

THE LIVING CHURCH

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THE DIARY OF A SUMMER CAMP COUNSELOR

St. Crispin's Summer Camp, Okla.

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STANDING FIRM IN SUDAN

The religious war between
Christians and radical Muslims

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Top: Rachel Wright, writer of the summer camp diary (p.10), with a group of campers.

Bottom: Children at play, at a refugee camp in the southern Sudan. (Viviane Moos photo)

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Being Shrewd

'Whoever can be trusted with very little can also be trusted with much' (Luke 16:10a).

Pentecost 16, Proper 20

Amos 8:4-7 (8-12); Ps. 138; 1 Tim. 2:1-8; Luke 16:1-13.

The parable of the unrighteous steward is one of the most puzzling of the parables of Jesus, but a little reflection opens up its vast treasure. We can clear away the notion that the man is being commended for dishonesty — playing loosely with the amounts owed his master. The details of the business transaction as described are debated by most commentators, but what is clear is that the master, seeing what the steward has done, commends him only for “shrewdness.”

Shrewdness is wisdom and skill in practical affairs. Jesus goes on to teach, “The people of this world are more shrewd in dealing with their own kind than are the people of the light.” The parable is a warning to the faithful against being so unworldly as to be useless in Christ’s service.

When Jesus prayed to the Father in

John’s gospel, referring to his followers, he said, “They are not of the world.” But he also said, “They are still in the world.”

The lesson from Amos warns against the opposite error: A spirituality which is so removed from the world as to be contemptible. The epistle sets a correct balance. Paul urges that the faithful pray for the world, and especially its leaders, that in a peaceful world the message of salvation may go forth. This is a mature spirituality which is neither a churchy veneer over a scrambling for wealth (as denounced in Amos), nor an impractical escape from responsibility (as warned against in Luke). We are called in these challenging lessons to follow the well-known teaching that Christians are “to be in the world, but not of it” — to be shrewd (i.e., wise and practical) in living the faith.

Look It Up

Why does the line in the gospel, “No servant can serve two masters,” come right after the parable of the unrighteous steward?

Think About It

Where do the warnings in both Amos and Luke apply to your life?

Next Sunday

Pentecost 17, Proper 21

Amos 6:1-7, Ps. 146 or 146:4-9, 1 Tim. 6:11-19, Luke 16:19-31.

BOOKS

Risky Living

HARTSHORNE SPEAKING

A Collection of Talks by M. Holmes
Hartshorne
Colgate. Pp. 177. \$11 paper

In a time when reductionist pietism is so prevalent throughout our churches, it is most refreshing to be confronted with a presentation of the gospel that combines intense faith with intellectual integrity. Fortunately, we are blessed with the meditations of an extraordinary scholar, one as much at home in the pulpit as at the college lectern.

From the '40s until the '70s, M. Holmes Hartshorne taught at Colgate University, where he was Harry Emerson Fosdick professor of philosophy and religion. In his writing and classes, he continually probed, questioned, challenged, deflated, and inspired his audience. No ivory-tower pedant, Hartshorne remained a strong critic of the institutional church (which he saw captured by suburban values) while serving as an active if frequently frustrated communicant of St. Thomas Church (Episcopal) in the village of Hamilton, N.Y.

Today the world of learning appears distant indeed from the world of faith to the degree that each realm is embarrassed by the presence of the other. Hartshorne forces us to see the integral relation between the two spheres, and in the process leads us to appreciate genuinely that which we are most prone to trivialize. The love of God, he writes, "offends our sense of having life nicely in hand." Faith is "the courage to accept the miracle of God's presence when all hope is gone." Healing is "the power to say yes to my deepest misery."

More than anything else, Hartshorne tells us that no one genuinely believes in God without hazard. To place one's ultimate trust in anything is to risk the entire meaning of one's life. But just as doubt and suffering are inescapable, so is the reality of a saving Lord, one who is both judge and redeemer. One of his favorite quotations came from G.K. Chesterton: "The Gospel is the good news of original sin." At first the comment appears

baffling. Hartshorne makes its message explicit: "Your sins are forgiven, arise, take up your bed and walk."

*Justus D. Doenecke
Sarasota, Fla.*

Servants of the Gospel

MOTHER CHURCH

By Carl E. Braaten
Fortress. Pp. 164. \$18 paper

The essays in this collection address such great themes of theology as church, kingdom, authority and scripture. The author, one of America's outstanding Lutheran theologians, finds that the mishandling of these themes is often due to an absence of what he calls evangelical catholicity. This vital sense of the

church leads him to endorse both the historic episcopate and papal primacy as servants of the gospel.

In his most incisive essay, Braaten insists that the Bible is the church's book, and that understanding its witness to Christian faith demands something more than scholarly technique alone.

There are practically no direct references to Anglicanism in this volume. Yet Braaten writes not only with Lutheran energy and persistence, but with a churchly sense consonant with classical Anglicanism. His yearning for a united church, both evangelical and catholic, is infectious. That a theologian of the Evangelical Lutheran Church in America can present such a vital ecclesiology may be no surprise, but it is good news.

*(The Very Rev.) Charles Hoffacker
Port Huron, Mich.*

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**Conflict in
Charleston
parish
centered
around two
divergent
worship
services.**

Two Missions From One Parish

A Charleston, S.C., parish which has struggled amid tension and rising disagreement has become two mission congregations. Permission was granted by the Rt. Rev. Edward L. Salmon Jr., Bishop of South Carolina.

The "precipitating" event which led to the separation was the formation of two "divergent" worship services, said the Rev. Chris Huff, former rector of St. Peter's.

Fr. Huff left St. Peter's to form the new congregation, named West Shore Church, which features contemporary music, small groups, and computer generated screens during the liturgy. Services are held in the auditorium of a Charleston school. Fr. Huff said he hopes to follow Jesus' model of seeking to save those who are "outside." The new church has assimilated 14 new families since it began at the end of June and is considering whether to rent space at a nearby mall.

Before deciding on the highly unusual step — allowing a current rector to depart with those who felt called to go with him to form a new church — Bishop Salmon met with the entire congregation of St. Peter's.

Bishop Salmon also met with the vestry, who voted 7 to 2 with one abstention, to ask him to make St. Peter's Church a mission.

Bishop Salmon appointed the Rev. Canon Jennie Olbrych, canon for interim ministries, as vicar of St. Peter's for at least two years. She has emphasized a time of healing and rebuilding in her early days in the parish.

"It is too simple to categorize this as a maintenance versus mission, traditionalist versus renewal situation," she said.

Indeed, in a June letter to the clergy of the diocese, Bishop Salmon noted that "there were issues around the ownership of the vision as well as relational issues. There was destructive behavior centered in a great deal of talk about what should or should not be done."

Instead of continuing an ever deepening conflict which threatened to tear lives apart, Bishop Salmon "felt clearly led to divide the congregation into two parts."

The Rt. Rev. William Skilton, Suffragan Bishop of South Carolina, sees Bishop Salmon's strategy as "a new and different way of doing things. Both groups are being validated for the sake of the gospel."

Indeed, while Fr. Huff ministers at West Shore targeting spiritual seekers, he is renting the rectory through the generosity of his former parish of St. Peter's.

(The Rev.) Kendall S. Harmon

Diocese of Colorado Reorganizes

The Executive Council of the Diocese of Colorado has approved a sweeping plan to restructure the diocese from 10 deaneries to five regions. The change, which became effective July 1, is the product of a year-long analysis of diocesan structure mandated by the 1996 diocesan convention.

An ad hoc committee, called the Congregational Development Task Force, determined that the deanery structure was ineffective to implement the diocese's vision that churches in Colorado are "outposts for mission."

The task force concluded that diocesan policy and priorities must be generated from within congregations instead of being imposed on them by the diocesan office.

"We're fighting against a hierarchical, trickle-down structure (from bishop to people) that doesn't work very well," noted the Rt. Rev. William Winterrowd, Bishop of Colorado.

A missionary appointed by the bishop super-

vises each region. The five missionaries are senior clergy from prominent congregations.

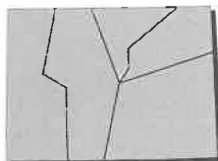
By 1999, the diocese expects to generate the diocesan program budget from within the regions. Missioners and their congregations are responsible for clergy placement, congregational development, and the health of existing congregations.

Additionally, the missionaries will serve as the first line of response for matters requiring conflict resolution.

A \$50,000 budget supports the restructuring for the remainder of 1998. A proposed budget of \$100,000 will be submitted to diocesan convention to fund regional operations in 1999.

The diocese does not anticipate sweeping changes to its constitutions and canons, as the existing ones establishing the deaneries are flexible enough to cover the new structure. Several housekeeping changes are expected.

Tom Beckwith



**Colorado
expects to
generate
the diocesan
program
budget from
within the
five regions.**



Outdoor games include one using string.



The Province IV Youth Event brought together 130 participants from 11 dioceses for a weekend of worship, learning and fun, Aug. 7-9, beginning at Emory University's Oxford campus, Oxford, Ga. On Sunday, the whole event moved to "Episcopal Day at Six Flags" near Atlanta where 1,000 people participated in the morning Eucharist. Small group discussions were built around the theme, "Welcoming the Stranger."

Among the topics: Ourselves as the stranger, barriers to welcoming strangers in our midst, and Jesus as the stranger. Music was led by Sam Hensley from the Diocese of North Carolina. Saturday night there was a "Strange Dance" where participants dressed as strangely as possible. The Dioceses of Atlanta, East Tennessee and North Carolina combined their leadership efforts to coordinate this event.

Mississippi Conference: Church Music and Spiritual Growth

The Mississippi Conference on Church Music and Liturgy began its 23rd season July 28 at All Saints' School in Vicksburg, Miss. This year's conference focused on the incarnation cycle, providing liturgical and musical ideas for Advent, Christmas and Epiphany.

The faculty included Thomas Foster, on his second visit from All Saints', Beverly Hills, Calif., where he serves as director of music, and Marti Rideout, who made her first visit to the conference. Ms. Rideout is director of music at the Church of the Good Shepherd, Burke, Va. Joining them

was the Rev. Canon Neil Alexander, professor of homiletics at the School of Theology, the University of the South, Sewanee, Tenn.

The Mississippi Conference has long been known for its effort to blend the performing of the finest church music with rehearsal and teaching skills for choir directors and their choristers, while also giving high priority to the spiritual growth and nurture of musicians. The 1998 conference was highlighted by a mid-week Festival of Lessons and Carols, sung at the Church of the Holy Trinity, Vicksburg, under the direction of Ms. Rideout.

Friday night's healing service was set in the context of a Taizé style service of prayers, readings, and responses, experienced in the school's chapel, under the direction of Mr. Foster.

Canon Alexander presided over a special day for clergy, vergers and lay readers that ran concurrently with the conference.

The closing service was held on Sunday morning, Aug 2, at Holy Trinity, and incorporated a specially commissioned anthem, "The House of Faith Has Many Rooms," text by Carl P. Daw and music by Craig Phillips.

Ellen Johnston



St. Andrew's pipe organ was ruined and will be replaced.

'We Will Rebuild'

Structure Remains Intact After Indiana Church Fire

A rectifier deep inside the organ chamber of St. Andrew's Church, Greencastle, Ind., was probably responsible for the fire that destroyed the instrument, melted the lead in the Tiffany rose window, and left the interior walls streaked by smoke and water.

Had the fire occurred during the night, rather than early afternoon of Sunday, July 12, the building likely would have been destroyed, said the rector, the Rev. William Wieland.

"There was no structural damage," he said. "We will rebuild the interior. This is an opportunity for some reconfiguration, to meet future needs. We're well covered by

Church Insurance, bless its heart." The window, too, will be restored. Many of the fallen pieces were recovered.

The congregation of 175 is using an organ donated by nearby DePauw University as it meets in the parish hall. "It took weeks to get the smell of smoke out," Fr. Wieland said.

A new pipe organ will be built in honor of Arthur Carkeek, organist emeritus and professor emeritus at DePauw, who did much to create the ruined instrument. "It will take some doing to replace the character and quality of the instrument," Fr. Wieland said.

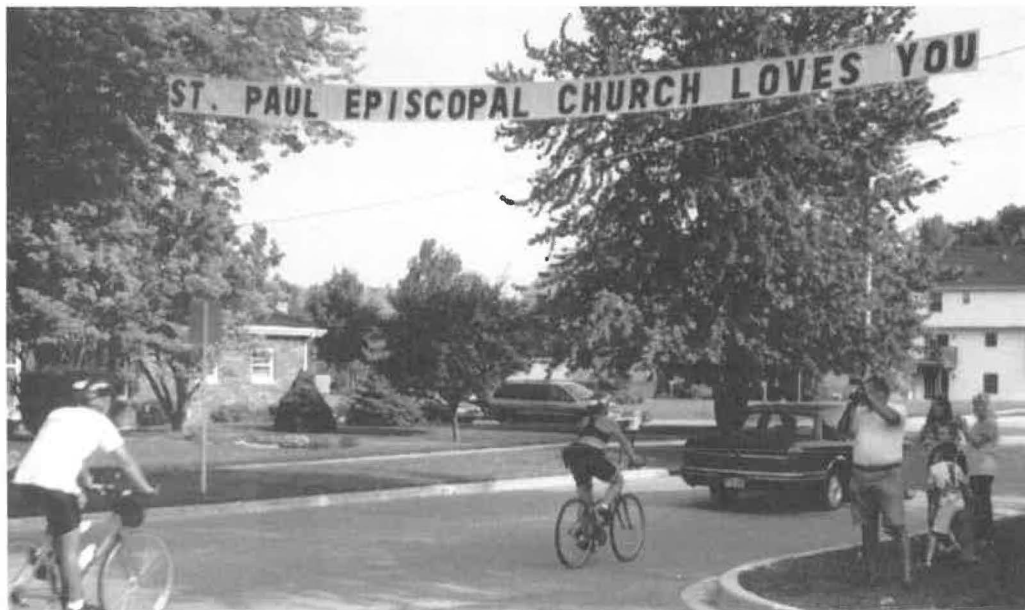
Nominees Chosen for Bishop of Chicago

The Diocese of Chicago has named five finalists for the election of its 11th bishop. The new bishop will succeed the Most Rev. Frank T. Griswold, now the Presiding Bishop. The election will be held Nov. 14, during diocesan convention.

The nominees include two cathedral deans, a diocesan executive and two parish priests. They are: the Very Rev. Michael Barlowe, dean of St. Paul's Cathedral in Des

Moines, Iowa; the Rev. Canon John Kitagawa, canon to the ordinary in the Diocese of Maryland; the Very Rev. William Persell, dean of Trinity Cathedral, Cleveland; the Rev. Titus Presler, rector of St. Peter's, Cambridge, Mass.; and the Rev. Edwin Voorhees, rector of St. Mark's, Toledo, Ohio.

People of the diocese will have four opportunities to learn more about the nominees' positions during meetings in October.



AIDS RIDE

A banner in McHenry, Ill., greets bikers in the 510-mile Twin Cities-Wisconsin-Chicago AIDS Ride III, held recently. More than 1,500 men and women rode bikes to raise funds for agencies in the three states that support persons living with HIV/AIDS.

Stephen D. Montgomery photo



Good Things Come in 3s

By David Duprey

Kenya, Rwanda, Uganda. Three African countries. Three countries in which Anglican Christianity is burgeoning, both in numbers and in the church's capacity to minister to the needs of her people. Together, their respective

provinces total 11.5 million members, in a combined area approximately the size of Texas and Oklahoma. When we consider the 2.4 million members in our own vast province, there is not a member among us who does not stand in amazement.

Three bishops. Three dioceses. Three clues to their growth and effectiveness. The clues are common — almost so common that we might discount them because of their familiarity. Perhaps the unmistakable zeal behind each of these ministry principles will cause us to take notice: *Evangelism*, especially on the part of lay people. *Outreach programs*, based in scriptural imperatives. *Ministry to youth*.

- The Rt. Rev. Daniel Ngoru, Bishop of Kirinyaga, Kenya, was consecrated seven months ago. He has been ordained for nearly 20 years, and has taught in Bible colleges and a school for evangelism. Yet through the lay people of his new diocese, he has learned a great deal from God about sharing ministry.

Shortly after Bishop Daniel was consecrated, a group of 12 lay people visited their new bishop. They had an idea. They wanted to become involved in evangelism. The bishop responded by inviting them to recruit as many as were interested, and gather for several days of prayer and training.

About 500 lay people came forward. They gathered, prayed and developed a common theme around Isaiah 1:18: "Come now, let us reason together," says the Lord. "Though your sins are like scarlet, they shall be white as snow; though they are red as crimson, they shall be like wool." They also developed skills of sensitivity in approaching people

with the gospel. The 500 were sent out during Holy Week to every congregation in the diocese, with the initial goal that each congregation would receive at least two evangelists. In fact, each of the 100 congregations welcomed at least four people, with the congregations themselves covering the costs of transportation.

"Two thousand people came to know the Lord through them," Bishop Daniel said. Not only were the people invited to church, but the people of the churches were encouraged to get to know them and invite them to their homes.

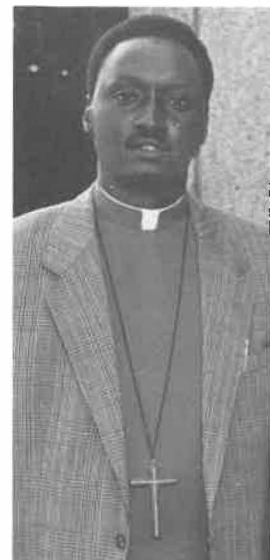
"Sometimes people accept the Lord in an open air meeting, and that is it. You yourself have to make a link with them," so that each person may be incorporated into the life of the local congregation.

Bishop Daniel is happy to share what God has taught him through this process. "God is calling me not to do the work alone," he said. "I believe in 'every member ministry.' Getting to know all those people — 2,000 people — would take me years. It is a miracle."

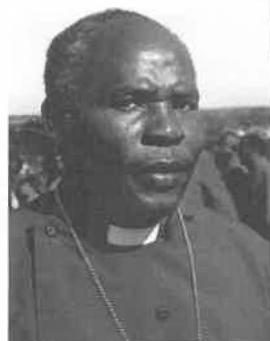
- The Rt. Rev. Alexis Bilindabagabo has been a bishop in Rwanda for seven years, and is now overseeing the new Diocese of Gahini, begun in May of 1997. With his wife, Mukamwezi Grace, a physician, he is developing a piece of land to settle Rwandans who have been uprooted for many years.

Bishop Alexis has a special passion for reaching orphan children. He said God spared him from the genocide for a particular call: "I felt God calling me to something special — to care for the orphans — as a

(Continued on page 18)



Anglican World/Jeff Sells photo
Bishop Alexis



Anglican World/William F. Killough III photo
Bishop Daniel



Anglican World/William F. Killough III photo
Bishop Nicodemus

THE DIARY

OF A SUMMER CAMP COUNSELOR



By Rachel Wright

Wedge between acute metropolises of Seminole and Wewoka, Okla., just east of the state's capital, lies a Mecca of sorts for roughly 550 young people in the Diocese of Oklahoma, ranging from those in grades 3 to 12. They make an annual "pillage" to the amorous and somewhat rustic arms of St. Crispin's Episcopal Summer Camp. They ease down the road and pass the SLOW — CHILDREN PLAYING sign, which is without fail misread aloud SLOW CHILDREN PLAYING, past the abandoned cars, which are locked for no reason other than habit, and into the thriving ecosystem of campers, counselors (I am among them), deans, cooks, maintenance crew, directors, and the millions of "critters" who generously share their home.

SUNDAY

The campers arrive with their overstuffed bags, hesitant smiles and whatever barriers their previous environment has conceived in them. I smile, knowing that they have an Achilles tendon somewhere in their suit of armor, and the Spirit of St. Crispin's will find it. The ice is carefully broken as the evening progresses with silly name games and attempts to facilitate community. Soon the lullaby of the cicadas — often misnamed locusts — lure fatigued bodies into sleep. The eager campers likewise begin their not-quite-so-pacifying night song of escalating whispers accompanied by innumerable trips to the bathhouse. This disciplinary situation creates a paradox because I know that somewhere in these precious beginning hours friendships are planted and/or renewed, and, not wanting to terminate any germination time, I wedge my head between pillows and pray for patience. But as the hours turn into single digits, my personality splits and the opening of my door scatters them into their bunks like marbles on a hard floor.



MONDAY

This first day introduces the small discussion groups, followed by the afternoon activity of swimming or canoeing or crafting or some other form of entertainment. The campers struggle to stay within the confines of their comfort zones. Morning worship is a mad scramble to find a seat that will give the appearance of some sort of social status. In small-group discussions, we probe and push to get the ball rolling, but timid tongues and hesitant opinions make the task difficult. The campers then all but draw blood to be on the team with their buddies or to avoid having to paddle with the loner when canoeing. But every situation forces them into socializing with one another, even if it is nothing more than being in each other's presence.

TUESDAY

The process by which the barriers and separations dissolve is enacted, joining the spectrum of catholic personalities: the kid whose parents have

mistaken camp for a cheap babysitter, the know-it-all who has forgotten what it's like to feel excluded, the previously established peer group who don't see the need to incorporate new members, the floating outsiders who seem to absorb their surroundings, the eager camper who is elated just to be in the environment, and, of course, the compassionate leaders who feel the pull for the intended community. The actions and interactions of these independent entities begin to appear sacramental. Every hug, smile, laugh, dunk, splash and conversation induced by some organized or spontaneous event reflects an inward and to some degree spiritual grace.

WEDNESDAY

In lieu of this afternoon's activities, the campers are shown a movie, escaping the heat for a solid three hours, during which the counselors are relieved for a much-needed time off. Both parties reconvene once again, refreshed, for a cookout and group swim.

This halfway point is viewed as such a pivotal moment when homesickness begins to subside and I begin to liken campers again to locusts. The crispy brown shells of these insects, which resemble intricately crafted tissue paper, can be found throughout the summer on trees, the sides of cabins, light posts, clotheslines, picnic tables, and wherever else the locust happens to be when it molts. The campers do just that: They molt. They shed their cumbersome and inhibiting barriers and emerge a radiant green and full of vitality. They are awakened. I catch a glimpse every now and then of the shells some shed as they join in the cicada's song so prevalent in the days and nights of Oklahoma summers.

THURSDAY

My best witness to the evolution of the community is in the cabin. The exceptional bonds built among cabin mates begins to be apparent about mid-week. The indicators seem to manifest themselves during free time, when initially the campers sit reserved on their bunks, occupying themselves with some task such as picking off the lint balls off their bedspread or writing fervent letters home. As the week progresses, however, they start to venture out to each other, and I often catch them all perched on a bunk, crooning over the latest issue of *Seventeen* or in the midst of an avid game of broom hockey, with some unfortunate soul's socks as the puck being launched at a trash can. My rest periods become less restful as they hurl notes across the cabin, which always result in an unharassed giggle. More seriously, cabin members participate nightly in "closing circle," a time for prayer



**THE
DIARY**
OF A SUMMER
CAMP COUNSELOR

I watch during worship, during singing, and during the course of the day when a single outstretched hand will be eagerly met, and an unexpected friendship will hatch.

and reflection. We circle around a solitary candle and pray in turn, joining our hands in support of each other. The first few nights are brief and frequented by silent prayers, but as the week progresses, tidbits of each camper's life are shared as they pray for a friend in need, ailing dog or dying grandmother.

Thursday night brings a celebration of talent — or lack thereof. Whoever so desires is free to share her gifts in the "talent show," hosted by counselors who deem it their duty to make much bigger fools of themselves than the campers. The group's response is often encouraging, loving and supportive. Be it an aspiring guitarist who has not yet mastered the transition of chords or a budding vocal soloist whose voice probably sounds best to her dotting parents, they are met with an astounding applause and certainly a gained respect for their courage.

FRIDAY

By now, the counselor's job is almost obliterated. The campers seem to have taken over the task of unifying the community. I watch during worship, during singing, and during the course of the day when a single outstretched hand will be eagerly met, and an unexpected friendship will hatch. I always dread the slower songs during this time of week. Inevitably, "The Sway" — arms linked around shoulders and gentle movements from side to side — will domino through the crowd. Perhaps my aversion to this is because of the odors released by outstretched arms. I am, however, able to see this display of affection as the outward and visible sign of community. It starts with a select group and by the second or third verse has seeped throughout the room, connecting everyone in the conduction of a hug that is eternally off beat.

By this evening, the camp has taken on a magical aura. Dinner suddenly becomes the "banquet" and one would think a fairy godmother had swept through the camp, turning gritty, sweaty campers into mystical royalty. The girls' bathhouse is chaotic, the boys' madness. They file into the showers, blow a fuse or two with their hair dryers and curling irons, line up to have their hair styled by a patient counselor, attempt to gel and mousse the friz,

and put on slightly wrinkled evening attire. They then timidly join their peers, suddenly becoming shy once again.

The banquet seems almost surreal: lights dimmed, candles lit, soft music. Even the chicken strips, mashed potatoes, green beans, and chocolate cake heighten the moment. After plucking a few green beans from facial orifices other than the mouth and ceasing the creation of mashed potato sculptures (fancy clothes do not inhibit their free spirits), the campers depart to shed their Cinderella shells in preparation for the dance, or more correctly the ball.

Initially, we peel campers out of chairs and away from the drink table to join the widening circle of dance. As the hours increase, the mob bouncing in time to the music expands, and all are saddened by the sudden burst of overhead light ending the dance. We must suddenly perform the opposite: attempt to break up the community and herd the campers to bed.

SATURDAY

The groggy campers begin the tedious task of repacking. Isaac Newton was never a camp counselor, obviously, or else he would have rethought the Law of Conservation of Matter. The products do not equal the reactants on Saturday morning. Clothes do not fit back into the duffel bags and trunks. Teeth pulling would be a much more jovial task than getting eight girls to claim the stray socks. But somehow the cabin is once again barren. It, too, looks like a deserted locust shell without the vivacious inhabitants.

Closing Eucharist brings teary eyes and prolonged hugs. Promises of letters and phone calls, full torsos hanging out car windows waving an emphatic goodbye, parents pouting over the brief apathetic hug from their child sweep through the camp in the precious remaining hour. The barriers to which they once clung so desperately are now completely foreign. They love each other with open arms and open minds. And I realize they are not entering the "real" world but leaving it: real love, real community, real joy. □

Rachel Wright is a freshman and English major at Rhodes College, Memphis, Tenn.

Hunting the Great Prize

Last month, we reflected on that huge beast, the woolly mammoth, which is depicted on a 32-cent postage stamp [TLC, Aug. 23]. It lived in the ice age several thousand

years ago, when our ancestors supported themselves by hunting.

The mammoth was a great prize for the hunter. But hunting a mammoth was surely not just a way to get meat. It was a



supremely challenging adventure, risking hunters' lives, offering them a most

exciting opportunity for achievement.

How could men with the crudest weapons attack a mammoth? Their arrows would have been like straws in the wind for it. These elephants, unlike bison, deer and horses, must have been too intelligent to allow ancient people to chase them over cliffs where they would fall to their deaths (one large scale ancient way of hunting herd animals). Yet if a man, or group of men, could not chase a mammoth, a mammoth could chase them, and this was presumably part of its downfall.

If a woolly mammoth was sighted near a swamp with which a hunter was well acquainted and knew where he could step, then the hunter could anger the animal simply by throwing rocks or snow balls at it. When the huge creature undertook to chase him, the man could go hop, skip and a jump across the swamp; of course if he missed a step it might cost his life. For the mammoth, pursuit in such a setting was disastrous as the great lumbering beast sank into the mud. The companions and relatives of the lead hunter, perhaps men, women and children, could then close in with spears and dispatch the mammoth.

Among other methods was to use a frozen pond or lake where the hunter judged the ice would hold him but not the mammoth.

The heavy beast, attempting to chase him, would break through and again be a

prey before it could extricate itself.

Effective ways to hunt? Yes, if the hunter has great courage and a very quick mind — characteristics evident in surviving ice-age people, the Eskimo.

Taking a mammoth could only be a source of joy and celebration for the little human band, and a cause of pride and admiration for the leading hunter. We can compare it perhaps with a whale hunt among Alaskan Eskimo today. When the skill and daring of the hunters has brought in a whale, it is experienced as a great triumph for the whole community.

Here was achievement, here was success, here was glory, if one may use the word. Here was a high point in the lives of hunting people, as our ancestors were for many thousands of years — for by far the greater part of human history. Here human faculties and abilities were challenged and tested to the uttermost. Here members of our species could rise to be “real people,” as Eskimo and some other isolated peoples call themselves. We cannot think of them as “primitive.” They were and are first rate men and women.

Yet we must grieve that woolly mammoths and many other noble beasts were wiped out, and are still being wiped out, by human hunters. We may also grieve that the challenges and adventures which our ancient ancestors found in hunting are channeled in later centuries to be expressed in warfare. What are we human beings really up to? What is our rightful place on “this fragile earth, our island home” where our Creator has placed us? What may be the price of ultimately exterminating virtually all our fellow creatures? The mammoth on the postage stamp raises many questions and may be a topic for serious meditation.

(The Rev. Canon) H. Boone Porter,
senior editor

Did You Know...

The Daughters of the King chapter at St. Paul's Church in Elk Rapids, Mich., is known as the Mother Teresa Chapter.

With some diocesan budgets already stretched to the limits, the camps are often among the first items to be cut.

Assist Your Camp

The article by Rachel Wright focusing on one week in the life of the summer camp in the Diocese of Oklahoma [p. 10] portrays a typical time at many diocesan camps. Young persons arrive at the beginning of the week, often knowing no one, and leave a week later having made lasting friends and sometimes with a stronger commitment to Christ. Many diocesan camps struggle financially. Facilities need upkeep, staff members must be paid, and day-to-day expenses mount. With some diocesan budgets already stretched to the limits, the camps are often among the first items to be cut.

We urge our readers to be supportive of diocesan camps. Some need financial contributions, others need volunteers to help maintain the facilities, and there are camps which need persons as resources for various ministries. Diocesan camps are important, often overlooked ministries which may need your help. Why not check with your diocese to see how you can assist?

Church on Campus

The appearance of the college services directory in our September issues is a reminder of the important ministries being carried out on college campuses. In many ways building a presence on a college campus is a tiring, thankless ministry. Finding Episcopalians on a college campus can be a chore in itself, and there are not enough persons to go about it. College chaplains cannot be expected to do all of the ministry, so help from the local rector or from particularly active students would be welcome.

A college chaplaincy can have a major effect on the life of a student. Young persons are often stressed over the class load, exam scores, study habits, job and social life, not to mention having questions about God and their spiritual lives.

Many college chaplains get students involved in various forms of outreach ministry. Whether working in a local food bank or helping the homeless find a place to find shelter, students can discover that the message of Christ is real and that it can be practiced in their immediate surroundings.

College students need guidance to help them sort through a confusing, rapidly changing world. They need to learn about Jesus and how to be members of an extended family — the body of Christ. We salute the chaplains who minister faithfully to college communities.

Quote of the Week

British Prime Minister Tony Blair on speaking to the bishops of the Lambeth Conference: “I think this quite the most terrifying audience I have ever set eyes on in my life.”

By Majur Samuel

Christians in the Southern Sudan have suffered hunger, famine, starvation and death. The present war is no longer just a civil or political war, but also a religious war between Christians and radical Muslims. The current Islamic government in the Northern Sudan insists that it has a natural right from Allah (God) to impose Islamic laws and a religious state. In the south we, as Christians, feel we have the right to our own religion and a secular democratic state.

Why are Christians suffering in Sudan? Because of their faith in our Lord Jesus Christ. They are dying and starved to death because they refuse Islam. Children are abducted, women are raped, civilian areas in the Nuba Mountains and the town of Rumbeck in southwestern Sudan have been bombed, crops and livestock are destroyed. Despite all this, Christians in the south stand firm in their faith because they believe that Jesus honors faithfulness, and that he is fighting with them.

Christians are resisting genocide as radical Muslims are determined to impose the Islamic religion upon them and to turn the south, which is rich with natural resources (gold, gas, and uranium), into an Arabic state. The suffering of the Christians in the south has been worsened by the support of China, Iran and Iraq for the central government.

For example, the government of the north is using food, instead of bullets, as a weapon. Large numbers of people are killed by deliberate starvation.

Children, separated from their parents when everyone is running for their life, are taken to the north and sold as slaves, even young girls. They are forced into Islamic learning centers. Muslims provide food to children who learn Islam. There is food at the center, but children have to be taught from the Koran before they can eat. Children who do not learn can be arrested because their parents did not send them to the center.

In the city of Khartoum, Christians cannot build. There are two settlements on the outskirts, Jarbarona and Jabel-awuliya,

where Christians build little houses. They have no electricity, no food and no water. The United Nations provides food for them, but it must go through the government. The government takes the food and sells it in the market.

In 1991, when I was a student leader at the University of Juba, a crisis took place.

In the Face of Persecution, Sudanese Christians Are **STANDING FIRM**

The current military government of Omar Hassan Al-Bashir came, with policies of Arabization and Islamization. Five colleagues and I who taught Christianity to school children at Sts. Peter & Paul Catholic Church, were detained for two months in the military headquarters because we opposed policies harmful to the Christians. We were tortured and finally released because of pressure from Amnesty International. A few months later, secret police tried to detain me. Thank God I was able to flee the country.

I ran for my life.

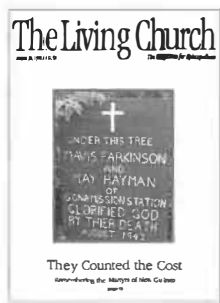
After bribing the police, I took a bus from Khartoum to Kasala, a border town between the Sudan and Eritrea. Afraid of being sent back and "disappearing," we paid 5,000 Sudanese pounds (about \$3) to residents to guide us around government check-points and to Zalambassa. We waited there for a bus to Addis Ababa, Ethiopia. At that time, Ethiopia detained Sudanese to send back, so we request asylum. It was granted and we were told go to the Jama refugee camp. There was no food in Jama camp and locals attacked for any food or money. There were criminals and non-criminals in camp. There were recruiters for Sudan Liberation (rebel) Army; that was our last choice. We prayed to get out. God heard our prayers and a friend from Khartoum came with 9,000 Ethiopian bil (money).

Our friend bribed us out and paid our bus to Moyale, border town with Kenya, where we destroyed our passports. We again bribed police and rode eight hours in a



Marc Nikkel photo

(Continued on page 17)



‘Evangelism and stewardship are, frankly, more important than continuing to take potshots at one another...’

Minds Not Changed

In the editorial, “Prepared to Lead” [TLC, Aug. 30] you say: “If American bishops pay heed to the [Lambeth] resolution [on not blessing same-sex relationships or ordaining non-celibate homosexual persons], it is conceivable that the church might be able to turn its attention toward such vital matters as evangelism and stewardship.”

Let me say two things:

1. Your point is equally valid if American bishops don’t “pay heed” to this non-binding resolution. Evangelism and stewardship are, frankly, more important than continuing to take potshots at one another on this topic. If there were serious “conversation,” to use the Presiding Bishop’s term, I might feel otherwise. Some bishops will ignore the resolution, others will applaud it. So far as I can tell, no minds have been changed, any more than they were by the Righter trial.

2. I suggest further that we keep all debate about issues of homosexuality inside each diocese, where the authority to act or not act remains — no matter what either General Convention or the Lambeth Conference care to say. We could use a moratorium on hot air, full of sound and fury and, in practical terms, signifying nothing. What someone in the Shenandoah Valley thinks about the policies of the bishops of Dallas and Newark is irrelevant. In their own dioceses, they will follow their own consciences.

*(The Rev.) John D. Lane
Trinity Church
Staunton Va.*

The Right Title

I offer my thanks to the Rev. Douglas E. Remer for his letter concerning the title of women priests [TLC, Aug. 2].

As a women priest I am always asked the question of how I should be addressed. As there is no “official” form, I have always responded with my own preference, which is “Priest Ann” or “Priest Hicks.” The only people who ever call me “Mother” are my children; and then only when they are upset with me. I do not need or want that projection attached to my godly ministry.

I was called Deacon Ann by the members of my congregation and fellow clergy in the Diocese of Western Kansas, and upon my ordination to priest my bishop, the Rt. Rev. John Ashby, and I decided that a like continuation was proper; thus, Priest Ann. I find my congregation, the young and the elderly alike, to be very comfortable with this title.

*(The Rev.) Ann Hicks
New Roads, La.*

Scholarly and Gracious

I note that one of the letters to the editor bears the name John Holder [TLC, Aug. 30]. On Aug. 22, we celebrated the life and witness of John, he having been delivered from

the anguish of throat cancer Aug. 20. John taught many classes at St. Paul’s and did them in a scholarly and gracious manner. His gentle manner assisted the congregation as it faced disruption from some of the more rancorous of the brethren. This church could use many more John Holders, and for many persons to adopt his kindly discipline of the pursuit of truth.

*(The Rev.) Bruce Green
St. Paul’s on the Plains Church
Lubbock, Texas*

African Witness

Thanks to TLC for its coverage and Bishop Henderson’s even-handed journal of Lambeth Conference. What wonderful times we live in! In the face of my increasing despair that the Episcopal Church in the United States is becoming an empty museum of antiquities fussed and fretted over by its curators, the African Church witnesses to Christ’s power of resurrection bringing new and abundant life to his body. As though hearing it for the first time, we of the North and West must listen and learn while the greater Anglican world sings Magnificat. Alleluia!

*Jane D. Schweinsburg
Coventry, R.I.*

(Continued from page 15)

truck to Masabit, where we were detained; then to Isolo, where we were detained and finally to Mio. In Mio, we were sentenced for illegal entry, but because we had kept University of Juba identification and I speak English, I explained our reason. The judge was a very good person and sent us to Nairobi for camp money and documents, then to IFO refugee camp.

The camp is not safe in itself. Life in the camp is unceasing misery from lack of food, water, security and education. Everyone in the camp thinks that this is the end of life, and for some people death is inevitable.

There are Somali refugees, who are Muslim, also in the camp. Somali refugees cannot live with "infidel" Christians. A Somali girl told her father that she had been raped by a Sudanese man and that she had bitten the man's hand. The Somali refugees, who have brought guns into the camp, came to take the Sudanese leaders to UN representatives. Each Sudanese man had to stand in line while his hands were checked. No bite marks were found.

In another incident, Somalis claimed that the Sudanese ate their donkey. It caused a lot of fighting and the UN intervened and sent Kenyan soldiers.

The Kenyan police treat people badly. Refugees cannot go into Nairobi, even for medical attention, without a UN permit. Sometimes, even with permission, the Kenyan soldiers take permits and say refugees crossed the border illegally unless they are bribed.

I was deeply concerned about my future in the refugee camp when, fortunately, a gift of God came through resettlement to the United States. I was interviewed by an Immigration and Naturalization Services (INS) officer and found eligible to resettle in the United States. I was excited when I realized that the trial of suffering in the refugee camp was at an end.

On my arrival in the U.S., I did not know where to go. As an Episcopalian from birth, I went to a nearby Episcopal Church in San Diego. With help from the Rev. David Montzingo, rector



Marc Nikkel photo

The faithful in southern Sudan at worship.

of St. Luke's, I was assisted with spiritual and material needs.

I received the following from the Rt. Rev. Edmond L. Browning: "The notion of welcoming a stranger is the most fundamental in the Christian life. Christians from the earliest days have understood that as we offer hospitality, we do it in the name of Jesus Christ."

Even though I am now comfortable and safe, the suffering of my brothers

and sisters in Christ, and the inevitable hardship and bloodshed they face, offends my sense of human dignity.

Awan Tiop, a Sudanese refugee living in San Diego, has said, "The Christianity that was brought to us is now killing us. We are forgotten, starved to death, enslaved, and killed by radical Muslims."

I am, therefore, appealing to Christians everywhere to pay more attention to what is going on in the Southern Sudan. In the words of St.

Paul, "So then, as we have the opportunity, let us do good to all men, and especially to those who are of the household of faith" (Gal. 6:10). □

Majur Samuel is a Sudanese citizen who has indefinite refugee status in the U.S. He lives in San Diego, Calif., where he is a member of St. Luke's, North Park. He works at the St. Luke's Refugee Network.

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Stories from Lambeth

(Continued from page 9)

result of God's saving mercy."

Following that call, he began the Barakabaho Foundation in Kigali, with 8,000 orphans in a program which does not build orphanages, but rather places orphans in homes, and provides training programs and social services to support the foster parents.

"Rwanda is a country of orphans and widows," said Bishop Alexis. "The consequences of the genocide are still there." He estimates that there are a million orphans in a population of 7 million. "The Book of James says that the true church is the church which cares for orphans. If we fail, we lose credibility."

Now thoroughly involved in developing the new diocese, he sees great promise in the area, with good natural resources and a strong spiritual heritage, as the place where the East African Revival was begun.

- Bishop Nicodemus Engwalas-Okille has been ordained since 1973, 15 years the bishop of the Diocese of Bukedi in eastern Uganda. With 89 parishes served by 120 priests, he also bears witness to the power and effect of lay ministry when he tells of an

additional 412 "small congregations," served by as many "lay readers," a term used in his diocese equivalent to our use of "lay vicar."

"Despite our poverty, we are run-

the book of Acts. About 85 percent of the offerings of the local church are sent to a diocesan "common pool," then redistributed on a percentage basis to the work of the whole church.

He testifies joyfully to the daily growth of the church and the great task of training and testing people for confirmation in a largely oral society.

The lack of books and training materials does not hinder the people from mastering the hymns, the creeds and the commandments. With a glint in his eye he told the story of the recent visit of Bishop Michael Scott-Joynt, of Bukedi's companion Diocese of Winchester, England. To the English bishop's great surprise, the 1,100 candidates for confirmation were a consider-

able challenge to the two bishops, even with the aid of the hands of a retired archbishop.

Of the many facets of Bishop Nicodemus' ministry, nothing was more stunning than his testimony about the role of youth in the church. His words rang as true for any corner of the U.S. as they did for the Province of Uganda.

able challenge to the two bishops, even with the aid of the hands of a retired archbishop.

Of the many facets of Bishop Nicodemus' ministry, nothing was more stunning than his testimony about the role of youth in the church. His words rang as true for any corner of the U.S. as they did for the Province of Uganda.


"There is life in worship," he said. "With traditional music and drumming, we encourage young people to be creative. The missionaries taught that the drums were evil. We are trying to teach our people to unlearn this. If they don't dance in the church, there will be another forum where they will dance. The young people are very lively. They don't like worship that makes them feel like they are in a funeral."

Persons who meet these bishops may be reminded of Paul's exhortation to the Romans: Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God's people who are in need. Practice hospitality. (Rom. 12:11-13). □


The Rev. David Duprey is the rector of St. Peter's Church, Sheridan, Wyo.

'Young people
are very lively.
They don't like
worship that
makes them feel
like they are in a
funeral.'

— Bishop Nicodemus



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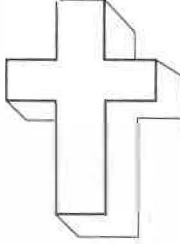
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Mon H Eu, Bible Study Law School
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Refer to key
on page 23

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The Rev. Lauren Ackland, r
Sun Eu 7:30, 9, 11:15. Mon EP 5:30; Tues MP 9:30; Wed Eu 9:30; Thurs Eu 7; Fri EP 5:30; Sat MP 8:15

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ST. THOMAS OF CANTERBURY
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Sun Eu 8 & 10. Tues Meditation Mass 5:30. Wed Eu 12:05

Albuquerque
(505) 247-2515

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The Rev. Thomas T. Parke
Sun H Eu 8 & 10. Wed 12:10 H/A

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Washington St. at Broadway

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The Rev. Peter Arvedson, Ph.D., r
Sun H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

Buffalo
Main St. at Lisbon

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HC/supper

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The Rev. Mary Shehane
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Seattle

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Appointments

The Rev. **Lawrence Charles Donahue** is rector of Ascension, PO Box 337, Bradford, PA 16701.

The Rev. **Denis Ford** is priest-in charge of St. Philip's, 128 Main St., Easthampton, MA 01027.

The Rev. **George Garin** is rector of St. John's, 1 N Market St., Johnstown, NY 12095.

The Rev. **Michael Godderz** is rector of All Saints', 209 Ashmont, Boston, MA 02124.

The Rev. **James Hargis** is rector of All Saints', PO Box 248, Kapaa (Kauai), HI 96746.

The Rev. **Darrell Huddleston** continues his ministry at the Heifer Project and is deacon at St. Francis', 70 Highland St., Holdon, MA 01520.

The Very Rev. **Bruce Laird** is missionary of the Western Region of the Diocese of Colorado.

The Rev. **John Leahy** is assistant at St. Michael's, 340 Burncoat, Worcester, MA 01606.

The Rev. **James Low** is assistant missionary of the North Central Regional Ministry, Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06015-2295.

The Rev. **David Matson** is assistant at St. Stephen's, 3 John St., Westborough, MA 01581.

The Rev. **Barry W. Miller** is vicar of St. Stephen's, 590 Bloomfield Ave., Bloomfield, CT 06002.

The Rev. **Geoffrey Piper** is assistant at Advent, 3325 Middlebelt Rd., Orchard Lake, MI 48323.

The Rev. **Kenneth W. Poppe** is dean of St. Paul's Cathedral, 2 Cherry St., Burlington, VT 05401.

The Very Rev. **Sally Putnam** is priest-in-charge of Church of the Advent, PO Box 888, Marion, SC 29571.

The Very Rev. **Ephraim Radner** is missionary of the Southeast Region of the Diocese of Colorado.

The Rev. **Ryan Reed** is vicar of Ascension/St. Mark's, Wise County and St. Patrick's, PO Box 1651, Bowie, TX 76230.

The Rev. **Diane Root** is canon missionary of the Three Rivers Regional Ministry in the Diocese of Vermont, add. PO Box 272, Killington, VT 05751.

The Rev. **Mary Sabbs**, is deacon/outreach minister at St. Paul's, 485 Appleton, Holyoke, MA 01040.

The Rev. **Kenneth Schmidt**, an Evangelical Lutheran Church in America clergyman, is pastor of Christ Church, E Mahoning, Punxsutawney, PA 15767.

The Rev. **Elizabeth Searle** is assistant at All Saints', 230 E 60th St., New York, NY 10022.

The Rev. **Tim Shaw** is rector of St. Paul's, PO Box 3429, Winter Haven, FL 33884.

The Rev. **Deuel Smith** is vicar of St. John the Divine, PO Box 895, Burkburnett, TX 76354, and Trinity, PO Box 253, Henrietta, TX 76365.

The Rev. Canon **Stephen J. Smith** is canon for congregational life at St. Paul's Cathedral, 128 Pearl St., Buffalo, NY 14202.

The Rev. **Pamela Strobel** is priest-in-charge of Grace, Port Jervis, and assistant at St. James', 1 St. James Pl., Goshen, NY 10924.

The Rev. **Martha Vaguener** is rector of St. Paul's, 12 Washington St., Peabody, MA 01960.

The Rev. **Edward Wagner** is rector of Trinity, 102 Walker St., Lenox, MA 01240.

The Rev. **Bruce A. White** is assistant at Christ Church, Bowling Green, and chaplain at Western Kentucky University; add. 1215 State St., Bowling Green, KY 42101.

The Rev. **Joan Yetter** is assistant at Holy Spirit, 130 S 6th St. E, Missoula, MT 59801.

Retirements

The Rev. **Jack D. Durant**, as deacon at Nativity, Raleigh, NC.

The Rev. Canon **William Geisler**, as controller, Diocese of California.

Correction

The Rev. **F. William Miles** continues, after his retirement, to work at St. Barnabas', Denver, in a non-stipendiary capacity; add. 1175 Vine St., #207, Denver, CO 80206-2926.

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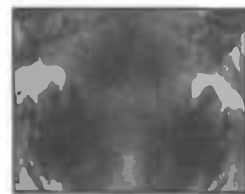
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WELL-ESTABLISHED and growing parish of over 80 years seeks priest with talents in stewardship, Christian education, preaching and pastoral care to serve 200-member congregation in beautiful lakeside community. Resume to: **Trinity Episcopal Church, Attn: Search Committee, 30205 E. Jefferson Ave., St. Clair Shores, MI 48082.**

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Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

WHITEHALL, PA

(NORTH OF ALLENTOWN)
ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (512) 882-1735
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith, r; the Rev. Frederick C. Philpott v; the Rev. George R. Collins; the Rev. Thomas G. Keithly
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

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The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8:30, 11. Traditional Low Church Liturgy with Expository Preaching

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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

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The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc; the Rev. Mary Elizabeth Conroy, assoc
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wkdys 8:30 MP; 6 EP ex Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmerxtx.com

SAN ANGELO, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

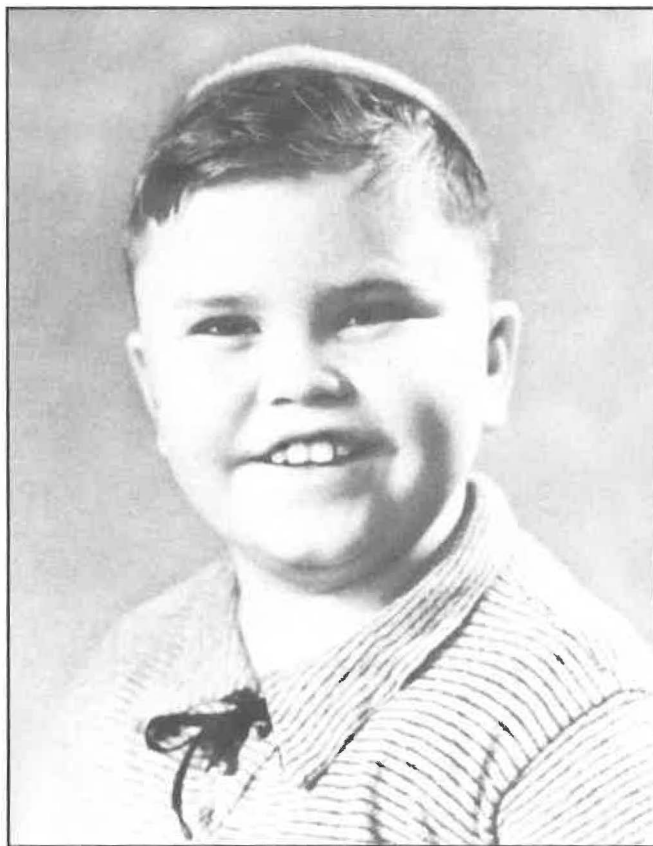
MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean
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
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
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