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The EPISCOPALIAN

APRIL, 1987 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 27TH YEAR • CONTINUING 152 YEARS

IN THIS ISSUE

With this issue The Episcopalian marks its 26th anniversary with a larger-than-usual issue that tours the globe and wings back home to provide food for Lenten thought and ideas your parish might emulate.

Globe-Trotting

With American Loren Reid and Englishman Richard Harries as they view the vast diversity of the Anglican Communion, **page 6**, and with the Presiding Bishop as he visits other Churches, **page 26**. To celebrate 100 years of service in Japan with the Nippon Sei Ko Kai, **page 17**. Through Africa through a book's pages, **page 23**, and to an English parish saved by a letter-writing campaign, **page 11**.

Spring Training

Examine the Last Supper with John Coburn, **page 18**, as a last-minute Lenten exercise and explore what parental guidance means with Rebecca Christian, **page 22**. Explore spirituality with Jack Gorsuch, **page 21**.

Budding ideas

Share in a liturgy Louisiana developed for disposing of tattered vestments, **page 16**, and in generous memorial gifts that allow a Los Angeles parish to sponsor a forum with John Hines, **page 15**, and a Wilmington parish to offer grants, **page 19**.

Sexual Ethics

The sexual ethics debate continues with the third articles in the series, **page 14** and a three-page sampling of readers' comments beginning on **page 20**.

Making News

Executive Council discusses structure, **page 8**; England takes a step toward women's ordination, **page 12**; a bishop challenges the Urban Caucus, **page 19**; and Episcopal seminaries raise questions about Vatican discipline, **page 23**.

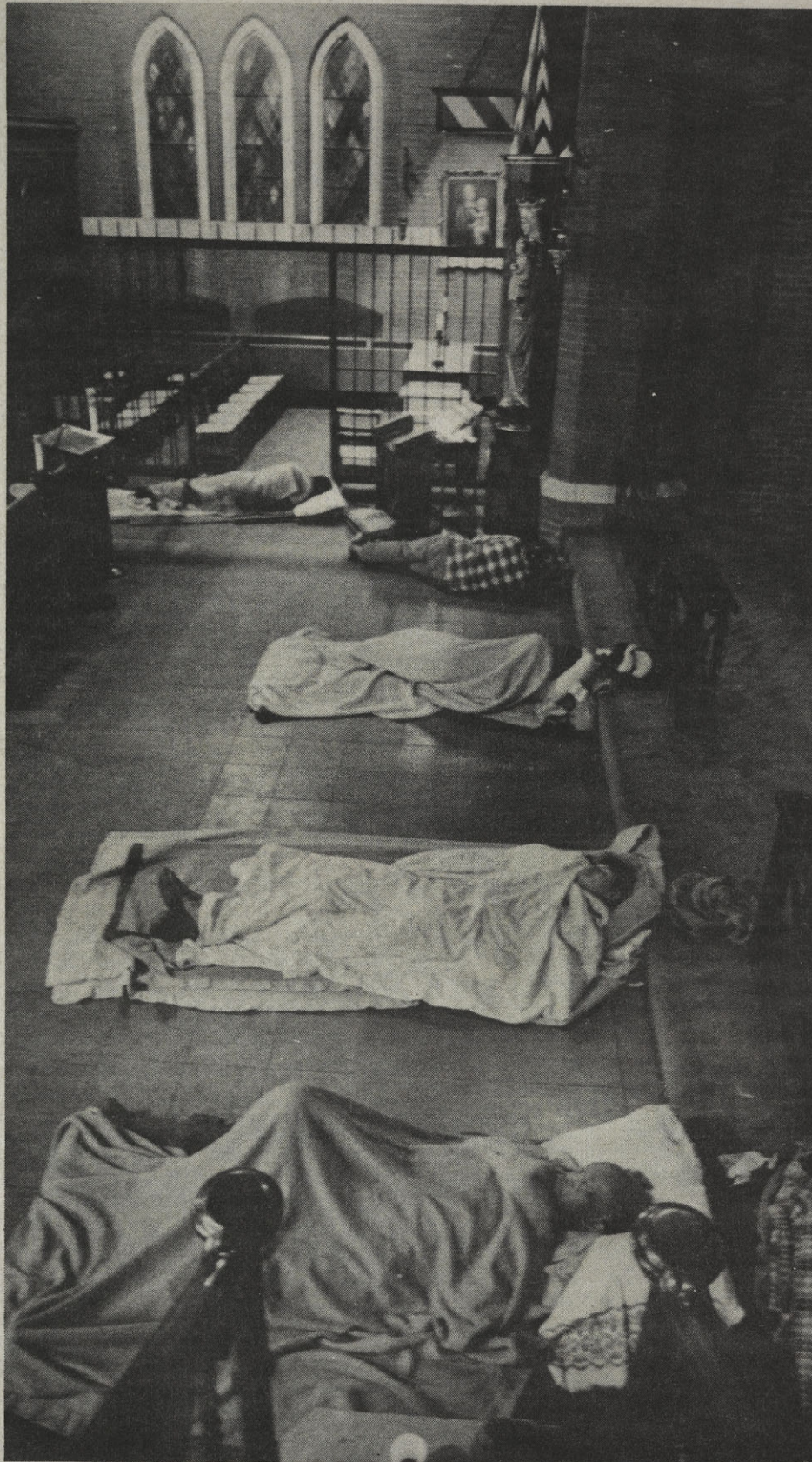
Sharing thoughts

Edmond Browning, **page 3**, and Christine DuBois, **page 5**, offer thoughts for Easter; Richard Mansfield, **page 4**, questions English policies; Dick Crawford, **page 5**, discusses honesty and the lack thereof; and Have You Heard appears on **page 24**.

Opponents of female bishops seek way to remain in Church

Representatives of those who oppose female bishops met in closed session with four members of the Presiding Bishop's special committee on female bishops March 9 at Chicago's O'Hare Airport.

Bishop William Stevens of Fond du Lac, who led the group which met with the special committee, said the



Homeless men sleep with their heads against the foot of the altar rail at All Saints' Church, Indianapolis, Ind. The parish is one of 13 Episcopal congregations who participate in a shelter and daily feeding program operated by the Indianapolis Metropolitan Council. All Saints', whose rector is the Rev. Nan Peete, voted to open its nave to the homeless when the previous shelter closed. Originally the men (and a few women) were to sleep on the pews, but some rolled off so the floor was safer.

Indianapolis Star-News photo

Stanley Atkins, retired of Eau Claire, as well as Frances Swinford of Lexington, Ky., and the Rev. Messrs. Samuel Edwards of Dallas, Texas, and Brien Koehler of Burleson, Texas. They are all members of the Evangelical and Catholic Mission (ECM) which last May issued a Statement of Witness containing their convictions about female bishops.

Bishop Edward Jones of Indianapolis chairs a special committee Pre-Continued on page 12

Sexual ethics debate draws response—and ire

Debate about sexual morality in several Episcopal arenas is raising debate and sometimes hackles.

Churchmembers responded most vehemently to an action in the Diocese of Newark in January in which convention delegates agreed to prepare a study of diocesan views about church recognition for non-marital sexual relationships. The action in Newark, which was widely reported in the secular press, occurred while the Commission on Human Affairs and Health is in the midst of a year-long study of the same subject.

Because Newark's Bishop John Spong is not only a Commission member, but also author of the introductory article to the study series which is appearing in *The Episcopalian* in four parts, the two actions have become linked.

Bishop George Hunt of Rhode Island, who chairs the 11-member Commission, says he "regrets the confusion the action in the Diocese of Newark may have caused in some people's minds. The Commission plans to continue with its study as originally scheduled and hopes these issues relating to human sexuality will have widespread, careful discussion throughout the Church. We look forward to hearing from parishes and dioceses which have participated in such study."

Hunt says the Commission will present "an interim report to the House of Bishops in the fall as well as a full report to the General Convention in 1988."

The Commission's study grew out of a task assigned to it by the 1985 General Convention. At the 1986 House of Bishops meeting, 12 bishops circulated a statement on Christian sexual morality which upheld chastity as the "time-honored and biblically-rooted standard... for Christian people," urged clergy to provide a "wholesome example for others," and asked both clergy and laity not to "encourage any attempt to legitimize any sexual behavior other than that which is appropriate between a man and a woman united in holy matrimony."

The House of Bishops took no vote and referred the statement to the Commission on Human Affairs and Health. Since Newark's action, Suffragan Bishop Gordon Charlton of Texas, a sponsor of that House of Bishops statement, has circulated a new statement signed by 13 Province VII bishops from the states of Kansas, Texas, and Oklahoma. Seven signers of the current statement were

Continued on page 16

Continuing **Forth**
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Victoria, Canada

In the face of strong protest from native groups, Anglican Bishop Ronald Shepherd canceled plans to sell a 65-piece collection of native artifacts, which dates from 1851, to help finance reconstruction of Christ Church Cathedral here. The collection, estimated to be worth \$300,000, is composed of gifts to early missionaries who in turn gave them to the Cathedral. The sale was proposed when the Cathedral's building fund fell \$1 million short of its \$3 million goal. In a press conference announcing termination of the planned sale, Shepherd apologized for not being "sufficiently sensitive" to the Indian peoples who hope for the return of these cultural treasures.

Cleveland, Ohio

Following a mid-winter trip to Nicaragua with a group of 13 people, Bishop James Moodey of Ohio returned here determined to speak out against U.S. policy concerning that country. Moodey said group members spoke with both supporters and critics of the Sandinista government. "Not a single person with whom we spoke thought it was a good thing that the American government is giving aid to the Contras."

Plainfield, Indiana

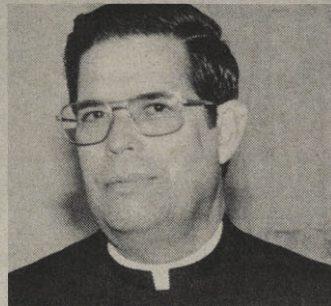
St. Mark's Church here will welcome participants of the Working Class Ministry Forum on May 1 and 2. The Forum will discuss matters raised by the Rev. Robert W. Carlson in a report of his visits to 11 working class Episcopal congregations. All interested persons are welcome; dioceses are urged to send teams. A conference on this ministry scheduled for April in Wichita, Kan., has been canceled. Copies of Carlson's report and further information on the Forum are available from Sandy Elledge, APSO, Box 1007, Blacksburg, Va. 24060.

Toronto, Canada

Some Canadian Anglican bishops will not accept invitations to celebrate the Eucharist while visiting England. In a letter to English bishops, Archbishop Michael Peers apprised them of the "strength and depth" of Canadian reaction to the Church of England's refusal to permit women ordained abroad to function in England. Peers said his letter is not a challenge to the Church of England's autonomy nor an effort to deprive it of sacramental ministry. "It represents a voluntary limitation on ourselves until such time as all Canadian priests can receive the same invitation as some of us can now."

Correction

In February we incorrectly identified the Rev. Vienna Anderson as the first female rector in the Diocese of Washington, D.C. The Rev. Jane Holmes Dixon is rector of St. Philip's, Laurel, Md., and the Rev. Karen Johnson is rector of St. Anne's, Damascus, Md., both in the Diocese of Washington.



Caracas, Venezuela—Onell Soto, 54, mission information and education officer in the World Mission unit of the Episcopal Church Center in New York City, was elected March 7 to be the third Bishop of Venezuela, succeeding retired Bishop Haydn Jones. A tentative date for Soto's consecration is July 11.

London, England

The Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, has designated Keystone Travel Service, Inc., of Miami, Fla., the official travel agent for the Lambeth Conference and the Anglican Consultative Council.

Hartford, Connecticut

The Diocese of Connecticut offers a Church-wide training opportunity for adults who work with young people. The Youth Ministry Leadership Academy's first session, May 29-June 6, will give clergy and lay participants help in planning, theological reflection, and resources plus the opportunity to undertake a year-long project assisted by a project guide. Requirements for enrollment include a minimum of two years' experience in youth work, present involvement, and the bishop's support. For further information and registration, contact the Youth Office, Diocese of Connecticut, 1335 Asylum Ave., New Haven, Conn. 06105.

Matanzas, Cuba

Two clergy wives—Martha Lopez and Nerva Cott—and Griselda Delgado and her husband Emilio Martin were ordained to the diaconate in Fieles a Jesus Church here by Bishop Emilio Hernandez. The three women are the first to be ordained in Cuba, which approved ordination of women two years ago.

Del Ray Beach, Florida

The national board of the Episcopal Church Women met here February 24-March 4. They chose the theme, "Behold! New Life, New Vision," for the 1988 Triennial Meeting, reviewed a new skills training program, and endorsed "Women to Women," a program which will provide a communications link between third-world women, U.S. companion dioceses, and Church Women's groups in the U.S. Jeanne Self will coordinate the project. The board welcomed Joyce McConnell, recently appointed Executive Council liaison. The board has prepared a resource booklet which will be ready for distribution in May.

Tegucigalpa, Honduras

Bishop Leopold Frade of Honduras has asked that American aid to the Contras be stopped. Frade, a refugee from Castro's Cuba and now a U.S. citizen, originally supported Contra opposition to the Sandinista government of Nicaragua. But he said, "I cannot back this group any longer. We must stop the help to the Contra army. If we do not we will be partly responsible for its continuous disregard for human rights."

New York, New York

In mid-February, more than 80 people attended the National Commission for the Hispanic Ministries' annual Encuentro to examine present realities of the Hispanic communities in the U.S., discuss and respond to three papers presented, and make plans and recommendations for future ministries. Among the presenters were Sister Alicia Cristina, OSH, from New York City; the Rev. Leopoldo Alard from Province VII's Center for Hispanic Ministries; and the Rev. James B. Hagen from Queens, N.Y.

Atlanta, Georgia

The Episcopal Radio-TV Foundation has announced that *Shadowlands*, the Emmy-winning television drama on the life of C. S. Lewis, will be broadcast on Good Friday on the Arts and Entertainment cable channel. Check local cable listings for broadcast time.

Monterey, California

The Diocese of El Camino Real's annual convention passed a resolution opposing further production of chemical weapons. Copies of the resolution, which specifically opposed production of binary nerve gas, were sent to members of Congress representing districts within the diocese, to the President and Secretary of Defense, and to the Episcopal Church's Public Policy Network.

London, England

Neither the Church of England nor his family has had contact with Terry Waite since his disappearance January 20, Archbishop of Canterbury Robert Runcie says. In a statement clearly intended for Waite's unknown captors, Runcie said Waite is "not responsible to any government agency whatsoever," but is a "humanitarian negotiator whose only bargaining power is that he represents a religious leader."

New York, New York

The American Bible Society, whose founder, Elias Boudinot, was once president of the Continental Congress, printed a pamphlet in observance of the Bicentennial of the U.S. Constitution. "We the People" which provides Bible passages reflecting traditional American values, is free to churches and other organizations. Contact the Society at 1865 Broadway, New York, N.Y. 10023.

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From the Presiding Bishop

Thanks for your prayers; I couldn't continue without them



On New Year's Day, 1986, Patti and I attended the Eucharist at St. Andrew's Cathedral, Honolulu. It had been four hectic months since the election at the General Convention in Anaheim, Calif. We knew the year ahead would be a difficult one. In fact, we were to leave for New York and the installation service in Washington, D.C., in just three days.

The months since the General Convention had been busy ones. I had received and answered over 1,400 letters; we had to make plans to move to New York; our youngest son John was finishing high school and looking forward to college; we were dealing with the dynamics of separation from friends and our children who were to remain in Hawaii, which had become their home. As our daughter Paige said, not every family has Mother and Dad leave home.

The Eucharist that New Year's Day over a year ago had proceeded to the Prayers of the People. The intercessor began the familiar words, and then came the jolt! "For Edmond, our Presiding Bishop." This was the first time I heard these words. All of a sudden the impact of the action in Anaheim and the activity of the past months rushed in upon me. Both the enormity of the position and the sense of inadequacy rained upon me. I hardly heard the loud response of the congregation around me.

I have reflected upon this event many times this past year. The short prayer of intercession brought me both a sense of reality and an awareness of my total dependence upon God's grace.

As I travel to participate in the many facets of our Church's life, or as I join with the Church Center staff in New York in the rounds of meetings, or as I represent the Episcopal Church at various events, I am supported by the knowledge that in innumerable places I am being prayed for by name.

This is made evident to me when individuals come up to me and say, "Bishop, I want you to know you are in my prayers." It is brought home to me constantly as correspondents conclude, "Please know you are in my prayers." This past year I have felt the support of your prayers, and I have been uplifted by your intercessions. I want to thank you for those prayers, and I ask you please to continue to pray for me and my ministry. When you pray "For Edmond," I feel your prayers. I don't know how I could continue without them.

Lent is a special time for prayers. During this season of preparation the Christian takes on a special discipline of prayer. This discipline is added to study and fasting in preparation for the glorious festival of Easter. Prayers are a vital part of Lent because they help put us in touch with the reality of our lives, and they put us in touch with the reality of God's continual grace.

How often do we begin our prayers

with a petition for our needs and then end by saying, "through Jesus Christ, our Lord"? What seems like a formula is actually a potent theological statement. We begin with our need and open ourselves to God's action—to paraphrase Reuel Howe.

Intercessory prayers are a paradigm of Lent. Throughout the 40 days we plumb the depths of our common humanity; we survey the horizons of our world; and then we come face-to-face with the bare bones of our existence, even to the place of the skull—to Golgotha. To some this is the place of death and the tomb, the place the prophet called the place of dry bones. However, in reality this is the place where we have no option but to put ourselves and those for whom we pray into the outstretched hands of Him who having taken our humanity overcame death and offers us new life through His saving action. "Through Jesus Christ, our Lord." Intercessory prayer is the 40 days of the wilderness, Good Friday and Easter. When we pray for each other, we offer the faith and hope of Easter.

When the initial shock wore off after hearing "For Edmond, our Presiding Bishop" for the first time, I recall I responded with the other members of the congregation, "For all who serve God in His Church."

May we all offer each other the faith and hope of Easter—both in our prayers and the constant conduct of our lives together.

Faithfully yours,

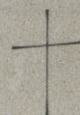
Edmond Lee Browning
Presiding Bishop

Anglican youth event set for 1988

As many as 312 young people from Anglican Churches around the world are expected at the first Inter-Anglican Youth Event at Stranmillis Training College in Belfast, Northern Ireland, during Epiphany, 1988.

Planned as a way to carry out the Anglican Consultative Council's wish to form a youth communication network, the event will include young people from 18 to 28 years old who will examine the same themes on the agenda of the 1988 Lambeth Conference. Their views will be sent to the bishops prior to Lambeth. Each member Church will send a quota of delegates similar to the quota for the Consultative Council.

Canon Michael Jones represents the Episcopal Church on the planning group, which hopes to keep costs low. The Episcopal Church and the Church of England will attempt to raise \$35,000 each; the Anglican Churches of Canada, Ireland, Scotland, and Wales will also raise funds to cover conference expenses.



La Santa
Eucaristía
Rito Uno

Spanish Holy Eucharist Rite I and the Lectionary

This supplement to El Libro de Oracion Comun contains Spanish translations of the Holy Eucharist Rite I, and all Lectionary Citations as found in The Book of Common Prayer 1979. For ease of reference, page numbers are given for corresponding passages in El Libro de Oracion Comun. This will be an invaluable resource for worship among the many Episcopalians whose native language is Spanish.

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HE IS RISEN



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Easter is the triumph of hope over despair.

Through your generous gifts and support of the Presiding Bishop's Fund for World Relief, you bring hope to people in the world for whom everyday existence is an exercise in despair.

At this time when our children have Easter egg hunts, other children scavenge food from garbage cans in fetid slums.

When women walk in Easter parades, other women walk ten miles a day to gather firewood or to draw water.

These are people who live in despair. They need our caring compassion. They can be helped through the ministry of the Presiding Bishop's Fund for World Relief.

At this time, when we celebrate the Risen Christ, who brings hope into our lives, let us be instruments of his compassion and bring hope into the lives of others.

Please give generously to the Presiding Bishop's Fund for World Relief so that this ministry of hope can continue.



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Musical notes

The entertaining article, "Methodists were right" (February), really struck a responsive chord with me. I was raised in the Methodist Episcopal Church, and we sang all the wonderful old Gospel songs. I can't sing Episcopal hymns, and I don't even try except on the rare occasions when they select "Lead on, O King Eternal," "Holy, Holy, Holy," or "The Church's one foundation." But I have a Methodist Hymnal at home and sing to my heart's content, "Love Lifted Me," "I am Thine, O Lord," and "Count Your Blessings."

Jane Godfrey
Berkeley Springs, W.Va.

Please advise Jeff Rice that "Battle Hymn of the Republic" is number 434 in the 1916 Hymnal. I suspect the hymn disappeared from the 1940 Hymnal not through any prophetic wimpiness, but through belated sensitivity to the feelings of the late Confederacy.

Robert Powers
Shreveport, La.

Repudiates headline

I write to repudiate the headline affixed to my article about cohabitation (March issue). Not once, but three times the headline trumpets, "Living together is selfish," though the word "selfish" does not occur a single time in the piece. It is no service to the Church to write headlines in *National Enquirer* style that do not fairly represent the writer's emphasis, intention, or meaning.

Fleming Rutledge
New York, N.Y.

Ed. note: We apologize for omitting credit to Krystyna Baker, who took the photo of Fleming Rutledge that appeared with that article.

Word power

The Presiding Bishop's [remarks are an] attempt to promote his version of newspeak (February). A substantial dif-

ference [exists] between the substitution of "black" for "Negro," the substitution of "Native American" for "Indian," and the substitution of "gay" for "homosexual." "Black" has become the preferred term replacing "Negro" which had in turn replaced "colored." All are similar terms in that all refer to pigmentation. I teach at a predominantly black Episcopal college, and the fact that the college receives funds from the United Negro College Fund and has a student chapter of the National Association for the Advancement of Colored People causes no concern for racist language as far as I know. I could make a similar analysis of "Native American" and "Indian" although one might argue the former is more precise than the latter.

The substitution of "gay" for "homosexual" is a different matter. The latter is preferable precisely because it is a clinical description and thus leaves open the question of whether homosexual activities are contrary to natural law and to God's law or are simply an alternate life style and hence acceptable. The use of "gay" appropriates a word in a fashion quite at odds with its customary usage and implies we have settled the question of the acceptability of homosexual conduct. The debate going on in both the United States and the Episcopal Church over the morality of homosexuality indicates we have not settled the question.

Raleigh W. Smith, Jr.
Denmark, S.C.

The more we indulge in what many moderates and traditionalists consider offensive forms of Orwellian newspeak, the more we appear to become the tool of factions wishing to use us to further their self-serving causes through a subtle form of brainwashing to control the terms of political debate. Ideological censorship appears to be practiced through enforcement of an approved trendy vocabulary embracing

"inclusive" language which in fact serves to exclude and alienate so many people.

The Church [should] do its best to avoid the self-consciously revisionist vocabulary of those who would manipulate and polarize us. We must avoid the beguiling political traps of newspeak and libspeak as well as other indignities to our mother tongue.

David W. Rawson
Berwyn, Pa.

[Browning] is apparently willing to consider jettisoning hundreds of years of church tradition and thousands of years of religious teaching to avoid hurting the feelings of various individuals and groups who have chosen to live in ways inimical to that tradition and to those teachings. Perhaps in his sincerity he is confusing tolerance with compassion. This error leads him to make a rather worldly and secular appraisal of some of society's current concerns. Is a theological approach to these social sore spots less compassionate because it is theological? Are we now to abandon officially our faith for psychology?

Taylor M. Chambers
Ben Lomond, Calif.

I respectfully take exception to Bishop Browning's rationale in his February message. I fail to see how "official and accepted dictionary words," which as defined therein are not in the least pejorative nor judgmental, can be considered offensive as he used them. It would appear the problem exists with the person(s) described and not with the user [of those words].

Samuel W. Smith
Summerville, S.C.

Are there palls out there?

While we were pleased to donate our surplus funeral pall to the first person responding to our offer in your Exchange column, we soon came to regret having but one pall to offer. We would like to remind readers of the many urgent needs for the surplus goods in their sacristies and storerooms. Memorial gifts are given, first and foremost, to the glory of God and should be in regular use and not kept where "moth or rust doth corrupt." We will gladly share with anyone interested our list of names of those in need of a funeral pall.

Church of the Epiphany
Wilbraham, Mass.

See page 20 for Sexual Ethics Forum.

EXCHANGE

Prie-dieus and altar wanted

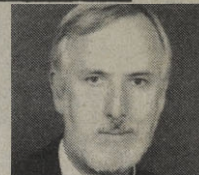
Home oratory needs one to four prie-dieus and one small altar (36" - 48" wide). Will pick up or pay transportation from reasonable distance. Contact R. A. Fellers, 3406 Yale Ave., Columbia, S.C. 29205, (803) 254-6805.

Dossals, veil available

One white dossal, one green dossal, and a white tabernacle veil, all in good condition, are available to anyone who will pick them up. Contact the Rev. Benjamin Axleroad, Church of the Crucifixion, 620 S. 8th St., Philadelphia, Pa. 19147, (215) 922-1128.

HERE I STAND

Should Lambeth take place?



by Richard Mansfield, Jr.

I have a three-month refresher leave from my parish and diocese to do some writing and wanted to spend some of that time in Europe. And when a priest friend wrote from England that he would like to arrange a clergy exchange for a couple of months, I was interested. An exchange would make my leave financially feasible. But I cannot do it.

I cannot because the Church of England's General Synod decided to bar female priests from celebrating the sacraments in English churches. If my sisters cannot avail themselves of such an exchange, neither can I. To do so would be like patronizing a lunch counter that refuses to serve black people or belonging to a group or club with membership restrictions.

The General Synod's decision raises questions about whether any of us should promote or invite Church of England priests to perform their sacramental ministries in any of our churches. The same applies to the Lambeth Conference in 1988. Should our bishops go? If they do go, should they practice their sacramental ministries while they are there? In fact, should Lambeth take place?

A number of years ago the General Convention changed its location when it learned that many hotels at the scheduled location would not accept black people. Lambeth is not an identical analogy, but, in principle, is the difference so great? No woman has yet been elected bishop, but a bishop celebrates Holy Communion by the fact he is ordained a presbyter as well as a bishop. Should our bishops be meeting in a Province of our Church that refuses to accept some of our presbyters who are women?

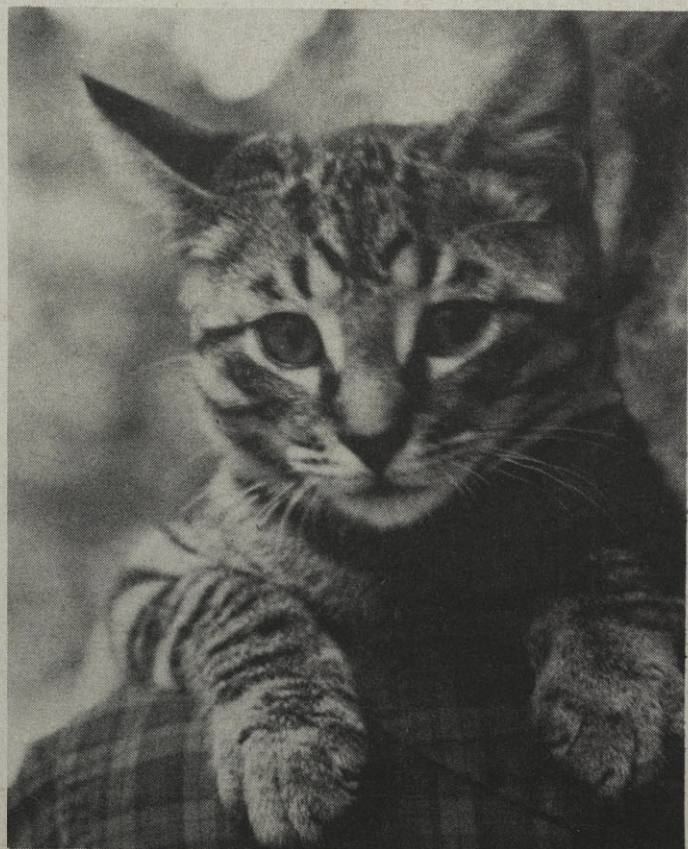
The General Synod's decision not to accept the legitimate orders of another Church in our communion threatens the existence of the Anglican Communion. How can we say we are in communion with each other if we do not accept each other's orders?

Some will argue that we broke communion with the Church of England by breaking tradition and ordaining women. Or they will argue, probably wisely, that if female priests from other Anglican Churches are permitted to practice their sacramental ministry, it will be forced to ordain women. But none of these arguments changes the fact that the Church of England voted not to accept some of the orders of other Anglican Churches and, by doing this, has disrupted the ecclesiastical order, communion, and unity of the Anglican Communion.

I hope the Church of England can somehow reverse this unfortunate action, but until it does, I hope every member of our Church, especially male presbyters, no matter how they may personally feel about the ordination of women, will stand in solidarity with our ordained sisters to protect the integrity of our Church's orders and its moral conscience.

Richard Mansfield is a canon of Christ Church Cathedral, Hartford, Conn.

THE EPISCOCATS



Jo-Ann Price Baehr

Accept my prayer of thanks, O Lord, and teach me your commands.
—Psalm 119

Easter is full of surprises

by Christine Dubois



Sometimes I have trouble believing in Easter—new life, new hope, and all that. But it finds me anyway.

After a survey of internal communications, my supervisor Joan and I redesigned the employee newsletter. We got the approval of the vice-president for communication and of the Top Brass. We even obtained approval from Finance by promising to do it within our present budget.

But we still had one problem: Getting the information we wanted to print. Specifically, getting informa-

tion out of Department X. Department X is an influential department with offices down the hall and a finger on the pulse of half the company's operations. We knew we couldn't beef up the newsletter without its cooperation, and we knew it wouldn't cooperate.

Department X is headed by the powerful Mr. Q., a man not known for his commitment to freedom of information. He once told us to our faces that the reason he published his own newsletter was because he couldn't control ours. We weren't holding a grudge, of course, just learning from experience.

We plotted our strategy. Was there a way to bribe the department? Could we take Mr. Q.'s secretary to lunch

and get on her good side? Would Ms. W. be willing to talk to Mr. O. to get him to lean on Mr. Q.?

In the end, though, we were reduced to the direct approach. Joan set up a meeting with Mr. Q.'s henchwoman, Ms. E. "Let's just act as though we think they're going to love the idea," I suggested.

"That's going to be difficult."

Ms. E. studied our survey data and listened to our plans for the newsletter. She smiled, "That sounds like a great idea!"

"We...uh, we need your help in getting information about your side of the organization," I said hesitantly.

"No problem. Just call Ms. B. She's got all the managers' reports. She'll give you whatever you want." She

stood up. "Looks good. I'll look forward to seeing the first issues." And she breezed out. Fortunately, we were sitting down.

We stared at each other in amazement. "What happened?"

They were as good as their word. Ms. B. not only gave us the official reports, but also kept us up-to-date with the latest on the grapevine. What we had considered our biggest obstacle became a source of friendship and cooperation.

I wish I could say that my great faith and positive attitude made the difference. But I know better. Like the women who went to the tomb on Easter morning, I was convinced the dead would always be dead.

Surprise! Happy Easter.

IN CONTEXT

An expectation of dishonesty?

by Dick Crawford



Probably the story of George Washington's fessing-up about chopping down the cherry tree or the story of Pinocchio's nose has had more influence on setting a standard for honesty for American children than the ninth commandment. Wherever we learned the lesson, we didn't learn it well, apparently. Growing concern, suspicion, and cynicism about basic honesty abound.

Job hunters falsify career experience and skills, Wall Street traders sell inside information for profit, political campaigns sling mud, advertising rings false, and government officials engage in disinformation.

The majority of Americans see lies infecting our society in epidemic proportions.

A chart accompanying a *U.S. News and World Report* cover story entitled "A Nation of Liars?" showed nine categories of people who are believed to tell the truth in serious matters less than 50 percent of the time. Among them are spouses, the press, the President, members of the Congress, the clergy, and people's best friends.

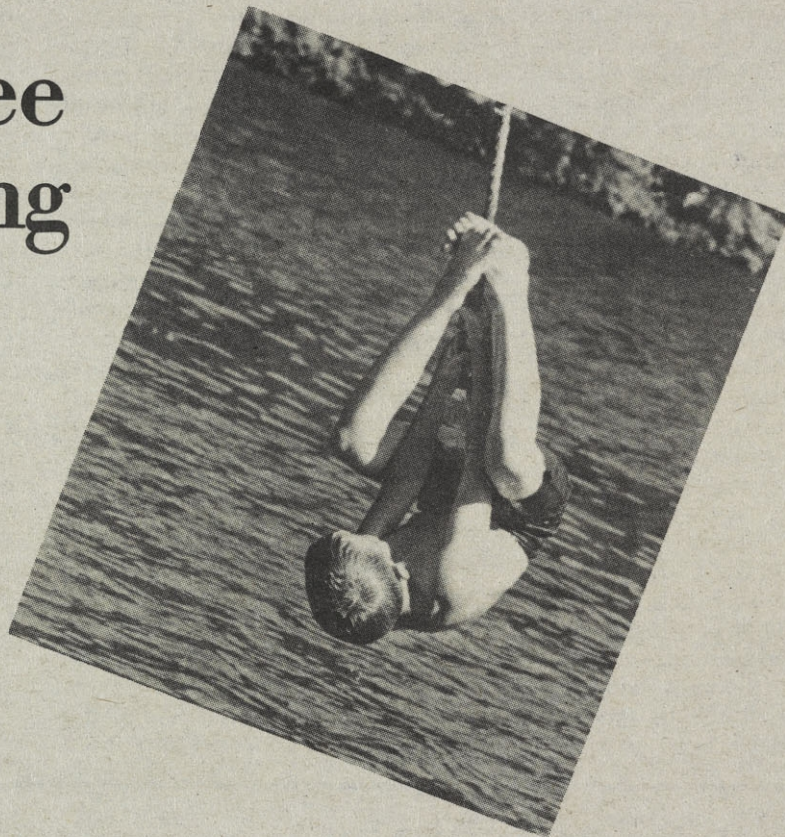
Other polls show that most of us still value honesty, but we have come to expect dishonesty and take a lot of what we hear with a grain of salt. Not only is dishonesty expected, but it is dismissed as nothing new, so what?

Our catholic reliance on tradition, reason, experience, and Scripture leads us to reexamine and reshape our values and behavior with the changing times but with an understanding that certain basic values are the foundation of morality and do not change.

Since peoples' noses, unlike Pinocchio's, do not grow when they tell lies, those of us in the real world must rely on our faith in personal truthfulness.

I'm reminded of a story of a little girl torn between her parents' insistence that she write a thank-you note to her aunt for a present she really didn't like and the requirement that she also be truthful. She honestly satisfied her conscience with the note: "Dear Auntie, Thank you very much for the potholder you sent me. It's something I've always wanted, but not very much."

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It Can Be For Administrators, Too

Have you ever swung from a rope over a mountain lake? Then you can probably understand how a camp brochure can offer "carefree days in God's outdoors," for that pretty much covers it from the camper's point of view.

But ask a camp administrator or counselor, and most will tell you that the emphasis at their camp is on *careful* rather than *carefree*. For when it comes to accidents, injuries, and their potential, there isn't a lot that gets by them.

These administrators and counselors know that they can't wait for hazards to present themselves. Not if they're responsible for the

safety of their campers and guests. So they take the initiative—identifying risks and exposures before they're a problem—then reducing or eliminating them.

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COME AWAY AND VISIT THE ANGLICAN COMMUNION

World Within A World

by Loren Reid

Calvary Episcopal Church, Columbia, Mo., is a modest-sized parish of 480 pledging units, as the stewardship committee describes us, but it belongs to that immense group of millions of Arabs, Jews, and Christians who are called "people of the Book," the book, of course, being *The Book*. Making a finer distinction, it belongs to the Anglican Communion, itself a world within a world.

Years ago Calvary had a sister relationship with an Episcopal parish in Kyoto. My wife and I visited, carrying a message and a modest gift. We were shown the church and met some of its people; we felt awkward for not bowing from the hips but saw much that was familiar. That is the Anglican Communion.

Calvary, too, is often a host to guests. Father Zeb, a Zulu from South Africa, was an assisting priest when a graduate student at the University of Missouri. At times he would bless us in Zulu. You haven't lived until you have confessed and been absolved in Zulu. You feel as if sins you had and didn't even know about, as well as those you did, have been washed

away for good. We still recall Father Zeb's messages when we read about South Africa: the poverty, the hunger, the maltreatment, the unyielding struggle of Archbishop Desmond Tutu and his flock. That, too, is the Anglican Communion.

In Singapore we attended a special weeknight service in a building that had a roof but no sides; in a land that elbows the equator a church hardly needs walls. Two priests conducted services in four languages—the collects in Tamil, the Gospel in Chinese, the sermon in English, the creed and benediction in Malay—a moving composite of the familiar and the unfamiliar. Again, the Anglican Communion.

The desk clerk at our Istanbul hotel could not tell us offhand whether his city had an Episcopal church; Sophia and the Blue Mosque must not face much Anglican competition. In his telephone directory, however, he located a chapel on the British compound. At its door the rector, an elderly Englishman, directed us to seats. When the 15-member congregation assembled, he played the organ and led us in a hymn. We read a psalm, he read the Gospel appointed

for the day, led us in prayer, and played another hymn. He then stepped to the pulpit and gave the sermon. After the creed and the announcements, he collected the offering. After closing prayers, the benediction, and the recessional, he greeted us at the door as we left. That, too, is the Anglican Communion.

In Paris we revisited the American Cathedral. At the end of its service hosts and hostesses welcome visitors for lunch and talk at the nearby tiny cafe. We found much to talk about. Richard Knudsen, once a Calvary curate, was a member of the Cathedral's staff.

Most of all when I reflect upon the Anglican Communion, I think of the English, who invented it along with the postage stamp and Greenwich Mean Time. I think of it in connection with famous cathedrals like St. Paul's, Canterbury, York, Salisbury, Ely, King's Chapel at Cambridge, Wells, St. David's in Wales, and others, but mainly Westminster Abbey where kings and queens, defenders of the faith, are crowned and where princes and princesses are married.

I have spent much of a lifetime

reading about British speakers, and in Westminster I can look around and see statues of a dozen Anglicans: fiery Pitt, America's friend during the Revolution; Fox, who began his career defending the Colonies and ended it fighting the slave trade; Disraeli, born a Jew, converted, and twice served as Prime Minister. And Gladstone, called the greatest British statesman of the century, so devout an Anglican that he often wrote sermons just to read to his family but sufficiently tolerant in his thinking that, in some of his finest speaking, he defended the right of men who had no religion at all—who were atheists—to hold a Parliamentary seat.

Along the Thames is Lambeth Palace, seat of the Archbishop of Canterbury, custodian of the Gladstone diary, who made a trip to Rome to visit the Pope. All of this, too, is the Anglican Communion.

A world within a world: That's the backdrop for the things we do. Assemble for Sunday and weekday services. Fix the roof. Repair the boiler. Rebuild the organ. Install a lift for the disabled. Quarter the Council for the Aging. Contribute to worldwide hunger appeals. Sponsor a cookout, a carry-in, a float trip, a pancake supper, for assorted groups and causes.

Comfort the afflicted. Work all year on a bazaar to help a score of community agencies. Help refugee families from the Mekong settle along the Missouri. Chip in for the diocese's regular and special concerns. Recruit new clergy; help older clergy to develop, sometimes sending them up to be bishops and stuff. Argue over what we are doing or should be doing.

All this is the Anglican Communion, whether in Kyoto, Johannesburg, Singapore, Istanbul, Paris, London, or Columbia, Mo. 65201, U.S.A.

Loren Reid is a retired professor and freelance writer whose travels are currently modest ones.

An English churchman finds wonderful diversity

by Richard Harries

I imagined Anglicanism in South America to be that terribly dull, low-church kind: evangelism with the fizz gone out, as flat as a bottle of soda-water with the top left off two days, ministering to genteel expatriate congregations clustered round our embassies. Then I attended a meeting of the Anglican Peace and Justice Network in Jerusalem, and that stereotype was rapidly shown the front door by Luiz Prado, an Anglican priest working in the south of Brazil.

Luiz shocked us with his figures. Brazil is the eighth richest country in the world in terms of gross national product yet has no fewer than 35 million destitute and virtually abandoned children. Brazil's economy has grown 10 times during the last 40 years, but the minimum wage, which was \$85 per month in 1941, has dropped to \$58 today.

Luiz works in a slum parish and is totally committed to the poor who swarm there. One remark of his will always be with me. No intellectual slouch himself, having done research in France on Teilhard de Chardin, he said, "We do not need books. The

riches and treasure of our theology are in our people."

He really believes in the dignity of the people he is serving, educating them, helping them help one another in the local community and claim their fair share of the earth's resources. Through his broken English came a passion and an authenticity that touched us all.

I did not even know an Anglican Church existed in the Philippines, but I met Bob Longid, bishop of its northern diocese. Ferdinand Marcos is his godfather and was an official witness at his wedding; but the bishop has spent much of his life fighting Marcos as President. For many years, deeply suspected by Marcos' security forces, Longid took his life in his hands when he went outside.

At the meeting in Jerusalem the first healthy shock was that Anglicans appear to be as committed to the struggle for social justice as the Roman Catholics. The second concerned the repository of wisdom. In the Church of England we tend to pride ourselves that, though we may not be heroic or saintly, we are at least "sound." Our judgments are bal-

anced; we are mature.

But in Jerusalem the African bishops seemed to bring the charism of wisdom to our group: Jonathan Onyemelukwe of Niger and Peter Hatendi of Zimbabwe. Their sagacity, balance, and fairness, their maturity and foresightedness were the model of episcopal guardianship.

The week in Jerusalem made me realize how many terrible conflicts exist in the world today but also how involved Anglicans are in the work of reconciliation. Bishop Andrew Kumarage explained the background of the wretched killings in Sri Lanka between Tamils and Singhalese. Bishop Charles Albertyn brought us up-to-date on South Africa, as did others from Kenya and Tanzania.

Lest those from Britain felt superior, David Bleakley kept the reality of Ireland before us. We learned something of the efforts on behalf of Maoris in New Zealand, of aborigines in Australia, and of the struggle to prevent Pacific Island peoples' suffering from nuclear testing. We heard from Wales and Scotland and Canada—all with problems.

Above all, being in Jerusalem we could not forget the plight of the Palestinians who feel let down and forgotten by their fellow Christians in other parts of the world. They see a double wickedness in a Europe that

killed Jews and then forced the Palestinians to suffer for our guilt.

The whole world cheers, they say, when Scharansky leaves his home in Russia to live in Israel. "But we who have lived in the city for 1,000 years, and fly a banner in the Holy Sepulchre to prove it, have had difficulty bringing our son to his home."

Then the Episcopal Church in the USA, about which the Church of England sometimes feels superior. "Oh yes, they are generous, but they are so rich they can afford to be."

Nothing could be further from the truth. The Episcopal Church has its act together in a way that might put us to shame. Their generosity (and they are generous) is an expression of their commitment to the job at hand, as are their efficient organization and business-like way of doing things.

The Anglican Peace and Justice Network exists to keep those who are working in this field in touch with what is happening and to help prepare some of the ground for the Lambeth Conference of 1988. I came away with an overwhelming sense that the Anglican Church has some very good people doing an excellent job in crucial, sometimes dangerous, situations. If this is a measure of Anglicanism today, it is in good heart.

Richard Harries is dean of Kings College, London. This piece is adapted from England's *The Church Times*.

Ecumenism on list of agenda items for ACC meeting

A varied agenda ranging from Christian initiation to peace and justice, from ecumenism to AIDS, will greet the 100 participants in the seventh meeting of the Anglican Consultative Council (ACC) April 26 to May 9 at the Regional English Language Centre in Singapore.

Presiding Bishop Edmond Browning, Pamela Chinnis of Washington, D.C., and Dean Frederick Borsch of Princeton University will be among the 80 elected representatives from the member Churches of the Anglican Communion as well as from the Churches of North India, South India, and Pakistan. Staff and ecumenical participants will be present when the Archbishop of Canterbury, ACC president, opens the meeting. The Ven. Yong Ping Chung of Saba, ACC chairman, will preside at most of the plenary sessions.

According to the Rev. Samuel Van Culin, ACC secretary general, ecumenism will have a "high profile" at the meeting. The ACC will give final review to the Anglican Communion's response to the first statement of the Anglican-Roman Catholic International Commission (ARCIC) and to the "Baptism, Eucharist, and Ministry" document of the Faith and Order Commission of the World Council of Churches. Two speakers, Professor Nicholas Lash of Cambridge University and Harding Meyer of Strasbourg Ecumenical Institute, will present a broad ecumenical framework within which the Anglican responses will be considered.

Also on the agenda will be a formal discussion of authority in and between members of the Anglican Communion based on a book on Anglican authority edited by Professor Stephen Sykes, also of Cambridge. Other subjects expected to provoke lively discussion are ordination of women to the priesthood and episcopate, Christian initiation, and reception of children at Communion.

Three Anglican networks will report on work done over the past several years. The Peace and Justice and the Family and Community Networks, which will both meet in Singapore prior to the ACC meeting, will report as will the Missionary Agencies of the Anglican Communion.

The ACC was formed in 1971 after the Anglican bishops at Lambeth in 1968 decided meeting every decade was inadequate for the growing Anglican Communion. The bishops, priests, and laypersons who constitute the ACC meet every two or three years. As Van Culin explains, the agenda arises out of the life of the various Churches. The frequency of meetings allows note to be taken of such matters as the Churches' response to AIDS, a topic unheard of 10 years ago and largely unnoticed as recently as three years ago.

Many of the documents and discussions that form the agenda for this meeting will again be presented and debated when the bishops gather in England in the summer of 1988 for the next Lambeth Conference.

Prepared from material in *Anglican Information*, published by the Anglican Consultative Council's office in London.



The building's beauty—though it won a Texas Forestry medallion in 1983 for its use of natural materials—is not what would attract a passerby's second glance. The sign which says, "The House of All Saints' Episcopal Church," gives a clue to the unusual aspect of this parish in Atlanta, Texas, to the strength and steadfast faith of its people who believe "all things work together for good to them that love the Lord." All Saints' buildings burned to the ground twice, and, says vicar Michael Woods, the parish realized that "although the building was gone, the Body of Christ remained very much alive in His people." Thus the "House of" appellation. The only things that survived both fires were the bell, chalice, paten, and lavabo.

—Gloria White-Moore

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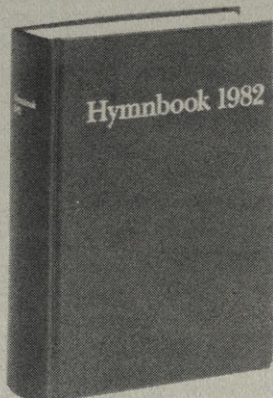


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Council studies 'signs of comprehensive mission'

by Janette Pierce

When Executive Council met March 10-13 on the campus of St. Augustine's College in Raleigh, N.C., members learned what the Presiding Bishop had heard in his year-long listening process and what Episcopal Church Center staff see as mission imperatives for the years ahead. Then Council members struggled with defining their own mission imperatives, finally agreeing to a continuing process of refinement with the Presiding Bishop. That completed, the staff will shape suggested programs and budgets for consideration at Council's meeting in June.

The process, dubbed "On to Detroit," site of the next General Convention, began with Presiding Bishop Edmond Browning's message from the chair. "The time of transition is over. The transition has been the first stage of the journey, and we are ready to embark on the path of our choice—on the road to mission," Browning said.

Browning said the Church "will not tolerate a posture of 'business as usual.' It will not support a bureaucracy of status quo." Browning said he did not come with a pre-packaged plan but "to be without a plan is not to be without some of the signposts." He told Council of five "signs of comprehensive mission" he had seen. He listed and defined the areas of nurture; renewal, evangelism, and witness; justice; communication; and Christian unity and interfaith dialogue.

After outlining his five signposts, Browning said only one mission exists, the partnership between evangelism and social action found in the Bible as the Great Commission to "go and make disciples" and the Great Commandment to love God and one's neighbor.

"This partnership describes everything the Church is sent into the world to do," Browning said. "It embraces the Church's double vocation of service. It is modeled on the mission of Jesus."

Council members, who divided into five groups to reflect on and respond to Browning's message, then heard a report on the mission imperatives which included a timetable for "sharing, testing, and implementing the Presiding Bishop's vision of mission."

Council learned the Presiding Bishop had not only worked with staff, but had spoken to the heads of General Convention's interim bodies and the executive committee of Program, Budget, and Finance. He will continue to communicate with them. In meetings in June and November, 1987, and February and May, 1988, Council will continue this work.

The program will also be presented for review at the "Under One Roof" conference early this June and at a "Presiding Bishop's Vision Conference" in mid-June with 100-150 representatives from caucuses, task forces, networks, the Council of Advice, Provinces, ethnic and special interest groups, and others.

In July the Presiding Bishop will present his vision and the program proposals at a workshop he will give

at the Kanuga Conference Center in North Carolina to a self-selecting group of churchpeople. In September the House of Bishops will review the statement of vision and its implementation. In November, Council will approve budget figures for 1988 and the 1989-91 triennium. And the vision statement will be presented to General Convention.

At its February, 1988, meeting, Council will consider structural changes at the Church Center and its own way of doing business.

The Rev. John Docker, George McGonigle, and Barry Menuetz presented the timetable and the staff's six draft mission imperatives.

The five small groups headed by Council members Evelyn Brchan of Rhode Island, Paul Frank of Ohio, Joyce McConnell of Olympia, Bishop Herbert Donovan of Arkansas, and Canon Kermit Lloyd of Central Pennsylvania then spent six hours developing their own lists of mission imperatives.

Their first report contained 35 suggestions ranging through strengthening Partners in Mission, remodeling the Church Center, planning for major population changes, using modern media to communicate the Gospel, and exploring new regional delivery systems to support dioceses and parishes. One small group summed it up: "Do less better with no jargon."

Some Council members were frustrated by lack of time and not knowing if they were working on a plan "for the whole Church or just how we spend our own [Executive Council] money," as Dean Frederick Borsch put it. The semi-final product sounded "like 'it was from the beginning,'" said the Rev. Lincoln Eng. Small group leader Paul Frank said, "We've lost the sense of excitement and mission," and he offered a suggestion that was finally adopted by Council: That the group leaders and Council vice-president David Collins continue work on the final draft of the vision statement before it goes to Church Center staff for preliminary implementation work.

The 10 mission imperatives which the committee and the Presiding Bishop will refine are: (1) Proclaim the Gospel actively, vibrantly, and visibly through all available media; (2) Develop educational systems and resources for formation of Christians for mission in ministry; (3) Equip people to witness to their faith in such a way the Church will grow in numbers; (4) Confront the quality and injustices in the social order; (5) Affirm Christian life values for families and individuals; (6) Affirm we are stewards of God's creation; (7) Strengthen the partnership and presence of the Church overseas; (8) Nurture the spiritual life of churchmembers; (9) Provide leadership and ministry to crises in health; and (10) Promote ecumenical cooperation and interfaith debate.

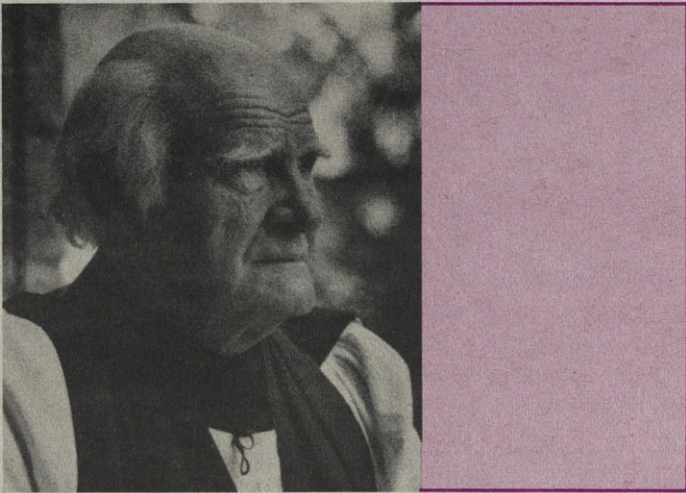
The Presiding Bishop reassured Council, "This is just one part of the process. This is not the final word. There are many people to talk to before we have the final word."



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VISION IN ACTION

A Campaign For Nashotah House Episcopal Seminary



My impression of Nashotah House is that there is great emphasis on the daily prayer and worship. Twice a day the whole community enters the chapel of prayer and worship. And that emphasis is strong and it isn't invariable in seminaries. I think it is so valuable for the parish priest to be first and foremost a man of prayer, and the laity in the parishes do value it when they can trust their priest to be a man of prayer. He is going to help them far more in their troubles if that is so.

The course of theological study is very thorough; it embraces the meaning of the Christian faith both in a traditional way, scripture and intra-tradition, but also in a contemporary way. There are a number of classes devoted to contemporary problems.

I think that the Nashotah-trained priest will have the deep things of the Christian faith in him and also an ability to communicate them in an understanding way to parishioners . . . if I were a lay parishioner in any parish, I think I should be glad to have a Nashotah-trained priest as my priest-guide and friend.

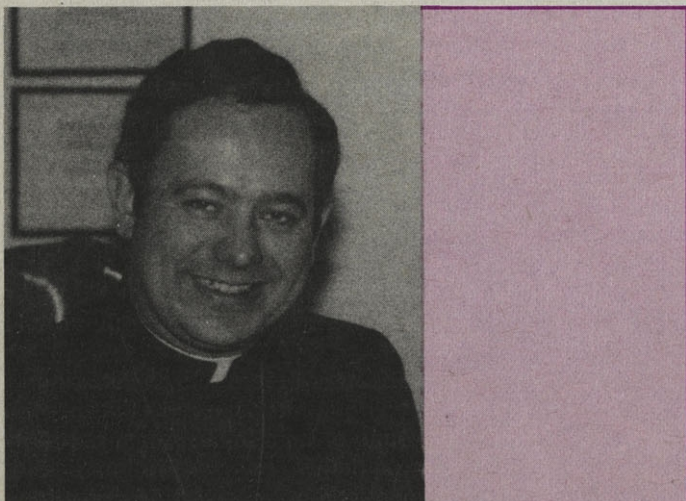
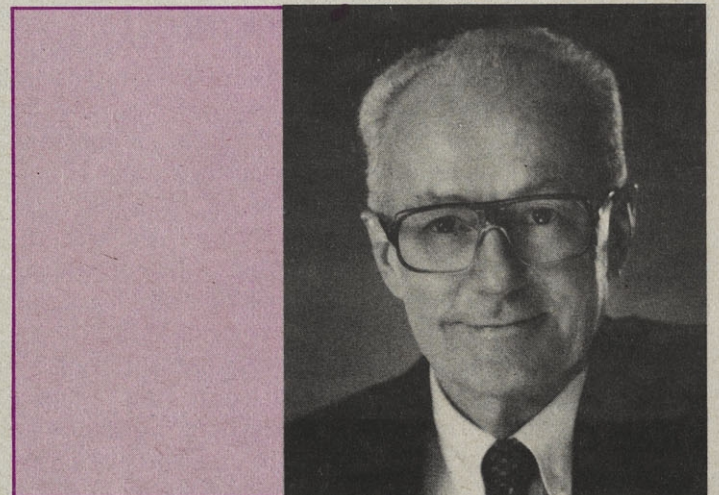
The Most Reverend and Right Honorable
A. Michael Ramsey
100th Archbishop of Canterbury
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I believe that this campaign is offered to the glory of God and for the good of our Lord's Church. It is a work that must be done to insure that for years and years to come, the Church will continue to be served by priests and ministers who have been trained in the fullness of the Catholic faith in the Anglican tradition; who work in the parishes and missions as articulate preachers and teachers of the good news of the gospel; who will be exemplary persons of prayer and piety among their flock; who will minister to their congregations without compromising the verities of God, of the faith and the teaching of the Church; who will be able to evangelize the non-believers and the unchurched; and who will be skilled in starting new parishes and missions with the yield of their evangelizing.

Nashotah House is and will become an even better seminary of the Church for training such priests and ministers for this work. To enable her to do this, however, requires the understanding and support of the people who are the Church and their parishes both now and into the future for so long as the seminary is fulfilling her mission.

Therefore, this campaign is not just to raise \$6,000,000. It is a campaign to enlist the Church in the ongoing support of the work being done here. We ask that you join us in meeting the challenge of this vision . . . to make it a **VISION IN ACTION**.

Glenn R. Simpson
Campaign General Chairman



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In prayerful deliberation of these problems and of the needs which must be met to enable Nashotah House to continue its historic mission of providing quality leadership for the Church, a long-range plan to preserve and enhance the life and work of Nashotah House has been developed. It represents our vision of the future. To make this a **VISION IN ACTION**, to maintain and strengthen our mission to the Church and to the world, we seek the generous support of all those who would have an interest and believe in this exciting mission.

We ask your prayerful consideration of our request for your help in making this a **VISION IN ACTION**.

The Very Reverend Jack C. Knight
Dean and President
Nashotah House

NASHOTAH HOUSE

An Episcopal Seminary with

A VISION IN ACTION

The resources needed to prepare Nashotah House fully to meet the challenges of continuing its mission to the Church into the next century are indeed substantial.

Total needs projected in the long-range planning study including full endowment of academic chairs, endowment for chapel and library operations and academic program development, and an increase in unrestricted endowment to assure greater long-term financial stability, amount to some \$12,000,000.

Recognizing the need to establish priorities within a total program of such magnitude, the Trustees have determined to seek funding now for these most urgent and immediate needs.

Married Student Housing	\$3,700,000
Endowment of two Academic Chairs @ \$500,000	1,000,000
Renovation of Single Student Housing	500,000
Endowment for Student Financial Aid	500,000
Construction of a New Deanery and two Faculty Houses	300,000
Total.....	\$6,000,000

The Trustees, after extensive prayerful consideration, have determined to conduct a capital funds campaign to raise \$6,000,000 to meet these most urgent needs of the House.

Funding for the remaining needs of somewhat lesser immediacy will be sought through a continuing resources development program following completion of the capital campaign.

VISION OF THE MISSION

Married Student Housing

It is unanimously agreed by Trustees, faculty, administration, and those of our constituents who know our programs and plant best, that providing new housing for married students and their families must be given the highest priority among our needs.

The average age of Nashotah students is just over 37; two-thirds are married and the majority have children living with them. There is a present need for at least 60 housing units for married students. At present, only 27 units are available on campus. Consequently, nearly half the married students must seek housing off campus. Moreover, the existing units are seriously deficient: the rooms are too small for growing families; the buildings are outdated in design, costly to maintain, and have outlived their efficient use; they are in stark contrast to the rest of the campus in quality of construction, utility, and style.

To most students, Nashotah is home for three years. The impact on morale of having to spend those years in such accommodations is detrimental to the process of a seminary education.

Because of our strong belief that living intimately in the seminary community plays an important role in preparing a future priest to lead a parish, it is imperative for the seminary to reassemble the total community on campus. The new housing project anticipates the construction of 10 buildings with six living units in each building. The estimated cost of the 60 planned units is \$3,700,000.

Endowment of Academic Chairs

Nashotah House is fortunate in having the services of faculty members who have spiritual depth, academic competence and a love and concern for their students. To help assure our continued ability to attract and hold faculty of that stature, it is our objective ultimately to seek full endowment of all academic chairs. At this time, however, we seek to endow two chairs. The endowment required for each chair is \$500,000. Total funding requirement for the two endowed chairs is \$1,000,000.

Endowment for Student Financial Aid

Eighty-five percent of Nashotah House students need some financial assistance. Cost increases here have been held well below the national average. Still, Nashotah House tuition is \$4,400 per year, and the total cost of an academic year for a single student is at least \$9,500. For married students, total annual costs may range from \$13,000 to \$20,000, depending on family size and the kind of accommodations obtained.

To provide institutional resources that will permit Nashotah House to provide appropriate levels of aid to students with demonstrated financial need, an endowment of \$500,000 dedicated to student financial aid is being sought.

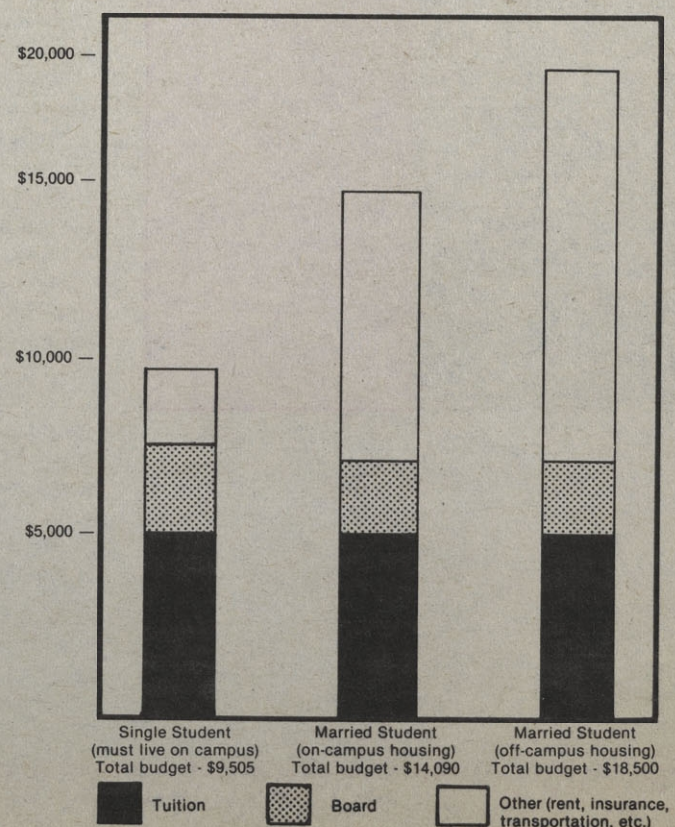
Renovation of Single Student Housing

Housing for single students on campus is less critically deficient than that for married students. The number of rooms available is adequate for anticipated needs, and the buildings are fundamentally sound. However, the mechanical systems — electrical, heating, and plumbing — are obsolete and must be replaced; and the allocation of space must be improved for greater utility. In addition, new furniture is urgently needed. Renovation and renewal of single student housing is budgeted at \$500,000.

Deanery and Faculty Housing

The Dean's residence, Adams House, was built in 1887. During the century of its use, numerous additions have been made. Unfortunately, the distribution of space does not lend itself to various entertainment functions and proper accommodations for guests. The basic structure is in poor condition and maintenance costs are excessive.

NASHOTAH HOUSE SEMINARY
Nine-Month Student Budgets
(Averaged)



In Manchester, England

Letter-writing power helps restore a closed church

Imagine you are a member of an inner-city parish in the old industrial town of Manchester, England. At least 80 percent of your fellow members are retired and not at all wealthy. Your church building is located in what the English call "an inner city urban priority area," and it is in such bad repair that it has been closed. Parishioners are worshipping in the parish hall, and this has severely curtailed the social program that is a vital part of life for the elderly of the community. You are also without a full-time priest.

To help save the church you and your fellow parishioners have struggled to raise \$22,500 over the past three years and the city and Diocese of Manchester have each donated \$30,000 toward repairs, but a deficit in the range of \$37,000 still remains. What do you do to save your parish church?

If you are Margaret Watson of St. Margaret's Church, Whalley Range, in Manchester, you start by buying a copy of *Crockford's Clerical Directory*. You get parishioners to address letters to 15,000 priests, asking them to donate £1—about \$1.50 at today's exchange. Addressing envelopes is "something older people can do," you say. Incredibly, 7,000—almost half—of the clergy addressed respond with donations totaling \$42,400.

After deducting postage and printing, the parish netted \$33,600 and embarked on major restoration: new roof, new floors, new wiring, a new heating system. It also refurbished the solid oak and teak interior and furnishings.

Emboldened by their success, which belies in part Watson's assessment that many people from St. Margaret's neighborhood with "get up and go" had got up and gone, parishioners took the *Episcopal Clerical Directory* and addressed 11,000 letters to clergy listed there. They asked for a \$3 donation. "We felt if we appealed to a lot of people who understand the problem only too well, but only asked for a little from each, you would not think us too greedy," Watson says.

Watson and her committee found that letters mailed in the U.S. would save them a tremendous amount on postage. They also found that British Caledonian Airways would waive the air freight on the pre-addressed envelopes. So Joy and Haydn Weaver of St. Margaret's traveled to America to raise funds and spent a week licking stamps and envelopes for the Episcopal mailing.

Finally, when U.S. funds started to roll in, St. Margaret's found that Barclay's Bank, Balham Branch, London, would change the currency free



Chief fund-raiser Margaret Watson admires a sugar icing model of the church that letter-writing helped to restore in Manchester, England.

of charge. Some 1,500 U.S. clergy responded with donations of \$16,277, which netted \$7,167 after expenses.

Watson then took to letter-writing one more time. This time to *The Episcopalian*, asking help to "thank all those who helped by responding and sending such wonderful letters of encouragement, praying for us, and giving their financial support."

The refurbished and restored St. Margaret's reopened on November 5. Watson reports, "Our church is saved and back in use again. This time last year we didn't know how we could possibly do it. This year, by the goodness and grace of God, it is virtually done. Now we can get on with the real work."

Guide helps youth find scholarships abroad

"The potential connections are invaluable," says the executive director of the International Christian Youth Exchange of the recently-published *Young American's Scholarship Guide to Travel and Learning Abroad*. The guide describes over 4,000 scholarship opportunities offered by 70 organizations for pre-college educational adventures in over 80 countries. Each organizational description includes the nature and purpose of the organization, programs offered, available scholarships, program fees, eligibility requirements, and applications procedures.

In an attempt to encourage more young Americans to experience the world beyond their classrooms, the publisher is donating 15 percent of the guide's proceeds to establish a new international youth scholarship fund to be administered by Global Perspectives in Education.

The guide is available for \$12.95 from Intravco Press, Suite 1303-A, 211 E. 43rd St., New York, N.Y. 10017.

Women's Ministries subject of new book

Pioneers such as Mary Abbot Twing, Anne Ayres, the Emery family, and Susan Knapp are featured among the stories of deaconesses, freedom school teachers, and missionary workers which Mary Sudman Donovan collects in *A Different Call* (\$19.95, Morehouse-Barlow, 78 Danbury Rd., Wilton, Conn. 06897).

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EP4

Church of England Synod takes a step toward ordination of women

by John Martin

The Church of England took a major step toward the ordination of women to the priesthood on February 26 when its General Synod agreed to prepare the necessary legislation.

Synod stayed in good humor throughout a five-hour debate under the uncomfortable heat and glare of television lights, and its delegates dealt patiently with a succession of amendments from opponents.

Opening the debate, Archbishop of Canterbury Robert Runcie spoke cogently in favor of the move and at the same time reassured both the Synod and the wider public that the due processes of legislation mean plenty of time still exists for discussion about female priests. He said at least four more years must pass before the Church of England makes a final decision.

Runcie denied "dogmatic haste" and expressed regret that some opponents have shown signs of "premature panic." In an indirect reference to recent comments by Bishop of London Graham Leonard and some of his supporters, Runcie said it is "a little too early to be taking tarpaulins off lifeboats or signaling other shipping to stand by."

Runcie said he believes arguments in favor now tip the balance, but he indicated he would not himself be prepared to vote for the actual legislation without more evidence of consensus. He said he sees the Synod action as "a move to test the mind of the Church."

The House of Bishops' report on female priests provides for a Code of Practice for parishes which might not wish to have a female priest but envisages that if legislation enabling women's ordination is passed, those who opposed the expressed policy of the Province would not be elected to the office of bishop.

Leonard, who spoke early in the debate, said the principles on which the legislation would be based seem to exclude the possibility of a permanent home in the Church of England for dissenters. Speaking later at a press conference, he said he would be "taking soundings" to see if dissenters could ally themselves with the Roman Catholic or Orthodox Churches.

"It seems to me we have been given the green light," Leonard said. "We cannot wait forever."

His words echoed statements by opponents to female priests made earlier in the week. John Selwyn Gummer, Minister of State for Agriculture and a former chairman of the Conservative Party, said the move "would divide us from the rest of the catholic Church and make us a sect. I, like many others, would be forced out of the Church of England."

During debate at the Synod, Archbishop John Habgood of York recommended "a constant cross-fertilization between theological and practical questions." The questions under review, he said, are incapable of unambiguous answers.

Oswald Clark, one of the Synod's most influential lay members, said in

opposition that the Church of England "has no authority to vary unilaterally a practice which has been part of the inheritance of the universal Church from the beginning."

Replying to this point of view, Bishop Ronald Bowlby of Southwark commented, "If we may do nothing that Rome and the Orthodox do not do because we cannot do it together, where does that leave us?" He said the process of reception by the faithful will occur if it is God's will.

The most radical amendment was put by Bishop Eric Kemp of Chichester, a leading Anglo-Catholic figure. He wanted delay until more theological work can be done. His suggestion was defeated 163 to 300.

Only a simple majority was necessary at this stage of proceedings. The final vote in favor was 317 to 145. Voting by orders, both bishops and laity indicated that support is well over the critical two-thirds; the clergy require only a further two votes to reach two-thirds majority.

The Synod's standing committee will now prepare legislation. The House of Bishops will continue to work on theological questions and preparation of the Code of Practice which will accompany the main measure. Should the measure receive the Synod's approval in February, 1989, it will then be discussed in the dioceses. If all action is affirmative, the measure will go into effect around 1991.

John Martin lives in London and is a frequent contributor to *The Episcopalian*.

Opponents seek way to remain in Church

Continued from page 1

siding Bishop Edmond Browning named last year to explore ecclesial and ecumenical ramifications of consecrating a woman to be bishop. Jones and three other committee members—Bishop Roger White of Milwaukee, Bishop John Coburn, retired of Massachusetts, and Church Divinity School of the Pacific professor Patricia Page—attended the March 9 meeting.

Stevens said "a beginning was made" and that now participants are "digesting all this." They will meet again May 7. Eventually the whole group will compose a report for the September, 1987, House of Bishops meeting.

Prior to the Chicago meeting, John Pasco, deposed Episcopal priest in Oklahoma, had circulated an ECM document that proposed formation of a non-geographical "Province 10" for those opposing female bishops. Stevens, however, said the document was "an exploratory paper" presented to the ECM in January and that it had "no official standing" and "most emphatically is not" an official ECM proposal.

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K7RS

Update traditional values

The Church should bless committed, faithful homosexual relationships

by John E. Fortunato



I have been asked to "argue" that the Church should bless and affirm committed gay relationships. This matter is different in kind from the other two topics this series covers, and the difference needs to be stated at the outset.

While sexual relations before and after heterosexual marriage raise ethical questions the Church rightly should address, both cases assume at least one noncontroversial heterosexual alternative, namely, sex *within* marriage. But if the Church does not bless and affirm committed gay relationships, a large number of homosexual Christians are left with no ecclesiastically acceptable way of expressing love genitally. This immediately gives rise to the whole question of whether homosexuality, per se, is acceptable to the Church, and this is the critical difference. For no one is calling into question the acceptability of heterosexual people to be heterosexual.

So before dealing with gay relationships, it would seem necessary to argue that homosexuality *itself* is a rightful part of God's creation. But that is a painful task for this writer to undertake. For I am a gay Christian man who has come to know his sexuality as both given and gifted. And while I agreed willingly to write this article because it seemed crucial for a gay person to speak forthrightly, it is necessary to begin by defending my very being, my ontology. I do not believe any child of God should be put in that degrading position, but because so much misinformation and myth continue to prevail in the Church about homosexual people, I feel compelled one more time to stand amid the major pillars upon which homophobia (the fear of homosexual people) rests and to pull them down yet again. (Dear Lord, may it be the last time.)

These underpinnings are best discussed under the headings: sickness, choice, and sinfulness.

Many people in the Church continue to view homosexuality as a form of mental illness. It is, I think, telling that so many laypeople blithely make this diagnosis despite their having neither psychological nor psychiatric credentials. Moreover, it is striking that the notion of homosexuality as a mental disorder persists more than 13 years after the Board of Trustees of the American Psychiatric Association removed homosexuality per se from its Second Edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-II).

The DSM-II explains that decision in these words: "The crucial issue in determining whether or not homosexuality per se should be regarded as a mental disorder is . . . its consequences and the definition of mental disorder. A significant proportion of homosexuals are apparently satisfied with their sexual orientation, show no significant signs of manifest psychopathology, . . . and are able to function socially and occupationally with no impairment. If one used the criteria of *distress* or *disability*, homosexuality per se is not a mental disorder. If one uses the criterion of *disadvantage*, it is not at all clear that homosexuality is a disadvantage in all cultures or subcultures."

The official stance of the professional association that defines mental illness is that homosexuality is *not* a mental disorder, and it is, frankly, not within the competence of the Church to decide otherwise.

While certain reactionary psychiatrists in the Church continue to insist upon the former, archaic, neo-Freudian view that homosexuality is some sort of "arrested adolescence," these people must be viewed as renegades from their own profession. Dr. Ruth Tiffany Barnhouse, for example, continues to say gay people can be "cured," using as one cornerstone for her belief the Bieber study which was, in fact, widely discredited years ago by the psychiatric profession on the basis of its unforgivable lack of scientific objectivity. (The "study" was nothing more than a report of subjective notes compiled by a handful of psychoanalysts on a small number of cases. No longitudinal follow-up studies were conducted on the cases reported; no control group or double-blind procedures were employed; and the physicians all assumed a priori that homosexuality was a mental disorder.)

The second prevailing myth is gay people have a choice about their sexuality. This misconception is perpetuated by the use of phrases in reference to gay people like "sexual life style" and "sexual preference." Of all the myths about homosexual people,

Continued on page 28

SEXUAL ETHICS

Maintain traditional values

Lasting heterosexual marriage is still the paradigm despite failures

by Ruth Tiffany Barnhouse



My view of homosexuality is traditional but only in the sense that I do not believe it to be a normal alternate life style. The usual traditional reasons are that Bible texts forbid it. But texts also forbid the eating of shellfish and lending money at interest. How do we determine which biblical texts are to be taken literally in our time and which given a different interpretation?

The answer lies in the distinction between *principles* and *rules*. Rules are the cultural clothes worn by a principle to fit a particular time and place. The Old Testament law sets forth rules governing every possible aspect of behavior. But the summary of that law, given to us in both Old and New Testaments, does not mention rules or even justice. The summary is the unchanging *principle* which transcends any cultural conditions: love of God which is total, using all faculties of heart, soul, mind, and strength, love of neighbor, and love of self.

We may change rules but not principles. Jesus changed the *rule* that adulterers should be stoned but not the *principle* that adultery is wrong. Adherence to old rules, taking no account of the changed conditions of modern life or of the light shed on the nature of sexuality by psychology and sociology, is not right. It fossilizes tradition instead of preserving it. To retain an old rule we must establish that it expresses an underlying divine principle in terms which are applicable to contemporary life.

Abolition of all rules is equally likely to be wrong. All known cultures impose some limitations on sexual behavior, and this is nearly always expressed in religious terms. Ours is hardly likely to be the only exception, and our own tradition has always had such limitations. These undoubtedly express some underlying principles, and our duty is to try to discern what they are and to align with them any proposed changes in the rules.

Two biblical principles bear directly on human sexuality. The first is monism, and the second is the symbolic significance of sex. As we shall see, the two are closely related.

Monism is expressed in the doctrine of Creation which insists on the goodness of matter as well as spirit. Dualism proposes a radical discontinuity between spirit and matter, and the early Gnostic forms held that matter was evil. Contemporary sexual forms are more likely to think that only matter is real and that spirit is illusory.

The Old Testament laws teach the opposite: Every human act has spiritual as well as physical significance. The doctrine of the Incarnation, insisting that Jesus was fully human as well as fully divine and culminating in the resurrection of the *body*, confirms this monist position. Christian anthropology sees the human being as an indivisible psycho-physical unity. The natural energies of the body, including sexuality, are gifts of God. Thus physical urges are not intrinsically sinful even though sin may result when they are inappropriately acted on.

The early Church spent several centuries combating Gnosticism. Unfortunately, traces of dualism clung to the skirts of the Church, especially with regard to sex. That is how the completely unscriptural idea arose in many quarters that sex itself was evil—or at least inferior. From such views, far too often propounded even from the pulpit, came the bizarre idea that sexual irregularities are the worst of all sins. The old lists of sexual sins ranked all sexual acts in order of their moral deplorability.

Contemporary sexologists, such as Masters and Johnson, make the same error as old-fashioned theology. Both concentrate on bodily behavior, social and relationship issues being considered peripherally, if at all. The old theology vilified the acts in question while modern sexologists tend to glorify them. The common error, however, is that both minimize or even deny the indissoluble connection between body and spirit and are therefore dualist.

In the wake of the sexual revolution the Church is busy re-examining its position. Of the several forms of revisionist ethics, the most influential is *personalism*. This emphasizes the primacy of *personhood*, which precedes and is separate from our identities as *men* and *women*. Sexuality is ascribed to personhood and has no integral connection with the body, which becomes merely the tool a *person* uses to express his or her unique configuration of sexuality. Individuals are

Continued on page 29

General Convention's 11-member Standing Commission on Human Affairs and Health is exploring the ethical ramifications of changing sexual practices. The Commission is sharing this exploration with the Church at large in a series in *The Episcopalian*.

The final articles will explore sexual relations among widowed, divorced, or mature single adults.

Next summer, the Commission will publish the entire series with an analysis of the re-

sponse and a study guide. Parishes wishing to receive this booklet may order from the Rev. Barbara Taylor at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. The only charge will be postage and handling; orders must be in lots of 10.

God willing to risk freedom, Hines tells Californians

by Ruth Nicastro

"Live daringly at high risk," former Presiding Bishop John E. Hines told his listeners in Pacific Palisades, Calif., when he spoke at St. Matthew's there as part of an unusual parish memorial gift program.

Through sermons at two services last October and in a series of group meetings, Hines shared with St. Matthew's parishioners his vision of the meaning of following Jesus' call. Using the 10th chapter of the Gospel of St. Matthew, Hines told his listeners, "When the call comes to 'follow me,' that is the moment of supreme peril on this earth. . . all must then be reevaluated in light of His truth."

Hines was the first occupant of the parish's Eric Jensen Education and Theology Chair, the brainchild of the Rev. Peter Kreitler, associate rector. Kreitler sought a way parish members could "sit at the feet" of some of the Church's outstanding clergy and laity. "I always learned far more from informal conversation with great teachers than from their lectures," he says.

When Charlotte Jensen sought an appropriate memorial to her late husband, she endowed a chair to make Kreitler's dream possible. Norman Cousins, who had been an important lay minister to Eric Jensen during the latter's final illness at nearby UCLA, was invited as the chair's first occupant, but his schedule would not permit the extended stay. He did however launch the new chair with a

presentation attended by some 400 church members and friends.

For his part, Hines said following Jesus' call demands a relentless commitment to love and to justice which has little in common with success as the world defines success. Love and justice challenge power structures and authority in the name of the Lord of Love and stand firm in the face of popular scorn and rejection. Ultimately, he said, this commitment brings to the follower boundless and unequalled joy.

In three days of sessions parishioners had the opportunity to hear and talk with Hines in small groups. Each day the bishop would begin with a

short statement or a question to the group. Anyone could ask any question that came to mind.

The subjects ranged from personal prayer to church structure to the Church in the world. To each the bishop gave a considered answer and, more often than not, a sort of meditation as well.

For example, replying to a question about God's omnipotence, with relation to bad things which happen to good people, Hines said he believes "God is absolutely in control but absolutely self-limiting. . . He has conferred upon us the great honor of loving us, and there is no love without freedom. . . He has been willing to risk freedom in His creation."

Asked about death and heaven, Hines said, "I don't worry about heaven. I worry about whether whatever witness I make will be faithful to

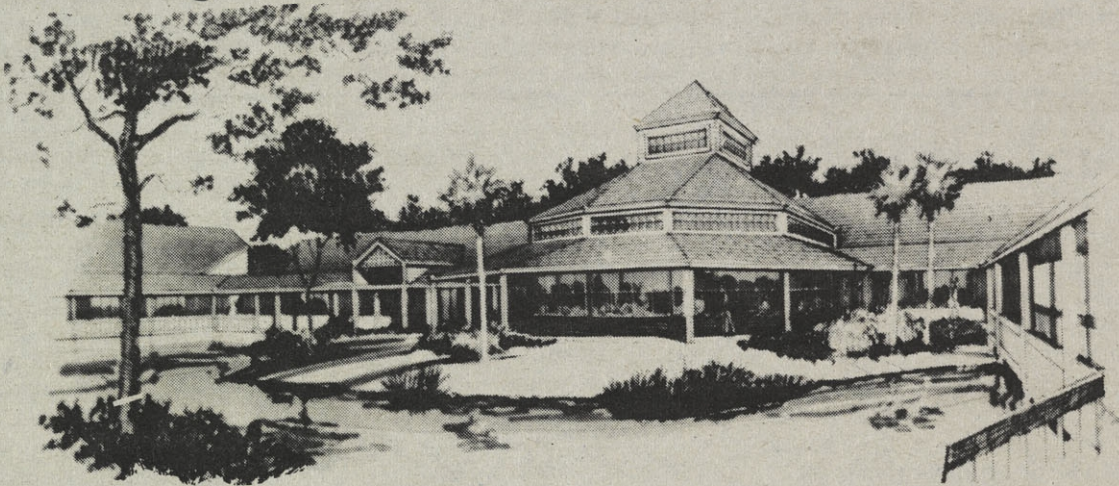
what God expects of me. . . I can't stand what I deserve; I can't stand God's justice. I can only live in God's grace. . . knowing that I will be the recipient of His mercy."

The Rev. Arnold Fenton praised Hines' participation. "There was such an awareness of Bishop Hines as a presence among us. Even the children caught some of the power of the man. I think we all felt privileged to experience the same spiritual vision that electrified the General Convention of 1967 and inspired the whole Church."

Hines said the experience "renews me" and praised St. Matthew's parishioners as "people who are searchers after the truth as something strong and precious."

Ruth Nicastro is editor of *The Episcopal News*, Diocese of Los Angeles.

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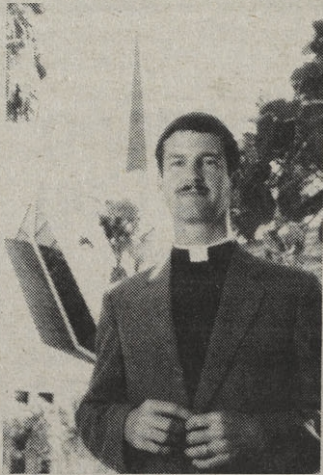
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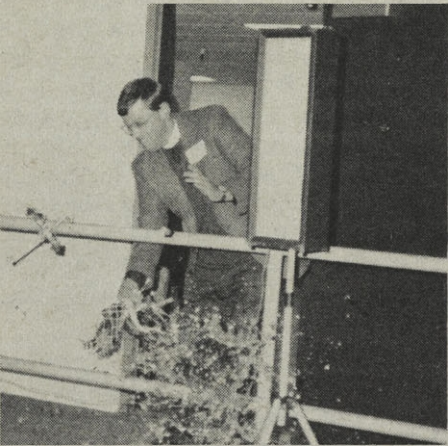
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In a splash of enthusiasm the Rev. Jerome E. Kahler christens a seafarers' communications center at the Port of Los Angeles in San Pedro, Calif. Opened with a \$20,000 diocesan grant in a former U.S. Customs office, the center will provide telephone service for crew members of passenger ships. The Rev. Arthur Bartlett, director of the center which is a satellite agency of the Seamen's Church Institute of Los Angeles, hopes to attract bilingual volunteers in a program coordinated by Tony Locke.

APSO Manual Available

APSO (Appalachian People's Service Organization) has published *A Layperson's Manual for Social Ministry Planning and Implementation* by Elizabeth Lilly and Michael E. Maloney, APSO's urban staff person. Intended for urban parishes trying to serve communities which may be in changing situations or for flourishing congregations which wish to monitor the effectiveness of outreach, the manual is available from APSO, Box 1007, Blacksburg, Va. 24060, for \$5 per copy.

Western Louisiana offers liturgy for vestment burning

by Janet M. Morgan

Tradition has long suggested the burning of vestments and altar linens no longer useful for the purpose for which they were intended.

When the Diocesan Altar Guild of Western Louisiana could find no proper liturgy for doing this, two diocesan priests devised one.

Canon Craig Morgan planned the ceremony for a liturgy written by the Rev. Kenneth Dimmick, then curate at St. Matthias', Shreveport, and women from throughout the diocese brought timeworn vestments, faded from their former rich colorings of gold, green, purple, and red, and prayerfully placed them on a pyre just outside the Chapel of the Holy Family at Hardtner Conference Center.

The service began in the chapel where a single lit candle would later be used to ignite the firewood ready outside. Morgan reminded the congregation "that neither these things, nor we ourselves, nor the monu-

ments we create for ourselves will last forever; but God alone is eternal, unchanging, and His love will never fade."

The people responded to the reading of Psalm 39 with the antiphon, "Be thou blessed by Him in whose honor thou art to be burned. Alleluia. Amen." They processed outside where conference center manager Joe Bordelon had prepared a fire beneath the metal frame and springs of an old camp bed. Diocesan Altar Guild president Ruth King White moved forward and spread her load of yellowed and tattered garments on the springs. Then others followed. Brilliant red, orange, and yellow tongues leapt high as they devoured the final offerings.

The concluding prayer asked those gathered to "see in this holy fire a reminder that in this life all things come to an end: Ashes to ashes, dust to dust."

Bishop Willis Henton of Western Louisiana later called it a "more mov-



Using a vestment-burning service they composed themselves, churchpeople in the Diocese of Western Louisiana burned worn-out vestments and altar linens. Participants are, from left to right, Joe Bordelon, women of the Altar Guild, Louis Weil, Craig Morgan, Ruth King White, Bishop Willis Henton, and Kenneth Dimmick.

ing experience than I had anticipated." He said he thought of "bishops and priests I've known who had worn the vestments. . . . I remembered many whose handiwork graced the fabrics and countless numbers who cared for them."

The Rev. Louis Weil of Nashotah House, who had spoken on the ministry of the altar to the group earlier that morning, commended the Altar

Guild for the service and said he would take a copy of it to the Standing Liturgical Commission, of which he is a member. He suggested such a liturgy might be included in a later edition of *The Book of Occasional Services*.

Janet Morgan, a free-lance writer, was feature editor of Western Louisiana's *Alive*. The diocese would be glad to share the Liturgy for the Burning of Vestments with others who are interested.

Sexual ethics debate

Continued from page 1

also sponsors of the statement presented to the House of Bishops. The two statements make many of the same points.

"Chastity, by which is meant faithfulness in marriage and abstinence apart from marriage, is the sexual moral standard for all Christian people, clergy and laity alike," the 13 bishops say. They quote a resolution from the 1976 General Convention that says the Church must, at all times, provide for its members "clear guidelines for Christian behavior, reflecting both the love and the judgment of God."

Signatories to the Province VII statement are: Bishops John Ashby of

Western Kansas; Scott Field Bailey, retired of West Texas; Maurice Benitez of Texas; Anselmo Carral, assistant of Texas; Charlton; William Cox, assistant of Oklahoma; Richard Grein of Kansas; Stanley Hauser, suffragan of West Texas; Sam Hulsey of Northwest Texas; Gerald McAllister of Oklahoma; John MacNaughton of West Texas; Donis Patterson of Dallas; and Clarence Pope of Fort Worth.

Michael McManus, who writes a syndicated column on ethics and religion, quotes Dr. John Rogers, president of Trinity Episcopal School for Ministry, as saying, "The Newark statement is biblically contradictory. To imply that Jesus is love—without

rules and commandments—is unfair to Jesus. He said, 'If you love me, you will keep my commandments.'"

Rogers says Trinity will publish a pamphlet with a biblical response to Newark's action.

Diocesan Press Service quoted Presiding Bishop Edmond L. Browning as saying he thinks the Commission's process is balanced and biblically and theologically grounded with all relevant social positions represented. He said he would not "speak directly and personally on these issues. I do not believe at this time I am called to interdict the dialogue."

Browning said his own views as priest and parent are steeped in traditional values and that one cannot look at the modern world of sexual abuse, drugs, the incidence of teen suicide without "asking where it is

that we as a Church have failed."

In response to Newark's action, the Prayer Book Society of the Episcopal Church called on Spong to resign immediately.

Deacons meet scheduled

Presiding Bishop Edmond Browning and the Rev. Josephine Borgeson, a deacon from Nevada, will speak at an international conference for deacons in Kansas City, Mo., June 4-6. Almost 1,000 deacons from the U.S. and Canada are expected to attend the conference on "Deacons in Church and World." For further information, write the North American Association for the Diaconate, 14 Beacon St., Room 707, Boston, Mass. 02108, or call (617) 523-8522.

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Nippon Sei Ko Kai celebrates founding

by William F. Honaman

The Nippon Sei Ko Kai, Holy Catholic Church in Japan, was founded on Feb. 11, 1887, and 100th anniversary celebrations are scheduled for this May in Osaka where the first Synod met.

Anglicans from around the world, including Presiding Bishop Edmond Browning, Archbishop of Canterbury Robert Runcie, and the Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, are among the dignitaries expected to attend.

Bishop Channing Moore Williams, the first Protestant missionary to enter Japan, was among American and English missionaries who helped Japanese laity and a few clergy establish the original General Synod which created the Constitution and Canons, approved the Prayer Book, and united the work of the various missionary agencies.

Japan's major religions are Shintoism and Buddhism, and Christians today number only 1.1 million in a population of 120 million. The Nippon Sei Ko Kai has 60,000 baptized members; 11 dioceses, each with a Japanese bishop; and 350 clergy serving 316 churches and mission stations. The Presiding Bishop is Christopher Kikawada.

Fewer than 20 expatriates serve the Church today, mostly in educational and training institutions. Through the work and witness of its 100 related educational institutions and 60 social welfare agencies, the Church plays an important part in the life of Japan.

The last Synod established guidelines for a study of the minority discrimination problems in Japan and how the Church can work to improve acceptance of and assistance to those discriminated against.

The Japanese Church now sends Volunteers for Mission overseas to Brazil, Canada, and the United States. Through its annual Lenten Offering, it supports work in Asia, Africa, and the South Pacific as well as work among refugees in several Asian and African countries.

During the 100th anniversary year the Nippon Sei Ko Kai will not only celebrate its past, but will prepare for its future by holding a Consultation on Mission through which it will seek its way in mission in the years ahead.

The Church has also issued an invitation for Anglican groups to join with it for the centennial celebration and promises "to welcome you to Japan."

Adapted from a report in *Anglican Information*. William F. Honaman is secretary to the Primate of the Nippon Sei Ko Kai.

Educators to meet in Colorado

The National Episcopal Educators' Forum, sponsored by the Education for Mission and Ministry Unit of the Episcopal Church Center, will take place April 21-25 in Estes Park, Colo.

Cost of the conference is \$200 per person, double occupancy, or \$240 per person, single occupancy, which includes room, board, and airport shuttle. For further information or registration call Barbara Taylor or John Vogelsang at the the Episcopal Church Center, (212) 867-8400.

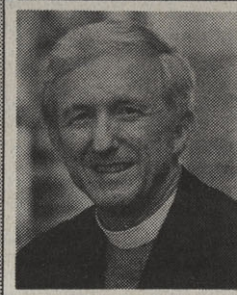
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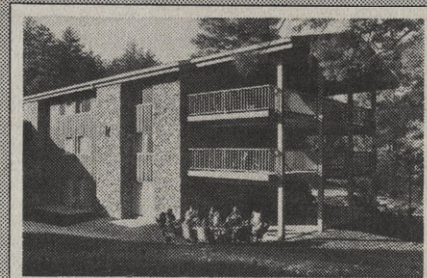
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SENIOR YOUNG PEOPLE'S CONFERENCE for grades 9-12. Theme: I Can Relate. Coordinators: Joann Scott of Pensacola, Florida, and the Rev. Mark Johnston of Tuscaloosa, Alabama.

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BIBLE CONFERENCE: JESUS BEFORE THE GOSPELS—Keynote: The Rev. Edward C. Hobbs, professor of New Testament and Chairman of the Department of Religion at Wellesley College. Coordinator: the Rev. David R. Williams, Burlington, North Carolina.

PRAYER AND PERSON: EXPLORATIONS IN THE SPIRITUAL LIFE—Led by four sisters from the Episcopal Order of St. Helena: Sisters Cintra Pemberton, Carol Andrew, Linda Julian, and Andrea. Coordinator: Sarah McCrory of Columbia, South Carolina.

CONFERENCE FEATURING CHARLES WINTERS—Power for Ministry: Through Baptism All Are Called. Keynote: Charles L. Winters is on the faculty at Loyola University. Workshops for laity and clergy led by the Rev. Pat Sanders of Laurel, Mississippi. Coordinator: the Rev. Mary Adelia McLeod, Charleston, West Virginia.

Summer Week 3, June 21-26

CHRISTIAN EDUCATION CONFERENCE WITH MADELEINE L'ENGLE—Dr. L'Engle is an award-winning Episcopal writer and noted retreat leader.

Coordinator: the Very Rev. Roderic Murray, Dean of St. Andrew's Cathedral, Jackson, Mississippi. Workshops for skills training.

THE ARTS: REFLECTING GOD WITH OUR GIFTS—A variety of liturgical arts. Keynote: Tom Long, director of Friends of the Groom drama group. Coordinator: the Rev. Orion Davis, Memphis, Tennessee.

CHILDREN IN THE FAMILY OF FAITH (PRESCHOOL/PARENTING CONFERENCE)—For those working with young children ages 2-7. Coordinator: Dr. Doris Blazer, Furman University, Greenville, South Carolina.

Summer Week 4, June 28-July 3

THE USE OF COMPUTERS IN THE CHURCH—For those considering acquiring a church computer and those wishing to increase the versatility of their equipment. Staff includes the Rev. Albany Shiu-Kin To, computer de-mystifier. Coordinator: the Rev. Benjamin Bosworth Smith, Charleston, South Carolina.

CONFERENCE WITH BISHOP MICHAEL MARSHALL—Our Anglican Future: Living in the Spirit of Christ. Bishop Marshall has been the featured speaker at 30 diocesan conventions since 1984. Coordinator: Carole Ross, Lakeland, Florida.

CONVIVENCIA: THINKING GLOBALLY... ACTING LOCALLY—Co-sponsored by the Overseas Development Office of the Episcopal Church and includes ODO staff persons Jane Watkins and the Rev. Al Rollins. Coordinator: Dr. Verna Dozier, Washington, D.C.

TRAINING COURSE SPONSORED BY THE ROYAL SCHOOL OF CHURCH MUSIC—Eighth Annual Choir Course for young women 10-18 years old. Music Director: Raymond Glover, general editor of *The Hymnal 1982*. Coordinator: Brenda Pruitt, Columbia, South Carolina.

Summer Week 5, July 5-10

THE PRESIDING BISHOP AT KANUGA—A special opportunity for dialogue with Edmond Lee Browning as he reports on his year of listening. For laity and clergy. Music and liturgy led by the

Rt. Rev. C. Judson Child, Jr., Bishop of Atlanta. Coordinator: the Rt. Rev. Rogers S. Harris, Suffragan Bishop of Upper South Carolina.

CONFERENCE ON JEWISH/ANGELICAN SPIRITUALITY—This World and the World to Come: Encountering the Spirituality of Another. Features Rabbi Lawrence Kushner, Congregation Beth El in Sudbury, Massachusetts, and the Rev. Robert G. Trache, Immanuel Church on the Hill, Alexandria, Virginia.

August 23-28

RENEWAL CONFERENCE: THE HOLY SPIRIT AND THE HUMAN HEART—Keynotes: The Very Rev. David and Ginny Collins, nationally known speakers from Atlanta, Georgia. Music leaders: George and Leslie Mims, pastoral musicians at St. George's Church in New York City. Coordinator: the Rev. John M. Barr III, Mobile, Alabama.

December 8-12

NATIONAL SYMPOSIUM ON FAITH DEVELOPMENT IN EARLY CHILDHOOD—Emphasizes faith development and educational needs of children from birth to age seven. Presentors: Dr. Lucie W. Barber, Dr. Bettye M. Caldwell, Dr. James W. Fowler, and Dr. Alice S. Honig. Coordinator: Dr. Doris Blazer.

December 28-January 1, 1988

WINTERLIGHT XII YOUTH CONFERENCE—An after-Christmas conference for persons in grades 9-12.

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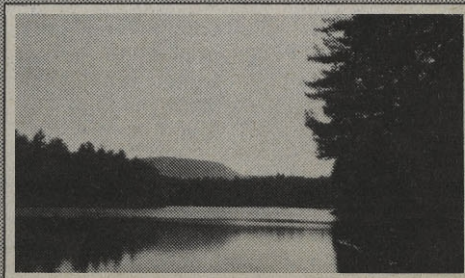
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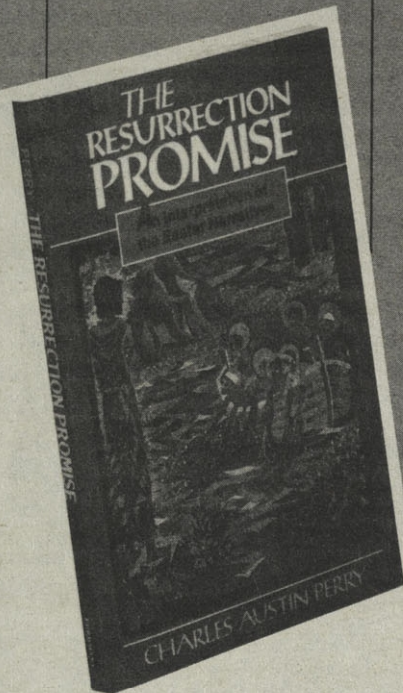
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The Last Supper continues

Strength for life where God has placed us

by John B. Coburn

The Last Supper is really the First Supper. The Last Supper was the first in a series of suppers that has been going on for 2,000 years in every tongue and in every land, suppers where all sorts and conditions of men and women and children—high and low, rich and poor, kings and beggars—have gathered together to take bread, to eat it, to bless the cup and drink it, to declare once again that now in Christ they have a new relationship to God; they are His children, members of His body and inheritors of His Kingdom.

Whatever the variety of forms by which this service is celebrated, they all strike this common note: Jesus Christ is here. He is here in this community of people. He is here in the worshiping community. He is here, an inner spiritual presence in an outward form. How did we get this sense of His presence?

For most Christian people today, the one conscious, corporate activity in which they take part is the one-hour weekly service of worship. It should, therefore, be their "spiritual" high point of the week in the sense that they are in this gathering reminded once again who they are as God's children and are renewed in the Spirit, both by the preaching of the Word "to their condition" and by their Eucharist offering, and so are strengthened for their daily life in the world where God has placed them.

If the worship is "in spirit and in truth," then vitality exists. If there is dis-spiritedness and form or falsity, then worship does not occur. It is as simple—and awful—as that.

It means we are meant to bring our authentic selves to worship—no pretend selves, show selves, phony selves. Or if we do, it is to rid ourselves of them by asking forgiveness as we confess our sins, to lay before God where "the truth is not in us," and expectantly in hope to have—by faith—a new, open, clear, clean, vigorous life.

Worship in one form or another, identity with the people of God, has always been the central, essential part of the Christian life. Every act of worship is an act whereby we set forth once again what the new Cov-

enant means, what the new relationship with God is.

This is a very simple act—an act that we do together and one that has three steps. The first is an act of remembrance. How do you remember Jesus? . . . You may remember Him and think of Him primarily as someone whose presence is comforting, reassuring, strengthening. You know your ultimate security is in Him. Or, when you think of Him, you may think of Him rather uneasily with a conscience that is not quite at ease with itself. . . . He does not ever let you get away with being content with your life. He keeps goading you, pulling you, tugging you, judging you. Or maybe you remember Him as one who above all else has forgiven you and who has therefore strengthened you and encouraged you. . . .

The service is also an act of thanksgiving. . . . "Feed on Him in your hearts with thanksgiving." . . .

Evangelism meet set for New Orleans

A number of prominent Episcopalians are among leaders of this summer's meeting of the North American Congress on the Holy Spirit and World Evangelization to be held in New Orleans, La., July 22-26.

Planners expect about 40,000 registrants from some 40 denominations for plenary sessions held in the Superdome, denominational gatherings, and 108 workshops. Episcopalians who will lead nine workshops include: Dean David Collins, President of the House of Deputies; the Rev. Elizabeth E. Turner, Episcopal Church Center assistant ecumenical officer, and her husband the Rev. Philip Turner; Dean John Rodgers of Trinity School for Ministry; Canon John Howe; the Rev. John Guest; the Rev. Philip Zampino; Canon Dennis Bennett and his wife Rita; and Canon Michael Harper.

The Rev. Everett Fullam, Harper, and Dennis and Rita Bennett are listed as speakers as are Pat and Shirley Boone, Oral Roberts, James Robison, and others. Presiding Bishop Edmond Browning will address one of the morning sessions for Episcopalians.

Special events include a three-day

Finally, the Eucharist is an act of hope and expectancy. We do not know now precisely how we shall see Him, in what form "face to face" means, but by faith we are confident that we shall see Him. The presence is what counts—not the appearance. . . .

So we can go on with buoyancy, with confidence, with infinite hope. We then know all things do indeed work together for good as we love God. Our worship is our expression of our love. So it is in remembering Christ, thanking Him, expecting Him. It is remembering people loved and loving, thanking them, expecting to be one with them "in spirit and in truth"—forever.

John B. Coburn recently retired as Bishop of Massachusetts. His remarks are excerpted from *The Story of Jesus Christ and Your Story* published by Forward Movement Publications. They were originally part of a series by the same name sponsored by the Episcopal Radio-TV Foundation.

youth program, an exhibition hall and bookstore, a "Christian Mardi Gras-type" parade, a Ladies' Breakfast sponsored by the Women's Aglow organization, and a Full Gospel Business Men's breakfast.

Registration forms are available from '87 Congress Office, Charismatic Renewal Services, 237 N. Michigan St., South Bend, Ind. 46601, or phone (800) JESUS-90 or (219) 234-6021.

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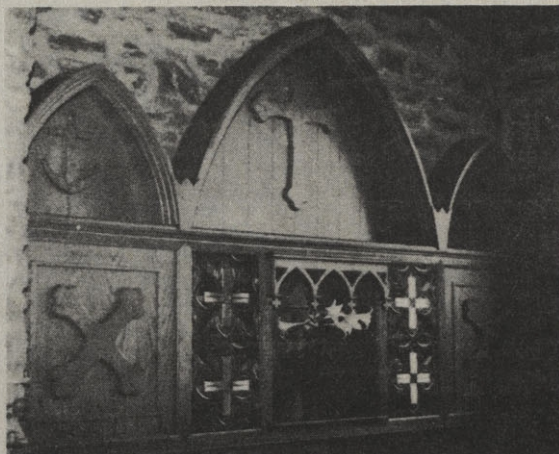
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Conditions worsening for poor in U.S., bishop tells urban caucus

by Willmar Thorkelson

The Bishop of Washington says a black infant born five miles from the White House today is more likely to die in the first year of his or her life than an infant born in Trinidad and Tobago or in Honduras or Kenya.

Bishop John T. Walker cited this example to show that in many cases conditions have not improved—but have worsened—since the Episcopal Urban Caucus held a series of hearings across the nation in 1977. Speaking at the seventh assembly of the Caucus in St. Paul, Minn., Walker said that almost every urban center has an increased number of homeless, hungry, and unemployed people.

The bishop charged that under the Reagan administration "we have seen every program that aids the have-nots discredited. All the gains of labor wrought in the 1930's and 1940's are labeled as Marxist welfare statism. . . . More black people are unemployed, more farmers are bankrupt, more children dying in infancy. We spend trillions on the weapons of death and at the same time we seek everywhere to deny assistance to the poor for abortions and then starve those unlucky enough to be born."

And "in conjunction with the Vatican," he said, "the United States espouses programs in places like Kenya that would deny to women the right to use artificial birth control techniques." Kenya, since 1960, has already doubled its population twice and will double it a third time before 1990. "We will in the very near future on the African continent see people starving to death that will make the Ethiopian thing last year and the year before seem like a child's birthday party," he declared.

Walker, who said racism is on

the rise again, said military spending for the war in Vietnam "brought an end to the dreams of the poor, white, and black. Cities were turned over to blacks as the white exodus begun in 1946 was completed. Black politicians took over bankrupt cities as the major sources of revenue followed white people to the suburbs."

As the industrial base moved away, Walker said, "unemployment grew, there was a dramatic increase in black incarcerations, educational systems deteriorated, infant mortality rose, and there was a traumatic increase in racism and violence."

Many city parishes sold their properties to non-Episcopal congregations. "A few bishops, notable ones such as Michigan, Ohio, Southern Ohio, and New York, refused to allow church properties to be sold, insisting the Church remain in the

city and be a witnessing, advocating Church where it was. Where church properties were held, the local church frequently became the recipient of General Convention Special Program grants and entered fully into the effort to hold the line against total decay of the cities."

Walker, noting that only three bishops, himself among them, were attending the Urban Caucus meeting, said the Urban Bishops' Coalition should be revived and the Episcopal Urban Caucus needs to broaden its base by strengthening diocesan groups that form the Caucus. During the question period, Walker said government "must not be let off the hook" when it comes to feeding the hungry and housing the homeless. President Reagan suggested such a role for the Churches, he said, but "we cannot house all the homeless, and even if we could, we should not. It is too large a task. A large number of the homeless in Washington are there because of actions of the government."

Willmar Thorkelson is a Minnesota-based journalist.

And in other Caucus business

by Barbara Braver

The Episcopal Urban Caucus gathering was evidence of churchmembers' continuing commitment to urban ministry, but it also showed the difficulty of holding together a scattered group of people with diverse interests and scant operating funds.

Some 125 people came to St. Paul, Minn., to hear Bishop John Walker (see accompanying story) and Dr. Lisa Peattie from Massachusetts Institute of Technology who said the Church's vision of the city as a human community is vitally needed to balance city planners' views of it as an economic or political unit.

Conference-goers heard that the Caucus granted \$35,000 to 12 groups involved in a broad spectrum of urban ministry, including an AIDS task

force of the Union of Black Episcopalians, the Twin Cities Indian hospital chaplaincy program, and the Ecumenical Working Group of Asian Pacific Americans.

Community reinvestment, apartheid, welfare reform, women's urban ministries, and music as mission were among workshops offered. Bishop Robert Anderson of Minnesota presided at the Assembly Eucharist, and the Rev. Steven Charleston preached. The Rev. Nan Peete of Indianapolis offered daily worship and meditations.

The Caucus, which declared housing a priority, passed resolutions on handicapped access and welfare reform and voted against the concept of "English as an official language."

The Caucus elected Bishop Mellick Belshaw of New Jersey president.

Delaware parish begins grant-making

The people of Immanuel Church in Wilmington, Del., are planning to give away a lot of money. Not long ago they gave a check for \$210,000 to the Episcopal Church Home in Wilmington to establish an endowment fund for financial assistance for residents. The amount represents a tithe of a bequest from a church member and former resident of the home, Sophie Kendall.

Kendall and parishioner Gethel Seeley have left a total of \$2.3 million to the parish, which created the Isaiah-Matthew Fund to administer its distribution to causes of social and evangelistic human need.

The vestry established the fund following a 10-month study by an ad hoc committee which surveyed other churches and organizations experienced in handling endowments. Eight parishioners oversee and administer the fund, and subcommittees for local, national, and international concerns process grant applications. Parishioners will be involved in every phase of the fund's programs and projects.

The fund's mission statement names two biblical principles Immanuel will use in making grants: "Go, therefore, and make disciples of all nations" (Matt. 28:19) and "Is this not what I require of you. . . to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him. . . ?"

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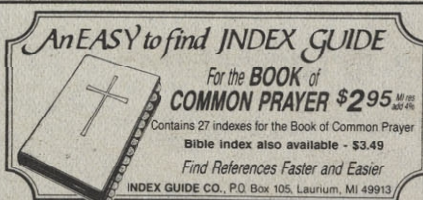
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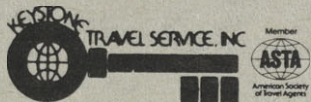


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SEXUAL ETHICS FORUM

In an effort to give as many people as possible an opportunity to respond, we have considerably shortened these responses. We are unable to print manuscripts on the subject. Complete copies of all letters have been forwarded to the Commission on Human Affairs and Health. —The Editors

Sex, Society, and the Church

As a social realist Spong is asking us to recognize the sexual revolution as a fait accompli and urging us to accept it. Do we cooperate with the prevailing powers that be and save ourselves, or do we tough it out and brave martyrdom? It would seem Jesus, who died on the cross for righteousness' sake, expected His Church to suffer in this world likewise. If Spong is right in saying polygamy was the norm in Jesus' day, we have Jesus to blame for imposing monogamy on us, and He told us it's a sin [for married men] to look at another woman lustfully. Are we following the teaching of Jesus Christ, or are we not? If we are not, we need to change. If we are, then we need to affirm it and reaffirm it.

Jansen String
Jacksonville, Fla.

Bishop Spong argues that the society around us does not uphold or practice our Christian sexual code, which is an invalid argument for evaluating Christian faith and practice. Society doesn't tithe, either!

Jack M. Tench
Oak Harbor, Wash.

The Word of God speaks to us today, and yet we have Man suggesting the Word of God [may] not apply to the world today because, after all, so many people break God's laws! Is the Bible the Word of God? You either agree or disagree. Hadn't we better start preaching and teaching in our churches that the Bible says to lead godly and moral lives?

E. D. and Rose Bryan
Dover, Del.

The Episcopal establishment rides the fence again in refusing to uphold God's Holy Word as an absolute guide on sexual behavior. Are we to assume that so-called biblical scholars are telling us that Jesus Christ is a liar and His standards of sexual conduct cannot fit into our times?

Randy W. Lutz
Hickory, N.C.

Decision by consensus?

The mind of the Spirit-filled Christian boggles at the questions Bishop Spong raises in his exercise on sexual ethics, to say nothing of the answers his phraseology implies. There isn't a Bible-believing Christian who could accept the prospect of consulting a consensus to determine the course of action the Church should take on such matters. Almost obscured by Spong's torrent of questions is the brief shaft of light which should have been the headline: "Has the world become so corrupt, so decadent, that debauchery has become the norm? If that is a proper conclusion, then the Church should speak a mighty word of condemnation to this generation." Yes and Amen!

Robert L. Baldwin
Naples, Fla.

Appreciates inquiring attitude

You are to be commended for your courage in suggesting we open discussion on sexual ethics with the possibility the Church might want to consider some alternative to the existing prevailing views. As a sex educator I deal daily with the questions your article asked. I appreciate the open and inquiring attitude you have put forth around this sensitive subject.

Carol McClelland
Madras, Ore.

Truth and Sin

How could you? How could you allow such an article to appear? Truth is truth. It stands and does not change through the centuries. Jesus' word is the same, yesterday, today, and forever.

Ruth Wickel
Lansdale, Pa.

Whatever became of sin? Sinners, whatever their stripe, should not be summarily locked out, but counseled and brought to repentance.

Elizabeth Hold
Phillipsburg, N.J.

Jesus was more tolerant toward sins of the flesh than toward sins of the spirit. He came down hard on such sins as hypocrisy, self-righteousness, and indifference to human suffering. His final admonition to the woman taken in adultery—"Neither do I condemn you; go and sin no more"—is usually overlooked. Is anyone surprised society finds it difficult to support [the Church's] standard of sexual morality?

Henry H. Chapman
Asheville, N.C.

I guess the liberal intellectuals within the Church would like to have us believe God has suddenly changed His mind and the Ten Commandments have somehow become obsolete for the 20th-century Christian. I believe in the God who is the same yesterday, today, and always. Sin is sin from creation to the end of time. God loves us all, but whom He loves, He also chastises.

Lucille Jones
Piscataway, N.J.

I do not find anything in the Scriptures that states the standard of conduct Jesus upheld was to be in effect only until the late 20th century when the people's social customs indicated the rules should be relaxed. The answer to today's problems lies not in relaxing the commandments. We may sin and be forgiven, but never should we think we have no sin because we have decided to dilute the Lord's plain words. That course is disastrous for the Church.

William A. Petersen
Davenport, Iowa

Fallen man cannot in his own strength live up to the demands of a righteous God. He always falls short. Christ came into the world to save sinners, not to change the demands of God.

Richard Gray
Fair Haven, N.J.

People have inherited the taint of original sin which constantly seeks to drag the character of people's lives down, away from perfection. Our Church's faith [should] not be compromised in principle in such articles as you publish.

John J. Hancock
Los Angeles, Calif.

What would Christ think?

I will agree "the field of human sexuality is not a simple, uncomplicated arena where moral precepts are easy to formulate or follow," but it hasn't become any more complicated than it was at the time of Christ. As a 16-year-old female I am faced with a lot of questions about sexual ethics daily, and part of what guides me is this question: "What would Christ think?" I would ask you to ask this same question of yourselves.

Katherine Comegys
Au Sable Forks, N.Y.

TV or the Church?

I know where John Spong got his ideas. I saw the same Phil Donahue show. At the time I thought it was just more muddle-headed pop-sociology. I didn't realize it was going to show up as a serious theological argument.

Charles Aldrich
Eagar, Ariz.

Continued on page 30

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Jack Gorsuch: A dream led him on a spiritual search

by Alan Conner

The rector of a Seattle, Wash., parish had a dream that set in motion a plan for spiritual development to help people explore, develop, and affirm the place of God in their lives regardless of their religious affiliation.

The program began with an event which was hardly less than a revelation. The Rev. Jack Gorsuch was rector of Epiphany Church, had been a candidate for Bishop of Olympia, and was now being considered for Bishop of Indianapolis. Then he had a dream.

"I saw myself vested in the cloak and mitre of a bishop, and all of a sudden they went up in smoke," he recalls. "In their place was a child full of light."

So vivid and unforgettable was the dream that he called Indianapolis and asked to be taken out of consideration for bishop. He had other work to do. "I took an inner turn, and I've been on an inner journey ever since."

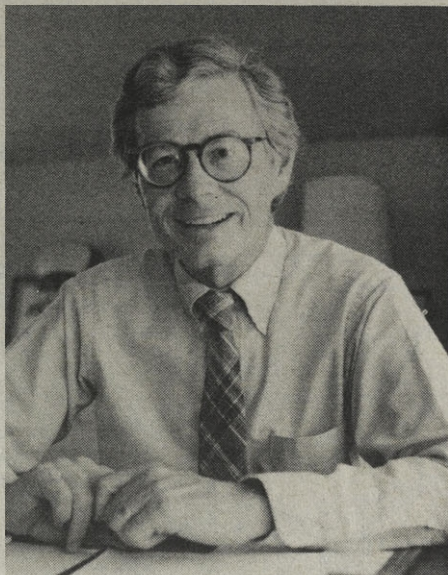
One Sunday Gorsuch announced to his congregation that he was leaving parish ministry to start the Center for Spiritual Development to nurture spiritual growth. "There's a tremendous interest bubbling up in spirituality. People want to open themselves to God, and I want to offer a ministry which will assist the Church and individuals with that search."

Gorsuch's life and ministry had been influenced by the work of the great Christian mystics, including Thomas Merton who said, "Since God is present within man and offers himself as a gift to him, man can only seek and be aware of Him by listening."

The interest in spirituality, Gorsuch says, is a revival of a religious tradition that traces its roots to Christian mystics and contemplatives such as St. Augustine, St. John of the Cross, and St. Teresa of Avila. "The yearning for interior peace and union with God is the flip side of the 'born again' movement which revitalized evangelical churches in the 1970's although its currents are much more complex and run more deeply."

Fundamental to his work is the notion that spiritual growth needs to start where people are. "Our classes begin by exploring what draws people to God; and then we try to sort out their honest resistances which include being afraid that if they get too close to God they will have to give up everything they enjoy, lose control of their lives, or automatically become martyrs. Usually only after we work with those issues do we help people learn how to develop their prayer and meditation lives and deepen their practice of the presence of God."

Gorsuch began his new ministry in June of 1985 with space in Leffler House, located next door to St. Mark's Cathedral. "The way the people of the area, of many communions as well as the Episcopal, have responded is most heartening," says Bishop Robert D. Cochrane of Olympia. "The reception has been far ahead of Jack's most optimistic expectations. The interest which has been ignited in the spiritual journey here promises well for similar work to be done in other



areas."

The Center's curriculum, which includes individual consultation, spiritual direction, courses, conferences, classes, forums, lectures, quiet days, and retreats, draws upon a tradition of contemplative prayer and meditation which was known in Old Testament days and during Christ's life. It flowered in the early years of the Church and continued down through the centuries with the great mystics like St. Francis and many others, illuminated by the life and works of Thomas Merton in our century.

Gorsuch, a graduate of Yale Divinity School, began the serious study and practice of contemplative prayer and meditation in the mid 1970's. On sabbatical, he spent time at a Benedictine monastery in New Mexico, at an Ashram in California, and at the Shalem Institute for Spiritual Formation in Washington, D.C., where he was trained as a spiritual director by Anglican, Roman Catholic, and Protestant clergy and by psychotherapists. Here he increasingly felt called to guide people in their spiritual journeys.

He is helped in his work at the Center by his wife Beverly, a graduate of Yale Divinity School, who has had extensive training and experience in psychoanalytical psychotherapy and has a private practice in Seattle.

Further information on the work can be had from The Center for Spiritual Development, 1245 Tenth Ave. E., Seattle, Wash. 98102.

Alan Conner is the Sausalito, Calif., publisher of *Illuminations*.

English choir tours U.S.

The choir of men and boys of England's famous York Minster begins a two-week, six-state tour of the U.S. beginning March 22 at Christ Episcopal Church, Oyster Bay, N.Y.

The choir school at York Minster dates from 637, 10 years after the first Christian church was built on the site. The present choir includes 20 boys and 13 adults led by Paul Moore.

Other Episcopal churches on the tour include: St. Mark's, New Canaan, Conn., March 23; All Saints', Worcester, Mass., March 24; Trinity, Swarthmore, Pa., March 26; St. John the Baptist, York, Pa., March 28; St. John's, Lancaster (Columbus), Ohio, March 30; St. Paul's Cathedral, Peoria, Ill., March 31; and their final concert at St. Mark's Cathedral, Minneapolis, Minn., April 5. They will sing other concerts in Des Moines and Decorah, Iowa; Lincoln, Neb.; Erie and Bethlehem, Pa.; and Trenton, N.J.

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Parental Guidance: Tips on playing the ratings game

by Rebecca Christian

When *The Graduate* came out, it carried an "R" rating. I was 15, and my parents forbade me to see it. Imagine my mortification at having to admit that to my steady, a sophisticated gent of 17 who drove a blue Karmann Ghia and could go to any movie he pleased.

In due time I did see *The Graduate*, and though today the heat it generated would be too subtle to put much of a rating on, I still think it's pretty steamy. Anne Bancroft as the unforgettable Mrs. Robinson was one of the sultriest vipers ever to slither across the screen, and an impossibly young Dustin Hoffman played a brilliant Red Riding Hood to her Big Bad Wolf.

Now trying to guide my own children through TV World, a catch-all term my poet friend coined to include not only TV, theater movies, and video-cassettes, I know where my parents were coming from.

The trouble is that although celluloid remains as powerful as ever, the guidelines are fuzzier now. So few movies have a "G" rating. And if *My Little Pony* and *The Care Bears* are representative, then the category should be changed to "T" (for treacly). The "PG-13" rating (parental guidance suggested for children under 13) has helped a little since it means the film will almost certainly contain some combination of meaningless and exploitative violence, profanity, and sex. Here a rape, there a decapitation, everywhere an expletive.

But "PG" has limitations. A 9-year-old we know watched in fascinated horror a character who doffed and donned interchangeable heads in the "PG" rated *Return to Oz* and had the heebie-jeebies for several sleepless weeks. And in "PG" rated *Top Gun* to which my husband took our three kids one Sunday afternoon to escape

the summer heat, he and our 7-year-old daughter found themselves embarrassed by a scene hotter than the 93 degrees outside. (The two younger ones promptly fell asleep, bless their hearts.)

As a result of all the confusion and effort involved, many parents throw up their hands and figure anything with a "PG" rating is okay. Curiously enough some think a movie must be okay if there are children in it. I would remind them that Lolita was a child.

Poor as the rating is, though, "parental guidance is suggested" still means just that. Each parent has to draw a personal and probably arbitrary line over which his or her kids can't step. My friend Sharon, a delightful libertine who has nothing against a bare bosom or bum now and then—in fact, the more the merrier—won't let her kids watch *The Brady Bunch* because she's convinced children weaned on sit-coms will grow up to find Bertolt Brecht annoying.

I'm not so sure. I think a little junk balances the entertainment diet just

as red jello with a large dollop of whipped, non-dairy type processed food matter helps the brussel sprouts slide down. How else can I rationalize my otherwise reasonably alert daughter's fascination with *The Flying Nun*? I can only comfort myself that she enjoyed the Des Moines Metro Opera's *Falstaff* with equal zeal.

Still I understand what Sharon refers to as I.Q., Inanity Quotient. I would much rather take a teenager to see one of the essentially serious movies that Federico Fellini or genius creep Roman Polanski directed—sensuality, grotesquerie, despair, and all—than drop them off at one of the revolting *Porky* movies to snigger about who's going to get the demeaning "it" first. Anyway, for sheer eroticism, the sight of a fully-clothed Nastassia Kinski eating a strawberry in Polanski's *Tess* makes anything in *Porky*'s look like kissing your sister.

Because standards vary, even asking other parents for recommendations can backfire. We heard several hearty endorsements for *The Goonies* but were dismayed by the scene where roughhousing causes a nude

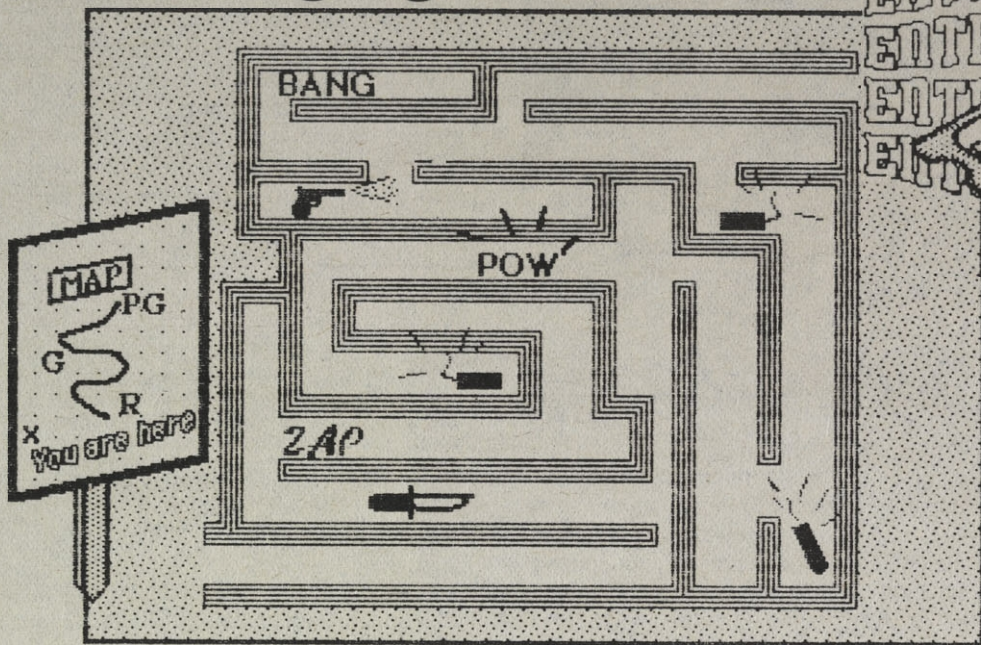
statue to lose an essential member and the ensuing attempts at repair. The language was also rough. I admit I've been known to let rip with a streak blue enough to put hair on Eddie Murphy's chest when I bump my head or burn my hand, but I differentiate between having kids witness occasional transgressions and actually paying to have them hear, admire, and emulate them.

Worst of all, parents in *The Goonies* were obtuse dorks, and we prefer to prolong our kids' hero worship of us until adolescence rears its ugly head!

Parental guidance is a murky business. I know people who have fired otherwise capable babysitters for letting kids watch inappropriate shows on cable, and I know some who have gone the admirable if rather drastic route of making do without television at all. Sound decisions are possible if parents pay attention to advertising campaigns, other peoples' comments, and their own consciences, which Jiminy Cricket defines as those small, still voices people won't listen to.

A parental guidance rating, after all, was never meant to absolve parents of responsibility. Whether we're talking about films, a friendship, or an outing, we parents need to collect all the information available, add instinct, and feed everything into our own personal mother and father computers. Parental guidance is what prints out.

Rebecca Christian agonizes over her parental guidance decisions in Creston, Iowa, where she is a member of St. Paul's.



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Africa comes alive in Markham book

Though Beryl Markham was English, she spent her life in East Africa where her father took her in 1906. Markham grew up with Murani natives on her father's farm where she apprenticed to become a trainer and breeder of race horses.

From 1931 to 1936 Markham was a bush pilot, carrying mail, passengers, and supplies to remote corners of the Sudan, Tanganyika, Kenya, and Rhodesia. In 1936 she became the first person to fly solo across the Atlantic from England to Nova Scotia where she crash-landed. That flight is what gives the name to her book, *West With The Night* (North Point Press, San Francisco, Calif., \$12.50), but the beauty is in the book's loving description of Africa, an Africa Markham rightly feared was being despoiled by colonialism and commercialism.

Markham's Africa is gone now but lives on in her prose, such as this: "Africa is of an ancient age, and the blood of many of her peoples is as venerable and as chaste as truth. What upstart race, sprung from some recent, callow century to arm itself with steel and boastfulness, can match in purity the blood of a single Masai Murani whose heritage may have stemmed not far from Eden?"

"It is not the weed that is corrupt; roots of the weed sucked first life from the genesis of earth and hold the essence of it still. Always the weed returns; the cultured plant retreats before it."

"Racial purity, true aristocracy develop not from edict, nor from rote, but from the preservation of kinship with the elemental forces and purposes of life whose understanding is not farther beyond the mind of a Native shepherd than beyond the cultured fumbings of a mortar-board intelligence."

Nashotah, CDSP faculties decry Roman discipline

Both Church Divinity School of the Pacific (CDSP) in Berkeley, Calif., and Nashotah House, Nashotah, Wis., are circulating statements which raise questions about ecumenical relations in light of the Vatican's action against Professor Charles Curran and Archbishop Raymond Hunthausen.

When the Episcopal Church ordained women, Roman Catholics wrote "letters of doubt and distress" about future ecumenical relations with the Episcopal Church. "In a similar spirit," said the dean and faculty of CDSP, the future quality, "even the viability," of collaboration between Anglicans and Roman Catholics is jeopardized by the Vatican's disciplinary action against Curran and Hunthausen.

"The Vatican's action suggests that full academic freedom is considered inimical to true faith," the CDSP letter to the Anglican-Roman Catholic International Commission (ARCIC) said. "We specifically fear this could have a detrimental effect on the voices

of our respected Roman Catholic colleagues within the Graduate Theological Union, colleagues whose voices we value highly."

Drafted by CDSP faculty members Ann Lammers and Guy Fitch Lytle and approved unanimously, the letter said the recent actions seem to contravene ARCIC's statement on Authority. Doctrinal privilege "which shuts off discussion between men and women of conscience or [which clothes] moral teaching in a garment of infallibility" seems contradictory from the natural law perspective which many Anglicans share, the letter said.

Doctrines in question in the debate "all touch on sexual ethics, i.e., on matters of individual and familial self-governance in the most personal sphere, . . . matters on which Christian ethicists may responsibly differ," the letter said. Citing existing "diversity of conscience," the CDSP faculty said "a unity by fiat will not convince; a clarity by coercion will not hide the unfinished debate."

CDSP's dean and faculty ask ARCIC to examine critically the implications of the Vatican's actions on theological discourse because "the definitions of the very nature and tasks of theology, as well as the functions and character of theologians, are at stake." The letter offers prayers for the success of deliberations that might "restore a positive context for our common discussions."

Both Virginia and General Seminary previously wrote ARCIC asking for inquiry into Vatican actions in-

volving Curran.

In similar fashion, Nashotah House's dean and faculty called the disciplining of Curran a violation of academic freedom and "a denial of the integrity of the theological mission of the Church." To demand Curran's conformity to "teachings which many Christian people regard as questionable and unresolved is to jeopardize the disciplined and prayerful calling of all Christian people, under the guidance of the Spirit, to explore and interpret for the world the mystery of God and of God's will for us," the Nashotah statement said.

"The authoritarian and narrow attitude" toward mission the Roman Church seems to have adopted "indicates to us a revival of an attitude which, we had hoped, Vatican Council II had enabled the Roman Catholic Church to abandon: Rome has spoken, the issue is closed."

Forbidding Hunthausen "to exercise in his own jurisdiction what in good conscience he believes to be his pastoral and teaching ministry undermines seriously the work of ARCIC on Authority and Ministry in the Church." Those ARCIC statements, the Nashotah faculty said, vested authority "in the college of bishops in unity with the Bishop of Rome and not in the arbitrary exercise of authority by the Vatican. . . . We would therefore find it difficult to imagine how we might accept the universal jurisdiction over other bishops, claimed for the Bishop of Rome, as it has been exercised in this case and as it might be exercised in other cases."

(cut & mail)

MARTIN THORNTON Will Lighten Up Your Lent

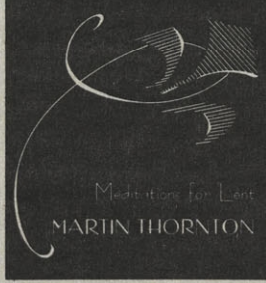
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Don't Altar It! or Altar-cation

When is an altar not an altar? The answer may depend on how you look at it. Especially if the altar you're looking at is an 8½-ton slab of marble in St. Stephen Walbrook Church in London. Critics who say the 8'-wide, 3'-tall circular slab which sits on the floor looks like a monstrous chunk of Camembert are not comforted to be told it was sculpted by the famous Henry Moore and should be considered a 20th-century work of art. Those who like it say it is an altar in every sense of the word. Those who don't like it say an altar should look like a table with legs. So the critics have gone to

court, a particularly English-sounding court, the Court of Ecclesiastical Causes Reserved. Here two High Court judges and three bishops must weigh whether the sculpture is an altar and "the most magnificent artifact given to the Church of England in this century" or a "piece of Camembert on a cheese board."

Biblical Footnote

In case you've wondered which edition of the Bible President Ronald Reagan chose to send to Iran during the recent exchanges, Thomas Nelson Publishers steps forward to say it was an Open Bible edition that the President sent to Hojatoleslam Ali Akbar Hashemi Rafsanjani. Nelson says its edition would be the perfect choice should there be an upsurge of interest in Bible study among Iran's leadership because it "offers many features to aid the study

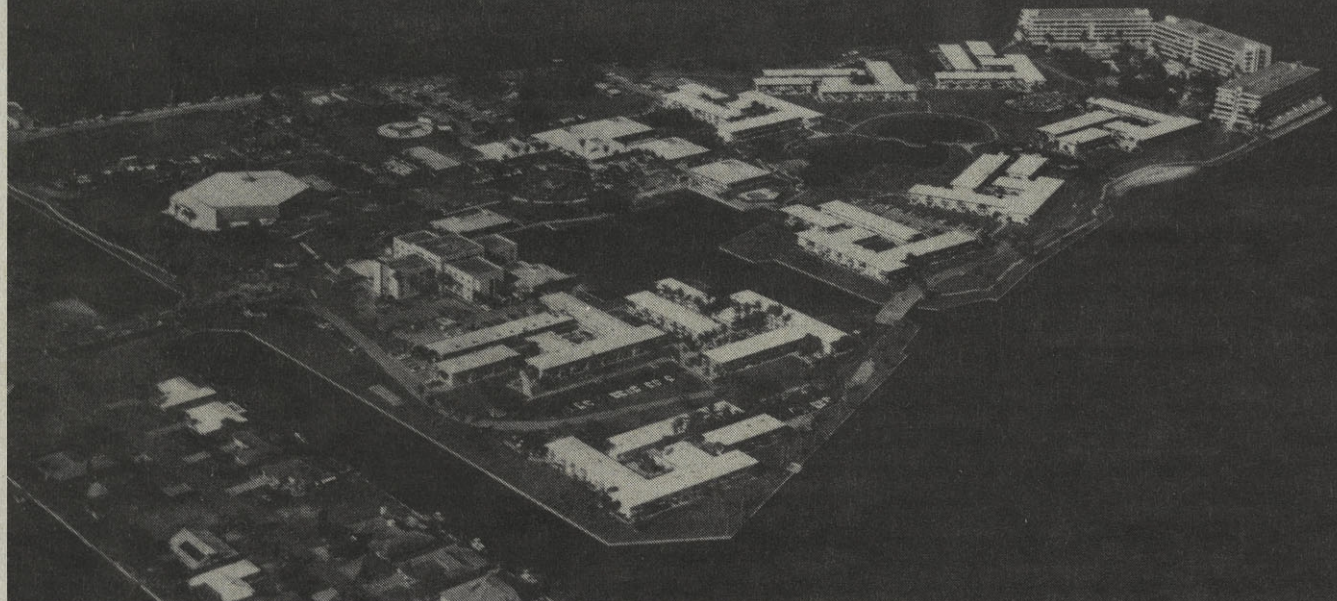
of the Bible's message." Those features include "the Biblical Cyclopedic Index, a topical guide to "8,000 subjects, people, places, things, events, doctrines and teachings." Iranians would be able to look up quickly "hostages, war, peace, and arbitrator," all included in the handy index.

Around the Dioceses

Delegates to the convention of the **Diocese of Easton** heard Bishop **Elliot Sorge** report that Easton has been identified as one of the Episcopal Church's dioceses which is growing faster than the population. Sorge recommended establishing two new congregations and reported on strong diocesan support for a fund which will provide start-up money, matching grants, planning and feasibility studies for low-cost housing in the nine eastern shore counties of Maryland the diocese covers. □ The

Diocese of Virginia called for increased federal funding for AIDS research and education, encouraged vestries to interview qualified female and minority candidates for church vacancies, and heard Bishop **Peter Lee** say, "Nowhere is our ministry of servanthood to those in need more timely" than in developing ministries to AIDS patients and their families. Virginia also said good-bye to Suffragan Bishop **David H. Lewis, Jr.**, who retired January 31, and to 32-year diocesan staff veteran **E. Holcombe Palmer**, who was the first layperson to serve on the staff of the Bishop of Virginia. □ Episcopalians in the **Diocese of Upper South Carolina** will observe Rural Life Sunday, May 24, which Bishop **William Beckham** designates as a time to celebrate the rich gifts of the earth. The convention also established an interracial task force to study and recommend ways of dealing with racism and affirmed the establishment of special ministries to people suffering from drug and alcohol addiction. □ Preaching at his first annual meeting of the **Diocese of West Texas**, Bishop **John MacNaughton** received a pastoral staff from retiring Bishop **Scott Field Bailey**. The convention also approved plans to build a \$2.9 million adult conference center at Camp Capers, a diocesan facility near Comfort, Texas.

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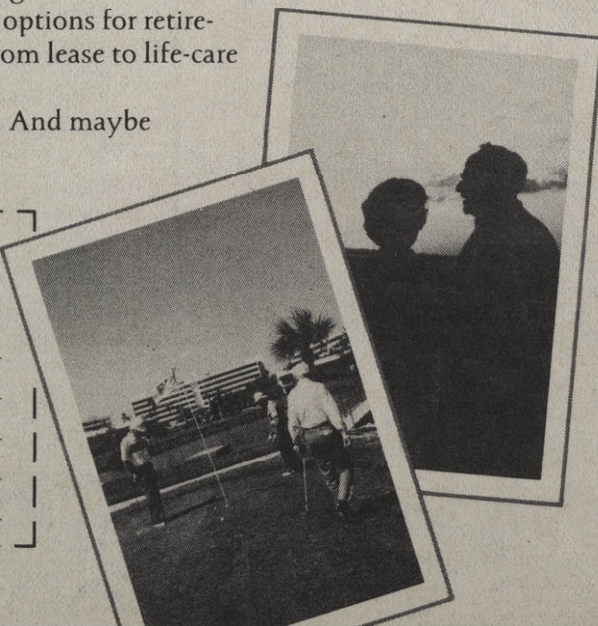
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Actually, we prefer to think of it as "mature." The juxtaposition of antiques and Episcopalians amused George Woodgates, left, and Bob Bird, two North Carolinian priests attending their diocesan convention.

Photo by Sid Bost, *The Communicant*

Women's Council discusses structure

"The creative energies of women are outgrowing the present structure of the Church." Thus quoting the Rev. Samuel Van Culin, Presiding Bishop Edmond Browning addressed a recent meeting of the Council of Women's Ministries at which his wife also spoke. Patti Browning told the gathering of her interest in the welfare of clergy families, including divorced wives and widows.

Council members endorsed *The Journal of Women's Ministries* and voted to raise money for its publication through the Ariana Fund; approved formation of a committee which, with a consultant, will study the Church Center's Office of Women in Mission and Ministry; and heard that the Task Force on Women, founded in 1974, was disbanded, but members urged continued focus on social issues affecting women.

The Council will next meet May 28-31 in Memphis, Tenn.

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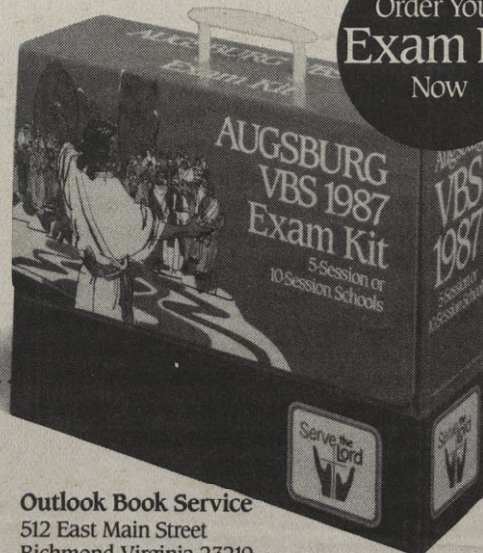
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Five-Nation Ecumenical Tour Encourages Presiding Bishop

Warm greetings, frank talk mark Browning visit

"In January 1987 I plan to take my first official trip overseas. I want this trip to be seen as one which is aimed at consultation with our ecumenical partners on matters affecting the unity of the Church and upon such other matters as may be relevant to the mission of the Episcopal Church. To achieve this goal, I plan to visit Istanbul, Jerusalem, Rome and Geneva, concluding with a visit to London to consult with the Archbishop of Canterbury. I ask for your prayers as I embark on this first official trip abroad, representing you, the Episcopal Church. I hope that my trips overseas will be the occasion to witness to the vitality of the ministry and mission of our Church. And, I want my travel to be the opportunity for every member of the Episcopal Church to come to know and celebrate the worldwide mission of the Church."

Those were the words used by Presiding Bishop Edmond L. Browning in announcing to the Episcopal Church's Executive Council his agenda for the 30-day tour of the centers of ancient and modern Christendom with which he began his second year in office. Browning was accompanied by his wife Patti; the Rev. William A. Norgren, ecumenical officer; the Rev. Charles A. Cesaretti, deputy for Anglican Relations; and a reporter.

"I want my travel to be the opportunity for every member of the Church to celebrate our worldwide mission"

Browning and his party met and exchanged prayers, gifts and greetings with the Ecumenical Patriarch of Constantinople—the spiritual head of eastern Orthodoxy—and with leaders in the Syrian, Coptic, and Armenian traditions in both Istanbul and Jerusalem. He spent 30 minutes in private conversation with Pope John Paul II before they exchanged formal greetings in an audience in the papal study. He lunched with Dr. Emilio Castro, general secretary of the World Council of Churches, and with Cardinals Jan Willebrands and William Baum in Rome, and dined with the Archbishop of Canterbury in London.

The Americans spent hours in formal and informal conversation with those men and with others from the Secretariate for Christian Unity, the Pontifical Commission for Justice and Peace, leading metropolitans and theologians of Orthodoxy, the staff of the Anglican Consultative Council and of Lambeth Palace, the World Health Organization, United Nations High Commission for Refugees and the working groups of the World Council central committee. They also sought out, whenever possible, secular officials and diplomatic personnel, politicians, relief workers and Moslem and Jewish scholars.

The Presiding Bishop toured refugee camps, sought—and offered—help in ministering to victims of AIDS, celebrated the Eucharist in Ramallah, Jerusalem, Rome and Geneva, was installed as a canon in Jerusalem, joined the

Orthodox in their celebrations of the Circumcision of the Lord in Istanbul and Christmas in Bethlehem and walked and prayed the Stations of the Cross in Jerusalem.

It was a grueling agenda, alternately exhilarating and exasperating, filled with new people and new sights and with travel delays and long meetings. There were, as he said in one sermon, no dramatic breakthroughs or new agreements. None had been expected. What did emerge, he said, was a renewed sense of the place of the Church in the eyes of our ecumenical partners.

"I guess what stands out is a deep sense of appreciation for the reception we got throughout the journey. The people, the leaders with whom we met showed us a real concern for and interest in the life and ministry of the Episcopal Church and the role of the Anglican Communion. I think they recognized through our visits a vital health to our Church and a real sense of mission in it. Even though we tackled very difficult concerns—and we were pushed hard on these concerns—nowhere did I sense that the future of our relations were in jeopardy. On the contrary, I saw the need for us to follow through on all those talks. I saw the need for more dialogue, more connections. We need to hold up, again and again, the interrelatedness of all of our relations. We made some commitments that we are already beginning to share with our own ecumenical structures and also our Anglican partners."

"In the Holy Land, to be a Christian means that your energy is focussed on the tragic and bloody history of the last 40 years"

Browning added that there were other areas where he and the others were able to express Church concerns in ways that he hoped earned them a hearing. Finally, there was one area—that of peace and justice concerns—which surfaced in each place, and he was confident that Anglican,

Roman Catholic and World Council structures would be able to find new ways to cooperate and build on the momentum of recent events.

While the trip was largely ecumenical in its agenda, the pastoral concerns raised themselves at each stop, as Browning noted in a sermon:

There are... differences that find their expression in deep human suffering or alienation, isolation—in intense social and spiritual pain. Differences expressed in a kind of mixture of hopelessness and anger verging on despair.

In Istanbul, where, historically, the Eastern Churches have fed Christianity with a deep sense of spirituality and an understanding of the Liturgy as Thanksgiving, it is hard today even to be a Christian. Evangelism of any sort is prohibited. Worship must be conducted on a semi-private basis. Parish organization, pastoral care, outreach—all are subject to state scrutiny and the sometimes capricious will of lesser civil servants.

"What stands out is a deep sense of appreciation for the reception we got throughout our journey"

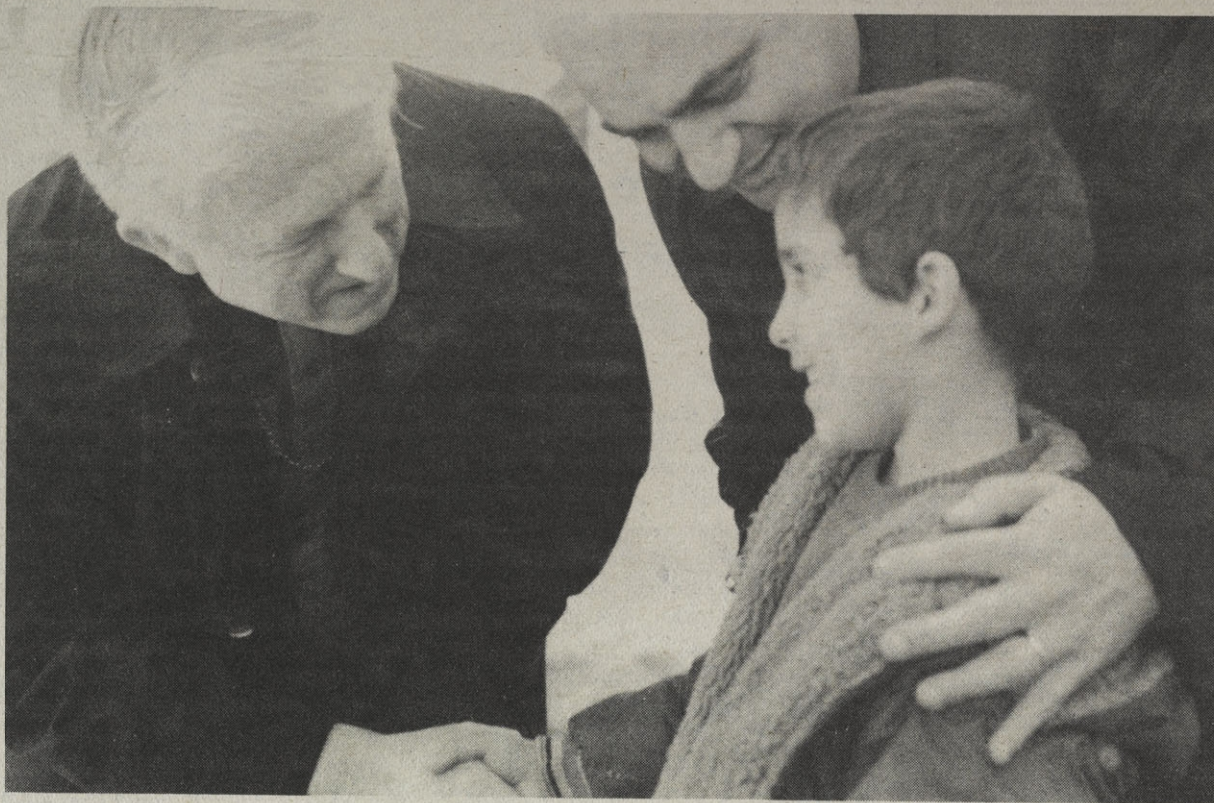
In the Holy Land, to be a Christian means largely that you are Arab or Palestinian, and that means that your energy, your attention, your resources are all focussed on the tragic and bloody history of the last forty years—a history of one people trying to assert their place, their home, their state in a land surrounded by hostility—and another people feeling victimized, used, oppressed, harassed and stateless.



Bishop Samir Kafity, president bishop of the Province of Jerusalem and the Middle East, right, and Presiding Bishop Browning look over book of Jerusalem with Mayor Teddy Kalleck of that city.

In Rome ... and Geneva, the problems are much different. In these places, historically, Christianity has been blessed with a centrality, a presence that influences and impacts society for good and for the well being of people—and yet always is facing the risk of appearing triumphant and sending messages of exclusivity.”

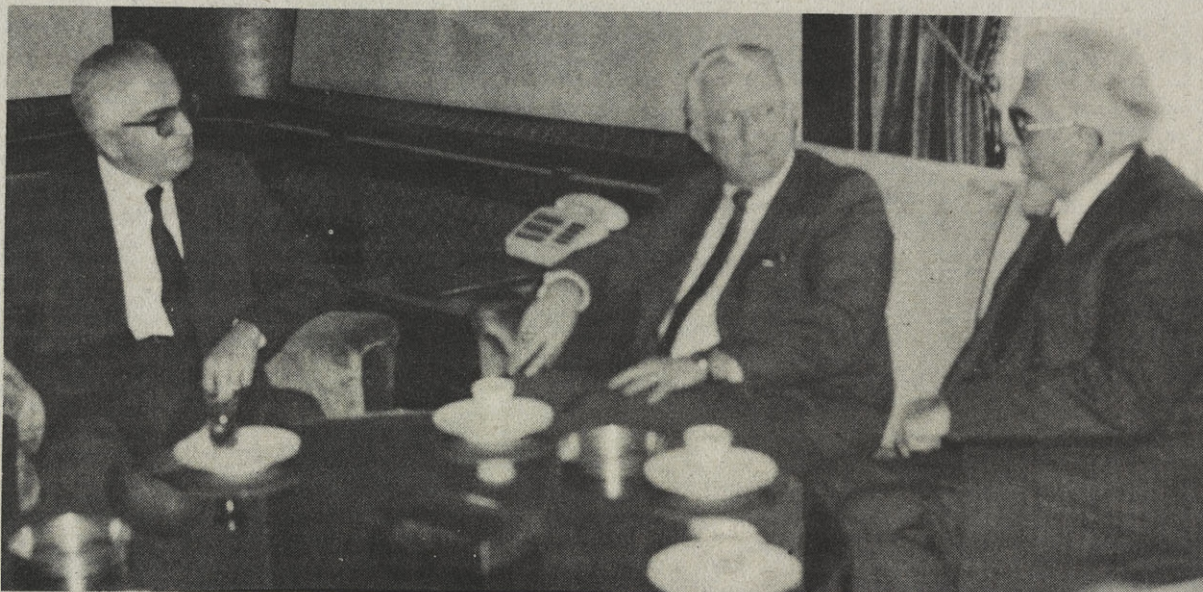
A month later, reflecting on those differing dangers and the implications for the Church, Browning said: “I developed a tremendous appreciation for the work of the Church of the Middle East and their difficult ministry. I will continue to press the Anglican Communion to find ways toward a common approach to support their work. After all, we found unified and creative ways to help in South Africa, but our approaches in the Middle East have never been that consistent. We need to find approaches that can be held up in this country and that will mean—among other things—that we are going to have to try hard to hear and understand the Arab and Palestinian Christians, and we are going to have to give our interfaith dialogues a higher priority.”



Refugee camp, Middle East.



The Presiding Bishop and the Ecumenical Patriarch.



Presiding Bishop, center, in conversation with military governor of Istanbul, left, and Metropolitan Chrysotomos of the Ecumenical Patriarchate.



Presiding Bishop Browning presents gold medallion with symbol of Chicago-Lambeth Quadrilateral to Pope John Paul II.



Presiding Bishop Browning greets Greek Orthodox Patriarch of Jerusalem during celebration of Orthodox Christmas at Church of the Nativity, Bethlehem.

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Support faithful homosexual relationships

Continued from page 14

this is undoubtedly the most absurd. For if any rational human being will consider for a moment the enormous price many gay people must pay just to exist—and I am talking about avoiding physical violence, not losing one's job, and finding a place to live—then one would have to conclude that only a fool would choose to be homosexual.

The question of etiology—how gay people come to be gay—raises its head here. The answer is that no one knows any more than it is known how heterosexuals come to be heterosexual, but emerging evidence shows genetics may be involved—that is, that homosexuality is simply a variant in the human species rather like a variety of philodendron. At any rate sex researchers have long assumed (John Money's work comes to mind) that, whatever its origins, the whole matter of orientation is decided long before the age of 5 and is irreversible. So we are talking here about an element of a gay person's being over which he or she has no choice at all.

I suppose I can understand how unfathomable this must seem to heterosexual people. Their own sexuality feels so integral and powerful a part of them and the reverse orientation so strange and unimaginable that homosexuality can seem both repulsive and beyond the realm of possibility. Gay people, they assume, simply must be just perverse straight people. And so what is hard to convey to you who are straight is that we who are gay experience our sexuality the same way you do. When a handsome heterosexual couple walks down the street, it is as automatic for my eye to be caught by the beauty of the man as it is for my heterosexual brother's eye to be snagged by the beauty of the woman. I never learned this behavior. I never practiced it. I simply noticed it somewhere along the line.

Leaving aside for the moment what one does with one's sexuality, many in the Church continue to view homosexuality (the state of being homosexual) as sinful. This is doctrinally untenable for any ethicist—however conservative—will attest that people cannot be condemned for their ontology. This ethical principle is as old as the Church itself. Since gay people are not mentally ill and since we have no choice about our sexuality, then there is no alternative but to assume that homosexuality is God-given. Hence, it is theologically indefensible to say, "It is not acceptable to God for you to be the gay people you are." This leaves only the matter of Christian behavior for homosexuals, which returns us to the original question of whether the Church should bless and affirm committed gay relationships.

Based on the misconceptions described, celibacy has often been proposed as the only ethical alternative for a gay Christian. Even if the misconceptions were true, this is prepos-

terous. First, the United States alone has some 28 million homosexuals (and I am using Alfred Kinsey's statistics conservatively). They all have libidos, some of which are quite strong. It is just plain unrealistic to imagine that 28 million people could lead celibate lives.

More theologically, I cannot imagine why a loving God would do such a thing. Only a sadistic deity would give 28 million of His creatures a sexual drive and a sexual orientation and then demand they suppress them. I will not believe in so cruel a Creator.

The question then becomes, "How can gay people lead responsible sexual lives?" I have always been on the fringes of the gay community on this issue. Even during the heyday of Gay Liberation, I reacted violently against the ethos that defined liberation as "the right to indulge any appetite with impunity." This is unacceptable in the context of Christian ethics.

The ultimate values to be espoused in all Christian relationships (even friendships) must be love (selflessness) and fidelity. I have found incomprehensible gay men who have had hundreds, if not thousands, of sexual partners. This is not liberation, but license. It reduces sex, which can be the most sublime expression of human loving, to scratching an itch and the scratcher to a level of human behavior that is diametrically opposed to the humanity that Jesus, the fully human One, exemplified for us.

Moreover, as a psychotherapist, I have seen time and again the severe damage gay men have wreaked on themselves by turning sex into a commodity. Such behavior inexorably drives a wedge between love and sex which leads to an eventual inability ever to reconcile the two and its victim to compulsive behavior every bit as destructive as drug and alcohol addiction.

I have always held up committed faithful relationships as the standard by which gay people should try to live their lives. Both in my own committed relationship and in those of so many gay friends, patients, and acquaintances, I have known and seen rich blessing.

What is the Church's role in such relationships? First it needs to be said that even in heterosexual marriage, the Church does not effect the sacrament. This is quite orthodox theology. The sacrament of marriage is not conferred by the Church, but by the two betrothed parties, one upon the other. The Church may add its blessing and witness the vows, but the grace of the sacrament is not the Church's to give or withhold. As a point of historical fact, weddings did not begin to take place routinely in churches until perhaps the 7th or 8th century.

But the Church's witness and blessing have come to have symbolic value as the way in which the Church lifts up committed relationships as holy, special, valued by the community of faith. And indeed, I would argue that the Church should begin to do this lifting up for gay marriages as well as straight ones. In fact, Yale historian John Boswell promises to publish research showing that the Church, for a significant period of its history, did celebrate the marriages of people of the same sex.

The Church should do this for several reasons. First, for the sake of

simple justice. Gay people have been coupling faithfully and, in their relationships, showing forth God's blessing for as long as history has record of us. Is it not time, then, for the Church to celebrate our attempt to lead committed Christian married lives as it does for heterosexual Christians who are trying to do the same?

As an aside, even some of those who would support the Church's blessing of gay relationships object to calling gay unions marriages. The grounds for this objection have been that marriage is all tied up with having children, which is physiologically impossible between gay people. This position is historically indefensible since the Church has been blessing patently nonprocreational marriages right along (post-menopausal marriages, marriages in which one member is either sterile or impotent). Nor can the traditional roles of husband and wife any longer be invoked to define gay peoples' relationships as outside the bounds of this sacrament, not in an age that blessedly has reduced those spiritually deadening roles almost to rubble.

Second, I would urge the Church to participate in the marriages of gay people as a way to evangelize the gay community. For if it does not lift up to the gay community what responsible use of their sexuality entails, then the Church shall continue, by its silence, to encourage the destructive forms of sexual expression that have been common in the gay community thus far.

Finally, I would urge the Church to bless and affirm gay marriages because it might learn some things in the process. At the most mundane end of the scale, it might learn a bit more about how two adults can live in a relationship in which parity is assumed from the outset. For example, gay people have had centuries of experience in dealing with two-career marriages, the insights from which I am sure we would be willing to share. But in blessing gay marriages, the Church might also experience some profound spiritual growth. First, it might hear in a new and important way what Jesus meant when He admonished us to welcome the stranger. And second, it might glimpse more fully the wondrous diversity of God's creation.

My curate, a female priest, speaking from her own marginal position in the Church, has observed insightfully that while we can know God's affirmation powerfully in the depths of our souls, we need a kind of affirmation from outside ourselves. I propose to you that gay people will continue to marry and know God's blessing in our marriages whether or not the Church ever lifts them up. But I cannot deny that it would be of enormous comfort to have our relationships celebrated by this Church I love so passionately.

I have long dreamed that in some revision of *The Book of Common Prayer* or the *Book of Occasional Services* a service of covenant between two men or two women would be included. I will not give up that dream. And I call the Church to embrace this new Word that is being spoken to it—for all our sakes.

John E. Fortunato is a psychotherapist in Chicago, Ill. He is the author of two books, *Embracing the Exile* and *AIDS, The Spiritual Dilemma*.

Heterosexual marriage is still the paradigm

Continued from page 14

valued more highly than community standards. Personalism provides strong arguments against stereotyping or discrimination on the basis of sex, race, or anything else, including sexual preference.

Especially in view of the Church's sorry record in such matters, personalism is attractive to many. But those who espouse it overlook the fact that its method is flawed by dualism. As Philip Turner says in *Sex, Money & Power*, personalists "split human nature between an inner reality they call the *person* and an outer container or instrument they call the *body*." The claim is made that the human infant is sexually neutral at birth and therefore homosexuality and heterosexuality are both learned behavior.

This radical abstraction of sexuality from the body which mediates it is incorrect not only theologically, but scientifically as well. Research in the sexual behavior of animals, psychosomatic medicine, biofeedback, hormonal influence on behavior, differences between men and women—to name only a few relevant fields of study—all confirm the indissoluble connection between body and psyche. But on the basis of a separation between the two, personalists argue for homosexuality, some forms of adultery, and other irregularities.

We are not *persons* whose *sexuality* is independent of the sexual apparatus of the body we accidentally inhabit. We are *women* or *men*, and this means much more than biologically female or male. This fact is emphasized in the Creation story which, as Reinhold Niebuhr pointed out, we need not take literally, but must take seriously.

"And God said, Let us make man in our own image. . . male and female created he them." The image of God contains elements which, though unified on the divine plane, are divided into two sexes on the human plane. Eve was to be Adam's *partner*. The inequalities between the sexes are a consequence of the Fall. Adam blamed Eve, and Eve blamed the snake. They failed to stand together before God and accept joint responsibility for their mistake. This broke the original trusting intimacy which God had given them and set the pattern of wary mistrust of one sex toward the other from which we suffer right to the present. Thus the possibility arose for the sexual instinct to become dissociated from its original context of faithful, heterosexual intimacy.

The divinely given social basis for human community is the man/woman relationship. To underline this point, the sexual metaphor is used throughout Scripture to describe God's relations with His people. Israel is the spouse of God. The Church is the Bride of Christ. When we are separate from God, we are not whole, and these nuptial metaphors emphasize that fact.

The goal of Christian sexuality is therefore not personal satisfaction, but completeness. Either man or woman alone is only half of the image of God. We can find complete-

ness only in the encounter with that which is radically *other*. Such encounter need not be expressed genitally. Those who are single, either by choice or circumstance, can certainly find wholeness. Many who are married fail to find it since it requires much more than physical intercourse. But lasting marriage is still the paradigm in spite of its frequent failures.

This symbolic aspect of sex is amply confirmed by modern depth psychology. Freud saw sex as primary and therefore interpreted nearly every important psychic experience as derived from it, if only symbolically. The Jungian view is different. Here sex itself is a symbol of the essentially religious experience of wholeness, the reconciliation of opposites. The masculine and feminine are seen as equally important principles whose influence permeates all of life, psychic and spiritual as well as physical, and harmony between which is required at all levels.

By contrast, homosexuality is *in principle* a radical discontinuity between the sexes, one which is only superficially different from the discontinuity inherent in the notion of male supremacy and which in many specific cases is actually derived from that notion. Homosexuality prevents the achievement of real harmony and balance between masculine and feminine, a goal toward which the Church is quite properly working in other contexts.

Thus homosexuality must be rejected both on anti-dualist and symbolic grounds as a departure from the Christian ideal for the expression of sexuality. The Church, therefore, should not bless committed homosexual relationships. Even if the claim that homosexuality is innate in some people were to be scientifically substantiated, that position would not change. We know too well that many innate conditions are far from God-given and have research institutions dedicated to their control.

The important question is how the Church should deal with her many sons and daughters who are either unwilling or unable to go through the process of overcoming their homosexuality. Discrimination against anyone on the grounds of sexual orientation alone is both spiritually and psychologically unsound. The homosexual orientation can *never* be singled out for special condemnation, nor does psychological research lend any support to such emphasis.

Immature and destructive expressions of sexuality exist in both heterosexuals and homosexuals. The Church has a duty to intervene pastorally in such cases for the good not only of those involved, but of the whole community. People of either orientation whose sexual behavior is neither impersonal, promiscuous, or violent are probably doing their best. Those who violate that minimal standard need both spiritual and psychological help.

The Christian ideal for sexual expression is lifelong heterosexual fidelity, and fidelity means much more than never getting into the wrong bed. Nobody has ever fully lived up to that standard.

Ruth Tiffany Barnhouse is a priest, psychiatrist, and author who is a professor on the faculty of Perkins School of Theology, Dallas, Texas.

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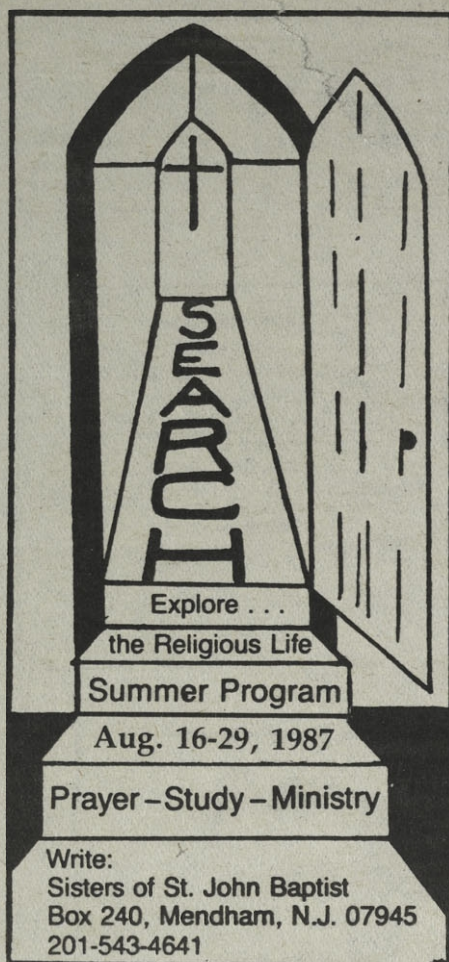
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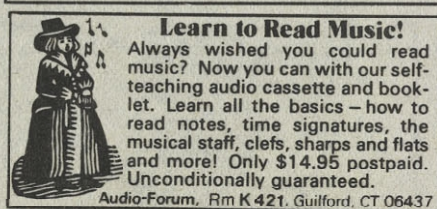


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SEXUAL ETHICS FORUM

Continued from page 20

Responding seems akin to trying to dialogue with "Dr. Ruth." It's hard to believe we feel it necessary to defend biblical teachings in our Church's "officially sponsored" publication. True religion, says James 1:27, is to care for those in need and to "keep oneself unspotted from the world." Please may we have a Church that encourages, even commands, us always to do both.

*Louis and Bonnie Logan
Moses Lake, Wash.*

Heartening, affirming

It is heartening, positively exciting, to learn the Standing Commission on Human Affairs and Health is grappling with such a complicated and controversial subject.

*Mary Jane Baker
Philadelphia, Pa.*

We write to affirm the questions posed and add a few more for the Commission to consider. Does society persuade God to endorse its code of sexual ethics? Does God persuade us? If so, how? Will the Church truly confront the issues surrounding human sexual behavior and allow itself to be confronted?

*Marya Tatro and David Lack
Maquoketa, Iowa*

What is the question?

If we are going to "reconsider sexual ethics," shouldn't we begin by asking: Is this a question over which we may hold legitimate debate? The arguments advanced are simply not germane. That continence is hard? When was it ever easy? "The Church is discovering the field of human sexuality is not simple." Surely they knew this in Corinth! We can rightly be suspicious of self-serving motivation in all of us for who hasn't wished at times that the standard [of] continence before marriage, faithfulness within marriage, were not somehow more equivocal?

*George W. Barger
Omaha, Neb.*

The questions the Commission is addressing are fully valid. My fear is the perspective the Commission's members hold may lead them to answers that are not. While the positive values adopted by the Commission are certainly echoed throughout Scripture, they should not replace the explicit biblical value judgments placed on sexual behavior outside of marriage. The Church must remain devoted to "God's Word written" and not capitulate to the changing moral standards of our modern culture.

*James R. Woodgates
Washington, D.C.*

Could it be Satan?

Was the article, "Sexual Ethics," for real? Are there bishops and clergy in our Church who agree with that far-out philosophy? Or was it written with tongue in cheek? Perhaps Satan is out to create a schism in our Episcopal Church?

*Virginia Jones
Woodbury, N.J.*

We have one choice

I am deeply appalled and offended by the simplistic sub-Christian and erroneous proposal [that] the Church bless homosexual unions and heterosexual "living together" unions outside of marriage. As a trial lawyer, I never saw any great good come of sexual relations outside of marriage. My years as a priest only reinforced that secular experience. God gave us the commandment, "Thou shall not commit adultery," because He loves us and wants to protect us from the pain and suffering that inevitably follow adultery. Spong gives us two alternatives: Condemn the hedonism of the age or conform to it. As Christians we have only one choice, and that is to condemn the sins of the age while loving the sinners. To seriously consider changing or abolishing

well-tested precepts, rooted in Scripture and the will of a loving God, is to speak nonsense.

*William C. Wantland
Eau Claire, Wis.*

Laws or standards?

Is our traditional sexual standard in fact a standard, or is it a law? A law is a rule of conduct: Thou shalt pay thy income tax. Thou shalt not intrude thy automobile into this space. A standard, however, is the definition of a certain good. It requires little thought to see our neat formula for "approved sex" is scarcely adequate to describe a holy sex life. A person might be scrupulously celibate outside marriage and monogamous within it and still sin grievously against himself and/or his sexual partner. Our vest-pocket formula is not a complete standard of the good for human sex. If we want to formulate a better and more vivid standard, we [should] mine our own tradition by investigating what our spiritual forbears have taught about chastity, that is, sexual virtue or excellence. I see no reason, though, to consider scrapping our traditional standard as long as we recognize it as a standard, not a law, a pointer toward good sex as part of a good marriage.

*Bonnie Gaarden
Cambridge Springs, Pa.*

Ministering and blessing

As an Episcopal priest, I have ministered to individuals involved in a great variety of heterosexual and homosexual relationships outside marriage, but I have no biblical authority for pronouncing the Lord's blessing on [these relationships]. While it is quite valid to begin with people "where they are," it is a denial of the power of Christ's love to redeem and to heal just to leave them there.

*Bob Libby
Orange Park, Fla.*

Exceeding modern needs?

My biggest frustration is church leaders such as Bishop Spong who seem to forget they represent the Church and its congregations in their blind zeal to espouse liberal causes.

*James R. Brokenshire, Jr.
Harrisburg, Pa.*

More Bible, less drivel

Are Episcopalians beginning to support humanism or basic godly principles? God forbid that humanism would ever find its way into the Church. I would like to see some articles on Bible principles instead of the drivel in that article.

*Carol Rodriguez
Oklahoma City, Okla.*

Blasphemy, heresy

After reading the Commission's invitation calling the whole Church into dialogue, I felt as though I had been invited to an empty conference table and asked to sit down in a broken chair. Spong's [article contains] blasphemy and heresy. Are we to believe legalized sin is less harmful? Not once does he acknowledge God's solution already given—the transforming power of our Lord Jesus Christ.

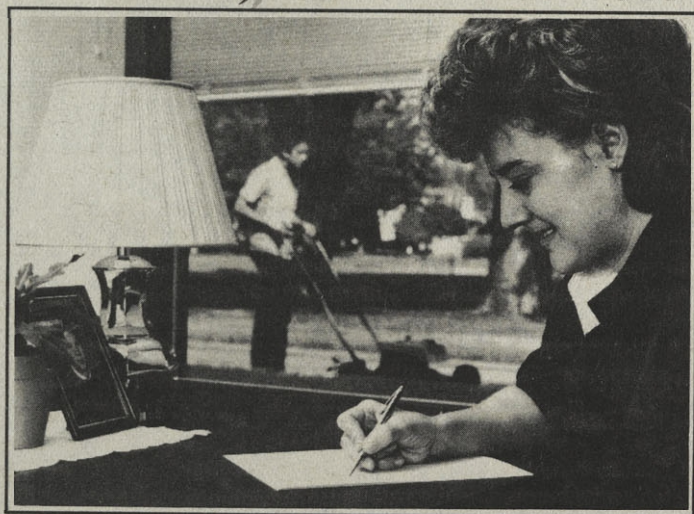
*Elizabeth Buxton
Charleston, S.C.*

Black, white, and gray

A former Roman Catholic, I was attracted to the Episcopal Church because the Episcopalians I knew and the literature I read allowed for gray areas unlike the black and white to which I was accustomed. No set of rules can allow for every human experience. Unfortunately, many people feel adapting or slightly bending a rule is the same as breaking it, which can lead to tremendous feelings of guilt and low self-esteem. I urge the Commission to continue to be tolerant when considering the many gray areas of sexual ethics.

*Alexandra C. Berret
Penllyn, Pa.*

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What of the cases where sex is used as a tool of acceptance? Of the married man or woman who continues to commit adultery for the sense of power it gives him or her over others? What of those who use sex for financial gain? Will these people twist a new standard of ethics to justify their behavior?

Christine G. Sackett
Cedar Rapids, Iowa

I don't believe [sexual ethics] ever were black or white. I [knew] a couple in Swaziland who had lived together with love and fidelity for nearly 40 years. They were both professionals who contributed much to the well-being of the people of that third-world country. They were also homosexual. The relationship was clearly not promiscuous, was mutually supporting, and posed no danger to society. It was probably also inevitable. Homosexuality is not something one "gets over" with treatment or prayer. May we follow the Lord's injunction to leave judgment to Him?

Richard C. Allen
Fort Myers, Fla.

The people of Sodom and Gomorrah did not live in black and white. They made their own judgments, which brought destruction. The Church cannot defy its foundation, Jesus Christ, without crumbling.

Ann Robinson
Asheville, N.C.

Setting standards

If we maintain high standards, recognizing they may be violated, as they always have been, the performance level of our society, within and without the Church, will be higher than if we lower the standards.

J. Laurens McMaster
Bradenton, Fla.

For too long the Roman Pope has been the only really vocal Christian leader to delineate clearly the difference between right and wrong. Common acceptance of wrong practices doesn't make them right, and we must say so.

Morrison C. Huston
Devon, Pa.

What our Church needs right now is a good stiff letter from St. Paul!

Frank Bilanin
Eatontown, N.J.

I fear we are preparing to lead many troubled people away from the grace and forgiveness of our Lord and onto the broad road to hell by seeking to accept their sinfulness and approving it.

Frank B. Grimes, III
Spartanburg, S.C.

Don't ignore differences

Homosexual orientation may be present at birth or may be acquired later on, but that is to beg the issue. Blindness and deafness may [occur similarly], but because such individuals had no choice in their disability does not make them normal. We should most certainly lend moral and physical support to all such persons, but to ignore their differences does not make them whole. Homosexuality is neither biblically nor biologically acceptable, and its practice is an aberration by both standards.

Norman Hulme
Delmar, N.Y.

The Church has a moral responsibility to set the model toward which we strive. In this, it has been most clear. The Church does not exist to agree always with a majority practice.

Robert Kovanda
Euclid, Ohio

Targets of Indignation

When Episcopalians in the Diocese of West Texas became concerned about news stories about a Diocese of Newark report on non-marital sexual unions, Bishop John MacNaughton took time during his diocesan convention address to respond.

After stressing the sanctity of marriage, MacNaughton said, "When most of us get incensed about a moral issue, it is usually an issue of sexual morality—as though sexual morality were the only moral issue of consequence to the Church.

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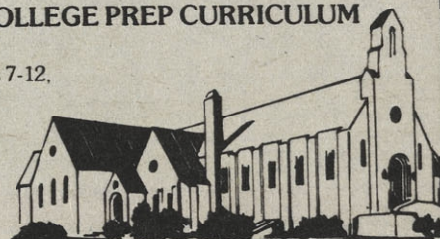
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BOYS BOARDING SCHOOL COLLEGE PREP CURRICULUM

For students of average ability or better, grades 7-12, where natural mother and father no longer live together, or who are sons of any clergy or active military personnel. Financial aid available to all qualified applicants. Work program. Sports. Over 90% of grads enter college. 25 miles west of Philadelphia. Write:



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Christ School

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The Phelps School

Est. 1946



The Phelps School is an accredited boarding school for boys grades 7 - 12. Dedicated to the personal and academic development of each boy, Phelps provides a structured environment for boys who are not achieving to their potential in their current school settings, or are experiencing deficiencies in basic subjects. Phelps accepts emotionally healthy boys of average or above average ability, who have good moral character. The school's 144 acre campus is located 22 miles west of Philadelphia. Phelps offers an international student body; seven inter-scholastic sports; an indoor equestrian center; and coursework in ESL, typing, art, woodworking, farming, and foreign languages.

1987 Summer Session, July 5 - August 7

Sugartown Road, Malvern, PA 19355 (215) 644-1754

AFTER 2,000 YEARS,

the need to know Christ's love remains as great as ever. Yet many Central and South Americans have never had the opportunity, and

Christ's kingdom is a spiritual one and that what happened on the cross was most importantly a spiritual sacrifice.

many others' grasp of what Christianity means seems peripheral at best. How else is it that huge crowds gather in Latin America for Good Friday festivities and parades, but do not likewise



Jesus took upon Himself our sins, His spiritual pain becoming so great in that hour of darkness that He cried out, "My God, my God, why have you forsaken me?" (Mark 15:34)

celebrate His victory and resurrection on Easter? Could it be our neighbors to the south are so destitute of hope they identify more closely with the suffering Christ?

By itself that would be the most horribly cruel event in history. But Jesus arose, and in the miracle of God's grace, as with the bread to the 5,000, the Lamb's blood covered our sins; defeat turned to victory, and death turned to eternal life. Here is mankind's hope.

The Bible tells us faith comes by hearing; but, with so few Christian workers in the midst of one of the fastest growing populations in the world, "...how can they believe in the one of whom they have not heard?" (Rom 10:14) No one has explained to many Latin Americans that

Forgiveness is ours, but ours to share. **This Easter please share the greatest of all gifts--the good news of salvation.**

**SOUTH AMERICAN MISSIONARY SOCIETY
OF THE EPISCOPAL CHURCH, INC.**

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