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Presiding Bishop finds Philippine Church committed to ministry in midst of danger

by Richard Henshaw, Jr.

Presiding Bishop Edmond Browning's 10-day visit to the Philippine Episcopal Church convinced him the Church is without equal in its commitment to ministering in the face of violence, death, and oppression.

The trip last December, purposely scheduled early in his 12-year term, developed into a profoundly moving journey in which much was given and received by both visitors and hosts. The Rev. Patrick Mauney, partnership officer for Asia and the Pacific at the Episcopal Church Center in New York City, had done the advance work for the trip and accompanied the Presiding Bishop and Mrs. Browning.

The overt political dangers facing Philippine Episcopalians were dramatically brought home when two car bombs exploded in Manila at places where the Presiding Bishop or members of his party had visited just a few days earlier.

The Philippine Church is a small body in an overwhelmingly (80 percent) Roman Catholic country. But since the turn of the century when U.S. Army Chaplain C. C. Pierce instituted a mission among minority people, its strength has been in ministering where the Roman Catholics have been reluctant to go. The Episcopal Church there has well over 400 congregations—the vast majority rural mission stations—with 92,000 baptized members, 160 clergy, over 500 lay workers, and about 95 schools, hospitals, and other institutions.



Bishop Robert Longid of the Northern Philippines accompanied Presiding Bishop Edmond Browning on his arrival at St. Benedict's, Kin-iway, during Browning's 10-day visit to the Episcopal Church in the Philippines.

During his visit the Presiding Bishop discovered a Church that, in the words of one priest, finds it "hard to preach salvation in the midst of guns and death." But it and the United Church of Christ in the Philippines are taking leading roles in social action and reconciliation, especially among minority groups and tribal mountain people who until a

generation ago were headhunters.

"At the same time," the Presiding Bishop said, "no potential Provinces looking to autonomy have done as much as the Philippine Episcopal Church to prepare themselves." The four dioceses of the Church—Northern, Central, Southern Philippines, and Northern Luzon—now linked to Province VIII of the Episcopal Church

are scheduled to attain autonomy as an independent Anglican Province some time after Jan. 1, 1989.

Browning's trip started in Manila, Diocese of the Central Philippines, with visits to St. Andrew's Theological Seminary, St. Luke's Medical Center, and Trinity College—all on Cathedral Heights in Quezon City—and an opening service in the Cathedral of St. Mary and St. John. After autonomy, the Diocese of the Central Phil-

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Canadians plan Olympics

When the eyes of the world turn to Calgary for the 15th Winter Olympics, February 13-28, members of the first Olympic religion committee in Canada hope some of the eyes will be able to focus on more than the glamor of the winners' podium and the television hype.

Two and a half years ago, Roman Catholic Bishop Paul O'Byrne brought together an interfaith group in Calgary to find answers to the question, "What can we do to highlight the 'noble purposes' of the Olympics?" The group's answers so impressed Canada's Olympic Committee that it granted the religion committee not only official sanction, but a headquarters and a budget. "Our goal has been," said O'Byrne, "to have all faiths and all church bodies feel we are serving them and to encourage Churches to catch the spirit of the Olympics in their congregations."

Two Anglicans, Canon Donald Binney and the Rev. Maurice Buck, Protestant chaplain at Col. Belcher, a Veterans Hospital in Calgary, represent the Anglican Church of Canada on the 15-member religion committee which includes other mainline and evangelical Protestant, Roman Catholic, Jewish, Hindu, and Buddhist representatives.

Perhaps the committee's most visible activity will be a celebratory service on the eve of the Olympics—January 31—at the Corral Arena in Calgary's Stampede Park. The interfaith service, planned by the worship sub-committee, will introduce a specially written Olympic Prayer. It will also highlight the ideals of the Olympics with music provided by robed choirs from many local congregations and the presence of Olympic and Canadian personalities.

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Let me keep Lent

Let me keep Lent.
Let me not kneel and pray,
Forego some trifle every day,
Fast—and take Sacrament—
And then
Lend tongue to slander, hold ancient
grudge, deny
The very Lord Whom I would glorify.

Let me keep Lent.
Let my heart grow in grace.
Let Thy light shine till my illumined
face
Shall be a testament
Read by all,
That hate is buried, self crucified,
new-born
The Spirit that shall rise on Easter
morn.

—Author Unknown

WORLD NEWS BRIEFS



Her Majesty, Queen Elizabeth II, dedicated a plaque at ceremonies formally opening a London facility that houses the Anglican Consultative Council (ACC) and the missionary structures of the Church of England. Expected to be a focal point of Anglican work worldwide well into the next century, Partnership House is a 20-year-old spacious building on the Waterloo Road that has been completely renovated over the past two years to house the ACC, the Church Missionary Society, the United Society for the Propagation of the Gospel, and an umbrella organization called Partnership for World Mission. With the Queen is Archbishop of Canterbury Robert Runcie. Bishops, other clergy, and laity from Tanzania, Nigeria, South India, and Ireland joined the celebration. —DPS photo

Washington, D.C.

While reporters and TV cameras focused on General Secretary Gorbachev's summit visit here with President Reagan, American and Soviet church leaders prayed side by side at Washington Cathedral. Nine prominent Soviet Christians participated in the four-day prayer vigil with the heads of several U.S. denominations and many clergy and laypeople from the Washington area. Washington Cathedral and the National Council of Churches co-sponsored the vigil during which prayers were offered daily from 7:30 a.m. to 12:30 midnight. Orthodox Metropolitan Philaret of Minsk and Byelorussia said, "We came to pray with the Christians in America for the success of the conversations. . . . We

came to witness the will of millions of faithful in the Soviet Union to live in peace and friendship with the American nation."

Canterbury, England

By unanimous vote, the General Synod of the Church of England affirmed traditional teaching on chastity and fidelity in personal relationships and approved a motion that "sexual intercourse is an act of total commitment which belongs properly within a permanent married relationship, that fornication and adultery are sins against this ideal, and that homosexual genital acts also fall short of this ideal." The motion added that all Christians are called to be exemplary in all spheres of morality and that "holiness of life" is

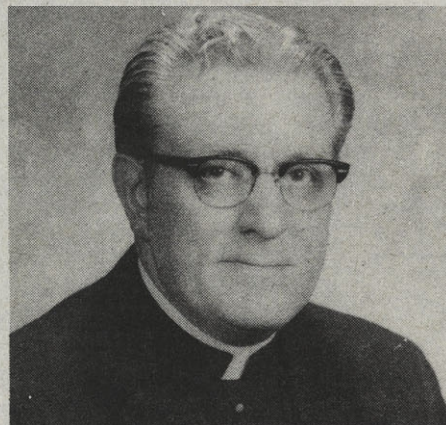
particularly required of Christian leaders.

Boston, Massachusetts

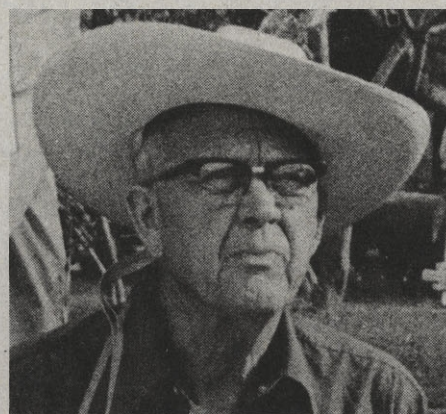
At its 202nd annual convention in November, the Diocese of Massachusetts approved "increased episcopal presence" and authorized the search for an assistant and a suffragan bishop within the next two years. Convention also approved a restructuring of the diocese from its present 18 districts into six regions, voted to support a diocesan trip to the Soviet Union in April, and approved a resolution to prevent employment discrimination against persons with AIDS.

Geneva, Switzerland

Female leaders of the World Council of Churches plan a special, worldwide "Ecumenical Decade for Women," 1988-1998. Andrea Rivera Cano, U.S. press spokesperson for the WCC, said the Ecumenical Decade will be launched at Easter and will focus not only on women's roles within the Church, but also on how "women in the Church relate to women outside the Church."



The Rev. Ralph Hovencamp, 74, pastor and church communicator, died December 28 in New Castle, Pa., where he had been rector of Trinity Church from 1947 to 1980. From 1968 until his retirement last year, Hovencamp was a member of the board of directors of The Episcopalian. He served as president of the National Diocesan Press, 1952-61, and was a member of the ecumenical Associated Church Press organization. He is survived by his widow Shirley, three step-children, and a sister and a brother.



When artist Milford Zornes visited Oklahoma's companion diocese of West Ankole, Uganda, on behalf of Volunteer Oklahoma Outreach Mission (VOOM), he painted the 31 watercolors that appear in a new book of full-color reproductions of his works. Proceeds from the sale of the book—and the original watercolors—will assist mission activities of both Oklahoma and West Ankole. Information on the book and paintings is available from VOOM treasurer Richard H. Hancock, 2709 Meadowbrook, Norman, Okla. 73072. Zornes undertook a similar project in 1974 when he visited Oklahoma's then companion diocese of Nicaragua.



Los Angeles, California

Delegates to a special convention here chose Dean Frederick Borsch, 52, to be the fifth bishop of this large southern California diocese. Borsch is Dean of the Chapel at Princeton University and a member of Executive Council. He will succeed the late Bishop Robert Rusack who died suddenly in 1986.

Ebernburg Castle, Germany

The annual Clergy and Lay Readers' Conference for Episcopalians in Europe was held here November 30 to December 1. The Rev. William MacNeil Baxter of the Diocese of Washington was one of the scheduled speakers. Spouses also attended the conference which provided Episcopalians with the opportunity to meet together and with Bishop Charles Burgreen, Suffragan for the Armed Forces.

Providence, Rhode Island

The Diocese of Rhode Island, at its 197th convention in November, gave unanimous approval to resolutions affirming the inviolate nature of God's covenant with the Jews and expressed support for the work of the diocesan AIDS task force in its ministry to people with AIDS. Bishop George Hunt requested the statement on Jewish/Christian relations which stressed areas of commonality between Christians and Jews and won passage without debate. In other actions, delegates approved a \$1,788,313 budget for 1988 and passed a resolution praising Hunt for his leadership of the Episcopal Church's Standing Commission on Health and Human Affairs.

Springfield, Massachusetts

Bishop Andrew Wissemann of Western Massachusetts was among more than 150 clergy and religious professionals who signed a statement urging passage of a "gay rights" bill before the end of the 1987 state legislative session. The statement said, "No matter what our moral convictions are concerning homosexuality, they are not relevant considerations in the determination of civil justice." Signers of the statement are concerned by unjust discrimination against homosexual persons; the bill would guarantee basic civil rights to all persons regardless of sexual orientation.

Knoxville, Tennessee

Bishop William Fred Gates, Jr., retired Suffragan of Tennessee, died December 29 of a heart attack at his home in Memphis. For most of his 16 years as suffragan, Gates managed the financial affairs of the diocese and supervised the development of the Church Education Program. He was married to the

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former Jane Gregory Dillard with whom he had two daughters.

Sydney, Australia

According to 1986 census figures, the Roman Catholic Church has overtaken the Anglican Church as the country's largest religious denomination, claiming 26 percent of the population as members. Anglicans now claim 23 percent, or 3,592,707 people, down from 26 percent in 1981. According to the census, 73 percent of Australians regard themselves as Christians, a decline from 77 percent in 1981.

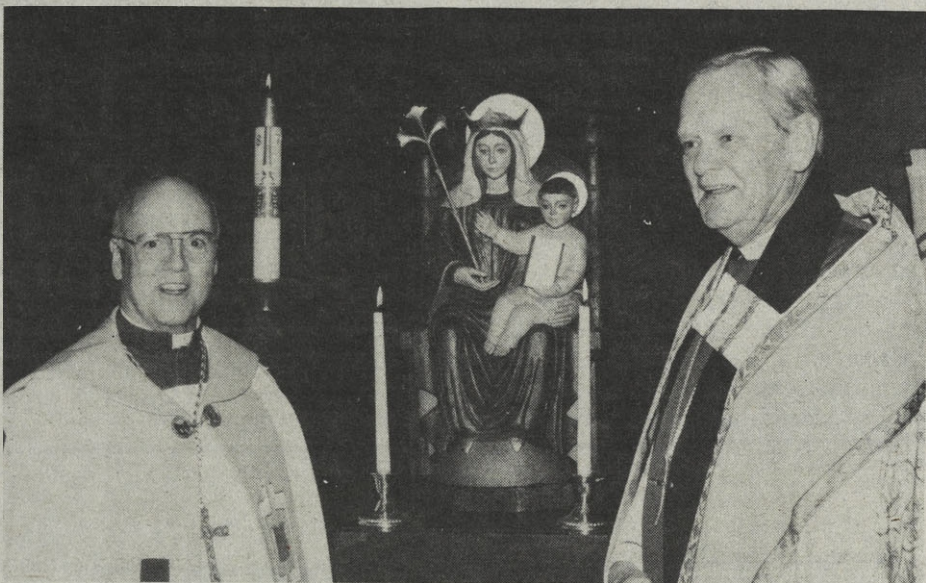
Milford, New Hampshire

In November, Bill and Helen Ferguson became the editors of "Home Prayers." Started in 1926 by the Rev. Allen W. Clark, "Home Prayers" has grown into an ecumenical ministry that reaches 15,000 persons a week. The one-page sheet includes the week's lectionary

Scripture reading, a meditation on the reading, and a prayer. "Home Prayers" gives congregations a link with those who cannot be part of the Sunday congregation. Most churches receive a monthly bulk shipment, and many add a personal note before distributing them to the homebound. For further information, write to Home Prayers, Box 108, Milford, N.H. 03055.

Edmonton, Canada

Archbishop Kent Clarke startled local Anglicans last December by resigning from the active ministry. Clarke succeeded Archbishop Michael Peers, Anglican Primate of Canada and former seminary schoolmate, as Metropolitan of the Anglican Province of Rupert's Land when Peers was elected primate in 1986; Clarke had been Bishop of Edmonton since 1980. He cited illness and exhaustion and announced no immediate plans for the future.



An ecumenical Marian Year service brought a replica of the 15th-century statue of Our Lady of Walsingham to St. Martin's Church in Richmond, Va., where Richmond's Roman Catholic Auxiliary Bishop David Foley and retired Episcopal Bishop Philip Smith of New Hampshire, who had once served as a suffragan bishop of Virginia, conducted Evensong. Foley explained that Pope John Paul II had declared 1987-88 a Marian Year to commemorate the 2,000-year anniversary of the Virgin Mary's birth.

Newark people support bishop

by Dick Crawford

More than 100 clergypersons and more than 60 laypeople have signed separate newspaper ads in support of Bishop John Spong of Newark. The ads, in response to criticism leveled against the bishop's moral stance and for his handling of a fire insurance settlement involving a church in Jersey City, appeared in daily papers in the Newark area.

When fire destroyed Church of the Ascension in 1986, proceeds from the insurance policy came in a check made out to both the parish and the diocese and conflict arose over its disposition. Ascension's supporters filed a presentment against Spong, and a review committee of seven bishops decided ownership of the money should be decided in a civil court. The committee also said a charge Spong may have used the power of his office to force a resolution of the matter in his favor could constitute a canonical offense and empaneled a Board of Inquiry, much like a grand jury, to investigate.

The charge that Spong used undue pressure arose out of his appointment of a diocesan committee to in-

vestigate whether Ascension's rector, the Rev. George Swanson, had violated his ordination vows during the dispute.

The ads' defense of Spong says the bishop "followed due process. His actions in the dispute have complied with church and civil law, following the advice of the chancellor of the diocese," and that Spong has the "unanimous and sustained support of the duly elected senior leadership of the diocese."

The Rev. Leslie Smith, diocesan spokesman, said the diocese does not claim sole entitlement to the insurance proceeds and wants "to co-operate." The chancellor has stated that the money should be placed under shared control, Smith added. The settlement amounts to nearly \$600,000.

Concerning Spong's stance on moral issues, the clergy and laity say they appreciate him "as a leader on the forward edge of theological thought," and "while we do not always agree with him, he has challenged our prejudices and called us as a Church to be more inclusive."

Detroit Convention accessible to handicapped

Planning for General Convention includes efforts to meet the needs of disabled persons who will attend as deputies, alternates, or visitors. The Convention site is fully accessible, and every effort will be made to seat the physically disabled in areas without stairs.

For the Convention's opening Eucharist, materials will be available in Braille and large print and interpreters will sign the liturgy. Minnesota's Diocesan Office on Ministry with the Handicapped has prepared packets of materials describing accessible dining and recreation places in Detroit as well as information about transportation and other areas of concern to

handicapped visitors.

The Presiding Bishop's Task Force on Accessibility is working closely with the people planning both the Convention and the Episcopal Church Women's Triennial Meeting. Every effort will be made to meet the special needs of disabled participants if they will make these needs known no later than June 1.

Please send description of special needs or requests for the information packet to the Rev. Barbara Ramnaraine, coordinator, Diocesan Office on Ministry with the Handicapped, St. James' Church, 3225 E. Minnehaha Parkway, Minneapolis, Minn. 55417, or call (612) 724-3425.

Whoever is in Christ is a new creation.

(2 Corinthians 5:17)

In 1947, the Rt. Rev. Henry Knox Sherrill, then Presiding Bishop, went on the radio to raise one million dollars in one hour for human need. He succeeded, and thus was born the ecumenical campaign, "One Great Hour of Sharing."

Forty-one years later, the Episcopal Church, through the Presiding Bishop's Fund for World Relief, continues to join with other denominations in this campaign.



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Carter urges executives to solve social ills

by David L. James

Jimmy Carter recently had breakfast in the basement of a New York City church.

Flanked by David Read, senior minister of the host Madison Avenue Presbyterian Church, and William Stemper, Episcopal priest and chairman of the Corporate Forum of New York, the President shared ham and eggs with some of the nation's most influential business, religious, and educational leaders.

With no apology for his Christian commitment, Carter quoted Tillich, invited the assembled leaders to attend his Sunday school class next time they're in Plains, Ga., and challenged the top-level executives present to apply the same creative energy they employ in the operation of their corporations in solving the nation's critical social problems.

Using the experiences he and his wife Rosalynn have had in building Habitat for Humanity homes for—and with—low-income people, Carter urged the leaders to find ways to work directly with the people with whom they are concerned. He said that by carrying lumber and pouring concrete shoulder to shoulder with the homes' future owners he had learned more about the hopes and dreams of low-income people than by anything he had done as President.

The President came to the right place. The Corporate Forum provides a unique opportunity for morally com-



President Jimmy Carter's remarks at the Corporate Forum in New York City were thought-provoking for the Rev. William Stemper and the Rev. David Read.

mitted executives. Founded in 1974 by the Rev. William Stemper, Vicar for Corporate Affairs in the Diocese of New York, the forum is an active association which brings together the heads of major corporations, religious communions, and educational and charitable institutions in a constructive environment which facilitates discussions on the ethical implications of business.

Recent participants have included Presiding Bishop Edmond Browning, President Emeritus of Harvard Nathan Pusey, Bishop Richard Holloway of Edinburgh, United Church of Christ President Avery Post, Archbishop Desmond Tutu of

Southern Africa, and Calvin Butts, pastor and political leader in New York's black community.

In recent months the forum has addressed such topics as the relationship between the profit motive and philanthropic activity, the global implications of toxic waste, recent trends in the teaching of business ethics, the role of religion in shaping public policy, the moral implications of disinvestment on South Africa's black community, and the disparity between how free enterprise is perceived in the pew and how it is perceived in various national church headquarters.

To address these topics, the Corpo-

rate Forum invites some of the world's best thinkers to articulate the ethical questions in their fields as they relate to business, politics, education, and religion.

The atmosphere which the forum provides is specifically structured to enable discussion of potentially divisive topics. The forum encourages free expression and provides a climate of cooperation.

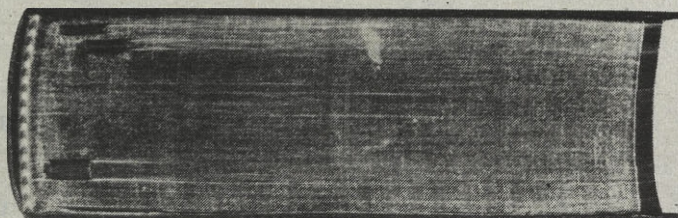
While many of the topics cause acrimony among polarized groups, the Corporate Forum has created an opportunity for key leaders to listen and respond to the most critical social and ethical questions of our times. The forum meets in a variety of settings—church and corporate—according to the nature of the subject.

The concern, however, of these leaders goes far deeper than merely a response to specific questions for something deeply rooted in the American business heritage influences every corporate leader concerned about business ethics and corporate responsibility. That heritage is the dynamic tension between the desire to do well and the desire to do right.

This is the tension with which all morally committed business people must wrestle. The Corporate Forum gives them the arena in which to do that creatively as they attempt to be high-key but low-profile agents of reconciliation.

David James is associate rector of St. Paul's Church, Westfield, N.J., and a frequent contributor to these pages.

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AIDS threatens African economies

by Jane Rockman

As the AIDS crisis grows in all parts of the world, it presents a variety of challenges to the Church, both as individual Christians and as community. Some of the challenges are obvious: How do we minister to persons with AIDS and to their friends and loved ones? Other questions may be less obvious, for example those involving the potential economic ramifications of acquired immune deficiency syndrome.

To the Presiding Bishop's Fund for World Relief, whose ministry includes assisting development programs, the effects of AIDS on the economy—particularly on the economies of third-world countries—are of great concern. How does the potential devastation of entire communities affect development planning? What is the future of long-term development efforts whose objectives are to enable people to become self-sufficient? Nowhere are these questions more significant than in Africa, which received more than \$250,000 in development grants in 1986.

"At least 1 million Africans, mostly in central Africa, will probably die of AIDS in the next decade," says a report of the Panos Institute, an independent communication and policy organization based in Washington, D.C., and London. Estimates of the number of people currently suffering with AIDS vary widely, but Panos reports that as of April, 1986, blood tests had shown the AIDS virus to be present in at least 23 African nations.

Exactly when AIDS began appearing in Africa is another question not easily answered, but the virus is thought to have been present for at least the last 10 years. Research has been done on the prevalence of the disease in the eastern part of the continent, the area of the Rift Valley around Lake Victoria which includes Rwanda, Burundi, Zambia, Uganda, Zaire, Tanzania, and Kenya.

According to the Panos Institute, AIDS is being spread here primarily through heterosexual contact (especially prostitution in urban areas), blood transfusions, transmission from mother to infant, and the use of unsterilized needles.

The sad irony is inoculation, seen in Africa as one of the great advances of modern medicine, may be responsible for transmitting AIDS because disposable needles are often reused without being sterilized. Boiling the needles or cleaning with plain household bleach would alleviate the danger, but neither the bleach nor fuel for heating the water is readily available.

Similarly, blood transfusions, another life-saving technique of modern medicine that has become especially vital in Africa where such illnesses as sickle-cell anemia and malaria afflict large numbers of people, are also responsible for transmitting AIDS. Medical personnel admit that blood screening is costly; any major screening program would take limited resources from other important health measures such as vaccinating against polio.

The spread of AIDS from mother to baby is also a growing danger. Preg-

nancy weakens a woman's immune system, lowering her resistance to diseases as well as to the AIDS virus. A baby whose mother carries the virus has about a 50-50 chance of being born with AIDS as well.

Africa's future is threatened more subtly by the effects of AIDS on a significant segment of the population. The people considered most at risk are men and women in their 20's and 30's who make up the first post-independence generation in Africa to assume positions of power. They are Africa's doctors, lawyers, teachers, and political leaders, and their ranks—scarce to begin with—are being decimated by AIDS.

The Panos Institute report describes this generation as "the breadwinners



of today and tomorrow" who support not only the young and the old, but also Africa's whole economy. "AIDS in Africa does not only threaten individual lives," says the report, "the survival of whole industries and national economies may be at stake."

One obstacle to dealing with this health crisis has been the reluctance of many African leaders to acknowledge the presence of AIDS within their countries. Their reticence is based on several concrete fears, including concern that African nationals will be discriminated against when traveling abroad and that both foreign tourism and investment will disappear if AIDS is linked too closely with specific African nations.

Continued on page 29

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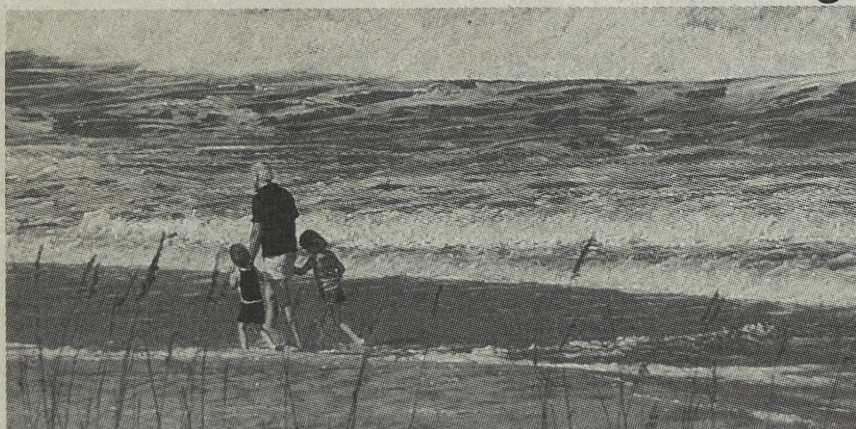
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English question preface in clergy directory

A high-level review of the commissioning and production of the "anonymous" preface to the Church of England's *Crockford's Clerical Directory* has been promised in the wake of the furor over the preface to the 1987-88 edition and its author's suicide.

At its February meeting, the Church's General Synod is expected to review a report from its Standing Committee on the controversial affair. The Committee's policy subcommittee has expressed grief over the death of the preface's no-longer-anonymous author, Dr. Gareth Bennett, and exonerated the two men responsible for commissioning and publishing the preface. The subcommittee's statement has itself stirred further controversy.

Until quite recently *Crockford's Clerical Directory*, an Anglican clergy Who's Who, was published every two years by Oxford University Press. One of its traditions was the anonymous preface. That tradition continued when the the Church Commissioners and the General Synod's Central Board of Finance took over the directory's publication.

Derek Pattinson, secretary-general of the General Synod, and James Shelley, secretary of the Church Commissioners, commissioned Bennett to write the preface. They agreed that the document would be published anonymously and as written without change.

The preface was anonymous when published last December. Sharply critical of "liberal ascendancy" in the Church of England and the Episcopal Church, it also aimed barbs at Archbishop of Canterbury Robert Runcie, Episcopal Presiding Bishop Edmond Browning, and other Anglican leaders and institutions. Bennett's identity as its author was only revealed following his apparent suicide shortly after publication.

Bennett was widely admired and considered a spokesman for the Church of England's Anglo-Catholic wing. He had been the Oxford University Lecturer in Modern History since 1961 and a Fellow of New College where he was Dean of Divinity for 20 years. He was Visiting Professor at the University of South Carolina in 1975 and Birkbeck Lecturer at Cambridge University in 1983. A leading member of the General Synod since 1975, last July he was appointed to the Crown Appointments Commission which advises the British government on the selection of bishops.

A close friend, Canon Brian Brindley, described Bennett as "a man of very great integrity. . . . It is a tragedy his talents were not better used and better recognized."

An English reporter called him "everybody's idea of an Oxford don 'par excellence'—a bachelor in the Victorian manner: self-contained, fastidious, and very 'strait-laced' in all his behavior."

While most of the preface's criticism was aimed at the English Church, Bennett also criticized other Anglican Churches as well as the periodic meetings of Anglican bishops at Lambeth Conferences and the

more frequent meetings of the Anglican Consultative Council.

Of the Episcopal Church, he wrote, "The liberal ascendancy has transformed the younger clergy. . . into a national force for radical and secular causes. The number of ordinands from the Catholic and Evangelical traditions of Anglicanism has diminished and been replaced by men and women of a remarkable uniformity of outlook."

"The Episcopal seminaries are centers of a liberalizing theology which bears little or no resemblance to traditional Anglicanism; training in the spiritual life is widely discounted, and few seminaries have any daily corporate prayer; the sexual mores of both staff and students appear to have broken with standards usually associated with Christian ministry. . . . The American pattern of divorce and remarriage is the norm for both clergy and laity."

Bennett called Bishop Browning "a deeply committed liberal who may well be expected to press on with the consecration of a woman to the episcopate no matter what the consequences for the Communion."

He labeled Bishop John S. Spong of Newark one whose "interpretation of Anglican comprehensiveness is that everyone should do what seems right to him in conscience and that everyone else should accept it."

The preface's most quoted passages, however, deal with Runcie. Bennett granted that the Archbishop has "intelligence, personal warmth, and a formidable capacity for hard work" and that his speeches are "thoughtful, witty, and persuasive."

But, Bennett wrote, Runcie doesn't know what he's doing and has no "clear basis for his policies other than taking the line of least resistance." Runcie tends to "put off all questions until someone else makes a decision" and "is usually to be found nailing his colors to the fence."

Criticism exploded after publication. Archbishop of York John S. Habgood, for instance, called the preface sour, vindictive, and scurrilous. "I hope," he said, "the public will treat this abuse of privilege with the contempt it deserves."

"I think," Habgood added, "the Church would be wise to regard it as an outburst from a disappointed cleric who manages to pinpoint some of the real problems which face the Church of England and the Anglican Communion but has nothing constructive to offer about the way ahead."

Archbishop Desmond Tutu sent Runcie a message, saying he was "deeply distressed and shocked" by the attack on the Archbishop of Canterbury, whose "outstanding leadership" he commended.

England's independent *Church Times* commented in an editorial that the preface "greatly exaggerates the lack of religious principle and liturgical cohesion in present-day Anglicanism."

Harry Toland prepared this report from a variety of sources.

Bishop protests U.S. intervention in Haiti



Bishop Luc Garnier of Haiti

Episcopal Bishop Luc Garnier of Haiti called for an end to U.S. intervention in his country when interviewed at a press conference in Chattanooga, Tenn., in December. Garnier was in Chattanooga to attend the Diocese of East Tennessee's annual convention that inaugurated a companion diocese relationship with Haiti.

"If [the U.S.] cannot help in a humanitarian way, then keep your money. We will be poor, but we would like to keep our personalities," the bishop said. "People should not dictate to us what we should do and how we should do things." The bishop's visit came within days of the violence that canceled Haiti's scheduled elections in the wake of which the U.S. government cut back on financial aid.

Without U.S. aid—which Garnier said is contingent upon agreement to conditions laid down by the U.S. government—the process toward democratization of Haiti will be slower, but "we'll do what we can with what we have."

The Haitian constitution, adopted last March, requires a new president be installed by February 7. A civilian government will replace the military junta in power since the uprising in 1986 that ended nearly 30 years of dictatorship by the Duvalier family—Francois Duvalier and his son Jean-Claude. Garnier does not know whether elections will be held by the stipulated date but said Haitians should be allowed to "choose our own people freely."

The U.S. government was instrumental in maintaining the Duvaliers in power, said Garnier, and then in ending their reign with the overthrow of Jean-Claude. Now, he said, "we see you are working in such a way that you could occupy my country. You did that in 1915. We hate it, and we are willing to fight against it. It is a game you are playing, and we are not happy about it. We have been independent since 1804, and we are not willing to give that up."

The Episcopal Church in Haiti is not directly involved in supporting political candidates because "this is not the mission of the Church," said Garnier. Instead the Church helps prepare its laypeople "to choose the next government" and to recognize when candidates are "saying the truth."

Since Haiti's government is unable to provide its citizens with adequate public services, the Episcopal Church's involvement with "the so-

cial aspect of the country" is widely felt, Garnier said. The Church, which has 84,000 communicants and 29 clerics, operates 130 elementary, secondary, and professional schools. The country's illiteracy rate is 85 percent, and only 60 percent of its children attend school.

In cooperation with the Presbyterian Church, the diocese runs "one of the best hospitals in the country." The Hopital Ste. Croix at Leogane provides a preventive medicine program "so good the government has signed a contract with the Church giving it full responsibility for the health care of the poor in the area," said Garnier.

"It is a way of preaching the Gospel of God. The Gospel concerns the whole human being—education, health, body and soul. You cannot preach about the soul which is in a body that is suffering, which doesn't have enough to eat."

Bishop William Sanders of East Tennessee spoke about the new companion relationship which will start by "sharing our lives, getting to know one another. . . . We need to learn the dangers of their lives, . . . to understand their aspirations, . . . to understand how our way of life and our assumptions may have a devastating impact on their way of life and their aspirations. We need to know what it

means to be sacrificial and risk-taking as Christians in a country that is afflicted with such terror as [Haiti] faces at this time.

"Perhaps from them we can learn as they have learned," Sanders continued, "that the Church can make a difference. . . for the hope that is in Haiti on this day has been given by the witness of the Church in that area and by its leadership and by its courage."

Linda M. Logan is communications officer for the Diocese of East Tennessee. This article was adapted from her diocesan convention report.

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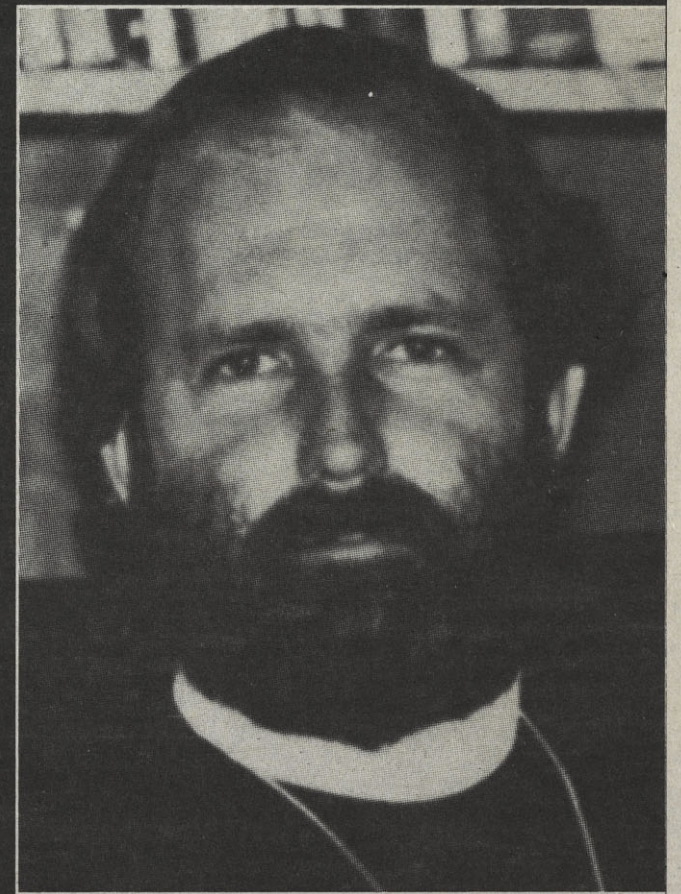
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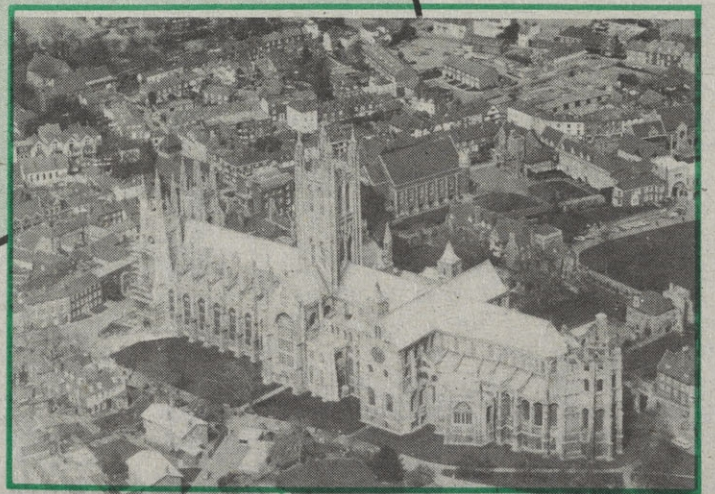
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This fragile island home



The homemade sign on the bathroom door warned: "Please close this door gently. If you close it hard, the whole building shakes."

Although this plea for gentleness and civility was in St. Joseph's Rest House, Sagada, in the northern Philippines, it is an apt commentary on the present state of that entire country. Indeed, it is a fitting comment, in the words of the Eucharistic Prayer, on the state of "this fragile earth, our island home." The sign at St. Joseph's greeted me when I stayed the night in Sagada during my recent pastoral visit to the Philippine Episcopal Church.

The Philippine Episcopal Church has its foundation with the institution of a mission among minority people at the end of the last century. The Church now has well over 400 congregations, most in rural areas of the country and among minority people or local tribes. It has about 92,000 baptized members, 160 clergy, over 500 lay workers, and about 95 schools, hospitals, and other church-related institutions. Sometime after January, 1989, the Philippine Episcopal Church is scheduled to attain autonomy as a Province of the Anglican Communion.

The story of this Church, its mission and ministry, the record of its relationship to the Episcopal Church in the United States, and the account of its growth to autonomy make it unique in the history of the Anglican Communion. Many lessons can be learned from this history and the near century of partnership between our two Churches.

I am proud I was able to make a pastoral visit to all the dioceses of this Church. Proud, yes, but humbled, too!

The Philippine Episcopal Church is a Church not only of the minority people: It is also a small Church in a country that is 80 percent Roman Catholic. It is a Church that has experienced the full impact of the recent governmental change as well as the continuing political morass. And, as a Church close to the people, it has deeply felt the pain of civil war, internecine violence, and historic political and religious hatred.

Yet through all this, the Philippine Episcopal Church has ministered to those in need, preaching the Gospel of hope, reaching out to serve those in physical need, being the voice of the voiceless. The price has been high, the risk great. The leadership knows the cost of failing to close the door gently! I saw plenty of evidence of this as I toured the many islands of this country as it goes through the turmoil of nation building.

The day I departed from Manila, the city suffered several bombings. But the newspaper I bought in the airport also reported bombings in the Middle East, Northern Ireland, and South Africa as well as the suspected bombing of an airliner.

Latin American theologian Gustavo Gutierrez, addressing the pre-Lam-

beth seminar in Peru, reminded us "the task of the Church is to proclaim the Gospel of hope in a society of death." As the airliner banked over Manila and raced northward over the Philippines, these words kept coming in my mind. Every society has signs of death. It also has those who—for good or evil—will keep slamming the door to shake the house.

The Episcopal Church in the Philippines, along with its partner Christian Churches, is effectively building the House of God in that troubled country. Some, both inside and out, will try to shake the foundation and superstructure of that edifice. Some,

Philippine Episcopal Church



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• Cotabato City

motivated by desperation and hopelessness, will try to shake the faith and hope of those who live and minister in a society of death. Evil and mean-spirited people around the world will, by acts of terrorism and violence, intimidate and shake the faith and confidence of those who build for justice and peace. They will not prevail!

Our sisters and brothers in Christ in the Philippines witness to the power of love and hope. They are confronted by many forces that threaten to shake their house of faith. Their heroic faithfulness to the Lord and His compassionate love will bring them His strength and courage. Their ministry in a society of death calls out for our partnership and solidarity.

The sign that we must help erect in the Philippines, indeed around the world, must be the words of Jesus: "On this rock I will build my Church, and the powers of death shall never conquer it." (Matt. 15:18)

Faithfully,

Edmond L. Browning

Edmond L. Browning

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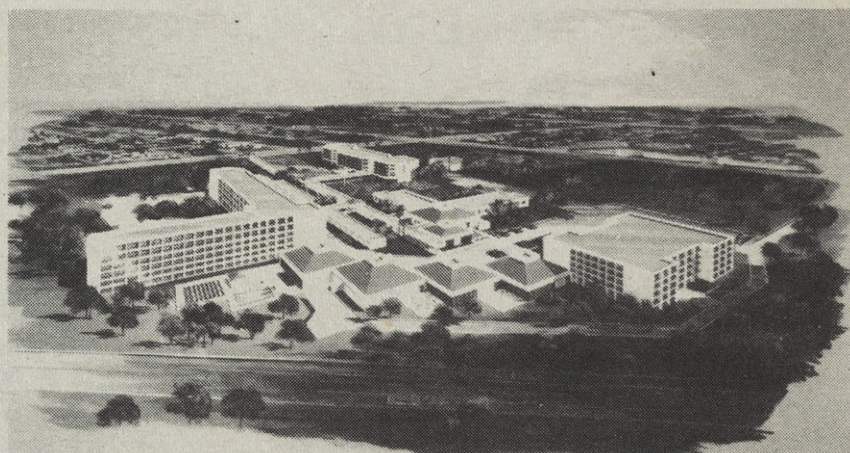


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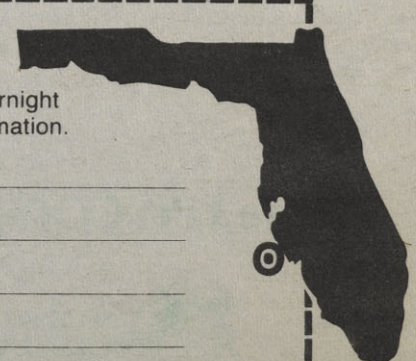
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The Crockford Preface's sniping

The ripples continue to go out from the "Crockford Preface," the once-anonymous attack on various church leaders that has rocked the Church of England and to a lesser extent other constituent Churches in the Anglican Communion, including the Episcopal Church.

The controversy is now darkly stained with tragedy: The author of the preface to *Crockford's Clerical Directory*, the Rev. Dr. Gareth Bennett, a noted Oxford theologian, apparently committed suicide. The sadness of that denouement does not dull the sharpness of the issues raised in the preface affair, however.

The preface to the *Directory*, an official publication of the Church of England, targeted Dr. Robert Runcie, Archbishop of Canterbury, as a "liberal elitist" who takes "the line of least resistance on each issue" and "is usually to be found nailing his colors to the fence."

Dr. Bennett warmed up to that blast by de-

scribing the Episcopal Church's Presiding Bishop Edmond Browning as "a deeply committed liberal who may well be expected to press on with the consecration of a woman to the episcopate no matter what the consequences for the Anglican Communion."

Editorials

Well, should not the Anglo-Catholic/evangelical wing of the Church be allowed to have its say? Certainly. And are there not Episcopalians who share such views? Of course.

But that, we think, is not the point.

The first problem was allowing such a statement to be published anonymously, especially in an official church publication. We know the British love their traditions, and the *Directory's* anonymous preface goes back a number of years. But

unsigned *ad hominem* attacks are unconscionable and rightly led at least one critic to denounce the preface as "cowardly and disgraceful." "Children of Light" generally do not snipe from hidden bunkers.

The second problem was the tone of this brilliant 18-page document. Sixteen and a half of those pages were closely reasoned criticism bordering on despair over the direction of today's Anglicanism. Only in the final page and a half did Dr. Bennett get on to "matters on which all Anglicans can be united rather than divided"—strengthening ministries to rural areas, inner cities in general, and blacks in particular.

That provided some relief, but it was not enough to rinse the bitter taste from the reader's mouth. It is well to be candid; it seems to us better still for a Christian to try to bring loving reconciliation to the divisions he finds in his Church and the world.

Why Guatemala?

For the first time in the history of the Episcopal Church, its Executive Council will meet outside the borders of the United States, specifically in Guatemala in February.

Why there?

"Well," we hear you saying, "we understand a trip to Guatemala in February, . . . the balmy breezes, the palm trees. . . ." True, there's all that. But there's much more.

Council, the governing body between Conventions, decided several years ago to meet in various

places in the Church's far-flung geography. There's a diocese of the Episcopal Church in Guatemala, just as there are in four other Central American countries as well as in other parts of the world. Presiding Bishop Edmond Browning has urged Council to be intentional about its decision and to go abroad.

The idea is Episcopalians at a given site would have an opportunity to visit with Council members, and Council would experience the life of the Church at the local level. In addition, Council members could get a taste of the locale's economic and political realities.

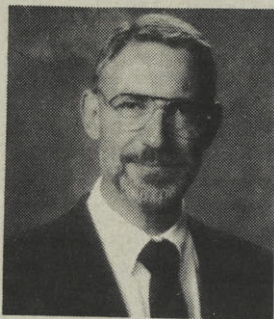
In furtherance of the principle, the Presiding Bishop recently paid a visit to the four dioceses of the Episcopal Church in the Philippines. In further furtherance, members of Council, Episcopal Church Center staff, and some church journalists will be guests of Episcopal dioceses in Mexico and Central America over the weekend before the Council

meeting begins February 24.

In those visits, they will hear from local clergy and laypeople about issues of conflict and social justice, and they will go out in the field and see significant examples of mission and ministry.

The idea and its implementation have great merit. Council members will not come away instant experts from their visits. As any traveler can testify, however, being there bestows a special dimension of perspective. Meeting in Guatemala also helps remind U.S. Episcopalians that anglos are a minority in the Anglican Communion.

The Church in the Philippines is moving toward autonomy. At least some of Province IX's Latin American dioceses are expected to follow suit in the not-distant future. Council and the Episcopal Church as a whole will be better equipped to deal with those important moves for having reached out and visited.



Time of transition

Dick Crawford, Publisher

With this edition of *The Episcopalian*, an editorial page and op-ed page are being introduced as a regular part of our monthly offering. The addition of these pages allows for a wider sharing of views in the Church.

The addition of the opinion pages comes at a time of transition at *The Episcopalian*. Last month, Janette Pierce succeeded Judy Mathe Foley as managing editor. Pierce has 23 years of experience in the news business, 13 of them as news editor of this publication.

Professionally she has covered five General Conventions, numerous Executive Council meetings, many House of Bishops gatherings, the 1978 Lambeth Conference, and many other important events in the life of the Episcopal Church and Anglican Communion.

Margaret Landis, who joined the staff in 1971, has been promoted to assistant managing editor of *The Episcopalian*. She will continue as editor of the professional edition for clergy. Landis has experience in the business world, in education, and as a former assistant editor of *The Episcopal Church Annual*. She has covered five Triennial Meetings of Episcopal Church Women for *The Episcopalian* as well as national prayer, renewal, and evangelism events.

Harry Toland, who began his news career in 1946 and who spent more than 30 years on the staff of *The Philadelphia Bulletin*, this month took on responsibility for the editorial page and special assignments.

Pierce, Landis, and Toland are laypersons with many years of involvement in the Episcopal Church.

As the staff and I plan for the future, new material, such as a Lectionary study and commentary, will be added. We also plan to redesign the publication to make it more readable and more attractive.

SWITCHBOARD

'Inclusive' is wrong term

Much has been written by people promoting "inclusive language." I applaud the general idea, but the term is a misnomer. The language may include some, but it excludes others. Many people were taught about God in male terms. They are coping with the loss of their Prayer Book. They are dealing with a new Hymnal which introduces new theology they find questionable. Within this context, inclusive language will be the last straw, . . . driving a lot of the faithful away.

Stop calling the de-genderized language "inclusive language." Rather, call it another alternative for approaching God. The correct way to approach God will probably only be perceived at Judgment Day. "Lord knows, and She's not telling."

James Oppenheimer
Poughkeepsie, N.Y.

'God preserve us'

I found the article, "Revival in Kenya" (November), self-

congratulatory, smug, and condescending. If this is a model of charismatic success, God preserve us from it.

Jonathan C. Sams
Griffith, Ind.

Indian women deacons

[As you now know], Major Virginia Bird was not the first female deacon in the Diocese of South Dakota. While there may be others as well, two American Indian women, Cheryl Wounded Head Montileaux and Ruth Potter, both Lakota Sioux, have been deacons for some time. Ruth Potter is also a member of Executive Council.

Howard Anderson
Fargo, N.D.

In defense of renewal

What Gerald Claudius (November, Switchboard) fails to realize is shouting, arm waving, and singing (heaven forbid we should sing to the Lord) are not what the charismatic movement is all about. They are merely outward signs of an inward change in the

individual's life when he or she comes into a personal relationship with Jesus Christ. And it can happen to Episcopalians, too.

Richard C. Angelo
Catskill, N.Y.

Those of us involved in renewal are used to criticism and many times need to hear it. However, I was appalled at [Claudius'] letter. As Episcopalians we are unified in the basics through the Prayer Book but are allowed to express our own spirituality in unique ways. I would not call this "anarchy and chaos." [The writer] seems ignorant of renewal in the Episcopal Church. If [he] had his way, the Episcopal Church would not be a unified catholic Church that allows diversity, but a sect that says, "We've never done it that way before." I suggest he take another look at church history and what the Scriptures say about this subject.

Jason W. Samuel
Nashotah, Wis.

The irrelevance of theological education

by John Howe

Membership in the Episcopal Church stood at its all-time high in 1966 when we reported 3,647,297 baptized members on our rolls. In 1967 that number dropped by over 62,000. It bounced back slightly—4,000—in 1968. In the next 14 years, from 1968 to 1982, we lost one member every 13 minutes!

In 1983 statistics showed the downtrend had apparently ended and we actually added 9,000 members, but in 1984 we lost 19,000, and in 1985 we lost 32,000 more. Statistics for 1986 and 1987 are not yet available.

The most recent count puts us at 2,972,607—a net loss of 18.5 percent in the past two decades. Interestingly, during the same period the number of clergy increased by nearly 36.5 percent. *Time* magazine reported that if the present trends continue, before long we will have one clergyperson for every layperson in the Church.

Obviously statistics do not tell everything, but what they do tell has to be very sobering to any thoughtful person. Why are people flocking to the independent, charismatic, and evangelical Churches but defecting from the Episcopal Church in droves? Why is the Church exploding elsewhere in the Anglican Communion? One diocese in central Tanzania has seen the opening of one new church every seven days for over 20 years.

I'd like to discuss just one symptom of a terrible, wasting disease that—unless checked, treated, and cured—threatens to become a sickness unto death, namely: the tragic irrelevance of most of our theological education.

We train seminarians in biblical criticism, but we don't teach them to make the Scriptures come alive for their congregations. We instruct them in leading public worship but not how to lead a sinner to Jesus. Most of us are embarrassed at the very thought of doing so.

Commentary

We learn to master Tillich and Bultmann but not how to master our own baser instincts. We are so proud of the "roominess" of our Church that we find ways to accommodate the most outrageous, silly, or downright heretical positions. Peter Marshall, the late chaplain to the United States Senate, was fond of saying, "The Church that fails to stand for something will fall for anything."

Some wag has added, "Aim at nothing and you will surely hit it."

I am not for one moment suggesting we should abandon the technical tools of theological education, but rather we must go *beyond* them.

Who cares whether J, E, P, or D wrote a particular passage? People are literally *dying* to know what it has to say to them. John Rodgers of Trinity Episcopal School for Ministry wryly comments, "We have discovered a way of studying the Bible in which we learn everything about it except what it says."

And Bishop Michael Marshall asks, "Do we have a Gospel to proclaim?"

We do a relatively good job of training seminarians to become sympathetic pastors, but where are the evangelists who lead many to a living, saving relationship with Christ? Where are the prophets who fearlessly speak a clear word from the Lord? Where are the apostles ready to go out among the unchurched and establish new congregations? Where are the teachers who articulate clearly the truth that sets men and women free?

The model for our ministry is that of helping people "get in touch with their feelings." It's about time we help them get in touch with the Lord.

John Howe is rector of Truro Church, Fairfax, Va.

Is God pressing His luck?

by Rolland R. Reece

If God were only someone else. But no, He (She?) insists on being God. He puts, or tries to put, himself in charge of everything.

From both television and my daily paper, I have learned that approximately 90 percent of all Americans believe in God. God must be flattered. Can you recall any of our Presidents achieving a 90-percent rating? Or anyone for anything? Possibly a lot of people said "Yes" because they weren't taking the matter seriously. Even so, the polling reveals that few hard noses emphatically said "No."

Now for the big question: What is the nature of this God that is so well liked? A Sunday school teacher once described God as a grand old man with a soft white beard, looking down upon His children through a Santa Claus face. You know, a kind of non-questioning guy who would be glad to lend you a few bucks 'til pay day.

A country singer referred to God as her buddy. I can only think that God is pleased to be a part of her entourage. I gladly pay \$17.50 just to be one of 5,000 to hear her sing. Does God know how "in" He is?

A fighter years ago referred to God as the "man upstairs." That nickname has stuck around for decades and reveals another aspect of how we look upon Him. You see, we want God to be near, particularly when things are going wrong, but the rest of the times He can stay in His room upstairs. I think you're getting the drift here. How else can I say this? Well, sometimes God is a drag. He is not a party person so when He tags along, we feel compelled to travel in the slow lane.

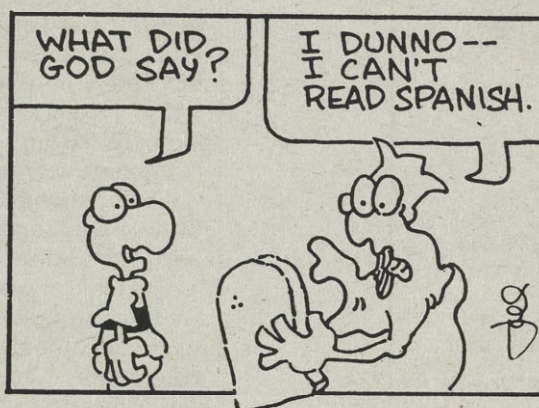
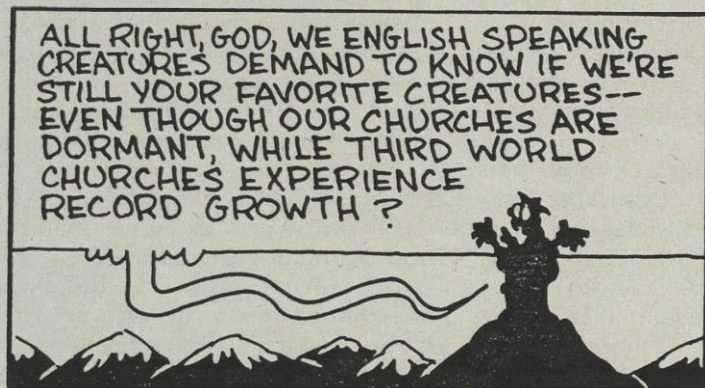
And this brings me to what I think could be God's big mistake—His insistence on being God. He is pushing His luck. Someday He could wake up to discover He has dropped 20 points in the popularity polls.

What God doesn't understand, apparently, is He is not central in our lives. He's just one of the options. You know, like reading M. Scott Peck, collecting post cards, taking a course in the arts, beginning a regimen of aerobics. He is someone we might "get into" given the appropriate circumstances.

We do many things without Him. I sometimes wonder if He knows that. Days go by, even years go by, without our ever needing to contact Him. In just the last several years, look what we've gotten into on our own! The Iran Scam, disinformation, clergy sex scandals, hostage taking, drug abuse—to name only a few.

Rolland R. Reece is an Akron, Ohio, free-lance writer.

Pontius' Puddle



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

Ole!

I am aware that *The Episcopalian* has received some negative response to its Spanish page, however, I write to congratulate you. Granted I am biased because of having lived in Latin America for years, but I am delighted our newspaper is reaching out to this rapidly growing segment of the Church. News and comments in another language are not an issue of patriotism and cultural uniformity. The issue is communication and inclusion.

William E. Tudor
Indianapolis, Ind.

Many people in the Episcopal Church are literate in Spanish only. Surely we can spare them a page or two in our national publication.

Whether this country should become bilingual is a political question that has little to do with our outreach to the thousands of Hispanics who will love the Church if we will unbend enough to let them.

Roger J. Bunday
Shorewood, Wis.

Spanish is the official language of Puerto Rico which is part of the United States. About 2 million Puerto Ricans live on the mainland. Numerous Cubans and Mexicans live in parts of the United States as well. If a page in Spanish helps *The Episcopalian* communicate with a large group of readers, it seems both practical and Christian for the Spanish page to be provided.

Jean Watson
Havertown, Pa.

I am grateful for your inclusion of the Spanish language page in *The Episcopalian*. I encourage you to continue this practice which has both practical and important symbolic value.

Michael Sitton
Hartsville, S.C.

A correction

I would like to correct an error I made in my article about the Church in China (December).

The "Three-Self Movement" stands for self-support, self-government [not self-nurture], and self-propagation. Self-government is very important

to Chinese Christians; it means they alone call the shots and determine theology, ecclesiology, pastoral issues, etc.

Cynthia McLean
St. Louis, Mo.

Some can't marry

Alzina Stone Dale (November) wonders why our prelates don't just ask committed couples who practice "fidelity and mutual support" outside marriage to marry. Many of those couples who practice "fidelity and mutual support" happen to be lesbian or gay!

John-Michael Olexy
San Francisco, Calif.

Intinction applauded

I applaud Bishop Misaeri Kauma of Namirembe, Uganda (November), for his "better safe than sorry" decision to offer Communion by intinction only in his AIDS-haunted diocese. He has acted with intelligence, compassion, and common sense, understanding this crisis is medical, not political.

Beverly Palmer
New York, N.Y.



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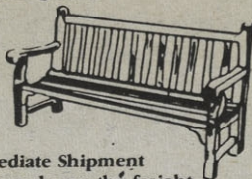
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Letter from England

Evangelicals gaining confidence and clout

by John King

In April an event will take place near Great Yarmouth, England, which in the eyes of some people will be at least as important for the future of the Church of England as the Lambeth Conference.

Yarmouth? The classic British seaside resort where every other shop sells fish and chips? Can any good Church of England thing come out of Yarmouth? Well, to be precise, from a little place next to Yarmouth—Caister—where the biggest organized group in the Church will hold its jamboree and expect 4,000 people to attend.

In 1967, 1,000 people attended the first National Evangelical Anglican Congress at Keele University, and in 1977, 2,000 attended the second evangelical congress at Nottingham University. These gave proof the evangelical constituency is growing and prepared to square up to its responsibilities in the Established Church.

When I spoke to a bishop recently about the present strength of evangelicals, he was something less than enthusiastic. He said it was a fact of life and wondered why the catholic wing of the Church of England is not similarly strong.

Theological colleges have more than their fair share of evangelical ordination candidates. Youngish—or perhaps I should say plump, middle-aged—evangelical vicars are into hymn writing and abstruse points of liturgy. The imbalance in episcopal representation is being redressed as bishops from this section of the Church are consecrated. All in all, the scene has changed markedly over the last 25 years.

Evangelicals have changed since those days, too. A reputation for being obstructive (partly caused by the agenda triumphant Tractarians were writing), Philistine (partly caused by excessive respect for puritanism, partly by a contempt for human wisdom which in practice meant aesthetic insensitivity and repudiation of civilizing influences), and loud-mouthed (partly caused by belief that evangelism consists of shouting loudest) has gradually worn away in most parts of the country.

The change is evident in other ways: This next gathering is billed as a "Celebration," not a "Congress," in deference to the charismatic contingent which is influential. Many evangelicals are less concerned about doctrinal definitions than was once the case. The atmosphere is more relaxed.

An identity problem remains. In his final editorial in the magazine, *Anvil*, Peter Williams commented: "The problem has not exactly vanished, but more people seem to be sure of their identity—whether it be reformed, charismatic, or what might be called Church of England. . . . The permutations may be complex, but the reality is evangelicalism is a broader movement than it was, both theologically and socially." Many younger men and women who belong to or are close to the evangelical

Anglican constituency are not greatly concerned about what labels are attached to them, and this worries the older generations.

If in some ways evangelicals have changed almost beyond recognition—hesitantly coming to terms with women's ordination, eagerly embracing shared leadership and every member ministry, losing interest in the second Advent, hell, and the unitary nature of Isaiah—certain features remain. They still claim monopoly rights in the term "Christian," provide a market for sensational religious paperbacks, and defer to and rely on centers of power represented by patronage trusts, non-accountable theological colleges, and faded voluntary societies. Thankfully, though, redeeming features also remain: "heart religion," evangelistic fervor, independence of mind, robustness, capacity for innovation.

Definitive evangelicalism does not exist today. Some set store in justification by faith; some use all opportunities—flower festivals, Billy Graham Crusades, home groups, church schools, street theater—to introduce people to faith in Christ; some are undeterred by the off-beat ways in which renewal expresses itself. If we look for a coherent world view, we shall not find it among evangelicals.

This will not surprise anybody who has come to the conclusion that Christianity itself is polymorphous. It changes its shape, its doctrinal emphasis, its cultural format from one generation to the next. If Christianity has manifested itself in a variety of forms over generations, what is surprising about evangelical beliefs and practices similarly appearing in different guises?

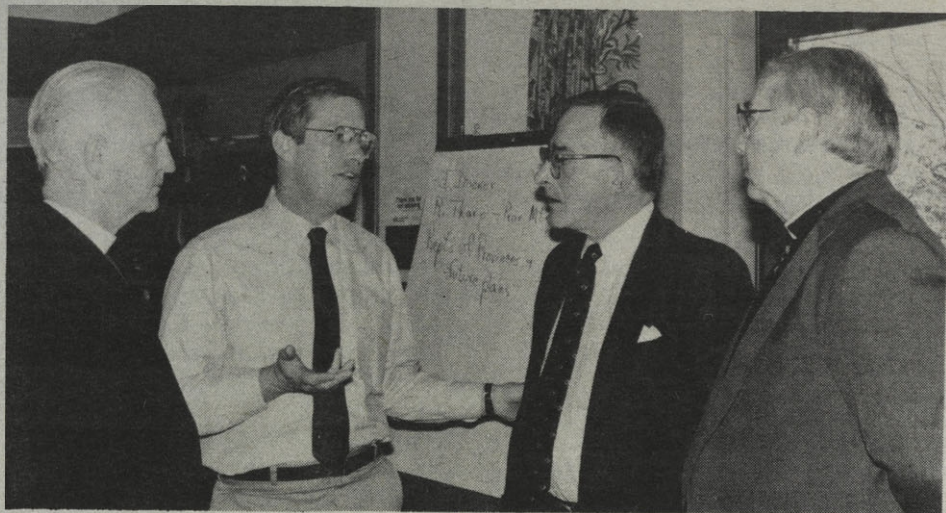
Inevitably people prefer one guise or another. The range is extensive. That, I think, is the great promise and potential influence of the constituency who will gather at Caister. Unformed, unconventional, tumultuous, that constituency has yet to show its true nature and prove itself. It comprises near-evangelicals and die-hard evangelicals as well as newcomers who are likely to ask the kind of innocent questions old-timers find disturbing.

The meeting is unlikely to produce pompous statements about everything under the sun, but it is quite likely to be the birthplace of a movement that will transcend traditional evangelicalism and consist of Christian believers who take the Bible seriously and are comfortable with a reformed catholicism. They will still be around when the Establishment has been swept away, when women are bishops, and when most medieval churches have been taken into state care.

We are, I think, on the brink of something quite important.

John King, a priest, was formerly editor of *The Church of England Newspaper* and now teaches religious studies in the Diocese of Lincoln in England.

Ministry groups suggest Church recruit ordinands



"Should the church recruit clergy?" That suggestion provoked lively discussion among, from left to right, Bishop Robert Witcher of Long Island, Dean Durston McDonald of the Episcopal Theological Seminary of the Southwest, the Rev. Craig Casey of the Church Pension Fund, and Canon Robert Tharp of the Council for the Development of Ministry during a break in the Council's meeting in Knoxville, Tenn.

The Church should recruit its clergy—identify the persons it wants and go after them, not just sit and wait to see who walks in the door. So says the Board for Theological Education, a statement the Council for the Development of Ministry endorsed when it met last fall in Knoxville, Tenn. Both groups stress the Church should not continue "business as usual," but work on new approaches to raising up leadership in the Church.

The Rev. Preston Kelsey, executive director of the Board for Theological Education, reported to the Council on the Board's report, "The Future of Theological Education in the Episcopal Church." According to the two-year study which led to the report, "The Church has been overly concerned with problems of over-supply and preoccupied with those who present themselves to commissions on ministry." The Church needs, rather, to ask itself whether it is "mobilizing for the mission needs of the Church [and] actively recruiting persons for mission in the present age."

According to the report, certain ministries in the Church are not being adequately developed—ministries in the inner city, small church ministries, rural and ethnic ministries, and institutional ministries.

The report recommends that the entire process of screening and evaluation of candidates for ordination be simplified and consideration be given to a one-step affirmation of vocation, "perhaps at the time of postulancy, with the rest of the process designed to assist the postulant in preparation for ordination." The present system "unintentionally but systematically hinders leadership development" and tends to "damage some, either arousing unresolved anger or causing persons to say and do whatever is needed to make it through the process."

The report criticizes the lack of theological education in parishes and warns of serious challenges to seminaries with the "fragmentation of theology into separate disciplines, devoid of meaningful contact with one another," and of "a weakening of scholarship" and "lack of incentives for scholarly research."

Proposed revisions of the Title III canons—those dealing with ministry

—occupied most of one day of the Council's meeting but represent three years' work to bring the canons into conformity with the theology and language of the 1979 Prayer Book.

Chairman of the revisions committee, Bishop Robert Witcher of Long Island, said the committee had developed its own principles for revision and set out "what we believed was the normative," noting exceptions but basing all in "the history and theology of apostolic ministry."

One of the committee's problems was reducing and clarifying the 12 different routes to ordination in the present canons, a situation the committee described as "a series of exceptions layered on a basic process, often without regard to one another."

The proposals the committee will bring to General Convention include separate canons for those called to different orders and clarification of the normal process leading to ordination. The proposed canons also shift the emphasis from "individual pursuit of a personal course to a re-emphasis of the Church's calling [of] those to be ordained."

The canons regulating the ordination of local priests—or those licensed to officiate only within a specified community—were clarified and altered to allow such a priest, with the bishop's permission, to relocate if the community relocates.

The canon on the dissolution of a pastoral relationship between rector and vestry was rewritten in pastoral rather than judicial terms.

In all, about half the Title III canons were revised and will be printed in the pre-General Convention Blue Book. The task was monumental, according to Canon Robert Tharp, vice-chairman of the Council. He pointed out that one of the greatest changes in the revised canons is the statement of theology in Canon 1: "We now say very strongly... that there is ministry of all baptized," and each diocese is charged with helping to develop those ministries, not just those of persons seeking ordination. The Title III committee has spent the past triennium grappling with "the definition of ministry overall, both lay and ordained," Tharp said.

Prepared from a report by Linda Logan, communications officer for the Diocese of East Tennessee.



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Sunday in Nicaragua

"I think this brief vignette of a tiny segment of Nicaragua during the debate over the peace plan might stir some thought without arousing any tempers." — Wallace Kaufman

by Wallace Kaufman

Sunday morning, September 13. There is a relentless truth about the way every day begins in Managua. Rainy season or dry, a brutal sun comes up and quickly annihilates the relief of a balmy night, of sleep and of dreams. At least on Sunday I can take a break from the relentless politics that occupy Nicaraguan life as everyone debates the peace process and whether the Sandinistas, the Contras, or the Yankees will destroy it.

The gates in the cyclone fence that surrounds Todos Los Santos Episcopal Church in Managua are unlocked and swung open. The church is a square building with low cement block walls and a high pyramidal roof. At its four corners the double doors stand open, ready for the 9 a.m. service.

Inside, the cool of the night lingers as if reluctant to leave the big, airy room and its tiled floor. On each wall a row of high windows lets in air and light. Security bars in the shape of the cross replace the stained glass with their simpler theme. The center of the room where the altar stands is lower than the seats on three sides. The altar is a broad slab of wood on a simple pedestal. I miss last spring's altar cloth with its bright orange sun flanked by palm trees and a boat with a single sail headed outward.

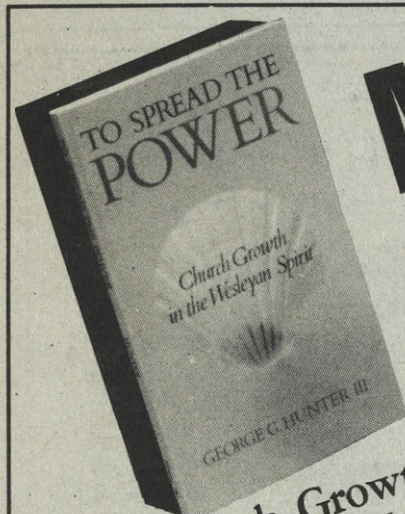
When I attended a year ago, I was one of 14 worshipers. Today I am one of 26 who sit in the metal chairs, each of which has a canvas cover with a rear pocket that carries the worn paperback Hymnal for the person behind.

Americans who do not speak Spanish would recognize the form of the service: opening hymn, reading of Scripture, sermon, collection, confession, Communion. The sermon hangs on Christ's parable of the vineyard owner who was about to sell his employee into slavery to satisfy the employee's debt.

Reconciliation and justice, the priest says, are what Nicaragua needs. Christians must work for the reconciliation of the national family. He quotes Roman Catholic Cardinal Obando y Bravo, a Sandinista critic and head of the National Commission for Reconciliation mandated by the Arias peace plan. "Some say there will be no reconciliation without peace," the priest notes. "Obando replies that there will be no peace without reconciliation."

All personal concerns must be put aside. There must be no hidden personal motives in the struggle for peace, no political maneuvering. Reconciliation, the priest says, must come from love. So simple and so difficult, I think—"Love thine enemy as thyself." In Nicaragua I have found so many people who love their own political vision, their own comrades, and no one who loves the enemy. Isn't this the essence of Christianity—a simple message, a profound challenge?

Wallace Kaufman frequently travels in Latin America and has written about it for many publications, including *The Christian Science Monitor* and the *Chicago Tribune*.



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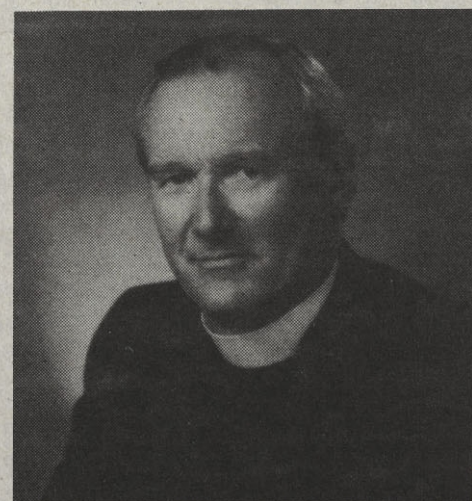
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Western Michigan parish teams train to fight addiction

Dr. Stephen P. Apthorp, an Episcopal priest and author of *Alcohol and Substance Abuse—A clergy handbook*, recently led the first Addiction Team Ministry Conference in the Diocese of Western Michigan. The some 125 people representing one-third of the congregations in the diocese came to discover how to help those afflicted—and affected—by alcoholism and drug dependency.

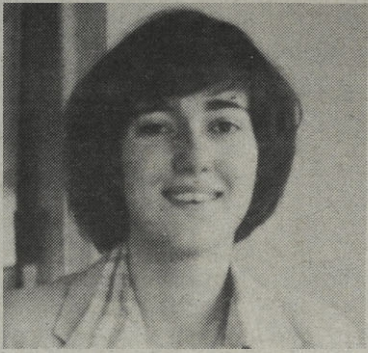
Canon Lyman E. Howard, chairman of the diocesan Commission on Alcohol and Addictions, had been impressed by Apthorp's book, especially the phrase, "...clergy want to be shepherds, not veterinarians." Howard decided to call on some of the firsthand experience and understanding of addiction that exists in congregations where many people are active in A.A., Al-Anon, Adult Children of Alcoholics, Narc-Anon, and other programs. "There are many



Stephen P. Apthorp

who want to understand and help those who are afflicted and affected. Let's give them the tools to help them make a difference," he said.

When the conference ended, one participant summed up the experience: "This is a great beginning and just what the parishes need, ... an authentic response to the sickness which is claiming more lives than heart disease and cancer."



Christine Dubois

I could get more enthusiastic about Lent if it came in July or August instead of February. Faced with the post-holiday letdown and Seattle's endless days of gray, the last thing I want to hear is messages of self-reformation and denial. Since we can't change the church calendar, we did the next best thing—we took a vacation in Mazatlan.

In just four hours we traded the gray drizzle of Seattle for the balmy sunshine of Mexico's Pacific coast. The weather was gorgeous, the food delicious, and the beaches beautiful.

But the thing that struck us most was the warmth and hospitality of the Mexican people. Whether we were lost, having trouble counting our change, or mystified at the ordering system at the local ice cream stand, we could count on someone's offering to help.

While visiting a nearby town, Steve and I stopped to buy a fresh coconut and became separated from the rest of our group. The vendor called a little boy aside and instructed him to take us back to the others. As we walked through the dusty streets, women stood in their doorways calling out directions and making sure we were O.K.

Another day, we signed up for a tour of a neighboring fishing village. The bus stopped at each hotel to pick

Vacation taught Lenten lesson

up those who had registered to go. If they weren't waiting in the lobby, the driver knocked at the doors of their rooms. One young couple couldn't be found. A clerk thought they might be at the tour headquarters so the driver took the bus downtown to check. No luck. He then tried four or five other places people thought the couple might be.

As typical Americans, our first response was to become impatient. If people aren't where they're supposed to be at the appointed time, that's their problem. Why inconvenience

everyone else?

But to the Mexican guides, to leave without someone was inconceivable. As long as anyone was missing, the group was incomplete.

The value they placed on community seemed strange at first—like a shepherd who leaves 99 sheep to look for one that's missing or a woman who won't rest until all her coins are accounted for.

I couldn't help thinking of the people I'd been too busy or too impatient to deal with—the friends I'd been meaning to call, the people I'd de-

spaired of ever getting along with. If people weren't right where I wanted them when I wanted them there, that was their problem. Or was it?

Being in Mexico was a reminder that community is a sign of the Kingdom of God—that Lent is a time not only for looking inward, but also for looking outward to our relationships with others.

We're not going to Mexico this year, but we'll keep the spirit of our Mexican Lent alive by learning to treasure the relationships the Lord has given us.

Periodical Club approves grants worldwide

The National Books Fund Committee of the Church Periodical Club (CPC) recently approved grants that will provide \$18,000 worth of books and other teaching materials to recipients around the world. The money for these grants comes solely from individual and diocesan contributions.

The most recent recipients include individuals or agencies in Liberia, Tanzania, Kenya, Nigeria, Zimbabwe, the Philippines, Haiti, and Brazil. In the U.S., grant money will go to an inner city school in Chicago and a deacons' training program in Navajoland.

Committee members include the CPC chairperson in each Province. At the last meeting, committee members welcomed Ruth deMelo of the Dominican Republic, the first representative of Province IX which comprises the Episcopal dioceses of Latin America.

The 100-year-old CPC will celebrate its centennial at its annual meeting in Detroit this July.



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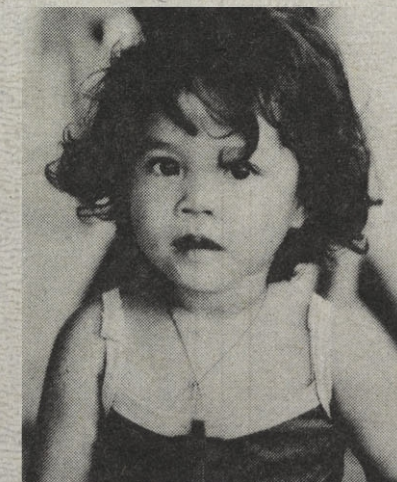
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- our quarterly newsletter, "Sponsorship News".
- periodic updated photos so you can follow your child's progress.

And, though you are not obligated, you may write as often as you wish.



3-year old Michelle was abandoned by her father. Soon after, her mother was forced to leave her in order to find work. She now lives with her grandmother.

Your \$12 a month will help provide so much for your child:

- emergency food, clothing, and medical care.
- a chance to attend school.
- and help for your child's family and community.

Here's how you can become a sponsor immediately!

First—sign your name on the Love Tag at the top of this page.

Second—fill out the coupon and tell us if you want to sponsor a boy or girl, and check the country of your choice.

Or better yet—just mark an x in the "Emergency" box, and we will assign to you a child who most urgently needs your love.

And Third, tear out this entire page and mail it to Children International—along with your first monthly payment of \$12.

Then, in just a few days you will receive your initial Sponsorship Kit with your child's name, photograph and case history.

Your child will receive your Love Tag (but not your address—for your convenience all correspondence comes through our field offices overseas.)

And you will be on your way to an exciting adventure of love with a wonderful child.

Mail this entire page to Children International

☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$12. Please assign me a ☐ Boy ☐ Girl

Country preference: ☐ India ☐ The Philippines ☐ Thailand
☐ Chile ☐ Honduras ☐ Dominican Republic ☐ Colombia
☐ Guatemala ☐ Holy Land Crippled Child

☐ OR, choose a child that needs my help from your EMERGENCY LIST.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

☐ Please send me more information about sponsoring a child.

☐ I can't sponsor a child now, but wish to make a contribution of \$ _____

Please forward your tax-deductible check, made payable to:

Children International

Joseph Gripkey, President
 2000 East Red Bridge Road • Box 419055
 Kansas City, Missouri 64141

The world-wide sponsorship program of Holy Land Christian Mission, a non-profit agency serving children since 1936. Financial report readily available upon request.

K8NO

IS YOUR NAME HERE?

BELOW are the names of some of the most distinguished American families. Our research staff has, over a period of years, completed a manuscript history of each of these families. If your surname is listed you should have your manuscript. We believe you will find it not only of keen interest, but a source of pride and satisfaction for yourself and your kinsmen.

THESE FAMILY HISTORIES \$30.00 EACH



Each manuscript is a GENEALOGICAL and HISTORICAL study of the family from earliest times. It records the origin and growth of the family in Europe; its place among the gentry there; its part in the early settlement and subsequent history of America, including service in the Revolutionary War; and its achievements and leading representatives in this country. The derivation and meaning of the name is traced; recurrent fam-

ily traits are brought out; and genealogical data on various lines are set forth. A valuable bibliography is included, as well as the authoritative description of a family coat of arms.

Each history is a separate and distinct work painstakingly compiled from the most authentic sources. Reproduced on fine paper and bound in a handsome black cover stamped in silver ink, it is suitably designed for filing among your family records or other documents.

With your order we will send *The Romance of Coats of Arms*, an informative, unique publication that is illustrated in full color. If you order promptly we will also include, at no extra cost, our specially designed Ancestry Chart. It measures 17 by 22 inches and contains spaces in which to record the names of your ancestors in all lines for eight generations.

The coupon or a letter, with \$30.00 (no other charge), will bring you your manuscript, *The Romance*, and The Ancestry Chart by first class mail. Satisfaction is assured by our money back guarantee. Any two manuscripts may be had for \$50.00, any three for \$75.00. Send for yours today. Roots Research Bureau, Ltd., 39 W. 32 Street, N.Y., N.Y. 10001.

Look Also For Your Mother's and Grandmother's Maiden Names

ABOOT	BAER	BEAUCHAMP	BLAKEMAN	BRANNON	BURDETTE	CHRISTMAN	CRITTENDEN	DONNELLY	FALLINLEY	GAY	HAIRSTON
ABEL(L)	BAGGETT	BEAUMONT	BLAKEMORE	BRANSON	BURDFOOT	CHRISTMAS	CROCKER	DONOHUE	FALCONER	GAYLORD	HALE
ABERNATHY	BAGGOTT	BEAVER(S)	BLAKESLEE	BRASHEAR(S)	BURGER	CHRISTOPHER	CROCKETT	DONOVAN	FALES	GEAR	HALL
ABERNETHY	BAGLEY	BECK	BLAKESLEY	BRATTON	BURGESS	CHURCH	CROFT	DONOVAN	FANCHER	GEARY	HALLAM
ABRAHAM(S)	BAGWELL	BECKER	BLAKEY	BRAY	BURGOYNE	CHURCHILL	CROMER	DOOLAN	FANNING	GEDNEY	HALLECK
ABRAMS	BAILEY	BECKET(T)	BLANCHARD	BRAZIER	BURKE(E)	CHURCH	CROWELL	DOOLITTLE	FARMER	GEE	HALLENBECK
ACHESON	BAINBRIDGE	BECKFORD	BLANCK	BRECKENRIDGE	BURLEIGH	CHUTE	CROOK(S)	DOER	FARN(H)AM	GENTRY	HALLET(T)
ACKERLY	BAIN(E)S	BECKHAM	BLAND	BRECKINRIDGE	BURLEY	CLAFLIN	CROSBY	DOREMUS	FARNSWORTH	GERGE	HALLEY
ACKERMAN	BAIRD	BECKLEY	BLANEY	BREECE	BURLINGAME	CLAIBORNE	CROSIER	DORMAN	FARNUM	GERARD	HALLIDAY
ACKERS	BAKER	BECKMAN(N)	BLANKENSHIP	BREED	BURNETT	CLAPP	CROSS	DORR	FARQUHAR	GERBER	HALLOCK
ACTON	BALCH	BECKWITH	BLANK(S)	BREEN	BURNHAM	CLARE	CROS(S)MAN	DORSET(T)	FARR	GERHAR(D)(T)	HALLOWELL
ADAIR	BALCOM(B)	BEDELL	BLANTON	BRESE	BURNS	CLARK(E)	CROUCH	DOTSON	FARRAR	GERMAN	HALSEY
ADAM(S)	BALDRIDGE	BEDFORD	BLEDSDO	BREEZE	BURR	CLARKSON	CROWDER	DOTY	FARRELL	GERRY	HALSTEIN(A)
ADKINS	BALDWIN	BEEBE	BLENKINSOP	BRENNAN	BURRALL	CLAUS(S)EN	CROW(E)	DOUD	FARRINGTON	GIBBON(S)	HAMER
AGAR	BALL	BEECH	BLENKIN	BRENT	BURRILL	CLAUSON	CROWELL	DOUGHERTY	FARIS	GIBBS	HAMILL
AGER	BALLANTINE	BEECHER	BLIGH	BRENTON	BURRITT	CLAY	CROWLEY	DOUGHTY	FARWELL	GIBSON	HAMILTON
AGNEW	BALLANTYNE	BEEKMAN(N)	BLINN	BREWSTER	BURROUGHS	CLAYBORN(E)	CROWTHER	DOUGLAS(S)	FAULKNER	GIDDINGS	HAMILIN
AINSWORTH	BALLARD	BEEM	BLISS	BREWER	BURROWS	CLAYBURN	CROTHUR	DOUTHITT(T)	FARWELL	GILBERT	HAM(M)
AITKEN	BALLENGER	BEEMAN	BLODGETT	BREWSTER	BURT BURTON	CLAYPOOL(E)	CRONCE	DOVE	FAUNTLEROY	GILBERT	HAMMETT
AKERS	BALLENTINE	BEER(S)	BLOOD	BRIAN	BURWELL	CLAYSON	CROZIER	DOW	FAY	GILCHRIST	HAMMOND
ALBERT(S)	BALLINGER	BEESLEY	BLOSSOM	BRICE	BUSBY	CLAYTON	CRUMP	DOWD	FE(A)JR(N)E	GILE(S)	HANCE
ALBRECHT	BALLOU	BESON	BLO(J)UNT	BRIDGE	BUSH	CLE(A)VELAND	CRUTCHER	DOWELL	FE(A)THERSTONE	GILL	HAMPTON
ALBRIGHT	BAMFORD	BEGG	BLUE	BRIDGE(E)MAN	BUSHNELL	CLEAVE	CULBERTSON	DOWNE	FELL	GILLESPIE	HAND
ALDEN	BANCROFT	BELCHER	BLYE(E)	BRIDGES	BUSS(E)KY	CLEAVE(S)	CULLEN	DOWNE(S)	FELLOWS	GILLET(T)(X)	HANDLEY
ALDERMAN	BANGS	BELDEN	BLYTH(E)	BRIER	BUTCHER	CLEAVE(T)S	CULVER	DOWNING	FELT	GILLET(I)AM	HANEY
ALDERSON	BANK(E)S	BELK(N)AP	BOARDMAN	BRIER	BUTLER	CLEMEN(T)S	CUMMING(G)S	DOYLE	FELTON	GILL(E)S	HANK(E)S
ALDRICH	BANNING	BELL	BOEDEL	BRIGHT	BUTTERFIELD	CLEM(M)ONS	CUNNINGHAM	DOYLE	FENN	GILMER	HANKIN(S)
ALDRIDGE	BANNISTER	BELLAMY	BODLE	BRINKERHOFF	BUTTERWORTH	CLIFF	CURL(E)S	DOYLE	FENNER	GILMOUR	HANMER
ALEXANDER	BARBEE	BELLINGER	BODIEHM	BROWN	BUTTON	CLIFFORD	CURRIE	DRAKE	DRESSER	GILPIN	HANMORE
ALFORD	BARBOUR	BELLOWS	BOGARDUS	BRINTON	BUTTRICK	CLIFT	CURRIER	DRAW	FENTON	GILSON	HANN
ALGER	BARCLAY	BELT	BOGART	BRISCOE	BUTTS	CLINE	CURRY	DREW	FENWICK	GIRARD	HANNA(H)
ALLAN	BARCROFT	BEMIS	BOGERT	BRISTOL	BUTZ	CLINTON	CURTIN	DREWRY	FERGUSON	GIVEN	HANNAY
ALLEN	BARD	BENEDICT	BOGGS	BRITT	BUXTON	CLOSE	CURTIS	DRINKWATER	FERRELL	GLADDEN	HANSEN
ALLISON	BARDEN	BENHAM	BOGUE	BRITTAIN	BYER(S)	CLOUGH	CUSHMAN	DRIVER	FERRIS	GLADDEN	HANSON
ALLMAN	BARDIN	BENJAMIN	BOLDEN	BRITTEN	BYRAM	CO(A)LE	CUTHBERT	DRUMMOND	FESSENDEN	GLADDEN	HARBAUGH
ALSO	BARDON	BENN	BOLLING	BRITTON	BYRD	COAN	CUTLER	DRURY	FIELDING	GLAD(D)ING	HARDIE
ALSTON	BARDWELL	BENNETT	BOLTON	BROCK	BYRD	COAT(E)S	CUTTER	DRYDEN	FIELD(S)	GLASSCOTT	HARDIN
ALYORD	BARKER	BENNETT	BOND	BROCK	BYRNE	COBB	CUTTING	DUBOIS	FIFE	GLASS	HARDI(I)MAN
AMANN	BARKLEY	BENSEN	BONHAM	BRODIE	BYRON	COCH(R)AN(E)	DABNEY	DUCKWORTH	FINCH	GLAS(S)COCK	HARDIN
AMBLER	BARLOW	BENSON	BONNELL	BROMFIELD	BYRUM	COCKRELL	DAGGETT	DUFF	FINCH	GLEASON	HARDING
AMBUROSE	BARNEAR	BENTLEY	BONNER	CABLE	CABELL	CODDINGTON	DAILEY	DUFFIELD	FINCH	GLENN	HARDWICK(E)
AMES	BARNES	BENTON	BON(N)EY	CADY	CADY	COE	DALRYMPLE	DUFFY	FINNEY	GLOVER	HARE
AMMANN	BARNET(T)	BEN(T)Z	BOOKER	CAHILL	CAHILL	COEN	DALRYMPLE	DULAN(E)Y	FISHER	GLYNN	HARGR(E)AVE(S)
AMMON	BARNEY	BERGEN	BOON(E)	CAINE(E)	CAINE(E)	COFFEE	DAM(E)RON	DUMAS	FITZ	GODDARD	HARKNESS
AMOS	BARNUM	BERGIN	BORDEN	CALDWELL	CALDWELL	COFFIN	DAMON	DUMONT	FITZ	GODFREY	HARLAN
ANDERSON	BARR	BERINGER	BORN(E)	CALHOUN	CALHOUN	COGAN	DANA	DUNBAR	FITZ	GODFREY	HARLEY
ANDREW(S)	BARRELL	BERK(E)LEY	BOSS(E)	CALL	CALL	COGGESHAL	DANE	DUNCAN	FITZGERALD	GOLDING	HARLOW
ANGEL(L)	BARRETT	BERNARD	BOSTON	CALLAHAN	CALLAHAN	COGGIN(S)	DANFORD	DUNHAM	FITZTHUGH	GOLDENBOROUGH	HARMAN
ANTHONY	BARRINGER	BERRY	BOSTWICK	CALLAWAY	CALLAWAY	COGSWELL	DANFORTH	DUNLAP	FITZPATRICK	GOCH	HARMER
ANTRIM	BARRION	BERRYMAN	BOSWELL	CALLENDER	CALLENDER	COKER	DANIEL(S)	DUNLAP	FLAGG	GOODE	HARMON
APPLEBY	BARRY	BERRYMAN	BOSWORTH	CALLOWAY	CALLOWAY	COLBURN	DANN	DUNN(E)	FLAGG	GOODE	HARPER
APPLEGATE	BARRY	BERTRAM	BOTT(S)	CALLVERT	CALLVERT	COLBY	DARBY	DUNNING	FLANAGAN	GOODE	HARRIMAN
APPLETON	BARTHOLOMEW	BERTRAND	BOUCHER	CAMERON	CAMERON	COLDWELL	DARBY	DUNNING	FLANDERS	GOODE	HARRINGTON
ARCHER	BARTLETT	BEST	BOUGHER	CAMPBELL	CAMPBELL	COLLEMAN	DARLINGTON	DUPRE(E)	FLANIGAN	GOODE	HARRISON
ARCH(I)BALD	BARTON	BETTS	BOULGIN	CAMPE	CAMPE	COLLEY	DARNALL	DURAND	FLE(M)ING	GOODE	HARTLEY
ARM(I)STED	BARTOW	BEVAN(S)	BOURN(E)	CANFIELD	CANFIELD	COLLIER	DARNALL	DURANT	FLETCHER	GOODE	HARTSHORN(E)
ARMITAGE	BASHORE	BEVER(L)EY	BOWEN	CAN(N)ON	CAN(N)ON	COLLINS	DARRA(G)H	DURFEE	FLINCH	GOODE	HARTWELL
ARMSTRONG	BASS(E)	BEYER	BOWER(S)	CANTRELL	CANTRELL	COLS(T)ON	DARROW	DURHAM	FLINT	GOODE	HARVEY
ARNDT	BASSET(T)	BIBB	BOWE(S)	CAPEN	CAPEN	COLT	DART	DURKIN	FLOOD	GOODE	HARTWELL
ARNETT	BA(T)CHOLDER	BICKEL	BOWIE	CAPP(S)	CAPP(S)	COLTON	DAUGHERTY	DURKIN	FLORY	GOODE	HARTWELL
ARNOLD	BA(T)CHELLER	BICKFORD	BOWKER	CARDWELL	CARDWELL	COLVER	DAVENPORT	DURYEA	FLORNOY	GOODE	HARTWELL
ARNOTT	BA(T)CHELOR	BICKLEY	BOWLEY	CAREY	CAREY	COLVIN	DAVEY	DUSTIN	FLOWER(S)	GOODE	HARTWELL
ARROWSMITH	BATESMAN	BICKNELL	BOWLES	CARGILL	CARGILL	COLWELL	DAVID(S)	DUTTON	FLOYD	GOODE	HARTWELL
ARTHUR	BATES	BIDDLE	BOWLING	CARHART	CARHART	COMPTON	DAVID(S)ON	DVAL(L)	FLOYD	GOODE	HARTWELL
ASBURY	BATSON	BIDWELL	BOWMAN	CARLE	CARLE	COMSTOCK	DYER	DWIGHT	FLYNN	GOODE	HARTWELL
ASHBY	BATTEN	BIGELOW	BOWMAN	CARLETON	CARLETON	CONANT	DYER	DWYER	FOLY	GOODE	HARTWELL
ASH(E)	BATTLE(S)	BIGGER(S)	BOWSER	CARLISLE	CARLISLE	CONDIT	DAWSON	DYER	FOLGER	GOODE	HARTWELL
ASHLEY	BATT(S)	BIGG(S)	BO(W)YER	CARLL	CARLL	CONE	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ASHTON	BAUER	BILLINGS	BOYCE	CARLYLE	CARLYLE	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ASTON	BAUGH	BILLINGSLEY	BOYD	CARMAN	CARMAN	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ATCHISON	BAUGHMAN	BILLINGTON	BOYDEN	CARMICHAEL	CARMICHAEL	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ATHERTON	BAUM	BILL(S)	BOYES	CARNES	CARNES	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ATKINS	BAUMAN(N)	BILLUPS	BOYINGTON	CARNEY	CARNEY	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ATKINSON	BAXTER	BINGHAM	BOYLE(S)	CAROTHERS	CAROTHERS	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ATWATER	BAYLES(S)	BINNS	BOYNTON	CARPENTER	CARPENTER	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ATWELL	BAYLEY	BIRCH	BRACE(E)Y	CARR	CARR	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ATWILL	BAYLIS(S)	BIRD	BRACKEN	CARRI	CARRI	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
ATWOOD	BAYLOR	BIRDSALL	BRACKETT	CARRINGTON	CARRINGTON	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
AUBREY	BAYNE(S)	BIRDSALL	BRADBURN	CARRROLL	CARRROLL	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
AUSTIN	BEACH	BISBEE	BRADBURY	CARRUTHERS	CARRUTHERS	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
AVERELL	BEACHAM	BISHOP	BRADFORD	CARSON	CARSON	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
AVERRILL	BE(A)HM	BISSELL	BRADLEY	CARTER	CARTER	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
AVERY	BEALE	BIXBY	BRADSHAW	CARTWRIGHT	CARTWRIGHT	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
AXTELL	BEAL(L)	BLACK	BRADY	CARUTHERS	CARUTHERS	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
AYER(S)	BEAM	BLACKBURN(E)	BRAGDON	CARVER	CARVER	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
AYRES	BE(A)MAN	BLACKMAN	BRAGO	CASE	CASE	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
BABBITT	BEAN(E)	BLACKMORE	BRANCH	CASEY	CASEY	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
BABCOCK	BEAR	BLACKSTONE	BRANARD	CASKEY	CASKEY	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
BABER	BEARD	BLACKWELL	BRAINERD	CASKE	CASKE	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
BACH(E)	BEARDSLEY	BLACKWOOD	BRAME	CASS	CASS	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
BACHMAN(N)	BEASLEY	BLADE(S)	BRANCH	CASSADY	CASSADY	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
BACON	BEASON	BLAIN(E)	BRAND	CASSELL(L)	CASSELL(L)	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
BADCOCK	BEATON	BLAIR	BRAN(D)IT	CASSIDY	CASSIDY	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
BADGER	BEATTIE	BLAKE	BRANHALL	CASLE	CASLE	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL
BADGLEY	BEATTY	BLAK(E)LEY	BRANNAN	CASWELL	CASWELL	CONEY	DAYTON	DYER	FOLK(S)	GOODE	HARTWELL

HEADLEY	INGALL(S)	KRAUSE	LOWR(E)	MCCRORY	MULLOY	PENCE	REA	SARGENT	SOM(M)ERVILLE	SWALLOW	UNDERWOOD	WHELDON
HEAD	INGE	KRAUS(S)	LOWHER	MCCUE	MUMFORD	PENDLETON	READ	SATTERLEE	SOPER	SWAN(N)	UPDIKE	WHIPPLE
HEALD(E)	INGERSOLL	KUHN(S)	LOYD	MCCUEN	MUNDAY	PENICK	READER	SAUERS	SOULE	SWAYNE	UPHAM	WHITCOMB
HEARD	INGHAM	KULP	LUCE	MCCULLOUGH	MUNK	PENNEL	READING	SAUNDERS	SOUTHWELL	SWEENEY	UPSHAW	WHITE
HEARNE	INGRAHAM	KUNKEL	LUCKETT	MCCUNE	MUNRO(E)	PENNEY	REAGAN	SAYAGE	SOUTHWORTH	SWEET	UPSHUR	WHITE(FORD)
HEATH	INNES	KURTITZ	LUCK(EY)	MCCURDY	MUNSELL	PENNINGTON	REAM	SAVIER	SPAFFORD	SWIFT	UPTON	WHITEHEAD
HEATON	IRBY	LAC(EY)	LUCY	MCCUTCHEON	MUNSON	PENROSE	REARDON	SAWYER	SPANGLER	SWOPE	URQUHART	WHIT(E)MAN
HEBB	IRLAND	LADD	LUDDEN	MCDANIEL(S)	MURCHISON	PENTZ	REAVES	SAXON	SPARK(S)	SYKES	USHER	WHITESIDE
HEBERT	IRISH	LAFFERTY	LUDLAM	MCDERMOTT	MURDOCK	PEPIER	RECTOR	SAY	SPARROW	SYLVESTER	VAIL	WHITFIELD
HEDGEC(S)	IRVING	LAFORE	LUDLOW	MCDONOUGH	MURPHY	PERCIVAL	REDD	SAYER(S)	SPA(UL)DING	SYM(M)ES	VALE	WHITLOCK
HEDRICK	IRVIN(E)	LAIRD	LUDLUM	MCDOWELL	MURRAY	PERCY	RED(D)ING	SAYLES	SPEED	SYMON(D)S	VALENTE	WHITMER
HEF(F)NER	IRVING	LAKE	LUDWIG	MCELOY	MUSE	PERDUE	RED(D)INGTON	SCALES	SPEER	TABER	VANARSDALE	WHITNEY
HEGEMAN	IRWIN	LAMB	LUKE	MCEVOY	MUSSELMAN	PERKINS	REDDY	SCARBOURGH	SPEILMAN	TABOR	VANBUREN	WHITTAKER
HELM	ISAAC(S)	LAMBERT	LUKEN(S)	MCEWAN	MYER(S)	PERRINE	REDFIELD	SCARLETT	SPENCE	TAF	VANCAMP	WHITT(MORE)
HENDERSON	ISBELL	LAMONT	LUMLEY	MCGEE	MYLES	PERRY	REDMOND	SCHAEFFER	SPENCER	TAGGART	VANCE	WHITTIER
HENDLEY	IVES	LAMPKIN	LUMPKIN	MCGEHEE	NAGEL	PERSON(S)	REED	SCHAEFFER	SPENGLER	TAIT	VANDEUSEN	WHITTINGTON
HENDRICK(S)	IVINS	LANCASTER	LUND	MCGHIE	NANCE	PETER(S)	REEDER	SCHENCK	SPERRY	TALBOT(T)	VANDEVENTER	WHITTLE
HENDRIX	JACKMAN	LANE	LUNDFORD	MCGILL	NAPIER	PETERSEN	REEDY	SCHERER	SPICER	TALCOTT	VANDYCK	WHITTLESEY
HENKLE	JACKSON	LANDER(S)	LUNSFORD	MCGINNIS	NASH	PETIT	REESE	SCHMIDT	SPILLMAN	TALLIEY	VANDYKE	WICK(E)S
HENNING	JACOB(S)	LANDES	LUTHER	MCGOWAN	NASON	PETIT(T)	REEVE(S)	SCHMIDT	SPOFFORD	TALL(L)MA(D)IGE	VANHORN(E)	WICKHAM
HENSLY	JACQUES	LANDIS	LUTZ	MCGOWEN	NAYLOR	PETTUS	REICHENBACH	SCHNEIDER	SPOONER	TAL(L)MAN	VANKAMEN	WICKLIFFE
HERBERT	JAEGER	LANDON	LYFORD	MCGRAW	NEAL(E)	PETTY	REID	SCHOOFIELD	TARBOX	TANNER	VANLOON	WIGGIN(S)
HERMAN	JAM(IE)SON	LANE	LYLE(S)	MCGREY	NEAL(L)EY	PEYTON	REIDY	SCHOOLEY	TATE	TARBOX	VANMETER	WIGGINTON
HERNDON	JAMES	LANG	LYMAN	MCGUIRE	NEEDHAM	PHILPS	REIFF(E)	SCHOTT	TATHAM	TAYLOR	VANNES	WIGHTMAN
HERRICK	JANES	LANGDON	LYNCH	MCHUGH	NEFF	PHILBRICK	REILLY	SCHRAEDER	TAYLOR	TEAGUE	VANNEST	WILBER
HERR(J)ING	JANSON	LANGFORD	LYNDIE	MCHUGH	NEIL(L)	PHILLIPS	REINHARD(D)T	SCHROETER	TATUM	TEETER	VARNEY	WILBURN
HERRINGTON	JANS(S)EN	LANGHAM	LYNE	MCHUGH	NEIL(J)SON	PHINNEY	REITER	SCHUBERT	TEAGUE	TEETER	VANVANCE	WILDE
HER(J)ON	JAKES	LANGLEY	LYNN(E)	MCHUGH	NETTLETON	PHIPPS	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILDMAN
HERSEY	JARMAN	LANGSTON	LYON	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILKIE
HERSEY	JARRETT	LANGTRY	LYONS	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILKIN(S)
HESSEY	JARVIS	LANHAM	MAAS	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILKINSON
HESSEY	JAY(E)	LANIER	MABEE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLARD
HEWES	JEFF(E)RIES	LAN(N)ING	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLCOX
HEWETT	JEFFERSON	LAPHAM	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLET(T)KS
HEWITT	JEFFERSON	LAPORTE	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLET(T)KS
HEWLETT	JEFFERY(S)	LARKIN(S)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLIAMS
HEYMAN	JEFFREY(S)	LARSEN	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLIAMSON
HEYWOOD	JEN(C)K(E)S	LARSEN	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLIS
HIATT	JEN(EY)	JENNINGS	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLISTON
HIBBARD	JENNINGS	JERMAN	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLITS
HIBBERT	JERMAN	JESSUP	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLOUGHBY
HICKEY	JESSUP	JETT	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILLS
HICKMAN	JETT	JEWELL	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILMER
HICKOK	JEWELL	JEWETT	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILMOT
HICKS	JOB(E)	JOB(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILSON
HIGDON	JOHN(S)	JOHN(S)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WILTON
HIGGINBOTHAM	JOHN(S)	JOHN(S)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WINCHESTER
HIGGINS	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WINCKLER
HIGHLAND	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WINDHAM
HIGHT	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WINDISOR
HIGLEY	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WING
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HILLIARD	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WINNIE
HILLIER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WINSLOW
HILLMAN	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WINSTON
HILL(S)	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WINTER
HILLYER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WINTHROP
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HIN(C)LEY	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WISE
HIND(S)	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WISEMAN
HINE(S)	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WISWALL
HINKLE	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WISWELL
HINMAN	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WITHERS
HINTON	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WITHERSPOON
HITCH	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WITT
HITCHCOCK	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WITTER
HITE	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WOLCOTT
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HOCH	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WOODFORD
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HOFF	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WOODROW
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HOGUE	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WOODWORTH
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HOLBROOK	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WOOLLEY
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HOLDEN	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WOOTEN
HOLDER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WOOTTON
HOLLAND	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WORCESTER
HOLLENBECK	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WORDEN
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HOLLIDAY	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WORLEY
HOLLINGHEAD	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WORRELL
HOLLINGSWORTH	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WORTH
HOLLIS	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WORTHINGTON
HOLLISTER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WORTHLEY
HOLLOWAY	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WRENN
HOLLOWELL	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WRIGHT
HOLMAN	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WYATT
HOLMES	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WYCKOFF
HOLT	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WYCLIFFE
HOLYoke	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WYLLIE
HOMER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WYMAN
HOOD	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WYNKOOP
HOOK	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	WYNN(E)
HOOKER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YALE
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YANCEY
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YARBOROUGH
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YARDLEY
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YARNALL
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YARNALL
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YATES
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YAGER
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YEOMAN(S)
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YOCUM
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YORK(E)
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YOUNG
HOOPER	JOHNSTON(E)	JOHNSTON(E)	MABIE	MCHUGH	NEUMAN	PICKARD	REITER	SCHUBERT	TELLER	TEMPLE	VANVANCE	YOUNGER
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New England-type canoes now made in West Virginia

by Sandra Majors Elledge

Two years ago, residents of Northfork and Keystone, W.Va., cheered when Bob Drake pulled into town with the molds and trailer purchased from an out-of-business New Hampshire canoe company. Today, with two full-time employees and the prospect of nine or 10 more job openings within a year, the Keystone Canoe Factory is one of the highlights of the depressed economy in McDowell County.

When it all began, Bob and Betty Drake had recently moved to Northfork to become directors of the Diocese of West Virginia's Highland Educational Project, a multi-service Jubilee Center. A priest in the diocese spotted the ad for the New Hampshire factory, talked with the Drakes to see if making canoes would be a viable means of creating jobs, and secured \$10,000 from the bishop. The Keystone Canoe Factory was born.

Tartan Marine Company of Hamlet, N.C., taught Drake how to do fiberglass construction. The seed money from the diocese was pooled with grants of \$5,000 from Jubilee Ministry and \$2,000 from Hands Across America. A four-story brick warehouse with freight elevator and loading dock was donated and renovated. Canoe production began in September, 1987.

The two full-time employees are coal miners who had been unemployed for a long time. Both take great pride in the work and seem to know each canoe personally. Within three to five years the diocese hopes to turn the factory over to employee ownership.

According to Drake, "With proper training for the workers, additional areas of molded fiberglass manufacturing can easily be implemented."



Color it purple. The canoe ordered by Presiding Bishop Edmond Browning is eased out of its mold at the Keystone Canoe Factory in West Virginia.

He is also talking with a local coal company that owns much of the land in the county about a partnership to open a woodworking shop.

Keystone currently buys the wooden trim and seats for the canoes from a Vermont company. If a local company could gain access to the hardwood growing in the county, it could supply Keystone and other companies with items made of wood.

This would mean more jobs for an area which has the highest unemployment rate in the U.S.

As Drake says, "The primary objective of Keystone Enterprises, Inc., is to provide diversity and vitality to employment in this area."

Sandra Majors Elledge is on the staff of the Appalachian People's Service Organization (APSO).

Endowed Parishes offers stewardship booklet

"Money is nothing but potential until it is used for something." Robert M. Cooper, professor of Christian ethics and moral theology at the Episcopal Theological Seminary of the Southwest, issued that stewardship challenge in a booklet just published by the Consortium of Endowed Episcopal Parishes.

Cooper's booklet, entitled "Endowment Mandates Stewardship," in-

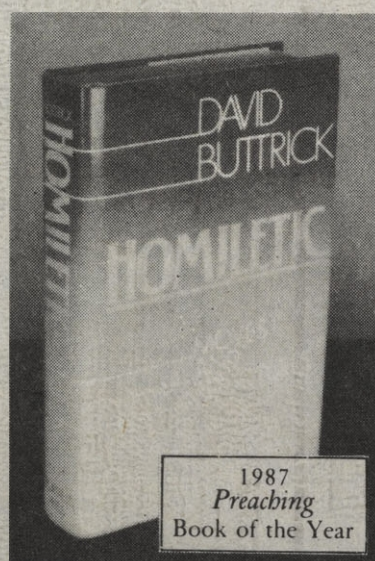
cludes a series of studies in which he traces the meaning of words such as "endow," "endue," and "shelter" through the Old and New Testaments, church tradition, and parish custom.

The Consortium of Endowed Episcopal Parishes, Suite 222, 20 N. Meridian St., Indianapolis, Ind. 46204, offers the booklet for \$37 postpaid for 25 copies.

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FEASTS FOR FEAST DAYS

by Virginia Richardson

George Herbert
February 27

George Herbert, one of the greatest of the metaphysical poets, was born in 1593 into one of the oldest and most distinguished families in England: The Herberts had been Earls of Pembroke since 1461. The seventh of the 10 children of Sir Richard and Lady Magdalene Herbert, he was only 3 when his father died and was reared under his mother's careful supervision, studying with a tutor until at 12 he went to Westminster School. In 1608 he went to Trinity College, Cambridge, where at 22 he became a major fellow and a lector of rhetoric. During those years he first showed his literary talent by writing satiric verse.

In his mother's home Herbert had met and become friends with such prominent writers as John Donne. At Cambridge he associated with several others who would be among the outstanding men of the century, including Izaak Walton and Francis Bacon. He also became friends with Nicholas Ferrar, who in 1626 established a small religious community at Little Gidding.

Though his family was old and respected, as the fifth son Herbert's financial position was not secure. He accepted the offer to be Public Orator of the University both for the position and for the benefits. His extolling of the blessings of peace before Prince Charles, who was bent on war with Spain, dimmed any aspirations to a life at Court, but Herbert's interest in theology more likely removed him from the public/political arena. About 1624 he was ordained a deacon and in 1626 was installed as a canon of Lincoln Cathedral.

At 36 Herbert married Jane Danvers, his step-father's kinswoman. A year later he became rector of Fugglestone-with-Bemerton near Salisbury and in September of that year was ordained a priest. The Herberts had no children of their own but helped rear three of his orphaned nieces.

At Bemerton, Herbert lived a quiet pastoral life, serenely happy in the work God had given him, becoming the "Country Parson" he entitled perhaps his finest work. He conceived of his service to God as one

of joy, of reverence, holy fear, and humility. Nothing was too commonplace or too simple to use to praise God and express thanks to Him. He wrote: "Nothing is little in God's service."

Herbert's life was filled with love: love of God, love for his church, and love for his people—his "flock." But love for his fellows did not blind him to their faults. He realized people are willful and selfish, and he believed his duty and privilege were to lead them to an understanding of God's love and to teach them to love each other.

He also loved music. He sang, played the lute and viol. He called music his recreation and while at Bemerton went twice a week to Salisbury to attend choral services at the Cathedral and then to a private gathering of musicians.

Throughout his adult life Herbert wrote not for others, but for himself. His writings, rich in simple beauty, were the expression of the powerful emotions that filled him. His poems, which were entrusted to Nicholas Ferrar who published them after his death, show many aspects of these feelings: a sensitive love of beauty in "The Flower," the agony he felt for his Lord in "The Sacrifice." Four of his poems are included in the 1982 Hymnal.

But if Herbert's heart and soul soared often to metaphysical heights, his feet were firmly planted on the solid earth of everyday living. "The Church Porch" shows keen common sense often touched with wry or subtle humor. Almost every stanza contains a proverb, a favorite form of his and to the collecting of which he and his brother Henry were addicted.

Herbert was frequently ill, but at Bemerton he experienced several good years. Izaak Walton many years later wrote an over-idealized biography which reflects an admiration and love that could only have been earned by an exceptional man. But the essence of Herbert's life is perhaps best expressed in his own words: "The way to please Him is to feed my flock. . . I have set down the form and character of a true pastor that I may have a mark to aim at."

Remember George Herbert with an English country supper: brown beef and dumplings, baked vegetables, lettuce-watercress salad, and apple charlotte. (Serves 6.)

BROWN BEEF AND DUMPLINGS

3 lbs. beef in 1-inch cubes
2 tbs. flour
½ tsp. pepper
1 tsp. paprika
2 tbs. butter
2 cups beef stock
½ cup red wine
½ tsp. dried thyme
1 tsp. dried marjoram
½ tsp. dried basil
1 tbs. chopped parsley

Dumplings

1 cup buttermilk baking mix
½ cup milk
1 tbs. chopped parsley
1 tsp. mixed dried herbs: thyme, marjoram, sage
½ tsp. dried basil
¼ cup seasoned croutons (optional)

BAKED VEGETABLES

8 small potatoes
8 white onions
4 medium turnips
2 large parsnips
8 small carrots
8 - 12 Brussels sprouts
3 tbs. rendered beef fat (or butter)
3 tbs. oil

APPLE CHARLOTTE

3 lbs. apples, peeled, quartered
½ cup brown sugar
½ tsp. grated lemon rind
1 tsp. cinnamon
½ tsp. nutmeg
¼ tsp. allspice
½ cup bread crumbs
1 cup melted butter
8 - 12 slices firm-textured, day-old bread
2 tbs. brown sugar

Trim fat from beef. Combine flour, pepper, and paprika in a plastic bag; add beef cubes, several at a time, and toss to coat; rub flour mixture into meat. Melt butter in a heavy flame-proof saucepan or casserole; brown meat on all sides. Add stock, wine, and herbs; cover. Preheat oven to 300° and bake 2 to 3 hours or simmer gently over low flame 1½ to 2 hours. Prepare dumplings: Combine baking mix, milk, and herbs to make soft dough. Form dough into balls and place on oiled wax paper. If using croutons, take 1 or 2 and shape small amount of dough around them. When meat is fork tender, place dumplings on top; poach uncovered 8 minutes. Cover pan and poach 8 to 10 minutes more. To serve: Arrange meat on deep platter with dumplings around it. Spoon small amount of gravy over meat; serve remainder separately.

Preheat oven to 400°. Peel or scrape root vegetables. Quarter parsnips and turnips. Blanch parsnips and carrots in boiling water 5 minutes. In a large flame-proof baking pan, heat beef fat and oil. Add vegetables in one layer, shaking pan to coat them evenly; bake about 30 minutes. When vegetables are golden brown, test with a skewer. If they become too brown before they are tender, reduce heat to 325° and test every few minutes.

Preheat oven to 400°. Butter a deep, 1-quart casserole. In a heavy saucepan over low heat, combine apples, ½ cup brown sugar, and lemon rind, cooking until apples are golden and reduced to a thick sauce, about 20 to 30 minutes; add spices. Mix ½ cup bread crumbs with 3 tbs. melted butter; press into bottom of casserole. Remove crusts from bread slices; dip bread into ¾ cup melted butter and line sides of casserole, slightly overlapping slices. Spoon one-third of applesauce into casserole, top with ¼ cup crumbs; repeat; spoon remainder of applesauce on top. Mix remaining ½ cup crumbs with 2 tbs. brown sugar and 1 tbs. melted butter and spread over top. Drizzle any remaining butter over top edges of bread slices. Bake 25 to 35 minutes. Serve warm or cold with plain or whipped cream or ice cream.

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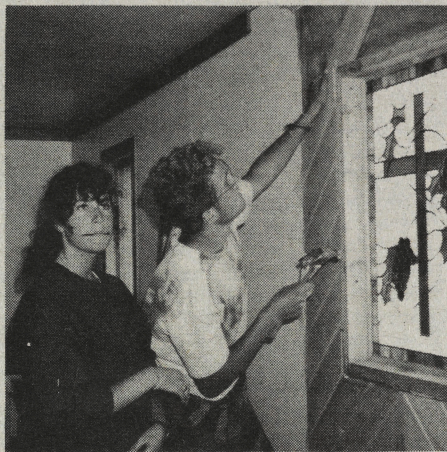
Not one of the 32 high schoolers from the youth group known as Genesis of St. John's Episcopal Church in Ross, Calif., had ever been to Alaska before they undertook a five-week work project there last summer. Nor had the accompanying four college advisors and six other adults. The group traveled for a week—from San Francisco to Seattle by jet, from Seattle to Juneau by ship, from Juneau to Anchor-

age by jet, from Anchorage to Fairbanks by train, from Fairbanks to Circle City by bus—staying along the way at Episcopal churches.

In Circle City, 60 miles south of the Arctic Circle, they worked to complete a church begun by others in 1984. Far more than simply a construction project, the experience was a lasting one. Two teen-aged members of the group tell their story.

by Ann Mohler and Andrew
MacArthur

Dime-sized mosquitoes welcomed us to Circle City, Alaska, and we quickly applied insect repellent so we could safely unload our gear—including bags, pots, pans, guitars, and tools—from the dusty bus for our three-week stay in the mostly



Two members of Genesis, a youth group from St. John's, Ross, Calif., put finishing touches on the church they helped build in Circle City, Alaska.

Athabascan Indian settlement. We were unsure of the days to come in which we were to complete the construction of a church and organize a Bible study/day camp for the younger village children.

Genesis' leader, the Rev. Bart Sarjeant, had suggested the work project in 1986 after discussing it with Bishop George Harris of Alaska. Enthusiastic for the adventure, the group raised over \$40,000 through various types of fund-raisers. With full support from community and parish, we embarked on our voyage north.

We arrived on Friday which gave us a weekend to become acquainted with our new surroundings that included outhouses, no running water, and one small recreation hall in which the 42 of us were to live. To arrange more sleeping space, we borrowed an apartment in the KJNP (King Jesus of the North Pole) radio station chapel, and some of us slept in tents pitched outside the chapel and rec hall. The trip up and our first few days in Circle gave us time to get to know one another and to form a camaraderie which later would amaze us by the fact that 42 people could be so close. We always had someone to laugh with, to cry to, or just to sit with.

The camaraderie helped do the job. Everyone wanted to lend a hand. "Volunteers to make pews?" Five hands would shoot up. "Help on raking gravel?" Six people would race for the shovels. We formed three groups—church group, day care group, and odd jobs. The latter ranged from painting a motel to clearing the paths in a pioneer cemetery.

In the Bible study/day care group, each child had one of us to cling to, to trust. We went on "trust walks," sang songs, and made goodies. The children helped break the ice with the villagers who were unsure of how we would act. When the children were so open with us, the elders couldn't help but accept our outstretched hands of friendship.

At first our only way of communicating was by setting up teams and playing softball on the rocky airstrip in the middle of town. The softball field became the common ground between the Athabascan villagers and Genesis. We made it a point to play softball every time we could, and we could feel their respect growing when bases were loaded and homers were hit.

When we weren't working, we had fun. Dick and Earla, the couple who owned one of the two general stores, financed a flight in a bush plane to Fort Yukon, above the Arctic Circle. From the air we could see moose and bear. The snaking Yukon had so many forks you couldn't tell where the water came from. Joe, our pilot, gave two of the plane rides "the works," including negative G's and positive G's—a mid-air roller coaster.

Dale, the man who owned the old motel (which was actually three mobile homes strung together for rooms), took groups of six up the river where his salmon nets were. The flat boat



Young people from St. John's spent five weeks in Alaska. The fruits of their labor included this handsome bell tower.

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community—and a church

streamed along the swift surface of the Yukon fast enough to squeeze everyone's eyes tight. Dale showed us how to catch a fish in 30 seconds, and when we returned to Circle again, he showed us how to gut and clean salmon, and it was an added dinner treat that night.

We were lonely, too. Mail came only on weekdays at 11 a.m., and even a small postcard could make someone's day. Care packages, complete with junk food, books, money, and games were the main attraction. And if you didn't know how to share before you made this trip, you sure learned how!

One night a week, in addition to Sundays, we would hold a small service of worship where we would talk about the week's events and think of ways of reaching the people.

During one of the weeknight get-togethers, we decided we needed to show the people of the town that we cared. We made brownies, God's eyes, and greeting cards and took them to each house in the community. We also sanded and repainted the KJNP chapel pews. Respect for us was growing fast.

It came down to the last few days, and the church was really looking like a church with its beautiful stained-glass windows, handmade pews, altar, bell tower, and sign. Everything put together by us—it didn't seem real. Some of us had never even seen a hammer before!

We got word that the villagers wanted to make dinner for us and have a type of pot luck. The food was wonderful—turkey, stuffing, salmon salad, moose meat, and other dishes—but even more we enjoyed the appreciation we were shown at this feast. It was a time we all shared together, exchanging smiles and tears.

The elders of the town came with their children whom we had fed so many times in the rec hall. Now they were feeding us. Even villagers we hadn't seen before came with dishes to share. When they gave us Indian beadwork presents, we really knew the people were grateful. All the girls received earrings, and two with long hair were given beautiful beaded hair clips. Each boy was given a colorful medallion, and Bart proudly accepted his native knife pouch.

Throughout our whole stay we had been working on the church—insulating it, putting in electricity, painting it, building pews, an altar rail, and front steps. Now came time to hold a service in it.

Sunday morning the bell clanged with a strong tone heard all through town. The people came together at Holy Trinity Church. For some, it was the first service in many years. The church was packed. We had to bring in benches from the rec hall, and some even sat on the floor.

Emotions raced through our heads. We were joyous because we had completed our task with teamwork and cooperation. We were proud of our work. The new friendships made in Circle were so important to us that we didn't want to leave. The sadness of going home was overwhelming. During the service, we cried, all so sad to go.

It was a memorable and perfect

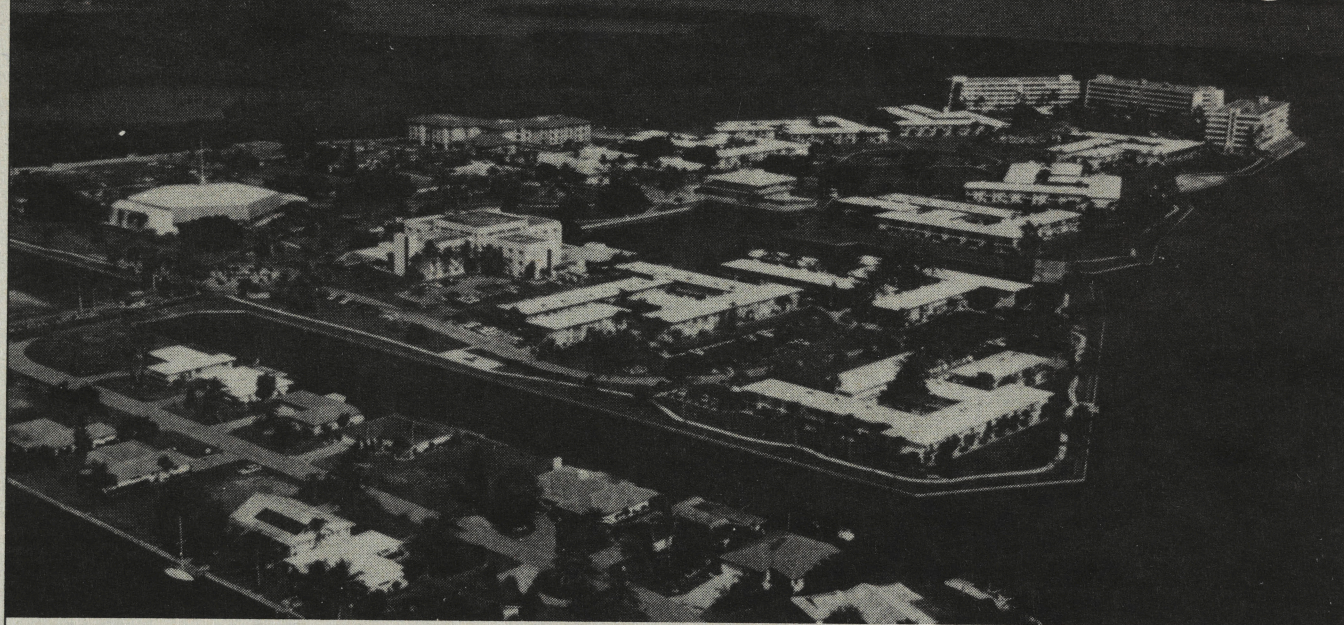
time. After Bart's sermon, one of the women of the town said the Indian language contains no word for "goodbye." They believe we will all see each other again sometime, we will all someday be reunited. The feeling of togetherness truly touched our hearts. It wasn't the tangible gifts we gave them or they gave us that mattered. We treasured the intangible things—the thoughts behind the gifts, the trust, the bond, the love.

After the last few hugs with our Circle City friends, we had to get on that dusty bus. We climbed aboard, sat down, and turned our heads toward our friends, waving goodbye. A part of us will always be with them; we gave ourselves to Circle on that day.



Andrew, Dianne, Jen, and Scott—four of the 42 young people and adults who traveled from Ross, Calif., to Circle City, Alaska, to help build a church.

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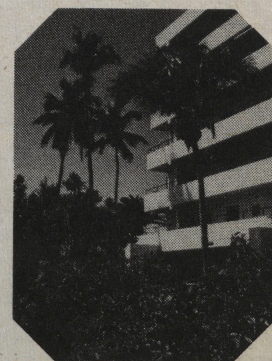


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Episcopal homeless ministries featured in TV show

Two Episcopal priests and their ministries for the homeless will be featured in a one-hour program, *No Place Like Home*, to be aired on NBC-TV Sunday, February 28, at 1 p.m. EST. (Please check local listings for time of broadcast in your area.)

Featured will be the Rev. Jerry Hill, who organized Shelter Ministries in Dallas, Texas, and the Rev. Lloyd Casson of the Cathedral of St. John the Divine in New York City, who founded the Interfaith Assembly on Homelessness and Housing.

In Dallas, where the city charter forbids allocation of funds for social services, Hill and his colleagues minister to street people, victims of "a throw-away society... dropping through the cracks" of a preferential economic system. Casson's Interfaith Assembly in New York is an ecumenical group that advocates not just shelter for all people, but homes.

The program will examine the root causes of homelessness and document steps religious groups have taken to deal with it.

No Place Like Home, a production of



The NBC television program takes a close look at the theology and the ministry to the homeless of the Rev. Jerry Hill and the Rev. Beulah Austin of Shelter Ministries in Dallas, Texas.

the National Council of Churches, is the first of four programs made by the newly formed Interfaith Broadcasting Commission (IBC), a non-profit organization created by the communications departments of the National Council of Churches, the U.S. Catholic Conference (USCC), the Southern Baptist Radio and Television Commission, and the Jewish Theological Seminary of America.

The four one-hour programs exploring "The Promise of America" are being funded by a National Broadcasting Company grant. Each of the religious organizations in IBC will produce a show—USCC's program will be on European immigration to the U.S., the JTS's on parallels between Jewish and American attitudes on law, and the Southern Baptists' on religious liberty.

BRIEFS

Memories will shape quilt blocks for contest

The Episcopal Society for Ministry on Aging (ESMA) is holding a quilt block contest to encourage people to share a memory in permanent form.

The top four prize blocks will become the center of a quilt of prize-winning blocks to be displayed and raffled off at General Convention in Detroit in July. They will also be photographed and used as the 1989 Age in Action poster.

The quilt theme is "Memories Shape the Future." Each block must be exactly 14 inches square plus exactly 1/4 inch seam allowance on all sides. Design may be pieced, appliqued, or a combination, but only cotton or poly/cotton material may be used. Do not quilt blocks.

Judges will be members of the Colonial Quilters Guild and the Bethlehem (Pa.) Star Quilters.

Entries, which become the property of ESMA, must be received by March 31. Entry label, pinned to block, must include name, age (if desired), address, phone number, diocese, and description of what the design means.

Send entries to ESMA, Sayre Hall, 317 Wyandotte St., Bethlehem, Pa. 18015. For further information, call ESMA at (215) 868-5400.

Volunteers sought

Washington Cathedral is looking for single young adults, 20 to 25 years old, to serve for one year with the Cathedral Volunteer Service Community.

Volunteer service offers young men and women the opportunity to live in Christian community, work on social justice concerns and peace initiatives in the Washington, D.C., area, and

reflect theologically on their life and work. Living expenses and a small stipend are offered as well as health insurance.

Job placements, based on interest, skills, and abilities of volunteers and needs of service organizations, include work with the elderly, hungry, medically underserved, children, unemployed, and homeless.

Interviews and acceptances for the 1988-1989 community will begin after February 15. Final deadline for receiving applications is March 15. The new community begins in mid-June.

For information or applications, write Canon Carole Crumley, Washington Cathedral, Mount St. Alban, Washington, D.C. 20016, or call (202) 537-6241.

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Books in French needed

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In Connecticut, South African student finds a parish home while he studies

by Felicity Hoffecker

Sipho Bavuma, 28, is a South African who after some terrible experiences is now a Bishop Tutu scholar studying at Wesleyan University, Middletown, Conn. He is also the "adopted son" of St. Luke's Episcopal Church, Darien.

Born in Port Elizabeth where his father worked as a grounds keeper at the university and where he himself continued his studies, Bavuma joined a group of other students who were helping their countrymen learn to read and write. For this "crime," members of the group were arrested and jailed and detained for six months without charge. Bavuma managed to escape being caught, however, and realized he must leave the country at once.

He spent six months in Botswana, a year in Tanzania, and two years in Liberia attending college on a Pan African Congress scholarship. Ill health forced him to end his studies, and, as the doctor advised a cooler climate, he applied for studies and settlement in Canada.

More problems awaited him when he arrived there. An inflammation of his brain had psychological effects; he was short of money; and his parents, whom he was helping to support at home, were not well. He dropped out of school and went to work.

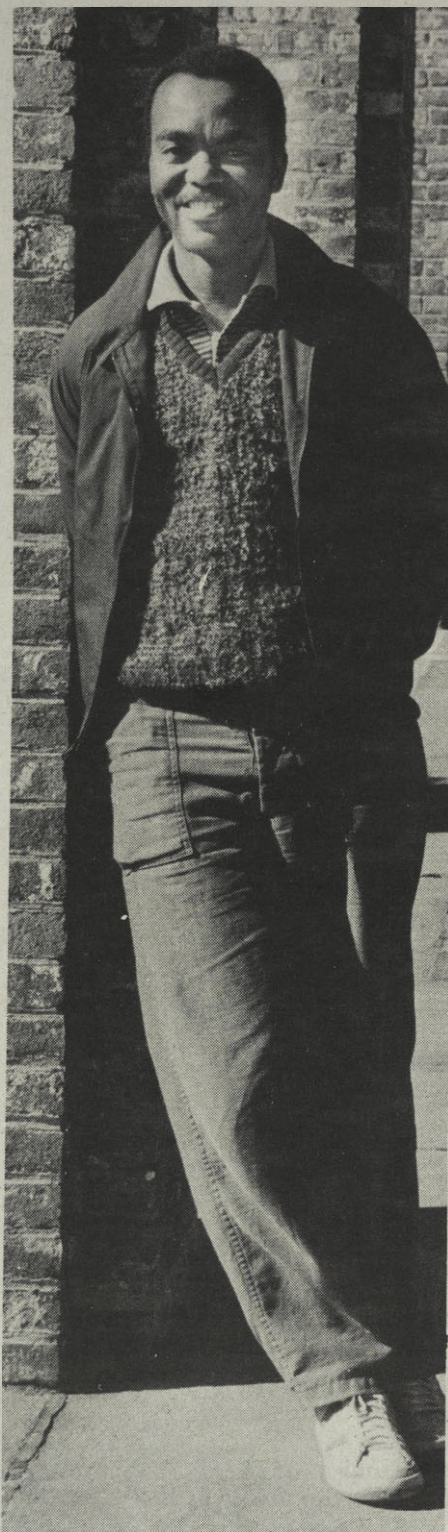
Then he heard about the Bishop Tutu Southern African Refugee Scholarship Fund which aids students unable to complete their studies in South Africa because of protest activities. "I was lucky enough to be accepted. I entered Wesleyan University with the Fund paying not only my tuition, but also my board and books and giving me an allowance on which to live. My health has improved so much that I am now playing soccer and rugby as well."

St. Luke's Church had invited Tutu to speak there before his fame became so widespread and before he won the Nobel Peace Prize. As a result, the parish was increasingly involved with the South African situation. Artist and parishioner Gerald Geerlings gave the entire proceeds of a sale of his etchings and engravings to the Bishop Tutu Fund. And when the parish heard Sipho Bavuma was in Middletown, it decided to "adopt" him.

"He comes for vacations, and we support him by finding summer jobs or watching out for any problems he might encounter," says the Rev. Walter Taylor, St. Luke's rector.

Bavuma spent his spring vacation this year as the guest of associate rector Kevin Bean and his wife Megan. While there, Bavuma says, he was "overwhelmed with invitations and pledges of support. People really made me feel at home. I could really identify with that."

Last summer he was the guest of associate rector Anne Kimball and her husband Dick and worked in New York City as an intern with Prudential Bache Securities, a position found for him by parishioner Bill Anderson. Finance and banking are



Darien News-Review photo by Elizabeth Miraglia.

South African Sipho Bavuma says the people of St. Luke's, Darien, Conn., make him feel comfortable while he's away from home.

his college majors although he has taken some time out to appear "on the boards" in a production of James Baldwin's *The Amen Corner*.

Bavuma tries to learn all he can about each new place he goes so he can avoid any "culture shock." Eventually he will return to South Africa and hopes to assist in its rehabilitation. "South Africa is me no matter what happens," he says. "It is the first place I think of in terms of trouble and happiness. I think of it as home."

Taylor says the importance of the Tutu scholarships is to expose "future leaders of Southern Africa to the United States and to what democracy is all about."

Felicity Hoffecker, a member of St. Luke's, often writes for *The Episcopalian*.

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Lent is a time for pilgrimage

Unlike the word *Advent*, which has a religious meaning, *Lent* is a secular word that simply means "spring." However, it has attained religious meaning through its long usage in the Church as the time to prepare for Easter.

Lent is the repentance season of the church year. It is a time for spiritual self-examination, turning from sin, and renewal of spiritual life. Originally, Lent developed around the catechumens who were being prepared for their solemn baptism at the great Easter vigil service. Gradually all Christians joined with them as a time to renew their own baptismal covenant with the Lord.

Today during Lent Christians seek to identify with the suffering of Christ. For this reason they take on a special discipline which assists their spiritual pilgrimage into His death and resurrection. Traditionally these special disciplines include prayer, fasting, and almsgiving, the three-fold theme of Matthew 6.

Lent should be seen as a collective retreat for the whole family and for the Church at large. It is 40 days to relive our entrance into Christ; to repent of our sins, to seek a change of heart and life, and to experience genuine spiritual renewal.

It is important during Lent to encourage each member of the family—even the younger children—to adopt a

discipline of prayer, fasting, and almsgiving. Prayer, and attendance and involvement in weekly family services, is a good start. If the children are older, encourage a daily discipline of reading and prayer. Lenten books for children are available in most bookstores. A book designed for Lent will obviously organize and order the prayer life better than a haphazard choice of readings.

In regard to food, a family discipline of eating Lenten foods may assist the spiritual pilgrimage. Examples of such foods are hot cross buns and soups such as lentil and spinach. [Also consider not] serving desserts. In this way the discipline around foods works as external help to the inner journey.

Finally, you may want to adopt a tradition of giving charitable gifts to the needy. Place an alms box* on the table so that each evening parents and children can donate pocket change that will go to a needy cause. These and other customs you may adopt will not only remind us of our Lenten pilgrimage, but embody the pilgrimage and provide a tangible way to go through Lent.

* Use a UTO Blue Box if available or prepare your own box and collect money for the Presiding Bishop's Fund for World Relief.



prayer · fasting · almsgiving

Ash Wednesday service for families

Answer:

It has no religious meaning like *Advent* or *Pentecost*. It comes from an Anglo-Saxon word, *lencten*, meaning "spring."

Question:

Why do we observe Lent?

Answer:

The purpose of Lent is to provide a time for us to enter into the suffering of Jesus and to go with Him into the tomb.

Question:

How can we do this?

Answer:

The experience of the people of God who have gone before us is that we best identify with Jesus by adopting a discipline of prayer, fasting, and almsgiving.

Question:

How should we pray?

Answer:

Our prayer may be spiritual meditation on Jesus Christ—His teaching, His suffering, His death on our behalf.

Question:

Why should we fast?

Answer:

Fasting is an aid to prayer. Years ago Augustine wrote, "When a man imposes on himself the burden of fasting, he shows that he really wants what he is asking for." Christians fast in order to pray more intently.

Question:

What is the purpose of almsgiving?

Answer:

We give alms to the poor and needy because it is a specific expression of the brotherly love produced by prayer. The closer we are to Jesus, the more we care for our neighbor.

The Prayer of Response

Leader:

Let us pray.
(Reads Ps. 51:1-2, 10-12)

All:

Amen.

We are Sent Forth

Leader:

I "plead with you not to receive the grace of God in vain. For he says: 'In an acceptable time I have heard you, and in the day of salvation I have helped you.'" (2 Cor. 6:1-2)

Reponse:

Thanks be to God.

We Prepare to Worship

Leader:

Dear family, we now enter into the most solemn season of the Christian year. During Lent we identify with the sufferings of Jesus and enter into His death. He calls us to take up His cross and follow Him. We begin on this day, Ash Wednesday, by calling to mind the frailty of our creaturehood.

Let us pray.

Heavenly Father, Creator of all that is, seen and unseen. You know our hearts and innermost thoughts. You know us to be sinners, breakers of the law, and disobedient to Your will. Yet You in Jesus Christ became one of us to free us from sin, to bring us back to You. May we, Your humble servants, willingly follow You in Your suffering so that we, who enter into the tomb with You, may also rise to a glorious resurrection through Jesus Christ who lives and reigns with You and the Holy Spirit, one God, forever. Amen.

Hymn

Sing one of the following:
"Lord, Who throughout these forty days"
or another Lenten hymn.

We Listen to the Word of God

First Reader:

A reading from Joel.
(Reads Joel 2:12-19)
This is the word of the Lord.

Response:

Thanks be to God.

Second Reader:

A reading from the gospel of Matthew.
(Reads Matt. 6:1-4)
This is the word of the Lord.

Response:

Thanks be to God.

We Respond to the Word of God

Question:

What is the meaning of the word *Lent*?

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You need to pray alone *and* with others

by Max Pearse

No hunger better describes our time than the hunger of the spirit. Many, perhaps most, of those who experience this hunger would describe it as a longing for a life with God. Many paths have been walked in the search for this life, but none has better stood the tests of time and popularity than the path of prayer.

A great many of us pray or watch others do it. What different definitions of prayer we have! A guru from an eastern religion might talk about realizing the presence and power of God. A psychologist might talk about experiences of direct, immediate contact with the divine that are supportive. Poets might define prayer as "friendship with God" while theologians might use phrases like "openness to God's grace" or "communion with God."

I have still another one to offer: Prayer is simply the art of letting God help us. Some people will think this is a selfish way to look at God, a kind of cosmic bellhop pandering to our every whim. But this is not how I understand God's role in prayer. Helping people is not giving them whatever they want whenever they ask. Often the help God gives is to draw the life of the individual closer to the divine will and way.

Those who take the path of prayer will find they have opportunities to pray both with other people and alone. Most people will probably find they need both corporate and personal prayer experiences. It is no secret that the two forms need each other.

The advantages of praying together are both simple and obvious and therefore easy to overlook.

1. When we worship together, we are helped to do, say, and hear things that have helped millions of people for thousands of years. When we

worship with others, we are able to benefit from the experiences of numberless fellow humans through the centuries.

2. Worship with others is usually done in church; it gives us a home in which to say our prayers. To worship in a place filled with pictures, crosses, and windows which have been part of worship for years cannot but be a help.

3. Corporate worship gives us a definite time to worship. One of the safest ways to be sure we do some praying every week is to consider weekly worship at our local church as a definite appointment. The fact that other people in the congregation are expecting us will help us to keep this appointment regularly.

4. The habit of worshipping with others can carry us over our dry times. Sometimes we run to our praying with enthusiasm; at other times we seem blocked and wonder whether we can pray at all. The church building, the usual time and appointment for worship, the service, and stimulus of our fellow worshipers can all help to carry us through a dry spell.

5. Although it may seem strange, we should pray with others simply because we are all individuals. Our uniqueness is an advantage because we can give help to others that no one else can match. Individuality, however, has its price tag. Our own way is not always the best road either to what we want or to what we need. A life lived alone and apart from other humans is often not only an estranged, but an unhappy one. If our worship is to have balance and sanity, we had better do part of it with other people.

Praying by ourselves is equally important.

1. The quality of our worship together sometimes depends on how well we have worshiped by ourselves.

For example, a prayer for forgiveness recited with the congregation may be meaningless unless we have reviewed our own shortcomings by ourselves. Group worship, like classes in school, cannot work well unless we have done our homework. For group worship the homework is obviously private, personal prayer.

2. Another advantage of personal prayer has to do with time. When we pray by ourselves, we can pray whenever we like and as often as we like. None of us can predict when either the need or the inspiration for prayer will come. A tree branch against the sky may prompt us to celebrate the greatness of God. A hospital visit may call from us a prayer for help of a sick friend. We cannot always find a group of fellow worshipers every time such a call comes.

3. A third reason for praying by ourselves is we can do it anywhere. We simply cannot find a church and a congregation everywhere we want to pray, but we can pray almost anywhere by ourselves.

4. A fourth reason is we all have some individual and private business with God. While some corporate worship today does provide space for voicing personal prayers, worshipping with others in public simply cannot solve all our needs. As individuals we have things to say and, more importantly, things to hear from God—things we may have to say and to hear in private.

Finally, to believe in prayer as a way to God's help is also to believe in God's will and power for good in our lives. How could it be otherwise?

The late Max Pearse was professor of Christian Education at Church Divinity School of the Pacific and author of *Fullness of Joy*, now out of print, from which this has been freely adapted. Used by permission of Church Divinity School of the Pacific.

A prayer unsaid was answered

by Bill Mosier

He had never given a thought to the needs of the deaf in the Church until he became deaf himself. He knew deaf people were out there somewhere, but he never saw one in church. If he had thought about it at all, he would have guessed Episcopalians were peculiarly blessed, that the Church seemed to protect them from deafness. He simply never realized no deaf people were in his church because it had nothing for them—not until he became deaf himself.

His was a particularly sudden hearing loss. In five days he went from normal hearing to a deafness so profound the audiologist could find no response.

Around him a curtain of silence descended. Church became an unbearable reminder that he was no longer in communion with the people around him. His communion was between God and himself. He decided he did not need the Church, and obviously the Church did not

need him. He stopped attending for a time. He became one of those who sought comfort in seclusion.

He sought to grow closer to God not in some monastic sense, but to escape the pain of seeking and not finding. Episcopalians believe in communal worship, and for him to go to a place of communal worship and not find it was to experience pain.

At the urging of others, he began to go to church occasionally. He found many sympathetic gestures and looks and aborted attempts at conversation. At first no one offered to do what would have been most meaningful: No one helped him understand the service or sermon. Worse, some perverse streak of pride kept him from asking for help.

In spite of this, both the young man and the congregation persisted. The outreach was tentative at first. Someone suggested he might like to participate in the twice-yearly grounds clean-up. This he did but kept to himself in one corner of the

church yard and exchanged only a few glances and smiles. Yet he came away with a feeling of belonging.

Later, someone suggested he serve coffee at a Shrove Tuesday pancake supper. He did this, too, and found it impossible not to be drawn into the festive feeling of the last hurrah before Lent. When someone suggested he might like to paint Bible scenes on the children's classroom walls, he accepted. Later he visited the classroom to tell the children about his painting. By now he knew the church family was still his family after all.

One Sunday after service, the priest handed him a green *Services for Trial Use*. Over his protests the priest urged him to take it home. This was in 1966 when the Episcopal Church was moving toward a new Prayer Book. The value of the new liturgy became obvious when he began to be able to lip-read the services. The order and logical progression brought the eucharistic meal to life.

Continued on page 26



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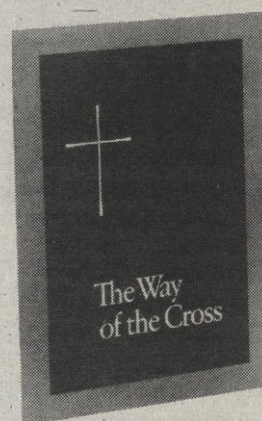
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A prayer that worked

by John B.

I recently read a wonderful little Forward Movement tract called "How to Pray" by Everett H. Jones.

Mr. Jones suggests using the image of our beloved Christian symbol, the cross, to guide us in prayers of adoration, confession, intercession, thanksgiving, and petition. The information in the tract wasn't particularly new to me, but I seem always to need reminders of the simple things which keep faith strong.

It's interesting how these reminders and other helpers come along. I picked up the little tract, for example, because my pregnant wife must always visit our parish's powder room before we go into church on Sunday mornings. As I wait, I sometimes review the tract rack which our rector insures is filled with good stuff for

the spirit. And I really enjoy the more elaborate "common" prayers we Episcopalians recite on Sundays. They are far more meaningful when I pay attention to what we are saying and try to put my heart in it.

Not too many years ago, my life was hell. I can't think of a less blunt way to put it.

In addition to being a "sinner," I have a disease—alcoholism.

I grew up in a Christian home, and out of habit I go to church regularly. During the worst of my drinking I went smelling a lot like the night before and red-eyed and shaking.

I didn't admit to a drinking problem. I identified myself as a "heavy drinker." I also identified myself as an artsy, creative, tormented person. Drinking seemed to fit in with my

images of great artists and tormented literary figures. I was, in fact, tormented, but I'm not so sure I was artsy and creative!

Sitting in church in those days, I used to think, "I've got a good job, a nice car, a nice apartment, and a cute girl friend. Why do I feel so sick and miserable? What's wrong with me? God help me!"

That was, indeed, a prayer that worked!

"God help me."

God heard my simple prayer, and through my rector I was gently but firmly guided to the fellowship of Alcoholics Anonymous where I was given additional spiritual tools for living sober.

Today I am living sober and the hell of several years ago has been replaced with a rich and exciting life. My Christian wife was a gift to a lonely, single man. We're expecting our first child, and that's a miracle I never believed possible.

In AA, we have a slogan: "Keep coming back!" I like to apply this slogan to my church life as well. I regularly attend AA meetings, and my wife and I regularly attend church. I don't always feel like it, but I go anyway. There's much to be said for simply "showing up." I'm afraid I'd miss something if I didn't!

All sorts of lessons can be taught about prayer and praying. For me, simple conversational prayer—especially when offered in Jesus' name—seems to work just fine. And "thank you" prayers are terrific. Our Prayer Book has lots of good suggestions, too.

If you're having a hard time with God or a hard time with prayer, try "God help me" for starters. He will even if you're not sincere at the time.

My prayers have also led me to wise Christian people (both laity and clergy) who have offered wonderful solutions to my living problems and shown me that, as a Christian, I don't have to be alone anymore. I still have living problems, but I also have joy.

God help you, too!

John B. uses a nom de plume out of respect for the tradition of personal anonymity in Alcoholics Anonymous.

A prayer answered

Continued from page 25

Not long after this one of the Sunday school teachers asked him to talk to her class about his deafness. He was glad to be asked. He had a good time, and the class closed by signing the Lord's Prayer. Imagine his delight when one of the children sat with him in church and pointed out the service in the Prayer Book word for word as it was celebrated by the priest and congregation.

Under the best conditions even an excellent lip-reader will see only 25 to 50 percent of the spoken words. In many churches the lighting is poor or the priest is far removed from the congregation and lip-reading a face you can't see is difficult. In addition, for many deaf people English is a second language—learned after American Sign Language which in grammar and syntax resembles French more than English.

People in his church began to see he longed to know the sermons and to participate in communal study. To fill this need they volunteered to take notes. They always began with, "I take lousy notes, but I'll try if you'll bear with me." How wonderful. Not

just for him, but for them as well. They discovered he, too, had insights others could share and enjoy.

The adventure of this pilgrimage continues. My purpose here is not to come to a conclusion, but to show a way. Don't wait for some grandiose "deaf ministry" to materialize before you act. If you know a deaf person who would like to attend your church services:

- Do not wait for him or her to ask for help. Volunteer. The sorrow is not in being singled out, but in being left out.
- Involve the deaf in church activities. Give them a job to do.
- Offer to take notes. Bring the deaf into discussions and make them aware their contributions have value.
- Make every effort to locate an interpreter. You may have to do some research. Ask around the community, and you will find interpreters who are willing to help your congregation.

Bill Mosier became deaf at age 19. Chairman of the Episcopal Commission of the Deaf in Oregon, he is married to the Rev. Noel Knelange.

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Prayer can be matchmaker



Sprayed with rice, Loree Steele Frye and her "prayed for" husband, Harvey, leave St. Luke's Church after their wedding ceremony.

by Harvey Frye

"Do you, Lois Loree Steele, take this man, Harvey Frye, to have and to hold. . . ." These words of the marriage ceremony were intoned in St. Luke's Episcopal Chapel, Fort Collins, Colo., on Feb. 7, 1987. The ceremony was the culmination of a series of events that convinced both of us of the power of prayer.

I had lost my wife Lila to cancer within the past year, and Loree had lost her husband Al to cancer six years earlier. The illnesses had been long and debilitating both for us and for our families.

Loree's son-in-law arranged our first meeting, a Sunday morning breakfast. On that morning we both felt the electricity that comes from a romantic relationship. Without actually understanding my motivation, I contacted Loree on the pretext of examining her computer.

I did not know she was a devoutly religious person who believed in prayer and that she had actually offered up a prayer for a man who might help her get over the suffering of living alone after a long and fruitful marriage. I'm sure this was not the first time such a prayer had been made, but I am certain this was one of the few times such a prayer was answered so thoroughly.

Though she had managed a family of three children and a sick husband and had run a small business for six years, Loree had been subject to all the remarks and advice that occur to those who watch an attractive, affluent, mature woman living alone. Some attempted to take charge of her life and micro-manage it. Others were free with advice both in her presence and with others. She was told she was too aggressive and that men did not like aggressive women.

On a brilliant Colorado Sunday morning while she was having coffee, the thought came to her, "Why not ask Him? I have spoken to Him at times. Why not ask for help?"

And she offered up this prayer, "Please, Lord, send me a tall man who is kind and considerate and can communicate. Someone who will talk with me about the world and what

goes on in it. Someone who will take pride in associating with me as a person with a mind of her own and an existence outside the bedroom. Someone who is strong and gentle, loving and wants to be loved, financially and socially successful, a Christian who believes. Amen."

The results were spectacular. I was in Fort Collins to interview for a part-time teaching job and determine other job possibilities and within three days had more prospects than a 66-year-old man has any right to expect. I had no doubt in my mind that the future reorganization of my life would be in Fort Collins and went home to wind up my affairs there.

When I returned to Fort Collins, it seemed nothing could go wrong. I was asked to work on the revitalization of the downtown area. The planning for my teaching assignment went well, and the prospects of doing business as a consultant were excellent. My personally owned newspaper column was being seriously considered. And then came Sunday morning breakfast and the electricity.

Looking back, I have no doubt a guiding hand led us through this whole splendid affair. Loree and I are certain that Lila and Al are up there watching us and will be with us for the rest of our lives, that He has arranged for them to be with us, advising, laughing, chuckling, and having a good time helping us live the fulfilling lives they missed.

If you need more evidence, consider this. Loree and I agreed that her wedding dress should be red with shiny brass buttons. If such a dress existed, styled for a wedding ceremony, it would be difficult to find. But on the second try we found exactly what we wanted—in tropical weight material for a wedding ceremony in 71° weather in the Fort Collins area where both before and after our wedding date temperatures reached the low teens!

Harvey Frye hopes that by telling his love story he will give heart to others who have lost spouses and suffer the "feeling of constant and then intermittent waves of grief and anguish that take charge of spouses."

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Philippine Church committed to ministry



A village elder at Kin-iway welcomes Bishop Robert Longid and Presiding Bishop Edmond Browning in the traditional way during Browning's visit to the Diocese of the Northern Philippines.

Continued from page 1

ippines will probably split into a Diocese of Manila and a Diocese of Baguio to the north.

An important meeting on Browning's itinerary was a dinner with the Obispo Maximo of the Philippine Independent Church with which the Episcopal Church is in full communion. Nationalistic Filipino Roman Catholics founded the Philippine Independent Church in 1902 following independence from Spain and received apostolic succession from the Episcopal Church. The Church, with 5 million members in 33 domestic dioceses and one missionary diocese in North America, is the largest non-Roman Catholic body in the Philippines. The two prelates discussed the 1983 Honolulu agreement on full cooperation, especially in ministering to Independent Church members who have emigrated to North America.

The Presiding Bishop's visit was planned to include extended visits to the Episcopal Dioceses of Southern Philippines, Northern Philippines, and Northern Luzon, and after less than 48 hours in Manila the Presiding Bishop's party flew south to the island of Mindanao, the second largest of the 7,000 islands in the Philippines. The Southern Philippines has about 20 parishes and missions, each supporting as many as 20 mission stations.

Mindanao is one of several danger zones in the Philippines. Some of the 85 percent Muslim majority are attempting to turn the island into an Islamic Republic of Moro with help from Libya and elsewhere. The Philippine Army is omnipresent, other guerrilla groups seek their own political goals, and into this fray have marched many of the active priests and lay leaders of the diocese seeking to reconcile and save souls.

Flash points tend to vary from year to year, and now Davao City—with an average of three political murders a night—is the worst place to be. Several Episcopal priests work in the Davao region, but a continuing concern is the government's fostering of "low intensity conflict" in which paramilitary groups and vigilantes act on behalf of army regulars and commit "small" acts of terrorism and sabotage to keep the population on edge and the Muslim community destabi-

lized. Priests think the policy, carried out under President Aquino as it was under President Marcos, has U.S. backing.

Low intensity conflict is of particular concern to the Episcopal Church in Mindanao because the diocese has long had friendly relations with the Muslim majority. Almost half the students at Brent Hospital School of Midwifery are Muslims, and this puts the Church and its members in physical danger.

In a two-hour meeting with clergy at the Cathedral of St. Peter and St. Paul in Cotabato, the Rev. Fernando Boyagan, rector of St. Thomas', South Cotabato, wanted the Presiding Bishop to know that some of his parishioners had been murdered because people, probably the military, "thought they were communists."

The Rev. James Manguramas, rector of St. Francis', Nuro, Upi, said, "We are marked people now. We are being watched. It is a very hot issue here. The moment we deal with people, i.e., minister to people regardless of their affiliation, we are confronted."

The meeting was the first of a series of meetings the Presiding Bishop conducted in each diocese he visited. The gatherings proved to be cornerstones of the visit and sources of valuable information for both Browning and Mauney.

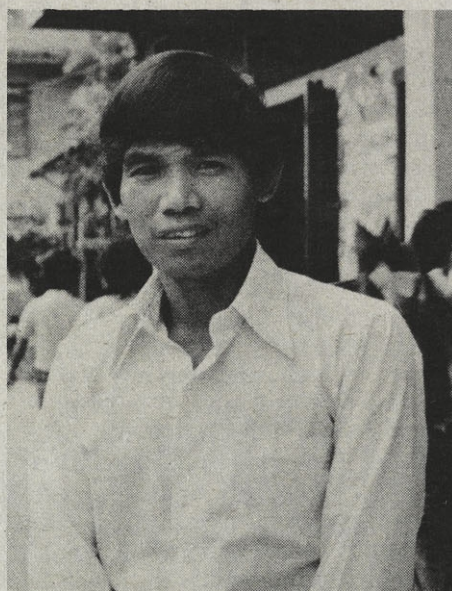
At Zamboanga City, the famous "city of flowers" at the top of the Sulu Archipelago, Browning visited Brent Hospital and preached at a service at Holy Trinity Church next door. At Good Shepherd Mission on the outskirts of the city, several hundred school children greeted him with song and dance. The pattern of huge and colorful welcoming parties was repeated throughout the trip.

The third leg of the visit began with an all-day drive over mostly unpaved roads to reach the remote mountain village of Bontoc nestled among spectacularly beautiful mountains. Bontoc is an unlikely setting for one of Anglicanism's most important centers. In recent years, the Mountain Province region of the Northern Philippines has produced about 75 percent of all Philippine Episcopal clergy, and All Saints' Cathedral, with 2,300 members, is the largest Episcopal congregation in the country.

The Diocese of the Northern Philippines is the largest in the Church with 35,000 baptized members and 45 clergy in about 40 parishes and missions plus mission stations. Bishop Robert L. O. Longid is generally assumed to be next in line to become Prime Bishop and will probably be the first leader of the newly autonomous Province.

Throughout the mountain region the Brownings were welcomed by elaborate celebrations and many church people, usually dressed in Bontoc or Kalinga costumes. As the days passed, the Presiding Bishop began to recognize the more subtle differences between Bontoc and Kalinga customs and spirituality.

In Besao some 2,000 people welcomed the Browning party to St. Bernard's in Kin-iway, and the men of St. Anne's aided parish,



One of the clergy whose ministry puts him at risk, the Rev. Gabino Mamilig, vicar of St. Mary's Mission, Addang, in the Diocese of the Northern Philippines, narrowly escaped death recently by pushing away a rifle as it went off at point-blank range.

dressed only in the traditional loincloths, led a welcoming procession to the rhythm of metal gongs struck with wooden mallets. The 15-inch gongs are the most important traditional instruments of the Bontocs and Kalingas, passed down through families from generation to generation.

The following day, in a steady drizzle, the Presiding Bishop was welcomed to the smaller and even more remote St. Michael's Mission in Guina-ang by 300 parishioners and nearly everybody from the surrounding villages. Here Browning ate mudfish for the first time and enjoyed the dances performed in his honor.

Despite the warmth and joy displayed in the villages, the centerpiece of Browning's visit to the Northern Philippines was an informal meeting with clergy and lay leaders at the diocesan headquarters. Here as in Mindanao he heard of a Church determined to help people find faith in Jesus Christ, but a Church whose time, energy, and resources are first of all needed to help save homes, families, even lives. In recent years 20 villages have started wars with each other, and the diocese, through its priests, is taking an active role in mediation.

The Northern Philippines contains

the headwaters of eight river systems and bountiful mineral, forest, and other resources, but the government owns 82 percent of the land which corrupt officials are giving to big contractors and multinationals. The Bontocs are being squeezed out of their ancient lands into towns and cities where jobs are unavailable. The diocese's social concerns office is trying to encourage local officials to find more beneficial development policies and to convince people to participate in decision-making processes.

In certain areas of the diocese, insurgency movements are a major concern. Incidents flare up regularly, usually involving the new people's army, the primarily communist-backed guerrilla movement, the Philippine regulars, and the indigenous Cordillera People's Liberation Army. The machete used to hack a priest to death a year ago was recovered and is now in Bishop Longid's office. Another priest, the Rev. Gabino Mamilig, narrowly escaped death last year by pushing away a rifle as it went off at point-blank range.

Among the most active departments in the Northern Philippines are social concerns, community development, and resources. Three people work for the community development unit which was organized within the last year. A water works program for Mountain Province serves as an entry point for organized community development. People have no confidence that local or national government agencies will provide significant services soon.

Laypeople staff nearly all diocesan offices because the extreme shortage of priests means the clergy are involved almost exclusively in parochial work. All priests oversee at least a cluster of mission stations and possibly a parish or mission church as well.

In the Northern Philippines, the Episcopal Church long ago staked out its position in the society it seeks to serve: the side of justice and peace.

Richard Henshaw, communications officer for the Diocese of Rochester, N.Y., traveled with the Presiding Bishop's party on the recent trip to the Philippines.



A member of the Cordillera People's Liberation Army was in the crowd that welcomed Presiding Bishop Edmond Browning to Kin-iway in the Philippines' Mountain Province. The anti-communist guerrilla group was in the village to recruit members.

Documentaries highlight women's ministries

The Episcopal Radio-TV Foundation has been selected to produce documentaries for two national church organizations in conjunction with the 1988 General Convention and the Triennial Meeting of Episcopal Church Women in Detroit in July.

The United Thank Offering, celebrating its 100th anniversary, will feature highlights of its funding projects in the United States, Panama, and Guatemala in a film hosted by actress Jayne Meadows, daughter of an Episcopal missionary. The film will be

shot on location at various UTO project sites and at the home Meadows shares with her husband, Steve Allen. Subsequent to its showing in Detroit, the documentary will be expanded to include video coverage of General Convention and be made available for distribution to dioceses.

Filming activities of the Triennial Meeting will provide a firsthand look at women's ministries and programs throughout the world. The Foundation will also produce audio cassettes.

Arden Moser, Radio-TV Founda-

tion vice-president of production, will shoot most of the footage for both documentaries.

Foundation president Louis C. Schuettig, commenting on the two projects, said, "Two vital areas of activity of the Episcopal Church will receive deserved attention by a broad spectrum of its members. It will once again be apparent that the contribution of women has moved far beyond the clichés of the role of women of past decades."

African AIDS

Continued from page 5

A major step toward cooperation in addressing the AIDS crisis was taken in November, 1986, when representatives of more than 30 countries gathered at the regional office of the World Health Organization for the first major AIDS conference ever held there. Since that time, at least one of the countries represented at the conference has convened a series of seminars on AIDS in each of its Anglican dioceses.

In an effort to encourage further discussion, Episcopal Church development officer James Chege wrote to development officers of a number of African nations, alerting them to the need to think seriously about AIDS. "We venture to write of an epidemic

that is becoming devastating to people worldwide," he began. The letter then discussed how AIDS is spread, its potential effects on development efforts, and questions for the Church—along with a plea that the Episcopal Church Center in New York City be allowed to suggest resources and programs which could be useful.

"The crisis puts us in the situation of confronting fear with faith," Chege wrote. "We do not believe the situation is hopeless." He enclosed educational materials with the letter and by mid-September was pleased to report that some 10 officials had requested further information. Moreover, at its pre-Lambeth conference held in Nairobi this past July, the

Council on Anglican Provinces in Africa discussed AIDS as a subject for consideration at Lambeth.

Mitigating the potentially disastrous results of the AIDS crisis in Africa will take cooperation among "all sorts and conditions" of men and women. The Presiding Bishop's Fund for World Relief will continue to provide many forms of assistance, joining with other agencies and individuals in meeting this most serious challenge to ministry.

Reprinted by permission from the Fund's *Anchor* 87 quarterly.

Jane Rockman, a priest in New York City, is a consultant and a member of the communication team of the Presiding Bishop's Fund for World Relief.

Olympics

Continued from page 1

Planners of the service have placed a special emphasis on young people and issued invitations to all the youth athletic leagues in the area. After a skating demonstration and a short speech on good sportsmanship, participants will dedicate themselves to working for the best possible Olympic experience for all athletes and spectators.

One-minute radio announcements and a TV program for cable, the creation of the communications sub-committee, will focus on the true meaning of the Olympic Games.

At Calgary's downtown Olympic Plaza the religion committee will have a hospitality center near the stage where Olympic winners will receive their medals. According to Buck, tourist officials expect 20,000 people a night in the area.

The hospitality center—open from 9 a.m. to 9 p.m. every day—will require a staff of 72 volunteers to provide information about church services and other religious activities. It will also provide other information as well as religious brochures and posters.

The committee also plans to provide around-the-clock pastoral care for the 2,000 athletes living in the Olympic Village on two Calgary campuses, in nearby Canada Village, and in the town of Canmore where the skiing events will be held.

Lutheran campus chaplain Bill Wiegert, head of the pastoral center sub-committee, emphasized the chaplains will do no proselytizing. "We're simply here to serve the needs of the people," including the emotional concerns of keyed-up contenders. "We

have a list of people on call from various faith groups in the city. If a Muslim requires the services of a spiritual leader, we can make a quick phone call."

The Rev. Bruce McIntyre, an Anglican, is coordinator for the pastoral center in Canmore, about 50 miles west of Calgary. Canmore will host about 600 Olympic participants. "We just want to be there and to serve in any way we can," he said.

Buck reported Calgary faced a

largely snowless December with confidence. "Many people don't realize," he said, "that three-quarters of the winter events are held indoors." He added that the Canmore area has plenty of snow-making machines if Mother Nature doesn't provide enough.

Special report from *Canadian Churchman* and from Maurice Buck of the Olympic Religion Committee.

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Carmen Guerrero built San Antonio mission not by knocking on doors, but by unlocking church door

by Julia Duin

Just before applying for the Episco-
pal priesthood, the Rev. Carmen
Guerrero was confronted by another
priest about her chances of succeed-
ing in the ministry. "Carmen," he
told her, "you have two strikes against
you: You're a woman, and you're
Hispanic."

Carmen Bruni Guerrero, 44, is one
of three Episcopal women in the coun-
try (the others are in New York and
California) who can claim the triple
distinction of being ordained, female,
and Hispanic.

Bishop John MacNaughton of West
Texas says theories abound on how
best to bring Hispanics into Episcopal
parishes. "The Episcopal Church has
been a relative latecomer to Hispanic
ministry. We also have been unwill-
ing to create segregated churches,
some for Anglos and some for
Hispanics," he says. "We want to
bring Hispanic families into the whole
body of the Church so we'll have
cross-cultural congregations."

Guerrero is a rarity, having found
success in the confines of the dusty,
shabby south San Antonio neighbor-
hood in which Santa Fe Mission sits.
Early last year, the mission's doors
were open only one hour a week for
a Eucharist attended by 15 people at
most. Then, like the tree that grew in
Brooklyn, the parish sprouted when
Guerrero watered the plant.

"We were on the verge of saying
there is no meaning for the Hispanics
in the Episcopal Church here," says
Guerrero. But MacNaughton assigned
her to preside at the weekly Eucha-
rist, and she wasted little time in
learning the neighborhood's needs.
She started a Wednesday morning
Bible study that attracted 50 to 60
people. She began a literacy program,
a women's exercise class, a crafts
program, an immigration law coun-
seling service, four Sunday school
classes, and several other Bible stud-
ies. Her one-hour-a-week assign-
ment turned into 12-hour days, and
she moved her office to the parish.

Someone once suggested, Guerrero
says, that the reason for her success
stemmed from the fact that "I have a
brown face when I go around knock-
ing on doors. Well, the truth is I
never went knocking on doors. I just
took the lock off ours."

By the end of her first month at
Santa Fe, the Sunday morning con-
gregation had quadrupled. Still, the
budget is so tight the parish office
doesn't allow itself the luxury of long-
distance phone calls. The diocese pays
Guerrero's salary; her secretary is paid
out of proceeds from her speaking
engagements.

Born of an Italian father and a
Mexican mother, Guerrero was bap-
tized in infancy as a Roman Catholic
and baptized a second time in her
teens when she made a decision to
follow Christ. She grew up in a San
Antonio government housing project
that was poverty stricken, but she
"didn't know how bad it was until I
read about it in the sociology reports."



In Santa Fe Mission, San Antonio, the Rev.
Carmen Guerrero, one of the three female
Hispanic priests in the Episcopal Church,
welcomes a new member.

Married at 17, she bore a son,
Daniel, received a master's degree in
clinical counseling, and worked for
Youth for Christ. Divorced at 35, she
was disenchanted with Christianity.
"I didn't believe there was a human
being who gave a damn whether I
lived or died." Then she chanced
upon Christ Episcopal Church in San
Antonio where MacNaughton was
the rector.

Eventually she attended the semi-
nary at the University of the South
and was a senior there when Bishop
Leo Frade of Honduras asked her to
coordinate a theological education
program in his country to train more
Hondurans for the priesthood.

Guerrero headed south for a two-
year stint with a four-wheel drive
truck and a monthly salary of \$600.
Frade ordained her to the priesthood
in 1985 and assigned her the spiritual
care of two missions from a home
base in San Pedro Sula, an industrial
city on the northern coast of Hondu-
ras. "I learned about my worth and
value in a way I couldn't have learned
about it in Texas," she says. "I was
accepted for my capabilities without
[encountering] the attitude of 'even
though she is a Mexican.'"

In Honduras, one of Guerrero's
churches consisted of a few benches
under a large tree. She was celebrat-
ing Communion one day when sev-
eral soldiers arrived. She ignored
them, and the service went on.

Back from Honduras, Guerrero took
six weeks off to mourn having to
leave the country, and four months
later she set about trying to carve a
niche for herself as a Hispanic Epis-
copal priest with no role models. She
says her personal, inner journey is
not yet over.

"In a sense, this is new ground for
the Episcopal Church, but it's ground
we Hispanics have been trying to
break for years. Most Hispanics con-
sider Episcopalians to be rich people.
Santa Fe has the potential to change
that image."

Julia Duin is a religion writer for the Hous-
ton Chronicle.

Nicols Fox of St. Saviour's, Bar Harbor, Me., is the new editor of *The Northeast*, the newspaper of the Diocese of Maine

□ The people of the Nisga'a Nation honored Canadian Archbishop **Michael Peers** with the presentation of a ceremonial blanket bearing their tribal crests and the name **K'al Wilimhlkws Kamligi Hahl Haahl** ("Servant of God") □ A trust fund was recently established at Trinity Cathedral, Cleveland, Ohio, in memory of **Margaret Karnok**, known to parishioners as "the bag lady"; the fund will benefit the Cathedral's hunger ministry □ **Maurice Core** of Columbus, Ohio, is a new member of the Board of

People Worth Noting

Directors of the American Committee for KEEP, the Kiyosato Educational Experiment Project in Japan, which celebrates its 50th anniversary this year.

The Rev. **H. Alan Smith** is the new canon to the ordinary in the Diocese of Central New York □ Dr. **Elisabeth Schussler Fiorenza** has resigned her professorship of New Testament at Episcopal Divinity School to accept the Krister Stendahl Professorship at Harvard Divinity School □ Synapses, Inc., a Chicago-based interfaith net-

work, presented its Harriet Hanson Award to the Rev. **Seiichi Michael Yasutake**, a Japanese-American Episcopal priest who has devoted 40 years to working in defense of human rights in Chicago.

The University of the South has elected the Rev. **Samuel T. Lloyd, III**, chaplain and **Thomas S. Darnell, Jr.**, chairman of the university's Board of Regents □ *Member in Particular* is the title of the third and latest book by retired Bishop **Girault M. Jones** of Louisiana □ **Maria I. Martinez** is deputy general secretary of the American Bible Society □ The Rev. **Donald A. Webster**

has joined the Board of Managers of the Church Charity Foundation of Long Island □ Bishop **Amos Stanley Waiaru** succeeds Archbishop **Norman Palmer** as primate of the Province of Melanesia; the former Bishop of Temotu will also serve as Bishop of the Central Solomons.

The Rev. **Rex B. Wilkes** died in December at age 79; he was rector of Grace and St. Peter's Church, Baltimore, Md., for 25 years □ In Ontario last fall the Rev. **Richard McKnight** became the first Anglican priest ordained by the Roman Catholic Church in Canada; he called the Roman Catholic Church's decision to ordain married, former Anglican priests a "compassionate" move.

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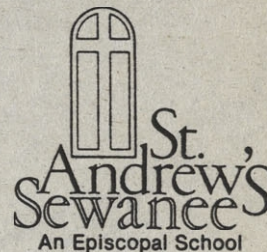
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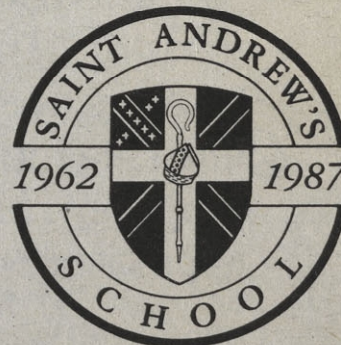


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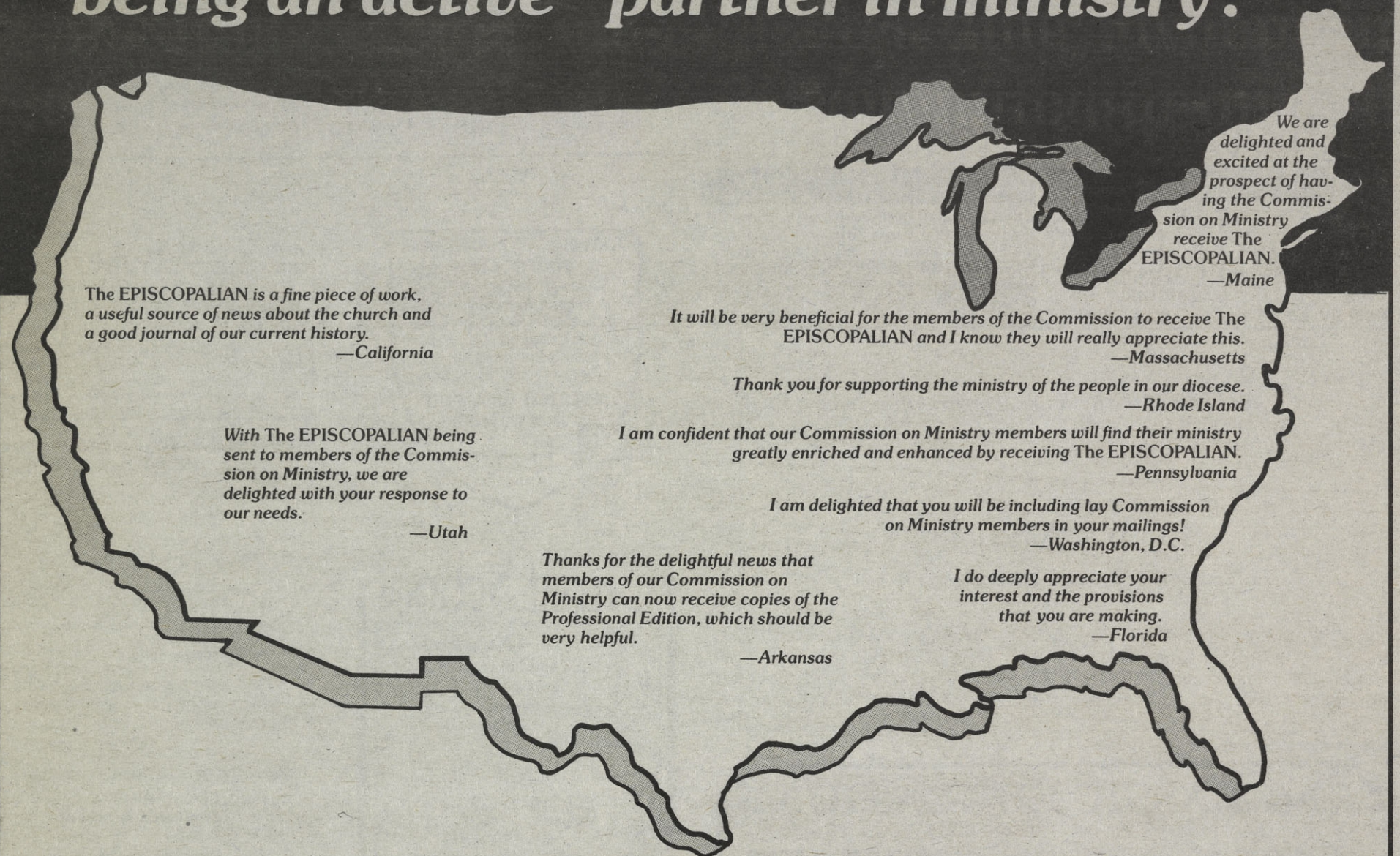
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