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The EPISCOPALIAN

OCTOBER, 1986 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 26TH YEAR • CONTINUING 151 YEARS



Claire Bloom and Joss Ackland portray Joy Davidman and C. S. Lewis in the Episcopal Radio-TV Foundation/BBC production of *Shadowlands* to be aired on PBS, Wednesday, October 29.

C. S. Lewis comes to television: 'Thou hast kept the good wine till now'

"A gift to America from all Episcopalians" is the way the Rev. Louis Schuëddig describes the made-for-television movie, *Shadowlands*, which tells the story of C. S. Lewis, the British Anglican author who has been called the 20th century's foremost defender of the faith, and his all-too-brief marriage to American poet and playwright Joy Davidman.

Schuëddig, president of the Episcopal Radio-TV Foundation, worked with the BBC in England to produce the 90-minute film which will be broadcast October 29 at 9 p.m. on the national PBS Network. (Check local listings to confirm time and date.)

Lewis, an Oxford don, was 58 when he fell in love with and married Davidman, 16 years his junior, who had come to Oxford with her two sons. His life was transformed. He wrote to a friend soon after his marriage, "It's funny to have at 59 the sort of happiness most

men have in their twenties. . . . 'Thou hast kept the good wine till now.'"

Four years later, in 1960, Davidman died of cancer which had been in remission but not cured as the couple had hoped. Lewis, the confident Christian apologist, "was plunged into sorrow and overtaken by religious doubts of such paralyzing magnitude that he experienced a crisis of faith," writes Lewis scholar Dr. John Beversluis.

When *Shadowlands* was shown in Great Britain last December it was greeted with critical acclaim and won two prestigious prizes—one for best drama and one for best actress for Claire Bloom in the role of Davidman. Starring with Bloom is Joss Ackland, a British actor who, on the strength of his performance as Lewis, has recently been cast in a major American film now in production.

After a special preview showing for

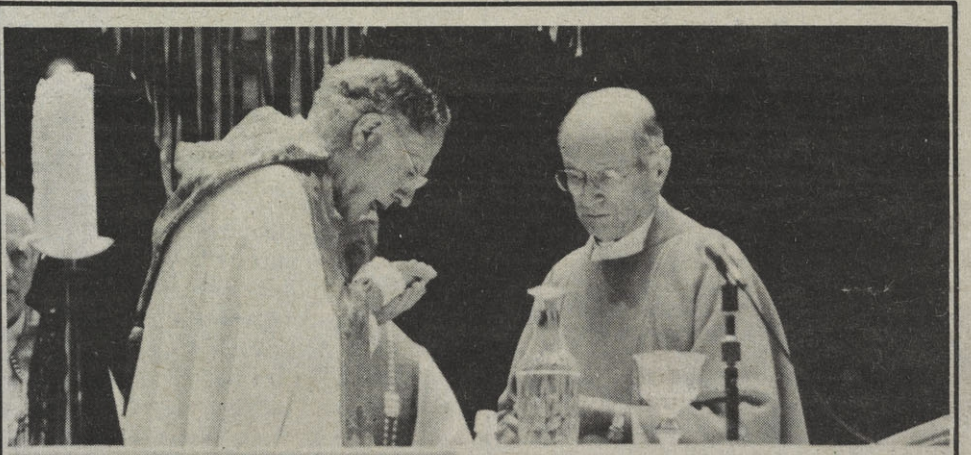
the Episcopal Executive Council, Presiding Bishop Edmond Browning wrote of the film's final scene between Lewis and one of his stepsons, "each struggling in his own way with the deep sense of loss and hopelessness. Each asking ques-

tions, trying to comfort the other. . . . The articulate theologian and the adolescent boy find words inadequate to express their emotions but find comfort and support in tears and an embrace."

Schuëddig is excited about the film's American premiere in an important slot on the PBS fall schedule. "In England, it was a national event," he says. The Radio-TV Foundation spent two-and-a-half years developing the project with Schuëddig on hand for much of the filming in England in early 1985, working with director Norman Stone and producer David Thompson of the BBC which Schuëddig calls "a superb artistic machine."

Even for those who have not read C.S. Lewis, the program will be moving and entertaining, Schuëddig says, and adds that the PBS broadcast "is just the beginning of the film's life in America. From PBS it will go on cable and eventually be shown in local areas independent of the major networks. The great bonus is it will eventually be available on videocassette for \$79.95."

The Radio-TV Foundation received support for the *Shadowlands* project from individual gifts and a matching grant from the Jessie Ball duPont Religious, Charitable, and Educational Fund. Radio-TV Foundation director of development Anne Chenoweth-Owens praised church support for the project. "We received financial support from as far away as the south of France and the Island of St. Croix."



Ecumenism was personified for the 3,600 people who attended the opening service of the Lutheran Church in America (LCA) Convention in late August. Archbishop of Canterbury Robert Runcie, left above, receives Communion from Lutheran Bishop James Crumley, Jr., and then Runcie gave Communion to Crumley. Runcie called the service "a sign of reconciliation" between the two Churches. "We can no longer live in geographical isolation and we dare not live in denominational separation," he said.



Also attending the Convention were Presiding Bishop Edmond Browning and his wife Patti, at left. Calling Browning a "brother primate," Runcie quipped that it was a "slightly zoological term" which Lutherans might not fully understand. Browning praised Runcie for "raising the sense of family within the Anglican Communion to new heights." The LCA convention and those of two other Lutheran bodies—the American Lutheran Church and the Association of Evangelical Lutheran Churches—met simultaneously and approved a merger which in 1987 will create the fourth largest Protestant body in the United States, the Evangelical Lutheran Church in America.

LCA photos/Dal Bayles

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Coggi tackles, giving not only hard facts, but liturgical resources, **page 17**.

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London, England

Terry Waite, the Archbishop of Canterbury's special envoy, has admitted feeling the strain of popping up around the world and negotiating for hostages. As he left on a family vacation, he hinted to English reporters he may be considering a job change. There's a limit, he said, to how long anyone can do such a job. Waite said, however, he would make no announcements about his future "until I have discussed it fully with the Archbishop." A Church of England spokesman said Waite's original contract was for seven years, which will be up next year. A *Times* of London editorial recently praised Waite's ministry but added he would be wise "to consider how best to wind it up. The line between being useful and being used is a fine one."

Alexandria, Virginia

One of the Episcopal Church's outstanding lay leaders, Cynthia Wedel, died at her retirement home here on August 24. Known for her ecumenical, volunteer, and educational work, she had a long association—1954 to 1983—with the National Council of Churches and served as its first and only female president from 1969 to 1972. From an early career as a parish director of Christian education, Wedel went to the Episcopal Church Center staff where her late husband Theodore also worked. She was associate director of Washington's Center for Voluntarism and a lecturer at American University. A memorial service was held August 28 in Washington Cathedral.

New York, New York

"Bring Your Mind as Well as Your Heart to the Bible" is the theme of National Bible Week, November 23 to 30. The week is sponsored by the Laymen's National Bible Committee.

Ballarat, Australia

The Diocese of Ballarat recently passed a resolution asking its leader, Bishop John Hazlewood, to explore possibilities of linking with other Churches if the Anglican Church of Australia approves ordination of women. Hazlewood, a staunch opponent of female priests, has clashed with his superior, Archbishop David Penman of Melbourne, who has ordained female deacons, an action the Church has approved, and who since June has allowed the Rev. Susan Adams, ordained in New Zealand, to officiate in the Diocese of Melbourne.

Jerusalem

The Israeli government has told an Anglican clergyman, the Rev. Riah Abu al-Assal of Nazareth, that he may not leave the country because he poses a threat to national security. The clergyman is secretary general of the Progressive List for Peace party which is highly supportive of the Palestine Liberation Organization. He planned a trip to meet with European and U.S. church

officials. Israeli officials say the priest tried to pass PLO money into Israel, but Abu al-Assal denies the charge, saying the money he raises outside the country comes from Anglican churches.



Fort Pierce, FL—The Rev. Philip Parham, 55, of San Antonio, Texas, who has winning ways in the water, recently won his age group event in the Master's Swimming National Championships, posting a 21-minute, 20-second time for 1,650 yards. A week before the meet he broke the national record for his age group in the 1,000-yard freestyle. During a summer tour to Japan he also broke the 800-meter freestyle world record. Parham is chaplain and team psychologist for the San Antonio Aquatic Club where he helps swimmers "develop healthy mental and spiritual attitudes."

Canterbury, England

The Ven. John Simpson, archdeacon and a canon residentiary of Canterbury Cathedral since 1981, has been named dean of the Cathedral. Simpson, 52, chairs the Canterbury Committee for the 1988 Lambeth Conference. His installation is expected this fall.

Medina, Washington

The Evangelical and Catholic Mission's conference on "The Given Gospel" will be held at St. Thomas' Church here October 24-25. Bishop C. FitzSimons Allison of South Carolina is a scheduled speaker. For information, contact ECM Congress, Box 124, Medina, Wash. 98039.

Kabare, Kenya

The synod of the Diocese of Mt. Kenya East has approved the ordination of qualified women to the diaconate pending the approval of the Synod of the Church of the Province of Kenya whose Diocese of Maseno South has already ordained two female deacons.

Hollywood, California

Three Episcopal parishes have joined 37 other churches, synagogues, and social agencies in an effort to turn a former hotel of the stars into a shelter for the homeless. Despite some civic opposition, CHIP-IN (Community of Hollywood Investing in People in Need) has decided to buy the Stage Inn on Vine Street whose 30 rooms can house 50 people.

Seattle, Washington

St. Mark's Cathedral here will host a conference on Russian Orthodoxy as part of the Episcopal Church's preparation for ecumenical participation in the millennial anniversary celebration of

the introduction of Christianity to Russia. The west coast session November 13-15 will be followed by an east coast one in Washington, D.C., in December. The activities are in response to a 1985 General Convention call for preparation of educational material on the culture, politics, values, history, and religions of the Soviet people.

Washington, D.C.

The National Conference of [Roman] Catholic Bishops will sponsor gatherings of laypeople across the U.S. preparatory to a worldwide meeting of bishops on the role of the laity. Among topics are lay ministry in Church and society, shared responsibility with clergy, the role of women, spirituality, the needs of youth, and the proliferating lay-run "communities of faith." In addition to the five regional meetings, some 80 national Roman Catholic organizations will be asked for their comments and to identify subjects the hierarchy should raise at the bishops' meeting.

Beijing, China

For the first time in 28 years this city's three Chinese Catholic churches tolled their bells as more than 6,000 worshippers celebrated the Assumption of the Virgin Mary. Silenced in 1958, the church bells will now ring four times a year—on Easter, Pentecost, the Assumption, and Christmas.

Odessa, Texas

Bishop Sam Hulsey of Northwest Texas dedicated Stations of the Cross sculptured in marquetry at St. John's Church here. St. Elizabeth Seton Roman Catholic Parish gave the stations to St. John's because the two parishes shared facilities while the Roman Catholics were building.



Kenyan Anglican choirs will sing this fall on the Episcopal Series of the Protestant Hour. The idea of recording the choirs came from Archbishop Manasses Kuria of Kenya, and Arden Moser of the Episcopal Radio-TV Foundation spent four weeks in 11 Kenyan dioceses capturing their joyous sounds. Those interested in a record of Kenyan Christian music may write SPCK/USA, SPO Box 1184, Sewanee, Tenn. 37375.

Washington, D.C.

October 6-12 is Domestic Violence Awareness Week. A prayer for the week mourns "those who have died," celebrates with "those who have survived," and pledges to work to end all forms of violence "against one another."

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House of Bishops
set for September 20

For the first House of Bishops meeting at which he will preside, Bishop Edmond Browning has set an international and ecumenical tone. Dr. Kosuke Koyama will open the daily sessions with meditations. Koyama is John D. Rockefeller, Jr. Professor of Ecumenism and World Christianity at Union Theological Seminary in New York City. The Japanese scholar, who is also the author of several books, including Water Buffalo Theology, will give five presentations on the theme, "The Hand Painfully Open." The daily schedule for the 1986 Interim Meeting of the House of Bishops, being held at the Gunter Hotel in San Antonio, Texas, from September 20 to 25, calls for speakers or reports in the morning, lunches provided at St. Mark's Church, some three blocks from the hotel, and plenary sessions in the afternoon. No evening meetings are scheduled. During afternoon sessions the bishops may vote on statements or resolutions, but in Interim Meetings between General Conventions, the bishops cannot enact canonically binding legislation. Browning plans to lead the list of speakers with his address on September 20 to his fellow bishops and the bishops-elect, all of whom have been invited to the meeting as special observers. Sunday's agenda calls for the bishops to worship together at St. Mark's in the morning and to attend a gathering hosted by the Diocese of West Texas in the afternoon. On Monday, September 22, the bishops are scheduled to hear reports from various groups and to discuss the 1988 Lambeth Conference of Anglican bishops. In preparation for Lambeth, the bishops are expected to discuss matters pertaining to the Anglican Communion, such as women in the episcopate and how to "bring their dioceses with them" to the meeting in England. Each bishop will receive a copy of a pre-Lambeth videotape, Lambeth '88: The Call, made by the Anglican Consultative Council to help them and their dioceses prepare for the conference. The Rev. Robert Browne produced the tape. On Tuesday, September 23, Rabbi Edwin Freidman, author and counselor, is scheduled to talk to the bishops about family systems and the Church, a major item on Lambeth's agenda. On Wednesday, September 24, Dr. Edwin Powers, a member of the American Management Association and former General Secretary of the United Church of Christ's Board of Homeland Ministries, is expected to talk to the bishops about leadership and management. And on the closing day, September 25, Bishop Bennett Sims, retired Bishop of Atlanta and now head of the Institute for Servant Leadership at Emory University's Candler School of Theology (see June issue), plans to present some leadership models. The traditional dinner honoring retiring bishops will be held that evening. As is customary, the bishops from dioceses outside the United States have scheduled a session of their own prior to the interim meeting.



California parish
welcomes 38 Laotians

When Bishop C. Shannon Mallory of California's Diocese of El Camino Real

baptized, confirmed, or received 38 Laotian refugees into the Episcopal Church it marked an important milestone in the four-year-old Laotian ministry of St. Philip's in San Jose. Under the leadership of the rector, the Rev. Jerry Drino, the parish has attempted to support and guide Laotian families through the maze of social services and employment opportunities offered in their new homeland. And with 125 Lao in the parish it is not unusual for them to comprise half the congregation at the Sunday family Eucharist. A Lao subdeacon reads parts of the service in Laotian every Sunday. Laotian dancers surround Bishop Mallory after a service in which 38 Laotians were baptized, received, or confirmed at St. Philip's Church, San Jose, Calif.

The Lao have done most of the evangelism themselves. The 38 may be the single largest group of Lao ever to join the Anglican Church at one time. In the service Mallory praised the rich heritage they bring from their Buddhist background. This past February the St. Philip's vestry formed a Lao Ministry Council and elected a Lao to serve as warden. The Ministry Council, which formed a language class for children and organized a traditional New Year's celebration in April, is building a traditional Lao meeting house on parish property. Most of the families fled Laos in the late 70's, losing everything and seeing family members and friends killed as they escaped into Thailand across the Mekong River. Some remained in camps there for seven or eight years. The parish is still helping sponsor family members who remain in Thailand.

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 woodcut by noted artist Vivian Berger, gives a new presentation of Isaiah's prophecy of the peaceable kingdom of our Lord. The card is 5 1/4 inches square, in a lovely seasonal white and silver, with black. The message inside reads: MAY THE GOD OF HOPE FILL YOU WITH ALL JOY AND PEACE. Send cards to your friends and family—possibly in lieu of a gift.



Send your contribution now with your order, using the handy coupon. No orders can be processed after November 1. Please indicate the number of cards 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 cards and envelopes to match.
Name
Address
City State Zip
Please make out your check or money order to:
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"We are hardly a 'liberal' Church"

The August *Episcopalian* had a news item stating that David Apker will edit a publication, *Anglican Opinion*, to serve members of the Episcopal Church who disagree with the denomination's liberal positions.

If 60 percent of Episcopalians supported Ronald Reagan at the polls, we are hardly a liberal Church. In fact, our country is moving hard to the right and our whole leadership has been silent on the many causal issues. We have seen an unprecedented and unnecessary military build-up and a related super-deficit created to "crush the entitlements," among other purposes. The attack by fundamentalist Christians on our public schools with their secular humanism nonsense is a national disgrace. The electronic Church races through the media uninhibited and unchallenged by the silent institutional Churches.

Now there is collusion between Republican politics and fundamentalists in a thrust for greater power. Again we are silent. Most Episcopalians I know rarely read a newspaper of record. They see the fireworks and the flag waving but not the damage being done to our country.

Against liberals? Well, if liberalism is dead, the Judeo-Christian ethic is dead and the Episcopal Church is dead. *Sic transit gloria mundi!*

Ralph C. Williams
Brevard, N.C.

Bishops' statement elicits response

Having read and reread the statement by the 14 bishops (see "Bishops uphold all-male episcopacy," August), I have pondered it with distress and concern. The bishops say many things which, if true, are quite important. Jesus called many to himself; some of them were women. The bishops seem to mean that "called" is the formal antecedent to ordination and, for some, ordination to the episcopate. Jesus, however, ordained no one. But that claim by the

bishops is not the most curious one in this earnest statement.

Do the bishops know what "Christendom" is or means? (It is not necessarily the Church of God.) This is not an unimportant question. How can there be "benefit of a reuniting Christendom" resounding to "the practice of the undivided Church" even if it should be "possible in this generation in an unprecedented way"? From a contradiction, logically, anything follows.

This sort of thinking is not worthy of the leadership that we need now that reason is nearly altogether forfeit. How am I, how are we, to "serve Him faithfully and worship Him acceptably" in the face of such a forfeiture of reason and logic on the part of these bishops?

Robert M. Cooper
Austin, Texas

We read with distress and concern the name of David Ball, Bishop of Albany, as one of the 14 signers of the statement opposing the election of a female bishop. Be assured he does not speak for everyone in his diocese. Many of us would welcome the opportunity to see, hear, and hire women priests, who at this time cannot even be licensed to celebrate in Albany. Who knows? Perhaps some day we can look forward to a woman bishop. We are encouraged by your quote in the same issue from the Presiding Bishop about expanding and opening holy orders "to the other half of the human race."

Gay and Alvin Gamage
Saratoga Springs, N.Y.

Shocked by despicable stand

[I was shocked by] the slanderous article by John Stubbs (Here I Stand, July). The histrionic tone and inaccurate, unfounded statements in general were deplorable. But to accuse IBM and other respected companies of "financing and automating murder" was despicable. And to equate the trustees of the Church's pension fund with Nazis was totally contemptible.

Significantly Mr. Stubbs chose to take his stand in the U.S.A. rather than

in his native South Africa. Had he taken his stand there to fight against apartheid, his article might have had a bit of credibility, but he chose to abandon his country for the good life in America—to take a stand here where he can assuage his guilt by writing scurrilous essays. Thus, his credibility is zero.

Donn M. Tee
Akron, Ohio

Fund's integrity questionable?

It came as a great shock to read in the report on the Executive Council (August) that the "committee's report [on the Presiding Bishop's Fund for World Relief] noted that a portion of receipts already goes for administrative costs." This in spite of assurances that every cent given goes for clients.

What happened to integrity? If you can't trust the Church's hierarchy, who can you trust?

Lucretia M. Fly
Bay St. Louis, Miss.

Combine resources for strength

In the report of Bishop Browning's second meeting with Executive Council (August) there is much to applaud. But I am disturbed by the section on the Church's Washington Office. Does not the Church speak with a stronger voice if it speaks not in its separateness, but in larger groupings? A forward step should mean throwing our resources in with IMPACT, the able, ecumenical group already [operating] in our nation's capital. Our resources would be multiplied, and IMPACT would receive fresh strength.

Surely the Church as a whole does not depend on the Washington Office to support the Episcopal Peace Fellowship or to act prophetically to the Department of Defense. Let us keep our channels clear, powerful, and, wherever possible, let us keep them ecumenical.

Peggy Gilman
Alexandria, Va.

Mary Ann Bartelt of Madison, Wis., writes to inform us of the death of Mark Webb who wrote "To Visit the Disabled" in the September issue.

EXCHANGE

Computer needed

The Rev. David Garrett needs a Commodore 64 or 128 computer, disk drive, monitor, and printer for his church office. If you can donate any of the above, notify him at Church of the Annunciation, Box 337, Newport, Tenn. 37821.

Historical materials sought

Emmanuel Episcopal Church, Rapid City, S.D., is gathering materials for its centennial history book to be published in 1987. Friends are asked to send any historical materials relating to the parish to Editorial Committee, c/o Dana C. Jennings, Emmanuel Church, 717 Quincy, Rapid City, S.D. 57701.

My daughter needs time to grow

by Leo Frade



Tom Griffin Studio

Even from faraway Honduras, Episcopalians in the midst of the crises that involve us in Central America take time to ponder the ordination and consecration of a woman to the episcopacy. I just finished a meeting with my clergy after an installation of a recently-arrived missionary who is going to serve five of our churches. On a hot afternoon we were discussing how to proceed right now.

Actually the only person I have been able to ordain to the priesthood here is of the female gender. I have no regrets. She serves as director of theological education for the diocese and is the vicar of a rural parish. She has been more than accepted by the people of Honduras. Even those priests in my diocese that don't agree with ordaining women have to respect her and see her as a priest of our Church. The question comes now to the bishops if a woman is elected. The same question will be asked of the standing committees of the Church. Are we going to consent if a woman is elected?

I, for one, will have to say "No"—at least until the Lambeth Conference in 1988. I believe I cannot in good faith consent to a consecration of a woman to the episcopacy before Lambeth if I'm truly to guard the unity of the Church as I promised on the day of my consecration.

The election of a woman to be bishop will only bring chaos to a wounded Church that needs time to heal after dealing with women's ordination. We did this without properly consulting with Lambeth, and I do not think we should do it again. I, for one, will be willing to wait until meeting with the other bishops of the whole Anglican community.

What am I going to do after that? I will know after 1988. I am not opposed in principle to the consecration of a woman to the episcopacy. I am also not opposed to my daughter's getting married, but she is only 11 years old and I would like her to become older and more mature and able to handle marriage.

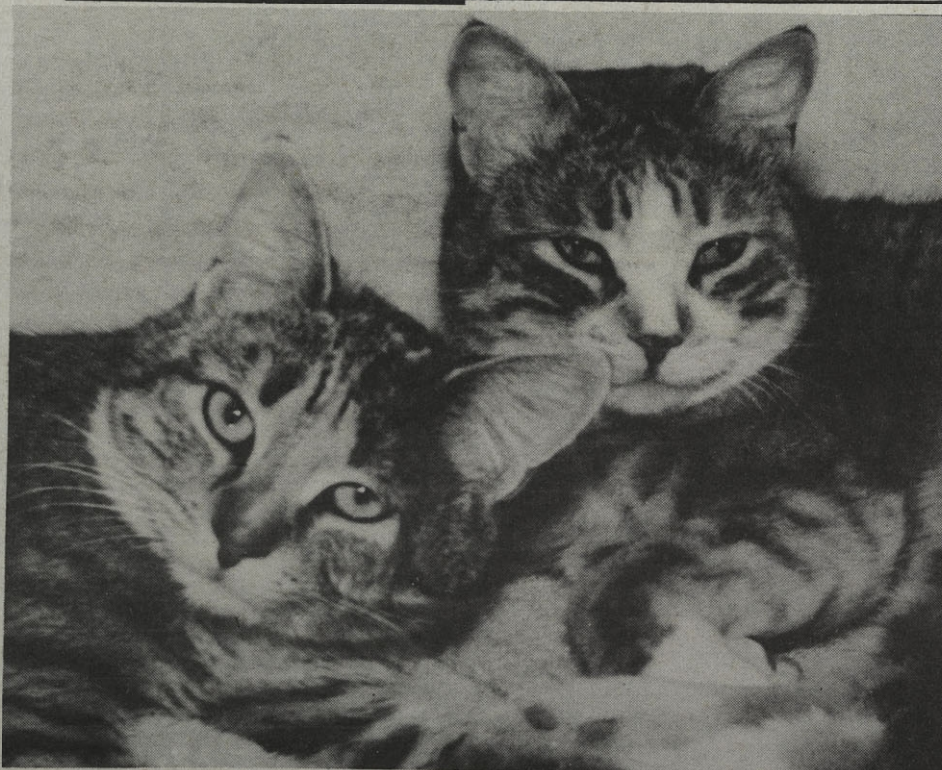
Our Church needs time. If we force her now to do something for which she is not ready, we are only jeopardizing the outcome. This is an action which if taken too soon will only bring more disunity. Let's wait. Female presbyters may be ready, but we need time to grow.

Leopold Frade is Bishop of Honduras.

Notable Quotable

In his parish newsletter, the Rev. Edward Chinn of All Saints' Church, Philadelphia, Pa., speaks of the death of architect Harold E. Wagoner, who handled the church's bicentennial restoration project. Chinn quotes Wagoner, who said, "The great thing about being an architect is you can walk into your dreams."

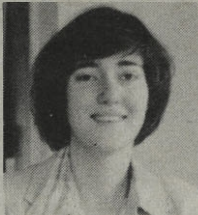
THE EPISCOCATS



Karen Kuykendall

Our pledge? Um... we were just discussing that. Right, dear?

Write out and touch someone



by Christine Dubois

How many times in the last few years have you heard someone recommend journal-keeping as a good tool for spiritual growth?

I was sick of the subject. Growing up, I never had much luck with diaries. I'd write the entries faithfully, but six months later I'd go back and tear them up. Ideas that had seemed so deep just looked confused. People about whom I'd written glowing reports had since turned out to be jerks. And how could I

ever have thought Bobby was cute?

Besides, I already spend a lot of my life writing. Why don't the proponents of serious spiritual growth ever recommend lying on the beach?

But a couple of years ago I gave it another try. I bought a spiral-bound notebook and put the date at the top of the first page. I determined not to read any books explaining the "right" way to keep a journal. I wrote whatever I felt like writing, whenever I felt like it.

I recorded poems and prayers, jokes and songs. I wrestled with deep theological questions and practical, everyday problems. I wrote about changing jobs, walking in the park, and international terrorism. I wrote of the places I could see God working and the spots I

thought could use a little Divine attention.

It helped.

Journaling proved to be a great way to get in touch with my feelings. Blasting someone in print helped me resist the temptation to do it in person, or—when the person really had it coming—it helped me do it more precisely.

A journal records progress. Living is like dieting—I feel I'm fighting the same old battles over and over. But a glance through my journal shows that though I may be on the same battlefield, I have taken a hill or two.

Journal-keeping can be a form of prayer. I'd write, "What can I do about this?" and suddenly I knew. My journal is like a love letter from God, a reminder

that I'm not alone.

When I read back in my journal now, I admire the woman I see there. Considering what she's been through, she's done all right. Not that she doesn't still misjudge people or fall into confusing ideas. But she's strong and determined and she keeps bouncing back. I've learned not to judge yesterday by today's standards.

If you're looking for a way to get closer to God and to yourself, try journaling.

And the next time you're at a conference that's promoting serious spiritual growth, you can smile serenely and say, "But, of course, I keep a journal."

Just don't tell them you write it at the beach.

IN CONTEXT

Is the price of Roman unity too high?



by Janette Pierce

Let's take a break from the ecumenical dialogue between Anglicans and Roman Catholics long enough to consider recent Vatican actions that may have put too high a price on the whole endeavor. For instance, let's ponder the impact of the Vatican's extension of the dogma of infallibility into the area of morality. This could be as serious an obstacle to unity as the matter of ordained women.

In a spring exchange of letters on possible recognition of Anglican orders, the Vatican's subtext seemed to say, "It would be easier if you didn't involve women."

The message was crystal-clear in the summer when just before England's General Synod the Vatican released earlier correspondence which underlined its unalterable opposition to female priests. The impact is hard to assess, but the Synod refused to recognize women validly ordained in other Anglican Churches.

In late summer the Vatican suddenly expanded the area of Roman Catholic teaching which cannot be questioned or debated. In 1979 the Vatican had censured Hans Kung on doctrinal matters, but now it removes the doctrinally-correct Charles Curran from teaching theology because he has raised questions about divorce and contraception.

A Vatican spokesman calls this "a new presentation of the Church's teaching authority on moral issues . . . that novelly applies the concept of infallibility." Novelty? Try dangerously or repressively.

The American hierarchy then scraps its guidelines on proper dissent and admits, "There is no right to public dissent in the [Roman] Church."

So there seem to be several very different Roman Catholic conversations going on. Let's listen for awhile. We may decide the Vatican has priced itself right out of the ecumenical market.

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ENTER MRS. NTONSHENI

Stories from South Africa by Judy Bopell Peace

She stopped speaking, looked at me and said, "Yes, I'll work for you."

Startled, I realized who had been interviewing whom. She had been introduced to me as Esther. "What is your last name?" I asked.

"Why do you want to know?" she responded.

"Simply because I am 25 years old, you are at least 50, and I would feel very uncomfortable having you call me Mrs. Peace while I called you Esther."

"I am Mrs. Esther Ntonsheni." She paused. "Mrs. Peace, I worked for a woman for 10 years, and she never knew I had any other name than Esther."

♦♦♦♦

Mrs. Ntonsheni entered the room. "Mrs. Peace, are you unhappy with my work?"

"No. Why do you ask?"

"Well, you are always doing it for me. I would prefer it if you left it to me!"

"I had not been sure how much to expect you to do, and I didn't want to overwork you," I replied, feeling slightly defensive.

"You are paying me a fair wage, giving me good hours, and I want to feel I am earning my salary!"

Mrs. Ntonsheni took over the housework.

It wasn't more than three weeks later that Mrs. Ntonsheni said, "Mrs. Peace." I had come to recognize the tone. She had something to say. It was going to be difficult for her. She sounded defensive. "What have I done now?" I thought.

"Mrs. Peace, I have worked for white women many years—more than 20. I was taught as a girl how to be in a white house. All the madams, they tell me I am a good servant. I do all I was taught for you. I think you don't like it. Why?"

I took a deep breath. I am not known for hiding my feelings, and I too had been frustrated by our relationship. She was right. She had played the role of perfect servant, always "happy," constantly ready to

please us. We could not have asked for more from a servant, and I assured her of this.

"You do your job wonderfully well, Mrs. Ntonsheni. I couldn't ask for a better servant. Every morning, you are here punctually. 'I am fine,' you answer in response to my greeting. Your life is always fine. Yet I see traces of worry in your eyes. I see signs of suffering. I know your life cannot always be fine. You work hard, too hard. It is impossible to get you to rest. You feel guilty just sitting and relaxing for a few minutes. When I enter the room, you seem tense, and I feel it is kinder to keep out of your way. Mrs. Ntonsheni, I didn't hire you to be a servant under me. I hired another human being to help me with my work. I don't feel comfortable in the master/servant role. I'd like us to work at relating as two women—equals. I'm beginning to understand a little how hard that will be for you, but I'd like to try."

A few days later Mrs. Ntonsheni shouted from the kitchen, "Mrs. Peace, are you busy?"

"Not very. Why?"

"Well, I'm ironing and it is starting to rain and there are clothes on the line." A long pause.

"I'll get them," I said as I left my letters and went out the back door, grabbing the clothes basket from the kitchen corner on the way.

"Whew, that rain is really coming down." I stamped my feet, shook my hair, and plopped down the basket. Mrs. Ntonsheni gave me a long, searching look. It was no light thing she had done. I appreciated the risk she had taken and the beginning of trust it showed.

"Thank you," I said.

She nodded, and I left the room.

♦♦♦♦

We pulled into the drive-in restaurant. We stopped at one as often as possible when Mrs. Ntonsheni was in the car. We could not go into a restaurant together—one of the inconveniences of "petty apartheid." We ordered and settled back to wait, grateful for the chance to break our journey.

"Which order is for the girl?" the man at the car window asked Dick for the second time.

"Which girl do you mean? We have two daughters," said Dick. Jenny and Lisa romped together in the back seat oblivious to the conversation.

"You know what I mean." The

man glared at us.

"No," Dick persisted politely, "I don't know what you mean."

The man took a deep breath. His face was flushed. His discomfort was evident. He pointed accusingly at Mrs. Ntonsheni.

"That girl!" There, he'd said it. He relaxed his breath and almost smiled.

"You couldn't possibly mean Mrs. Ntonsheni. She is at least 50 years old."

"You knew I meant her."

"No, I expected you to know the difference between a woman and a girl," said Dick. "My mistake."

"Which is her order?"

"What possible concern is that to you?" Dick replied.

"Natives cannot be served on our regular dishes. She has to have a tin plate and cup." The man was quick to catch the horror and disbelief that crossed our faces. "Nothing personal," he hastened to assure us. "We would lose customers if we didn't enforce this policy."

The man stood alone in the car space as the five customers he had just lost drove away.

My anger sputtered over in irrational statements and oaths against apartheid.

"Mrs. Peace, don't let yourself get so upset. You aren't hurting that man or the system or anyone but yourself. That was a minor incident for me. One of many I encounter in the course of a day. If I allowed myself to feel anger every time I was treated that way, I would be a sick woman by now."

"It was so stupid, so wrong, so humiliating," I said.

"Yes, it was."

"How can you sit back and do nothing? Don't you care if you have to live this way?"

"It is my daily prayer to see this country change. Anything that brings a good change, I am for. But useless anger, destructive violence—that hurts me more than the man who calls me 'girl.'"

A CHRISTMAS STORY

It was the Christmas season. Sarah, a friend and frequent visitor, had dropped in for tea. Sarah, Mrs. Ntonsheni used to say, did not act as if she had been raised in white South Africa. The two had become friends.

"Mrs. Ntonsheni, what do you want for Christmas this year?" Sarah asked.

"Sugar."

There was a 25-pound bag of sugar in the car when I drove Mrs. Ntonsheni home for Christmas weekend. When she returned, we talked about the festivities we had enjoyed.

Mrs. Ntonsheni turned to Sarah. "We all enjoyed the sugar. It made the Christmas meals nicer."

"What do you mean, 'enjoyed,' " I asked. "You couldn't have finished that bag in three days."

"We gave a cup each to the people who live around us. It is gone now."

"That sugar could have lasted you for months, Mrs. Ntonsheni. Now you have none. Why did you give it all away?"

"We couldn't have enjoyed sugar for Christmas if we had hoarded it, knowing our neighbors had none, could we?"

From *The Boy Child is Dying* by Judy Bopell Peace. Copyright © 1986 by Judy Bopell Peace. Used with permission from Harper & Row, Publishers, Inc., San Francisco.

Real people tell their stories of life in South Africa

Apartheid is a system with which the world is now only too familiar as daily headlines recount its economic, political, and sociological implications. But most profoundly, apartheid extracts a terrible human toll. It destroys hope, and it turns pacifists into warriors, whites into robots, and blacks into objects. These are all-too-real people whose stories Judy Peace tells so compellingly in *The Boy Child is Dying* (Harper & Row, \$9.95).

Best of all, she lets South Africans speak for themselves.

- A white South African school girl says she doesn't like Alan Paton's *Cry, the Beloved Country* "because it makes me feel like Africans are people just like me. If I really believe that, I will have to act differently than I do to them."

- A black South African: "Judy, any white man who seriously follows the way of Jesus Christ in our country will eventually end up banned, imprisoned, or thrown

out of the country. I don't condemn those who don't. It's a *hard* way to live."

- Samuel, a black South African: "Mrs. Peace, you must wonder how my people endure all the suffering, all the oppression heaped upon them in this their country, their home. We are a people of patience and hope. While we have hope, we can endure with patience almost anything. We still have hope. Our hope is this: that God cannot ignore our cries of suffering that come before Him daily. He will free us from our imprisonment in our own land."

- The author, a white American, after a chilling description of tribal violence and the practice of necklacing: "I live in a country capable of contemplating the killing of the children of Moscow for the sake of the survival of our own American tribe. I need not ask myself how Afrikaans students could torture an Englishman. I know whence their impulses sprang."

As in any war-torn country, the children bear the brunt of adult violence. The boy-child of the title is but one example. Peace writes of an exchange in which Bishop Desmond Tutu gently questions a 12-year-old who tells the bishop she and her mother "borrow food" to eat. And when unable to do that, the bishop asks, what then? "Then I drink a lot of water and pray to God that my stomach doesn't hurt too much."

In the eight years Judy Peace spent teaching at a private girls' school and living with her family in South Africa while her husband Richard worked for African Enterprise, she met many who bear such loads. Peace tells their stories dispassionately but makes no attempt to hide her outrage. It is a measure of both her skill and the depth of the friendships she made in South Africa that she recognizes these stories need no special pleading; they speak eloquently for themselves.

Available at local bookstores, or call Harper & Row at 1-800-638-3030 for credit card ordering.

MRI prospers in Portland

by Robert Grafe

Some Episcopalians have never heard of it. Others have forgotten about it. But M.R.I. has been alive at St. Barnabas', Portland, Ore., for 21 years.

M.R.I. is the acronym for Mutual Responsibility and Interdependence, a Church-wide program started in 1965 to involve congregations with needs in other churches and in their communities. Much like the present-day Venture in Mission and Jubilee programs, it stretched many parishes and missions to look outside themselves and gave a feeling of wider fellowship.

At St. Barnabas', M.R.I. took the form of taping textbooks for blind college students. Under the direction of Helen Grafe, wife of the rector, St. Barnabas' Tapers have read onto tape 2,763 books or portions of books.

The original need came from Oregon's isolation from other sources of taped materials. Reel-to-reel tapes were state of the art then and were cumbersome to handle, awkward to ship, and limited in capacity of material that could be put on them. Mailings from the Recordings for the Blind (RFB) program in New York took five days to two weeks, and since eastern schools begin their fall sessions before the state institutions in Oregon, RFB was already loaded with requests by the time Oregon students knew what books they needed.

St. Barnabas' readers, using machines donated by individuals and service clubs, read at home as time permitted. They also switched books, tapes, and machines whenever necessary. The group of tapers expanded from just churchpeople to others in the community who were interested in the project.

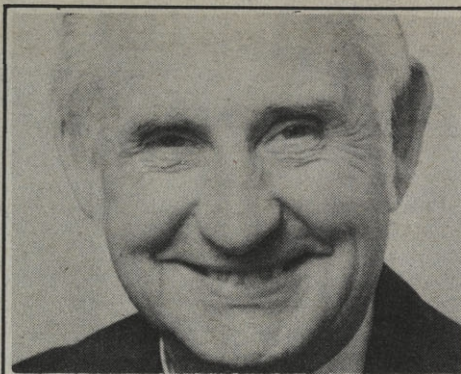
The service grew from state universities and colleges to community colleges and high schools and junior highs as the educational system became aware of others who had learning problems such as dyslexia or who were confined to wheelchairs. Books have been read for a professor in a local law school, for a person working on a doctoral degree in mathematics, for a young man learning to be a ferrier, as well as for the normal liberal arts and language courses.

Now St. Barnabas' Tapers are changing direction. Helen Grafe, who has received recognition awards and commendations from Portland Community College and from the Oregon Commission for the Blind, will leave St. Barnabas' next year. Easily-mailed cassettes, eight-track recorders, and a computerized system of availability of already-taped books from the state library and other sources across the country bring important time-saving changes.

The program is being transferred to Volunteer Braille Services, a group with a wider range of services in Portland. But readers still will be doing books for local students who have an urgent need of material not readily available.

Time and people change, but the spirit and the intent of M.R.I. live on.

Robert Grafe is rector of St. Barnabas' and husband of Helen.



The Rev. Richard J. Anderson, formerly executive for communication at the Episcopal Church Center, became vice-president of the Episcopal Church Building Fund which assists Episcopal congregations plan, design, finance, and renovate buildings. Anderson, who assists at All Saints', New York City, will be responsible for planning and strategy, public relations, and promotion of Fund activities.

How to understand elusive Holy Spirit

by Ellen Tillotson

The third person of the Trinity deserves more than the short shrift we rational Episcopalians are wont to give. How do we understand this invisible, elusive character?

The Holy Spirit is nothing less than the creative and sustaining power of the Almighty, unleashed in the universe, blowing where it wills to create and empower. It moves over the face of the waters at the dawn of creation, making order of land and sea out of chaos, day and night, minerals and creatures.

Scripture tells us the Spirit can sometimes be abrasive, disturbing, as in the mouths of the prophets of

Israel, proclaiming judgment and triumph through suffering to their uncomprehending nation. It heals, through Elijah, the only son of a widow; it is called down by Ezekiel to raise the dry bones in the valley to life. It shapes the disciples at that first Pentecost, reversing the curse of the tower of Babel where one language was split into many.

At Pentecost the disorder and chaos of the babble of many languages is transformed into diversity of language but common understanding between all who were present. The Holy Spirit of God creates and disturbs, heals and sears; it gives life, and it shapes the lives of those whom it touches forever. It breathes among us here if only we'd learn to recognize it.

Ellen L. Tillotson is assistant to the rector at Trinity Church on the Green, New Haven, Conn.

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'We're all members of one family,' Tutu says at enthronement in South Africa

by Janette Pierce

On the first weekend in September, the thoughts—and leaders—of the Anglican Communion were in Cape Town, South Africa. On September 7, Nobel Laureate Bishop Desmond Tutu was installed as Archbishop of Cape Town and leader of the Church of the Province of Southern Africa. Tutu is the first black man to hold this post.

Guests from all over the world arrived to fill historic St. George's Cathedral in downtown Cape Town for the 11 a.m. service. Among the 56 Anglican bishops and hundreds of other clergy from several denominations were the Archbishop of Canterbury, the Primus of Scotland, and the primates of Canada, Japan, New Zealand, Australia, Kenya, Central Africa, Uganda, and Tanzania. Wales and Melanesia sent bishops to represent their primates.

Presiding Bishop Edmond Browning led an official Episcopal party which included Harry and Jean Havermayer, Dr. Margaret Lawrence, Presiding Bishop's Fund for World Relief board chairman Leonard Coleman, Episcopal Church Women's national president Marcy Walsh, the Rev. Charles Cesaretti and the Rev. Earl Neil of the Episcopal Church Center staff, Suffragan Bishop-elect Arthur Williams of Ohio, and Bishops Rustin Kimsey of Eastern Oregon, Maurice Benitez of Texas, and John Walker of Washington. Many other Episcopal bishops, priests, and laypeople joined other Americans such

as Coretta King in showing support for the new primate.

The day passed without incident despite some early fears and an anti-Tutu poster and pamphlet campaign led by an evangelical church group. A Cathedral spokesman said the tenor of the campaign was similar to an earlier attack on the bishop; that campaign was discovered to have been backed by the South African government's information office.

The service started when Tutu rapped on the Cathedral's northwest door and was greeted by St. George's Dean Edward L. King. After a brief prayer, Bishop Kenneth Oram of Grahamstown, the Provincial dean, escorted Tutu, in white and gold vestments, forward and presented him with the primatial cross. The service

Bishop Philip Russell, left, former Archbishop of the Church of the Province of Southern Africa, and Presiding Bishop Edmond Browning at the outdoor service in Cape Town.

of enthronement followed the form of the enthronement of Archbishop Philip Russell five years ago with one change: Tutu, who attended Browning's installation in January, liked the symbolic transfer of power made when retiring Bishop John M. Allin handed Browning the bishop's staff. In Cape Town, Russell similarly presented Tutu with the Kimberly Cross, a diamond-encrusted gift to the Diocese of Kimberly from diamond miners.

Hearty applause greeted Tutu's

presentation to the people. The Cathedral, which normally seats 850 people, was jammed with 1,600, and another 460 watched the service on closed-circuit television in a nearby building.

The interracial mix of the congregation—black and white bishops, priests, and laypersons—was

matched by the variety in the service music. The beauties of Anglican Church music, sung by the Cathedral's choir led by choirmaster Barry Smith, was complemented by the Imilonji Kantu choral group led by George Mxandane which had traveled 1,000 miles from Soweto at Tutu's invitation. From his throne, the new



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Archbishop swayed in rhythm when the group sang a Sotho song, *Hake Le Tjee Ke Le Mobe*, loosely translated, "Even if I am so ugly, I am greatly loved." The climax came just before the blessing when the Imilonji Kantu sang praise songs to "Tutu, the great Son of Africa." Amidst the general fanfare, trumpets, and bells, the Archbishop's wife Leah could no longer fight back her tears.

Archbishop Tutu's charge, or sermon, took almost half of the over two-hour service. "As the Church we are set as a sign in the world, the first fruits of the Kingdom, to demonstrate what God intends human society to be, united in rich diversity, to demonstrate that Christ has indeed broken down the middle wall of partition and so we must accelerate the pace of true non-racialism."

He called on South African Christians to live as a family. "You don't choose your family. They are God's gift to you as you are to them." He said that whether either of them likes it or not, he and South Africa's President P. W. Botha are brothers, "and I must desire and pray for the best for him."

Another characteristic of families, said Tutu, is the willingness to share. "How I pray for the day the Anglican Church would be marked by a membership that knows that all things come from God and all belongs to Him. . . and that the very least we should give. . . is the tithe."

Families also have "a gentle caring

and compassion for one another." He asked, "Would you let your brother live an unnatural life as a migrant worker in a single-sex hostel? Would you let his family, your relatives, eke out a miserable existence in

Americans with Bishop Tutu, second from left, are, left to right, Bishop Maurice Benitez of Texas, the Presiding Bishop, Bishop Rustin Kimsey of Eastern Oregon, and the Rev. Robert Rae Parks of New York City.

a poverty-stricken bantustan or homeland? Would you refuse your brother [and] sister a just participation in the decision-making process of the land of their birth, treating them always as if they were minors for whom decisions were to be made since others always knew what was best for them?"

Tutu told of the time, many years ago, when signs reading "Natives and dogs not allowed" were posted. "Have things changed?" he asked. "Yes and no," he responded. "I am sad to say that the fundamental attitude that 'blacks are human, but. . . has not changed.' He also spoke of the detention of Suffragan Bishop Sigisbert Ndwandwe of Johannesburg for the second time: released and then a few yards from the place of detention redetained, stripped, and searched for weapons. "Was it not to humiliate this bishop of the Church of God. . . ?" asked Tutu.

In conclusion, he said he abhors

Diocesan Press Service photos



violence and condemns both the violence of apartheid and of those who want to overthrow it. He added, "Our people are peace-loving to a fault. The miracle of our land is it has not gone up in flames. Would white people still be talking about non-violent change as some of us do if what they have done to us and continue to do to us had been done to them?"

Archbishop of Canterbury Robert Runcie continued the call for non-violent change in his sermon at the outdoor service at Goodwood Showgrounds where over 10,000 people celebrated Tutu's enthronement in a Eucharist concelebrated by Runcie, Tutu, Russell, Browning, and other bishops.

"I came to tell you," Runcie said, "in the name of Christ that we support you in your struggle to create a united South Africa. . . I do not want to speak smooth words of peace where there is no peace. . . But I do believe this. As no system based on brutal repression can endure, so no change achieved by violence can escape its damaging infection. These are the lessons of history. They are the messages of the Cross."

Runcie continued, "Christ is the inspiration of those of all races who have fought, in the words of Nelson Mandela, 'against white domination and against black domination.' . . . There have always been those in the

Continued on page 10



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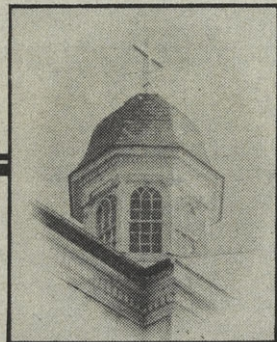
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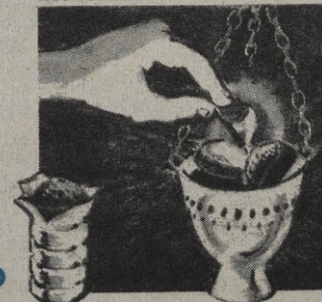
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Tutu

Continued from page 9

churches of South Africa who have borne true witness to this ideal. . . . Church leaders have been raised up again and again to continue that teaching. . . . Today Desmond Tutu, who stands in that great succession, . . . has been raised up in this generation as a witness to the real power and purpose of God in Christ. . . .

"As I stand here on the tip of Africa, I cannot escape the sense of history unfolding—the sense that here, on what was once the Dark Continent, there is the threat of greater darkness still. There is a moment in the lives of us all and of all our nations when we have to choose, finally, between the way of life and the way of death. Which is the way in South Africa? . . .

"The world is looking today to South Africa for signs. . . of a miracle. . . . We see focused [here] the problems which face us in every part of our world. They can be summarized in one simple question: 'How is it possible to love my neighbor as

myself?' "

On the day following the enthronement, Tutu conducted some of his guests—including Episcopal Bishops Browning, Benitez, and Kimsey—on a tour of the Crossroads community. Browning called it "a dramatic demonstration of the effects of apartheid—the squalor which black families are forced to live in, the hopelessness, the constant threat of forced removal, the lack of basic sanitary facilities, the lack of education."

Browning said he is still searching for the right words to express the experience he had in visiting South Africa for the enthronement. He said he realizes he was participating in an historic occasion and was overwhelmingly aware of the Archbishop's international leadership and the support of the international community for him and his ministry. Browning reaffirmed his own support for Tutu, saying, "I fully share with the Archbishop of Canterbury the awareness that what touches Desmond Tutu touches me."

Prepared from interviews, articles from *The Cape Argus* and *The Cape Times* of Cape Town, and from a report by **Robert Byers** for the Anglican Press Cooperative.

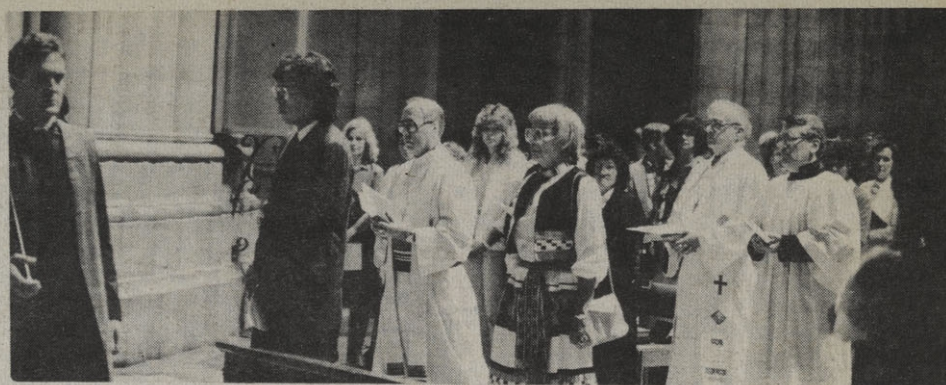
Group combats trachoma

The infectious eye disease, trachoma, has plagued young and old since ancient times. Today an estimated 400 million people living in the world's arid regions are afflicted with the disease which, if untreated, can lead to blindness.

Trachoma can be prevented through basic hygiene and early

detection; the antibiotic, tetracycline, has proven effective in its treatment.

Christian Blind Mission International, a non-profit organization, maintains 83 dispensaries and 26 mobile eye clinics to serve patients in isolated areas of the world from Somalia to Bangladesh. The Mission, which treats some 100,000 patients a month, provides free services and medicines.



To honor David Pendleton Oakerhater, a Cheyenne warrior who became a cleric, on his feast day, churchpeople gathered at Washington Cathedral on September 1. Among them were, left to right, Simon Jackson, Robert Two Bulls, Hillyer Barnett Jackson, Jr., Owanah Anderson, Gerald Mason, and Tim Tall Chief. Bishop William C. Wantland of Eau Claire preached, and Bishop John T. Walker of Washington celebrated the Eucharist. Cheyenne, Osage, Choctaw, Cherokee, and Sioux nations were represented at the service which included Indian music and vestments.

—Morton Broffman photo

Browning names new executives

In recent weeks Presiding Bishop Edmond Browning has filled five executive positions at the Episcopal Church Center in New York City, including two senior posts created by the staff restructuring announced to Executive Council in June. Four of the five people appointed are current members of the Church Center staff.

Browning named laymen to the two new senior positions: George McGonigle, a member of Executive Council, is Senior Executive Officer, and Barry Menuet, Executive for Education for Mission and Ministry at the Church Center, is the new Senior Executive for Mission Operations.

McGonigle, a native of Texas who helped Browning with the staff restructuring,

will serve as the Presiding Bishop's "principal deputy for all Church Center activities" with full authority to act for Browning in all matters that do not require pastoral and sacramental ministry. Menuet, a 21-year veteran of the Church Center staff, will be operations executive for the existing units of communication, education, national mission, world mission, women's ministries, and stewardship.

Two more senior executives—for mission support/treasurer and mission planning—are still to be named.

From within the Church Center staff, Browning also appointed three unit executives. Sonia Francis is Executive for Communication, the Rev. Earl Neil is Executive for National Mission, and Judith Gillespie is Executive for World Mission. All three report to Menuet who reports to McGonigle.

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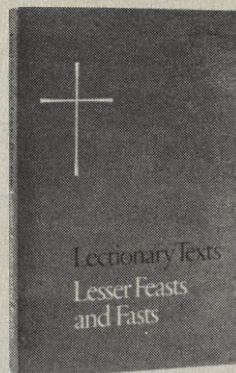
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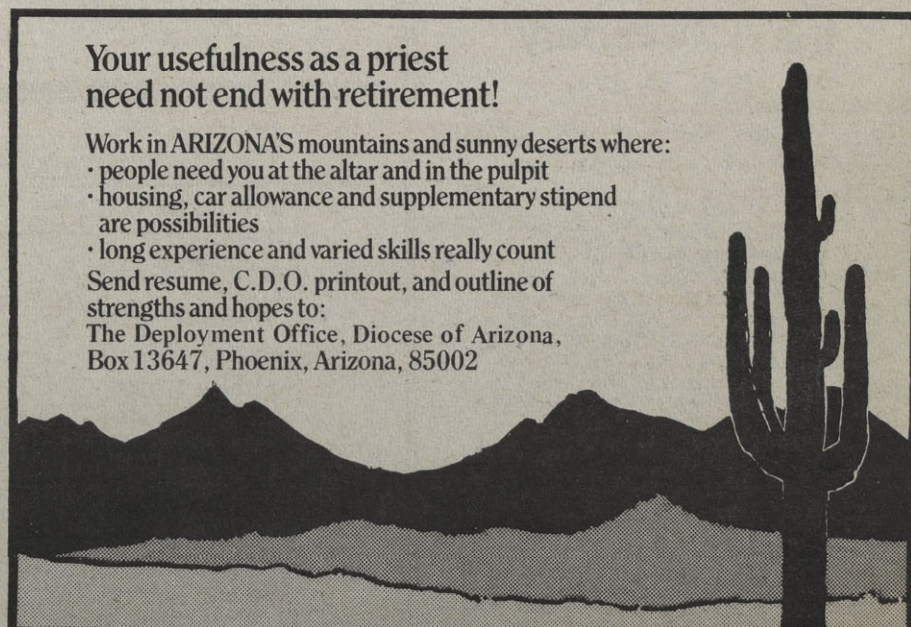
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Ruth Hancock: New design on life

by Gloria White-Moore

Ruth Hancock's life took a 45-degree turn when her husband, at age 50, decided to return to college and enter the Episcopal priesthood.

A former model and fashion design director, Hancock, whose husband Hal is now rector of St. James' Episcopal Church, Texarkana, Texas, went from advising about outward appearance to concentrating on inner growth.

"What do we really live for if not to make a difference in the world?" asks Hancock, who now is the liaison for Texarkana's newly formed hospice. Although the hospice only began accepting patients in March, Hancock spent several months helping to lay the groundwork. "It took over a year of sorting out a lot of red tape and getting licensed before we could actually begin operating," she explains.

When the Hancocks first moved to Texarkana, Ruth Hancock discovered she had little time to think of her old way of life. She soon found, however, her talents in her previous job could be channeled easily into service in another. "I had to decide how best to fit into the life of a priest's wife."

Hancock became a lay reader, a chalice bearer, and an active participant in prayer circles. "There are so many services open to women today without actually going into the priesthood," she says. "On the whole, I believe the Episcopal Church is beginning to accept the concept of women priests. I feel this is not good because in gaining this point we are going eventually to lose some of our strong traditional teachings."

Hospices care for the terminally ill and give them the option of dying at home, surrounded by family. Each hospice team has five people: doctor, nurse, minister, social worker, and volunteer. Hancock believes the volunteer "may play the biggest part." As a volunteer, she cares not only for the needs of the patient, but also for the other family members. And after the patient has died, the volunteer remains in contact with the family for a year to help them through bereavement.

Hancock feels her work with the hospice forces her to come to terms with death. "A great many people run away from any mention of death and dying, but they shouldn't," she says. "It is built into our Christian concept as part of a normal process and is something each of us will one day face."

Gloria White-Moore is a free-lance writer whose profiles often appear in *The Episcopalian*.

Committee solicits church nominations

At its first meeting of the triennium General Convention's Joint Standing Committee on Nominations chaired by Bishop Richard Trelease of Rio Grande decided to begin immediately to solicit recommendations for nominations in "a thoroughly intentional way," to improve the nominations form, and to work in subcommittees for each office.

The Committee's work is underway early because the small number of nominations in 1985, especially of males, caused a flurry of nominations from the Convention floor, and because the 1988 General Convention will be held early in July instead of the usual fall gathering.

The revised form for submitting names was to be completed in time for September's House of Bishops meeting.

Committee members will not only contact bishops, but diocesan administrative officers, commissions on ministry, church-related organizations and all ethnic groups within the Church.

The Committee must complete its work and submit its report by February 1, 1988. Deadline for the first screening is February 1, 1987; no names will be considered after September 1, 1987.

Offices to be filled include 12 persons for six-year terms on the Church Pension Fund to be elected by the House of Deputies and confirmed by the House of Bishops; 10 members of Executive Council (two bishops, two clerics and six laypersons for six-year terms); 11 members of the General Board of Examining Chaplains (two bishops, three presbyters with pastoral cures, three seminary faculty or other educational facility members, and three laypeople); and six members of the Board of General Theo-

logical Seminary (two bishops, two clerics and two laypersons).

Any member of the Church may recommend names for the Committee to consider for nomination. Forms may be obtained from a diocesan bishop or from Richard Trelease, 4304 Carlisle, NE, Albuquerque, N.M. 87107.

Other committee members are the Rev. Jesse Anderson, Jr., of Connecticut, vice-chairman; George Guernsey of Missouri, secretary-treasurer; Marlene Evans of the Virgin Islands; Bishop Craig Anderson of South Dakota; Bishop Frank Vest, Jr., of North Carolina; the Rev. Barnum McCarty of Florida; Canon Roswell Moore of California; Pamela Chinnis of Washington; Joseph Hargrove of Western Louisiana; Dixie Hutchinson of Dallas; and Catherine Saucedo of Western Mexico.

The Committee's next meeting is March 31 - April 1, 1987.

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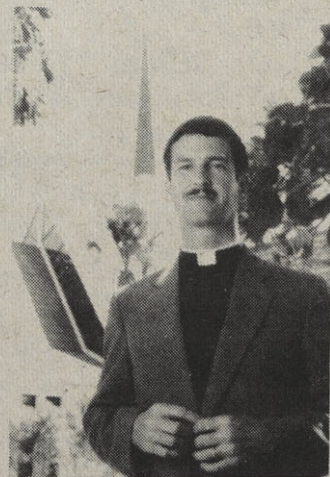
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Houston parish builds bodies as well as community

Most congregations use classrooms and parish house for activities, but St. Martin's, Houston, Texas, has a new and spacious Activities Center that boasts a skylight, an atrium, and a formidable schedule of events.

From the Center's second-floor walking/jogging track you can see high-schoolers playing volleyball at one end of the gym on the lower level and members of the plus 50's group shooting baskets at the other end. At another time from the same spot you can watch children roller skate. The same gym floor is covered on Sunday mornings for Tom Hall's Bible class of 200 to 300 people.

Opposite the gym, across the atrium, two exercise rooms house aerobics classes, and a fitness center has equipment for those over 15 years old.

At a central counter in the atrium, Center director Doug Cheves, a full-time St. Martin's staff member, oversees everything. With the Rev. Claude E. Payne, St. Martin's rector, Cheves believes the Center is "holy ground," a place to build a Christian community as well as healthy bodies. Helped by a corps of fully trained volunteers, he keeps the Center open five mornings and five evenings per week as well as Saturdays.

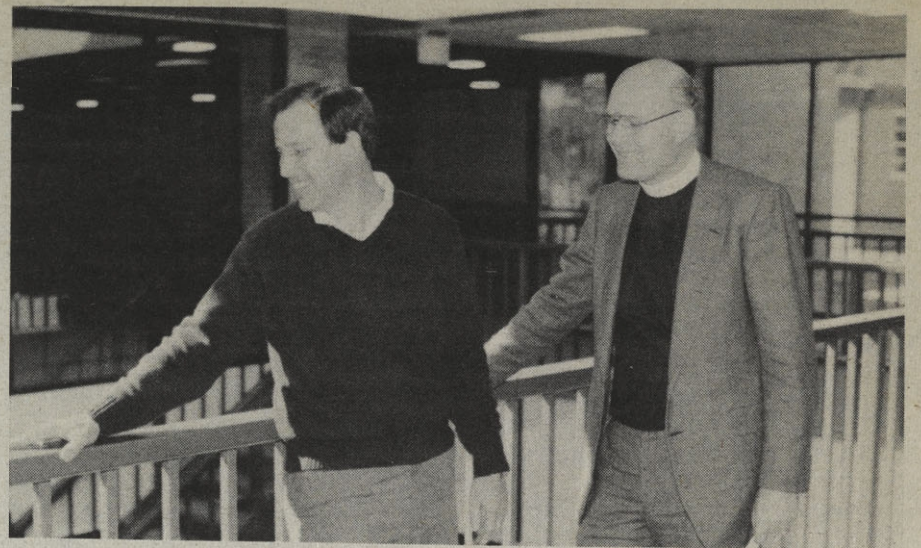
On Sunday mornings, when the congregation uses the area for the coffee hours before and after worship, the two pool tables in the lower atrium are covered and the central counter becomes a parish information center for newcomers and visitors who can pick up a copy of the weekly *Rec News* which highlights the Center's activities.

Episcopal Young Churchmen meet in the fireside room on the first floor, as does Episcopal Church Women. A snack room has a shuffleboard as well as vending machines. A third room is used for meetings of groups

such as the Christian Community Service Center, an ecumenical endeavor of 20 congregations that engage in community outreach.

No longer a suburban congregation, St. Martin's is at one of the major crossroads of Houston—near a major retail center, the Galleria, and near two large freeway interchanges. When St. Martin's considered expansion, a master renovation plan took this location into consideration. The Rev. Charles Huffman of St. Matthew's, Austin, led the vestry and staff in a dreaming and planning session which used the Next Step in Mission's SWEEP (Service, Worship, Evangelism, Education, Pastoral Care) format. Then members responded in the fall of 1984 by raising some \$4.6 million in pledges.

An education building for the Sunday school and the ever-increasing adult education ministry was the first phase of expansion. A Mother's Day Out is operated here and a parish day school could operate should the need arise. An ecumenical Bible study



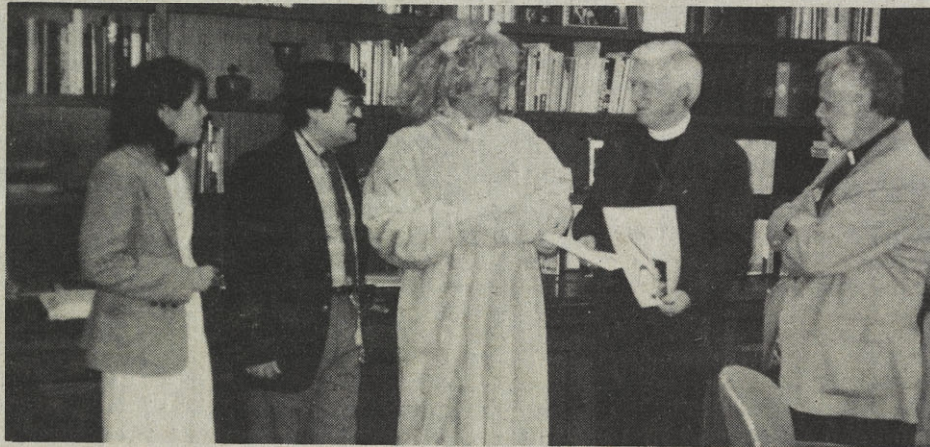
Looking down on St. Martin's efforts to build up are Doug Cheves, left, activities director, and the Rev. Claude Payne, rector.

group uses the building one night a week, and career planning seminars are offered. The adult education classes have outgrown this building and moved to the gym of the Activities Center.

Other parts of the expansion include a parish library, a new choir hall, and more efficient offices with

expanded Altar Guild facilities, new vesting rooms, and a new bride's room.

St. Martin's, however, considers the Activities Center the most innovative of the expansion plans. Here, says Payne, people of various ages, singles as well as families, can gather for community building, for upholding and promoting moral values, and for nurturing those within and reaching to those without. And he himself can observe all the activity as he does 35 laps for a two-mile fast walk around the upstairs track.



"There shall be no outcasts," Presiding Bishop Edmond Browning said in his installation address, and true to his word he welcomes the Cowardly Lion of Oz. The Lion, usually Charles D. Warner, appeared in *The Wizard of Oz* at St. Paul's, Morris Plains, N.J., as part of a parish effort that raised \$7,000 for the Presiding Bishop's Fund for World Relief.

Churches celebrate Peace with Justice week

Roman Catholic, Jewish, and Protestant denominations celebrate Peace with Justice Week October 16-24. With the theme from Psalm 85:10: "Steadfast love and faithfulness will meet; justice and peace will embrace each other" (Hebrew scriptures), observances include ecumenical worship, seminars, and public vigils. Resources which include themes, a poster, worship inserts, and a song sheet are available from Room 712, 475 Riverside Drive, New York, N.Y. 10115, or call (212) 870-3347.

Photo by Penny Jones

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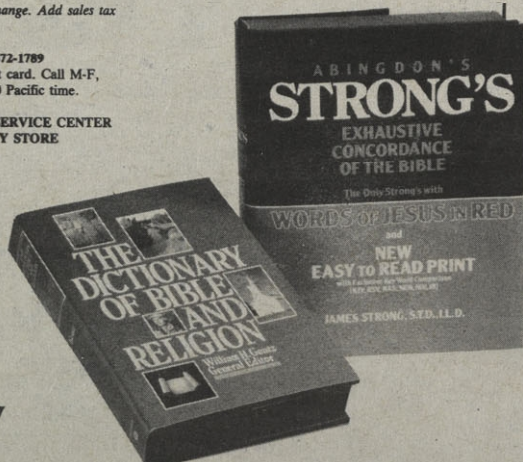
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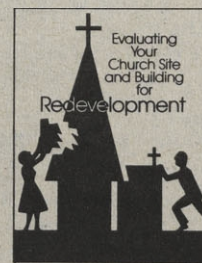
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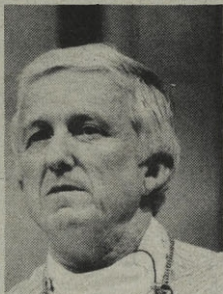
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From the Presiding Bishop



No epidemic exempts people from God's love

As I have visited across the Church, I have been told many examples of pastoral ministry. On one of my recent pastoral visits, I heard of an elderly mother who had asked her parish priest whether it was wrong to offer care and support to her son who was dying from AIDS. She had heard a TV evangelist say AIDS is a scourge created by God to punish evil sinners, and she found herself torn between her own maternal love and the views of a preacher who laid claim to the one biblical truth.

Her parish priest listened carefully to her pain and confusion and then suggested they read together what the Bible says about Jesus' ministry. They read the story of the Prodigal Son (Luke 15) and of the warm and unconditional welcome which the Father offered to the returning son. They read about Jesus' reaching out with care and love to all sorts of social outcasts—lepers, prostitutes, tax collectors, those who were outside the accepted social or religious conventions.

The priest and the mother explored the extraordinarily difficult issues which face persons with AIDS and their loved ones: a genuine but scientifically unfounded fear of easy contagion; the devastating burden of medical costs; guilt coupled with shame; grief in anticipation of a terrible impending loss; depression in the face of a seemingly hopeless situation; and a whole constellation of heart-wrenching emotions.

I was comforted and proud to hear the elderly mother had, indeed, followed her best compassionate instincts. The advice and encouragement of her parish priest simply confirmed her Gospel-based commitment to love and human caring, even in the face of a dread disease. Many of us may not have AIDS strike quite so close to home, but a growing number have already lost a family mem-

ber, a friend, a co-worker, a neighbor, a fellow parishioner, a loved one to this terrible epidemic. I pray that those who face the terror of AIDS will have the counsel of a compassionate parish priest and the depth of faith to meet the challenge.

The General Convention of 1985 asked for a National Day of Prayer for persons with AIDS and for Church-wide education about the crisis. I have asked all Episcopalians to observe Sunday, November 9, 1986, as a Day of Prayer and Intercession for persons with AIDS and for those who minister to them. I believe the Christian community can offer care and compassion, resources and reconciliation, hospitality and hope. Above all, I believe we can provide for some of the spiritual and pastoral needs of people with AIDS and those who share their suffering. We can be a fountain of ever-flowing love and a foundation for a community of grace. (See page 17 for resources.)

I rejoice that many sectors and individuals in the Episcopal Church have been in the forefront of pastoral, educational, and prophetic response to this unrelenting epidemic. I hope every parish will regularly remember the sufferers of AIDS in their intercessions. I trust that the pastoral care given by our clergy and parishes is marked by the compassion and understanding for the sick, the dying, the anxious, and the bereaved.

I pray that each of us may grow in compassion for people affected by this terrible disease. I join this prayer to that which asks our Creator to inspire and guide medical scientists in the search to find a treatment and cure. I pray for all those who minister to persons with AIDS, their families, friends, and loved ones. I give a prayer of thanksgiving for loving, caring priests and pastors. And I give thanks for those whose loving and living faith is never shaken or discouraged.

Faithfully yours,

Edmond L. Browning
Presiding Bishop

Alcohol Awareness Sunday set for November 23

The National Coalition on Alcohol and Drugs sponsors Alcohol Awareness Sunday, observed this year on November 23. With a wide range of materials distributed to clergy through the Episcopal Church, the Coalition focuses each year on an aspect of alcoholism and substance abuse, providing education and information to church members.

This year's materials include a bulletin cover and litany, a sermon, and Christian education materials for adults and children.

Headed by the Rev. J. David Else of Trinity Episcopal Cathedral, Pitts-

burgh, Pa., the Coalition works to implement the 1979 General Convention statement on alcohol and drug abuse and provides a network for those who work on the diocesan level with problems of addiction.

Church Life offers new policies

The Church Life Insurance Corporation, an affiliate of The Church Pension Fund, offers a new series of life insurance policies with interest-sensitive premium rates to Episcopal clergy and others who work for the Church.

The Indeterminate-Premium policy rates will be reviewed, though not necessarily changed, annually. Changes in mortality, persistency, investment earnings, and expenses might lower premiums. For details write Church Life, 800 Second Avenue, New York, N.Y. 10017.

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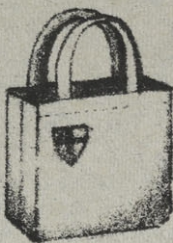
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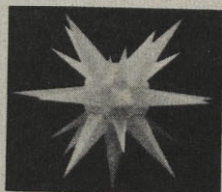
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All in the Family: Clergy couples subject to two sets of vows

"Two Priests, One Marriage," was
the theme of a clergy couples confer-
ence at Stony Point, N.Y., in June.
The ministry professionals who at-
tended discussed what is profession-
ally and theologically unique about
such marriages and what they share
with other two-career couples or with
other clergy families.

Mel and Barbara Schlachter, co-
rectors of St. Margaret's Church,
Staatsburg, N.Y., spoke of the possi-
bilities and pitfalls of this dual voca-
tion and said, "Clergy couples are
subject to two sets of vows and the
challenge is to give them equal
weight."

A panel discussed models of dual
ministry, and William Thompson of
the Church Deployment Office, con-
ference sponsor, spoke about the
placement process. A lawyer, the
Rev. Jim Proud, talked about the ca-
nonical implications of situations
such as shared rectorships and urged
clergy couples to document their ex-
periences because, he said, canonical
change follows rather than precedes
new realities in church life.

In reporting on a nationwide study
of clergy couples done by the Alban
Institute, the Rev. Roy Oswald found
many advantages to being a clergy
couple. "Someone else knows what



The Rev. John Donnelly, with son Patrick,
receives communion from the Rev.
Robert Dresser.

you are going through." The study
covered a variety of topics including
how bishops and other clergy per-
ceive such couples, the effects of this
dual ministry on marriage and vice
versa, and the effects on children of
being "double PK's (priests' kids)." The
38 children who attended the con-
ference had their own schedule of
activities.

Prepared from a report by **Mel and Barbara
Schlachter.**

World Food Day set for October 16

Presiding Bishop Edmond Brown-
ing encourages all Episcopalians to
observe World Food Day October 16
and to participate in a food ingathering
for the world's hungry on Sunday,
October 19. He asks that undesignated
offerings received on Sunday be chan-
neled through the Presiding Bishop's
Fund for World Relief, marked for
world hunger.

Browning notes that World Food
Day is the start of the ecumenical
Peace with Justice Week, and he calls
the observance a witness "to the

right of all people to eat."

Information for congregations is
available through the Presiding
Bishop's Fund for World Relief, 815
Second Ave., New York, N.Y. 10017.

Journey with Jung

The concepts of Carl Jung are the
subject of the Journey Into Wholeness
conference scheduled for November
10-14 at Kanuga Conference Center,
Hendersonville, N.C. Robert Johnson,
Betty Smith, and Richard Chachere will
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information, contact Jim and Annette
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A Parish Farewell

'Together we have danced, stumbled, prayed, played; God is at work in you'

Before she left All Saints' Church, Pasadena, Calif., the Rev. Frances Hall Kieschnick wrote the following farewell note to her congregation, reprinted here from *Spectrum*, the parish's quarterly magazine.

by Frances Kieschnick

After four years a young curate at All Saints' is sure to be changed! Not only have I become a priest and an associate and added a new name, but my whole life has been blessed and radically transformed. The Spirit tends to do that through All Saints'—so much so that we can't keep the introductory slide show up to date.

Now as Michael and I move on to a new life, the greatest challenge is to say good-by.

It's scary, isn't it—moving on and saying good-by, not knowing where we are going, not knowing where or when or how we will meet again, yet knowing and celebrating how much has happened within and through our community. Many of you already know my stories because my stories are our stories. You were there.

I arrived, and you welcomed me and trusted me and drew back the curtains of your lives and shared your dreams and let me into the deepest and most vulnerable places of great grief, gladness, guilt, growth, and glory. And together in those places we experienced the healing, surprising, transforming power of Christ's love.

You surged forward for the laying-on-of-hands, seeking Christ's healing, and Christ shone on your faces. You lifted your arms and clapped your hands and praised God from whom all blessings flow, and the walls shook.

You were asked to give generously for Ethiopian and Mexican relief, and you exceeded everyone's wildest hopes.

My sister, my brother, you came to see me, bringing a broken relationship, determined to be healed. You brought great energy and gratitude for your new membership at All Saints', determined to be put to work. You brought paralyzing guilt from a past hurt, determined to be reconciled



A celebration of her new ministry in 1982, above with, left to right, the Rev. Messrs. Clarke K. Oler and David W. Perry, and an exuberant volleyball game, left, were part of the author's four years at All Saints'.



grace and gift of Christ's hope and love.

Together we have danced and stumbled, cried and laughed, prayed and played volleyball, photocopied and calendared, coordinated and choreographed, grown and dreamed and loved God and loved each other and loved this loving, passionate, peacemaking place.

You've heard me before quote Dorothy Day, founder of the Catholic Worker Movement. She said, "But the final word is love. . . . We cannot love God unless we love each other, and to love we must know each other. We know God in the breaking of bread, and we know each other in the breaking of bread—we are not alone anymore. Heaven is a banquet, and life is a banquet, too, even with a crust, where there is companionship."

"We have all known the long loneliness, and we have learned that the only solution is love and that love comes with community."

God is at work in you. Let us say good-by as we said hello, relying on the Spirit, remembering to trust, to dream, to risk, and moving on into glory, giving thanks to God.

to God. You brought the story of Abraham and Isaac, determined to dance it.

You asked for company as you waited for surgery. You asked for acceptance as you struggled for authenticity in your sexuality. You asked for blessings as you began your new lives as husband and wife.

Irrepressible. Vulnerable. Searching. Loving. You brought me the

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The Very Reverend John J. Fricke, II
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For a number of years we had been temporarily holding the cremated remains of the faithful departed of this Church Family in a small area behind our Cathedral High Altar. It was not an inappropriate place, still it seemed that we could provide a setting which would not only be appropriate, but

one which would provide a special place for private prayer and permanent interment. We chose an area adjacent to our Chapel—a former vesting area—to convert to a small Columbarium-Chapel. Here we have installed 120 niches, designed by Armento Liturgical Arts, in a setting that is not only fitting, but a beautiful place for prayer and



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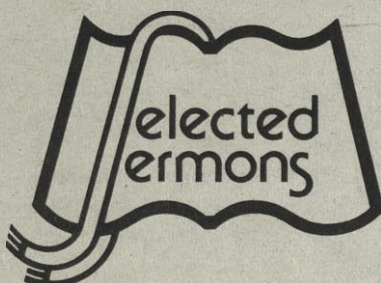
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To lighten the singing

No one denies *The Hymnal 1982* is an amazing compendium, allowing congregations to make a joyful noise indeed. But also no one would deny that it's a heavy book! Especially heavy for church members with arthritic hands. Kathryn Harriman, who attends St. Martin's-in-the-Field, Philadelphia, Pa., got an assist from her parish's organist, Mark Howe, who gave her a copy of the looseleaf accompaniment edition of the Hymnal, and each week, after finding out what the hymns will be, she simply brings with her the pages she will need to participate fully in the service. She has found this so satisfactory, she passes the idea on to others.

Verbing is the key to wording

"Over a hundred billion words come out of the nation's capital each day. This is more than most big cities produce in a week and more than the entire state of Maine has manufactured since the end of the Ice Age," says Susan Trausch in *It Came From the Swamp: Your Federal Government at Work*. Washington, she says, fears "too much plain English will cheapen the place," and legislators try to avoid this by regularly turning nouns into verbs. "We've been tasked with enforcing security," says a sergeant-at-arms. Washingtonians, Trausch says, have been tasking themselves for years, not to mention impacting, prioritizing, and accessing.

Systems are usually impacted, like wisdom teeth, and people are accessed. You can access the President without necessarily impacting his policies. Your objectives can be prioritized and still not finalized. While the feds may do it on a larger scale, anyone who's prioritized, impacted, and finalized at a church meeting knows the government has no exclusive hold on such wordsmithing.

Oh, those canons! They're dangerous, too

At the installation of the Very Rev. Hugh Wybrew as dean of St. George's Cathedral, Jerusalem, Bishop Samir Kafity gave some of the building's history. Consecrated in 1910, St. George's suffered no damage during World War I except when "Turkish soldiers dug a large hole in front of the altar in a search for the cannons which they had heard were made in the Cathedral. They thought the canons of the Cathedral were, in fact, the real firing type of cannons."

Hallelujah!

For all those who want to sing their hearts out in *Messiah* sing-a-longs this year, Messiah Tapes in Berkeley, Calif., has made learning the choruses easy with a series of "note learning" cassettes. For the serious singer, one tape contains the men's parts with piano accompaniment and another has the women's parts. For those

who prefer to practice while jogging or biking, Messiah offers men's and women's tapes with fuller accompaniment. The tapes cost \$10 each, plus postage. They can be ordered C.O.D.; quantity discounts are available. To make a joyful noise this Christmas season, write Messiah Tapes, Box 7794-E, Berkeley, Calif. 94707, or call (415) 540-8595.

Renewal groups plan October meeting

PEWSACTION, a coalition of Episcopal renewal organizations, presents a full schedule of speakers and workshops for its 1986 National Conference on Renewal, Ministry, and Evangelism scheduled November 12-16 at Ridgecrest Conference Center near Asheville, N.C.

Plenary and evening speakers include some of the best known lay and clergy figures in the Church: Verna Dozier, Betty Connelly, Bishop Charles Duval, the Rev. Terry Fullam, Anglican Bishop Patrick Harris, and Dean John Stone Jenkins. Brigadier General Charles Duke, Episcopal layman and lunar module pilot for an Apollo lunar mission, will also be a guest.

Registration for the conference, which offers 18 workshops and many worship opportunities, is \$95 per person or \$85 per person for groups of four or more registering together through a parish or diocese. For information contact the Rev. Hewitt Johnston, 4311 San Miguel, Tampa, Fla. 33629, (813) 251-1660.

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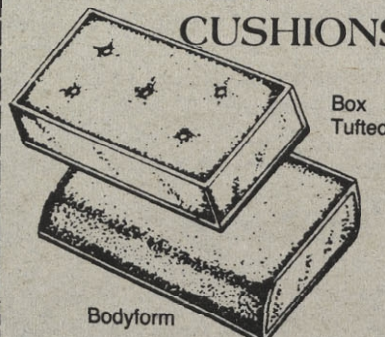
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MINISTRY

A TIME FOR CARING

November 9, 1986: A Day of Prayer for Persons with AIDS

by Lynne M. Coggi

The Reverend Lynne M. Coggi is consultant to the Presiding Bishop's Working Group on AIDS, which is coordinated through the national Church's Office of Social Welfare. Her ministry has focused on persons with AIDS and their families, and included clinical pastoral education at Roosevelt Hospital in New York City. A member of the Task Force on AIDS in the Diocese of New York, she has addressed several diocesan and national gatherings on AIDS-related issues.

Resolved, the House of Bishops concurring, That this 68th General Convention of the Episcopal Church recognize with love and compassion the tragic human suffering and loss of life involved in the AIDS epidemic; and be it further

Resolved, That it repudiates any and all indiscriminate statements which condemn or reject the victims of AIDS; and be it further

Resolved, That the Executive Council is charged with:

- 1) The development of special intercessory prayers for people affected by the AIDS crisis;
- 2) The development and funding of programs of awareness, education and prevention concerning AIDS;
- 3) The identification and funding of programs for ministry to all persons affected by AIDS;
- 4) The implementation of these programs beginning no later than March, 1986, by appropriate program units of the dioceses, parishes and missions of this Church; and be it further

Resolved, That the Presiding Bishop of the Episcopal Church is requested to establish and lead a National Day of Prayer and Healing with special intentions for the AIDS crisis, and to communicate the concerns presented in this resolution to the President of the United States urging long-term, substantial federal funding for research.

*—General Convention of the Episcopal Church
Anaheim, California, 1985*

Presiding Bishop Edmond Lee Browning has designated November 9, 1986, as a *National Day of Prayer for Persons With AIDS and Those Who Minister to Them*. As Episcopalians, we have been called upon to demonstrate our commitment to persons with AIDS and their care-givers on that day.

The AIDS epidemic is an international crisis of almost unimaginable proportions. The conservative and ever-rising estimate is that one million people are now infected with the HIV virus (formerly called the HTLV-III virus), which is indicated by the presence of antibodies in the blood. Not all those infected will be stricken with the full-blown disease, but many will.

Many have already died of AIDS, many are dying now, and many more will die. The suffering is tragic and intense. As Christians we cannot turn our backs on such suffering. We must follow our Lord's example, showing love for each other. We must remember that it is the body of Christ that is suffering when

any human being is suffering. We must pray for those who suffer the ravages of AIDS, remembering to pray for the doctors, nurses, researchers and all who are treating the patients, seeking a vaccine or a cure. We must pray as well for those whose fear causes them to condemn those stricken as "outcasts who deserve their fate."

With this in mind, the Presiding Bishop's Working Group on AIDS has prepared special prayers of intercession, discussion and sermon topics, and hymn suggestions for the *National Day of Prayer for Persons with AIDS and Those Who Minister to Them*. These are only suggestions for parishes. Several such services and intercessory prayers have already been composed by individuals and groups who have led Eucharists, healing services or prayer services.

WHAT'S IN A NAME?

AIDS is an abbreviation which stands for Acquired Immune Deficiency Syndrome. The word "acquired" in the name means that AIDS is not genetic in origin, nor is it spread by casual contact. Immune deficiency is a breakdown of the body's ability to defend itself against disease and infection. A syndrome is any accompanying series of effects.

Any infection or disease an AIDS patient may get may prove fatal because AIDS patients cannot combat any normal bacteria.

HOW YOU GET AIDS

The infection may occur when the body fluids (blood, semen, urine or feces) of an infected person enter deeply into the body of an uninfected person. Drug addicts using a common needle are injecting someone else's blood into their veins along with the drug. They are at risk for this reason.

Any sexual activity such as oral, anal or vaginal sex puts the uninfected person at risk. For this reason, contraceptives are encouraged for use in sexual activity to prevent the exchange of body fluids.

HOW YOU DO NOT GET AIDS

Symptoms take from six months to ten years to develop.

- You do not get AIDS from breathing the same air as an infected person, and you do not get AIDS suddenly.
- You do not get AIDS from touching or casually kissing an infected person.
- You do not get AIDS by drinking or eating with the same utensils as an infected person. Families with AIDS patients remain uninfected after years of sharing glasses, dishes, etc.
- You do not get AIDS from handshakes, doorknobs or toilet seats.

MINISTRY MINISTRY MINISTRY MINISTRY MINISTRY MINISTRY MINISTRY MINISTRY MINISTRY MINISTRY

THE 'HIDDEN' GROUPS

We like to think that certain groups of people are beyond the problems of sexually transmitted diseases and drug abuse. These are comfortable, but untrue notions.

Persons over 65

Sexual activity is not unknown among senior citizens, either in or out of nursing homes, as many nursing home workers know. However, because of the fear of hysteria and blame, geriatric AIDS patients are not reported as such. People over 65 are not statistically listed among sufferers of AIDS, even when they die.

This reticence may be understandable, but it serves to further isolate the patient, who may already have been abandoned by family and friends. There is also an added burden on the nursing home staff who must care for a patient who may already be suffering from some of the many infirmities of the elderly before the AIDS diagnosis is made. The geriatric patient who contracted AIDS through blood transfusions is a rarity. His or her life history may include drug addiction or sexual contact with an infected person.

People over 65 *do* get AIDS, and when they do, they need the same care as other AIDS patients. Their need puts great stress on the staff or family who must care for them. The staff suffer the same fears and griefs which all care-givers of AIDS patients share, but there is often no support staff for them.

Persons with AIDS and their families and care-givers need help to deal with all the problems that an AIDS diagnosis brings. They need our prayers and our ministry.

Children and Young Adults

Children are a second "hidden" group. The child who contracts AIDS through blood transfusions is a rarity. Most children with AIDS (Einstein Hospital in New York City alone has over 75 such patients, including four to five new cases weekly) are the children of recovered, recovering or current drug addicts.

Moreover, drug addiction has reached into the elementary schools, and children as young as seven, eight, or nine are themselves drug abusers who are not exempt from the typical ways of supporting a drug habit, such as prostitution. In addition, some nonaddicted children are victims of sexual abuse and have been infected by their abusers.

The problems these children face are many. Psychologists tell us that sexual abuse of children causes them to suffer social and psychological trauma which may keep them from leading "normal" lives as adults. Indeed, young drug abusers may have been led into drug abuse because of a prior history of sexual abuse. The need for ministry to sexually or socially abused children with AIDS is clear.

Another problem is the long latency of AIDS. Today's ten-year-old drug abuser may pass on the disease when he or she becomes sexually active from ages ten to 20 before a diagnosis of AIDS is made and after becoming drug-free.

There are those who say that children with AIDS should be isolated. However a child may have contracted AIDS, such a child needs the care and concern

of society. These children have already been isolated by our society, and the idea of isolating them is based on the notion that only a few children are affected. The truth is that it is impossible to "isolate" the numbers of children who may be affected.

If either parent is an AIDS patient, the danger of infection to the baby is clear. Newborns have been surrounded in the uterus and in the birth process itself with the body fluids of their mothers.

The "hidden problem" is that many of these parents discover their own illness only after their child has been diagnosed. It takes little to imagine the grief of parents who do not themselves know how they became infected and suddenly discover that a whole family is dying of AIDS.

Women

Women are an almost ignored group. Women may become infected through their own drug addiction or through sexual activity with current or former husbands and lovers. There is an additional risk to women who may have become infected through artificial insemination by the sperm of an unknown donor who may not have been diagnosed. Sperm banks, like blood banks, now screen their donors for possible exposure to the HIV virus.

The fact that homosexual women have the lowest risk of infection led to the notion that the disease is not transmittable by women. That has never been the case. For example, in Africa, AIDS affects men and women equally. It is true that women whose sexual activity has always been limited to other women run the lowest risk of infection, but any heterosexual activity with infected persons puts women at risk of contracting and transmitting AIDS.

The incidence of divorce and remarriage in our society and the long latency of the disease heightens the risk of infection of new families before the AIDS diagnosis is made. Women with AIDS are often isolated from their families after watching their own children die from AIDS. These women die lonely, painful deaths and for various reasons may not be counted as AIDS patients but as pneumonia victims or viral disease patients.

Bisexuals

There are people in our society whose sexual activity includes persons of both sexes. Bisexuals with AIDS suffer all the problems of other persons with AIDS. They may be married or single. In addition, they suffer upon exposure of a life style which they may have been trying to hide. They suffer abandonment by their families as much from the AIDS diagnosis as from the life style the diagnosis may reveal. Their involvement with persons of both sexes makes clear the way in which AIDS may spread through the heterosexual and homosexual communities. Their children are also at risk.

Homosexual Men

Homosexual men are the scapegoats of the AIDS crisis, pushed to the forefront and blamed for the crisis. Homosexual men with AIDS are ostracized and left to die alone once the diagnosis has been made. The "hidden" problems stem from the scapegoating.

Housing and jobs once denied homosexual men on the basis of their sexual preference are now denied them with the excuse that they may "infect the innocent."

The "hidden" problem is that, knowing very little of the life style of homosexual men, heterosexuals accuse them of sexual abuse of children and a variety of social crimes or indiscretions of which homosexuals are, as a group, as innocent or guilty as heterosexuals. In addition, many are being denied basic medical care. Strangely, it is the homosexual with no diagnosis of AIDS who is part of a hidden group. The stress of defending yourself constantly against charges that you are physically ill and a potential source of infection by your presence, while being denied access to normal medical care, is part of the problem of this "hidden" group.

AIDS in Minority Communities

The AIDS virus does attack the blood and body fluids of Native Americans, Asians, Africans and Hispanics. The hidden problem is that people living in minority communities suffer inadequate housing, employment, medical care and information.

Persons with AIDS in these communities suffer abandonment by families and stigmatization, as do other "hidden" groups. In addition, overburdened facilities in minority communities cannot absorb the increased needs of persons with AIDS.

They need our help.

The 'Worried Well'

By far the largest "hidden" group is the group known as the "worried well." These are the friends, lovers and families of AIDS patients who suffer intensely as they watch their loved ones die. Spouses and lovers of AIDS patients who have died know that they themselves are not immune and know that the long incubation period of AIDS means that they will not know that they are well for two to ten years. Surviving family and friends sometimes find themselves ministering alone to the spouses and lovers of the deceased. All who grieve need our ministry.

Care-givers

There is yet another "hidden" group: the nurses, doctors, hospital attendants and other care-givers of AIDS patients. These people suffer intensely from the grief of caring for patients who die. They are overworked, fearful and often hiding grief that comes when a patient dies. They have so far shouldered the cross of AIDS for us. We need to hear what care-givers have learned from their patients about the joy in life under difficult circumstances, because there is joy as well as grief. Joy in the gift of love they receive from patients sometimes makes the burden of pain lighter, and sometimes intensifies the grief at their loss.

SAMPLE DISCUSSION AND SERMON TOPICS

The proper readings for November 9, the Twenty-Fifth Sunday after Pentecost, lend themselves to preaching about care-givers to persons with AIDS. For example: Job 19: 23-27a (the Old Testament reading)

lends itself to comparing aspects of Job and his trials to the AIDS patient or society at large; e.g.,

- Job's suffering, his assurance of a living Redeemer and the triumph of his flesh over all his suffering.
- The society as Job in anguish, sure of God's justice and therefore sure that he is not being punished for his sins, with the reminder that Job's sin is his assurance of his innocence. His boastfulness about his innocence is his sin. God redeems human beings out of love, not because they "deserve" it. All human beings, even those who judge others, have equal access to God's love. None of us is innocent before God.
- Job's cry, "Oh, that my words were written . . . graven in the rock forever," as contrasted to Jesus' words that God's law is not engraved in stone, but carved in the heart of true believers. This could serve as background for discussion of adherence to law as opposed to tempering the law with mercy and compassion.

All the above themes can also be found in Psalm 17, the Psalm of the Day.

The Epistle, 2 Thessalonians 2:13-3:5, is an exhortation to follow the tradition of the Gospel, which assures us of acceptance by God, and reminds us to give thanks to God for all the brethren. Giving thanks even for this trial which gives us the opportunity to serve one another in all our trials is part of our tradition.

The Gospel, Luke 20:27(28-33)34-38, depicts the Sadducees asking which of seven brothers is the true husband of the one widowed wife of all. Jesus says that God is the God of the living, not of the dead, and that in the Resurrection, human beings will not be given to each other, but live as the angels.

The sanctity of each individual within the human family and his/her separate relationship to God can be stressed in a sermon on *God's Family: The tie that binds is love, not flesh*, stressing the theme that suffering of one is suffering of all, and that triumph over death by one affects us all.

"The God of the living" is a topic which can remind us of the God who walks and suffers with us. God's work of redemption in the midst of suffering is a theme that can be examined. The Church's focus is to minister to patients, their families and their care-givers, to assure them that God is at work in their lives and to support them in their anguish, clarifying the connection between the suffering servant and the wounded Savior.

SUGGESTED HYMNS

First Line	HYMNAL	
	1982	1940
Jesus lives! thy terrors now	194, 195	88
Love's redeeming work is done	188, 189	—
My song is love unkown	458	—
There's a wideness in God's mercy	469, 470	304
Spirit divine, attend our prayers	509	370
Christ for the world we sing	537	537
Before thy throne, O God	574, 575	499
Jerusalem, my happy home	620	585
O what their joy and glory must be	623	589
Ye holy angels bright	625	600
All my hope on God is founded	665	—

INTERCESSORY PRAYER

(May be used as the Prayers of the People. This prayer may be excerpted or reproduced.
The Leader and People pray responsively.)

God of Love, we ask you to hear the prayers of your people.
We turn to you in our need, O God.

We pray for the world, that your gift of creation may be understood and valued.
You gave the world into our keeping. Help us to be your faithful stewards, caring for the world in humility and with love.

We pray for the peoples and nations of the world.
You gave us to each other. Teach us to treasure your priceless gift of community.

We pray for all who call upon you, O God.
We call you by many names. Teach us that we are one people, your people, and that you are one God, our God.

We pray for the Church.
Give us grace to unite in your love and show your glory in the world.

We pray for Edmond, our Presiding Bishop, for N. (N.) our own bishop(s), for all bishops and other ministers;
For all who serve in the Church of God.

We pray for this nation and for this community;
For all who work for justice, freedom and peace.

We pray for your continued presence among us. Stay near us, we pray.
For without you, we can do nothing.

We pray for strength to share the burden of illness with those who suffer in this AIDS crisis.
Help us to see that in sharing one another's griefs, we grow strong.

We pray for those who suffer from AIDS and any grief or trouble, that they may be strengthened to call to you for help.
Give us, your servants, hearts to respond to their call, willing hands to help and discerning ears to hear your voice.

We pray for all who care for AIDS patients and for all who are seeking treatment and a cure.
Grant them patience to endure and wisdom to lean on you for strength and courage.

We pray for the families and friends of AIDS patients.
Fill them with the knowledge of your healing and redemptive love.

We pray for the dying;
That their suffering may be relieved.

We pray for those who have died of AIDS and for all the departed;
That they may have rest in that place where there is no pain or grief, but life eternal.

Hear the prayers of your people, O God.
We come to you in our need.

Concluding Collect

Celebrant:

O God of eternal love, we know that you are with us at all times: Help us to remember that you will not abandon us, for you created us in love and wait to receive us again in love; through Jesus Christ our Lord. *Amen.*

THE EPISCOPAL CHURCH AND AIDS: AN ECUMENICAL APPROACH

The Episcopal Church is responding to General Convention's resolution calling for ministry to AIDS patients and their care-givers by reaching out to other groups committed to caring for patients. Through the Presiding Bishop's Working Group on AIDS, the Episcopal Church actively seeks to work with other religious groups, Christian and non-Christian.

Advocacy

Persons with AIDS have many problems including availability of medical care and information, legal and housing problems, and social concerns such as neighborhood responses to patients and care facilities and the problems of schoolchildren with AIDS.

Concerned people of faith must be ready to speak up for the right of patients to care and housing. The needs for AIDS patients to be involved socially in their communities and included in church groups call for broad-

based education concerning the nature of the illness and the special needs of care-givers, survivors and families of persons with AIDS.

Resources:

For information on AIDS-related ministries in the Episcopal Church, write to the Office of Social Welfare, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

The National Council of Churches has developed a packet on AIDS information. Write: Miss Chris Cowap, National Council of Churches, 475 Riverside Drive, Room 572, New York, NY 10115.

In addition, the Hope & Help Center, based in the Diocese of California, has established a hot line for AIDS information. The toll-free number is 1-800-AID-TALK, or call (415) 861-HOPE.



Maia Aprahamian makes a minor correction in *Brother Francis*, which now goes to printing and production.

Californian composes opera based on St. Francis' life

by Alan Conner

With help from an Episcopal bishop and a Roman Catholic archbishop, composer Maia Aprahamian completed creative work on the four-act opera, *Brother Francis*, and took it to New York for printing and initial exposure to the music world.

"Although St. Francis is popularly perceived as a drop-out from society, Maia Aprahamian dramatically captures his joyful strength of character and all-pervasive love of God," says Bishop William Swing of California, one of the opera's sponsors.

The complete work—in four acts and 10 scenes—vividly portrays the life of the saint: first as a young, affluent member of the mercantile class and then through a crisis of the soul, a battle with his father, a series of visions and revelations, and meetings with Pope Innocent III and the Sultan of Egypt, both of whom recognized Francis' inner fire and accepted this "little man in a brown robe." Scenes take place not only on the stage, but in and among the audience, whose members become part of the thrust of life as in medieval times.

During the four years the work

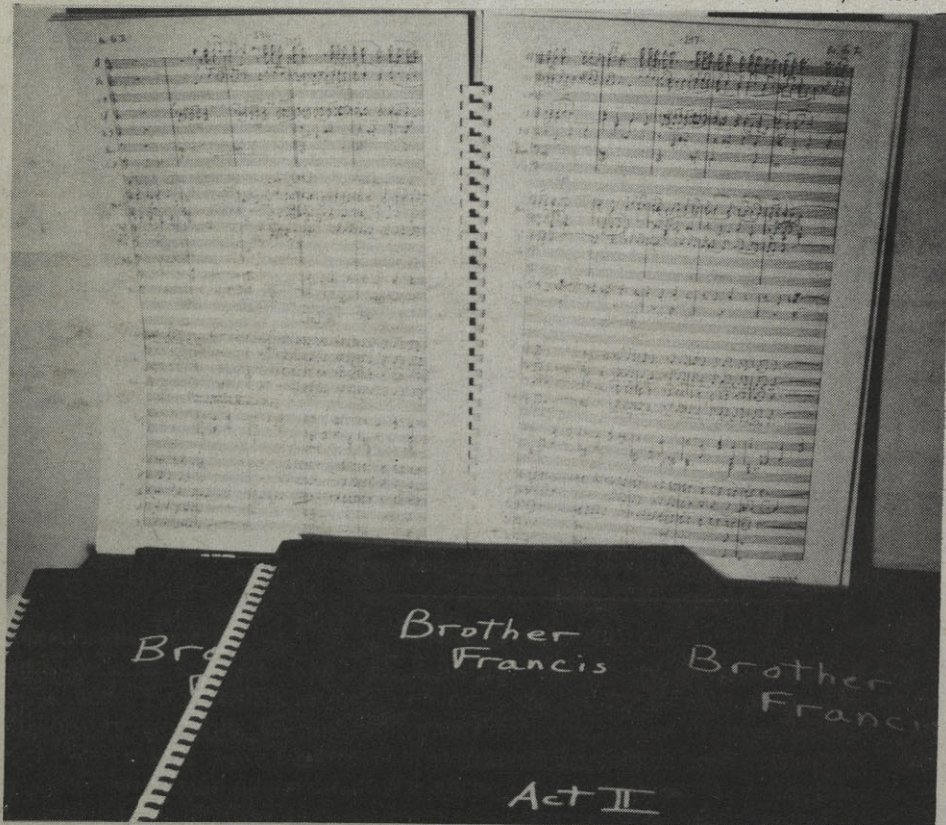
was in progress Aprahamian was supported by grants from the Roman Catholic Archdiocese of California, St. Stephen's Episcopal Guild in Belvedere, the Ottorino Respighi Foundation, the Marin County Arts Council, and individual contributions.

San Francisco's Sister Cities Committee hopes the opera will be introduced in both San Francisco and Assisi if funds can be found for the production.

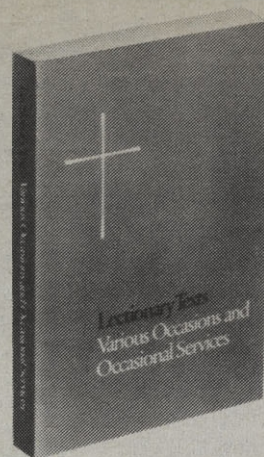
"This opera is an extraordinary work," wrote Russian composer Vakhtang Jordania, director of the Chattanooga Symphony and Opera. "The combination of opera, ballet, and chorus is most unusual. The chorus and ballet music is beautiful and the arias wonderfully musical. The score and orchestration are clear and effective."

Aprahamian has composed three operas, various symphonies, cantatas, and other musical works. She studied at the Juilliard School of Music and received a Master of Music degree in composition from the Manhattan School of Music in New York City.

Alan Conner is a Sausalito, Calif., writer.



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How far have we come from 'an eye for an eye'?

by Sylvia Crouter

We make a lot of Jesus' words about loving one another, loving others as we love ourselves, loving our enemies, but do we really mean it?

A friend said recently, "Oh yes, it's easy for me to leave the last piece of cake on the plate for someone else, but when it comes to the big things, I just can't live it." What he was saying was, "I can't love my enemies. I can't give up retaliation. I do give violence for violence. Time and time again I fail to love."

That was brutal honesty—looking inward and seeing the human condition. It's my condition and your condition, but we presume to call ourselves "Christians." We read the Great Commandment and feel good: "A new commandment I give to you, that you love one another, even as I have loved you. . . you also love one another."

Jesus extends this love beyond the circle of disciples to include the whole family of humankind—riffraff, sinners, foreigners. And in Luke 6:27, He lays it on the line: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also, . . . love your enemies, . . . expect nothing in return."

We don't really think that way, do we? We hold up the commandment as an ideal, but we say we have to live in the "real" world so we reject the central message paid for so dearly on the cross.

The Hebrew Scriptures tell us about our recent ancestors. To limit terrible and bloody tribal revenge they came up with a new law we now call *Lex talionis*, better known as "an eye for an eye, a tooth for a tooth." *Lex talionis* was an improvement—let the blood revenge be limited, one murder for one murder, not the whole tribe; one woman abducted for one woman stolen, not all the enemy women kidnapped. It was a step forward.

Much later the Hebrews decided that God was holy, and if they were God's chosen people, they must be holy, too. They came to feel responsible for all members of the community. Leviticus tells us how they left the corner of the fields for the poor to garner grain. In an ancient code Yahweh tells the people, "You shall not oppress your neighbor, . . . you shall not hate your brother in your heart, . . . but you shall reason with your neighbor. . . . You shall not take vengeance or bear any grudge against the sons of your people, but you shall love your neighbor as yourself."

Notice how far we have come. But notice, too, that "neighbor" is limited to "sons of our own people."

As time goes on, ethical sensitivity increases. Micah commands us "to do justice and love kindness and to walk humbly with our God." Jesus inherits this long history, a progression of understanding from the animal brutality of blood revenge to the compassion of the prophets. And Jesus takes it a step further, "You have heard it was said, 'An eye for an eye, . . . ' but I say to you, do not resist one who is evil, . . . love your en-

emies and pray for those who persecute you."

Here we are, living in the modern, "real" world. And when terrorism threatens us, we revert right back to "an eye for an eye." In the 2,000 years since Jesus we have continued to respond to force with force, to violence with violence, except for a rare few of us—Mahatma Gandhi, Martin Luther King, a few who have tapped the power of the Gospel and found its power more effective than violence.

We may be non-violent in our personal lives, but give us a national cause, and we become a mob, saying, "What else can we do?"

The Christian and Hebrew Scriptures provide the only answer to evil in all its forms, the answer to the ancient hatreds of the Middle East, to sharing the planet with an enemy super power, to controlling our own greed, to the whole sinful world scene abroad and in our own back yard.

Either Jesus, who died on a cross, was speaking for God, or everything we profess here in this Church is worthless. We can't have it both ways. By our love for one another, for the foreigner we cannot understand, and by our love for our enemies who persecute us we will be known by the world that watches.

We can choose the Jesus way or some other way, but we can't have it both ways.

A breeder of Tennessee walking horses, **Sylvia Crouter** is an active member of St. Thomas', a small mission in Dubois, Wyo., where she is licensed to preach and often does.



Lwanyaga Musoke of Uganda designed Intermedia's 1986 Christmas card, "African Nativity." Painted on barkcloth, a tradition of the Baganda people, the scene is rendered in reds and blues. The card contains the inscription, "Sing to the Lord a new song. Sing to the Lord, all the earth." The cards are available in boxed sets of 20 cards and 21 envelopes for \$8 plus postage of \$1.30 for one box, \$2.60 for two, \$3.10 for three, and 10 percent for four or more boxes, from Intermedia, National Council of Churches, 475 Riverside Dr., New York, N.Y. 10115.

Organist's Companion to Hymnal available

Dennis Schmidt of St. John's Cathedral, Albuquerque, N.M., has compiled *An Organist's Companion to the Hymnal 1982* which lists over 3,000 organ settings, organ-with-instrument settings, free hymn accompaniments, and descants for the new Hymnal. He offers it for \$17 postpaid. Write him at 318 Silver, SW, Albuquerque, N.M. 87102.

Long Beach parish aids soldier far from home

by Sid Hoskins

It happened on the California desert near Barstow. A soldier from Kentucky is crouching in his self-made foxhole when a tank driver makes a mistake and the foxhole caves in. The Kentuckian knows he is injured but does not know how seriously.

Steve Miller grew up in Lexington and at the age of 33 joined the army and began training at Fort Hood, Texas. He showed promise of becoming a non-commissioned officer and was on his way to promotion when on a training assignment his world almost came to an end. Miller vividly remembers the incident but vaguely recalls the moment his spinal cord was almost severed.

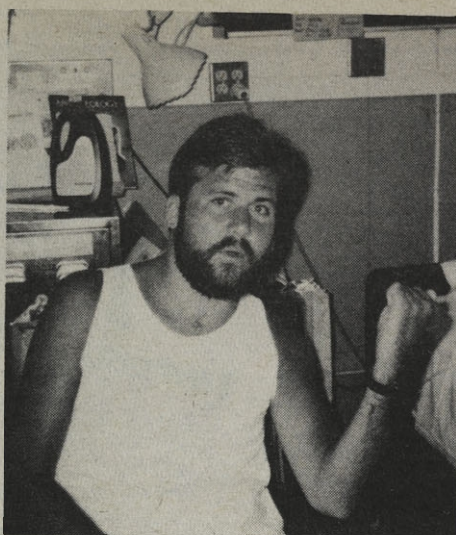
The army flew him by emergency helicopter to Veterans' Hospital in Long Beach, and the medical experts in spinal injury began their work. Placed in intensive care, his chances for survival were slim.

When Miller awoke the next morning, the Rev. George McClaren, rector of St. Gregory's Church in Long Beach, was standing next to his bed. "When I came to, he was the first person I saw when I opened my eyes." Miller's rector in Kentucky had called the Diocese of Los Angeles to find the Episcopal church nearest Veterans' Hospital. St. Gregory's was that place.

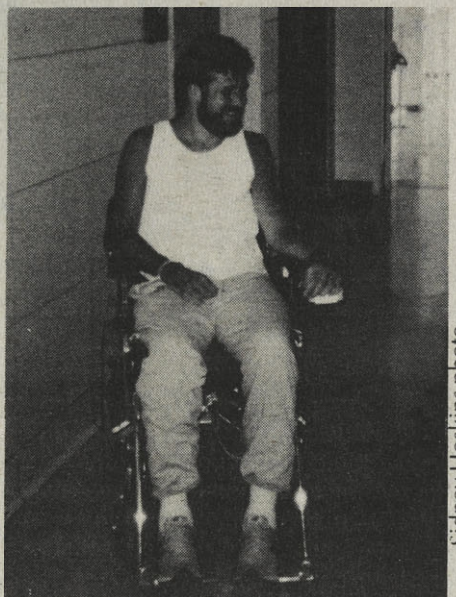
Miller's medical condition was grave. His head was placed in a "halo," and his movement was rigidly restricted. He had no feeling in his legs. He could barely move his arms. He had no grip with his hands. His morale was desperately low.

When his mother arrived, she needed a place to stay, and Gladys Dotson, a member of St. Gregory's, volunteered a bedroom in her house near the hospital. Daily visits by Mom helped Miller through those first few frightening days. But after several weeks, his mother had to return to Lexington. She worried about what would happen to her son while she was away.

McClaren gave her the answer. Members of St. Gregory's Church visited Steve in the hospital. Someone was at his side each day of the week at lunch and dinner to cut his



Steve Miller found 14 new friends at St. Gregory's.



Sidney Hoskins photo

meat and feed him.

Two months went by, and gradually Miller began to improve. Daily physical therapy increased his stamina and muscle strength. Although his legs were useless, he began to build up his upper body. Now he could move his shoulders slightly and even feed himself by using a spoon holder strapped to his hand. The "halo" kept his head stabilized.

Soon after the rigid headpiece came off, Miller obtained an electric wheelchair. The outreach visits continued. Now Miller could move around on his own, but he still had no feeling in his lower body.

Miller was moved to St. Louis, Mo., to complete his recuperation. The 14 outreach committee members of St. Gregory's who visited Miller miss him but are happy he is recovering. "Everybody just bent over backward to make me feel comfortable. I don't know how to thank them," Miller says.

Sidney Hoskins is a free-lance writer who lives in Long Beach, Calif.

Utah school starts small, but thinks big

by Tricia McGarvey

Utah is a state dominated by the influence of the Church of the Latter Days Saints. Believing the area needed a parochial school, parishioners at St. Peter's Episcopal Church in Clearfield began what they eventually hope will be an educational complex for preschool through high school.

Last year 25 students—eight preschoolers, 10 kindergartners, six children in grades one, two, and three, all taught by two teachers—attended classes in St. Peter's parish hall. Weekly chapel sessions featured the Rev. Larry Dobson from Clearfield Com-



munity Church and the Rev. G. Edward Howlett, St. Peter's rector. Parents sometimes shared job and travel experiences.

With a goal of adding at least one grade each year, St. Peter's will add two more grades for the 1986-87 school year and will use three mobile classrooms for extra space.

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