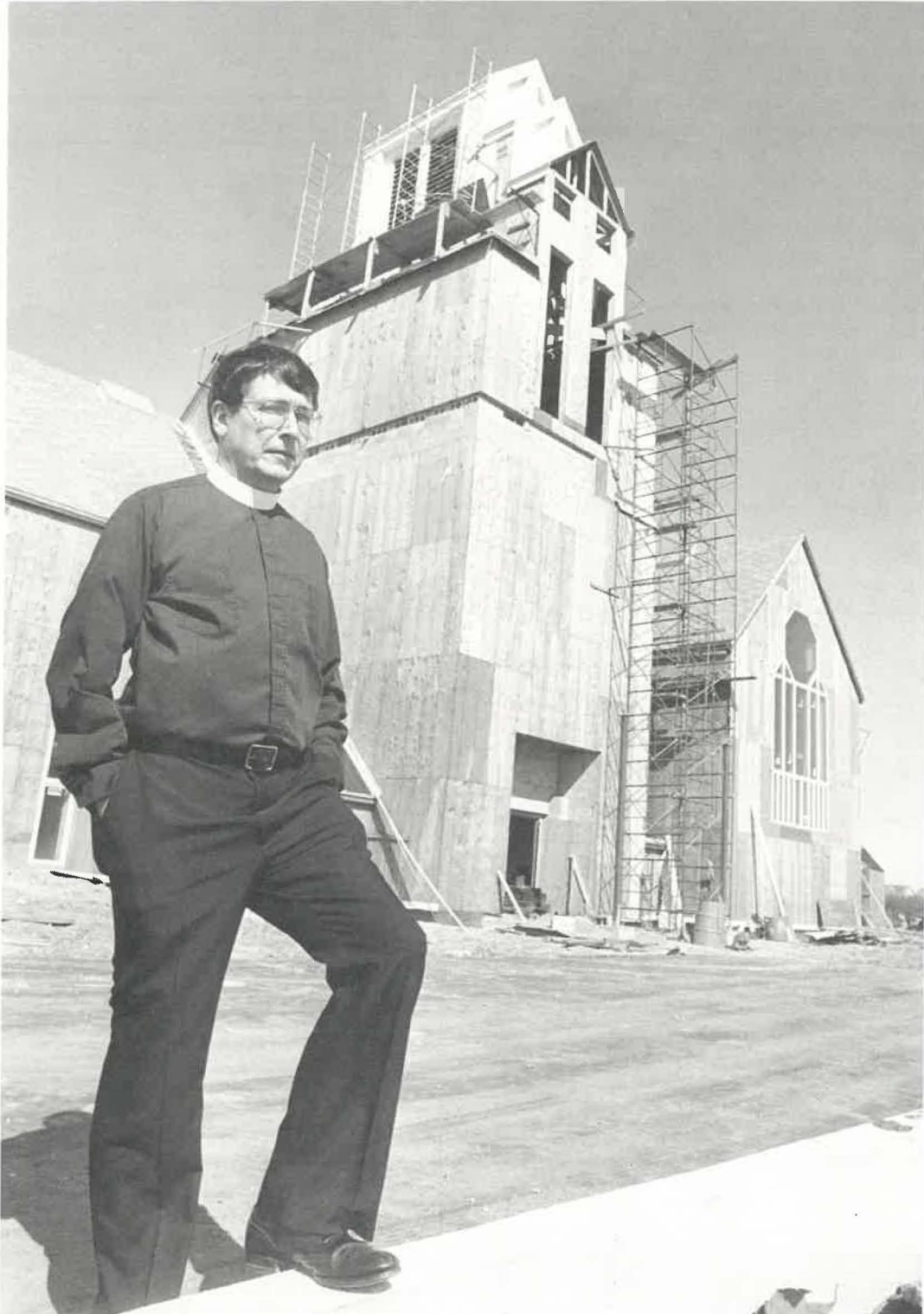


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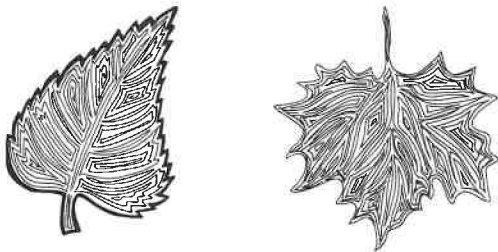


Fallen Leaves, Still Water

Autumn came to me this year while we still had warm summer weather, in a place I had never been before nor expected to be. My daughter and I were paddling a canoe, with her setter as a passenger, on a lake in upstate New York — a very unusual pleasure for me. We went along a wooded, swampy shore, where the roots of trees came right to the water's edge. An indentation in the shore line, a little bay, opened up to our left. "Let's look in there," she said. I did not expect anything particular to look at, but we headed in.

We soon saw what the thick trees had prevented us from seeing before. We were in the-mouth of a small river, perhaps 25 feet wide, which opened into the lake. Paddling into the river, we found ourselves in another world, a little Eden. Trees lined the low bank, together with a profusion of stalks, vines, reeds and wild flowers. All was perfectly reflected in water which (except for our slow paddling) was smooth as glass. Fallen leaves, some a faded green and some already yellow, floated on the surface motionless.

No human sounds reached us in this secret and hidden place, but a kingfisher with rattling cry darted by us back to the lake. Ahead, between the trees, we spotted the



broad flapping wings of a great blue heron which had seen us coming and was moving further upstream. A few minutes later, half a dozen ducks rose from the water and went upstream also.

A flowing river is an obvious symbol of the passage of time, and of the transitory character of life. Here, however, was a river stopped without a stir. One could imagine time itself had stopped — and what a lovely place this would be to have that really happen! Yet, on that warm afternoon, I knew autumn had come. The floating leaves did not move, but their message was plain.

As it was, the river did not leave us, but, as with so many enjoyable things in life, we had to leave it. It was getting late, so we turned and headed for home.

Such was the end of summer, and it may be a parable of the end of our earthly lives. There will be a time to head for home. May our sins be forgiven and may we come to that heavenly country where, the last chapter of the Bible tells us, a crystal river will be lined with the tree of life.

(The Rev.) H. BOONE PORTER, senior editor

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Photo by Creta Huls

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ON THE COVER

Three years after the old building burned to the ground, the new Gethsemane Cathedral in Fargo, N.D. is taking shape. In front of the structure is the Rev. Frank Clark, dean of the cathedral, who has said "it will be a photogenic church." A post-modern building, its architect has dubbed it "Prairie Gothic." [Another photo, p. 8]

Photo by Nick Carlson, *The Forum*, Fargo, N.D.

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LETTERS

We, Not They

I read with interest and some wonder the article, "Out of the Liberal Heyday" [TLC, Sept. 13]. I serve a church, most of whose members would probably call themselves "liberal" rather than "conservative," given a choice; and I sometimes recognized us in the article, for better and for worse.

However, the statement, "Liberal Christians . . . are skilled politicians and understand the maneuvering of conventions and the councils of the church . . ." gave me my best laugh of the week, and then some deep unease. It is probably about as true as that "Jews are good with money" or "blacks have a great sense of rhythm," and as pernicious. We do have a few skilled politicians at Christ Church, and they do extraordinary work in their secular vocations on behalf of those who have no voice.

But most of us take a long time to get anything done, and haven't a clue about how to work the system. We're too distracted by the unsettling strangers who come among us, and by God's marvelous surprises. We have found that unconditional love and political victory don't go together very well, and that in general, when some people lose, everybody does.

Please, folks, could we agree to stop dehumanizing the "opposition" with sweeping labels and faceless "they's," and attend to the hard, holy work of seeking Christ in one another? The real-life "we's" are much more interesting than the stereotypes, and a lot easier to love.

(The Rev.) LOUISE CONANT
Christ Church

Cambridge, Mass.

• • •

Bishop White and Fr. Kew continue an unfortunate line of interpretation. While on one level, it does seem plausible that the church's life in the last 30 years could be fit neatly into categories marked "liberal" or "conservative," I believe this distracts us from more fundamental shifts in our common life.

The use of these standard categories, especially when liberal is associated with "decline," cannot account for the fact that the church was experiencing a crisis of identity long before 1967. For example, between 1950 and

1970, the church's private school system (at the secondary level and in higher education) became secularized.

The church's agony is too often associated with "issues" which lend themselves to the liberal or conservative plait: progressive politics, women's ordination, different understanding of gender and sexuality. Leaving aside the fact that huge numbers of people who take the "liberal" side are quite orthodox theologically (I, for one example, am a Barthian), these categories are not firm enough to provide an interpretive key.

I would argue that class provides a better category. Until about 1970, the Episcopal Church was the church either of or informed by the American upper class, its religious formalism and sensibility. That class no longer constitutes the leading sector of the church. Where is that class now located? Rome. Ruling classes go with winners. Since 1970, our church has experienced something of a class revolution. Now if you join people of other classes to a church with a history of high formality and passionless worldli-

ness, you have a recipe for ferment. One advantage of a class perspective is that it halts calls for a "return to classical Anglicanism." It is no longer possible to return because the emerging sensibility of the church, whether liberal or conservative, makes this impossible.

Of course, none of this tells us what we will be. But that, after all, is the Holy Spirit's job.

(The Rev.) WILLIAM R. COATS
St. Clement's Church
Hawthorne, N.J.

teousness in a world characterized by alienation and anomie, to do that good which is closest to us.

The shop-worn conservative-liberal debate is but another form of dualism. The threat is not the supposed unrighteousness of secular humanism, but the endless maze dialectical materialism. Returning to the spirit which has plagued and propeled us since childhood, let us walk in the shoes in which Jesus placed us.

DUDLEY BENNETT
West Caldwell, N.J.



Concerning the first article in the series by Richard Kew and Roger White, let us first admit we know little how this world works. We are not as yet fully incarnated in the Spirit. The possibility which we are is far larger than anything comprehended in our present thought systems.

Our task is to create a learning community, which having abandoned all pretension to knowledge and righ-

One paragraph in the third excerpt of *New Millennium*, *New Church* disturbs me, and I would like to hear/read further comment on it: "As the depth of the environmental crisis is realized, questions about the advisability of free-market economics, and the part it has played in brutalizing the planet, are sure to arise."

As a firm believer in free markets

(Continued on page 13)

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Fort Worth Election May Be Contested

Amidst threats that the necessary consents from the rest of the Episcopal Church might not be forthcoming, 139 lay and 96 clergy delegates of the Diocese of Fort Worth elected the Rev. Jack L. Iker their bishop coadjutor Oct. 2.

Fr. Iker, 43, rector of the Church of the Redeemer, Sarasota, Fla., was elected on the sixth ballot from a field of five during the diocesan convention at St. John's, Fort Worth. Running second in the balloting was the Rev. John Payne, rector of All Saints', Wichita Falls, Texas, who was nominated from the floor by a coalition opposed to the traditionalist policies of the Episcopal Synod of America (ESA). The ESA is based in Fort Worth, and the Bishop of Fort Worth, the Rt. Rev. Clarence Pope, is ESA's president.

Fr. Iker has served as the president of the standing committee of the Diocese of Southwest Florida and as deputy to the past three General Conventions. He is married with three children. Fr. Iker will become the third bishop of the 10-year-old diocese upon Bishop Pope's retirement.

The ordination of women has been a contentious issue throughout the election process. The four candidates officially brought forward by the nominating committee all had indicated their opposition to the priesting of women and their unwillingness to license them for ministry in the diocese. Fr. Payne, although originally an ESA member, favors the ordination of



Fr. Iker

women. The other candidates were the Rev. Keith Ackerman, rector of St. Mark's, Arlington, Texas; the Very Rev. Richard Hatfield, dean of Christ Cathedral, Salina, Kan.; and the Rev. Dwight Duncan, rector of St. Mathias, Dallas.

The customary resolution to make the election unanimous was rejected by Fr. Payne's supporters, who represented one-third of the vote. But Fr. Iker quickly moved to reach out to them.

"I recognize and respect your positions and rightful place in the church," he told delegates. "I make the commitment to love you and work with you wherever you happen to be on the theological spectrum. I simply ask you to do the same."

Bishop Pope said in his convention

address that he expects the required consents for the election will be given by other bishops and standing committees of other dioceses.

"We have not yet reached the point in the American church where differences over major issues have been decided in such a way as to exclude the minority," he said.

Bishop Pope, who has not announced the date of his retirement, said he will continue to minister in the Episcopal Church. "And I will continue to do this until it has been made impossible for me, a prospect made highly unlikely since the House of Bishops unanimously passed a resolution in Philadelphia just three years ago that those who share my traditional theological position hold a legitimate Anglican interpretation and are loyal members of the Episcopal Church."

The Rev. Courtland Moore, rector of St. Alban's, Arlington, said the issue "is simply whether the Episcopal Church will allow one of its bishops summarily to discount the ministry of 1,150 of its priests. It's a matter of recognizing the authority of the church."

The election was praised by the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, who was chaplain to the convention. "We ought not to withhold consents simply because the elected bishop doesn't happen to hold to our own particular criteria," he said. "Giving consent is about whether the proper canonical procedure has been followed. We should put aside our prejudices, because I don't think we have the right to deny consent in this case."

"The early Christians were the ESA of Jerusalem," Bishop Kelshaw said, urging the Diocese of Fort Worth to continue its witness for orthodoxy in the Episcopal Church.

Delegates approved an annual budget of \$1,116,342 for 1993. They continued the practice of funding the national Executive Council asking through the so-called "local option," where vestries choose whether to send a portion of their diocesan assessment to support ministries of the national church.

(The Rev.) JEFFREY STEENSON

Fort Worth Votes

C=Clergy
L=Lay

BALLOT	Ackerman		Duncan		Hatfield		Iker		Payne	
	C	L	C	L	C	L	C	L	C	L
1	19	34	6	6	12	17	20	41	29	40
2	22	33	0	2	2	8	32	56	29	39
3	18	31	0	0	0	0	38	69	29	38
4	15	21	0	2	withdrew		41	77	28	38
5	16	18	0	2			42	80	28	39
6	12	16	0	2			48	81	26	40

Virginia Priest Elected

The Rev. Robert S. Denig, rector of the Church of the Holy Comforter, Vienna, Va., was elected Bishop of Western Massachusetts Oct. 3 at a special convention at Christ Church Cathedral, Springfield.

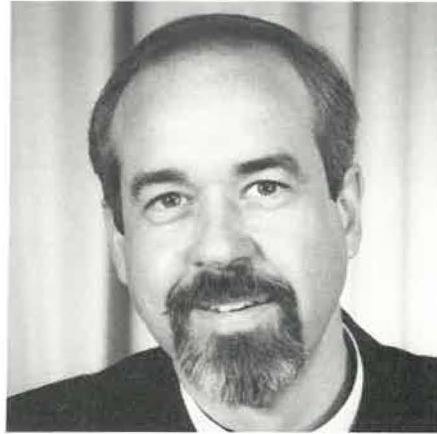
Fr. Denig, 46, was elected on the second ballot from a field of five nominees and will become the diocese's seventh bishop. He will succeed the Rt. Rev. Andrew Wissemann, who will retire Dec. 31.

The election was accepted by Fr. Denig, who said by telephone: "All the people of Western Massachusetts have been in my prayers for the last several weeks, and now will continue close to my heart with a new focus. I awaited this day with a sense of peace, leaving it to the people of God to listen to God."

Fr. Denig is a native of New York with strong roots in Massachusetts. He is a 1968 graduate of Amherst College and also attended the Divinity School of the University of Chicago, where he received master of theology and doctor of ministry degrees. He was married in 1968 to Nancy Howard Watkins, and they have two young children.

The bishop-elect was ordained priest in January, 1973, and began his ministry in Western Massachusetts as curate of St. John's, Northampton. He became rector of All Saints', South Hadley, in 1975, and also served for a time as Episcopal chaplain at the University of Massachusetts.

In 1979, he accepted a call to the Church of Christ the King in Frankfurt am Main, Germany, one of the six churches which make up the Convocation of American Churches in Europe. After five years overseas, he returned to the U.S. to become rector of the parish he now serves in Virginia.



Fr. Denig

Throughout his ministry, Fr. Denig has demonstrated a blend of concern for nurturing people and for missionary outreach. When asked to share his vision for the diocese during the nomination process, he said: "Over the years I have found three elements critical to the life of the church at all times and places — prayer, community and mission." He also spoke to delegates of his zeal for evangelism and particular concern for youth and young adults as full participants in the work of the church in "spreading broader the boundaries of the kingdom of God."

It is anticipated that Fr. Denig will be consecrated in February, 1993, after consents are received from diocesan bishops and standing committees.

Others who were on the ballot were the Rev. Mary Adelia McLeod, co-rector of St. John's, Charleston, W. Va.; the Ven. Richard Cluett, archdeacon of the Diocese of Bethlehem; the Rev. Anne Wilson Robbins, rector of St. Patrick's, Dublin, Ohio; and the Rev. David Hegg, rector of St. Peter's, Morristown, N.J.

MARY LOU LAVALLEE

John Keble's Mix of Art and Theology

The North American Commemoration of the bicentenary of the birth of John Keble was held at Nashotah House Sept. 28-30 as part of the Wisconsin theological seminary's sesquicentennial observance.

The conference featured the Rev. Canon Douglas G. Rowell, fellow chaplain and tutor in theology at Keble College, Oxford; Dr. Gordon S. Wakefield, a Methodist minister in the United Kingdom who was the first non-Anglican principal of the Queen's College, Birmingham; the Rev. J. Robert Wright, professor of ecclesiastical history at the General Theological Seminary; and the Rev. Thomas P.N. Devonshire Jones, vicar of St. Mark's Church, Regents Park, London.

Canon Rowell delivered three addresses focusing on the life of John Keble (1792-1866) and his ministry. The first address concerned Keble's life as a priest. Quoting John Henry Newman, who said, "How can I paint a man who will not sit for his portrait?", Canon Rowell depicted the changing political, social and economic content into which Keble was born. Although noted as one of the authors of *Tracts for the Times*, and particularly for his defense of apostolic succession, Keble's priestly life was characterized as a living sacrament of the life of Christ at university and in parish.

The second address concerned Keble's life as vicar and pastor. In his country parish, Keble's love for his parishioners was evident in his discipline and devotion.

Canon Rowell's third address concentrated on Keble's life as a poet. In addition to his ministry as priest, vicar and theologian, Keble was professor of poetry at Oxford.

Fr. Wright's paper emphasized a historical and theological survey of the priest in Anglicanism. Dr. Wakefield surveyed the role of the pastor in Anglicanism from its beginnings into the 20th century, using Keble, among others, as an example. Fr. Devonshire Jones presented a slide show, noting there has been little support or dialogue historically between the artistic community and Episcopal theologians. (The Rev.) DAVID W. DEAKLE

Western Massachusetts Votes

C=Clergy
L=Lay

BALLOT	Denig		Cluett		Robbins		Hegg		McLeod	
	C	L	C	L	C	L	C	L	C	L
1	49	81	10	14	13	20	4	15	21	51
2	65	104	3	9	5	9	0	2	23	48

Needed to Elect: C=49, L=87

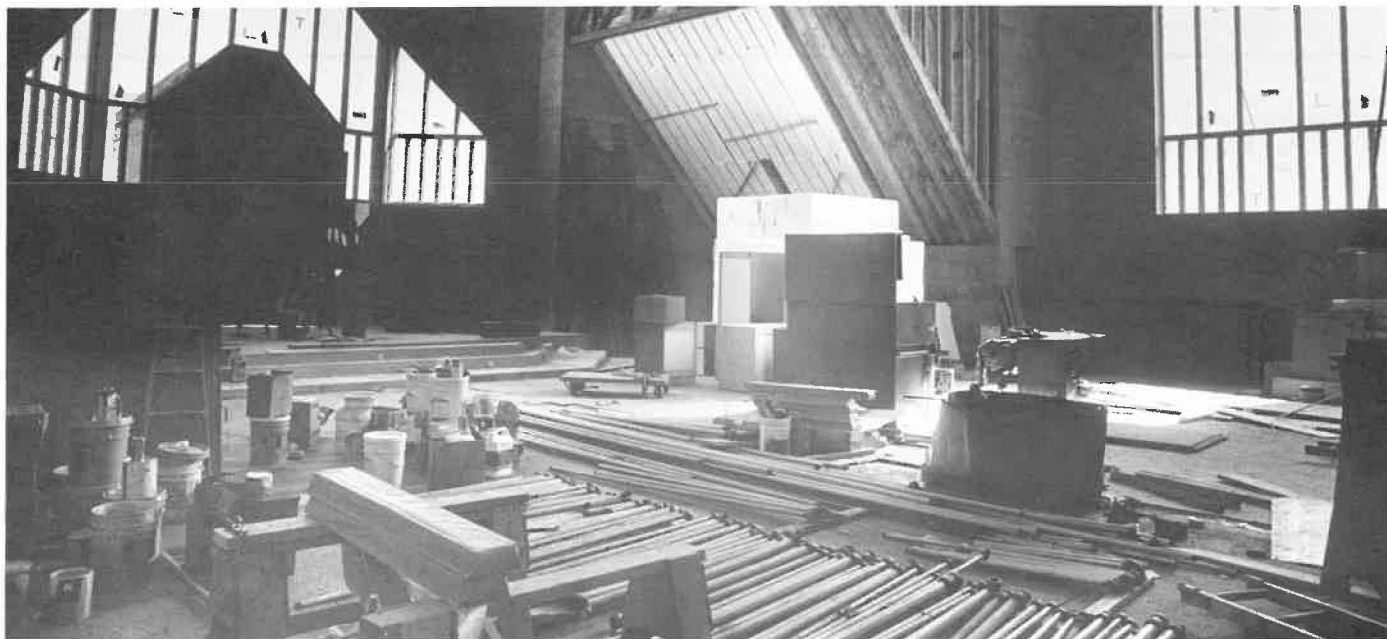


Photo by Nick Carlson, *The Forum*, Fargo, N.D.

Memorial gifts to install new stained-glass windows will help offset the estimated cost of \$3 million for North Dakota's cathedral.

Arizona Celebrates New Bishop

The Rev. Robert Reed Shahan, elected last May to be Bishop Coadjutor of Arizona, was ordained and consecrated a bishop Oct. 3 at a Roman Catholic church, and surprised the nearly 1,500 people gathered by extending the peace in near-perfect Spanish and Navajo, as well as English.

Bishop Shahan, 52, the former dean of Grace Cathedral, Topeka, Kan., will succeed the Rt. Rev. Joseph T. Heistand when he retires in December after serving as bishop for more than 16 years.

Fifteen bishops, including the Most Rev. Edmond L. Browning, Presiding Bishop, laid hands on Bishop Shahan to make him the 875th bishop in the American church. It was only the second consecration to be held in the history of the Diocese of Arizona.

Preacher was the Rev. O.C. Edwards, Jr., professor of preaching at Seabury-Western Theological Seminary, Evanston, Ill. "There are radically different understandings of the episcopate in Christendom today," the new bishop's long-time mentor said.

"How many Episcopalians even know what diocese they are in, much less the name of their bishop?" Fr. Edwards asked. "Most of us are *de facto* congregationalists. But we take having bishops very seriously."

He noted that some view the episcopate as a form of church administration, but added, "I don't think any of us would do it if all they were talking

about were chief executives of a territory" . . . or "acting like an MBA in a purple shirt."

Rather, "the duties bishops have to deal with between Sundays are all about living out the unity of faith and sacramental unity that are taught and practiced in visitations on Sunday," he said. "The bishop's job is to see that what we do is consistent with who we say we are."

Co-consecrators were Bishops Heistand and Joseph Harte (retired) of Arizona, Steven Plummer of Navajoland and William Smalley of Kansas.

"We have been richly blessed with having Robert Shahan to lead our diocese," Bishop Heistand said later. "He is immensely capable and a very fine human being as well."

The Diocese of Arizona chose St. Francis Xavier Catholic Church in north Phoenix for the consecration because none of its own churches could hold the number of guests expected.

Liturgy for the service was planned by the Rev. Canon James B. Price, rector of Church of the Advent, Sun City. James Clapp, director of music for Trinity Cathedral, led the 175-voice Arizona Diocesan Chorale.

Two more events will signal the change in leadership in the Diocese of Arizona. Bishop Heistand will be honored at a festival Eucharist Nov. 21 at Trinity Cathedral. Bishop Shahan will become diocesan and enthroned at Trinity Cathedral Dec. 9.

NAN ROSS

Around the Church

It's not there — a vault containing the writings of Sir Francis Bacon, that is. Archeologists and a geologist came to that conclusion after two weeks investigating the graveyard of 320-year-old Bruton Parish Church in Williamsburg, Va. [TLC, Sept. 20]. Church officials had authorized excavation of the graveyard partly in hopes of discouraging clandestine digging there by New Age enthusiasts of the Elizabethan philosopher who died in 1626. Members of the group Veritat believed that items in the vault included proof that Bacon was the son of Elizabeth I of England, and original copies of the U.S. Constitution, the Bill of Rights and the Declaration of Independence and documents by Bacon that would provide blueprints to Utopia.

* * *

Rabbi Albert Plotkin, who recently retired as senior rabbi of Temple Beth Israel in Phoenix, Ariz., now serves as rabbi in residence on the associate staff of All Saints' Episcopal Church. According to the Rev. Carl Carozzi, rector, Dr. Plotkin, a Notre Dame graduate, biblical scholar and highly respected community leader, will preach occasionally, assist from time to time with day school chapel services and religion classes, and teach a course on the Dead Sea Scrolls.

**Next Week:
Fall Music Issue**

Let the Conflict Begin...

and End

By PETER MICHAELSON

The young mother was close to tears. Her 3-year-old had won her preaching competition with the rector. Punctuating the last paragraph of the creed with a slamming door, the child escaped from the church toward the fellowship hall, mother in hot pursuit. When mother and temporarily-chastened child returned, they found a note on the pew: "We love you and your daughter, but please use the nursery."

This woman was not an introvert. She struck back. Within two days, a special vestry meeting had been called to discuss "the importance of children in our worship."

Conflict, tension and disagreement are elements of everyday life. Everyone knows a picky supervisor at work. At home, every family can be relied upon for arguments about children, the toothpaste tube, dirty dishes or a messy garage. Sometimes these intense discussions motivate needed change. There's a lot that wouldn't get done without a little tension or disagreement.

Too often disagreements outweigh even years of sharing and cooperation. Married couples who have raised children, founded successful businesses or shared other ministries for years or decades, give up their relationships and head for divorce courts. The workplace is not different. What might be called creative criticism breaks a relationship and brings a productive association to an end. People give up on good relationships because they see no alternative — no way to resolve conflicts or to heal what was a caring partnership.

It is not much different with

churches. Every parish has a story of conflict, that includes a controlling harridan whose "ministry" is to veto projects of all kinds, or a treasurer-for-life who challenges the insurance coverage for every program, or a rector who ignores decisions made at any meeting where the rector is not in control. Sometimes the story is about conflict between personalities, sometimes about conflict between groups or activities. In the church, conflicts are most visible when the issue is allocation of scarce money, but that's only the tip of the iceberg. If money is the tip, the body of the iceberg is our habits, or lack of them, for resolving conflict.

Unresolved conflicts create tensions which result in "murmuring in the wilderness" among members, just as among the Israelites with Moses in the Sinai desert. The tensions do not resolve until they become large enough to explode in frustration and hostility. Just where the church is called to project a vision of love and reconciliation, we show alienation and repression of each other on one hand, and uncontrollable anger and hostility on the other. The hope of the gospel has more to offer than repression and explosions, and the church is called to apply it, as well as to preach it.

Conflict in the church goes unresolved because church people believe it should not be there, and so we deny its existence. Then, when an explosion occurs, we take it as *prima facie* evidence that sin is rampant, something is seriously wrong, and drastic action is called for, often an attempt to remove the priest. As a result, clergy develop survival skills of repressing conflict, intimidating dissidents and short-circuiting expression of feelings and differences in other ways. Unless the church provides support and skills for resolving conflicts, lives will be torn up needlessly and broken relationships

abandoned when they could be healed and restored.

Conflict need not be destructive. Good conflict is tension experienced as exciting or helpful, or tension accepted as a stepping stone to deeper sharing

A common

response to

conflict is

to pull back

or pull out.

and unity. The differences and tension between Paul and the more resistant Jews of the apostolic community in Jerusalem during the first few decades after Christ's resurrection provide an example. Without their conflict, either the Jewish tradition or the freshness of the non-Jewish congregations would have been lost. In their conflict, both are incorporated into the faith we have inherited.

The Episcopal Church has long been known as the home of widely-differing opinions. For those whose ministry is limited to pew-warming, this implies no conflict. As laity move into direct ministry, however, our style of sheltering differences runs into difficulty. A common response to conflict in a ministry team is to pull back or pull out. Acknowledgement of conflict

(Continued on next page)

The Rev. Peter Michaelson is assistant to the Bishop of Idaho and is TLC correspondent for the Diocese of Idaho.

CONFLICT

(Continued from previous page)

and resolution or reconciliation, however, can result in deeper commitment to the ministry, its goals and objectives. The following situation is an example.

Not so many years ago, St. Swithun's Church opened its prayer list to nominations from anyone. Members and strangers were prayed for by first and last names. The practice continued without question for about one year. At that time, the name of a young woman, call her Barbara, who was a church school teacher and member of the "faithful few" of the parish, was placed on the prayer list by a friend. Barbara had been uncharacteristically absent from worship for several weeks. It turned out she had become separated from her husband. After a few weeks, Barbara returned to church and heard her name offered in prayer. After the service, she asked one of her friends why she was on the prayer list, angry before she heard the answer.

There are many explanations for Barbara's anger. She saw her inclusion on the parish's list as a breach of confidentiality with her friends, her pastor, or both. She said nothing to the objects of her anger at the time, but joined the ranks of the "murmurers in the wilderness" active in most parishes. This unrest and tension continued for a number of months. St. Swithun's began planning for a major project, and opinions about everyone and everything were voiced.

Barbara took the opportunity to make her complaint public. The senior warden, who had not been involved before, made a call on Barbara with one of her friends with whom she still felt close, to hear her complaint. The warden took notes. In collaboration with the priest, he set up what we would recognize as an informal open hearing for Barbara's complaint, including the priest, as many of the vestry who could be gathered, and anyone else interested. The senior warden also made it his business to invite Barbara's friends with whom she was angry.

Barbara had a chance to be heard. People listened to her story. They asked questions. Several, including the priest, were defensive. When Barbara had finished her story, members of the vestry present turned to drawing up guidelines for the prayer list. Surely they wished to avoid such bad feelings



Families that learn to resolve conflict may see fewer behavioral problems with their children.

in the future. By the same token, the parish's prayer ministry had become established and the vestry wanted to continue to offer strengths of public prayer and parish concern to as many people as possible. In the end, parish leaders showed their concern for Barbara by listening attentively, but they wrote guidelines which only affirmed their prayer ministry.

No doubt Barbara would have been gratified if someone had been blamed for making her angry. However, such an outcome would have magnified the conflict without benefit, while harming the "loser," and setting a bad precedent for future conflict resolution. No one in the process spoke a desire to settle any guilt on Barbara. The issue, as such, was not really resolved. Apparently, the congregation felt its prayer ministry would be harmed by restrictive guidelines. Members also felt concern for Barbara and her hurt. The process provided healing and reconciliation. There were no "losers," and in the long term, everyone "won."

Most important in dealing with conflict is avoiding a "win-lose" definition of the issues; in particular, there must be no "loser," or everyone becomes a loser. It is preferable that everyone "win," but sometimes such a clear-cut resolution of issues is not necessary, possible or desirable.

In spite of the lure of reconciliation, an impulse to resolve conflict is not always well taken. There is a caution: Openness to conflict is a good idea when it is a stepping stone to healing and unity, or when the tension is helpful. The tension is not helpful when

members of the church are over-tense already as a result of their experiences elsewhere. Churches probably lose more new members when they discover conflict in their parish than for any other reason. This is because they came to the church at first for healing and faith, and their spiritual health is not sufficient to tolerate added irritation from churchly conflict.

Both individuals whose interior feelings are so strong as to block out the outside world, and those whose stories of bad news pull them into depression, can turn a congregation toward hopelessness and depression. The test of a healthy process will be movement toward unity, wholeness and effective ministry in the world.

There is a risk to conflict resolution. Parishes, groups or individuals can be hurt or left in their depression. In a simpler world, where conflict was avoidable, the risks were usually a deterrent to effective conflict management. Those days are gone. Today the church is called to an open, knowledgeable tolerance of conflict, with creative action when resolution or reconciliation are possible.

Just as in gospel times, the people of Jesus constitute a diverse and varied group. Even if we did not, being Episcopalians, we would find as much conflict in our lives as anyone else. But the conflict itself is not the last word. It should serve as a marker of the richness of diversity and a motivator to deeper unity and understanding. By embracing these gifts, the church can offer a scarce strength to "this sinful and broken world."

Positive Development

One of the most encouraging signs in the Episcopal Church in recent years has been the increase in Bible studies. Throughout the church, from large urban cathedrals to tiny rural missions, Bible study is being offered on a regular basis.

We hope this is a trend which will increase. Now that the House of Bishops is emphasizing study of scripture, perhaps the rest of the church will follow that lead and become involved. At the recent House of Bishops meeting in Baltimore, several members of the episcopate said they would return to their dioceses urging members of local congregations to participate in Bible study.

Bible study takes on many different forms. It can be a group which gathers at the church following a midweek Eucharist. It may be two or three members of a parish meeting regularly in the homes of the participants. It might take place in a larger setting, perhaps at the church

on Sunday morning, or it could be in a residence involving persons from the neighborhood who come from different churches.

The Bible can be studied in a variety of methods. One group might use a structured form such as the African Bible Study. Another might be more informal with members simply sharing their interpretations of the following Sunday's gospel. Yet another might involve members sharing what particular passages of scripture mean in their lives.

A Bible study doesn't need to be organized by an ordained person or a lay theologian. Anyone can do it. The recently published "In Dialogue With Scripture: An Episcopal Guide to Studying the Bible," is a valuable resource for persons who would like to organize a Bible study.

While Episcopalians disagree about many issues, most of us can agree on the central role of scripture in our faith. Communal Bible study is a perfect way to emphasize that fact.

VIEWPOINT

Seven Myths of Evangelism

By CHRISTOPHER C. MOORE

While some parishes have made significant progress in attracting and incorporating new believers, the results of the Decade of Evangelism so far in the church-at-large are less than spectacular. Why is this true, when the need for faith is so great?

One explanation, I believe, comes in looking at seven myths that tend to get in the way of successful evangelizing. These "myths," or belief statements, have some truth in them. Nevertheless, their effect is to work against the achievement of actual results. They are as follows:

1. *We are not called to be successful; we are called to be faithful.* Of course, we are called to be faithful to the mind and ministry of Jesus Christ. And, of course, we are not called to be "suc-

cessful" in any crude, worldly sense. What bothers me, though, about placing too great an emphasis on faithfulness, rather than on achieving results, is that it tends to undercut a sense of accountability. Virtually any effort — or lack of effort — can be justified on the basis of being "faithful." I have an uncomfortable feeling that this false faithful-versus-successful dichotomy often masks laziness, incompetence, or a lack of aggressiveness or commitment in pursuing worthwhile goals.

Getting Results

I would suggest that we substitute the word "effective" for "successful." I believe God calls us to be effective as well as faithful in the use of the gifts we have been given (1 Cor. 12). If, in using our gifts effectively, we achieve results that are measurable and quantifiable, surely that can be part of building the kingdom.

2. *Numbers don't matter; beware of playing the "numbers game."* It is true that the church, as well as any human

organization, can become fixated on numbers and can forget the people behind the numbers. However, I would argue that there is nothing inherently wrong about seeking to measure the results of a project or endeavor, and counting the numbers of people reached is often the most effective means of doing this.

Interestingly enough, I note that sections of scripture are strongly numbers oriented. The synoptic gospels tell us, for example, that 5,000 men, plus women and children, were fed at the miracle of loaves and fishes (Matt. 14:21; Mark 6:44; Luke 9:14). Later, in the book of Acts, when the disciples move out into the world and begin their evangelistic ministry, we read that 3,000 individuals were baptized in a single day (Acts 2:41). Apparently, the New Testament writers were willing to count noses as a sign of the spread of the kingdom.

Behind every number is a human being, with needs and hurts, who has

(Continued on next page)

The Rev. Christopher Chamberlin Moore is director of communication of the Diocese of New Jersey and staff liaison to the diocesan evangelism commission.

VIEWPOINT

(Continued from previous page)

the potential of responding to the life-giving message of Jesus Christ. So let us not fall into the "numbers game," but let us value numbers as a way of indicating the measure of our effectiveness in spreading the kingdom.

3. *We are all called to be evangelists.* The problem with this assertion is, as is often said, if something is everybody's job, in reality it is nobody's job. In any situation, one needs people who are especially designated to perform a particular task.

It is not true that everyone is called to be an evangelist, if by evangelism one means the ability to feel comfortable initiating one-on-one contact with other individuals. My guess is that not more than 10 percent of any human community is comfortable functioning in such a highly interpersonal role. Granted, the other 90 percent of us can and should provide necessary support services but, for clarity of role definition, let us reserve the word "evangelist" for those individuals whose special gift it is to proclaim the message of Jesus to potential believers.

4. *Everything we do in the church is evangelism.* Related to myth 3, above, is the assertion that everything we do in the church, from serving on the altar guild to leading the youth group, is a form of evangelism. Of course it is true that one can self-define any aspect of the life of the church as part of some larger category, such as Christian education or pastoral outreach. I have an uncomfortable feeling, however, that those who define "everything" as evangelism are, in essence, unwilling to get involved in actual one-on-one evangelistic outreach.

Rather than claiming that everything is evangelism, let us instead identify clearly which aspects of church programs, if any, are aimed at attracting and incorporating new members. If we find an intentional program of evangelistic outreach to be lacking, as will often be the case, let us be willing to consider addressing this.

5. *Results do not matter; it's the effort that counts.* No less a person than the Most Rev. George Carey, Archbishop of Canterbury, has recently stated that, if not one person comes into the church as a result of the Decade of Evangelism, that is acceptable because at least we have made the effort.

The fact is that results do matter. It seems to me that Jesus comes across in

scripture as rather results-oriented. He tells his followers to "bear much fruit" (John 15:8) and, when the disciples of John the Baptist come to Jesus asking if he were the Messiah, Jesus notes what he has accomplished in terms of healing and preaching (Matt. 11:4-5).

One benefit of assessing concrete results is that it gives an opportunity to determine whether our efforts are on target.

6. *The purpose of evangelism is to build up our churches.* Wrong! The purpose of evangelism is to bring people into a saving relationship with Jesus Christ. A secondary result is that they may come to join the church.

I must confess that I once believed that this was a meaningless distinction, promulgated primarily by fundamentalists. I now believe it is a key to effectiveness in any evangelistic effort. If we conduct evangelism with mixed motives or self-seeking intentions, people will tend to pick up on this and resist our efforts. Before beginning any evangelistic outreach, we need to be clear in our own minds that our intention is to offer individuals the possibility of new life in Jesus Christ. If, as a result, they join the church, this is simply a happy consequence.

7. *Evangelism ends when people walk in the door.* On the contrary, this is when evangelism begins! It is pretty easy to get people to walk in the door of the church. We do it for weddings, funerals and baptisms. The hard work is getting people to stay once they arrive.

In this connection, church growth

experts have given us a valuable insight: If, within six months, persons have not been incorporated into a parish group where they are affirmed and known by their first names, they will, in all likelihood, begin to drift out of the church community.

New member incorporation, then, is a vital part of evangelism. Some questions we need to ask are: Is our church, as a whole, a welcoming community? Are the individual groups within the church open and welcoming? Is our service and service bulletin "user-friendly"? Are our parish buildings clean and well maintained? Is our nursery up to standard? Is there, throughout, a sense of excellence and commitment in our church programs? These are, in essence, primarily *evangelistic* concerns.

Behind the myths which have been cited in this article is, I believe, a profound ambivalence about the objectives of the Decade of Evangelism and, indeed, about evangelism in the Episcopal Church in general. Certainly we, as a church, do not want to embrace the manipulative tactics that we sometimes perceive others as using. But perhaps it is time to affirm with boldness a truth which should be obvious to us: It is good for people to be exposed to the message of Jesus Christ, to accept him as Lord and Savior, and to enter into the fellowship of the church. If we can affirm this, according to our own individual understanding, then perhaps the myths cited in this article will no longer have the power to inhibit our efforts in evangelism.

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LETTERS

(Continued from page 5)

and free interchange of all kinds among nations and peoples of the world, my question is: Who would supervise and regulate restrictions on that system? It seems to me it would open the way for further power struggle and the inevitable corruption which follows.

Although I know little of the complexities of economic theory, I feel instinctively that the spread of good will and concern for our neighbor's welfare as well as our own is the ultimate solution. (Yes, I am an incurable optimist and idealist.)

ELEANOR T. ANDREWS
Philadelphia, Pa.

Logic and Charity

The article by the Rev. William J. Pugliese [TLC, Sept. 20] is both logical and charitable. Those who do not wish to avail themselves of the treasures in the 1979 book and cannot see that Rite I is the ultimate in revision of the old rite ought nevertheless to be allowed to celebrate using the '28 rite.

Ever since the Oxford revival began 150 years ago, there have been, in the American church, successive revisions of the prayer book, each a closer return to the rite of the first prayer book of 1549, dismembered by the 1552 book and frozen in that of 1662.

These revisions were not accomplished the way in which the 1979 book was given trial use before adoption; the previous changes were mainly the result of a certain "lawlessness," ranging from deletions to additions to the liturgy and in many places by substitution of the prayer book by altar missals. By the time of the last revision, additions such as collects, prefaces, Benedictus qui Venit and Anglus Dei, had become commonplace, along with increased ceremonial. "Rubric-breaking" was the norm, resulting finally in revision which incorporated more of the additions. But nowhere can one find any attribution by our liturgiologists that such practices greatly influenced, even forced, revision.

But along comes Fr. Pugliese, who has experienced none of this and yet he employs his logic and his charity *vis a vis* continued "lawless" use of the '28 rite. We have two main alternatives in the '79 book: Rite I and Rite II, and in what is informally called "Rite III," we have a plethora of possible options

which can be more dissimilar than '28 vs. Rite I or even Rite II. Like Fr. Pugliese, I don't know what all the fuss is about!

(The Rev.) ROBERTS E. EHRGOTT
Anderson, Ind.

• • •

The arguments in favor of permitting the use of the 1928 Book of Common Prayer, expressed in the Viewpoint article by the Rev. William J. Pugliese, have a beguiling plausibility. To be sure, not every diocese stuck to the officially-authorized forms during the period of trial use; to be sure, not every parish using the 1979 edition of the BCP does so with integrity. To be sure, there is much that is nourishing in the 1928 edition, and anyone who wishes to use that book in worship is perfectly at liberty to do so.

What such persons are not at liberty to do, however, is to claim that use of the 1928 book represents the worship of the Episcopal Church. The blunt fact is that the 1928 book is not authorized as a source of worship for Episcopalians because (in common with most provinces of the Anglican Communion) our theology is enshrined in our liturgy . . . and the Episcopal Church has decided that it no longer believes all of what is enshrined in that book.

There are many examples that could be adduced to support the idea that the Episcopal Church changed its theology when it changed its prayer book. It is precisely those implied theological changes to which many of those who wish to continue the use of the 1928 book object. They are entitled to their opinion.

But they are not entitled, in my view, to insist that the Episcopal Church continue to claim that "stop" means the same as "go."

(The Rev.) ROBERT A. WINTER
St. Thomas' Church
Berea, Ohio

• • •

An enthusiastic *Amen* to the Rev. William J. Pugliese's Viewpoint.

As a deputy to General Convention in 1976 and 1979, I voted twice for the new Book of Common Prayer, yet I felt much sympathy for those to whom the changes were traumatic. I thought the problem would solve itself with the passage of time, as the old books went out of print and new generations of worshipers with new outlooks came upon the scene. I did not foresee that the powers that be would insist that

this church have only one Book of Common Prayer at any given moment. It has had three in my lifetime.

So, why not, as Fr. Pugliese suggests, permit the continued use of the 1928 book by Episcopalians who are disturbed by the changes in the new text? Why drive them to schism when we tolerate the Anglican Missal by looking the other way at its continued use?

At a hearing on the new prayer book at the 1976 convention, I inquired as to the meaning of the sentence in the Preface at page 13: "In addition to these services and the other rites contained in this Book, other forms set forth by authority within this Church may be used." The answer from the Liturgical Commission was that this was intended to sanction services for trial use, not to permit the regular use of earlier authorized versions of BCP. That is not what the words say. They could and should, I think, have been construed otherwise.

It is not too late for the leaders of the church to relax their silly opposition to the continued use of the 1928 Prayer Book in the small minority of parishes that want it.

ARTHUR W. MACHEN, JR.
Baltimore, Md.

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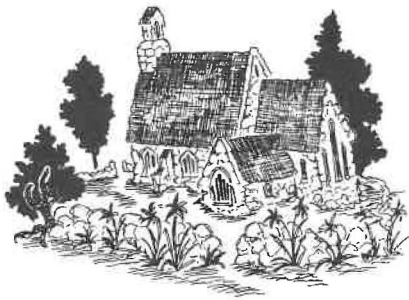
Thanks to William J. Pugliese for his support of freedom of choice with regard to prayer book usage. It is heartening to know that even though he prefers the '79 book, he can see the injustice of forcing it on others. This practice has been going on for 13 years. Enough is enough.

This is supposed to be the Decade of Evangelism. If we cannot treat our own folks decently, what hope is there we can successfully reach out to others?

W. ROBERT HARRISON
Danville, Va.

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The Rt. Rev. **William J. Cox** is Assistant Bishop of the Diocese of Texas; add: Box 2247, Austin, TX 78768.

The Rev. **Rick Edwards** is part-time priest-in-charge of Epiphany, Box 2, Burnet, TX 78611.

The Rev. **John B. Hills** is interim rector of St. James the Less, 550 Sunset Ridge Rd., Box 8222, Northfield, IL 60093.

The Rev. **Peggy Howell** is part-time assistant of St. Martin's, Providence, RI; add: Derry, NH 03038.

The Rev. **Paul D. Jagoe** is rector of St. Michael's, Box 837, LaMarque, TX 77568.

Deaths

The Rev. **Alger LeRoy Adams**, noted journalist and priest, died Sept. 2, at the age of 82, following a long illness in Hastings-on-Hudson, NY.

Fr. Adams was born in Nebraska and was a graduate of Hobart College, Columbia University and the General Theological Seminary. Serving as a probation officer for awhile, he was ordained in the Diocese of Long Island and served parishes in Long Island, Florida, and throughout the Diocese of New York. He served as editor of the *Amsterdam News* and was publisher and editor of the *Westchester County Press*, as well as editor of the *Bulletin*, the forerunner of *Episcopal New Yorker*, and a member of the editorial board of *The Witness*. A member of Phi Beta Kappa, Fr. Adams was the author of several books. He is survived by his wife, Jessie.

The Rev. Canon **John C. Hughes**, retired priest of the Diocese of Northern Indiana, died unexpectedly at his home in Long Beach, Michigan City, IN, on Aug. 30. He was 63.

A native of Ohio and a graduate of Bexley Hall seminary, Fr. Hughes served parishes in Ohio and Indiana. After retirement in 1987, he served as interim of the Church of the Mediator, Harbert, MI. He was known for his work in strategic planning and for organizing Cursillo. He is survived by his wife, Laverne, a son, a daughter and five grandchildren.

The Rev. **Whitney W. Gilbert**, a retired attorney and priest, died at the age of 87 following a brief illness on July 17 in Sisters Hospital, Buffalo, NY.

A graduate of the University of Buffalo and of the law school at the university, he retired in 1959 from the law profession and was ordained a deacon in 1957 and served at Transfiguration, Buffalo; he was ordained priest in 1968. In recent years he was assistant at St. Martin-in-the-Fields, Pompano Beach, FL. An avid horticulturist, along with his wife, Irene, who preceded him in death, Fr. Gilbert received recognition at flower shows throughout the country. The Church of the Transfiguration named its recently renovated chapel in his honor. He is survived by two daughters and two grandchildren.

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

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ALASKA: St. James the Fisherman Episcopal Church on Kodiak Island is accepting applications for a full-time priest. If interested please send resumé to: **St. James the Fisherman Search Committee, P.O. Box 1668, Kodiak, Alaska 99615.** For further information please call (907) 486-5276 or (907) 486-4776 or FAX (907) 486-3823.

SOCIAL WORKER/PSYCHIATRIC NURSE, MSW-R, ACSW or a CS psychiatric nurse to head a treatment team for emotionally disturbed adolescent boys in a Christian JCAHO/OCHAMPUS accredited inpatient psychiatric treatment center located in a premier resort. Group, individual and family therapy competence a must. Please send resumé to: **The St. Francis Academy, 50 Riverside Dr., Lake Placid, NY 12946.**

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CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. John S. Varyan, p-i-c
Sun H Eu 9:30

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
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Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 MP (2S, 4S, 5S) followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r;
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
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The Rev. Masud I. Syedullah, Priest-in-Charge

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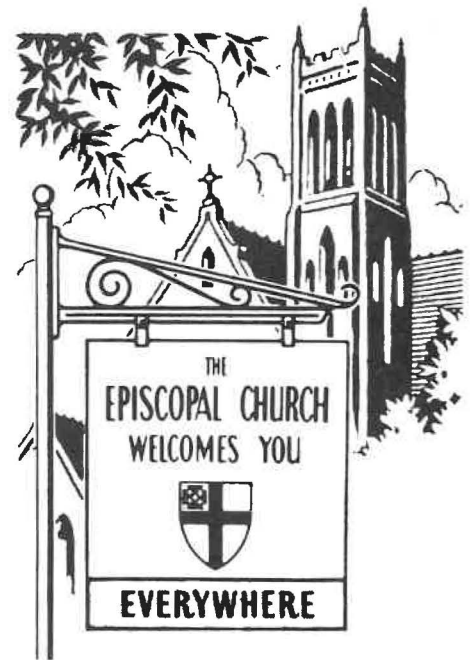
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The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
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