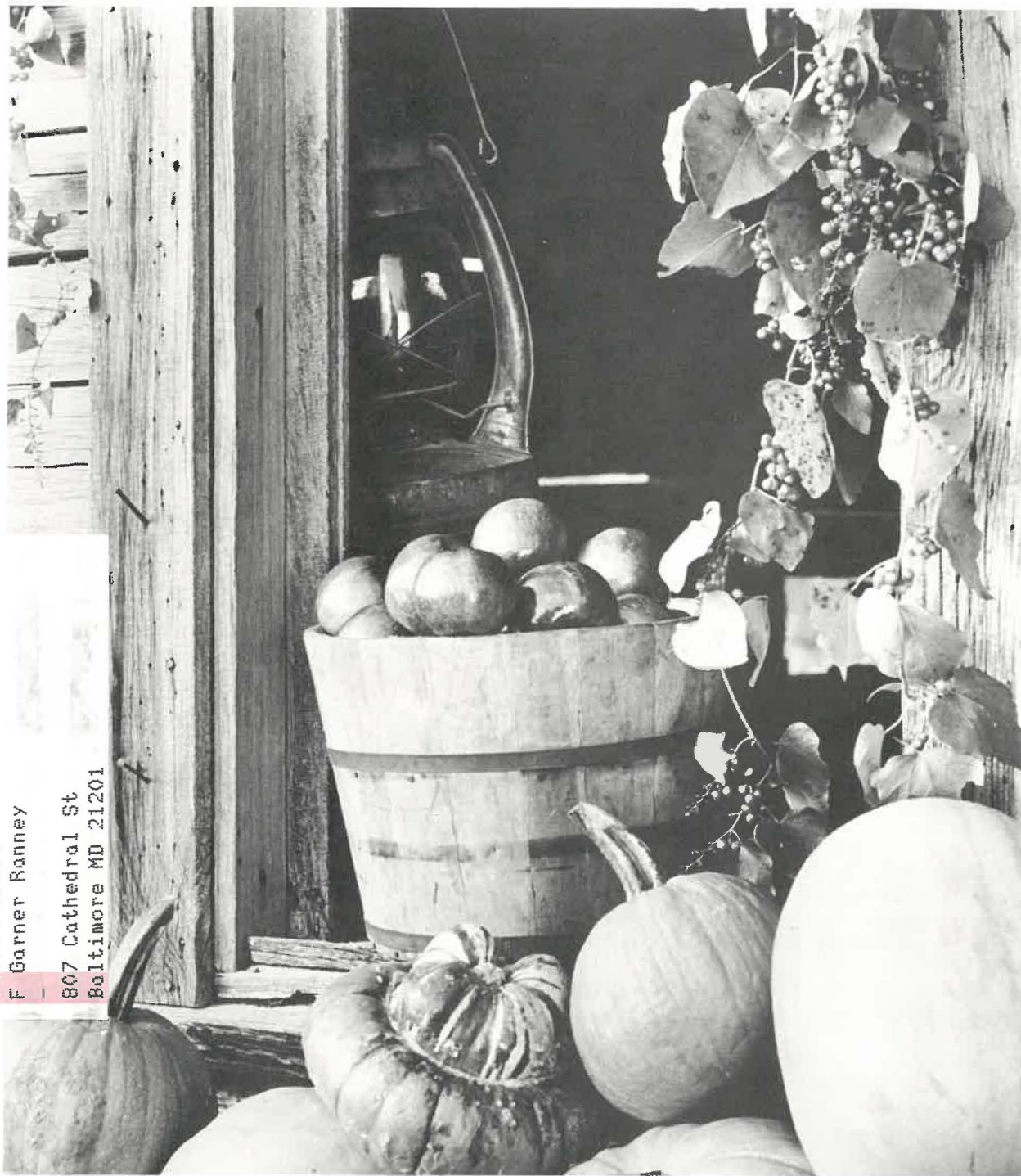


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Bless the Lord God for the good land he has given . . . [p. 11]

IN THIS CORNER

Places of Remembrance

There is a tradition in south Texas. I don't know where it started. Some say it is a Catholic and Hispanic tradition often seen in Mexico, New Mexico and Spain as well. Traveling the highways in this part of the country, it isn't unusual to see on the roadside a cross or wreath and, occasionally, a Bible. The materials vary from styrofoam to wood, plastic flowers to floral arrangements, all in various stages of deterioration.

My first encounter with this display did not lead me to think of death. It *was* curious that someone would randomly place flowers or a cross beside the road, but people are curious beings. What difference is one more curiosity?

This phenomenon is *not*, however, a random arrangement representing a personal love of flowers and crosses. It's a marking of a memory of the death of a loved one, usually in a car accident. It identifies the beginning and the end and cries out to anyone passing by: "This is a place of loneliness. This is a place of sacrifice. Do not pass by without bowing your heart."

But there are places of remembrance which are not the usual. Along a road which I frequently run, a little girl and her friend walked toward home one afternoon. It was all very innocent. At the corner of one intersecting street, the two parted, waving and sending smiles into the warm air. Then, as she continued, a car which passed by her friend drove slowly toward her, stopped, and the driver made an invitation for her to get in. She did, and it was the last day she was seen alive. At this place, I read the ribbon hanging from the center of the wreath: "We love you, Heidi."

Innocent. Alone for a moment. Taken and broken. All without purpose. By the time she was found, the entire city was part of the physical search and the spiritual petition. The discovery of her body left emotional exhaustion and a deep lament.

But without purpose? Love moved everyone. The deliberate search for a child brought a metropolis of nearly one million people together. Common prayers were truly common; ecumenism breathed Spirit. The end was not despair but hope: In this one sacrifice was born a system of care which would fight desperately to keep further crimes of such heartbreak from happening.

In the face of emptiness, there comes a fulness which begins with the beat of the Eternal Heart. Without it, there would not have been a search. Without it, no one could have endured the pain. Without the Eternal Heart-beat, no common prayers would have been uttered and in the end, no remembrance.

This memorial — all memorials — along the side of the road are memorials of life within Life. Those remembered have arrived; we who love them wait in hope for the One who taught us to hope.

Our guest columnist, the Rev. Canon Mark Lawson Cannaday, is canon for evangelism and Christian education in the Diocese of West Texas. He resides in San Antonio and is a frequent contributor to THE LIVING CHURCH.

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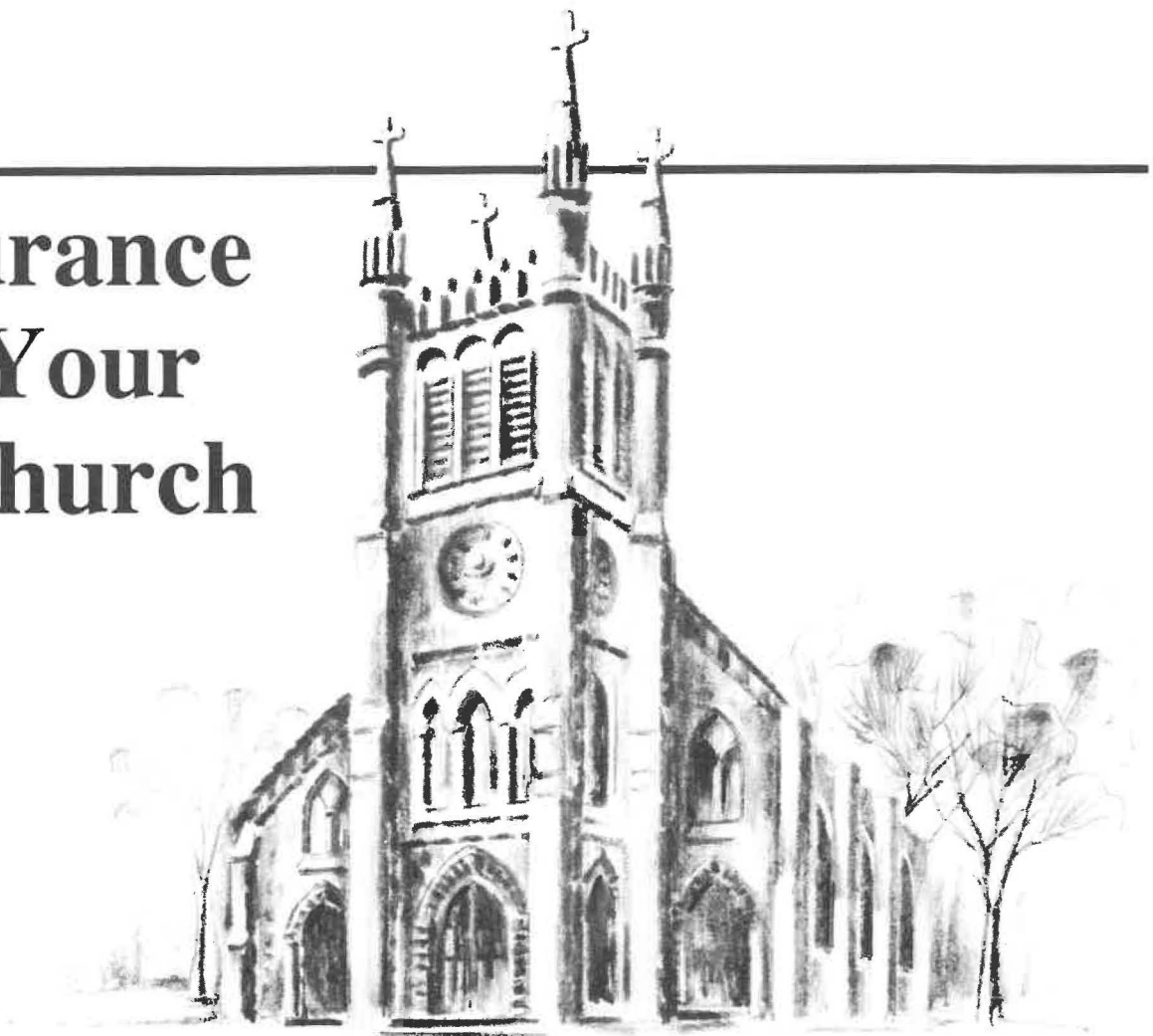
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and the views of Episcopalians*

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LETTERS _____

Compassion Needed

It is tragic whenever one person exploits or harasses, or abuses another's sexuality. Scars are formed which never totally disappear. Many of those doing the abusing/harassing have themselves been abused as young children. I believe this problem will get worse before it gets better, because more of us will have been abused in some way, and will, in turn, be abusers in our adult years.

It is crucial that there be compassion for all persons involved. There needs to be, on the part of our bishops and other church leaders, compassionate, competent and loving treatment for victims, alleged offenders, family members, and involved congregations or institutions.

It's time for the church to stop hiding from this serious problem. At the same time, unfair, harsh and judgmental treatment of victims or alleged offenders is not the Christ-like way to minister to all involved.

(The Rev.) DON R. GREENWOOD
 Dublin, Ohio

Spiritual Grace

"Urgent Prayers," written by Martha R. Bassiri [TLC, Sept. 20], is sure to draw a deep sense of empathy in anyone who has been responsible for groups of children, or even one child. It is refreshing to read the account of one who was confronted with an experience that would be sickening to almost any adult, possibly devastating and traumatic in the experience of a small child. That the author's spiritual lifeline was so promptly called into action and so readily available is a manifestation of the spiritual grace nurtured day by day in a soul, available to all of us, making us, by God's grace, ready for whatever crisis or trial may confront us.

CARMEN ORA SYNNEs
 LaMesa, Calif.

Bad Analogy

Bishop Kelshaw draws an erroneous analogy between alcoholism and homosexuality [TLC, Oct. 4]. Alcoholism is a debilitating, progressive, disruptive pathology. It is stated as a disease in medical terminology and, though not curable by medical procedures, may be genetically determined. Those who develop addictive disorders

find that, as alcoholism develops and progresses, their lives disintegrate, and they may be unable to hold jobs, drive an automobile, or participate functionally in a family or in society. There is little to celebrate, as Bishop Kelshaw sarcastically proposes.

Homosexuality is not defined as a pathology or a disorder. Homosexuality is not debilitating, progressive or disruptive to a person's life, except to the extent that the church and society have caused such pain, guilt and suffering to the person that he or she feels forced to live a life of secrecy, untruth or shame about one's orientation.

(The Rev.) WALTER SHERMAN
Lawrenceburg, Ind.

Prophetic Role

The Rev. Harry T. Cook abuses Richard Kew and Roger J. White by arguing that they stress polling data at the expense of the church's prophetic role [TLC, Oct. 18].

By what circuitous logic does Fr. Cook consider advocates of gay ordination to be prophetic? The biblical role of prophets is to confront the sins of God's people and to call for repentance, not to accommodate God's kingdom to the fluctuating ethics of the surrounding culture.

Affirming the church's historic teachings on sexuality is not telling people what they want to hear — quite the contrary. A fair-minded reader will be hard-pressed to find spiritual capitulation in the 177 pages of *New Millennium, New Church*. If only the same could be said of Fr. Cook's half-page essay.

DOUG LEBLANC
Colorado Springs, Colo.

If It Ain't Broke . . .

Why was "broke" used in alternate form of consecration, Rite I, when traditional style requires "brake"?

(The Rev.) JAMES BRICE CLARK
Woodland, Calif.

} Readers are invited to respond. Ed.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. We are not able to publish all letters, nor able to acknowledge receipt.

November 22, 1992

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Lesbian Blessing Sparks Maryland Controversy

The Bishop of Maryland, the Rt. Rev. A. Theodore Eastman, has directed clergy of the diocese to refrain from blessing same-sex relationships. The directive came after a controversy erupted following a service in which two lesbians were blessed in a Baltimore parish.

The Rev. William W. Rich, chaplain of Goucher College, Towson, Md., held the service July 4 in Memorial Church, Baltimore, which he called "the blessing of two people committed to each other." After the story was carried on page 1 of *The Baltimore Sun*, Bishop Eastman issued his statement.

"Because the Episcopal Church has made no official provision for the blessing of same-gender covenants . . . I have directed the clergy of the Diocese of Maryland to refrain from such blessing," the statement read.

According to the *Sun*, a year before the ceremony, Fr. Rich asked the bishop about the possible blessing of the lesbian couple's relationship. In a statement to clergy and senior wardens Oct. 20, Bishop Eastman described his response:

"I reminded him that the church makes no provision for such a rite, and said the only authorized alternative would be the blessing of a home and those who dwell in it in *The Book of Occasional Services*. Fr. Rich understood this to be a suggestion rather than a directive and, in consultation with the couple, eventually designed a special service to be held in the church as was their preference.



Bishop Eastman

"Fr. Rich assures me that the liturgy in question was not in any case intended to be a marriage as Christians understand that sacrament. It was meant to be a private event addressing personal, pastoral needs. Neither the two women involved nor Fr. Rich desired to advance a cause or make a public statement of any kind."

After learning in September that the ceremony had taken place, Bishop Eastman asked that the matter be dis-

cussed at the soon-to-take-place diocesan clergy-spouses conference. Because that conference turned out not to provide sufficient time for full discussion, the bishop called a later meeting. In his statement, the bishop said of this event:

"It is evident that there are strong convictions on all sides, a good deal of confusion about the meaning of non-sacramental blessings, and a desire to discuss the matter further. What is happening here, of course, is being repeated in other dioceses of this church and other denominations as well."

A group of lay persons calling themselves Concerned Episcopalians asked for the removal of Fr. Rich from the ordained ministry and for disciplinary action against the Memorial rector, the Rev. F. Lyman Farnham, for allowing the service to take place. The group issued a statement condemning Bishop Eastman, calling his letter to the clergy and wardens "a completely inadequate response to the scandal that occurred," and adding that "your pastoral role as bishop of this diocese is woefully flawed."

WILLIAM STUMP

BRIEFLY

In the new book, *Hostages: The Complete Story of the Lebanon Captives*, by Con Coughlin, the Rt. Rev. Robert Runcie, former Archbishop of Canterbury, is quoted as saying about his envoy Terry Waite: "The basic fact of the matter was that he had been working independently of me, which is something he should never have been allowed to do. I think both Terry and I recognized that we would have to part company." Before removing Mr. Waite from his post, Lord Runcie said he agreed to allow him to make one final trip to Lebanon in 1987, at which time he was kidnapped.

The national executive council of the Episcopal Peace Fellowship held its biannual meeting in Washington, D.C. Oct. 7-12. Highlights of the meeting included a day-long session with Pamela Chinnis, president of the House of Deputies, and the presenta-

tion of the Episcopal Youth and Militarism project, a vocational discernment tool to be used with high school students which was partially funded by a grant from the youth ministries office of the national church.

A national effort to use TV spot announcements to bring lapsed Christians back to church was launched in the Diocese of Alabama in mid-November. Produced by the Episcopal Radio-TV Foundation, Inc., of Atlanta, the 30-second TV spots will invite the audience to return to church with a simple tag line, "Rediscover your religion/the Episcopal Church," at the end of each. They will run on a variety of stations at different times of the day for six weeks. After the initial run in Alabama, the foundation will distribute the spots to other cities. The Rev. Canon Louis Schueddig, execu-

tive director of ERTV, said, "We just hope the congregations will be prepared to warmly greet the visitors coming to church in response to seeing these spots on TV."

The Most Rev. George Carey, Archbishop of Canterbury, suggested recently that the Church of England be used as a model for remedying what he termed the unfairness of the British political system. He said that over the past 13 years the leaders of the British government had lost a sense of moral purpose and had become increasingly distant from the people they serve. Currently, the archbishop said, the British government receives power with the support of less than half the electorate, while in the Church of England, decisions have a much broader base of support, although arriving at the decisions may take longer than in civil government.

Diocese of Eau Claire

New Congregation Takes Shape

More than 20 Roman Catholics have become the newest Episcopalians in the Diocese of Eau Claire, and another 20 are preparing to join the Episcopal Church. The converts are members of Holy Trinity Episcopal Church, a mission in northwest Wisconsin which was organized after the closing of Holy Trinity Roman Catholic Church in the village of Conrath [TLC, March 1].

Because of a shortage of priests, the Roman Catholic Diocese of Superior closed the Conrath parish and 14 other churches. Members of Holy Trinity decided to turn to the Episcopal Church rather than drive to Roman Catholic parishes in other communities.

Holy Trinity petitioned the Diocese of Eau Claire to enter as an organized mission, and it was accepted by the diocese when it held its convention Oct. 23-24. The first 21 members of Holy Trinity were confirmed or received by the Rt. Rev. William Wantland, Bishop of Eau Claire, at St. Luke's, Ladysmith, Oct. 4, during the bishop's visitation. About 20 other members are receiving instruction from the Rev. Paul Walter, vicar of St. Luke's, in preparation for being received or confirmed.

The new Episcopalians have been using a nearby Congregational church building for a Saturday evening service and a midweek Bible study, but they would like to return to their former building.

"If the Roman Catholic diocese would be willing to sell the building, we'd want to inspect it to see if it's in usable shape," Bishop Wantland said. "It's been vacant for 10 or 11 months."

Bishop Wantland said if the Roman Catholic diocese does not want to sell the church, the building formerly occupied by St. Mark's, Barron, an Episcopal church 50 miles away which was merged with another congregation, could be moved to Conrath. A Diocese of Superior committee was scheduled to meet in November to determine whether to sell the 76-year-old building to the Conrath congregation.

Fr. Walter has been in charge of the small congregation from the beginning.

"There was a period of initial dis-



Photo by Richard Jackson

The Conrath congregation is seeking use of its former building.

couragement when I didn't think it was going to fly," he said. "Now it's the nicest church I've been around. It's almost as if God has been shaping that group."

Fr. Walter began his ministry at Holy Trinity with a threefold plan: "I wanted them to come in because they wanted to, not because of what they were getting out of," he said. He also wanted to teach the doctrine of the Episcopal Church. "I extended the sermon time and used it for teaching of doctrine," he said. "People responded to it." Finally, he has worked at building up the holiness of the members, because "I wanted to get their spiritual lives on track."

One of his strategies was to form small groups. He developed three for the Conrath and Ladysmith congregations, which are seven miles apart. "I've never seen anything like it," he said. "I believe in small groups and this has really worked. Attendance is almost as much as at our services."

Fr. Walter said the Holy Trinity members have not had much trouble adjusting to the Episcopal Church. "At first, it didn't seem different enough to some of them and they contemplated staying put," he said. "I had to make them understand that they're making a profound change."

Bishop Spong Challenges Archbishop Carey

The Rt. Rev. John Spong, Bishop of Newark, was given a standing ovation after delivering an address in London Oct. 27 in which he called to task the Archbishop of Canterbury for criticizing "single issue bishops" during his recent tour in the United States.

While in the U.S. in September, the Most Rev. George Carey had pointed to several examples of single issues, including homosexuality, feminism and biblical fundamentalism, three subjects on which Bishop Spong has written extensively.

"These issues lie at the heart and soul of what the gospel is about," Bishop Spong told nearly 400 people assembled at Methodist Central Hall in London's Westminster section. "For the whole church, including all its bishops, not to be engaged in these issues is not just unjust and tragic, but it is a public statement of the growing irrelevance of the Christian church to life itself."

He added that to dismiss these as single issues designed to attract the attention of the media is "to suggest that they can be relegated to the status of minor irritants on the periphery of the church's life."

Responding to Bishop Spong, Archbishop Carey noted that he had counseled the U.S. House of Bishops against mindless condemnation of homosexuality and urged the church to examine human sexuality carefully, in light of scripture and tradition.

In his address, Bishop Spong promoted the book *Daring to Speak Love's Name*, a volume of prayers and blessings for homosexuals written by Roman Catholic theologian Elizabeth Stuart, which was to be published by the Society for Promoting Christian Knowledge, until Archbishop Carey complained and the plans were scrapped. Another publisher, Hamish Hamilton, has released the book.

At the same event where Bishop Spong spoke, most of the audience stood to applaud when a dozen homosexual couples stood to have their relationships blessed.

CONVENTIONS

The 135th convention of the **Diocese of Minnesota** focused on the theme of evangelism when it met Oct. 23-24. The program, designed by the diocesan commission on evangelism, included three talks by the Rev. David Thomas, missionary for evangelism for the Diocese of Central Pennsylvania; eight workshops and small group discussions on themes related to evangelism. The Rev. Dick Lampert, chairman of the evangelism commission, said afterward, "I think we effectively raised the diocesan consciousness on evangelism through the speaker and the workshops."

In order to devote more time to evangelism, only two and a half hours were given to resolutions.

Three resolutions on evangelism passed. The first committed the diocese to a capital funds drive to support revitalization of existing congregations and establishment of new congregations. The drive would take place as soon as possible after the new Bishop of Minnesota is consecrated [in late 1993].

The second, from the committee on Christian-Jewish relations, called on the diocese to refrain, during the Decade of Evangelism, from proselytizing Jews and to "continue to strengthen our common heritage and shared hope in the God of Abraham, Isaac and Jacob."

The third evangelism resolution to pass was one affirming that the proclamation of the kingdom of God and the establishment of justice are constituent elements of the gospel and its proclamation.

Two other resolutions that passed were on calling for the elimination of the transitional diaconate and one making the diocese's deputies to General Convention also be the delegates to provincial synod, in order to give more significance to the synod meetings.

The convention tabled, by an overwhelming majority, a resolution similar to the one offered by Bishop Frey at the last General Convention, that "genital sexual relations are appropriate only within the context of Holy Matrimony" and that the "convention calls upon members of this diocese, lay and ordained, to adhere to this standard." A resolution calling upon the diocese to engage in a year of study of

human sexuality passed strongly and was cited by many as their reason for tabling the previous motion.

Because the diocese uses a three-year budget, at two out of three conventions more time can be given to special events such as this year's educational events on evangelism. The next budget will be adopted in 1993.

Although he still has nine months remaining as bishop of the diocese, the Rt. Rev. Robert Anderson presided at the convention for the last time, after 15 years as bishop. A good part of the Saturday night program was given over to people sharing their reminiscences of him.

(The Rev.) WALT GORDON

The 216th convention of the **Diocese of New York**, held in the newly-illuminated Cathedral of St. John the Divine Oct. 24, included some moments of joyful recognition.

Three newly organized missions were welcomed: Good Shepherd, Roosevelt Island; the Korean-American Congregation of Manhattan (meeting on the cathedral grounds) and the Santa Maria Congregation (at St. Mary's, Manhattanville). The organized congregation of St. Savior's (at the cathedral) was also welcomed. And then, in a procession of colorful orange and yellow banners with flowing white streamers, St. Clement's, Manhattan, was admitted as a full-fledged parish in union with the diocese.

The convention address by the Rt. Rev. Richard Grein, Bishop of New York, was largely devoted to financial matters. He spoke about the proposed capital campaign, which he said would repair old buildings throughout the diocese and augment its almost-nonexistent endowment. The bishop also alluded to the resolution in the day's calendar of business that proposed altering the assessment formula and the "50/50 Plan," saying of the former that "ad hoc solutions are no good in the long run," and of the latter that an equalization plan may be all right for some small parishes, but in fact it has been tried with dubious success in only two dioceses of the Episcopal Church.

Early in the business session, four priests claimed that in neglecting to provide for work in colleges, the dio-

cese "is giving up on a certain segment of our church." This seemed to set the tone for much that followed as resolution after resolution aroused the passions of those for or against. In fact, this convention wound up with much more than the usual amount of complaint and debate.

(The Rev.) JAMES ELIOT LINDSLEY

The 64th convention of the **Diocese of Eau Claire** was held at Christ Church Cathedral, Eau Claire, Wis., Oct. 23-24.

Special guest and banquet speaker was the Rt. Rev. Roger White, Bishop of Milwaukee, who spoke on his book, written with the Rev. Richard Kew, *New Millennium, New Church*. On Saturday, Bishop White addressed the convention on the catechumenate.

The Rt. Rev. William C. Wantland, Bishop of Eau Claire, focused on the vision for the future of the diocese in his annual state of the church address.

Other guests who spoke briefly to convention included Br. James Teets, BSG, of the Episcopal Church Center, who is liaison to the diocese; and John Fischer, executive director of the Wisconsin Conference of Churches.

In business sessions, convention:

- received Holy Trinity Church, Conrath, as a new mission [p. 7];

- reduced the size of the diocesan executive council from 22 members to 11;

- set a special diocesan convention for April 17, 1993, to decide whether to conduct a capital funds drive for mission development and a new dormitory at its conference center, Bundy Hall;

- voted to withdraw from Coalition 14, following a one-year notice;

- adopted a 1993 budget of \$254,900.

DONNA VIERBICHER

The convention of the **Diocese of West Tennessee** was held Oct. 15-17 in Dyersburg. Eight congregations in the northwest part of the diocese which are linked in a cluster were hosts for the convention.

In his convention address, the Rt. Rev. Alex D. Dickson, Bishop of West Tennessee, reported on the success of cell-group evangelism in the diocese, and two congregations which had grown through the use of cell groups were formally recognized by the con-



Photo by Sam Caldwell

Members of St. Mary's, Nixon, Nev., present a vial of sacred water from Pyramid Lake to the Presiding Bishop.

vention. The Church of the Redeemer, Memphis, was granted parish status, and St. Joseph's, Memphis, was welcomed as the newest mission congregation. St. Joseph's meets at the Emmanuel Episcopal Center, a ministry to inner-city residents of public housing.

The Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, preached at the opening Eucharist. Bishops Dickson and Kelshaw visited with a group of young people who participated in the convention by holding a lock-in on Friday night and attending the business session.

A 1993 budget was presented to convention, and it will be acted upon by the bishop and diocesan council in January.

JULIE DENMAN

• • •

"This is an exciting age to be a Christian," the Rt. Rev. William E. Smalley, Bishop of Kansas, told delegates to the 133rd annual convention of the Diocese of Kansas Oct. 16-17 in Topeka. "It is an age of possibilities and freedoms that Christians in previous ages did not know."

Bishop Smalley's theme of "Age of Mission" also was addressed by the Rt. Rev. Onell Soto, Bishop of Venezuela, who addressed convention during the discussion of the program and budget for national and world mission.

"There are many areas in Venezuela where the people have been untouched by the gospel," he said. "People who have never heard the gospel are more receptive to the good news."

The Ven. Frank Cohoon, who has

been archdeacon for mission for the past 15 years under three bishops, was honored by the convention. Archdeacon Cohoon, who will retire Jan. 1, was the preacher at the convention Eucharist at Grace Cathedral.

The convention adopted resolutions on racism, violence, AIDS and prolonging life. Delegates participated in small group Bible study during morning and noontime prayers.

A budget of \$1,166,591 was adopted for 1993 after passing amendments to restore cuts to youth ministry, college work and outreach ministries.

(The Rev.) O. JAMES HUNKINS

• • •

Greeters wearing caps bearing the helpful message "Ask me" welcomed delegates to the 145th convention of the Diocese of Milwaukee. The one-day business meeting took place Oct. 10 in Madison. The diocese holds a program/teaching convention in the spring. St. Luke's, Whitewater, celebrating its 150th anniversary, was host parish.

In his pastoral address, the Rt. Rev. Roger J. White, Bishop of Milwaukee, called attention to many signs of renewal in the diocese and the fulfillment of the priorities set by the 1989 convention. Strong diocesan programs continue to address the five priorities — youth ministry, urban ministry, Christian formation, evangelism and excellence in (clergy and lay) ministry. However, Bishop White said, the diocesan priorities are "only priorities so that we can prepare and involve ourselves in the service of God and God's children. We need to be re-

minded that this mission is not to ourselves, but to those who have need to hear the gospel."

Resolutions adopted included:

- establishment of a statewide (with the dioceses of Eau Claire and Fond du Lac) loan fund for community development;
- formation of a task force concerning stewardship of the environment;
- recognition of contributions of Native Americans in the Episcopal Church, particularly the Oneida tribe in Wisconsin;
- increase of the base pay of diocesan clergy in 1993 to \$21,000;
- covenant agreements between priests and parishes.

The convention also adopted a 1993 budget of \$1,248,971.

CATHERINE TYNDALL BOYD

• • •

The Diocese of Nevada met for its 22nd annual convention Oct. 9-10, in Reno to explore "Our Vision of God," the convention theme, and to welcome Presiding Bishop Edmond Browning.

The Rt. Rev. Stewart Zabriskie, Bishop of Nevada, in his address to convention, said: "My vision is of the God who is in charge and who has been in charge since the beginning, not as grand manipulator, but as great covenantor, who calls us into partnership in Christ Jesus."

The convention celebrated the renewed Native American ministry at St. Mary's, Nixon, which recently observed its 100th anniversary. Members of St. Mary's presented a vial of sacred water from Pyramid Lake to Bishop Browning, who said it would be used in the baptism of his seventh grandchild.

Bishop Browning congratulated Bishop Zabriskie for his recent month-long visit to New Zealand, where he shared Nevada's experience with the Total Ministry program.

"His visit was on behalf of the whole church, and speaks to his concern for the Anglican Communion," Bishop Browning said. "I am grateful for his ministry."

The report from outgoing treasurer Jim Lien received a standing ovation when he announced that revenues exceed third-quarter estimates, expenditures are under estimates, and the diocese is operating "in the black."

A budget of \$540,535 was approved.

LINDA C. FAISS

Time to Take a Retreat

By NANCY G. WESTERFIELD

The words, "Take it to the Lord in prayer," from a fine, old hymn, is familiar to many Episcopalians if, like me, they were reared in Protestantism. "Are you weak and heavy-laden? Cumbered with a load of care?" Yes, indeed, take it to the Lord in prayer — and consider as well taking it with you to a spiritual retreat.

Most dioceses support their own retreat house — a rural or semi-rural residence hall offering opportunities to withdraw from secular life for a period of reflection lasting a day, a weekend or longer. Our retreat house in Nebraska, located in the tiny town of Bayard, in the western part of the diocese, was a dormitory for beet-factory workers, built among the sugar-beet fields. It is Spartan, in a style to which most retreatants grow agreeably accustomed. Single rooms have a bed, a writing table with chair and Bible, an easy chair, a small bureau, a crucifix, a window facing into the distance where Chimney Rock looms.

Open the window and the birds of Bayard, which far outnumber the populace, carol their own hymns ecstatically morning and evening. In the dining room, caretakers offer three hearty meals. There is no television or newspaper. A telephone is available for emergencies. The lavatories are down the hall. Basic needs are met. Worldly wants are set aside. It's a place to leave behind asking the family cat "What's it all about, Jack?" and instead asking "What's it all about, God?" while waiting for his answer.

Like an initiation rite, a group retreat may be a useful first entry into the fearful territory of encounter with one's self. A retreat house usually has group-sized meeting rooms as well as a chapel. Common worship is often comforting — a Sunday morning shared with souls supporting yours. Even when you don't feel like singing, easily enough in the pews holding a hymnal with a shoulder against your own, you can be lifted by the song of others.

Nancy G. Westerfield is a resident of Kearney, Neb., who is a frequent contributor to *TLC*.

Group retreats are part of the planned and publicized program of every working center. Their calendars are often crowded with church bodies doing church business in a spiritually-sheltered environment. But many one- to three-day renewal events invite participants: Cursillo, Marriage Encounter, in-depth scripture studies and the like. More intensive than ordinary home-parish offerings, these often bring in widely-known leaders and directors. Because they are broadly ecumenical as well, they afford a rich cross-fertilization of one's faith.

From group to private retreat is not always an easy transition. In a way, it is like going from high school to university, where suddenly the student is responsible for managing all of the available study time. Hours of empty time can be both a burden and a blessing. An initial block of time may be necessary simply to adjust to so much emptiness, of the day and of oneself.

This year, for a birthday gift, I gave a favorite goddaughter, whose sympathies I know well, a day's retreat at my "own" monastic place of prayer. She had said repeatedly she would like to "do" such a day, but never scheduled it. She brought her everythings: books, tapes, Walkman, painting supplies, journal. She used few of them. The freedom of utter dependence upon the Spirit guiding her turned her day inside out. She spent it out of doors, in the April unfolding of secluded sunny gardens, fields and woods. Now she promises herself fervently to return for two days, maybe more. The Spirit "did" the day, not the retreatant.

Time to mourn was the gift I gave her: five family deaths within two years. With mourning, she found joy. Time to worry, if that's a need. Growing older, my husband worries about the future. He's the one asking the cat, "What's it all about, Jack?" With meditation, he finds peace, and a productive pen. Time to take stock of the world inside one's head. Time to take stock of the world outside in the change of the seasons. Time to discover that prayers bud as variously as the flowers — big, showy, bursting ones all praise and adoration, and tiny,

hidden, shrinking ones all penitence and petition.

I can tell you of our "own" house of prayer. Because we do not drive, we rarely cross the state to the birds of Bayard. But 62 miles from home, attainable by bus trip, beginning at 6:50 a.m., laying over, arriving at 1:45 p.m., is a monastery founded by the Crosier Order in 1932 and opened to retreatants in 1956. For 13 years, twice a year, we have set aside retreat time in our married life.

The order's Catholic hospitality is gracious: While not a communicant, I can worship in community each day. The acres of grounds are conducive to reflective pacing and a good appetite, which is met with good fare, and lively fraternal converse. Downtown Hastings is a 30-minute walk; I can pray all the way.

Besides a full program of group and individually-directed retreats, "my" monastery offers advanced retreating — desert days and *poustinia*. Both call for fasting, and the *poustinia* for strict withdrawal to the woodland hermitage, *sans* all except Bible, bread, water and coffee. Addicted as I am to a good appetite and society, I find *poustinia* a tough love of God. But thanks be to the Spirit who does the day, I can submit my will. Single ladies though they were, Hilda of Whitby and Julian of Norwich would understand what I am about.

How to find out about retreat centers? Ask your rector first. Check denominational publications. Roman Catholic retreat centers dot the countryside; retreats have been a way to revive dying religious houses. Like any business, they advertise their offerings and attractions. Not least attractive is the price, \$20 to \$30 a day, room and board.

I cannot plumb the heart of your prayer for you, as you retreat. Its heart is at your own heart, and as deeply as your own heart can open, so will be the depths of your prayers. But I can plumb somewhat for you the settings where your heart may respond by opening itself. Such a setting is the solitude of the retreat house. Take your heart there, and let the Spirit "do" your day.

EDITORIALS

Blessing and Being Blessed

Thanksgiving Day means many things to Americans. For most of us, it's a day off from work. For many, it's an opportunity to spend time with family members, some of whom may not have been seen since the previous Thanksgiving. Most of us will have a sumptuous feast. Some will watch parades and football games on television. Others will be on their annual deer hunting expedition or making plans for the "official" opening of the Christmas shopping season the following day. A few of us will go to our parish churches and give thanks to God for the blessings we've received, in the context of the Holy Eucharist.

Before collapsing, stuffed, into the recliner to doze off in front of a televised football game on Thanksgiving Day, we would do well to remember the horrifying pictures from Somalia which have appeared in our newspapers and TV newscasts. In this time of plenty for so many of us,



let us do something to help feed the hungry, both in Third World countries and in our own communities.

We don't need to look far to find those who have no food. On Thanksgiving Day, hundreds of churches and communities will have holiday dinners for those who are hungry. In many cases, volunteers are needed to help prepare or serve food for these meals, or donations of food or money are badly needed. As we give thanks for what

we have, we can remember the food pantries in our parishes or communities. An extra donation to these vital forms of outreach will be welcomed at this time of year. A gift to the Presiding Bishop's Fund for World Relief may help to provide food for those in Somalia or those still burdened by the devastation caused by Hurricane Andrew.

And you shall eat and be full, and you shall bless the Lord your God for the good land he has given you (Deut. 9:10).

Compassionate Response

On Sunday, Nov. 22, we are asked to observe Alcohol-Drug Awareness Sunday, which also marks the 10th year of the National Episcopal Coalition on Alcohol and Drugs (NECAD).

It is estimated that one of every four Americans has a family member who has an addictive disease. And in the general population of this country, one of every nine persons is believed to have a chemical dependence.

What can we as church members do in a country in which there are an estimated 15 million alcoholics? For one thing, we can educate our members and others in our communities in the prevention, intervention and treatment of alcoholism and drug abuse. We can minister with compassion to those who have been afflicted with chemical dependencies, and we can pray for those who are afflicted and for those who minister to them.

We salute NECAD for 10 years of effective ministry, and for its support to diocesan commissions and the national church.

VIEWPOINT

A Clearer Picture of Columbus

By DAVID M. BAUMANN

The history books most of us knew in our school days told how Christopher Columbus sailed the ocean blue in the Nina, the Pinta and the Santa Maria, and discovered America. Last month, after the 500th anniversary of his landing, I took time to reflect on the many articles I had read about this event, both in the church and secular media. Nearly all strongly condemned the voyage of Columbus and made bitter claims that horrifying damage to the native peoples resulted from this European incursion into the Americas. I

The Rev. David M. Baumann, SSC, is rector of the Church of the Blessed Sacrament, Placentia, Calif.

am convinced that most of what has been written recently is at least as unbalanced (if not more so) as what we learned from history books.

Columbus has been condemned as a slave-trader; a greedy opportunist who unjustly took credit and reward rightly belonging to others; the maker of a false claim of "discovering" a land which other people had previously discovered; and the person responsible for the rape of the land, the exploitation of its native peoples, the diseases which decimated them, and eventual genocide in a place where, until he arrived, its peoples lived a simple, innocent life in idyllic harmony with nature.

There is some truth to these allega-

tions. In his journal, Columbus described the peoples he met when he landed as "the best people in the world and above all the gentlest." They welcomed the Europeans warmly and shared their abundant food with them. Yet, within a generation these people had been forcibly converted to Christianity and sometimes executed if they resisted. Many others died of diseases to which they had no resistance, or were forced to the point of exhaustion to seek gold which was not to be found. This is a terrible tragedy, much of the blame for which (but not all) can indeed be laid at the feet of the Europeans.

(Continued on next page)

VIEWPOINT

(Continued from previous page)

Those we now call Native Americans had many wonderful gifts and skills unknown to those living in Europe at the time. They were proficient horticulturists. More than half the foods used in the world today had their origin in American agriculture. Many medicines, such as quinine, ipsecac and sources of vitamin C, were given to Europeans for the first time by these indigenous peoples. These important facts in recent articles contribute to a better understanding of the "Columbus event" of Oct. 12, 1492. Yet, I find the picture presented to be disturbing in its imbalance and in need of correction if we are to have a clearer picture of the whole truth.

Though the evils of European conquest are clear, we must remember Columbus's many good qualities. As a young man, he had an unquenchable appetite for knowledge, especially in geography, map-making, navigation and related matters. In the face of great discouragement, he relentlessly pursued his dream. When he had finally secured the financing for his expedition, he formed a crew of 90 unpredictable men. On the first voyage, he survived the rebellion of his crew, hunger, privation and illness. All indications are that he was a devout Christian who prayed frequently and was truly concerned about the spreading of the gospel. In that quality he was true to his name, which means "one who carries Christ."

Courageous Venture

In my opinion, his greatest achievement was in the original sailing west. Others may have made earlier journeys to what would be called the Americas, though there is little hard and fast evidence. Some say Africans could have made it to Central America in 1000 B.C., or that the Chinese reached North America in the fifth century. There is convincing evidence that the Viking Leif Eriksson reached Newfoundland some 400 years before Columbus. If the Vikings did so, they almost certainly sailed first to Iceland, then to Greenland, and then to the coasts of North America. Important as this "hop, skip and jump" journey was, the motivation for the journey was not recorded and the results were short-lived. It cannot compare to the courage and leadership demanded to sail west from Spain, with a limited



RNS photo/Reuters

Among protests, "wanted" posters bearing Christopher Columbus's name and image were distributed in El Alto, Bolivia.

amount of food, into vast, unknown, uncharted seas — particularly if Columbus's generation knew nothing of these earlier journeys, as is almost certainly true.

We must conclude also that the picture of pristine peoples living in paradise on these continents is not completely accurate, and therefore demeaning to these peoples and their descendants today. To put Native Americans on a false pedestal, however honorable the motives, is to deprive them of their humanity. They were human beings with as great a capacity for sin as anyone else. We do everyone an injustice if we exempt them from moral accountability and blame the sins of the world on white males of European descent.

To speak of "Native American spirituality" or "Native American culture" may be to ignore the fact that there were several hundred tribes of Native American peoples with different cultures, languages and religions. Like the Europeans of the time, they practiced slavery, were almost always engaged in war somewhere on the continent, were frequently insensitive to their environment and were capable of great barbarities, against each other and later white settlers. In some places they even practiced human sacrifice. We recognize that European diseases ravaged Native American peoples, but we cannot ignore the fact that one of the contributions of these peoples to European culture was tobacco, one of the greatest causes of death in the world today. It is more than reason-

able to assume that the peoples of both continents were ignorant of the dangers of communicable diseases and the use of tobacco, and therefore are not blameworthy for their disastrous results.

Although many Native Americans did indeed value harmony with nature, this virtue was known also in European culture, as is shown in such individuals as St. Francis of Assisi, and has been known in all human cultures. Although many barbarous people came from Europe to the New World, good people of European descent also came in peace to preach the gospel. Such persons include St. Jean de Brebeuf, who lived more than 30 years among the Huron Indians in the mid-17th century, and who was horribly martyred by Iroquois, who went on to destroy the Huron peoples utterly.

Nor should we forget the great Christians of Native American heritage, such as the saintly Mohawk maiden Kateri Tekakwitha, a young woman with an extraordinary gift for deep prayer, who died in 1678 at the age of 22.

Circle Completed

What conclusions can we rightly draw from the "Columbus event"? What is the significance of Columbus's first voyage? I think it is this: When Columbus met the Arawak Indians somewhere in the Caribbean 500 years ago, it was the first documented and sustained contact between human beings and their cultures after human peoples spread over the globe in oppo-

site directions from their place of origin.

Millions of years ago, the human race began in shrouded origins somewhere in northern Africa, or perhaps the eastern Mediterranean. Peoples and tribes grew in number and migrated. Some went north and west into Europe, others south in Africa, and others east into Asia. Tens of thousands of years ago, some crossed the then-existent land bridge joining Siberia and Alaska, and migrated throughout the great double continent we now call the Americas. One day, 500 years ago, human beings from Europe, having crossed a vast sea, made contact with their distant relatives, and humanity had completed the circling of the globe. I think it is significant that the contact was marked initially by gentleness and generosity on all sides.

Just the same, there were sharp differences in culture, language and levels of achievement in science, medicine, agriculture and government which had been developing among the human family over tens of thousands of years. European culture had become money-oriented and monarchical in structure. Native American societies were far more varied, but all quite different from the European. The concepts of land use and ownership were so different as to be almost incommunicable, and caused great damage then and still do. The fact that disaster resulted is not a statement about Christopher Columbus, it is a statement about humanity.

We now believe that conversion by the sword, slavery, plundering the resources of people and land, and human sacrifice, are abominations. If we are to judge others fairly, we must judge them as best we can by the standards of their own age and not our own. Ultimately, *all* will be judged by God alone, by his standards alone. I suspect future generations will have little trouble condemning our age for its manifold atrocities.

Neither sin nor sanctity know any racial or cultural barriers, nor barriers of time or place. In every culture, time and place, people are deeply scarred by the ravages of sin. All members of the human family practice violence, injustice and evils of all kinds. For all peoples of the earth, the Lord Jesus Christ became a man and died and rose again to save all who have faith, by the forgiveness of all their sins. For Jesus said, "I, when I am lifted up from the earth, will draw all people to myself" (John 12:32).

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PEOPLE and PLACES

School, Arden, NC. Fr. Stricklin has transferred to the Diocese of Dallas.

Appointments

The Rev. **Michael Hudson** is rector of St. David's, Cullowhee, NC.

The Rev. **Canon David C. Moore** is rector of St. John's, Royal Oak, MI; add: 115 S. Woodward Ave., Royal Oak 48067.

The Rev. **Barbara J. Morgan** serves as deacon assistant of Trinity, Alpena, MI and as director of Shelter, Inc.; add: 2173 Hobbs Dr., Alpena 49707.

The Rev. **Lee Shaw** is vicar of St. Michael's, Brigham City, UT; add: 589 S. Second East, Brigham City 84302.

The Rev. **David C. Sweeney** is vicar of St. John's, Bandon, OR, and St. Christopher's, Port Orford, OR; add: Box 246, Bandon 97411.

The Rev. **Michael Tan Creti** is rector of All Saints, Omaha, NE.

The Rev. **Mark A. Thompson** is vicar of All Saints', 7830 E. Vawter Pk. Rd., Syracuse, IN 46567.

The Rev. **Jack E. Warner** is part-time pastoral assistant of St. Paul's, Jackson, MI, in addition to serving as rector of Christ Church, Pleasant Lake, MI.

The Rev. **Persis P. Williams** is rector of the Church of the Redeemer, 57 Wakefield St., Rochester, NH 03867; add: 41 Dewey St., Rochester.

The Rev. **John Zellner** is rector of the Church of the Holy Cross, Tryon, NC.

Lay Appointments

Elizabeth A. Darling is lay assistant to the rector of St. Mark's, Gastonia, NC.

Resignations

The Rev. **Mark Hatch**, as rector of the Church of the Holy Family, Etowah, NC.

The Rev. **Brian Packer**, as vicar of St. Francis', Eureka, MO.

The Rev. **Paul Stricklin**, as chaplain of Christ

Changes of Address

The Rev. **William Frederick Buchanan** is at 1440 Vine St., Denver, CO 80206.

The Rev. **Robert G. Eidson** may be addressed at 67070 Dequindre Rd., Washington, MI 48095.

The Rev. **Diane E. Morgan** reports a change of address to 18315 Wormer, Detroit, MI 48219.

The Rev. **Edward C. Reynolds** is at 410 Lenawee Dr., Ann Arbor, MI 48104.

Deaths

The Rev. **Joel C. Treadwell**, retired priest of Western Louisiana, died at the age of 54 on Oct. 15 in Austin, TX, of diabetes complications.

A graduate of Northwestern Louisiana State University and Virginia Theological Seminary, Fr. Treadwell was ordained priest in 1956 and served parishes in Texas and Louisiana, as well as doing chaplaincy work in schools and universities in those two states. He was rector from 1965 to 1973 of Trinity, Natchitoches, and from 1974 to 1983, when he took early retirement, of Holy Trinity, Tallulah, LA. He is survived by his wife, Janice, and three children.

The Rev. **Vincent Paul Young**, interim rector of Trinity, Ossining, NY, died of leukemia at the age of 48 on Oct. 1.

Fr. Young was ordained a Roman Catholic deacon after attending Iona College, Lehman College, and St. Joseph's Seminary, Yonkers, NY. When he resigned his responsibilities in the Roman Catholic Church, he taught in New York City and was principal of P.S. 76, The Bronx. In 1968 he married Laurette Salvaggio; the couple had two children. He was received into the Episcopal Church as a deacon in 1988 and was ordained a priest in 1989. He is survived by his wife and children.

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Rev. **Jeffrey N. Steenson**, Fort Worth, Texas; the Rev. **Herbert A. Ward, Jr.**, Boulder City, Nev.; the Rev. **Christopher L. Webber**, Bronxville, N.Y.; the Rev. **David A. Works**, Boston, Mass.; Sister **Mary Grace**, CSM, Dousman, Wis.; Mrs. **Edwin P. Allen**, Gig Harbor, Wash.; Mrs. **William Aylward**, Neenah, Wis.; Mrs. **Dixon A. Barr**, Lexington, Ky.; Mrs. **Gilbert L. Braun**, Bella Vista, Ark.; **Jackson Bruce, Jr.**, Milwaukee, Wis.; Mrs. **Robert C. Brumder**, Hartland, Wis.; **Leonard Campbell, Jr.**, Milwaukee, Wis.; **R. William Franklin**, Collegeville, Minn.; **George H. Gallup, Jr.**, Princeton, N.J.; **Robert L. Hall**, Milwaukee, Wis.; Mrs. **John W. Hayden**, La Crosse, Wis.; **David Kalvelage**, Waukesha, Wis.; Mrs. **Richard Lomasstro**, Chicago, Ill.; **John W. Matheus**, Glendale, Wis.; Mrs. **Thomas Reeves**, Racine, Wis.; **Prezell R. Robinson**, Raleigh, N.C.; **Robert A. Robinson**, New Canaan, Conn.; **Miss Augusta D. Roddis**, Marshfield, Wis.; **Frank J. Starzel**, Denver, Colo.; Mrs. **Frederick Sturges**, Old Lyme, Conn.

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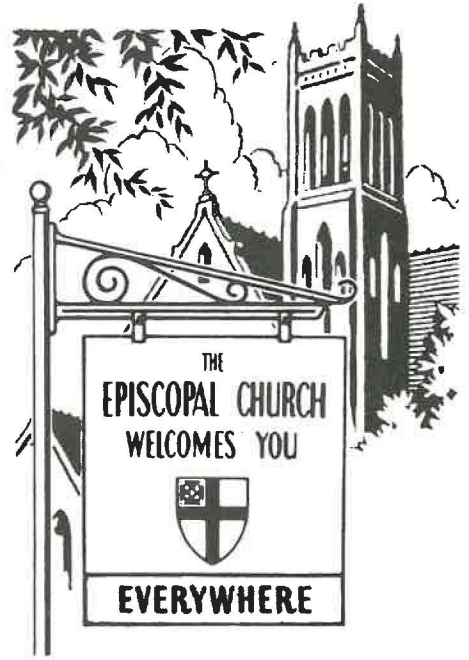
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Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
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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

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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

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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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SELINGROVE, PA.

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