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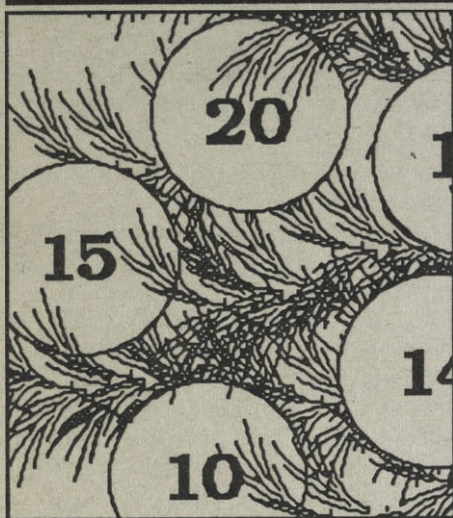
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Cut - Color - Paste Advent Tree



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In Minnesota, parish recalls Indian strife, celebrates unity

by Willmar Thorkelson

Standing in front of the altar at St. John the Evangelist Episcopal Church near Rogers, Minn., the senior and junior wardens of the rural parish broke an arrow shaft together. The ceremony involving Avis Hartkopf, a descendant of two English families who founded the parish in 1857, and Roger Prescott, a full-blooded Dakota Sioux, highlighted a service of reconciliation and peacemaking.

The service marked the 130th anniversary of the parish and the 125th anniversary of the Dakota Conflict (Great Sioux Uprising) which ended with the mass execution of 38 Dakota warriors and the banishment of the Dakota people from their homeland.

Many of St. John's 25 members are descended from white English farmers who settled the area when it was still called Minnesota Territory or from the Dakota, Cherokee, and Shawnee peoples who have called it home for generations.

The conflict of 1862 arose when Dakota Indians, hungry after crop failure and discouraged by unkept government promises, raided farms and villages in south-central Minnesota, killing settlers and looting stores.

The fighting did not reach Hassan Township where St. John's is located, but many of its women and children fled to the protection of Fort Snelling near present-day Minneapolis. Avis Hartkopf's great-grandmother was among them.

On her way to Fort Snelling she grabbed the church's Communion silver, denting it as she hastily threw it into a wagon. This silver was used at



Anniversary festivities included services indoors, with Katharine Reynolds, above, officiating, and outdoors, where people filed by four stations for a purification rite.

the anniversary service.

The Rev. Katharine S. Reynolds, priest-in-charge, said the "bitterness and brokenness" of those days dissipated at St. John's long ago and that Indians and whites now "authentically worship together." The special service, as part of the annual harvest festival, celebrated this unity, she said.

Integrating Indian and Christian spirituality, worship began outdoors in the cemetery beyond the church where the congregation and visitors gathered in a large circle for the "blessing of the seven directions" (East, South, West, North, Earth, Sky, Inner Self). Wilma Lawrence, a native American preparing for holy orders, led the service which included a purification rite in which participants filed by four stations at which water



was poured into their hands and then splashed over their bodies.

Inside, against a draped cloth portraying a large eagle and an altar banked with apples, pumpkins, squash, and other produce from local farms, Reynolds and the Rev. Gary

Continued on page 9

Louisiana parish perfects wafer-making techniques for Convention

by Janet M. Morgan

The tantalizing aroma of baking bread drifted from the kitchen of St. James' Church, Alexandria, La., more often than usual this past summer as bakers prepared 15,000 Communion wafers for the National Episcopal Youth Event in San Antonio, Texas. The mammoth baking project which Lalia Leigh Sutherlin and Charlotte Sterling took on was a trial run for the task of supplying the thin, home-made wheat wafers for the opening Eucharist of the 1988 General Convention to be held in Detroit, Mich., next July.

At Sutherlin's suggestion her rector, the Rev. Ross Jones, offered St. James' altar bread as a gift to the larger Church for the next triennial gathering. The Presiding Bishop and the Convention Planning Committee accepted the offer "with gratitude and thanksgiving."

So the altar bread chefs, using a wheat-and-syrup recipe and a procedure



worked out over six years of providing bread for St. James' daily and Sunday Eucharists, started to think in terms of 10,000, the number of communicants who participated in the 1985 opening Eucharist in Anaheim, Calif.

Various St. James' parishioners have helped Sutherlin during her six years of breadmaking as the current recipe evolved. She finds two people can work in the parish's commercially-equipped kitchen and can turn out several batches on a long day of baking. "Charlotte and I work well together so we've basically made it for the last two years," she says.

A baking day finds dough maker Sutherlin (left) warming a mixture of milk, butter, and ribbon cane syrup. With experienced hands she pours it over wheat and white flour to form a heavy batter. By kneading, she coaxes

the mass into a pliable dough, and with short whacks of a shiny knife she cuts it into hand-sized portions. Slap, slap, slap flattens a piece. A powdery cloud floats up as she flip-flops the piece in a shallow pile of flour.

The gears of a hand-operated pasta machine click, click, click as she feeds the dough through once again, then again, and again. Finally a thin sheet of dough is carefully transferred to a waiting 16 x 24-inch aluminum pan, its blackened edges testifying to years of use.

As that pan fills, Sterling takes it over and Sutherlin begins the whole process for another batch. Creak, rattle, slam—the pan goes into one of the double ovens for a brief warming. Then it's out again to be imprinted with a stainless steel salt shaker lid to make wafers approximately an inch in diameter. Experience has taught Sterling how to mark the circles on the soft dough without cutting through.

Continued on page 14

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Taipei, Taiwan

After a long battle with cancer, Bishop Pui-Yeung Cheung, 66, of Taiwan died here September 6. The bishop was consecrated Jan. 6, 1980, in a bilingual (English and Mandarin) service before a congregation that included guests from the U.S. and from many Asian countries as well as representatives of the Roman Catholic Church. A native of Canton, China, Cheung was educated in Nanking, Hong Kong, and England. He was a canon in Hong Kong at the time of his election to be Bishop of Taiwan.

Peoria, Illinois

"A visible sign of the Church's commitment to others" was Bishop Donald Parson's description of St. Stephen's Mission Fund, a program of urban ministry to the poor. Delegates to the Diocese of Quincy's convention voted almost unanimously to fund the program with moneys from the sale of St. Stephen's Church which the City of Peoria bought and razed to accommodate a proposed industrial development in the Southtown area of the city. Planning and development of the program will begin immediately. St. Stephen's Mission Fund "will continue the dedicated efforts of the parish family" who had worshiped in the former church building, said the Rev. John Blossom, Jr., who had served the congregation as priest-in-charge. Program planners also hope to involve members of St. Paul's Cathedral and St. Andrew's Church here as well as St. Francis' in Chillicothe.

Hartford, Connecticut

The ecumenical AIDS Ministries here is sponsoring a monthly AIDS Forum for parish clergy and care-givers of people with AIDS. The Forum, scheduled here on the second Thursday of every month, will provide a place where topics related to AIDS can be discussed informally and confidentially. The Forum also hopes to provide support for AIDS care-givers who often find themselves isolated. For further information, call (203) 233-4481 or, toll-free, (800) 842-0126.

Windhoek, Namibia

Archbishop Desmond Tutu of Cape-town, on a nine-day tour here this fall, called for Namibia's independence by next year, the 10th anniversary of the United Nations' plan for independence of this country which has been occupied by South Africa for over two decades. He directly addressed South Africa, "Why should you want to be where you are not wanted by the majority of the population?" On his tour, Tutu spoke to crowded churches in Oniipa, Odibo, and Oshakati. In Oniipa, Lutheran Bishop Kleopas Dumeni told Tutu that "not too many people... have the courage to enter this region where a war has been waged for many years." Tutu's visit ended with a service in the black township of

Katutura near here. Roman Catholic, Lutheran, and United Congregational Church leaders were among the 3,000 persons who attended the service as were several members of the South-West Africa People's Organization who had been released recently from detention.

Washington, D.C.

In a four-day meeting here, print and broadcast journalists from around the Anglican Communion made final plans for communicating for next summer's Lambeth Conference of Anglican bishops in England. The 12-member group came together at the invitation of Robert Byers, communications officer of the Anglican Consultative Council, and the Rev. Leonard Freeman of Washington Cathedral. The journalists planned for a daily radio program and newspaper to inform the 1,200 Lambeth conferees, ways to assist journalists covering the conference, and methods for sending press releases to Anglican outlets around the world. The meeting at the College of Preachers also covered the use of telecommunications technology to bring members of the communion closer together.

Bridgeport, Connecticut

During its annual convention here, the Diocese of Connecticut accepted Bishop Arthur Walmsley's challenge to parishes to use half their budgets for service outside the parish, and delegates pledged to tithe or work toward giving 10 percent of their incomes to the Church. Banquet speaker Deborah Harmon Hines urged delegates to take up the responsibility for meeting the needs of the poor, a responsibility she said the Church has neglected. The convention approved a \$4 million diocesan budget for 1988, established a non-discriminatory policy for hiring people with AIDS, and called on the diocese to act promptly on recommendations from the Task Force on Racism.

New York, New York

A panel of bishops headed by Bishop Duncan Gray of Mississippi says it has no authority to proceed with charges of doctrinal irregularity filed against Bishop John Spong of Newark by the Committee of Concerned Episcopalians. Under the canons of the Episcopal Church, such charges must be brought by at least 10 diocesan bishops. The Concerned Episcopalians' presentment was signed by clergy and laity only. Another charge against Spong is still under review. This one, brought by the Save the Small Parishes Committee, challenges Spong's actions surrounding the use of fire insurance proceeds following the destruction of Church of the Ascension in Jersey City, N.J.

Chicago, Illinois

A double-header in Chicago last month featured bishops, not baseball. On October 24, St. James' Episcopal Cathe-

dral was the site of a twin bill which saw the investiture of Episcopal Bishop Frank Griswold as Bishop of Chicago in a morning service and the installation of John H. Tietjen as Bishop of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America in the evening. The two celebrations provided Lutherans and Episcopalians an opportunity to make "an interesting statement to the Church as a whole," said the Rev. Randall Lee, a member of the Lutheran planning committee. Lutheran bishops do not have cathedrals as a center for their ministries, but the Lutherans wanted a center-city location, and no Lutheran church was big enough.

Los Angeles, California

The nominating committee of the Diocese of Los Angeles will present a slate of five candidates for diocesan bishop to a special convention on January 8 and 9. The five are the Very Rev. Frederick Borsch, 52, dean of the Chapel at Princeton University; Canon Lloyd Casson, 52, sub-dean of the Cathedral of St. John the Divine, New York City; the Very Rev. Alan Jones, 47, dean of Grace Cathedral, San Francisco; the Rev. Thomas Pike, 49, rector of the Parish of Calvary, Holy Communion, and St. George, New York City; and the Rev. James Trimble, 56, rector of historic Christ Church, Philadelphia, Pa. Additional nominations may be made from the floor. The diocese, with 147 churches and some 80,000 members, is one of the five largest dioceses in the Episcopal Church.

London, England

The Anglican Consultative Council has published a document summarizing all the current ecumenical dialogues and relationships in which Anglican Churches are currently engaged. "The Emmaus Report" was prepared by the Anglican Ecumenical Consultation held last winter at the Emmaus Retreat House in West Wickam, England, as one of the preparatory documents for next summer's Lambeth Conference of Anglican bishops. Covering both bilateral and multilateral relationships, it contains chapters on Christian unity, the Anglican-Roman Catholic International Commission, Anglican relations with Lutheran, Orthodox, and Reformed Churches; a chapter on Anglican responses to the Baptism, Eucharist, and Ministry text from the World Council of Churches; and a chapter on the growth of new Churches. The report is published through the Inter-Anglican Publishing Network and is available in the U.S. from Forward Movement Publications, 412 Sycamore Ave., Cincinnati, Ohio 45202.

Detroit, Michigan

When the Church Periodical Club holds its national convention here next year, just prior to General Convention, it plans to host its own party to celebrate its 100th birthday.

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From the Presiding Bishop

Advent intensifies Christmas gift-giving



At our house, Christmas is Patti's season. She has that wonderful ability of translating the inner, intimate feeling of love through gifts carefully chosen and tastefully wrapped into outward expressions of love and affection.

She pursues this with a zeal and joy that overcome all obstacles—well, most obstacles. Recently, and impulsively, I bought a new briefcase to replace an old one that has suffered greatly over the past two years. News of this purchase evoked a subdued smile from Patti, and I noticed later that a large package disappeared from a growing pile in our apartment.

Nevertheless, on Christmas Eve, the fruits of Patti's season-long labors are gloriously arranged under and around the traditional Christmas tree. As we go off to Christmas Eve services, leaving the opening of packages to await our return, I can see Patti's sense of satisfaction.

Yes, Christmas is the time for gift-giving. Christmas is also my favorite time of year. The anticipatory season of Advent excites me and draws me into its arms with the traditional Scripture reading from Isaiah's prophecy and his vision of peace. I enjoy meditating upon that wonderful New Testament character, John the Baptizer. And even though I know the story by heart, I love rereading the story of Mary and Joseph as they make their way to Bethlehem.

I, too, make a shopping list during the season. The themes of Advent intensify my prayers for peace; they focus my attention on the gift of forgiveness; they lead and nourish

my vision of a new life for all God's creation. My attention is quickened to the desperate needs of humanity and our utter dependency upon God.

When the gifts are in their place under the tree and Patti and I go off to join in the great celebration on Christmas Eve, we go to hear the good news proclaimed that God is with us. "You shall call his name Emmanuel"—God with us. We wait, we prepare, we make the list of our needs, and God responds with the Incarnation of His Son. God is with us. He responds with His Presence. He becomes at one with us. He loves us so much that He gives His only begotten Son to us. This is His gift.

It doesn't take long to open all the Christmas packages. Among them are the much-needed items of clothing, the fun gifts, the stockings filled with treasures and trinkets—some surprising, some outrageous. But behind the packages and their contents, the wrappings, the ribbons and bows, is the real gift.

For Patti and me, Christmas is a special time of the year. It's the time for the expression of love, love of each other, love outwardly expressed for family and friends. But, above all, it's the time we especially celebrate God's love for us.

Faithfully,

Edmond L. Browning

Episcopal Churchwomen prepare for Triennial

At its meeting early in September the Episcopal Church Women's national board reviewed its preparatory work for the Triennial Meeting held concurrent with General Convention.

Board members visited Cobo Hall in Detroit, Mich., where Triennial will be held; worked on details of the opening service around Triennial's theme of "Behold! New Life, New Vision," being sensitive to inclusiveness; reminded Triennial delegates that their banners should be 36" x 24" with a dowel and 36" piece of string

for hanging; heard that a Triennial delegate questionnaire is now completed; and reviewed the "Lunch with. . ." series and an arrangement with the Episcopal Radio-TV Foundation to make a 30-minute videotape of the Meeting.

Members also voted to send President Marcy S. Walsh as an observer to the Worldwide Council of the Mother's Union scheduled for next July in London just before the Lambeth Conference.

Browning asks compassion, prayer for AIDS victims

Citing figures that by 1991, "270,000 of our brothers and sisters will have been diagnosed with [AIDS] and 179,000 will have died in the United States," Presiding Bishop Edmond Browning issued a call for Episcopalians to have compassion for AIDS victims. Calling the disease a "prodigious spiritual challenge" because it "confronts us with the oldest and hardest paradox: How can an all-loving God permit this plague," Browning said, "AIDS leaves us no choice but to surrender to God's loving care."

AIDS "pulls us up short [and]

shouts 'Death!' to the ends of the earth now, and no scientific savior is in sight," Browning said. He also warned "we dare not be so arrogant as to claim this as God's judgment on anyone."

Praising Episcopalians who have begun AIDS ministries, Browning asked churchpeople to petition "God to grant continuing love and care to those who have died of AIDS, to be merciful to those who suffer, to comfort those who are bereaved or afraid, and to bless those who provide primary care for AIDS victims. . . ."

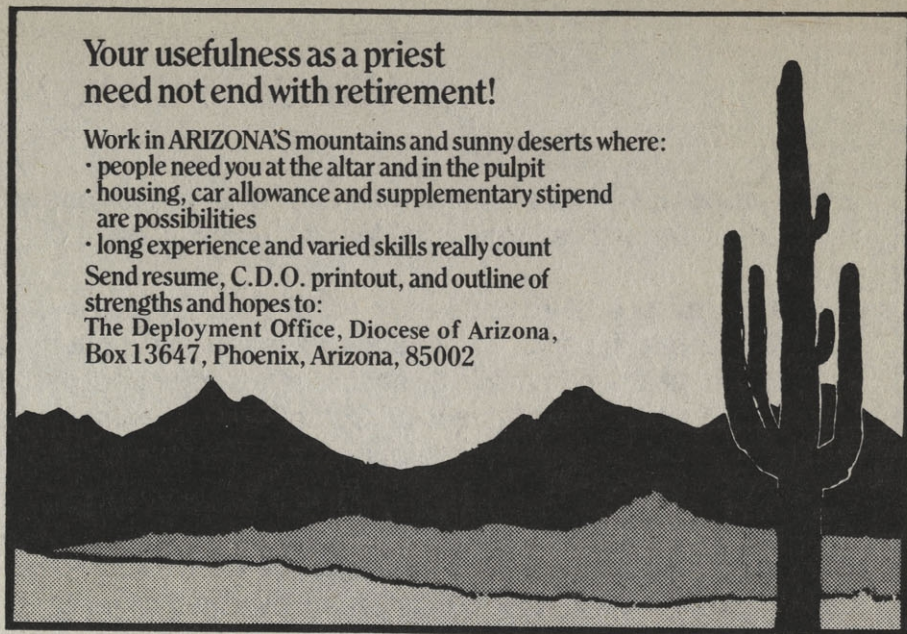
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"...there was no room at the inn"

(Luke 2:7)



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What's at Stake?

Put aside any preconceived notions of what a missionary is, or what outreach means or "evangelism." What's really at stake?

Every day literally thousands and thousands of Central and South Americans experience the injustice of violence, disease and poverty on a level dramatically more grave than what we in the U.S. encounter. Compounding this problem is a serious lack of Christian workers—Protestant or Catholic. Now, with the population growing as fast as any place in the world, a sense of hopelessness and despair is also growing.

So what's at stake is the suffering and injustice our neighbors experience without our coming to their assistance. That does not need to happen. SAMS-USA is the Episcopal part of an international Anglican team with a proven track record of providing quality services to help meet the needs of the whole person—physical, emotional and spiritual. People are beginning to understand personally what the gospel of grace means in their daily lives; congregations are growing; churches are being built; we are building and running health care facilities and schools.

Together through our Episcopal Church real progress is being made, and you can play an important part. At Christmas we Christians celebrate our Lord's entrance into a world of need; this Christmas let us also celebrate that many Episcopalians are becoming part of the way our church today comes into a world of need. The faith we share provides hope for so many. We thank the good Lord for those of you already involved and wish everyone a Very Merry Christmas!

Please fill out this coupon to get involved.

For the love of our Lord Jesus Christ and His Church in Central and South American, I will:

☐ Pray regularly for SAMS and God's work in Latin America.

☐ Support the work of SAMS-USA with my enclosed gift of:

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☐ Please send information on service opportunities abroad.
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**"Blessed is he who comes
in the name of the Lord."**

Luke 13:35

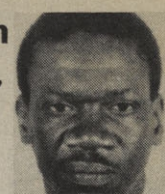


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P.O. Box 276, Union Mills, NC 28167 (704) 287-2800



HERE I STAND

**Fear of unknown
impedes growth,
independence**



by Yvan Francois

Even the people in the desert following Moses did not always understand their leader or their own direction. They followed him a great distance, but still they asked, "Why?" Why didn't he let them stay in Egypt? Why did he bring them into this wilderness? Why this search?

We face the same kind of challenge in our work for development in Haiti. Our concept of development—which goes beyond material resources and money—is not always understood. It calls for a real change in thinking, a change of attitudes, and that is often difficult. Our goal challenges many who, in the past, thought of "mission" as a kind of social work that depended on money, money that too often came from outside, and on "experts" who also came from outside.

Our goal is to draw people away from their dependency, to restore their human dignity, to motivate their creativity, to make them into their own agents of development. We seek to halt those paternalistic approaches to mission which act as barriers to growth and which the Church all too often consciously or unconsciously perpetuates.

Our attempt to empower the rural people, our own church leaders, is a challenge on many levels. It means real change, and that brings fear. Established leaders, clerical and lay, are fearful about giving up their power and control. People are reticent, fearful, and unsure about taking over their own affairs. They lack confidence.

After His resurrection, Jesus said, "Go to the people and say, 'Do not fear.'" We are trying to give the same message to all those who truly have faith in the death and resurrection of Christ.

The Resurrection's message for development is a call to celebrate renewal, changes, moving ahead, taking responsibility. It means a time for each one to discover his or her own potential in spite of pain, sorrow, frustrations.

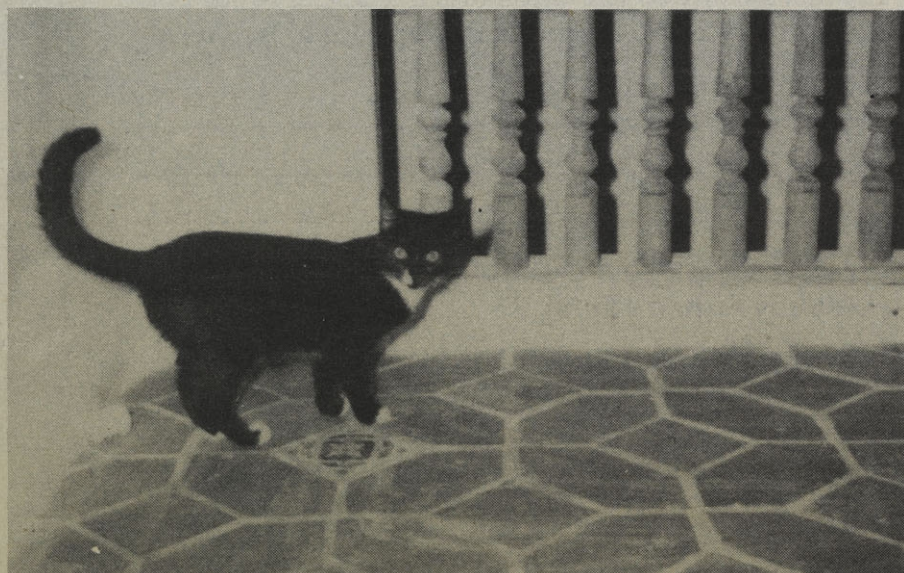
We must celebrate the risen Christ who told His disciples, "Do not fear. . . Peace be with you." We must celebrate in the hope that all our efforts will reach their goals: that our rural people of God, our lay leaders, will be able to break the bonds of tradition that hold them back and be able to define their own needs and plans, struggle to realize their goals, and create for themselves a path toward a renewed, better life they make for themselves.

Yvan Francois is director of the Office for Development in the Diocese of Haiti.

Parish Bicentennial

St. John's Church, Tuckahoe, celebrating its bicentennial in 1989, seeks former members to join the celebration. Send name and address to the Bicentennial Committee, 100 Underhill St., Yonkers, N.Y. 10710.

THE EPISCOCATS



Pat Duci

The couch goes here, then our refugee family can move in.

EXCHANGE

Hand bells wanted

Church which desires two or three octaves of hand bells can pay shipping costs plus small additional payment. Contact the Rev. Patricia E. Henking, 14 School St., Hanover, N.H. 03755.

Communion set wanted

Church would like to purchase small Communion set. Write to Mrs. Walter Henricks, Church of the Good Shepherd, 29 South St., Cuba, N.Y. 14727.

Frontal available

White, brocade frontal, measuring 8' 7" x 37 1/4", is available for the cost of insured shipping. Contact Mrs. A. A. C. Binkerd, Christ Church, 254 E. Putnam Ave., Greenwich, Conn. 06830.

Advent chaos can heal, too



by Christine Dubois

Somewhere back in Sunday school a well-meaning teacher impressed upon me that Advent should be a quiet, reflective time of preparation. This didn't quite square with my home where, thanks to the H & R Block method of family planning, December was one long birthday party. But as soon as I moved out on my own, I set about establishing a quiet, reflective Advent.

Trouble was, it never worked. Not once in eight years of marriage have we ever had a quiet Advent. We write

all the Christmas cards on Thanksgiving weekend. We do our shopping early and get the packages in the mails. We clear our calendars to free time for Advent worship services.

And what happens? A couple we know splits up, and the husband spends the month on our living room couch. Or a good friend loses his job, and we end up typing resumes and scouring the want-ads. Or we argue all month for no apparent reason.

I used to think we were doing something wrong. But I'm beginning to see that the Lord doesn't always come in quietness and peace.

I take part in a healing ministry where we anoint people with oil, lay hands on them, and pray for healing. Sometimes people are healed immediately. Other times it's as if their

symptoms are only the tip of the iceberg.

One friend asked for prayer for pain she'd been having in her abdomen. When we finished praying, I hugged her and said, "You'll notice a difference." Sure enough, she woke up in the middle of the night with the worst pain she'd ever felt in her life. She saw a doctor, had surgery, and now feels better than she has in years. She admitted later she had been ignoring most of the symptoms and never would have sought medical help if she hadn't been in so much pain.

The worst fight my husband and I ever had was right after a friend prayed for our marriage. It was painful and unpleasant, but it forced us to face some differences we'd been suc-

cessfully ignoring and gave us a chance to work them out.

Of course, the Lord doesn't take delight in throwing our lives into turmoil. But healing often requires bringing to light things we would rather keep hidden. Things may look as though they're getting worse when actually they're getting better.

Looking back, I can see how the turmoil of Advent brought healing to our lives and those of our friends. The husband who spent the month on our couch is back with his wife and children, our formerly unemployed friend lends us money now, and our marriage is stronger than ever.

I praise God for everything. But still, I wouldn't mind just one quiet, reflective Advent.

IN CONTEXT

First facts, then protest



by Janette Pierce

Remember the game, Whisper Down the Lane, in which each player tried to pass what he or she had heard from one neighbor on to the next? Remember how garbled the message became? And if anyone had a fit of giggles or a mouthful of candy, the message fell apart immediately.

Today the first player in Whisper Down the Lane is often the mass media. Newspapers and TV have a severe impediment when they report on the Church—they don't understand it. No secular press editor would send the sportswriter to cover Wall Street or a financial writer to cover a football game. But to report religion, an editor will often send any reporter who's free at the time.

Most reporters' religious education ended at Sunday school. So, sent to do a story on a religious matter, they look for words they recognize—sex, morality, controversial, law suit, gays—and then use these familiar concepts to report as they would on business or politics.

People who often question their local paper's political or economic reporting suddenly trust the paper when it reports on the Church. Don't do it.

When your neighbor says, "I read your bishop said. . .," check it out before you panic. First, read the article yourself. Then call your priest and see what he or she knows, which may be no more than you do. Get specifics: Was it a news story, a column, an interview? Was it an opinion or an official pronouncement? Where was it said and when? Under what circumstances and in response to what? Was the story based on a document? Is the document available, and where can you get it?

Still not satisfied? Write or call your bishop. Did he say it, vote for it, approve it? Why?

Your final, or your first, option is to call or write Presiding Bishop Edmond Browning's office, 815 Second Ave., New York, N.Y. 10017, or call (800) 334-7626 (toll-free).

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Nature of service to the Church

How can the Church uphold traditional teachings about sexuality but still speak without moralizing to those who need a healing word?

"The Commission is uniformly agreed that lifelong, monogamous marriage is the normative or ideal context for moral intimate sexual expression between Christians.

"[We] wish to affirm our common understanding of what has been called the 'traditional' or 'classic' posture of the Christian Church with respect to sexual morality. By this we understand that for Christians the ideal for the appropriate expression of sexual intimacy (intercourse) lies within the bounds of a lifelong commitment in marriage by two persons of the opposite sex.

"We believe the Church should stand firm on its traditional moral principles [in regard to pre- and post-marital sexual relationships] but without ignoring the theological and pastoral implications of such a seemingly widespread rejection of those principles in society and in the Church."

With those statements as his basic theme, Bishop George Hunt of Rhode Island, chairman of the Commission on Human Affairs and Health, reported to the House of Bishops on the results of a year-long study of questions of human sexuality, a subject Hunt said "has been in the forefront of our discussions in all of the six meetings held this triennium."

Beyond those statements, consensus on other facets and "nuances" of sexual behavior was not so easily accomplished among members of the Commission who represent "a wide range of viewpoints...broadly representative of the Church," Hunt reported. "Indeed, some individual differences of opinion are sharp and

sustained." For this reason, Hunt said, he took responsibility for this preliminary report, trying to represent shades of opinion where complete agreement could not be reached.

The Commission, which will present a full report to General Convention next July, is "not necessarily of one mind," but still wants to "affirm our understanding of those forces at work in society which seem to cry out for a healing word of direction from the Church."

Since the Church's teaching has remained unchanged as "societal patterns of expression of our common sexuality have changed significantly," Hunt proposed some questions:

"If the traditional Christian attitude with respect to sexual morality

If the traditional Christian attitude with respect to sexual morality is, as we believe, so universally and commonly understood within the Church, why does it not seem to have power in the lives of so many adherents of the Gospel of Jesus Christ?

is, as we believe, so universally and commonly understood within the Church, why does it not seem to have power in the lives of so many adherents of the Gospel of Jesus Christ? Has Church's perspective been rendered obsolete by new knowledge that has created a counter, sexual wisdom? Is the only word the Church has to speak to this situation

an exhortation to 'do better' in obeying the law? Is the reaffirmation, yet again, of the classic proscriptions the best way to bring the healing word of the Gospel to bear on both Church and society?"

As Commission members tried to determine what the Church's appropriate teaching on human sexuality should be, Hunt said, they developed three categories of morality—moral principles, practices, and policies. Hunt used a quotation from the 1983 Roman Catholic Bishops' Peace Pastoral as a setting in which to understand those principles: "Moral principles are effective restraints... only when policies reflect them and individuals practice them."

Hunt further explained these concepts: "Thus, by principle we mean that which is fundamental or has foundational importance for us in guiding our lives. In Christian terms, our principles are those things that we believe to be of fundamental value to God, as discerned primarily, but not solely, from Scripture. Other sources for our knowledge of what we believe God values are our various traditions, our human reason and our experience of living in God's community, the Church.

"Principles, then, embody and ar-

us make happen what we understand God values?"

"...It is common to attempt to judge particular actions by a value or principle instead of by a policy or rule. For example, if one holds that love is the highest Christian value, the temptation is to judge a particular action by claiming that such an action either is or is not loving. One is then left with the question, 'In relation to what?' In other words, the policy is necessary in order for the principle to have a context in which to exercise its power. Without such a context, the likely response to the exercise of that temptation is, 'So what?'

"An action, therefore, has to be measured against the policy which purports to inform it, and that in turn is judged by the principle under which it was formulated."

Hunt's report then considered each of the five areas of human sexual experience the Commission studied—intimate sexual relations between persons of the opposite sex united in marriage, premarital intimate sexual relations, extra-marital intimate sexual relations, post-marital intimate sexual relations, and intimate sexual relations between persons of the same sex.

After affirming that lifelong monogamous marriage is the Christian norm, Hunt's report said Commission members were also agreed that "extra-marital intimate sexual relations are immoral because they violate the sacred commitment of the marriage bond and do violence to marriage as the symbol 'of the mystical union which is between Christ and His Church.' It is not too much to say that intimate extra-marital sexual relations are a form of idolatry for Christians.

"The truth and value of traditional Christian moral principles are not in question," Hunt said in discussing pre-marital and post-marital relationships. While some "mirror...the faithfulness of marriage [and have potential] to be life-giving and not life-draining, we cannot recommend that they be affirmed by this Church

Continued on next page

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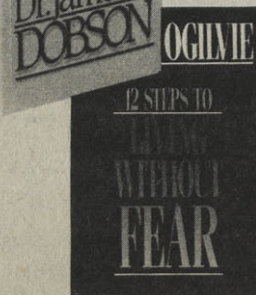
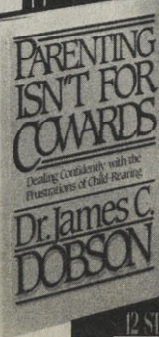
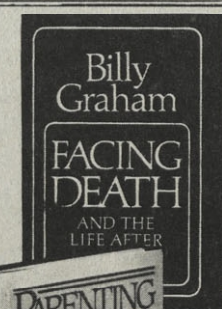
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as acceptable relationships.” Because “it seems clear that a simple restatement of the Church’s traditional stance does not have the moral power it once appeared to have and which we believe it should have,” the Commission recommends that any proposed resolutions for General Convention’s consideration should affirm traditional principles without making these principles appear to be “a rigid code of do’s and don’t’s, a tedious moralizing, a list of requirements for avoiding the pains of hell. That is not good news,” Hunt’s report said.

“Thus, with regard to human sexuality, how can we communicate the good news of a joy-filled, abundant life to the Church and to society within the context of Christian marriage without seeming to close off a responsible and caring application of those principles to those not married in specific pastoral circumstances?”

Framing such a resolution will not be easy, but Hunt asked the bishops and the Church to allow pastors, as moral theologians, to interpret such principles as the General Convention has done in the past with regard to

Extra-marital sexual relations do violence to marriage as the symbol of the mystical union which is between Christ and His Church.

abortion. In that case, Hunt’s report said, “we have asserted and affirmed the principle, or value, of the sacredness of life; and we have established a policy that sets forth specific contexts [i.e., rape, incest, grave danger to health of the mother, or the possibility that the baby will be born badly disabled] that give guidance to decision-making in particular instances.”

The Commission hopes the whole Church will study sexuality, as Hunt noted that several parts of the Church are doing, and “take the time to develop a carefully reasoned and nu-

anced statement. . . . Such a statement should occur in the context of a much broader commentary that sets forth what this Church believes not only regarding sexual behavior, but also the whole range of human sexuality. . . .

“Sexual relations between persons of the same sex present a different set of issues for the Church [which are] more complex for they deal directly with what a person is (one’s ontology) in addition to a person’s

How can we communicate the good news of a joy-filled, abundant life to the Church and to society within the context of Christian marriage without seeming to close off a responsible and caring application of those principles to those not married in specific pastoral circumstances?

specific (genital) activity.”

Hunt said the question here is not the blessing of same-sex unions, but “how the Church shall relate to those persons who discover themselves to be homosexual.

“The word ‘discover’ here is not used casually. We are aware from a number of recent studies. . . . that all of us live on a continuum of sexual orientation from exclusively heterosexual to exclusively homosexual. These. . . studies suggest that few are the persons who choose to act out of a sexual orientation other than that which is given for that individual.”

Hunt said some studies show that “pre-natal brain formation over which neither the fetus nor the parents have control” may produce the human condition of homosexuality. “If this is true, and if the understanding of Scripture suggested above has any credence at all, then does not the Church owe it to itself, to the homosexual person, and to truth to take this into serious account when setting forth the theological and moral principles and policies which

undergird sexual behavior?”

Hunt said one in 10 males (and a lesser percentage of females) are “primarily homosexual in orientation” so “the mathematical probability is 12 to 15 members of this House of Bishops have discovered themselves to be homosexual persons. Perhaps as many as 1,200 of our clergy and 200,000 to 300,000 members of our Church are homosexual. This would further suggest that 400,000 of our members are directly involved as parents of homo-

sexual children.”

In the face of such data, “before we do anything else, we need to listen and pay attention to our homosexual brothers and sisters.” Hunt said the Commission “challenges this Church to suspend for a time the ancient judgments against our present homosexual Episcopalians and simply open to them a process that will allow them to tell us the stories of their lives. We need to hear such things as when they first realized and/or feared they were homosexuals, the reaction of their parents, the reaction of their Church, the price they have paid for being what they are, and their hopes that keep them steadfastly within their Church.”

Such a policy is “fraught with threatening possibilities. Yet we believe it can be met. If we have the courage for the task, the Body of Christ will be far less estranged. This is not just a matter of ‘coming out’ or ‘staying in’ the closet. It is a matter of finding another room where we can talk. This Commission believes we must find that room.”

One seminary’s experience Living with inclusive language by Michael T. McEwen

“The adapted Rite II Eucharist and Morning Prayer seemed a little schizophrenic at times. You couldn’t quite tell why ‘Lord’ was taken out at some places and left in at others. I really loved that new Image of God eucharistic liturgy though.”

Those comments by Chip Brown, a seminarian who participated in the recent evaluation of new inclusive language liturgy at Virginia Theological Seminary (VTS) are as accurate a generalization as can be made of the reactions the experimental usage engendered.

VTS faculty members, students, and staff were part of the national evaluation of the new inclusive language liturgy the Standing Liturgical Commission developed as a result of a 1985 General Convention directive to produce texts for the 1988 General Convention to consider for trial use. The Commission asked selected congregations to “live with” the new texts and provide feedback it can use to put together the trial liturgy it will propose to the Convention. VTS, the other Episcopal seminaries, two religious orders, and 16 congregations across the nation were selected as evaluation sites.

Members of the VTS community were far from unanimous in their reaction to the new liturgy. Comments ranged from strong support to cautious reserve.

Charles P. Price, co-author of *Liturgy for Living* and contributor to the revision processes that resulted in the 1979 *Book of Common Prayer* and *The Hymnal 1982*, sounded a restrained note. “The effort to develop this liturgy is worthwhile, but the rites we tested need a good deal of work.”

Another faculty member, New Testament professor Barbara Hall, said

Continued on page 19

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- TO THE WORK
- RESCUE THE PERISHING
- TO GOD BE THE GLORY
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- PASS ME NOT
- HOLD THOU MY HAND
- TAKE THE WORLD, BUT GIVE ME JESUS

- I SHALL KNOW HIM
- REDEEMED
- WILL YOU COME?
- 'TIS THE BLESSED HOUR OF PRAYER
- WILL JESUS FIND US WATCHING?
- PRAISE HIM! PRAISE HIM!
- TELL ME THE STORY OF JESUS
- THOUGH YOUR SINS BE AS SCARLET
- SAFE IN THE ARMS OF JESUS
- THE HALF I CANNOT TELL
- SAVIOR, MORE THAN LIFE TO ME
- WELCOME FOR ME
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- SOMEDAY THE SILVER CORD WILL BREAK



tennessee ernie ford

I truly believe that this album by Ray Walker will enrich your life. To count Ray as one of my friends is very meaningful to me. I have had the pleasure of working with Ray on several different occasions, since he is the bass with The Jordanares.

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Ray Walker is the bass for the internationally known Jordanares Quartet. They do back-up work on recordings for major artists, and their voices have been heard on over 3 billion record sales. The Jordanares have placed in the top ten vocal groups in the world for many years. At a seemingly inexhaustible pace, Ray works with youth groups, troubled parents as a counselor, youth seminars and college campuses as a speaker and Christian entertainer. He was named the "Best TV Ad Personality" by Nashville Magazine for many years. Ray and his wife Marilyn have six children and have been foster parents to 31 other children who have lived in their Nashville home.

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- WONDERFUL WORDS OF LIFE
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(Wonderful, Wonderful)
- EVERY CLOUD HAS A SILVER LINING
- WE HAVE AN ANCHOR
- AM I NEARER TO HEAVEN TODAY

- WILL THERE BE ANY STARS
- FROM THE CROSS TO THE CROWN
- I'LL LIVE IN GLORY
- I'LL LIVE ON
- UPON THE BANKS OF JORDAN STOOD
(All Parts Sung By Ray Walker.)
- THERE IS A FOUNTAIN

- GLORY FOR ME
- BECAUSE HE LIVES
- JESUS IS ALL THE WORLD TO ME
- WHERE THE ROSES NEVER FADE
- SURELY GOODNESS AND MERCY
- HEAVEN
- WHISPERING HOPE

"It Is No Secret What God Can Do"

- IT IS NO SECRET WHAT GOD CAN DO
- THERE IS A BALM IN GILEAD
- TAKE MY HAND PRECIOUS LORD
- WHEN THE SAINTS GO MARCHING IN
- I WANT TO KNOW
- BECAUSE HE LIVES

- AMAZING GRACE
- HE SET ME FREE
- BATTLE HYMN OF THE REPUBLIC
- THIS OLD HOUSE
- PEACE IN THE VALLEY
- HOW GREAT THOU ART

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In Minnesota

Continued from page 1

Cavender celebrated a Eucharist which included prayers for the "presence of the Great Spirit."

As their gift for the celebration, residents of the Pine Ridge, S.D., reservation donated a handmade star quilt that was auctioned as part of the festival, and women of a neighboring Episcopal parish in Minnetonka served a country-style roast pig-and-chicken dinner. Participants were invited to make rubbings from cemetery gravestones, some of which date back to the 1850's.

Willmar Thorkelson often reports from Minnesota for *The Episcopalian*.



St. John the Evangelist, founded in 1857.

Spiritual classics available on tape

The Practice of the Presence of God, written by Brother Lawrence in 1692, is now available as a cassette tape as is the spiritual counsel of Francois de Salignac de Mothe-Fenelon, an archbishop and tutor in 17th-century France.

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SWITCHBOARD

Phrase omitted?

In your coverage of the Presiding Bishop's remarks on abortion (September issue), I believe you inadvertently omitted his most striking phrase, "The community [referring to the Church] must provide reasons and resources for the continuation of life rather than its termination."

Bob Libby
Orange Park, Fla.

Editors' Note: No inadvertent omission occurred. The speech to which Libby refers was approximately 45 minutes long—the prepared text was 16½ pages. Our story did not contain Presiding Bishop Edmond Browning's full remarks. The sentence Libby quotes is incomplete and slightly misleading. Both the prepared text and the tape of the remarks on evangelism given at the Holy Spirit Congress in New Orleans in July record the exact quotation as follows: "The opportunity exists, therefore, for the community to provide pregnant women with reasons and resources for the continuing life of the unborn rather than the termination of that life."

Editors' Note:

A generational goof

Charles F. Rehkopf writes to point out an error we made when we said that the Robert Mize who founded St. Francis Boys Homes was Bishop of Western Kansas. Rehkopf sets the record straight: The Robert Mize who founded the Homes became Bishop of Damaraland. The Bishop of Western Kansas was his father.

Not a bilingual country

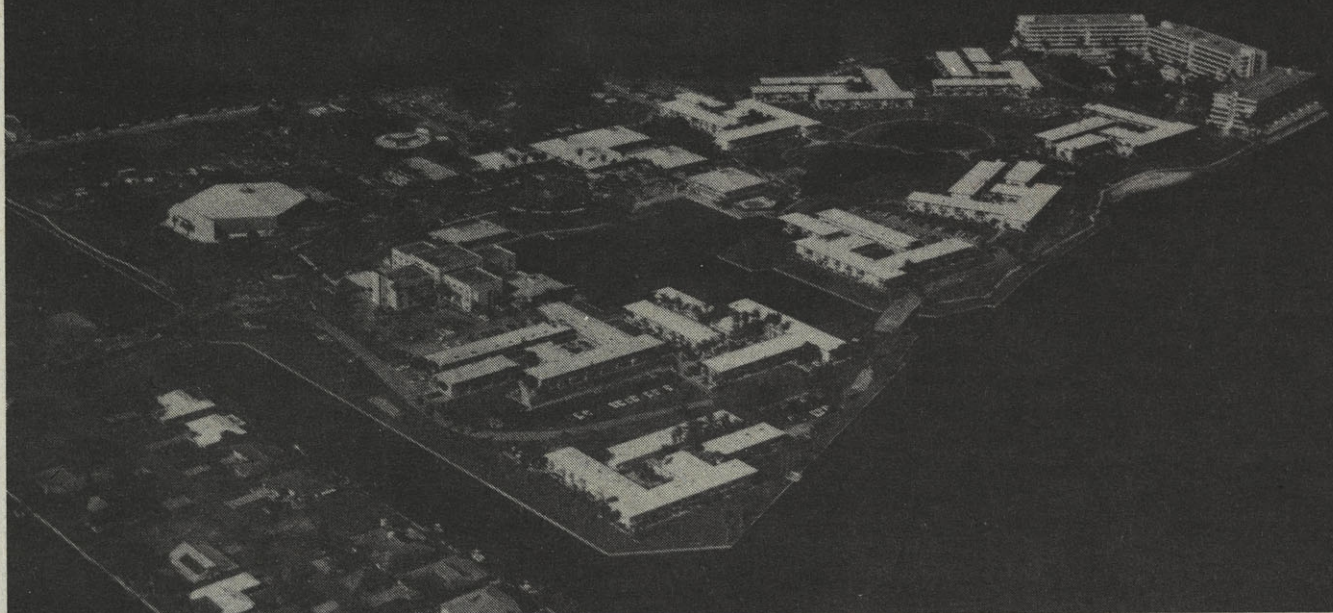
I was stunned by the [Spanish] page in *The Episcopalian*. This is not a bilingual country, and I hope it never is. Will you be adding pages in French, German, Italian, Greek, Russian, Polish, Japanese, Chinese, and Swahili?

English is not the native language of Bishop Yohanna Madinda of Tanzania, and although he has never lived in the United States, his English is excellent. I know because he has been our houseguest several times.

Let's just stay with English which has worked so well in this country for over 350 years. People have for generations come from all over the world to live here, and they have learned English just as my husband's grandparents did.

Eleanor F. Armbricht
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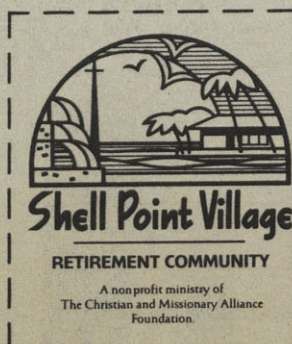
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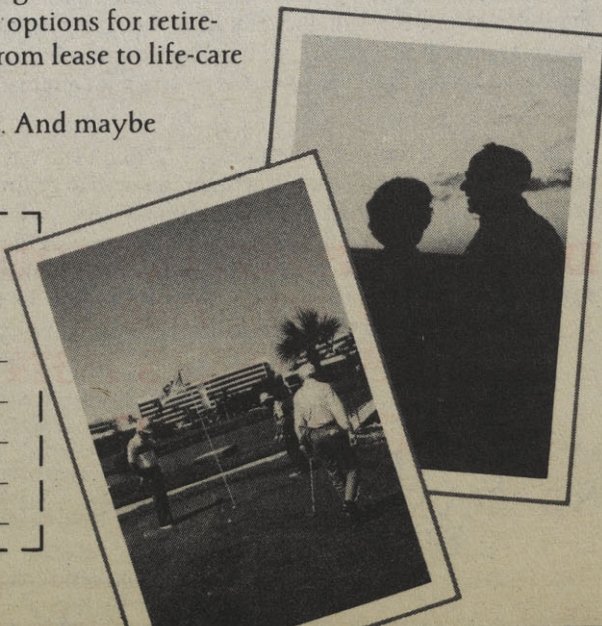
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Lambeth to have both spectacle and substance

by Janette Pierce

No ecclesiastical event can match the Lambeth Conference of Anglican bishops, says English writer Nicola Currie. "In pomp and ceremony, it's a match for any royal wedding. In color, style, and hats, it outshines even Ascot."

Every 10 years bishops from the worldwide Anglican Communion gather in England at the invitation of Archbishop of Canterbury Robert Runcie to get to know one another and to swap experiences and ideas.

For the first 100 years, the meetings centered around Lambeth Palace in London. Nine years ago the bishops moved to Canterbury where they will meet again next July and August on a hillside above the ancient city on the campus of the University of Kent.

The invitation list has swelled from the 76 bishops who attended the first conference in 1867 to some 1,200 people expected next summer: archbishops and other primates, diocesan bishops, some suffragan and assistant bishops, consultants, members of the Anglican Consultative Council (ACC), ecumenical and other observers, press, and staff. Also among the 1,200 are the bishops' wives who, for the first time, will have their own conference program.



Advance/Chicago

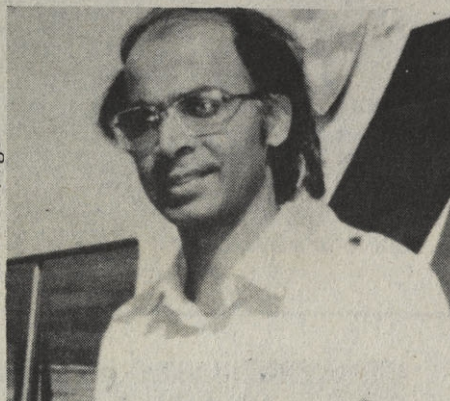
The Anglican Consultative Council (ACC) coordinates it all from its London headquarters. ACC secretary general Samuel Van Culin led a five-member team to Chicago to preview Lambeth for the U.S. bishops during their recent meeting there.

At Lambeth, bishops will spend most of their time in daily worship and Bible study, presentations, and discussions on the four Lambeth themes of ecumenism, faith and pastoral matters, Christianity and society, and mission and ministry.

Those attending will also have the opportunity to attend impressive services in historic Canterbury Cathedral, a London Day which includes a service at St. Paul's Cathedral, a sit-down luncheon at Lambeth Palace, and, at



Janette Pierce photo



Advance/Chicago

Among those who gave a Lambeth preview were Canada's Bishop Michael Peers, left, Samuel Van Culin, top, and Pakistani Bishop Michael Nazir-Ali, above.

the invitation of Queen Elizabeth, a garden party at Buckingham Palace. Van Culin advised the bishops to wear their cassocks but said palace protocol no longer requires female guests to wear hats.

Women's hats are not on the agenda, but the prickly questions of women in holy orders and the consecration of female bishops will be. At

what could be the last all-male Lambeth, a special plenary session will explore Lambeth from the female point of view. Both female ACC members and two female priests whom Runcie has invited will have voice but not vote.

With Van Culin in Chicago were four bishops who spoke about the preparatory Lambeth documents, the final drafts of which were scheduled to be mailed from London early in October.

Anglican Archbishop Michael Peers, Primate of Canada and the only North American bishop on the Lambeth Planning Committee, spoke of the differing expectations for Lambeth. He mentioned the "classic British" expectation that Lambeth should produce a message, "a word to be said to the Church, biblically based, theologically sound, elegantly phrased, and, if possible, written beforehand."

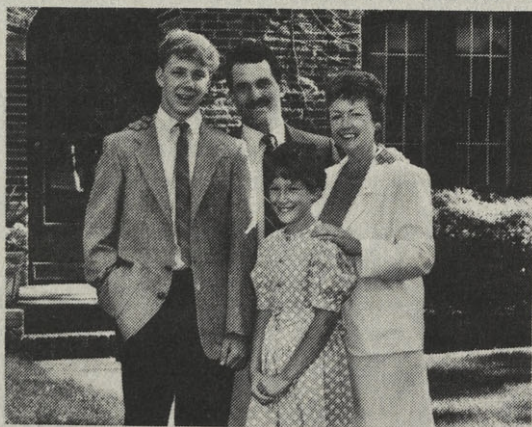
"The Europeans once removed"—Australians, North Americans, New Zealanders—hope for a fair, just, participatory process which will provide them with "an experience of value," he said. The Africans hope Lambeth will be a sign. Peers acknowledged that planning such a response was impossible but said expectations for the conference create "a sense of hopefulness that God will do something else for us, that we will produce a word, engage in a process where all have a place, and be a sign."

Bishop Mark Dyer of Bethlehem attended last summer's document-drafting meeting in Blackheath, Eng-

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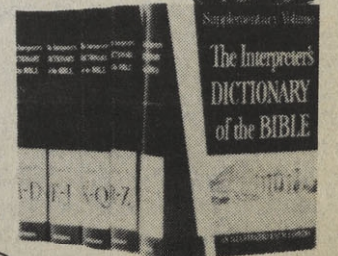
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land, when bishops from every continent gathered to shape the final preparatory documents from responses to the four general themes. The fact that only two English bishops were present at this meeting, this "Lambeth in microcosm," shows that Anglican no longer means English, Dyer said.

Dyer's section on dogmatic and pastoral concerns received over 300 pages of response from around the Anglican Communion. "We did listen. We read every document."

Dyer said theology reflects the culture and background of the theologizer; the sacred story remains the same, but "each generation grasps new emphases." Don't be bashful about doing theology that grows out of the North American experience, he told the American bishops.

The final section of the paper on which Dyer worked deals with the ever-thorny problem of Anglican authority: Who speaks for the Anglican Communion and how? One facet is how Anglicans can remain in communion despite varying opinions on women in holy orders.

Anglican Bishop David Evans of Peru and Bolivia echoed Dyer's theme of variety. He said that in working on the study document on Christianity and the Social Order, he found "a general clamor for a Lambeth voice on every country's issues." His committee decided to discuss underlying causes of social disorder in greater depth rather than speak to a variety of concerns.

The document begins with theology and addresses community and liberation—civil, social, legal, and economic rights; stewardship with a moral perspective on international debt; coercion and violence; and the family. Evans said it reflects a dialogue between the "passion" of Archbishop Desmond Tutu of Capetown and the "reflection" of Archbishop John Habgood of York.

The drafting committee, Evans said, hopes Lambeth will produce a major statement on the AIDS crisis which will have the same "wisdom and breadth of vision" as the 1958 Lambeth statement on birth control.

Pakistani Bishop Michael Nazir-Ali, who serves as one of the Archbishop of Canterbury's theological and educational consultants for Lambeth, reported on mission and ministry. He defined ministry as that which enables the Church to engage in mission and mission as the world-related work of the Church.

Nazir-Ali said history ignores the fact that in the time of the Book of Acts, the Church spread as rapidly east as it spread west to Rome. Christian missionaries were in India before they arrived in Canterbury. "How many know that Armenia was the first Christian country?" he asked.

Anglican reluctance to engage in mission comes from putting nurture ahead of proclamation, he said, adding that the Anglican Church's colonial presence served the colonizers, not the native peoples.

When asked what role western Churches can play today, Nazir-Ali said that by the turn of the century, the majority of Anglicans will live in Africa, Asia, and Latin America and anything western Churches do will have little effect. The question he posed to the bishops was: "What can the others do to help you?"



"May Peace Prevail on Earth" is the message carried by two peace poles which parishioners of Holy Trinity, Juneau, Alaska, helped dedicate and install at Marine Park on Juneau's waterfront. The Peace Pole Project which began in Japan under the Society of Prayer for World Peace has now grown into a worldwide effort to erect poles in the 50 United States and the 168 nations of the world. The Rev. Roger Wharton, rector of Trinity, organized purchase of the six-foot poles of handcrafted red cedar whose message is carried in English, Russian, German, Japanese, and the Alaskan languages of Tsimshian-Nisga'a, Haida, Tlingit, and Tagalog. —From Alaska Epiphany

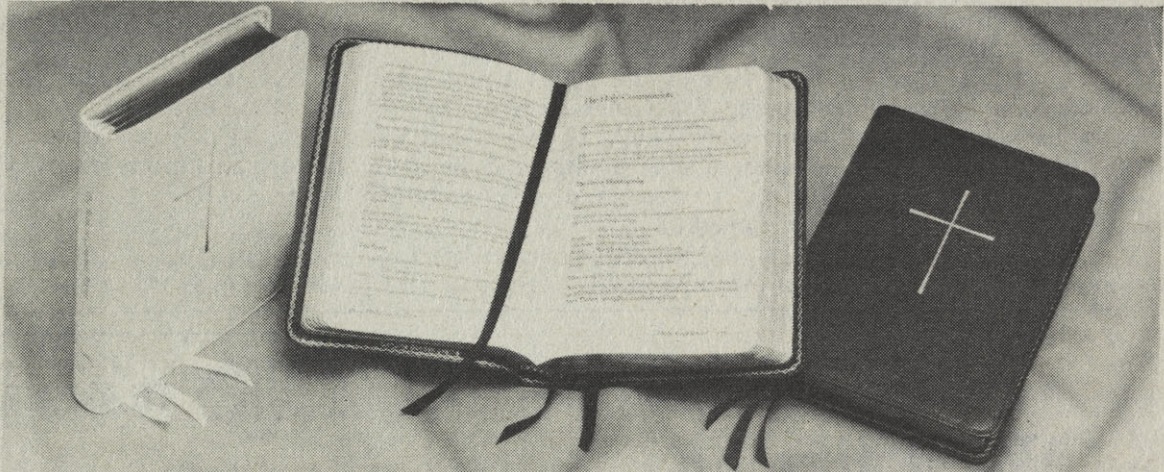
ACC meeting report now available

Just off the presses in the United States is the official report of the Anglican Consultative Council's (ACC) meeting in Singapore, April 26 to May 9. The report's title, *Many Gifts, One Spirit*, is from the passage in I Corinthians upon which Archbishop of Canterbury Robert Runcie preached at the opening service.

Many Gifts contains Runcie's sermon, several section reports, including "Authority in the Anglican Communion," and the 42 resolutions the ACC approved. The ACC agenda concentrated on the same themes that the Anglican bishops will consider at the Lambeth Conference next year.

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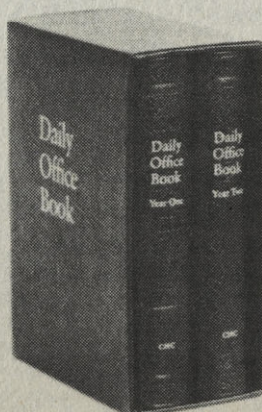
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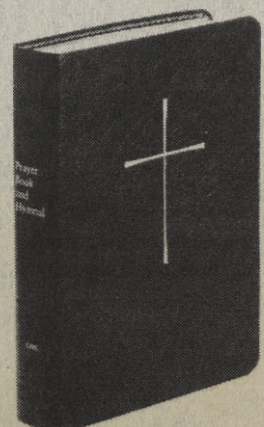
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Holy Cross Villas residents lead lively lives

by Gloria White-Moore

Despite the handicap of deafness, helped only slightly by the use of two hearing aids, Emma Carter melodiously pounds out the notes of a familiar hymn. Seated nearby, their voices rising in unison, a group of 10 or 12 elderly women respond with a stanza of "Amazing Grace."

The nondenominational service, using Baptist Hymnals and *The Book of Common Prayer*, is held at 10 a.m. each Thursday in the Common Room of Holy Cross Villas in Bossier City, La. Following the service, the group gathers enthusiastically around the Rev. Robert Lightsey to laugh and talk about forming a new chorus group.

The Villas, an outreach program of Holy Cross Episcopal Church in Shreveport, La., is so successful that plans are now being formulated for an additional home.

Located on six acres of land, the 78-apartment complex has fruit trees and vegetable gardens tended by the residents who must meet certain admission requirements. Among them are that the retiree be able to live independently and not have an income that exceeds \$9,350 year. No restrictions exist on religion, race, or sex.

Joyce Smith, coordinator and man-



Emma Carter plays for the Prayer Services held each week under the direction of Chaplain Robert Lightsey.

aging agent since the Villas opened in 1983, says the independent living project for people who range in age from 65 to 92 was founded to give the elderly "a place to live with dignity. So often money just runs out."

Smith says the Villas were fully occupied the first month of operation. The first night 12 people slept in their own apartments, and by the end of the second day, 35 tenants had moved in.

Tenants, who are responsible for their own apartments, can come and



Joyce Smith goes over an application with a new tenant.

go at will, but one feels a warm sense of camaraderie here. "Tenants at the Villas don't miss out on anything in life," says Lightsey. In addition to activities in the Common Room, the Villas has a large library, special parties, and a kiln for those interested in ceramics. Churches, a hospital, and a shopping center are within walking distance. Dances and horse races attract most of the residents. And the Upjohn Company provides speakers who give residents tips on staying healthy. It also offers a visiting nurse twice a week to those who are just out of the hospital.

The Villas, says Joyce Smith, has become an important part of the community.

Gloria White-Moore is a free-lance writer who lives in Texarkana, Texas.

Booklet on elderly offered

Those working with elderly people may find help in a publication from the Diocese of New Jersey, "The Frail in Our Midst—Designing a program of ministry to the frail elderly." To purchase the publication, send \$3 plus postage and handling to The Diocese of New Jersey, 808 W. State St., Trenton, N.J. 08618. Or call the diocese, (609) 394-5281.

Volunteer effort to combat drug abuse

Matching locally-recruited older volunteers with 400,000 disadvantaged at-risk youth in some 30 states, U.S. territories, and the District of Columbia is the goal of ACTION, the federal domestic volunteer agency which recently announced this \$2.5 million project.

In cooperation with service groups such as Lions Club International, ACTION will sponsor conferences in all 50 states. The National Association of Broadcasters will co-sponsor "A Kid's Summit" to acquaint youth with the media's anti-drug efforts. For information, write director Donna M. Alvarado, ACTION, Washington, D.C. 20525.

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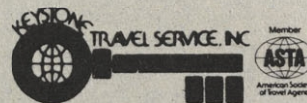
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Bishops' paper urges economic reordering, personal action

by Janette Pierce

The recent Wall Street roller coaster underlines the timeliness of a paper, "Economic Justice and the Christian Conscience," presented to the House of Bishops in Chicago. The paper calls on Christians to educate themselves to understand and to change economic injustices that help the rich become richer while creating a growing number of poor people in the U.S. and around the world.

Some 80 bishops endorsed the document, and the House of Bishops unanimously commended it to churchmembers for "study, reflection, and response," the last of which they suggested might be through resolutions sent to next year's General Convention. Impetus for the document came from the Urban Bishops' Coalition whose chairman, Bishop John Burt, shepherded the 20-page document through two years of circulation and revisions.

The paper echoes today's editorial and business writers who worry about the weakness underlying America's apparently robust prosperity. "On Wall Street stock prices lurch wildly at every signal; personal incomes level out as average weekly wages decline; jobless figures remain high; plants continue to close; small farms go bankrupt; bank failures increase; trade wars threaten; international debtors default. Even conservative economic forecasters predict some type of global recession is likely. Many see the threat as a Great Crash, some kind of total collapse."

The paper describes the paradox of poverty in the midst of plenty and warns, "The gap between . . . the well-to-do and the poor is widening daily and at an alarming rate." To support this premise the paper uses a wide variety of sources—including *The Christian Science Monitor*, the *Wall Street Journal*, and the report of the Conference of Roman Catholic Bishops—and draws together sobering facts: a third of all black Americans have debts equal to or exceeding their income; in 1986 the poorest 20 per-

cent of the population received less than 3.8 percent of the national income while the richest 20 percent received 46.1 percent.

The bishops say Christians have a special role to play because "a central part of every Christian's calling is to try to discern what is good and true in . . . everyday life in the light of the biblical imperative."

No easy answers or quick fixes are offered. Moral discernment is hard work involving "a continuous process of moral reflection, revision, and refinement." The job for Christians is not to "offer simple answers to the paradox of a prosperity that generates poverty," but to educate themselves, "to commit themselves to a process of informing the conscience of society at large," and to find ways to witness to their new understandings in their own lives and in their

church communities.

Christians are required to love their God "with heart and soul and mind" and love and serve His people as well, the paper says. This serving includes concern for the conditions under which people live and their relationships with each other. Creating a loving community that values and honors each person in it will help Christians understand that the economy should contribute to the just community and never be an end in itself.

The paper suggests a Christian's reflection and self-education should be accompanied by six areas of action: being prophetic by pointing out unfairness in present economic arrangements, being pastoral by joining others to build community, standing with the poor to share and minister to their pain, moving be-

yond palliative measures such as soup kitchens to face the structural reasons why people suffer, affirming a new theology of work which includes recognition of people as co-creators of this world, and, finally, challenging government to take greater responsibility for all its citizens and encouraging creative public-private cooperation.

The religious community has its work cut out for it. "Our economic problems persist not so much because of fiscal imponderables as because we lack the moral will as a people to reorder our value priorities. We could, if we wished, refashion our American life so as to produce a decent life for all. Our inability to do just that derives from a lack of common consensus on those human priorities which ought to undergird economic decision-making."

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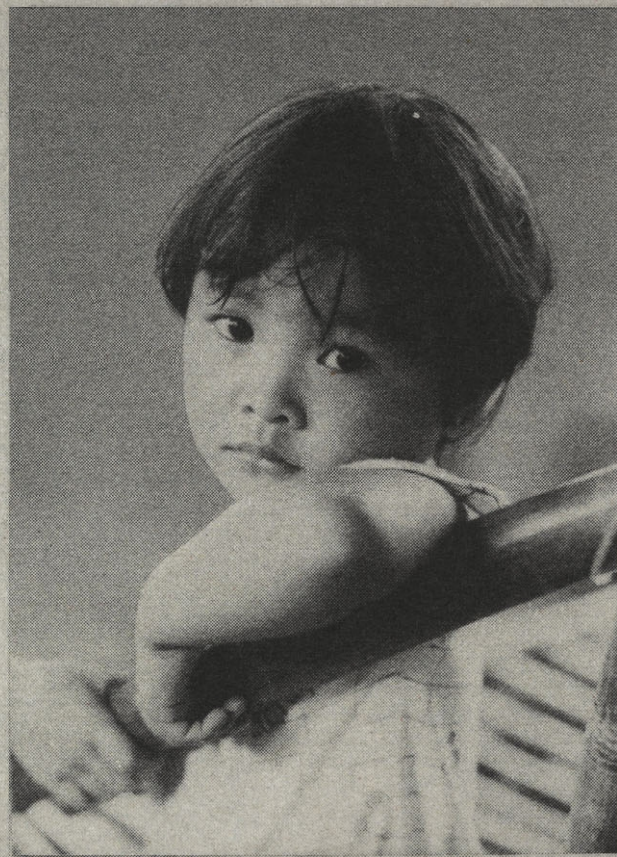
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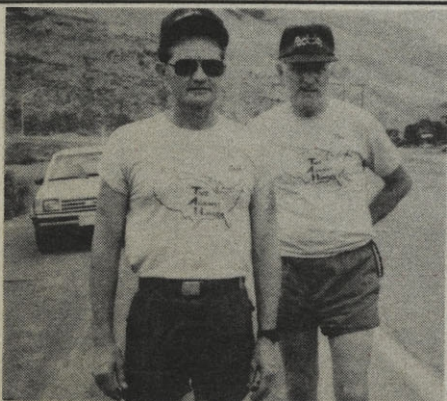
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At nightfall, Larni eats her bowl of rice and sleeps on a floor mat. She lives in a wooden shack, built on stilts, over a disease-infested swamp.



On the road last summer Jack Kirkconnell and Dan Whipple walked from Seattle, Wash., to Cranston, R.I., and along their 3,200-mile walk covered some of the trail of Lewis and Clark's 1814 expedition. Walking to witness to the magnitude of hunger in the U.S., they stopped to speak at local churches. When loneliness began to close in, they recited the Jesus Prayer. Back home now, they will co-chair the Diocese of Rhode Island's Hunger Task Force. Current task force chairman Zeke Olsen reports that the \$33,000 the two men collected will just about cover expenses, but the effort was successful in contacts made and in inspiration both given and received.

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Wafer-making

Continued from page 1

The pan of scored sheets goes back to a hot oven for seven to 10 minutes. A mere peek in the oven door tells when the bread reaches the right shade of toasty, golden brown. Carefully, Sterling lifts the fragile sheets to the formica countertop to cool a bit.

At this point any visitor who follows his or her nose to the source of the homemade bread is subject to being drafted to help "punch out" the wafers.

This baking day Heather Sterling, the baker's daughter, appears at an opportune moment to begin the tedious job of punching out, counting, and freezing the crisp wafers in plastic bags. Heather, too, works with experienced hands. Her mother often makes this part of the project a family affair by taking the bread sheets home for help in removing and counting wafers.

These particular batches had special meaning for Heather since she was one of three EYE delegates from St. James'. The bread she helped prepare was used for 27 Eucharists at the event attended by 1,700 delegates and staff. St. James' also made some extra-large hosts which the celebrant held high for the breaking of the bread: "Christ our Passover is sacrificed for us."

Part of the fun for Sutherlin and Sterling is the continuing experimentation with dough and cutters. Any round object is likely to become a cutter. "A tuna fish can is a good cutter for priests' hosts," says Sterling. "A six-pound, seven-ounce tomato sauce can makes a nice size for the extra-large hosts." A coffee pot lid was a favorite until some kind

From Dough to Treats

In St. James' kitchen, Lalia Leigh Sutherlin, left, and Charlotte Sterling begin a day of altar bread making. Sutherlin flattens the dough and then feeds and refeeds it through a hand-cranked pasta machine until it becomes a thin sheet. Sutherlin cuts small disks while Sterling marks the dough for an extra-large host. Sterling transfers baked sheets to counter and, with her daughter Heather, breaks edges away from the finished wafers. Left-over dough is used for hors d'oeuvres for fun and feast at the end of the baking day.

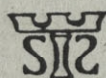
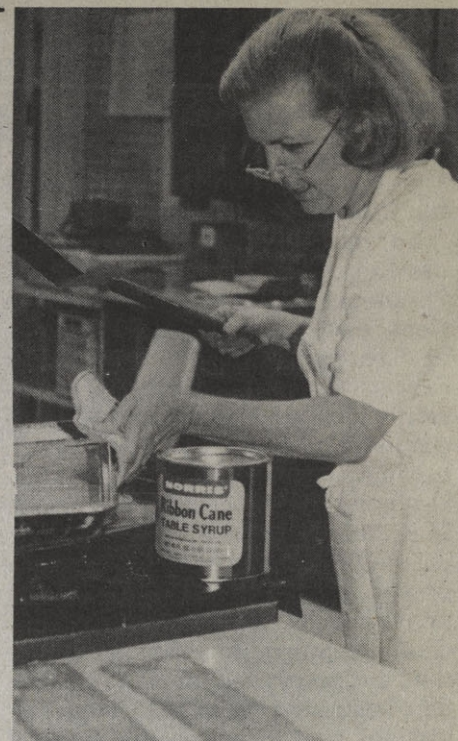
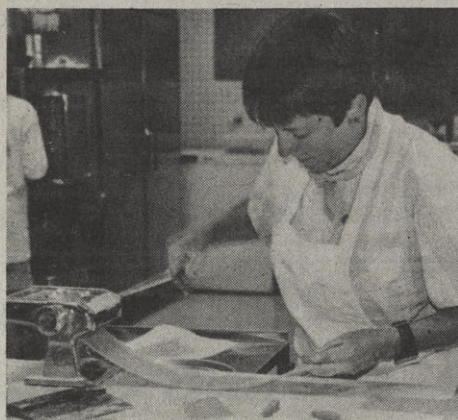
soul cleaned the kitchen of useless utensils.

Workers and lucky friends munch on the broken remains from punched-out disks. And as a baking day turns into evening, pans of hors d'oeuvres appear—the same dough wrapped around cheese or sausage and perhaps spiced with dill or hot sauce.

Fresh bread smells linger about the aproned pair who see altar bread making as part of their lay ministry. Faces still red from the heat of ovens light with satisfied smiles as this day's work ends. Sutherlin and Sterling are weary but refreshed by knowing they are serving our Lord in helping provide "the gifts of God for the People of God" in central Louisiana, San Antonio, and next year in Detroit.

Sutherlin flashes a grin at Sterling as she says, "We knew all along we could do it, but now that we've produced 15,000 Communion wafers for EYE, Father Jones and others know we can."

Janet Morgan, former features editor of Western Louisiana's *Alive*, often reports for *The Episcopalian* from that part of the Church.



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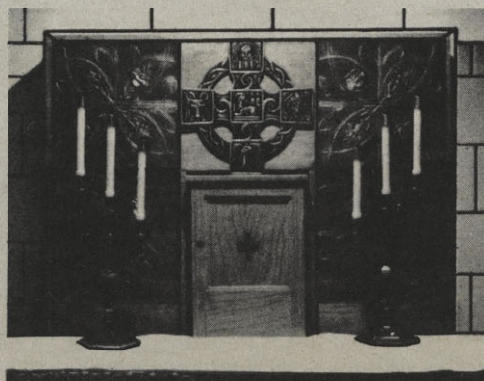
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Episcopalians help sponsor Louisville residence for schizophrenia sufferers

Late in 1981, Episcopal attorney Philip Ardery, responding to suggestions of his friends Bosworth Todd, Barry Bingham, and Malcolm Mathews, filed the incorporation papers of the Schizophrenia Foundation, Kentucky, Inc. Its purpose was to provide therapeutic sanctuary for transitional schizophrenics and those seriously ill from manic depression.

Todd, whose brilliant son developed schizophrenia in his 18th year, had a personal concern, but he and others were also interested in other young men and women—black and white, rich and poor—who were seriously mentally ill. Some 6,000 to 10,000 lived in Louisville, many on the streets after their release from mental hospitals.

The founders of the Schizophrenia Foundation raised money to secure a loan to purchase and renovate a house in a quiet, dignified part of old Louisville and calmed residents' fears about what was to become Wellspring House. A carriage at the rear of the property could provide additional necessary space, but it was little more than a pile of bricks and would require funding the group did not have. Members turned to the Episcopal Church for help.

The Episcopal Churchwomen of Kentucky vigorously supported a United Thank Offering application for \$35,000 to rebuild the carriage house for administrative offices and recreational use. UTO awarded \$25,000, and the founders raised the additional \$10,000. Work began immediately.

The carriage house is now completely rebuilt with five offices, lavatory, and a large room used as a recreation and conference room. The total cost of the renovation exceeded \$50,000; potential givers were inspired by the UTO's confidence in the project and came forth with additional donations to complete the job.

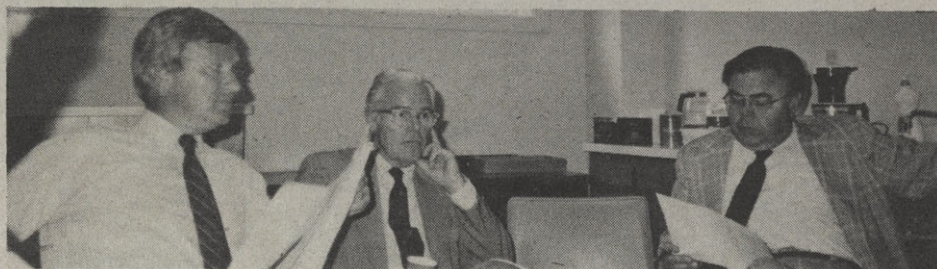
The Wellspring idea caught on and grew. Other donors came forward and other fund-raising methods were employed to enable the Foundation to open a second residence for chronically ill men. In addition, Housing and Urban Development provided funds to build an apartment complex for "graduates" of the Wellspring program who had progressed sufficiently to hold low-stress jobs and who, with some continuing supervision, were ready to reenter society.

The big remaining need was for a residence for chronically ill women. The board turned once again to ECW and asked for another UTO grant. One goal had been for a complex of three residences and apartments that would be in operation by the end of 1987. That goal now seems attainable.

Part of the success of Wellspring House has been due to its basic ecumenism. From its clearly Episcopal beginnings, its grasp has extended to include the whole community. The executive director, Stephen Perkins, is an ordained Baptist minister; the Rev. Richard Humke, rector of St. Matthew's Episcopal Church, Louisville, serves on the board and provides meeting space at St. Matthew's for parents of schizophrenics. Other ecumenical and community ties in-

clude the Louisville Jewish Hospital, the Amelia Brown Frazier Rehabilitation Center, the University of Louisville Medical School, Seven Counties Services (the community mental health center), the Kentucky Mental Health Association, and the Louisville Alliance for the Mentally Ill—all working in harmony to provide treatment and care for the chronically mentally ill.

The cost of keeping a chronically ill person in a Wellspring residence is less than a tenth of the cost of keeping that person in a state mental hospital, and the chance and degree of recovery are infinitely better. Humke says, "We are just beginning to learn how to treat a large group of our most neglected brothers and sisters, and with God's help we can learn a great deal more."



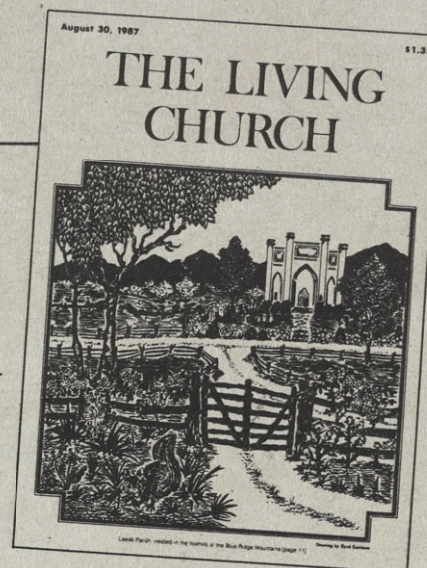
At a board meeting, top, left to right, Nancy Bell, Wayne Thornbury, and Kris Hansen, a staff member, and, below, left to right, James Robbins, Judge Henry Meigs, and Bosworth Todd discuss the house they built.

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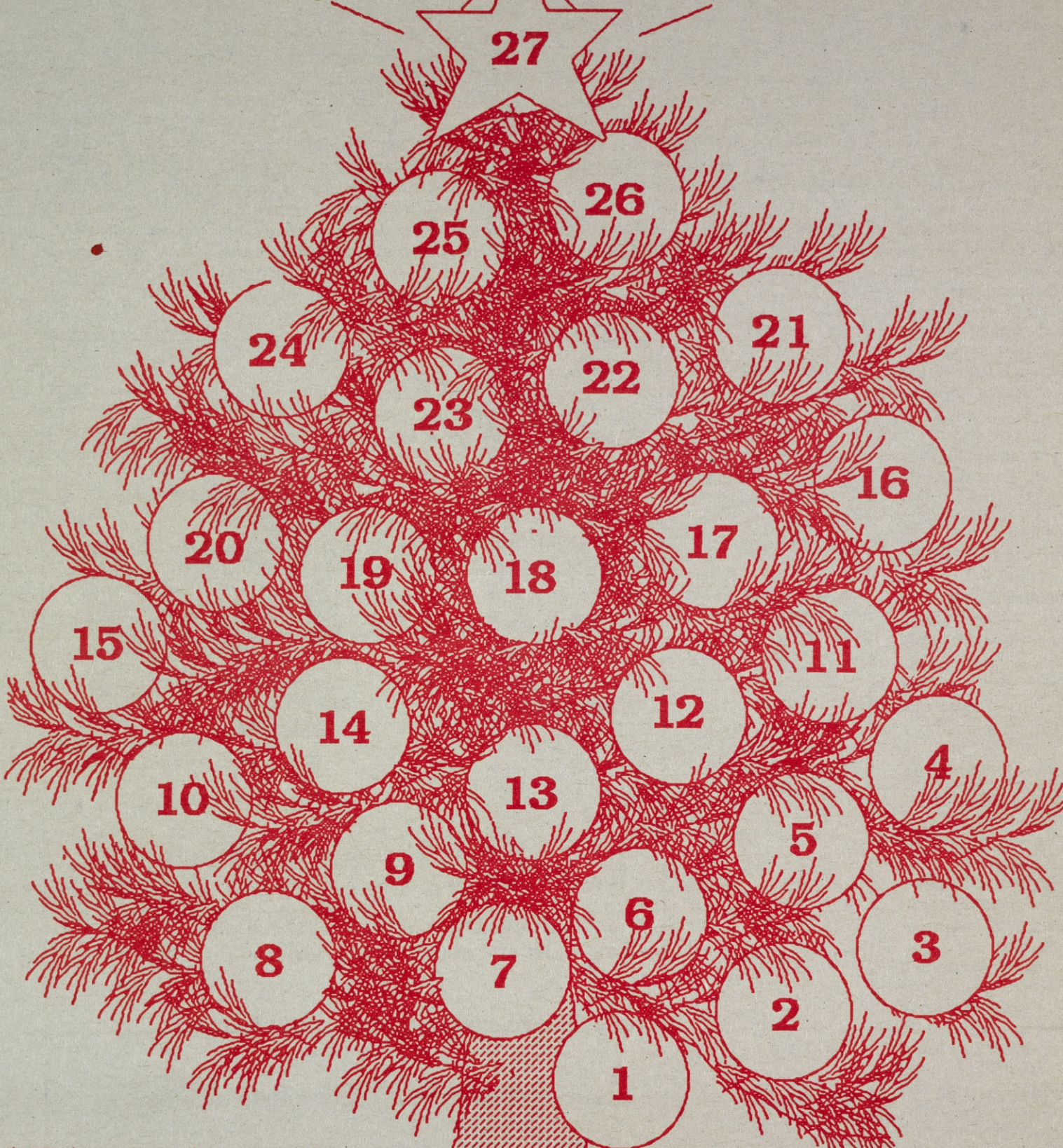
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LA VOZ DEL PUEBLO

Una Visión del Ministerio Hispano en CT

La misión de la Iglesia siempre es la misión de Dios, y la misión de Dios es la reconciliación de todo el mundo con si mismo; y de los unos con los otros por medio de Cristo.

La Misión de la Iglesia Episcopal en la diócesis de Connecticut es "la de restaurar a todo el mundo en la unidad con Dios y con nosotros mismos en Cristo, a través del ministerio de todos sus miembros." (Propósito de Misión de la diócesis). Esto implica directamente una *asociación en misión* con respecto al ministerio a los hispanos en nuestra diócesis. Cristo nos hace sus amigos y además hace amigos a quienes antes eran desconocidos. Como amigos, compartimos una misión común, y una vida común, ayudándonos los unos a los otros en nuestras labores, compartiendo nuestros recursos. Esto también quiere implica la cooperación con otras denominaciones cuando sobrevienen circunstancias que ofrecen la posibilidad de que haya tal cooperación.

Un componente integral del pueblo de Dios que la diócesis de Connecticut está llamada a servir es la población hispana que rápidamente está creciendo y dispersándose por todo el estado. La gran mayoría de los hispanos no tienen una afiliación religiosa formal aunque por *tradición y nombre* se llaman Católicos Romanos. Como todos sabemos, la mayor parte de los hermanos hispanos son los más pobres entre los pobres, ellos según el Evangelio son el cuidado especial de Dios mismo.

La presencia de los hispanos entre nosotros debe ser vista como un regalo de Dios, no como una carga. Como el Dr. Justo González concluye acertada-

mente en su reciente estudio del Ministerio Hispano en la región metropolitana de Nueva York: "El Ministerio hispano es una fuente de renovación para la iglesia entera... Ninguna institución, eclesiástica o política, que se deshaga de los hispanos, tiene mucho futuro."

Por lo tanto, el futuro de la Iglesia Episcopal en la diócesis de Connecticut, está muy ligado al desarrollo de una sólida y efectiva estrategia para la expansión misionera y el ministerio con los hispanos.

ESTRATEGIA MISIONERA PARA EL MINISTERIO HISPANO

Es muy importante en una estrategia misionera con hispanos, o con otros grupos minoritarios, conocer los peligros de establecer trabajo misionero solo con el propósito de añadir nuevos miembros a la iglesia. No tenemos los edificios, el personal, ni el dinero para duplicar el modelo típico de una congregación anglo establecida.

Por esta razón, una estrategia misionera de trabajo hispano necesita *ministerios de área* (ciudad o región), para tener la flexibilidad máxima en el uso de los líderes, y para permitir el crecimiento de una variedad de expresiones de ministerios en esa áreas. Este concepto de ministerios de áreas implica colegialidad en el enfoque de la misión con los hispanos a niveles locales, regionales y diocesanos. Debe fomentarse el trabajo en grupo e implementarse cuando y dónde sea posible.

La diversidad de ministerios es reconocida como un elemento esencial de la vida y carácter de la Iglesia. Aunque diferente en función, cada uno de estos

ministerios debe ser visto como válido o legítimo, como regalos dados por el Espíritu a la comunidad de creyentes. Se espera que el Obispo, el Comité Permanente, la Comisión de Ministerio, la Convención de la Diócesis y otros grupos pertinentes, estén dispuestos a apoyar el crecimiento y desarrollo de estos diversos ministerios dentro de parámetros definidos, por ejemplo, Título III, Canon II.

Cualquier estrategia misionera debe recordar con claridad que la misión de la iglesia debe moldear su patrón de ministerio, y no al revés.

La misión/ministerio por la cual se aboga en este documento necesita ser realizada en el idioma de nuestra gente, el español. El uso del vernáculo es principio fundamental de la Comunión Anglicana garantizando así la expresión y afirmación de la identidad e idiosincrasia del creyente y de la comunidad en los símbolos de fe.

Una estrategia misionera con hispanos debe ser dirigida hacia la búsqueda y evangelización de aquellos que están sin iglesia. La misión cristiana no es proselitismo. Uno de nuestros primeros objetivos debe ser el educar y apoyar a los líderes hispanos, laicos y ordenados, para que ejerzan un ministerio eficaz.

El Instituto Pastoral Hispano es un importante recurso en el entrenamiento y apoyo de líderes competentes de origen hispano, laicos y ordenados. Estos líderes deben ser capacitados para servir eficazmente. Una estrategia misionera con los hispanos debe considerar la *mayordomía* como el ejercicio del ministerio. Un compromiso con Cristo implica el ofrec-

imiento de Dios, por medio de Cristo. Lo que Dios nos ha dado en términos de *talentos, tiempo, y tesoro* no se puede entender pero *mayordomía* no se puede entenderse como un énfasis desbalanceado en *tesoro*, específicamente en términos tener congregaciones locales típicas "autosuficientes". En una iglesia de los pobres, que es una iglesia pobre esto es irreal.

LA COMISION HISPANA

La Comisión Hispana de la diócesis necesita servir como cuerpo responsable para la implementación de la estrategia de la misión hispana. Los miembros de este cuerpo debe incluir líderes laicos y sacerdotes de varias congregaciones hispanas, y también debe incluir la iglesia más amplia, que apoya esta misión y este ministerio.

LA IGLESIA DIOCESANA

Esta estrategia requerirá que la Iglesia Episcopal en la Diócesis de Connecticut tenga confianza y esté dispuesta a apoyar y ayudar a los hispanos a descubrir su propia misión, a moldear su propio ministerio, y a solucionar sus propios problemas. Este tipo de *Asociación en misión* llamará a la diócesis, deánatos y a las iglesias locales que no se han enfrascado en la labor de expandir el ministerio hispano, a ayudar a proveer el apoyo necesario para el ejercicio de una misión eficaz y creadora para la obra hispana.

Se debe buscar y promover la cooperación y colaboración con otras denominaciones y Concilios de Iglesias comprometidas con la obra hispana. Tal esfuerzo será más eficaz que el trabajar cada uno por su cuenta.

Cápsulas Noticiosas

El Sr. Diego Delgado, natural de la República Dominicana fue ordenado diácono el 23 de noviembre en la Iglesia de la Intercesión en la ciudad de N.Y. El Rdo. Delgado es graduado del Instituto Pastoral Hispano (IPH) y residente en la diócesis de Nueva York. Ejercerá su ministerio en esa diócesis.

La Rda. Vernella Brown, oriunda de Cuba y también graduada del IPH fue ordenada al Prebiterio el 21 de noviembre en la Iglesia de La Gracia de Norwalk en la diócesis de Connecticut. La Rda Brown será nombrada vicaria de la congregación hispana en Hartford, CT.

S.E. Rdma, Anselmo Carmal, Obispo asistente de la diócesis de Tejas y el Rdo. Alfonso Narváez, Vicario de la Iglesia Episcopal de la Trinidad de Paterson, NJ son miembros de la Junta de Directores de "The Episcopalian".

S.E. Rdma J. Antonio Ramos quien fuera Obispo de la diócesis de Costa Rica y

que ahora funge como Ejecutivo para Latinoamérica del Concilio Nacional de Iglesias, fue electo recientemente Presidente de la Junta de Directores de "The Episcopal Publishing Company". Esta es la compañía editora que publica la revista "The Witness".

El Rdo. Edwin Jiménez, que en la diócesis de Connecticut era vicario de la Congregación Hispana de Hartford, regresó a Puerto Rico, su isla natal, donde seguirá ejerciendo su ministerio.

El Rdo. Wilfrido Ramos, Vicario de la Iglesia Episcopal de San Lucas de Bridgeport, CT ha sido nombrado por el Obispo Arthur Walmsley como Coordinador de la Obra Hispana en la diócesis de Connecticut.

La Srta. Alicia Alejandra Brickach de la Iglesia Episcopal de "St. Stephen" de Providence, R.I., es la persona de contacto de la Asociación Ecuménica Juan XXIII de Salamanca, España, aquí en los Estados Unidos.

Semana de Oración por Vocaciones Hispanas

Del 29 de noviembre al 6 de diciembre se celebró la Semana de énfasis y oración por vocaciones hispanas.

El Rdo. Canónigo Herbert Arrunátegui, Ejecutivo Nacional de los ministerios hispanos declaró: "El futuro del desarrollo de la Iglesia Episcopal depende de su apoyo al ministerio hispano en los EE.UU. Una parte muy importante en este desarrollo se encuentra en la preparación de clérigos hispanos que puedan llevar el evangelio de liberación a nuestros hermanos y hermanas.

La Semana de énfasis y oración por vocaciones hispanas está dirigida precisamente al reclutamiento de hombres y mujeres dispuestos a servir al Señor en su ministerio a los hispanos de esta nación."

NOTA DEL EDITOR:
Nuestro agradecimiento al Rdo. Wilfrido Ramos quien recopiló y redactó el artículo de fondo por la Comisión Hispana de Connecticut.

F. Naters Gamarra, Editor



Nuevo Obispo en P.R.

El Muy Rdo. David Alvarez fue consagrado Obispo Coadjutor de la Iglesia Episcopal Puertorriqueña el 28 de noviembre pasado en Santurce, P.R.

El Obispo Alvarez, natural de Puerto Rico, es el segundo ex-alumno del antiguo Seminario Episcopal del Caribe de Carolina, P.R. que ha sido elevado al episcopado. El primero fue el obispo James H. Ottley de Panamá.

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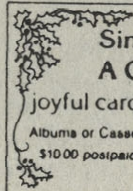
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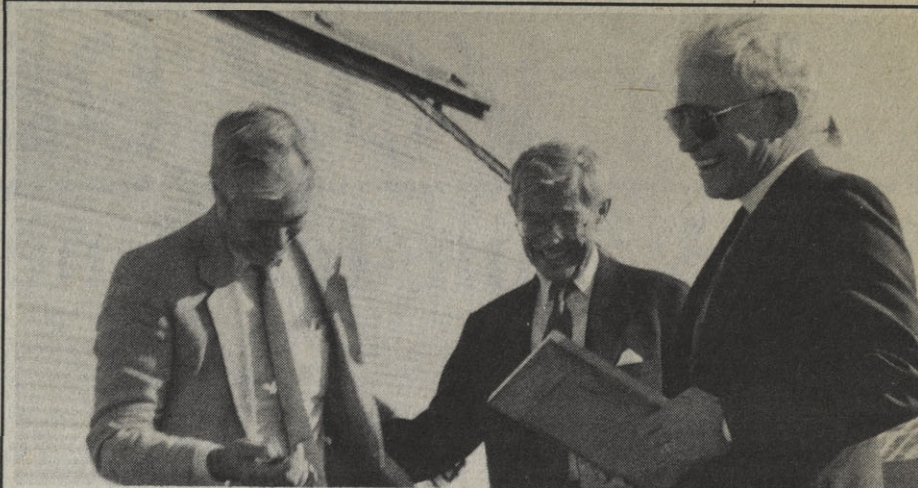
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"It's not often a diocese gets to give away an airport," Bishop Maurice M. Benitez of Texas, right, told more than 175 people who gathered early in October at the H. H. "Pete" Coffield Municipal Airfield in the central Texas town of Rockdale, population 5,600. "This is a rare privilege and we are delighted with the opportunity."

The privilege came about when Coffield, a Rockdale businessman, died and his estate was divided among the Boy Scouts of America, the Salvation Army, and the Episcopal Diocese of Texas, which administered its share through the Coffield Foundation. The diocese's share included the 3,800-foot airstrip and several hangars as well as 70 acres in another part of town which the diocese gave the city for an industrial park.

The city's top brass, including Mayor Bill Avrett, left above, and Rockdale High School's marching band, were on hand for the ceremonies as was active Episcopal layman Frank Anderson, center above, a former Rockdale citizen, who is presiding officer of the foundation which has administered the Coffield funds.

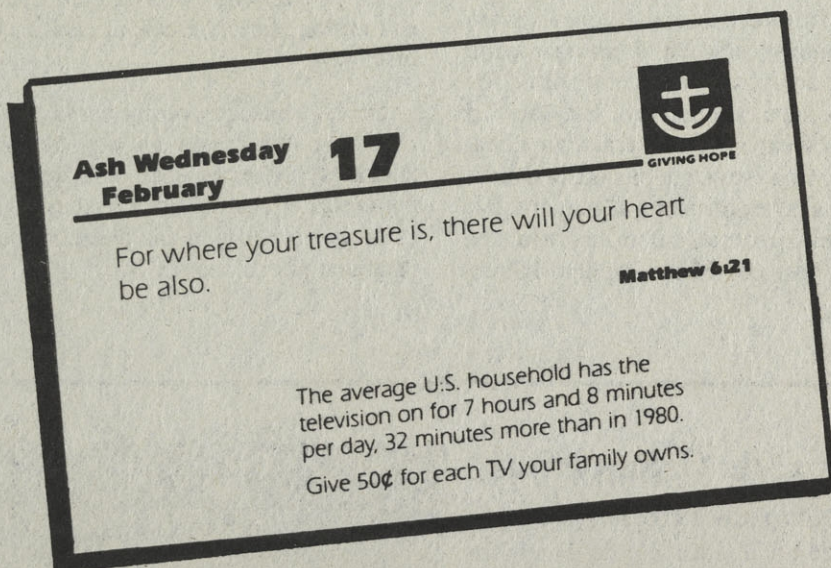
The gift is important to the town, whose economy has suffered as oil prices have declined, and all participants expressed the hope the gifts will begin to turn that situation around.

The Texas Episcopal Churchman photo

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One seminary's experience

Continued from page 7

she isn't sure the new imagery for God is the right one, but "the process of experimentation is certainly exhilarating."

Participating congregations were given a booklet which included two different inclusive language approaches. The first was a set of adapted versions of the current *Book of Common Prayer* liturgies for Morning Prayer II, An Order of Worship for Evening, Evening Prayer II, and Holy Eucharist II with Prayers A, B, C, and D (including new Prayers for the People). The second approach was an entirely new pair of rites for the Holy Eucharist which are called "The Image of God" and "The Nur-

turing God."

The adapted versions are essentially the current rites with male pronouns and the word "Lord" eliminated in as many places as possible except in such historical texts as the Lord's Prayer, the creeds, and ancient canticles. The new rites contain new language, format, and content intended to expand the images and concepts of God.

The evaluation materials also included some new canticles and a suggested musical supplement for some of the service music. Two of the new canticles come from the Old Testament Wisdom literature which includes the feminine personification of Wisdom. These canticles received virtually unanimous praise from their VTS reviewers.

The new Eucharistic Prayer, Image of God, was used in the seminary's

chapel and it garnered a good deal of favorable comment. The only negative note was sounded by a few who felt the new wording might pose some theological problems because it might unwittingly communicate some less-than-orthodox meaning.

The seminary's department of systematic theology prepared and submitted a complete assessment of potential theological problems, including such matters as confusion created by the use of the word "God" to mean both the Holy and Undivided Trinity as well as the first Person of the Trinity and the depersonalization of God since "God" is often substituted for "Lord" and "Father." Faculty cited "unwarranted liberties taken with biblical translations [and] in reworking familiar collects." They also made specific comments on the texts.

In general, reaction to the adapted versions of existing rites was more negative than that to the new rites. Most of the comments reflected the view that the elimination of masculine pronouns and the word "Lord" causes two problems: The changes produce dull and trite phrasing and to eliminate them in some parts and not in others seems arbitrary and, to use Brown's term, schizophrenic.

The committee which developed the experimental liturgy noted in its explanatory material the problems involved. "Pastoral experience from the period of preparation for the 1979 *Book of Common Prayer* has shown that the revision of a familiar text often poses greater challenges than the creation of entirely new rites." This assessment was certainly borne out at VTS.

Continued on page 21

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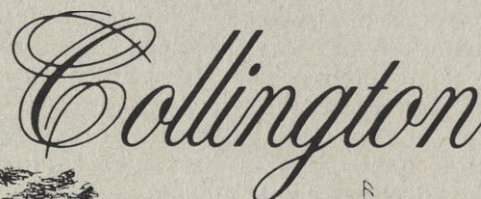
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Paying respects: Both tetched and touched

by Harry W. Bowen

As we age, burials become frequent events in our lives. In a span of 12 years, my wife Pauline and I lost seven close relatives. Since none of them died unexpectedly, we could deal rationally with details that would escape those whose senses might be dulled by shock. We mourned, but we also notified Bankers Life and Casualty and the local utilities.

In such states of awareness, we noticed random comments. "He would rise up in his coffin if he knew that you had laid him out in that suit!" And "Who the devil is Ella? That's all the card says on this basket of mums: 'In sympathy—Ella.'" And "Be sure to have them remove his diamond Shriner's pin before they close the lid."

After each person died, Pauline and I would return to places where we had not lived in years and of course knew few of those who came to pay their respects. Occasionally a local relative, an aging aide-de-camp who always seemed to be hard of hearing and had perfected the art of the projected stage whisper, would stand with us in the reception line. "Those people signing in are the Emericks," she would rasp and, like Marley's ghost, extend a bony finger toward the couple. "He's in hardware down the street. Your mother couldn't stand them!"

Once a plainly dressed, middle-aged woman, who did not sign the register, tearfully offered flowery condolences to all within earshot, plopped down on the seat normally reserved for "family," swiftly pocketed all the mints in the dish, and stayed for the full viewing hours. No one could think who she was, nor could any of us draw her out. Secretly I believe she was someone from Pauline's side of the family while Pauline thinks it was someone from mine.

Normally we stayed either with my parents or at a motel. Once, however, Pauline talked me into staying with two of her cousins, Tilly and Arte. Tilly had logorrhoea while Arte rarely talked, but he read *Shogun* twice while using the only bathroom in the house. At night Arte made up for his taciturn daytime behavior by snoring loudly enough to wake the very dead we were there to mourn while Tilly was "up all hours," effectively curtailing our sleep or any other forms of mutual comfort. And we shared a bedroom with a litterbox belonging to Artemis, their cat!

That visit was finally over. We promised to keep in touch with virtually every citizen east of the Mississippi watershed and assured everyone that we would see him or her sooner than the next funeral. We got into our car, turned the ignition key, and—nothing. "Obscenity," I muttered and tried again. After several more unsuccessful attempts, I was laughing and Pauline was crying (or was it the other way around?).

The faces of the assembled relatives betrayed blends of relief, puzzlement, and fear. I slowly rolled down the window and asked somebody to call the local Texaco garage to learn if its mechanic could wangle an overnight pass from the state mental hospital long enough to diagnose and fix our ailing car. Under her breath Pauline threatened to break both my arms if I so much as moved one shoebox from the trunk of the car back into the house.

Tilly's half-frantic, "Try it just once more, Coz!" (a prayer in every sense, I'm convinced) moved those powers which control the functioning of internal combustion engines. The car coughed once, then started amid heartfelt cheers from both inside and outside. Normally the drive from there to home is five hours. We made it in three-and-a-half.

Episodes such as these blended strangely with others, usually involving touch. At my father's funeral the final viewing hours were almost over when a large, roughly dressed man my age signed the register and was in front of me in three strides, hand outstretched. "Billy—Billy Baker," he rasped. "It's been a long time, Harry!" Indeed it had for I had not seen Billy in 25 years.

The year we graduated from high school, Billy worked in my dad's five-and-ten-cent store, then enlisted in the Marine Corps. He was judged combat-ready in time for two tours of active duty in the thick of the Korean War. He went through without a scratch and won more medals for bravery than a squad of professional warriors normally earned in their lifetimes. After his discharge, he tried to settle down but couldn't. He was drinking pretty heavily when my dad tracked him down to the local B.P.O.E. one evening and talked to him until closing.

I don't know what they said, but the next morning Billy, dressed in his stockroom uniform, appeared at 8:30 a.m. He was a little sallow and puffy-eyed but ready for work. For six years he worked there, missing only two days, one for his father's funeral. He quit to enter the skilled trades shortly before my dad retired.

Billy, who had seen more death in two years than most of us experience in a lifetime, stood beside the casket, took my father's cold hand in his horny grip and gently stroked it. To the peaceful, waxen face before him, he softly said, "You son-of-a-gun. You saved me, you know. If it hadn't been for you. . . ."

He replaced my father's hand, gave it a final pat, squeezed my shoulder, and left without another word. Up to that point, I had not been able to cry over my dad's death. Billy's final unexpected tribute to him solved that problem on the spot.

Harry W. Bowen is a speech professor and member of St. Clare of Assisi Episcopal Church, Ann Arbor, Mich.



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Browning asks Canadians to share experiences of female priests at Lambeth

Presiding Bishop Edmond Browning called for greater cooperation between U.S. and Canadian Churches during a bicentennial service in Halifax, Nova Scotia, to honor Charles Inglis, the first bishop of the Anglican Church of Canada. Browning linked the historic work of Inglis and Bishop Samuel Seabury of the U.S., through both of whom, he said, "God chose to build on this continent."

Today, Browning told the 8,000 Canadians gathered in Halifax's Metro Centre, the two Churches are building for the future with the ordination of women and their consecration to be bishops.

"The Anglican Church of Canada

and the Episcopal Church have taken bold steps in welcoming women as deacons and priests and in the future as bishops," Browning said. "These bold actions are our gift to the Anglican Communion, and, in all humility, I would say this is our gift to all Christendom. I believe our bishops must go to the Lambeth Conference and be prepared to share the riches the ordination of women has brought us."

In describing the growing cooperation between the two Churches, Browning spoke of his exchange of visits with Canada's Archbishop Michael Peers and of a joint meeting of U.S. and Canadian bishops scheduled for 1993. Browning said he hopes the Churches can take joint action on common concerns such as acid rain, native land rights, and immigration.

One seminary's experience

Continued from page 19

Another problem which surfaced did not relate to the texts at all. Church history professor William S. Stafford said, "I'm sure it wasn't intended, but there really wasn't adequate preparation of the community for the evaluation process or enough time to get the feel of what the liturgy

is really like."

Stafford and others said they thought the rush of the process might pose a potential threat to acceptance of the new texts.

Michael T. McEwen is a candidate for Holy Orders in the Diocese of East Carolina and a senior at VTS with fewer than 200 days until graduation.

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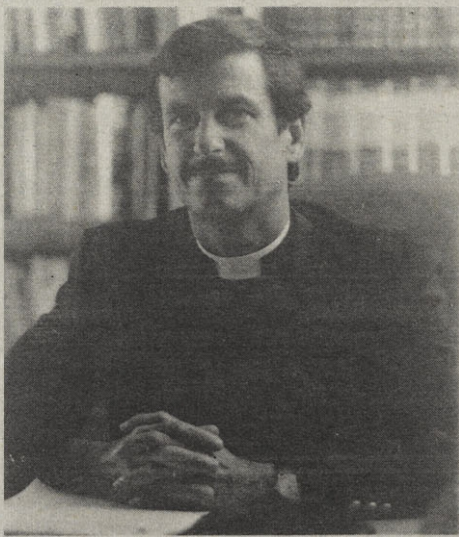
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Nominations should include the name of the award, the reasons for nomination, written documentation of the nominee's accomplishments, full name, address, phone number, and church or synagogue affiliation of both the nominee and the

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The Association also has a new guide, *Providing Reference Service in Church and Synagogue Libraries* by Jennifer Pritchett, available for \$7.45 postpaid. Send check made out to CSLA, Box 19357, Portland, Ore. 97219.

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Hunger in U.S. continues to grow, says task force

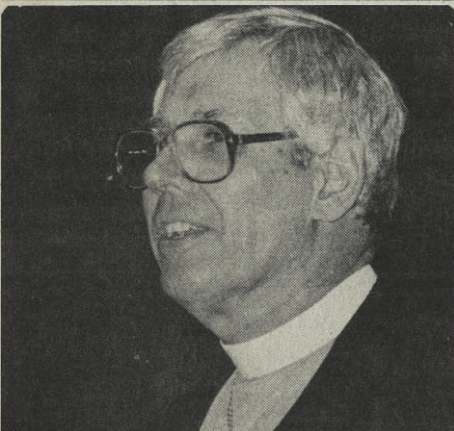
Despite economic expansion, hunger is a growing problem in the United States, the Physician Task Force on Hunger in America reports.

The task force sent teams of doctors to four regions of the U.S.—to Texas where oil industry unemployment increased the number of emergency food requests from 1.8 million in 1983 to 3.6 million in 1986; to Iowa where a depressed farm economy brought more childhood malnutrition cases in the first three months of 1987 than in the last three years combined; to Columbiana County, Ohio, where 2,000 families applied for food aid in the first five months of this year, up from 300 in 1982; and to Santa Clara, Calif., where in the high-tech Silicon Valley a food bank serves 35,000 people each month.

About 20 million Americans suffer from chronically inadequate nutrition, J. Larry Brown, Harvard public health professor who chairs the task force, said. When hunger grows among white men, "who always have had it so well in the economy," Brown said, it is an indication that those who suffer discrimination are in greater danger.

Saying hunger in the U.S. is "seemingly intractable" and "not going to go away on its own," the task force recommended expanding food stamp programs, a higher minimum wage, and broader welfare coverage. The report says that to suggest that private charity or economic growth will provide for the hungry is "myopic."

Adapted from an article by Joe Davidson in The Wall Street Journal.



The Texas Episcopal Churchman photo

Texas Rural Minister of the Year Jack Langford, vicar of St. John's Episcopal Church, Sealy, Texas, accepts the applause after receiving the honor bestowed upon him by the Town and Country Church Conference. Honored as someone who came to a dying parish and chose to "take the challenge" so the church became "a beacon in the community," Langford said his parish is "coming alive to a sense of community." St. John's, which Langford said was "once all white and elderly" and now is "enriched by people of other cultures and an increasing number of young people," sponsors a service program for elderly people called Helping One Another, a Samaritan Shop which distributes used clothing, a food pantry which distributes food to some 75 families in town, and a job fair for the unemployed. The parish invites the whole town to services from Anglican Prayer Books, including 7th century rites, to share its heritage and has helped obtain grants for city improvements, spearheaded a beautification program, and created an annual community Christmas sing-along.



A holiday treat for jazz lovers will be two performances, December 13 and 14, of author/arranger/producer Anne Phillips' *Bending Towards the Light—A Jazz Nativity* in St. Bartholomew's Church, New York City. Latin percussionist Tito Puente, left, and tap dancer Honi Coles will be joined by trumpeter Doc Cheatham, right, as the three kings. Other famous jazz singers and musicians will perform in a play the *Los Angeles Times* says brings "joy to the world in abundance."

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In China, Episcopal emphasis on education was both its strength and weakness

by Cynthia McLean

The Three-Self, Post-Denominational Protestant Church blooms today in the People's Republic of China. Self-supporting, self-nurturing, and self-propagating, seeking to be fully Christian and fully Chinese, it is a Church moving slowly beyond Methodist and Presbyterian, Lutheran and Congregational, Seventh Day Adventist and Anglican ties. Protestant Chinese hearts aflame through the power of the Holy Spirit now number 6 or 7 million—a magnificent increase since Liberation in 1949 if still less than 1 percent of the Chinese population. Roman Catholic believers are even more numerous.

Exultant, we in the United States press forward eagerly to embrace our Chinese brothers and sisters lost to Christian fellowship for 30 long years. Checkbooks in hand, we offer money and missionaries to proclaim the Kingdom. Politely, Chinese Christians smile and decline our largess. We will live within the means of our people, they explain. Chinese will evangelize Chinese.

Besides, they remind us gently, the Anglican Church is now a thing of the past, alive only in the memories of a dwindling older generation. Pray for us, they ask. Send us English teachers through the Christian-inspired Amity Foundation, support us in our efforts to build a strong socialist China. But do not expect us to follow in your theological or political footsteps. That day is gone.

Gratitude and bitterness mingle in Chinese voices when history is invoked. In China from 1807 to 1949, Protestants mixed Gospel clarity with cultural myopia, carrying in their processions not only the cross, but their various national and denominational flags as well. Chinese Christians still bear the scars of these painful divisions.

The first Episcopal missionaries had sailed for China in 1835 as the American Church Mission (ACM) but had been confined to Canton and a narrow strip of coastal land. The Opium War of 1840-42 forced the Chinese government to open five cities to foreign entry, and the Rev. William J. Boone, who became our first foreign missionary bishop, established a mission in Shanghai. But the arrival of emissaries of the Prince of Peace on the coattails of British armed aggression severely compromised the Gospel message. Ever after, most Chinese saw in Christianity a subversive foreign ideology which supported the imperialistic designs of western nations. That the early missionaries disdained Chinese culture and often equated Christianization with Americanization did not help.

In the Chinese mind this tangle of gunboats, opium, and Bibles was to flower in anti-missionary riots during the 19th century, venomous attacks on Christians by the Boxers in 1900, a

virulent anti-Christian movement in the 1920's which drove 5,000 missionaries from the interior, the expulsion of all foreign missionaries from China as "cultural imperialists" after 1949, and renewed assaults on Chinese Christians during the Cultural Revolution of the 1960's. So "foreign" was the Gospel that a common saying ran: One more Christian, one less Chinese.

Despite this hostility, Chinese entered the Church. By 1846 Bishop Boone had not only his first convert, but the nucleus of a boys' school which was to develop into the pre-eminent St. John's University. Christ Church was consecrated in 1850, a school building for Chinese girls in 1851. From the start, the ACM focused on education, a policy which distinguished the Episcopalians from their more strictly evangelistic American brethren bent on saving souls. Citing the need for a well-educated clergy, the ACM poured its resources into schools teaching every subject from primary to university levels.

Education was both the strength and the weakness of the Episcopal Church's work in China. Offering a liberal arts curriculum taught in English, St. John's and Boone College in Wuchang drew Chinese students eager to acquire the knowledge necessary to build a powerful, modern nation. In time, ACM schools produced scores of China's top educators and doctors, businessmen, diplomats and government officials. Unfortunately, the schools tended to cater to an urban elite. Few graduates became more than nominal Christians, and the success of these American-like institutions invited charges of cultural hegemony.

Furthermore, when nationalist sentiment in the 1920's demanded transfer of Christian schools from foreign to Chinese hands, the ACM could not comply. American Anglicans had invested heavily in these facilities and were reluctant to relinquish control, and Chinese Anglicans were in no position to shoulder these financial responsibilities. Foreigners and Chinese made compromises and learned to work together, but tensions remained.

The ACM also sent bishops and priests, doctors and nurses, deaconesses and nuns, social workers and administrators, the majority of the personnel being female. In 1902 the Diocese of Hankow joined the Diocese of Shanghai; the Diocese of Anking was added in 1912. Compared to the educational and, later, the medical work, the parochial and evangelistic side of the ACM was relatively undeveloped. Priestly vocations were rare, few college graduates participated in the Church, most converts were illiterate and dependent on missionary leadership.

Ecclesiologically, a major step for-

ward came in 1912 when the Anglican Church in China (CHSKH) became a reality. Following years of negotiations, seven English dioceses, three American, and one Canadian agreed to cooperate. Diocesan administration and finances remained separate, but the CHSKH served to bring more Chinese Anglicans into the decision-making process.

In 1915 the CHSKH set up a Board of Mission and designated Shensi province a missionary district. Supported primarily by the Chinese, this district grew into a diocese by 1934 when the Rev. Shen Tze-kaio was consecrated bishop. Chinese ownership of their Church was growing, but as late as the 1940's Shanghai, Hankow, and Anking still had diocesans who sat in the American House of Bishops and received their instructions from New York. In 1956, the now 14 dioceses of the CHSKH were burdened with no fewer than 11 versions of *The Book of Common Prayer* and eight different translations of the Lord's Prayer.

Nationalist disruptions in the 1920's and the Depression reduced the number of ACM workers in China, but relatively stable political conditions and the support of the Chinese government enabled the ACM to thrive, if not expand, in the 1930's. The Church had never seriously addressed the devastating poverty of more than 85 percent of the Chinese population. As a result of communist agitation among the peasants, it began paying more attention to rural reconstruction, a departure for Episcopalians, but this new commitment came to little for in July, 1937, Japan plunged China into a vicious eight-year war.

The Christian movement—both foreign and Chinese—achieved its highest acclaim during the war. The Japanese invasion of eastern China forced missions, schools, and hospitals to close, but many missionaries and Chinese Christians stayed behind the lines, ministering to refugees and the wounded. Until Pearl Harbor, American mission compounds protected Chinese women and children from Japanese rapaciousness. For once, the American flag was an asset, and the patriotism of Chinese Christians was not questioned.

After the war, a new wave of ACM workers arrived in China, but their tenure was short. The civil war between the communists and the nationalists immediately resumed in 1946, and the U.S. was soon perceived as a partisan. U.S. support for the morally and financially bankrupt Chiang regime seemed to most Chinese a prolongation of misery, if not a renewed form of western imperialism. America's refusal to deal with Mao Tse-tung's government after 1949 and the ensuing Korean War made all Americans in China enemy aliens. By 1951-52 all foreigners had been ex-



pelled. The U.S., still supporting Chiang K'ai-shek now in Taiwan, blockaded the People's Republic of China and severed relations which were not restored until 1972.

China's constitution technically allows freedom of religion, but Chinese Christians, tainted by their intimate ties to Americans, had a difficult time. The government nationalized the Christian schools and social institutions, but allowed Sunday worship if it did not interfere with the countless political meetings all had to attend.

In the name of efficiency, the government pressed congregations to unite. Many Christians, who had long objected to missionary-imposed divisions, welcomed the move. Chinese loyalty accrued primarily to the person of Jesus Christ; denominational nuances were of minor importance.

Chinese Christians persevered during the 1950's, but with the advent of the Cultural Revolution of 1966, all religious activity ceased, and the fanatical Red Guards persecuted some Christians. When churches were able to open in 1979, they did so—not as Baptist or Episcopal or Methodist, but as members of the Three-Self, Post-Denominational Church.

Chinese Protestants today seek to be fully Christian and fully Chinese. History makes them wary of foreign assistance, however well-meant. They ask us for patience, for prayer, for mutual respect in regard to theological and political opinions. The Episcopal Church should feel proud of its contribution to the building of the Three-Self, Post-Denominational Church in China.

Cynthia McLean, who lived in Taiwan from 1970-73, is working on a doctorate in American Mission History at St. Louis University. A consultant for the China Program of the National Council of Churches, she conducts oral history interviews with Chinese people for the Episcopal Archives.

Enter the pain of others, Browning says in lectures

"We must see the brokenness of the world and bring about the wholeness of God's creation," Presiding Bishop Edmond Browning told his listeners in Austin, Texas, where he gave the Blandy Lectures at the Episcopal Theological Seminary of the Southwest.

All baptized persons share the Church's mission of living a "spirituality of compassion," he said, and, borrowing a phrase from theologian Gustavo Gutierrez, he added that the Church's greatest challenge is to preach "the gospel of hope in a society of death."

Browning said that in the 22 months he has been Presiding Bishop he has found a great many people who feel they are outcasts. "If we do not take them seriously, we are not fulfilling our mission."

Other churchmembers, he said, "do not understand their baptism" and can't give up feeling like outcasts "unless someone else is made an outcast" while still others "give lip

service to inclusiveness but want to attach strings to it. . . .

"The spirituality of compassion calls for inclusiveness—all people being restored to God and one another." Browning called for the rediscovery of the "quality of self-denial—a way of life that has been lost." Such self-denial, he said, is not possible "until we acknowledge our complete dependency on the love of God."

Showing compassion and teaching are not separate, but two sides of the same coin, and no congregation is isolated, the Presiding Bishop said. "Geographic, cultural, or media isolation is possible, but isolation from the mission of the Church is not possible if people are acting out their baptism."

God is in the midst of a mission He initiates and shares the lives of those who "cry for dignity and peace. It is wrong to identify God with good things only," Browning said in the lectures which are named to honor the seminary's first dean.

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Prayers for united Church go against history

by A. Dan Bragg

All Christians pray for the Church's reunification. These prayers are based on the belief that the whole Church was once united. But a united Church never existed. Various factions were present from the earliest known records of the Christian movement.

While the exact date of the beginning of the Christian Church might be set at various times, Jesus' ministry had its first possibility for division when He assembled His original disciples. Tradition holds they numbered 12, but the Gospels record that the number varied, and the lists of the names of the 12 are not consistent: Constancy was not a factor in the numbers or names of the original group.

Also, a pecking order existed. We know of the Beloved Disciple, the brothers who asked for special places in the Kingdom, the Betrayer, the Rock, and undoubtedly other names and alliances caused envy or jealousy. The disciples were not united in their beliefs or philosophy during Jesus' life.

At His death, they scattered. The accounts are somewhat fuzzy, but I doubt any of the disciples witnessed it. A friend who was not one of the 12 or even one of His family arranged His burial. The disciples met several times behind closed doors. They were distraught and unable to decide on how to function together. Even after they came to believe in the Resurrection, they probably returned to their homes in outlying villages. They reassembled in Jerusalem on the Jewish high holy day that later came to be called Pentecost. They continued to worship as Jews.

The Christian Church adopted Pentecost as its birthday because that was the day the Holy Spirit moved the disciples to begin an active ministry of preaching the Gospel to the multitudes which resulted in the conversion of thousands to the belief that Jesus was the Christ. On that day they became Apostles.

Perhaps we could say the Church was one Church on that day. Those converted probably included some pagans but were chiefly Hellenistic Jews who had returned to their homeland for religious purposes or for business and were disillusioned with the trappings of the Temple religion and the failure of the religious leaders to follow the teachings of the Prophets. Since the Apostles were of the Temple school, the believers were immediately split into two major groups.

The little early history we have indicates the early Christians were simply a small band that tried to live with the simple creed, "Jesus is Lord." Each individual was led by the Holy Spirit to understand and interpret the meaning of this creedal statement.

With this leadership by the Spirit, the early Christians felt no organization was needed. Individuals in the community could give to the support of the community, and individuals would be cared for by the com-

munity's use of these gifts. The story of Ananias and Sapphira shows division of thought as to how much an individual should contribute and under what circumstances. A judgmental leadership group had already been established which could punish those who deviated too much from the accepted norm.

As the community grew larger and had more varied needs, disputes arose over the distribution of community property. Many worried about the influx of Hellenistic thoughts. The Hellenistic women's complaints that they had not been treated fairly in the distribution of commodities probably were valid, but they separated the community into the original group and the Hellenistic Jews. In the Acts of the Apostles, seven men were chosen to be leaders. These men, called deacons, were obviously to be the leaders of the Hellenistic community. This division allowed the Apostles to concentrate on preaching to the Palestinians.

The martyrdom of Stephen, a Hellenistic preacher, and the later expulsion of the Hellenistic Christians from Jerusalem led many to return to their homelands where they founded Christian communities in Antioch, Damascus, and Rome.

The Palestinian Church continued to concentrate on the conversion of Israel. Years later, at the Council of Jerusalem, the missionary field was definitely divided. Paul and his followers worked with the gentiles and the Apostles with the Palestinians. The status of the Hellenistic Jews was not spelled out.

The leaders in Jerusalem opposed missionary work outside Palestine, and this was a constant source of division in the mission churches as well as a threat to Paul and his ministry. The local church often had as many as three groups—the Hellenistic converts, the gentile converts, and those loyal to the Apostles in Jerusalem.

From its beginning, Christianity has been a Church of division. This division has added to its richness and also to its ability to fill the needs of almost any believer.

A. Dan Bragg is a doctor who lives in Richmond, Va.

Video programs available from Church Center

The Office of Communication at the Episcopal Church Center has videos available on many subjects. Among the offerings are: *Suffer the Little Children*, which is about the Anglican Child Care Fund which supports and educates orphaned children in Ethiopia, and *You Shall Be My Witnesses* about the work of the Episcopal Church in Jerusalem and the Middle East. Both are 14 minutes long and cost \$15 each. They are available from the Office of Communication, 815 Second Ave., New York, N.Y. 10017. Specify VHS or Beta format.

Preparations

by Andrew Daughters

Preparations, preparations,
Christmas time is coming soon.
Busy, busy, always busy,
Running morning, night, and noon.

Time is short and crowds are massive.
Gifts to purchase, wrap, and send.
Each one represents decision
For a relative or friend.

Uncle Charley, Cousin Farley,
Brother Hugh and Auntie Sue,
Uncle Louie, Cousin Dewey,
Brother Boo and Sister Prue—

Each one has to be remembered;
Each one has to have a gift.
If we should perchance forget one,
There could be a family rift.

Every day is close to panic.
Time is running. So am I.
There's so much to be accomplished,
Sometimes I could almost cry.

Cards to write, address, and sign
For everybody that we know
Even if we haven't seen them
Since the year of the blue snow.

Dad will check the lights and hang them.
Kids will decorate the tree.
Mom will vacuum up the pieces
That get broken normally.

Still there's all that food to purchase,
Buy the turkey or the goose.
Just so many days till Christmas,
Still so many ends are loose.

When we are so very busy,
Pressure filling every day,
There's no time to get me ready,
There's no time to sit and pray.

Help me, Lord, to find a method.
Help me, Lord, to find a way
Lest, when we arrive at Christmas,
There's no meaning to the day.

In the pressure of the season, let's take time for You and me.
Otherwise it seems the reason may be lost eternally.

Advent wasn't made for running. It's intended to prepare
Us inside to welcome Jesus to our lives and keep Him there.

1. Color the ornaments below. 2. Cut out the ornaments. 3. Paste ornaments in numerical order in the corresponding spaces on the tree on page 16.

Begin on the first day of Advent, November 29, and add one ornament each day until Christmas.



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With The EPISCOPALIAN

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Today, The EPISCOPALIAN is being read by more Episcopalians than any publication in the history of the church. Good will for The EPISCOPALIAN is at an all time high.

This is very encouraging, because in these last few years we've "gone out on a limb" with some innovations and improvements that have cost the publication substantially more than it would have cost for us to coast along comfortably.

In every way we can, we have improved the efficiency of our operation. To move toward the task the church has called us to do and still keep the price within reach calls for more money than is ever in sight.

We must continue to modernize our production methods, we must attract writers who can provide the very best in religious journalism, and we must be able to send our editors into the church where the action is taking place. Doing less than this

would be poor stewardship and remiss in the ministry and mission to which we have been called.

Since The EPISCOPALIAN Development Fund was established four years ago, members of the Board have contributed regularly, along with others throughout the church. The Development Fund has made possible improvements in the printing and distribution of The EPISCOPALIAN—two significant steps.

Without the resources in this fund, The EPISCOPALIAN could never have achieved what has been accomplished in recent years, and, indeed, would have moved backward rather than forward.

This, then, is a personal appeal to you to become a PARTNER IN PROGRESS, by giving to the Development Fund, so that The EPISCOPALIAN can continue to move forward as a strong partner in ministry in congregations such as yours.

For those of you who have given in the past, thank you. The EPISCOPALIAN continues to need your support. If you have never given to this Fund, the need is great and the time is now. Your tax deductible dollars will make a significant difference in how effectively The EPISCOPALIAN is able to fulfill its mission as a partner in ministry with the whole church.

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Lost in translation

Press releases from the American Bible Society are informative but formal. Recently, however, the Society listed some howlers that have surfaced in Bible translations. In one, St. Paul warns the Corinthian Church to have nothing to do with "loose livers." A Spanish translator chose *epistolas* for Paul's "parchments," and when the word's similarity to *pistolas*—pistols—was pointed out, the translation was defended on the grounds that readers in unsettled parts of the world would sympathize with Paul's request that Timothy send him pistols!

Worth Noting

Anne Shire, associate ecumenical officer of the Diocese of Bethlehem, will represent the Episcopal Church on the governing board of the National Council of Churches □ Bishop Francis Gray of Northern Indiana and his wife Karen will serve as liaisons between the House of Bishops and Episcopal Marriage Encounter and as advisors to the national board of Marriage Encounter □ Philadelphia rector Edward Chinn has recently published his third book, *Questions of the Heart: Sermons for the Middle Third of the Pentecost Season (Cycle B First Lesson Texts)* □ A self-styled "little old lady from Dubuque," Judith Berling, has left Indiana University, Bloomington, to become academic dean of the Graduate Theological Union □ Donn Morgan is acting dean and president of the Church Divinity School of the Pacific while Dean William Pregnall is on sabbatical; Dolly Patterson is the seminary's new communications coordinator, and the Rev. Frances Toy, class of 1984, is the new alumni/ae coordinator □ Bishop Don A. Wimberly of Lexington is the new chairman of the board of the Episcopal Radio-TV Foundation in Atlanta, Ga.; the Foundation's TV special, *Shadowlands*, based on the marriage of C. S. Lewis and Joy Davidman and co-produced with the BBC, has recently won a Gabriel Award from Unda-USA, a national organization of Roman Catholic broadcasters □ The Los Angeles County Commission on Human Relations has honored Suffragan Bishop Oliver Garver of Los Angeles for his "distinguished lifelong commitment" to promoting understanding among the various ethnic groups living in Los Angeles.

Conferences explore Lambeth subjects

As part of its preparation for the Lambeth Conference next July, Episcopal Divinity School's continuing education program is hosting a series of conferences.

January 11-13 the subject will be women in the episcopate. On May 3-4 retired Archbishop Edward Scott, former Primate of Canada, will speak on "Ministry and Mission: Called and Sent."

For information, write: Continuing Education/Special Events, Episcopal Divinity School, 99 Brattle St., Cambridge, Mass. 02138, or phone (617) 868-3450.