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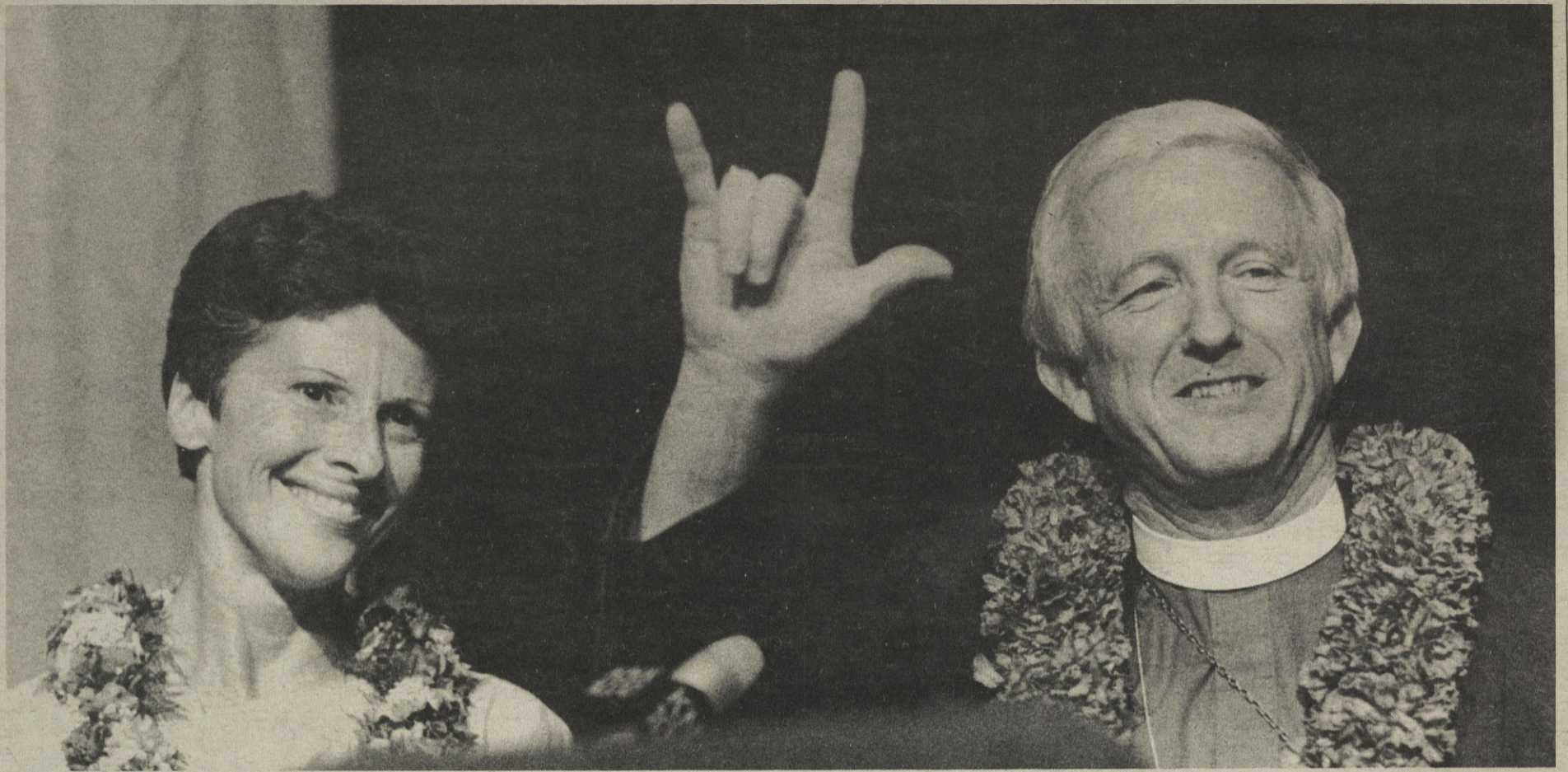
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The EPISCOPALIAN

OCTOBER, 1985

1930 CHESTNUT ST. • PHILADELPHIA, PA 19103

OUR 25TH YEAR • CONTINUING 150 YEARS



Anaheim ushers in the Browning years

Sunny skies and cool breezes welcomed Episcopalians as they gathered in Anaheim, Calif., on September 7 for the 68th General Convention — the Church's triennial legislative meeting. They came to elect a Presiding Bishop, and on September 10 they selected Bishop Edmond Lee Browning of Hawaii to be their 24th presiding officer.

The Church Gathered was making a rare west coast appearance and its first in the Diocese of Los Angeles. To greet the 850-plus deputies, 500 women attending the churchwomen's Triennial

Meeting, over 200 bishops, and countless spouses, guests, reporters, and exhibitors were more than 500 volunteers from the Greater Los Angeles area.

Deputies and bishops praised convention facilities but were undecided about the shorter—and presumably money-saving—format. Many felt eight days were not enough to deal with the 466 resolutions before them. Plus the elections.

The most important election didn't even take place at the convention center,

but in nearby St. Michael's Church where the bishops gathered September 10 to elect Bishop Edmond Browning of Hawaii to be the Church's 24th Presiding Bishop. The deputies confirmed his election in their first open confirmation session and posted another first when they elected Pamela Chinnis their first woman vice-president. As president they elected their former vice-president, Dean David Collins of Atlanta, Ga.

A record number of women deputies—200—were on hand at this

Convention, which opened with an impressive service where Presiding Bishop John M. Allin celebrated, Archbishop of Canterbury Robert Runcie preached, and the United Thank Offering gathered \$2.8 million as diocesan custodians came forward with their offerings.

Much of Convention was spent on Church housekeeping: clarifying and amending canons, setting new procedures, and passing budgets (see page 2 for a Summary of Actions).

Convention spoke out strongly against the arms race and for peace; supported the ministry of Bishop Desmond Tutu and the Church in the Province of Southern Africa; affirmed affirmative action in hiring; supported new programs for Jubilee Ministry, racial audits, and cross-cultural programs in seminaries. It said hello to new saints and good-bye to some dioceses taking first steps toward autonomy. It also said good-bye and gave thanksgiving for Presiding Bishop John Allin's 12 years of leadership.

This entire issue is devoted to reports of those events. Presiding Bishop-elect Browning's speech of acceptance appears on page 6, and the Pastoral Letter issued by the House of Bishops begins on page 14.



Celebrating the Eucharist at the opening service, at left, John Allin ended his 12-year term as Presiding Bishop and Convention elected his successor, Edmond Browning of Hawaii, shown above with his wife, Patti.

Photos by Neale Morgan.

SUMMARY OF GENERAL CONVENTION ACTIONS 1985

The 68th General Convention, meeting in Anaheim, Calif., September 7-14, was an historic event occurring 200 years after the first General Convention held in Philadelphia in 1785. The Convention, in the most open process the Church has seen since it began electing Presiding Bishops in 1925, elected Bishop Edmond Browning of Hawaii to be the 24th Presiding Bishop and enacted legislation on a wide range of subjects dealing not only with its internal structure, but its worldwide mission and gave its opinion on wide-ranging social topics. Diversity in the worldwide Anglican Communion was a theme echoed in three major speeches by Archbishop of Canterbury Robert Runcie, retiring Presiding Bishop John M. Allin, and the Presiding Bishop-elect.

The Pastoral Letter to the Church issued by the House of Bishops on September 13 is printed on page 14. Pursuant to Canon III.14.Sec. 2 (f): "Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Member of the Clergy having a Pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his Parish or Congregation, not later than one month after the receipt of the same."

Abortion

Requested the dioceses to initiate studies of the pastoral, personal, sociological, and theological implications of abortion; commended the Church's official position adopted at Conventions in 1976, 1979, and 1982; suggested study of the Bishops' paper, "Theological Reflection Paper on Abortion"; directed the Standing Commission on Health and Human Affairs to receive information from the studies. (A-085a)

Encouraged elimination of violence at reproductive health facilities. (D-022a)

Accessibility for Disabled Persons

Commended the Task Force on Accessibility; called on dioceses to convene committees on accessibility; urged congregations to conduct accessibility surveys and where possible make all Episcopal properties barrier-free; promoted hiring of qualified persons with disabilities and asked that they not be disqualified from ordination or employment solely on the basis of their handicap; urged that liturgies and programs be designed to include the handicapped; advocated legislation that would help the handicapped; and asked that church members educate themselves about architectural and attitudinal barriers which prevent full participation of the handicapped. (A-087a)

Affirmative Action

Called on dioceses, institutions, and agencies to establish and publicize Equal Employment and Affirmative Action policies; directed the Board for Theological Education and the seminary deans to make an audit of racial inclusiveness in seminaries; and asked Executive Council to gather information on implementation and report to the Church by January, 1988. (A-078)

Directed dioceses to establish affirmative action procedures and report annually; directed seminaries to make audits of racial inclusiveness. (A-140a)

Set as a goal the eradication of institutional racism in all church structures and constituencies and urged pursuit of affirmative action in hiring. (C-023)

Afghanistan

Condemned the genocidal six-year war conducted by the Soviet Union and its client Afghan regime; called for the immediate withdrawal of Soviet forces from Afghanistan and a United Nations supervised negotiation leading to self-determination for Afghanistan; urged the Presiding Bishop's Fund for World Relief to expand its work with Afghan refugees in Pakistan. (D-070)

Africa

Urged each congregation and diocese to learn about the life and work of the Church in Africa and emulate the heroic examples of such people as Bishop Tutu. (C-049a)

Condemned the actions of the South African government in relationship to Namibia and urged it to implement the United Nations Security Council's Resolution 435. (C-059)

Applauded the ministry of Bishop Desmond Tutu and urged both Houses to pray daily for peace in South Africa. (C-072a)

Requested the Presiding Bishop and the Presiding Bishop-elect to issue a special appeal to the Church through the Presiding Bishop's Fund for Bishop Desmond Tutu's work in the Church of South Africa; asked that funds be collected at Convention for this purpose. (D-114s)

Urged the Episcopal Church to implement an aggressive scholarship program for the education of black South Africans within its schools, colleges, and agencies; urged the President and Congress to set up an education foundation to provide funds for black students inside and outside South Africa. (D-118a)

Adopted as its own the Executive Council statement of February, 1985, urging the U.S. government to develop an unambiguous, coherent policy for opposing apartheid. (D-029)

Mandated that Executive Council divest all holdings in companies doing business

in South Africa and Namibia; urged the Church Pension Fund and all dioceses, parishes, and institutions to examine their portfolios with a view to divesting their holdings in companies doing business in South Africa and Namibia. (D-073a)

Aging

Reaffirmed the Episcopal Society for Ministry on Aging and charged it to continue to develop services and financial support and report to the next General Convention; urged seminaries to continue to provide curricula on aging; protested federal cuts in programs for the aging; urged dioceses and congregations to develop active ministries by and with older members and expand staff training. (A-086a)

AIDS

Recognized with love and compassion the tragic human suffering and loss of life in the AIDS epidemic; repudiated all indiscriminate statements which condemn or reject AIDS victims; charged Executive Council to develop special intercessory prayers, programs of awareness, education, prevention, identification, and funding of programs to those affected by AIDS with implementation not later than March, 1986; requested the Presiding Bishop to establish and lead a National Day of Prayer and Healing with special intention for the AIDS crisis and asked him to urge the President to provide long-term, substantial federal funding for research. (D-062s)

Alcohol and Drug Abuse

Adopted a comprehensive national policy on alcohol and drug abuse, recognizing dependency as a disease and urging help for the afflicted, support for their families, and Church-wide education. (A-083a)

Commended the National Episcopal Coalition on Alcohol, Alcoholics Anonymous, and other programs and called on local congregations to engage in education and training in treatment techniques. (A-084)

Archives

Approved permanent housing and a canon (A-076a) for the archives of the Episcopal Church at the Seminary of the Southwest. (A-075)

Armed Forces (See Canonical Changes)

Asian-Hispanic Ministry

Commended the Asian-Hispanic Ministry Development program instituted by Province VIII as a useful model; urged funding from the Program Development Budget during the next triennium. (D-014)

Bishops

Asked the Presiding Bishop to appoint a committee to study the ecumenical and ecclesiological considerations in electing and ordaining a woman bishop with the results to be reported to the 1987 meeting of the House of Bishops; asked that this action be made part of the bishops' report to the 1988 Lambeth Conference; study results to be shared with diocesan Standing Committees. (B-030a)

Accepted the resignations of Bishop David Leighton of Maryland effective December 31, 1985 (B-036), and Bishop Frederick Wolfe of Maine effective May 1, 1986 (B-037), and of Bishop Edmond Browning of Hawaii.

Consented to the election of the Rev. Robert Louis Ladehoff to be bishop of Oregon.

Black Colleges (See Finances)

Boy Scouts

Congratulated the Boy Scouts of America on its 75th anniversary; urged continuation of the program's religious elements; recommended use of the Boy Scout program to congregations. (D-050a)

Budgets

Directed the Program, Budget and Finance Committee to prepare and submit a unified budget to the next Convention. (A-147)

Directed the Standing Commission on Stewardship and Development, with the help of Program, Budget and Finance, to study funding of the national Church program with special attention to voluntary percentage giving and report to the next Convention. (A-148)

Encouraged dioceses to establish a subcommittee of their stewardship committees to educate and encourage planned giving and stewardship of accumulated assets. (A-149a)

Adopted a Program Development Budget of \$27,605,000 for the year 1986 and set apportionment at 4 percent of 1983 NDBI and at 4 percent of 1984 NDBI for 1987 (A-173); and a General Convention Assessment Budget of \$5,353,445 for the 1986-88 triennium. (A-178)

Continued on page 17

Pursuant to a Joint Rule of the two Houses of the General Convention, the Secretaries hereby issue "a summary of the actions of the General Convention of particular interest to the congregations of the Church. Some Resolutions have been quoted in full; others are summarized. The full proceedings will appear in the Journal of the Sixty-eighth General Convention, which will be published early in 1986.

The Journal will be sent automatically to all Bishops and Deputies. Others may order copies from the Secretary of the General Convention, 815 Second Avenue, New York, New York 10017. Additional copies of this Summary, so long as the supply lasts, may be ordered from the same source at two dollars a copy.

James R. Gundrum,
Secretary of the House of Deputies

Scott Field Bailey,
Secretary of the House of Bishops

September, 1985

'A Common Humanity'

by Dick Crawford

An overflow crowd of more than 10,000 people took part in the solemn worship that opened the 68th General Convention of the Episcopal Church at the Anaheim Convention Center. Presiding Bishop John Allin was celebrant at the Eucharist that opened the final Convention over which he would preside.

Visitors and communicants from the host Diocese of Los Angeles joined a 400-voice choir, accompanied by a great organ, as Triennial delegates, Convention deputies, and bishops processed into the worship area. Following the bishops were the three principal worship leaders—Bishop Robert Rusack of Los Angeles, Archbishop of Canterbury Robert Runcie, and Presiding Bishop Allin. Runcie preached.

The Archbishop called on the Church to be sensitive to "a common humanity with common fears, needs, strivings, and hopes. . . ." For the Church, he said, that requires discovering what is a legitimate and lifegiving diversity, but it also requires a focus on the common and positive catholic faith which all Christians share.

"Within the community of faith we listen, we share, and we are deepened and opened to the will of God and are changed into His likeness," Runcie said.

"In a world full of despair, violence, injustice, and want we seek to renew the preaching of the Gospel, to reform the structures of the Church, and to redirect our minds and our lives to the task of loving and serving those in need, powerlessness, and alienation."

Runcie briefly recalled the history of the American Church, taking note of the bicentennial of the first General Convention, held in Philadelphia in 1785 under the oversight of the Rev. William White, rector of Christ Church.

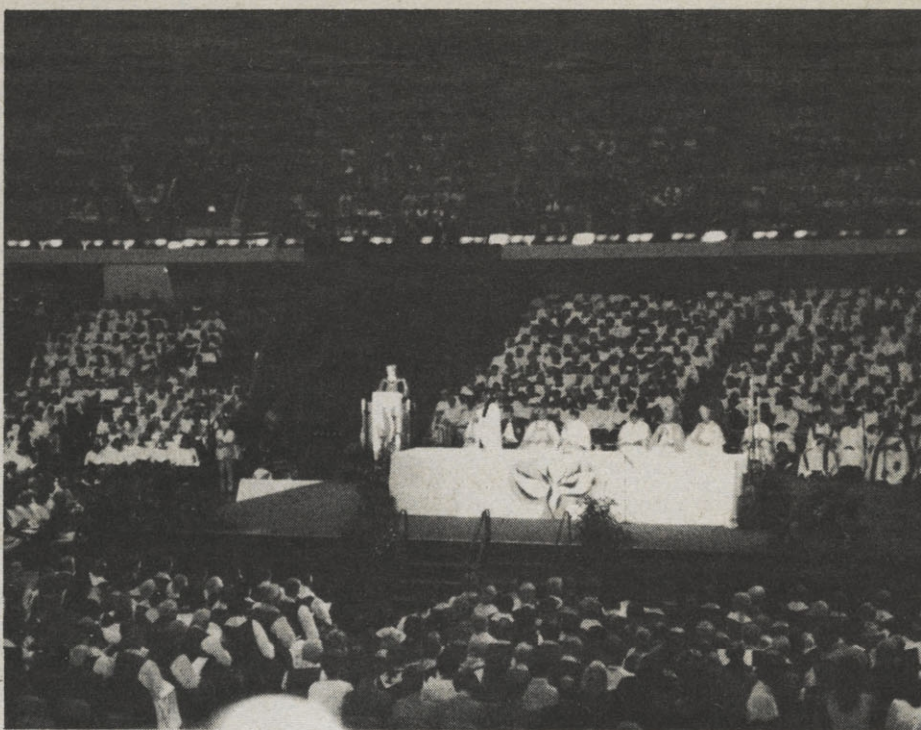
At the offertory, Presiding Bishop Allin greeted United Thank Offering representatives from each diocese as they brought forward checks for the UTO Ingathering. The congregation paid tribute to the contributions from Nicaragua and Cuba with spontaneous prolonged applause. The UTO Ingathering totaled some \$2.8 million, more than \$25,000 of which was received from the congregation's plate offering.

During the Prayers of the People, men, women, and children offered intercessions in the various languages of the countries in which the Episcopal Church has work.

Bishops, accompanied by priests, fanned out to the various levels of the convention center to establish Communion stations. Some 2,000 people who could not get into the main arena worshiped in a chapel and watched the service on closed-circuit television.

A group of 350 who could not find seating took part in an impromptu Eucharist in the lobby outside the arena. Dean William Pregnall of Church Divinity School of the Pacific borrowed vestments and vessels from Morehouse-Barlow's exhibit booth and used wine and bread hastily obtained from the Hilton Hotel.

Ecumenical representatives at the opening service included Lutheran, Methodist, Baptist, Church of Christ, Presbyterian, Greek Orthodox, Roman Catholic, Polish National Catholic, Jewish, Buddhist, and Muslim leaders.



A. Margaret Landis

Church Periodical Club hosts Runcie concert

"A Musical Evening with Rosalind Runcie," one of Convention's entertainment highlights, raised more than \$10,000 for the Church Periodical Club. At its four-day meeting in Anaheim the CPC approved 30 grants totaling \$27,000, which will help send printed material around the world.

Runcie, wife of the Archbishop of Canterbury, is a teacher and concert pianist who frequently performs at benefits for Church-related organizations. In Anaheim she chose selections by Bach, Schubert, and Beethoven as well as Richardson, Schumann, and Shostakovich, prefacing her selections with "a bit of a music lesson."

Presiding over CPC events was Betty Baker of the Diocese of Kansas, who was succeeded as CPC president by Sally Park of West Virginia.

CHRISTMAS

CARDS from The Presiding Bishop's Fund for World Relief

Send your contribution and order cards for your use.

Your tax-deductible contribution will GIVE HOPE to those suffering around the world—especially those facing the tragedy of famine—as it supports the ministries of the Fund through relief, rehabilitation, development response, and refugee/migration needs.

This year's design, a stunning wood cut by noted artist Vivian Berger, gives a new presentation of Isaiah's prophecy of the peaceable kingdom of our Lord. You may order this unique card in either of two forms:

A traditional folded card with envelope (A) with the message inside: **MAY THE GOD OF HOPE FILL YOU WITH ALL JOY AND PEACE** to send to your friends and family—possibly in lieu of a gift.

OR

A Christmas greeting post card (B) with the message on the back—a simpler form of greeting for today.

Send your contribution now with your order, using the handy coupon. No orders can be processed after November 1.

Please indicate the number and type of card and enclose a sacrificial offering.



The Presiding Bishop's Fund
for World Relief
Episcopal Church Center
815 Second Avenue, New York, NY 10017
The Rev. Canon Samir J. Habiby, D.D.,
Executive Director

Enclosed is my donation for \$_____.

Please send me _____ A cards and envelopes to match.

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Please make out your check or money order to:
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SWITCHBOARD

So that we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

Be concerned for the wider Church

I was keenly disappointed in the report (August) of the Governing Board of the National Council of Churches. The tone was generally cynical—if not cavalier. This is not exclusively an Anglican bias. It is found in most denominations: "Any aspect of Christianity that is not peculiarly ours is per se second rate." Most denominations treat ecumenical bodies as mistresses. They are used only when they serve our purposes. Wouldn't it be amazing to run across a denominational executive who would say: "My first allegiance is to the NCC. My second is to my own group?"

We have lost perspective on our unique apostolic calling. Ours is a world with many complex and profound problems. To face these, the followers of Christ desperately need each other. The NCC represents the people of Christ opposed to the insidious forces of racism, militarism, pornography, etc. On the positive side, it is striving to advance evangelism, education, worship, care of the needy, etc. What insolence for any single denomination to imagine it alone can build the Kingdom of God!

Eldred Johnston
Columbus, Ohio

Why object?

In your August issue is an article headlined, "Acceptance of 1979 Prayer Book almost complete, bishops say." The acceptance of the 1979 Prayer Book is "almost complete" in a great many areas because the bishop of the diocese will not permit the use of any other. I am delighted to hear that Bishop Rivera has no objection to people being buried in "1928 style" if they so desire. Why object, indeed? There is one more parishioner who cannot protest the continued desecration of the service.

Elizabeth G. Hooper
Rehoboth Beach, Del.

"Miracles" questioned

I just read the article about Cindy and her miracles (August). At least that's what they appear to be. Kathleen Lehigh James, who wrote the article, states she is overwhelmed to experience the unity and healing that result from being of one mind in the family of God.

Now, I don't write this to discount what apparently happened to and for Cindy. I don't wish, want, or pray for

tragedy to strike anybody. But "miracles" bother me when I read or hear about them. That's because actual miracles are rare—in fact, very rare. I've never known of an actual miracle.

Our faith seems confirmed when we pray and it appears that God somehow intervened in our lives and averted sorrow and suffering. But so often there is nothing. Were our prayers any less fervent? Is our faith somehow flawed? Are we expecting too much from God?

While we rejoice in the recovery of someone, we should be ever mindful that more often than not, things don't work out and we suffer. We prayed. Oh, God, how we prayed. But there was no miracle.

D. L. Duval
Tulsa, Okla.

More Spong response

Having heard a lot about Bishop Spong from the secular media it was refreshing to read a concise explanation of his beliefs from the man himself.

I must admit to being highly impressed by his personal witness. I appreciate and respect the questions, ambiguities and concerns he voices and I also wish to confirm his right to express those ideas and beliefs. I am proud to belong to a Church which is willing to encompass truth seekers even when they tread on sensitive theological toes. We need men like John Spong.

However, I seriously question whether Bishop Spong's role and place is that of "Bishop of the Church." Spong's self-proclaimed position as a "doubter" and "agnostic," even a believing one, is not a stand a bishop or even a priest or deacon can conscientiously take publicly.

The late William Stringfellow is an excellent example of a person called to be a "believing doubter" in our Church; whose voice clarified clearly in ways Spong feels led. The difference is that Stringfellow never took ordination vows and therefore held his position without concern about questions of his integrity. He therefore could, with clear conscience and non-defensive sincerity, call the Church to question in matters that ordained clergy must, by vows, defend and protect.

Stephen H. Bancroft
Lufkin, Texas

I would like to thank Spong for his

willingness to articulate his perspectives. I admire his passion for freedom. But he begs the question: How much freedom is allowed? Are there any limits to freedom?

The Church wants to encourage "honest seekers" and even "uncomfortable challengers." Without one of them named Martin Luther there would never have been a Reformation and the Anglican Church likely would not have come into being. But it was Luther who said that his conscience was bound by "scripture alone." Luther's "honest seeking" came within the limits God had set for him. Spong's "uncomfortable challenges" come from beyond such limits. Rather than being free to explore, one fears that Spong may be in bondage to the spirit of our present age.

Kendall S. Harmon
Johns Island, S.C.

Thank God for Bishop Spong. I have never seen a statement so completely in line with my experience and convictions. Until the word gets out to the present generation that such thinking as he presents is consistent with being a living member of the Christian Church far too many of the lucid thinkers of our world will remain outside.

Philip Humason Steinmetz
Greenfield, Mass.

EXCHANGE

Needed

Cross or crucifix with kneeler for outdoor shrine. Will pay shipping. Write: J.M. Dickinson, Box 173, Lakeville, N.Y. 14480, or call (716) 346-2745.

Medical supplies or donations for the Consie Walters Cancer Care Centre. Founded by Anglicans, it is the first hospice in Jamaica. Write: Monica Cousins, R.N., Box 603, Kingston 8, Jamaica, West Indies.

Tools and money for a vocational school in Cap Haitien, Haiti. Write: Ecole Professionnelle St. Esprit, Cap Haitien, Att: the Rev. Jean Bruno, c/o Agape Flights Jet Center Bldg., 7001 U.S. Hwy. 301 North, Sarasota, Fla. 34243.

Available

A large purple funeral pall. Write: St. James' Church, 2 Augustine St., Newport, Del. 19804, or call (302) 994-2029.

An A. B. Dick electric mimeograph machine (uses 8½" x 11" and 8½" x 14" paper) and storage base. Recipient must remove. Will fit in a car. Write: Charles A. Markis, Church of the Good Shepherd, 240 E. 31st St., New York, N.Y. 10016.

Seeking aid recipients

To evaluate its awarding procedures, the Church Training and Deaconess House of the Diocese of Pennsylvania would like to reach scholarship recipients from 1969 to 1981. Send names and addresses to Isabel Goddard, Church Training and Deaconess House, Diocese of Pennsylvania, Suite 2616, 1700 Market St., Philadelphia, Pa. 19103.

HERE I STAND



We need both private and public prayer

by David B. Reed

My basic analysis of the difference between public and private prayer is the former is more speaking and the latter is more listening. My conclusions border on being simplistic, but they offer something to reflect on.

The ultimate of private prayer is something so personal, so intimate, so private that we don't do it in public. Prayer is achieved when the spirit of an individual is quiet and receptive enough that God's Spirit is heard. The word of God so received may be comfort, may be guidance, may be challenge, or may simply be peace. But to each individual it is highly personal.

This level of prayer is not often achieved. Our minds are filled with such clutter, our lives are so busy, and it is difficult for us merely to wait upon the Lord in the inner silence that allows His Spirit to speak to ours. But that is the essence of private prayer. So much of what we call "prayer" is really preparing us for that moment—as we tell God what He already knows, share our concerns, our hopes and fears. These strivings toward prayer are also personal and intimate.

I sometimes find myself uncomfortable when someone talks too glibly and superficially about something from his or her personal prayer life. In particular this is true when an individual makes the statement, "The Lord told me to . . ." Such communication is wonderful and precious and beautiful, but it is between you and the Lord.

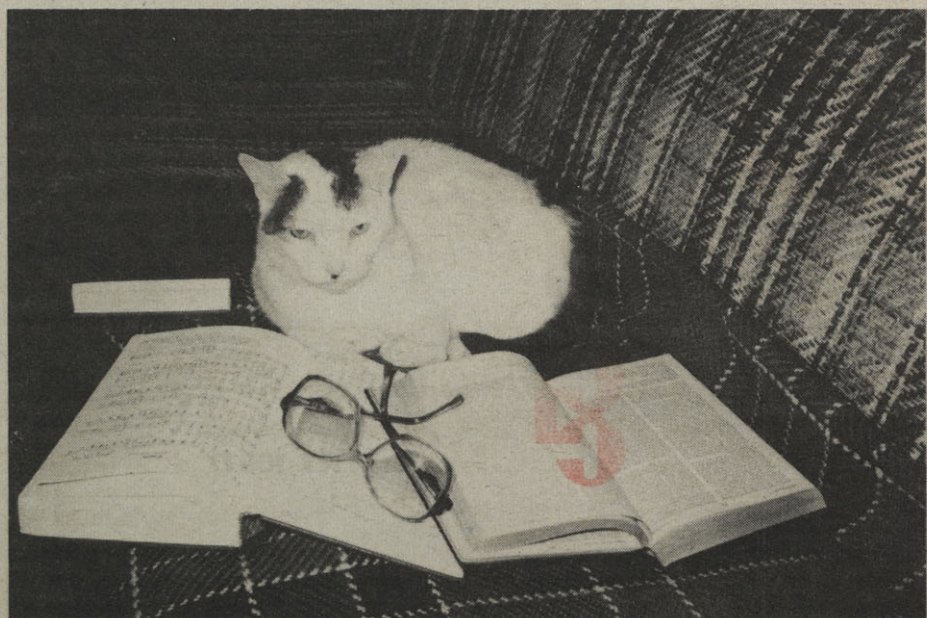
Now there is a sense in which we all need to test what we sense as a divine revelation or message. How can we be sure that this is not autosuggestion or wishful thinking? The tradition of the Church says that the Body of the Church helps us to discern what is truly intimate with others, to share and, once again, to listen. Spiritual directors, prayer groups, and spiritual friends serve us in this way. But I still say we don't normally go around talking about what happens in our personal prayer life. It is too intimate.

Public prayer is different. It is a corporate act. Here we find more speaking, more words. And this is where we find liturgy. The opening words of John Fandel's Forward Movement publication on prayer are: "Worshiping in public could be as embarrassing as making love on a beach, thus liturgy to check excess in seemliness." That made a lot of sense to me, certainly as an Episcopalian. The discipline and structure of liturgy help a community come together and offer something inherently intimate with intensity but without embarrassment.

Yes, there is listening in public prayer (worship), and there must be words and praise in private prayer. Yet I would share these observations, as simplistic as they may be—private is more listening and intimate; public is best done in liturgy.

David B. Reed is Bishop of Kentucky.

THE EPISCOCATS



Sara Vauclair

After all those General Convention meetings, it's nice to be back home with just my Hymnal and Prayer Book.

4 The Episcopalian October, 1985

At the heart of the Bible is a love story

BY JOHN H. WESTERHOFF



As a storybook, the Bible is made up of various kinds of stories. They are myths, apologies, narratives, and parables, to name four. Each serves a different and unique function.

The function of myth is to establish our world. Myths explain that this is the way life really is in spite of evidence to the contrary. Myths are not false stories. In fact, as the Pawnee Indians were wise to point out, it is history that is composed of false stories. Myths are true stories be-

cause they are about God. They are more than history in that they point beyond history to its meaning.

The stories of Jesus' birth and resurrection are myths. They explain the meaning and purpose of life. They are true stories in the most important sense of those words for they explain our world. Everyone lives by some collection of myths. No one finds meaning or purpose in life without them.

Apologetic stories defend our myths. They are primarily biographical for what better defense is there for a particular way of envisioning life than the lives of those who believe it and live by it? It is difficult to argue with the person who is willing to suffer and die for a particular way of understanding life and its meaning. That is why the stories of the saints, the ancient and modern heroes of the faith,

are also important to know and share.

Narrative stories explore the world that our myths establish and that the biographies of believers defend. For example, one myth may tell us that God is a merciful and loving God, but our experience may indicate otherwise. Narratives explore these contradictions and in the end reaffirm the myth. The story of Job is a perfect example.

And last, there are parables whose function is to subvert the way our culture sees life so we might perceive the world in ways consistent with our myths. For example, the second half of the Jonah story and Jesus' story of the vineyard have a similar message: God does not give us what we deserve, but what we need. That is consistent with a Judeo-Christian myth of a gracious and merciful God, but it is subversive to those who live in a reward-

and-punishment world. This world defines justice as getting what you deserve and has difficulty supporting welfare for fear people will get something they do not deserve.

Of course, there are all sorts of material in the Bible such as prophetic judgments on persons and communities who live lives that violate the implications of the community's myths. There are songs and prayers that celebrate life as it is lived within the context of our myths, and there are words of wisdom gleaned from experience that support the community's myth. But at the heart of it all is a love story, the Christian myth that must be known, owned, and lived if we are to be Christian.

John H. Westerhoff, III, is an Episcopal priest who teaches at Duke Divinity School. From *A Pilgrim People* by John H. Westerhoff, III. ©1984 by John H. Westerhoff, III. Published by The Seabury Press, 430 Oak Grove, Minneapolis, Minn. 55403. All rights reserved. Used by permission.

IN CONTEXT

Convention proves our unity in diversity

by Dick Crawford



Whether one attends a General Convention or not, being there or just hearing the news about it, one receives a clear message that the diversity of the Episcopal Church is alive and very much a part of its being.

Episcopalians of different stripes who live in what some call a monochrome diocese where liturgical practices and certain mindsets are the norm throughout sometimes begin to think, "This is the way it is everywhere."

Not so!

Debate in either the House of Bishops or the House of Deputies brings out all shades and hues of belief, culture, social and economic status, doubt, and politics. All these things and more surface at one time or another. Sometimes the debate heats up, but the other side of the coin reveals a tolerance for the views expressed. After a vote is taken, the winners rejoice and the people against whom the vote has gone lose graciously, even as they prepare their case for another run at another time.

All of that is not to say that there are no contentious folks. There are. But for the most part, any of us who cherish the freedom to disagree and still be held in love and charity with our sisters and brothers will find that we're still a vital part of the body and recognized as such.

Even the exhibit area of a General Convention speaks of unity in diversity. Besides the vendors of books, vestments, and all kinds of products, there are the booths of prayer societies, religious orders, and ministries of all sorts. And there are the booths of groups as different as the Prayer Book Society, the Evangelical Catholic Mission, and *The Witness*.

Much of the good health our unity in diversity enjoys is a part of our historic Anglican tolerance for it, but a lot can be attributed to the personal contacts and friendships that develop within this Church.

When bishops such as conservative Anglo-Catholic William Wantland of Eau Claire and liberal John Spong of Newark break bread together at mealtime, knowing well that their votes may cancel each other on issues before the House when they return, we can clearly see that ours is still the roomiest Church in Christendom.

They came to steal and stayed to burn

It was the communion silver and alms basins the two thieves wanted the night they broke into the church. With their experience, ordinary locks were no deterrent. Getting in was easy. Since they knew what they came for, they worked quickly. As they were about to leave, they decided to cover their tracks by setting fire to the church. Fortunately for the thieves, the church leaders had always considered an alarm system too costly. After all, the rectory was less than fifty yards from the church. The night of the theft and fire, the rector and his family were asleep. There was nothing to awaken them—until the passing policemen, who saw the flames and summoned the fire department, rang the bell. The thieves were well on their way—and so was the church on its way toward total destruction... because an alarm system would have "cost too much."



Fortunately the church was well insured. A Church Insurance Company representative was on the scene the next morning. A prompt settlement enabled the church to rebuild... but it could never replace the priceless treasures that were gone forever. An alarm system would have stopped this burglary almost before it started.

Your church could be next

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Neale Morgan

One history-making element of the election of the Church's 24th Presiding Bishop was the fact that four names of those under consideration were released in ad-

vance of the election. The nominees were, from left to right, Bishops Furman Stough, William Frey, John Walker, and Edmond Browning, here shown with John M. Allin.

The first 50 hours 'In this Church's mission, there will be no outcasts'

Some 50 hours after his election, Bishop Edmond Browning spoke to a gathered Convention, saying, "My sisters and brothers in Christ, bound to you in the bond of baptism, I accept with a full heart and a genuine humility your election to serve this Church as its 24th Presiding Bishop."

After expressing "profound gratitude" to Presiding Bishop John M. Allin for his Convention address, Browning said he found himself now "poised between cliché and indiscretion" in trying to address all the concerns placed before him in the last two days.

"It is my intention, beginning at this Convention, to be a listener—not to some of you, but to all of you," Browning said, adding that his ministry had always been one of "enablement and empowerment. I will continue in this style of leadership with which I am most comfortable."

He said he plans to spend the first year in "intensive consultation with the many representative voices of our Church" and then share that information with dioceses and congregations as well as introduce his staff appointments. He said he will meet, at Allin's invitation, with the staff members of the Episcopal Church Center in October. He plans to encourage the use of affirmative action in filling positions at all levels, tolerating no barriers to qualified people.

In joining Allin and the new officers of the House of Deputies in appointing future committees and Commissions, Browning said he will "encourage the inclusive representation of multi-cultural expression of this Church of ours—of women, of all minorities."

In House of Bishops meetings in the next two years Browning hopes the bishops will prepare themselves and their dioceses for the 1988 Lambeth Conference. He also hopes, he said, that by the time Lambeth comes, he will have been able to meet in small groups with the bishops to "develop the kind of relationship that I know I will need to be the kind of pastor I want to be to each member of that house."

Browning praised Dr. Charles Lawrence, outgoing President of the House of Deputies, calling him "one who exemplifies total ministry. I know of no greater servant in this Church with more compassion, competence, insight, and, not least, a wonderful sense of humor."

You, sir, have gifted us with a sensitivity that has brought a wholeness to our Church family. You have prodded

us gently where we have been neglectful."

Then Browning spoke of his vision of the Church. "Dear friends, our membership through baptism gives us as diverse a family as any in Christendom. I believe that diversity is our strength as each of us is challenged never to fall into the complacency of partisanship."

"We Episcopalians know how to stir the pot when things begin to get somewhat dull. In this ability to sometimes, oft times, stir one another up, we find our faith revitalized and challenged and the Gospel of Christ more truly alive."

Browning invited all his listeners to share "the diversity of views, of hopes, of expectations for the mission of this Church" in which he said "there will be no outcasts; the convictions and the hopes of all will be honored."

Browning, who met with many organizations between the time of his election and his speech to Convention, said the one subject that came up constantly was the "relationship between the pastoral and the prophetic—as though they were mutually exclusive." Browning said for him nothing could be further from the truth. "There is no question in my mind—however uncomfortable it becomes at times—that the Gospel of Jesus Christ requires a pastoral ministry which leads to prophetic witness and action. And I will pledge to you the exercise of both!"

That meant, Browning said, that he will seek to be a listener, an enabler of the ministry for the whole Church, to be pastorally sensitive, and to speak out unequivocally on issues of justice and peace.

Though Browning said his first year had to be one of listening, he said he had to share some specific concerns.

Among them was South Africa. He said he sent a telex to Bishop Desmond Tutu, "offering the full support of my office to his courageous ministry." He also invited Tutu to his installation so that occasion may "sacramentally express our love and our support for this man and his people."

Browning said visiting the war-torn Diocese of Namibia two years ago as a representative of the Archbishop of Canterbury had provided him with a moment as "moving as any I experienced on the visitation." He related that after about four days in Namibia, which South Africa holds under illegal administration, his group asked whether communism was making or could make

inroads into Namibia.

An Anglican layman responded, "In asking the question, you have obviously forgotten that our people are 85 percent Christian and that is not in name only. We have no intention whatsoever in having one evil replaced by another! Our sovereign is the Lord Jesus Christ—Him and Him alone do we serve. We want to witness to His love and share His life with all. We want to enjoy the freedoms you enjoy. We want our people to be freed of oppression; we want justice established. We want to stand equal with our white brothers and sisters. We want the war ended so life can be restored to a place of dignity. We want peace for our people in every respect. We want it because we know it is what God wills for us."

Browning said that in looking at the brutality of apartheid, he is reminded of Thomas Jefferson, who said of slavery, "I tremble for my country when I reflect that God is just."

Browning said he supports "our sisters and brothers in Central America and Panama" and hopes to visit there in his first year to demonstrate "my commitment to you and to the self-determination of your dioceses and nations." As in South Africa and Namibia, Browning sees the root causes of suffering to be poverty and injustice, not communism.

Browning said he also had sent telexes to Presiding Bishop John Watanabe of Japan to express interest in the ministry of that Church in the Pacific Basin and to Archbishop Paul Reeves of New Zealand to express support for a nuclear-free Pacific.

A visit to the memorial at Hiroshima several years ago helped form Browning's opinion on the nuclear arms race. "I believe the production, testing, and deployment of nuclear, chemical, and biological weapons to be inconsistent with the Gospel of Jesus Christ," he said.

"You may recall the agnostic's remark at the time of Pope John XXIII's death. He said of John, 'His life has made my unbelief uncomfortable.'"

"Just maybe part of our role is making uncomfortable those whose answers we hear being given in the name of security by bringing a different kind of hope that will lift the 'mushroom cloud' from God's creation."

The flip side of the arms race, Browning said, is hunger, both abroad and at home. He quoted Allin, who had said resources are "increasingly mortgaged

for an illusive defense depending upon destructive weapons."

Browning said, "Our compassionate if imperfect response to the shameful famine plaguing large areas in the continent of Africa must not lead to complacency at home. We, as a voice for the voiceless, must take up the cause of producing a just budget for our nation as well as fair tax reform so we do not add further to the already overburdened poor of our nation."

Increasing hunger, especially in cities, is intolerable, Browning said. He praised the Urban Bishops Coalition and the Episcopal Urban Caucus for challenging the Church to seek solutions to the disenfranchised in urban centers. He added, "We must add with equal priority our concern for the plight of rural areas—farm families devastated by bankruptcy."

Browning commended the Convention's action on AIDS and read the text of the House of Bishops' statement on not withholding consent to the election of a bishop on grounds of gender. He promised to carry out the Presiding Bishop's portion of the AIDS resolution and said he will request that the bishops' resolution on consenting to the election of a bishop of either gender be put on the agenda for the next meeting of Anglican Primates.

Browning has other concerns, but he said he might "have already said more than you want to hear." He concluded, "As we walk this journey together, let our common love for one another be the source that heals our wounds, seeks the truth of the Gospel, nurtures our souls, and leads us into a common witness of hope to a troubled, dangerous, and broken world, bringing to it a message of a new creation and a new humanity through the resurrection of Jesus Christ."

Allin will pass the baton in full stride

Recalling the difficulties of his own transition into the office of Presiding Bishop, John Allin took steps early to assure his successor an easier process into the Church's leadership position.

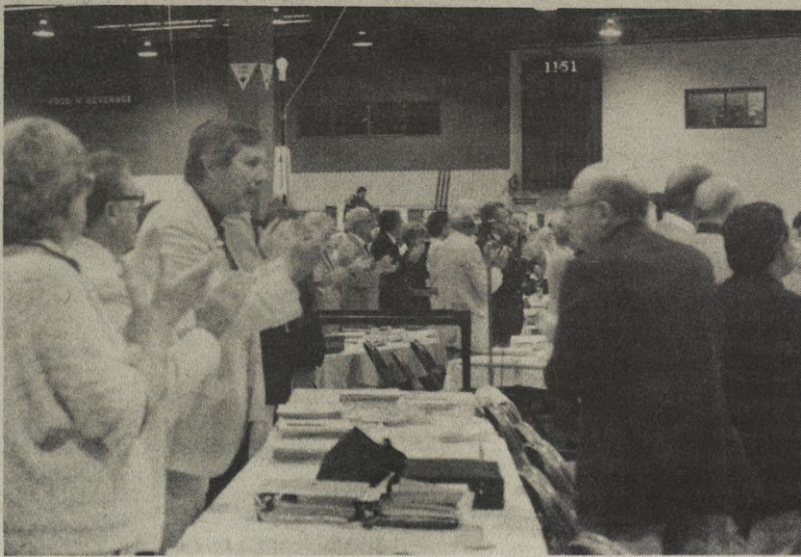
Allin began more than six months ago preparing the way for his own smooth departure and "to pass the baton in full stride," according to Bishop Alexander Stewart, executive for administration at the Episcopal Church Center in New York City.

The Rev. Charles Cesaretti, the Episcopal Church's public issues officer, was appointed by Allin to work with him and Presiding Bishop-elect Edmond Browning. Cesaretti began working with Browning and his executive assistant, the Rev. Richard Chang, soon after Browning's election was confirmed by the House of Deputies.

A transition book detailing work and scheduling was presented to Browning to keep him up to date on the continuing work of the Presiding Bishop's office and the Church Center. Allin also is including Browning on appointments to be made between General Convention and the time the new PB assumes his office, Stewart said.

Office space and secretarial help have been made available to Browning, who will attend a key staff meeting in New York in October and spend another week at the Church Center in November. Browning has invited Allin to visit him in Hawaii before the end of the year for further transition talks and personal time together.

At 11:51 Pacific Daylight Time, September 10, 1985, the House of Deputies rose to its collective feet to applaud the new Presiding Bishop-elect on his first appearance in the House.



For the first time in Convention history, deputies for whom English is a second language could receive instantaneous translation of speeches, announcements, and instructions through headphones connected to a small translator's booth adjacent to the floor.

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Neale Morgan

'I am a gradualist,' says Robert Runcie

by Dick Crawford

In three areas of frequent questioning—the ordination of women, ecumenism, and liturgical revision—the Archbishop of Canterbury declared himself slow to move.

"I am a gradualist," said Robert Runcie at a news conference when questioned about the ordination of women. Noting that in the 27 Provinces of the Anglican Communion a number of national Churches have already acted on the matter, he said, "We have moved unilaterally in some parts of the Anglican Communion It may even prove to be good. Somebody has to take the lead."

"We need to live with this present situation for awhile, and perhaps each side might move a bit," Runcie believes, he said, that theological arguments exist in favor of the ordination of women. "I have become quite aware—in personal as well as theoretical terms—that women can be priests."

The Church of England's slowness to act on the issue, he said, is a deliberate attempt to allow time for support of the movement and to avoid divisive clashes. The ordination of women to the diaconate seems likely, but the priesting of women will come more slowly, he predicted.

Runcie reminded American reporters that the Church of England is the state Church and that any action on the Church's part must be approved by Parliament. "Ordination not only gives one standing in the Church," he said, "but also a social standing."

Anglicans continue to see themselves "in the middle, between Roman Catholics and the Orthodox on one side and Protestants on the other," he said, noting that Anglicans can hold up their experience as an example to other bodies.

Movement on the ecumenical scene is also slow and deliberate, the Archbishop noted. He pointed to the Church of England's reluctance to act quickly on inter-Church covenants in Great Britain. He acknowledged that the Roman Catholic Church's refusal to recognize the validity of Anglican orders is a stumbling block to unity, "but you don't deal with those kinds of things head on. You create conditions of thought, practice, and relationship which somehow render them a dead letter."

"Many times change comes in the Church not by rejecting, but by gradual movement forward which renders something applicable to the past rather than the future."

Runcie said the Episcopal Church's approach to liturgical revision was more gradual and better tested than the Church of England's in its development

of the Alternative Services book. The new Episcopal Prayer Book has not departed much from the old one, he said, nor as much as England's new book has.

Runcie defended revision, saying, "Prayer Books must be developed, not be museum articles." The Church of England allows for use of both books, and he would favor the Episcopal Church's allowing some use of the 1928 *Book of Common Prayer*.

The Archbishop again denounced apartheid in South Africa and told of his continuing support for Bishop Desmond Tutu of Johannesburg, with whom he is in regular telephone contact. The Anglican Church has long predicted the situation it finds itself in, he said, and it continues to be pastoral, advocating non-violence.

He expressed concern for the possible failure of South Africa's economy and the widespread consequences of such a failure should sanctions be invoked, but, he said, "it may well be that [sanctions] will become necessary."

It's Detroit in '88

by Richard Schmidt

Despite indications that a Detroit Convention would be more costly than Conventions at other locations, the 1988 General Convention will be held in Detroit as planned six years ago. The dates for that meeting are July 2-9.

The commitment to Detroit was reaffirmed by the Anaheim Convention after authorities from the Diocese of Michigan consulted with businesspeople and officials from the city of Detroit about the price tag of a Detroit Convention. They succeeded in lowering the cost from \$1.3 million to \$1 million.

Earlier this year Convention planners from the Episcopal Church Center questioned officials in Louisville and Lexington, Ky., about holding the 1988 Convention in one of those cities, both of which are among the five choices for the 1991 General Convention. The others are Indianapolis, Phoenix, and San Antonio.

In related business, Convention asked the Joint Standing Committee on Planning and Arrangements to consider five criteria in selecting future sites: procedures by which a diocese may request consideration for hosting a General Convention; cost analyses; geographical location; accessibility and logistics; and mission strategy reflecting the diversity of the Church.

In a straw vote in both Houses, a majority of Convention delegates indicated a preference for a few more days than were available this year but passed no formal resolution on that subject.

Too short or just right?

by Richard H. Schmidt

Was the eight-day Convention too hurried?

"There's been no time to reflect on the issues. We've run through things so fast that we'll have to spend all of the next Convention correcting what we've done at this one!" said Bishop Frank Carr, Suffragan of West Virginia.

Time was when Conventions were more leisurely affairs. The 1982 Convention in New Orleans lasted 11 days, and Conventions before that took two weeks. The eight-day Anaheim meeting, the shortest General Convention since the eight-day meeting of 1829, was an effort to save money on Convention expenses. Many bishops and deputies say the faster pace is not worth the financial saving.

"We've been operating this time under the assumption that the primary purpose of a Convention is legislation. But there is or should be much more to a Convention than legislation," said the Rev. Robert D. Cook of East Carolina, attending his fifth General Convention.

"I haven't had time for worship. I've had a committee meeting scheduled while worship was going on. And there hasn't been enough time for networking, renewing friendships, and making new friendships," he said.

The Rev. Lane Denson of Tennessee was a first-time deputy. "I felt very rushed," he said. "It's been hard to sort out one set of handouts before another set was upon us. And I would have appreciated some time for networking and renewing friendships."

"In Mississippi we could do all our business at our diocesan convention in one day, but we don't. We need to get to know each other as well as do business with each other, and so we purposely have a three-day convention," said the Very Rev. Roderic L. Murray. "I think the same sort of principle applies to General Convention, and I think it should be longer than eight days."

Not everyone, however, prefers the longer Convention. "I'm comfortable with the shorter length," said George Guernsey of Missouri, who was attending his eighth Convention. "The business will expand to occupy whatever time is allowed for it."

Bishop William E. Swing of California agreed. "Eight days is fine. It's a good length. Everybody puts in a hard week's work. We don't come here for a vacation!"

Conventioners agreed that the Anaheim facilities were excellent. "Super. Ideal," said Cook.

"Housing here is the best ever," said Swing. "Having all the hotels so close together increases the sense of community at Convention. The Episcopal Church holds together because of affection, and such a facility can make that happen even with the shorter Convention time."

Some Conventioners expressed concern about costs. "We don't always have to meet in fancy places," said the Rev. Albert Brooks of Honduras. "Anaheim is an excellent facility, but the rooms and meals are expensive. The expense is the reason most Latin American dioceses do not send [a full complement of] eight deputies."

The 1988 General Convention in Detroit, Mich., will be different in another way. It will be held in July, over the July 4th weekend.

Opinion on the date varies. "July is a problem for clergy," said Bishop Judson Child of Atlanta. "That's when parishes are revving up for their fall programs. The revving up is already done by September."

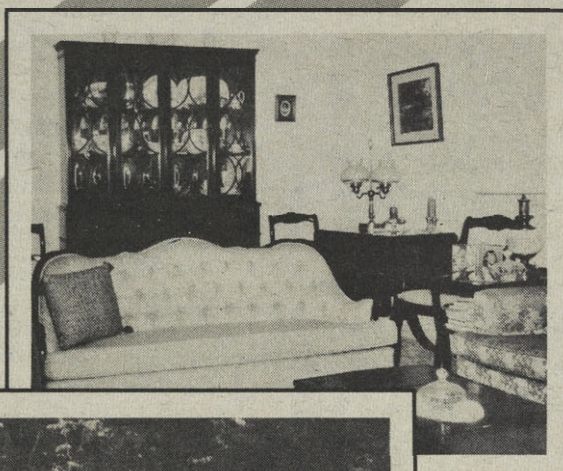
Swing favors the September date for another reason. "Summer is vacation time, and if we start working during vacation time, there will be no time left for the field to lie fallow. Times of refreshment and renewal are very important and should not be sacrificed."

"I'd prefer the summer. There's just more time in the summer. Fall is a difficult time for a parish priest," said Denson.

Before election sessions, deputies ran the gauntlet of candidates' supporters passing out information about their favorite son or daughter.



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Four youngsters from El Hogar de Amor y Esperanza in Tegucigalpa, Honduras, dressed in blue and red drummer boy outfits, charmed exhibit hall visitors to whom they showed their picture books and gave a running commentary in English.

When the last page was turned, however, the visitors were entreated, "Please don't ask questions. I don't speak English. I memorized this!"

Also in the exhibit hall was Divine Designs, the brainchild of Essie Johnson

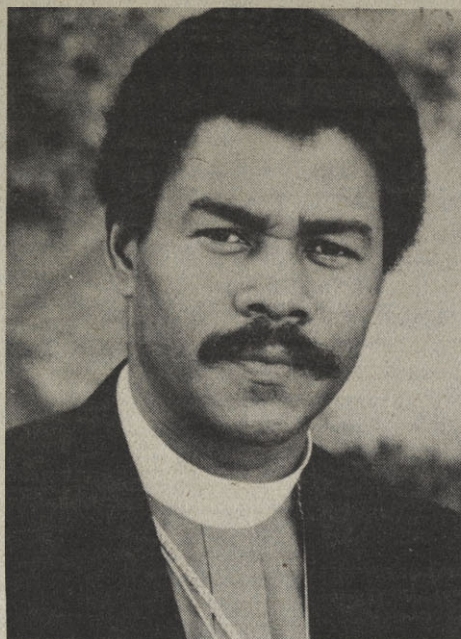


Essie Johnson

of Knoxville who was a deputy from East Tennessee. Johnson designs and custom tailors clerical clothing. Although she now produces clerical garments for men, she began with a line of vestments for women. Divine Designs may be in the forefront of design innovation, offering maternity clothing for deacons and priests.

Former acolyte George Deukmejian, a lay reader and member of All Saints', Long Beach, and Governor of California, addressed both houses of Convention with a welcome to his state and a plea not to "sit idly by while the black people of South Africa are denied the most basic human rights and liberties."

Former First Lady Betty Ford received an award from the National Episcopal Coalition on Alcohol. She told its gathering that although she'd been an Episcopalian all her life, "I had never really turned my will and my life over



Bishop Sturdie Downs

to God." She said the love and understanding of members of her family helped her overcome drug and alcohol problems, and when she did, she found she had a choice "between God's will and my will."

"I thank God every day for my sobriety and for the joy of being able to help other people," said Ford, who began the Betty Ford Center for chemical dependencies in Palm Springs, Calif., which has both residency and outpatient programs.

At a meeting sponsored by the National Organization of Episcopalians for Life, Dr. Everett Koop, surgeon general of the United States, told his listeners, "Abortion is sinful. Unborn children have civil rights, and to deprive them of their rights is wrong."

At an awards banquet sponsored by the Episcopal Church Publishing Company, 38-year-old Bishop Sturdie Downs of Nicaragua delivered his speech in Spanish, "Nicaraguan style."

Downs described the conflict between the United States and Nicaragua as economic, "a struggle of peoples who have been exploited for too many years." The U.S. embargo against his country forced it to seek socialist bloc markets, Downs said. He noted that although the U.S. imposed an embargo against Nicaragua, it only boycotts South Africa.

"Daily life cannot be separated from the Gospel," he said. "The Gospel that does not liberate is not good." Downs pointed out that illiteracy in his country has dropped from 50 to 10 percent, agricultural reform has begun, and

health care has been extended to virtually everyone.

Beginning with Bible times, economist John Kenneth Galbraith, professor of economics at Harvard, gave an admittedly partisan history of economic traditions.

From the 18th-century position of the Rev. Thomas Malthus who believed an "excess of fecundity" causes poverty through Herbert Hoover and Calvin Coolidge who argued that charity interferes with the economic system, Galbraith traced with wit and humor a pattern of attempts of the rich and powerful to justify the status quo and to put the poor out of mind.

Some people claim that entitlement programs interfere with freedom, Galbraith said, but "having no money to spend takes away freedom like nothing else."

He described supply-side economics as "horse and sparrow" theory: "Feed enough oats to a horse, and some will pass through to the sparrow." Urging his audience to assume responsibility for the poor, Galbraith concluded by asserting that "civil disobedience does not come from contented people."

Bishop Bennett J. Sims, retired of Atlanta and now teaching at Emory University, told the same audience that "the principle of empire is not freedom and decency, but power." Instead of resolving their problems with weapons of removal, he advocated that Christians learn to use the "infinitely more powerful weaponry of reconciliation." "Diversity is the human condition," Sims noted. "Enjoy it. Delight in it. Compassion springs from an embrace of this reality."

One of the luncheon speakers sponsored by the Triennial Meeting was Bible teacher Verna Dozier. She urged her listeners to become a new tribe, the people of God. "The new tribe transcends the old. Now our tribal affiliations are manifold, and we are like the demoniac out from the tomb. Our name is legion. Our tribes are of race and class and sex and power and economics. The people of God is a new tribe called out of every place to show the wonders of God."

We study God, Dozier said, because God loves. "God relates. God inspires. God preserves God's people through all their vicissitudes. Through all their history, God was with them, always the light in their darkness."

Report compiled by Charles Woltz with the assistance of Richard Schmidt and Lindsay Hardin.

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Thomas Lippart

Retiring President of the House of Deputies Charles Lawrence with newly-elected Vice-President Pamela Chinnis after the election. Lawrence was honored by Deputies Charity Weymouth, Orris Walker and Charles Crump and was given a silver bowl by new House of Deputies President David Collins. Lawrence is only the third layperson to serve as Deputies president, the other two being Clifford P. Morehouse and the Hon. Owen D. Roberts.

L.A. provided light 'n' lively entertainment

If Convention-goers needed further proof that Anaheim is close to Hollywood, the "L.A. Night" festivities provided it in full measure.

Conceived and produced by the Rev. Jim Friedrich, president of Cathedral Films and a priest in the Diocese of Los Angeles, it combined traditional Korean and Mexican music and dance with modern technology in the form of a laser light show and electronic synthesizers playing hymns. Hollywood showed up in person with actor Ned Beatty, an active Episcopalian, as emcee, and singer Maria Muldaur, who sang rock and blues and led the audience in "Amazing Grace" and a rafter-lifting finale of "We Are the World."

Less well known, but a star in his own right, was the Rev. Donald Miller, rector of Church of Our Saviour, San Gabriel. Miller's ecclesiastical monologue was studied with "inside" Episcopal jokes, which the audience greeted enthusiastically because, as one observer said, "We were all insiders."

For example, Miller apologized to Presiding Bishop John Allin that he had to give him a replacement gift because the original silver bowl had been mis-engraved. "I was so embarrassed when I went to pick it up at the jewelers. They had spelled your name wrong — A-L-L-I-N."

The finale, "A Cathedral of Light," included video images—projected onto a giant screen and onto the ceiling of the arena of the Anaheim Convention Center—synchronized with music, lit by thousands of light sticks waved by members of the audience, and shot through with laser beams in geometric designs.

The laser and light portions of the show were created and directed by Ron Hays, who helped with the finale of the Los Angeles Summer Olympics. The music for synthesizers was arranged and performed by Owen Burdick and Bruce Blair from St. Augustine's-by-the-Sea in Santa Monica. Traditional Korean dances were performed by the Korean Classical Music and Dance Company, and the dancers of the Floricanto Dance Theatre performed to the accompaniment of the Mariachi Mexicapan.

Charles Lawrence passes the gavel

As the gavel fell for the last time in the House of Deputies on September 14, Dr. Charles Lawrence passed the presidency of that body to his successor, the Very Rev. David Collins, former dean of St. Philip's Cathedral, Atlanta, Ga.

For Lawrence, a retired sociology professor, the job was full-time for nine years. "I was in the happy position to devote that much time," he said. "I had more time to be available, and I tried to attend sessions of the interim bodies of which I am an ex-officio member."

Lawrence noted some changes in the composition of the House during his tenure, particularly more women and more non-Caucasians.

The President of the House must keep business moving, sometimes amidst confusing debate and highly-charged emo-

tions, but Lawrence said he had help from the members themselves. Noting the strong sense of loyalty to the chair, he said, "Everyone is anxious to help the House get on with its business, to facilitate the process, but with proper debate. Seldom is parliamentary process used to befuddle or delay."

Lawrence, who lauds Presiding Bishop John Allin and Archbishop of Canterbury Robert Runcie for their worldwide roles, says he's pleased that Episcopalians are becoming more aware of being part of the wider Church. The Anglican Consultative Council, he says, moved "our worldwide participation out of the seemingly purely episcopal level of Lambeth and the primates" to various levels of work in the 27 Provinces of the Anglican Communion.

Lawrence sees vitality in the Episcopal Church which he believes is measurable by "a reversal of the downward slide in

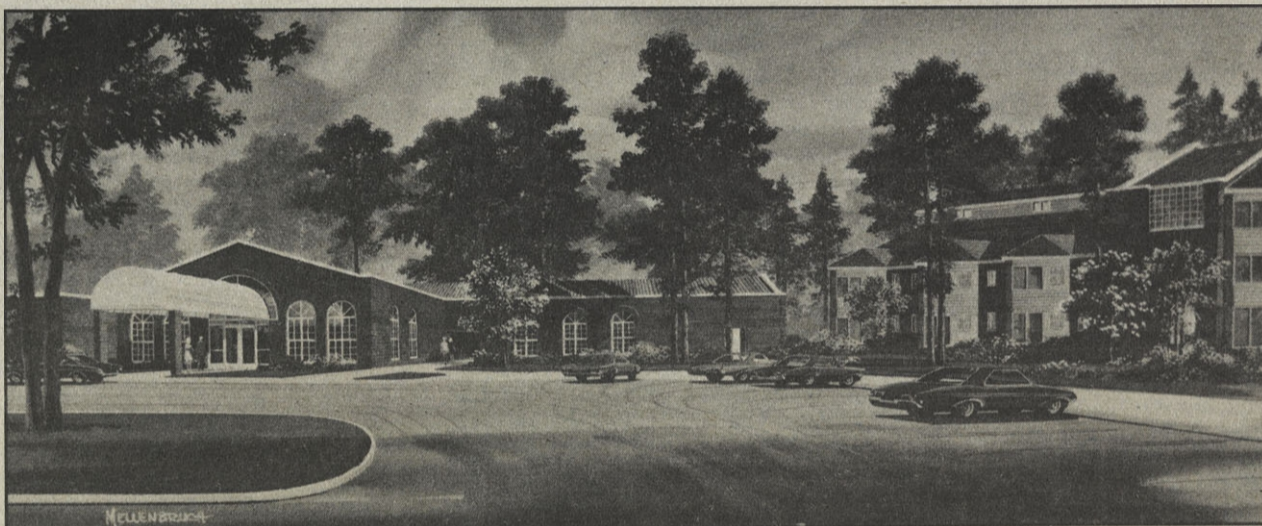
membership; a significant increase in financial stewardship; and a blurring of the old battle between evangelism and renewal on the one hand and social activism on the other."

The retiring Deputies President says problems remaining include unrest in Central America and the Middle East, the crisis in South Africa, and the poor. "A Church which includes many of affluence finds it hard to identify with the poor and oppressed. But we need to do so. We must not be the bland leading the bland. We must be salt."

Lawrence says his plans for the immediate future include doing some systematic reading in his field of intergroup relations and some writing. "And I wouldn't be unhappy to lecture and be a guest professor."

Lawrence and his wife, who is a psychiatrist, have three children, all of whom are educators.

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Worship, Los Angeles-style

by A. Margaret Landis

Convention worship proved the Church's diversity from the opening Eucharist, which despite its location in an arena was gloriously done "in decency and order."

Morning Prayer was held daily at 6:30 followed by Eucharists done by Spanish, Asian, hunger, and youth ministries. The Order of the Holy Cross led Saturday's Eucharist, complete with incense and a bevy of religious, to commemorate Holy Cross day and celebrate the order's founder, James Otis Sargent Huntington. Associated Parishes held an Evensong that showed a congregation can sing without a choir, and a clown Eucharist was held at "The Gathering Place."

Prayer punctuated sessions in all three Houses; vigils were held for the election of a Presiding Bishop; a worship room was open daily with clergy available for prayer and counseling.

At Triennial, worship meant cross-cultural exposure from an opening service said and sung in Spanish with members of Los Angeles' Church of the Epiphany through a native American service with Lakota flute music, a multi-lingual hunger litany, and United Thank Offering meditations.

On Convention Sunday, Episcopalians were invited by Episcopal Renewal Ministries to attend evening worship at the "Crystal Cathedral," a Reformed church. The service was simple. Dr. Herman Ridder welcomed guests to the church. The Rev. Stephen McWhorter of St. Paul's Episcopal Church, Walnut Creek, Calif., offered prayers, and the Rev. Terry Fullam of St. Paul's Church, Darien, Conn., preached. Fullam began his sermon on "A sight to make hell tremble" by quoting C.S. Lewis' *Screwtape Letters*.

The organ prelude and postlude were wonderful, the choir well trained, and the two soloists brought spontaneous applause from the largely Episcopal crowd. Some of the hymns were familiar to traditionalists, others to people involved in renewal. "They were refreshing," said one Episcopalian present.

An unreal atmosphere, however, was set by the church—not so imposing from the outside as from the inside where exposed steel girders support walls of glass towering to the ceiling and an open section framed a long slice of night sky.

Entering the church from the rear, one faced a sea of comfortably upholstered theater seats. In front, a raised platform of polished stone was lushly topped with planters filled with chrysanthemums and small trees that nearly hid the grand piano and largely masked the choir assembled in an A-shaped tier behind the speakers' chairs. To left, right, and rear, tiered seats rose to infinity—no place for an acrophobic worshiper!

The service, however, was comfortable, the format not unfamiliar. When at the end Dr. Ridder, the host, asked those who wished special prayers of intercession to come forward for laying-on-of-hands, many did, Episcopalians among them, kneeling two deep on steps in front of the platform.

One left the church feeling good. The service had been enjoyable, the sermon brilliant, the prayers pertinent, the music glorious, the people welcoming. It was a pleasant break from the rush of Convention, a time for personal renewal.

If one just hadn't had the feeling of having been on the set of a Hollywood extravaganza. . . .

Short Convention was long on chaos

by Janette Pierce

The eight-day Anaheim Convention, the shortest in recent history, may make records for the number of "glitches" despite monumental efforts by a cast of virtually thousands.

To be honest, many things did run smoothly, but the mix-ups make the best telling.

Item: Some of the early committee hearings attracted larger-than-expected crowds. One good-sized group arrived at its assigned room in one of the Convention hotels to find it still locked. The now growing group moved to a room on another floor only to find that one too small and was last seen filing up the escalator, committee members in the lead, back to the room next door to the room first assigned.

Item: Modern technology was supposed to ease the efforts of the volunteer journalists putting out *The Convention Daily* by joining the newsroom to the printer by computer modem. The link-up never did work right, and copy was finally hand-carried between the two points. Other publications: Triennial's paper had two Monday editions on consecutive days; the liberal broadside, *Issues*, had two

Wednesdays, or as one wit put it, "Wednesday and Wednesday Part II." The Thursday edition of *Issues* had "(really)" printed after the date.

Although this was billed as a "quiet" Convention, bishops and deputies arrived to face 466 separate resolutions (as contrasted with the 10-day New Orleans Convention which had 343 resolutions). As messages passed back and forth across the several hundred yards separating the two Houses and each of the 200-plus bishops and 850 (average daily number) deputies received their own copies of each action, the pulp paper industry celebrated, but Convention-goers groaned under the load. A hotel shop selling inexpensive luggage did a brisk business with the homeward bound.

Those who typed all these documents, reproduced them, and helped Convention keep track of what it had in fact done worked late into the nights. That some papers didn't arrive in the right place at the right time or that typing at times seemed a little hazy is not surprising. That the great majority did reach the right place in the right form is simply miraculous. But the mistakes are funny.

Item: The paper work on resolution A-115, properly titled "Review and Revision of Constitutions and Canons to ensure usage of language that is sexually inclusive," had the proper name on the front but was titled "Amend Canons for Sexually Abusive Language" on the back. On another sheet of paper the actual wording of the amendment asked that revisions be made to ensure "language that is consistently sexually exclusive." That may, indeed, be the resolution General Convention passed!

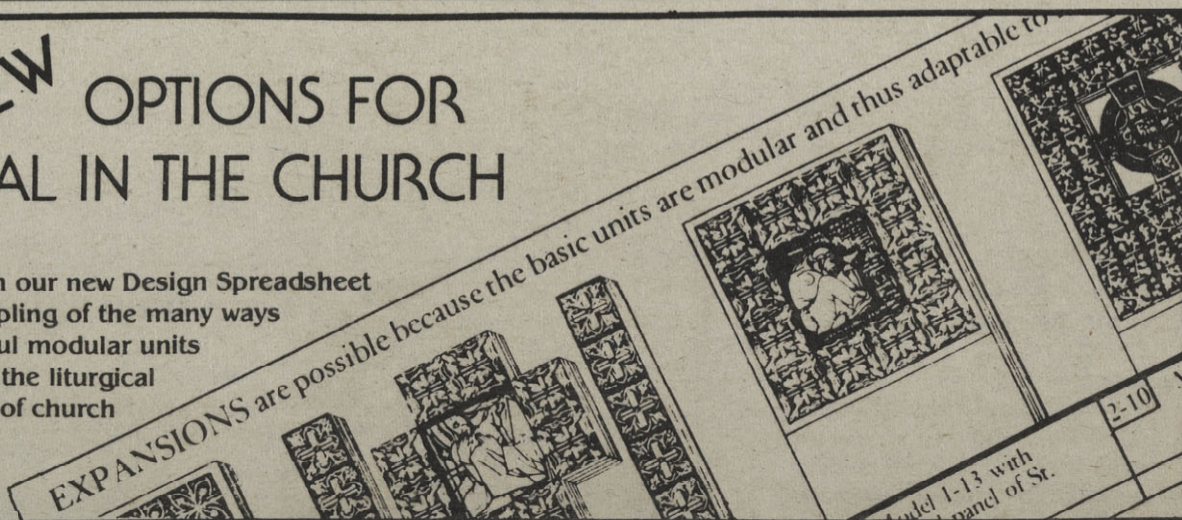
Item: A Committee report on A-48, "Official Ecumenical Dialogues," had on its flip side a message about A-85, "Dioceses Initiate Study of Abortion." An unusual pairing.

A number of resolutions never reached the floor of either House because of the press of time, and several that did came twice! Several sets of resolutions with nearly identical wording were passed, and, at least in the House of Bishops, resolutions which members had already passed came back again asking for concurrence.

One bishop said, "We'll probably spend half the next Convention undoing things we didn't realize we did at this Convention."

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Mother Suzanne Elizabeth, CSJB, led the Triennial workshop on "Prayer—One Body, One Spirit." To her right is actress Roberta Nobleman who played the Rev. Jeannette Piccard in the one-act play, *Solo Flight*, which delighted Convention visitors.

Triennial adopts new bylaws

by A. Margaret Landis

"Madam Press," a jubilant Triennial Committee member said, "do you realize that for the first time in history we have an independent national ECW?"

Delegates to the Triennial Meeting of the Women of the Church in Anaheim adopted bylaws making them a national organization free of control from any department of the Episcopal Church Center; changed the name to Episcopal Church Women, Episcopal Church, USA (ECW); passed resolutions to insure a financial base; elected national officers; and disbursed \$2.8 million for United Thank Offering grants. The first has far-reaching effects for themselves, the last far-reaching effects for others around the world.

In 1967, when the women at the Triennial Meeting voted to dissolve the Department of Women's Work because they expected to be "part of the whole Church," the action was, as they learned, a bit premature. Triennial continued to meet concurrently with General Convention, but women were *not* included in all facets of the Church's life, and lack of a national structure left parish and diocesan ECW's with neither a sense of larger purpose nor political clout.

This Triennial Meeting, whose theme was "One Body, One Spirit," almost unanimously (427-2) approved the new bylaws. As a legal organization, the national ECW will work with other women's groups as a member of the Council of Women's Ministries. At the same time, it has opened its membership to two representatives from every national Episcopal women's group.

The new organization's stated purpose is "to assist the women of the Episcopal Church to carry on Christ's work of reconciliation, mission and ministry, in the world and to take their place in the life, governance, and worship of the Church."

Sylvia Corey, president of this Triennial, expects the action to increase activities for women between Conventions. "It's very exciting," she said. "We do not legislate, but we can educate about child abuse, low pay scales, hunger, silent violence. We can play a role in educating large groups of women and assisting the Church at large."

To lead the organization for the next three years, delegates elected Marcy Stone Walsh of South Carolina to be president, Evelyn Keddle of San Joaquin first vice-president, Jeannie Self of Alabama second vice-president, Susan Young of Indianapolis secretary, and Barbara Stebbins of New Hampshire treasurer.

Walsh sees the new structure "not as a separation of women, but as enabling women to take their place in the Church. I hope to provide resources to women in parishes because that's where the real ministry takes place."

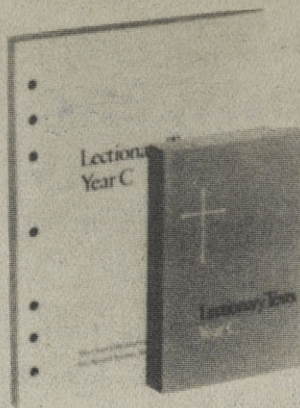
Besides the business, and in line with helping women and educating them on women's issues, the Triennial Committee provided three distinguished speakers, panel discussions, and daily "Lunch with . . ." programs. Workshops covered topics ranging from the new Hymnal and centering prayer to sexual abuse and alcoholism.

In the evenings, Triennial offered song, dance, and drama at "The Gathering Place."

The Triennial Meeting ended with a commissioning Eucharist celebrated by Presiding Bishop John Allin.



The Fumi-E, a dance which depicts the persecution of Christians in Japan late in the 16th century and their ultimate reward, was created and choreographed by the late Madame Sumako Azuma for the dedication services of St. Mary's Parish, Los Angeles. The dancers of the Fumi-E are all members of St. Mary's, whose rector is the Rev. Canon John Yamazaki.



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House of Bishops Pastoral Letter General Convention, 1985 To share the power of Convention moments

We write at the end of an historic General Convention of the Episcopal Church. In September, 1785, a small group of church members, lay and clergy, met in Philadelphia, Pa., to bring together a tiny Church in a new land. Two hundred years later this 68th General Convention met to confront many problems and opportunities facing the Church in today's world.

Together we celebrated and gave thanks for the ministry in our midst of John Maury Allin, our Presiding Bishop, Chief Pastor, and Primate for the past 12 years. We cast the mantle of that leadership on the Bishop of Hawaii, Edmond Lee Browning, who brings to the position of Presiding Bishop wide pastoral and administrative experience and a broad vision of the Church's international role. We joined daily in prayer and solemn deliberations on a wide range of issues. We welcomed the Archbishop of Canterbury, Robert Runcie, whose presence and preaching brought us close to sisters and brothers in the Anglican household around the world.

In this pastoral letter we wish to share with you something of the power of these moments. We are unanimous in believing that the words of Bishop Allin, Bishop Browning, and Archbishop Runcie are the best vehicle for conveying the vision, confidence, and sense of the high calling to which God the Holy Spirit has summoned us.

We begin with portions of the address of Bishop Allin to a joint session of the General Convention on its first day of business. He calls it his "accumulated will and testament." Characteristically he begins by calling us to listen to Scripture and then points to the major issues

of our time, national security and the future of the global village. These are his words:

"We are warned in the first epistle of St. Peter (5:8-9a): 'Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking whom to devour. Resist him, firm in your faith.' In the devil are focused the powers of evil, the root of pride, the idol of self-interest. Satan is aptly described as the subtlest of creatures, the master con artist, purveyor of the phony, god of untruth. The satanic goal is to substitute illusion for reality and fear or distorted emotions for godly love.

"In the world today a concept called 'national security' has been allowed to become an earth-shadowing idol. Idols take many forms, subtle, seductive, alluring or ugly, always demanding sacrifices. Like all idols, national security has characteristics of illusion and irony. It is declared to be for human benefit while actually being a source of threat.

"Let it be noted clearly here that there needs to be adequate provision for a nation's security. The point is that the prevailing policies of the majority of nations are creating life-threatening idols and not security. The major result of these policies has been increasingly oppressive national debts. The resources of earth needed for the support and development of life and just living conditions among the peoples of earth are increasingly mortgaged for an illusive defense depending upon destructive weapons. The human race is suffering from a madness and idolatry.

"Travel the world, read newspapers, watch television, talk with the people of Central America, the Philippines,

Korea, Thailand, Burma, India, Africa, the Middle East, Israel, Northern Ireland, Paris, London, New York, Detroit, Des Moines, Denver, San Francisco, Anaheim, as I have in recent months, and you will find a commonality of concern for human need, for distribution of earth's resources for world peace.

"Meet and listen to representatives of Churches, governments, business, labor, the professions, the poor in such places, and the cause and effect of violence, poverty, hunger, and oppressive systems are vividly defined. Leave people on every continent in garbage-heap housing, overcrowded barrios, rat-infested slums, and homeless on the streets, and you rob them of essential human dignity. Prevent enough human beings from tilling the earth, provide no opportunities for many human beings to earn a decent livelihood, add to the ranks of the unemployed increasing numbers of uneducated, unemployable, limit participation in production or service, and you have the virulent seeds of violent revolution. Fail to face the fact that no political or economic system and no national or international governmental leadership is effectively moving to relieve and redress the condition of the unjust and destructive separation of multitudes from life resources, and you have seeds of anarchy. Stifle communication, and you block channels to community and common security.

"In traveling about this country and around the world as your representative during the past 12 years, I have found much to encourage and strengthen my faith and conviction in the Christian mission. In the same travels I have encountered cynicism and despair among many people. While many express affectionate appreciation for the compassion and generosity of Americans and American Churches, many also express doubt concerning American commitment to the ideals of democracy, human rights, liberty and justice for all.

"There is harsh, perceptive, and

penetrating criticism regarding some policies, both foreign and domestic, of American government, business, and labor. The sad truth is that the American image of a great democratic republic and generous good neighbor has become overshadowed in the sight of many of the world's population by the image of a bully, preoccupied with profits and self-protection. Ironically, by citizens in many small countries the U.S.A. is twinned with the U.S.S.R. Both are seen as exporters of arms, manipulators of world markets and resources, and inhibitors of fair trade exchange with third-world nations.

"We Americans have a tendency to become irritated, even angry, when we receive such criticism, feeling it unfair. Although traditionally a fair-minded, reasonable nation, we often tend to stop listening to critics and become defensive. We may yet have to learn that it is not what we intend to say or project that we have to explain, but it is what we are heard to say or perceived to be that demands our accountability.

"So let us respectfully say to the President of the United States and to all our fellow citizens that it is now of crucial importance that we lower the volume of our ideological rhetoric and that we listen carefully to the representative voices from around the world, especially the suffering, the oppressed, and the poor, and that we do so without becoming unduly defensive.

"I believe the only defense and security, nationally or internationally, against destructive chain-reactive forces of injustice and poverty already activating violence and terror around the world is a new humanitarian offensive, more imaginative than an Alliance for Progress, more extensive than the Marshall Plan. Such an initiative the U.S.S.R. would be pressed to imitate and exposed in opposing. I believe the United States of America has the talent and ability, the imagination and moral integrity, the spirit and faith and compassion to incorporate our national ideals in an offer of

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justice and better living to nations of the world that they can't refuse.

"I do not believe that the Christian mission is to establish an earthly utopia, an ideal political state. I do believe the Christian mission can restore a scale of values and the significance of service. The question is: How do we reach, encourage, and engage every member of this Church in self-offering service?"

"Rename or redefine Christian ministry if you must, there is no substitute for a direct line of service to those in need. Measure the commitment of this Church in every place by the number of our members directly engaged in service."

"Do you and your congregation know firsthand the conditions of the schools, the hospitals and clinics, the mental health facilities, the prisons and halfway houses, the homes for the aged in your city or town? Are you feeding the hungry, finding shelters for the homeless, providing a voice for the voiceless, advocacy for the defenseless, information for the uninformed, guidance for the bewildered?"

"In our congregations I have found a willingness to offer 'second-mile' services to those who cannot afford them. Consider the talent and resources for legal services, health clinics, tutoring, music and art centers, and other beneficial offerings that could be made available in our properties by church members and allies, ecumenical and otherwise. We have many good models in the Church, many in our Jubilee Centers, relieving functional illiteracy and aiding the under-educated to develop useful skills. I call your attention to the great need for volunteers for mission at home and abroad. Our people are asking: 'What can I do in mission, and how can I do it?' This question faces every diocese, every congregation, every member of the Church."

"Membership in the faith community of the Christian Church logically and theologically is expected to be an affirmation that Jesus of Nazareth is Christ the Lord. To each member of this Church is addressed the question: 'What think ye of Christ?' Some have yet to answer."

"Is Jesus the only-begotten Son of God? Is His Gospel to be preached to all nations and to the uttermost? Did Jesus offer His life for all or just those chosen for church membership?"

"Not every Christian is skilled in preaching the Gospel. Yet every Christian can know the Gospel, keep the Lord's company, tell the Lord's story, serve in the Lord's spirit, and be moved by His love to love others."

"That, sisters and brothers, is the *raison d'être* of the Church, and if not, then we are here under an assumed name."

In these words our Presiding Bishop has voiced once again themes which have characterized the 12 years of his ministry in this office. In season and out he has summoned the Church to mission. As the most widely traveled occupant of the office to date, he has shared a global vision of the human family and the Church's ministry of reconciliation. This meeting of the House of Bishops has included more than 20 bishops from Latin America, Africa, and Southeast Asia. Their fellowship and participation are a tangible witness to the multitudes of whom the Presiding Bishop has spoken so compassionately. He has thereby called us to a unity which extends around the globe. He has moved us by the transparency of his own love of the Lord Christ and devotion to the Church. We salute him.

In this spirit we now call every member of the Church to a renewed sense of our high calling. It is only a failure of vision and of hope which will prevent the Christian Church from gathering men and women into a community which is itself called to be a promise of a new humanity. We, your bishops, pledge to you our leadership in that task. That is the role to which you have called and God has ordained us. We pledge to our colleague, the new Presiding Bishop, our support and our fellowship with him in his special ministry. We believe it is time to put aside lesser concerns to move to the high ground of our catholic and apostolic heritage.

On the Sunday of the Convention, delegates and visitors filled to overflowing the 8,000 seat Anaheim Convention Center auditorium. There at the Convention Eucharist, women of the Church presented this year's United Thank Offering which amounted to \$2,802,697.96. There the Archbishop of Canterbury called us to a vision of our solidarity with one another, with sister Churches in the Anglican Communion, and with the whole body of Christ.

Here in part is what he said. He, too, begins with a reference to Scripture.

"I have found myself wondering what St. Paul would say were he writing a letter to this Convention. He would, I am sure, address you on some aspect of the building up of the body of Christ."

"The Christian Church today exists in many different cultures, and the Gospel is proclaimed with the aid of many different philosophies but is not to be identified with any of them. For the Churches that means discovering what is a legitimate and life-giving diversity. But it also means never losing sight of that common positive catholic faith which all Christian Churches share. In the early Church there were wide differences in theology and usage, but there was a strong sense of common tradition which kept the churches together in unity and mission. Today that means listening not just to other members of our own communion, but to the voice of the ecumenical movement as it tries to move beyond merely denominational positions. An international fellowship of Churches is more likely to be self-correcting than one that never looks beyond its own boundaries."

"Our Anglican Communion shares both the tension and the hope. We have developed into a worldwide family of Churches. Today there are 70 million members of what is arguably the second most widely distributed body of Christians. No longer are we identified by having some kind of English heritage. English is today the second language of the Communion. There are more black members than white. Our local diversities span the spectrum of the world's races, needs, and aspirations. We have only to think of Bishop Tutu's courageous witness in South Africa to be reminded that we are no longer a Church of the white middle classes allied only to the prosperous western world."

"But amid such a diversity, how do we come to a common mind? We possess no rigid confessional basis, nor have we the kind of *magisterium* which solves our problems by pre-emptive pronouncement. History has set the see of Canterbury at the center of our Anglican unity, but its role is to gather the family, not to rule it. Much therefore depends on what I can only describe as 'a sense of catholic solidarity.'"

"The wisdom and love of Christ are given to us. It is not the mark of a Chris-

Continued on page 16

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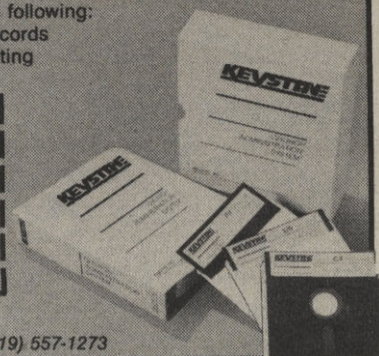
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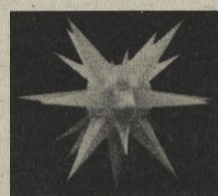
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Pastoral Letter

Continued from page 15

tian to be forever asserting personal opinions. Within the community of faith we listen, share, and are deepened and opened to the will of God and are changed into His likeness. In the end we belong to the whole catholic Church of God which has a breadth and an enduring strength greater than that of any individual or particular Church. It is this sense of solidarity which has allowed the Church through the ages to deal with great questions in order that it get on with its chief task of witness, mission, and service."

Later in the week Bishop Browning addressed the Convention to accept the call to serve as Presiding Bishop. He roused us by his response to that call for solidarity among us as Christians.

"My sisters and brothers in Christ," he said, "bound to you in the bond of

baptism, I accept with a full heart and a genuine humility your election to serve the Church as its 24th Presiding Bishop."

He then went on to paraphrase St. Augustine, in a sermon in which the latter spoke to the people of Hippo on the anniversary of his consecration:

"What I am *for* you terrifies me. What I am *with* you consoles me. For you I am your Presiding Bishop. But *with* you I am a Christian. The former is a fate of duty, the latter one of grace. The former is a danger, the latter salvation.

"As we walk this journey together, let our love for one another be the source that heals our wounds, seeks the truth of the Gospel, nurtures our souls, and leads us into a common witness of hope to a troubled, dangerous, and broken world, bringing to it a message of a new creation and a new humanity through the resurrection of Jesus Christ." AMEN.

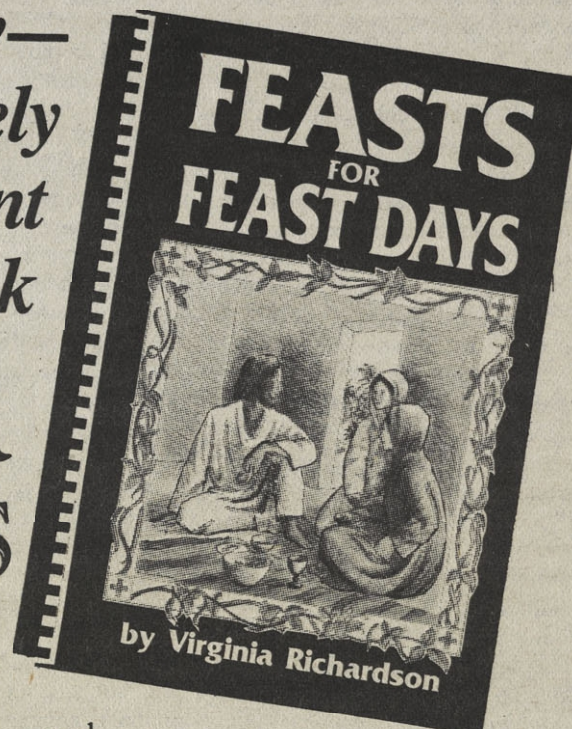
The quoted remarks of the Presiding Bishop are portions of his address to a joint session of the Convention on Sept. 7, 1985. The quotations from the Archbishop of Canterbury are excerpts from his sermon at the Holy Eucharist on the 15th Sunday after Pentecost, September 8. The brief statement and prayer are from Bishop Browning's address accepting his election as Presiding Bishop on September 12. We commend the full text of each to the Church.



Getting into the Disneyland spirit, Bishops Luc Garnier and David Cochran clown it up between sessions.

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SUMMARY OF GENERAL CONVENTION ACTIONS 1985

Continued from page 2

Central America

Supported the Executive Council's call to the U.S. government to support the Contadora process for a negotiated rather than military solution to the conflict in Central America; asked the U.S. to cease all covert and overt activities aimed at disestablishing the governments in the region; affirmed national sovereignty, self-determination, and non-intervention; and encouraged all church members to study the Executive Council paper and share their views with governmental officials. (A-129)

Urged all Episcopal travelers to contact local Episcopal churches for an assessment of the local situation and to discover appropriate means of strengthening its ministry; commended the Central American Task force for its procedures during its recent visits; mandated that any part of the Episcopal Church must contact the local church before issuing statements or pronouncements regarding the local Church. (C-032s)

Affirmed the formation of a new Province of the Central Region of America to include Panama, Costa Rica, Nicaragua, Guatemala, El Salvador, and Honduras as the first step toward forming an autonomous province within the Anglican Communion. (C-044a)

Called on the U.S. government to halt all aid to the Contras or other military forces in Nicaragua; abandon embargos; respect the principle of national sovereignty and self-determination; seek a negotiated settlement based on the Contadora guidelines; and supported the appeal of the Diocese of Nicaragua to all Churches to work for peace in Central America. (D-023s)

Recognized the difficulties faced by Episcopal dioceses in Central America; urged study of the 1984 and 1985 reports of the Presiding Bishop's Task Force on Central America; urged diocesan world mission committees to find all possible opportunities to assist the Central American dioceses and parishes to establish special relationships and exchange visits. (D-065a)

Child Abuse

Requested each bishop where legally and pastorally appropriate to provide training for clergy to recognize child abuse and child sexual abuse and that such training be offered periodically for new clergy. (B-014a)

Church Calendar

Revised the Calendar of the Church Year to include commemorations of Aelred (Jan. 12); David Pendleton Oakerhater (Sept. 1); Constance and her Companions, the "Martyrs of Memphis" (Sept. 9); Teresa of Avila (Oct. 15); Edmund, King of East Anglia (Nov. 20); James Otis Sargent Huntington (Nov. 28); Kamehameha and Emma, King and Queen of Hawaii (Nov. 28); and asked the Standing Liturgical Commission to review the process for adding days of commemoration and present clear, detailed suggested guidelines for adding names. (A-092a) Approved trial use of commemorative propers. (A-093a)

Added the name of Martin Luther King, Jr. (April 4), waiving the precedent for inclusion that a person be dead for two generations. (B-042a)

Church Center

Adopted the criteria and models in Executive Council's report of the location of the Church Center and authorized the Presiding Bishop and Executive Council to take any necessary action to implement the criteria including, but not limited to, selection of a site and sale of the present Church Center. (A-069)

Church in China

Acknowledged with thanksgiving the vitality of the Church in China; commended its witness; requested the prayers of the whole Church. (A-167)

Sent greetings to members of the Church in China through the China Christian Council; assured them of prayers and the desire to help as they think appropriate. (A-168)

Commended *The Experience of the Church in China* by Bishop K. H. Ting as an aid to understanding the Church there. (A-169)

Church Membership

Amended Canon I.16 as follows: "Any person who is baptized in this Church as an adult and receives the laying on of hands by the Bishop at Baptism is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also Any person who is baptized in this Church as an adult and at some time after Baptism receives the laying on of hands by a Bishop of this Church in Reaffirmation of Baptismal Vows is to be considered, for this and all other Canons, as both baptized and confirmed; also Any baptized person who received the laying on of hands at Confirmation (by any Bishop in apostolic succession) and is received into the Episcopal Church by a Bishop of this Church is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also Any baptized person who receives the laying on of hands by a Bishop of this Church at Confirmation or Reception is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed." (A-101s)

Amended Title I, Canon 16 to state that any baptized person who receives the laying-on-of-hands by a bishop at baptism, confirmation, reaffirmation, or reception will be considered as baptized and confirmed for canonical purposes. (A-101s)

Church Pension Fund

Accepted the "Report of the Church" from the Church Pension Fund Trustees by title and directed printing it in the General Convention Journal. (D-088)



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A (biased) view of the news

by David E. Sumner

The first step toward sobriety is a desire to reform. But I don't want to reform: I'm a newsaholic. If it has words printed on paper, I'll always pay a quarter to read it. Being a newsaholic at General Convention is like being an alcoholic at a cocktail party. There's plenty of it, and it's all free.

When the deputies, bishops, journalists, and others headed toward the Anaheim Convention Center every morning, newspaper-persons greeted them with a barrage of all colors and shapes of newsletters. *Convention Daily*, *Issues*, *Episcopal Convention Monitor*, and *Triennial Today* were the main choices.

Convention Daily is the "official" newspaper of General Convention and is published by the Church's Communications Office. This 4-page tabloid averaged 15 to 20 articles each day about the previous day's activities.

The *Daily* carried some good photos, interesting news and feature articles, and no editorials. Not bad. We'll give it four stars (****) for general performance and sticking to its purpose: reporting the news.

A good editor doesn't like articles that "editorialize." (That means a reporter mixes news and opinion in the same article.) Opinions are fine, but they should be labeled as opinion and kept on the editorial page. Two of *Convention's* newsletters were rampant with "editorializing" on opposite sides of the ecclesiastical spectrum.

Issues was published by a group called "The Consultation" which included the Episcopal Women's Caucus, Episcopal Urban Caucus, Integrity, Episcopal Peace Fellowship, and several more. You get the picture. While *Issues* was clearly left-leaning and the editors were selective in their coverage, you expected that. It represented some courageous and applaudable issues which *Convention* addressed.

The problem with *Issues* was the occasional cheap shots it took at *Convention* exhibitors with a philosophy or style not their own. That included, among others, the Christian Mission to the Jews, the National Organization of Episcopalians for Life, and Exodus (a ministry to homosexuals). *Issues* even criticized the exhibit booth of the Diocese of Honduras. "They weren't

around here long enough to know what was going on," a Honduran representative at the booth later commented.

Please, *Issues* editors, I'd rather do it myself. I have two legs and a mind, and I'll visit the booths and decide what I think of these organizations. Give *Issues* three stars (***) for advocacy and no stars for taste and tact.

"*Issues* is just too cute, and the *Monitor* is just so biased," said one bishop. The *Episcopal Convention Monitor* was published by the Evangelical and Catholic Mission (ECM) and sought to interpret *Convention* issues through the lens of a "traditionalist Catholic theology." Wonderful. What was so cute about the *Monitor* was its daily article labeled "Editorial" when actually all of the articles were editorials.

On the other hand, *Monitor* provided one source of news available nowhere else at General Convention. A page each day reported the current status of resolutions before the deputies and bishops. By number and title, the resolutions were listed with a notation on whether they were passed, amended, defeated, or other category. "They have the only daily source for the status and progress of various resolutions," said one diocesan editor.

Fine. Give the *Monitor* three stars (***) for keeping up with the resolutions and no stars for objectivity.

Triennial Today was a refreshing newsletter published by the Episcopal Church Women for the Triennial Meeting. It was well-designed, attractive, and easy to read. *Triennial Today* carried not only news from Triennial, but general news from the *Convention* of interest to women. While it had an editorial in each issue, they were clearly labeled ("Pen in Hand") and signed by the editor.

Fantastic. Give it four stars (****) for sticking to its purpose and adhering to professional journalistic standards.

Do these biased comments mean all *Convention* newsletters should reform, leave out the editorials, and compete with the *Daily*? Not really. "I like the ad hoc newsletters," said Jean Caffey Lyles of Religious News Service. "Although they all have a point of view, you get news and tidbits you won't find from any of the official sources."

Oh yes, there's one more award. Give this article five stars (*****) for editorializing.

David E. Sumner is editor of *Interchange*, newspaper of the Diocese of Southern Ohio.

No obstruction for female bishops

In 1988, when bishops of the Anglican Communion gather on the grounds of the University of Kent in Canterbury, England, for the Lambeth Conference, will a woman be among them? After almost a decade of ordaining women to the priesthood, the possibility becomes more real as women priests gain experience and position in the Church. In recognition that the Episcopal Church's action in 1976, opening the priesthood and episcopate to women, may produce a female bishop in the next few years, the bishops in Anaheim said in a "mind of the House" statement "that the majority of the members of this House do not intend to withhold consent to the election of a Bishop of this Church on the ground of gender, and we call

upon the Presiding Bishop to communicate this intention to the Primates of the Anglican Communion and seek the advice of the Episcopate of the Anglican Communion through the Primates at the earliest possible date."

A second resolution asked for a study of the ecumenical and ecclesiological implications of consecrating a female bishop. The study committee is to report to the House of Bishops, and if the bishops approve the report, they will take it with them to Lambeth.

In a related action, Bishop Emilio Hernandez told the bishops that the recent synod of the Episcopal Church in Cuba had unanimously approved of ordination of women to the priesthood and the episcopate.



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HYMNAL PREVIEW 1982

Appropriate for the feast of All Saints or for any saint's day, the Isaac Watts text, "Give us the wings of faith," is rich with scriptural references. It first appeared in the 1709

1. Give us the wings of faith to rise with-
2. We ask them whence their vic-tory came; they,
3. They marked the foot-steps that he trod, his
4. Our glo-rious Lead-er claims our praise for

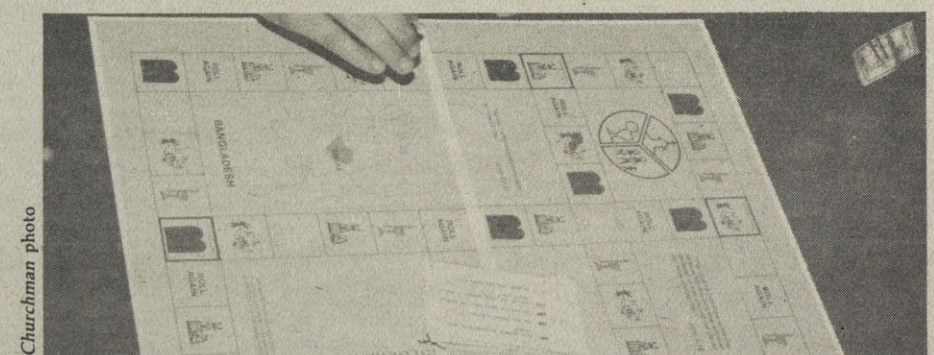
in the veil, and see the saints a-bove, how great their joys, how
with u-ni-ted breath, as-cribe their con-quest to the Lamb, their
zeal in-spired their quest, and fol-lowing their in-car-nate God, they
his own pat-tern given; while the long cloud of wit-ness-es show

Optional interlude between stanzas Ending

bright their glo-ries be. (be.)
tri-umph to his death. (death.)
reached the prom-ised rest. (rest.)
the same path to (heaven.) heaven.

Words: Isaac Watts (1674-1748), alt.
Music: San Rocco, Derek Williams (b. 1945)

♩=48
CM



Churchman photo

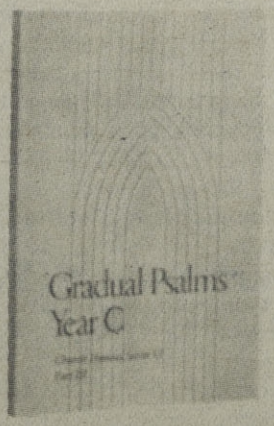
The Senior High Youth group of St. James' Church, Lancaster, Pa., has created a board game called "Pilgrimage" to raise money for the Diocese of Central Pennsylvania's William H. Weitzel Volunteers for Mission currently serving in Bangladesh. The game sells for \$8.

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edition of Watts' *Hymns and Spiritual Songs* under the title, "The Examples of Christ and the Saints." Derek Williams, head of the music department, Cambridge University Library, Cambridge, England, wrote the tune in 1968 for a service to commemorate the centenary of George Augustus Selwyn's becoming Bishop of Litchfield. WORDS: Isaac Watts (1674-1748), altered. MUSIC: SAN ROCCO, Derek Williams (b.1945). METER: C.M.

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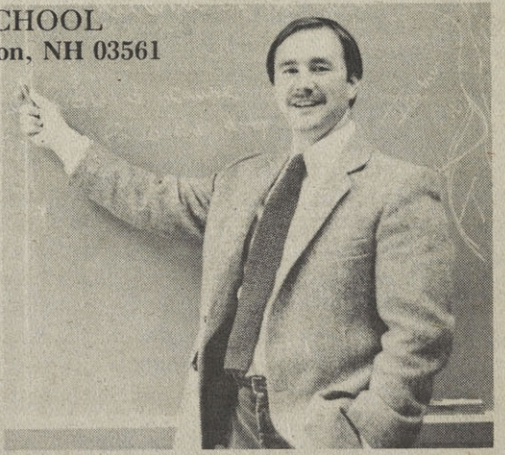
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Information about Episcopalians in ministry
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815 Second Avenue, New York, NY 10017.
Editor: The Rev. Richard J. Anderson

Gospel message must be made real, says Cal professor

by Elizabeth Fuetsch

Can you imagine working a 20-hour week, mostly at home, with plenty of time available for your favorite people, for church and community work, for your spiritual and intellectual life, for handicrafts? How about a world around you that is a happy, safe, friendly place with no threat of nuclear war, no acid rain, no homelessness in the U.S., and no famine in Africa?

Now the next question: Would you feel personally successful in a safe, friendlier, and better society even though your standard of living were much lower than it is now? Robert Bellah, professor of sociology at the University of California at Berkeley and adjunct professor at the Graduate Theological Union, suggests the Church can help people do just that.

"The job of the seminary," says Bellah, "is to train leaders who can make the Gospel message real to people as we face the immense social changes created by our technological revolution." A shorter work week and low incomes are just a few of the changes high tech will bring us, he says.

In Bellah's scenario of the future, the middle class will almost disappear because our technological revolution is increasing productivity while it is polarizing existing jobs into "a few high-paying jobs and a great mass of low-paying jobs with relatively little in between." What we will have is a modern feudalism in which "the vast majority of new jobs being created are at the bottom end of the spectrum. . . secretaries, fast food employees, and hospital employees.

"The economic basis of the middle class, traditionally the social group most fundamental to democratic and republican societies, is being undermined," says Bellah. At the same time, "the high tech revolution. . . leads to an enormous increase of wealth and power. . . and could lead us to question the whole modern interpretation of life as an endless quest for private material betterment."

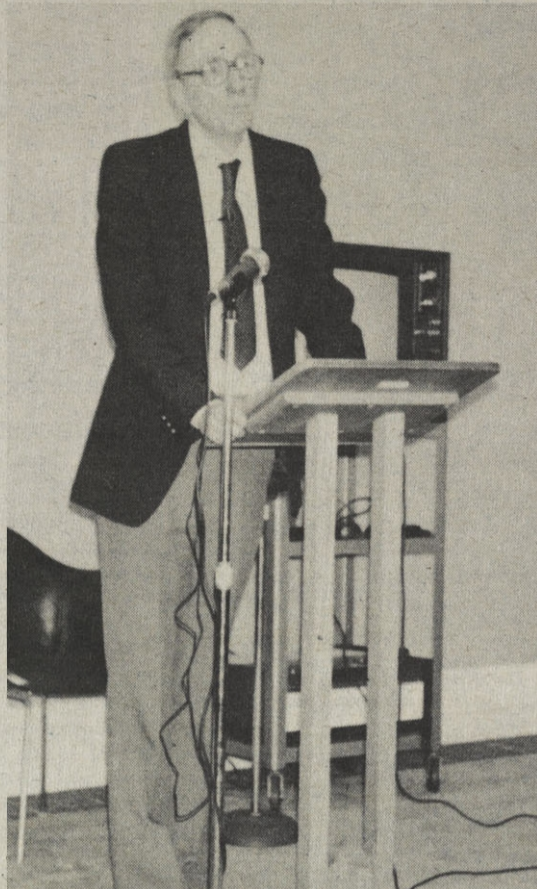
In fact, says Bellah, "no amount of private accumulation will save us from essential emptiness. Our work will be fulfilling only when we see it as contributing to the good of all. Human life is essentially communitarian."

"We are moving into times of great potentiality and great danger. Never before, perhaps, has the Christian message been more applicable." The Church can offer a vision of hope, joy, and fulfillment that would lead to a better society, a theme Bellah develops further in his new book, *Habits of the Heart*.

Robert Bellah was one of 14 distinguished scholars, professors, and clergy and lay leaders to present their reflections at a conference entitled "Mission and Culture: Theological Education for the Future," which Church Divinity School of the Pacific and Grace Cathedral sponsored in Berkeley and San Francisco last April.

Other speakers included Roger Heyns, president of the Hewlitt Foundation, who spoke on the Church's conservative and revolutionary role, and John B. Cobb, theologian at the Episcopal School of Theology at Claremont, who said "students and faculty alike need a realistic picture of what is happening to and on this planet. . . . Ministry that is not guided by a realistic picture of the whole may contribute as much to evil as to good."

Among the panelists who responded to the speakers were the Very Rev. Cabell Tennis of St.



Robert Bellah

Mark's Cathedral, Seattle, Wash.; Dean of the Chapel at Princeton University, the Very Rev. Frederick Borsch; Guy Fitch Lytle, professor of church history at CDSP; and Harold Lewis, staff member for the Church's National Mission in Church and Society. Topics ranged from the need for the Church to explore its relationship with the secular world to the omission of the contributions of blacks in the study of Anglican tradition.

Over 60 people formed the enthusiastic audience which challenged speakers and offered their views throughout the conference. They were a mixture of laypeople, seminarians, clergy, professors, and trustees who hailed from CDSP and other seminaries in the Graduate Theological Union and from as far away as Honolulu, Seattle, and Tucson. The conference was held in honor of Dr. Shunji Nishi, who is retiring from CDSP's faculty after 26 years of service.

Planned giving is good theology

Episcopal Church leaders who are stewardship wise are fast coming to see the good theology and potential benefit to mission encompassed in planned giving. One such Episcopalian who has been plugging away for years at promoting planned giving is the Rev. Glenn A. Eaton, a deacon in the Diocese of Oregon who is presently planned giving officer for William Temple House in Portland.

Planned giving is the continued financial support of Christian mission after one's death through a variety of options.

"A contributor who regularly pledges or tithes a portion of his annual income can also be motivated to make gifts from his accumulated wealth," says Eaton. "Donors who will analyze *all* of their worldly possessions will usually discover that they have more affluence than they previously recognized. As a result, they come to a happy realization that they are now financially able to be more substantial philanthropists than they thought was possible."

Eaton describes planned giving as a "process

Here and there The UTO prayer in the men's room

One day last summer I was doing some work in the basement at the Episcopal Church Center in New York City and was surprised to see pasted on the men's room wall a copy of the United Thank Offering prayer.

The UTO is known in every diocese, in just about every parish, in most households. Why should it not be known in the basement men's room at the Church Center?

At this writing—in August—a bulky sheaf of papers has reached my desk, the list of requests for United Thank Offering grants that the UTO Committee will have to process. I have had time only to scan the list. Some of the requests will be honored. Some will not. That all cannot be is too bad for that lengthy and varied list of requests for funds is a testimony to the fact that Episcopalians want to do more in mission and ministry than can ever be financed by budgets. It is also testimony that the United Thank Offering is well known, taken seriously, and held in high esteem by the Episcopal Church.

Last year, \$2,428,210.58 was granted to Christian mission through the United Thank Offering. The whole operation receives careful financial management and scrutiny, yet the UTO is conducted with a bare minimum of bureaucracy and overhead. Coordinator Willeen Smith is assisted by one full-time secretary and one part-time assistant. The UTO is administered by a committee of 13 persons—one from each of the nine Provinces, three selected to serve at large, and one appointed by the Presiding Bishop.

Finding the UTO prayer affixed to a men's room wall could signal that though this offering was started and maintained for years by the Episcopal Church Women, it now receives support from men and women alike.

This fall you might chance upon a copy of the United Thank Offering grants list, a compilation of those mission opportunities being aided by Episcopalians through the UTO. When you do, take time to read it for it is one of the most descriptive pieces of missionary literature you will come across anywhere.

—Dick Anderson

Ministry Resources from The Episcopal Church Center

Resources available from the Office of Communication, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, include:

Mission Memo '85

A brief explanation of the way the Episcopal Church spends the 1985 budget. Reports from the executives of each of the seven program units. (Free)

The Episcopal Church: Essential Facts

A 16-page pamphlet that gives a thumbnail sketch of the Church's perspective on doctrine, practice, and organization. (25¢ each)

What to Expect When You Visit an Episcopal Church

A brief tract-sized pamphlet explaining what happens on Sunday mornings. (50 for 50¢)

Ministry in Many Places

An eight-page pamphlet that describes the relationship of the national church structure and its funding to dioceses and individual Episcopalians. (Free)

Understanding Those TV Preachers

A brief, thoughtful consideration of the effect of television evangelists on the Church and a look at questions people ask about them, such as: Where does the money they receive go? Is religion on television bad? (Free)

Voice from the Pew

A short list of questions and requests that visitors and members of the congregation can use to keep clergy, vestry, and committees up to date on everything from address changes to hymn preferences. (50 for 50¢)

INFO

A newsletter for church leaders with brief notes and news items of interest to Episcopalians. Published monthly, except July and August, this resource is edited by the Rev. Richard J. Anderson. (Free)

A Sign for Your Church

Order form for the traditional "The Episcopal Church Welcomes You" sign. Prices, specifications, even an explanation of installation by the manufacturer. (Free)

Into the World

A bimonthly newsletter published by the Education for Mission and Ministry staff. Contact Dr. Irene V. Jackson-Brown for further information. (Free)

Ministry Development Journal

An education resource replacing the former *Aware* notebook and the *99 Percenter*. Contact Dr. Irene V. Jackson-Brown for further information. (Free)

Episcopal Church Center Directory of Services

A pamphlet indicating who should be called at the Church Center with what questions and about what matters. (Free)

VIDEO PROGRAMS

The following programs are available from the Communication Office to congregations and civic groups and may be requested in ¾-inch Umatic format or in VHS or Beta format (please specify which format when ordering). Cost is \$28 for the Umatic format and \$23 for the Beta and VHS formats on a sale basis only. Unless otherwise indicated, all programs are 28 minutes in length. Longer tapes will be priced slightly higher.

A Woman's Place

Churchwomen in a variety of relatively new roles speak about their ministries and their sense of a woman's place in the mid-1980's.

The Church in Global Development

This program examines the form and effects of our many partnerships in human growth and ministry with the emerging nations of the world.

Bread in the Desert

This compelling documentary focuses on hunger and what various Christian groups are doing to provide both bread and love to others in need. (CC)

Day by Day

This is an edited version of a film that explores the concepts of "ministry" in the light of the characters' lives and in the lives of others.*

A Turning of Time

The spirit and concerns of Episcopal college students and chaplains are documented during a five-day New Year's gathering in the Colorado Rockies. Included is a meditation by Bishop Desmond Tutu.

Feed My Sheep

Four examples are shown of Christian ministry to people caught in today's economic squeeze. Unique programs from San Francisco, Denver, and Ohio, largely staffed and supported by laypersons, are documented.

The Holyland: A Pilgrimage

A sensitive and unusual view of the Christians at work in Israel in these troubled times, this documentary includes their special comments and insights. (CC)

The (In)Dignity of Aging

This 28-minute capsule version of a three-hour satellite teleconference on aging challenges both churches and individuals to become more aware of the important ministry of, as well as to, older persons. (CC)

Central America—A Challenge to the Church

Based on the 1984 visit by the Presiding Bishop's task force to Central America, this program reports the work of the task force as well as the reactions of other church members. (CC)

Claiming Our Roots, Using Our Wings

The energy, the excitement, and the inner feelings of over 1,100 young people radiate throughout this fast-paced overview of the 1984 Episcopal Youth Event in Stillwater, Okla.

APSO—Ministry in America's Own Third World

Ten projects supported by the Appalachian Peoples Service Organization are described by some of those directly affected by this ministry to citizens in six Appalachian states.

Together We Grow

Today's partnership between our Episcopal seminaries and parishes throughout the country is examined in an up-to-date view of theological education and its impact on church life.

Black Ministries of the Episcopal Church

This program documents how blacks have ministered in and to the Church in the past and highlights some of the people presently engaged in this dynamic area of our Church's outreach.*

Caring About Cities

The activities of the Diocese of Connecticut, with particular attention to its work in the inner-city, are shown in this documentary on urban ministry.

Sing a New Song

Ray Glover and Alec Wyton offer a musical examination of current Hymnal revision with a live audience sharing in the singing of some new and some revised music from *The Hymnal 1982*.

A Year of Reconciliation

In word, music, and pageant this program celebrates the 75th anniversary of the National Cathedral in Washington, D.C., and its place as a house of prayer for all people.

In Common Cause

The first interim eucharistic sharing between Lutherans and Episcopalians, held at Washington Cathedral in January, 1983, is documented in a program which includes a discussion by leaders of both denominations.

Families Matter

Our Church's concern for the family unit is examined in a program which includes insights into both problems and opportunities for the Church today. (CC)

Why We're in the World Council of Churches

This program examines the reasons the Episcopal Church, together with other Anglican church bodies, participates in the ongoing missions and debates of the WCC.

That All May Have Life

Two major programs of the 1982 General Convention—the Next Step in Mission and Jubilee Ministry—are examined one year later. The program focuses on the Lewiston, Pa., parish which became the first Jubilee Center. (CC)

Rays of Hope

The work of the Episcopal Church in Haiti is explored in a film focusing on the diocese's ministry through education, health services, and agriculture.

Do This in Remembrance of Me

A new motion picture filmed in Seattle shows the connection between liturgy and everyday life by a sensitive blending of the stories of four people and the worship at their parish. (Only available in 16-mm film from ROA)*

Raised Up and Made New

This is the subject of four 20-minute meditations Bishop Desmond Tutu gave at the College Gathering at Estes Park, Colo., in January, 1984. (VHS or Beta video: \$33; ¾-inch format: \$72—2 tapes; audio cassette: \$6.50)

The Church of God Goes On

Bishop Desmond Tutu's 31-minute address to the 1982 General Convention is captured on video tape. (Also on audio cassette for \$6.50)

Programs followed by (CC) have been closed captioned for the hearing impaired. Captioning shows only when the program is played through a special decoder. No captioning is seen when played through a regular VCR or used for cable broadcast.

All video programs marked with an asterisk are available in 16-mm film from: ROA Films, 914 N. Fourth St., Milwaukee, Wis. 53202, or phone (800) 558-9015 for a toll-free call.

Practical matters

Personnel filing needs strategy

by James L. Lowery, Jr.

The Episcopal Church has no regular policy or practice on personnel files. Instead, a thoroughly wacky variety of practices and policies obtains. I believe this to be unconscionable and often harmful. The Church should have a simple, clear policy and a limited variety of helpful, useful, just practices.

Looking at what is and what should be, let's proceed by briefly considering the purposes of the existing files on clergy and key lay professionals, where they are and under whom, who has access to them, and how they are disposed of.

These findings are the result of a survey involving 10 Episcopal dioceses, a Presbyterian synod, an Episcopal and a Presbyterian national church agency, and the Faculty of Arts and Sciences of Harvard University, whose personnel officer in the survey period happened to be an Episcopal priest.

What is

Several kinds of files exist. The *basic file* usually contains hard data, but evaluative, soft material is sometimes added. In some cases the basic file is also the deployment-career record containing career data, insurance, health coverage, pension and disability, social security information, etc. In some cases it contains official documentation of disciplining and honors awarded. The basic file is not uniform and may mix together objective and subjective data or hard and soft data unfairly.

Clergy who have come through the physical, psychological, and psychiatric testing process required by the Church Pension Fund have an *evaluative and psychological file*. The information it contains may cease at priestly ordination or go beyond. The file is likely also to contain a third-party evaluation. The *supervisor's working file* contains whatever the supervisor wants. And finally, some places have what is called the *deployment file* or *professional career file*. Like the basic file, its contents are varied, but its purpose is more specialized.

Where are these files kept? Basic files on all clergy and professional persons are normally kept at the diocesan level while those for parish support personnel are kept in the parish. The exceptions are lay professional workers at the parish level, whose files are usually maintained at the local congregation, and all workers employed in or out of the diocesan headquarters, whose files are maintained there. In small jurisdictions, the bishop's secretary guards them, and in small parishes the parish secretary or the rector does so. In larger dioceses, these files may be under the deployment officer or an appointed personnel officer. The system works fairly well when the guardian is known as a friend or helper of clergy/employees. It does not work well when the guardian is known only as a minion of the bishop or employer.

Evaluative/psychological files are kept by the bishop or diocesan commission on ministry. The supervisor's working file is kept by the immediate supervisor whether that be the archdeacon, bishop, rector, or staff head. The deployment file is kept by the diocesan deployment or personnel officer.

Access to the basic file ranges from only the bishop or guardian of the file to anyone who establishes his/her right to see it.

The psychological and evaluative file is confidential. Some interpret this to mean it is only for the bishop as he decides whether to ordain and then it is locked away; some allow access by anyone subsequently thinking of employing the person or anyone administering therapy in the future. The supervisor's file is for his or her eyes only. The deployment file is open to present and prospective employers.

The process of disposal is disorganized. The

basic file may remain in a jurisdiction even after the person has moved or retired or until some person has the urge to clean out the filing cabinet. The psychological file usually stays until a bishop retires and his secretary cleans out that cabinet, but it may last beyond that. The supervisor's file is destroyed or goes with him when he leaves. The deployment file stays put or follows the person to the new jurisdiction in a move.

What should be

I vote for three files. Their purpose should be maintenance of relevant, useful, and required information for support and supervision of personnel in a fair and balanced manner.

The *basic file* should contain only objective material and no third-party evaluation or personal opinions. It should have the national deployment profile, additional biographical and work data, pension, insurance, health, disability and social security data, and a record of public discipline administered and public honors awarded. The person should be able to review the file annually and should be able to request removal of material; if the guardian refuses this request, the person should be able to appeal to the line head of the organization. Access should be available to persons offering the records keeper sufficient reason to know, with appeal allowed as above.

The file should serve also as the basic deployment/professional career file and should logically be the nucleus of a file a prospective employer might then build on a person. When the person leaves a jurisdiction, the file could move to the

new jurisdiction upon request of the person or the new jurisdiction. Otherwise it should be destroyed five years after the move or after retirement unless parts have been moved to the organization's archives.

The *psychological/evaluative file* should aid the decision to ordain or to employ. It should be kept by the office of the person doing the ordaining or hiring, and it should be destroyed within five years of that decision.

The *working-supervisor file* should be the private property of the supervisor and should contain informal notes of a confidential and often inchoate nature that are not in the public domain. It should be kept secret and secure and destroyed within a year of the supervisor's demise or termination of his/her supervisory relationship to the person. Civil law and administration being what they presently are, ecclesiastical supervisors increasingly render third-party evaluations orally for written material sent through the mail begins to have a public character.

The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy development agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate and consultant services for the New Directions Program of the Standing Commission on the Church in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108.

Laity are commissioned servants

by Jean Haldane

Laity are not "ordered" by the Church for a role in the Church. Rather, they are travelers incognito, acting on the commission to "go forth into the world to love and serve the Lord." Laity offer their lives in service for others and celebrate the signs and occasions of God-at-work in the world He so loves.

Gail Jones, in her article in the June, 1985, *Episcopalian*, points to several items that may interfere with equipping laity for ministry. I particularly agree with her references to funding education of the laity and the paternalistic norm which prevails between ordained and non-ordained members of the Church, but her article did not touch some important points.

As the first dean of the Diocese of California's Lay Academy, I based its curriculum and position in the diocese on more than 20 years of experience, study, and research of laity-clergy roles as well as on membership in and consultancy to the National Task Force on Total Ministry, which I now chair. My background with laity and clergy education also includes four years of experience as director of the Clergy Residency Program in the Diocese of Olympia.

I feel strongly, based on this, that before we tackle the question of education of the laity and who can best do the job, we must look again at the vocation of the whole people of God. "Ministry in the world" points us to a Kingdom theology—working and praying that God's "Kingdom come"—and reminds us that God's purpose is for the whole of His creation to be reconciled to himself. Laity in particular have the opportunity and high calling to be agents of ministry in the world—as they work, study, and play and volunteer in the institutions and structures of society.

Relatively little is written about how to support and help laity be accountable for their tough calling. We speak of ministry in the world, but

our actions belie commitment to that. Church-people normally talk to each other about church life, not about their own lives; for anyone to know what another is doing, facing, suffering, or overcoming in daily ministry is rare. This limited knowledge of daily ministry is reinforced by equating service to and with others in the Church with lay ministry.

Another norm in our congregations centers in working together, being in community for the Church. It could just as easily be centered in learning and equipping ourselves for our ministry in the world: reporting, evaluating, and seeking others' advice for our daily ministry.

Adult education as traditionally practiced—Lenten course, Sunday forum, or a special series—customarily involves a lecture by an expert followed by questions. This has a place, of course, and some expert talks could help laity respond to their call to minister in the world. But first they need to *know* they are ministers by virtue of baptism.

They need to know that the Scriptures are *their* story, their heritage; that they already have been gifted; that they already have learned much from life and from membership in the worshipping community; that they already have a theology by which they live; that they do have some sense of the biblical story though most don't think so. All this needs to be uncovered, clarified.

People need to integrate all the fragments of their knowledge; the bits, pieces, and scraps of what they know and understand do fit into an appreciation of the ministry they have lived and are doing in the world. They need to hear themselves articulate what they have learned from their experience in the presence of other church-people. Then each finds he/she is indeed pursuing his vocation "to love and serve the Lord" and perceives how more of it can be done better. Laypersons then are ready, as part of the whole people of God, to ally themselves with God's

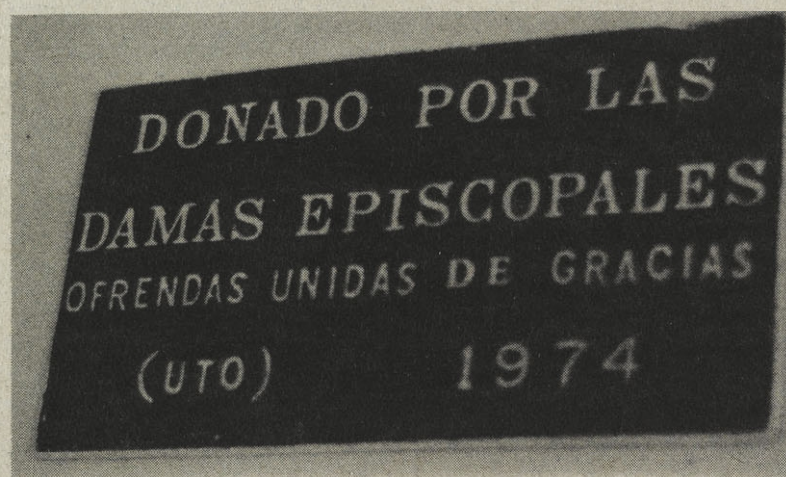
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Bienvenidos a La Romana!

La Romana is a city in the Dominican Republic about a two-hour drive from Santo Domingo. Todos los Santos is the Episcopal church and school located on a busy corner near the center of the city. The modern-style church building and adjacent rectory were built in the 1950's with United Thank Offering money. The school was built with financial help from Gulf and Western Company. A visit to Todos los Santos helps bring that general category called overseas missionary work into a sharp and personal focus: a congregation of people doing what Christian congregations do in the United States and the world over. In La Romana, the language is Spanish, as is the culture, and the people for the most part seem financially poor. A look around the congregation on a Sunday reveals that the majority of worshippers are well under 50 years of age. The bright colors worn by just about everybody create a sense of joy and spirit. To visit Todos los Santos is to wish that one could be there more often.



Alba Gricett Rodriguez, left, is an avid welcomer of newcomers to Todos los Santos where the Rev. Ricardo Potter greets the people in the name of the Lord as the liturgy ends on a Sunday morning. La Romana is one of the many places where Episcopalians have participated through the United Thank Offering.



Laity are commissioned servants

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purposes and learn how to be more effective ministers in the world.

This first step is a delicate and subtle educational process which may occur at any time. Done well, with absolute respect for the person's ability to search his experience for what it means, it leads to identification of next steps. These can be "I need to know the Scriptures," or "I need to read theology," or "I need skill in caring," or "I need to explore how to minister in my job," and so on.

This kind of education for ministry in the world should ideally take place in the congregation where people are supported by word and sacrament as well as by each other. This does not mean that the seminary's role could not be a significant part of a total package of education for ministry. But as primary or sole educator of the laity, I feel uneasy with the seminary's "school" environment where again "experts" tell the "layperson."

In fact, the seminary's charter is first and

foremost for the education and training of future clergy. Norms that center on ordination—in the curriculum, structure, and life—abound. They exert enormous pressure on laypersons, who attend seminary to enrich their theological knowledge, to move to the "right" track, toward ordination. Many students who are pursuing professional work in the Church but do not want to be ordained feel and talk about this pressure.

Education for ministry in the world may be the hardest item to include in the diocesan budget because how it benefits the Church is not immediately clear. Yet time and again we have seen that empowering the ministry of the laity is a means by which the Church can free people to understand and act on God's calling in their lives. Laity can be trusted to be the Church in the world, especially when they are spiritually growing, theologically astute, effectively ministering, supported and held accountable. That's what education of laity for ministry in the world should lead to, laity consciously building the Kingdom, and it deserves good financial support.



Jean Haldane says her business card reads "Consultant on Ministry Development." She recently gave the Episcopal presentation at a National Consultation between Episcopalians, Lutherans, and Roman Catholics on faith, adult learning, and ministry. She will give the key address at a conference of lay seminarians next January. Haldane, who lives in Seattle, Wash., is a member of the Council for the Development of Ministries.

SUMMARY OF GENERAL CONVENTION ACTIONS 1985

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Church Pension Fund

Requested the Church Pension Fund to study the removal of limitations of economic support for clergy spouses who remarry and to report its findings at an early date. (D-092s)

Asked the Church Pension Fund to consider giving clergy the option of receiving full retirement benefits after 40 years of service. (D-126)

Constitutional and Canonical Changes

CONSTITUTIONAL CHANGES

Eliminated on second reading references to "missionary dioceses" in Article I, Section 4. (A-001)

Eliminated on second reading references to "missionary dioceses" in Article VIII. (A-002)

Eliminated on second reading references to "missionary dioceses" and "The Convocation of American Churches in Europe" in Article X. (A-003)

Added on second reading the word "for election" before the words "as bishop" to clarify Article II, Sections 4 and 7. (A-004)

Clarified on second reading language in Article II, Section 8 on the translation of bishops. (A-005)

Clarified on second reading language describing votes by orders in Article I, Section 4 and added new Section 5. (A-006)

Clarified on second reading language describing votes by orders in matters of geographic jurisdiction in Article VI, Section 2. (A-007)

Clarified on second reading language describing votes by orders in amending the Constitution Article XII. (A-008)

On first reading, added "confirmed adults" to Article I, section 4. (A-009)

Simplified on first reading Article X by deleting reference to structure and composition of previous Books of Common Prayer in first sentence. (A-010)

Clarified on first reading a portion of Article IV to provide that diocesan canons cover the filling of vacancies on Standing Committees between Conventions. (D-001a)

Amended on first reading Article II, Section 7 describing fully the responsibilities of the Suffragan Bishop for the Armed Forces. (B-024)

CANONICAL CHANGES

Added a new section 3 to Canon V.2, as follows: "Section 3. Whenever in these Canons a reference is made to a Canon or a Section of a Canon or a Clause of a Section of a Canon, the word "Canon" shall be set out, followed in order by the numerical or alphabetical designation of the Title, the Canon, the Section, and the Clause, in each case separated by a period; and be it further "Resolved, That the Secretary is directed to make the editorial changes to the Canons to bring them into conformity with Canon V.2.3. as amended. (D-007)

Added "confirmed adult . . . in good standing" to Canon I.2.Sec. 5 on the chancellor to the Presiding Bishop. (A-013)

Amended the last sentence of Canon I.4.Sec. 1(c) on representation on Executive Council by adding "confirmed adult . . . in good standing." (A-014)

Corrected language in Canon I.5.Sec. 1 concerning annual reports to bishops. (A-015a)

Amended Canon 1.8.Sec. 7 on representation in Provincial House of Deputies by adding "confirmed adult." (A-016)

Amended Canon III.10.Sec. 10(a) concerning deacons by adding "persons who are confirmed adult" (A-021)

Amended Canon IV.3.Sec. 3 on the composition of the Court of Review of the Trial of a Presbyter or Deacon by adding "persons who are confirmed adult . . . in good standing." (A-025)

Amended Canon IV.3.Sec.20(c) on church courts by adding "lay persons who are confirmed adult . . . in good standing." (A-026)

Clarified the language of Canon IV.4.Sec. 3 on the number of persons and orders required for lodging a presentment against a bishop. (A-027)

Amended Canon IV.4.Sec. 6 on presentments of new evidence by adding "confirmed adult." (A-028)

Simplified Canon II.3.1 by deleting reference to structure and composition of previous Books of Common Prayer in line with the proposed change in Article X of the Constitution. (A-029a)

Substituted "an Outline of the Faith, Commonly Called the Catechism" for "the Offices of Instruction" in Canon III.5.Sec. 2(a) (3) (A-030); Canon III.8. Sec.2(b) (4) (A-031); Canon III.21.Sec. 2(a) (A-032); and Canon III.26. Sec. 3(d) (A-033).

Replaced the male pronoun with the phrase "this person" in ordination certificates described in Canon III.10.Sec. 5(3) (A-034a); Canon III.10. Sec. 5(4) (A-035a); Canon III.10.Sec. 8 (A-036a); and Canon III.11.Sec. 7 (A-038a).

Removed masculine pronouns from Canon III.12.5.(b) on the optional preface for ordination of persons previously ordained in a Church not in communion with this Church. (A-039)

Removed masculine pronouns from Canon II.12.5(c) on the mandatory preface to a conditional ordination. (A-041)

Removed masculine pronouns and clarified language in Canon III.14.Sec. 1(a) (A-042); and Canon III. 21.Sec. 6(a) (A-043a).

Amended Canon III.2.Sec.9(a) to provide that any person wishing to serve as chaplain for the Armed Forces, Veterans Administration, or Federal Correctional Institution, with the approval of the diocesan bishop, may be given ecclesiastical endorsement by the Office of the Bishop for the Armed Forces. (B-021)

Amended Canon III.2.Sec. 9(b) so that chaplains on duty in the Armed Forces retain their canonical residence and remain under the supervision of the Bishop even though chaplaincy work shall be under the supervision of the Office of the Suffragan Bishop for the Armed Forces. (B-022a)

Amended Canon III.2. Sec. 9(c) to clarify the functions of the Office of the Bishop for the Armed Forces. (B-023)

Amended Canon I.13.Sec.3 to provide that a member of the vestry can preside at a vestry meeting in lieu of the rector. (D-035)

Amended Canon IV.10 to provide for three-fourths vote in the Standing Committee during the process of abandonment of the Communion of the Church by a Presbyter or deacon. (D-005)

Added new sections to Canon V.1. to clarify the procedure when multiple changes are enacted in separate resolutions at the same General Convention to take effect upon adoption. (D-006a)

Amended Canon I.16.Sec. 5 to provide that no one shall be denied rights and status in the Church on grounds of "gender, sexual orientation, physical handicap or age, except as otherwise specified by canon," but refused to add similar language to the ordination canon. (C-007a)

Deaf People

Mandated that all videotapes produced or co-produced by the Office of Communications be closed captioned for the hearing impaired. (D-044)

Directed Executive Council to fund interpreters for the deaf at all meetings, including General Convention, where deaf people are official participants; requested dioceses to fund interpreters at diocesan functions. (D-130a)

Diaconate (See Ministry)

Defense Spending

Expressed deep concern for trends in federal budgeting for increasing defense spending at the expense of meeting human needs and reaffirmed the call of the 67th General Convention for reordering federal budget priorities; directed the Hunger Office, the Public Issues Office the Washington Office, and Church Center staff to inform and educate church members and work to devise strategies to work toward the goal of reordering priorities; and asked that the President and members of Congress be informed of the Episcopal Church's concern. (A-080a)

Ecuador

Ratified the division of the Diocese of Ecuador; the new diocese will be known temporarily as the Diocese of the Litoral.

Ecumenical

Approved a phased reduction in the number of members of the Standing Commission on Ecumenical Relations over the next two trienniums. (A-047)

Recognized Anglican-Roman Catholic, Anglican-Orthodox, Consultation on Church Union, and Lutheran-Episcopal conversations as the official ecumenical dialogue between those Churches and the Episcopal Church. (A-048)

Commended the Dublin Agreed Statement (1984) of the Anglican-Orthodox Joint Doctrinal Commission for study. (A-049)

Expressed intention to remove the *filioque* clause from the Nicene Creed, provided the action is endorsed and commended by the Anglican Consultative Council and Lambeth Conference. (A-050a)

Endorsed the program of the Friends of the Anglican Center in Rome. (A-051)

Affirmed the statement on "Authority in the Church" (I and II) of the *Final Report* of the Anglican-Roman Catholic International Consultation as sufficiently consonant with Episcopal faith to justify further conversation and further steps toward reconciliation; that questions raised be referred to the second Consultation and that the report of the Standing Commission on Ecumenical Relations and the actions of the 68th and 66th General Conventions be sent to the Anglican Consultative Council as the official response of the Episcopal Church. (A-052)

Acknowledged *God's Reign and Our Unity: The Report of the Anglican-Reformed International Commission 1981-1984*; asked the Standing Commission on Ecumenical Relations to arrange joint study and to report to the next General Convention with an interim report to the Anglican Consultative Council. (A-053)

Directed the Standing Commission on Ecumenical Relations to initiate a Church-wide study of *The COCU Consensus: In Quest of a Church of Christ Uniting* and to seek the advice of other Provinces of the Anglican Communion as well as ecumenical partners. (A-054)

Mandated Church-wide study of the COCU covenanting process, collect responses, make a preliminary evaluation of COCU, and report to the next Convention. (A-055a)

Continued the authorization of certain COCU liturgies for trial use in special ecumenical services subject to the approval of the diocesan bishop and adopted certain other guidelines. (A-056)

Encouraged further participation by congregations and dioceses in the Lutheran-Episcopal Interim Sharing of the Eucharist; commended the unity efforts of the Lutheran Church; urged advocacy of paragraph 53(a) and (b) in *Baptism, Eucharist, and Ministry* as a way to mutual recognition of ordained ministries; sent greeting to the Lutheran Churches and the Commission for a New Lutheran Church. (A-057)

Commended the work of the National Council of Churches' Presidential Panel on reorganization; promised cooperation in efforts to simplify the structure; sought more effective dialogue between member Churches on social and ecumenical issues prior to the Council's taking a position; commended retired General Secretary Claire Randall; and welcomed the new Secretary, Dr. Arie Brouwer. (A-058)

Gave thanks for the Sixth World Council of Churches' Assembly and the "Lima Liturgy"; thanked the Episcopal delegation; commended the leadership of retired General Secretary Dr. Philip Potter and welcomed the new Secretary, Dr. Emilio Castro; welcomed evaluation of Episcopal Church participation in the World Council with special attention to the Special Program to Combat Racism and misleading information in the press and other media. (A-059a)

Gave special thanks for the strong and faithful support and active and informed ecumenical leadership of Presiding Bishop John M. Allin. (A-060)

Recognized the report of the Standing Commission on Ecumenical Relations as the Church's response to the Faith and Order Commission's *Baptism, Eucharist, and Ministry*; declared the text a major contribution in the work toward reconciliation; recognized major elements of the faith with certain expressed reservations; encouraged further evaluation of the document; encouraged use of the document and the Episcopal Church's response as a resource with ecumenical partners. (A-061a)

Encouraged implementation of a national ecumenical emphasis over the next triennium, culminating in a national consultation celebrating the centennial of the Chicago-Lambeth Quadrilateral. (A-062)

Urged establishment of direct dialogue between Anglican and Roman Catholic Commissions in Latin America. (B-041a)

Education

Directed Executive Council to provide opportunities for Episcopalians to become involved in public education, to work for improvement in both rural and urban areas; Jubilee Ministry was directed to begin at least two pilot projects to help Episcopalians support public education. (A-108s)

Charged the Standing Liturgical Commission in cooperation with the Church's Education and Evangelism Office to develop materials and guidelines for a pilot program in practical adult catechumenate and to develop a form for public incorporation of new members transferring into a congregation. (D-054a)

Directed Executive Council to establish a Joint Christian Education Task Force to study the history and present state of Christian Education in the Church and report findings and recommendations to the next General Convention; asked Council, if necessary, to fund the Task Force's work from the Constable Fund. (D-087s)

Elections

Elected Matthew Costigan as General Convention Treasurer (P-001) and the Rev. Canon James Gundrum as General Convention Executive Secretary and House of Deputies Secretary (P-002). Elected the Very Rev. David Collins as President of the House of Deputies and Pamela Chinnis as Vice-President. Re-elected the Rt. Rev. James Montgomery as Vice-President of the House of Bishops and the Rt. Rev. Scott Field Bailey as Secretary. Elected the Rt. Rev. Edmond Browning the 24th Presiding Bishop.

Church Pension Fund: Robert Addison, William A. Beckham, Donald E. Bitsberger, Yung Hsuan Chou, R. Richard Coombs, Daniel P. Davison, Robert Gordon, James R. Knowles, Joseph E. Michael, Jr., Samuel F. Pryor, III, Prezell Robinson, Carroll L. Wainwright, Jr.

Board of Examining Chaplains: Lay: Thomas Bartlett, Warren Rainshaw, Evelyn Shipman. Priests with pastoral cure: William Baar, Richard Cook, Robert Gianini. Faculty: Barbara Akin, William H. Petersen, Phillip W. Turner, III. Bishops: C. FitzSimons Allison, M. Mark Dyer.

Board of Trustees of The General Theological Seminary: Christoph Keller, Robert C. Witcher, Ronald Barlow (incomplete).

Executive Council: Sandra Wilson, Howard Anderson, Ralph Spence, Wallace Frey, George Bates, Vincent Curry, Jr., Bettye Harris, Hugh Jones, Thomas Van Culin, Herbert Donovan, Leopoldo Frade.

Church Deployment Board: James Hanisian, Dixie Hutchinson, Larry McNeill, Marylou Lavallee, Edward Voldseth.

Evangelism

Directed the Committee on the State of the Church in cooperation with Executive Council program staff, to continue to study the needs and desires of minority groups in the Church; to develop programs, materials, and opportunities for greater involvement of these groups in the full life of the Church. (A-141)

Directed the Standing Commission on Evangelism and Renewal to develop a strategy for bringing in those groups which are presently under-represented in the life of the Church. (A-143)

Established a 10-member Joint Commission on Evangelism and Renewal to demonstrate the need and opportunities for renewal and evangelistic ministries. (B-003s)

Commended for study and action the Evangelism Ministries publication, "Handbook for Evangelism." (D-137)

Requested the Joint Commission on Evangelism and Renewal to help each diocese and parish develop and implement evangelism strategy; directed the State of the Church Committee to receive information from each diocese and report to the next Convention. (D-138)

(See also Youth)

Farm Crisis

Recognized the crisis in the livelihood of farm and ranch families and directed the Standing Commission on the Church in Small Communities to collect information and report it, together with recommendations for action, to Executive Council as soon as possible, but no later than January 1, 1987. (D-047s)

Finances

Commended the Treasurer for his practice of depositing funds in minority banks, federally insured savings and loan associations, and credit unions; requested the Church Pension Fund to continue this practice; commended it to dioceses, parishes, and church agencies; requested Executive Council's Committee on Social Responsibility in Investments to develop a clearing house on socially responsible investment. (D-059a)

Requested the Standing Commission on Stewardship and Development to study the feasibility of establishing a professionally-managed investment pool to serve parishes, dioceses, and church institutions in management of their trust funds and endowments; to report to the next General Convention. (D-103)

Amended Canon I.6. Sec. 1 to clarify types of investment instruments which may be used for permanent funds by dioceses and churches. (A-068)

Requested the Executive Council to prepare a plan to assist the black colleges in fund-raising over and above the current funds now provided. (A-176a)

General Convention

Directed the Joint Standing Committee on Planning and Arrangements to develop proposed guidelines for the selection of future General Convention sites to include, but not be limited to, procedures for dioceses to request hosting Convention, cost analyses, geographic location, accessibility and logistics, and mission strategy. (D-148)

Approved five sites—Indianapolis, Lexington, Louisville, Phoenix, and San Antonio—as possible sites for the 1991 General Convention. (D-14)

Genetics and Health

Recommended and affirmed congregational participation in community preventive health programs and commended existing programs initiated by congregations; encouraged local training for lay persons in pastoral care. (A-088a)

Encouraged genetic engineering research and the multiplication of cloned human genes in vitro for therapies that reduce human suffering, provided oversight is given to assure ethically acceptable use; commended trained genetic counselors and asked for a study of the implications of genetic knowledge and manipulation; requested seminaries to include basic training in genetic counseling and hold up the need to acquire such training. (A-090a)

Health Care for Clergy

Requested the Church Pension Fund to conduct a study of low-cost family health care programs for retired and non-parochial clergy eligible for Medicaid and Medicare. (C-046a)

Helsinki Accords

Called on all nations, including Soviet bloc governments, to fulfill human rights obligations under the Helsinki Accords; urged U.S. and all other signatories to link economic, scientific, and technological transfer activities to improvements in human rights practices; notified the U.S. State Department and the foreign ministries of all Helsinki signatories of this resolution. (D-068s)

Homeless People

Instructed Executive Council staff, in cooperation with parishes, Jubilee Centers, dioceses, and church agencies to develop and make available educational material on the plight of the homeless, especially those mentally ill, and a means of providing assistance to them as well as an advocacy system. (D-127s)

Homosexuality

Urged each diocese to establish a pastoral concerns committee on homosexuality to foster better understanding, dispel myths and prejudices, provide pastoral support, give life to the claim of homosexual persons "upon the love, acceptance, and pastoral care and concern of the Church" as recognized by the 1976 General Convention. (D-082s)

Hunger

Called on the U.S. Congress to increase foreign developmental aid to countries stricken by famine; asked the President to appoint a bipartisan committee to visit famine-stricken countries and recommend to him and the Congress appropriate U.S. policy; and asked that the President, Congress, Secretary of State, and director of the Agency for International Development be informed of this resolution. (A-081a)

Directed the Episcopal Church to observe October 16 of each year as World Hunger Day; asked the Hunger Committee and the Presiding Bishop's Fund for World Relief to provide opportunities and educational resources so Episcopalians can work together to eradicate hunger; asked that the resources of the Anglican Communion be used to institute partnerships in development and that congregations develop and share programs. (A-082a)

SUMMARY OF GENERAL CONVENTION ACTIONS 1985

Continued from page 25

Inclusive Language

Authorized inclusive language lectionaries approved by the diocesan bishops for alternate and experimental use; directed the Standing Liturgical Commission to prepare and publish inclusive language texts beginning with the regular services of this Church for alternative and experimental use under the authority of the diocesan bishop. (A-095s)

Charged the Standing Commission on Constitution and Canons with continuing to review and revise the Constitution and Canons to assure sexually inclusive language. (A-115a)

See also *Canonical Changes*

Jerusalem

Opposed the move of the U.S. embassy from Tel Aviv to Jerusalem until the status of Jerusalem is determined by multilateral negotiations. (B-017a)

Called the Church to increase support for the Anglican Province of the Episcopal Church in Jerusalem and the Middle East through the Good Friday Offering; continue support for schools, hospitals, and institutions ministering to displaced persons and refugees. (D-135s)

Jubilee Ministry

Renewed commitment to Jubilee Ministry programs. (A-104a)

Called for appointment of diocesan Jubilee officers. (A-106a)

Urged Jubilee Ministry to integrate ministries of advocacy for justice with its servant ministries and to develop advocacy models and training. (A-107s)

Instituted two-year Jubilee residency programs. (A-109a)

Directed Executive Council to implement a Jubilee Volunteer program, aggressively recruiting in rural and urban areas to reach a level of 100 volunteers by 1988. First priority for placement will be in Jubilee Centers, and volunteers will normally serve for two years. (A-110s)

Lectionary

Extended trial use of the Common Lectionary until 1988. (A-096)

Asked the Standing Liturgical Commission to change the Lectionary for St. Andrew's Day. (B-020a)

Liturgy

Authorized the Standing Liturgical Commission to publish liturgical material approved by previous Conventions. (A-097a)

Established guidelines for use of the Faith and Order Commission's "Lima Liturgy" for special ecumenical services. (B-027a)

Maternity/Parental Leave

Directed Executive Council and urged each diocese to include maternity/parental leave in personnel policies. (D-083a)

Ministry

Rewrote Canon III.26 to set forth the selection, training, licensing, limitations and responsibilities for lay readers, lay preachers, and catechists. (A-099s)

Repealed Canon III.1-30 and adopted a new text for Canon III. 1-30 as submitted by the Council for the Development of Ministry. (A-113)

Requested the Council for the Development of Ministry and the Standing Commission on Constitution and Canons to continue to review Canon III in order to propose necessary substantive changes to the next General Convention. (A-115a)

Continued the Council for the Development of Ministry with funding from the program budget of Executive Council. (A-117)

(See also *Canonical Changes*)

Music

Requested the Standing Liturgical Commission to study the feasibility of printing a system of pointing for psalm singing in *The Book of Common Prayer*. (C-015a)

National Council of Churches

Resolved to communicate to the National Council of Churches the importance of financial accountability while affirming basic confidence in its financial responsibility; referred the question of accountability to a special study committee of the Standing Commission on Ecumenical Relations; asked members of the Church to contact the Episcopal Church's Ecumenical Officer for information. (D-078s)

Native Americans

Requested all church agencies to advocate honoring Indian treaty rights as well as right to internal autonomy and self-determination. (B-007a)

Navajoland Area Mission

Asked the Standing Commission on Structure to review the status and concept of the Navajoland Area Mission. (A-175)

Peace

Amended Canon I.1. Sec.1(n) to provide for a Standing Commission on Peace of three bishops, three presbyters or deacons, and six laypersons to develop recommendations and strategies to assist the Church's work on issues of peace with justice. (A-122a)

Approved the report, "To Make Peace," and adopted it as an official statement. (A-127)

Referred to congregations, dioceses, and provinces for critical study and reflection the 1984 report on deterrence of the Joint Commission on Peace, the Roman Catholic Bishops' statement on war and peace, the 1983 statement on deterrence of the World Council of Churches' Assembly, and the Diocese of Washington's study on nuclear deterrence. (A-128a)

Encouraged the 1988 Lambeth Conference again to address issues of war, violence, and the arms race to provide episcopal leadership. (D-011)

Requested the national Church and individual Episcopalians to support and work for a verifiable, bilateral, nuclear freeze; to review budgets to reflect peace and justice priorities; to designate the first Wednesday of each month as a peace action and reflection day; to continue peace education and dialogue; to influence leaders to reflect on their moral and social responsibility; and to advocate economic conversion. (D-040a)

(See also *Seminaries*)

The Philippines

Ratified the division of the Diocese of the Northern Philippines; the new diocese shall be temporarily called the Diocese of Tabuk.

Opposed any legislation that would increase military aid to The Philippines; supported Christian sisters and brothers there with love and prayers. (B-040s)

Affirmed the intention of the Philippine Episcopal Church to become an autonomous province of the Anglican Communion beginning in 1988 if the member dioceses consent. (B-047a)

Pornography

Commended the Commission on Health and Human Affairs report on consumerism and sexual behavior; urged the Commission to develop actions to combat pornography and other forms of sexual exploitation; to communicate to dioceses and parishes positive plans for an effective response. (D-094s)

Presiding Bishop

Amended Canon I.2. Sec. 1 to provide for a Joint Nominating Committee for the Election of a Presiding Bishop and provided for its involvement in the event of a vacancy in the office between General Conventions. (A151a)

Amended Canon I.2. Sec. 2 to change the retirement age of the Presiding Bishop from 65 to 70; set the beginning of the term on the first day of the calendar year following his election. Should he become 70 before his term expires, he shall retire at the General Convention nearest the date of his 70th birthday. Effective with passage. (A-152a)

Provinces

Added the Convocation of American Churches in Europe to Province II. (A-157a)

Publications

Confirmed members and directors of the Episcopalian, Inc. (A-064)

Recommended use of *The Episcopalian* to church agencies, dioceses, parishes, and vestries. (A-065)

Congratulated the Forward Movement and encouraged congregational recognition on a Sunday in 1985. (C-019a)

Authorized continuation of Forward Movement Publications. (A-071)

Directed the presidents of both Houses to appoint two members to work with the board of *The Episcopalian* to delineate the present and future relationship of the publication to the General Convention and to report to the next Convention. (B-045)

Refugees

Urged the U.S. Attorney General or the U.S. Congress to declare extended voluntary departure for refugees from Honduras and Haiti; communicated the sense of this resolution to the Attorney General and Secretary of State. (D-125a)

Urged those in authority to take immediate steps to bring relief to unprotected Cambodian refugees on the Thai-Cambodian border; to prompt reunification of families with relatives now in the U.S. (D-107a)

Religious Liberty

Supported religious freedom, freedom of association, speech, and self-determination, and advocated support to the persecuted and their families as is deemed appropriate. (D-069s)

Rural Ministries

Recognized the need for ministry among migrant workers, rural poor, and those who employ them; commended existing work and urged increased awareness of opportunities for supporting and undertaking such ministries, directed Executive Council in ecumenical cooperation to assist those engaged in this ministry and to survey the Church's ministry in this area. (A-137s)

Seminaries

Amended Articles III and VI of General Theological Seminary's constitution to change the election procedures for its Board of Trustees by allowing the Board to elect 24 rather than six members itself. (A-072a)

Encouraged the deans of the accredited seminaries to provide students and faculties with significant cross-cultural experiences. (A-170)

Commended Episcopal seminaries for their efforts in peace education and encouraged them to insure that all seminarians receive peace education. (D-017s)

Amended the powers of the Board of Trustees in General Theological Seminary's constitution. (D-120)

Small Churches

Commended Executive Council for establishing and funding a staff officer to be a resource and advocate for the ministry of churches in small communities; asked the Standing Commission on the Church in Small Communities to help develop the job description; and asked appointment of an advisory committee for that office. (A-136s)

Social Action

Encouraged the formation of non-violent coalitions of clergy and laity to work for social change and urged that whenever possible they be ecumenical and open to secular alliances. (A-077)

Commended the work of the Commissions on Health and Human Affairs, the Church in Metropolitan Areas, Jubilee Ministry, and related Church agencies which address social and economic needs and called upon them to develop further resources and plans to assist each congregation increase its outreach. (A-139)

Reaffirmed that ministries with the poor and oppressed are at the heart of the mission of the Church. (A-103)

Supported the ministry of St. Michael's Chapel to members of the Ramon Flores family who face deportation to El Salvador where they believe they face imprisonment, torture, and death. (B-038)

Affirmed its solidarity with Maria Cueto, Steven Guerra, Julio Rosado, Andre Rosado, and Ricardo Romera, now in prison for refusing to testify before a federal grand jury for reasons of conscience; applauded a U.S. District Court decision that they had been unfairly denied parole; urged the Appeals Court to affirm the lower court decision and release the prisoners on bond. (D-031s)

Urged Congress to enact positive legislation to recognize the undocumented people in this country; provide appropriate asylum for those fleeing political repression and eliminate repressive features in Senate Bill S.1200; directed the resolution be sent to officials and urged Episcopalians to write their Senators. (D-113a)

Created a task force on the Church's role in the reform of the nation's criminal justice system to study problems inherent in it. (C-043s)

Soviet People

Encouraged Executive Council's Education for Mission and Ministry unit to produce, with ecumenical cooperation if possible, educational material on the culture, politics, values, history, and religions of the Soviet people with special emphasis on the millennial anniversary of the introduction of Christianity in Russia. (D-015s)

Spanish Language Hymnal

Requested the Standing Commission on Church Music in cooperation with the Hispanic desk, the Synod of Province IX, and other appropriate bodies to prepare and produce in affordable form a comprehensive Spanish language hymnal.

State of the Church

Directed Bishops and Deputies to determine a plan to communicate the actions of General Convention to members of their dioceses. (A-138a)

Statistics

Directed the Committee on the State of the Church to receive information from Province IX. (A-145a)

Requested the Committee on the State of the Church to assess present and future demographics and recommended strategies to insure the inclusion of working people at all levels of church life. (C-056s)

Stewardship

Encouraged congregations and dioceses to accept the practice of giving to others a much as we spend on ourselves. (D-140a)

Structure

Authorized exploration of merging the Standing Liturgical Commission and the Standing Commission on Church Music during the next triennium when they will schedule their meetings concurrently. (A-098)

Summit Meeting

Assured the U.S. President of its prayers for his forthcoming summit meeting with the intention that a relationship for world peace be established. (D-104)

Taxes for Clergy

Urged the U.S. Congress to reaffirm its commitment to home-buying incentives for clergy and pass either H.R. 385 or S. 1595; mandated that diocesan bishops send copies of this resolution to their legislators. (B-044/D-116)

Terrorism

Condemned terrorism as a form of warfare; called on the U.N. Secretary General and the Presidents of Lebanon and Syria to use good offices to gain the release of kidnapped Americans; directed the resolution be sent to the presidents and the Secretary General. (D-076a)

Theological Education

Received the guidelines for Theological Education prepared by the General Board of Examining Chaplains; commended it to the Church for use and evaluation; asked the Board to collect and collate responses and forward them to the Examining Chaplains who are charged with revising guidelines to submit to the next Convention. (D-053)

Title III—Lay Eucharistic Ministers

Adopted a new Canon under Title III to provide for Lay Eucharistic Ministers under the direction of the diocesan bishop, with functions limited to administering the Cup when an insufficient number of priests or deacons are present and taking the Sacrament to the ill or infirm if authorized by a clergy member and licensed by the diocesan bishop. (B-004s)

Violence

Committed itself to efforts during the next triennium to raise the awareness of the Church about violence and measures to oppose it; to examine the personal effects of violence; to develop strategies to confront it and open the way actively to oppose violence; requested dioceses to report their experience with consciousness-raising and education to Executive Council no later than February, 1988. (D-021a)

Wartime Relocation

Endorsed the findings and recommendations of the U.S. Commission on Wartime Relocation and Internment of Civilians and urged Congress to apologize to those affected and support the principle of monetary redress. (D-064a)

Weaponry

Opposed President Reagan's Strategic Defense Initiative, known as "Star Wars"; requested Congress to withhold funds for a feasibility study; directed the resolution be sent to the President, Congress, the American Association for the Advancement of Science, and the National Academy of Science. (D-024a)

Opposed the production of chemical nerve gas weapons and urged U.S. leadership in decreasing the manufacture of such weapons worldwide; directed copies be sent to the President, Congress, and Soviet and Iraqi embassies. (D-041a)

Women

Requested the Presiding Bishop to appoint a broadly representative group to study women's participation in all levels of church life and to propose policy for women's full participation. (D-027s)

Directed the Office of Women in Mission and Ministry, the Public Issues Office, the Coalition for Human Need, Jubilee Ministry, and other units to work with the Washington Office to seek to increase federal programs to aid women and children. (D-033s)

World Mission

Thanked participants in the Pan-Anglican Symposium, the Episcopal Church in Scotland, and the host Diocese of Connecticut. (A160)

Accepted and recommended to Executive Council the Statement on Policies, Programs, and Goals for World Mission. (A-162) See Blue Book, page 328.

Recognized the contributions of independent missionary societies to world mission and requested the Standing Committee on World Mission to assist, cooperate, and coordinate with them. (A-163)

Commended the definition of autonomy proposed by the Standing Commission on World Mission and affirmed its commitment to continued partnership with dioceses of Province IX and of the Philippines and encouraged the pursuit of autonomy. (A-164)

Received and commended to the Church for study the "Mission Issues and Strategy Advisory Group Report" of the Anglican Consultative Council (A-165); referred the report to Executive Council and staff to implement where appropriate (A-166).

Commended "The Common Statement" submitted by World Mission and Metropolitan Affairs to parishes, dioceses, commissions, the Presiding Bishop, and Executive Council for study, debate, and use in decision-making. (A-172a)

Youth

Recognized and saluted the official youth presence at Convention. (D-009)

Requested the development of a forceful strategy to reach young adults, ages 18-33. (A-142a)

Called upon Executive Council to provide the means for two young people from each province to attend General Conventions; asked the House of Deputies to provide space for them adjacent to the floor of that House. (D-112a)

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**South Africa:
An American Dilemma**
A Four-Week Colloquy at
TRINITY CHURCH WALL STREET

Wednesdays in October

Oct. 2
South Africa in Crisis
Keynote: **Dr. Allan Boesak**
President, World Alliance
Of Reformed Churches

Moderator: **Franklin A. Thomas**
President, The Ford Foundation

Oct. 9
America's South African Policy
Keynote: **Dr. Chester A. Crocker***
Asst. Secretary of State
For African Affairs

Moderator: **Maurice Tempelsman**
Vice Chairman, Board of Trustees
African-American Institute

Oct. 16
Disinvestment: No Simple Answer
Keynote: **R. F. Botha***
Minister of Foreign Affairs
South African Government

Moderator: **The Hon. Franklin H. Williams**
President, Phelps-Stokes Fund

Oct. 23
Apartheid: Change From Within
Keynote: **Dr. Beyers Naude***
General Secretary
South African Council of Churches

Moderator: **Alan Pifer**
President Emeritus
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A salute to some of our best friends
In our 25th anniversary year we should like to salute the 25 parishes who have subscribed longest to *The Episcopalian*.

In 1961, members of three parishes started to receive the publication and still do today. They are Trinity, Lenox, Mass.; St. Mary's, Newton Lower Falls, Mass.; and Christ Church, Booneville, Mo.

In Marshall, Minn., members of St. James' received their first issue of *The Episcopalian* in May, 1962. That same year subscriptions started for Grace, Martha's Vineyard, Mass.; St. Mark's, Sidney, Ohio; and St. Michael of the Valley, Ligonier, Pa.

In 1963, Arthur Lichtenberger was Presiding Bishop, John Kennedy was President, and Parish Plan subscriptions started at Epiphany, Honolulu, Hawaii; St. Michael's, Noblesville, Ind.; St. Michael's, Auburn, Me.; St. Elizabeth's, Ridgewood, N.J.; Redeemer, Rensselaer, N.Y.; All Saints', Valley City, N.D.; and St. Luke's, Van Wert, Ohio.

In 1964, the Episcopal Church elected John Hines Presiding Bishop, and *The Episcopalian* started arriving for members of St. Martin's, Davis, Calif.; St. Andrew's by the Lake, Michigan City, Ind.; Good Shepherd, Wailuku, Hawaii; Trinity, Covington, Ky.; St. George's, Camdenton, Mo.; Trinity, Constantia, N.Y.; Grace, Jamestown, N.D.; St. Barnabas', Portland, Ore.; St. Paul's, Brookings, S.D.; Zion, Manchester, Vt.; and Good Shepherd, Staunton, Va.

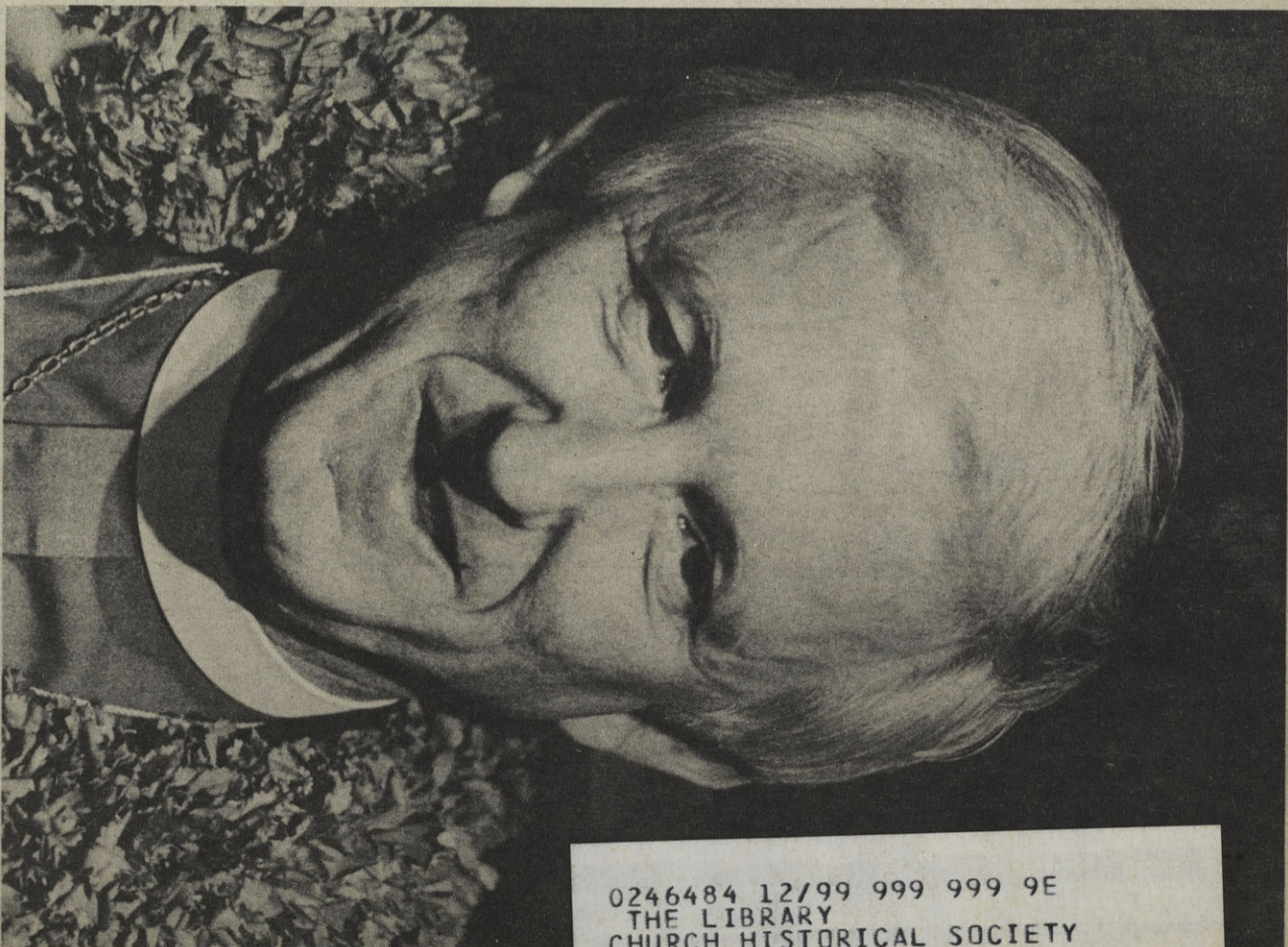
Since subscribing, you have welcomed *The Episcopalian* into your homes 250 times—or more. Thanks for your past support. We are working hard to be just as welcome the next 250 times.

Book notes of a different hue

Pamphlets available from Forward Movement, celebrating its 50th anniversary this year, include "Your Child Becoming a Teen?" by E. Ashley Rooney (30¢); "Jesus Christ between Jews and Christians" by Paul M. van Buren (35¢); "A Bishop Brent Day-Book" (75¢); "The Serenity Prayer" by Brother Juniper Anonymous (65¢); and "Meditation for a Young Boy Confirmed" by Alan Paton (30¢). Order from Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202.

The EPISCOPALIAN

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