

# The Living Church

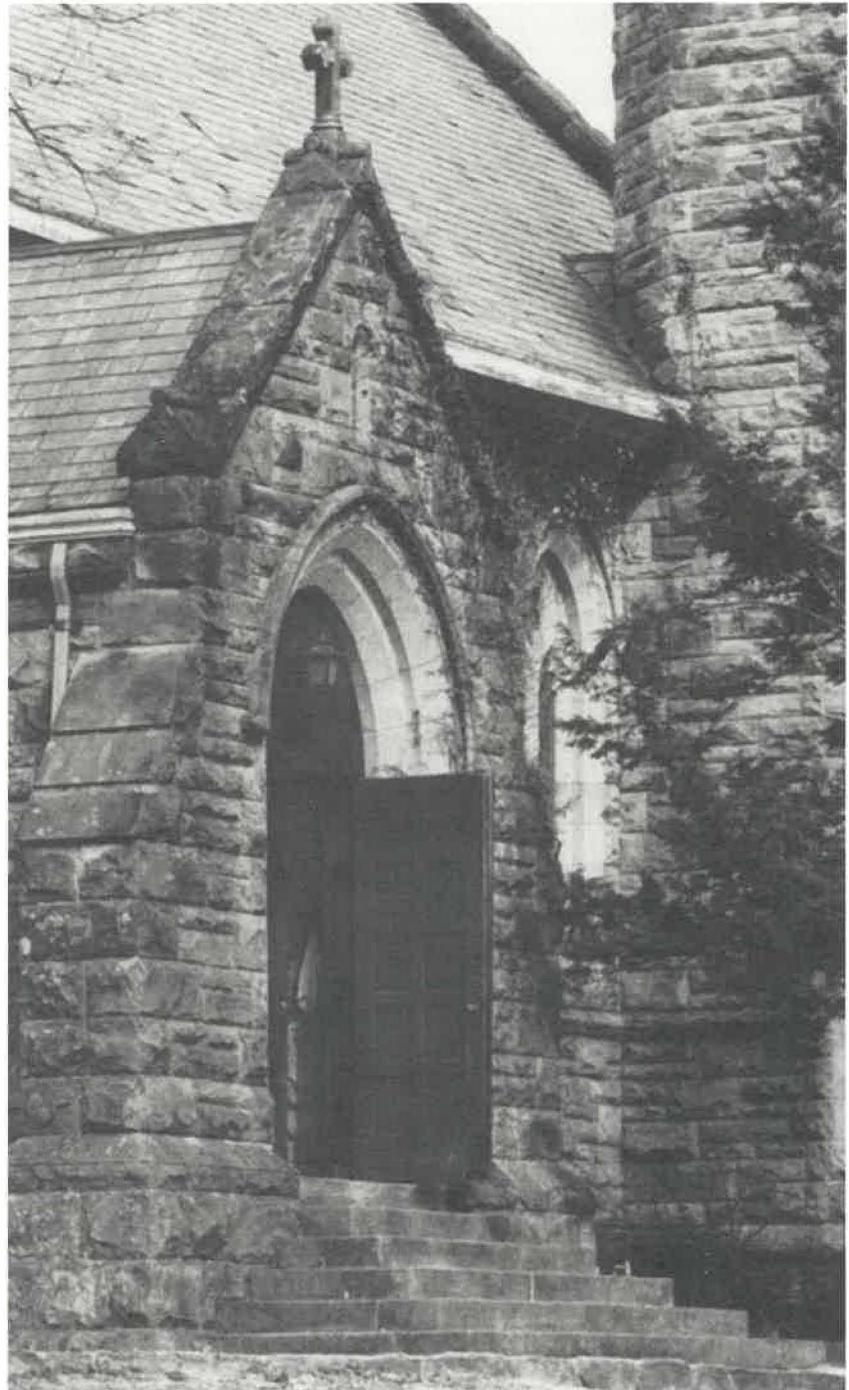
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*The Magazine for Episcopalians*

## Before the Door Closes ...

Keeping a church  
open and thriving  
into the future

*page 9*



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May 7, 1995

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Barry Menezes continues to serve

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#### Before the Door Closes ...

By Roger White and Richard Kew

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By John H. MacNaughton (p. 11)

**Books:** Baby Boomers and Religion (p. 12)

**People and Places** (p. 14)

### Quote of the Week

Diane Porter, senior executive at the Episcopal Church Center, on a managerial forum among executives at the church center: "We engaged in interdepartmental competition as if it were an Olympic event."

## In This Corner

### Refreshment at Whatever the Cost

*"As the hind longs for the running waters, so my soul longs for you, O God." Psalm 42*

I like to pray by small streams. The water moves unselfconsciously around rocks, through grasses hanging into the water. There is not much power here. When I dangle my feet into the current, I can barely sense the movement, although I can feel the chill the water has absorbed from stones further upstream. And yet, without a strong surge, the stream manages to make the destination it seeks, pulled along by gravity.

The water is clear. I can see the golden dust and orange-brown pebbles glistening through shallow glass. Like a two-way mirror, the water reflects both the bottom of the stream and the forest and sky above. If my eye looks at the sky, I see the outlines of branches and moving leaves.

In late afternoon, the deer come to this brook for refreshment. It is cool under the leaves and it is safe. A moment of peace. This evening I have stayed late, inspired by the stream and its echoes of prayer, reflective and moving. The sun slants deeply, making long shadows of trees and stones. And then a sound; a crack like falling twigs or acorns against the leafy ground. Another sound and then another. I do not look up, but stay focused on my pen sliding across the page of my journal.

Downstream, a delicate sound stirs me from my thoughts. I look up. A deer stands in the stream, drinking. As she senses my eyes on her, she looks up at me. I stare back. I rise carefully to be equal with her eyes. The deer

watches this and shakes her head. I shake my head and wait for her next move. Even though she seems a gentle creature, her wildness frightens me and my heart beats against my ears and seems to shake the ground upon which I stand. The deer drinks furtively but does not run away.

Time stretches between us as the shadows stop and the breeze ceases. We stand together looking, frightened but each in our own way needing to be near this gurgling water. How thirsty she must be to risk coming this near me in order to drink. I feel false against this need; faithless against her faith. Surely she trusts that the moving water will refresh her and she will find peace. Her longing for refreshment brings her to this place at whatever the cost may be.

I come to be refreshed also, but not at any cost. I come because the stream is pretty, the woods quiet. When the way is difficult, I do not come to this place.

Can I learn to act on my soul's desire for the living waters of God, focusing on the refreshment rather than the danger of the journey? The God who sends streams of water and light to carve the earth and the sky and brings even the shyest creatures down to the river can meet my deepest longing to travel the path with courage. If I am brave enough to risk the evening, we will meet at the water's edge and we will drink.

*Our guest columnist is Debra Donnelly-Barton, a spiritual director and free-lance writer from the Diocese of Maryland. She resides in Sewanee, Tenn.*

### Sunday's Readings

## Unmistakable Joy from the God Who's Faithful

*Easter 4: Acts 13:15-16, 26-33; Psalm 100; Rev. 7:9-17; John 10:22-30*

One simple declarative in today's psalm capsules the lessons: "Know that the Lord is God!" We've discovered the season's accent is not on how resourceful we are, but how great God is.

God brings joy, unmistakably. The psalmist's words reflect arresting clarity: "Make a joyful noise ... Serve the Lord with gladness ... Come into his presence with singing ... Enter his gates with thanksgiving." The writer of Revelation forecasts eloquently: "God will wipe away every tear from their eyes!" (7:17). Sadness results from struggling with limited resources; joy means the Reality beyond us is rife with boundless generosity. At the end of our teth-

er, we are "surprised by joy." It is the Christ we know who makes us glad about God (Emil Brunner). And about life, too.

Yes, God is faithful. The world we've inherited is dependable. Today's gospel uses a graphic analogy. The Shepherd offers security for the sheep; no alien force can take them. The sheep are content to live in the Shepherd's world. His familiar voice gives comfort and safety. Doesn't this language resemble Easter talk? God's

powers of evil means nothing can remove us from his care. A God who is not traumatized by death offers stability within the world where we live. "His faithfulness endures for all generations" (Psalm 100:5). What a God to worship! This kind of God doesn't call for a lot of searching to discover. By definition, the universe bristles with logic to believe.

# LETTERS

## Another Ancestor

The article on the election of Bishop Jose Saucedo as first primate of the Iglesia Anglicana de Mexico [TLC, March 26] justly reflects the feelings of many in this church. Bishop Saucedo was the only bishop for many years and as senior bishop deserves the honor which his years of leadership and service have earned.

However, the article may give a misleading impression of the Iglesia Anglicana de Mexico, tracing as it does only one side of the Anglican Church in Mexico's heritage. In addition to the dedication and hard work of American Episcopalians, there is another ancestor, the Iglesia de Jesus, a national Mexican Catholic movement sponsored by Benito Juarez in the 1860s. This combined about 100 years ago with the missionary work of the American church and eventually formed the Mexican Episcopal Church. This is one of the reasons that the Anglican Church in Mexico today is predominantly Mexican, most of the congregations are Spanish-speaking, and the English-speaking congregations can be counted on the fingers of one hand.

The desire for autonomy stemmed from the fact that a primarily indigenous church should be free to order its own life in its own cultural setting. All of the members of the Anglican Church in Mexico are grateful to the American church for its nurture and support and for granting this independence. That a warm friendly relationship may continue is made evident by the companion diocese relationship between the Diocese of Mexico and the Diocese of Texas, which I can bear personal witness to as strengthening our ties and giving a sense of community to both our dioceses.

(The Rev.) RICHARD C. NEVIUS  
St. Paul's Church

San Miguel de Allende, Mexico

## Be Specific

Harriett Hook's feeling of discontent with the church is more than evident, but the reader of her letter [TLC, March 26] is left with many questions.

What, specifically, is our "theologically defective" liturgical language? She may not like parts of the 1979 prayer book, but she will have to be much more definitive to convince anybody that it is defective. And what are the motives of women

(Continued on next page)

## Q: WHAT DO THESE PEOPLE HAVE IN COMMON?

Alec Wyton  
Robert Powell  
Joe Morrow  
Larry King  
Ray Glover  
Calvin Hampton  
Ben Hutto  
Owen Burdick  
Richard Proulx  
James Litton  
Lionel Dakers  
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Carl Daw

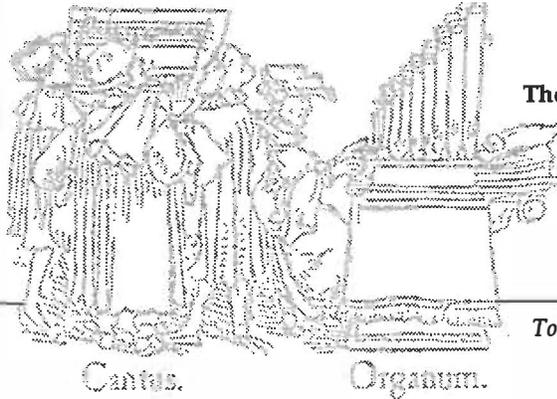
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**LETTERS**

*(Continued from previous page)*

entering the priesthood that she finds sus-  
pect? She titillates with such a statement  
but she is dealing with a vast generality.  
And are the motives of women postulants  
less pure than men's?

The writer's only specifically ex-  
pressed idea is that of throwing out the  
clergy for breaking any of the Ten  
Commandments. Would she also dismiss  
from the church the laity who break any  
of the Ten Commandments? Such con-  
demnations and practices might indeed  
produce a handful of righteous persons.  
Self-righteous, that is.

PAT P. LOGAN

Tyler, Texas

**Lost Treasure**

Some of us appreciated the Rev.  
Travers C. Koerner's letter about Morning  
Prayer [TLC, March 12]. I agree that the  
Episcopal Church lost a great treasure  
when it gave up Morning Prayer as a reg-  
ular Sunday service.

As the author suggests, Holy  
Communion was a special service that  
was anticipated with considerable thought  
and preparation. Now it has become rather  
routine and lacks that special meaning.

It's not too late. Let's bring Morning  
Prayer back as an integral part of our  
Sunday worship.

WILLIAM T. DRESSER

Tehachapi, Calif.

**Another Method**

With the advent of the selection of a  
Presiding Bishop and in concert with the  
action of the 1994 General Convention  
validating that opposite theological views  
can both have validity, I ask the House of  
Bishops, and the Episcopal Church at  
large, to consider this proposal for the  
method of selection of the next Presiding  
Bishop. My idea is not original, but it is an  
idea that should be considered once again.

Once the nominations for Presiding  
Bishop are closed, the House of Bishops  
would then consider each nominee, one at

**To Our Readers:**

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acknowledge receipt.

a time, for approval with one ballot per nominee. If the nominee receives a simple majority, the nomination stands. If the nominee does not receive a simple majority, the name is removed from consideration during that convention. The nominee or nominees receiving approval then have their names placed on equal size pieces of paper and the pieces of paper placed in a chalice along with the name, "Jesus Christ," on an equal size piece of paper, placed in the same chalice. The outgoing Presiding Bishop would then, with eyes closed, select one of the pieces of paper. Should the name of a nominee be selected, that person would be the Presiding Bishop. Should the name "Jesus Christ" be selected, the name or names in the chalice would then be removed from consideration at the convention and a new slate of nominees would be selected in accordance with procedures approved by the House of Bishops.

(The Rev.) J.P. CARVER  
Holy Family Church

Angola, Ind.

### Now That We're Here ...

The article, "We're Killing the Clergy" [TLC, March 12], reminded me of my first congregation, a mission church.

Following a "welcome" dinner, we had a meeting of the bishop's committee. The church had been without a regular priest for almost two years. As we discovered our various hopes for the future, one of the members spoke up and said, "Well, we've been struggling with all this for the past two years. Now you can take over!"

I asked the committee members to remember the story of Moses when he was fighting the Amelakites. As long as he held his arms up, the Israelites prevailed. When his arms went down, the Amelakites prevailed. "You all are going to have to hold up my arms too," I said. "I can't do it alone." There was a silence and finally one of them spoke up and replied, "Fr. Ottsen, you have our support."

The author was correct in all too many instances. Unfortunately, the laity think we clergy have all the answers — and all the strength. We don't.

(The Rev.) G.M. OTTSEN

Camarillo, Calif.

### Another Part

Daniell Hamby, general secretary for COCU [TLC, March 5], uses a quotation from the Chicago-Lambeth Quadrilateral 1886, 1888 — "this Church is ready in the

spirit of love and humility to forego all preferences of her own" — as specious support for the Episcopal Church becoming an integral part of the proposed Church of Christ United (COCU).

He conveniently overlooked another part of this statement: "But furthermore, we do hereby affirm that the Christian unity ... can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all ..."

It seems that the Quadrilateral speaks not only in opposition to COCU, but also to the proposed Episcopal-Lutheran Concordat, since none of the participating churches, other than the Episcopal

Church, maintains apostolicity regarding the episcopate, teachings and creeds of the church. Lennart Pearson, in his response [TLC, March 26], cites our catholic ontological understanding of ministry as an obstacle to becoming a functioning part of COCU. He must have read the rest of the Quadrilateral much as I did.

If the argument for ecumenism starts with the hypothesis that all denominations are branches of the one tree and should be amalgamated, the next questions should be: What then truly defines a branch? Is it unity or is it differences? The answer is: differences. With COCU, what is being proposed is a form of liturgical unity coupled with a radical theological-ethical agenda which hasn't been openly addressed. At best, COCU is a "no-fault" form of church. What is really needed is a unified proclamation, not simply unified polity as proposed by COCU. As "good stewards," absent any other reasons, we need to stay away from COCU.

(The Rev.) DEUEL C. SMITH, JR.  
Trinity Church

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## Bishop Stands Up For Children

The Rt. Rev. Clarence N. Coleridge, Bishop of Connecticut, went to the state capitol in Hartford recently to urge legislators to consider children when pondering budget cuts.



Bishop Coleridge

"More and more it seems, children of Connecticut are being associated less with laughter, singing, wonderment and love, and more with the ugliest of grownup savagery," Bishop Coleridge said.

"Our children are dying from adult rage, drugs, guns, aggression, and we still have difficulty seeing it, admitting it, dealing honestly with it," he said.

Bishop Coleridge was accompanied to

the capitol by Bishop David Reed, assisting bishop in Connecticut, other Episcopal priests and leaders from the Christian Conference of Connecticut.

He urged state government to join in partnership with churches as "zealous advocates" of children.

"I plead for honesty in funding, honesty in evaluating the critical system of care; honesty in admitting failure and doing something to protect and nurture the most vulnerable among us," Bishop Coleridge said.

"I ask my church in this state to work toward becoming sanctuaries for children; to offer the hands of real and honest help, to grace them with hope," he said.

The religious leaders held a prayer vigil outside the capitol following their appearance inside.

## BRIEFLY

**The Rt. Rev. Hugo Pina-Lopez**, former Bishop of Honduras, will become Assistant Bishop of Central Florida in September. Bishop Pina-Lopez has been rector of the Church of the Redeemer in Avon Park, Fla., for the past three years. He also has served parishes in Texas and Oklahoma since leaving Honduras in 1983.

A new Anglican province is to be formed out of the **Diocese of Hong Kong**, according to its bishop, the Rt. Rev. Peter Kwong. On a recent visit to London, Bishop Kwong said the province will consist of three dioceses — Hong Kong, East Kowloon and West Kowloon.

## Diocese reconvenes to finish business

# Michigan Defeats Controversial Resolution

The Diocese of Michigan reconvened its convention for one day, April 8, to deal with eight resolutions not covered during the original convention, Feb. 23-25. The two most difficult dealt with gay/lesbian issues.

One resolution adopted called upon the diocese to support and affirm homosexuals. It was amended to include "all people, with prayer and support," mentioning several groups, including gays and lesbians.

The other controversial resolution stated: "... the Commission on Ministry, the Standing Committee and the Bishop ... be urged to not knowingly approve for ordination to the Diaconate or the Priesthood any Candidate who is engaged in an active sexual relationship outside the Sacrament of Christian Marriage."

Both the original resolution and an amendment were defeated, the former by a vote of 203-65 with six abstentions, according to the Rev. Richard Kim, rector of St. John's Church, Detroit.

Following the defeat, Fr. Kim read a statement of protest, prepared, he said, on behalf of "a cluster of eight or 10 churches." The introduction declared the convention "has taken a direction which is

contrary to scripture and the teaching of the church," and goes on to state, "Many question whether we really have any moral teaching, and more doubt that we

**"Many question whether we really have any moral teaching, and more doubt that we have the will to call to account those who openly violate the moral teaching we have."**

— Fr. Kim

*upon the defeat of the proposal*

have the will to call to account those who openly violate the moral teaching we have."

Fr. Kim told TLC that while he was disappointed the resolution was not adopted, the discussion had nevertheless been "very polite, not heated or angry. Bishop Wood responded to my statement." He said the group he represented would con-

tinue to monitor the presentment against Bishop Righter [TLC, Feb. 19], and "we will resist heresy ... apostasy."

The Rev. Ervin Brown, rector of Christ Church, Detroit, was pleased by the outcome. He said the diocese had many gay priests of "great competence, commitment, morality — the standards necessary to ordination." He said the phrase "outside of marriage" is a Catch-22 for homosexual couples for whom no marriage is available.

"The convention action was a strong affirmation of Bishop (Stewart) Wood and of his ordination actions," said diocesan chancellor John Cannon. "Sexuality issues have been discussed for 20 years. The focus has changed — this year it is ordination."

The intervening weeks seemed to have calmed some of the agitation felt at the end of the first convention, Mr. Cannon said. "There was some frustration when the convention ran out of time to discuss the remaining resolutions. [This time] they were well debated, openly debated," he said.

Resolutions on topics such as welfare reform and environmental action were adopted by the convention.

## Sending Alleluias Around the World



Members of St. Francis' Church, Chillicothe, Ill., spend Easter Day creating cards for missionaries



James B. Carls

St. Francis' Church, Chillicothe, in the Diocese of Quincy, is "a small place out in the prairies" of north-central Illinois that takes to heart the biblical injunction to reach out to "the ends of the earth."

On Easter morning the congregation gathered between services to create greeting cards which were sent to missionaries all over the world. For the last five Easters, parishioners of all ages have worked to make the cards sent to Africa, India and Bangladesh, Eastern Europe, Central and South America.

The Rev. John Throop, vicar of St. Francis', said the project began when the church wanted "to find a simple way to teach a powerful lesson, as a small church in a small town. This is a concrete step." With each card goes a cover letter explaining the congregation's commitment "to pray daily for those working in the field."

Fr. Throop said missionaries have written back to express delight and thanks; some have visited the parish to talk about their lives in the field. This personal contact has resulted in tangible assistance in the form of money toward the support of a mission family in South Africa and a vehicle in Mozambique, and help for a diocesan medical mission to Haitians in the Dominican Republic.

St. Francis' 15-year-old thrift shop "has been inspired to send good-quality clothing to Romania" as well as to the poor in nearer places such as Peoria and the Sioux reservations in South Dakota.

The shop, Fr. Throop said, "seems to receive more as they send more." Some items judged beyond wearing are used for doll clothes and other crafts, or donated to the high school auto shop class to be used as rags.

The next step is to become a sending church," Fr. Throop said. Several members of St. Francis' are considering mission work. Fr. Throop said that prospect is the "most exciting result."

The church's missionary involvement, he said, "helped people have a larger view. Without a lot of resources, you use what you have."

# Barry Menezes Tries 'Retirement' Time for Different Ministries

By PATRICIA NAKAMURA

After 29 years in various positions at the Episcopal Church Center, Barry Menezes "retired" last fall. But he hasn't gone far. He didn't even get to take his projected vacation in Spain with the free airline upgrade to first class.

The Presiding Bishop asked him to attend the fall Executive Council meeting. Having retired as the senior executive for

Alinsky, a community organizer in Chicago. The goal was to empower black citizens especially, during the civil rights storms. Mr. Menezes was recruited by the late Bishop Daniel Corrigan to join the national church staff on Joint Urban Projects. Again the aim was to empower citizens by developing national church support for local organizations. "We worked to fund grass roots organizing, give local groups the energy and power to confront authority in the cities." Many in authority, he said, were Episcopalians, and there was sometimes resistance to the work. "It was very controversial," he said.

In 1967, he became part of the Coalition on Human Need, a grant-making body. "Local groups negotiated changes in school hiring practices, police and fire department hiring, segregation patterns, city planning."

In 1973 he became lay ministry coordinator, and from 1986 to 1992 served as national program executive for ministry and vocations, as well as deputy for the Presiding Bishop's Fund for World Relief, a position he particular-

ly enjoyed because he could see immediate results.

A triple cardiac bypass in 1992 forced him to refocus his energies. "I needed to decrease the heavy managerial responsibilities," he said. "I'm an organizer. I like working directly with people to make things happen, and as a consultant I'll be doing the fun part. I'll be busy but with a nice pace."

This spring he said, "I'm very happy. I'm working on two projects I enjoy: As a consultant to the Presiding Bishop and the Executive Council for long-range planning, and planning for visits this year by the Presiding Bishop and Pamela Chinnis to four dioceses.

"I'm not really retired," he said; "not psychologically and not actually."

Although his furniture crafting hobby hasn't yet developed ("no time or resolve"), Mr. Menezes said he has been able to involve himself more deeply in his home parish of St. Bartholomew's, White Plains. "I was the co-cook for the men's breakfast!" he said. What was on the menu? "Eggs Benedict." He is working in an AIDS ministry as well, delivering food to patients' homes.

Mr. Menezes is a transplanted midwesterner. He was born in Ohio of "German Lutheran stock," — although the name "Menezes," he explained, comes from ancient French Basque ancestors — moving to the Chicago area as a child. After graduating from Kenyon College, he served in the Air Force and worked in banking. He belonged to the Congregational Church when he entered the University of Chicago Divinity School; he joined the Episcopal Church during seminary.

At one point, he said, he was a candidate for holy orders from his home diocese of Southern Ohio. It was a time "of testing my vocation. My role was a lay person."

Mr. Menezes has worked for three presiding bishops, each of whom was, he said, "a man of his time. I really trust the Holy Spirit has guided the church in its selection of leaders."

Bishop John Hines, he said, presided during "a time of absolute social trauma," from 1965-1974. "He launched the General Convention Special Projects, \$3 million yearly for no-strings-attached grants to grassroots groups organizing for power to the poor. He went into burning ghettos.

"When John Allin became presiding bishop in 1974, the church needed to heal, consolidate, and refocus; to nurture all its diverse people."

During Bishop Allin's tenure, the church saw the ordination of women, revision of the prayer book, the Venture in Mission between dioceses and the national church.

When Bishop Edmond Browning took office in 1986, he was called upon to "assert anew the church's national and international voice, to become part of the national political scene," Mr. Menezes said.

"He has strengthened our participation in the Anglican union, and, especially in South Africa, became a voice in foreign affairs. He has been a conscience." □



Patricia Nakamura photo

**Barry Menezes has served under three Presiding Bishops**

planning and development, Mr. Menezes returned to the national church as a consultant for planning and evaluation, working out of his office at his White Plains, N.Y., home and, several days a month, from "whatever office is available" at 815 Second Ave in New York City.

In October, while he tried to deal with the accumulation of nearly 30 years' work in the same building, still surrounded by pictures and models of his favorite 1930s planes like the China Clipper, Mr. Menezes described himself as "an organizer" and, his master's degree in divinity notwithstanding, emphatically a lay person.

Most of his working life has been focused on empowering the people in the pews and the citizens in the community. In the early 1960s, he went to work for Saul

# Before the Door Closes ...

(Second of a monthly series)

By ROGER WHITE  
and RICHARD KEW

**W**e used to have a thriving church here," said the retired priest with a sigh as we drove through a small town. He then told a story which could be repeated a thousand times over. Congregations themselves decide whether they will live. The day the doors close and the sign is taken down is simply the culmination of a series of decisions — conscious and subconscious — made over a long period. Right now parishes all over America are charting courses which guarantee their demise within a couple of generations.

Here's a frightening statistic: If present trends continue, 60 percent of *all* existing congregations will disappear before 2050. Episcopal demographics suggest a larger slippage. While the average American is 30 something, we have yet to grapple with the reality of the average Episcopalian being over 50. Long-lived congregations do not age in the same way because they encourage spiritual life, are committed to formation for mission and ministry, exhibit a rich community life, and are unabashedly evangelistic. Such enthusiasm makes proclamation their highest priority, guaranteeing a healthy future.

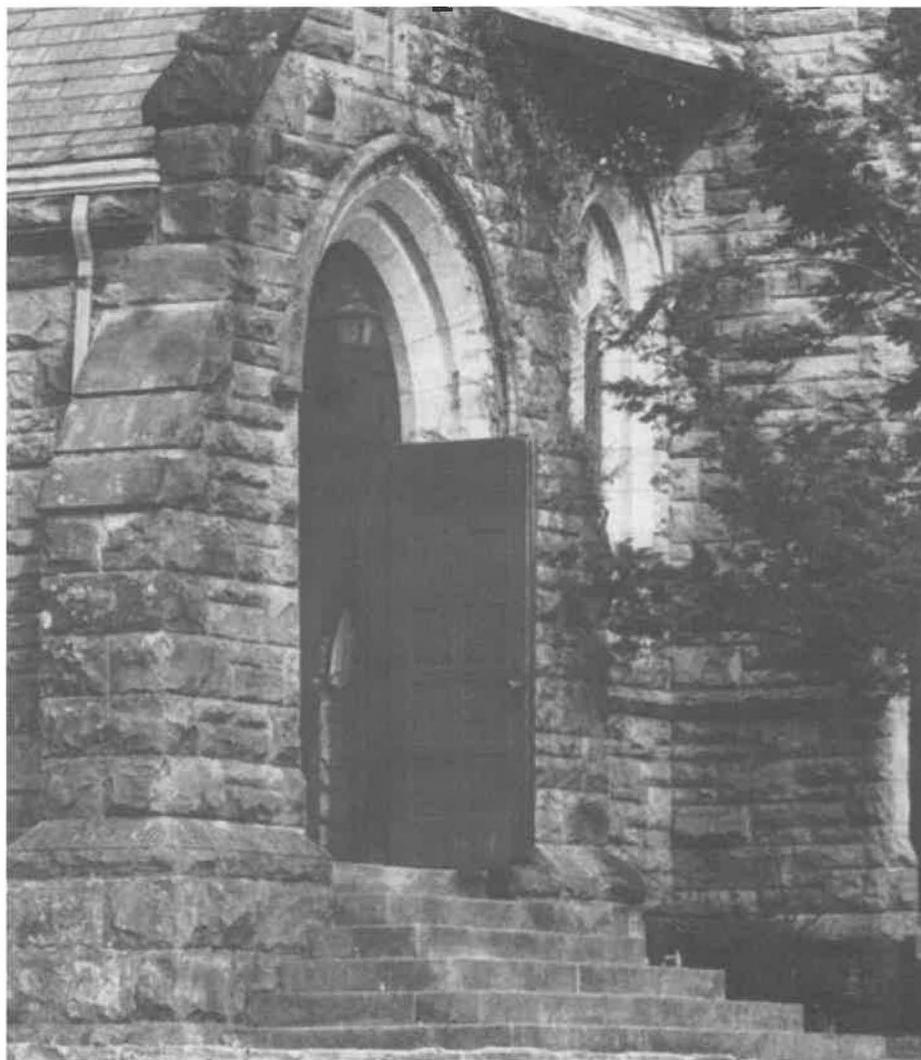
The survival mentality which has dogged the Episcopal Church won't wash in the emerging world. Christ did not commission us to survive, but to procreate. No congregation or denomination has a right to continue to exist. It must be reborn with each generation.

Evangelism is the primary passport to a strong future. Evangelism is not the prerogative of renewal people who might talk about it most, but the work of all Christians. One of the most forthright calls to evangelism was made by the pope. He declared, "proclamation is the permanent priority of mission."

When churches recover their evangelistic passion, their life ignites: Worship is revitalized, stewardship becomes sacrificial, and Christian education soars. Energy then spills outward in a flood of selfless service. As theologian Emil Brun-

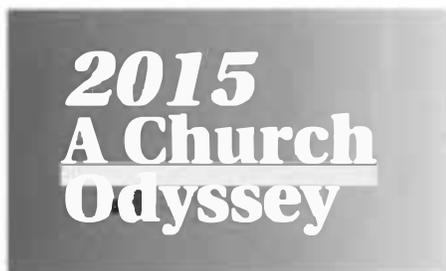
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*The Rt. Rev. Roger J. White is the Bishop of Milwaukee. The Rev. Richard Kew is working with the Russian Orthodox Church for the Society for Promoting Christian Knowledge (SPCK).*



*Good decisions made today can keep a church open and thriving for many years to come*

ner said, "The church lives by mission as a fire lives by burning."



But gospel outreach needs a bigger vision than building larger congregations.

Thinking in these terms is merely the survival mentality in another guise. True evangelistic advance comes when parishes not only draw individuals to Christ, but form new congregations. New missions inevitably bring the gospel to a fresh network of people, often becoming incubators for lively ministry. They also have the best potential for numerical growth.

In its first 90 days, the Episcopal Church on the Square, Lady Lake, Fla., gathered a worshipping congregation of more than 200! Many new congregations grow so quickly that building programs

*(Continued on next page)*

## Two Incompatible Churches?

For several years, members of two of the more conservative organizations within the Episcopal Church — the Episcopal Synod of America and the Prayer Book Society — have contended there are two Episcopal Churches, not one. Proponents of this school of thought claim one church looks to scripture as its ultimate authority, and the other cites additional influences, chiefly experience.

In this issue, we find a bishop from a more centrist position, the Rt. Rev. John H. MacNaughton of West Texas, disclosing he has come to the conclusion that there are indeed two Episcopal Churches. In his two-part Viewpoint article, Bishop MacNaughton cites the current sexuality debate as divisive, but emphasizes what lies beneath that debate, two incompatible ways of understanding scripture and two incompatible ways of determining authority, as the reasons for the split.

If Bishop MacNaughton and others are correct, what happens next? Can this church live with ambiguity? If so, to what extent? And are the two “churches” really incompatible? The answers will not come easily. Until they do, our prayers for guidance and discernment are most appropriate.

## Ministry Through Books

Sunday, May 7, has been proclaimed Church Periodical Club Sunday by Presiding Bishop Edmond L. Browning. The observance has been changed this year from October.

The Church Periodical Club (CPC) has been ministering to the Episcopal Church for more than a century, providing books for theological education students and grants for children’s books. On May 7, let us give thanks and financial support for CPC’s important ministry.

## Our Rich Anglican Heritage Is a Potent Calling Card

(Continued from previous page)

cannot keep up with exploding numbers.

We might not be on target for planting 1,000 new congregations in the Decade of Evangelism but in some places the Episcopal Church is putting together new churches more creatively. Yet this is only the beginning. The lessons from these church plants need to be learned — and enthusiastically embraced — by the whole church. One lasting fruit of Shaping Our Future is likely to be the North American Missionary Society (NAMS), whose mission is to enable effective church-planting [TLC, April 30].

While there are basic principles for planting new churches, there is no one model for success. New congregations can be charismatic, evangelical, or very traditional, as long as their primary focus is the lordship of Jesus Christ. In a world craving roots, our rich Anglican heritage is a potent calling card.

Church plants need to be drenched in prayer, but also soaked in every kind of data. Venturing in faith is suicide if homework is not done first. The Church of the Nazarene discovered this, so it set up a church-planting unit in its Kansas City seminary to undertake research and development — a resource used by the Diocese of West Missouri. Our tendency has been to play by hunch, and hunches have a

habit of going wrong. We have to get beyond being church-planting amateurs, and our seminaries need to equip a generation of Christian leaders, lay and ordained, able to establish dynamic new congregations.

We must learn from others, rather than stand on our Anglican pride. The Christian Missionary Alliance Church has been wildly successful in Latin America during the last 25 years. Beginning in Lima, Peru, its *Encounter with God* strategy has led to several dozen 1,000-member churches. Anglican church-planting work began in Peru among similar socio-economic groups at the same time, but using more traditional methods. The diocese has made encouraging progress, but its membership falls far

short of the 35,000+ who worship in CMA congregations.

This approach is being tested in the Diocese of Honduras. After two years, *Iglesia Cristo Redentor*, Tegucigalpa, has a worshipping congregation of more than 150. It continues to grow, and is on the way to becoming a 1,000-member congregation by 2001. However, *Encounter with God* believes a successful church is not one that has paid off its mortgage or has a full-time priest, but one that has planted at least one evangelistically-mind-

ed daughter church. Some unfairly complain such congregations are nothing more than sophisticated “scalp-hunting” operations. *Encounter with God* churches demonstrate heightened social consciousness, developing exciting congregationally-based social ministries. We see no reason why this could not work for English-speaking Episcopalians.

Churches which flourish in the future will not be those whose primary goal is to establish an unbeatable music ministry or a successful soup kitchen, worthy as such things are. Healthy parishes will be mindful that Christian growth comes only when you are giving away your faith. All other ministries are by-products of this.

If we continue to model our parishes on bucolic English villages of yesteryear, we can kiss goodbye large chunks of our church. We have no option but to develop long-range strategies to bring people to Christ. At the heart of such strategies will be giving birth to new congregations. Those that refuse will shrivel away.

Watch out for the little Diocese of Quincy. If it responds to the call to evangelism given by its new bishop, we could find its membership surpassing some of those declining in the North and East before long.

The call is to embrace evangelism with enthusiasm if our church is to be a player in the continued spiritual journey of this nation and world. Refuse the challenge and we have decided to be a has-been. The Episcopal Church does not have a divine right to exist. Only as we recover our divine purpose will God honor and bless us. □



# Two Within One: The Divided Episcopal Church

(First of two parts)

By JOHN H. MACNAUGHTON

I am a lifelong member of the Episcopal Church. I have worked in the church as a priest for 32 years and as a bishop for 10. I have lived actively with most of the ups and downs of this church during that time. It is my conviction now that the Episcopal Church is no longer one church but two churches. That division is no longer a dark possibility ahead of us, but is already upon us. We seem to be divided by the issues of human sexuality, but these are only the apparent dividers. I believe the real division lies at a much more profound level.

We indeed function as two churches at the level of sexuality. *Church One* believes what every General Convention since 1979 has affirmed and reaffirmed to be our standard, namely, that "the teaching of the church is that the normative context for sexual intimacy is lifelong, heterosexual, monogamous marriage." *Church One* supports what General Conventions have, therefore, consistently said: that the ordination of non-celibate homosexual persons is "inadmissible" (House of Bishops' Theology Committee) and "inappropriate" (General Convention, 1979). Based on this same reiterated teaching, *Church One* also rejects sanctioning the blessing of same-gender unions.

In addition, *Church One* sees scripture as our primary source of authority and, because of that, it sees such ordinations and blessings as moral issues rather than issues of justice. Civil rights, including employment, housing, legal equality and health care, belong to everyone without distinction. The ordination and blessing issues are fundamentally different, however, since neither is an inherent right for anyone. What is at stake in this debate, this church believes, is not a seeking of justice but the making of a decision about the morality of a non-celibate homosexual lifestyle.

*Church Two*, in my view increasingly separated from the church just described, believes in the validity of and ordaining of non-celibate homosexual persons and blessing committed same-gender unions. Some of its members participate openly

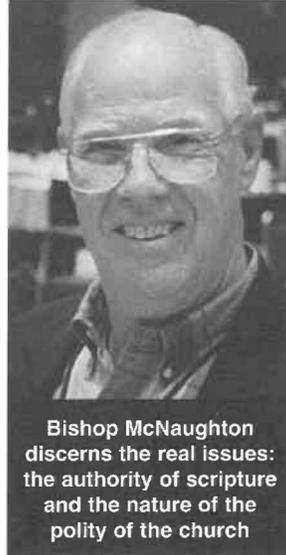
and publicly in such events and on a fairly regular basis. While I cannot speak for members of this church, they seem to justify their participation on the basis of: 1. a right to follow their personal consciences as they review the data available in spite of what the church as a whole has said; 2. a conviction that General Convention resolutions are only recommendatory and, therefore, do not need to be followed; 3. a view of scripture that makes it essentially a source of information equal to but no better than such other sources as modern psychology, sociology and contemporary personal experience; 4. a sense that these are issues of justice for an oppressed group and not issues of morality, and 5. an understanding of the church's polity that locates all authority to decide matters of conflicting data and opinions not in the resolutions of the national church but in the diocese.

The more I have pondered all this, however, the more I have come to understand that these sexuality issues are really secondary, and that a series of much larger and far more consequential issues are what is really before us. Those issues are the nature and authority of scripture and the nature of the polity of the church.

*Church One* understands scripture as the final and deepest authority. While this church reads scripture with all the resources of higher criticism and modern scholarship at hand, it is not convinced that data from any other source holds the same truth or the same authority. Scripture is, as the ordination vow still declares, "The word of God containing all things necessary to salvation," and must be acknowledged as such.

*Church Two* sees the scripture principally as a historic document subject to correction by contemporary learnings. Indeed, where a conflict of data between scripture and contemporary experience surfaces, *Church Two* relies on contemporary experience to judge the truth of scripture rather than vice versa.

Scripture has value as a historical document, but its major value, according to



Bishop MacNaughton discerns the real issues: the authority of scripture and the nature of the polity of the church

this church, is the way it describes the person of Jesus as a person of compassion. When this church looks at the person of Jesus in scripture, his compassion is the primary trait held to be of value.

In this church's use of scripture, one of two things seems to be happening. Having chosen an irreversible position on human sexuality, this church then interprets scripture to make it support or, at least, not rule out the position already chosen. If this is the case, this church's sexuality position is driving its

view of scripture. Or perhaps this church is championing a new way of interpreting all of scripture that is applicable to all our theological and doctrinal positions.

The other major division is in the area of structural authority. Who has authority to decide major issues before the church? Is it the national church at General Convention and/or the House of Bishops meeting together, or can each diocese exercise "local option" and go its own way based on its own needs, standards and conscience? Or to put it where it is now focused, in the context of ordination, can we claim, on the one hand, that persons ordained are ordained for the whole church and, on the other hand, say that a diocese has a right to ordain whomever it sees as a fit candidate regardless of what the whole church has said is "inadmissible" and "inappropriate"?

I submit that neither of these are questions of diversity or of living with ambiguity. They are questions of order, of authority and of corporate integrity. On matters of this magnitude, we can't have it both ways and be honest. Indeed, we cannot have it both ways and remain one church. The fact is, we are walking an increasingly confusing and irrational path that demands that these things that divide us be addressed. In our failure to address them clearly, we have contributed nothing to the dialogue or to our grasp of diversity or to our tolerance for ambiguity. We have, in fact if not yet in form, divided ourselves into two churches. □

*Next week: What is holding us together?*

The Rt. Rev. John H. MacNaughton is the Bishop of West Texas.

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## Books

### Wise Pastoral Concern

**HEALING OF SOUL, HEALING OF BODY: Spiritual Leaders Unfold the Strength and Solace in Psalms.** Edited by **Rabbi Simkha Y. Weintraub.** Jewish Lights. Pp. 114. \$13.95 paper.

This series of commentaries on 10 psalms is a project of the Jewish Healing Center which describes itself as an "educational and resource organization dedicated to meeting the spiritual needs of Jews living with chronic or acute illness."

The book contains essays by 10 rabbis whose vantage point ranges from the orthodox to reconstructionist traditions; four of the 10 are women. Every commentary addresses various emotional states common to the human experience of illness and presents each psalm in the light of its healing words.

Although each contribution varies, as do the psalms they address, there is a common thread of wise pastoral concern for those who are ill and attention to the rich resources for healing arising from these ancient songs of faith. *Healing of Soul, Healing of Body* can be a book of healing for anyone whose vision has narrowed because of illness, suffering or grief.

(The Rev.) JOHN MARTINER  
Rochester, N.Y.

### Statistical Study

**VANISHING BOUNDARIES: The Religion of Mainline Protestant Baby Boomers.** By **Dean R. Hoge, Benton Johnson** and **Donald A. Luidens.** Westminster/John Knox Press. Pp. viii and 254, paper.

This is a sociological study of Americans born between 1947 and 1956, and confirmed in the Presbyterian Church (U.S.A.) during adolescence. The authors hypothesize an identity between that population and all protestant "baby boomers." They hint that the study population represents all Americans born during that period.

The authors conclude that in a 1972 book, Dean Kelley correctly assessed reasons for the decline of mainline protestantism. They use their own study as an extended commentary on Kelley's thesis.

Statistics in tables and graphs are repeated in the text. The plethora of numbers makes this difficult reading. After struggling through, the reader is often told the statistics show insignificant statistical differences.

The writing style is academic. If academics are excused from being popular,

readable and interesting on the face of their text, these authors have exercised that license.

The careful reader will want silently and mentally to engage the authors in dialogue. For example, the design was to "locate a sample ... conduct telephone surveys ... (and) carry out a series of in-depth, person-to-person interviews." It is then announced that, "a study using this research design had never been done." I thought it was a design for the college freshman. The authors hint at the value of their statistics, but seem to present a mere statistical description of the known. One wants to know why.

The study discovered that "beliefs are the principal determinant of present-day church involvement." Such a surprise! People who believe tend to go to church.

Near the end is a self-assessment in which the authors identified "at least 50 studies" of similar scope and content. They acknowledge that this study presents no substantially different discoveries.

This publication seems motivated by the dicta of "publish or perish" and "justify the grant."

(The Rev.) JOHN RAWLINSON  
Oakland, Calif.

### Responsible Scholarship

**FOUR GOSPELS, ONE JESUS? A Symbolic Reading.** By **Richard A. Burridge.** Eerdmans. Pp. 205. \$12.99 paper.

Richard Burridge, dean of King's College in London, reveals a four-fold portrait of Jesus in his book on the gospels. He received his inspiration on a visit to Chartwell, the country home of Winston Churchill, where he viewed four portraits of Churchill, painted by four different artists. "Four pictures, all different — each with its own story evoking its own atmosphere and provoking its own response in the viewer — yet all are of one and the same man."

Using the traditional symbols for the four evangelists, the human face for Matthew, the lion for Mark, the ox for Luke and the eagle for John, Burridge portrays the gospels in their plurality and unity. Each symbol reveals the particular emphasis of each of the writers. Though this book is ultimately about the one Jesus, the reader will receive benefit of responsible and readable scholarship concerning the authorship, sources and criticism of the biblical narratives.

(The Rev.) J. PITTMAN MCGHEE  
Houston, Texas

# Short and Sharp

By TRAVIS DU PRIEST

**THE PATH OF WAITING. THE PATH OF FREEDOM. THE PATH OF PEACE. THE PATH OF POWER.** By **Henri Nouwen**. Crossroad. Pp. 46 each. \$3.95 each, paper.

Four new pamphlets by Roman Catholic writer Henri Nouwen, who addressed our General Convention last summer. Each shows the Nouwen touch—personal story, biblical references, and clear, simple spirituality.

**THE QUEST FOR BECKET'S BONES: The Mystery of the Relics of St. Thomas Becket of Canterbury.** By **John Butler**. Yale. Pp. xii and 180. \$25.

Enshrined in Canterbury Cathedral, chronicled in Chaucer's *Canterbury Tales*, and dramatized in T. S. Eliot's "Murder in the Cathedral," Thomas Becket remains one of Christendom's most beloved martyrs. In this stunning new book from Yale, a University of Kent professor traces in text and illustration the "five hypotheses" which have developed over the whereabouts of Becket's remains.

**THE HOLY MAN.** By **Susan Trott**. Riverhead/Putnam. Pp. 192. \$18.

Thirty-four brief encounters with "Joe," the holy man who serves up his wisdom from the proverbial mountaintop. Joe's wisdom from "Ego": "When he grows stronger in his ego he will no longer be so egotistical."

**CRISIS OF FAITH, CRISIS OF LOVE.** By **Thomas Keating**. Continuum. Pp. 132. \$10.95 paper.

The Trappist brother who founded the centering prayer movement interprets scripture and church tradition contemplatively. He makes interesting parallels between physical growth and spiritual maturity. "The prayer of faith frees us from our expectations and from any attachment to the unfolding spiritual senses."

**THE WHIMSICAL QUIZZICAL BIBLE TRIVIA BOOK.** By **J. Stephen Lang**. Tyndale. Pp. 518. \$10.99 paper.

New companion volume to the author's previous *Complete Book of Bible Trivia*. Quizzes and word games based on the Bible in America, biblical names for celebrities, music and money. Sure, I'll share one or two: What San Francisco

suburb is named for one of the gospels? What's the biblical first name of the author of Frankenstein? Okay, I'll do three: Who was the shortest wealthy man in the Bible?

**PRAYING WITH JULIAN OF NORWICH.** Selected with commentary by **Ritamary Bradley**. Twenty-Third. Pp. 184. \$12.95 paper.

Arranged under such topics as the focus of prayer, the goodness of God, and Christ the center and foundation of prayer, a professor emerita of St. Ambrose University (Iowa) presents selections from St. Julian's "Showings" followed by her own commentary regarding the life of prayer.

**GOD-BIRTHING: Toward Sacredness, Personal Meaning and Spiritual Nourishment.** By **Michael Dwinell**. Triumph. Pp. xvii and 174. \$16.95.

Episcopal priest and pastoral psychotherapist, Fr. Dwinell extends thoughts from his previous book *Fire Bearer*. Taking Meister Eckhart as a mentor, he emphasizes the indwelling nature of God, "gestating within us on an ongoing basis." Uses anecdotes, letters, and prose-poems, dotted with quotations.

**THE ORIGINS OF RELIGIONS.** By **Julien Ries**. Eerdmans. Pp. 159. \$39.99.

A beautiful and exciting book. It covers the religious inclinations of humanity from prehistoric time through the emergence of the great monotheistic religions of Judaism, Christianity and Islam. Numerous drawings, photographs and reproduced art work, most in color.

**RECLAIMING THE BIBLE: Words for the Nineties.** By **Robert McAfee Brown**. Westminster/John Knox. Pp. 149. \$10.99 paper.

Professor emeritus at the Pacific School of Religion provides us with a primer of religious vocabulary, especially helpful with mystery, grace, conversion, wit, wisdom and witness. Clever and lighthearted style, with interesting dialogues and episodes.

**PRAY IN THIS WAY: Sermons on the Lord's Prayer.** By **John Stroman**. Abingdon. Pp. 92. \$7.95 paper.

Short homiletic phrase-by-phrase explications of the Lord's Prayer, by a Community Church pastor in Pasadena, Calif. Fine nuggets throughout; for example: "Nothing gives temptation a foothold like overconfidence." Sees real evils as inherent in social structures.



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# People and Places

## Appointments

The Rev. **Joseph K. Acton** is missionary of campus ministry for the Diocese of Dallas, 1630 Garrett, Dallas, TX 75206.

The Rev. **David L. Gable** is interim pastor of Good Shepherd, 1116 S. Mason Rd., St. Louis, MO 63131.

The Rev. **Lyonel W. Gilmer** is interim vicar of St. Clare's, Matthews, NC; add: 2629 Alanby Ln., Charlotte, NC 28270.

The Rev. **John S. Keller** is interim rector of All Saints', 800 Abbott Rd., East Lansing, MI 48823.

The Rev. Canon **Michael M. Marrett** is rector of St. Michael & All Angels, 8501 New Hampshire Ave., Adelphi, MD 20783.

The Rev. **Helen L. McClenahan** is interim associate of St. Peter's, Ladue, MO; add: 7320 Princeton Ave., St. Louis, MO 63130.

The Rev. **Kristin Neily** is assistant of St. Matthew's, 1031 Bienvenida Ave., Box 37, Pacific Palisades, CA 90272.

The Rev. **Debra H. Rice** is associate of St. James', 414 Vance Ave., Black Mountain, NC 28711.

The Rev. **Thomas N. Rightmyer** is interim rector of St. Philip's, Durham, NC; add: 210 Selkirk Pl., Durham, NC 27707.

The Rev. **Harriette H. Sturges** is deacon of St. Philip's, Durham, NC; add: 406 Spring St., Louisburg, NC 27549.

The Rev. **Craig Alan West** is rector of Church of the Cross, 308 Amherst Ave., Ticonderoga, NY 12883.

The Rev. **Tamsen Whistler** is rector of Trinity, 318 S. Duchesne Dr., St. Charles, MO 63301.

The Rev. **Michael R. Williams** is chaplain of USAF, Offutt AFB, NE.

## Cathedral Clergy

The Rev. **Trudie Smither** is canon chaplain, St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

## Retirements

The Rev. **Albert S. Chappellear**, as chaplain of Cambridge Psychiatric Hospital, Cambridge, OH; add: 2 Yorkshire Dr., Cambridge, OH 43725.

The Rev. **Nelson B. Hodgkins**, as vicar of St. Christopher's, High Point, and St. Paul's, Thomasville, NC; add: P.O. Box 2234, Reidsville, NC 27323.

## Changes of Address

The **Diocese of Upper South Carolina**, 1115 Marion St., Columbia, SC, 29201.

The Rev. **Christopher Bryce**, 113 Valrico Station Rd. #18, Valrico, FL 33594.

The Rev. **George T. Cobbett**, 519 Frederick Ct., Oconomowoc, WI 53066.

The Rev. **H. Paul Osborne**, P.O. Box 577, Garrison, KY 41141.

## Deaths

The Rev. **Lauren Hall McReynolds, Jr.**, retired priest of the Diocese of Spokane, died April 1, of heart failure in Kellogg, ID. He was 69.

Fr. McReynolds was born in Portland, OR. He graduated from the University of Oregon in 1950

and Church Divinity School of the Pacific in 1953. He was ordained priest in 1953. Fr. McReynolds served in the Army Air Corps during World War II, and was a member of Rotary International and Royal Arch Masons. He served parishes in Roseburg, Riddle, Myrtle Creek, Drain, and Cottage Grove, OR. He also served in Gooding, Shoshone, Kellogg, Wallace, and Mullan, ID. Fr. McReynolds was a member of executive council and a trustee on the board of directors for the Diocese of Spokane. He retired in 1974 due to his struggle with multiple sclerosis. He is survived by his wife, Elizabeth, two sons, three daughters, five grandchildren, one great-grandchild, and his mother.

The Rev. **Jane Anderson Morse**, associate professor of Old Testament at Virginia Theological Seminary, died suddenly of pneumonia at Georgetown University Hospital, Washington, D.C., on Feb. 18. She was 51.

Mrs. Morse was born in Salem, MA. She attended Connecticut College for Women where she earned her BA. She also graduated from Salem State College and Virginia Theological Seminary. She completed the doctoral program at Yale University and was to defend her dissertation for a Ph.D later this year. She was ordained priest in 1987. She served at Resurrection, Alexandria, VA; and St. Peter's, Hamden, and St. Anne's, Old Lyme, CT. She was also the author of *Critical Review of Books in Religion*. Mrs. Morse is survived by her husband, Clayton, and two children.

The Rev. **Thomas Waldron Philips**, priest of the Diocese of Arizona, died Feb. 21, in Providence, RI. He was 39.

Fr. Philips was born in New York, NY. He graduated from Brown University in 1979 and Yale Divinity School 1989. He was ordained priest in 1991. He served at Holy Nativity, Bronx, NY, St. Michael and All Angels, Tucson, AZ, and was headmaster of St. Michael's Parish School. He also served as associate of All Saints', Boston, MA. Fr. Philips was a distinguished poet, author of *Poems for the Christian Year*, and a frequent contributor to TLC. He is survived by a sister and a brother.

The Rev. **William H. Schmaus**, retired priest of the Diocese of New Jersey, died Feb. 5 at his home in Greentown, PA. He was 80.

Fr. Schmaus was born in Brookland, PA. He graduated from Pennsylvania State University, General Theological Seminary and Columbia University. He was ordained priest in 1940. Fr. Schmaus served parishes in Buffalo, NY; Perth Amboy, Fords, and Woodbridge, NJ. Fr. Schmaus became rector emeritus of Trinity, Woodbridge, NJ, in 1980. He was the author of *A Study of Psalms of Asaph* and he received New Jersey's Bishop's Medal and Ring. He was also a member of the Americus Lodge, Free & Accepted Masons, and Royal Arch Masons. Fr. Schmaus retired in 1980 and is survived by a brother.

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## MEETINGS

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