. For instance, some Churches now have women priests [and one has a bishop]; others do not. Can diversities of practice also be contained within a single communion?

To meet the danger of the Churches' drifting apart, new bodies have been established, and in addition to the Lambeth Conference we now have the Anglican Consultative Council and the meeting of Primates between Lambeths. Of course, all these bodies are consultative only, and they could scarcely be anything else given the Anglican distrust of centralized authority.

More threatening is the new concept of "impaired communion." The tortuous document the Primates issued on the question of a woman bishop shows the extreme difficulty, or perhaps the impossibility, of affirming on the one hand the ideas of collegiality, conciliarity, and oneness in Christ and on the other the absolute sovereignty or autonomy of each national Church.

Do the weaknesses of Anglicanism have an even deeper root than the Erastianism bequeathed to us by the Tudor Church? In the 16th century, the Church of England believed itself to be simply continuing the ancient catholicism and saw no need to produce confessions of faith and new textbooks of dogmatic theology as were being done by Lutherans and Calvinists. The time has come for the Anglican Communion, which has neglected systematic theology, to be more explicit about its beliefs.

Perhaps a small beginning has been made in the production of the three agreed statements on doctrine hammered out between Anglicans and Roman Catholics and in the setting up of an International Anglican Doctrinal Commission. Further contacts with the Lutherans might also help with our problems. They are like ourselves in many ways. They, too, have been bitten by the bug of Erastianism and have to cope with the problem of a series of material Churches. And although they are not so deeply rooted in the catholic tradition as Anglicans, they have retained some of that tradition, especially in the Church of Sweden.

Without being gloomy about the future, I do think the Anglican Communion is sailing into choppy seas where some of the strains will increase. Even so, I remain convinced that the essential notes of the Church are still plainly in Anglicanism, and the via media which it has followed remains a singularly appropriate expression of Christian faith that can reach the hearts and minds of serious and reasonable men and women of our time.

I do not think this is the time to flee, as some have done, to Rome, and still less is it the time to dissolve the Anglican Communion and parcel it out among non-descript national "united" Churches. But it certainly is high time for us to ponder deeply the strengths and weaknesses of the heritage we have received and to seek to renew and develop it.

John Macquarrie is retired Lady Margaret professor of divinity at Oxford University in England. This article is excerpted with permission from *Church Scene*, Australia's national Anglican weekly.

# Getting out the Good News

by Nancy G. Westerfield

Let's take a quick look together at your parish newsletter. One quick look, your parishioners say, is all they ever give it? Then I suggest another quick look: at the investment your church makes in postage, most of it to mail regular parish news.

Of course, the newsletter has a non-profit stamp. Getting out the Good News has been a non-profit mailing since Paul wrote to the Church at Rome. Look at what that cost Paul!

My church spends nearly \$40 every two weeks, at non-profit rates, to put a semi-monthly in each parishioner's mailbox. The line item in the annual budget runs to four figures. Now count the investment in time at the parish office to prepare the newsletter—about 10 percent of professional and clerical hours. Your newsletter is worth a second look in terms of pledge dollars alone.

Conversations with clergy have suggested three criteria to apply in determining the effectiveness of parish newsletters. Call them the three R's. Is your newsletter regular? Is it readable? Is it relevant?

To be regular, a newsletter need not be a weekly. Most aren't. The Sunday service bulletin available at the church can provide coverage for weekly events. But however often the news is spread, people need to be able to look for it on a regular basis.

To be readable, the newsletter needs to make a good impression when a parishioner or a visitor first opens it. Is it neat in appearance? Is the print clear, easy to read? Does it have graphics or pictures? Is material on the page well spaced into brief paragraphs? Long, unbroken articles are an obstacle to easy reading. Did you shed blood to extract staples? A gummed sticker closing is more considerate of fingers, especially when some elderly shut-in opens this only bond left to remembrance of the

church.

Readability needn't fracture the budget. Richly endowed churches may indulge a taste for elegance in their newsletters. But in my diocese an imaginative mission priest turns out, with the most meager of mission equipment, a 12-page Parish Family Journal full of color in the writing, if not in the paper, and warm with his own personality. The final test of readability is: Is your newsletter warm and personal?

Warmth and personality also make a newsletter relevant to the reader. The warmth it brings is a measure of the warmth parishioners take to the church. If parishioners feel themselves a part of the church family,

they want to read about the family at work and play. Parishioners bring their own relevance to the newsletter.

"The calendar is the most important page in the newsletter," says one church secretary, speaking from years of experience in a growing parish. Her monthly calendar details every activity, service, and outreach of the church and lists all assignments for ministers of the day. It is impressive for any newcomer to read and inviting in its opportunities.

Calendars are not important in those non-profit mailings Paul sent to Corinth or Colossae. But thanks are. "I give thanks to God always for you all," he wrote to the Thessalonians. Saying thanks still has its place in a parish letter. A short reflection by the rector has a place, just as Paul wrote

to his own congregations to expound the word and work of the gospel. Names of people add their personal flavor to a newsletter. How good Nympha, Prisca, Aquila, and Epaphras must have felt to be singled out for mention by Paul as his fellow-workers for Christ! Are your parishioners' names in the newsletter often?

Getting out the Good News continues to be an apostolic concern of the Church, only these days it's done with newsletters. And here's some news: It doesn't all have to be done by a priest. Parishioners can do it. Then that newsletter will be one parishioners will want to open and read because they helped write it.

Nancy G. Westerfield is a parishioner of St. Luke's Church, Kearney, Neb.

## 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

"This project was by a group of St. Martha's dedicated to this ministry, sanctioned by the vestry. With faith and patience we developed plans which resulted in building the first outside columbarium in San Gabriel Valley. We cannot overlook the knowledgeable and enthusiastic participation of your representative, Janet Kane, since 1987. Thank You."

Calvin Tilch, Chairman, Columbarium Ministry



## Dysfunction

Continued from page G

Church called them. They must claim their ministries with all the greater vigor, be all the more diligent in the reading and study of the Scriptures, preach the Word of God all the more urgently, be still more dedicated as ministers of the sacraments, be still more faithful pastors, labor the harder with those whom they are called to serve, be still more persevering in prayer, grasp their own ministry with all the more strength and determination, that the whole Church may reclaim its ministry to the whole. That is being a sacramental person for the Church so the members of the Church can be sacramental people for the world.

Anticlericalism and congregation-alism are the signs of our opportunity, the proof that our sacramental ministry is needed today more than ever.

Philip Wainwright is rector of Church of the Holy Faith, Santa Fe, N.M. This article is excerpted with permission from his diocese's Rio Grande Episcopalian.

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# Charred crucifix rises from ashes

by Dick O'Donnell

Two members of Emmanuel Episcopal Church in Kailua, Hawaii, lent a helping hand to restore a charred crucifix at nearby St. Anthony Roman Catholic Church.

"Had it not been for our good friends at Emmanuel," said George Rozycki, St. Anthony's pastor, on the day the cross was rededicated, "we would not now be able to display our crucifix on the wall of our church. We owe a special debt of gratitude to Chandler Rowe, Jr., and Bob Merriam."

The crucifix was charred and almost turned to black dust on July 24, 1982, when fire gutted the church's interior. The church was restored—except for the cross, which had been situated above an organ where the fire broke out.

When St. Anthony's was constructed, a noted Hawaiian artist, Fritz Aplinalp, was commissioned to carve a cross. Aplinalp carved a traditional crucifix—with one major difference. Christ's head was titled upward,



looking toward the heavens as a sign of eternal hope.

After the fire, the cross was stored away because the figure of Christ on it appeared to be intact. When any part of the cross was touched, however, it crumbled into black dust.

Early in 1988 parishioners decided to try to preserve the crucifix so it could be displayed. Toward this end, they asked Jack Shoemaker, Emmanuel's rector, for advice. He suggested they speak with Rowe, who heads a plastics company.

"Originally, the people at St. Anthony's thought covering the cross with plastic might be a way to preserve it," said Rowe. "But there was a certain magnificence about the burned cross I felt should be preserved if it could be done. For this reason, I contacted Bob Merriam. Bob has been a government forestry worker most of his life, and he has a special knowledge of wood and how to preserve it."

After three months of research, Merriam and Rowe decided to spray the cross with a chemical compound they developed. The compound would not coat the cross. Rather, it would seep into the crucifix and, they hoped, solidify it.

The experiment worked. The crucifix was saved. And the cross is now proudly displayed at St. Anthony Church. Because of its charred appearance, the crucifix has taken on special qualities and has been described as "awesome" and "inspiring" by many of the hundreds of visitors who have flocked to the church to view it.

Dick O'Donnell is a free-lance writer living in Honolulu, Hawaii.

## exchange

### Organ needs 'good home'

St. John's Church, Mason City, Iowa, is looking for "a good home" for its Hammond electric organ (2 manuals, full pedal, 22 stops, etc., "has some problems") and an almost unused A. B. Dick 525 mimeograph machine (with cylinder, ink pads, brush, etc.). All the church asks is the receiver pay shipping costs. Contact St. John's Episcopal Church, 120 1st NE, Mason City, Iowa 50401, or (515) 424-1300.

### To give: Choir vestments

St. John's Church, Huntingdon Valley, Pa., has 15 red youth-size cassocks and 10 white cottas, all in good condition, to give to any parish or mission that can use them—all for shipping cost only. Contact the Rev. Kenneth Cook, St. John's Episcopal Church, Welsh Road and Washington Lane, Huntingdon Valley, Pa. 19006.

### Researcher needs information on missionary to Liberia

Elwood Lindsay "Si" Haines, who became fifth bishop of Iowa in the 1940's, was a missionary in Liberia from 1920 to 1923. His granddaughter, a professional photographer, plans to retrace Haines' missionary footsteps in a book which will incorporate his writings

with her photographs of those areas of Liberia today. If you have any information about Haines or the missions of Liberia, please contact Connie Haines Polk, 128 E. 39th St., Savannah, Ga. 31401, or (912) 233-0619.

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Your canceled postage stamps can be recycled, sold to companies that sell to stamp collectors, and therefore benefit church projects. Stamps sent to Mr. Allen Wood, The Cottage, Distillery St., Nottingham NG11 6HL, England, generate funds for the Anglican mission and its school in Qacha's Nek, Lesotho. Over the years these canceled stamps have built schools for black children and paid teachers' salaries. Stamps mailed to the Rev. Otfried Arndt, Pastor United Church, 1920 "G" St., NW, Washington, D.C. 20006, go to the Bethel Institute in Germany where they ultimately provide funds for missionaries.

### Wanted: Church pews

St. Paul's Church, Camden, Del., needs pews for its worship room. If you can help, contact Jane Ereke, St. Paul's Episcopal Church, P.O. Box 157, Camden, Del. 19934, or (302) 697-7904.



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# Brain damage is no handicap when boy takes up his cross

by Kim Sue Lia Perkes

Christopher Forrest squirmed in his seat during a 10 a.m. folk mass at St. Stephen's Church in Phoenix, Ariz.

Clad in a blue Hawaiian-print shirt and shorts, Christopher tried to balance a songbook on his head. Shortly, he was bored attempting that feat. The 12-year-old boy jumped in and out of the pew, sometimes talking loudly and always trying to attract the attention of his mother, Sammy Forrest-Stephens, who was busy signing the service for the deaf.

Christopher was born with multiple brain damage, but it was not discovered until he was 2. He also has cerebral palsy and spent the first three years of his life struggling with intermittent deafness.

Christopher has difficulty speaking because his tongue muscle does not function properly, and sometimes he resorts to screaming out of frustration at being unable to talk.

Parishioners at St. Stephen's are not bothered by Christopher's behavior in church. After all, he's one of their favorite sons. "We love him," one parishioner said.

"The church is real important to Christopher," his mother said. "The church is one place he's accepted. This is where he is a person. It's the nucleus of his social life."

During a recent baptism, Christopher was trying hard to see the baby. So hard that he accidentally bumped into the table next to the baptismal font. The wooden table legs scratched loudly against the concrete floor, and the glass cruets atop clanged together.

A couple of minutes later, Christopher threw a mild temper tantrum. He hugged his mother's waist tightly, his face flushed and his eyes welled with tears.

A parishioner from across the aisle quietly exited his pew and went over to help Christopher find an unobtrusive spot to stand by the baptismal font.

"When he gets a little rowdy, which he does, folks are able to say to him, 'Slow down,' and he does," noted David Bailey, rector of St. Stephen's.

Christopher wants to be a part of everything that goes on at church, and members of St. Stephen's help him accomplish his goal. "He takes an active role, which is neat, and it's neat for the congregation," Bailey said.

Anne Bailey, the rector's wife, is a special-education teacher. She developed a Christian education program for Christopher. The program works on a point system, and the more points Christopher earns, the more he gets to participate in church activities.

"We keep him on a point system; otherwise he's wild," said Bonnie Borden, a parishioner who teaches Christopher using Anne Bailey's program. "We discovered that he is a lot more capable than we thought."

Borden recounted how much



Christine Keith/The Arizona Republic

Christopher Forrest waits to head the procession at St. Stephen's, Phoenix.

Christopher wanted to be an acolyte. He worked and worked and worked some more because he could think of nothing more important than carrying the cross during the church procession.

In March, Christopher made his debut as an acolyte. Parishioners say they all had tears in their eyes as the proud youth entered the church holding the cross.

"When he is given responsibility, he always lives up to it," his mother said.

Whenever Christopher takes on a church duty, such as being an acolyte or passing around the plate, he takes his role seriously, and his rowdy behavior is put on hold, Borden noted.

Christopher's father is an Episcopal priest. "So he grew up in the church," Forrest-Stephens said.

Forrest-Stephens is a single mother of two—Christopher and Becky, 10. Before coming to St. Stephen's she learned sign language.

"I learned how to sign because I found hearing people totally ignored Christopher," she said. "My group was the deaf community because they said, 'We can't hear him. We don't care that he screams.'"

Today her career is working with the deaf at Phoenix Day School for the Deaf and Valley Center for the Deaf. And one of her contributions to the church is signing the worship service for the deaf.

"What's preached here is love, acceptance and family," she said. "If you come here dressed up, that's fine. If you come here in your scrubbies, that's fine. Christopher drools all over—that's fine."

And Christopher appreciates it. Ask him how he's treated at St. Stephen's, and his face lights up. With an intentional long drawl, he responds, "Nice."

This article is reprinted from *The Arizona Republic* of Oct., 14, 1989, for which Kim Sue Lia Perkes is religion editor.

# Breaking the silence

## Mothers tell of AIDS, death, compassion

The stage was set, the curtain was raised. My husband and I stood center-stage, stark naked. We had just walked out of the closet.

On July 10, 1988, the *Eagle Tribune* printed a story about our son Paul's new book, *Borrowed Time, An AIDS Memoir*, recounting his final 20 months caring for Roger, his companion and lover of 10 years, who died from AIDS Oct. 22, 1986.

We both loved Roger and had lived through those 20 months with both

### 'I will never forget the night Roger called'

of them. Because I had medical problems, we were unable to fly to Los Angeles to be with them, but we were in touch every few days, comforting them when we could. I will never forget the night Roger called us and said, "I can't see. I am blind." We wept all night.

They both showed great courage, and our son cared for Roger tenderly. We were proud of him. On the final night Paul called us from the hospital. The doctor had given Roger a few more hours. We sat up waiting. The vigil had ended—and another vigil started. Our son told us he had tested HIV positive.

Our son Robert loved and sup-

ported both Paul and Roger. He and his wife Brenda flew out to Los Angeles during one of the crises. Most of our friends were also supportive.

But not all. We felt rejected by the loud silence from some of our friends and family members who would not even mention what was happening.

We sought sanctuary in our church. Our rector, Jim Diamond, was our friend from the beginning. He stood by us, embraced us and prayed with us for Paul and Roger.

People with AIDS need our love and support. We love our son. The only things that are important to us now are his health and well-being. Our door is always open to him. We pray for a medical breakthrough and a social cure, for empathy for each other with God's love and a peace "which passeth all understanding."

Jackie Monette, the author of this article, is a parishioner of Christ Church, Andover, Mass.



Roger Horwitz, left, and Paul Monette

Ardath Rodale has stopped hiding from the reality that claimed the life of her son David in 1985. David died of AIDS. He would have been 34 last month.

Speaking to a group of about 40 at Grace Episcopal Church in Allentown, Pa., Rodale told of the day she received a letter from David, then a freshman at Dickinson College.

"Dear Mom," he wrote. "You might have suspected, I'm gay. Homosexuality is not easy to deal with when it is part of you and not a part of the world around you. . . . It is not sick, it is emotional and natural."

Early in her marriage, Rodale consecrated her life to her children—five of them—with the theory that any problem they would encounter, "this mom would go to bat."

Rodale explained how she had at first blamed herself for David's sexual orientation. "I thought it was from an overprotective, dominant mother."

She recalled the day David sat in a hospital waiting room, having first



Ardath Rodale

been diagnosed with bronchitis and then with pneumonia. He was in tears. "Mom, you know they'll check me for AIDS."

"I put my arms around him and said, 'I figured.' It was like peeking out of a lace-curtained window to observe a world I knew nothing about," she said.

"The hardest of all is the death of a

### 'Mom, you know they'll check me for AIDS'

child. You want to rock them gently in the cradle of love.

"I did the best I could. He had become the master of his own symphony. My umbrella love would always be there and his spirit would live in my heart."

After Rodale finished speaking, several of her listeners at Grace Church wiped tears from their eyes. "I'm sure we all have lumps in our throats," said Bill Lewellis, a parishioner who was present. "We will not really be a church community until someone can say, 'My son has AIDS,' and expect a response of compassion and support rather than questions of morality."

Rodale, director of environmental resources at Rodale Press in Emmaus, Pa., last fall published a book on her experiences as a mother of a person with AIDS. *Climbing Toward the Light* is available from Rodale Press.

This article is condensed from one by Terry Mutchler in *The Morning Call*, Allentown, Pa.



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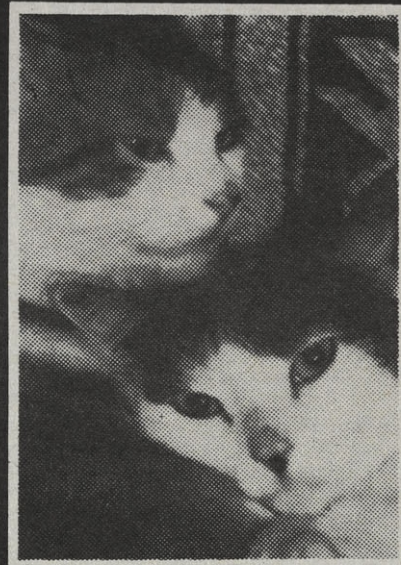
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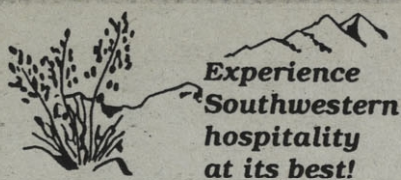
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## REFLECTIONS

# The irrational season

by Kenneth L. Gible

*This is the irrational season  
When love blooms bright and wild.  
Had Mary been filled with reason  
There'd have been no room for the child.*

This poem by Madeleine L'Engle startled me. It's a Christmas poem, obviously. The irrational season is Christmas, says the poet, and I was startled because I had never thought of it that way.

Christmas has often been for me the hectic season, the more-things-to-do-than-I-have-time-to-do-them-in season. It's symbolized by the last-minute Christmas crush at K-Mart. I've gotten caught in it more than once and learned there is a good deal of the beast left in us. It all comes to the surface when one elbows one's way to the checkout counter only to find 18 people there first. Anyone trying to jump the line is liable to be attacked by shoppers willing to tear, gouge and maim. All with a perfectly clear conscience.

But Madeleine L'Engle is not referring to this kind of madness. She says the birthday of Christ is irrational because "love blooms bright and wild." This kind would draw us to itself for healing, for salvation.

Yet something makes me hold back, shrink from it. The word *irrational* is not a pleasing word to modern ears.

But if life is only and always rational, it is poor and colorless. The Christian faith goes a step further: It declares that reason alone cannot save us. With nothing but reason, the human spirit withers. And so the gospel invites openness to a kind of

**'This Mary is no  
empty-headed,  
sweet young  
thing.'**

irrationality that is not *against* reason, but *beyond* reason.

No better illustration can be found than the irrationality of the mother of Jesus. Who was this Mary? We know little about her. We are told only that she was "a virgin betrothed to a man whose name was Joseph." The first time we see her, she is listening to the angel Gabriel greet her with the words: "Hail, O favored one, the Lord is with you!" The scripture tells us she was greatly troubled at this and considered in her mind what sort of greeting this might be.

Good for her! This Mary is no empty-headed, sweet young thing. She doesn't jump up and down and clap her hands in delight when the angel appears. Nor does she fall face-downward in mindless adoration. Her skeptical instincts are aroused. Mary knew her religious history well enough to be suspicious of hearty hellos from divine beings.

Remembering that people like Sarah and Moses and Samuel all got in



David Klein

pretty deep after receiving a pastoral visit from the Lord, Mary is immediately on her guard. When the angel makes the astounding announcement that she will bear a child who "will be called the Son of the Most High," that "of his kingdom there will be no end," what does Mary say? "Hallelujah, praise the Lord"? No. She asks a logical, reasonable, rational, practical question. "How can this be since I have no husband?"

I love that question! The most incredible, earth-shattering announcement of all time has just come from the lips of an angel of God, and Mary asks a question about procedure. What a woman! What a God who would choose her to bear the Savior of the world!

So the angel has to check his notes and explain exactly how all this will happen. He concludes by reminding Mary that her cousin Elizabeth is six months pregnant, and everyone had been saying for years that Elizabeth couldn't have children. And then he adds: "For with God nothing will be impossible."

I assume the "impossible" thing the angel is talking about is Elizabeth's pregnancy or Mary's. But Mary may have considered other impossibilities—the impossibility of God's choosing *her*, the impossibility that the Son of God would be born into the cold, harsh world she knew.

We ponder them still, you and I. And we say to ourselves: This cannot be. The Creator of all life come to us as a helpless child? Improbable. Unreasonable, surely. Beyond rationality. Impossible. But, says the angel, "With God nothing will be impossible."

And Mary said, "Behold." Most people overlook that word. They go right past it to what follows: "I am

the handmaid of the Lord; let it be to me according to your word." But "Behold" is used here in the imperative sense. It's an order: "Now see here!"

Where did people ever come by the notion that Mary was sweet and mild? Here she is, barely past girlhood, giving orders to an angel. You would expect her to have been intimidated to the point of unquestioning obedience: "Well, oh dear, if you really think the Lord wants to go ahead with this; well, then, . . . all right."

That's not the way Luke tells it. Mary says, "Behold." She's a clear-headed, rational woman who has considered both the possibilities and the impossibilities. And she has come to a firm decision. It's a decision to allow for the impossible, to move beyond what is purely reasonable, to say "yes" to the God of faith, to say "yes" to love, to say "yes" to a child.

Love is the irrational season. Sometimes love blooms bright and wild, and sometimes it bears the fruit of sorrow's tears.

It's that same love that was such a risk for Joseph who dared to love a peasant girl, for Mary herself who dared to say "yes" to a child, for God who, daring greatly, came to the human family as a particular child on that first Christmas. And no, God's love was not a reasonable, a rational thing. Nor is it ever.

It's love that makes Christmas the irrational season. It's love at work in you. It's the Holy Child trying to be born in you.

For Christ's dear sake, and for your own, let him.

**Kenneth L. Gible** is a free-lance writer living in Arlington, Va.

# Christmas messages

## from the Presiding Bishop

by Edmond L. Browning

All through Advent we have waited expectantly for the dawning of Christmas morn. We have anticipated what is to come, that glorious day, that splendid season. We have waited and warmed ourselves by our expectations.

Yet we know that the Christmas holidays are a time of sadness and depression for many. The reality of Christmas can become determined by the powerful feelings we have about it, diminishing our ability to

### 'Do we expect too much?'

participate in the actual essence of the event.

Sometimes the reality of the current Christmas cannot compete with the happy memories of Christmases past. Our memories can blur over the years, rough places smooth out, and we remember Christmases gone by as rosier and more bedecked with holly than they actually were.

Sometimes when the presents we hoped for are not under our tree, when we do not feel the quiet joy of home and hearth in the way we had envisioned, when the fun and frivolity of the evening turns into a blurry dawn, then our spirit of expectancy evaporates, gives way to one of disappointment, regret.

Do we expect too much? Can Christmas bear up under the weight of our accumulated expectations? Do

we expect what used to be or what has never yet been and open ourselves to disappointment? Gloriously, happily, joyfully, resoundingly—no. We do not expect too much. Most of the time we expect far too little.

When Christmas morning comes, we are not simply celebrating a wonderful event that happened 2,000 years ago—though we are certainly doing that. We are not simply celebrating the wonder of what God gave us then—though we are doing that. The gift of Christ, given to us, is greater than that. We can expect, and in fact have been promised, what is greater still.

Christmas is not about what has been, a look back to our beginnings. Christmas is about what is and what is becoming. Christmas is about the birth each day—today, tomorrow, and forever—of the new creation and our participation in that. Christmas is about what God is doing now. Christmas is about the reality of the Kingdom in which we live. Christmas is about the Word made flesh to dwell among us, to be with us, not just then, but now and forever.

Let us rejoice in the reality of the Incarnation, ever present. Let us expect and receive the love and life and wonder upon wonder that we have been promised. We need not fear disappointment as we slip the ribbons from this gift. It is ever before us, more wonderful than we could hope or imagine.

My prayers and blessings to each of you for a joyous Christmas in the here and now.

## from the Archbishop of Canterbury

by Robert A. K. Runcie

The story we tell at Christmas begins with a message to a young Galilean girl and ends with the birth of a baby son. It is a story of wonder and simplicity, and for 2,000 years it has never failed to bring hope to ever-widening circles of people around the world.

As you celebrate again the birth of Christ and worship him in the community of believers to which you belong, may you receive fresh hope in your heart and may you be renewed in the same spirit of trust that Mary was given at Nazareth.

The significance of the annunciation to Mary was not just the excitement we feel at the birth of a baby. The angel spoke in terms that went far beyond family joys. He predicted a new reign and a new Kingdom that would never end.

Today those who kneel at the crib of Jesus can be found in every nation and kingdom. We belong to a universal family, subject to the same sovereign power and separated only by our different customs and history. We know that Christ intends to bring into a single new humanity the destinies of the nations to which we belong.

The year 1989 has been loud with the clamor of the nations, but within the turbulence and the tumult the

vision of a single new humanity has not faded. Cooperation between great powers, respect for minority communities, freedom for human rights—these are surely signs of the Kingdom over which the Bethlehem child is to reign.

But the faces of the oppressed and the victims of greed and violence still stir our compassion and demand our Christian action. I know how much signs of support can mean, and the

### 'The whole church is charged with the message of the angels'

primates of our communion recognized this last April when we met in Cyprus. During the year, visits by groups from various provinces have been made to Namibia, to Jerusalem and to Nicaragua to demonstrate that we are members of the same Christian family.

The whole church is charged with the message of the angels. As we approach the final year of preparation for the Decade of Evangelism, we need to think how best to spread the message of the Kingdom in ways that are imaginative, practical and persuasive.

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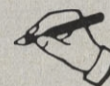
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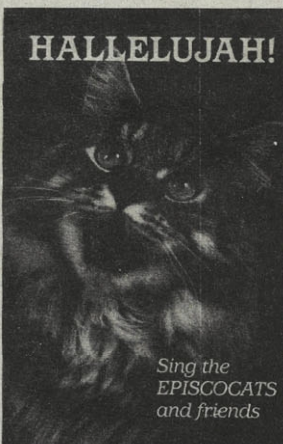
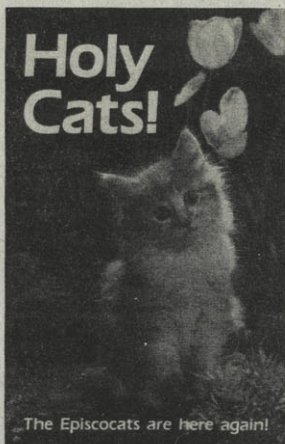
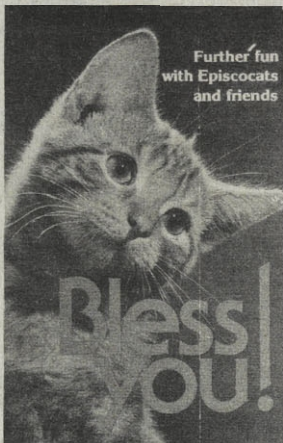
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## REFLECTIONS

# Happy New You!



by Edward R. Sims

Those three words were the closest our son Peter could come to the New Year greeting at whatever age it was he caught the idea. They entered the family vocabulary as such mislocations frequently do. It has always fascinated me that, unknowingly, Peter captured a truth about our New Year ritual of shedding and taking on, of making resolutions and solemn determinations. A new you—isn't that the legendary promise of that magic midnight?

The question I'm asking myself this year is: "Who is the old me I'm leaving behind?" I've found a number of candidates in the inventory of my secret selves. The first I take out for disposal is the self that finds meaning and security in lesser things. You know that one, I'm sure. The transient satisfactions and the passing pleasures possess a subtle seductive power. They quietly shift our focus to the foreground of life and leave its deeper background in blurred inattention. That fellow is first cousin to the self who uncritically conforms to fashion's mores and priorities. I'd like to leave them both behind.

Another is the me that looks backward in nostalgia rather than forward in anticipation. Will Rogers said, "Things aren't as good as they used to be and never were!" A contemporary even laments, "Nostalgia isn't

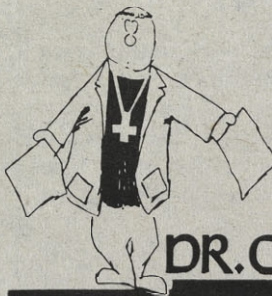
what it used to be." That backward look always dons rose-tinted lenses and sees a censored script. As teacher, the past is empowering; as tyrant, it is crippling. Learning is there, but meaning lies ahead. Christ's call is more beckoning than reckoning. He summons us to possibility and to hope. That is why God's question on Judgment Day is not, "What have you done?" but "What will you do?"

The last me I'd leave behind—four is enough this year—is the self that clings to things as they are rather than reaching for things as they could be. How sad to stop our journey short of the destination God imagines for us. As long as time endures there is more to use it for, more growth, more truth, more goodness, more delight. Rest and refreshment we need, and he promises both, but our sleep tonight is for our strength tomorrow, and rest beside the road is for the next leg of travel.

The New Year opens before us a pilgrimage into the unknown, a voyage where everything is unpredictable except the love of God and his relentless, inescapable presence. That promise is the only certainty we need to stride expectantly across tomorrow's threshold, into the discovery of new life, new beauty, new self.

Happy new you!

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



ASK  
DR. CHURCH

Dear Dr. Church:

For many years we've held a "Watch Night" service at our church on New Year's Eve, but few bother to come anymore. Can you suggest some other kind of celebration that would attract more people?

Inquiring in Quincy

Dear Inquiring:

In the Indian community of Cannonball, N.D., the people gather in the church hall for a New Year's Eve feast and service, followed by much speech-making and joking. About 11:30 an old man, representing the Old Year, comes in. He goes around the room, boasting of the good things he brought to each person and to the community. At midnight the door bursts open and in leaps New Year, a young man dressed in a diaper. He chases Old Year around the room, beating him with a paper club. The people gleefully join in, laying on him all the bad things of the past 12 months and finally tossing him out into the snow. Great therapy!

You could adapt this to your situation. Imagine with what enthusiasm your people will drive out Old Year: "Wham! Reaganomics," "Bap! Phony liberals," "Pow! TV evangelists!" The next day, all will awaken refreshed, slightly self-righteous, and ready for the follies of 1990.

Dr. Church

Dear Dr. Church:

Our parish's evangelism committee is a nice group. They welcome newcomers at the door and host coffees for them. But now our rector wants the evangelism committee to "become evangelists." These people are not Billy Graham. What can our rector mean?

Confused in Culver City

Dear Confused:

The word "evangel" means good news or glad tidings. Anyone who spreads good news is an evangelist. Billy Graham spreads the good news in a way most of us can't. Perhaps you should seek another model for your evangelism committee. The first evangelists were Matthew, Mark, Luke and John. The good news can be spoken, written or sometimes spread by deeds without words at all. Perhaps you rector feels the evangelism committee could expand its methods.

Dr. Church

Dr. Church is an Episcopal bishop who chooses to remain anonymous.

I guess the Cold War is over. We won—as anyone with a knowledge of human nature knew we would. But I'm hardly euphoric over our victory because part of me wishes the other side had won.

Recent events in eastern Europe prove capitalism works and communism doesn't. That's because capitalism is based on the truth about human beings—that we're *fallen* creatures. Capitalism appeals without apology to our pride, envy, anger, sloth, avarice, gluttony and lust. It's got our number. As an economic system, you can't beat it.

But the world would be a kinder, gentler place if the communists had been right. Marx and Engels wrote that only a few people were selfish—the capitalist bourgeoisie who had grabbed all the means of production and impoverished the virtuous masses. Once the masses reclaimed the means of production, the golden age of justice and equality would begin.

But, of course, it didn't work. That's because the masses proved just as selfish as the bourgeoisie. Maybe Augustine was right when he said it was something in the genes. Communist leaders created a new privileged bureaucracy for themselves while those excluded from it grew cynical and refused to turn in a good day's work. Communist economies grew anemic and collapsed.

The communists didn't see that "there is no distinction since *all* have sinned and fall short of the glory of God." The west—even in today's post-Christian era—knows better.

## FINE LINES

# If Cold War ends, what will begin?



The world needs far more than a change in the ownership of the means of production. It needs a change in the human heart. But when the demise of a naive, utopian vision results in poverty and disillusionment, it is no cause for rejoicing. Would that they had been right!

The communist and capitalist worlds will likely converge as communists discover that capitalists were right about human nature and capitalists discover the communist critique of capitalism has merit: The extremes of wealth and poverty which result from unbridled capitalism plead to be tempered.

We—east and west alike—must now turn our attention from our rival systems to that other, "third" world in which most of God's people barely manage to survive, where debates about who should control the means of production are academic because no means of production exist, where the choice is not between well-stocked supermarket shelves and long bread lines because there are neither shelves to stock nor bread to line up for. The important division in the 21st century will not be between

east and west, but between north and south.

Given human nature, so accurately diagnosed by the capitalists, what will become of the world? Will the newly chummy west and east embrace the truth that all God's children are members of God's household and entitled to a full serving at the family table?

There is no room for optimism—human nature shows no sign of growing noble. But there is room for hope and no need to fear.

That's because the world does not belong to us, but to God. It's because God visited us to redeem our soiled and fractured lives and to gather into his arms all his creatures. It's because Christ works a revolution in the lives of those whose hearts he fills which makes Marx's vision seem like child's play.

Our role is not to restore, redeem, set things right. That's Christ's role. Ours is to cooperate with—or at least not hinder—the truth of God in Christ. The last word is, always will be, Christ's.

The question is not what the last word will be or who will speak it. The question is: Will we hear that word as good news?

## ATR offers theological commentary

*The Anglican Theological Review* (ATR), a quarterly journal serving Anglicans worldwide, offers a variety of theological comment from the Anglican perspective.

Editor Richard E. Wentz is a professor in the Department of Religious Studies at Arizona State University. "We seek to bridge gaps between clergy and laity, academics and parish clergy and among the many branches of the Anglican Communion," he says.

Among the *Review's* regular features are "Exempla," containing narrative material for preachers and scripture students; "Reckonings," short essays on theological disciplines; and "Commentary," the editor's informal table-talk on spiritual topics.

Each issue also contains three or four full-length essays, reviews and review articles on current theological books, and poetry.

Subscriptions are \$18 per year for individuals from Scholars Press, Membership Services, P.O. Box 15288, Atlanta, Ga. 30333.

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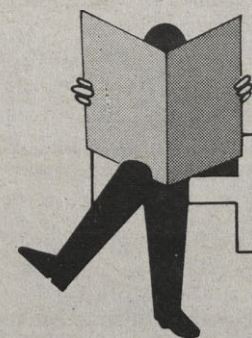
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THE EPISCOPALIAN JANUARY 1990 21

## Cold War: 'Winner,' heal thyself

Many prayers have been answered in the epochal events that are shaking eastern Europe. The new day of freedom and self-government has not yet fully dawned, but its light is strong enough to read by.

Among many other implications, this brighter day already is bringing new life to churches long muffled by communism. Who could have dreamed five years ago of a Soviet president meeting with the Pope and admitting that "we used to treat [religion] in a simplistic manner"?

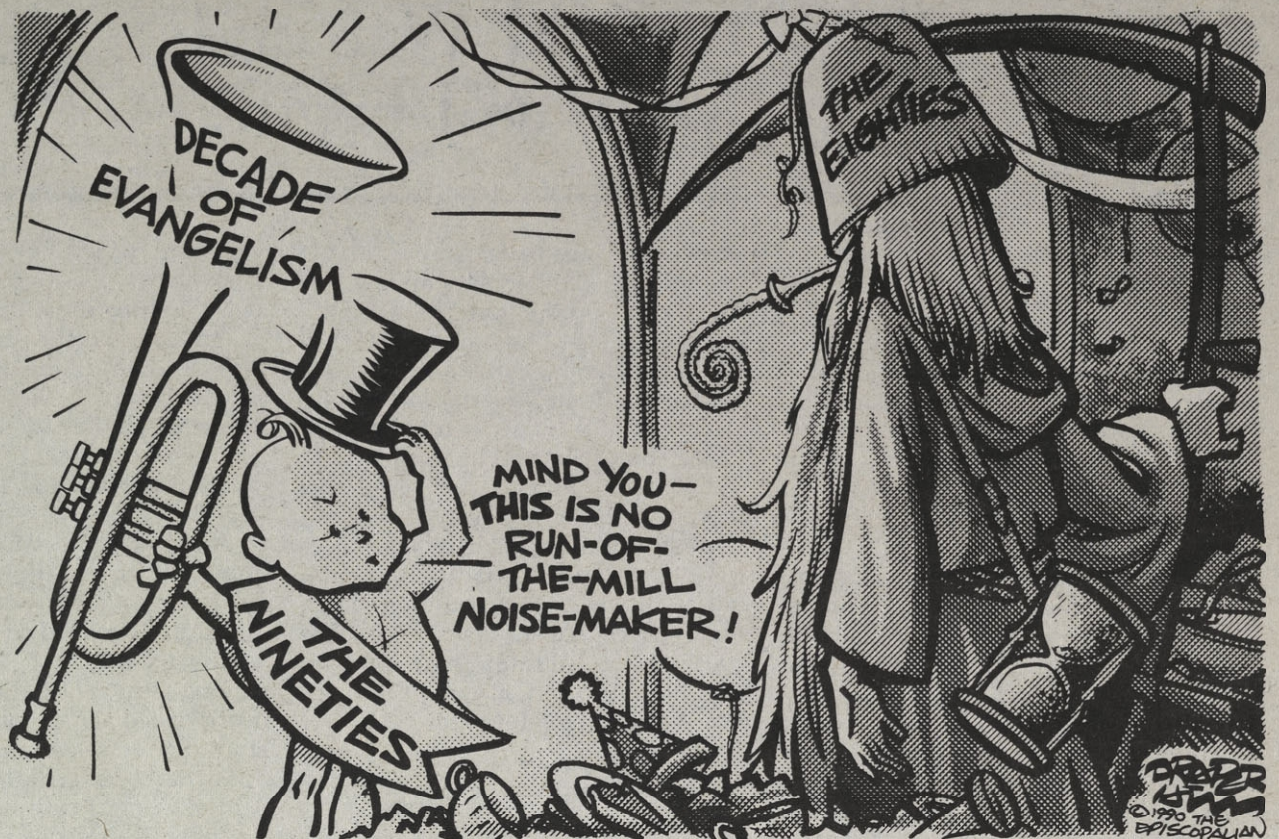
As the walls have tumbled in Europe, the response of some on this side of the Atlantic has been self-congratulation: We've won the Cold War; they finally recognized who has the better system.

We would not deny that democracy offers opportunities for self-development and a just society that communism cannot approach. But let us not dislocate our shoulder patting ourselves on the back quite yet. Refugees may still clamor to enter the United States, but we are a long way from the millennium.

It is an old problem. Totalitarian societies ignore or suppress the initiative and rights of the individual. In capitalist societies the rub often is neglecting the commonweal and the welfare of the disadvantaged.

That's happening in the United States. The homeless and mentally ill roam city streets uncared for; in a time of escalating medical costs, 37 million Americans have no government or private health insurance.

"Nothing...so enhances freedom as some money," economist John Kenneth Galbraith wrote recently. "And in our cities we have some millions devoid of shelter, food, medical care and



money who are...repressed. No East German in pursuit of liberty would go wisely to the South Bronx."

Already in Hungary, some of the darker side of emerging capitalism has been glimpsed: bag ladies on streets and working-class husbands who need two jobs to stay even with rising prices.

Is it true that a society can be judged by how it treats its prisoners? Do not expect to be heartened by a look at our jails. To deal with the drug and other problems, the prisons have been deluged. In the first half of 1989, the prison population rose by 14 percent. California's jails are routinely stuffed to 175 percent of capacity.

Shall we solve our problems with President Bush's "thousand points of light"? A recent Gallup Poll shows no measurable increase in either volunteering or charitable giving. In another poll, three times as many young Americans chose career success over community betterment as a goal important to them. Anyway, voluntarism can accomplish only so much.

This, then, is no time for smugness or triumphalism. Rather, it is a time, as Adlai Stevenson once said, that "converts vanity to prayer." Let our prayers of thanksgiving for freedom's dawn in eastern Europe be mingled with others seeking the Lord's help in better attending to some of America's crucial needs.

## YOUR VIEWS

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

### Bishop Allison: thanks for help after Hugo

I am writing to express my appreciation to Episcopalians throughout the country for the great outpouring of love and concern showered upon the Diocese of South Carolina in the aftermath of hurricane Hugo. We cannot begin to thank you enough for your prayers and material support. We are blessed that there was no greater loss of life, but the physical devastation has been unprecedented to churches, homes, businesses and forests in the state.

Our camp and conference center at Baskerville has been a disaster relief center for one of the most hard-hit areas on the coast, and I am proud to say that our church also has a strong ministry in all of the other ravaged counties in our diocese. Disaster experts tell us that we can expect the recovery period to go on for some five years, and we are currently involved in both short- and long-term relief efforts.

We continue to receive calls from people who wish to

contribute. Gifts may be sent to the Diocese of South Carolina, P.O. Box 20127, Charleston, S.C. 29413-0127, marked for the Hugo Fund.

C. FitzSimons Allison  
Bishop of South Carolina

### Traditionalists won't 'stand by quietly'

The formation of ESA [Episcopal Synod of America] was responsible for the House of Bishops' reaffirming the theological validity of the historic episcopate.

Richard Schmidt's suggestion to "be quiet for about a hundred years" is yet another suggestion that traditionalists stand by quietly and wait to die. All concerned know today whether the Episcopal Church's liberal majority "quietly" would consecrate "many or none" women within the next century.

Continuing dialogue and action is to "devote our energies to making sure there's a world fit for our great-grandchildren to inhabit."

Maria S. Becker  
Chicago, IL

### Ad is 'deceptive,' bishops stoop 'low'

The *Episcopalian* has chosen to run deceptive and misleading advertising (October, page 7). I am deeply grieved to realize that bishops of the church would stoop so low as to allow themselves to be associated with such advertising.

The Episcopal Church, through processes well established and clearly understood, spoke its mind on such disciplinary matters as the practice of ordaining both men and women as bishops, priests and deacons and the authorization of a specific version of *The Book of Common Prayer*.

Those associated with the "Episcopal Synod of America" continue to disagree with the church on these matters and refuse to accept the decisions of the church. They have a right to their opinions, surely.

But they have no right to claim, as they do in this ad, that these disciplinary decisions by the church in any way affect such doctrinal matters as the authority of

scripture and the ancient creeds, continuance of the historic episcopate and the significance of baptism and the eucharist.

To claim that the Episcopal Church is "radical," in "error," or in need of "restoring" on such doctrinal matters is to be dishonest about the real grounds of these folks' disagreement with the church on matters of discipline. Further, this ad seeks to rally support for bishops who are in effect refusing to abide by their consecration vows to "guard the faith, unity and discipline of the church" by persisting in their opposition to its disciplinary decisions.

The Rev. John N. Wall  
Raleigh, NC

### She questions a bishop's divorce

I read with interest the solicitation by some Episcopal bishops for support in restoring our church's "scriptural authority and tradition" by adding their support to the newly formed Episcopal Synod of America, an ad on

page 9 (November).

I was also interested in the article, "Wantland and Spong: House of Bishops' 'Odd Couple.'" I recognized Bishop Wantland of Eau Claire as one of the supporters of the Episcopal Synod. He expressed his catholic point of view, saying "more issues have been settled long ago and are no longer open to challenge."

I was surprised to read in the last paragraph of the article that Bishop Wantland went through a "painful divorce." It makes me wonder if his traditional catholic point of view based on "scriptural authority" upholds the sanctity of the sacrament of marriage?

Doris Etler  
Hiawassee, GA

### Church 'attic items' are widely needed

Thank you for helping us advertise [through the Exchange column] church items which were no longer in use. Requests for these were received from Haiti, Virgin Islands, Canada, Puerto Rico,

## Evangelism is conversion—the beginning of Christian life

by Alden M. Hathaway

What shall it be?

A time when the attention and programmatic resources of the church shall be directed to the business of promoting its message and service. Ten years sounds like a long time to sustain any program. Yet evangelism is our very business, that which should always be central to our life and mission.

It is the primary work of the church—not the only work, but certainly the first. It is what creates the church, establishes it in the minds and hearts of men and women, spiritually reborn in Jesus Christ, living together in new communion as the people of God.

It is a task that is never complete. With God there are no grandchildren. A previous generation's witness will never automatically produce the faith that can maintain the church, let alone advance its mission to the world.

Evangelism is the process of spiritual transformation by which people are brought into peace with God. Jesus Christ is the center of it. Evangelism is Jesus Christ—Christ Jesus is evangelism.

It is still the age-old question: "What do you think of the Christ? Whose son is he?" Every person must answer—not necessarily a correct theological position, but in the disposition of the will to confess Jesus, "my Lord and my God."

A generation ago, the late Sam Shoemaker of

Calvary Church initiated what has come to be called the Pittsburgh Experiment. He invited a group of prominent, well-educated young men, fashionably skeptical of the claims of religion, to conduct an experiment. For a period they were challenged to concede that the biblical testimony might be true and to relate to Jesus as the Son of God who had died for them and was indeed the living Lord of their lives.

At the end of the experiment, each of those men was deeply touched by the grace of God. It was the beginning of a spiritual movement that has generally influenced the life of Pittsburgh ever since.

We must remember that the Spirit is the one who brings people to Christ rather than any clever persuasion or elaborate programs of our own making. We are not the evangelists. The Lord is.

Evangelism is the beginning of the Christian life as the wedding is the beginning of a marriage. It is conversion, turning from one way of living to another, from our own way to Christ's way.

Like a marriage, it must be a public declaration, a confession not only of one's lips, but of the disposition of one's will. My commitment to Christ must be a fact of my public life just as he is a fact of the real history that I share with the community of all people for whom he died. This decision for Christ, personally declared, is the sign of true membership in the body of the church.

There is misunderstanding about authentic

evangelism. Some people suggest that it matters not so much what you believe, but rather how you behave. In matters of belief one may be free-thinking about God and even harbor a healthy skepticism about Jesus' being the Son of God. But in matters of behavior one must be positive about works of charity and well-doing, popularly interpreted as active engagement in justice and relief of the economically poor and socially oppressed. Herein, they suggest, lies authentic Christianity.

Evangelical teaching corrects this misunderstanding. Not by works do we earn the acceptance and peace of God, but by the unmerited grace he gives us through the new life we receive by faith in Jesus. The transformation of our

### 'A new church is emerging within the body of the old.'

character by his Spirit produces in us the works of charity that are truly pleasing to him and glorify his holy name—and subsequently minister God's grace and justice to the suffering and alienated peoples of the world.

We can know the authentic signs of the evangelizing work of the Holy Spirit. There is no better catalogue than Jesus' Sermon on the Mount, in particular the Beatitudes.

There are three specific contexts for evangelism within our contemporary world: the psychological, the social and the intellectual.

- I think of a sexually abused adolescent girl, embittered and cynical, filled with distrust of everyone and disgust of herself, who found her way to St. Jude's Ranch for Children in Nevada. Herbert Ward patiently ministered to her the heavenly Father's abiding grace until her soul was just strong enough to reach out to Jesus. "I felt his love come down over me," she said, "like a shower upon my head and shoulders and into my heart, washing me clean."

- I think of Pierre Whalon, rector of a small congregation in the Steel Valley in Pennsylvania who, in the name of Jesus Christ, has encouraged other community leaders to work together to get a shutdown mill started again, putting men back to work.

- I think of the bright young men and women at Carnegie Mellon University Institute of Software Technology who are aggressively building the brave new world where electronic management of information boasts the ability to solve every human problem. Yet they know in their souls that the one thing technology cannot provide is a reason for it all and that now the values and intellectual assumptions of western secular culture are no longer able to sustain or regulate private or public life.

The Decade of Evangelism is not merely a programmatic decision of General Convention, but a response to the powerful moving of the Holy Spirit. A profound and marvelous thing is happening in the life of the church. Some are calling it a "sea change," as when wind and current, color of sky and swell of sea signal radical and imminent change. So it is with the church.

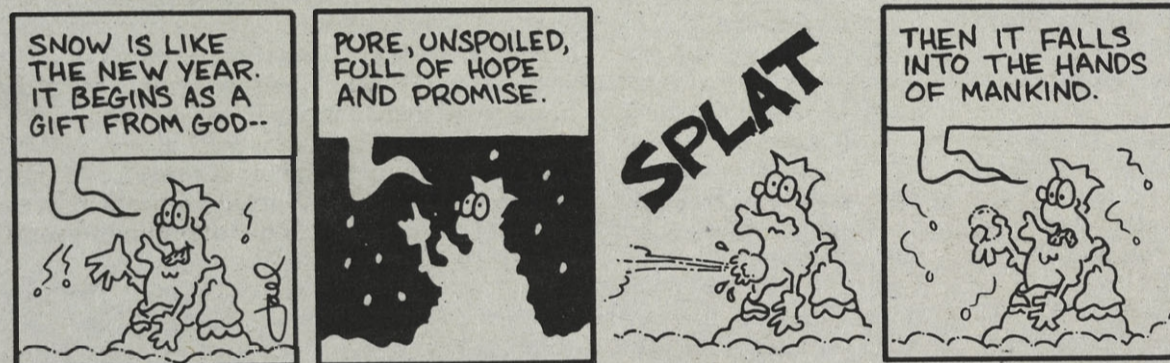
In fact, a new church is emerging within the body of the old—a church that is not ashamed of Jesus Christ, is true to biblical authority and catholic orthodoxy, confident of the grace of the Holy Spirit, free and jubilant in spiritual worship, reaching out in love and welcome to all people, dedicated to the peace and righteousness of God applied to social issues, yearning to proclaim the gospel message near and far with the highest of intellectual integrity. It is thoroughly Anglican, and everywhere both clergy and laity are rejoicing to claim it as their true spiritual home.

It is a wondrous time to be alive and to be a member of the Episcopal Church, this Decade of Evangelism.

Alden M. Hathaway is bishop of Pittsburgh.

THE EPISCOPALIAN JANUARY 1990 23

### Pontius' Puddle



British West Indies, Philippines, New York, Arkansas and Illinois.

I'm happy to report the chasubles and stoles were sent to a newly ordained priest in New York. The rest were distributed by The Exchange, St. Gregory's House, 25 Allen St., Manchester, N.H. 03102. The Brotherhood of St. Gregory runs The Exchange. Donated liturgical items are repaired and sent out to other parishes in need.

I would urge all parishes and missions to clean house and advertise items they are no longer using.

Mildred Lindley  
Kingwood, WV

### Wait-and-see makes sense

Thank you for the article, "Is unity at hand? If so, then what?" (November). Your appeal for a "wait-and-see" attitude is both sensible and scripturally sound (Acts 5:38-39).

But we will always have our activists, ever ready to do something. So things would be done, and there would be

plenty for the cooler heads of the "wait-and-see" disciples of Gamaliel to consider.

Meanwhile, there is a gospel to be proclaimed, a world to be won and a Christ to be served and adored.

The Rev. Ben A. Meginniss  
Mobile, Ala.

### The Great Color War: not too inaccurate

To a rector in New Mexico—Edwin Nettleton—from a senior warden in Arizona, from the bottom of my laughing soul, thank you for your story about St. Swithin's ("The great Sunday school color war").

I move we form a committee to carry out a study on whether to propose a resolution to make this article required reading for all parish vestries and committees.

Joye Knowlton  
Tucson, AZ

### Liked November issue

The November issue arrived today, and it was good enough that I went through it cover-to-cover. You are going out in style.

The House of Bishops and allied coverage was worthy of you, as I knew it would be. And "The great Sunday school color war" is bound to be a classic. I have enjoyed the humor, including Pontius' Puddle and Dr. Church.

The Rev. Derwent A. Suthers  
Utica, NY

### Why not allow 1928 BCP in Detroit parish?

As one who worships in church with a 1979 Prayer Book in hand and reads regularly from the 1928 *Book of Common Prayer* each evening before retiring, it is distressing to learn of the conflict that exists between Bishop Coleman McGehee of Michigan and the Rev. Richard Ingalls, rector of Mariners' Church of Detroit.

Since the 1928 *Book of Common Prayer* is now and always has been recognized the world over as a religious and literary classic—a recognition the 1979 Prayer Book will never achieve—what upsets the bishop so?

T. G. Stevens  
Jackson, MS

# Budget

Continued from page 1

newsletters and magazines were published from the Episcopal Church Center, most with limited circulation. A year ago Executive Council decided to close *The Episcopalian* and create a new monthly publication to serve the readers of *The Episcopalian* and of many of the smaller newsletters and magazines. The goal is to reach every Episcopal household.

Current projections foresee the first issue of *Episcopal Life* in mid-1990. An editor for the new paper may be named in January; the 1990 budget allocates \$300,000 to subsidize the project.

- **Racism.** Of the \$171,000 budgeted to combat racism, \$75,000 is designated for the new Commission on Racism which is to hold workshops and seminars in dioceses and provinces to develop anti-racism and affirmative action programs. Diane M. Porter, deputy for public ministry, says the commission has contacted dioceses and is gathering information.

"We've heard from many dioceses," she says. "Some have their own commissions, and some have done racial audits of their staffs." In February the Church Center staff in New York "will look at itself to see if there is any intolerance there," Porter says.

The remainder of the budget item goes to address racism affecting the native American and Hispanic communities, new work of the commission and ethnic youth ministries.

- **Decade of Evangelism.** This May every congregation of the church will receive a poster, a logo and liturgical resources for the first Sunday in Advent, when the decade formally starts. In September each congregation will learn about 10 models of evangelism now in use in the field with suggestions for adapting each to both small and large congregations.

# The 10 program priorities

- **National communication strategy.** Coordinate and consolidate present communications efforts and create new ones if needed.
- **Unified publication strategy.** Unify publications of the Episcopal Church Center; lower costs; expand readership.
- **Racism.** Help dioceses and congregations combat institutional racism.
- **Decade of Evangelism.** Disseminate resources to congregations to help them reach new and lapsed members.
- **Economic justice.** Identify community-controlled economic development programs and help dioceses implement them.

- **AIDS.** Find ways to help dioceses and congregations educate and advocate about AIDS and accept persons with AIDS.
- **Congregations in mission.** Develop ways to help each congregation discern its unique mission.
- **Leadership development.** Foster a vision of each congregation as an apostolic community in mission and ministry.
- **"Churches in Solidarity with Women."** Improve the status of women in the world and foster their ministries.
- **Apartheid.** Work to establish a multi-racial society in Southern Africa with peace, justice and reconciliation.

"The Decade of Evangelism," says Wayne Schwab, the Episcopal Church's evangelism officer, "is a 10-year effort to so practice, learn and grow in evangelism that it becomes part of every congregation's ongoing life. Thus, every following decade will be a decade of evangelism as well."

In 1991, three designs for word-and-example workshops at the deanery level will be mailed to all dioceses. The 1990 budget carries \$173,500 for new work in the "decade" effort, in addition to \$76,500 for continuing work.

- **Economic Justice.** Executive Council, when it met in November, set aside \$7 million in trust funds for economic justice (see page 3). The Economic Justice Implementation Committee (EJIC) has also made eight economic justice grants totaling \$90,000.

Timothy D. Wittlinger, EJIC secretary, says the group has developed criteria for loans and grants and education resources for the church at large and a format for one-on-one meetings to help local efforts.

Early in 1990, he says, EJIC will produce "a manual for dioceses and interested parishes on how to set up a committee, criteria on grants and

loans and resources that are available."

Budgeted for 1990 is \$375,000—\$200,000 for EJIC, \$140,000 for Coalition for Human Needs, \$25,000 for the Immigration Counseling Network and \$10,000 for work with Indian and Eskimo groups.

- **AIDS.** "We are trying to be as absolutely comprehensive as possible, and we not only want, but need the involvement and cooperation of as many segments of the church as possible," says AIDS consultant and staff person Randy Frew. This year Frew and his associates produced materials for the fourth National Day of Prayer, a youth curriculum called "Youth in the Age of AIDS" and an edition of the *Jubilee Journal* which focused on how the church is responding to AIDS.

Currently they are compiling sermons on AIDS which they hope to publish. The Church Center staff also works with the National Episcopal AIDS Coalition, grass roots organizations, other denominations and ecumenical organizations.

More than 300 people from 36 states attended the second annual AIDS conference, held in Cincinnati last October. An AIDS workshop will be offered at the Families 2000 conference this April 17-20 in Estes Park, Colo.

Funding for this mission goal is \$136,000.

- **Congregations in mission.** "What's our congregation's mission?" Congregations of every description ask that question. The 1990 Mission Operation budget provides \$71,000 to help them find the answer.

Wayne Schwab heads the Mission Discernment team. "We have collected 80 stories of congregations which have discovered a mission. Each congregation's mission is unique. We will select 10 to 20 ways of discovering congregational mission which promise to be most helpful to others, visit the sites and by September have produced a resource in easy-to-use format to give to other congregations," he says.

- **Leadership development.** A team of Episcopalians from around the church is seeking ways to encourage and support leadership development. The team has sent to dioceses, agencies and training groups a definition of leadership and its component parts and is inviting them to respond with reports of stories, designs, successes and models of leadership development. Leadership development is "not just telling people how to be better church workers, but providing resources for folks to get

on with their mission," says John Vogelsang, field officer for education and training.

In an attempt to commit every Episcopalian to the life and mission of the church in Central America in 1990-91 the Education for Mission and Ministry unit is producing bilingual study resources for children and adults, says Howard Williams, coordinator of children's ministries. Another project, "Called to Teach and Learn," will provide guidelines and norms for education in the church and models and examples of programs which are already working.

Other projects in leadership development include Hispanic youth leadership and theological education with dioceses. Funding for this goal is \$219,000.

- **"Churches in Solidarity with Women."** As it cooperates with other denominations, the Women in Mission and Ministry Office (WIMM) is preparing its own resources to celebrate the Ecumenical Decade of Churches in Solidarity with Women (ECUDEC). The resource packet will connect women's concerns with other current concerns, like AIDS and economic justice, says Joanna Gajardo, WIMM staff person.

A social witness consultant, Kathy Ragsdale, will help women learn how to be advocates and campaigners for social concerns. Funds are also provided to link the Episcopal celebration of ECUDEC with ecumenical groups. The WIMM office has already produced a pamphlet called "Sarah" which provides information on sexual abuse.

Funding for the ECUDEC mission goal is \$95,700.

- **Apartheid.** "The goal is dismantling apartheid," says Diane Porter. "A new group is being formed in [the Episcopal Church] as well as a group by Archbishop [Desmond] Tutu. We're looking at how to form a true partnership. A deliberate part of the strategy also is helping Namibia before, during and after the election."

A budgeted \$80,000 goes to the Southern Africa Task Force of staff people to prepare advocacy/information materials, seminars and training events and strategy meetings for the partner churches.

"We'll be looking at the Shell boycott and divestment and working with legislative leaders so they understand the role of the church in Southern Africa," says Porter.

This report was prepared by **Richard H. Schmidt** with information provided by **Harry G. Toland** and **Elizabeth Eisenstadt**.

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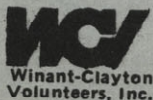
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