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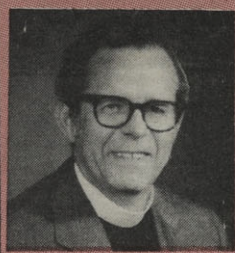
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This month we welcome Edward Sims as author of our Reflections column.
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JULY, 1987 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107

The EPISCOPALIAN

Peace Commission members meet in Nicaragua

The Episcopal Church's Standing Commission on Peace held a three-day meeting in Managua, Nicaragua, last spring to see firsthand what Commission chairman Nathaniel Pierce calls a "civil war. We have some Episcopalians such as Vice-President George Bush, Admiral John Poindexter, and Colonel Oliver North who support the contras and other Episcopalians in the Episcopal Church in Nicaragua who suffer as a result of the war effort. It is bad enough when Christians kill Christians, but in Nicaragua we have Episcopalians killing Episcopalians. I can think of no more important place for the Standing Commission on Peace to visit."

The six-member delegation from the U.S. went at the invitation of member Thelma Wilson, an active Episcopalian in Nicaragua. Episcopalians in Nicaragua are members of Province IX of the Episcopal Church in the United States, "part of our church community as much as the Diocese of Vermont or Maine," Pierce says.

In preparation for the trip, the Commission invited resource people to tell them about the situation in Nicaragua: Guillermo Cochez, Jr., an attorney and vice-president of the Christian Democratic party who was an observer of the elections in El Salvador; Humberto Belli, a communist who converted to Christianity in 1977, editorial page editor of *La Prensa* before the government closed it, and now a professor at the University of Steubenville in Ohio; and Michael Conroy, professor of Central American studies at the University of Texas and director of the Central American Resource Center.

Pierce says Conroy offered a comparison to explain the situation in Nicaragua: The U.S. government's claim that 20,000 contras oppose the Sandinista government would be equivalent, given the sizes of the

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George Gallup cites spiritual malaise and renewal

by Willmar Thorkelson

Pollster George Gallup, Jr., says the United States faces "a moral and ethical crisis of the first dimension" and needs to find spiritual answers to deal with the situation.

"At all levels of society we are seeing the corrupting power of money and material success," he told some 1,100 persons attending the 26th annual Minnesota Prayer Breakfast in St. Paul.

As remedies Gallup suggested people need to learn how to pray, how to bring the Bible into their lives, and how to witness to their faith.

As examples of the moral decline, Gallup cited widespread cheating on taxes which costs the government about \$100 billion a year, extramarital affairs of "epidemic proportions," fraudulent telephone charges, pilferage which costs department stores more than \$4 billion a year, and defaulting on federal education loans by one student in seven.

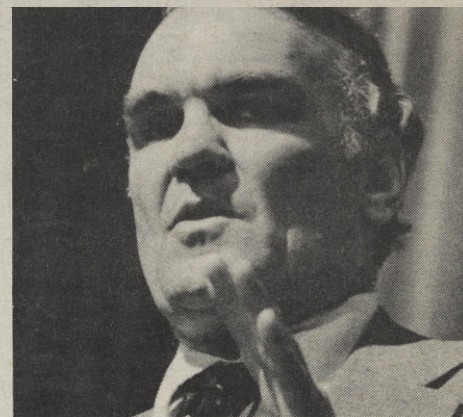
He cited the nation's "deep spiritual malaise" and said he was shocked to discover that church attendance makes little difference in people's ethical views and behavior with respect to lying, cheating, pilferage, and not reporting theft.

Gallup did, however, report some "clear signs of renewal" and two encouraging trends:

• "A renewed search for depth in our spiritual lives arising out of the frustration with the material world and concern over the many problems afflicting our society." This search, he said, is reflected in the great interest of college students in religion courses, in sales of religious books, and in other developments.

• "A renewed search for relationship arising out of loneliness and the feeling of being disconnected with the rest of society."

According to a survey he conducted, Americans are among the loneliest people in the world. The



fact that grandparents no longer live in the family home, the high rate of divorce, high mobility, and other factors contribute to this, he said.

Gallup said the renewed search for relationships or bonding is reflected in the growth of self-help groups that are springing up all over the country. One estimate puts the total at more than 500,000 and the number of participants in the millions.

"In the religious world, the counterpart is the growth in Bible study and prayer fellowship groups," he said. "People are discovering that 'faith grows best in the presence of

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Browning takes Episcopal Church to Asia

by Ruth Nicastro

Two major Anglican events took Presiding Bishop Edmond L. Browning to East Asia for three weeks during April and May: the seventh meeting of the Anglican Consultative Council (ACC) in Singapore and the 100th anniversary of the Nippon Sei Ko Kai, the Holy Catholic Church of Japan, in Osaka. In between, Browning sandwiched a pastoral visit to the Church in Taiwan, part of Province VIII of the Episcopal Church, and a return to the Diocese of Okinawa where he spent 12 years of his ministry as priest, then archdeacon, then bishop.

For Browning the trip was a homecoming—and more. It was an opportunity to strengthen the bonds of friendship between the Episcopal Church and some of the Pacific Churches it had helped to found and—at the Council meeting—between the Episcopal Church and the rest of the worldwide Anglican Communion. Browning had an opportunity to affirm the importance of local culture in developing Churches and to assert again Episcopal Church support for Churches working toward autonomy.

In these new locales, Browning stressed his continuing priorities: the importance of the Church as a family; the affirmation of unity within the



Charles Cesaretti photo

In Okinawa, Patti Browning speaks with school children at St. Matthew's School which her husband Presiding Bishop Edmond Browning founded. Patti has said Okinawa is special to the Browning family because "we grew up there."

Anglican Communion's diversity; the top priority of seeking peace with justice; and the enrichment of the total Church through the ministry of women.

At the Consultative Council's meeting, Browning was one of three U.S. delegates, the others being Dean Frederick Borsch of the Chapel at Princeton University, Princeton, N.J., and Pamela Chinnis, vice-president of the House of Deputies of the Episcopal Church's General Convention. Browning and Borsch had previously been delegates; Chinnis was elected to the Council's standing committee.

The Council brings together some 80 delegates—bishops, clergy, and

laity—from the 27 Provinces (or Churches) of the Anglican Communion, to which the Episcopal Church belongs. Some 25 consultants, staff members, ecumenical observers, and communicators also attended. One-third of the delegates rotate off at each meeting.

Browning's comment that he appreciated the fellowship and love of the Council was echoed by Borsch and Chinnis, the latter saying, "All the issues we face in the world and in the Church become personal and human."

Mission and Ministry, Dogmatic

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Philadelphia, Pennsylvania

The Greater Philadelphia interfaith community will sponsor a ceremony on September 15 to kick off the city's Constitution Week festivities. A candle-light procession through the colonial section of the city precedes the 8 p.m. ceremony at Independence Hall, which will include speakers, special liturgical readings, and music around the theme, "United in Liberty—Called to Justice." The program is being planned by a broad-based ecumenical coalition with members from Protestant, Episcopal, Orthodox, Roman Catholic, Jewish, Muslim, and other religious and ethnic groups.

Atlanta, Georgia

Episcopal Diocesan Ecumenical Officers expressed disapproval of part of a study document prepared by the Peace and Justice Network of the Anglican Consultative Council. The document's section, "Christians in Palestine," the ecumenical officers' resolution says, purports to address minority rights but "does a grave injustice to the State of Israel and to the Jewish people." The ecumenists also mention possible harm to Christian-Jewish relations, specifically to ongoing Jewish-Christian dialogue, and ask the Presiding Bishop's Committee on that subject, chaired by Bishop John Burt, to explore ways to promote "fair and balanced study documents" in preparation for General Convention and the Lambeth Conference of Anglican bishops in 1988.

Hartford, Connecticut

The Diocese of Connecticut took only 80 minutes to choose the Rev. Jeffery W. Rowthorn, 53, from a field of 12 candidates for suffragan bishop. Rowthorn, a Yale Divinity School professor, hymn writer, and liturgical scholar, was one of the five candidates presented by the diocesan nominating committee. Seven other candidates, including two women, were nominated from the floor. Rowthorn, a native of Wales, taught at Union Theological Seminary before coming to Yale in 1983.



Bonnie Kraig, executive director of the **Episcopal Charities Foundation**, announced the Foundation's receipt of gifts totaling \$60,000. Founded in October, 1986, to be the fund-raising arm of the Episcopal Diocese of Connecticut, the Foundation will use the funds to provide human services throughout the state.

Vails Gate, New York

The Episcopal Peace Fellowship is growing in membership and local parish chapters, according to a report to the organization's national executive council which met here in April. Member-

ship exceeds 1,800 individuals and 60 parish chapters. Organizers expect a steady growth in both categories. Sister Ruth Juchter, OSH; the Rev. Peter Casparian, Lexington, Ky.; and Patricia Washburn, Richmond, Ind., are new members of the council, which is chaired by retired Bishop William Davidson.

Eau Claire, Wisconsin

Barbara Braun of Eau Claire chairs the National Books Fund of the Church Periodical Club (CPC) which during its spring meeting awarded over \$14,000 in grants to projects in the U.S. and overseas. The CPC provides printed materials free of charge to anyone engaged in church mission.

Taejon, Korea

The Rev. Paul Hwan Yoon, vicar of Church of the Annunciation, Anaheim, Calif., has been elected Bishop of Taejon in the Anglican Church of Korea. Educated in both Korea and England, Yoon was dean of St. Michael's Seminary before going to the U.S. where he played a key role in the newly-completed translation into Korean of *The Book of Common Prayer*. Begun in 1979 and coordinated by the Rev. Matthew Ahn of St. Nicholas' Church, Los Angeles, Calif., the translation contains 1,650 pages of facing English/Korean texts and includes a number of special Korean festival prefaces and collects. It is available for \$20, blue hard cover, or \$60, black leather, from Episcopal Parish Supplies, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Racine, Wisconsin

Responding to Presiding Bishop Edmond Browning's request to encourage open dialogue on questions of sexuality, bishops and delegates to the Province V Synod in the midwest did not endorse a statement on sexual ethics circulated by bishops from Province VII and Province IV. Bishop William Wantland of Eau Claire, who sought the synod's endorsement, said he was disappointed, and Bishop Roger White of Milwaukee said the synod's referral of the statement to its executive committee as a topic for its 1988 meeting was "a cop out" because by that time the Commission on Human Affairs and Health will have made its report to General Convention. Bishop Coleman McGehee of Michigan said the Presiding Bishop had clearly asked, in a letter to Episcopal bishops, that the Church remain open to dialogue. "For those of us who may be concerned," McGehee said, "the position of the Church is stated in the Prayer Book. The basic theology of the Prayer Book is the blessing of union between man and woman."

New York, New York

U.S. church membership remains on a plateau, according to statistics compiled by the National Council of Churches' Office of Research and Evaluation for the recently-published 1987

Yearbook of American and Canadian Churches. "Mainline church losses have slowed, and growth in even the fastest-growing church bodies has tended to slow down a bit," says Constant Jacquet, the yearbook's editor. The 1987 report, based on 1985 statistics from 218 religious bodies, shows a collective net increase in U.S. church membership of 0.53 percent to a total of 142.9 million. Of those denominations showing losses, the Episcopal Church was among the lowest, posting a 1.3 percent decline, while in the same year the Anglican Church of Canada showed a 3.91 percent decline. The small (177,917 members) Presbyterian Church in America topped the increase list with a 5.75 percent gain while two of the nation's largest church bodies—the Southern Baptist Convention with 14.4 million members and the Roman Catholic Church with 52.6 million members—showed increases of less than 1 percent. Per capita giving by U.S. church members was reportedly up to \$321.77 from 1984's \$300.40, and the value of new church construction rose from \$2.1 billion in 1984 to \$2.4 billion in 1985.



Scotch Plains, NJ—Confirmants today, church leaders tomorrow: Retired Bishop Albert Van Duzer visited All Saints' Church here to confirm Jeffrey Frank, Thomas Mann, Janis Kenderdine, Gregory Urbancik, Christine Moller, and Kristie Schaeffer.

Edmonton, Canada

The scandal surrounding TV evangelist James Bakker has caused a drop in donations to 100 Huntley Street, the leading Canadian television ministry. Despite strong support for the program from mainline Canadian Churches, including the Anglican Church of Canada, contributions have dropped a reported 30 percent. The drop in donations made Crossroads Christian Communications, which produces the show, back away from its commitment to purchase a large block of broadcast time from Vision TV, a proposed religious television network. Crossroads' withdrawal, coming just as Vision TV was scheduled to submit its application for a license to Canadian broadcast authorities, forced the network to cut its proposed broadcast time by 50 percent.

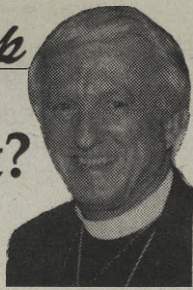
Geneva, Switzerland

At its recent meeting here, the Executive Committee of the World Council of Churches' Central Committee announced it will consult with leaders of historic black Churches prior its next meeting in Atlanta, Ga., its first in the U.S. in over 20 years. Other sessions held in conjunction with its meeting late in September are one on justice and service.

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From the Presiding Bishop

Who will help this priest? I hope we all will



During a recent meeting at the Episcopal Church Center I greeted one of the clergy, an old friend, with the usual, "How's it going?"

I was taken aback when he responded, "Terrible!"

He has just completed his first year as rector of a parish, and I quickly responded, "The honeymoon over already?"

"Worse than that," he said. "The vestry has gone to the bishop to seek my removal."

I couldn't believe what I had just heard, and, as the meeting was about to begin, I invited my friend to join Patti and me in our apartment for a chat before dinner. We never had dinner that night as we listened to our dear friend tell how the excitement and energy of the early days of his new ministry disintegrated into division and acrimony. "It seems that the very talents and skills I have and the calling committee applauded are the reasons my leadership is now being rejected. I'm now over 50 years old. What am I going to do? What parish is going to call a failed, aging priest?"

The rector of a parish in Washington, D.C., recently wrote an Op Ed piece for *The Washington Post* entitled, "Days and Life in My D.C. Parish." The rector describes the active ministry of this urban parish and his leadership as "the precarious business of keeping congregations and buildings going and making sure the great truths of . . . religion get translated into worship and loving actions that touch people."

He recounts an incident where, after many evenings away from his family, he decided to have a game of catch with his 8-year-old son on the church lawn. Just as the father and son started their shared time, one of the regular visitors to the socially responsive parish, "a down-and-out alcoholic," approached him and demanded his attention.

"What kind of priest are you, man? You won't listen to my story." As this exchange was taking place, several parishioners arrived on the scene to witness their rector struggle with the tension of family responsibility and servant ministry.

In my Christmas mail was one of those letters that tries to tell family and friends all the news of the past year. I have mixed feelings about such attempts. One letter was from the wife of a priest sharing the fact that her husband was in a substance abuse center as a recovering alcoholic. She told the story of years of struggles, cover-ups, denials, complicity until finally, after Thanksgiving, a group of loving friends decided to intervene.

"My husband went off to his morning meeting; he came home; told me about the intervention; said it was the best thing that ever happened to him; had lunch; packed his clothes and is now at the rehabilitation center. I visited him last week, and it was the best time we have had to-

gether in years!!"

As I travel across our Church, I hear many stories like these. I hear them from clergy, laypeople, and bishops. You probably have heard about clergy having personal or family problems, too. Unfortunately, too often the situation is not dealt with in a loving, pastoral way. It seems easier to gossip about human trials than deal with them. How many wonderful lives and ministries have been lost by pastoral insensitivity?

Thank God, I have also heard some wonderful accounts of healing and reconciliation. The happy accounts of vestries seeking and making pastoral provisions for their priests. Bishops using episcopal visitations to spend time with the clergy and family—often a whole weekend—that includes meeting with the vestry to review clergy salaries and other pastoral needs. Clergy coming together to help their bishop deal with alcoholism. Dioceses establishing pastoral care teams and programs to deal with a variety of needs, including burnout.

When I hear about clergy needing pastoral assistance, I am reminded of that part of the service of Celebration of a New Ministry in the Prayer Book, the order which is used when a priest is being instituted and inducted as the rector of a parish. In the service the bishop addresses the congregation with the question, "Will you who witness this new beginning support and uphold [name] in this ministry?" The people respond, "We will."

My hope and prayer are that if the question arises, "Who will provide pastoral care to the parish priest?" that the answer from the congregation and its leadership will be loud and clear: "We will."

Faithfully yours,

Edmond Browning

Long Island committee opens coadjutor search

The Nominating Committee of the Diocese of Long Island has developed a profile, criteria, and guidelines for nominations for bishop coadjutor of that diocese. The forms are available from the Nominating Committee, 119 E. Main St., Box P510, Bay Shore, N.Y. 11706. Nominations close July 15, 1987; the election is scheduled for November 21.

Convent offers experience

Young women may share a two-week live-in experience in July with the Sisters of St. Margaret at their convent in Duxbury, Mass. For information, write St. Margaret's Convent, Box C, Duxbury, Mass. 02331.

and the leaves
of the tree
shall be
for the
healing
of the
peoples

Rev. 22-2
paraphrase

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Help for the mentally ill

Laurie Endicott Thomas' article on Phebe Cooke (May) does much to educate your readers on the nature of schizophrenia and the tremendous suffering it causes its victims and their families. As [one] who works with the families of the mentally ill, I [offer] the address of the National Alliance for the Mentally Ill which has over 700 chapters nationwide ready to offer help to families who need support, resources, and education. The address is: 1901 N. Fort Myer Dr., Arlington, Va. 22209.

Richard L. York
Oakland, Calif.

The article about Phebe Cooke, the seriousness of schizophrenia and what the Church can do about it, is right on target.

In the Diocese of Kentucky, Well-spring House, a residence for recovering schizophrenics, was given seed money five years ago by the Episcopal Churchwomen through UTO grants. Two local parishes, St. Matthew's and St. Francis in the Fields, gave support which was essential to survival. Numerous Episcopalians are working hard on the Well-spring project so that by the end of this year we hope to have four residences, including the initial operation. St. Matthew's Church is the meeting place for parents of schizophrenics, and its rector serves on the board of directors of the Schizophrenia Foundation, Kentucky, Inc., owner and operator of the Well-spring Houses.

Thanks, Episcopalians!

Philip P. Ardery
Louisville, Ky.

In thanks for clean water

Upon my return from the first visit with my adopted grandchildren from Tegucigalpa, Honduras, I read "Honduran project provides a low-cost way to obtain clean water" (May).

These two beautiful children suffered the consequences of impure water during the first years of their lives. In thanksgiving for the safe arrival of Kendall and Mario into a loving home and the joy we are experiencing because of their presence, I am sending my donation to the water pasteurization project administered by students at

the Episcopal Church's Instituto Tecnico Santa Maria in the hope of preventing the devastation wrought on other of God's children by polluted drinking water.

Nancy Jensen
Waterford, Conn.

Where is our logic?

The article on Nippon Sei Ko Kai, Holy Catholic Church of Japan (April), verified what I have known for some time—Japan is less than 1 percent Christian and so few [are] Anglican Christians that they are hardly notable at all.

My wife and I spent several weeks in Japan a few years ago. We considered it sad indeed that so few of these lovely people had come to know Jesus Christ as Lord. So much is said about missions in Mexico and other countries where the Roman Catholic Church is dominant, [and] missions are encouraged in Africa where there are more Anglicans than any other continent, yet Japan is almost never mentioned as a mission field. One has to ask if we are mostly in competition with other Christians to win them over to our particular expression of faith, or [whether] we are really interested in bringing men and women to Christ as new Christians.

In the article William F. Honaman mentions Nippon Sei Ko Kai missionaries in Brazil, Canada, and even the U.S. One has to wonder where our logic and priorities are when Japan, with less than 1 percent Christian population, looks overseas as a place to send missionary workers.

M. D. Collum
Wylie, Texas

Let's get on with it

In the past year I have traveled to a dozen dioceses in as many states and have been appalled by the Church's indifference to the victims of AIDS. Some 1.5 million Americans are infected with this virus, many of them members of our own Church, clergy and laity. Yes, even clergy develop HIV, and some have already died of AIDS. Yet, ostrich-like, we bury our heads in the sand and hope the problem will go away.

Jesus embraced the leper despite condemnation by the authorities. Aren't we

called to be "alter-Christ" today? Let us embrace the victims of AIDS and in every diocese set up hostels or places of refuge for these terminally-ill folks, often rejected by society and repudiated in many cases by their own families. We cannot sit idly by. Our duty as the Church is to show compassion and mercy. For God's sake and for Christ's sake, let's get on with it.

Wendell B. Tamburro
Gresham, Ore.

Who's to blame?

I read with sadness the letters concerning the statement from the Diocese of Newark on sexuality. What amazes me is so many of the writers have so little understanding of the issues involved. It is clear they do not understand the nature of relationships outside of marriage, whether homosexual or heterosexual.

Clergy must take a share of the responsibility for their own and their congregations' ignorance. How many clergy have made any outreach to the Episcopal group, Integrity? Have our heterosexual clergy made any effort to learn and understand the issues? If they have, have they made any efforts at teaching their congregations? Are they so afraid they dare not speak the word? Homosexual clergy should also take their fair share of the blame. Many have remained so carefully in the closet they wouldn't dream of bringing up the subject in a sermon or a conversation.

Must we leave it to our courageous bishops to lead the way? I urge those who have [open] minds to reach out and learn. Then teach our fellow man.

James L. Mitchell
Lake Peekskill, N.Y.

Editors' Note:

In Context (April) should have stated that a survey about truthfulness showed "nine categories of people who are believed *always* to tell the truth in serious matters less than 50 percent of the time. Among them are spouses, the press, the President, members of Congress, the clergy, and people's best friends." • The Rev. W. Robert Mill of Worcester, Mass., a newly-elected member of the board of The Episcopalian, Inc., was incorrectly identified in the June issue. Mill is senior vice-president of United Investment Counsel, a member of the corporation of Church of the Advent, Boston, and a trustee and director of several non-profit institutions in Boston.

EXCHANGE

Cassocks, stole available

Two black cassocks, a white stole, and clerical collars will be shipped upon request. Contact Mrs. Blake Hammond, 125 Irving St., Princess Anne, Md. 21853.

Altar sets, burses, veils available

Available for the cost of postage are the following: one red and white taffeta altar set, burse and veil included; one white damask set; one green damask set, two stoles included; one black with purple set, burse and veil included. Other assorted burses and veils are also available. Contact Sam Bingham, Church of the Redeemer, 201 S. Wilbur Ave., Sayre, Pa. 18840.

Peace is more than win/loss



by William Davidson

The Catechism declares, "The mission of the Church is to restore all people to unity with God and each other in Christ." (BCP, page 855) This, I think, is a good definition of reconciliation. If so, then the task of the whole Church is reconciliation—between humanity and God and among individual persons, groups, and nations.

If the Church were taking this definition of its mission seriously, I doubt we would need an Episcopal Peace Fellowship (EPF), but since many people seem to view mission differently from the Catechism definition, we have good cause to have at least one segment of church life which directs its efforts toward reconciliation. I would like to claim that distinction for EPF but at the same time recognize that even our venerable organization might need to pursue its task more vigorously and with greater clarity.

In my view, much of the effort at peacemaking which we see in the world, even as carried out by church members, is pointed toward a settlement (a peace) which results from a win and a loss in an argument or conflict. The winner dictates terms, the loser accepts them, and things appear to be settled. But are they? Even if the terms handed down by the winner are fair and considerate, the loser might still have difficulty believing justice has been done. If the aim is to make peace, even peace with justice, reconciliation may not occur. But if the aim is reconciliation, then the final result could well be peace with justice.

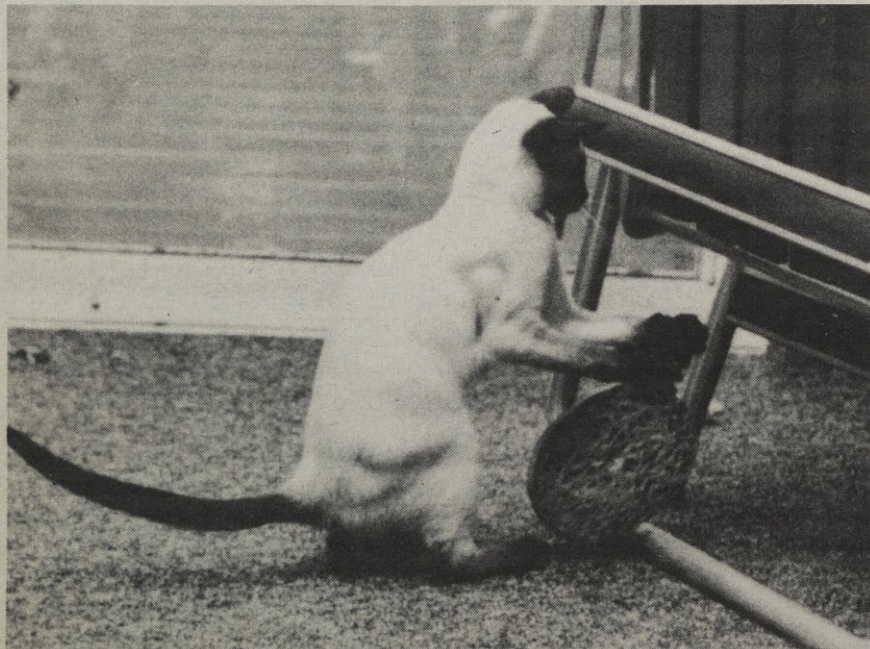
The Peace and Justice Working Paper for Lambeth 1988 points out that Christian citizens "belong to two worlds. We are members of God's Kingdom in Jesus Christ, and we all belong to a variety of human communities in the world." This dual citizenship makes the task of peacemaking all the more difficult. We easily become resigned to the way things are or we want them to change to "God's way" overnight. In Jesus' own life, any victory for peace or any achievement of reconciliation was preceded by a struggle, a striving, a suffering.

Section IV of the paper, "The Vision: A Way of Peace," contains these words: "In the biblical sense, peacemaking is the way of reconciling, of bridging gaps between people, . . . of bridging the barriers of fear, ignorance, and mistrust." It also says, "We have peace when we are reconciled to God and to one another, [and] reconciliation with God is not possible without justice."

Let us be reconcilers, then, and may you prosper in this difficult task as you exhibit the patience and bear the pain as you seek to bring change in God's world and among His people.

William Davidson, former Bishop of Western Kansas, is chairman of the board of the Episcopal Peace Fellowship.

THE EPISCOCATS



June Brandt

I can't wait 'til the sexton returns from his vacation!

Solomon's answer

by Edward R. Sims

I speak not so much of the wisdom of his decisions as of the profundity of his prayer. At the beginning of his dedication of the first temple he lays claim to God's highest gift after the gift of life itself: "Hear thou in heaven thy dwelling and, when thou hearest, forgive."

The tensions between the realities of life among Christians and the demands of the Gospel we preach have always blunted our proclamation. Rivalry, cowardice, and stupidity have from the beginning existed alongside heroism, sacrifice, and wit. Solomon does not side-step the truth that even the prayers and ceremonies which rise from sacred precincts require for-

giveness. He places forgiveness at the very beginning of every approach to God and puts himself and us and all who address God in the posture of penitence. First, forgive.

Solomon's prayer of dedication comes to mind as I reflect on the recent events at the PTL ministry. I confess I have never watched their television show nor been any more than vaguely aware of the activities of the enterprise or the details of its approach. A lively interest in the possibilities of television as an instrument of the Gospel never led me to more than a cursory observation of televangelism programming. I cite Solomon's prayer as a caution, therefore, to all institutions which aspire to represent God and to all persons who speak on His behalf to seekers of

truth and redemption.

Somewhere in the resources of reflection that informed his praying, Solomon grasped the fact that every institutional expression of God's truth compromises that truth. We worship that vast and awesome God who loosed the immeasurable dynamics of the cosmos and who will describe himself to Moses no further than to speak one verb, "I am"; that God whose love can find full disclosure only in the elusive subtleties of an authentic human life; that God who comes on the wind and speaks in the heart and who never commissioned us to define the limits of His grace nor the boundaries of His power to save. King Solomon reminds us that the highest heaven cannot contain God, much less the temples we

build—not temples of stone, not temples of doctrine, not temples of hierarchy.

So this cautionary petition is a plea as well, a plea for modesty. A plea that we remember it is God's truth we seek, His church we serve, His forgiveness we claim, His love we offer. Our ministry both focuses and blurs the reality of God; wherever we imagine ourselves on the scale of accuracy, we can be certain we stand closer to our brothers and sisters than to Him. Pride is thought by some to be the chiefest of sins; pride in things holy is surely the cruelest betrayal of all.

We have choice and consequence—God's inescapable law and His inexhaustible love, human fortitude, and human folly. First, forgive.

IN CONTEXT

TV Church followers in quandry

by Dick Crawford



Perhaps the greatest tragedy arising from the turmoil in the electronic Church is the crisis of faith so many followers of the televangelists are enduring as a result of the scandals and bickering among those they trusted.

For some the TV Church was seen as a means of nurture. For others—the disaffected and dischurched—it became a way of belonging to the Church without being a part of it. And for a great many others it was a first-time encounter with the Gospel and an opportunity in some way to be a part of the Body of Christ.

Regardless of how one may feel about some TV preachers, the motives and sincerity of their followers is generally seen as unquestionable. Certainly the pain the disaffected now feel is real.

The basic flaw of the electronic Church lies in its inability to create a sense and spirit of community. There is no congregation. No one is more conscious of that fact than Billy Graham, who has been calling people to decision for faith in Christ longer than most of the popular evangelists of our time. Those who come forward at a Billy Graham Crusade are counseled to affiliate with a local congregation. They are told their faith can only be nurtured in a Christian community.

Criticizing the televangelists for their loose theology, appeals for more and more money, and some of the weird means of raising money is easy. Coming to grips with the tragedy of shaken, if not lost, faith is quite another matter.

For a couple of decades now members of mainline denominations, including the Episcopal Church, have wrung their hands and complained about shrinking numbers. They have only talked a good game about evangelism and church growth for the most part. All the while, the TV-style evangelism has been offering a gossamer Church that only vaguely can lay claim to being a community of faith.

A television ministry can support person-to-person evangelism and even attract people to the Church, but it cannot take the place of the gathered fellowship of the faithful.

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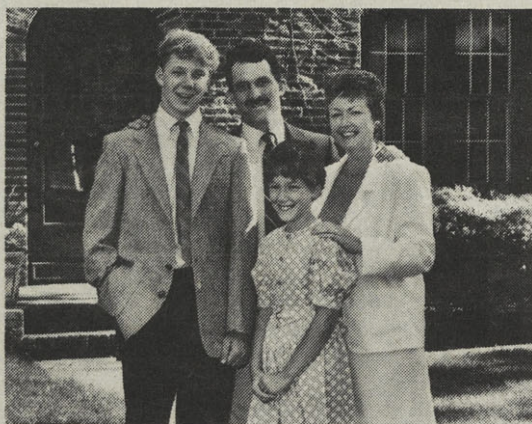
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UAF photo by Richard Veazey



Episcopal Church history is now available in Fairbanks, Alaska, at the Rasmuson Library. Here Bishop George Harris of Alaska and Elizabeth Lee Abbott look at part of the Episcopal Diocese of Alaska's archives which were established at the University of Alaska-Fairbanks library in 1982. Abbott spent more than eight months processing the more than 90 linear feet of the records which were stored in several hundred boxes and is currently developing a research guide.

Churches help undocumented aliens seek amnesty under new law

by Alfonso Narvaez

For thousands of undocumented aliens living in the United States, the word "amnesty," which means the granting of a pardon for an offense, carries with it dreams of finally being able to sleep nights without being afraid of a knock on the door. It means being able to go to work in the morning without fear of being picked up by immigration authorities and not returning to your spouse and children that night because you are in a detention center and do not want to expose where they are living.

The word means that finally, after years of apprehensive living, you are finally free to become a temporary resident of the United States.

For thousands of others—those who came to the United States after Jan. 1, 1982, the cutoff date of the new Immigration Reform and Control Act of 1986, the word amnesty holds the harsh reality that they do not qualify, that they must continue their underground existence on the edge, on the fringes of society. They must wait to see if the Act is expanded in a few years to include them.

In the meantime they must live under the threat of not being able to change jobs because they will be required to provide their new employer with valid work authorization documents or face criminal penalties for using false documents. Employers face the possibility of sanctions—fines up to \$10,000—for hiring undocumented aliens or for not checking work authorization documents even for native-born Americans.

In order to help with the legalization process, 79 Episcopal parishes in nine states have agreed to serve as Qualified Designated Entities (QDE), the name given to such organizations by the Immigration and Naturalization Service.

These QDE's will help people fill out the various applications needed for legalization and check the documentation that proves their identity, their illegal status in the United States, and their work and residence history since coming here.

For many undocumented aliens, the process will be fairly easy. They have worked in one or two places since arriving in the United States, lived perhaps in two or three homes, and have paid their income taxes.

They have the necessary documents.

For others, those who bought illegal Social Security cards or false identity documents, those who have moved frequently, hiding their existence, working "off the books" and not paying taxes, the documentation process will be more arduous. They will have to prove who they are, where they've lived, and where they've worked for the past six years by trying to pull together a variety of documents—school records, birth certificates for children born here, medical records, utility bills, money order slips—anything that has their names on it.

Unofficial estimates put the number of undocumented aliens who may be eligible for amnesty under the 1986 Act at 3.6 million or more.

Those individuals gingerly reaching out to test whether the law means what it says it means come from across the globe. At Church of the Good Shepherd in Fort Lee, N.J., and at Trinity Episcopal Church, Paterson, prospective applicants come from Korea, Japan, Vietnam, El Salvador, Peru, Guatemala, Poland, and Iran. The Rev. Hosea Lee, associate priest in charge of the Korean congregation at Good Shepherd, speaks Korean, Japanese, and Chinese and has a flood of individuals from those countries calling him.

The law, which President Ronald Reagan signed on November 6, provides that anyone who entered the United States prior to Jan. 1, 1982; who has lived here almost continuously since he or she first arrived, with absences from the country totaling no more than 180 days; and who has not been convicted of a felony anywhere in the world or of three misdemeanors in the United States can seek to have his or her status adjusted in order to become a temporary resident. Eighteen months later the person can, if he or she qualifies, apply for permanent residency in the United States, a step that can lead to naturalization as a U.S. citizen.

"It will mean I will no longer have to be living a lie," said Alfredo Munoz, a Colombian who had come for help with his wife and 13-year-old daughter. "I will be able to sleep nights and not worry about what might happen."

Munoz (not his real name because

Continued on page 9

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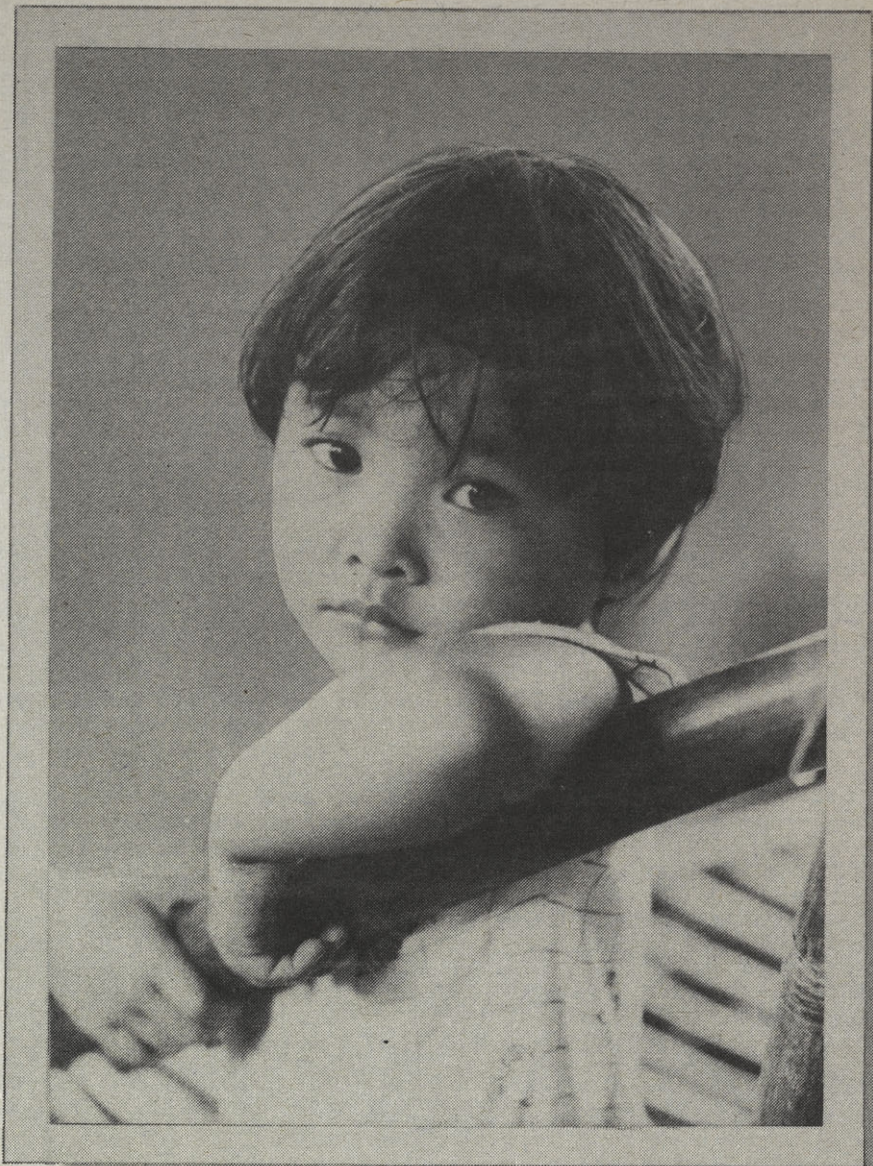
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Peace Commission in Nicaragua

Continued from page 1

countries, to 1 million freedom fighters funded by the USSR with \$4.5 billion in aid waiting in Canada to attack the U.S. Pierce has urged his parishioners to "imagine how that reality might affect our lives here in the United States."

"There is no way for one person to understand fully the complicated situation in Nicaragua today after a three-day visit," says Pierce, but he reports that Commission members "reflected together on what we had heard and seen" as they visited with a number of different groups and individuals: Bishop Sturdie Downs of Nicaragua; Stephen Kinzer, a *New York Times* reporter who has lived in Nicaragua for 10 years; a representative of Roman Catholic Monsignor Miguel Obando y Bravo; and Carlos Nunez Tellez, Commander of the Revolution and Chairman of the Council of State, a key member of the Sandinista National Liberation Front who is aide to Commandante Ortega.

Commission members also visited two human rights commissions, one pro and one con the government; a peace and justice organization housed in the diocesan center; a church committed to liberation theology; and three newspapers with both right and leftist editorial leanings.

The group planned to meet with U.S. Embassy officials, but when they arrived they were told that due to a mix-up their appointment had been scheduled a week later than requested. "We later learned that other church groups had experienced a similar mix-up on their appointments,"

Pierce says. "We concluded that embassy personnel had grown tired of trying to answer the same embarrassing questions."

The Commission made a strong attempt to meet with a variety of people with different points of view. Pierce admits he can't be sure they were entirely successful. Acknowledging the complexity of the situation, however, he makes three "definitive statements which I know from my own experience to be true: First, I could find no one who felt conditions under the Somoza regime were better. . . . The poor are better off today than they were 10 years ago, and the government continues to place a high priority on dealing with problems of housing, hunger, and illiteracy. Second, I could find no one who supported the war of the contras. And third, the present leadership. . . is intensely patriotic. One person said, 'This is not a Marxist revolution; it is a Nicaraguan revolution run by Nicaraguans.'"

Those who met in Nicaragua, shown in the accompanying photo, left to right, are (front) Bishop John Walker of Washington, Joanne Maynard of Montana, Thelma Wilson of Nicaragua, Assistant Bishop Wesley Frensdorf of Arizona, the Rev. George Regas of Los Angeles, (rear) the Rev. Donald Nickerson, secretary of General Convention, and the Rev. Nathaniel Pierce, chairman and rector of All Saints', Brookline, Mass.

Adapted from a report **Nathaniel Pierce** wrote for All Saints' parish bulletin.



Chicago parish shares with Lutherans

Grace Church in Chicago, Ill., celebrated Eastertide by welcoming its ecumenical neighbor, Christ the King Lutheran Church, into its building and its life. In the award-winning sanctuary carved out of a former industrial loft (see December, 1986), the Episcopal congregation will hold its Sunday service at 9:30 a.m., and the Lutheran congregation will worship at 11:15 a.m.

Christ the King's pastor, the Rev. Jan Erickson-Pearson, and her assistants will share the first-floor offices and community hall with Grace Church's rector, the Rev. William Casady, and the staff of the Center for Ethics and Corporate Policy which Grace Church founded two years ago. The Episcopal congregation also offered its space to a Jewish congregation for a religious service on May 16.

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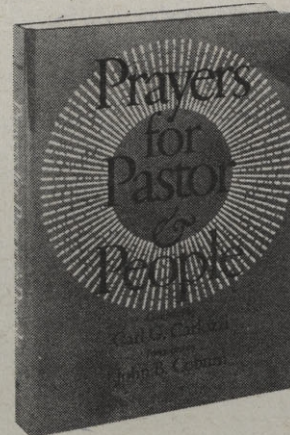
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George Gallup cites renewal signs

Continued from page 1

faith.' This new interest in Bible study and prayer fellowship groups is, in my view, the most hopeful trend in America today. Most Americans pray privately, and many worship in a corporate or church setting, but the missing third dimension could be small-group fellowship."

Gallup, an Episcopalian who once considered preparing for the priesthood, said he personally belongs to two Bible study groups "in which people of many religious and socioeconomic backgrounds meet to share their love of Christ and of one another."

Some of the most dramatic trends on the American religious scene today are to be found among Roman Catholics, he said. "Although attendance at weekly Mass has declined significantly in the past few decades, there has been a dramatic upsurge of participation in nearly all other types of religious activity, including Bible reading and church meetings."

Gallup quoted from a book, *The American Catholic*, that he and Jim Castelli have written, which says that since John F. Kennedy's election to be president American Roman Catholics have "developed a stunning momentum—economically, socially, politically, spiritually—that insures that they will have a profound impact on the shape of American society a quarter century from now."

The Gallup organization plans to develop a survey manual intended to

help individual churches measure levels of religious knowledge, belief, and practice of their members, thus helping them set the agenda for the church.

Gallup said he also plans a book on the "hidden saints" or the "highly spiritually committed" segment of the populace. He called these people "far, far happier than the less committed members of society." He said they place greater emphasis on family life, tend to be more tolerant of persons of different races and religions, and are vitally concerned about the betterment of society.

Gallup said a third project will deal with spiritual experiences. "A remarkable 43 percent of Americans say they have had unusual and inexplicable spiritual or religious experiences, and most say these experiences have had a profound and positive impact on

their lives."

The pollster also gave a personal religious testimony: "I am a Christian. I believe it is rational to believe that Jesus Christ is the unique Son of God who came into the world to renew both the vertical and horizontal relationship in our lives. I believe for reasons both of the mind and the heart. I believe a person who is honest with himself or herself—and has made a sincere effort to weigh the case for Christianity—will become a Christian and will try to pattern his or her life on what the Bible says."

"I believe that living as a Christian is the only way to live a meaningful life and that it answers the perennial questions: Why am I here? What is the purpose of my life?"

Willmar Thorkelson is a journalist who writes from Minnesota.

Amnesty

Continued from page 6

he is still afraid of the authorities) said his daughter did not know she had been born in Colombia and that she was not a U.S. citizen. "We never told her. We were afraid she would say something to the neighbors and we would be caught."

Munoz, who first came to the U.S. prior to January, 1972, is qualified for a program called Registry by which he does not have to wait the 18 months and can apply for immediate status as a permanent resident. His wife, who came to stay three years later, is applying with their daughter under the amnesty program.

For Alvaro and Sylvia Lopez, a Peruvian couple who came here in 1975, the process has gone more smoothly. They visited Trinity, Paterson, on May 3, a few days before the amnesty program officially began, and immediately began the process of finding the necessary documents. On May 21 they approached the Immigration Legalization Office with trepidation, but about two-and-a-half hours later they jubilantly called Trinity to say their papers had been accepted and they had their temporary residence cards.

While the law allows churches and other agencies to charge up to \$75 for each application, the two parishes in the Diocese of Newark are not charging for the service. "We believe it is the work of the Church, what we are called to do in Christ's name," says the Rev. Richard L. Gressle, rector of Good Shepherd. "It is our way of welcoming strangers with open arms."

Alfonso Narvaez, vicar of Trinity, Paterson, speaks Spanish and has translated many of the regulations of the Act into that language so Hispanics can understand them.

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A grant from the Arthur Vining Davis Foundation will assist Alban Institute of Washington, D.C., to study how churches prepare and send their candidates into theological seminaries.

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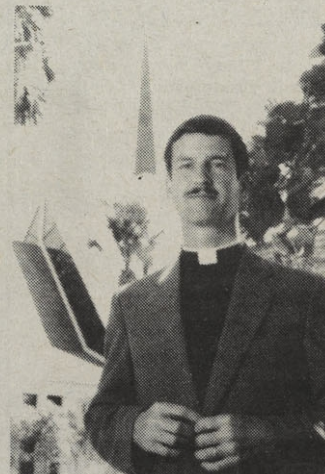
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With Browning in Asia

and Pastoral matters, Ecumenical Relations, and Christianity and the Social Order were the topics of the Council, the same topics the Lambeth Conference of Anglican bishops will discuss when it meets in 1988.

Browning had a strong influence in preparing a paper about ordination of women and the possible consecration of a woman to the episcopate. While leaving no doubt about his own commitment to a ministry which embraces the full gifts of women, including their calling to the three-fold ordained ministry, Browning also steadfastly maintained that the Church must listen with understanding to those who cannot accept this view and be broad enough to accept them within its fold.

The paper's focus was the importance of maintaining the communion's unity though it contained the definite conclusion that the full Church eventually will include women in all three ordained orders of ministry. This unity was roundly endorsed by the full Council throughout the two-week meeting.

Browning said he was excited to learn "that the African members of our group were so strongly in favor of the ordination of women and on firm theological grounds." He said members of his working group discovered in their first meeting that they were unanimous on this point and therefore had to request that a well-known opponent, Archbishop

Donald Robinson of Sydney, Australia, meet with them in order to assure the opposing view was heard.

The only woman in the group, Ruth Choi, was quiet through much of the discussion, Browning said, but then asked to read a statement she had prepared. "She talked about the Korean flag—a circle divided into two sections, a red one, symbolizing man, and a blue one, representing woman. But the two overlap, each invading the other's hemisphere and establishing itself in the other's center. She said a whole person should possess the virtues and characteristics of both the masculine and the feminine. Certainly this would be true of God in whom there could never be any discrimination. Her talk was a high point of the whole meeting for me. Everyone was so deeply moved, including Archbishop Robinson."

On two occasions during the ACC meeting Browning was able to declare his support for Churches moving toward autonomy. The status of the four dioceses of the Philippines, for some years moving toward independence from the Episcopal Church, came before the Council. Browning has been supportive of these dioceses' aspirations to become a separate Province of the communion and traced for the Council the Episcopal Church's efforts to assist them in their self-realization.

Also during the meeting Archbishop of Canterbury Robert Runcie,



Charles Cesaretti photo

Scrapbooks are an important part of any family reunion and the Brownings' return to Okinawa was no exception. Here, two founding members of St. Peter and St. Paul reminisce with the photos.

president of the Council, called together the Bishops of Kuching, Sabah, Singapore, and West Malaysia—all independent bodies related to the Anglican Communion only through him as their Metropolitan. He suggested they begin sharing portions of their mission toward eventual formation of a new Province. Again Browning supported such a plan.

From Singapore, Browning flew to Taiwan where he met with local clergy and made some brief visitations, assuring this remote section of the Episcopal Church of the concern and love of fellow churchmembers in the United States.

Returning to Okinawa was a special part of the Asian trip for both Browning and his wife Patti, who accompanied him on the entire Asian odyssey. It was their first visit to that

land since 1971 when Browning, its missionary bishop from the United States, resigned to allow the diocese, then being reunified with the Japanese Church, to elect its own indigenous bishop. Patti Browning has called Okinawa a special place for the Browning family because "we really grew up there."

In an address to the diocese during Evensong the night they arrived, Browning said, "You taught us the meaning of family. You taught us that the family of God—the family of the Church—transcends national barriers, class barriers, racial barriers. You taught us that God indeed calls us to be one."

"You taught us that the family of the Church is called to be a loving community. You taught us about love;

Continued on page 17

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FEASTS FOR FEAST DAYS

by Virginia Richardson

William White
July 17

William White, the man who perhaps more than any other guided the Church in America through the throes of revolution and the uncertainties of an emerging nation, was born in Philadelphia in 1748. Reared and educated there, he graduated from the College of Philadelphia at the age of 17.

White's favorite game as a child was "playing church," and he never wavered in his goal of becoming a minister. Since the Anglican Church had no bishop in the colonies, those who aspired to holy orders could only be ordained in England. White went there in 1770 for ordination to the diaconate and remained until his ordination to the priesthood 16 months later. He returned to Philadelphia in 1772 to become the assisting priest at Christ Church and St. Peter's, congregations he was to serve for the rest of his life. The following year he married Mary Harrison, with whom he had eight children.

When White returned from England, talk of independence was in the air. But independence was more than a political decision for Anglican clergy who at their ordination swore allegiance to the Crown. As a result, many who could not separate their allegiances to Crown and Church left the country. White, who could, succeeded the Rev. Jacob Duche as rector when the latter returned to England.

The war left the country in what White termed "a spiritual desolation." Parishes in every state were depleted, without clergy, or had simply disappeared, and the Church was without leadership. White, seeing the need for closer union with the Church in other states, wrote *The Case of the Episcopal Churches in the United States Considered*. He proposed a unified Church with a form of government which has, in almost all respects, been incorporated into the Church's constitution, including the proposal that the laity have an equal voice with the clergy in governing the Church. The sole exception was his suggestion that "if the episcopate cannot be had" for America,

then America must establish its own episcopacy, a position from which he withdrew once peace was declared.

White initiated the first convention in Pennsylvania, and when the state formed a diocese, he was the natural choice to lead it. Late in 1786 he sailed to England where on Feb. 4, 1787, after a special act of Parliament to dispense with the oath to the king, he and Samuel Provoost of New York were consecrated at the hands of four bishops in the chapel of Lambeth Palace. With three bishops—Samuel Seabury of Connecticut had been consecrated three years earlier in Scotland—the Church in the United States had secured its episcopate and would be able to maintain its own orders.

White presided over the organizing General Convention of 1789 and was Presiding Bishop from 1795 until his death 41 years later. His greatest challenge was attempting to establish the position of a Church so closely connected with England. Not a militant churchman, he was equal to the task, remaining tactful and conciliatory.

A caring pastor to his own congregations, White was always keenly aware of the needs of the poor. He founded the Sunday school and institutions to care for the public welfare, including the Philadelphia Dispensary, the Prison Reform Society, and the Pennsylvania Institution for the Deaf and Dumb.

White has been faulted by some for not putting more emphasis on expanding the Church, especially on the western frontier, but he believed his first duty was to provide the Church with a strong foundation. He did, however, nurture a number of young men who guided that expansion, among them Bishop Jackson Kemper, the Church's first missionary bishop.

White was long thought of as "the first citizen of Philadelphia." His death in 1836 was regarded as a public loss. Remember this great American with an all-American picnic for a warm July day—potted beef, salmagundi, Iowa corn relish, cole slaw, sliced tomatoes and onions, buttered rolls, fool's cake and fresh peaches, and sangria and iced tea. (Serves 8.)

Potted Beef

3 - 5 lb. rump roast
½ tsp. ginger
1 tsp. pepper
2 tbs. bacon fat (or oil)
2 tbs. oil
2 tsp. prepared mustard
2 medium onions, quartered
1 bay leaf
4 cloves
1 tsp. whole allspice
1 tsp. peppercorns
¼ cup red wine vinegar
½ cup red wine
2 cups beef broth
1 cup water

Salmagundi

4 cups cubed cooked potatoes
1 cup chopped cooked carrots
1 cup fz. peas, thawed and drained
1 sweet red onion, sliced or chopped
12 cherry tomatoes, halved
¾ cup chopped sweet gherkins
1 cup sour cream
1 cup mayonnaise
⅛ - ¼ tsp. dill weed
½ tsp. dry mustard
8 hard-boiled eggs, quartered

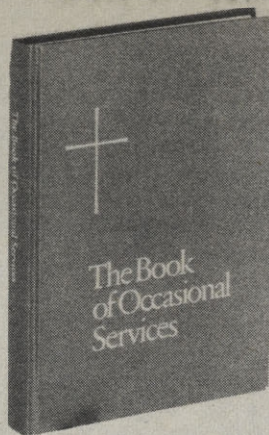
Fool's Cake

1½ cups flour
3 tbs. cocoa
1 tsp. baking soda
½ tsp. salt
1 cup sugar
5 tbs. oil
1 tbs. white vinegar
1 tsp. vanilla
1 cup water

Trim roast of excess fat; wrap with string to hold shape; rub with ginger and pepper. In a Dutch oven, heat bacon fat and oil to smoking; add beef and sear on all sides. Spread mustard over meat. Add onions and seasonings; add liquids, being careful not to pour on meat. Cover pot tightly and simmer gently 2 - 4 hours or until beef is fork tender. Let meat cool in liquid. Place beef in a deep bowl; strain and chill liquid; remove fat; pour liquid over meat and refrigerate.

Place potatoes, carrots, peas, onions, tomatoes, and sweet gherkins in a large bowl. In a smaller bowl blend together sour cream, mayonnaise, dill, and mustard; fold dressing into vegetables. Chill. Before serving, fold in egg quarters. (To make salmagundi into a one-dish meal, fold in 4 cups of cubed cooked beef.)

Preheat oven to 350°. Grease a 9" x 9" square pan. Sift flour; return flour to sifter together with cocoa, baking soda, salt, and sugar and sift again directly into pan; shake pan to level flour. Make 3 equidistant holes with large spoon. Into first hole add oil, into the second vinegar, and into the third vanilla. Pour water evenly over all. Stir with a fork until ingredients are blended and flour is evenly moistened; the batter need not be completely smooth. Bake 30 minutes. Cool 10 minutes, then turn out onto rack.



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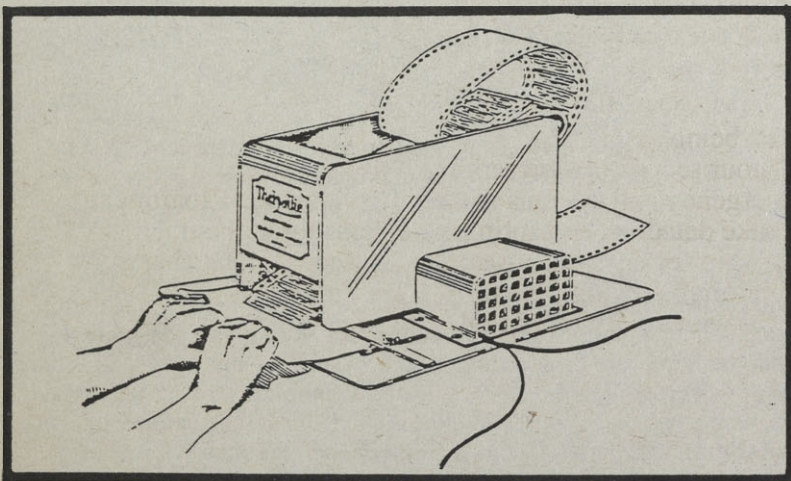
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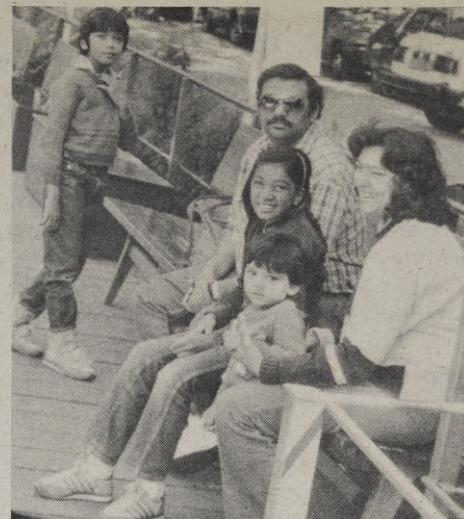
Maryland parishes work to bring South Africans here

The Rev. Errol Narain is rector of two Anglican parishes in Pietermaritzburg, a small town outside Durban in South Africa. If members of four parishes in Maryland have their way, however, Narain, his wife Louisa, and their children Julia, David, and Christopher will come to the United States.

The Narains are eighth-generation Indian South Africans, a minority the white South African government has segregated in its policy of apartheid.

The Rev. Kirk Kubicek, assistant at Good Shepherd, Ruxton, met the Narains in 1985 when Errol was studying theology at the University of Chicago on a Fulbright scholarship. At the time the Narains considered staying in this country but thought they should return to their family and parishes. Now, two years later, after prayer and soul-searching, they have decided to resettle in the United States. The Narains believe there will be no reversal of apartheid until the inevitable suffering and destruction give way to slow change. In addition, they increasingly fear for their family.

Along with Good Shepherd, three other Maryland parishes—Ascension



The Narains, South Africans of Indian lineage, may come to Maryland this fall.

and Prince of Peace, Ruxton; St. Mark's on the Hill, Pikesville; and St. James', Lafayette Square—are raising money for transportation, housing, salary, insurance, and pension expenses. They hope to bring the Narains to the United States by fall.

Should the group be successful in raising the money, the Rev. Ben Somerville has offered Errol Narain the position of assistant at Ascension and Prince of Peace for 18 months so he will have a salary and time to seek a permanent position.

Adapted, with permission, from *Maryland Church News*.

Over 500 gather 'Under One Roof'

by Janette Pierce

St. Louis' soaring steel arch may be higher but certainly not wider than the roof that sheltered some 550 Episcopalians who gathered in this Missouri city for a weekend conference early in June. "Under One Roof" brought together people from almost every state who belong to one or more of the 16 sponsoring Episcopal organizations or seven endorsing networks as well as staff and volunteers connected to units at the Episcopal Church Center.

A number of organizations, from the Task Force on Accessibility and the Family Network to the Hispanic Coalition and the Urban Caucus, held their own meetings at the same time. The variety of interests, special meetings, more than 40 workshops, and the well-filled exhibition hall with 28 displays made the meeting a mini-General Convention—with all the intensity, excitement, and exhaustion of that triennial event.

Some participants expressed disappointment at not hearing more about Presiding Bishop Edmond Browning's hopes for the Church in the years ahead since this event had been billed as one of several at which he would discuss this vision and solicit responses from participants "individually and as groups."

Disappointing, too, was the fact that summer storms prevented Sen. Lowell Weicker, an Episcopalian, from delivering the keynote speech in person. By phone hook-up, the Connecticut congressman said he regretted not being present because "if anyone deserves a personal tribute from this government, it's every one of you."

Weicker reminded his audience that during this same week 200 years ago men were meeting in Philadelphia to hammer out the U.S. Constitution. He quoted Charles Meade, author of *The Genius of the People*: "These were

not timid men." Weicker said perfecting government and public policy "carries risk even to this day."

Speakers then debated those challenges and risks. Mattie Hopkins of Chicago asked, "Unless we are free to challenge, how can we create space to empower anyone?"

The Rev. Linda Grenz of the Women's Caucus questioned the effectiveness of her vote when she is offered the choice of "only three white males. . . . Just electing new faces won't help."

General Secretary Ari Brouwer of the National Council of Churches warned against fearing the powerful and said he finds the most hope in those who struggle with evil "face to face."

During a later presentation on the Church's future, Barry Menuez, the Episcopal Church's senior executive for mission, spoke of the tension between remedial and transforming ministries and of the limits of support from institutions which are dependent on the present economic system: "Even a guaranteed parking place has its cost," he said.

Pamela Chinnis, the first female vice-president of General Convention's House of Deputies, called for a "New Emancipation Proclamation" to free everyone. Byron Rushing, a Massachusetts state representative from Boston, asked, "Who will do the work of peace and justice? The Church. And who is the Church? Us!"

A high point for many participants was a dinner speech by Sara Nelson of the Christic Institute of Washington, D.C., an interfaith law and public policy center, who discussed the Institute's investigations uncovering 25 years of operations by "a secret team" of U.S. military and CIA officials who have waged secret wars, toppled governments, and trafficked in drugs and assassinations.

For Carol Thomas, acolyte training had special problems—and rewards

On Carol Thomas' first Sunday as an acolyte, the 11-year-old was excited and nervous as she walked in procession up the aisle of St. Peter's Church in South Windsor, Conn. Many parishioners had tears in their eyes as they watched Carol, in her server's alb, take her place by the altar. Carol Thomas is blind.

Carol and her mother, Jean Thomas, had worked with the clergy for several months learning all the things an acolyte has to know. In addition to the basic skills, Carol also had to accustom herself to the sanctuary which she now negotiates with confidence and assistance from markers under the center of the altar and the credence table.

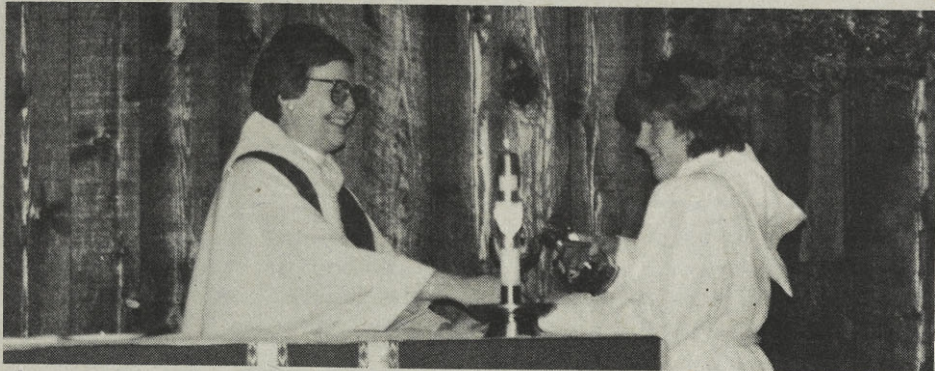
With her mother's help, Carol coded the acolyte's guidelines and instructions into braille. Weekly train-

ing sessions at home included making diagrams and models of the church layout and, as Jean said, "Going over it and over it."

A fifth grader, Carol is a Girl Scout, takes singing and piano lessons, and studies computers. She is excited about her new ministry. "It's a great thing to do—a really excellent thing!"

The Rev. Sara Chandler, rector of St. Peter's, was touched by the congregation's reaction. "The incredible warming of hearts that took place, the outpouring of love to Carol and to each other—that's what's made it so special to this church."

"The most difficult part of the training," said the Rev. Mark Henrikson, St. Peter's pastoral associate, "was finding aural cues rather than visual ones and then making sure everyone else does his or her job. If the water and wine cruets get crossed or the ushers are a little late, Carol can't know that. But everything is working wonderfully well, and everyone is being very supportive of Carol."



The Rev. Sara Chandler receives help from Carol Thomas, a new acolyte at St. Peter's Church, South Windsor, Conn.

Accommodation of those who oppose female bishops remains elusive

After a second meeting, agreement on a method of accommodating those who oppose the consecration of female bishops continues to elude a special committee Presiding Bishop Edmond Browning appointed to "explore all possible ways of maintaining communion between proponents and opponents of the ordination of women to the episcopate."

Although the chairman of that committee, Bishop Edward Jones of Indianapolis, said a May 7 gathering of representatives who hold both views reached "considerable progress and agreement," another participant, retired Bishop Stanley Atkins, later expressed dissatisfaction with the committee's proposal.

The Special Committee on Women in the Episcopate which Jones chairs seeks accommodation between a 1985 House of Bishops' action which held no bar to election and consecration of a female bishop and a Statement of Witness which opposes such action.

According to the committee's press release, "members of the joint committee found much about which they could agree, including acknowledgement that both sides hold their positions for serious doctrinal reasons."

Disagreement arose, the press release continued, over the specific details of a "pastoral accommodation" for those who oppose women in the episcopate. "Nor should we be surprised that reaching consensus was difficult," Jones said.

Soon after the May 7 meeting, the Evangelical and Catholic Mission (ECM), many of whose members are signatories to the Statement of Wit-

ness and some of whom participate in the special committee, held a council meeting in Oconomowoc, Wis. Later, on May 21, Atkins told some 200 traditionalist clergy and laity at a conference at Church of the Good Shepherd, Rosemont, Pa., "We are dissatisfied with the offer which has been made. We will ask for a solution we can live with, but if this is denied... we will function as an autonomous body."

At the Rosemont conference, called by the International Council for the Apostolic Faith to provide "a conservative alternative," the Rev. Jeffrey Steenson, an ECM member who was conference host, said ECM found the proposals of the Presiding Bishop's committee "completely inadequate." He said ECM had passed a resolution which asked its representatives on the special committee "to negotiate a settlement acceptable to us or, if this is denied, as a last resort to begin to function as an autonomous ecclesial body." Steenson said ECM members are willing to discuss the formation of a "nongeographical diocese" if all else fails.

The special committee will report to the Presiding Bishop by mid-summer, and the Presiding Bishop may then submit the report to the House of Bishops in September. Part of the committee's report will argue that Anglicans have a long history of living with reconciled diversity.

Elizabeth Eisenstadt, a college chaplain and free-lance writer from Philadelphia, Pa., contributed the Rosemont portion of this story.



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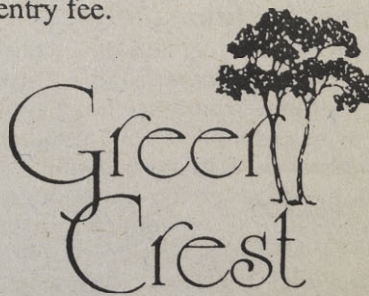
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Stephen Weston photo

VIETNAM

We finally honored the dead, but what have we done for the living?

Not much, say two veterans

More than others, the Church owes forgiveness, love, and affirmation to the wounded souls of those who had to bear the burden of guilt for political decisions gone awry in Vietnam.



John F. Fergusson

Can the Church offer Vietnam vets its forgiveness?

by John F. Fergusson

For those of us who served there, Vietnam is a subjective experience—not so much a place, but a collage of experiences focused upon a year of our lives, a year which forever divides reality into two parts. For many of us the problem is not so much what happened to us while “in country,” but rather the aftermath upon our return “home.” Perhaps these three examples will illustrate this point:

Less than a month after my return from Vietnam my wife and I attended homecoming at our college alma mater. The homecoming parade contained no national or state flags. I asked the dean of men about it, and he said, “Patriotic displays upset the students.”

Shortly after my ordination to the priesthood, the clergy in my area met for a “holiday lunch.” During a cocktail time prior to the meal I passed two fellow priests who were sitting at the bar. Both were about five years older than myself and vocally opposed to the war. As I passed by, one turned to the other and said sotto voce, “There goes the baby killer who thinks he’s a priest.”

Six years after my homecoming, and two years following the above episode, I attended a conference on the spiritual life of the clergy. George Maloney and Alan Jones were making a presentation about the Jesus Prayer. During the experiential part of the presentation, we were encouraged to say aloud anything we were experiencing during prayer.

In this deepened experience of prayer I was focused upon Vietnam. Men would speak aloud and receive reassuring words and often a hug or touch of support. Suddenly a wave of love and peace swept over me. I was overcome and blurted out, “Thank you for forgiving me about Vietnam.”

There was silence. No reassuring words, no touches, no hugs. Just silence and the sounds of one or two people leaving the room. I had just uttered the ultimate obscenity. I had put God, forgiveness, and Vietnam together.

We tend to forget that during the decade of 1965-1975 the Church became more and more forceful in proclaiming the war in Vietnam as the main moral outrage of the day. To be opposed was to be a “child of light.” Conversely, to support the war was progressively seen as supporting organized evil.

But what of we who had “done the deed”? For the most part we were draftees and short-time volunteers keeping faith with the expectations and values of the generations preceding. Contending with flashbacks, unexplained anxiety attacks, and ambig-

Continued on next page

Ministry from a Mine Field

Can the Vietnam experience have positive value for ordained ministers?



James A. Johnson is a veteran of the Vietnam War and an Episcopal priest. For two decades he’s been trying to understand his wartime experiences and their impact on his own theology and the wider practice of ministry. When, as a candidate for a Doctor of Ministry degree at Drew University, Johnson was assigned the task of reflecting on the profession and practice of ministry, he decided that rather than attempt to “regurgitate truthful tidbits” he’d learned in his courses, “kind of a religiously pedantic version of ‘How I spent my summer vacation,’” he would try to wrestle with the powerful influence service in Vietnam had—and has—on him and others who share the dual experiences of being both veteran and priest. With help from a grant from the Office of the Bishop for the Armed Forces, he is currently preparing a survey to send to some 800 such clergy in the Episcopal Church. The results, he hopes, may help others work out a theology “developed and lived out at the intersection” of Vietnam and the Church.

by James A. Johnson

I am a Vietnam vet and have come to learn that the powerful influences of the Vietnam experience have gone a long way to shape who I am today. My ministry is a two-sided one: on one side is immersion in religious and ecclesiastical experience and on the other is the pervasive ongoing experience of Vietnam. Reconciling these two forces in my life is my path to wholeness.

Any theology I claim must be lived out rather than read about. What does a study of theology have to say about reconciling the two aspects of my life: Vietnam and the Church? In an attempt to answer that question I’d like to explore the relationship between ministry and symptoms of post-traumatic stress such as depression, isolation, rage, alienation, guilt, and anxiety that Vietnam veterans experience.

Scripture is replete with examples

of ministerial despair: Moses complains about the rabble of Israel, Elijah retreats to a cave, Jeremiah laments—again and again. In light of such biblical witness, clergy can understand the darker side of the human condition and might use it to empathize with the depression Vietnam veterans experience. Some can preach and teach from there with conviction, using depression as a catalyst for renewed hope and a new understanding of the meaning of being human.

Isolation, too, is a phenomenon clergy experience. It begins in seminary during the classic process of preparation for ministry and contin-

ues—clerical collars separate Christians into two distinct classes.

The trauma of war and the trials of ordination both cooperate to set ordained veterans far apart from the world they knew and the homes where they grew up. While such separation may be valued on one level as enabling “prophetic witness,” it is increasingly debilitating to the very human pastor seeking an intimate relationship with the congregation he or she serves.

Rage is one of the most destructive symptoms of post-traumatic stress. The rage Vietnam veterans felt at “the system” that put them in Vietnam was quickly translated into a rage at God for allowing such injustices and atrocities to happen. That all-powerful God we believed would bring us inner peace and outer success doesn’t exist anymore for many Vietnam veterans. How, then, is this incredible turn of beliefs lived out in one who professes to proclaim God for a living?

Process theology, which rejects the negative, authoritarian, unyielding descriptions of God, may provide one answer. Process theology rejects the faces of an all-powerful, controlling God, the same faces that were so remarkably absent from soldiers’ experiences in Vietnam.

Process theology’s new image of “God as Creative-responsive love” may indeed fit more closely with a God that can heal the rage of post-traumatic stress for the men and women who served in Vietnam. This idea of God suggests a loving Creator responsive to the needs and changes of His/Her creation, a God intimately connected to a changing, evolving

Continued on page 18

“The real surprise for soldiers in Vietnam was not what we saw on the battlefield. The surprise was on coming home. It was as if there had been a death in the family. . . . Most of us made it, but often as if by grace. No wonder others washed up on the shore in pieces.” —John Wheeler, Episcopalian, Vietnam veteran, and author of *Touched with Fire: The Future of the Vietnam Generation*.

uous and vague guilt were problem enough. We didn't need to be "children of darkness," too. So, within the Church, we hid, kept quiet, or made the expected obeisances to "the war is evil."

This hiding created two problems. First, it alienated us from the institutional structures and church authorities. I still harbor anger toward the smug self-righteousness of many of my seminary classmates and fellow clergy who attended seminary to avoid the draft. Their statements and attitudes have prevented many Vietnam veterans from seeking the Church and her message of unconditional love and forgiveness. Someday the institution will have to face this fact.

More than any other part of society, the Church owes forgiveness, love, and affirmation to those men and women whom it for a long time allowed to bear the burden of guilt for a political decision gone awry. The Church has done much to assist refugees, conscientious objectors, and draft evaders but little to heal the wounded souls of those who served well and faithfully in Vietnam.

Second, the existential experience of war has always produced much of profound value theologically and spiritually. History is full of the record of men and women who, having experienced the reality of war, went on to make exceptional contributions to the advancement of the reign of God. That this has not happened for Vietnam veterans is the Church's loss. Vietnam veterans ponder their experience and its meaning on an almost daily basis. For the most part, they do this reflection outside the Church. Those of us within the Church are still reluctant to make our experience and reflection vulnerable to the insensitivity we have already experienced. We know the hard realities of life and the human psyche in a way few in our generation understand.

If the promise of love, atonement, and absolution could be extended to us in the same spirit it was extended to those who resisted and refused to

serve, we could take a prime role in proclaiming the Good News. The healing power of the Gospel first touched the lives of prostitutes, tax gatherers, and Roman legionaries. They in turn bore the message to a world desperately in need of love, hope, and peace. I am convinced the statement and model of the Gospel for our times can be found in the reflection and proclamation of those who have actually lived through the Vietnam experience.

Churchpeople must become vocal advocates for the redress of grievances of Vietnam veterans and in stating that we all bear responsibility for the conflict in Vietnam and its outcome. To single out Vietnam veterans to bear the burden of responsibility is false and unethical scapegoating.

Vietnam veterans resist the idea, but they need to feel absolved—publicly by the people and the government, by families and friends, and by the Church. We also need to grieve. We left our youth, innocence, friends, illusions, and some of our sense of morality and uprightness in Vietnam. That is a tremendous amount of life to lose in one year! We need to grieve these losses to be restored to wholeness, to make loss gain and strength. The Church is uniquely prepared and suited to address and enable this grieving.

We are men and women "of sorrows and familiar with suffering." Thus, we are one with Jesus. We need to rise to new life. The Church exists to proclaim this resurrection. We state, "The mission of the Church is to restore all persons to unity with God and each other in Christ." We, your brothers and sisters, children of God who wear that yellow service ribbon with three red stripes, are waiting to see if that mission applies to us, too, or whether you will continue to make us the pariahs who silently bear what you are unwilling to face.

John F. Ferguson is rector of Church of the Redeemer, Kenmore, Wash.

Thom McCrady photo



In the doorway of Thomas House at the dedication ceremony are, left to right, Nancy Whitney, president of the board of directors, rector Austin Hurd, and Bishop Alden Hathaway.

Pittsburgh parish dedicates home-away-from-home by Martha Banks

What do you do with an 11-room rectory after the rector and his wife buy a home of their own?

When in the fall of 1984 the Rev. Austin Hurd and his wife Mary Nell decided rectory fuel bills were too high, St. Thomas' Memorial Church in Oakmont, Pa., faced that question. Parishioners were not short on answers: tear it down and make a parking lot; renovate it for luxury apartments; sell it.

During these discussions Jane Patterson suddenly burst into tears and said she felt the Lord wanted it turned into "something like the Ronald McDonald House" which shelters parents of young patients at Children's Hospital in nearby Pittsburgh.

The suggestion had a galvanizing effect, immediately uniting a parish threatened by discord. The idea received unanimous approval.

Foundations, neighboring churches, fraternal organizations, and individuals contributed, and the \$200,000 project was completed this January. Its first resident manager is Sister Laura Mary, CT, who will offer pastoral care to families who wish it.

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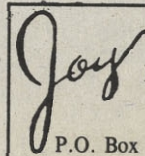
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ACC condemns South Africa, asks sanctions, disengagement

by Ruth Nicastro

Press your governments to enact effective sanctions, urge business and financial institutions to divest and disengage from the South African economy, pray for the people, and stand with those who suffer for a just society in South Africa, the Anglican Consultative Council (ACC) told its 27 member Churches when it met in Singapore.

The Council, an international assembly of bishops, clergy, and laity of the Anglican Communion, condemned detention without charge or trial of people, including children, in that country. The delegates, however, after fierce debate refused to single out the Church of England for its vast holdings there.

Alan Boesak, president of the World Alliance of Reformed Churches and moderator of a branch of that Church in South Africa, had challenged ACC delegates to champion "the little peoples of God who have faith in Jesus Christ and His promises and the reality of the Kingdom of God."

The struggle for peace and justice, he said, is at the center of discipleship. "[When] we leave the pulpit and the hallowed sanctuary and go into the streets and worship God there, through the sacrifices of our lives, we are the Church."

Boesak told of a time when he and 10 others were arrested during a protest march. They were tired and hungry before they were arrested. One of them had brought along a cheese sandwich, and another had a bar of chocolate. They asked Boesak to distribute them. "And so, in prison, I did that," he said, "and thought to myself, 'Is it sinful to think this is one of the most meaningful experiences of communion I've ever experienced?'"

Boesak noted that in South Africa a whole generation of children has known nothing in their lives but violence and death. "We can't wait until the moment of liberation arrives to do this. If we wait [until the struggle erupts into a revolution], by the time we've waded through the rivers of blood, will there be anyone left with whom we can work and reconcile?"

Boesak left no doubt that he is himself committed to nonviolent protest rather than bloodshed although he acknowledged that almost all the nonviolent campaigns have ended in massacre. "The only way we can get out of all this is to break the cycle of violence."

As originally presented, the South African resolution singled out in a separate item the Church Commissioners of England, calling to their attention the divestment sections of the resolutions. At issue seemed to be the vast size of the Commissioners' total portfolio, amounting to some 2 billion pounds sterling, so that whatever amount is involved in South Africa is still sizable.

English delegate John Smallwood, himself a Church Commissioner, said that though his fellow Commissioners deplore apartheid, English statutory law requires them to serve their beneficiaries, principally the clergy and pensioners of the Church of England, and they can therefore not



During a break in plenary sessions in Singapore, Bob Byers, associate secretary general for communication, chats with Episcopal Church delegate Pam Chinnis, vice-president of the House of Deputies, who was elected to the ACC's standing committee.

adopt policies which are "financially disadvantageous."

Smallwood's statement engendered considerable debate which Presiding Bishop Edmond Browning initiated by saying the question is not the amount of investment a Church has in South Africa, but whether it should have any investment at all. "Is the Church across this global village going to be earning its income on a system based on injustice?" he asked.

Dean Frederick Borsch, another U.S. delegate, said the Episcopal Church had faced a similar legal situation in the so-called "prudent man's law," but the Church challenged the law and totally divested without being sued.

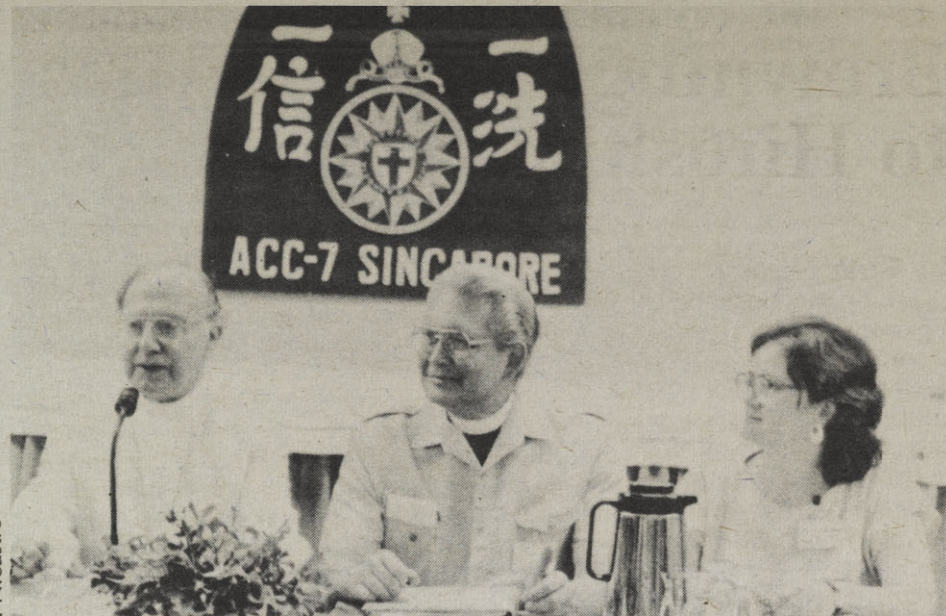
Kenyan Bishop David Gitari said Christians cannot obey every law, "as we learned from St. Peter and St. Paul."

Sentiment seemed to favor the original resolution with the mention of the Church of England until Archbishop Douglas Hambidge of British Columbia, Canada, expressed uneasiness about singling out a particular agency of one Province. Other speakers agreed, and the item's sponsors withdrew it, pointing out that England, like all the Provinces, is called upon to divest completely by the main body of the resolution. The only opposing vote to the resolution was that of Archbishop Donald Robinson of Australia.

Archbishop of Canterbury Robert Runcie sent Archbishop Desmond Tutu of Capetown a message of support and told him of the Council's passage of the resolution.

Council remembers Waite

The Anglican Consultative Council meeting thanked God for the courageous witness of Terry Waite, who disappeared over three months ago while acting as the Archbishop of Canterbury's envoy in Lebanon. Council Chairman Yong Ping Chung sent Frances Waite a message conveying the members' love and prayers. Well-known to Council members, Waite had attended two previous meetings.



Photos by Ruth Nicastro

"One Lord, One Faith, One Baptism" is what the Chinese characters in the background say. At the seventh Anglican Consultative Council, Archbishop Robert Runcie, at microphone, called the gathering of representatives of the 27 member Churches of the Anglican Communion "a kind of pilgrimage... in which we renew our confidence in the cause we all share. May we draw strength from keeping company with so many of our fellow believers from whom we are often separated by distance and by opinions. And at the end may our memories be an inspiration which will renew and strengthen our brothers and sisters in the places where Christ has called us to serve Him." At Runcie's right is the Anglican Consultative Council's secretary general, Samuel Van Culin, and his assistant, Deirdre Hoban.

ACC adopts guidelines on ordained women's ministry

by Ruth Nicastro

Recognizing that Anglican unity was strained by a diversity of belief and practice over the ordination of women, and acknowledging the possibility of a woman's being consecrated bishop in the United States or Canada, Anglican Consultative Council delegates drew up guidelines to strengthen the fellowship and understanding between member Provinces.

The guidelines ask Provinces to remain in communion with one another and to respect one another's decision-making processes, and they recognize the Archbishop of Canterbury's role in maintaining unity and the ACC's usefulness as a vehicle for regular consultation between Provinces.

Within the Provinces, the guidelines said, the bishops should commit themselves to remain in communion with each other with the understanding that none be compelled to ordain a woman and that no member of the Church be forced to accept the priestly ministry of a woman.

The ACC's Mission and Ministry section, in which Presiding Bishop

Edmond Browning had played a role, presented a report on the ordination of women and the possible election of a woman to the episcopate. The paper stressed maintaining unity in the communion, and Provinces were asked to be sensitive to one another in this matter as well as to ordained women and women "whose hopes for ordination cannot yet be realized." It was received to unanimous acclaim by those on both sides of the debate.

Browning said the "growing awareness of gifts of women" among people in the third world is most impressive. He added, "The wider communion is moving to a consensus on the ordination of women."

In a related development, Presiding Bishop Edmond Browning was among a group of bishops from Churches which ordain women who met with Archbishop of Canterbury Robert Runcie during a break in Council proceedings. After the meeting a spokesman for the Archbishop said Runcie will consider asking an ordained woman to serve as a consultant to the Lambeth Conference in 1988 when it debates ordination of women.

ACC: Actions on AIDS, Palestine, Debt

In other business, the ACC:

- Elected U.S. delegate Pamela Chinnis, vice-president of General Convention's House of Deputies, to its Standing Committee;
- Affirmed the existence of the state of Israel, including its right to secure borders and civic and human rights of all living within those borders while rejecting interpretations of Scripture which consider the present state of Israel to be the fulfillment of biblical prophecy;
- Acknowledged injustice done to Palestinians in the creation of the state of Israel and affirmed the right of Palestinians to self-determination, including the possible establishment of its own state;
- Received from the Provinces some

- 17 documents on AIDS, confirming universal concern about the disease, and asked for education about AIDS, pastoral concern for AIDS sufferers, and "fidelity within marriage and chastity outside it" to help avoid spread of the disease;
- Called on member Churches to act on behalf of the poor and powerless in matters relating to international debt;
- Deplored all expressions of racism;
- Asked Churches to engage in educational campaigns against racism;
- Urged Churches to take advantage of modern media in their teaching and evangelism; and
- Commissioned a theological study of the understanding of creation in terms of ecology.

Browning leads pilgrims to Hiroshima shrine

by Ruth Nicastro

Led by the Presiding Bishop of the Episcopal Church, people from eight countries made a pilgrimage to Peace Memorial Park in Hiroshima, the site of the world's first atomic bomb attack made Aug. 6, 1945.

In a steady rain which persisted throughout the day, they stood under the trees, holding umbrellas, to pray a special liturgy prepared for the event by the Episcopal Church and the Nippon Sei Ko Kai (Anglican Church of Japan). Presiding Bishop Edmond L. Browning led portions of the liturgy in Japanese. Curious on-lookers among the masses of people visiting the Peace Park that day stopped to stare, then joined in the prayers.

To make the pilgrimage, the group had gathered in Osaka a day prior to the opening celebration of the 100th anniversary of the Nippon Sei Ko Kai and traveled to Hiroshima by train and special bus. The visit began at Church of the Resurrection.

Founded in 1915 as Church of Pentecost, it is the oldest Anglican church in Hiroshima. In 1941, the Japanese government tried to force the congregation to become part of a single Protestant church for the entire country. While some clergy and members resisted this effort, the church ceased to exist legally. Its priests were classified as spies, the church was closed, and eventually the land was sold.

After World War II, as survivors of the 1945 blast eventually returned to Hiroshima, former church members began meeting in each other's homes. With the help of Anglicans throughout the world, the congregation was able to build a new church in 1960, renaming it Church of the Resurrection.

Here, as at every stop in the city of Hiroshima, the pilgrim party was asked to pray for peace. While kimono-clad women of the congregation served ceremonial green tea, the Rev. Andrew Y. Nakamura, rector, asked the group to "pray for us, pray for peace, and seek, as we seek, to know the true meaning of Jesus' peace."

Then the party visited the Peace Museum located near the hypocenter of the bomb which ravaged the city, killing more than 140,000 people. They viewed bits of misshapen metal, tile, glass, and even stone which had been melted in the blast; charred wood remains of houses; scorched bits of cloth that had once been clothing; photos of burned people and of the wasteland into which the city was turned.

Before taking semi-shelter under the trees for the liturgy, the group paused while Browning laid a floral wreath at the memorial to the bomb victims and prayed quietly before a shrine which contains a book of the names of all those killed by the bomb.

Browning led the group in prayers centering on the "Peace Prayer" attributed to Francis of Assisi and on Jesus' promise of peace in John 14:23-29. The service included an ode composed by Emperor Hirohito which reads: "I only earnestly wish that the

wind will soon puff away all the clouds which are hanging over the tops of the mountains."

Afterward the group visited the Radiation Effects Research Foundation, a joint U.S.-Japanese scientific foundation which since 1950 has studied all known survivors of the A-blasts at Hiroshima and Nagasaki to determine the effects of radiation on health. Here again they were reminded that no safe haven from nuclear warfare exists unless the peoples and nations of the world cease to pursue their own self-interests and instead work together for peace.

At a dinner provided for the entire group by the local YMCA, Tazu Shibama, an 81-year-old survivor, spoke to them about the day of the blast. Shibama was an English teacher in a girls' school and was just preparing to leave her two-story wooden home for the school when the bomb struck that August morning. She was buried in the rubble of her home, probably thereby escaping severe burning. After digging her way out, she walked miles into the country to safety. She was unable to explain her own survival when half her students—indeed half the city's people—were dead.

She has devoted the rest of her life to the cause of achieving world peace. To the pilgrim group she noted that to ask for their prayers for peace, she must first ask their forgiveness for the surprise Japanese air raid on Pearl Harbor which triggered the U.S.

Charles Cesaretti photo



"Bigger bombs will just bring bigger tragedies," Tazu Shibama, a survivor of the atomic bomb attack on Hiroshima, told visitors led by Presiding Bishop Edmond Browning. She recounted her experiences on August 6, 1945, when half her city's people died.

entry into the war.

The bomb which destroyed her city was nothing, Shibama said, compared to those which the world has today. Begging her listeners to work and pray for peace, she said, "Bigger bombs will just bring bigger tragedies for us. Only good understanding hearts and love and friendship can bring world peace for us."

Just before the group reboarded their bus, Browning told them and their Hiroshima hosts of a visit he had paid to the Peace Museum early in the decade. "That visit was a conversion experience for me," he said, explaining that he had returned to the Diocese of Hawaii, where he was then bishop, to spend much of the next two years in prayer and in study of the Hiroshima and Nagasaki blasts and of the nuclear arms race in general. "I became convinced that nuclear arms, chemical warfare, any plan to destroy creation and bring to naught that which God has intended was simply incompatible with the Gospel of Jesus Christ."

Given that we live in a "society of death," the Presiding Bishop said, "Christians have no choice but to work for peace. It is our role to preach hope to the world in which we live."

Among those accompanying Browning to Hiroshima was a delegation of some dozen persons from the Diocese of Central Pennsylvania led by Bishop Charlie McNutt and his wife. These included Joann Blyler, who is presently a Volunteer for Mission in Bangladesh. Central Pennsylvania is involved in a three-way companion diocese relationship with the Diocese of Dhaka, Bangladesh, and the Diocese of Kita Kanto, Japan.

Other countries represented on the pilgrimage included Canada, Sudan, Egypt, Australia, and Bangladesh.

Browning's personal party included his wife Patti; the Rev. Charles Cesaretti, the Episcopal Church's deputy for Anglican Affairs; the Rev. Patrick Mauney, Episcopal Church Center officer for Asia and the Pacific; and Mauney's wife Mardi.

Asia

Continued from page 10

you taught us how to love; you gave us your love."

During his stay Browning met with diocesan clergy and the standing committee, breakfasted with the vestry and clergy of his former parish, All Souls', Machinato, and was welcomed at a gala reception.

Browning then went to Osaka, Japan, to lead a group of some 50 persons from eight countries on a pilgrimage to the Memorial Peace Park and Museum at Hiroshima, site of the world's first atomic bomb explosion. (See story, page 17.)

The Nippon Sei Ko Kai centennial in Japan was another homecoming for the Brownings, who had spent two years in Kobe in the 1960's attending Japanese language school while he was assistant to the Bishop of Kobe. Remembering their own days as missionaries, the Brownings entertained all American missionaries presently serving in Japan at tea one afternoon.

At the centennial celebration's opening Evensong, Browning urged the Japanese to hold fast to that which is uniquely theirs to offer to the New Jerusalem, "a vision of the Kingdom of God seen through the eyes of the Japanese culture."

Browning presented Japanese Primate Christopher Ichirou Kikawada a gift: the establishment of the Harry Sherbourne Kennedy Memorial Fund to honor the late Bishop of Hawaii

Charles Cesaretti photos



whose ministry, Browning said, was a key to making firm the Anglican presence in Asia. Inaugurated with a gift from the American Church, the Kennedy Fund will help the Nippon Sei Ko Kai to help other Churches in Asia.

Besides his wife, the Presiding Bishop was accompanied on the Asian tour by his deputy for Anglican Affairs, the Rev. Charles Cesaretti, and this writer and, for the Japanese portion of the trip, the Rev. Patrick Mauney, the Episcopal Church's Asia/Pacific officer; and his wife Mardi.

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



Proving he's still adept at using chopsticks, Edmond Browning grabs a bite during an interview with a local reporter in Okinawa. And he shares memories from a photo album with Mother Chio of the Sisters of the Nazarene.

The 1968 Lambeth Conference established the Anglican Consultative Council as a deliberative council of laity, clergy, and bishops of the Anglican Communion. Each of the 27 Churches of the Communion sends from one to three delegates to the Council, which means every part of the world is represented. This year's meeting in Singapore, the seventh ACC, opened during Easter Week and closed May 8.

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Ministry from a Mine Field

universe, a God as much involved in the process of change and growth as is the creation. And a God whose creative influence is *persuasive* rather than *coercive*. This creative-responsive God promotes an adventurous, divine love that takes risks, even to involving itself in the chaos of this world.

The all-powerful, transcendent God is now put aside in favor of a more immanent God involved in the pain of our human experience.

A happy side effect for Christians is the possibility of developing an even stronger incarnational theology centered on the ongoing experience of the Christ. The immanence of Christ perhaps more closely reveals this kind of loving God than does the withering whirlwind of God's thunderous voice in the latter chapters of the book of Job that reveal something more like a supreme commander.

What does this mean for the relationship to authority in this world? In rediscovering our own legitimate autonomy and authenticity, we might have less need for permission from or reinforcement by others. A remaining vestige of our rage may well be the insistence on authority as an earned attribute rather than an ecclesiastical or political given. Respect and power are given as they are earned.

One survival mechanism in a combat environment is the dulling of awareness; in order to survive the brutality around you, you learn to dehumanize everyone so those killed or maimed are not real men, women, and children. Feelings of empathy, sadness, revulsion, fear, or joy must be deadened if you are to survive the carnage.

But, unfortunately, practice makes perfect. You learn to shut out the world and begin to build a fantasy about the dangers of ever letting your feelings out. You soon take on a kind of all-consuming nihilism where life has no purpose. By reducing every sensation or experience to a level of meaninglessness, all the horror is shut

Continued from page 14
out and denied, only to come back years later in flashbacks and periods of deep alienation.

How then can we translate this emotional numbness into the practice of ministry? Preaching outside the reality of who you are is just one example of how you can easily busy yourself with a non-feeling professionalism. I still remember clearly a fellow student in a D.Min. preaching seminar a few years ago who delivered a technically expert homily with good references, well-chosen points, and flawless analogies. I asked, "Where were you in all this?" He stood there dumbfounded and finally responded, "I'm not. I didn't know I was supposed to be."

Guilt at having survived when others did not is a common symptom of post-traumatic stress and also prominent on the biblical landscape. Those who would be ministers are taught early the Pauline formula for justification: Men and women stand guilty before God of the sin of human pride. Through nothing we've earned, God graciously, in Christ, and freely acquits us of our sin, and we are made "at one" with God again.

But most of us don't believe it. We don't believe in being given anything gracefully. We live with the maxim: "You get what you deserve." Most Americans would deny the ownership of any real guilt and henceforth the need for any real "saving grace."

Those immersed, however, in an evil environment like warfare live with a real guilt about the events they have participated in or witnessed. If the victims of this symptom of stress ever really hear a signal of forgiveness, then the evangelical possibilities are immense. Perhaps the gratitude for life some survivors display is a sign of just such a conversion experience.

If you are a priest and Vietnam veteran who would like to participate in Johnson's survey, write him at 113 Alpine Trail, Sparta, N.J. 07871, for a copy of the questionnaire.



The Rev. DeWitt Boyce and Joniece Frank Nelson examine cruets.

In Oklahoma, pottery aids parish's mission

What started as a goodwill gesture between companion parishes in the United States and Uganda turned into a gift that keeps on giving.

Several years ago the women of Church of the Good Shepherd, Sapulpa, Okla., sent a commemorative Christmas plate made in that city to their companion parish in the Diocese of West Ankole. A thank-you note followed, explaining that all 11 missions in the parish had gathered for Holy Communion and used the plate as a paten. More than 2,000 people were served Communion from the plate.

The Rev. DeWitt Boyce, vicar of Good Shepherd, and Joyce Vinyard, representing women of the congregation, called on the owner of the pottery, Joniece Frank Nelson, to tell her of the response to the gift. Nelson suggested that the parish send additional plates for use in the Ugandan missions.

From that experience, inquiries came to Good Shepherd about the possibility of the Frankoma pottery's making chalices, patens, and cruets. When Boyce told Nelson of the idea, she responded positively and suggested that Good Shepherd handle the publicity and take orders, and Frankoma would make the pottery. All proceeds from sales would be used for the congregation's outreach programs.

The Communion sets range in price from \$35 to \$50 and are available in four colors. For information, write to Church of the Good Shepherd, Box 335, Sapulpa, Okla. 74066.

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More "Cracker" crumbs

Some of the world's most interesting mail must belong to Phil and Mary Mason who live in England and occasionally publish a series of small books called *Christian Crackers*. Each booklet—we're now on volume three—contains extraordinary vignettes of church life culled from a wide variety of sources. Consider this one from W.E.P. "Some years ago a bishop of St. David's on holiday in a Welsh village was asked to conduct the Sunday worship as the vicar was ill. Commented the vicar's warden: 'A worser preacher would have done, but we couldn't find one.' " Or these from church notice boards: "Come Early and Get a Back Seat" and "Pray, Do Not Park Here." Or the report of three 6-year-old Kings who, presenting their gifts at the stable, said first, "Gold"; then, "Myrrh"; and then, "Frank sent this." *Christian Crackers* (3) is available for 60p plus postage (at today's exchange, \$2 should do it) from Phil Mason, Norheimsund Books and Cards, 1 Whitney Rd., Burton Latimer, Kettering, Northants NN15 5SL, England.

A lot alike

While making an official visitation,

Bishop Stewart Zabriskie of Nevada, vested in cope and miter, was spotted by a youngster who exclaimed, "Gosh, you look like the Pope!" Zabriskie replied, "No. He's the other Polish bishop."

Worth noting

Bishop **William Creighton**, retired, of Washington, 77, died May 20 after suffering a heart attack during a period of treatment for cancer □ Bishop **James Montgomery** of Chicago, celebrating his silver jubilee as bishop, was feted at a gala dinner late in May with former Presiding Bishop **John Allin** and retired Bishops **Gerald Francis Burrill** and **Quintin Primo, Jr.**, participating; his successor, Bishop **Frank Griswold**, will be installed September 29 □ The Rev. **Leonard Freeman**, director of communications for Trinity Parish, New York City, is the new director of communications and a canon of Washington Cathedral where he will edit *Cathedral Age* □ At Kanuga Conference Center, Hendersonville, N.C., **Rannie S. Townsend** is the new program director, and **J. Clark Plexico** is promotion director □ In May the Rev. **George Regas** celebrated 20 years as rector of All Saints', Pasadena, Calif., and 30 years in the priesthood.

Former Presiding Bishop **John Allin**; Suffragan Bishop **Ronald Haines** of Washington; ecumenist **Paul Crow** of the Disciples of Christ; the Rev. **James Tucker** of Houston, Texas; Dean **Wil-**

liam Pregnall of Church Divinity School of the Pacific, Berkeley, Calif.; and Dean **John Rodgers** of Trinity Episcopal School for Ministry, Ambridge, Pa., received honorary degrees from Virginia Theological Seminary □ Welsh-born Anglican Bishop **Howell Davies** of Karamoja, Uganda, turned over his diocese to his successor, Bishop **Peter Lomongin**, a native of the area which is said to be Uganda's most lawless region.

Elizabeth Lewis, former director of development for the Diocese of Massachusetts, died in April □ Dean **Edward MacBurney** of Trinity Cathedral, Davenport, Iowa, received an honorary degree from St. Ambrose College there □ Bishop **Craig Anderson** of South Dakota and **Clement Sledge**, a professor at Harvard, received honorary degrees from the University of the South, Sewanee, Tenn. □ Sister **Alicia Cristina Rivera**, OSH, received the Bishop's Cross from Bishop **Paul Moore** of New York for ministry among Hispanic people in the South Bronx.

Prayer Book Society convention set for Atlanta

The Prayer Book Society will hold a national conference in Atlanta, Ga., September 25-27. A prime agenda item will be the Diocese of Newark's report on human sexuality, the sponsors say. For information contact the Society at 120 Village Square Suite #2, Louisville, Ky. 40243-1420.



Continuing a tradition, Bishop George Fitzsimons of the Roman Catholic Diocese of Salina, left, exchanged ecumenical greetings with Episcopal Bishop John Ashby of Western Kansas at Sacred Heart Cathedral. The annual meeting alternates between Sacred Heart and Christ Episcopal Cathedral which are across the street from each other.

Ohio parish chronicled

Senior warden Robert Daniel of Church of the Good Shepherd, Athens, Ohio, has recorded that parish's history in *The Good Shepherd of Athens 1907-1987*. The 174-page book is available for \$11 from the parish at 64 University Terrace, Athens, Ohio 45701.

EDUCATION GUIDE

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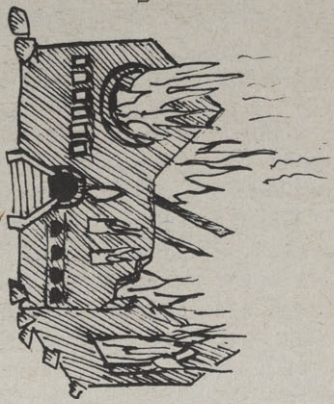


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Acts of God?

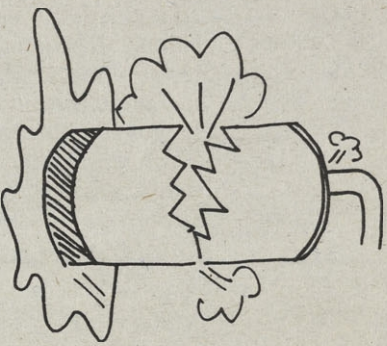
Electrical Fire

Cause: faulty wiring
Prevention: regular inspections, upgrading when indicated



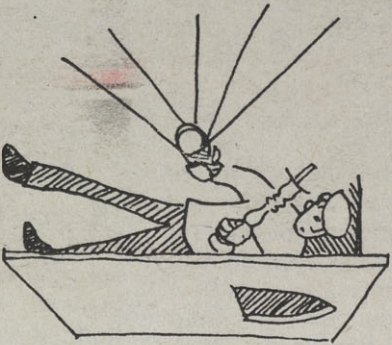
Boiler Explosion

Cause: pressure build-up
Prevention: inspect every six months, clean and service annually



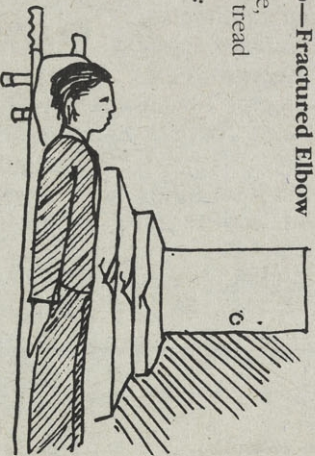
Burglary

Cause: inadequate locks, outdoor lighting
Prevention: install additional outdoor lighting, add dead bolt locks, consider electronic alarm system



Broken Hip—Fractured Elbow

Cause: loose, cracked stair tread
Prevention: frequent inspections and prompt repairs



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