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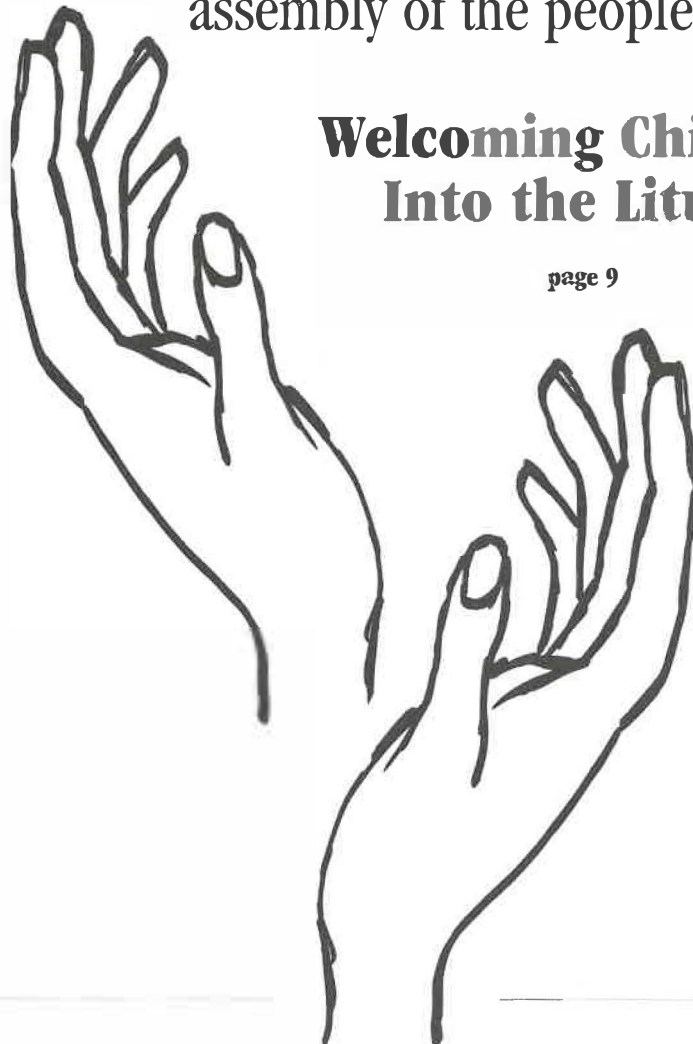
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The Magazine for Episcopalians

Children must be included by baptism and Eucharist in the body of Christ from the very start of life. It is desirable that a child never remember a time in which she or he was not welcome at the Lord's table, and in the assembly of the people for worship.

Welcoming Children Into the Liturgy

page 9



Features



Welcoming Children Into the Liturgy

By Jennifer Phillips
page 9

Cover: Amy Marciniak drawing

Youth Ministry Catches on Quickly

Bill Fienga, director of a thriving youth ministry for a cluster of small churches in Western Kansas and Oklahoma, makes good on a promise to have his hair shaved after the youth group brought in 50 new kids.



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Forgotten faithful (p. 3)

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The month of souls (p. 12)



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Richard Proulx (p. 13)

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By Terry Martin (p. 14)

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Quote of the Week

The Most Rev. Edmond L. Browning, Presiding Bishop, on the transition to Presiding Bishop-elect Frank T. Griswold: "I'm going to call him at midnight on December 31 and tell him, 'Frank, baby, it's all yours'."

In This Corner

Searching for a Unified Voice

Let's see if I've got this right. First, there was the statement called "A Place to Stand," published by the American Anglican Council. It was followed by the Kuala Lumpur Statement, which came from the Anglican Encounter of the South. Then came the "Good Shepherd Declaration" of the Episcopal Synod of America. A few weeks ago, "A First Promise," rapidly becoming known as the Pawleys Island Statement, was produced by a group of rectors of mostly large parishes. And now we have the Dallas Statement, distributed at a gathering organized by Ekklesia in late September. Confused? You're not alone.

All five are, in one way or another, aimed at conservative Episcopalians who are concerned by developments in the national church. The statements come across as sort of a place to hang your hat. Almost like a creed. The trouble is, they often sound very much alike. An Episcopalian who espouses traditional theology is likely to be baffled when five different documents are throwing around phrases like "biblical standards" and "Anglican orthodoxy."

A brief look at the statements is in order:

A Place to Stand — Produced by the American Anglican Council in 1996, its complete title is "A Place to Stand: A Call to Mission." It is intended to be a statement of faith for the AAC and addresses a number of topics, including sexuality: "All Christians are called to chastity: husbands and wives by exclusive sexual fidelity to one another and single persons by abstinence from sexual intercourse."

Kuala Lumpur Statement — A 12-point document passed unanimously by the second Anglican Encounter of the South in

February 1997 in Kuala Lumpur, Malaysia. The heart of the statement is the provision which rejects ordination of non-celibate homosexual persons and blessing of same-sex relationships.

Good Shepherd Declaration — Issued by the council of the Episcopal Synod of America in July, following General Convention. Takes its name from Good Shepherd Church, Rosemont, Pa., where the document was drawn up. Addresses "biblical standards of sexual morality" and "persecution of those who cannot accept the ordination of women as priests and deacons." Also establishes a non-geographic province.

Pawleys Island Statement — Titled "The First Promise," produced by a group of clergy meeting at All Saints' Church, Pawleys Island, S.C., last month. Advocates a series of nine actions in response to actions of General Convention, those actions including failure to uphold and require "a biblical sexual ethic" and mandatory enforcement of ordination of women.

Dallas Statement — Produced by 50 bishops and archbishops from 16 nations gathered in Dallas last month [p. 6]. Addresses issues facing the Anglican Communion within the context of areas to be addressed at the Lambeth Conference in 1998, especially international debt and human sexuality.

What are conservative Episcopalians to make of all this? It seems to me that if somehow those who drew up these documents could get together and issue something more unifying, they'd find themselves with an abundance of supporters. As it is, they've left a lot of people perplexed.

David Kalvelage, editor

Sunday's Readings

True Greatness Measured in Humility

Pentecost 22, Proper 24: Isa. 53:4-12; Ps. 91 or Ps. 91:9-16; Heb. 4:12-16; Mark 10:35-45

The coupling of Isaiah's fourth servant song with Jesus' admonition about greatness makes a powerful statement about the nature of Christian authority.

God's Servant, foretold by the prophet, willingly endures injustice so that others can know freedom and peace. He accepts his own powerlessness so that others might become empowered. And he freely sacrifices his own earthly life so that others will have life in abundance. Utter humility

makes Christ truly great. It's the authority which brings many to righteousness and so prospers the will of the Lord.

We who constitute Christ's body are called to continue his life of selfless service. Our mission, after all, is to share in his baptism and so share in the cup which he drinks. The truly great in our midst, therefore, aren't those who attain status or position, but those who function as servants and slaves of all. True greatness, both in and of the servant body, is never defined by power or by those who have access to it. Instead, it is seen in the humble actions of those who seek nothing but to serve.

Forgotten in the Grab to Have More

Virginia Myers' article, "A Proposal to Divide," [TLC, Sept. 21], is one of the most sensitive, generous and intelligent writings I have seen in a long time. To part "with mutual respect and loving-kindness, as two friends parting at the crossroads and wishing one another a prayerful 'Godspeed'" would indeed be a blessing for all.

However, with some notable exceptions, most of the present bishops and diocesan standing committees are parts of the current power structure, which covets property, both real and personal, seeking to punish (see the new Title III, Canon 8) those who do not conform to their vision of the church. The thousands of people who, spanning many generations, have been benefactors of traditional and Anglo-Catholic parishes in an effort to assure the continuation of orthodox faith and practice, are now forgotten as the grab for endowments and buildings forges ahead, advanced by those to whom the letter of the law is more important than the spirit.

Perhaps those who are outside the "power loop" must face the reality that separating from the Episcopal Church will mean leaving as paupers in the worldly sense. This means they will have to rely entirely on the rich providence of God... which, when one thinks about it, isn't such a bad idea after all.

*(The Rev.) Fred-Munro Ferguson, SSC
East Harwich, Mass.*

Virginia Myers, in her Viewpoint article, "A Proposal to Divide," peruses the Yellow Pages and finds there a model for what the church should be: a separate denomination for every possible combination of theological and ecclesiastical tastes. It has been characteristic of American protestantism to settle disputes by starting new denominations. This has not been so true of Anglicanism. Our heritage is one which has often sought to include people of widely divergent views. The source of our unity has rarely been unanimity of opinion, but the presence of Christ expressed in liturgy and sacrament, and in the apostolic ministry of the episcopate.

I do not want to belong to a church with all my friends who think pretty much the way I do. That wouldn't be a church, it would be a club. I hope the Yellow Pages

stay as they are, and the Episcopal Church learns to live with the different kinds of people God has called to it.

*(The Rev.) Jonathan C. Sams
St. Stephen's Church
Troy, Mich.*

I am responding to the Viewpoint article by Virginia Myers. I must respectfully disagree with her conclusion that our Episcopal Church should divide. It may be true that there are competing parties in our church, but when was this not so? Archbishop Laud lost his head when one radical party was able to take over the church. While we do not chop off bishops' heads any longer (though I am sure there are rectors and vicars out there who would consider such punishment appropriate) we still have radical and reactionary parties. Churches made up of just such souls would be abominations in my view.

Moreover, had Ms. Myers continued

her search of the Seattle Yellow Pages (which I use as well) she would have discovered there are no less than four church groups that claim to be Anglican or Episcopal. I don't think we need any more.

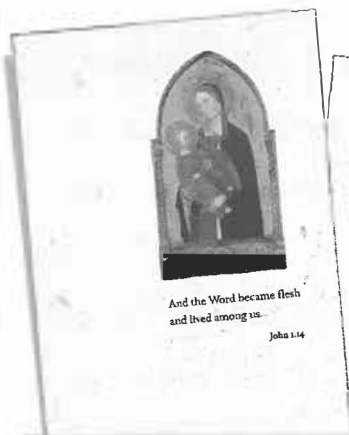
In addition to the reactionary right and the radical left, there is a third, strong, vibrant, growing Episcopal Church in the middle. It is this church to which I belong, along with a host of others. Being in the middle does not mean we do not have standards or doctrine. It also does not mean we do not disagree; we have all sorts of conflicting views. But it does mean that our focus is not on parties but on Jesus Christ.

*(The Rev.) Allan C. Parker
Seattle, Wash.*

Maybe dividing into two churches is indeed the answer, as Virginia Myers competently suggests. I don't mind giving up being a member of the Episcopal Church; Godspeed to the liberals. But I

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Letters

will go to church with them for the rest of my life before I give up a membership in the Anglican Communion. If the Anglican Communion expels the Episcopal Church for apostasy, well and good. Maybe we remnant can remain in communion. Alternatively, perhaps the Anglican Communion will accept two national churches in the U.S. Is there precedent? Will Lambeth consider it? The Lutherans, Presbyterians and Methodists of whom Ms. Myers wrote do not have the issue that we do, of identity with Canterbury. Resolve the Anglicanism question first, before talk of splitting. Meantime, the American Anglican Council (AAC) may be the gospel option.

*(The Rev.) Tom Weller
Trinity Church
Apalachicola, Fla.*

As I read Virginia Myers' "A Proposal to Divide," I thought of a particleboard table in our parish's "dungeon" waiting to be placed in the dumpster. It had gotten wet, the glue gave way, and the table began to crumble. Like Humpty Dumpty,

perhaps another favorite of Ms. Myers' childhood, particleboard cannot be put together again.

The Seattle Yellow Pages are a sad comment on the state of various denominations. Too many pieces, perhaps not enough glue. In the words of the seventeenth-century Latin hymn, "Christ is made the sure foundation. Christ the head and cornerstone . . . binding all the church in one." As long as the pieces which comprise the Episcopal Church are bound together by that strong "glue" there is hope, and there is room for all.

How dare we even consider taking the easy way out and flaking apart? If we do, we may end up like a worn-out table or the late Humpty Dumpty. Not much good for anything.

*(The Rev.) Laurence G. Byrne
St. Paul's Church
Fairfield, Conn.*

Think Big

A cute slogan I find increasingly odious as 1997 draws to a close is "The Year of the Small Church."

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Editorial and Business offices: **816 E. Juneau Ave.**

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Telephone: 414-276-5420 Fax: 414-276-7483

E-mail: livngchrch@aol.com Quest: livingchurch

David A. Kalvelage, *editor and general manager*

The Rev. Canon H. Boone Porter, *senior editor*

John E. Schuessler, *managing editor*

Patricia C. Nakamura, *music editor*

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Volume 215 • Number 16

Letters

What are we doing here, folks, in the so-called "Decade of Evangelism?"

"Small" runs counter to "evangelism." If we really evangelize, things are not supposed to stay small, but grow considerably. With people literally dying to hear the good news, why focus on smallness, rather than exploring growth potential?

Why not celebrate "The Year of the Seedling Church"? Why dwarf a congregation at some early growth stage into a cute little bonsai plant? Why settle for the church in miniature? Why not rather prune and nurture our young plants to grow up unto the measure of the stature of the fullness of Christ (Eph. 4:13)? We clutch tight the good seedling and perpetuate "smallness." If but planted properly, that seedling might bloom impressively. Our self-limiting word choice, implying "don't expect a miracle," may retard the very growth we espouse.

I refuse to celebrate "small" church. Those precious seedlings are ours to plant, not to preserve.

When will the Episcopal Church start thinking big? When will we skip the slogans and sow the seed that yields abundant life (John 10:10)?

*(The Rev.) John E. Crean, Jr.
St. Paul's Church
Grand Rapids, Mich.*

The Same Words

A letter stated that the Episcopal and Lutheran bishops of Michigan together laid hands on a Lutheran ordinand some months ago, this prior to the vote on the Concordat [TLC, Sept. 21]. The writer of the letter called the action a "courageous joint ordination."

When women were first ordained against canon law, as active homosexuals are being ordained contrary to "the mind of the church," such words as "courageous," "justice," and "Spirit-inspired" were used to justify such actions. I pray that when those of us opposed to such actions begin ordaining and consecrating

on our own such words will be remembered, and our actions honored as "courageous," based on "justice" and "Spirit-inspired." We certainly will.

*(The Rev.) George Ortiz-Guzman
La Sagrada Familia/St. Mary's
Imperial Beach, Calif.*

Make it Voluntary

General Convention has come and gone. Stewardship letters and every member canvass soon will be with us. Except this year it will be different because General Convention voted to give health insurance benefits to domestic partners of church employees. That means that if we pledge to our parish, an assessment goes to our diocese, and another to the national Episcopal Church. The convention is try-

ing to force us to be parties to something many of us feel to be immoral.

We enjoy the fellowship and worship in our church. This includes fellowship and worship with a few presumed homosexuals. We don't go to church to argue the politics of homosexuality, and we let God decide the morality of homosexuality. We would like to support our parish or mission, and our diocese. But we are not going to be "taxed" for domestic partner benefits.

It is time the Episcopal Church forget assessments and return to voluntary giving. Bring back the old "Red Side-Black Side" pledge system that let us designate what went to mission and what stayed home.

*William L. Lehmann
Port Arkansas, Texas*

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Sounding an Alarm for Western Culture

Bishops at International Meeting Say Church 'in the North' Has Lost Sight of the Gospel

Bishops and archbishops from Africa, South America, Australia and New Zealand spoke to attentive listeners around the Dallas-Fort Worth area Sept. 25-26 with great fervor for Jesus Christ and, in many cases, horrific stories of deprivation and oppression in their own dioceses. Several were outspoken in their concerns about actions of the church "in the north" — Europe and, primarily, the United States.

Three or four bishops spoke at four sessions in 10 different churches in the two dioceses. At each session, one was principal speaker, with comments by the others and questions from audience members. Speakers did not object to being addressed as "Bishop Peter" or "Bishop George," as American tongues tangled on

"Ntukamazina" or "Onyemelukwe."

At Christ Church, Dallas, the Rt. Rev. Peter Njenga, Bishop of Mount Kenya South, gave an impassioned address on "one common Savior, one common God."

He told an African story about a meeting in heaven at which God asked the towering figures of the Old Testament for a volunteer to go and save mankind ("No, I must say 'humankind.'") The mission would require birth, life and death as a human. "Only human blood" would suffice. No one volunteered, until "Jesus stood up and said, 'I will go.'" God described all the trials and torments which would occur. "Jesus said, 'Yes, I will go, for them.' Out of sheer love!

"But out of love comes judgment. Intellect reasons out our sin. Only through humility and grace, Jesus' work begins. The process may take years."

Bishop Jonathan (the Rt. Rev. Jonathan Onyemelukwe, Bishop of The Niger, Nigeria) spoke of how proud his people

were that "the gospel came to the River Niger in 1857, brought by a Nigerian. If the gospel is in your heart, you have no other choice but to preach it."

He, too, talked of a fear that "people ... are distorting the word of God," making it a sort of "gospel is whatever you make it." To prepare for the Lambeth Conference of bishops in 1998, he said, we must "capture the gospel, uncluttered by the traditions of men. We must rediscover ... the centrality of the Bible, [make it] shine again with newness and put darkness to flight.

"Accept Jesus Christ, accept his mission, where you are, anywhere."

During the question and answer period, Bishop Peter was asked about the influence of Western money on the church in poorer countries. His response was unequivocal: "It is better to remain poor and go on with our convictions."

The principal conviction under indict-

(Continued on page 8)

Dallas Statement: A Call to Biblical Morality

A group of 50 bishops and archbishops from around the Anglican Communion has issued a powerful call to the church to return to traditional Christ-centered teaching and biblical morality.

Meeting in closed sessions and speaking publically in 10 churches in the Dallas-Fort Worth area in late September, bishops from Africa, South America, Australia and New Zealand addressed questions of homosexuality, crushing poverty and international debt, and the accountability of the church for the spiritual health of all its members. Implicit in the Dallas Statement is the threat of a break within the Anglican Communion. The statement was prepared in anticipation of the 1998 Lambeth Conference of Anglican bishops.

The document begins by proclaiming "Jesus Christ is the one Word of God," and making a strong argument that "Christian moral reasoning must be founded on theological reasoning for Christian behavior and action ... we cannot accept a 'view from nowhere' as though there is an innocent and neutral

account of the state of affairs."

A discussion of the family as the unit of society leads to the first declaration: "[W]e agree that the Church has no authority to set aside clear biblical teaching by ordaining non-celibate homosexuals or authorizing the blessing of same-sex relationships."

No condemnation of the homosexual is implied. "The persecution and ostracism of homosexual persons as well as sexual hypocrisy are evils and have no place in the church ... the biblical norm is clear, and, in the context of pastoral care and healing, it is helpful to people tempted by homosexual desires, by setting limits.

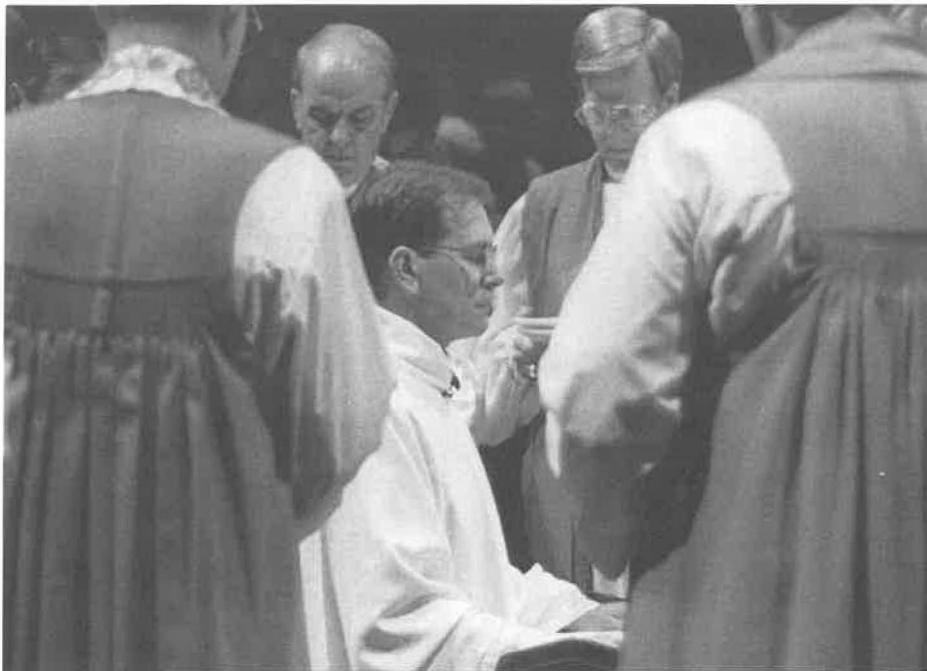
"Unbridled economic individualism that has led to both the breakup of families and the escalation of international debt" is the second area on which the statement takes a strong stand. "We must do more than simply talk about canceling that debt," it reads, and encourages "our fellow bishops" to "develop a national debt relief program that we can bring to Lambeth ... The

entire Communion should then articulate proposals for massive debt-alleviation schemes to be negotiated with creditors."

Finally, the Dallas Statement challenges the Lambeth Conference to create of the worldwide bishops' meeting "a place of appeal for those Anglican bodies who are oppressed, marginalized, or denied faithful episcopal oversight by their own bishops. Accountability and authority ... [are] not the sole preserve of the episcopate, much less that of individual bishops. Discipline is a necessary corollary of accountability as a means of discipline and correction."

The document presents what could be seen as a warning to liberals: "Those who choose beliefs and practices outside the boundaries of the historic Biblical faith must understand they are separating themselves from communion, and leading others astray." Where this happens, it concludes, "we call for repentance and return."

Patricia Nakamura



Fr. Caldwell kneels before consecrating bishops at the service in Casper, Wyo.

Becky Higgs photo

Passing on the Crozier in Wyoming

The Rev. Bruce Edward Caldwell became the eighth Bishop of Wyoming Sept. 26 at the Events Center in Casper. "Psaltery, organ and song" among the faithful were joined with a traditional Arapaho "Honor Song," a reflection of Wyoming's ministry shared among the Arapaho and Shoshone peoples.

As the new bishop was vested, drum beats echoed through the building. "When you honor a person," said one of the drummers, "you respect that they are working for God . . . it's a blessing for him from the drum and we sing the song." The song that was sung, roughly translated, means "God up above — watch over us — bless us — take care of us."

The Rev. James Krotz, Bishop of Nebraska and president of Province 6, was the consecrator. The Rt. Rev. Bob G. Jones, seventh Bishop of Wyoming and now dean of St. George's College, Jerusalem, passed on the crozier to his successor and was co-consecrator, along with the Rt. Rev. Vernon Strickland, Bishop of Western Kansas, the Rt. Rev. William Wolfrum, provisional bishop of Wyoming, and the Rt. Rev. Andrew Fairfield, Bishop of North Dakota.

The pectoral cross was presented to the new bishop by his father, the Rev. Robert Caldwell.

Bishop Caldwell, 50, is a graduate of General Theological Seminary, and was rector of St. George's Church, Bismarck, N.D., when he was elected to the episco-

pate June 6 on the fourth ballot.

"We're perched on a new century and a new millennium," he said before the service. "I'm excited about helping the church become apostolic — restructure and develop new ways of setting ministry free. I see that as a major focus of my work here."

Bishop Krotz preached the sermon and explored the role of the respective orders of ministry in light of the baptismal covenant.

"In particular," he said, "the bishop is to teach — to unfold for us the priceless treasures of the gospel of Jesus Christ, in the teaching of the apostles, calling the people of God back time and again to the ever new and renewing truth that Christ has died, Christ is risen, and that Christ will come again."

(The Rev.) David L. Duprey

Briefly

A \$25,000 grant has been sent by the Presiding Bishop's Fund for World Relief to the Archbishop of the West Indies for relief from volcanic activity on Montserrat. Other recent grants of \$25,000 went to the Diocese of Seoul, Korea, for relief from possible starvation in North Korea, and to the Diocese of Northern Malawi for food in a drought-stricken area.

Bishop Griswold Addresses Staff at Church Center

The Rt. Rev. Frank T. Griswold, Presiding Bishop-elect, met with the staff of the Episcopal Church Center during a recent appearance at the New York City headquarters.

Bishop Griswold, who continues his ministry as Bishop of Chicago, told the staff there would be a "season of transition," when he takes over as primate in January.

"I don't see myself as a revolutionary," he said, "but I do see myself as an agent of change."

'Ours is a ministry of service.'

Bishop Griswold

He characterized his leadership style as one of "collaborative listening," and said he delegates authority and trusts his staff,

while demanding accountability. "I can live with ambiguity, but I like decision making," he said. "It's important to keep in mind that ours is a ministry of service."

Bishop Griswold said there are "destroying angels at work in our church," and that the task is to "name them and try to convert these angels of hostility and mistrust" with transparent openness. "If we are going to talk about reconciliation, then we must live that way."

The appointment of a chief operating officer will be his first priority, Bishop Griswold said. He told the staff that a job description is being prepared and that it will be circulated in all dioceses. He said the position will be open to clergy or laity and that the most important attributes for the job will be someone who is good at details, understands the systems and works collaboratively. He said the Rt. Rev. Claude Payne, Bishop of Texas, will be the chair of a search committee to find candidates.

The Most Rev. Edmond L. Browning, Presiding Bishop, welcomed his successor to the church center, and called Bishop Griswold "an extremely gifted person" who will bring "fresh leadership."

Bishop Griswold also met with House of Deputies president Pamela Chinnis to discuss appointment of members to interim bodies.

Episcopal News Service contributed to this article.

'God Off Center Stage' in the Western Church

(Continued from page 6)

ment by these bishops was the Episcopal Church's perceived tolerance and acceptance of homosexuality. Bishop Njenga said Kenyan Christians "cannot understand" the decision by American psychiatrists to change homosexuality from "a disease to a group needing help to live." He said, "The Book is clear. Do not let the world squeeze you into its mold. If it means [the Episcopal Church] breaking away from the [Anglican] Communion, that will be."

The Rt. Rev. Anand Chandu Lal of India, in the strongest criticism in this session, said Christians in his country have "a challenge to proclaim and to model the Christian way of life. It is disastrous to be influenced by such a heresy. The church has a responsibility to recognize . . . sin, in many incarnations. Be compassionate, reach out [to sinners]."

The Rt. Rev. Robinson Cavalcanti of Brazil mentioned ruefully that his diocese was still upset by the stories of "priests in New York and young Brazilians. We were shocked by the scandal." Following the others' remarks, he said, "When the church is busy, moving, there is no time for controversy. In Brazil we say, "First the women's decade, now the gay decade — what will be the next decade?"

Bishop Njenga was one of many who alluded to a possible rift in the Anglican Communion. The Rt. Rev. Peter Chiswell, Bishop of Armidale, Australia, speaking at St. Andrew's, Fort Worth, said, "The Eames Commission (on ordination of women), for example, advised 'Go slowly,' but the United States, England, Australia didn't." Any province must be accountable to the Anglican Communion. A province that goes "over the top can be kicked right out!"

A carefully outlined examination of the causes and effects of "the Western virus . . . a way of looking at life that moves God off center stage [and is] infectious, like AIDS" was delineated at St. Mark's, Arlington, by the Rt. Rev. Brian Carrell, Suffragan Bishop of Wellington, New Zealand, who listed "good things with negative side effects" from the Renaissance and the Reformation through today's "technological revolution that asks, 'Is God really necessary?'" All these events have "moved God out of public life" and taken away the foundation of public morality.

"Choice has become a prime virtue," he



Patricia Nakamura photo

The Rev. John Heidt, rector of Christ Church, Dallas, converses with Bishop Onyemelukwe of Nigeria, one of a number of African bishops at the Dallas conference.

said, "reality a human construct." Even in the arts, "the glory of God is supplanted by the glory of the world; the transcendent by the temporal. There is no more mystery."

This emphasis on the person places "an intolerable burden on fragile individuals, without clear guidelines and boundaries."

Powerful witness to the devastations of war were given by a bishop from Congo (the former Zaire) and a bishop, perhaps the newest and youngest, from Rwanda, the Rt. Rev. Fidele Dirokpa and the Rt. Rev. Prudence Ngarambe. Bishop Dirokpa, in melodic French with a skillful interpreter, said ancestor worship still exists in Africa. "And do you not worship idols here? Money, pleasure, entertainment — basketball. People check their watches in church. Thank God our people do not have watches!

"Your country is in a period of spiritual dryness. There are many examples of this in history. Wesley and others brought people back. Your problem is our problem . . . [we all] need open minds."

Asked about conditions in Congo after the civil war, the bishop said, "Our country is rich but our people are poor — President Mobutu took it all." Corruption had become so widespread, he said, it had come to be called "encouragement bonus." Chief problems for clergy are communication and transportation. Because there are few buses or cars, when he wants to visit one of the churches, "I stand in the road and wait for a truck to pass . . . maybe three or four days." Money to buy bicycles, he said, would be a blessing.

Continuing Bishop Simon Makundi's theme of healing the man who was deaf and dumb, Bishop Prudence said, "The

devil is cunning. He creates noise. We are created to be whole, not deaf, not blind, to give God glory." He drew chuckles when he said that "a degree of deafness may be created by a boring sermon."

The Bishop of Lahore, Pakistan, the Rt. Rev. Alexander Malik, had a different type of story. His country, he said, has "big Gothic churches built by the British." But in this Moslem country, "Christians have only four seats in the Assembly. There are regular courts and Islamic courts; a Christian marriage is dissolved if the woman becomes Moslem, and many are kidnapped. And there is a law against blasphemy: death for anything against Mohammed. A Moslem cannot become Christian — some are shot."

He was often asked, he said, if Moslems find salvation in Islam, and Hindus in Hinduism, why do Christians attempt to evangelize?

"Because Christianity is not a religion but the experience of knowing Christ," he said. "The disciples preached Jesus only; Christianity is the person of Jesus Christ, Lord, Savior, role model. We are in Christ as a fish is in water, or we are in oxygen."

The evangelism of Pakistani Christians was "quiet ways of telling stories, he said, "no arm-twisting."

"A deep pious life impresses Moslems. Conversion is from the Holy Spirit."

Following Bishop Malik's description of faith exemplified by proclamation, service, fellowship and martyrdom, the Archbishop of Sydney, Australia, the Most Rev. Harry Goodhew, said in awe, "They've faced real dangers. We've just faced attitudes."

For three days before the parish sessions, the visiting primates and several American bishops had heard presentations on Third World debt and on the issue of sexuality, and drafted the Dallas Statement, to be taken back to their own dioceses and churches, and eventually to be presented at Lambeth. Bishop Carrell summed it up: "We meet together for common ground pre-Lambeth. Here the Anglican Church must survive and thrive."

But it was a Kenyan bishop, the Rt. Rev. Joseph Wasonga, Bishop of Maseno West, who had a novel proposal for extending understanding: "North and south bishops should switch pulpits, switch sees, for a year! If he preaches not about Christ, the people will raise their hands!"

Patricia Nakamura

Welcoming Children Into the Liturgy

One of my pungent memories from my first years of ordained ministry was a morning in which I visited two clergy meetings.

At the first, a colleague was speaking with excitement about having just presented a group of parish children 8 and 9 years of age for their first communion. At the second, a colleague in an inner-city parish told in anguish of having sat the night with a family whose 9-year-old son had been killed in the crossfire of a drug transaction gone sour — a transaction for which the child had been the messenger for one of the adults involved, called out of school by a beeper he carried in his bookbag.

In this danger-ridden world, if a child is not welcomed and nurtured in family and church and neighborhood in the first few years of life, if he or she is not thoroughly enculturated in Christ — that is, soaked in grace and forgiveness and wonder and firm love — by the age of 8 or 9, that child may be lost to the streets.

And so, with other Christians, I have a passionate conviction that children must be included by baptism and Eucharist in the body of Christ from the very start of life. It is desirable that a child never remember a time in which she or he was not welcome at the Lord's table, and in the assembly of the people for worship. Baptism is full initiation into the church. Education and formation are the ongoing process of mental and spiritual and emotional growth that add depths of meaning and understanding and richness to the primary experience of the sacraments over time.

The Reformed tradition has emphasized reason and understanding as necessary to the reception of the sacrament. Yet with four years of college and six of seminary, I would not claim to understand God present in the Eucharist, though I have a sophisticated language to talk about it. I don't think Thomas Aquinas or Augustine of Hippo understood this either. The tiny child who puts out hands for bread along with adults at the rail does, however, clearly understand something about God if he or she is not fed along with all the rest: that God, and the church, does not feed children; that children are different and outside the circle.

By JENNIFER M. PHILLIPS

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Some years ago, I read a study on adults who remained active in church from childhood on. It examined factors of parental attitude and teaching, excellence and regularity of Sunday school programming, age-appropriate choice of curriculum and the like. The sole contributing factor linked to adult church attendance was that as very young children these adults had been and felt welcome at the adult worship their family attended. This

is not to say that Sunday school is not important. Children reach an age where they are hungry not only for the sacrament, but also for stories of God and humanity, when they want a service of the word in child-language and in which they can help tell and retell the tales of God's love for people. But each child should know what is going on in church while he or she is in the classroom and know that there is a welcome whenever she or he comes in to be with the adults for communion.

Some children learn best about God by hearing the stories, some by seeing the pictures, images, stained glass, statuary, some absorb the odor of sanctity with the incense, lilies, and floor polish; some resonate to the hymns and organ and spoken voice; some learn to pray by lighting candles, others by leafing through the prayer book with Mom and Dad, carrying a candle in the liturgy or kneeling by the bed for prayers.

There is an apocryphal story of Mary the mother of Jesus being brought to the temple as a tiny child by her parents and dancing with joy on the steps of the holy place. One Christmas Eve, in the dim silence which separated a vigil with carols from the first Eucharist of the Nativity of Jesus, I watched a 4-year-old parishioner lift up her hands in just the same way, and dance in front of the creche at a side altar, completely unself-conscious and filled with joy.

There was a time in my life, just after I finished college, when being young and rigid and intolerant in the way of many young adults, I took refuge in worship at a monastery where there were no distractions like children vocalizing, schizophrenics talking to themselves, or "amateur servers," as I saw it. But blessedly, that religious community began to go through changes, and I along with it, as



first one and then others of their little congregation got pregnant and had babies and brought those babies to worship, and wrestled with when to shush them and when to carry them outside.

Then the monastery began to do ministry with people with AIDS and a young man with dementia came to Mass and would wander around at times during our prayer. One monk started doing outreach to the homeless people from the neighborhood and a few of them started showing up for church, and before I knew it, God had gathered the whole people of God there in that lovely, aesthetic, contemplative space and we all learned to pray through the "interruptions" which turned out to be new ways that God came to us.

I have been talking to people at my parish about shifting the custom and allowing those children who express a desire to serve at the altar at a young age, to have a try at being a "boat bearer," that is, carrying the incense and walking under the arm of the thurifer during the liturgy. Preparation for this role might well include coming to weekday Eucharists for awhile and practicing standing still near the altar and paying attention. In past experience, I have seen profoundly retarded children and adults learn to be torchbearers, take pride in their service, slowly perfect the discipline of stillness and attention and proper movement, and come to know this activity as prayer and leadership for the prayer of others. Some children of 10 and 11 have the "stage presence" to lead intercessions and read as well as adults. I've watched a 6-year-old help gather the collection and grownups empty the change out of their pockets rather than let him pass by without collecting an offering.

Some children have no desire to serve at the altar at any age and their lives of prayer are not helped by being pressed to do so. Others yearn to touch holy things. One of the best ways to welcome children in the liturgy is not just to create "child roles" for them, but to mix the service of adults and children as they are able in all server roles, from usher to sacristan or crucifer.

I find myself wondering what the connection might be between the voices which often urge that a parish reach out to neighborhood children, and be more inclusive of children, and those who dislike, fear, resent, mistrust the children God has already brought here. Will God send others to us before we welcome those who have already come? Will there be any hope for keeping them as teens if we banish the 5-year-olds from the most important aspects of our life-together?

Tradition may have preserved the story for its teaching value to adults, but there's little doubt in my mind that it was the children Jesus had first in mind when he scolded the disciples and gathered the little ones in his arms. Jesus reserved possibly his harshest warning for those who get in the way of children in their path to God. He said, "whoever causes one of these little ones to stumble, it would be better for that one to have a great millstone fastened around the neck and to be drowned in the depths of the sea."

Our treatment of children in the liturgy, in our homes, and in the world is of immense importance to God. We adults need children to teach us about the nature of God's reign in some things that we can't learn without them. But more importantly, the children need to know they're welcome and at home in the house and arms of God.

The Rev. Jennifer M. Phillips is rector of Trinity Church, St. Louis, Mo.



Western Kansas and Oklahoma Youth Ministry Catches on Quickly in Cluster of Small Churches

Four small churches in the dioceses of Western Kansas and Oklahoma decided to pool resources and follow their vision to provide effective youth ministry for their own few young parishioners while attracting the unchurched.

After scouring the world, the small churches of the Panhandle/Southwest Cluster lured veteran youth director Bill Fienga from Central Florida to the western plains. He arrived attracted by the challenge of doing something totally new. With some major help at the two diocesan levels (Western Kansas pitched in for longer tenure and Oklahoma boosted the transportation and office accounts) the churches raised \$50,000 in two years of campaigning.

In Mr. Fienga's first year, community enthusiasm has been incredible. Unchurched youth came into budding youth groups with staggering numerical surges. For example, at Hugoton, Kan., a group of four young persons suddenly grew to 61 once Mr. Fienga announced he'd let the young people shave his hair if they could bring in 50 kids. They did. Many stayed to form the nucleus of a 30-member youth organization still going strong.

At Ulysses, Kan., St. John's small high school group has exploded from six to 26. People have noticed.

And at Guymon, Okla., something formally ecumenical was put into place as St. Stephen's youth, with six junior high parishioners, joined hands with their school mates and friends to form "Youth Unlimited," an ecumenical youth club supported by local pastors, priests, and enthusiastic families among the Presbyterian, Christian, Roman Catholic and Episcopal churches. Sequencing parish halls each month means each church gets a three-month rest after hosting 80-150 young people each Sunday evening. Monthly activities are combined efforts. Each church "subscribes" for \$300 per month to defray extra costs and to own a share of the Youth Unlimited Ministry.

An ecumenical steering group comprised of four priests and pastors monitors "money, morals and safety," according to the Rev. Tim Kline, missionary of the Episcopal cluster and Mr. Fienga's immediate supervisor. Meanwhile, planning activities, program, and week-by-week logistical matters are determined by a larger body known as YAC (Youth Action Committee).

Fr. Kline, missionary of the cluster, is assisted by two non-stipendiary priests and a deacon.

"We're not wholly original at the organizational level except to say what you see here is spread across quite a lot of geography," Fr. Kline said. "We claim 10,000 square miles now. That's some sizable piece of real estate and Bill is giving us what we once thought our youth would never get: A first-class Episcopal Church youth experience."

"It may not be exactly what a wealthy suburban parish



... a group of four young persons suddenly grew to 61 once Mr. Fienga announced he'd let the young people shave his hair if they could bring in 50 kids. They did. Many stayed to form the nucleus of a 30-member youth organization still going strong.

could underwrite, certainly not in terms of a 24-hour, seven days a week pastoral presence, since I can't be everywhere, but it is having a surprising impact in the communities," Mr. Fienga said. "And I'm plenty available."

"There is no doubt about our surprise," Fr. Kline said with a smile. "Bill's first efforts at rallying kids overwhelmed our small undercrofts and tiny parish halls. We had all expanded our facilities somewhat. So we were particularly glad when larger church facilities became available in Guymon via local ecumenists and visionaries in friendly [mostly related liturgically] congregations. Also, welcoming individuals made space in homes and at the civic center in Ulysses. We are shy space and still looking to grow."

"People are catching the vision," Mr. Fienga added. "Some of our own parishioners are still reeling from amazement but most are pulling the wagon."

Are there concerns? "We don't have all the costs in hand yet," said Fr. Kline. "Both bishops (Vernon Strickland in

Western Kansas and Robert Moody in Oklahoma) have solidly backed our experiment. Our communities are not poor in the Appalachian sense so we think we can carry the day."

Bishop Strickland, noting that youth ministries generally take a few years to effect significant parish growth, advised "Keep buying time."

The Cluster of Episcopal Churches has been spending salary for Mr. Fienga while collecting gifts to keep extending his tenure. "It's going to be a close thing," Fr. Kline said, "but our name is on the rise in our communities. We've put the Episcopal Church in the best possible light by opening our doors to unchurched youth. That's something anybody can understand."

A recent United Thank Offering grant is

expected to help resolve the transportation costs and give Mr. Fienga the best-sized vehicle for moving the ministry around and expanding it even further.

"Our priorities are to introduce youth to Jesus, let them bond in a community of peers committed to telling the good news to others, and to welcome them to the life of our churches," Mr. Fienga said.

"That's enough to keep us busy for quite awhile." □



Right: Trevor Bevans was the first high-schooler baptized at St. John's since the youth group was formed.

Left: Trevor, his parents (right) and Mr. Fienga.



The Month of Souls

By H. BOONE PORTER



For those of us who plan services of worship for the month ahead, November has a challenging beginning. A cluster of things face us on the first weekend.

Before All Saints' is All Hallows' Eve, known to too many as Trick or Treat Night. In many communities, it will be agreed to hold this on

Friday evening this year. That is a plus, as it is often a convenient night for many people. Parishes can take the initiative, perhaps in cooperation with one or more other local churches or organizations, in having a gathering at the church in the early evening, with a prayer or two, and then sending the costumed children out, in groups under adult supervision. Many parents welcome such an arrangement. The day is past when we could send two or three small youngsters out alone on a dark sidewalk — even in the most respectable neighborhoods. Different groups can have different streets assigned to them in sequence, so they won't all come to the same houses at the same time. Tricking and treating can then cease at an agreed hour.

Children and adults can be invited to return to the church at that time (still wearing costumes, of course) for a colorful All Saints' service. The Book of Occasional Services is helpful. If most of the participants are expected to be members of our church, the parish as a whole can be invited to a somewhat unusual Eucharist at this time, rather than a Saturday morning celebration of the feast. Refreshments after such a service can be provided quickly so that tired youngsters can get home to bed. But if some adults and young people want to stay later, turn on some music and dance, all the better! After all, this is supposed to be a feast. Let's enjoy it.

On Sunday, the rubrics in the prayer book permit us to observe All Saints' again (p. 15), and for most people in most parishes this will constitute the feast. The hymnal offers us resources for a joyous occasion. In many parishes, one or more baptisms will add to the significance of the day. If there is no baptism, the renewal of baptismal vows by the congregation

appropriately constitutes the creed in the liturgy (p. 312).

Then there is All Souls' Day, which would fall on the second of this month if it were not a Sunday. The prayer book makes no provision for transferring so-called lesser feasts when they do fall on Sunday. Most parishes, however, will incorporate prayers for the faithful departed into the All Saints' liturgy. In churches which have graves in the church yard, or a columbarium for ashes, a pro-

Before All Saints' is All Hallows' Eve, known to too many as Trick or Treat Night. Parishes can take the initiative, perhaps in cooperation with one or more other local churches or organizations, in having a gathering at the church in the early evening, with a prayer or two, and then sending the costumed children out, in groups under adult supervision.

cession to that place, with appropriate hymn and prayers, may be a desirable feature at the end of this Sunday's liturgy. If flowers are to be placed on some graves, possibly being taken by family members to a cemetery somewhere else after church, they may be blessed.

Some parishes will transfer All Souls' Day to a subsequent weekday in any case. Others, because their list of souls to be prayed for is so great, may assign weekdays during the month in which blocks of names, according to alphabetical order, will be commemorated.

As the church year, the natural year, and the civil year draw to a close, November has seemed to many people an appropriate time to recall the dead. This need not be gloomy or depressing. The two spectacular funerals seen by the world in September evoked responses demonstrating how many people, including those of other faith or no faith, find meaning and inspiration in Christian rites for the departed.

If several Eucharists commemorating the departed (generally referred to as requiem Masses) are held at intervals during November, as suggested above, there

will probably be one each week. Our lectionary (BCP, p. 928) offers a choice of Bible readings which can be used different weeks, and many more are offered in the lists in the burial service. With the collects (pp. 202 and 253) the use of material from the burial service is suggested. That too may vary from week to week. The Prayers of the People in Burial I (pp. 480-1) is a good composition which bears repeated use, even if the rest of the liturgy is Rite II.

The additional prayers appended to both rites of the burial service (the selection is not the same) contain a number of fine prayers that deserve to be better known. "O God, whose days are without end," in a literary classic written by Jeremy Taylor, the great 17th-century bishop and author who also wrote the famous Anglican devotional handbooks, *Holy Living* and its companion *Holy Dying*. This prayer puts before us something little heard of today — spiritual preparation for our own death as catholic Christians.

Other significant themes are in other prayers here. One can be used at the end of the Prayers of the People at requiems, and the congregation can be invited to turn to the page. On All Saints', the Prayers of the People may appropriately be followed by "O God, the King of saints" (pp. 489 and 504) which comes to us from the Scottish Episcopal prayer book and which speaks of the prayers of the saints for us.

The commemoration of the departed, not only at funerals but at other times as well, should be a sacred part of the church's liturgical life, with rich meanings in various ways for various worshipers. The contents of our prayer book and hymnal, imaginatively and creatively used, indeed make this possible. □



New Beginning for Richard Proulx

By PATRICIA NAKAMURA

SPIRIT OF GOD UNLEASHED
The Choral Music of Richard Proulx:
A Retrospective
The Cathedral Singers and Friends
Richard Proulx, conductor
Produced by GIA Publications
for New Life Foundation:
Friends of Richard Proulx
P.O. Box 37
Bedford Park, IL 60499-0037
1-800-997-8739
\$16.00 plus \$4.00 S&H CD



This is truly music with a mission. Beyond giving the listener nearly 75 minutes of the glorious work of one of our pre-eminent choral and instrumental composers performed by unmatched singers and instrumentalists, the recording goes a way toward rescuing Mr. Proulx from a \$400,000 medical debt.

Last year at this time, in Salt Lake City, Mr. Proulx was fighting his way back from 14 hours of cardiac surgery, taking literally the challenge of the Roman Catholic priest who said, "Now is your chance to show you believe all those texts" he had set to music.

In a phone conversation, Mr. Proulx described the classic near-death experience: "I was going toward the bright light ... friends felt I was slipping away. I sort of let go, toward the peace and comfort and beauty of the light.

"I was sent back," he said. And now, "nothing is the same. Priorities are reordered." His "quasi-adolescent idea of being indestructible" was shaken up a bit by the quadruple bypass, two pneumonias, and several varieties of toxic drugs.

The CD, he said, is "a wonderful volunteer effort." Indeed, Marilyn Canna, executive administrator of the New Life Foundation, said, "the recording was a cooperative effort among music publishers, vocalists, musicians, and the production and engineering staff — even the cover artist," all of whom donated their

time and talents so all the proceeds go to the foundation.

The 23 selections include "my first published work, written when I was 18" ("Jesu, the Very Thought of Thee"); a setting of a W.H. Auden poem in which "a walking bass undergirds each appearance of the principal theme"; and a cantillation, "Exodus Canticle," "with drones and Middle Eastern scales ... to portray the awestruck mood of the storyteller." Some are accompanied by handbells. A setting of "Amazing Grace," written in 1973 for Peter Hallock's Compline Choir at St. Mark's Cathedral, Seattle, has a mar-

'I was going toward the bright light ... friends felt I was slipping away. I sort of let go, toward the peace and comfort and beauty of the light.'

velous added "bluesy flute part," and a 1974 arrangement of "Were You There" featuring a "spectacular soprano" sends chills down the spine.

And then there is "Psalm 151: An Acoustical Psalm." I listened closely for a tinge of malice in the absolutely straight delivery. But no; it must be supplied by the listener who perhaps joins in on the antiphon: "How shall we sing the Lord's song in a dead room?"

The title piece was composed three weeks before Mr. Proulx' sudden arrival at the University of Utah Medical Center, for the 1996 Evergreen Conference in Colorado. "The choral parts were

designed for two mixed voices, with the altos doubling the baritone part much of the time — an attempt to provide a balance for those ensembles with few male singers."

Mr. Proulx said he "grew up Roman Catholic" and has had "a long association with the Episcopal Church." He served on the editorial committee for the *Hymnal 1982* "for 13 years. Count 'em!" and the hymnal contains 25 of his compositions or arrangements. He was a member of the Standing Commission on Church Music as well as a founding member of the Conference of Roman Catholic Cathedral

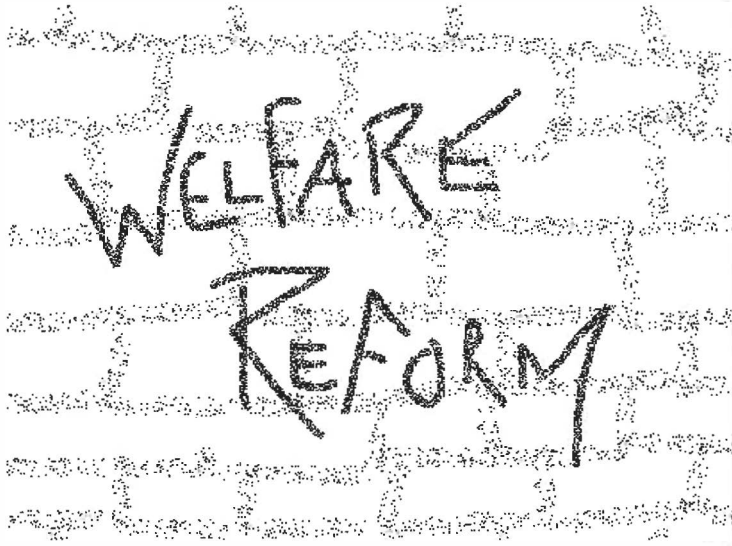
Musicians. He said he likes "straddling a line ... it's sort of one large catholic church. It's a great ecumenical experience."

He is pleased that many churches and countries are now using the same lectionary translation. He is delighted with the New Zealand prayer book, with its well-integrated Maori texts, from which he took the words for the first composition after his illness.

He continues to compose freelance, working on commissions and on a concert series in Chicago. "I know I have to be careful, exercise, watch my weight. I have greater clarity and efficiency. I don't dawdle around now." Except perhaps on the September anniversary of those hours on the operating table: "I sat by the lake, and read *The Cloister Walk*."

Making a Difference

By TERRY L. MARTIN



There are people who think welfare reform is not an appropriate topic for the church to discuss. If anyone can convince me that God has no interest in the poor of our land, I will eat my words.

Welfare reform is not about politics. It is about people. In California alone, 2.6 million people depend on welfare for survival. Children who depend on welfare total more than 1.7 million, two-thirds of whom are under the age of 6. Even with the availability of this assistance, more than 650,000 children (1 in 8) go hungry every day and an additional 700,000 are on the brink of hunger.

Children are starving in our own backyards. This is not a cry from some bleeding heart who is manipulating numbers, but one from a priest who was once one of these starving children. I know what it means to exist for weeks without a meal. I remember scrounging for scraps in dumpsters. I try to forget, but I cannot. Just when I think I've safely isolated myself from those painful memories, a young mother shows up at my office with three young children, pleading for milk. All of the fear, frustration, anger and relentless internal screaming of a young body demanding sustenance comes flooding back.

The "tough love" approach to welfare reform now in the process of becoming law is terribly flawed. Reform may be necessary, but if it puts one family on the street, or causes one child to go hungry, it is unjust. The current reforms may remove any safety net. Many more children are in danger of going hungry.

The church cannot stand by and be silent. Our silence makes us part of a program that is willing to victimize children in order to balance budgets. We know from scripture that God consistently stands with the poor and oppressed. We

must also have a bias for the poor, not because they are worthy, but because we believe in guarding the dignity of every human being created in the image of God.

We do not feed the hungry because we are good people. We do not feed the hungry because we believe we can make this a better world. We feed the hungry because that is what Jesus has told us to do. When we have reached out with the compassion of Christ and fed people physical food, we can then offer them spiritual food, the bread from heaven which gives life to the world.

We cannot replace the safety net. We do not have the resources. In the feeding of the 5,000, Jesus told his disciples, "You feed them." They gathered together what they could, five loaves and two fish, and presented them to Jesus, trusting that he would provide. We must also do what we can do, and trust God to do the rest. Even a small church or group can make a difference.

There is a story about a young person who was strolling on a beach covered with starfish that had been washed up by the tide. A man was walking along the beach. The man kept bending over and picking up a starfish and throwing it back out into the waves. After watching this futile gesture for a while, the youngster approached the man.

"Why are you stopping to throw back a few of these starfish?" he asked. "There must be thousands of them. Saving a few surely won't make much of a difference."

The man reached down, picked up a starfish, and heaved it back into the crashing surf. With a smile, he turned to the young person and said, "Well, it made a difference to that one!"

We may not be able to replace the safety net, but we Christians can make a difference.

What can we do?

1. Educate ourselves on the issues. Find out what reforms are being initiated in our states. Join with other people of faith who share God's bias for the poor.

2. Write to representatives in Washington. Let them know that we are the voice of the people who will suffer because of these reforms. Be an advocate for justice.

3. Continue to support local food programs. These organizations are part of the front line in the struggle against hunger. In this country, we throw away 20 percent of our food. We can salvage more of this discarded food, and so not only feed the hungry, but be better stewards of God's resources.

4. We need to provide more educational opportunities for the poor. The "welfare to jobs" theory that is currently so popular is flawed in that it does not take into serious consideration the lack of education among the poor. A job at the local McDonald's will not provide the income for a family to have shelter and food.

We can offer tutoring in preparation for specific job skills, citizenship examinations, and General Equivalency Diploma examinations.

These are a few examples of small ways in which we can make a difference. I invite you to pray and reflect on other ways that might offer a ray of hope to those trapped in the chains of poverty. Together, I believe we can help set the captives free.

The Rev. Terry L. Martin is rector of the Church of St. James the Apostle, Paso Robles, Calif.

Editorials



Good Reasons to Hesitate

Now that the collapse of the Episcopal-Lutheran Concordat is behind us, and feelings have cooled, we must continue to think about it and ask some serious questions, as Fr. Webber already has [TLC, Sept. 14]. After all, paraphrasing Prof. J. Robert Wright of General Seminary, "it was the great ecumenical opportunity of the century."

When our General Convention approved the Concordat so easily [TLC, Aug. 3], most Episcopalians, we believe, were pleased. A short time later, when the Lutheran Churchwide Assembly turned it down [TLC, Sept. 7], many of us were disappointed, some hurt, some angered. So we said it had failed because the Lutherans don't like our idea of bishops.

It is rather like a disappointed young woman coming home from a party and saying nobody danced with her because she has red hair. Or a disappointed young man saying nobody would hire him because he comes from Podunk. It is always easy to blame our disappointments on factors beyond our personal control. In reality, we all know that plenty of redheads, both women and men, are considered very attractive. Plenty of people from unlikely towns or villages in fact rise to significant careers in various occupations and professions.

In the case of the Concordat, we blame our disappointment on Lutheran dislike of bishops, yet it has been no secret that the Episcopal Church has bishops. If most Lutherans were irreconcilably opposed to episcopacy, they could have said so many years ago. In fact, millions of Lutherans in the world belong to national churches having bishops. American Lutherans have adopted the word and part of the traditional role of bishops.

Are there not in reality quite a few things about the Episcopal Church today which would make another church hesitate to share our bed? Are not these matters that we should be reflecting on? And there really is a question about episcopacy. Are we using it to best advantage for the spread of the gospel?

In the New Testament, the apostles refused to be administrative officials but devoted themselves "to prayer and ministry of the word" (Acts 6:4). How big a place does this dedication have in our expectations for bishops? Of course the word means the written word of God in scripture, and the message of the incarnate Word, Jesus Christ. Do we allow, indeed do we demand, that these concerns be central in the lives of our bishops? Why shouldn't Lutherans or other Christians expect it of us?

We did not miss out on the Concordat because our ecumenical negotiators had not done an adequate job of presenting the case for bishops. No, they are not to blame. If anyone is to be blamed, it is the people of the Episcopal Church, both ordained and lay. We missed out because we have not made the Decade of Evangelism a reality. We missed out because we allowed the politicizing of sex to turn our attention away from the gospel. We missed out because we have allowed missionary work, at home and abroad, to sink out of sight. Other very serious shortcomings can be mentioned. The Lutherans and other Christians see these things. We should see them ourselves, and take action to correct them. If we love our church, we can demonstrate our love by supporting a spiritual housecleaning.

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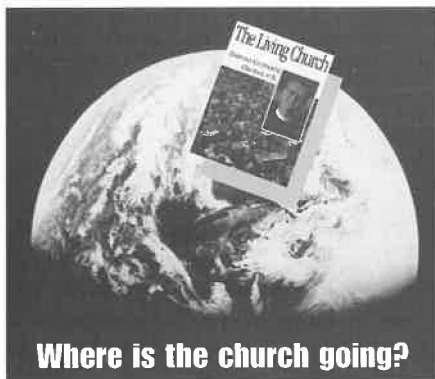
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People and Places

Appointments

- The Rev. Kenneth Alexander is priest-in-charge, St. Alban's, 113 E Church St., Kingstree, SC 29556.
The Rev. Charlene S. Alling is rector of St. Mary and St. Jude, Box 105, Northeast Harbor, ME 04662.
The Rev. Margaret Austin is assistant at St. Stephen's, Box 8500, Richmond, VA 23226.
The Rev. S. Shellman Baer is rector of St. Andrew's, Box 26, Lawrenceville, VA 23868.
Michael Barwell is deputy director of Episcopal News Service, 815 Second Ave., New York, NY 10017.
The Rev. Michel Belt is deacon-in-charge of St. Gregory's, 480 S Beverwyck, Parsippany, NJ 07054.
The Rev. Heather Blewett is assistant at St. Thomas the Apostle, Clear Lake, TX.
The Rev. Michael E. Blewett is assistant at St. John the Divine, 2450 River Oaks Blvd., Houston, TX 77019.
The Rev. Diane Jardine Bruce is assistant at Messiah, 614 Bush St., Santa Ana, CA 92701.
The Rev. Susan Butler is assistant, St. Peter's, 70 Maple Ave., Morristown, NJ 07960.
The Rev. Terry A. Cairo is rector of St. Peter and St. Mary's, 126 W Second Ave., Denver, CO 80223-1434.
The Rev. Karl Choate is chaplain at St. Francis' Day School, Houston, TX.
The Rev. Linda Crowder is assistant at St. George's, 4467 Commonwealth Ave., La Canada, CA 91011.
The Rev. David Davenport is rector of Ascension, 405 Talbot Hall Rd., Norfolk, VA 23505.
The Rev. Johnnie Davis, Jr., is deacon-in-charge, Holy Trinity, Rt. 3, Box 260 Ridgeland, Grahamville, SC 29936.
The Rev. Shawn W. Denney is deacon-in-charge of St. Luke's, 1218 S Grand Ave., Springfield, IL 62703.
The Rev. Sue Ellis is deacon at Trinity, 261 E Main St., Hamburg, NY 14075.
The Rev. Reid D. Farrell, Jr., is rector of Grace Church, 5501 Hamilton Ave., Cincinnati, OH 45224.
The Rev. Tom Finnie is rector of St. Peter's, 60 Morgantown St., Uniontown, PA 15401.
The Rev. Russell E. Fisher, Jr., is rector of St. John's, Box 26, Brownwood, TX 76804.
The Rev. Susan Frye is deacon at St. Bartholomew's, Box 1074, High Springs, FL 32643.
The Rev. Michael Gerhardt is assistant, St. Paul's, 451 Van Houten, Paterson, NJ 07501.
The Rev. Paul Gilmore is rector of St. David's, 3333 N Meridian, Oklahoma City, OK 73112.
The Rev. Brian Grantz is curate at St. Anne's, 420 W Market St., Warsaw, IN 46580.
The Rev. Ann Halapua is deacon at St. Luke's, Box 20038, Long Beach, CA 90801.
The Rev. David Hodges is assistant at Good Shepherd, Box 5176, Austin, TX 78763.
The Rev. Philip Houghton is rector of St. Paul's, 206 E 2nd St., Weston WV 26452.
The Rev. Edward Kienzle is priest-in-charge of Good Shepherd, 60 Cedar St., Dedham, MA 02026.
The Rev. Anne B. Kimball is assistant at St.

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Mark's, 111 Oenoke Ridge, New Canaan, CT 06840.

The Rev. **Bill Knapp** is deacon-in-charge of St. Mark's, Silva, and vicar of Holy Trinity, Geneseo, IL.

The Rev. **James Knudson** is priest-in-charge of Grace Church, 160 High St., Medford, MA 02155.

The Rev. **Ophelia Laughlin** is rector of St. Paul's, 145 Main St., Southington, CT 06489.

The Rev. **Linda M. Logan** is assistant at Trinity, 408 N Jefferson St., Pierre, SD 57501.

The Rev. **Craig MacColl** is rector of Reconciliation, 8900 Starcrest, San Antonio, TX 78217.

Ordinations

Deacons

Eau Claire — Leigh Waggoner.

Oklahoma — Tony Moon.

Pittsburgh — Rosalind Brown, deacon-in-charge of St. Thomas', 139 N Jefferson, Canonsburg, PA 15317; **Huett Fleming, Kevin Hackett, Linda Manuel, Karen Stevenson, Paul Sutcliffe**, assistant at Fox Chapel, 630 Squaw Run Rd., Fox Chapel, PA 15238.

San Diego — Rachel Endicott.

South Carolina — Alfred T.K. Zadig, assistant, St. Michael's, 14 St. Michael's Alley, Charleston, SC 29401.

Southern Virginia — Mark Winward.

Virginia — Timothy B. Cherry, assistant, St. Michael's, Box S, St. Michaels, MD 21663; **Lauran R. Stanley**, assistant, Good Shepherd, 9350 Braddock Rd., Burke, VA 22015; **Carla E. Thompson**, Trinity, 2217 Columbia Pike, Arlington, VA 22204.

West Virginia — Dan Macgill, Dallas Shaffer.

Western New York — Barbara J. Price.

Priests

Fond du Lac — Gregory Fruehwirth, OJN, add. S10 W26392 Summit Ave., Waukesha, WI 53188; **Robert D. Hoppe**, vicar, St. Agnes by-the-Lake, 806 Fourth St., Algoma, WI 54201, and Precious Blood, Gardner, WI.

Missouri — Michael Kinman, assistant, St. Michael and St. George, Box 11887, Clayton, MO 63105.

Oregon — LouAnn Pickering.

Southern Virginia — Lynne Washington. **Springfield** — Kathryn C. Mathewson, priest-in-charge of St. Thomas', Box 25, Glen Carbon, IL 62034.

West Virginia — Margaret Raven, Scott Woodstuff.

Resignations

The Rev. **John R. Alleyne**, as vicar of St. Paul's, Roosevelt, NY.

The Rev. **Pamela B. Bakal**, as assistant, Grace Church, Brooklyn Heights, NY.

The Rev. **Annette Brownlee**, as vicar of Emmanuel, Stamford, CT.

The Rev. **Frank Crumbaugh**, as rector of St. Timothy's, Creve Coeur, St. Louis, MO.

The Rev. **Walt Dawson**, as rector of St. James', Hibbing, MN.

The Rev. **David Driver**, as vicar of St. John's, Henry, IL.

The Rev. **Beverly Factor**, as vicar of St. Francis', Wildwood, MO.

The Rev. **Nick Hill**, as priest-in-charge of St. Peter's, Cass Lake, St. John's, Onigum, and Giffillan Memorial, Squaw Lake, MN.

The Rev. **Ann Hockridge**, as associate at Holy Trinity, Philadelphia, PA.

The Rev. **Larry Murphy**, as rector of Advent, Brownsville, TX.

The Rev. **Kent D. Rahm**, as rector of Holy Trinity, Valley Stream, NY.

The Rev. **Marlene Simonian**, as deacon at St. Michael and Grace, Rumford, RI.

The Rev. **Michael Tessman**, as rector of Immanuel/St. James, Derby, CT.

The Rev. **Tim Turner**, as rector of Trinity, San Antonio, TX.

The Rev. **Edward I. Wagner**, as precentor of Grace Church, Hartford, CT.

The Rev. **William S. Wagon**, as assistant at St. John's, West Hartford, CT.

The Rev. **Margaret Wilcox**, as vicar of St. Anne's, Ankeny, IA.

Correction

The Rev. **J. Raymond Lord** has retired from Trinity Church, Owensboro, KY; add. 3307 Meadowland Dr., Owensboro, KY 42303.

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Bob Burton, assocs; the Rev. Andy Andrews, Dir of Youth
Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou
Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-
master, Mike Glisson, Headmaster, St. James Sch; Maureen
Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

KEY — Light face type denotes AM, bold 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/A, handicapped accessible.

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffer, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

Santa Fe, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs
H Eu 12:10. MP or EP daily

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 MP & H Eu; 9 H Eu & Homily; 9:30 La. Santa Misa En
Español; 11 H Eu & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 MP & H Eu; 12:15 H Eu; 5:30 EP

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
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("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
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ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Canon Edgar F. Wells, r; the Rev. William C. Parker,
c; the Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex
Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY

Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (In Trinity Church, Broadway at
Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-
11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-
3; Mon-Fri 7:30-4:55; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Poughkeepsie, NY

ST. PAUL'S 161 Mansion St. (914) 452-8440
Sun Masses: 8 & 10, Sunday School 9:45

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Andrew Sherman, r
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Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High), Thurs 10

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CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H.
Williams, the Rev. Leslie Reimer
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed
H Eu & HS 10:30

Selinsgrove, PA

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129 N. Market
Sun Mass 9:30. Weekdays as anno

Whitehall, PA

(North of Allentown)
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Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs &
Fri 7 HC. Bible & prayer groups. 1928 BCP

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The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (512) 882-1735
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Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the
Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (212) 521-5101

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex
1S). 1928 BCP Daily as anno (817) 332-3191

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
Sun Masses 8, 10 (Sung), Daily as posted. (414) 271-7719

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23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
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Nicholas Porter, M.Div., canon; the Rev. George H. Hobson,
Ph.D. canon; the Rev. Mark Wood, M.Div., canon
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Thomas J-P Pellaton, r
Sun 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
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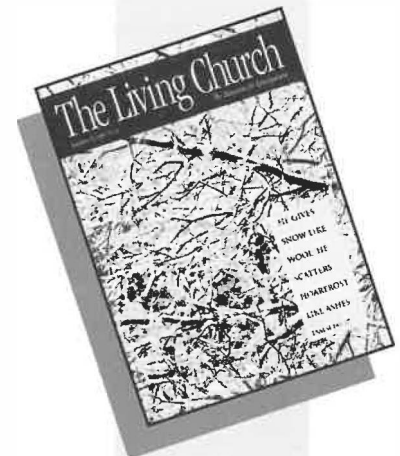
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