

Title: *The Episcopalian*, 1988

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Stough accepts national posts

Presiding Bishop Edmond Browning has named Bishop Furman Charles Stough of Alabama senior executive for Mission Planning for the Episcopal Church and deputy for the Presiding Bishop's Fund for World Relief. Stough concurrently announced his intent to submit his resignation as Bishop of Alabama in order to assume the new posts.

In these new capacities, Stough will be responsible for increasing collaboration among the Episcopal Church's extra-budgetary development efforts, providing strategic planning for the Church in response to emerging mission opportunities, and developing innovative approaches for implementing the mission of the Church through the Presiding Bishop's Fund. These developments are part of an ongoing restructuring process within the national office of the Episcopal Church.

Stough announced his plan to move to New York in his address February 5 to his diocese's annual convention. "It is time for me to respond to God's call to a new ministry," he said. "I do so with great pride in you and what has been accomplished. . . I am deeply honored personally by the Presiding Bishop's call."

Browning, in commenting on the appointment, referred to Stough's "deep concern for the mission of the Church." He said Stough's years as an overseas missionary, and his involvement as head of the World Mission Committee of both the House of Bishops and the Executive Council and participation in Partners in Mission consultations, "will provide him with a broad understanding of the global mission of the Church."

Stough plans to take up his new posts in the fall, following the House of Bishops' acceptance of his resignation from the Diocese of Alabama.



Richard Henshaw, Jr., photo

Worshippers at Shanghai's Community Church crowded around to greet Presiding Bishop Edmond L. Browning following his Sunday morning sermon. See story on page 26.

New questions on women bishops

by Barbara Braver

New ways of thinking about women in the episcopate emerged at a Continuing Education program at Episcopal Divinity School (EDS) in Cambridge, Mass., in January. Unsurprising was the thorough overview of the several studies and reports presented. Less expected was the attention paid to the personal cost to women and to the possibility that the office might need reforming.

Bishop Otis Charles, EDS dean, welcomed the approximately 150 participants—men and women, lay and ordained—and reminded them this was *not* a debate about whether the Church should approve the ordination of women to the episcopate. That was settled in 1976. "This is a conference of futurists," he said, "who are talking about something that hasn't happened yet and thinking about how to minimize stress. We are preparing to move into this new life with grace and joy."

A fundamental question for the first women bishops will be, "Who are my people?" In addition to being bishops of the whole Church, they will be seen as the bishops of other women, perhaps particularly of other women clergy, and certainly as the pastors of women candidates in episcopal elections.

The Rev. Barbara Lundblad, pastor of Our Saviour's Atonement Lutheran Church in New York City, presented this insight vividly during an ecumenical panel presentation. The

fourth finalist in last spring's election of the presiding bishop of the merged 5.5 million-member Evangelical Lutheran Church in America, she posed several questions she said she would ask before running again.

- Am I called to this office at this time?
- Do I really want the daily work of the bishop's office?
- How will I function as a teacher, especially if my views are contrary [to orthodox views]?
- What is it like for one woman to sit

with [in the case of the Lutherans] 64 men?

- Would I be silenced or empowered by the election?
- How will my personal life be affected, and what will happen to my faith life?

"We need to learn better ways to support women who make this decision," she said, a clear concern of many others, including the Rev. Suzanne Hiatt of the EDS faculty. Hiatt was one of 11 women ordained

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Optional liturgical texts ready for Convention's consideration

The Standing Liturgical Commission has approved proposed optional texts of the Daily Office (Morning and Evening Prayer) Rite II and two optional eucharistic rites to be presented to General Convention in July.

Bishop Vincent K. Pettit, head of the commission, says, "I want to make it clear that these are supplemental texts, not a revision of *The Book of Common Prayer*."

Consideration of the alternative texts, which make use of "inclusive language," is expected to be one of the more controversial items on General Convention's agenda.

"I think we have to act," said Pettit. "We have bastard liturgies springing

up all over the Church. We have people cutting and pasting in the Prayer Book, and some of these do-it-yourself liturgies are just wrong. We'll lose control of the liturgy unless we act.

"I think these supplemental texts answer the need of a minority in the Church, a vocal minority, who feel they are being excluded from the liturgy."

If Convention approves the commission's report, the alternative texts would be authorized for experimental use, at the discretion of diocesan bishops, for the next three years. The 1991 General Convention would

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Washington, D.C.

A coalition of religious and farm groups, including Interfaith Action for Economic Justice and the Episcopal Church, won a major victory recently when President Ronald Reagan signed landmark legislation containing more protections and assistance for family farmers than any other package in recent years. The coalition began preparations for the legislative action on farm credit in the spring of 1987 when it realized Congress would not be considering any major farm legislation. Howard Lyman, legislative analyst for the National Farmers Union, described the measure as the "most monumental piece of agricultural legislation since the Great Depression" and credited religious advocates with moving the debate from "an economic issue to a justice issue."

Maputo, Mozambique

Anglican Bishop Dinis Salamao Sengulane of the Christian Council of Mozambique was one of a seven-member delegation of Protestant and Roman Catholic church leaders who toured the United States in February to give a firsthand account of the crisis in this country and to describe Mozambique's urgent need for emergency assistance. The church leaders met with government officials in New York and in Washington before speaking to groups in other states in a tour sponsored by Church World Service. Mozambique is one of the poorest countries in the world and lowest on a recently-compiled international index of livability.

Hartford, Connecticut

Bishop Arthur E. Walmsley of Connecticut said it must be made clear that Bishop John Spong of Newark does not

speak for the Episcopal Church as a whole in his views on human sexuality and marriage. In response to the Diocese of Newark's passage of a resolution encouraging its clergy to bless homosexual relationships and unmarried heterosexuals who live together, Walmsley said, "At a time when the Church as a whole is struggling to maintain a dialogue on the sensitive issues of sexuality, Bishop Spong's action can only be seen as presumptuous. . . . The sanctity of holy matrimony is not a debatable issue in the Episcopal Church."

Tambaram, India

Madras Christian College, located here, ended its 150th anniversary year by celebrating another anniversary. The college, established in 1837 by a Church of Scotland missionary, now marks its 50-year remembrance of the International Missionary Council meeting of 1938, which studied the relation between Christianity and other religious faiths. The college collaborated with the World Council of Churches to plan a service of thanksgiving and public meeting, beginning January 23.

Los Angeles, California

Racism is on the increase throughout U.S. society, including the Churches and the highest levels of government, according to an international consultation on racism and racial justice held here in January. The 175-member consultation, convened by five commissioners of the Program to Combat Racism (PCR) of the World Council of Churches, was held in conjunction with the first meeting of the 20-member PCR commission in the United States. The ecumenical gathering included Christians from Indian, Asian/Pacific Islander,

black, Hispanic, and white communities, meeting to establish a dialogue on racism among the various ethnic groups. The final statement of the consultation issued a call to the World Council's member communions to "begin a new and deliberate journey toward racial justice in the United States and throughout the world."

Techny, Illinois

"Implications of the Gospel" is the document representatives in the third round of Lutheran-Episcopal dialogue adopted at their meeting here in January. Assigned to the dialogue in 1982, the topic was part of an agreement providing for interim sharing of the Eucharist by the participating Churches. Bishop William Weinbauer of Western North Carolina, co-chairman of the dialogue, said the document provides "a common vision on how the Gospel is worked out in mission." The text of the final document will be released at the National Workshop on Christian Unity in Portland, Ore., in April.

San Clemente, California

Sister Mary Elizabeth Clark, a transsexual who counsels "gender-conflicted people," established her own one-woman order of nuns in order to take the veil and the vows of poverty, celibacy, and obedience. Sister Mary Elizabeth, a former Navy pilot, took her vows at St. Clement's-by-the-Sea Episcopal Church at a service officiated by its rector, the Rev. Robert Boyer. Acting Bishop Oliver D. Garver, Jr., of Los Angeles refused to sanction the order, and Boyer has been ordered to submit an official report of his actions.

Nanjing, China

The Amity Printing Press, a new plant designed and built by Chinese Christians to produce the Holy Scriptures in Chinese, was dedicated in two ceremonies—a dedication and a thanksgiving—here last December. The American Bible Society, a major funder of the \$7-million project which was in operation even as the dedication took place, was represented by the Rev. Oswald C. Hoffmann, who noted that the press "will be of great benefit to the Chinese people because it represents capital investment, technology transfer, modernization of a key part of Chinese industry, and employment opportunities." The new press has the capa-



Vested for the service of celebration of a new ministry at St. Paul's Church, Brunswick, Me., are retired Bishop Robert B. Appleyard of Pittsburgh (left), the Rev. Jonathan B. Appleyard and his wife Mary Laine, and Bishop Edward C. Chalfant of Maine. Bishop Appleyard preached the sermon at his son's institution, which was also attended by sons Robert Appleyard, rector of St. Michael's Church, Milton, Mass., and Daniel Appleyard, rector of St. Luke's, Shawnee Mission, Kan.

bility of producing at least 250,000 Bibles and 500,000 New Testaments each year.

Kalamazoo, Michigan

Bishop Howard Meeks of Western Michigan has resigned his post citing spiritual, physical, and emotional stress. A letter diocesan officials distributed January 31 did not elaborate further on Meeks' reasons for resigning, but church sources said one factor may be a clash between the bishop, who had been involved in the evangelically oriented Episcopal renewal movement, and the diocese, which has an Anglo-Catholic high church heritage. Meeks, who succeeded Bishop Charles Bennison in 1984, and his wife have left Michigan for an extended vacation in Florida.

St. Petersburg, Florida

St. Peter's Episcopal Cathedral will host a commemorative service April 14 to remember Jews and other victims of the holocaust and to honor Christians who gave aid to persecuted Jews during World War II. The Very Rev. Barry R. Howe, dean of St. Peter's, will join Rabbi Jan Bresky of the Jewish Media Relations Council to coordinate the Christian/Jewish service.

The EPISCOPALIAN

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Holding one of the crystal bowls presented for service to the Franciscan order are honorees Helen Webb (left) and Ethel White. Standing (from left) are Bishop Robert Witcher of Long Island, Presiding Bishop Edmond Browning, Bishop Paul Moore of New York, and Franciscan Minister General Brother Michael Fisher.

Can we talk theology?

The Presiding Bishop will write a column from time to time titled, "Can We Talk Theology?" This column will examine theology as the science of God, God's attributes, and God's relationship to the universe. This is the first of the series and addresses biblical theology.

The Bible is the foundation for all Christian theology.

Theology is the science of understanding God's attributes and relationship to the universe. The word "theology" comes from the Greek *theo* (god or divine) and *-ology* (science or branch of knowledge). Biblical theology, then, is the understanding of God that is rooted in the books of the Old and New Testaments.

In the Bible we have a record of the movement of God's self-revelation in human history. The study of the Bible enables us to reflect on this revelation, drawing assumptions about God's nature and the divine will for creation.

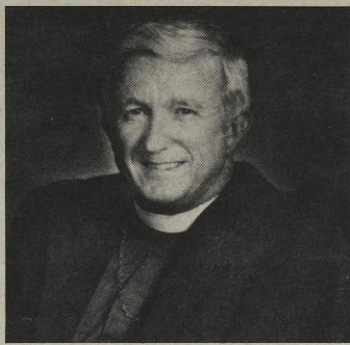
The Bible is foundational. Although it is an organic whole including religious experiences, ideals, practices, institutions, and beliefs, it is not something that is finished or static. The Bible does not articulate a dogmatic or systematic or even moral theology. It provides the foundation for these disciplines. And we will discuss each of these applications of biblical understanding in future articles.

The Old and the New Testaments give testimony to the action of God in history. The text is a brilliant accounting by those inspired to the spiritual realities of their time. They portray an awareness and sensitivity of moral and spiritual values that transcend the limits of their age; their insights into the problems of humanity and the nobility of their perceptions of God have made them universal guides for all humanity.

To study the Bible is not only an exercise in history, it is an exercise in touching those transcendent values that rule the actions of all creation. To study the Bible is to give meaning to the present and hope for the future. A true reading of the Bible enables the reader to rise above even the historical account it attempts to relate. Through this quality of moving beyond the limits of human history, it gains its authority as the word of God.

Although the Bible does not pretend to provide a systematic or dogmatic theology, it does raise up universal themes that, when pieced together, form a theological perspective. For instance, one such motif is that of "servanthood."

From the account in Genesis of Abraham and the sacrifice of Isaac, one can trace the course through the books of the Bible of the concept of what it means to be a servant of God. In the books of the prophets, especially Isaiah, the concept of servant found in the books written earlier in time is expanded. And the life and ministry of Jesus give a further dimension of our understanding. The letters of Paul give even greater def-



inition to the concept of servanthood.

In each case—Abraham, Isaiah, Jesus, Paul—we find one facet of the relationship between God and humanity. The theology of servanthood is the biblical totality of these. So it is with every biblical theme, be it creation, salvation, covenant, redemption. Each recorded experience gives the contemporary reader the building block for the construction of a biblical theology.

The task of the contemporary reader is to take the total recorded experience of the Bible and place it alongside current realities of human existence. This makes the Bible eternally contemporary. This is the task of preaching, private Bible reading, group Bible study and discussion. These are invaluable tools in developing a biblical theology.

This was the method of the early Christians and was certainly the approach of the early church thinkers. It now leads us into future discussions because as soon as you take the understanding of the Bible, that is the biblical theology, and begin to add other, contemporary experience to it, you begin to develop dogmatic, systematic, or moral theology. Or, if you apply it to one perspective, let us say a feminist perspective, you will arrive at another set of understandings of God, God's nature, and God's relationship with the universe. Obviously, this is highly compressed, and I will "unpack" it in future columns.

Biblical theology is not static. It is a growing science in which every one of us has a part. To make it otherwise is to betray the Bible, to make it history or geography or anthropology. The real task is to read and listen prayerfully, to open one's mind and heart, one's whole being, to what is being heard, and then with courage and integrity to fashion one's life, and the life of one's family, community, and society, in faithfulness to the word one hears.

Faithfully,

Edmond L. Browning

Edmond L. Browning

For further adventures: *The Strange Silence of the Bible in the Church*, James D. Smart (paperback), Westminster Press, Philadelphia, Pa.

Editor's note

The staff member from the Diocese of Central Florida identified as Scott Slater in our story about youth lay ministry (January) and its accompanying photo is really Brooks Keith. *The Episcopalian* sincerely regrets the error.

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.



Your contributions to the Fund enable the following:

- ☐ orphan children are cared for in Ethiopia
- ☐ Asian refugees are resettled in Seattle
- ☐ earthquake-devastated housing is rebuilt in Mexico City
- ☐ flood victims are cared for in Maine
- ☐ refugees fleeing from Afghanistan receive medical attention in Pakistan
- ☐ hungry people are fed in St. Louis

Please join us in this ministry of compassion by contributing to the Presiding Bishop's Fund for World Relief.

Become a partner in God's new creation.
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The Most Rev. Edmond L. Browning, Presiding Bishop

The Fund provides assistance on a non-sectarian basis, with legitimate need the only criterion. Contributions are tax deductible.

Jan Pierce, newly named managing editor of *The Episcopalian*, died at her home January 16, apparently in her sleep, like a candle gently snuffed out.

Her departure seemed so uncharacteristic for those of us who knew her as she performed with boundless energy and marked excellence during her stint over the past 15 years as the publication's news editor.

More characteristically, Jan had just completed closeout for the February issue, her first as managing editor. Characteristically, she struggled through a Philadelphia snowstorm to do it, staying in the city with her daughters for fear of being snow-bound in her suburban home. Characteristically, her car also refused to start that week, and her furnace at home malfunctioned as temperatures dropped below zero.

Author Pauli Murray once said, "When a deadline arrives, all the demons come out." This time for Jan they were there in legion. But of course, characteristically, she made her deadline.

Who could have dreamed that her bedrest from a hectic week would have been so final? As news of her sudden death flashed through the communications network over the weekend, even leaping national borders, editors wept in sheer disbelief. How could we bear the loss of this friend who saw her metier of journalism more as a vocation than a career? Who regarded the Word as something to be shared? Who was such a walking encyclopedia of Anglican and Episcopal Church history that we consulted her on the thorniest of questions, importuning on her expertise?

When *The Witness* scheduled a special issue celebrating the 10th anniversary of women priests in 1984, one journalist was called to help us get it together—Jan Pierce. She recruited the help of daughter Susan, now our assistant editor, to round out the editorial team, and, *voila*, Daughters of Prophecy became a reality.

She rendered selfless service to groups struggling to get started, serving as communications contact for the Episcopal Urban Caucus, networking for women's ordination through her many contacts worldwide, setting up Episcopal Communicators' programs. Just when she was trying to say "No" to clear her schedule a bit, the Philadelphia chapter of the Religious Public Relations Council named her president.

It is difficult for me to write with any objectivity about Jan Pierce. Her family home was a way station for national and international visitors. I was likely to walk in and be able to romp with a grandchild, converse with the visiting communications director of the Anglican Consultative Council over supper (with an extra plate hastily added for me), and sneak tidbits to an ancient mutt named Bogart.

I loved Jan Pierce, as did so many of her colleagues. Her desk was disheveled, like mine; her office was seemingly hopelessly disorganized, like mine. She lost keys and handbags, as did I. In a recent phone call she asked me to appeal to "that Catholic saint" to find her transit passbook which had disappeared.

She made time for people. Christmas past, in addition to buying presents for seven children, numer-

Janette S. Pierce

1931-1988



On assignment in Australia in 1987.

ous grandchildren, and friends, she called to see if I needed help with shopping, knowing I was housebound with a back injury. Not only did she buy my three remaining presents, she wrapped them and attached cards. A thank-you gift for her still sits in my apartment, undelivered.

Our New Year's resolution was to see more of each other this year for recreation's sake. That resolution was the first to be shattered—by a higher power.

There is so much more to say, but I must file this copy even as my heart is entombed with my friend. And I will join the rest of my colleagues in numbly trying to put one foot in front of another, type one key after another, to face the deadline demons to come without the nurture and support of Jan Pierce. We in the communications world join her family in celebrating her life but join each other in mourning while heaven rejoices.

Mary Lou Suhor,
Editor, *The Witness*

(Mary Lou Suhor's tribute to Jan Pierce was published simultaneously in *The Witness*.)

With some needlepoint, a *New York Times*, and at least one paperback—by Tillie Olsen, Morton Kelsey, Barbara Tuchman, or zany thriller writer Thomas Perry—tucked into whatever tote bag she was carrying that week, Jan traveled a worldwide Church as the eyes, ears, and heart of *The Episcopalian*. An Anglophile from childhood, Jan made friends not only in the U.S., but in England and Canada—and this past year broadened her base to include Australia.

Before we became colleagues at *The Episcopalian*, Jan and I worked together as volunteer co-editors of the Diocese of Pennsylvania's newspaper. I would bundle up my infant son and drive to Jan's commodious house where, while we composed an issue on her dining room table, David, Jan's only son in a field of seven children, would show a barely 2-month-old Tim Foley baseball cards with his namesake ballplayer on them.

That dining room table cluttered with columns of galley type, patched together dummies, pica rules, ashtrays, and coffee cups brings Jan into focus for me because her work, her

Church, and her family were of one piece. Jan's legendary absent-mindedness arose from the fact that she understood what mattered was not how neat the table, but how comfortable were the people gathered around it, whether they came to design a cassock for a friend or celebrate a theater opening with her three-alarm chili. And despite an always-full agenda, Jan possessed the rare talent to maintain a loving-without-leashing relationship with her children.

Jan and I used to talk about what constitutes legitimate lay ministry. These discussions always came back to inspiration and intent. Jan's was a servant ministry which she approached in a deliberate, intentional way. She took inspiration from those she believed to be the real saints, the here-and-now, flesh-and-blood people who were trying to extend the blessings of God's kingdom to those either left or pushed outside its nurture. Without pretension, but by example, Jan dropped herself into the world as a plumb bob where so many of us were privileged to use it to measure our own faithfulness.

In a neglected garden patch Jan inherited with her last house, she discovered some volunteer cleome, an old-fashioned pink and white spidery flower. It is not a spectacular blossom, but I think Jan admired its spirit. In that blowsy bloom, I always see Jan's disheveled *joie de vivre*, and her ability to keep on keepin' on. I know she continues to do so.

Judy Mathe Foley
Former managing editor,
The Episcopalian

It has been my great privilege and joy to have had Jan as a Christian colleague and dear friend for the past 17 years. There is so much we could say about her ministry in our midst—more accurately, ministries—as she brought her Christian faith, commitment, and competence to so many people in so many places and to a variety of needs and causes in our wounded world.

I will only speak of her as a compassionate communicator—a communicator of God's redeeming and restoring love for His people. She was captured by God, the divine and incarnate Lord, humbling and emptying himself in the midst of humanity, by God completely and fully identifying himself with our humanness.

Jan, a God-centered communicator of His reconciling love, was always concerned with the human condition, the whole human order, of women and men, of every race and nation. She was a dedicated Christian humanitarian, and we thank and praise God for this wonderful vessel of His grace and glory.

Lyman C. Ogilby
Retired Bishop of Pennsylvania

Jan was an admired and respected professional colleague who became a dearly beloved friend. In all my associations with her, the roles were intertwined. That was apparently true for all her communicator friends. Calling many of them to share the tragic news of her death, I found each had personal memories of special close times with Jan, thoughtful acts of kindness, hands outstretched in friendship. These

were what flooded in first on their shock and disbelief at the news, and only then came their realization of the great loss to church communication.

Measured by any standard, Jan was an outstanding journalist, and surely she was among the best in this Church. Her work is her monument in that regard; we are all the losers because it was cut short.

More than that, Jan was at the heart and center of communication in the Episcopal Church. She never had any doubt that communication was crucial to the Church's mission; for her, they were not only linked, but inseparable. She was a gracious and effective spokesperson for the importance of communication in that mission before the House of Bishops and the Primates Meeting. She gave herself unstintingly to that mission by doing her own work superbly and by inspiring and stretching others to catch her vision.

The vision included a network of professional communicators helping each other throughout the Episcopal Church and far beyond. As board member and then convener of Episcopal Communicators, Jan was instrumental in bringing that organization forward from a small, friendly support group into a full-fledged and well-recognized professional society without ever letting the membership lose their closeness and friendliness. She helped members expand their horizons to embrace the full measure of the Episcopal Church and of the Anglican Communion and was chiefly responsible for two meetings of Episcopal Communicators with their counterparts from across the Canadian border and once (in 1983) with others from far-flung corners of the Communion as well. She was a founding member of the Anglican Press Cooperative and active in several ecumenical professional groups.

Jan could count among her friends journalists and other communications professionals from all over the world who not only respected her, but loved her and knew she loved them. Her epitaph can be found in the last line of the hymn sung at her memorial service: "Servant, well done!"

Ruth Nicastro
President, Episcopal Communicators

I believe it was Martin Thornton who once described a saint not as a perfect person, heaven knows, or necessarily even a conventionally good person. A saint, he said, is a person who others recognize as reflecting God in a unique way. I believe Jan reflected God in a unique way; through her life God's love was made more real, more tangible, and more believable.

She was a lover of souls. She loved people as they were, sometimes more unconditionally than they loved themselves. With a word or question or a look, she could reach down inside of you, the way a magician pulls a rabbit out of a hat, and bring up from places inside of you a sense of worth, self-esteem, and self-respect. She could have the same effect on people Jesus had on the Samaritan woman at the well. She had the gift to heal in conversation. You knew you had encountered something real, lasting, and life-giving. Through her unconditional respect for all persons, she showed us a hint of how vast is

God's love for all persons. Beneath the gentle manner, there was a passion for people. Jan was a lover of souls. She reflected in her life God's love for all persons.

Thanks be to God for the life of Janette Pierce! Alleluia. Alleluia!

Frank M. Harron
Rector, St. Peter's Church, Malvern, Pa.

Although I had sat alongside Jan at a few Executive Council meetings, it was when the House of Bishops met in Mexico that I first began to appreciate her as a friend in addition to respecting her as a journalist: 1974 was a painful year for the Church and a grueling one for church journalists, for advocates of the ordination of women, and for the bishops, too. The time in Mexico raised few solutions and eased few tensions.

Amidst all that I had time to spend with Jan, to see the ways in which she could separate her journalist role from her feminist leanings and still find time to dig into the Mexican culture and Church. She resolved then to try to learn Spanish, and I was struck by a mind inquisitive and sensitive enough to take that on with everything else she was involved in. It was perhaps that sense of deep involvement and curiosity that led Jan through her life and, at her death, led so many to say "she touched so many lives."

Of course it informed her professional calling. No one is a journalist for long unless she is curious! But with Jan, it was far more than just professionalism. She lived by a creed that affirmed that God wanted her to be involved in life and share it fully. So, she plunged in, dug for answers, took up causes, pointed to barriers, and tried to pull some of them down herself so she could see behind them and those behind them could get out.

Couple that belief to a gentle and friendly nature and it's easy to see how Jan came to be valued in so many circles. She served the Episcopal Communicators at a difficult time of transition and left it a broader group. She was the critical person in the early days of the Urban Bishops' series of public hearings in getting that then little-understood story heard. This past fall we were the only two women in an inter-Anglican communication planning meeting that needed two points of view. Jan didn't speak often—she rarely did—but whenever she did speak up, her historical sense and broad background were clear in her points or questions and often resolved the issue.

Of course, Jan didn't always win her case! But when she told the story of the loss, it was rarely with a show of anger but more likely with a wry sideways glance and a softly drawn out "Really!" We will miss her, yet we are consoled as we remember her life, a gift to all who knew her.

Sonia Francis
Executive for Communications,
Episcopal Church Center

What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah)

To do justice. . . V. S. Pritchett said in an interview many years ago that a critic's main task is giving a

Continued on page 35



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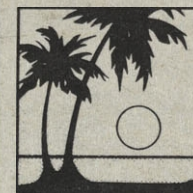
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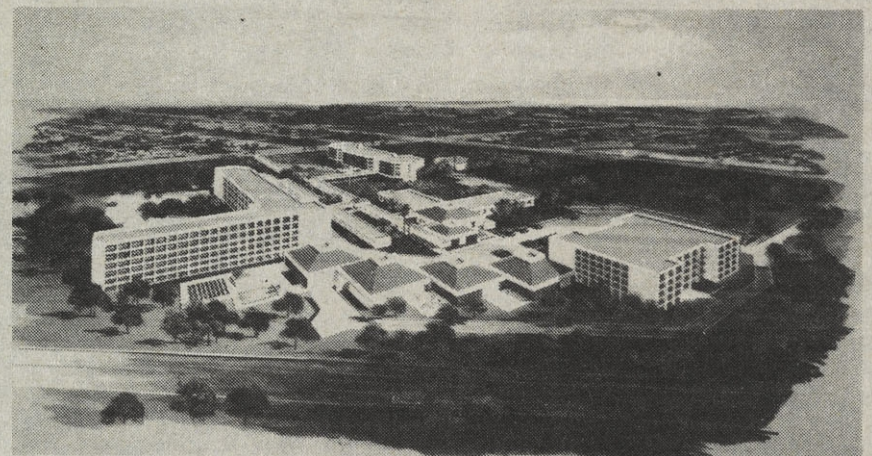
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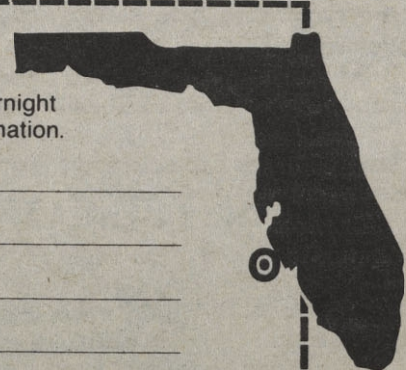
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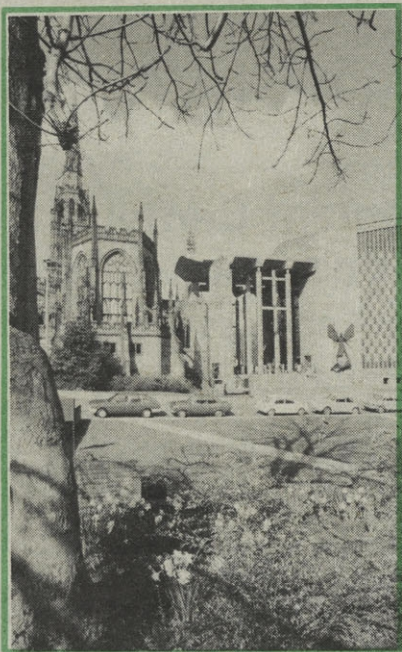


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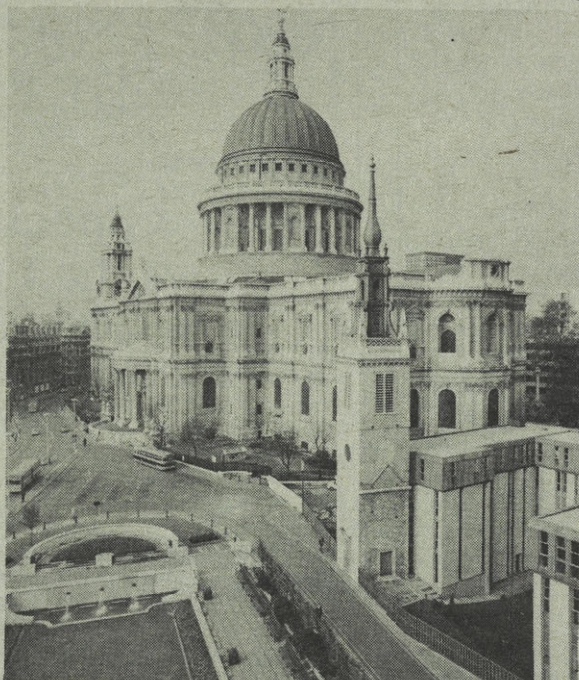
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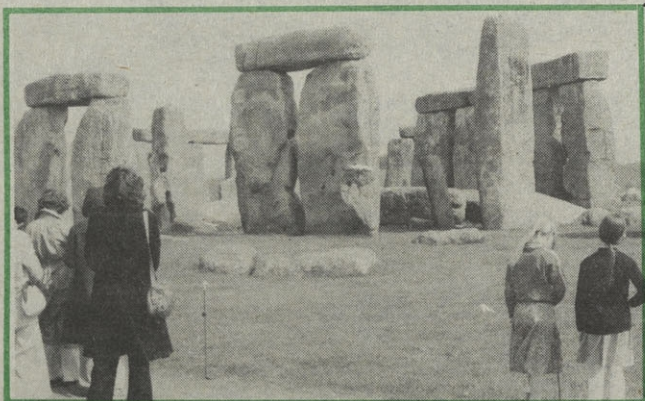
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Christian group expelled from Singapore

The expulsion of the Christian Conference of Asia (CCA) by the government of Singapore is "a challenge to the Churches in their commitment to work against injustice and the forces of evil and darkness that are a threat to our Asian societies," says the Rev. Park Sang Jung.

Park, CCA general secretary, says the organization has rejected Singapore's allegations that CCA "is being used for purposes prejudicial to Singapore's interests or...the interests of any country in Asia." The government contended that CCA had been funding "pro-communist movements" in the region and interfering in Singapore's domestic politics.

The 30-year-old Conference is an ecumenical fellowship of 95 member Churches and 15 national councils in 17 nations, including the Episcopal dioceses of the Philippine Episcopal

Church. Its headquarters have been in Singapore since 1974 although most of its work is carried out under nine program committees in nations of the region, including Australia and New Zealand.

The Singapore government is intolerant of political opposition, and freedom of expression and association are extremely limited. During the past year activists, including church workers, have been detained and regional news magazines such as *Asiaweek* and the *Far Eastern Economic Review* have been restricted in what they can print.

Despite the government's antipathy toward the CCA, the organization's ouster from Singapore came as a shock. The Singapore government's order to close the office was effective last December 30, and the

staff was given 14 days to leave the country. Accounts were frozen and records and other property in the office were seized.

Park, speaking to a meeting of CCA program committees in Chiang Mai, Thailand, on January 18, said the Singapore government's action was "arbitrary and uncalled for but also against the principles of natural justice and equity."

CCA committee members were unanimous in expressing a resolve to pursue God's mission in Asia and categorically denied that the conference is manipulated by Marxists. Citing Luke 4:18-19, they rejected the judgment of those who said their struggle to build a just and peaceful society in Asia has nothing to do with Christian faith.

"On the contrary," they said, "because we know that every person is made in the image of God, we believe it is the mission of the Church to respond to the needs of the whole person—spiritual, physical, and social—to enable every person to exercise his or her full humanity."

Park told the meeting that the most significant part of CCA's mission "is expressed in its ministry to the poor, the underprivileged, the discriminated against, and the marginalized sections of Asian societies. In carrying forward its task as the 'voice of the voiceless,' CCA has the active support of the Asian Churches. Without [their] involvement, this task would have been impossible to discharge."

This article was prepared by **Harry Toland** from reports by **Stephen Webb**, CCA communications secretary.

Newark convention votes to bless homosexual couples

The convention of the Diocese of Newark has passed a resolution encouraging priests to bless homosexual couples and supporting "pastors and congregations who minister and seek to include persons living out alternative patterns of sexuality and family life. . . .

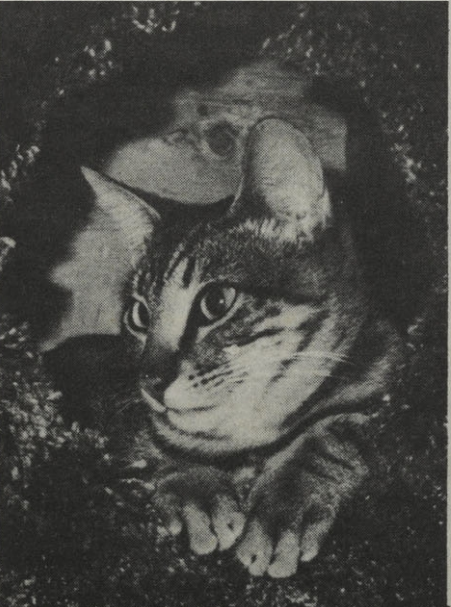
"This diocese supports them as they receive, encourage, and affirm such persons in responsible and faithful commitment to Christ, to each other, their families, and to the Gospel."

The resolution was passed with strong support after several hours of intense debate: 115 out of 150 ordained delegates in favor of it and 234 out of 362 lay delegates.

Bishop John Spong said the convention's action means priests may bless both homosexual couples and heterosexual couples who are living outside of marriage but that no provision has been made to bless homosexual marriages.

"The Church," Spong said, "is behind the times." He called the favorable vote an act of compassion for people whom the Church often condemns.

THE EPISCOCATS



It's amazing how that child can look so angelic after putting his gum in my Hymnal.
Karen Kuykendall

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Only by prayer can they do their work

by David L. James

If you would like to meet Mother Teresa the next time you're in Calcutta, the only certain way of seeing her is by going to church.

There against the back wall of a simple chapel, kneeling on burlap-covered concrete, you'll find the little, stoop-shouldered nun from Albania who has become the conscience of the world.

Four times a day, beginning at 5:45 a.m., the nuns and novices of the Missionaries of Charity here and in their 360 houses throughout the world kneel in prayer, at which they spend a minimum of four hours a day. Daily Mass and morning, noon, and evening prayers punctuate their life of work with the poorest of the poor.

Shortly after morning Eucharist ends, small groups of nuns step out of the Mother House into a dirty alley where children and their mothers are already lined up for food, medicine, or money which might be given out. In twos and threes the women pick their way through crumbling sidewalks, rotting garbage, and a maze of oxcarts and rickshaws, threading their way through the world's ugliest city to serve in their homes for the destitute and dying.

The sight of dozens of nuns in blue and white sarees fanning out across Calcutta is familiar. For over 30 years Mother Teresa and her Missionaries of Charity have been picking up the dying from the streets, nursing the sick, and feeding the hungry in the various homes they have started.

At Shishu Bhavan, the home for orphaned and crippled children that no one wants, the sisters nurse and care for abandoned children and feed thousands of people at the gate.

At Prem Dan, the home for destitute adults, TB patients are treated, mentally retarded are cared for, and the destitute others are fed and clothed and nursed.

At Kalighat, the famous home for the dying where over 53,000 people at death's door have been brought to receive care and love and dignity for the last few days and hours of their lives, the sisters admit the sick, care for the dying, and remove the dead in the never-ending stream of broken, neglected and abused humanity that flows through their front door.

With only slight variations in the care they administer, the sisters' days of work are all the same. Cooking meals over open wood and coal fires, washing laundry in large tubs entirely by hand, and dispensing medicine to the patients in the homes and food to those who line up at the doors is all done with gentleness and love as the Missionaries of Charity see Jesus in every orphan, beggar, and dying person they meet.

But interspersed in this routine are times when the sisters disappear to pray. Every home for the destitute and dying the order maintains has a simple chapel somewhere within it. There the nuns find strength for the work, love for the people, and purpose for the day.

In the late afternoon, as the teeming city grows busier and more congested, the sisters make their way back toward the Mother House. There they wash their own few clothes before going to the chapel where they will pray with the whole community.

Arriving earlier than most of the others, the 77-year-old spiritual founder of the world's fastest growing religious order sits reading prayers in the dimly lit room. As orange light and exhaust-filled air filter through the open windows on one of the city's busiest streets, sisters in their blue and white sarees begin streaming in. As private prayers end and corporate prayer begins, the street noises of blaring horns, clattering

trams, and shouting throngs nearly drown out the softly spoken prayers. Only when they sing does the sound in the chapel override the sound on the street.

Facing the altar—a crucifix and the words "I THIRST" upon the wall over it—200 nuns kneel in prayer for nearly an hour before their dinner. As evening prayer ends, Mother Teresa steps out into the hall to greet the few visitors who have attended. Noticing my collar she turns to me and our little group of volunteers who have come to help with the work, and she speaks.

"The work is too hard, the disease too bad, the evil too great to do it alone. Only by prayer four hours a day can we go back to the streets each morning. Thank you for coming to help, but don't forget the prayers. Please pray for us."

David James, associate rector of St. Paul's Church, Westfield, N.J., led a group of Episcopal volunteers to Calcutta in January.



Every morning the Missionaries of Charity go out into the streets of Calcutta (above) to care for the ill, the abandoned, the dying. They can only do this work of Christ, says Mother Teresa (below), from a foundation of prayer.

Gary Mason photos



By newly-elected Bishop Frederick Borsch

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BRIEFS

New York to call bishop coadjutor

The 210th convention of the Diocese of New York has authorized the calling of a special convention for the election of a bishop coadjutor to be held June 28. The Nominating Committee, headed by the Rev. Joel E. A. Novey, is soliciting the names of suitable candidates for its review. Recommendations of proposed candidates must be submitted on or before April 4 on special forms which may be obtained by writing to the Nominating Committee for Bishop Coadjutor, Box 4195, Grand Central Station, New York, N.Y. 10163.

Holy Week procession to witness for peace

Peace Pilgrimage '88, an interfaith procession for peace, will begin at Concord, Calif., Naval Weapons Station on March 27, Palm Sunday, and end at Livermore Nuclear Weapons Laboratory on April 1, Good Friday. Stressing prayer for peace, witness against violence, and information for concerned community members, the pilgrimage is an opportunity to challenge the evils of racism, materialism, and militarism.

Optional texts ready for Convention

Continued from page 1
vote on final approval.

If approval follows all down the line, the end result would likely be a small paperback volume of the alternative rites which, located in the pew racks, would be available for optional use.

The commission and its Committee on Inclusive Language Liturgy (later renamed the Committee on Supplemental Liturgical Texts) have been working for more than two years in response to a resolution of the 1985 Convention "to prepare inclusive language texts for the regular services of the Church."

"Inclusive language" is a term that has come to mean making some women in the Church feel more comfortable with the liturgy. Thus, for example, the Gloria Patri in the proposed alternative Daily Office reads, "Honor and glory to God, and to the eternal Word, and to the Holy Spirit: God the One in three, for ever and ever," compared to the present Rite II's "Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever."

"The eternal Word," said Pettit, "is just another way of saying 'the Son.'"

One of the alternative eucharistic prayers, titled "The Nurturing God," includes the following: "You graced us with freedom of heart and mind, but we were heedless and willful. You took us by the hand and taught us to walk in your ways. . . . Yet as a mother cares for her children, you would not forget us. . . ."

"We are not calling God 'Mother,'" said Pettit. "We are saying 'like a mother,' just as Jesus used a simile when He talked about the woman

Pilgrimage participants will cover about 10 miles each day and stop overnight in local houses of worship. Prayer services will take place each evening during the procession. Peace Pilgrimage '88 is sponsored by the Ecumenical Peace Institute. Those interested in participating should contact the Institute at P.O. Box 9334, Berkeley, Calif. 94709, or call (415) 849-2214.

Diocese of Egypt invites Episcopalians

All Saints' Anglican Cathedral, Cairo, will celebrate its consecration April 25, and Bishop Ghais Abdel Malek has invited Episcopalians to attend the service and the reception following.

The Diocese of Egypt, founded in 1920, encompasses Egypt and North Africa, including chaplaincies in Algeria, Libya, Tunisia, Ethiopia, and Somalia. Its ministry includes a hospital in Menouf, near Cairo, which serves both Muslims and Christians; programs to teach the deaf and the mentally retarded; a hostel for university students as well as an orphanage; and work in famine relief and with refugees.

who lost a piece of silver and went looking for it.

"We do not want to depersonalize the liturgy. We are not desexing the liturgy. We know full well that Jesus was a man. But if we are made in the image of God—men and women—that means God encompasses everybody."

Potentially controversial is removal of the word, "Lord," in two places: in the Collect of Eucharist, "God be with you" would be substituted for "The Lord be with you," and before the Gospel, "The Holy Gospel of our Savior Jesus Christ" would replace "The Holy Gospel of our Lord Jesus Christ."

The Rev. Sarah Motley, the commission's coordinator, said, "Some prefer 'God.' 'Lord' implies masculinity; 'God' has a more open sense."

The supplemental texts already have had considerable "pew testing." For a month last fall, they were used at 40 places, including two parishes in each of the nine Provinces selected to reflect a broad range of life and worship in the Church—small and large; urban and rural; low, middle, and high income; and of low, middle, and high liturgical style.

All Episcopal seminaries participated in use of the proposed texts; all did so in worship except for Trinity School for Ministry, which chose to examine the texts in the classroom instead. Two religious orders, the Order of the Holy Cross and the Order of St. Helena, prayed with the texts.

More than 5,000 persons sent their comments to the commission's education task force. "We found. . . there is much emotion, curiosity and concern surrounding this subject," said the Rev. Joseph Russell, head of the task force, "and there is great need for more education in the Church about our worship's form and development."

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Dollar signs in their eyes

Among college freshmen, 76 percent think it is essential, or at least very important, for them to be "well off financially." Only 39 percent believe it is very important for them to develop "a meaningful philosophy of life."

The statistics, from a survey of almost 300,000 freshmen in 562 colleges and universities by the American Council on Education and the University of California at Los Angeles, might not be so startling of themselves. But especially in the context of trends, the numbers are sobering.

Twenty years ago, in 1967, the figures were roughly the reverse. Then only 44 percent of freshmen thought getting rich was a very important goal while developing a meaningful blueprint for their lives was a high priority for 83 percent.

"Obviously," commented Alexander W. Astin, director of the survey, "we are seeing something

very profound in the society."

Christians can ask a couple of questions: Why the apparent trends to materialism and superficiality among young adults? And what can be done about it?

Editorials

As to why, there are a hundred answers—the lack of national models of idealism, the jittery economy, the high cost of college education with commensurate debts to pay off, the current teen ethic of make-it-spend-it, high-profile Wall Street greed. The list could go on.

How do parents, members of parishes, colleges turn that around? Some universities—the University of Michigan and Temple, for example—

have been active in promoting "alternative careers" in social service.

But we'd like to pass on the thought of Frederick Borsch, Dean of the Chapel of Princeton University and Bishop-elect of Los Angeles. Many young people go to college, he says, with the hope that they can gain autonomy and independence.

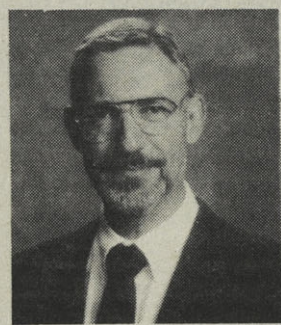
"What they forget is these are not ends in themselves," he adds. "What we hope is that in the process, they will begin to care for each other and achieve interdependence. If you ask students what's bothering them, they'll tell you they're missing a sense of purpose and belonging. What the Christian Church can provide—and we all have a vocation to help in this—is an opportunity to serve God and one another and, in the process, get that sense of belonging, of God's will for us."

That simple, that challenging.

'Elections' and agape in Haiti

For as long as most of us can remember, Haitians have been poverty-stricken and brutally oppressed by their rulers. The miserable tradition continues.

The country's aborted election last November 29 saw 34 people killed and democracy trampled.



Peace to a friend

by Dick Crawford, Publisher

Elsewhere in this edition are several pages of tribute and remembrance of Janette Pierce by friends, colleagues, and others who knew her well and loved her. She touched many lives in the many roles of her own life. She was an exemplary mother of seven children, a typical grandmother with a tender place in her being for her grandchildren, a consummate professional, and a faithful and caring Christian who knew how to rejoice and how to cry with God's people.

Last month in this column, I spoke of this time as one of transition for this publication under the able leadership of Jan Pierce as its new managing editor. On January 15 she completed work on the second edition of *The Episcopalian* in her new position. She was pleased with the edition and that she had met the deadline.

As she was accustomed to do after a hectic time of meeting deadlines, she left work and went home. Sometime during the night, she quietly died.

I first met Jan three years ago at a meeting of the House of Bishops in Jackson, Miss. She had gone there to cover the news of that event. I had flown in from another part of the country to be introduced to bishops as the new publisher. I recall making my way through the hotel lobby crowded with purple-shirted prelates. Somewhere behind me I heard a voice rising from the crowd: "There's my new boss, Dick Crawford, and I want to get to know you."

I knew few of the faces there, and I welcomed the opportunity to meet someone new. Jan made me welcome to the staff on that day, a few weeks before I actually took up my new duties.

We continued to work closely together over the next three years. We made plans together on how best to cover this year's General Convention and the Lambeth Conference.

Jan Pierce was my colleague, my confidante, my friend who knew how to cheer me and how to chide me, and for both I was always grateful.

I miss her.

Peace, Jan, peace.

When the government went ahead with a second election in January, four leading candidates boycotted the vote, supported by the Conference of Haitian Bishops and the Federation of Protestant Churches. Again, the "election" was a travesty. After an extremely light turnout, the government announced the "victory" of Leslie Manigat.

Early last fall, the House of Bishops called for "expanded exploration of the ways in which the witness of this Church against oppression and repression [in Haiti] may be manifest in the action of this Church." Surely, as a Church and as individuals, we can make that search.

In the wake of the first election, the Caribbean Conference of Churches went farther. "We deplore the acts of terrorism which rendered the exercise anything but free and fair or free from fear," said the Conference, "and call upon Churches and like-minded persons to register their concern in relevant quarters."

Before we reach for the mote in Haiti's eye, however, we might check the mirror first. Bishop Luc Garnier of the Diocese of Haiti made that point last December in a speech in Chattanooga to the

convention of Haiti's companion diocese, East Tennessee.

After noting that the U.S. had been instrumental in keeping the Duvaliers, father and son, in power and in overthrowing Jean-Claude in 1986, Garnier said the U.S. should quit dictating policy in Haiti. "We're tired of it," he said. The United States should stay out of Haitian elections, he added. We should note that two of the opposition candidates accused the Haitian Army of supporting Manigat at the behest of the U.S.

We need to be concerned about more than democracy in Haiti, however. Give her half a chance and Mother Anne Marie of the Society of St. Margaret will tell you about it. About the elementary school, the trade school, the music school, the school for handicapped Haitian children, the hospital, the 85 missions, how you or your parish can sponsor a school child or a teacher, how your parish can establish a relationship with a Haitian parish.

"Anyone who goes to Haiti," says Mother Anne Marie, "comes back with more than he gives."

SWITCHBOARD

Welcomes *The Episcopalian*

As a relative newcomer to the Diocese of Iowa, I was pleased to discover that, by action of Diocesan Convention, each member household is to receive a subscription to *The Episcopalian* at the parish's or diocese's expense. This is just one example of the progressive, farsighted leadership of Bishop Walter C. Righter.

Dioceses which have not adopted Iowa's approach to getting *The Episcopalian* in the homes and hands of all their members might well consider doing so. It's a great idea!

Roger B. Rollins
Cedar Rapids, IA

On Habiby departure

I hope the last word on Samir [Habiby, former executive director of the Presiding Bishop's Fund for World Relief], is not going to be the [*Episcopalian's* January article on his leaving the post]. He has done a fantastic job with the P.B.'s Fund and deserves an article of praise and thanks.

Richard G. Belliss
Riverside, CA

Advent exercise worked

A note of thanks for some of your "lighter" features. I'm a teacher of senior high Sunday school students and recently have found your "Find a Word for Advent" (December) a nice exercise for my students during the week. It helped to keep the true meaning of Advent in their consciousness even when they were not talking about it on Sundays.

Diane A. May
Madison, WI

Thanks for secularity

My hackles rose a bit as I read the opening paragraphs of the otherwise laudable Pastoral Letter from the House of Bishops 1987 (November). I was nevertheless pleased and somewhat surprised to read just a few pages later the splendid article, "Thank God for Secularity!" by Dean R. Franklin Terry. His thesis that our constitutionally mandated separation of Church and state, the benefits of which are wholly beyond debate, could only have resulted from a society characterized by religious

pluralism seems to me unarguable.

What might be the shape of our institutions in the years ahead if the visions of the radical religious right for a government based on their version of divine revelation were to come to pass?

Yes, indeed, thank God for secularity and also for healthy pluralism.

George H. Palmer
Cincinnati, OH

Aussie objections

Concerning the October "In Context" by Janette Pierce, how long was she in Australia to reach the conclusion that Australians expect their "sheilas" to "stay home, tend house, have babies, and, possibly, go to church"? Such emotional, inaccurate, and bigoted remarks do not belong in a paper of the Anglican Church. Statistics from the 1986 census show that the typical married woman in this country does not stay at home, but in fact goes out to work, that the birth rate in this country is dangerously low, and

The least of these. . . in the armed services

by Donald B. Harris

I watched the film, *Platoon*, the other night, a sensitive chronicle of humanity in need of the redemptive power of Christ. My heart grew heavy as I saw these young men—most of them discards from our economic system—become progressively corrupted by their immersion in the human depravity which is the bitter fruit of fear, the absence of love.

These are my brothers. Ships are full of these men, away from home, isolated, trying to keep afloat in the storm of life. Many of them are fatherless. They are emotional orphans craving to belong and be valued. They are loved by our Lord, and as a Navy chaplain I try to love them as He would want me to.

Virtually none of these my brothers is an Episcopalian. They are not generally from the social strata to which our Church often ministers. Most of them have no spiritual home. They are adrift in a hostile sea.

On a deployment I live with them day and night. I am by their side as they stand watch. I watch movies with them and publicly pray with and for them as they go to sleep each night. We share a common anxiety caused by our separation from our wives and children. Together we experience the boredom of a long cruise and the excitement of a foreign port. I have the joy of informing them they are new fathers and help

them work through any upsetting news from home.

I am their priest and their pastor. They are my flock and I their shepherd with an intensity which could never be approximated in their home neighborhoods—even if they had gone to church.

Commentary

For many of them I am the means by which Christ encounters them for the first time as adults. Because of the trust built through our regular and intimate contact, they are able to accept the love of Christ that I try to mediate to them. They are willing to become vulnerable to me. For many, I am not just "Father," I am their father.

I profoundly hate the depravity of our lives which makes warships necessary. I find it ironic that for many of these young men, their best chance to make a stable life for themselves is by manning a vessel equipped to kill another.

Jesus rejected prostitution but brought Mary Magdalene into his closest circle of friends. He abhorred the exploitation of the tax collector but chose Matthew to be His evangelist. So my focus is on that young man who is precious in God's

sight rather than on the condition which necessitates his employment.

Military chaplaincy is perhaps the most concentrated and effective evangelistic outreach our Church does in all America. My brother and sister chaplains and I enable the Episcopal Church to become authentically catholic and evangelical.

Being on a cruise is exhausting. Separated from my wife and family and the support of our parish, I work typically from 6 a.m. to midnight. But when I fall into bed each night, I feel a deep sense of gratitude that God has helped me reach the sheep who normally would not be fed.

Our Savior asks us to be His partners in redeeming the world. Following His example, it is done one by one: in the best of settings sometimes, in compromised ones often.

Donald B. Harris is a Command Chaplain in the U.S. Navy.

'Principalities and powers' in Haiti

by Jean M. Bruno

By the time you read this, Haiti may already have a president made by the National Council of Government and the U.S. government.

Everyone will believe we had a free and honest election [January 17] for the papers and TV did not report any bloodshed, any violence as they did for the November 29 election. Our National TV (government-run) praised the Electoral Council and the authorities for the work done.

However, this is far from the reality which we lived on that election day when most people stayed at home. Most of those who were in the streets were moved by mere curiosity. They wanted to see with their own eyes the failure of the government which was trying to impose on the people its president.

We have evidence that less than 8 percent of the population voted. Most of the voting bureaus were virtually empty. This was not the atmosphere of the Mar. 29, 1987, referendum when Haiti as one person stood up and approved the new Constitution.

After this "election," Haitians are still uncertain about the future. Most of us are really concerned. We are not sure that a man who was elected under such irregular conditions and was not elected freely by the people will be able to govern the country without being a dictator.

The post-Duvalier period has been characterized by the same terror, the same fear of being killed and persecuted by the authorities as in the Duvalier era. After the boycott of the November elections we experienced much persecution.

Some church leaders really feared for their lives and the lives of their parishioners. At that time the words of St. Paul to the Ephesians rang true for me: "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."

Around Christmas, rumors and propaganda were circulating widely that church leaders were to be murdered. The Roman Catholic Church and the Protestant Churches cancelled their midnight services on Christmas and New Year's Eves. I refused to do that for I believe we are the light of the world as the Lord called us to be and that we cannot allow the dark forces, the evil to overcome us.

Cancelling the Eucharist on Christmas Eve out of fear of persecution for me would be to betray the Lord and the memories of the martyrs of the early Church who gave their lives in order that the Lord may be known to me.

The Church of the Holy Spirit was the only place in the whole Northern district where the midnight Eucharist was celebrated on Christmas and New Year's Eves.

Jean Monique Bruno is rector of Eglise St. Esprit in Cap-Haitien.

Pontius' Puddle



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

that men are as likely to attend Mass as women.

For Pierce to assume that opposition to women clergy is simply conservative evangelicism at work reflects another glaring flaw in her understanding. Opposition to this theologically unacceptable and destructive issue is as much the preserve of catholic Anglicans in this country, and we are fighting on the basis of tradition handed down by the Fathers, not a literalistic interpretation of the New Testament.

G. E. Gorman

Wagga Wagga, New South Wales
Australia

Christian-pagan mix?

I read with dismay Willmar Thorkelson's article (December) about the services at St. John the Evangelist Episcopal Church, Rogers, Minn. Particularly distasteful was a characterization of the worship as "integrating Indian and Christian spirituality. . . ." Indian is an ethnic term; Christianity is a faith. There have been and are thousands of devout individuals who are both Indian

and Christian. What was being integrated in Minnesota was pagan and Christian spirituality.

Why was such a syncretistic ritual in a minuscule parish given front-page coverage in *The Episcopalian*?

William D. DuCharme
Flushing, NY

No 'shambles' ahead

I respond to Gerald L. Claudius' letter (November) and his conclusion that the end result of charismatic renewal will be a Church in shambles.

The goal of most charismatic Episcopal churches is a return to the apostolic faith as described and lived by the people who knew Jesus. Bishop Michael Marshall of the Anglican Institute has expressed this goal in his book, *The Gospel Conspiracy in the Episcopal Church*.

I hardly believe the Church will become a shambles if the leadership is in unity. I suggest that Mr. Claudius read Bishop Marshall's book and see that the basic structure of

our Church is not threatened by the charismatic movement. On the contrary, the charismatic movement may well be the saving factor of our Church which has been in decline for so long.

Robin Austin
Lilburn, GA

A correction

I was particularly interested in David E. Sumner's article on the seminaries (January). I was very pleased to see the citation of the Education for Ministry program here at the School of Theology [of the University of the South] as the best example in the Episcopal Church of seminaries' opening new centers and going out to the laity.

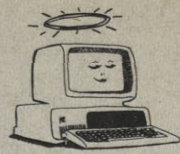
I would like to correct [your reporting of our enrollment figures]. In the other "programs" you list 103 persons. To that number should be added the 5,508 enrolled in Education for Ministry as of Dec. 31, 1987.

The Rev. J. Carleton Hayden
Associate Dean
The School of Theology
Sewanee, TN

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EP87

Lay chaplains share— 'Christian to Christian'

by Martha McDonald

John B. looks down at his worn paperback Good News Bible and straightens a few dog-eared corners. "If it weren't for people like these guys, a lot of us wouldn't make it through this place."

John is an inmate at Chester County (Pennsylvania) Prison serving time for household disputes and violating parole. The "people" are a chaplaincy team from Church of the Good Samaritan in Paoli. The team is conducting worship in the tiny prison chapel. Members lead eight inmates in song, join them in prayer, and offer non-judgmental ears to their spiritual and worldly problems.

"They bring a special kind of joy from the outside that we don't have back on the blocks," says another young inmate who is learning the Scriptures from a borrowed Bible. "We really look forward to these people coming. It's probably the best hour I get all week. It's even better, maybe, than when my family comes 'cause these people don't bring in all their outside problems. They just bring in ears and friendship."

The 10-member Good Samaritan team of lay chaplains has been bringing friendship and Bible study to the county prison every first and fourth Tuesday and every second Sunday of the month for the past two years, a task for which they were trained by the Rev. Kevin Johnson and the Rev. Patricia Oglesby, director and associate chaplain respectively of Chaplaincy Services of Episcopal Community Services (ECS) in the Diocese of Pennsylvania.

Development of a volunteer network of Episcopal clergy and lay chaplains has meant an enormous growth in service to men, women, and children in hospitals, prisons, and nursing homes. At present 60 trained lay chaplains work in seven teams that visit local prisons and six teams that make weekly hospital visits; 102 clergypersons also volunteer as chaplains. Together the teams and individuals serve 93 hospitals and nursing homes and two prisons.

Good Samaritan team member Stokes Carrigan had "a terrible, empty feeling" every time he read the biblical injunction to visit the sick and the imprisoned. "I was teaching the Scrip-

tures in Sunday school," he recalls, "but I wasn't living them." About that time Kevin Johnson spoke to Good Samaritan's congregation about visiting the imprisoned—the ones right down the road at Chester County Prison. "Now it was getting close to home," Carrigan says. "I knew it was time for us to start a team."

While team members were all a little scared at first and had some typical stereotypes of prisoners, "we found out there are a lot of beautiful people behind bars," says Roberta Sheldon. "A lot of forgotten people, too."

"We wanted to inspire them with Christ's word," says Carrigan, "but I'll tell you, a lot more inspiration came from some of them—they know the Scriptures better than any of us. They are seeking Jesus just like we are. They're just fallen people trying to get up."

Part of the inspiration comes through team members' one-on-one contact with inmates in the prison's chapel. After a short prayer reading and a rousing rendition of "Amazing Grace," the team talks openly to inmates about their own experiences with God, about times when they felt separated from God. The discussion takes off from there: Inmates share stories and solutions to each other's feelings of alienation from God. A little later, the team disperses into the pews to talk one-to-one with the inmates—"Christian to Christian," as one inmate puts it.

"It's that one-on-one time that makes this group so different from all the other ministry groups that come here," John says. "It's really personal, and you build up special relationships with these people. We talk about the Scriptures, and we share troubles. It's beautiful."

The Rev. Stephen R. Billings, rector of Holy Apostles and the Mediator, Philadelphia, and an ECS associate chaplain, echoes the Good Samaritan team's theme of unlocking prisons to find people in need of friendship and a human touch. The prisons he unlocks are the psychological prisons of patients at the Institute of Pennsylvania Hospital, four blocks from Holy Apostles' Church.



The Rev. Kevin Johnson (center), director of Episcopal Community Services, meets with inmates and lay chaplains at Graterford Prison's Chapel.

Billings became involved with ECS Chaplaincy Services in 1975. Considering his long history of clinical training with psychiatric patients in seminary and in non-church related work during the 1970's, the involvement seemed natural to him. When asked how he juggles his dual role as rector to his parish and chaplain to the Institute as well as being an on-call chaplain at Children's Hospital, Billings responds, "I see my ministry at the Institute as an extension of my work with the parish—the only difference is I use a key to visit patients in the wards of the Institute. The patients are at risk, yes, but they are reaching out for help like we all do. Some just need a human touch, and it can be a prime moment for significant ministry."

If you ever wondered what ministry is all about, Billings says, this is it. "It breaks my heart sometimes to see these people suffering. Sometimes you wonder just how much human-kind can put on itself. And then you see a van load of Institute patients coming over for Good Friday service at Holy Apostles'; and you say, 'That is truly the redemption of God.'"

"A sense of inner peace" is what Barbara Pyle finds in her visits to Delaware Valley Hospital patients. The rector's warden at St. Giles' Church in Upper Darby, she is part of a six-member chaplaincy team that makes weekly calls on housebound and hospitalized Episcopalians.

"You never know what you'll find during hospital visits," Pyle says. "Some days all your people are sleeping or out for tests, and other days you hit the right nerve in a patient, and he or she finds strength in you."

Pyle sees anywhere from five to 12 patients per visit, the names taken from a house list of Episcopalians. Many times, she says, she finds herself praying with the person in the next bed. "Once I start praying with one patient in a room, others get interested and want to pray with me or talk to me. And that's great. They don't have to be on my list to get a little spiritual boost."

Listening is something Grace Ritter, of the chaplaincy team from St. Paul's in Chestnut Hill, says is the key ingredient in pastoral visits. She visits elderly shut-ins from the parish twice a month to provide spiritual support and attentive listening.

"One thing the training taught us about pastoral visits is listening is the main thing," she says. "Before [ECS] trained us, we were doing it all wrong. We were going in and talking these peoples' ears off about the weather and all this stuff they didn't care about. Now we listen and help them bring their thoughts out in the open." Ritter says the "old school" visiting technique was to discourage people from talking about their illnesses. Today, she says, if they feel badly, the visiting chaplains encourage them to share their suffering. "Let them relax and know somebody cares about what they're feeling."

Stokes Carrigan agrees, "Bringing people out of themselves and letting them express their pain and suffering is what our work is all about. Through them we get a chance to feel the power of the Spirit."

Martha McDonald is on the staff of Episcopal Community Services in Philadelphia, Pa.

People Worth Noting

Douglas R. Major will be the new organist and choirmaster of Washington Cathedral beginning July 1; he succeeds Dr. **Richard Wayne Dirksen**, who will continue as the Cathedral's precentor □ The Rev. **Margaret Sue Reid**, formerly rector of St. Edward's Church in Columbus, Ohio, is now canon to the ordinary for Ministry Development in the Diocese of Indianapolis □ The Rev. **D. Stewart Alexy**, rector of St. Stephen's Church, Jamaica, N.Y., is the new president of Dignity, New York □ **Sandra S. Oldford** was named "outstanding lady" by the folks in Sanilac County, Mich., for her outstanding work in the church and community □ The Rev. **Roberto Milano**, lecturer in religion and music and liturgics teacher at Universidad Interamericana de Puerto Rico, has assumed his new duties as

editor of the Spanish Hymnal.

The Rev. **Vernella Alford-Brown**, one of the first graduates of Instituto Hispano Pastoral at General Theological Seminary in New York and a supervisor in the Norwalk, Conn., social services department, became the first Hispanic woman ordained an Episcopal priest in the Diocese of Connecticut □ The Rev. **Jerry Anderson** is now chaplain of Episcopal Caring Response to AIDS, Inc., based in Washington, D.C. □ The Episcopal Church Building Fund, based in New York City, has chosen the Rev. **Charles N. Fulton, III**, former rector of St. Paul's, Franklin, Tenn., to serve as president and secretary □ Province VII's Provincial Council welcomes two new members, Bishop **John MacNaughton** of West Texas, whose term of office on the Church's

Executive Council begins following General Convention in July, and cleric-at-large, the Rev. **Martin L. Agnew**.

Richard Wilbur, poet laureate of the United States, is the recipient of the Aiken Taylor Award for Modern American Poetry, administered by the *Sewanee Review* and the University of the South □ The Rev. **Joel A. Gibson**, mission officer of Trinity Church, New York City, preached at services in celebration of the life of civil rights leader **Martin Luther King, Jr.** □ The Rev. **Hilmer Krause**, associate professor of homiletics and Hispanic ministry at Episcopal Theological Seminary of the Southwest, was one of five faculty participants at the National Conference on Preaching Excellence held at General Theological Seminary early in January □ **E. Allen Kelley**, who joined Morehouse-Barlow, Wilton, Conn., last year as publisher, has been appointed president of the company.

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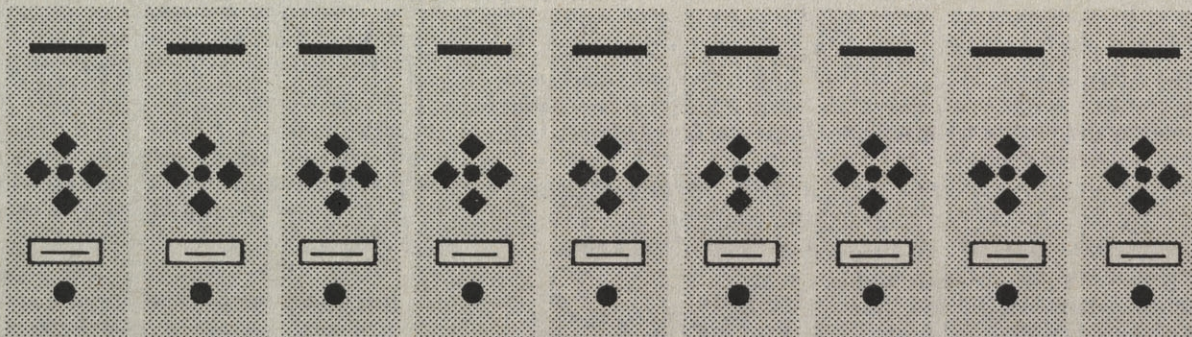
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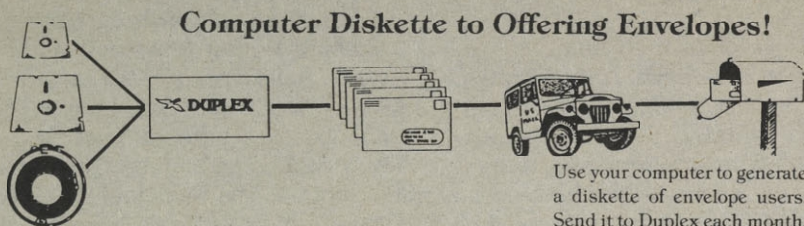
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Letter from Ireland

Young people are vital to the Church of today

by Cecil Cooper

As a group of young Kenyan delegates boarded the shuttle for London at Belfast Airport, Ireland said goodbye to the final party of young people who had traveled here to attend the International Conference of Young Anglicans. This was the first-ever Conference specially organized for young Anglicans, and Northern Ireland's capital city, Belfast, had the honor of being chosen for its venue.

The need for a network linking young Anglicans throughout the world had been suggested some time ago at an Anglican Consultative Council meeting in Nigeria, and the years of planning eventually reached a climax when almost 250 delegates from 17 Provinces of the Anglican Communion converged on Stranmillis Teacher Training College on the afternoon of Sunday, January 3.

For many of these young people, aged mostly between 18 and 30, it was their first visit to the British Isles—indeed, quite a few of the delegates had not been out of their own country. To learn a little of our culture a number of the foreign visitors had arrived in London late in December, enabling them to spend a few days as guests of families in England, Scotland, and Wales before continuing their journey to Belfast.

Archbishop Robin Eames, spiritual leader of Ireland's Anglicans, in an address of welcome to the young people at the Conference, stressed that they must not regard themselves as the "Church of tomorrow" because they are a very vital part of the "Church of today." He hoped that whatever preconceived ideas they might have of what life in Northern Ireland is like, they would find "a society showing great courage in its opposition to violence, a society struggling to overcome the consequences of history, and a community of people of all denominations determined to understand what reconciliation means in a Christian sense."

For most of the Conference the delegates were divided into eight groups, each with 30 people. The discussion centered on the same major church and social themes the bishops of the Anglican Communion will discuss at Lambeth later this year.

The thoughts and conclusions emerging from this Youth Conference will be put to the bishops at Lambeth; for the first time ever at a Lambeth Conference the opinions of young people will become part of its deliberations.

The atmosphere of the Conference was one of joy and vitality. These young Anglicans were eager to express and share their Christianity with one another and with the world around them. Nowhere was this more obvious than at the Epiphany Eucharist in Belfast Cathedral at which the preacher was the Archbishop of Canterbury. Dr. Robert Runcie had come to spend the day in Northern Ireland to enable him to "look in and listen in" to the Conference.

Entering the Cathedral, the long

procession of delegates preceded the clergy, each group carrying a banner to identify their home country. Many times during the two-hour service the congregation in the packed Cathedral joined enthusiastically with a group of young singers who were leading the praise and even occasionally broke into spontaneous hand-clapping.

Almost 1,000 people went forward to receive Communion, which was being administered at several points throughout the Cathedral by the bishops of the Church of Ireland assisted by the young people. These outward-looking, progressive, vibrant young Anglicans from many differing races and backgrounds had come to this service determined to share with those around them that one thing they all had in common—their faith—and they succeeded.

To create the impression that the Conference was all work would be wrong. The young people exchanged views and shared opinions at the more informal evening gatherings. They left the campus on two occasions when they all went by coach to enjoy a sight-seeing trip around Belfast and to be received at the City Hall by the Lord Mayor.

Although the Conference as such ended on Friday afternoon, January 8, the delegates spent the weekend in the Province as guests of Church of Ireland families. There they were able to relax, see something of ordinary life here, and join in local parish worship before undertaking what for some were long homeward journeys.

A report of the Conference, together with its recommendations, is being prepared and will be sent to each bishop and Province of the Anglican Communion. Lorna Helen from Dublin, one of the Irish delegates and a member of the A.C.C., said, "We will bring with us to Lambeth the report of the Conference and attempt to raise the issues concerning young people with the bishops. The message coming through very strongly from this Conference is young people have something to contribute to their Church and this must be listened to and considered by the Church."

The "bonds of affection" of which Primate Eames spoke in his opening address had indeed been strengthened during this week in Belfast. Many of the young people spoke of the comradeship they had experienced, the friendships made, and of the warmth of the Irish welcome extended to them. It had been a memorable event in the life of the Anglican Communion and especially in that of the Church of Ireland, and it will, we believe, be the forerunner of a continuing youth interchange within the Communion.

Cecil Cooper is editor of *The Church of Ireland Gazette* as well as rector of St. Patrick's Church, Drumbeg, a parish on the southern boundary of Belfast, Northern Ireland. *The Gazette* is the oldest of the four religious newspapers published weekly in the Anglican Communion.

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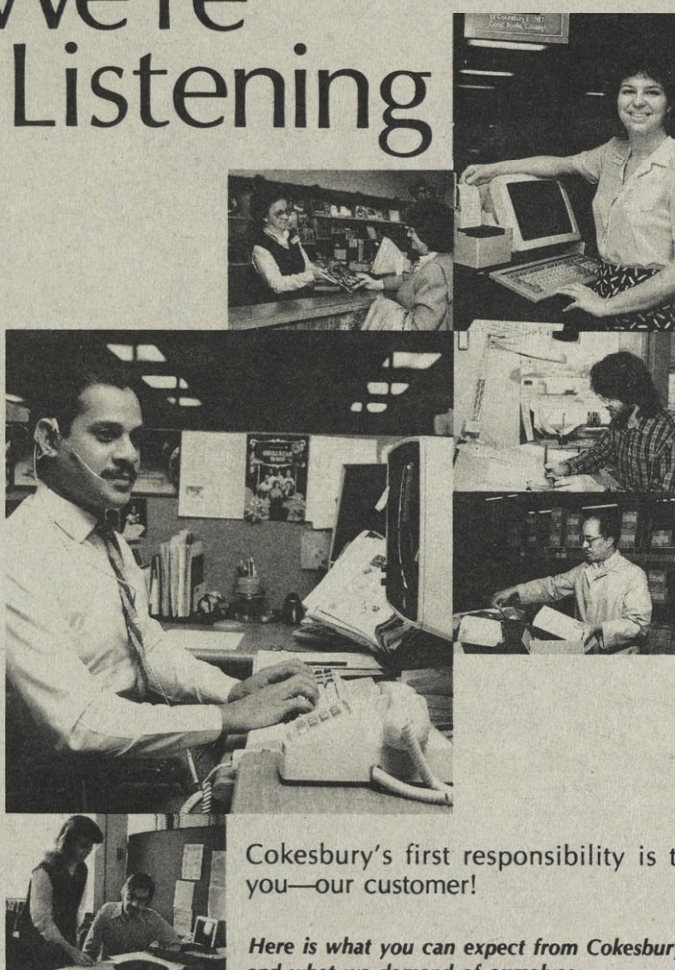
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Soviet archbishop visits Virginia

Soviet leader Mikhail Gorbachev had departed Washington only a few days before—joining President Ronald Reagan in signing the historic first treaty scrapping two categories of the superpowers' nuclear weapons—when Archbishop Antonii of Stavropol and Baku arrived in Norfolk, Va., for an eventful four-day visit at the invitation of Bishop C. Charles Vache and the Diocese of Southern Virginia.

The 49-year-old prelate, who oversees 150 Russian Orthodox priests and their churches, was received formally by Vache and the diocese's Peace and Justice Commission in a ceremony in Norfolk at the home of Carter and Glenn Scott.

In his welcome to Antonii, Vache spoke of his guest as a man of "warmth and charm" and thanked him for "shattering my stereotyped image of Russians."

Carter Scott, a Peace and Justice Commission member, welcomed Antonii as a "priest of true ecumenical spirit who sees all the Christian traditions as so many different colored doors opening into the same glorious sanctuary."

The two had met before, when Scott and Mary Brooke Estes of Petersburg traveled as diocesan representatives to the Soviet Union in September, 1986, with 13 other delegates from churches on the east coast.

The next day Antonii was given a tour of Episcopal institutions in the Norfolk area, including Tucker House, a diocesan-sponsored moderate-income residential center, and Westminster-Canterbury House in Virginia Beach, a retirement home. He addressed the Norfolk City Council, speaking of his hope that the recent summit meeting would further improve U.S.-Soviet relations. And that evening he answered questions in a public forum at Church of the Good Shepherd in Norfolk.

Keeping up the rugged pace, Antonii breakfasted with the Norfolk Clericus, toured the Chrysler Museum, lunched with the Peace and Justice Commission at Church of the Ascension in Norfolk, and was guest of honor at a fried-chicken-and-ham banquet at Trinity Church, Portsmouth.

Scarcely pausing for breath, the next day the Archbishop toured the Virginia Marine Science Museum at Virginia Beach where he tonged oysters and tried his hand at a simulated

reeling-in of a sailfish, delivered the homily at the midweek diocesan staff Eucharist at Talbot Hall in Norfolk, lunched at a fast-food restaurant, spoke to more than 100 people at the St. Andrew's Church Day School, Newport News, and toured Williamsburg where he also dined at the Bruton Parish rectory as guest of the Rev. and Mrs. Richard May.

More than 400 men, women, and children packed Bruton Parish Church for a choral Evensong and to hear Vache and Antonii speak of their desire for world peace and concord between the United States and the Soviet Union. At the service, Vache gave the Archbishop a large sterling silver Jamestown pectoral cross. And the next day the Archbishop departed.

Vache plans to fly to Russia following the Lambeth Conference in England in August. There he will be Antonii's guest in Stavropol and will participate in celebrations of 1,000 years of Christianity in Russia.

In a letter to clergy and parish leaders, Vache wrote that "to meet a brother Christian from a country too often considered to be the enemy is to break down the barriers that cause enmity and to bring about, at least on a person-to-person, diocese-to-diocese basis, a real sense of peace and good will."

Reprinted with permission from the *Jamestown Churchman*.

Help Russian Church celebrate 1,000 years

The National Council of Churches is organizing a "Crayon Brigade" to promote peaceful relations with members of the Russian Orthodox Church which is celebrating its 1,000th anniversary in 1988.

Sunday school teachers and other Christian education leaders may encourage children to make birthday cards for Russian Orthodox children, bringing to mind our mutual Christianity and a friendly effort toward peace between the two nations. NCC members will present the cards to Russian Orthodox officials while in the U.S.S.R. this summer on a travel seminar.

The "birthday" cards should be sent before April 1 to Kathy Todd, NCCC Ecumenical Travel Seminar Program, 475 Riverside Dr., New York, N.Y. 10115.



Archbishop Antonii accepts a toast from the Rev. H. Milton Cole, Jr., of Trinity Church, Portsmouth. Danine Klein, who served as the Archbishop's main translator, is at left.

Marcelle Riddick photo, Jamestown Churchman



The Ministry of the General Convention

by Jane Fleming

General Convention was never intended or designed to be a governmental system where the few speak to the many on all matters. Rather, it is a structure built on trust, guided by the Holy Spirit, and based on a democratic model with decisions made by the whole Church. At its most basic, the structure of the General Convention and the Church—its legislative and executive processes—begins and ends with the local congregation.

General Convention means different things to different people. Responses to Convention's decisions can range from anger to joy. Still, widespread opinion among the participants—delegates, constituents, individuals, bishops, and visitors—reveals a basic trust in the General Convention and the decisions made there.

In a series of lectures entitled *The General Convention: Understood Authority or Ecclesiastical Chaos* (Arrington Lectures, 1982), the then Rev. Canon James Gundrum, who served as executive officer of the General Convention from 1976 to 1985, stated: "It is important to understand that the General Convention, with all its rules and procedures, including its Constitution and Canons, is a continuing vehicle for the ordering of our affairs as a Church, the Body of Christ."

"Any time we contemplate a change in our systems or structures, any time we evaluate our work or our task in ministry and mission, we need to have a sense of order and mission, not just a sense of polity and governance. When the problems of governance are considered without a sense of order and mission, strange things happen within the Church. . . . Just as doctrine is the skeleton, to use a human figure, and discipline is the muscle which holds it together and provides movement, so it is with order/mission and polity/governance."

Within the past few years the Episcopal Church has made a concerted educational effort to inform both delegates and constituencies of their participatory responsibility during—and of their accountability to their dioceses before and after—the General Convention. As they carry the message of Convention to the wider Church, the anticipated result is appropriate responsibilities will be assigned and accepted at the local and parish level. As the Episcopal Church approaches its 69th General Convention, let us look at the legislative process by which the whole Church reaches agreement.

This is the first of three articles in a pre-Convention series prepared by the Office of Communication, Episcopal Church Center, New York City.

Looking Back

Prior to the Revolutionary War the Church in America was a collection of individual parishes under the jurisdiction of the Church of England. Except for a few regions, there was little or no central organizing among the parishes. The Episcopal Church, with its history of evangelical ministry and its commitment to spread the Gospel of Jesus Christ, had lost both clergy and funding during and after the American Revolution. Now released from the Church of England, the American Church found itself without bishops to ordain or confirm. Church growth seemed to be at a standstill. Thus vestries, particularly those in the middle and southern states, took on greater authority and responsibility for the Church's mission and governance.

For example, vestries selected lay ministers and priests to lead services, elected wardens to be executives of the parish, and raised funds as they chose. "The individual congregation, i.e., the laity, was now responsible for the congregation's growth, health, and prosperity. The powers of the vestries over clergy presented a new and lasting type of clerical/lay relationship." (Gundrum, Arrington Lectures, 1982)

In 1782, William White (1748-1836), a Philadelphia priest, published his *Case of the Episcopal Churches*. White believed Episcopalians could share the religious principles of the Church of England yet organize their church government in a democratic way; the Church could thus gain strength in unity and hence fortify its ministry. White proposed a representative General Convention to set policy for the Church. He also set forth the principle that ". . . every communicant or member of the Church has a right to participate in the development of church government through the parish delegate to the diocesan convention." Although White's proposal found favorable response in the middle and southern states, the Connecticut cler-

gymen were unenthusiastic about organizing prior to obtaining a bishop.

In the north, particularly in Connecticut, leadership by bishops was of primary importance. The subject of episcopacy caused deep conflict and great argument in the early years of the Church, keeping the Connecticut congregations from participating in the first two General Conventions of the Episcopal Church. However, after Samuel Seabury had been consecrated bishop, the Connecticut churches were represented at the Third General Convention in 1789.

Gundrum comments: "The office of bishop was defined in the early American Church as being no different from that of any other clergyman except that he could ordain, confirm, and make clerical visitations. The primitive aspect of the episcopacy, not the princely aspect of the office, was put forward, always with care to separate Church and state while stressing the servanthood of the office."

Nonetheless a House of Bishops, requested by the Connecticut clergy, was added to the previously unicameral convention; and states, later called dioceses, were permitted to omit laypersons from their delegations. But the broad outlines of White's democratic American Church remained. Hence, as Gundrum notes, "the legal supremacy of the General Convention was built on a base of broad powers, granted, retained, and exercised on the local and parish level, regardless of the theological concept that the bishop of a diocese is the central focus and symbol of unity of the diocese, and that the basic unit of the Church is the diocese."

The next 50 years proved to be decades of growth for the Episcopal Church and the General Convention. By 1787 the Church had the three bishops necessary to maintain the apostolic succession in the United States. It had its own constitution and Prayer Book. In 1789 the Episcopal Church moved toward a strong centralized government when Convention passed Canon 60, which established a bishop and council for the national Church. In 1820-21 the Domestic and Foreign Missionary Society was founded, and 15 years later the 1835 General Convention adopted the resolution that all members of the Episcopal Church are members of the Society. Thus, the General Convention called

Continued on next page



each of its members into responsibility for the growth of the Church.

Growth continued until the Civil War when, mainly for political reasons, the southern dioceses established themselves as the Protestant Episcopal Church in the Confederate States. By roll call, the "northern" dioceses continued to include the "southern" dioceses at the General Conventions. The war ended, and the Church was reunified. In 1865, it began new mission work in Haiti, Mexico, southern Brazil, and Alaska. The Episcopal Church Women organized, and the order of deaconess was revived. Monastic orders for men and women were established.

The 1922 General Convention amended Canon 60 and gave to the National Council and Presiding Bishop the power to execute whatever work the General Convention might commit to them and the "power to initiate and develop such new work as [they] may deem necessary." But not until the 1950's did centralization, as we know it, occur within the national Episcopal Church.

The General Convention of 1967 was a turning point in the life of the governing bodies of the Church. The previous Convention created the Commission on Mutual Responsibility and Interdependence and charged it to study a document entitled *Mutual Responsibility and Interdependence in the Body of Christ*. The basic idea behind what became known as the MRI document was "equal partnership" in the Gospel within the Anglican Communion. In response, the MRI Commission recommended, and the General Convention adopted, unifying national and international mission strategies, compelling the Episcopal Church's executive and legislative governing bodies and all church members to unite in a common cause.

For over 200 years regulations for the Church have been written, revised, and adopted as canon law by larger bodies of lay and clerical representatives. Parishes and dioceses maintain their autonomy, yet each is responsible to the national Church and all are united in its mission. As the structure of the governing bodies of the Church has evolved, the system has always provided avenues and opportunities for all who desire to be heard, gaining clarity and accepting conformity only as necessary to reflect, assist, enhance, or lift up the propagation of the Gospel of Jesus Christ.

The Governing Bodies of the Church

The General Convention is the highest legislative body in the Episcopal Church and the oldest form of synodical government in the Anglican Communion. It has two branches, executive and legislative. The Presiding Bishop and his staff and the Executive Council comprise the executive branch. The legislative branch is a bicameral body comprising the House of Deputies and the House of Bishops, each with its own president and rules of order. The constitution spells out how the powers of the General Convention are to be divided, and the canons spell out the actions to be taken. It is a structure designed with numerous checks and balances, thus when a decision is made, it truly represents the "mind of the Church." The General Convention meets triennially.

The House of Bishops consists of diocesans, coadjutors, suffragans, assistants, and retired and resigned bishops as well as the Presiding Bishop and bishops on the staff of the Episcopal Church Center. Each has seat, voice, and vote. The Church's bishops meet annually, and every 10

years many of them attend the Lambeth Conference in England with the more than 600 Anglican bishops in the world. A Lambeth Conference will be held this summer, following the General Convention's meeting in Detroit.

The House of Deputies, the senior House, is composed of 117 dioceses and the Convocation of the American Churches in Europe. All dioceses are entitled to seat, voice, and vote. Deputies to the General Convention are elected by and represent their dioceses. Currently each diocese elects eight deputies to Convention, four clerical and four lay. Unlike bishops, who are automatically seated in the House of Bishops upon their consecration, deputies must be elected or reelected every three years. More than 900 delegates are seated in the House of Deputies. Many deputies are reelected, making for continuity within the House.

The Committee on the State of the Church also helps the House of Deputies to continue without interruption. This committee grew out of the Advisory Council that John B. Coburn, then president of the House of Deputies and now retired Bishop of Massachusetts, instituted in the 1960's. Coburn appointed 30 to 40 persons, representing a cross section of the Church, to the Council, which met annually and in committees when necessary.

The Advisory Council was introduced to continue discussion on social action and other matters and also to balance the annual meetings of the House of Bishops held independently of the General Convention. In 1976 it was incorporated into the canonical committee called "The State of the Church." This committee is still solely appointed by the president of the House of Deputies.

The Committee on the State of the Church and the House of Bishops, in their meetings between General Conventions, are free to discuss any subject at any length. For example, the bishops at their meeting in Chicago last fall discussed the ordination of women to the episcopate and recently released a commission report on human sexuality (see *The Episcopalian*, December, 1987). Any resolution proposing action on these or any other matters must, however, receive the approval of both Houses.

The significant spirit of the House of Deputies is its lay representation, hence the official "mind of the Church" always includes the approval of the laity. The House of Deputies is actually made up of two houses, clergy and lay. A vote "by orders"—in which each group votes separately—may be called for by any member of the House; the clerical order may pass a resolution while the lay order may defeat that same resolution.

A vote by orders is often taken to balance the power in the House when one order is more populated than the other. If the resolution is defeated by either order, then the subject is finished for that Convention. Similarly, if a resolution is defeated by either the House of Deputies or the House of Bishops, it is finished for that Convention. Once again the "official" mind of the Church is found in agreement of bishops, clergy, and laypersons. Resolutions may be reintroduced at future General Conventions.

The resolution proposing the seating of women in the House of Deputies illustrates how long discussion and debate can continue. In 1946, Nevada's delegation introduced a resolution to legalize women delegates. The measure was re-

**INTERIM BODIES
GENERAL CONV**

Committees, Comm
Boards and Agen

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JOINT COMMITTEE

- On Nominations

JOINT STANDING COMM

- On Planning and Arranger
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ferred to a committee on canon law and from there to various other committees for study. At future Conventions it was proposed and defeated more than once. Twenty-one years later the 1967 General Convention (the same one that voted on unifying efforts for the whole Church) voted to seat women in the House of Deputies. Women representatives did not actually "sit," however, until the 1970 Convention which affirmed the change in the constitution.

A resolution may be prefiled with the Secretary of the General Convention 90 days prior to Convention and through the third legislative day in the House of Deputies and the fifth legislative day in the House of Bishops. Resolutions are generally filed by the bishops, deputies, dioceses, interim bodies of the General Convention, and by message from one House to the other. Any member of the Episcopal Church, however, can file a resolution through any one of his or her diocesan representatives to the House of Deputies or with the diocesan bishop.

Committees, Commissions, Agencies, and Boards

As early as 1785 the General Convention appointed committees to deal with the episcopate, the liturgy, and the constitution. Today the committee structure comprises three groups: legislative committees, interim bodies, the committees and commissions of the Executive Council—some of whose names are identical.

When a resolution is filed, the presiding officers of both Houses determine in which House it will originate. Legislation concerned with budgets

and social action originate in the House of Deputies while doctrinal and pastoral matters originate in the House of Bishops. Each House then assigns the resolution to a legislative committee. Any legislation requiring changes in the constitution, canons, or structure of the Church is additionally reviewed by these committees.

The legislative committee system is symmetrical in both Houses. Each House has 22 legislative committees, including committees on the constitution, canons, structure, admission of new dioceses, social and urban affairs, church music, ministry, education, Church Pension Fund, stewardship and development, and ecumenical relations. The president of the respective House appoints committee chairpersons and members.

The legislative committee reviews the reports and recommendations of the interim bodies and makes a report to its respective House with its recommendation. Each House elects a chairman of dispatch who makes daily schedules for the Convention. The chairman also facilitates the movement of legislative committee work to the floor of the House. Almost all resolutions come to the floor of either House for debate and action through a legislative committee report.

Most of the 24 commissions, committees, boards, and agencies—also known as interim bodies—consist of three bishops, three priests or deacons, and six laypersons. The Presiding Bishop appoints the episcopal members, and the president of the House of Deputies appoints the clerical and lay members. The term is usually six years, with half of the committee or commission rotating off following General Convention (see diagram).

"Standing" commissions and committees have



the standard membership mentioned above, and their charter/task is recorded in the canons. Members need not be Convention delegates. If a commission or committee is simply "joint" and not "standing," its charter/task is established by resolution of Convention and must be renewed at each Convention in order to be continued.

When committee work is directly related to the actual work of the Convention itself, membership is composed of Convention delegates who serve only for one triennium. The membership of each committee varies. For example, Planning and Arrangements has 11 members with additional membership enumerated in the Joint Rules of Order; Program, Budget, and Finance has 36 members: one episcopal, one clerical, and two lay from each Province; and Nominations has 12 members.

While in session the Convention either elects or confirms the appointments to three Boards: The Board for Theological Education, the General Board of Examining Chaplains, and the Board of the Archives of the Episcopal Church. Here membership is varied because of the boards' tasks.

The Executive Council is elected to administer the Church's program budget and program policy. It has 40 members: 20 elected by General Convention, 18 elected from the nine Provinces of the Church, the Presiding Bishop, who is chairman of the Executive Council, and the president of the House of Deputies, who is vice-chairman. The Executive Council divides its work among six major areas: world mission in Church and society, national mission in Church and society, education for mission and ministry, communication, stewardship, and finance/administration.

All interim bodies, each with its own charter and identity, report directly to the General Convention through what is called the "Blue Book" which contains a written report of all the work of each interim body, its research and findings, along with any resolutions it might wish to present. The primary task of the interim bodies is policy development and legislation. Only one interim body is equipped and chartered to be involved in program matters: the Executive Council and its six standing committees.

A Coordinated Effort

The task and responsibility of the executive officer of the General Convention, as defined by canon, is to "coordinate the work of the Committees, Commissions, Boards, and Agencies funded by the General Convention Expense Budget." To help accomplish this, the executive officer of the General Convention holds a number of ex officio positions, serving as secretary of the General Convention, secretary of the House of Deputies, secretary of the Executive Council, and secretary of the Domestic and Foreign Missionary Society. With a paid staff of nine and a host of others, including 1,000 volunteers assembled for Convention, this officer informs, enables, and assists the executive and governing bodies, which he serves ex officio, as well as the interim bodies appointed by the General Convention. Since the executive officer of the General Convention and the secretary of the Executive Council are the same person, the work between the program area and the legislative area of the Church is connected.

Management of the national Church's finances is also coordinated to connect General Convention, Executive Council, and the Presiding Bishop's staff. The senior executive for Mission Support for

Continued on next page

BODIES OF THE CONVENTION

es, Commissions,
and Agencies

BOARDS AND AGENCIES

The Church Pension Fund
The Church Deployment Board
The General Board of Examining Chaplains
The Executive Council
House of Bishops Committee on Pastoral Development
The Board for Theological Education
The General Theological Seminary
Archives

NG COMMITTEES

nd Arrangements
udget, and Finance

COMMITTEE

On the State of the Church



When must both Houses concur?

The two Houses must concur on the resolved action to be taken. Examples of concurrent actions of General Convention are:

1. Old canons amended or new canons adopted.
2. The adoption of a General Church Program Budget for the Executive Council, whose duty it is to carry out the policies adopted by Convention.
3. The adoption of an expense budget for the operation of the Presiding Bishop's office, the interim bodies, and the Executive Office of the General Convention.
4. Position or policy statements of the Church.
5. Specific assignments or directions to interim bodies to be accomplished during the triennium, in addition to their canonical charges.
6. The adoption of specific assignments or requests to the Executive Council in program development areas.
7. Constitutional amendments (passage at two successive Conventions is necessary).
8. Other resolutions expressing the mind of the Episcopal Church to the dioceses or to the world, asking for specific action.

the Presiding Bishop's staff at the Episcopal Church Center serves as treasurer of the Executive Council, treasurer of the General Convention, and hence treasurer of the parent corporation, the Domestic and Foreign Missionary Society. The General Convention adopts two budgets—an assessment budget and a program budget. The assessment budget is for the operation of the office of the Presiding Bishop, the office of the General Convention, and the interim bodies as well as for printing the *Constitution and Canons* and the *Journal of the General Convention*. The Executive Council, which meets three times a year, administers the program budget.

The Presiding Bishop and his staff of over 200 define and take the action necessary to implement the program policies made by the Executive Council and adopted by the General Convention. The Presiding Bishop administers the program offices of the Executive Council in addition to responding to the needs of the wider Church.

Constituents

Many members of the Episcopal Church as well as some of the program offices of the Executive Council represent and bring to the wider Church distinct views on ethnic, social service, education, and peace and justice policy and programs. The Episcopal Conference of the Deaf, the Episcopal Society for Ministry on Aging, the Episcopal Ministry on Higher Education, the Episcopal Women's Caucus, the Hispanic Coalition, the National Episcopal Coalition on Alcohol and Drugs, and the Union of Black Episcopalians are some of the organizations representing the interests of large numbers of Episcopalians. These special ministry groups have exhibits and hold workshops at the

General Convention to inform as well as gain support for their efforts.

These groups often lobby between and during Conventions for a particular legislative or budget recommendation and are sometimes criticized for causing a fragmented approach to ministry. Last June, however, 500 people representing more than 30 groups gathered "Under One Roof" to find more ways to exercise the witness of the Church around a range of topics.

Apart from this conference, which groups and organizations themselves initiated, Presiding Bishop Edmond L. Browning spent more than 14 months listening to the constituencies and networks and to countless individuals in his quest to understand what people believe to be important. He also asked the Executive Council for its view of the Church and where it thought the Church ought to be going. Last September all of these groups and individuals were assembled for a two-day "Vision Conference" where inclusive strategies for the Church's united mission were presented, deliberated, and celebrated.

In the event people not involved in a particular ministry cannot see any manifestation of their own concerns, canon law does entitle every member of the Episcopal Church, if he or she desires, to attend the General Convention. All members of the Church may sit in the visitors' gallery of either House, follow debate, and attend open hearings. If that member has something to present to one of the 22 legislative committees or a special committee of Convention, he or she may register as a speaker and express a view or simply attend the legislative committee meetings. All meetings of Convention are open except when executive sessions are called in either House or in any of the legislative committees.

The work of the interim bodies is also responsive to individual church members. Title I, canon 1.2(1) states: "It shall be the duty of each Commission (Interim Body) to give appropriate notice in the Church press of issues before it and the time and place of meetings at which such issues are to be considered, together with instructions as to the manner in which members of the Church may address their views to such Commission."

Information about General Convention and proposed legislation and topics to be addressed can be gained from various sources. Every bishop, deputy, and registered alternate is sent the "Blue Book" of interim body reports. Anyone can purchase a "Blue Book," available three to four months prior to Convention, through the Parish Supplies office at the Episcopal Church Center. In addition, many diocesan representatives hold caucuses in parishes prior to General Convention to present upcoming legislation. If you don't see anything in your diocesan or parish bulletin, ask your rector or call your diocese. If you are not planning to attend the Convention, your voice can be heard through your diocesan representative or through your letter to the respective legislative committee or interim body. Check with your Convention delegate or diocesan office to make sure you have the correct procedure.

Information on being elected a delegate to General Convention can be found in diocesan canons, and each parish should have a copy. You can also ask your rector or call your diocese for information.

Almost every diocese, through its deputation, makes a report after General Convention; check your diocesan publications for information or ask your rector. The revised *Constitution and Canons* is usually available four months following the Convention and can be purchased through Parish Supplies; only diocesan bishops receive this publication without charge.

Branching Out

Since 1967 the Executive Council's specific duty is to carry out the program and policies adopted by the General Convention and to take charge of the unification, development, and prosecution of the educational, social, and missionary work of the Church. Under the rubric "Chief

Pastor of the Church," the Presiding Bishop, with his staff, has ultimate responsibility for implementing the Church's program policy and strategy. With these clear definitions came the expectation of a thoroughly coordinated structure, another way of strengthening the relationships among the three areas of ecclesiastical leadership: the General Convention, the Executive Council, and the Presiding Bishop.

Presiding Bishop Browning has led his staff and the Executive Council through a transitional process that builds upon and strengthens the unity effort that distinguished the preceding administration of Presiding Bishop John Allin. The Executive Council and the Presiding Bishop's staff will bring to this year's General Convention eight mission imperatives intended to give guidance and direction to the entire Church.

In the next article, we will look closely at the executive branch of the General Convention and particularly the eight mission imperatives: why and how they came to be, where they lead, and what effect they will have upon the Church.

General Convention Quiz

Questions: (Answer True or False)

1. Only 17 missionary dioceses are represented in the House of Deputies.
2. Women were first seated in the House of Deputies at the Philadelphia Convention in 1946.
3. The staff of the national Church carries out the program work of the Executive Council between General Conventions.
4. The Presiding Bishop has veto power over all the governing bodies of the Church.
5. Deputies to the General Convention represent their dioceses but are free to vote any way they deem appropriate.
6. All members of General Convention's commissions and committees are elected by the General Convention.
7. The General Convention always and only meets every three years.
8. A diocese may send up to 16 delegates to the House of Deputies.
9. Constitutional amendments must be passed by two successive General Conventions.

Answers:

1. False. The 67th General Convention eliminated the word "missionary" in referring to dioceses which receive financial assistance from the national Church.
2. True. At that time one woman delegate, Mrs. Randolph H. Dyer, a St. Louis homemaker, was seated after a sharp wrangle.
3. False. Since 1967 the national Church staff reports to the Presiding Bishop, who is responsible for carrying out program policy and strategy.
4. False.
5. True.
6. False. Members of commissions and committees are appointed by the presidents of the respective legislative Houses.
7. False. The Presiding Bishop, with the advice and consent of Executive Council, may change the place and date of General Convention. The Presiding Bishop, with the consent or at the request of a majority of the bishops, may call a special meeting of the General Convention.
8. True. A diocese may elect eight deputies and eight alternates and send, if it can afford to, all 16 to General Convention.
9. True. At the successive Convention the resolution to amend is generally voted on prior to commencing any new General Convention business.

Looking for an assistantship

Six tips on sizing up a boss

by Michael J. Hanley

You've heard the old stories a million times: Clergy gather for an evening of fellowship, and sooner or later the talk goes to assistantship days. The stories are sometimes bloody, with grim endings.

While the position can sometimes be difficult, if you are like me and feel an assistantship is not just a stepping stone until you can "get your own parish," then asking questions about how to look for a rector you can work with compatibly becomes worthwhile. I believe the job of assistant priest is its own peculiar calling with its own skills and competencies. One way to realize that belief is to start off on the right foot in any new parish with a clear assessment of the rector. I suggest that in this process you should examine six areas, the six "p's" of personality, priesthood, pastor, prophet, preparation, and partnership.

The first "p," the personality of your potential rector, is critical to developing a healthy relationship. Is the rector self-confident? Does he or she have a good self-concept? A rector who works with assistant clergy should not be threatened by the competence of others. One way to assess this quality is to watch how the rector involves others in the search process. A rector who finds his own assistant without the counsel of the laity administers the parish in a significantly different way from the one who has them participate fully in the search. A rector who has trouble giving authority to parishioners will have trouble giving it to you. A good sign of the rector's confidence is whether you are given an opportunity during the interview to spend time with parishioners without the rector's presence. If this has not been arranged, you might suggest it and watch the reaction.

Listen to the way the rector communicates

with you. On what topics is he or she open and vulnerable or guarded in discussions? How has the rector prepared the parish for your entrance into the community? Does the general public know enough about who you are and what your parish role will be? The key here is not only to assess initial compatibility, but also the prospects that the two of you can deal with difficult problems in ways

aspect of worship that you have found important in your ministry. The rector should be sensitive to your views even though he or she will not always accommodate them. The parish is your church home also, and if you are not comfortable and nurtured, then your spiritual life as well as your job will suffer.

The third area to examine, the rector as pastor,

Professional Pages

which build up your relationship.

Priesthood is the second "p." Where is the rector taking the parish in its worship? Does he or she have a clear sense of purpose to the worship life of the parish? Does his or her style have a place in it for an assistant? Some seminarians tell stories of learning the fine art of "liturgical standing," the art of processing and recessing. While this minimal level of participation is not likely to be assigned to an assistant, you should learn what the expectations are before your first Sunday.

The rector has the primary responsibility for worship, but you should have a good idea of his or her ideas on such things as children's sermons, youth Sundays, alternative rites, or any other

is seldom looked at directly, yet it is critical to healthy clergy staff relationships. What style of pastoring does the rector favor? Your best tool for assessment is the interviewing process. Watch closely how the rector interacts with members of the search committee—remembering that if there isn't a committee, then you have learned something about the way the rector sees the laity. Does the rector listen to the members? Is someone allowed to sit quietly and not participate, or does the rector try to have everyone share in the decision-making process? How much time has been spent in preparing for the interviewing process? The more time they spend, the more they will value the

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When a pastoral relationship becomes sexual

by Susan Moss

In 1984 the Minnesota State Legislature heard testimony from adults who had been sexually exploited by professional counselors, including psychiatrists, psychologists, social workers, pastoral care counselors, and parish clergy. Some of the most compelling testimony, in fact, came from persons (mostly women) who had indeed been sexually exploited by members of the clergy. These testimonies powerfully influenced state lawmakers, and Minnesota now has two laws making sexual contact by a counselor or therapist a felony.

"Sexual contact" includes all forms of sexual penetration and the intentional touching of intimate parts, both clothed and unclothed. Clergy are specifically included in the legal definitions of "counselor and therapist," and consent of the client or parishioner is not a defense. Therefore a victimized person need no longer prove that sexual contact by the counselor is unacceptable behavior.

When sexual contact occurs in a counseling or pastoral relationship, it should not be understood as merely a momentary lapse of judgment. What these new laws are saying to clergy and laity is *it is never okay* or, to turn it around, *it is always wrong* for clergy to have sexual contact with the persons they are counseling.

It is not wrong because it is sexual. It is wrong because it is unethical conduct with serious psychological and spiritual ramifications. It is a violation of the clergy's role: One cannot be pastor and lover at the same time. A power imbalance or power differential exists between someone seeking counseling and a clergyperson. Clergy are invested through their position with the deepest confidence of the parishioner who comes seeking help. Sexual contact is a gross misuse of that power and authority. It is a massive breach of sacred trust that takes advantage of another's

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It's Never O.K., used in this article with permission, is the title of the first National Conference on Sexual Exploitation by Counselors and Therapists held in Minneapolis in June of 1986. The social workers, psychologists, psychiatrists, lawyers, and clergy responsible for this conference have produced a comprehensive handbook for use in prevention of sexual exploitation as well as for dealing with it once it has occurred. *It's Never O.K.: A handbook for professionals on sexual exploitation by counselors and therapists* may be ordered from Minnesota Program for Victims of Sexual Assault, 300 Bigelow Bldg., 450 N. Syndicate St., St. Paul, Minn. 55104.

Also recommended are a forthcoming book by the Rev. Marie Fortune entitled, *Is Nothing Sacred?*, and a pamphlet entitled, "Sexual Contact by Pastors and Pastoral Counselors in Professional Relationships: A study with recommendations to denominational judicatories prepared by the Washington Association of Churches." The pamphlet, which is excellent, is available for \$2 from the Center for the Prevention of Sexual and Domestic Violence, 1914 N. 34th St., Suite 105, Seattle, Wash. 98103. Marie Fortune directs the Center.

AIDS, community, and the common cup

by Alvin F. Kimel, Jr.

With the rise of AIDS, Episcopalians are expressing concern about the wisdom of sharing a common cup. Why take the risk? Isn't it unhygienic? Can't we have community apart from each other's germs? Consequently, churchpeople advance proposals that range from instituting a uniform discipline of intinction, now practiced for example by the Anglican Church in Uganda, to adopting the American Protestant practice of individual Communion glasses. These proposals betray an unwarranted fear of the common cup and serious ignorance of its theological significance.

We share a common cup because at the Last Supper Jesus shared a common cup with His disciples. We are commanded to do likewise:

Then he took the cup, gave thanks and offered it to them, and they all drank from it. "This is my blood of the new covenant, which is poured out for many," he said to them. (Mark 14:23-24)

In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me." (I Cor. 11:25)

Holy Scripture mandates the use of the corporate chalice. It's really as simple as that. We are not commanded just to consume the consecrated wine or even to dip the bread into the wine. We are commanded to partake together of the cup of salvation. That this is the meaning of the canonical mandate is evidenced in the uniform practice of the early Church.

Twice in our history the Church has disobeyed the mandate of the corporate chalice. In the late Middle Ages the western Church withdrew the cup from the laity, apparently from an over-scrupulous fear of spills. The result was the disenfranchisement of the People of God. The Mass became the prerogative of the priestly class. In the 16th century, the Reformers called for restoration of the chalice to the laity. As we read in our 39 Articles: "The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike." (Article XXX) The reasoning offered here for Communion in both kinds is refreshing in its simplicity—faithfulness to the command of our Lord. In 1548 the Anglican Church restored the apostolic practice of the common cup.

The second time of disobedience began in the late 19th century in Maine with the introduction of individual Communion cups. Because of the fear of tuberculosis, this practice spread through the Reformed and Free Churches and is now common throughout much of American Protestantism. The Episcopal Church, however, resisted this trend. This custom of individual cups is as much a departure from the canonical mandate as the medieval custom of Communion only with the bread. Both withhold the chalice from the People of God.

Not only did our Lord institute the common cup, He attached to it a specific sacramental promise: "This cup is the new covenant in my blood." The "new covenant" refers to life in that Kingdom inaugurated by the death and resurrection of Christ. The chalice is the eschatological embodiment and bestowal of this Kingdom.

Too often we assimilate the promise of the chalice with that of the bread, i.e., with Christ's pledge of bodily presence, with the result that we

wonder why we have to have the wine since Jesus comes to us in the bread anyway. But the gift of the chalice is more than just the reality of our Lord's presence. It is the gift of an eternal community triumphant over sin and death. In the sharing of the cup, the victorious Kingdom of Jesus the Messiah breaks into our history. We are forgiven, redeemed, sanctified, glorified. Our lives are transformed by the Spirit of His future as we are corporately bound together with the risen Christ and His Church in eschatological fellowship. Of



course, if no cup is shared, then no such promise is enacted. Sacramental blessings are contingent upon doing what Christ commands.

I fear many Americans will not be persuaded by this reasoning because of our hyper-hygienic fear of germs and thus of intimacy. We would rather be disobedient to Christ than share in each other's human messiness. To be a family or community is to be vulnerable to our mutual sin, dirt, and even illness.

Consider how a family lives. We embrace, we kiss, we take baths together, we eat off each other's plates, drink out of each other's glasses, share toothbrushes. If we were to avoid each other for fear of germs, love and community would be impossible. Howard Hughes is an extreme but apt example: He cut himself off from society to protect himself from our germs, and the isolation killed him. In the sharing of the corporate chalice, Jesus makes us brothers and sisters to each other. If this means participating in each other's humanity, then this is the cost of being the family of Christ.

But what about AIDS? Without question AIDS is a terrible, and terrifying, disease. It destroys the body's immune system and is inevitably fatal. AIDS, however, is not communicated through casual contact. Rather, it is transmitted through exchange of semen and other bodily fluids during intimate sexual congress, by sharing contaminated needles, by open-wound contact or transfusions of infected blood, or from mother to infant before, during, or shortly after birth.

The AIDS virus is sometimes detected in saliva, but no single case has been documented of

communication of the virus by exposure to saliva. Experts believe such transmission is very unlikely because (1) the virus is only rarely found in the saliva; (2) when found, it is always in low concentration whereas transmission appears to require a "high infective dose"; and (3) the virus would need to enter directly into the bloodstream through, say, an open sore on the lips or in the mouth. Simply swallowing contaminated wine would probably be insufficient to impart the virus. This conclusion regarding the transmission of AIDS through saliva is supported by two recent studies published in the *New England Journal of Medicine* and the *Western Journal of Medicine*.

As the Church wrestles with the AIDS crisis and its impact on our corporate and liturgical life, we need to be very careful not to surrender to the understandable fear and allow it to alienate us from each other and from our Lord. We are commanded by Jesus to partake together from the common cup, and in doing so we are knit one to another as the family of Christ and renewed in the new covenant. The eucharistic chalice is the gift of the Kingdom to us, the sacramental anticipation of the messianic banquet. With our lips we apprehend the Gospel: "The blood of Christ, the cup of salvation."

Alvin F. Kimel, Jr., is rector of St. Mark's Episcopal Church, Highland, Md. An earlier version of this article appeared in "Into the World," newsletter of the Education for Mission and Ministry unit at the Episcopal Church Center.

A response to Alvin Kimel

by Richard H. Schmidt

Part of me wants to dismiss Alvin Kimel's concern about the common cup as much ado about nothing. But another part of me wants to take him very seriously.

On the one hand, we Episcopalians have compromised time and again without anyone's suggesting—until now—that we are disobeying Christ. Our clearest departure from rigid adherence to primitive church practice on these matters is our use of Communion wafers. The one loaf was apparently as much a symbol of Christian unity for St. Paul as was the common cup: "Because there is one bread." (I Cor. 10:17) To permit individualized wafers while forbidding individual Communion glasses seems inconsistent.

Communion wafers seem, moreover, to resemble real bread about as much as Gatorade resembles real wine. As someone once commented, "It requires less a leap of faith for me to believe this is the body of Christ than to believe it is bread."

A further departure from the apparent practice of the primitive Church is the custom in our larger churches of using more than one chalice. If half the congregation communes from one chalice while half communes from a second chalice, haven't we already botched up the chalice as a symbol of unity?

I also find it difficult to accept that Jesus instituted the common cup. St. Paul reports Jesus' having said, "This cup is the new covenant in my blood. Do this, as often as you drink, in remembrance of me." (I Cor. 11:25) What Jesus was thinking when He spoke these words is impossible to know, but I am prepared to discount the possibility that He was thinking, "They'd better not pour this into more than one cup."

On the other hand, I, too, want to retain the common cup as a symbol of Christian unity. Americans lean toward individualism in every aspect of our lives, and this often blinds us to the communal nature of Christian life. Too many of us look upon Christian discipleship as a transaction between the

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Letters to the Editors

Inclusive/exclusive: kudos and brickbats

Concern about exclusively masculine images in our language is not restricted to women, nor is it merely "an invention of the feminist movement" as Winston Jensen ("Words mean what I say they mean," January) would have us believe. I, for one, can sense palpably the exclusion of my wife, mother, sisters, and women friends when being spoken to by someone who uses masculine images generically.

Exclusion of others on such an arbitrary basis as gender is distinctly unbiblical if the pattern of Jesus' ministry on behalf of those not traditionally included in the power structures of society gives any direction, biblical language notwithstanding. The Church has clearly been exclusive of women and women's experience, and it is inconceivable that Jensen can suggest it has not been.

What Jensen has called "censorship" and loss, I would call an incalculable gain for the life of the Church. Expansion of images can only add to our relationship with the one God who is incomprehensively rich and infinite. I am happy that this can include perceptions of God acting in both feminine and masculine ways.

If, as Jensen says, God is devoid of sexuality, a concept which the Genesis creation narratives certainly do not assert in any definitive way, it makes little sense to use even "Father" in reference to God. As a word, "father" most definitely carries sexual connotations. But even if we do not make major changes in our God-language, there are many opportunities to be inclusive in ways that balance what we hear and read in our liturgical life. For example, why cannot the italicized pronouns in the baptismal and confirmational prayers be feminine? There are more women than men in our Church anyway, and this would affirm the rule rather than the exception.

Jensen seems ultimately to fear that this inclusive language will eventuate a new religion which threatens Christianity at its depths. I disagree with him profoundly. I might agree how-

ever that the Church is likely indeed to be a new one, reborn in the power of the Holy Spirit, following Christ, and glorifying the God of Abraham and Sarah, Isaac and Rebekah, and Jacob, Leah, and Rachel.

Ours is a Church awesome in its possibilities and struggling mightily to be faithful in its response to God's love for us. The alternatives being opened to us are both hopeful and eschatological. I am proud to look up to the women and men who have pioneered the challenges to our language and the root images which have shaped it. I am as a result more faithful, more loving, and more inclusive and would have it no other way.

Andrew Waldo
Sewanee, Tenn.

Surprised to read the article by Winston Jensen. Didn't think you would have anything outside the Zeitgeist. Hope this means you are becoming more inclusive and perhaps a little thought-provoking.

H. C. Fait
Sandstone, Minn.

Thanks for printing the excellent, well written, and logical article. It is refreshing nowadays to read something which makes sense in the midst of so much foolish talk about non-sexist liturgy and language.

Hurrah for Father Jensen, and may his tribe increase.

Herbert A. Ward, Jr.
Boulder City, Nev.

I was distressed by the article by Winston F. Jensen. The tone and polemic anger seem completely inap-

propriate. Most disturbing is [his] lumping of all those who support inclusive language into some radical feminist camp.

He spends a lot of time protesting that every competent speaker of standard English knows that "men" is really a generic term that includes women, too. Funny then, isn't it, that women were excluded from ordination for so long precisely because the word "men" in the canons governing holy orders was assumed to mean just men.

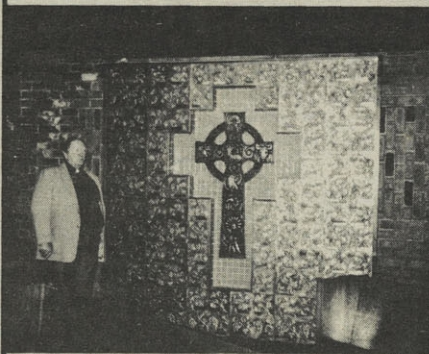
Equally absurd is his assertion that "women and women's experiences have never been excluded in any case." While women have not been excluded everywhere or at all times, will Jensen deny that there is a significant sub-culture within the Episcopal Church that denies women ac-

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The Armento Columbarium revives an ancient tradition:

"BURIAL in THE CHURCH

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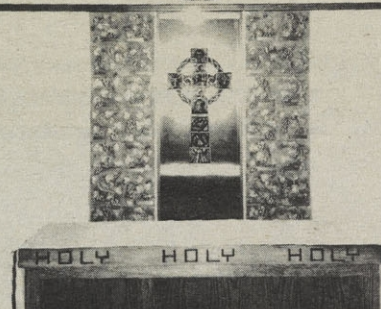
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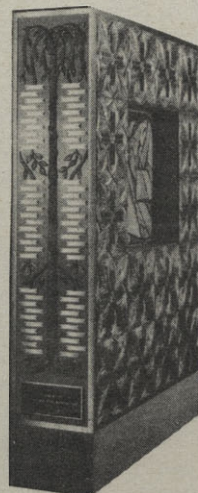
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Six tips

Continued from page A
result of their work. While no two priests in a parish are going to approach the pastoral role exactly alike, their approaches need to be compatible.

The fourth "p" is the rector as prophet. You should be concerned with the vision the rector has of the parish's future. Is he or she able to articulate a clear vision, or does that vision lack specificity? How does the rector see the parish's development



of its relationship to God (spirituality), to each other (fellowship), and to the world (outreach)? A rector who cannot articulate clearly his or her vision more than likely does not have one or has one that is blurry. An unfocused vision will generate confusion and inconsistency which will hinder your sharing in it.

The fifth "p" is preparation. How has the rector's previous experience in ministry prepared him or her for your ministry? "It takes one to know one" is an old adage, but it is helpful in the assessment process. Has the rector been an assistant (check *The Episcopal Clerical Directory*)? If so, he

or she may be able to understand better some of the peculiar dynamics of the role.

You should also discover the rector's own perspective on his or her years as an assistant. Examine his or her relationships with past assistants. In what ways have they been positive and rewarding, and what were the difficulties encountered? A rector who has been bitten once or twice will have some wounds which may need dressing. If you have any questions about your ability to work with a particular rector, don't be afraid to talk to former assistants; it is better to know now than later.

The final "p" is partnership. As in any business, your relationship with your supervisor needs to be clear. What are the supervision goals and how are they to be carried out? Does the rector insist on time cards and extensive logging of your activities, or does he or she not have time to meet with you on a regular basis? For me, neither of

these approaches would be helpful because they lack a balance between responsibility and accountability.

In the past seven years I have spoken to many priests about their assistantship experiences, and I have encountered a grand diversity of opinion regarding the role and function of the assistant in parish life. The task of assessing the compatibility of rector and assistant is only a small part of the larger matter of taking seriously the call to serve a parish as an assistant priest. If this article has served to make clergy more sensitive to how an assistantship is chosen, perhaps it can also stimulate more discussion on the unique ministry of the assistant and on guidelines for improving associate/rector working relationships.

Michael J. Hanley is associate rector of St. Timothy's Church, Creve Coeur, Mo. This is his third assistant/associate position.

Response to Kimel

Continued from page B

individual and God. Retaining the common cup will hardly restore the American Church to a more biblical and communal understanding of the faith, but abandoning it would only provide liturgical confirmation for bad theology.

I further agree with Kimel that we are too preoccupied with cleanliness. It may be next to godliness, but it isn't the same thing. I'm entirely ready for more hugging and kissing and eating off each other's plates—perhaps even for taking baths together although I'd like to see the details of this proposal before giving it my imprimatur.

The fear of AIDS is near paranoia in some places. Let us begin by acknowledging the fear and giving people opportunities to make their Communion from the common cup without taking a sip. It may be a silly hang-up, but those who suffer from it are entitled to a means of making their Communion free from the fear that they may die from the act.

At my parish we run the following notice on

the announcement page of the bulletin every week:

ON RECEIVING COMMUNION

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Running announcements about intinction, however, is hardly an adequate way for the Church to address the AIDS question. AIDS strikes such terror into us because persons with AIDS confront us with several of our deepest insecurities all at once: death, sexual ambivalence, the fear of isolation from our friends and loved ones, and loss of job with financial ruin. Paranoia about the common cup wells up from these deep anxieties in all of us. Perhaps it can open the door to frank discussion of them.



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Continued from page C
cess to ministries conferred upon them equally at baptism?

I am glad Jensen has access to revelation. Certainly revelation usually uses masculine language for God and God's heirs. But revelation has been filtered through the sieve of human interpretation and that interpretation intrudes into all dimensions of the texts' existence. Just removing male gender from the texts where it does not occur in the original languages provides enlightening reading, but maturing interpretation requires that we go even further to recover the inspired foundation that invites us all to be God's friends and heirs, neither male nor female.

[Jensen's] claim that those who oppose inclusive language are not bigots while those who propose it are kin to book-burning fundamentalists and censors convicts him of the very charge he raises. In both parties the majority are caring people who are concerned that we understand the full consequences of treating our God and worship language as we do.

Michael B. Russell
Chicago, Ill.

The article on exclusive language is so excellent, it is a shame it does not have a wider audience. It is the best-written thing I have seen in this magazine for a long time and has the broadcast application to current thought.

H. Stewart Ross
Everett, Wash.

I praise God, commend *The Episcopalian*, and give thanks to Winston Jensen for his outstanding article. It's the best commentary on the "inclusive language debate" I've encountered!

Walter E. Lewis
Montclair, N.J.

Winston F. Jensen's opinion piece evidences the kind of fundamental mistakes which undoubtedly explain his paranoia over a "general political strategy" for "just another form of censorship."

For example, he asserts "he" is not masculine, but generic. But if the masculine pronoun "he" can be generic, then so can the feminine pronoun "she," and the insistence on the one when either would do constitutes the sexism in language.

Jensen prefers to make his case on revelation, that is, on Scripture. He claims, "Being made in the image of God does not include our division into two sexes." That is not the way my Genesis reads!

Ultimately, I think it is not the proponents of inclusive language who are not able to tell when we are talking a literal sexuality and when we are talking metaphorically. No doubt we will all become "sons of God," but if, as Jensen claims, this is not limited to males, then it is a metaphor, a way of speaking concretely of being children of God, and "daughters" will do just as well.

What one cannot do, however, is castrate the metaphor. When Jensen asserts that "God the Father stands alone, sexless. . . ." this is patent nonsense: A "father" who gets to be

one by begatting is not sexless. Feminine imagery for God was no doubt included in the Old Testament and echoed by Jesus so that, taking both images seriously, we might more nearly appreciate the nature of God.

Inclusive language is one way we can combat depersonalization. The first blow in that spiritual combat was the Incarnation, so surely it is a struggle in which we would all delight to share.

Charles A. Peek
Kearney, Neb.

PK article reinforced stereotype

In response to the article entitled, "PK" . . . Painful but not terminal" (January), we, "PK's" ourselves, were very much offended by the stereotypical attitude taken toward this subject. Many fathers in our culture put

their jobs in front of their families, and we feel it was wrong to assume this prioritizing has anything to do with being a minister. As a matter of fact, our father intentionally chose to be involved in our lives, and as nearly as we can tell, the parish actually benefited since it modeled being a good Christian parent.

The fact that ministers are poor is not only questionable, but irrelevant. This was an opportunity for us instead of a burden. We grew up knowing, like other children in the community, that if we wanted spare money, we would have to work for it. We have never felt deprived and have had just as much as anyone else in our community. We thank God for what we do have, knowing we are more fortunate than the majority. Since we both attend college in major cities, we see harsh aspects of the world that one would never experi-

ence at a small private college. This has strengthened our attitude and thankfulness that we were raised as PK's.

We are ashamed that this article was given front-page recognition. The description of the difficulties pertaining to the ministerial profession (money problems, lack of privacy, lack of family time, etc.) is not unique and sounds very much like "poor us." One finds it difficult to imagine that such a wonderful and nurturing profession is harmful to a child. The tragedy of an article such as this is it maintains and reinforces the stereotype that PK's have no choice in their lives and that their parents are "living in a goldfish bowl." It appears to us sad that "having life more abundantly" is seen as a unique problem for ministers and their families.

Amy and Laura Clark
Boston, Mass., and New York, N.Y.

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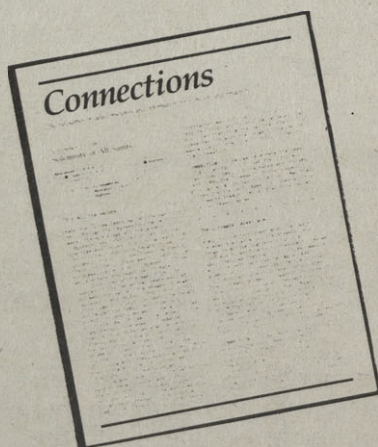
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When pastoral becomes sexual

Continued from page A

vulnerability.

Sexual exploitation by clergy is tantamount to incest in a family system. We often speak of the Church as the "family of God" where parishioners can expect a caring community, where they can experience supportive relationships as well as intimacy and trust. Parishioners expect their clergy to help establish this kind of environment just as children look to their parents for nurture and protection.

Sexual exploitation by clergy is also experienced as betrayal by one who is called to represent God and therefore is often experienced as betrayal by God.

The Church needs assistance in addressing these problems. We must learn how to respond with compassion and respect to a person who has been victimized and to understand how and where we can make appropriate referrals so healing can take place.

Every effort must be made to insure that exploitation does not occur again. Too often the Church's response has been simply to transfer the offender to another parish or another diocese. We now realize that transferring an offender does not stop exploitation, but simply transfers it along with the offender to a new setting. The Church also has a moral responsibility to learn how to channel an offending clergyperson into an appropriate treatment program so healing and repentance can take place.

In the Diocese of Minnesota, education of clergy and laity regarding sexuality in the pastoral ministry is a chosen objective of the Clergy Wellness Committee. We have sought assistance in our task from experienced members of the mental health community whom we have invited to teach us about such matters as transference and basic client-therapist boundaries.

Our Clergy Wellness Committee believes the



Church needs to develop clear policies which describe inappropriate sexual behavior and help us to understand appropriate boundaries with those whom we counsel. We intend to help our diocese develop policies and procedures so the bishop will have a mechanism to use should a grievance occur. In this regard members of the mental health community who have struggled openly with these problems have been extremely helpful resources to us. Their message is clear: Have policies and procedures regarding sexual exploitation and follow them.

Currently the Church has few clear guidelines regarding sexual ethics for clergy. Our Clergy Wellness Committee is facilitating the creation of a "Code of Ethics," a document that will state theologically who we say we are called to be and how we want to express this call in our ethics. We plan to present this document to the 1988 diocesan convention.

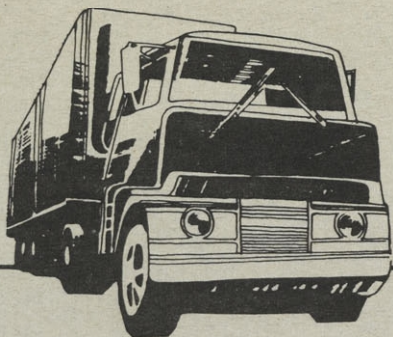
We also encourage all parish clergy to create formal or informal collegial relationships based on

trust and mutual respect, safe places where they can share the personal problems which arise in the pastoral ministry.

Currently three clergy groups in the Twin Cities area (including men and women, older and younger priests) have contracted to meet twice a month with a licensed clinical psychologist trained in supervision. These groups enjoy a high trust level which creates an environment in which members share personal problems and questions, often stemming from their family of origin.

Sexual exploitation hurts everyone it touches. Clergy and laity need to understand the complexities surrounding sexual exploitation in the Church; become aware of their growing legal, moral, and ethical responsibilities in this sensitive area; and learn how to promote sound interpersonal boundaries in the pastoral ministry.

Susan Moss is head of the Diocese of Minnesota's Clergy Wellness Committee and associate priest at St. John the Baptist Episcopal Church in Minneapolis.



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Keystone Travel of Miami, Fla., the official travel operator for the Lambeth Conference, has organized a tour—"Echoes of England in the Lambeth Year"—in conjunction with *The Episcopalian*. Special arrangements have been made for clergy and tour organizers to participate in this program.

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Due apologies to Peter and Brigit Berger

In the January issue of *Professional Pages* we inadvertently allowed an unfortunate typographical error in "Words mean what I say they mean."

The quotation from Peter and Brigit Berger's book, *The War Over the Family*, which began in the second column of page F, lost the italics for the balance of the quotation. The four-paragraph quotation ends with the sentence, "What matters a lot is the theory legitimates a linguistic offensive that is a part of the general political strategy."

Winston F. Jensen, the author of the article, notes: "I do not wish even the appearance of plagiarism."

We are very sorry for the error.

The Editors

New deacons

ALEXANDER, William D., to St. John's, Naperville, IL

BEASLEY, Anne B., to Resurrection, West Chicago, IL

BLAIR, Ruth L., to Trinity, Wheaton, IL

BONSEY, Steven K., to St. Paul's Memorial, Charlottesville, VA

CAMPEAU, Oliver C., to St. Chrysostom's, Chicago, IL

DIXON, Marilyn C., to Christ, Waukegan, IL

FARLEY, Lana K., to Diocese of Fort Worth, TX

FERNANDEZ, Margarita, to Cristo Rey, Chicago, IL

FERRIS, Charles E., to St. Anselm's, Park Ridge, IL

GERMAINE, Jerry R., to Holy Apostles, Wauconda, IL

GORMAN, James M., to St. Luke's, Dixon, IL

GRAHAM, Leo F., Jr., to Christ, Waukegan, IL

JONES, David L., to non-parochial, Boulder, CO

JONES, Herbert W., to Calvary, Lombard, IL

KIRK, Virginia A., to Diocese of Pennsylvania, Philadelphia, PA

LEE, Solomon S., to St. Mary's, Chicago, IL

LOBS, Donna B., to St. Mark's, Geneva, IL

LONG, William J., to St. Boniface, Tinley Park, IL

LYNN, Robert N., to St. Augustine's, Wilmette, IL

PEDERSON, Kenneth M., to Trinity, Wheaton, IL

RICHARD, Helen, to St. Martin's, Lebanon, OR

RIMKUS, William A., to St. Dunstan's, Westchester, IL

RUSSELL, Ronald R., to Grace, Freeport, IL

TOBERMAN, Harold F., to Incarnation, Bloomingdale, IL



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General Convention: Keep your parish informed

Several months ago Presiding Bishop Edmond Browning wrote to each parish that does not now subscribe to *The Episcopalian* for members of its parish. In his letter, Browning encouraged each parish to order the Church's national publication at a special subscription rate of \$3.50 per year, nearly half the price of the annual individual subscription cost. For parishes that wish to subscribe for parish leaders only, such as vestry members, ECW leaders, etc., the cost is only \$4.50 per year for a minimum order of 12 subscriptions.

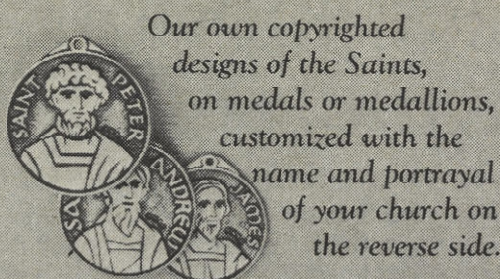
The subscriptions may be had by sending parish mailing lists and a check to The Episcopalian, Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

By subscribing now, Episcopalians will be kept up to date on matters coming before this year's General Convention and the Lambeth Conference. Thorough coverage of those events and many others will appear in the pages of *The Episcopalian*.

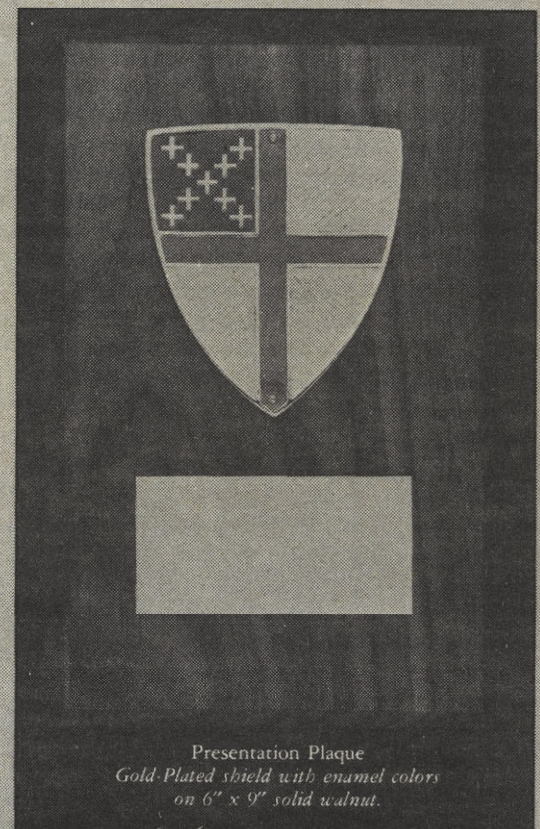
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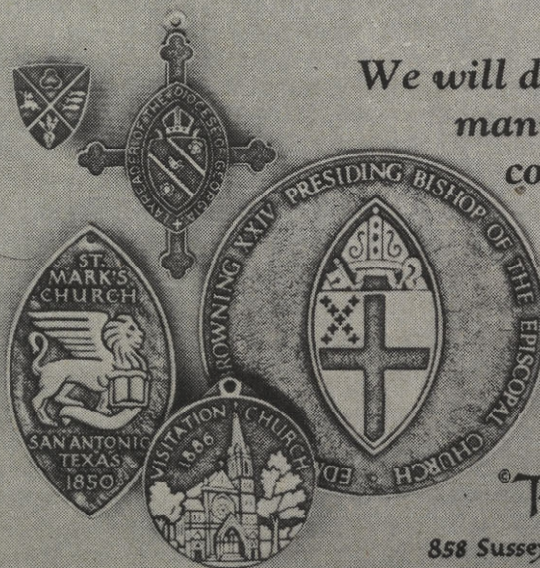
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Things I wish I'd learned in seminary

by Richard H. Schmidt

Some things can't be taught in school. They must be learned through experience, trial and error, hard knocks. But here are some things I wish I'd known when I graduated from seminary:

- You can't please all the people all the time. To expect to do so is to set yourself up to fail. But you should be able to please a good number of people occasionally. If that doesn't happen, you should ask yourself some hard questions.
- There is no such thing as a perfect church building, the protestations of those who have designed such structures notwithstanding. But no church building is so uncomfortable, tasteless, barren, garish, grandiose, acoustically dead, or inconveniently laid out that you can't worship in it if that's what you're there for.
- Bad sermons may adversely affect parish life, but good sermons don't necessarily improve it. Although search committees routinely list preaching near the top of the list of pastoral specialties they seek, most sermons have little lasting impact. Real Christian growth is more likely to result from other aspects of parish life.
- The value of good preaching is probably cumulative, like the effect of a faucet dripping slowly onto a dry sponge. The individual drops of water don't amount to much, but if left under the faucet long enough, the sponge will eventually become saturated. Unfortunately, bad preaching works much the same way.
- The typical Episcopalian's knowledge of the Scriptures is such that he doesn't know the difference between Saul of Gibeath and Saul of Tarsus. Although this ignorance is to be lamented and conceivably redressed some day, the situation is not without its advantageous side, to wit: You can

more easily teach a healthy understanding of the Scriptures to one who is unfamiliar with them than to someone whose mind has already become clogged with misinformation.

- Except in rare instances, you can't be a man's priest and his buddy. Your best friends are therefore likely to come from outside your parish, often from among other clergy. Cultivate these collegial relationships for your fellow clergy have walked in your shoes and will often understand your deepest needs and fears. They will hold you up in love when you most need it.
- You can probably accomplish many things through the force of your personality, wisdom, hard work, and ability. But none of these things will matter. What will matter is what God accomplishes, sometimes through you and sometimes in spite of you.
- Listen to your spouse—not only because every good spouse listens to his or her mate, but because yours probably knows more than you do about what's going on inside your parish and inside you. He or she may also have a clearer sense of God's will for you than you do.
- Don't take yourself too seriously. No power disarms the devil so quickly as the power of laughter.
- Remember that you are not indispensable. The Church got along for 20 centuries without you, and most of it manages pretty well today without ever having heard of you.
- Pay no attention to people who say you should spend one hour in sermon preparation for every minute you preach. Such persons (a) preach extremely short sermons, (b) define "preparation" very broadly, or (c) neglect everything else they

ought to be tending to.

- Also pay no attention to people who want you to go out into the highways and byways in search of long-lost, former members. They probably left the church years ago because they were angry over something or somebody, and if the matter wasn't redressed then, it's not likely to be redressed now that they've had several years to brood over it. Better to devote your energy to those who aren't already angry at you.
- All vestries have one thing in common, from the smallest mission to the largest corporate parish: They like to talk about money most of the time. The conversation is nearly always the same—not enough money, don't spend endowment principal, trim expenses, seek more money from sources other than parishioners' pockets, and, above all, don't mention tithing! The best thing you can do about this is to tithe yourself, pray, and then don't worry about parish finances. Worrying about money never does any good. But if somebody's going to get all stressed out over it, it needn't be you.
- Parish priests are generalists in a world where specialization is the norm. Do not expect to be equally good at all aspects of your work. Good preachers are usually not the best administrators; good counselors are usually not the best teachers. If you can discipline yourself to learn to do two things very well and either delegate the rest or do it well enough to avoid embarrassment, you'll have a broader range of skills than the Twelve Apostles.
- Unfortunately, this is not the only difference between you and the Apostles. Remember that.

Editor's Report

Thoughts on leaving the parish ministry



by Richard H. Schmidt,
Editor

These two letters are addressed to the four parishes I have served and to parishes in general as I prepare to leave the parish ministry and assume a non-parochial position. I see them not as contradictory, but as complementary.

Dear Parish,

I now know where the phrase "holy mother Church" comes from. I have been a parish priest for 18 years, the same length of time I spent in my parents' home as a youth. And now as I prepare to leave you for a different career, it's much like leaving home, like saying good-bye to Mother.

I didn't always like my mother, and I haven't always liked you. But I always loved my mother even when I

thought she didn't understand me or treated me unfairly. And I've always loved you even when I've thought the same of you.

Our relationship has changed as I moved from one congregation to another and as I matured. But through all those 18 years some things never changed.

You've been a haven for me. Sometimes I would sit alone in your back pew and look at your altar. "What am I going to do?" I would ask. And you would just sit there silently with me until I remembered it was God who had drawn us together and that I could trust Him now as in the past. Or some parishioner would speak just the right word of grace at the moment I needed it. I felt secure with you when you held me in your arms and sang lullabies to me.

But sometimes you seemed anything but a haven. Your discipline could sting. You didn't let me get away with childish behavior. Laziness, temper tantrums, insisting on my own way—you showed me, sometimes painfully, that such behavior brings no rewards.

Most of my friends I met through you. Some were parishioners; many were rectors of other parishes. You gave me entry into their homes and lives. Your friends became my friends.

Now I am preparing to leave home after 18 years. What will be different for me? I will see you less often now and on quite different terms. I will miss you. Will you still be my haven,

or must I find another? Will you still care enough to discipline me? Will the parish clergy in my new city become my friends as they always have before, or am I leaving their world? Will anyone invite me to ball games and concerts as parishioners have done in the past? Will I be lonelier now?

Leaving home at 43 is just as it was when I left to go to college at 18. I am eager and excited. I am also more than slightly scared. Please don't go too far away.

Love,
Dick

Dear Parish,

You have been like a son to me. My eldest son is 17 years old now, and I have watched him and his brothers grow bigger and wiser. They've tried me, delighted me, infuriated me, humored me, and reflected back to me all that they see in me. It has been much the same with you.

I've reprimanded and disciplined you, and sometimes you amended your ways under my injunctions. But sometimes you stiffened your back and we wrestled each other to the floor. You won some, and I won some. After we fought, I somehow loved you all the more.

You were always full of questions: "Why do we do this? Why do you do that?" I didn't always want to stop and talk with you. I'd have liked it better if you'd just accepted whatever I told you. But when I did stop and

talk with you, we seemed closer afterward.

You've taught me patience. More often than not, you've eventually done as I wanted but rarely when I first wanted it.

I've loved watching you grow. You seemed to grow in spurts, fast for awhile and then not at all. You have matured well, and I have often been proud of you.

One of the most unsettling things about being your father is the many times I've seen myself in you. We seemed alike in so many ways, almost like mirror images of each other. When I saw in you something of myself that I was proud to be, I beamed with pleasure, but I cringed when you reflected an aspect of my character that shamed me.

And now we are about to go our separate ways. I don't want to let you go. You will find someone else to guide you. I know I'll never find anyone to replace you. I have loved preaching to you, teaching you, training you in the ways of Christian maturity. Will you give me an opportunity to do these things where I am about to go? Perhaps you will read what I write. Will you write back?

I know this is the right thing for me and for you as well. We will run into each other often, I hope. But it will be different. We'll always love each other, won't we? Let's be sure to keep in touch.

Love,
Dad

New questions on women bishops

Continued from page 1
in Philadelphia in 1974 prior to General Convention's approval in 1976.

"Being among the first women priests was no picnic, but at least there were 11 of us. . . . This is too much to ask of one person. I would like to see at least two. . . . The Church must have women bishops to survive, but can women survive?"

In her presentation on "Canon Law as Shaper of the Church," she said "canonical changes usually follow and regularize changes to accommodate new behavior."

David Booth Beers, chancellor of the Episcopal Diocese of Washington and a member of the Presiding Bishop's Committee to Study Women in the Episcopate, spoke on "Legal/Polity Issues at the Diocesan Level." He agreed that canons are not the problem, but believes "the Holy Spirit does work through the canons."

Important background data was given early in the event. Bishop Edward Jones of Indianapolis, chairman of the Presiding Bishop's Committee on Women in the Episcopate and a member of the Working Party appointed by the Archbishop of Canterbury, gave a careful overview of the several current studies on women priests and bishops.

Dr. Warren Ramshaw, sociologist on the faculty of Colgate University, spoke on "The Sociology of Church Conflict" and noted that both conflict and consensus are important to a changing Church.

No period in church history was without divisions, said the Rev. Barbara Harris, executive director of the Episcopal Church Publishing Company, in her presentation on "Unity and Disunity in the Church." She suggested the Church might be being called to some new understandings of what unity and disunity really mean.

Representatives of several constituencies in the Church gave their perspective, including Bishop H. Coleman McGehee of Michigan who said women have been in leadership positions in his diocese over the years, and this has been a preparation for the election of a woman to be bishop. He enthusiastically invited those interested in where a woman might be elected to look at Michigan where an election for a coadjutor will be held May 7.

Timing is critical, the Rev. Carole Cole Flanagan, president of the Episcopal Women's Caucus, reminded the group. Consents to an election held within 90 days of General Convention—and five are scheduled—could be obtained there. That process would involve the Church gathered as a body.

The Caucus can work for the election of a woman by building linkages as well as a bank of names. The task of organizing is enormous, however, and the Caucus does not within itself have the necessary resources.

Marcy Walsh, president of the Episcopal Church Women, brought the perspective of laywomen, saying bridges need to be built between the two groups. The struggle needs to include an affirmation of the ministries of all women. Ignoring that can be hurtful to laywomen.

The Rev. Nan Peete of Indianapolis,

appointed by the Archbishop of Canterbury as consultant to Lambeth, said the early abbesses carried out all the episcopal functions except the sacramental ones. She also remarked that tension in the Church has not always been negative. "Pearls come from the tension when sand and grit rub against the flesh of oysters."

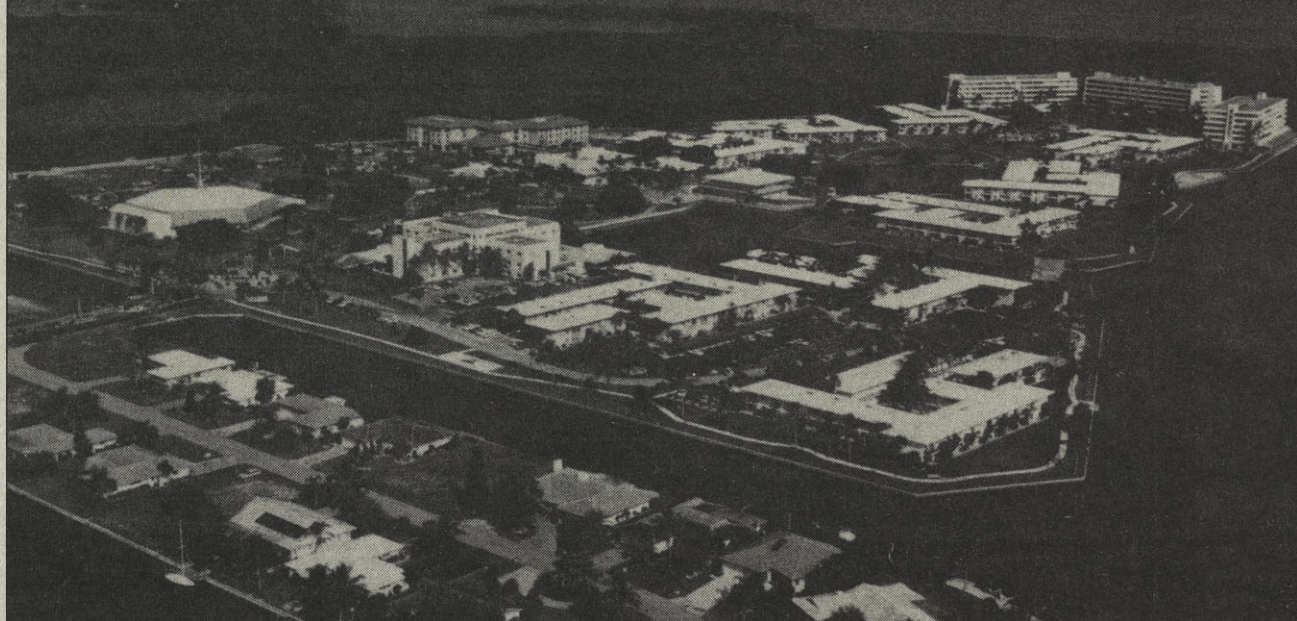
Pamela Chinnis, a member of the Anglican Consultative Council, is one of the few women with an official Lambeth role. Presiding Bishop Browning, she said, has vowed he will share with the bishops there "the richness the ordination of women has brought to the Church." Women's ordination will go to the Lambeth Section on Mission and Ministry; the Presiding Bishop and 32 other Episcopal bishops are part of that section.

Barbara Braver is the new information officer at the Episcopal Church Center.



Two women with official roles at Lambeth are the Rev. Nan Peete of Indianapolis (left), appointed by the Archbishop of Canterbury to be a consultant, and Pamela Chinnis, a member of the Anglican Consultative Council.

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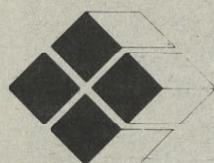
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PARISH CENTENNIAL

St. Mary's Church in Dorchester, Mass., will celebrate 100 years in our present worship building during 1988, with a re-enactment of the laying of the Cornerstone in July, a Concert in October, a special service of worship with the Bishop in November followed by a dinner, and a revival of the parish Christmas Pageant. For more information, contact Cathy Hayes Chubbuck at St. Mary's. Send your name and address to 14 Cushing Avenue, Dorchester, MA 02125.



Graduate Theological Union

1988 Cooperative Summer Session

With: American Baptist Seminary of the West
Church Divinity School of the Pacific
Dominican School of Philosophy and Theology
Pacific Lutheran Theological Seminary
Pacific School of Religion
San Francisco Theological Seminary

SESSION I, June 20-July 1

From Prophetic Word to Apocalyptic Vision: The Theological Unity of the Book of Isaiah
Bernhard W. Anderson

Preaching and the Literary Forms of the Bible
Thomas G. Long

The Texts and Textures of Jesus' Jewish Background
Hayim Goren Perelmuter

Christology According to Women
Elizabeth Bettenhausen

The Reformation in Ecumenical Perspective
William Bouwsma

The Gospel of John
Warren Holleran

The Moral World of the First Christians
Wayne Meeks

Freud, Jung, and Religion
Antonio Moreno

SESSION II, July 4-July 15

Jesus and Christology
Reginald H. Fuller

Journey toward Reconciliation: A Look at the Heart of Hinduism, Buddhism, and Christianity
Paul Mundtschen

Jesus in Our World Today
Choan-Seng Song

Freedom and Commitment
Ann C. Lammers

Psychological Resources for Pastoral Ministry
Edward Stein

Theology from a Church in Captivity
T. Simon Farisani

Teaching: The Lost Art of Pastoring
Karen Tye

Theology from the Underside of History
George C. L. Cummings

Transformation through Art and Morality
Michael Morris, Paul Philibert

For more information, write: Dr. Carol Voisin, GTU Cooperative, 1798 Scenic Ave., Berkeley, CA 94709



1988 SUMMER WORKSHOPS

June 6-10

Responses to the Holocaust
David Biale
Women, Work, Faith, and Justice
Sydney Thomson Brown

June 6-17

Racism in Church and Society
Yoshio Fukuyama

June 13-17

Receive the Holy Spirit: Empowering Self and Others through Spiritual Practice
Rich Byrne, Judith Favor
Jewish Spirituality
Daniel C. Matt

July 15-21

Mission in Global Context
Thomas J. Liggett

July 18-22

Dance and Religion: Moving Worship and Education
Doug Adams, et. al.
The How and Why of Evangelism: Roots, Shoots, and Fruits
R. Alan Johnson

July 18-29

Sexual Violence and Exploitation: Theological, Ethical, and Pastoral Perspectives
Marie Fortune

July 25-29

Blue Collar Ministry
Tex S. Sample
Moving from Clergy Role to Being Myself in Ministry
Howard Fuller
Bringing Biblical Humor to Life: Mime, Drama, Storytelling, Clowning, and Puppetry for Worship and Education
Doug Adams, et. al.

August 1-5

Out of the Same Old Rut: Revitalizing Church Music
Ruth Duck and Dan Damon
Visual Arts as Religious Studies
Jane and John Dillenberger, Doug Adams, et. al.
Hunger: Skeleton Key to the Church's Social Ministry
David L. Shields
Women and Ministry: Race and Class Perspectives
Nancy Richardson
Living with Dying — Caring for the Terminally Ill
Valerie DeMarinis and Susan Edenborough
Discovering the Treasure of Call and Creativity in Youth Ministry
David Ng, Jim Head-Corliss, et. al.

August 8-12

United Methodist Theology and Doctrine
Gerald Moede
United Church of Christ Polity
Ken Iha

For more information, write: Dr. Carol Voisin, Pacific School of Religion, 1798 Scenic Ave., Berkeley, CA 94709, 415-848-0528.



Bishop Paul Moore of New York, Presiding Bishop Edmond Browning, and Suffragan Bishop Walter Dennis celebrate the Eucharist at Trinity Church, Wall Street, in New York City.

Anglican authority is debated at Trinity Institute

by Elizabeth Eisenstadt

"Christian leadership is not a technique," the Archbishop of Canterbury told an audience of 800 at Trinity Church, New York City, in January, "but an anguish, a job, a sacred trust, and an unlimited liability."

Dr. Robert Runcie was the keynote speaker for the 19th Trinity Institute held at Grace Cathedral, San Francisco, for 600 west coast participants as well as at Trinity Parish. The subject for the Institute, which Trinity sponsored, was "Authority in Crisis?"

First and last, the Archbishop saw Christian authority as exercised within the context of reconciliation. In his addresses and press conference he articulated a carefully thought out and deeply felt understanding of the dilemma of the modern divided Church. He warned his listeners that they must not bow to every sociological or political wind, but look to Christ. Again and again during the two-day conference Runcie reminded his hearers that leadership and authority in a servant Church are to be measured by the cross and by the unity of the catholic Church.

In his first address the Archbishop outlined a question with political as well as ecclesiastical implications. In the 1980's, he asserted, many peoples throughout the world have had to choose between the authoritarian fundamentalism which became popular during the early part of the decade and what he termed the defunct liberalism of the 1960's. "Authority comes back in unacceptable forms because liberalism can only thrive when its assumptions are unexamined," he said.

Can Christians learn to use power wisely? Participants had a chance to reflect on this question in two of the seven workshops offered. Jaci Maraschin, a Brazilian theologian, and John S. Pobee, a New Testament professor from Ghana, spoke about the ways traditional western concepts of power are being tested in Latin America and Africa.

Other speakers included Ann Lammers of Church Divinity School of the Pacific; Robin W. Lovin of the University of Chicago Divinity School; the Rev. J. Robert Wright of General Theological Seminary; Dr. Fredrica Harris Thompsett of Episcopal Divinity School; and Dean Frederick H.

Borsch of Princeton University and Bishop-elect of Los Angeles.

At the conclusion of his first talk Runcie had promised his listeners an analysis of what the Anglican Church could offer its followers as a "middle way" between authoritarianism and liberalism. He put the "Anglican Trinity" of Scripture, Reason, and Tradition in the context of a constant dialogue between culture and revelation. "In this dialogue we must give primacy to the Gospel," he said.

Not one to shirk controversy, Runcie broached the topic of the ordination of women to the priesthood and episcopate. He argued that these events have demonstrated the inadequacy of traditional Anglican notions of authority and that if such matters are not resolved by the whole communion, they pose a threat to ecumenicity and unity.

In discussing the possibility that the Episcopal Church in the U.S. will consecrate a woman bishop, Runcie was candid. "The ordination of women to the episcopate... would, if it happened quickly, be counterproductive as far as England is concerned. There is a real feeling in England that it would seriously damage communion in a way that communion has not seriously been damaged by the ordination of women to the priesthood.

"ECUSA [the Episcopal Church in the U.S.A.] has shown restraint in this matter such as might not have been expected 10 years ago, and they have been prepared to hold back in light of [theological and ecumenical] work that is now being done. Now there is no chance that a woman will come to Lambeth, and the matter can be discussed in less fraught terms."

Runcie hopes this summer's gathering of bishops of the Anglican Communion will not spend all their time talking about the consecration of a woman bishop. Other matters, such as AIDS, will be on the docket and should raise equally complicated questions. He expressed some optimism about conversations with the Roman Catholic Church and the hope that the latest document to come out of them will be approved at this summer's Lambeth Conference.

Elizabeth Eisenstadt is a priest of the Diocese of Pennsylvania and a free-lance writer.

Conference on preaching is a first of its kind

by Lindsay J. Hardin

"When I write a sermon, I want to know the contours of the biblical text first," said Dr. James Forbes, professor of preaching at Union Theological Seminary. "I want to know the streets and back alleys of the text, its back porches and closets."

Addressing 38 second-year seminarians at a preaching conference believed to be the first of its kind in the Episcopal Church, Forbes spoke of the need for preachers to leave familiar territory behind. "Anybody who plays it safe should be in trouble," he said. "If you have a safe place to stand, you are probably irrelevant. And if you can't preach without conviction from your own faith journey, then it's just a lecture, a head trip."

Forbes, a well-known evangelical preacher, was one of three guest preachers at the conference, "Excellence in Ministry," held at General Theological Seminary in New York in January. Funded in part by the Episcopal Church Foundation, the event brought seminarians from the 11 Episcopal seminaries, business leaders, parish priests, guest preachers, and seminary faculty together to study and improve preaching skills.

"We consider the conference to be a major step forward in developing better preachers for the Episcopal Church," said Jeffry Kittross, executive vice-president of the Foundation. "Preaching the Gospel well is crucial to the future of the Church."

The students were selected by their homiletics professors for their promise and proficiency in preaching. In addition to writing a sermon and having it examined by fellow participants, the budding preachers submitted for analysis a video tape of a previous sermon.

Conference participants also heard sermons by the Rev. William Sloane Coffin, former pastor of Riverside Church in New York City, and Dean James Fenhagen of General Theological Seminary as well as presentations by public speaking consultant Jack MacAlindin and advertising executive Kenneth Longman.

A. Gary Schilling, an economist and active layman at Christ Church, Short Hills, N.J., spoke of the need for stronger preaching. "We have such a rich liturgy in the Church that the tendency is to hide behind it and not put as much emphasis on preaching as we should. One result is we have more inactive members than active in the Church."

"My goal is evangelism, or harnessing the best energies we can by bringing in people who can help to make a difference in the Church, financially and otherwise. One way to do that is to improve our preaching."

Conference participants discussed the belief that Anglican preaching is unique. "There's a freedom in our tradition because of our emphasis on the Eucharist," said the Rev. Charles Rice, homiletics professor at Drew University School of Theology. "We can speak the first word; we don't have to speak the last word. All preaching should lead us toward the altar where Christ is the preacher and tells us who God is."

David Kulchar of Trinity Episcopal

School for Ministry said, "This is one more step in the process of finding out what works. There's still so much more to explore, but this conference was valuable in having a community around you to help in that exploration."

The Rev. Roger Alling of the Episcopal Evangelism Foundation, an organization committed to providing supplemental theological education, organized the conference. Funding for the event came from the Episcopal Church Foundation, from Schilling, and from students, bishops, and seminaries.

Lindsay Hardin is assistant to the rector of St. Martin-in-the-Fields, Philadelphia, Pa.



The Rev. Charles Rice (left above), of Drew University School of Theology, gives sermon advice to Marjorie Menaul from Nashotah House. At right, Dr. James Forbes of Union Theological Seminary, addresses seminarians at the preaching conference at General Theological Seminary.



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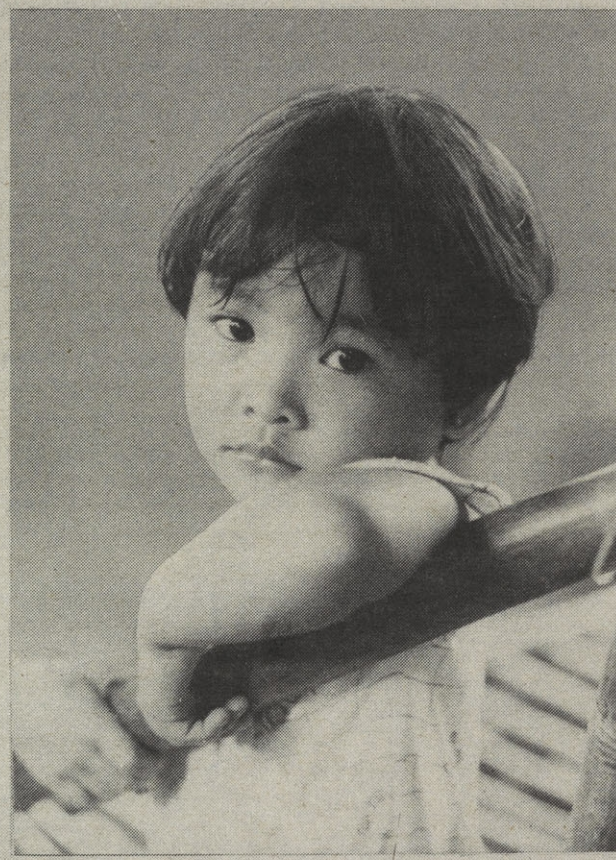
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ABERNETHY	BAGLEY	BECK	BLAKESLEY	BRATTON	BURGESS
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ABRAMS	BAILEY	BECKETT(T)	BLANCHARD	BRAZIER	BURKE(E)
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AC(K)ERLY	BAIN(E)S	BECKHAM	BLAND	BRECKINRIDGE	BURLEY
ACKERMAN	BAIRD	BECKLEY	BLANEY	BREE	BURLINGAME
ACKERS	BAKER	BECKMAN(N)	BLANKENSHIP	BREE	BURNETT
ACTON	BALCH	BECKWITH	BLANTON	BREEN	BURNHAM
ADAIR	BALCOM(B)	BEDELL	BLEDSOE	BREEZE	BURNS
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ADKINS	BALDWIN	BEECH	BLEW	BRENT	BURRILL
AGAR	BALLANTINE	BEECHER	BLIGH	BRENTON	BURRITT
AGER	BALLANTYNE	BECKMAN(N)	BLINN	BRETT	BURROUGHS
AGNEW	BALLARD	BEEM	BLISS	BREWER	BURROWS
AIKEN(S)	BALLENGER	BEEMAN	BLODGETT	BREWSTER	BURT BURTON
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ALLISON	BARDEN	BENJAMIN	BOLLING	BROCKETT	BYRUM
ALLMAN	BARDIN	BENNER	BOLTON	BRODIE	BYRON
ALSO	BARDON	BENNETT	BOND	BROMFIELD	CABE
ALSTON	BARDWELL	BENSEN	BONHAM	BONNELL	CADY
ALVORD	BARKER	BENT	BONNELL	BONNIE	CAHILL
AMANN	BARKLEY	BENTLEY	BONNER	BONNIE	CAINE
AMBLER	BARLOW	BENTON	BONNIE	BONNIE	CALDWELL
AMBROSE	BARNE	BEN(T)Z	BONNIE	BONNIE	CALHOUN
AMES	BARNET(T)	BERGEN	BONNIE	BONNIE	CALL
AMMANN	BARNEY	BERGIN	BONNIE	BONNIE	CALLAHAN
AMMON	BARNUM	BERINGER	BONNIE	BONNIE	CALLAWAY
AMOS	BARR	BERKELEY	BONNIE	BONNIE	CALLENDER
ANDERSON	BARRETT	BERRY	BONNIE	BONNIE	CALLOWAY
ANDREW(S)	BARRINGER	BERRYMAN	BONNIE	BONNIE	CALVERT
ANGEL(L)	BARRION	BERTRAM	BONNIE	BONNIE	CAMERON
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APPLEBY	BARRY	BEST	BONNIE	BONNIE	CAMP
APPLEGATE	BARTHOLOMEW	BETHUNE	BONNIE	BONNIE	CANFIELD
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ARCHER	BARTON	BEVAN(S)	BONNIE	BONNIE	CANTRELL
ARCH(B)ALD	BARTOW	BEVERLY(E)	BONNIE	BONNIE	CAPEN
ARM(I)STEAD	BASHORE	BEYER	BONNIE	BONNIE	CARDWELL
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ARMSTRONG	BATCHELDER	BICKEL	BONNIE	BONNIE	CARR
ARNOLD	BATCHELLER	BICKFORD	BONNIE	BONNIE	CARRINGTON
ARNOTT	BATCHELOR	BICKLEY	BONNIE	BONNIE	CARRROLL
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ASHLEY	BATT(S)	BIGGS	BONNIE	BONNIE	CARVER
ASTON	BAUER	BILLINGSLEY	BONNIE	BONNIE	CASE
ATCHISON	BAUGH	BILLINGTON	BONNIE	BONNIE	CASKEY
ATHERTON	BAUGHMAN	BILLIS	BONNIE	BONNIE	CASS
ATKINS	BAUM	BILLUPS	BONNIE	BONNIE	CASSADY
ATKINSON	BAUMANN(N)	BINGHAM	BONNIE	BONNIE	CASSELL(L)
ATWATER	BAYLES(S)	BIRCH	BONNIE	BONNIE	CASSELL
ATWELL	BAYLEY	BIRD	BONNIE	BONNIE	CASSELL
ATWOOD	BAYLIS(S)	BIRDSALL	BONNIE	BONNIE	CASSELL
AUBREY	BAYNE(S)	BIRDSALL	BONNIE	BONNIE	CASSELL
AUSTIN	BEACH	BISHOP	BONNIE	BONNIE	CASSELL
AYER	BEACHAM	BISSELL	BONNIE	BONNIE	CASSELL
AYER	BEAL	BIXBY	BONNIE	BONNIE	CASSELL
AXTELL	BEAL(L)	BLACK	BONNIE	BONNIE	CASSELL
AYERS	BEAM	BLACKBURN(E)	BONNIE	BONNIE	CASSELL
AYRES	BEA(M)AN	BLACKMAN	BONNIE	BONNIE	CASSELL
BABBITT	BEAN(E)	BLACKMORE	BONNIE	BONNIE	CASSELL
BABCOCK	BEAR	BLACKSTONE	BONNIE	BONNIE	CASSELL
BABER	BEARD	BLACKWELL	BONNIE	BONNIE	CASSELL
BACH(E)	BEARDSLEY	BLACKWOOD	BONNIE	BONNIE	CASSELL
BACHMAN(N)	BEASLEY	BLADE(S)	BONNIE	BONNIE	CASSELL
BACON	BEASON	BLAIR	BONNIE	BONNIE	CASSELL
BADCOCK	BEATON	BLAKE	BONNIE	BONNIE	CASSELL
BADGER	BEATTIE	BLAKE(E)LEY	BONNIE	BONNIE	CASSELL
BADGLEY	BEATTY		BONNIE	BONNIE	CASSELL

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CATLETT	COR(E)Y	DENTON	EGGLESTON	FRAZIER	GRIER
CATLIN	CORLEY	DEPUE	ELDER	FREAR	GRIFFEN
CAULEY	CORNELIUS	DERBY	ELDRIDGE	FREDERICK	GRIFFITH
CAVANA(U)GH	CORNELL	DERBY	ELDRIDGE	FREELAND	GRIGGS(S)
CAVE	CORNISH	DEVEAUX	ELIOT	FREEMAN	GRIGSBY
CRAWLEY	CORNWALL	DEVERE(A)UX	ELKIN(S)	FREER	GRIMES
CECIL	CORNWELL	DEVOE	ELLERY	FREES(E)	GRINDLE
CHADWICK	CORSON	DEW	ELLINGTON	FRENCH	GRINNELL
CHAFFEE	CORWIN	DEWEY	ELLIOT(T)	FREY	GRISWOLD
CHALMERS	COSBY	DEWITT	ELLIS	FRIEND	GROS(S)E
CHAMBERL(A)IN	COSGROVE	DEWOLF(E)	ELLISON	FRIES(E)	GROSVENOR
CHAMBERS	COSTER	DEXTER	ELLSWORTH	FRISBIE	GROTE
CHAMPION	COTE	DIBBLE	ELL(W)OOD	FRISBY	GROUT
CHAMPL(A)IN	COTTER	DICK(E)	ELMER	FROST	GROVE
CHAMBERS	COTTON	DICKENS	ELM(E)S	FRY(E)	GROVER
CHAMPION	COTTRELL	DICKERMAN	ELMORE	FRYER	GROVES
CHAMPL(A)IN	COUCH	DICKERSON	ELWELL	FULCHER	GROW
CHANCE	COULTER	DICKY	ELY	FULLER	GRUB(B)E
CHANDLER	COUNCIL	DICKINS	EMBREE	FULLERTON	GRUBBS
CHANEY	COURTNEY	DICKINSON	EMBR(E)Y	FULTON	GRYME
CHAPIN	COUSINS	DICKMAN	EMERSON	FUNK(E)	GUE(NT)(H)ER
CHAPLIN	COVILL	DICKSON	EMERY	FUNK(E)	GUEST
CHAPMAN	COVERT	DIEHL	EMMET(T)	FURMAN	GUILD
CHAPPELL	COWAN	DIETRICH	EMMONS	FYFE	GUILD
CHARLES	COWDEN	DIGG(E)S	ENDICOTT	GAGE	GUION
CHARLTON	COWELL	DIKE	ENGEL	GAILLARD	GULICK
CHASE	COWEN	DIKEMAN	ENGLAND	GAINES	GUNN
CHATFIELD	COWIN	DILL	ENGLE	GALBRAITH	GUNN
CHEATHAM	COWLES	DILLARD	ENGLISH	GALBREATH	GUNNELL
CHEEK	COWLEY	DILLER	ENNIS	GALE	GURLEY
CHEEVER(S)	COX(E)	DILLINGHAM	END(S)	GALLA(G)HER	GURNEY
CHENEY	COY	DILLON	ENSGIN	GALL(E)	GUTHRIE
CHENOWETH	CRABBE(E)	DIM(M)ICK	EPSS	GALLOP	GUY
CHERRY	CRABTREE	DIM(M)OCK	ERKINE	GALLOWAY	GUYON
CHESLEY	CRADDOCK	DINSMORE	ERWIN	GALLUP	GWYN
CHESTER	CRAFT	DISBROW	ESTABROOK(S)	GAMBLE	GWYNN
CHEVALIER	CRAIG	DIX	ESTES	GARARD	GYLES
CHEW	CRAIN	DIXON	EHRIDGE	GARBER	HACKER
CHICHESTER	CRAMER	DOAN(E)	EUBANK	GARD(J)NER	HACKETT
CHICK	CRANE	DOBBS	EUSTACE	GARFIELD	HADDEN
CHILDERS	CRANMER	DODD(S)	EUSTIS	GARLAND	HADDOCK
CHILDRESS	CRAVEN	DODGE	EVANS	GARNER	HADLEY
CHILD(S)	CRAWFORD	DODSON	EVERARD	GARNETT(T)	HA(E)GER
CHILES	CRAWLEY	DOE	EVERETT	GARRETT	HAFFNER
CHILTON	CREEL	DOGGETT	EVERHART	GARRISON	HAGEN
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CHIPMAN	CRENSHAW	DOLE	EWER(S)	GARVEY	HAGEN
CHISHOLM	CRES(S)WELL	DONAHOE	EWING	GARVIN	HAGERMAN(N)
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CHRIST	CRIPPLE	DONALDSON	FAIRCHILD	GASTON	HAHN
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CHRIS(T)MAN(N)	CRITTENDEN	DONNELLY	FAIRLEY	GAY	HAIR(E)
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CHRISTY	CROFT	DONOVAN	FANCHER	GEARY	HALL
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CHURCHILL	CROMWELL	DOOLITTLE	FARMER	GEE	HALLECK
CHUTE	CROOK(S)	DORE	FARN(H)AM	GEER	HALLENBECK
CLAFLIN	CROSBY	DOREMUS	FARNSWORTH	GENTRY	HALLET(T)
CLAIBORNE	CROSIER	DORMAN	FARNUM	GEORGE	HALLEY
CLAPP	CROSS	DORR	FARQUHAR	GERARD	HALLIDAY
CLARE	CROSS(S)MAN	DORSET(T)	FARR	GERBER	HALLOCK
CLARK(E)	CROUCH	DOTSON	FARRAR	GERHAR(D)T	HALLOWELL
CLARKSON	CROWDER	DOTY	FARRELL	GERMAN	HALSEY
CLAUSON	CROW(E)	DOUD	FARRINGTON	GERRY	HALSTE(A)D
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CRAWSON	CROWLEY	DOUGHTY	FARWELL	GIBBS	HAMIL
CLAY	CROWTHER	DOUGLAS(S)	FAULKNER	GIBSON	HAMILTON
CLAYBORN(E)	CROXTON	DOUTHIT(T)	FAUNCE	GIDDINGS	HAMLIN
CLAYBURN	CROZIER	DOVE	FAUNTLEROY	GIFFORD	HAM(M)
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CORBIN	DENNIS	EDMONDSON	FRAN(T)Z	GRESHAM	HAYWOOD
CORDELL	DEN(N)ISON	EDSON	FRASER	GREY	HAZEN

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The Presiding Bishop encounters unique Christian Church in China

by Richard Henshaw, Jr.

When Presiding Bishop Edmond Browning went to China in December, he became the first Episcopal primate ever to make an official visit to the Church there. The Protestant Church he found is rooted in the principles of the Three-Self Movement: self-government, self-support, and self-propagation. This body includes all Chinese Christians who are not Roman Catholics.

As early as the 1870's, something like the concept of the Three-Self Movement was advanced as the way to save Christianity in China from traditionalist elements in the country that saw it as alien and dangerous. Christianity has always been viewed as a threat to China's traditional Confucian ethos. The Three-Self principles are indigenous to Chinese Christians and adapted to suit the Marxist sensibilities of the new China. Roland Allen, whose widely heralded ideas on the Church and mission have much in common with Three-Self principles, was an influential missionary in Shandong Province many decades before the first Three-Self Innovating Committees were founded in 1950.

In 1958, a year after the Great Leap Forward, China's first concerted effort to reorganize the country's social structure and economy, the Three-Self Patriotic Movement (TSPM) was born and all denominational distinctions among Protestants were eliminated at least nominally.

The post-denominational Church in China has been described by some as evangelical in theology, congregationalist in forms of worship, and Presbyterian in structure. But while this analysis has elements of truth, such labels in fact fail to acknowledge the often subtle characteristics that one finds upon closer inspection.

An important change that is occurring today as the Church moves into a new phase of mission and ministry is the denominational traditions of older Christians are tolerated and even accommodated in many quarters. One church in Beijing, for example, now offers Communion services in five different traditions: Anglican, Methodist, Presbyterian, Seventh-Day Adventist (on Saturdays), and Little Flock (an indigenous group of the "Yeller" type). At the Huadong Seminary in Shanghai, an Episcopal Holy Communion service is held in the chapel once every month. In some of the more liturgically oriented congregations, Communion is taken regularly to homebound parishioners.

At the same time, an important factor in the development of the Church in China is an entire generation is growing up knowing nothing but an ecumenical, post-denominational Church.

The Church in China is described by one China Christian Council (CCC) Standing Committee member as "God and Marxism living together." Christians in China do not become communists—the Party is officially atheistic—but most applaud the accomplishments of the socialist era, and now that the Cultural Revolution of 1966-76 and its aftermath are over, the Party has come to recognize the positive contributions of China's small Christian community.

Church officials claim just over 4 million Protestant Christians as against an estimated 700,000 when the People's Republic was founded in 1949. Of these figures, which are somewhat controversial, the president of the China Christian Council, Bishop K. H. Ting, says: "There are some abroad who like to say that the number of Protestants in China is now 30 or 50 or 100 million. The

assertion has much to do with their aversion to new China, to the Three-Self Movement, and their need to raise funds for their own purposes. What I have to say is simply that we who work in China have not found conversion to be so easy, that we have good cause to thank God for an increase in the number of Protestants in 37 years at least twice as fast as the growth of the Chinese population, and that figures must be given carefully and responsibly and only on the basis of facts."

The 4 million Protestants worship in some 4,000 churches and 17,000 meeting points, the latter usually in private homes. Yet they have only a few hundred pastors, and their average age is over 50. This results in a "highly laicized form of Christianity," as Ting calls it. Ordained ministry is much encouraged, but the necessity for a large Protestant-like lay leadership is well understood, especially in the vast countryside.

The cities usually have one newly established congregation for each administrative district. Each province then has its own Christian Council and Three-Self Patriotic Movement committee, which have considerable autonomy in their own jurisdiction. The provincial council and committee report to the China Christian Council/Three-Self Patriotic Committee, and they, in turn, meet collectively every few years as the National Christian Conference.

The national and regional Christian Councils function as internal governing units, which oversee the administration of the church under their jurisdiction. The national and regional Three-Self Patriotic Movement committees relate to the government, and the government relates to the Church through them. They play a largely educational role. Many church lead-

ers hold positions in both because of the chronic shortage of experienced leaders although the standing committees of the two bodies must be different. All persons in each of these bodies are active believers whose primary function is to advance the faith and spread the message of the Gospels in the context of the political reality.

At the governmental level, a Bureau of Religious Affairs is described as insuring the freedom of religion that is "guaranteed" by the Chinese constitution. The Bureau is divided into working sections for Muslim, Buddhist, Protestant, and Catholic "minorities" in the country and is staffed in the main by non-believing Party members. As far as can be determined, the Bureau interferes little in the life of the Church.

An idiosyncrasy of the ecumenical Church in China—and a direct outgrowth of a state foreign policy in a country in which, by definition, all matters are politicized—is Protestantism and Roman Catholicism are regarded as separate religions. Although Christians themselves know this to be untrue, the central government, in its effort to rid the country of all foreign domination, refuses to recognize the Vatican's authority over the Roman Catholic Church in China.

Certain elements of the Chinese



At Nanjing Theological Seminary, Presiding Bishop Edmond L. Browning met with its president, Bishop K. H. Ting (right), a bishop consecrated in the Anglican Church, and addressed both faculty and students (below). All was not work, however. While visiting Beijing, Browning and his wife Patti took time out to walk along China's Great Wall.

Photos by Richard Henshaw, Jr.



Catholic community have ultimately come around to accepting this—they have made up the nucleus of the CCC/TSPM's counterpart, the Catholic Patriotic Movement—the Vatican has not yet budged, and this has long since become a bitter thorn in the side of Chinese Christianity. A second problem is the Vatican's continued recognition of the government in Taiwan.

As recently as last year Roman Catholics have received harsh treatment from the government—bishops have remained in prison well into the present era of reform—but certain Protestant leaders are taking the lead in trying to forge links on officials levels, and privately many pastors have cordial relations with local Roman Catholic counterparts. Some Protestant members of the clergy attend Roman Catholic Masses whenever they can.

In the Protestant community, meanwhile, the principle that guides all activities is that of "mutual respect." Although Three-Self leaders often refer to themselves in private conversation as being Anglican or Methodist or Presbyterian in the present tense, they are remarkably undisparaging about their colleagues' different backgrounds. This is immediately striking to the western visitor.

CCC/TSPM churches, which have been opening across the country at a rate of scores each year as buildings have been handed back to local Christian councils following the Cultural Revolution, are invariably packed to the rafters at least twice on Sunday mornings. They also fling open their doors daily during the week for an enviable variety of Bible study groups, youth groups, women's groups, Christian education, and fellowship activities. In Shanghai the five largest churches range in membership from 2,500 to 5,000 people.

In the countryside, where the clergy shortage is even more acute than it is in the cities, the vast majority of Protestants worship in private homes. Liturgy is, by necessity, simple. Such meeting point congregations are making themselves known to local CCC/TSPM representatives in an effort to augment their congregational life. And church officials themselves are trying to develop relationships with the meeting points group, but the process is difficult. The clergy shortage is exacerbated by the distrust some groups feel—such figures are virtually impossible to come by. And the size of an underground Church made up of people who cannot accept the legitimacy of a Church that is in any way sanctioned by an atheistic government is equally unknown.

Official church leaders, however, do not hesitate to point out that they have a "uniting" Church rather than a "united" one. The Rev. Wu Gao-zi, vice-president of the China Christian Council, says: "Some 'smaller' Protestant groups express an acceptance of Three-Self principles, but they don't want unity. This is an ongoing discussion."

The Rev. Shi Qi-gui, vice-chairman of the Shanghai Committee of the Three-Self Movement, adds that Chinese people can be socialist and Christian. "I am!" he says. "I am no matter what critics might think, . . . and it is important that we have the freedom to worship in house churches, too."

Ting and other leaders point to six problems facing the Protestant

Church in China.

- The age gap between existing ordained pastors and the several hundred not yet graduated or integrated into the system is going to grow worse before it improves.

- So much time and energy are required to tend to ministry on a massive scale that little time is available for personalized, pastoral ministries for "building up of Christian spirituality."

- Eleven seminaries are scattered throughout China—in the south, east, north, and northeast—each having certain provinces designated under its purview, but only one, the Jingling Union Seminary at Nanjing, has a truly full-time staff (16) and an adequate library (50,000 volumes).

- The vastness of China results in many groups of Christians meeting in homes that are "in isolation," and this inevitably creates situations in which inappropriate or even heretical doctrine is taught.

- At odds are the government's attempt to implement religious freedom and the lingering influence of ultra-leftism. Ting says, "The People's Government, on all levels, has repeatedly affirmed and is doing much for the implementation of the principle of religious freedom not because it has a high opinion of religion, but because it wishes to unite the whole people, including religious people, in the strengthening of the nation. But there is still the lingering influence of ultra-leftism which makes for lack of enthusiasm in correctly implementing religious freedom here and there in some parts of China."

- Although the Church is post-denominational in some sense, it is still looking to the future for a truly united structure. In the meantime, Protestant leaders have difficulty exercising patience and avoiding impulsive decisions.

Problems notwithstanding, the vitality and strength of the Three-Self Church appears to be endless. The most promising sign of its stability has been the founding of the Amity Foundation, which serves as a Christian-based agency for the public good and modernization of China.

Three-Self church leaders founded the Amity Foundation and administer it, yet its purpose is to help build the nation, and, in so doing, it will gain credibility for the Church as a positive contributor to the new society. Of note is its lack of resemblance to possibly exploitive social service agencies in the old China, despite Amity's frequent partnership with foreign institutions.

Amity represents a new confidence and boldness in Three-Self. As Ting says, "It is time to look at concentrating on the work of the Church rather than assuring its existence."

The best evidence may be in Amity Press, which has already printed and distributed 2.8 million copies of the Bible and 700,000 copies of the new hymnal. Its latest contract is an order of promotional brochures not for the seminary across town in Nanjing, but for the Shanghai Municipal Transit Authority.

The Church in China may be on the verge of entering the mainstream.

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



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An angel in the trenches

by Julie Sterling

She is back at her old station in the main hall, surrounded by the familiar dark woodwork, 1923 classic grandeur lost under generations of school varnish. She's an easy mark for students who need one of her ample, reassuring hugs. Jimmie Kirkpatrick, one of the student-discipline staff members, stops to chat while reporters, teachers, and subdued students mill around them. Kirkpatrick is grateful for Alcena Boozer's presence: Not everyone is trained to deal with death.

The normal flow of life at Ulysses S. Grant High School had been shattered less than 24 hours earlier when 16-year-old Jerry Sandles reportedly stepped into the school's courtyard, pulled a gun from behind his waist, and fired several bullets at 17-year-old Gilbert Myles. The victim died soon after, and Sandles was charged with murder. Several students watched the shooting in horror.

In the aftermath, this day—May 1, 1987—has seen a radical departure from the usual school routine. And Boozer, in her role as guardian angel to students struggling with the tragedy, protects the most sensitive. From her post in the hall she steers the most emotionally upset passers-by away from reporters and into the counseling offices. Or she moves through the school, thrusting her hands into the pockets of her gathered denim skirt and telling students, "I'm here to listen."

As Grant's classes draw to a close, she moves toward the door to resume her regular duties as student-discipline programs coordinator for the Portland Public Schools. In that role, Alcena Boozer works to keep kids in school and out of the downward spiral that leads from truancy to more serious crime. Portland schools suffer from what she calls an "unacceptably high" dropout rate that's been linked to the city's high rates for burglary and other crimes.

Alcena Boozer unquestionably has a commitment to making a difference. Though it is not 3 p.m. as she leaves Grant, her work day already is into its ninth hour. No one would guess that the navy blue blouse she's worn through this wrenching day doubled as another kind of work shirt early this morning when she slipped a stiff collar around her neck and assisted with the 6:45 a.m. service at St. John the Baptist Cathedral. Boozer, an ordained Episcopal priest, calls the blouse her "sincere shirt."

She has the look to fit the shirt. Permanent dimples are set in her polished brown cheeks. Her hair, the color of steel wool, rests like a wreath above her round face and dark-rimmed spectacles. She wears a small silver cross on a chain around her neck, a symbol of the faith that brought her through a personal ordeal with her own children and into a life of healing and caring.

In the fall of 1985, Boozer implemented Project Return, a Portland Public Schools program designed to reduce the absentee rate and improve

the academic achievement of truants who have been arrested, referred by their schools, or identified by anonymous tips. Her strategy is based on restoring core values "we all agree on," such as honesty, integrity, and responsibility. She recalls that she once stopped a 15-year-old boy from snatching a purse by shouting, "You can't do that!" She regrets "how often adults could say that to kids but don't."

Boozer has said that "truancy is to dropouts what weapons are to warfare." Sgt. Jack Fawcett of the Portland Police Bureau agrees. But the juvenile unit was dismantled late in May because of budget priorities. Now only the school district remains fully committed to working on the problem. As coordinator of discipline programs, Boozer continues to encourage techniques such as peer counseling in student disputes and support groups for teen parents. And she dreams, too—about three local Episcopal churches "pooling their resources for an urban street ministry."

Jim Boozer, coordinator for employee relations at Portland Community College, remembers Feb. 19, 1964, when he and 'Cena returned home from the hospital with the devastating news that Bentley, then 19 months, was autistic. Clarke, just 6 months old, had congenital glaucoma. It was, he says, a "horrendous" time.

Reared in a family that made religion a natural part of daily life, 'Cena Boozer says she grew up thinking Jesus was a relative she hadn't met yet. So, after a long period at home with the two handicapped boys, she told her priest that the Lord she'd known as a child wouldn't have let this happen. The Rev. Lee Owen Stone, vicar of St. Philip the Deacon Episcopal Church, who baptized Alcena Elaine Caldwell as an infant, responded, "You and James must have been selected for some reason to have those children." From that time on, Boozer felt her life turning in a new direction.

Struggling through years of silence with her older son, Boozer held Bentley, talked to him, and repeated his name over and over. One day, when he was 7 years old, the words she had prayed for burst forth in a perfect sentence: "My name is Bentley Boozer."

The persistent mother learned the lesson. She never gives up on a child and once told a student, "You'll graduate if I have to push, pull, and drag."

When Bentley was enrolled in the trainable mentally retarded program at Grant, the boy's problems tested her strength as a parent and disciplinarian, but to this day she believes that holding youngsters to attainable standards pays off. Bentley, now 25, attends his mother's church services with his father, extending a warm handshake to parishioners. He spends most days at an activity center and gets around Portland by himself.

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The Boozers' other son, Clarke, though blind in one eye, was saved from total blindness by surgery as an infant. A graduate of Oregon State University, he serves as a teacher's aide while attending Portland State University to obtain his teaching credentials.

The common ground in 'Cena and Jim Boozer's early lives was St. Philip the Deacon Church. Both are lifelong Episcopalians. Both were deeply influenced by Father Stone, and both served their church from childhood.

As a child Alcena was, without realizing it, well-schooled for her fu-

ture as a black woman priest by her father, who warned her that blacks must work twice as hard as whites to succeed; her mother, "who had this ongoing conversation with the Lord"; and Stone. Boozer still regrets her spiritual mentor died without knowing she would be ordained a deacon and eventually a priest.

Boozer, who began her career at Grant teaching history and black studies, is not above pulling rank as a black professional woman when she becomes passionate about a cause or impatient with adults. When she senses a child is being encouraged to drop out of school, she threatens her "irate colored lady act." And the threat has always been enough.

In establishing an identity as one of only 12 black women Episcopal priests in the country, Boozer is reminded daily by Robert Frost, as he speaks from a poster on her office wall, that she chose the road "less traveled by, and that has made all the difference."

Boozer became an Episcopal deacon in 1979 after two years of theological studies, and, in 1984, following a year at Church Divinity School of the Pacific, she was ordained to the priesthood. Jim Boozer calls her decision to become a deacon "the greatest conversion since St. Paul."

Alcena responds: "The Lord needed a sinner to check out sin."

Boozer's first position after becoming a priest was at Oregon Episcopal School, as dean of the upper school, but a trip to an Episcopal convention in San Francisco triggered her decision to leave this tranquil existence. At a "sumptuous picnic" for delegates in a park across the street from fashionable Grace Cathedral, two street people crashed the party and panhandled Boozer, who routinely responds sympathetically to outcasts.

She was surprised when two fellow priests came forward to apologize for the intrusion.

At that moment Boozer realized how she had isolated herself from the world she came to serve. By the fall of 1985, she had confided in Matthew Prophet, Portland's superintendent of schools, that she felt she was "sitting out the war." He obligingly sent her "to the trenches," and the Episcopal Church cooperated by assigning her part-time to two small churches.

Although Boozer continues as associate priest at the Cathedral of St.

John the Baptist where she celebrates the Eucharist each Friday morning, she welcomes invitations to preach at traditional black churches that are less reserved than her usual Episcopal surroundings, comfortable places where the worshipers call out "Amen" or "Preacher, that's right" if they like what she's saying. It's a way for her to retain her cultural identity without, she says, "disengaging from the mainstream."

Twice a month and on Good Friday she and her husband make the 150-mile round trip to Vesper, Ore. First to arrive, carrying her vestments on a hanger, Alcena climbs the water-logged wooden stairs to the tiny white church, passing a small sign that reads, "Emmanuel Episcopal Church, The Rev. Alcena Boozer, vicar." Her sermon this Sunday deals with death. "We have difficulty with the inevitability of death," she says. But new love emerges among grieving people, even as they ask God why.

Boozer's own experience as a compassionate parent and teacher has taught her how to handle that question whether it comes from a dying parishioner or a grieving student. She has asked it herself.

Her answers often come down to individual human beings and the small things they do to affect the lives closest to them. Speaking of the resurrection of Jesus, she visualizes Mary Magdalene's finding Jesus' clothes in the tomb—arrayed as though He had evaporated—and encountering the two angels in white.

"It always amazes me in these stories," she muses, "that nobody gets excited when somebody sees an angel."

Julie Sterling is a free-lance writer from Portland, Ore. Her article originally appeared in *Oregonian/Northwest* magazine and has been reprinted with permission.



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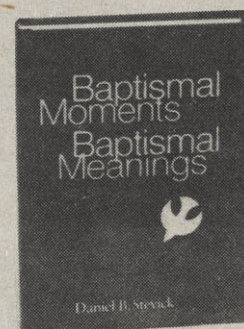
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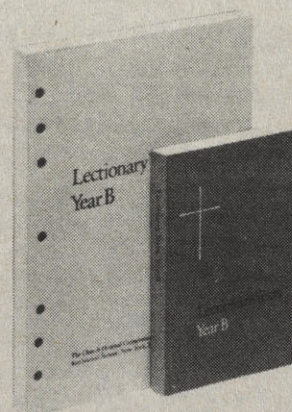
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Prayer and Work

In search of The Presence

by George L. Cadigan

Though I have very little understanding of religion or of Christianity unless that faith pushes us, presses us into the very stuff of life itself, I know that same faith requires prayer, the inner life. In the midst of our weariness, boredom, tensions, and fears, we have the yearning for the still small voice.

The innermost promptings of the spirit gently whisper of our need for procreative quietness and devotional life. If we are wise, we try to make this meeting at the beginning and the ending of the day, and we may begin this period of apartness by reading Scriptures, *The Book of Common Prayer*, or devotional material, but these materials must always be writings of some person who speaks or writes authentically.

After this introduction, which may bring us to the threshold of holiness, we find we need to acknowledge our own failures and frailties, our shortcomings, our every human inadequacy. We frequently just bring the whole imponderable mess and mass of our selfishness and lay it before Almighty God in whose mercy we place our hope. We say, "This is what we are, Almighty God, and we are sorry. We will try to do better. We need you. Without you we can do nothing. Apart from you our courage falters and our strength turns into weakness. Do thou pardon and forgive us."

After this offering we ask that we may move among people with love and break down barriers that make communication a superficial, insecure, and trustless thing. If we face some difficult problem, we ask for help and the capacity to see it and to handle it as our Lord would want us to. We ask that we may work with serenity and without waste. We remember all those whom we know to be sick or in trouble or bereaved, and we always pray for peace—peace

within our hearts, within our homes, and within God's world.

We then try to dismiss from our minds every thought. We might pray almost intuitively, "O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength: By the might of thy Spirit lift us, we pray thee, to thy presence where we may be still and know that thou art God."

Then comes the waiting time. Sometimes our minds wander, and we must bring them back and begin waiting again. In team sports the players begin as individuals, but as the game progresses, they become a team and suddenly are one. That is what we wait for in waiting upon Him. It is a moment of togetherness when we are wholly lifted from ourselves and are free. We do not know another word for it so we use a traditional one—The Presence.

We do not know The Presence very often. When we do not, we think perhaps God is testing us, trying us. When it does come, it is always a question of degree. More often than not it is very faint. But when we are blessed with The Presence, we do not mistake it. Once we have known it, we seek it again and again. It is more wonderful than anything we know, and it sheds more beauty on everything we know. We cannot describe it, but it awes and humbles and cleanses us. It brings that peace that is beyond all imagining.

Sometimes it lasts for a brief time; other times we are more blessed. When it leaves us, it withdraws slowly, as it came. Then we are as a little child, waking from a deep sleep and not knowing for a time where we are. We cannot say, we dare not say this is the experience of Christ, the presence of Christ. We only know it as the highest thing that touches us, touches the very best in us, and we

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Christopher Morrow photo

Bishop John Coburn (center) and his wife Ruth were honored when the Society of St. John the Evangelist dedicated to them five new hermitages—places where people may go apart to pray and meditate—at West Newbury, Mass. The Society chose the Coburns for the honor because of their awareness that prayer is "hard work." At the dedication the Rev. James Madden, SSJE novice master, and the Rev. Thomas Shaw, superior, offer prayers as the Coburns' son Michael looks on.

know it contains holiness.

Some may call this a pious and individualistic indulgence. We cannot refute them. But for us, it is life and it bears its fruit. It brings an inner stillness in the midst of much activity. It helps us to work without haste and without waste. It integrates our lives and tells us what belongs in them and what does not. It helps us know where we are going. In the face of it, the most momentous decisions have been made and have never been regretted.

We practice no technique about this except the technique of keeping at it. We have known barren times and have had doubts and days when faith

seems to fail altogether. But whatever reasonableness we have tells us that if God is and if God loves, He cannot be unapproachable. And so we persist, in season and out of season, in waiting for Him.

The true meaning of identity and the true meaning of one's worthwhileness can only come slowly and day by day when we know that we are in the presence of another and when our selves are completely diminished in order that we may rise up and stand and witness with Him who is Christ our Lord.

George L. Cadigan, who is retired Bishop of Missouri, now lives in Amherst, Mass., and serves on the staff of Grace Church there.

Three things about prayer

by G. Roger Schoenhals

When you pray, Jesus said, go into your closet and shut the door. Have you ever done that? I mean, literally, have you ever gone inside a closet, shut the door, and prayed?

I tried it once. Among the hangers, clothes, and shoes I got down on my knees and prayed. I remember feeling odd and a bit claustrophobic.

Surely Jesus meant more than physically placing oneself in a closet. I think He was getting at the idea that personal prayer is a private matter demanding effort in shutting out competing thoughts. He was saying that serious prayer requires concentration, and concentration is work. So the first thing to say about prayer is this: Prayer is work.

Shutting out inner and outer distractions takes effort. And so does the practice of having a consistent prayer time. I've made countless resolutions to get up early and spend time alone with God in prayer. Then comes the morning after a short night. I'm groggy and sluggish. "I'll do it later," I tell myself. Then I reset the alarm and sink back into slumber.

If I try to establish a regular time later in the day, I battle both expected and unexpected interruptions. Like most busy people, I'm plagued by pressure, deadlines, phone calls, "emergencies." Sometimes I think the devil works overtime just to keep me from prayer.

I have difficulty praying for others. By the time I finish imploring God for my own needs, I'm ready to get on with my day. To linger longer and lift others up to God takes added effort. My interests are so demanding, their interests seem far away. It's hard to intercede consistently for others.

Another arduous aspect of prayer is waiting silently before the Lord. Even though the Scriptures tell us to "be still and know that I am God" and "they who wait for the Lord shall renew their strength," I have a hard time just sitting there. When I finish my list, I'm anxious to say, "Amen." Listening for the Lord to speak is hard work.

Prayer is toilsome when answers are delayed. I was unemployed for more than a year, and bringing that need before the Lord became increasingly difficult. I was frustrated and impatient. I found waiting and fitting into the Lord's timing hard.

Praying is work when we truly say, "Not my will, but Thine be done."

The Bible describes great agony as Jesus prayed this prayer at Gethsemane. Sincere prayer requires our total submission to God.

Serious prayer involves serious effort. Sometimes prayer seems effortless and even enjoyable, but such times are usually preceded by periods of sustained effort. We simply can't get around the fact that prayer is work.

Prayer leads to work. In the Lord's Prayer we say, "Forgive us our trespasses as we forgive those who trespass against us." The relationship is clear: If we want God's forgiveness, we must forgive others—even those we've grown to dislike. Does that not require the hardest kind of work? Indeed, how can we do this apart from God's grace in our lives?

True prayer is self-involving. If a student asks God to help him do well on a test, he'd better crack the books and study. If I pray for distressed people in my community, I'd better be doing my part to help meet their needs. And how can I pray for overseas missionaries and not lift a finger to write an encouraging word or open my wallet to send needed funds?

We are God's hands and feet. Through His human instruments He accomplishes His will. He uses our meager resources to answer our prayers. Like the child with the little sack lunch, God multiplies our gifts and efforts far beyond our expectations. But first we must be willing to become involved in His answer to our prayers.

Peter Marshall, former Chaplain of the United States Senate, said, "Let us be part of the answer and not part of the problem." When I pray, am I willing to roll up my sleeves and be part of the answer?

Prayer doesn't end when we say, "Amen." That's just the beginning. We have uttered a prayer; now we must live it. Prayer leads to work.

And prayer works. We see this in Scripture, in history, in the Church, and in our personal experience. The poet writes: "I know not by what methods rare, / But this I know—God answers prayer."

I have found this abundantly true. When I completed graduate school, my wife and I were at a loss to know where to go and what to do. We had a 5-week-old son and no money. We committed our way to the Lord and

Continued on page 32



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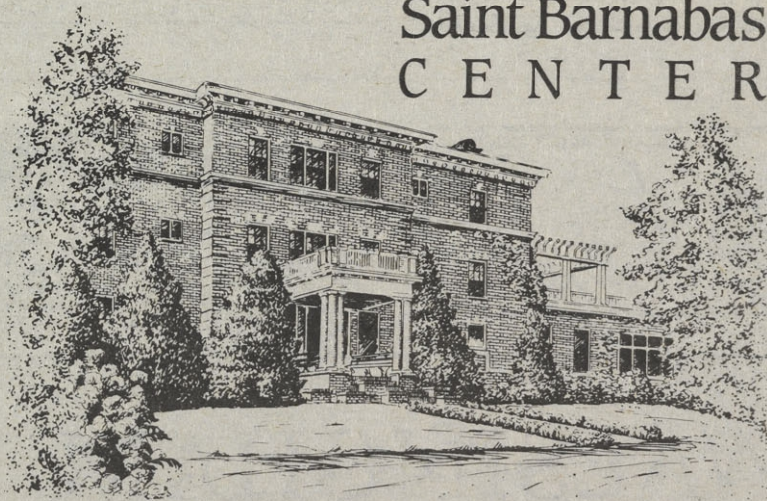
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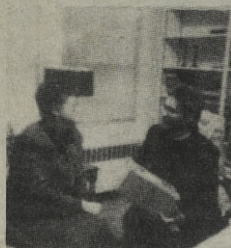
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"I shop—therefore I am"

by Edward R. Sims

Beneath my amusement at this clever bumper sticker lies an uneasiness about our values. The restraints of Lent remind me of the sharp contrast between the Episcopal Church today and the Church in which the Lenten fast became a widespread and popular piety.

The fast in preparation for Easter was originally linked to the training of catechumens for baptism. As the Church grew in numbers and geography, the period of the fast was lengthened to imitate the fasting of Christ in the wilderness in anticipation of His public ministry. Ash Wednesday was fixed by counting 40 days back from Easter, omitting Sundays which, because they celebrated the Resurrection, are never days of fasting.

All this took place in a society which had little: Agriculture was the prevailing mode of life; survival was the urgent daily task; the energies of everyone physically able were required. Diet varied with the season,

and supply depended upon the weather. In spite of this marginal existence, the quality and quantity of food were deliberately reduced as a sign of penitence and as a preparation for the festivities of Easter.

America today bears little relationship to that austere era: We are all but drowned in affluence. We are about 7 percent of the world's population, and we consume 33 percent of its energy resources. A similar disproportion exists in every area of our getting and spending, and the health of our souls, our bodies, and our body politic suffers.

Lent asks: Can we choose six weeks of deliberately less for the sake of our convictions? Our conviction that life is not possession? That happiness is not consumption? That the destiny of human life is not offered for sale in the supermarket?

Make a statement.

Edward R. Sims is a retired priest who lives in Rockport, Mass.



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Three things about prayer

Continued from page 31

began to pack our belongings. Soon, we believed, God would reveal His answer to our prayers.

A few opportunities appeared on the horizon, but we felt uncomfortable with them. We continued to pray—and wait. Within two weeks our prayers were marvelously answered, and we set sail for a position that seemed to match our needs, abilities, and expectations perfectly.

But we don't have to look to the spectacular for evidence of answered prayer. We find it in a multitude of little things that occur along the way. He helps us recall things. He helps us forgive offending foes. He helps us accomplish difficult tasks. He helps us discover His daily will for our lives.

Prayer brings us close to the heart of God where we find our perspectives and priorities sharpened. Prayer unleashes inner strength and confidence. Prayer brings peace and causes us to rejoice.

Sometimes the answer is "No," sometimes "Yes." Sometimes we receive the answer immediately, and sometimes it's delayed. But one thing we know for sure: When we pray in faith, God will grant us the answer that is best for us. He always answers our cries according to His infinite love, wisdom, and power.

I read a little ad in a magazine that encouraged readers to send in prayer requests. Checking into the ad

I discovered a man, 86 years old, who is living in a retirement home. He takes these requests and puts them into a box. Each Saturday night he gathers together some of the other elderly folks, and they pray for the hundreds of requests in the box.

Pressing my inquiry further, I discovered that this man has believed in the power of prayer most of his life. He is enthusiastic about prayer, and he recounts a list of answers a mile long. One religious leader said of him, "He has done more to promote prayer than anyone I know."

Prayer is the greatest force in all the world. It's the wheel that moves the Church. It's the key that unlocks the blessings of God.

At a Presidential Prayer Breakfast in Washington, D.C., one clergyman opened his prayer with the words, "Lord God Almighty, help us to pray." In spite of all the benefits of prayer, we still need the admonition to pray. Perhaps it's the work of prayer that hinders us. Perhaps it's knowing that true prayer will require our involvement in the answer. Whatever the reason, prayer has no substitute, no short cut.

When we obey the Lord's admonition to go into the closet, shut the door, and pray, we will find that "your Father who sees in secret will reward you." Prayer works!!

G. Roger Schoenhals is director of the Seattle Pacific Foundation.

What are you reading for Lent?

Living Prayer by Anthony Bloom (Templegate Publishers, Springfield, Ill., 1986) is helpful for meditative purposes, especially during the Lenten season. It begins with a statement on the essence of prayer, its significance and meaning for everyday living, then takes the Lord's Prayer as being exemplary of the only prayer which the Lord gave to us. It explains the difficulty of understanding prayer as a means for reaching God.

Prayer should never degenerate into meditation, Bloom says; rather, meditation can often become an avenue to prayer. He then develops his theory of the kinds of prayer the average person prays, saying very often people think their prayers are unanswered because of their anxiousness to be heard by God. Bloom is saying prayer requires waiting and listening.

Charles L. L. Poindexter
Philadelphia, Pa.

Subtitled "A ninety-day guide to serenity and personal power," *Listen to the Action* by Judith M. Knowlton (Quotidian, Delaware Water Gap, Pa., 1987) is a captivating book of interest for those who have moods of indulgence when they are overcome with fear, anger, or frustration. Knowlton, a recovering alcoholic and certified alcoholism counselor, doesn't mince words or actions. Out of her own years of trials and errors comes down-to-earth practical advice that we can adapt to our own lives so we may grow into more wholesome and peace-filled persons and then, by our example, help others to do the same.

The author recommends reading just a page or two a day, but I found the ideas pouring out so wonderfully that I couldn't put the book down except for a moment of meditation and to make a mental note as to how I would apply these ideas in my life.

Mother Suzanne Elizabeth, CSJB
Mendham, N.J.

Love in a Fearful Land, A Guatemalan Story by Henri J. M. Nouwen (Ave Maria Press, Notre Dame, Ind., 1985) is a powerful yet simple book for Lenten reading. With its wonderful photographs by Peter K. Weiskel, this book brings to life the journey of faith of two parish priests—American missionaries working and living among the indigenous people in Guatemala. The book describes each man's living out God's call in the midst of danger and violence: Stanley Rother's gentleness and humility and John Vesey's patient waiting on God.

The book speaks about God's call for which we prepare and discern little by little. What Stan Rother did was not outstanding—he taught catechism, administered the sacraments, and visited the sick for 13 years. What made a difference was he loved his people. Vesey, in poor health and an unlikely candidate for strenuous missionary work, was called to follow Rother three years later. The lives of these two men are inspiring.

Patricia O'Reilly
Los Angeles, Calif.

Christians with Secular Power by Mark Gibbs (Fortress Press, Philadelphia, Pa., 1981) is written to and about Christians who are in powerful posi-

tions in business, industry, labor, politics, the police and military, and the media. Its thesis is people of God in authoritative positions can serve God in these positions just as effectively as the ordained ministry and laity working through the institutional Church. Moreover, if God's purpose is to be accomplished, these people must work from a strong Christian foundation because that is the only way God's word will reach the world.

Gibbs says of the laity, "We must recognize and show clearly that we recognize their commitment to Jesus Christ even in the messy, muddled, ambiguous struggles of present-day politics, and business can be quite as acceptable to Him as the dedicated lives of suburban clergymen or community school teachers."

The time has come, Gibbs says, that we should be God's people seven days a week and not just one. And we might do a better job if we were affirmed, recognized, and trained by our Church for our lay ministry.

John M. Etheridge
Corpus Christi, Texas

A Year of the Lord by Herbert O'Driscoll (Anglican Book Center, Toronto, Canada, 1986) is a collection of narrative sermons subtitled, "Reflections of Christian faith from the advent of the Christ Child to the reign of Christ as King." O'Driscoll, former warden of the College of Preachers in Washington, D.C., uses the common lectionary and cites the text of the readings appropriate for the day or season, especially selecting from the three cycles of readings the ones with the richest narrative possibilities. He takes daring literary license and tells the story—our story—with dramatic intensity. The effect is to bring the reader into the center of the action and there to be prepared for his concluding interpretation.

There are 39 sermons in this volume developing the year's cycle—one for nearly every day in Lent. Whether one is trying to comprehend the round of the Jesus narrative for the first time or hoping to polish and perfect one's own ability to prepare sermons, *A Year of the Lord* is a rich resource.

Warren C. Ramshaw
Hamilton, N.Y.

Who Wrote the Bible? by Richard E. Friedman (Summit Books, New York, N.Y., 1987) is a fascinating detective story with Friedman hot on the trail of who really wrote the Pentateuch, the five books usually attributed to Moses.

Over the centuries scholars have questioned whether Moses could actually have been the author. An 11th-century Jewish physician in Spain said Moses could not have written books about events that took place after his death. In the 19th century German theologians came up with the theory that twice-told tales—one story told in two ways—were written by different writers. Evidence points to alterations to older texts, and 20th-century scholars believe many people had a hand in producing the Bible over a period of many years.

All this led Friedman to research who did in fact write the Pentateuch. While many people remain skeptical

Continued on page 34



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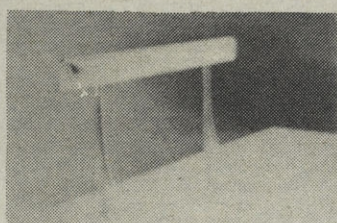
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Homemade Communion bread gives Maundy Thursday meaning

by Miriam Priebe

On Maundy Thursday evening at Christ Church, Maracaibo, Venezuela, about 100 people had gathered to partake of the Lord's Supper. My husband, then rector of the parish, had set up a long table at the front of the church, and one of the women of the altar guild had provided a lovely white linen tablecloth and a gleaming candelabra. Around the table were 13 chairs—one with a white robe thrown across the back to represent Christ's chair and another with a black robe for Judas. In the other 11 chairs the choir members, representing the apostles, would sit first, and then the whole congregation, in successive groups of 11, would participate.

We were to use the traditional Episcopal eucharistic service and to pass the chalice from person to person as we believe our Lord and His disciples might have done. I was responsible for baking the bread which was to be passed and from which each person would break off a piece.

In the weeks before the service I had experimented with several different types of bread, but none quite satisfied me. I wanted an unleavened bread that would be easy to break, and I wanted a round loaf that would look well on a beautiful serving plate we were using. I wanted it to be like the bread we eat at home but not quite the same.

I finally settled on a brown loaf made with whole wheat flour, and though I was not totally pleased with

it, people said it was good.

The Communion service was beautiful, especially meaningful as each small group partook of the sacrament in that small, intimate fellowship. People spoke of the Maundy Thursday service many times in the days that followed so my husband did the same thing each Maundy Thursday during the next eight years we were in Maracaibo.

Each year I prepared the bread using a different recipe; one year it was a Passover bread recipe a friend gave me.

However, my favorite came from a friend who is a member of another Christian denomination. It is attractive, flavorful, and easy to handle. The recipe, which makes 155 pieces, follows:

6 tbs. flour
1 tbs. sugar (heaping)
2 tbs. softened butter
Pinch of salt
Milk

Mix first four ingredients in a bowl and stir well. Add a few drops of milk a little at a time. Form dough into a ball. Place in an ungreased 7" x 11" pan or a pizza pan. Flour hands and press gently to fill whole pan. Score before cooking. Bake for 10 minutes at 350° or 400°. Watch it as it tends to burn. It's best to experiment with it before you present it.

Miriam Priebe and her husband Charles have "retired" to Gulfport, Fla.

What are you reading?

Continued from page 33
about his conclusions—that Jeremiah was the writer and Ezra the editor—it really blows your mind to think it might have been written that way. True or not, this well-written book provides food for thought.

Dorothy Joyce
Tampa, Fla.

Distant Fire by Martin Bell (Harper and Row, San Francisco, Calif., 1986) is only for those interested in being confronted by the power of God—the Holy One, the Creator, the Christ, the Spirit—and challenged to live in relationship with that Power.

This is not a book for those who would want a "safe" God. Bell writes, "God-encounter snatches away security, shoves human beings up against the stark realities of finitude and unmitigated limitation. There is no escape. If we run away as Jonah did, Yahweh will hunt us down until we can run no longer. But if we die to the world, cast our idols to the ground, and turn to the Giver of life, we shall find ourselves suddenly, unaccountably free. Those who know freedom

in the Lord are the ones who have experienced the awesome, crushing, liberating hand of God and, in the wake of that experience, have said 'Yes' to reality."

Ann K. Fontaine
Lander, Wyo.

Giving up goodies for Lent? *The Serpent Beguiled Me and I Ate: A Heavenly Diet for Saints and Sinners* by Edward J. Dumke (Doubleday, Garden City, N.Y., 1986) is a religion-based book on dieting that should help. It includes the causes and cures for being overweight, a two-week diet plan, calorie chart, and recipes. The author, an Episcopal priest, reminds us "The Fall [of man from God's grace] is couched in terms of eating [the apple in Eden], and salvation is, too." The only diet that works, he says, is one based on the free will that was bestowed upon us by our Creator.

The book explores the most intimate reasons for overeating and suggests an approach to food that addresses our deepest spiritual needs while stressing flexibility in the diet.

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Janette Pierce

Continued from page 5
voice to the voiceless, unselfing one-self (awkward but evocative) as a testimony to the lives of those who do not themselves stand in places of power. In the best sense of the word, Jan was one of the most selfless journalists I ever met. On the job, she kept her opinions to herself. She was a reporter's reporter: fair, balanced, interested in the story angle which might be overlooked. In her personal life, she was tireless in working on behalf of women's rights and of those who needed her inspiration, creativity, and enthusiasm.

To love kindness. . . . She was a mentor. In large part my identity as a writer has been shaped by her discipline and her trust. As she did with many others, she looked out for me, volunteered to help professionally, offered me a place to prove myself. Jan was a friend—reliable, good-natured, and, above all, consistently kind.

To walk humbly with your God. . . . All over the Church men and women are mourning the loss of a very private woman of faith. Jan was not flashy; she didn't need to be up

front and center. The woman had class. Only now that she has gone do we see how gracefully she modeled a Christ-like life, one filled with conviction and love of neighbor. I wish I had been able to tell her. Perhaps now she knows.

Elizabeth Eisenstadt
Contributing Editor, Diocesan News

I first met Jan shortly after moving from Ireland to take up my post with the ACC in 1985. We quickly became friends: I recognized in her firm and positive manner a knowledge of many parts of the Anglican Communion. She was so conscious of the various issues which face the Church in these days. She had a deep appreciation of the women's ordination issue: She had lived with the debate and the experience for 10 years. When she spoke or wrote on any controversial issue, it was with great sensitivity—she was careful not to give offense.

I met Jan twice in 1987—in June in Montreal and then in October at the College of Preachers in Washington. At the latter meeting she joined with other senior communicators from around the Communion in laying the

ground plan for the communications exercise that will be part of the Lambeth Conference. She was her usual thoughtful, helpful, and supportive self.

She will be missed at the Lambeth Conference. She had accepted an invitation to act as news editor of the Conference's daily newspaper. On behalf of her colleagues in other parts of the Anglican Communion, I pay tribute to a dedicated professional, surely one of Anglicanism's top journalists.

Robert J. Byers
Associate Secretary for Communications,
Anglican Consultative Council



her concern for someone or something in need of attention. We became a team then—her idea, my action.

Months before the 1976 General Convention with its anticipated vote on the ordination of women, Jan saw a need to plan a conference where understanding and support would develop among women, regardless of their point of view about ordination. As members of the Task Force

Continued on page 36

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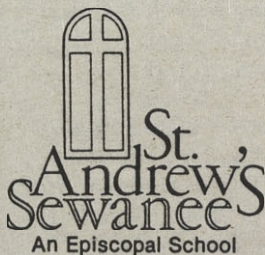
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Janette Pierce

Continued from page 35

on Women, together we chaired that conference on women and ministry. As I think back to those days, that conference seems like a model of Jan's life and all she believed in—shared leadership, creative workshops, inclusive worship, and time set aside for nourishing one another in faithfulness to the Gospel.

Concern for including young mothers in that conference led to Jan's insistence on providing excellent child care. She knew the value of gathering churchwomen of all ages in community together. She knew that young mothers might attend if they could be sure their children would also have a creative and enriching time. Among those who came because child care was offered was Jan's daughter Mary with her young son Brendan.

Another fond memory is of the time we left after an Executive Council meeting at Seabury House and drove in our two cars, trying to stay in sight of one another, all the way from Connecticut to Brooklyn. Jan had heard about the Dinner Party, an artistic exhibit at the Brooklyn Museum; hundreds of women's histories and lives were being raised up through the medium of ceramic and needlework. Jan was sure we would love it, and she was right. All these years later I remember how awed we were and how Jan was especially drawn to the place settings of a fifteenth-century Irish feminist and the 18th-century writer Mary Wollstonecraft.

We were both part of the delegation to Canterbury Cathedral for the celebration of women's ministries. When the celebration began to focus mainly on ordained women, Jan joined in a skit dramatizing laywomen. At the end of that conference, when others moved on to visit various historic English cathedrals, Jan returned to London. She needed to write her stories, of course, but most of all she wanted to join the public celebration of the Queen's birthday. It was Jan's birthday, too, and her sense of history and heritage were tickled by the coincidence of that shared date.

As a board member of the Episcopal Women's Caucus, Jan was instrumental in beginning the planning for women's presence at the Lambeth Conference of bishops in July. The Caucus is dedicating its efforts at Lambeth to Jan, "who quietly but consistently, and with gentle good humor, modeled feminist leadership and servanthood."

Do these isolated memories capture Jan? I hope so. She was a very special person, a true sister and friend, always kind, thoughtful, generous. I will miss her.

Marge Christie
Member of the Board,
Episcopal Women's Caucus

Jan Pierce played a pivotal role with her Canadian colleagues in conceiving and bringing about the first conferences between U.S. Episcopal communicators and Canadian Anglican editors. In 1983, the first joint consultation took place in Victoria, just before the Sixth Assembly of the World Council of Churches. In June, 1987, the second gathering was held in Montreal.



On assignment in Canada...

Jan's vision and enthusiasm for broadening the horizons of each group had a significant impact on all participants, resulting in the creation of a new and valuable communications network throughout North America and beyond. She earned the affection and respect of all Canadians whose lives she touched, and the resounding success of both meetings was due in large measure to Jan's willingness to share responsibility and her untiring vision of the benefits such a union could bring.

Jan loved to visit Canada, and we Canadians loved to have her here. She has left her mark on all of us.

Jerry Hames and Janet Macmaster
Editors, The Canadian Churchman

Jan Pierce was truly a minister of the Word—in her vocation and in her personal life. We have known her by many words—the words she has written and spoken and also the words she has represented and adhered to.

With Jan we associate words like truth, advocacy, courage, persistence, energy, humor, loyalty, integrity, generosity, and, above all, faith—and devotion to her Lord.

Her only professional standard was excellence. She never settled for second best—in her own work or in her responsibilities for the work of other people.

Many of us knew the real Jan to be warm-hearted and understanding—often stretching her own strength and time to redeem the shortcomings and inadequacies of other people.

In these days when journalism often gets a bad rap, Jan's record stands out as the conscience of the community she served.

Others will have titles and duties like the ones Jan had. But no one can take her place.

George H. Soule
Vice-president, Philadelphia Chapter,
Religious Public Relations Council

Our marvelous colleague, Jan Pierce, moved through her multi-layered life with the seeming serenity of a Princess Grace.

Coping with the large, active, and attractive family of daughters and son, working two regular jobs and involved in half a dozen more, Jan was part Philadelphia Main Line Princess, part Auntie Mame, and part Annie Hall. She had to be to do all she did in such a fulfilling, but tragically short, time with us.

Jan always seemed to be in a state of semi-organized chaos. Her office was legendary, piled high with old newspapers, press releases, notes, copy. She usually had to clear a chair for a visitor. But like fellow sufferers of what is known as the William Allen White syndrome (readers of a comic strip, "Shoe," will recognize the affliction), Pierce seldom misplaced anything.

In Jan's defense, however, one must remember that she was *The Episcopalian's* most traveled editor in the late 70's and 80's—covering events all across the U.S.A. and in Mexico, Canada, England, and Australia. We think the high point of her overseas reportage was the Lambeth Conference of 1978 and, in particular, attending the Queen's Garden Party.

One can just imagine *The Episcopalian's* news editor, with large, floppy hat and draped in yards of lace and filmy silk, sipping tea with yards and yards of prelates and other peers of the realm, right at home, but with her journalistic senses tingling for the makings of a good story.

Each reporter has her or his own unique talent for story-gathering. Some jump in like the Greek fishermen at the Blessing of the Fleet. Others research, then jump. Jan was a nibbler, working around the edges like a freckled caterpillar on a plump green leaf, chomping, absorbing, and then spinning her web of words.

Jan would have been a wonderful diplomat. She made friends easily in all her endeavors and accented the positive in all her dealings. Cloaked in her Annie Hall persona, she may have seemed vague and enigmatic at times, but under the layers lurked Auntie Mame with imagination glowing and strategy shaped. I can think of at least four substantial programs in the Church that grew out of Jan's imagination—and determination. She was a quiet innovator—never pushing, never posturing—but sure of her directions.

We thank God for you, Jan Pierce, and for all that you have left for us to cherish.

Henry L. McCorkle
Retired Publisher, The Episcopalian

The family of Janette Pierce is seeking memorabilia such as photographs, videotapes, or anecdotes from those who knew her. Please send this material to Sue Pierce, *The Witness*, P.O. Box 359, Ambler, Pa. 19002.