

**Title:** *The Episcopalian*, 1988

**Digital Copyright Notice**

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

**Rights and Permissions Office**

The Archives of the Episcopal Church  
Email: [research@episcopalarchives.org](mailto:research@episcopalarchives.org)  
Telephone: 512-472-6816



## South African government cracks down on anti-apartheid groups

Anglican Archbishop Desmond Tutu was among a group of religious leaders from different races and denominations who were arrested February 29 as they marched toward Parliament from St. George's Cathedral in Cape Town, South Africa. Members of the procession held Bibles and recited the Lord's Prayer as police sprayed them with water cannon before herding them to a police station for arrest. All those detained were released a few hours later.

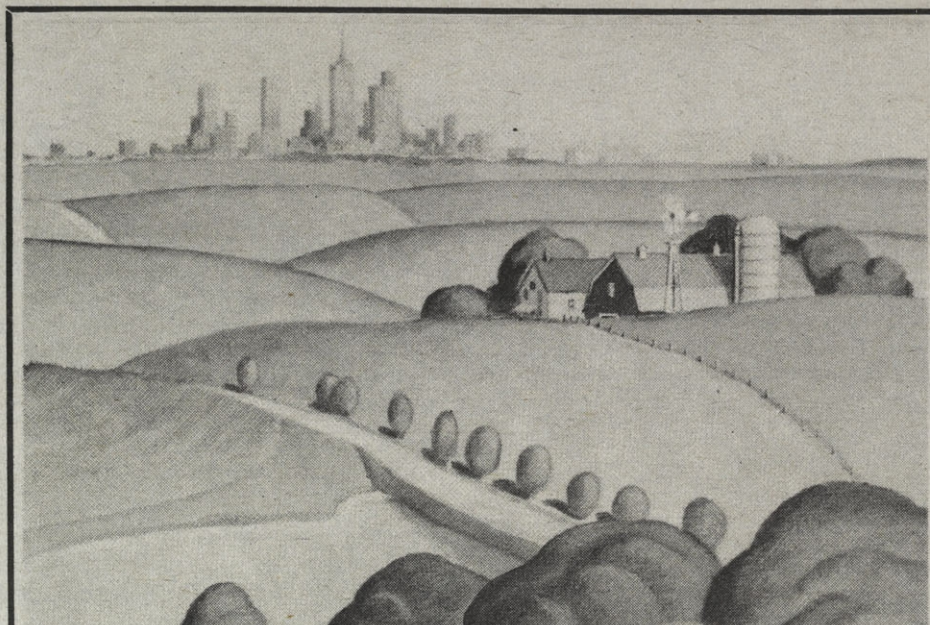
The procession of white, black, mixed-race, and Indian clergymen was in response to restrictions the South African government placed on 17 anti-apartheid groups earlier in February. The government barred the 2 million-member United Democratic Front and other predominantly black anti-apartheid groups from any political activity and issued orders to 18 black leaders, prohibiting them from engaging in such activity or speaking to the press. Unaffected by the ban are anti-apartheid religious groups such as the South Africa Council of Churches and white-led civil rights groups.

A statement to the President and members of Parliament which Tutu and 23 other church leaders signed claims "you have removed nearly all effective means open to our people to work for true change by non-violent means. . . . We regard your restrictions not only as an attack on democratic activity in South Africa, but as a

blow directed at the heart of the Church's mission in South Africa. The activities which have been prohibited are central to the proclamation of the Gospel in our country."

The statement urged immediate removal of the restrictions, an end to the state of emergency imposed by the government, and negotiations between Parliament and anti-apartheid factions. The church leaders stated, "We have no desire to be martyrs. However, the Gospel leaves us no choice but to seek ways of witnessing

*Continued on page 35*



In 1982 General Convention passed a resolution on land stewardship. Three dioceses in North Carolina are doing something about it. See story page 38.

## Episcopal Urban Caucus considers economic justice and peace

by Nancy S. Montgomery

Over 120 clergy and lay members of the Episcopal Urban Caucus met in Washington, D.C., February 24-27 in their eighth annual assembly. "Lifting Up the City" was the theme of the meeting which featured a variety of dynamic speakers, intensive workshops, lobbying on Capitol Hill, and the drafting of resolutions for General Convention to consider when it meets in Detroit this summer. Seven caucus members are deputies to Convention; two are alternates.

Bishop G. Mellick Belshaw of New Jersey, president of the caucus, set the focus of the meeting at the opening session. Bishop John T. Walker of Washington welcomed the delegates and remarked on the appropriateness of their returning to the nation's capital during an election year. He compared the two preachers who are candidates and asked, "Are they listening to the same God we do?"

Mayor Marion Barry extended the city's welcome, discussed how problems of hunger and homelessness are being addressed, spoke frankly of the city's war on drug-related crime, and stated that Washington will supply 23,000 jobs to youth this summer.

Professor and syndicated columnist Nancy Amidei was the keynote speaker. Well-known for having impressed on President Reagan that "catsup is not a vegetable" in her fight to increase the food value of school lunches, Amidei spoke of the new activism she encounters in her travels. After a period in the early 1980's when many were discouraged about working for change, Amidei now finds individuals and groups hard at work on what she calls the new "4-H": the hungry, the homeless, the hugless. She stressed especially the classes of new poor—young working families

with small children, single parents, and the elderly.

"We are winning on countless small issues," Amidei said, "but we are not winning the war on poverty." As she urged caucus members to be diligent in lobbying their congressional representatives, she reminded them that Congress needs to know that the caucus represents a caring constituency.

### How to lobby

Workshops in preparation for the Thursday afternoon sortie to Capitol Hill included presentations on housing, grass roots organizing, care of the aging, inclusive language, and rehabilitation of urban church property. Three representatives from IMPACT, a national ecumenical lobbying organization involved in social justice, urged their listeners to make

*Continued on page 40*

### IN THIS ISSUE

PB's Easter Message	Page 4
Hallelujah Breakdown	Page 5
Editorials, opinions	Pages 10, 11
Executive Council	Pages 12, 39
Letter from Australia	Page 16
General Convention	Pages 19-22
Feasts	Page 23
AIDS ministry	Page 26
Reviews	Page 28
St. Thomas Choir School	Page 30
Camp Baskervill	Page 32
Penn State ministry	Page 32
Nafuma Refugee Center	Page 33
Christian initiation	Page 36

## The Episcopalian names managing editor

Richard H. Schmidt, priest and journalist, has been appointed managing editor of *The Episcopalian*.

Schmidt, 43, is no stranger to readers of *The Episcopalian*. He has written for this publication many times and for a number of years has been an editor of the *Professional Pages* for clergy.

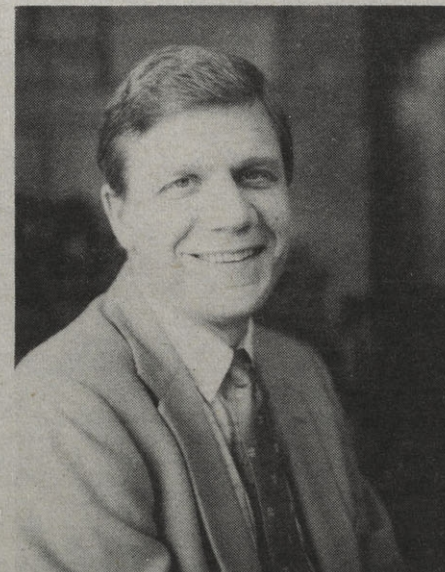
Since 1982 Schmidt, a Louisville, Ky., native, has been rector of St. Peter's Church, St. Louis, Mo. He previously served churches in Romney, Charleston, and Fairmont, W.Va.

While in the Diocese of West Virginia, he was editor of the diocesan newspaper, *The Mountain Dayspring*. He also wrote for the *Convention Daily*

during the past two General Conventions. An award-winning journalist, his credits include researching and writing a Bible study curriculum for the Diocese of West Virginia.

A graduate of Kenyon College and Vanderbilt Divinity School, Schmidt was ordained priest in 1970. He is married to the former Pamela Hegerberg. They are the parents of three sons.

"We welcome Dick to the staff, knowing that along with his wide experience as a journalist and pastor, he brings new ideas," said Richard L. Crawford, publisher, in announcing the appointment.



Richard H. Schmidt



## Black colleges aid African development

**Raleigh, N.C.**—Dr. Prezell R. Robinson, president of St. Augustine's College here, recently completed a 15-day trip to the southern tier of Africa. Robinson was chosen to lead presidents of four historically black colleges and universities on a tour including Zimbabwe, Botswana, and Pretoria, South Africa. The intent of the trip was to determine how the 106 historically black colleges and universities in the United States can assist those countries in the areas of health, education, and agriculture. St. Augustine's College will participate in an exchange of students and faculty with expertise in the fields of greatest need, beginning this fall, and be involved in pre-medical training for incoming students at the expense of the Agency for International Development, which sponsored the trip.

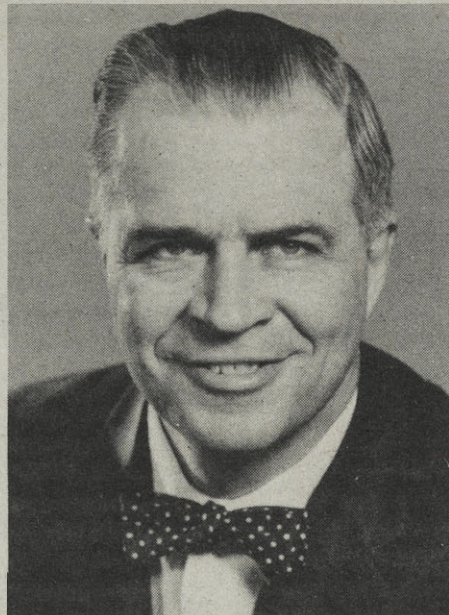
## Lutheran leader visits Runcie

**Lambeth, England**—Archbishop of Canterbury Robert Runcie welcomed Bishop Herbert Chilstrom, head of the Evangelical Lutheran Church in America (ELCA), to Lambeth Palace in January. Chilstrom met with Runcie as part of a 10-day ecumenical trip made during the first month of the ELCA's life. Runcie reiterated his joy over the continuing interim sharing of the Eucharist between U.S. Episcopalians and Lutherans and added that positive reports from recent international Lutheran-Anglican dialogues could make full communion a possibility by 1991.

## INF Treaty ratification urged

**Los Angeles, Calif.**—Representatives of the Episcopal Church were among those religious leaders who signed an open letter to members of the U.S. Senate

urging ratification of the Intermediate Nuclear Forces (INF) Treaty with the Soviet Union. The Religious Leaders Network said the treaty, which is currently the subject of hearings before the Senate Foreign Relations Committee, is a crucial first step in the reduction of nuclear arsenals.



## "Soapy" Williams dies

**Detroit, Mich.**—Former Michigan Governor G. Mennen "Soapy" Williams died early in February at the age of 76. Williams, former assistant secretary of state for African affairs in the Kennedy and Johnson administrations, ambassador to the Philippines, and chief justice of the Michigan Supreme Court, was an active Episcopalian from childhood. During a funeral Eucharist at St. Paul's Cathedral here February 5, the Prayer Book liturgy was punctuated by tributes from political luminaries and a selection of hymns Williams chose years ago. Williams had recently worked on

a committee of the 1988 General Convention in Detroit.

## Women in the episcopate?

**Fort Worth, Texas**—Forty-four Anglican bishops from around the world, including three U.S. Episcopal bishops, have issued a "declaration of unity, witness, and mission," warning that the ordination of women to the priesthood and episcopacy threatens the future of the worldwide Anglican Communion. The declaration, issued simultaneously in London and Fort Worth, urges "all God's people throughout the Anglican Communion to pray earnestly that our Churches be faithful to Scripture and to the Tradition that we have received and that the Lord Jesus Christ will heal the wounds of division within His Mystical Body."

## Bishop Kivengere seriously ill

**Lake Malawi, Malawi**—Bishop Festo Kivengere of Kigezi, in the Anglican Church of Uganda, has been diagnosed to have malignant leukemia, according to doctors in Nairobi, Kenya. In a telex to the International Partnership Board of African Enterprise, which was meeting here, Kivengere said the illness "does not allow me many days to live," but he was quick to point out the importance of the ministry at hand. Kivengere is team leader of the Eastern Africa ministries of African Enterprise, an inter-denominational organization committed to spreading the Gospel throughout Africa. Kivengere wrote, "I am at peace as I give this message. I consider it a rare opportunity for a brother to know that his time is limited in this world so that he can plan and pray and look up into heaven."

## Asian Christians exhibit art

**New Haven, Conn.**—Thirty-four Asian Christian artists offer their interpretation of the Christian faith in a special exhibition, "That All May Be One," assembled by the Asian Christian Art Association of Kyoto, Japan. The exhi-

bition of 40 works will be at the Overseas Ministries Study Center here March 21-April 15, and then it will travel to Arlington, Texas, to the "Gathering of Christians," a National Council of Churches event, May 20-27.

## Endowed Parishes meet

**Denver, Colo.**—About 90 representatives of endowed parishes in the U.S. attended a three-day conference of the Consortium of Endowed Episcopal Parishes at St. John's Cathedral here February 4-6. The Rev. Diogenes Allen, teacher at Princeton Theological Seminary, challenged the Consortium's members to use their wealth responsibly in a post-modern age. Other keynote speakers focused on information sharing among churches, management of church wealth, and stewardship practices. Members also analyzed a self-study showing a majority are engaged in support of local community needs, with funding for feeding, shelter, and housing of poor people the most common.

## A bid for 'deeper unity' despite new differences

**Brisbane, Australia**—In a motion to the General Synod, Anglican bishops have unanimously moved to secure reconciliation within the Church on the subject of women priests. The proposal to ordain women was defeated in 1987, yet individual dioceses may argue the Church's constitution allows their ordination without the Synod's sanction. The bishops' statement affirms "our common unity in Jesus Christ as the Anglican Church in Australia; acknowledges that our communion with each other both within and between dioceses may be tested and strained and, at the point of recognition and acceptance of ministries, diminished; therefore calls upon all members of the Church to demonstrate the love of Christ... as we seek to pursue a deeper unity in Christ despite a new set of differences between us."

## The EPISCOPALIAN

The *Episcopalian* is an independently edited, officially sponsored monthly published by The Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

### President, Board of Directors:

Frederick L. Redpath, New Jersey

**Board of Directors:** Gerald N. McAllister, Oklahoma, Vice-President; Harry C. Rubicam, Connecticut, Secretary/Treasurer; Edmond L. Browning, ex officio; Richard J. Anderson, New York; Robert P. Atkinson, West Virginia; G. P. Mellick Belshaw, New Jersey; J. Curtis Brown, Sr., Ohio; Anne Campbell, Texas; Anselmo Carral, Texas; George I. Chassey, South Carolina; Alan Conner, California; R. Page Henley, Jr., Pennsylvania; Kermit L. Lloyd, Pennsylvania; Henry L. McCorkle, Maine; W. Robert Mill, Massachusetts; Alfonso A. Narvaez, New Jersey; Ruth Nicastro, California; Joyce C. Smith, Florida; Donald R. Woodward, Massachusetts.

**Publisher:** Richard L. Crawford

**Executive for Administration:**

Harriette M. Padgett

**Executive for Growth and Development:**

Janice M. Duncan

**Managing Editor:**

**Assistant Managing Editor:** A. Margaret Landis

**Associate Editor:** Harry G. Toland

**Production Editor:** Karen L. Foster

**News Editor:** Joy Schwab

**Spanish Page Editor:** Floyd Naters-Gamarra

**Advertising Director:** William M. Griffiths

**Advertising Manager:** Dorothy M. Kelso

**Business Manager:** Vera Shemiatovets

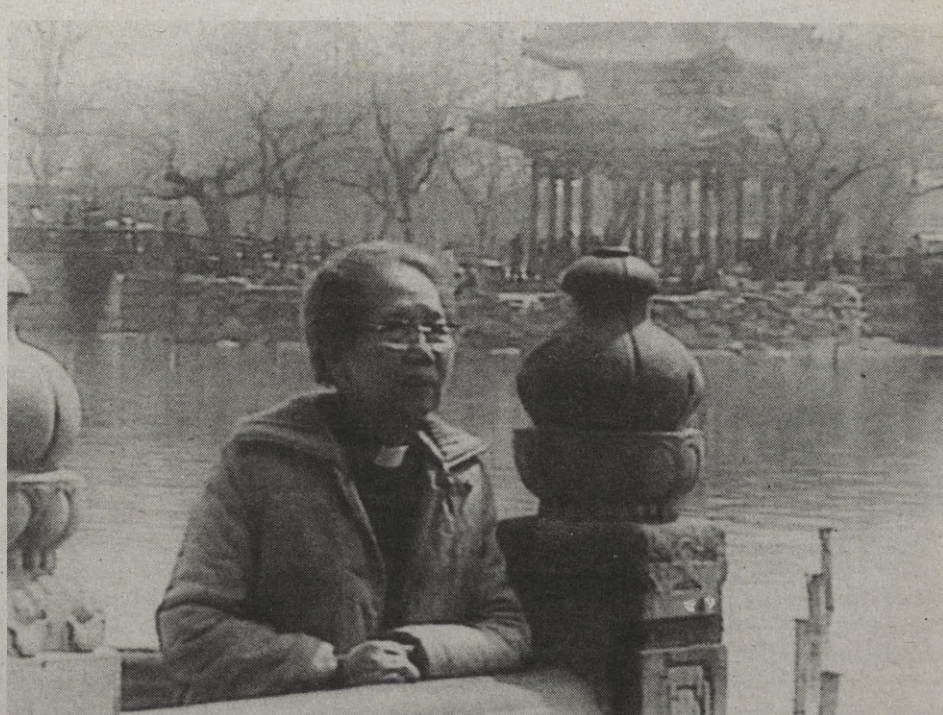
**Director of Circulation:** Anita Spence

**Manager, Data Services:** Paulette Roberson

**PROFESSIONAL EDITION STAFF:** John D. Lane, Editor; A. Margaret Landis, Managing Editor.

**DIOCESAN EDITORS:** Central Pennsylvania Churchman, H. Kenneth Quigley, Editor; Delaware Communion, Roberta Huhn, Editor; Eastern Oregon's Oregon Trail, Tish Croom, Editor; Easton's Eastern Shore Churchman, William P. Chilton, Editor; Iowa Episcopalian, Nancy Morton, Editor; The Milwaukee Churchman, Doug Jones, Editor; The Nevada Desert Church, Dick Snyder, Editor; New Jersey Via Media, Sarah G. Antin, Editor; The Episcopal New Yorker, James Elliott Lindsley, Editor; Northwestern Pennsylvania Forward, Ruth S. Walker, Editor; Northern Michigan's Church in Hiawathaland, Thomas Lippart, Editor; Oklahoma's Mission, Charles Woltz, Editor; Pennsylvania's Diocesan News, Harry G. Toland, Editor; Southwest Florida's Southern Cross, Jeanette Crane, Editor; The Springfield Current, Betsy Rogers, Editor; Utah's Diocesan Dialogue, Marjorie B. Black, Editor; West Virginia Mountain Dayspring, Robert A. Goodrich, Jr., Editor; Western North Carolina's Highland Episcopalian, C. A. Zabriskie, Editor.

Published monthly by The Episcopalian, Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising and Editorial Office:** 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1988 © The Episcopalian, Inc. No material may be reproduced without written permission. **Manuscripts or art submitted** should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. The Episcopalian belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address,** all other circulation correspondence should include old address label and zip code number. **Postal returns** should be sent to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379. All advertising orders are subject to publisher's acceptance.

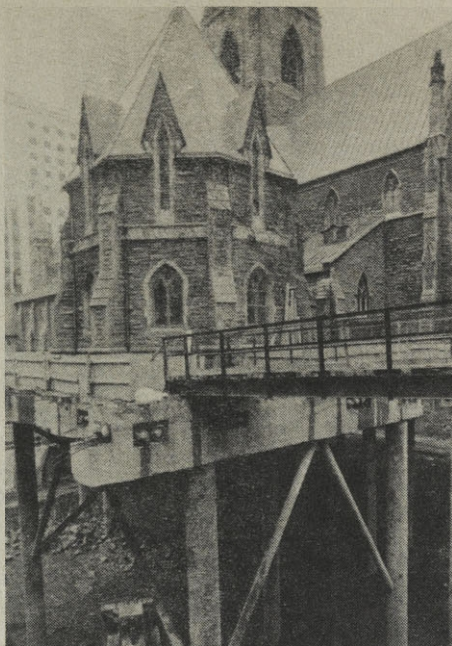


Return to Hepu is the title of a newly-released video documentary on the life and career of Florence Li Tim-Oi (above) who, 44 years ago, became the first woman to be ordained priest in the Anglican Communion. The ordination took place inside Japanese-occupied China and required her to cross enemy battle lines to reach Anglican Bishop R. O. Hall, who performed the ceremony. The video, produced by the Anglican Consultative Council for the Lambeth Conference, was filmed on location in mainland China and Hong Kong. It is slated for telecast in the U.S. and England (dates to be announced). Copies are available for \$39.95 each from the Episcopal Radio-TV Foundation, 3379 Peachtree Road NE, Atlanta, Ga. 30326.



## Church, business cooperate in development

**White Plains, N.Y.**—Grace Episcopal Church and Halpern Building Corp., a development company, are cooperating in the construction of a \$100 million office complex in downtown White Plains. The parish, which plans to sell a portion of its property and the air rights over part of its parish house to Halpern, will gain long-term financial benefits from the project which has been designed to reflect the Gothic style of the church. The Rev. Peter Larom, rector of the 143-year-old church, says, "Our vision of a cooperative effort... presented very special opportunities for the church and the city." The plan, Larom says, insures the long-term viability of Grace Church and "provides a way for us to continue and improve our level of service."



Despite its precarious look, Christ Church Cathedral, Montreal, is now on a firmer foundation than at any time since its construction in 1859. Concrete pillars now reach down to bedrock 70 feet below, made possible by a development project including two retail floors and a 34-story office tower. The Cathedral will host the North American Deans' Conference this April and in May will be the site of the opening Eucharist of the 30th Anglican Fellowship of Prayer International Conference.

## Bishop's installation challenged

**Regina, Canada**—Bishop Eric Bays of Qu'Appelle has been served with a notice to resign or face civil court action. Donald MacLean, who alleges Bays was improperly installed because the consecration service used was from the *Book of Alternative Services* rather than the traditional *Book of Common Prayer*, says he brought the charges in response to the way the new, alternative services were "forced" upon parishes. The alternative service has been used on several occasions to consecrate Canadian bishops. Bishop Walter Jones of Winnipeg, senior bishop of the Province and Bays' chief consecrator, says the alternative service of consecration is a clear intention of what the Church is doing and was authorized in 1983 by General Synod, the Church's ultimate authority.

## 'Whole person' approach to health explored

**Charlotte, N.C.**—Christ Episcopal Church was a co-sponsor of a day-long conference in March called "The Parish Nurse," intended for nurses, clergy, educators, and counselors to explore the "whole person" approach to illness and health and to describe how ministers and nurses can work together in a congregation. Co-sponsored by Queens College Division of Nursing and local parishes, the conference featured Dr. Granger Westberg, Lutheran clergyman, hospital chaplain, theology professor, and author of *Good Grief*, a book offering a constructive approach to loss.

## Bible Society plans move

**Colorado Springs, Colo.**—The International Bible Society announced it will move its headquarters from New Brunswick, N.J., into leased facilities here this summer. The organization, translation sponsor of the *New International Version Bible*, has experienced a steady increase in worldwide distribution of Scriptures and now publishes and distributes Bibles in over 350 languages.



Robert Manning Moody, shown at left with Presiding Bishop Edmond L. Browning, was consecrated Bishop Coadjutor of Oklahoma on February 6. Moody will become sixth Bishop of Oklahoma upon Bishop Gerald N. McAllister's retirement early next year.

## Hmong catechist appointed

**Sheboygan, Wis.**—Benjamin Ber Lee, lector and interpreter for Grace Church here, has been appointed Hmong catechist for the state of Wisconsin. At the Fond du Lac diocesan council meeting in 1984, Lee became the first person to read the epistle in Hmong to that gathering, and as a member of the diocesan Indochinese commission he was instrumental in establishing a policy for resettlement and integration. He will travel across the state, the second state of asylum for the Hmong, to assist clergy with Indochinese customs and to address sponsorship, resettlement, and catechetical concerns. Lee's position is partially funded by the National Jubilee Ministry.

## Unique services remember AIDS victims

**Rochester, N.Y.**—In a unique series of events, Bishop William G. Burrill of Rochester led prayers and preached in ecumenical services for people with AIDS. On February 19 Burrill joined Roman Catholic Bishop Matthew Clark of Rochester in a healing service for AIDS victims and their families and friends at a non-denominational church here. The following night, in a Reformed synagogue in suburban Brighton, he preached at a service for persons who have died of the disease.

# 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.

## Partners in God's new creation

## One Great Hour of Sharing



The Presiding Bishop's Fund for World Relief

## 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.  
Please give generously.**

GIVING  
HOPE

88EP31010

Enclosed is my contribution for \$\_\_\_\_\_ to support the ministry of the Presiding Bishop's Fund for World Relief.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

*Please make out your check or money order to:*  
**Presiding Bishop's Fund**



**THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF**  
815 Second Avenue, New York, NY 10017  
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.



## BIBLICAL SEXUALITY and the BATTLE FOR SCIENCE

Three articles by  
the Rev. F. Earle Fox, D. Phil., Oxon.

SEXUALITY & FAMILY LIFE  
INCLUSION & EXCLUSION  
SCIENCE - THE POISONED WELL

Responding to the *Newark Report*, the  
similar *Connecticut Report*, and the  
toxic "pansexual" (vs. "heterosexual")  
sexology of Alfred Kinsey and Masters &  
Johnson. -Paperback, 208 pp.-

\$5.97 (ask for bulk rates) postage \$1

## A THEOLOGY OF HETERO-SEXUALITY

A 12 tape cassette "good news" album  
a clear theology of monogamous, life-  
long, male-female relations as the Bib-  
lical and psychological norm for sexual  
relations. Lectures by Dr. Fox devel-  
oped over a 20 year period.

\$45.82, postage \$1.50

\* \* \*

Emmaus Ministries

25 Parallel St., Norwalk, Ct. 06850  
203-846-6892



## A Controversial Look at Human Sexuality!

*Living in Sin?, A Bishop Rethinks Human Sexuality*, by Bishop John Shelby Spong, examines the biblical and Western traditional roles of women, men, and marriage in light of modern science, medicine, psychology, economics, and anthropology. He calls for a new moral vision that will empower the church with a more inclusive teaching about equal, loving, non-exploitative human relationships.

The development of a male-dominated society and religion are examined, as well as new findings about the causes of homosexuality, and changes in marriage practices that have occurred among better educated people. The Bishop also includes chapters on the church's positive and pastoral response to the changing patterns of human relationships.

A01-222508. Hardcover, \$13.95.



**Cokesbury**  
Books • Bibles • Church Supplies

Satisfaction guaranteed! Prices subject to change.  
Add sales tax where applicable. Transportation  
extra.

CALL OR VISIT YOUR  
COKESBURY STORE

ORDER FROM YOUR COKESBURY  
SERVICE CENTER:

201 Eighth Ave., South • P.O. Box 801  
Nashville, TN 37202  
Phone 615/749-6113

1635 Adrian Road • Burlingame, CA 94010  
Phone 415/692-3562

ORDER TOLL FREE: 1-800-672-1789

Use your Cokesbury account, American Express,  
Visa, Discover, or MasterCard. Call Monday-Fri-  
day, 7:30-5:00 Central time or 8:30-4:30 Pacific  
time.

P-069-EPS

## THE PRESIDING BISHOP'S EASTER MESSAGE, 1988

# 'Why are you weeping?'

The women at the tomb on Easter morning were the same women who stood grieving at the Cross. The women never abandoned Jesus, they did not deny Him, they did not hide. They followed Him to Golgotha, and they went early in the day to the cemetery, witnessing to that love that does not end with death.

These women had been a part of Jesus' life and ministry. They had been witnesses to the passion of Jesus. They had been more than spectators along the Via Dolorosa. They had participated in His humiliation and suffering. They must have shed many tears.

There was Mary Magdalene, whom Jesus had rescued from a life which was not her own. There was Mary, His mother, who had been chosen to bear the Christ but had been told that a sword would pierce her heart.

There were other women in Jesus' life. Martha and Mary. Jairus' daughter. The woman with an issue of blood. The woman at the well. Jesus had entered each of their lives and, as He did for Mary Magdalene, brought each health, wholeness, and hope. The story of each of these women is the story of a new creation.

The women were faithful to Jesus. Is it any wonder they were at the tomb? Is there any wonder why the resurrected Jesus first appeared to the women?

The story of each woman in Jesus' life is a parable of liberation, of resurrection. God chose Mary and blessed her, and the fruit of her womb was salvation, liberating women from the slavery of the guilt of Eve. Jesus redeemed Mary Magdalene from the demons that enslaved her and the society that trapped her into a life of shame as she sought love. Jesus brought the young girl back to life and lifted the demeaning social stigma

from the woman with the issue of blood.

Through Jesus, each of these women had tasted resurrection, the new order of creation in her life. Through these women Jesus liberated all humanity from the burden of the oppression of women. Knowing suffering and humiliation in their lives, they stood with Him at His end because they had experienced the pains of suffering, humiliation, and death at the hands of a ruthless society. So, too, they understood resurrection.

Like women, we each stand at the mouth of the grave. Each of us stands, like the women, knowing that Jesus has touched our lives, has offered us liberation from the things that bind us and bury us and cause us to decay. And we stand as a Church and society knowing that collectively, too, we have been called through Him to resurrection.

"Why are you weeping?" (John 20:13)

Jesus' question to Mary at the empty grave was more a theological point than one of pastoral care.

Through the tears of hurt and pain, through the tears of humiliation and

oppression, through the tears of grief and loss, through the tears of loneliness and hopelessness, it is sometimes difficult to see the risen Lord. Not until Jesus calls her name does Mary recognize the Lord. The familiar, recognizable voice that had called her to a new life long before now beckons her anew. And through the tears she sees the Lord.

Jesus calls each of us by name—the name we received by our baptism into His death and resurrection. He calls each of us as we stand at the tomb. He calls each of us as our eyes are filled with hot tears. He calls us individually and corporately. And when we hear that familiar voice call our name, it makes all the difference in how we perceive ourselves and our society. When we hear that voice, we can say, "I have seen the Lord."

"Why are you weeping?" The Lord is risen, the Lord is risen indeed!

Faithfully,

*Edmond L. Browning*

Edmond L. Browning



## Life beyond the window

by Liza Field

Each year early in April a malady struck my family, a malady we knew as Cabin Fever. It was a form of spring fever but often occurred before you could quite see any spring beyond the window.



Cabin fever did not care for comfort so on a windy Saturday with chunks of snow still melting in the alley and birds braving the gusts in the bare trees, we would load up an old army pack and head out to hike a trail. As a child, I never knew which trail nor where it would lead, up a mountain or down a gorge, but a creek always seemed to be roaring through the black trees, full with ice-thaw and blue sky and the wild-riding clouds, a creek whose water we slapped to our faces and drank, and we woke up in startlement to a world we had not dreamed of in our winter rooms.

Easter falls around Cabin Fever time this year, at the early part of "that April" when Chaucer's folk longed "to goon on pilgrimages." It is that cool, soggy, frail month T. S. Eliot called "cruellest," finding in it that great paradox of Easter—the pain and joy of coming to life. It is not a comfortable, restful season; if that light in the window won't let us snooze content in the armchair, neither does it promise ease, a hot sun,

a dry seat in the grass. What it does offer is a gateway out—out of our old warm lives and into real Life.

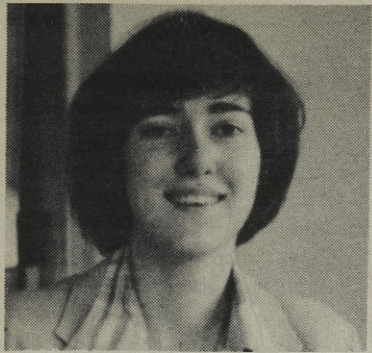
The question is, and has always been, whether to leave ourselves behind and go. Unlike the Canterbury pilgrims, most of 20th-century America has had a pretty easy time of it in winter homes and offices. It's one thing to leave a cold 14th-century hutch to go out seeking God; it's another to leave the heat and coffee pot, anxieties and shopping malls and calendars and all the regular tonnage that walls out life.

When I grew old enough to consider Jesus a real person, one who could feel things, I tried to imagine the feeling of coming back to life in a tomb. For some reason it didn't strike me as a fun thing to do, but slightly painful—slipping back into a cold body, cranking it up again like a dead engine and walking out of the cave before sunrise. Somewhat like getting out of bed at the crack of dawn for a cold hike.

Easter, as I understood it, was not

*Continued on page 34*





by Christine Dubois

Mother always lectured us on the virtues of minding your own business. But since she rarely took her own advice, it didn't sink in. Like her, I discovered that life is much more interesting when you don't.

Recently our friend Laurie ran away from a drug treatment program. It wasn't exactly a surprise—Laurie's been in and out of any number of drug programs—but it was a disappointment.

When I called the number she left on our recorder, a woman told me Laurie had moved in with her. "You can't talk to her now," she said. "She's asleep."

I hesitated a moment. Should I become involved? Or should I mind my own business? I breathed a quick prayer, then said, "Wake her up!"

We met later at a nearby restaurant. After three cups of coffee, Laurie was ready to reconsider her decision.

I abandoned any pretense at being non-directional and told her flat out I thought she needed the treatment and ought to go back. And I said I wasn't going to let her out of my sight until she could tell me she'd made up her mind one way or the other.

"It's not that I don't trust you," I said, "it's just that. . . ."

"That you don't trust me."

"O.K. But let's just say I think you're in a vulnerable spot and need some support. It sounds better."

I took her home with me and fixed dinner. Later that night, when Steve came home, we lit a candle, pulled out the Prayer Book, and read Compline.

In the morning, we met with a counselor. "How easy is it for you to

## Minding one's own business is not always virtuous

manipulate these people?" he asked Laurie. She hedged. "Is it as easy as it used to be?"

"Not at all!" she exploded. "I expected them to say I should go back, but I didn't think they'd be this adamant about it. I feel like a hostage without handcuffs!"

I cringed. Maybe we were coming on a bit strong. But after lunch, Laurie announced she had decided to go back into the program. I drove her to the treatment house where she was immediately accosted by Christy, a tough young black woman and former

cocaine addict. "I hope you're ready to make a commitment this time," she demanded.

"I think so," said Laurie.

"Well, it's your life we're trying to save here." Christy turned to me. "You're a Christian, aren't you?"

"Yes, I am."

"I thought so. You have that look about you."

At the time, I figured it must be simply that I had cared enough to drag Laurie back there. But later, after Laurie had left the program for good, I realized it was more than just

caring. It was faith.

Faith to believe that through God's grace, people can change. Faith to see another Laurie, whole and free the way God intended her. Faith to believe that nothing is too dark or too hopeless, that no one is beyond the power of the resurrected Lord.

When you see a vision like that, it's hard to mind your own business. As Christians, sharing that vision is our business.

Christine Dubois is a free-lance writer from Seattle, Wash.

## TAX SAVINGS TODAY, A SECURE RETIREMENT TOMORROW,

### ...with a Church Life tax-sheltered annuity

Tax law permits Church employees — both clergy and lay — to have their employer reduce their taxable salary by an amount they specify, and pay that amount each month into an annuity for the employee's retirement.

#### • Tax savings today . . .

No current Federal income taxes are payable on the portion of salary that goes into the annuity. And, in the case of the clergy, no self-employment Social Security taxes are payable, either. The money goes right to work earning interest — without current taxation — at rates geared to financial market conditions.

#### • Other pension programs not affected . . .

Other retirement plans that your employer may provide (such as The Church Pension Fund) are not affected by this voluntary reduction, and are still based on the full amount of your salary.

#### • A secure retirement tomorrow . . .

Aside from the tax savings, you will have built up a substantial sum of money over the years that will guarantee an extra measure of financial security for your retirement.

RETURN THE ATTACHED COUPON TODAY.

We'll send you full information by mail.

Or call Joe Ganci or Tony Rossi, toll free,

(800) 223-6602; in NY City 661-6700.



**CHURCH**

Church Life  
Insurance Corporation

800 Second Avenue  
New York, NY 10017  
212-661-6700  
800-223-6602

An Affiliate of The Church Pension Fund.

## Church Foundation grants fellowships

The Episcopal Church Foundation has selected six people to receive new fellowships for doctoral study in 1988. The recipients include Kate Cooper, Princeton University; Claudia Lee, Oxford University; the Rev. Messrs. John Dally and John Kevern, University of Chicago; the Rev. Thomas McCart, Vanderbilt University; and the Rev. Titus Presler, Boston University School of Theology.

The fellowship program aims to encourage gifted scholars whose career objective is to teach at an Episcopal seminary in the United States. Since its beginning in 1964, the program has granted over \$1.6 million to 101 men and women. Candidates must have outstanding academic records and, if ordained, prior parish experience. To encourage top scholars, seminaries are permitted only one nomination per school.



**CHURCH**

Church Life  
Insurance Corporation

800 Second Avenue  
New York, NY 10017  
212-661-6700  
800-223-6602

Please send me more information, by mail, about Church Life's tax-sheltered annuity program.

Name \_\_\_\_\_

Address \_\_\_\_\_

Town \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Nature of salaried Church employment: \_\_\_\_\_

Date of birth: \_\_\_\_\_



# Soul of Church at stake, says Professor Philip Turner

by David L. James

"There is a struggle going on for the soul of our Church. While the battle is currently focused on the Church's response to changing sexual ethics which gain easy and immediate headlines, the war is really over a far more basic and important question than just the resolution of these issues. It is a question of identity: What kind of Church are we to be?"

This is the question Dr. Philip Turner, systematic ethicist and professor at General Theological Seminary, posed at a symposium held at the seminary early in March. Initially presented as the first of the Sweeny

Lectures at Grace Church, Grosse Pointe, Mich., his paper, repeated at General Seminary at the behest of a group of students, is the first serious response to the Newark Report on sexuality and sexual ethics.

Woven deep within the fabric of our tradition, said Turner, is our understanding that we Episcopalians have functioned as the de facto established Church of the nation. Along with other mainline Churches, but more than any of them, the Episcopal Church has always understood its role in society to be that of moral arbiter, to be the Church which sets

the moral tone for the country.

But things have changed. Episcopalians, he said, now find themselves in a Church whose moral teaching is directly opposed by the more dominant moral standards set by society and the state. Accustomed to having their standards echoed by the culture, and with public standards of sexual conduct at such variance with the Church's standards, Episcopalians, Turner said, don't know what to do. Because this gap has appeared and continues to widen, "we no longer know who we are as a Church and are floundering in search of an identity."

Turner's paper, entitled "Limited Engagements, Sexual Ethics, and the Battle for the Soul of the Episcopal Church," sketches the most common proposal of Episcopal identity currently in fashion: Since the Episcopal

Church is no longer able to set the moral tone for the nation, it can do the next best thing—it can be the Church for everybody. Rather than being the religious and moral teacher promoting the unity of a nation, the Episcopal Church can become the Church that includes the diversity of that nation. "If we can't be a national Church that maintains moral consensus, at least we can be an inclusive one that affirms all the differences." And so the argument goes: The Church should change its moral teaching to reflect what seem to be the highest ideals in the diversity of American society.

The Newark Report suggests, Turner noted, three reasons for doing this. First, sexual permissiveness is now the norm, and if the Church is going to be relevant to society, then it must accommodate itself to where the people are. Second, the culture, through the benefit of the life sciences, is better informed about these matters than the narrow limitations of Scripture and tradition. And third, excluding people at any level on the basis of life style is punitive, not pastoral.

Expressing appreciation for the voice of Bishop John Spong of Newark, who has raised the subject of changing sexual ethics so forcefully for so many, Turner then steered his tightly reasoned essay through the deep waters of desire, love, and marriage. In citing New Testament examples of a Church which offered an alternative to the pagan culture that surrounded and outnumbered it and by developing a theology of love and chastity that is not limited, temporary, or situational, he systematically dismantled the arguments for accommodation to the culture and arrived at a conclusion that argues that the Church's traditional moral teachings not be abandoned.

Turner concluded by asking the packed auditorium, "What kind of Church are we to be?"

Turner said the question which lies beneath all the other questions being asked is: "Will the Episcopal Church accommodate itself to the culture around it and look to society to find out what it should believe, or does the Church have the necessary love and courage to offer, through its teaching and the examples of the lives of its members, standards of behavior and belief to a society we no longer control?"

The questions which followed Turner's presentation reflected the wide diversity of the audience and of the Church. Some people were clearly excited finally to hear a serious theological response to reports which have made recent headlines. Others posed sharply critical questions which charged the essay with circular reasoning.

Consensus came, however, with the acknowledgement that at last the real questions which underlie the Church's debate have been drawn into clear focus and will not be resolved by a vote at General Convention, but by the hard work of developing a theology of the Church which clearly answers the basic question: "What kind of Church are we to be?"

David L. James is associate rector of St. Paul's Church, Westfield, N.J. Dr. Philip Turner's address will soon be available through Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202.

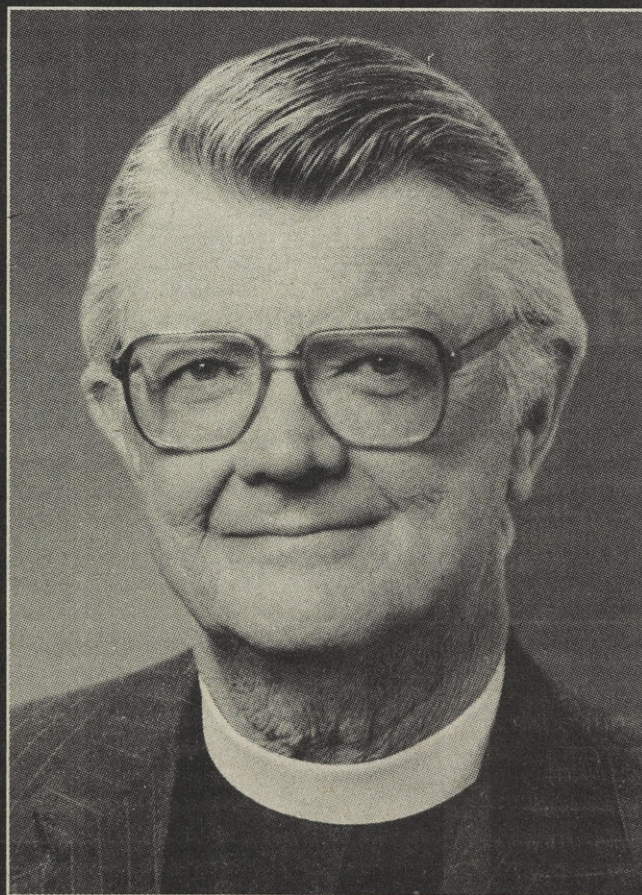
## "When RSI Promises Integrity In Fund Raising... They Keep The Promise"

"St. Luke's parish is like so many others around the country. Last year we needed to raise a large sum of money for a new building, but we were concerned about the approach we would use. Certainly the fund raising climate across the nation made us even more concerned about the integrity of our approach.

"In our search for assistance, we heard about RSI. As we talked with other church leaders there was one recurring theme. In every case, the people said 'RSI can help you raise a lot of money, and *they will do it with integrity!*'

"And indeed, we found that to be so. RSI worked with us at the highest level of professionalism. In all our dealings with them, their fund-raising methods were biblically sound with a strong emphasis on our spiritual growth. At no point were we ever disappointed or dissatisfied.

"If your parish needs to raise money for ministry, capital expansion, or any other worthy reason, I recommend you call RSI. They are people of integrity."



The Rev. Holland Clark  
Rector, St. Luke's Episcopal Church  
Hilton Head Island, South Carolina

**Resource Services, Inc.**  
America's Leading Church Fund Raising Company

Toll Free 1-800-527-6824

Dallas 214-404-7513, Calgary 403-236-1554, Toronto 416-492-3218  
12770 Merit Drive, Suite 900, Dallas, Texas 75251



# Fund to honor Janette Pierce

A memorial fund to honor the memory of the late Janette Pierce, managing editor of *The Episcopalian*, has been established by Episcopal Communicators. Contributions to the fund will go toward sponsoring the presence of a third-world woman at the Anglican Center for Women during the Lambeth Conference this year in England. The fund will also be used to establish a Janette Pierce Award for exceptional contributions to church communications, according to Ruth Nicastro, president of Episcopal Communicators.

The Episcopal Women's Caucus originated the idea of sponsoring third-world women's attendance at Lambeth. Anglican women from Canada and Australia have joined the Americans in the Anglican Center for Women project.

In establishing the tribute, the board of the communicators' organization issued the following statement:

"Janette Pierce's spirit was gentle and strong. She lived her theology, and her biblical understanding of justice led her to work for the empowerment of individuals, whether neighbors or friends, as well as groups—oppressed, poor, God's own.

"As a person who saw herself, and was seen by others, as a pilgrim along the way, Jan was committed to the joy and the zest and to the test of the Christian journey.

"She had a way of translating concepts into action in her life and work. And as a communicator, she knew that what mattered was not just words

and images, but truly caring about people and making a difference in their lives.

"The gifts to Episcopal Communicators to support in her name a third-world woman's presence at the Anglican Center for Women at the 1988 Lambeth Conference is intended to honor her by expressing that concrete caring and biblical love-in-action which exemplified her life.

"We ask you to join with us in making this tribute possible."

Donations may be sent to Episcopal Communicators, 600 Talbot Hall Road, Norfolk, Va. 23505.

Episcopal Communicators is an organization of professionals with communications responsibilities in the Church. Janette Pierce was a former convener of the organization.



The Archbishop of Canterbury and Janette Pierce share a light moment.

## Sponsor a Child for Only \$12 a Month.

At last! Here is a \$12 sponsorship program for Americans who are unable to send \$20, \$21, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$12 a month you will receive:

- a 3½" x 5" photograph of the child you are helping.
- two personal letters from your child each year.
- a complete Sponsorship Kit with your child's case history and a special report about the country where your child lives.
- quarterly issues of our newsletter "Sponsorship News."

### All this for only \$12 a month?

Yes—because Children International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Children International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

### You can make a difference!

\$12 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$12 a month will help provide so much:

- emergency food, clothing and medical care.
- a chance to attend school.
- help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

### A child needs your love!

Here is how you can sponsor a child for only \$12 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
3. Send your \$12 in right now and this will eliminate the cost of a "trial child."

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

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.

## Episcopal Charities conference scheduled

"Building a Hands On Ministry" is the theme of the third annual United Episcopal Charities Conference scheduled for April 6-8 in San Diego, Calif., and hosted by Episcopal Community Services of San Diego.

The primary goal of United Episcopal Charities, begun after the 1985 General Convention in Anaheim, Calif., is to share information, resources, and fund-raising methods among Episcopalians working in the areas of human needs and social concerns; all organizations and individuals within the Episcopal Church working in these areas are invited to attend.

For more information, contact Glenn Allison, Executive Director, Episcopal Community Services, 3425 Fifth Ave., San Diego, Calif. 92103.

## Kanuga offers spring activities

This spring, the second annual Easter at Kanuga, which combines activities for the last days of Lent and an Easter celebration, will be held March 29-April 4 at the conference center in the mountains of Western North Carolina.

From April 27-29, Bishops John S. Spong and William C. Wantland and the Ven. Denise Haines will participate in Issues '88: Conference on Human Sexuality and Women in the Episcopacy.

Beginning in mid-June, Kanuga's regular schedule of summer conferences begins. For information, write to Kanuga Conferences, P.O. Drawer 250, Hendersonville, N.C. 28793, or phone (704) 692-9136.



Melanie desperately needs nutritious food, medicine, and clothes so she can go to school. Her home is a wooden shack in a disease-infested slum.

## Sponsorship Application

☐ Yes. I wish to sponsor a child. Enclosed is my first payment of \$12. Please assign me a ☐ Boy ☐ Girl  
Country preference: ☐ India ☐ The Philippines ☐ Thailand  
☐ Chile ☐ Honduras ☐ Dominican Republic ☐ Colombia  
☐ Guatemala ☐ Holy Land Crippled Child

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

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

☐ Please send me more information about sponsoring a child.

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

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

## Children International

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

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



# Ecumenical Decade for Women: Worldwide, rooted in faith

by Joy Schwab

Following a resolution passed by the World Council of Churches last April, Eastertide, 1988, marks the beginning of the Ecumenical Decade—The Churches in Solidarity with Women. That's a mouthful. What does it mean?

**Ecumenical.** The Central Committee of the World Council of Churches, at a meeting in Geneva in January, 1987, decided to launch a decade dedicated to women. The decision arose from responses of women from 44 member Churches to a questionnaire designed to measure the impact of the United Nations Decade for Women (1975-1985). The U.N. Decade hadn't been very effective, the survey showed. Respondents indicated that women all over the world (who make up over half of church membership) still held mostly "traditional" roles and positions in the Church.

**Decade.** Ten years—Eastertide, 1988, through Eastertide, 1998. After evaluating the results of the U.N. Decade, the WCC met in September,

1987, in Stony Point, N.Y. Anglicans were represented by Jeanne Rowles, Marjorie Powles, and Donna Hunter of the Anglican Church in Canada and by Jane Burton, Pam Chinnis, Marge Christie, Claire Woodley, Ann Smith, the Rev. Betty Bone-Scheiss, and the Rev. Claire Wolterstorff of the Episcopal Church. These women recognized the necessity of combining Anglican activities within the ecumenical framework to benefit the Anglican Church as well as the wider-world, ecumenical Church and agreed to develop local and national programs within their own Provinces. They recommended:

- That Anglican women work with various women's organizations, ecumenical groups, and other networks to support the Decade;
- Development of liturgical, educational, and faith-in-action materials for Easter, 1988, centering on the theme of the Women at the Empty Tomb (Matt. 28:1-10), and planning for Anglican participation;
- Greater communication and shar-

ing between Anglican women across divisions of race, class, and government as well as solidarity and support between women of developed and still-developing nations;

- That women create a support network with bishops in their Provinces and throughout the communion, encouraging them to address women's concerns and ministries and to improve women's status in the Church through legislation; and
- Affirmation of the vision of women biblically, theologically, and existentially as well as of their authority and presence within the Anglican Communion.

**Solidarity.** In working together to support women, the planners hope to collaborate with women and men of all Provinces. They also seek to establish an Anglican Women's Network. Meetings of Anglican women in the western hemisphere are being planned for 1990, 1995, and 1998. Inclusive representation (ethnicity, age, and class) will be stressed from the planning stage onward.



**Women.** Questionnaires similar to the one the WCC used will be distributed throughout the Communion to discern the status of women's participation in the Anglican Church. Furthermore, women's groups and parishes around the world are encouraged to develop specific activities based on the situations of women in their communities.

- The Council of Women's Ministries of the U.S. Church, which chose the theme "Forward!" for its participation in the Decade, will be represented on the Lambeth Committee by Joanna Gillespie of Rhode Island.

- The office of Women in Mission and Ministry at the Episcopal Church Center is creating a liturgy resource which will include collects, litanies, meditations, sermons, and eucharis-

*Continued on page 40*

## Anglican-Orthodox Dialogue adopts statement

After two years of study, Episcopal and Orthodox Christians have issued a statement of agreement on the Eucharist and plan to tackle the broad question of ecclesiology. The actions took place at a mid-January meeting in New York City of the Anglican-Orthodox Theological Dialogue (USA). They follow the 1986 adoption of an Agreed Statement on Christian Initiation.

The latest statement, which marks a new step in the long dialogue between Anglican and Orthodox Christians, reflects on the "doctrine, liturgy, and pastoral implications of the Eucharist" and draws heavily on statements that emerged from the Joint Anglican-Orthodox Doctrinal Commission meetings in Moscow (1976) and Dublin (1984).

A highlight of the occasion was a

visit from Archbishop of Canterbury Robert Runcie. The Archbishop, former co-chairman of the international Anglican-Orthodox Dialogue, was in New York to participate in the annual Trinity Institute. He spent time with the theologians of both communions at House of the Redeemer, an Episcopal retreat center.

Episcopal Bishop David Reed of Kentucky and Orthodox Church in America Bishop Peter L'Huillier of New York and New Jersey co-chair the U.S. dialogue. Reed described the dialogue as a "small step" in the "monumental task" of Anglican/Orthodox understanding and was careful to point out that the statement is an agreement between "teams of theologians," not a formal document between the two communions. Through the process the two bodies

hope to determine "where we are together and where we are apart," Reed said. The dialogue is unique in its diverse representation of Orthodoxy in the U.S.

The new statement stresses the centrality of the Eucharist to both Anglican and Orthodox Churches and implies that the "eucharistic community is essentially a missionary community, committed to announcing and conveying to the world that which it has received in the Eucharist." The paper acknowledges differences, however, in the understanding of the relationship of Eucharist and church unity and the role of intercommunion in church life.

Since women's ordination to the priesthood is a disagreement characterized as "serious," plans are underway for a pan-Orthodox consultation



In New York City, Bishop David Reed (left) conferred with Bishop Peter L'Huillier on Anglican-Orthodox understanding of the Eucharist.

on the subject; Anglicans have been asked to provide the Orthodox Church with full information from its experience.

*"For a church well prayed in, we chose  
'Burial IN the Church not FROM the Church' "*



*The Armento columbarium restores the community of the living and the departed. Brings comfort*

*to those who mourn, in the community of faith and caring support for each other.*

*The Armento Columbarium beautiful in design is an appropriate enrichment of the liturgical environment.*

ARMENTO  
Liturgical  
Arts

1011 Military Road  
P.O. Box 39  
Buffalo, N.Y. 14217  
Phone: 716/875-2423

Write for FREE Kit of Information

"We ordered a 48 niche Armento to Columbarium based on the interest of several members of the parish. Upon installation more than 20 additional parishioners reserved niches. In less than six months 35 niches have been reserved and our vestry is planning to expand the columbarium.

The beauty of the installation as well as the ministry that the church provides has won the support of the whole parish."

The Rev. Donald B. Hill  
Rector  
St. Mark's Church  
Buffalo, NY 14207



Installation shows a modification of side altar to accommodate a 48 niche columbarium with Celtic cross.



### Complete Software For Episcopal Churches

- Recommended by the National Church Finance Department and the Church Pension Fund
- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

Call or Write Today  
For a Free Demo Diskette

Toll-Free:  
800-527-9919, ext. 0805  
Texas:  
800-442-7950, ext. 0805

Membership  
Services, Inc.  
P.O. Box 152130  
Irving, TX 75015

I have called you by your name and you are mine. ISAIAH 43:1



# People to note

The World Council of Churches appointed the Rev. **Parney Pityana**, Anglican priest from South Africa who is now vicar of Immanuel Church, Birmingham, England, to be director of its Program to Combat Racism □ **W. Robert Spinks** will be the new vice-president for Development and Institutional Relations at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, beginning June 1 □ Episcopal laywoman **Carolyn A. Cowap**, 52, the National Council of Churches' director of human and environmental health and 14-year veteran of the NCC's Division of Church and Society, died at her home February 8 □ The Episcopal Mission at Wayne State University appointed the Rev. **Duane W. H. Arnold** Episcopal chaplain to the University □ The Rev. **R. Steven Fox** is working with the Council for Tibetan Education of His Holiness the Dalai Lama in Dharamsala, India.

The Rev. **Sheryl A. Kujawa**, former youth minister in the Diocese of Massachusetts, is now youth ministry coordinator at the Episcopal Church Center □ The Rev. **Ulrich Fick**, senior envoy of the world's Bible societies, will address the 172nd Annual Meeting of the American Bible Society in May; Fick will retire at the end of 1988 after almost 17 years in his post □ The University of the South has received a \$1 million gift from **Ogden D. Carlton, II**, of Albany, Ga., to establish a distinguished professorship in French □ Washington Cathedral has named long-time supporter **Mallory Walker** chairman of the 1988 Corporate Campaign for the Cathedral's Annual Fund □ The Council on Women's Ministries will be represented on the Lambeth committee by **Joanna Gillespie** of Rhode Island.

In his February presentations to a Harvey Lectures audience at Episcopal Theological Seminary of the Southwest, Dr. **Kosuke Koyama**, ecumenics and world Christianity teacher at Union Theological Seminary, spoke on the "zig-zag image" of a meaningful life and urged constant dialogue with other cultures and religions □ The Diocese of Connecticut has two new staff members: **Judy G. Conley**, Urban Missions Officer, and the Rev. **Roger Alling, Jr.**, Stewardship Officer □ Research scientist **Mathilde Krim**, founding director of the American Foundation for AIDS Research, and the Rev. **Samuel Van Culin**, head of the London-based Anglican Consultative Council and secretary of the Lambeth Conference, were guest speakers at the 193rd Annual Council of the Diocese of Virginia late in January.

The Rev. **James B. Lemler**, rector of Trinity Church, Indianapolis, Ind., was elected president of the board of directors of the Consortium of Endowed Episcopal Parishes; the Consortium's executive director, **Robert A. MacGill**, will retire in June □ The Rev. **Barry Evans**, an Episcopal priest and president of the Grubb Institute USA, has announced receipt of a \$75,000 Lilly Endowment grant to help the London-based, systems-analysis institute establish itself in the U.S. □ A special service was held last fall at St. Michael's Mission, Ponce, Puerto Rico, when Sisters **Esther Mary** and **Marjorie Hope** of the Community of the Transfiguration received special commendations from the Legislature of the Free Associated State of Puerto Rico for their 40 years of service to the youth of Ponce.

# COME TO Kanuga THIS YEAR...

## for education, relaxation, & renewal.

Kanuga is a crossroads of people, ideas, and away-from-the-ordinary experiences. This year, sample the diversity of the Church at this Episcopal conference center in the Blue Ridge Mountains.

Conferences feature some of the best minds in the Church today, including Dr. John Yates, Edward C. Hobbs, author Martin Bell, Canon John W. Howe, Dr. Doris Blazer, Tom Belt, and Dr. Charles Price of Virginia Seminary, as well as Bishops John Spong and William Wantland, and the Ven. Denise Haines.

Church people—both lay and clergy—from across the nation are among the conferees. Young people, too, spend valuable time at Kanuga with leaders and friends from many dioceses. Whether it be a conference, guest period, or camp, guests learn from each other, experience the relaxation of our mountain setting, and renew their vision of Christian community.

Many conferences have reduced rates, and as in the past, a rebate for team attendance at Kanuga sponsored conferences is offered. Family attendance is encouraged with reasonable fees for nonparticipating spouses and children during conferences. A special stay-over package is also available for those who wish to use Kanuga as a base for visiting area sites and activities in the Western North Carolina mountains after a conference ends. Piedmont Airlines is the official car-

rier and offers substantial discounts for our conferences.

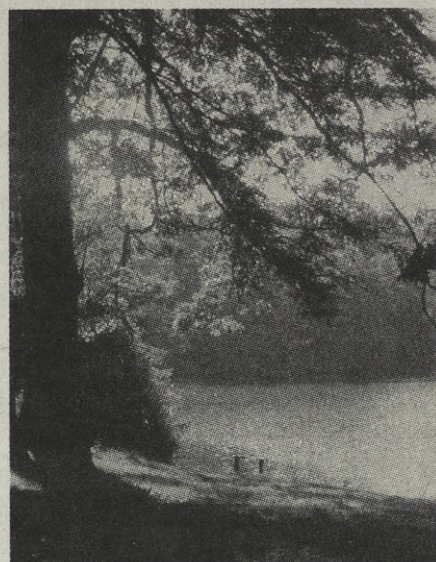
## Reasonable rates, quality speakers, and a vacation location

In addition to its beautiful four-season climate, Kanuga is within driving distance of historic, arts, and regional sites.

The Carl Sandburg National Historic Site and the magnificent French-style chateau of Biltmore House and Gardens are moments away. The picturesque Blue Ridge Parkway is close by, where nature's springtime is glorious, summer is rarely hot, autumn forests are colorful, and perhaps the largest and most colorful display of rhododendrons in the world can be found. Cross-country skiing during winter is encouraged there, too.

A view from Mt. Mitchell, highest elevation east of the Mississippi River, is an easy drive. The world-famous great Smoky Mountains National Park is only an hour and a half away.

There are nearby outlets for quality clothing and furniture made by internationally-known North Carolina craftsmen. An extensive collection of the artwork of Andrew Wyeth is in the Greenville (SC) Museum, the highly-acclaimed Vagabond Players perform all summer at nearby Flat Rock Playhouse, and world-renowned musicians are featured at the Brevard Music Center from late June to mid-August.



## 1988 SCHEDULE

### March 29-April 4

- Easter at Kanuga. Lenten retreat and Easter celebration.

### April 27-29

- Issues '88: Conference on Human Sexuality and Women in the Episcopacy, with Bishops Spong and Wantland and Archdeacon Denise Haines

### June 12-17

- Junior Young People's Conference
- Senior Young People's Conference
- Conference for Adults Who Work With Youth, with author Martin Bell

### June 19-24

- Bible Conference, featuring the Rev. Edward C. Hobbs
- Spirituality Conference, led by Brother Robert Hugh and Sisters Cintra Pemberton and Carol Andrew
- Preschool/Parenting, for parents and teachers
- Christianity and Literature, exploring

Dostoevsky, John Cheever, Walker Percy, and others in light of Christian faith

### June 26-29

- Stewardship Conference, co-sponsored with the Stewardship Office of National Episcopal Church Center

### June 26-July 1

- Christian Education, with the Rev. Dr. Charles P. Price, Virginia Seminary
- Church Arts, "Sharing Our Experience of God through Liturgy and the Arts"

### July 3-8

- Family Life Conference, led by the Rev. John W. Yates. A family celebration with a Fourth of July flavor. A foundation grant has made a special rate possible.
- Royal School of Church Music Training Course for Girls, for girl choristers ages 10-18

### July 10-15

- Renewal Conference featuring the Rev.

Canon John W. Howe and music leader the Rev. Tom Belt

### July 16-September 3

- Summer Guest Period. Planned activities, tennis, hiking, and hours of relaxation.

### October 9-16

- See the Leaves. Enjoy autumn's beauty in the Blue Ridge Mountains.

### November 23-27

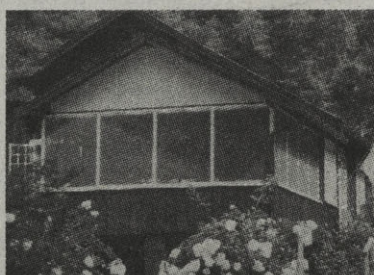
- Thanksgiving at Kanuga. A special moment before Advent during the season of harvest.

### December 28-January 1, 1989

- Winterlight XIII Youth Conference. For young people in grades 9-12.

### The Camps

- June 11-August 20. Camp Kanuga for Boys and Girls (5 sessions)
- June 18-August 19. The Wildlife Camp of the National Wildlife Federation (4 sessions)



# Kanuga

AN EPISCOPAL CENTER  
POSTAL DRAWER 250  
HENDERSONVILLE, NC 28793  
(704) 692-9136



Name \_\_\_\_\_

Address \_\_\_\_\_

Please send me more information on these events:

- ☐ Tell me more about your stay-over rates.
- ☐ Send me a free 1988 Kanuga Program.
- ☐ Tell me about special airline rates.

Mail to Kanuga, Dept. E,  
Postal Drawer 250, Hendersonville, NC 28793



# Latin American Church: rich in spirit

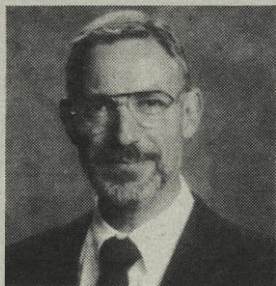
When Executive Council members went out to visit Latin American dioceses before their meeting in Guatemala, they had three questions to answer:

What did I learn about the Church's role in people's lives? Was the emphasis on mission much different from that in my own congregation? In what ways can real (not paternalistic) mutual ministry be developed?

What they found was an eye-opener for many

## Should Lambeth Conferences continue?

by Dick Crawford



Does anybody in the pew really care about the Lambeth Conference?

The Lambeth Conference is the decennial gathering of all diocesan bishops of the Anglican Communion, first held in 1867. The bishops come together to discuss topics of concern, share problems and successes, and speak to the Church and the world.

This is the year for such a three-week gathering, scheduled in England beginning late in July. Much work has gone into preparation for the conference to make it meaningful to the faithful. Archbishop of Canterbury Robert Runcie has called on the bishops to "bring your diocese with you."

The Archbishop has proven himself an excellent leader of the communion. He is open to opposing views and fair to all, which has at times made him a target for criticism. In spite of his detractors, he has shown himself more than equal to his near-impossible job.

The Church's press throughout the world has worked hard to explain matters that will be placed before the conference and to be cooperative in informing both laity and clergy of the work to come before the bishops. The wide range of subjects includes peace, ecumenism, the consecration of women bishops, and more. But my question remains: Does anybody really care about the Lambeth Conference?

Hard as I try, I cannot become excited about it. The conference has no authority over the member Churches of the communion. The bishops attending Lambeth cannot legislate or impose binding decisions on the various Anglican Provinces.

Some people think the conference is a great council which has major impact on the Church. Others, those more cynical, regard the every-10-year meeting as a worldwide get-together of the "old boys club." And still others fall in varying degrees between those poles of regard.

Given the poles, most of us, I think, tend to fall nearer the former. Nevertheless, it's awfully hard to become excited. The bishops will make pronouncements decrying apartheid in South Africa, war in Central America, and hunger around the globe. They will call for care and understanding for people with AIDS. Most Anglicans will come down on the side of support for such causes.

Will the work of the bishops and the sure-to-be-issued pastoral letter that will follow make a difference in Anglican or world opinion? Will anything be said that has not already been said in each Province and diocese? Will the bishops and others who attend the conference come home and go about their dioceses speaking to the issues that come before the gathered prelates?

We've heard much talk that this may be the last Lambeth Conference. Whether it will be is conjecture. Nobody really knows. However, given the costs of the conference—air fares and lodging, to mention a couple—would the world be better served by spending the money to feed the poor, shelter the homeless, bind wounds, and care for the forsaken young and old?

Would not an Anglican Council called for reasons other than being an every-decade tradition generate more interest and be more effective?

of the members. They found a Church wanting in material resources ministering energetically to the spiritual, physical, educational, and economic

## Editorials

needs of congregations often of the poor and the "poorest of the poor," including large numbers of children, some of them badly malnourished.

The Church has chosen to minister to these people. The resources may be few, but the Spirit is rich and powerful. And the Church is expanding, often by simple word-of-mouth: The Episcopal Church not only "welcomes you," it works for you.

Some congregations in the U.S. may have a sense of mission as strong as Council members found in Latin America, but not many. "We realize how clericalized the United States Church is," one member reported to her colleagues, "how crippled by big buildings."

## Pancake suppers

Is the United States becoming a more religious nation?

From a recent survey—unexpectedly, in *Better Homes & Gardens*—you might think so. Some 80,000 of its readers (70 percent labeling themselves Protestants) filled out a questionnaire last year. Some of the findings:

Seventy-five percent said they attend religious services once a week or more; 80 percent said spiritual development is what they want most from a religious organization; and to the question, "Which activities are most important in your family's spiritual development?" 73 percent chose "following moral principles" and 70 percent "attending organized religious services."

We bounced these results off the Rev. Wayne Schwab, evangelical ministries coordinator at the Episcopal Church Center. His reaction was mixed.

Yes, there is heightened interest in religion today, he said, but he doubts the 75 percent

What are the opportunities for mutual ministry? Even if parts of the Church in Latin America become autonomous, as they wish to, they will need economic and material help for a long time to come. That the U.S. Church must supply.

But greater riches are ours for the asking from Latin America. If we can devise the channels for receiving them, some of that vigor and freshness of Spirit and ministry that Council members encountered can be ours.

Presiding Bishop Edmond Browning summed it up this way: "We have witnessed our Church's mission and ministry in Latin America. . . . We have toured church facilities which serve both as places of worship and community centers for education, medical care, and occupational training. This is true self-giving and should be a model to us all. We must find ways to support the mission and ministry in Latin America and affirm its aspirations. We need to carry this witness home to every diocese and parish in the United States and across the Anglican Communion." Amen.

weekly attendance figure. People generally deem themselves more regular in church attendance than they are, he said. The Gallup Poll, he added, puts regular Protestant church attendance at about 35 percent of baptized members and Episcopalians at 30 percent.

What's significant, he believes, is matching those more realistic attendance figures with the 80 percent who say what they want most from a religious organization is spiritual development.

"What I learn from that is they are not getting the spiritual development they want from their church," he said. "Most of the time, they're offered bazaars and pancake suppers."

And even when spiritual needs are addressed, he said, it is in classes and sermons—one-way communication.

Certainly, some Episcopal churches are giving their members a rich spiritual diet, just as in others the more frequent fare may be pancakes. No parish could go wrong in increasing the amount of two-way communication between clergy and laity that leads to spiritual development.

## SWITCHBOARD

### Opposition and support for commentary on seminaries

John Howe ("The irrelevance of theological education," February) offers no evidence for his insinuation that the recent decline in this Church's membership is related to the current state of theological education. This is an extremely problematic allegation [since] our seminaries were teaching basically the same things in basically the same way back in the 1950's and early 1960's when the Church was experiencing the kind of cancerous growth Howe assumes to be the sign of healthiness.

Howe states that seminaries should make their primary goal teaching us how to master our baser instincts, to discern false doctrine, to understand what the Bible says to us personally, to lead others to Christ, etc. One might just as well say law schools should make it their primary goal to teach us to be law-abiding or medical schools teach us to be healthy.

Howe has categorically confused abilities necessary for all Christians with goals for the

education of the ordained ministry. Seminaries could certainly do a better job of fostering these abilities, but no seminary in its right mind would make teaching them its primary goal because these are things that are best and most properly learned in a parish fellowship rather than a primarily academic context. If we lack these things in the Church, the problem is not just with the seminaries.

Michael H. Floyd  
Episcopal Theological Seminary of the Southwest  
Austin, TX

I am a recent graduate of one of our seminaries, fairly well trained, I believe, in the basics of a good theological education—I learned much about the Bible, its history, and the tools of classical biblical criticism—[and] I agree with John Howe that there is a serious lack of in-depth discussion and emphasis on the biblical truth about Jesus Christ and the need for a personal relationship with Him.

Until such takes place, how

can we meaningfully "hear, read, mark, learn, and inwardly digest" to make Scripture come alive in the classroom, and in the congregation? Bishop Michael Marshall says "we [indeed] have a Gospel to proclaim," and according to our baptismal liturgy, it is to be by word and example.

Thanks to John Howe and his article.

The Rev. Robert L. Tedesco  
St. Timothy's Episcopal Church  
Herndon, VA

Thank you for publishing John's Howe's commentary. While I sense a bit of anger, Mr. Howe speaks some truth we need to hear.

Just a few decades ago the Episcopal Church was normally included among those Churches described as "mainline," but now, if statistics are the measure, we are about to join the ranks of those on the "sideline." I agree that our seminaries do a good job of training sensitive and sympathetic pastors, and I rejoice in that. But we clearly need to equip more people for



# Let's not beat up on the seminaries

by Ted Thornton

The Rev. John Howe raises the alarm in his February commentary, "The Irrelevance of Theological Education." I certainly agree we have a crisis on our hands, but is Howe really being fair in picking on the seminaries or even the Church as a whole?

I believe the problem is ourselves and this carnival-barker culture we live in. Bombarded endlessly, as we are, by one gilded promise after another, many of us have just become deaf to the Gospel.

This isn't the seminaries' fault, and it isn't the Church's fault either. As Jesus admonishes at the end of many of His parables, it takes ears to hear. The ears of many of us, I fear, are simply too clogged up. Or too wet behind. The solution lies in learning to listen better.

No amount of changing seminary curricula will address this problem. And a lot of harm may ensue in the attempt. I do care whether J, E, D, or P wrote a particular passage. This is crucial to understanding the rich patina of history and culture and the variety of human expression which makes the Bible the *living* word of God inspired in the hearts and lives of real people. I think that Old Testament 101 axiom is true: "We can't begin to know what the Bible is saying to *us* until we fully understand what it was saying to *them*."

And alarmist reminders of the droves we're losing to the more charismatic congregations

won't help either. I for one believe that many of those who leave us are among the most insecure in their faith anyhow.

In these darkening times, our capacity to endure the ambiguity and the call to remain steadfast which genuine biblical faith demands (and which life is all about) is being severely

## Commentary

challenged. The temptation has never been stronger to heed the calls of those who glibly and loudly claim to have simple answers and who offer leakproof guarantees of spiritual certitude.

This can lead to unhappy results. All too often throughout our history we have seen faith become rigid, strident, and narrow in the hands of those who are afraid. We have watched this cancer grow in parts of the Muslim world, and we have seen it here at home, too.

Just as it was wrong for many of our institutions to join the knee-jerk parade of the 1960's and its call to be relevant, so, too, it would be wrong to overreact to current developments and in the process, perhaps, again lose sight of who we are.

We are the Church. We are called to preach the Gospel, to witness to the healing power of Christ, and to observe the sacraments whether or

not these things are judged "relevant" or "charismatic" enough.

One hopes we will do these things well, but even when we don't, let's not immediately rush out to beat up the seminaries or the Church. And let's not get too panicky over the fact that some are leaving us. Let's pray for them instead.

"In quietness and in trust shall be your strength." I pray that we will again claim these words of a prophet who himself was called to minister in a dark time and that they will help us hold firm against our own fears and against the great sea of confusion raging around us.

Ted Thornton, an Episcopal priest, teaches religious studies at Northfield Mount Hermon School, Northfield, Mass.

## 'Repressive' Singapore ousted Christian group

by Robert L. O. Longid

The drastic action of the Singapore government last December 30 against the Christian Conference of Asia followed its accusation that CCA was meddling in the internal affairs of Singapore and used the same as a base for political activities involving other countries.

The expulsion of CCA from Singapore was done without warning and investigation, and CCA was not given any opportunity to explain its programs and policies nor to clarify and disprove the charges of the Minister of Home Affairs. Up to now, CCA funds in Singapore banks are frozen while its other assets are in the hands of the government.

This arbitrary and unilateral action of the Singapore government has not only caused considerable difficulties to CCA, but has shocked many Asian Christians, especially those involved in the ecumenical movement. It is a direct political challenge to the theological basis of the whole ecumenical movement and takes issue with the fundamental theological foundation of CCA's mission and ministry.

But this experience only challenges us and strengthens our resolve to carry out the mission and vision to which CCA and its member Churches and councils of Churches are committed. Our commitment to continue the struggle with our people to build a just and peaceful society in Asia was reaffirmed during the meeting of the different CCA program committees on January 18-23 in Chiang Mai, Thailand.

As the moderator of the Urban Rural Mission of CCA, I join our general secretary, the Rev. Park Sang Jung, in denying categorically the unfounded and irresponsible accusation of the Singapore government.

We refuse to accept the judgment of the Singapore government, or any government for that matter, that our efforts to share in the building of a just and peaceful society in Asia have nothing to do with the Christian faith.

On the other hand, the liberating message of the Gospel does confront and threaten the power and security of the forces of evil and darkness, particularly those who espouse fascist philosophies and undermine democratic processes. Our experience in the Philippines under a dictatorial regime is too fresh and recent to be forgotten.

In solidarity with CCA, Filipino Christians through the National Council of Churches in the Philippines have invited the dislocated CCA staff to hold temporary headquarters here pending the decision of the CCA General Committee on a permanent headquarters.

Solidarity actions and expressions of support for CCA have come from partners all over the world, including the Diocese of Northern Philippines which included the issue in the agenda of its annual convention February 23-26.

In behalf of CCA and its various member Churches and councils of Churches, I appeal to our colleagues and partners in the Episcopal Church in the U.S. for your prayers and support in solidarity with Asian Christians.

Robert L. O. Longid is Bishop of the Northern Philippines.

## Pontius' Puddle



the rest of the ministries cited in Ephesians 4—evangelists and teachers, prophets and apostolic visionaries.

Could God be using the statistics to try to tell us something?

The Rev. Larry P. Smith  
Trinity Church  
Wauwatosa, WI

### Crockford's Preface could spark reversal trend

Thank you for your article on Gareth Bennett's controversial preface (February). While regretting his untimely death and his personal dispraise of certain members of the hierarchy, I can't help admiring his jeremiad against the terrifying decline of Anglicanism here and elsewhere as outlined in your highly objective story.

It sounds to me that, like Newman's Tract XC, Bennett's Preface might be the opening gun for a movement that will reverse our current trend toward trivia, misdirection, and extinction.

H. W. Gleason, Jr.  
Shippensburg University  
Shippensburg, PA

### Blue Boxes belong to UTO, not PB's Fund

This is a small protest on the article, "Lent is a time for pilgrimage" (February). It concerns the small starred note at the bottom, the suggestion that a UTO Blue Box be used to collect money for the Presiding Bishop's Fund.

Evidently whoever wrote this suggestion is not aware that UTO, with its Blue Boxes, was organized almost 100 years ago and that its money does not assist the Presiding Bishop's Fund.

Helen Gipson  
Claremont, CA

### One 'down-under' Church ordains women

Not all is lost in Australasia (In Context, October). There is another country down here—New Zealand (Aoteroa)—which actively espouses biculturalism (multiculturalism) and in which the Church ordains women to the priesthood.

The Rev. David L. Holt  
Holy Trinity Parish  
Auckland, N.Z.

### 1928 Prayer Book enriches language and lives

Bringing the "Language of the People" to the liturgy of the Church did not bring the people to the Church. Rather, it deprived those people of the experience of enriching their language and lives with the beauty of the 1928 Book of Common Prayer.

Carla Heist  
Ocean City, NJ

### Bilingualism is divisive, not helpful

The *Episcopalian* is shortsighted in its permissive posture toward bilingualism. Bilingualism divides people, promotes friction and distrust, and creates a continuing state of antagonistic disunity. It nearly tore Canada apart. It doesn't work successfully anywhere.

The Church's interest should be in helping Spanish-speaking people over the hurdle to comfort in English so a greater number may pursue life with genuine equal opportunity.

Gene A. Russell  
Manchester, TN



# Is there a Financial Genius in your Church?

Perhaps. But he or she may still not have the expertise to help you conduct a top notch stewardship program. That is our specialty. We have taken our decades of experience as stewardship consultants, and we have tailored it into this well designed, complete stewardship program. It should be a considerable help to you and your church.

A. Complete program with 9 part instructional video, custom manual and letters .....\$595.  
 B. Shorter program, more suitable for churches under 450 families .....\$295.  
 C. Basic video package with instructional training segments only .....\$95.

For more information or sample preview tape write:  
**The Stewardship Program, 7140 Beneva Road, Sarasota, FL 34238**  
 or call: 1-813-923-2800



## The Measure of Excellence in Adult Community Living

### NOW UNDER CONSTRUCTION

COLLINGTON, which will open in 1988, is a non-sectarian life care community located on 128 acres of beautiful countryside in Largo, Maryland. The community will provide residents with a gracious and secure, yet independent, lifestyle. It offers a wide variety of housing alternatives. Nursing care, if needed, is included at no extra cost.

Although the 300 apartments and cottages are now reserved, your position on the waiting lists may mean that you can move in during the first year or subsequent years after Collington opens.

#### COLLINGTON OFFERS:

- Independent and gracious living
- Physical and emotional security
- Easy access to Washington, D.C., Baltimore, and Annapolis, MD.

COLLINGTON'S services include up to three meals per day in the dining room, housekeeping, home maintenance, immediate assistance in an emergency, 24-hour security, and shuttle service to selected events and places of general interest.

Outdoor recreation at COLLINGTON can include cycling, walking or birdwatching along woodland trails, canoeing on the lake, and putting on the practice green. Ample space is available for gardening. Indoors, areas are provided for wood-working, creative arts, and exercise. A whirlpool and a 75-foot heated swimming pool are highlights of the many benefits of the Wellness Center. All this and nearby golf courses and racquet facilities provide the active senior adult with many ways to continue to live a vigorous life.

If you are looking for a gracious and caring atmosphere, with unique financial alternatives — COLLINGTON is for you!

Yes, Please send me additional information on the living options at COLLINGTON'S adult community.

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_  
 State \_\_\_\_\_ Zip \_\_\_\_\_  
 Phone ( ) \_\_\_\_\_

SEND TO:  
 Collington Episcopal Life Care Community, Inc.  
 4601 Presidents Drive (Route 704), Suite 133  
 Lanham, Maryland 20706  
 (301) 731-6040

EP



Bishop Armando Guerra of Guatemala and the Presiding Bishop

## Council goes to Province IX

# Into hills and barrios

by Harry G. Toland

People built shacks on a sewage treatment area. There are 2,000 kids under age 5, many of them badly malnourished. Three nuns of the [Episcopal] Order of the Transfiguration are building a day-care center and nutrition center, and they've started a feeding program. —Margaret Larom, Episcopal Church Center staff, reporting on the Diocese of the Dominican Republic.

There is a clarity of mission that's different from [U.S.] dioceses. Through pastoral care and social ministry and evangelism the word spreads, "They [the Episcopal Church] are good to us," and the congregations expand. —The Rev. Ron Reed, Church Center staff, on Diocese of the Litoral, Ecuador.

The major gift offered by Province IX is the reinvigoration of the Gospel. One of our group said [U.S.] burned-out clergy ought to go to some of these dioceses and be revitalized. —Evelyn Brchan, Executive Council member, reporting for a group that had visited various dioceses.

The Executive Council and Episcopal Church Center staff went into the field in Latin America and then met in Guatemala City to share with each other and the rest of the Episcopal Church what they had experienced.

To see the Church in action, they went by four-wheel-drive vehicles up pathways to remote hill villages; they walked down steep barrio hillsides to meet parishioners in packing-box houses.

"It was one of the most moving experiences of my life," said one staff member who had visited Honduras.

Thirty-four of the 40 Council members, 10 staff members, and two communicators spent the weekend before the meeting touring 15 Episcopal dioceses in Central America, South America, and the Caribbean, an ex-

tensive learning process new for the Council. Then they gathered in Guatemala for the first Council meeting ever held outside U.S. borders.

At the end of the three-day session, Presiding Bishop Edmond Browning told them, "The stories of outreach that we tell must be specific in identifying the appropriate response."

He challenged the Church to develop "stewardship on every level that has as its goal the vision of 50/50 giving and the establishment of a process structure for raising funds for new mission initiatives." At the parish, diocesan, and national church levels, he said, that means a goal of half of expenditures for institutional needs, the other half for outreach in the home community and diocesan and national levels and beyond.

"This understanding of stewardship," said Browning, "is not trying to make the Episcopal Church the world's best social service agency. We are seeking to come a bit closer to the radical self-giving of Jesus Christ."

"I think it is a scandal that we spend 85 percent of our resources on ourselves. . . . This [50/50] goal, I believe, will realign our priorities and . . . stimulate and expand giving at every level of our church life."

The Council passed a resolution approving and encouraging the Churches of Latin America and the Caribbean "in their efforts toward autonomy in self-government and economic self-sustenance."

The resolution, which will be passed on to General Convention in July, also "recognizes that the Church in the U.S. has mutual responsibility for this process of regional autonomy, requiring long-term commitment in both financial and human

Continued on next page



dimensions."

Bishop James H. Ottley of Panama, president of Province IX (Latin America), had told the meeting before the vote on the resolution, "You reach a time when one wants to affirm what one is. . . . Our problems have not often been heard or understood, but we have been nurtured in this Church.

"There is tension and concern. We want to make [our own] contribution

**"I think it is a scandal that we spend 85 percent of our resources on ourselves. . . ."**

to the Anglican Communion . . . somehow if we can develop a partnership and not be abandoned [by the Episcopal Church]."

Bishop Leopold Frade of Honduras expressed some of the tension: "We need to reeducate the Church. A number of people in the General Convention feel that autonomy [for Province IX] means 'good riddance.'"

Other comments from Council members on the Latin American visits:

"We need to break the barriers of language and distrust, and the only way to do that is the companion diocese relationship. We need it on a longer-term basis than the present three years with a three-year renewal. They do so much with so little. We need to learn from them," said Council member Paul A. Frank, Jr.

"The American Church should not be ashamed of having money, but it should be a good steward of that money. One member of our group said, 'I need their sense of Gospel. Jesus Christ has arrived,'" reported Canon Kermit L. Lloyd, another Council member.

Bishop Frade, also a Council member, responded: "Thank you for planning your agenda and coming prepared, for knowing us, being willing to go anywhere, eat our food and go in small groups, open to learn. We hope you have observed a missionary Church doing its job with little resources. . . . We hope we will not be forgotten in the future."

## Jan Pierce is honored

Two tributes were paid to Janette Pierce, late managing editor of *The Episcopalian*, at the February meeting of the Executive Council in Guatemala.

Preparing to give his address to the Council, Presiding Bishop Edmond Browning said, "I'm not sure if this has been done before, but I'd like to dedicate my address to Jan Pierce, who is sorely missed here.

"We offer thanksgiving for her ministry, which truly reflected worldwide communion, reaching out to others. It does reflect who she was in her ministry."

In the closing minutes of the meeting, the Council passed this resolution: "That the Council acknowledge our common loss, share the grief, and extend our sympathy and support to the family of Jan Pierce."

Susan E. Pierce, Jan's daughter, covering the meeting as a reporter for *The Witness* magazine, acknowledged the tributes.

# Latin autonomy developing

The Episcopal Church in Central America, Mexico, the Caribbean, and northern South America—much of it in Province IX—is at several stages in seeking autonomy.

Autonomy normally is defined as the "three selves"—self-governing, self-propagating, and self-sustaining although the latter won't be possible in the area for some time.

The area, with 198,000 active communicant members and 242 clergypersons, is divided into four regions. If autonomy is achieved, each region would become a Province of the Anglican Communion.

The Central America region is in an autonomy trial period and is expected to seek an extension at General Con-

vention in July. The region includes the Dioceses of Panama, Costa Rica (already autonomous), Guatemala, El Salvador, and Nicaragua. It has a total of 40,000 members and 51 clerics. (The Diocese of Honduras is not in the autonomy process.)

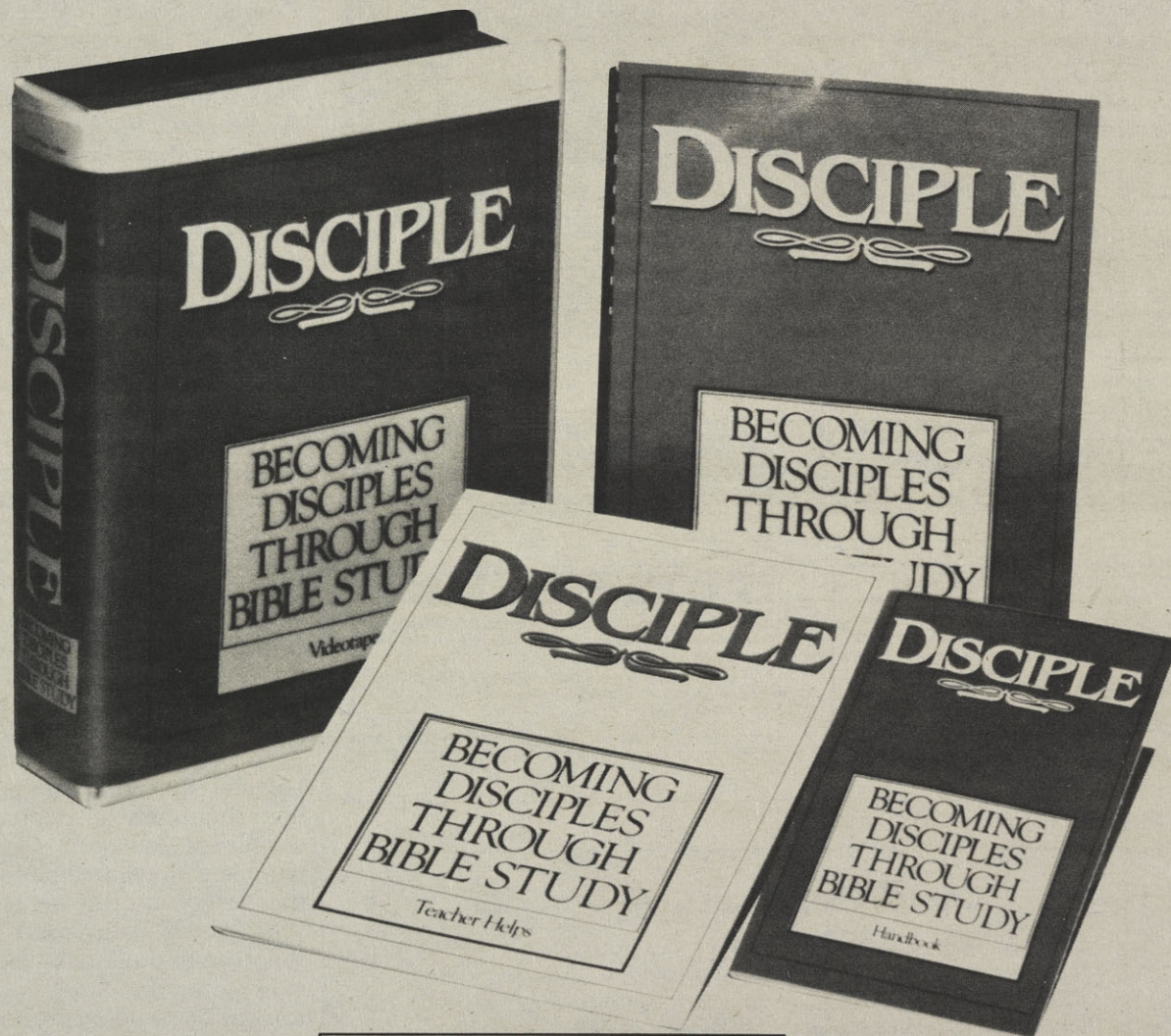
ARENSA region (Regional Episcopal Association in the North of South America) also is in a trial period and will seek an extension at Convention. It includes the Dioceses of Colombia, Venezuela (already autonomous), and the two dioceses of Ecuador and has a total of 7,000 members and 47 clergypersons.

The Mexico and Caribbean regions both are expected to ask Convention to allow autonomy trial periods.

The Mexico region includes three dioceses—Central and South Mexico, Northern Mexico, and Western Mexico—with a total of 62,000 members and 66 clerics. Central and South Mexico, according to plan, will be divided into three dioceses by the end of the year.

The Caribbean region includes the Diocese of the Dominican Republic and the Dioceses of Haiti and the Virgin Islands although the latter two are affiliated with Province II. The region numbers 89,000 members and has 78 clerics. Included in an autonomous Province would be the Dioceses of Puerto Rico and Cuba, formerly in Province IX and now autonomous.

## Enroll Now! DISCIPLE Summer Training



Enhance discipleship in the church and in your life—for you and your congregation's leadership.

Receive guidance in the effective use of the important new study: *DISCIPLE: Becoming Disciples Through Bible Study*.

Learn how to make best use of your skills, abilities, and gifts and those of your congregation.

Benefit from some of our best scholars and most dynamic communicators.

What is the *DISCIPLE* training seminar?

Scheduled at eleven locations during the period beginning June 28 and ending September 8, the seminars will be held in centrally located cities. Pastors will be guided in effective use of the new church wide study, *DISCIPLE: Becoming Disciples Through Bible Study*. This study can have a far-reaching effect in stimulating the development of biblically nurtured and inspired Christian disciples who will make commitments to help lead your church to stronger service in Christ.

***DISCIPLE* is for Youth, too!**

Resources for an adaptation of the *DISCIPLE* program for senior high and post high school use will be available for leader training this summer. Content and format for the youth addition will be similar to that of the adult edition. Using a revised booklet of teacher helps and a simplified study manual, youth groups may now share in the transforming experience of *DISCIPLE*.

Participation in the training event will be very profitable, whether you are already trained to teach *DISCIPLE* to adults but now plan to teach *DISCIPLE* to youth, or if you have studied *DISCIPLE* and now plan to teach either group.

Seminar Locations & Dates

Dallas, TX.....	June 28-30
Arlington, VA.....	July 5-7
Atlanta, GA.....	July 5-7
Des Moines, IA.....	July 19-21
Los Angeles, CA.....	July 19-21
Columbus, OH.....	July 26-28
Charlotte, NC.....	July 26-28
Minneapolis, MN.....	August 2-4
Kansas City, KS.....	August 2-4
Denver, CO.....	September 6-8
White Plains, NY.....	September 6-8

**How to Register for *DISCIPLE***

Your church's registration investment includes 13 study manuals and certificates, a set of videotapes, the book, *Teaching the Bible to Adults and Youth*, teacher helps, plus hotel room and meals for 3 days at a total cost of only \$800. For each additional person from your church or for Conference representatives, the cost is only \$250 (videotapes, additional copies of study manual, and certificates not included).

To register or for more information, call toll free: 1-800-672-1789 (west of the Rockies, call 1-800-251-8591) or write:

Cokesbury  
P.O. Box 801  
Nashville, TN 37202  
Attn.: Wini Grizzle, Room 248

Act today to put the power of *DISCIPLE* to work in your church!

P-909-EPS



**Cokesbury**  
Books • Bibles • Church Supplies



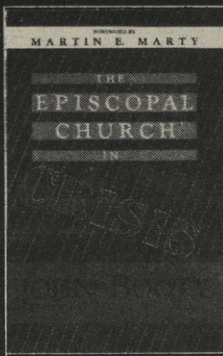
## Required Reading For GENERAL CONVENTION

### The Episcopal Church In Crisis

by John Booty

Preface by Martin E. Marty

John Booty is one of the leading authorities writing on Anglicanism today. He delivers a sharp analysis of the events of the past generation—the civil rights movement, Vietnam, AIDS, gay rights, the ordination of women, Prayer Book revisions—and notes their impact on the Episcopal Church. This book provides a common ground of essential information all Episcopalians should know in order to help move the church forward in its mission. ■ \$8.95



#### Also New This Spring . . .

#### The Impossible Vocation MINISTRY IN THE MEAN TIME

by John Snow

Snow, professor of Pastoral Theology at EDS, offers practical advice for overwrought clergy who are burdened by a therapeutic model of ministry wherein parishioners see the pastor as one who cures their suffering, rather than helping them make sense of it. ■ \$8.95

#### Prayer

##### A NEW ENCOUNTER

by Martin Thornton

Prefaces by Alan Jones and John Macquarrie. Intelligent Christians not only lead lives of prayer but also require an understanding of prayer. Thornton provides inquisitive Christians with a map to an informed life of prayer, pointing to the eucharist as our ultimate form of prayer. ■ \$8.95

#### Redeeming Marriage

by Edward S. Gleason

Explores the vows of the marriage service—line by line—through the stories of real couples struggling with their vows. "I can't think of a more useful book for use with couples preparing for marriage." —Philip A. Smith ■ \$7.95

#### The Hope Of Heaven

##### WHAT HAPPENS WHEN WE DIE?

by Helen Oppenheimer

Preface by the Archbishop of Canterbury

Christians assume that eternal life waits for us but we are no longer sure what it means. Guided by the centrality of Christ's resurrection, Oxford-educated philosopher Oppenheimer envisions the resurrection of our mortal bodies and souls. ■ \$7.95

1. Check boxes of titles you wish to order. Name: \_\_\_\_\_
2. Enclose price of book plus \$1.50 shipping. Address: \_\_\_\_\_
3. Or call with Visa/MasterCard number. \_\_\_\_\_

### COWLEY PUBLICATIONS

Intelligent Books for the Episcopal Church  
980 Memorial Drive \* Cambridge, MA 02138 \* (617) 876-3507

**Learn to Read Music!**  
Always wished you could read music? Now you can with our self-teaching audio cassette and booklet. Learn all the basics—how to read notes, time signatures, the musical staff, clefs, sharps and flats and more! Only \$16.95 postpaid. Unconditionally guaranteed.  
Audio-Forum, Rm. B434 Guilford, CT 06437

**STATIONERY**  
ESPECIALLY FOR CHURCHES Custom letterhead, business cards, memos. Exec. stationery. Your choice of low cost Bond or Textured Stocks. Sale Prices! Fast UPS delivery anywhere. Send for layout ideas, prices, samples and FREE "How To Design Your Business Card."  
Parish Office Box 651 Mattoon, IL 61938

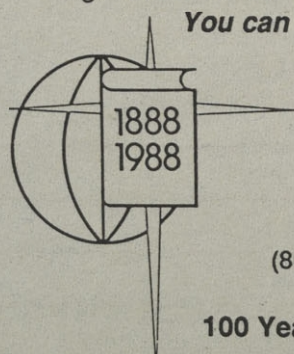
### Church Periodical Club 1888 - 1988

The Very Rev. Jon H. Olson receives a shipment of 100 1982 Hymnals at the Episcopal Theological School at Claremont/Bloy House in California. The books were given as a memorial to the late Robert C. Rusack, Bishop of Los Angeles by the CPC in that Diocese.



For 100 years the Church Periodical Club of the Episcopal Church has dedicated itself to its unique ministry of the printed word, sending books and magazines to support the work of the church throughout the world.

**You can help -- won't you ask us how?**



Church Periodical Club  
815 Second Avenue  
New York, NY 10017

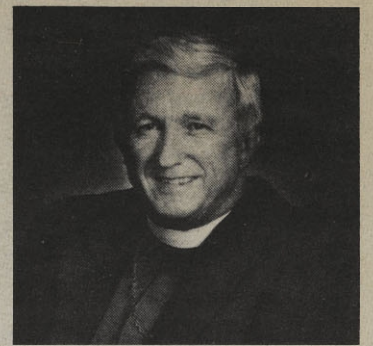
(212) 867-8400, Ext. 424  
(800) 334-7626 (outside New York State)

**100 Years of the Ministry of the Printed Word**

## From the Presiding Bishop

### Can we talk Christology?

The Presiding Bishop will be writing an occasional article on theology. This is the second article in the series and addresses the topic of Christology.



At the heart of all Christian theology is the teaching about Jesus Christ.

The basis of understanding the relationship between God and Jesus of Nazareth, Jesus' consciousness of His relationship with God and His mission, and the experience of Jesus by the early Church is found in the witness of the New Testament books. The articulation and formulation of the Church's teaching about Jesus occupied the first five centuries of the Church's history. This endeavor is known as Christology.

The Gospel writers, the letters of Paul, and the Book of the Acts of the Apostles all find their organization around answering the question: "Who is this Jesus?" In attempting to answer this question, the authors recount the life of Jesus of Nazareth. This is done through a chronological account of His birth, life, and death. It is also done through recounting His teaching and sayings, such as the Sermon on the Mount and the Parables. Sometimes the approach is theological, as in the prologue of the Gospel of John or St. Paul's letters. And it is found in the witness to the power of Jesus as found in the life, teaching, and experience of His followers as recorded in the Book of Acts.

In the books of the New Testament a number of titles are used to describe Jesus. Some are the familiar biblical terms such as "Messiah" and "Son of Man." These are peculiarly Jewish terms which are rich in meaning. Then there are those terms such as "Son of God" and "Christ," which would be more intelligible to the Gentiles, especially those converts from the Greek-Roman world. The use of these descriptive titles is an attempt to express something about Jesus and to help us understand how His contemporaries struggled to try to express their faith in Him. Of all the terms used in the New Testament, perhaps the most helpful in understanding who this Jesus is is the one Jesus used: 'abba. With this word, "father," we are given a key to understanding both the person and mission of Jesus.

By using the word 'abba, Jesus leaves us with little doubt that He was aware of His special relationship with God. The account of Jesus in the Garden of Gethsemane, where Jesus addresses God as "Father," and the cry from the cross give us a clue that Jesus also understood His special mission. How significant was the exclamation of the centurion on Calvary: "Surely, this man was the Son of God."

And may I suggest that when Jesus taught His disciples to pray, He instructed them, and us, to pray, "Our Father, in heaven, . . ." signifying not only our new relationship with God, but also our incorporation into

His mission and ministry. You can see why I say that Christology, our understanding of Jesus the Christ, is at the heart of all our theology, even our ecclesiology (the understanding of the Church).

The early Christians' faith in Jesus and their attachment to His mission and ministry made them evangelists and missionaries. They came to understand that through their baptism they became one with Him. This understanding of Jesus empowered their lives and impelled them on their missionary task with zeal. Thus, too, at the root of our missiology (the understanding of mission) is the understanding of Jesus.

The early Church took over five centuries to arrive at a formulation that expressed its Christology. At the Council of Nicaea, 325 A.D., which brought together some 600 bishops, Jesus was declared to be "begotten, not made" and "of one substance with the Father." We continue to use this creedal affirmation which we know as the Nicene Creed. Then, in 451, the Fourth Great Ecumenical Council was held at Chalcedon. Again the bishops declared that Jesus was "perfect in Godhead and also perfect in manhood; truly God and truly man."

At these two historic councils, the Christian Church put forward the "orthodox" solution to "Who is this Jesus?" Although the bishops agreed to a "formula" to express orthodox Christology, it took many centuries for the Church in its many places truly to receive this teaching. Some Christian sects are still opposed to the Nicene and Chalcedonian teachings.

Let me make several observations. The foundation for our understanding of Jesus Christ, our Christology, is found in the Bible. However, it took a long time for the full experience of the divine revelation to become understood, appreciated, and appropriated. Then, even after the bishops, meeting in council, adopted an "official" position, it took many years for the Church to receive that position—this is called the doctrine of reception. As we progress in our series, we will find that this is a common process of the theological venture.

Faithfully,

*Edmund L. Browning*

Edmond L. Browning

For further adventures: *Jesus: The human life of God*, Frederick H. Borsch (paperback), Forward Movement Publication, 412 Sycamore St., Cincinnati, Ohio 45202-4195. (Book and audio cassette kit, \$20.95 postpaid.)



# Echoes of England

*in the Lambeth Year*



Stratford-on-Avon



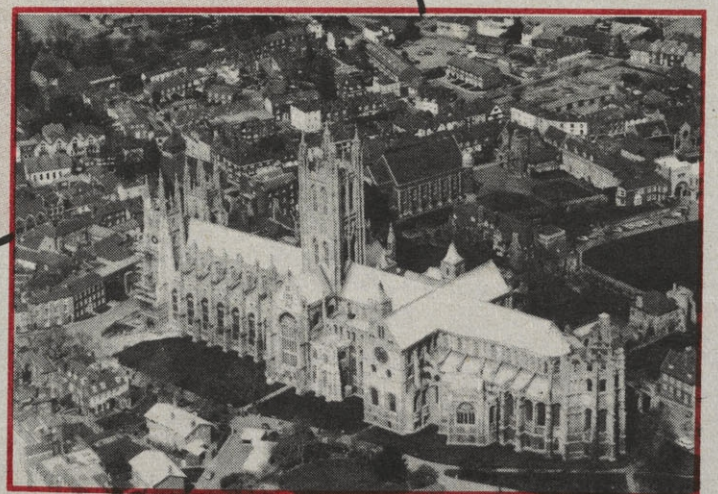
Coventry Cathedral



St. Paul's Cathedral



Stonehenge



Canterbury Cathedral

This summer, experience England. Worship in historic St. Paul's, London, in especially reserved seats. Make history come alive through visits to Windsor Castle, Chaucer's Canterbury, Tennyson's Lincolnshire, Lady Godiva's Coventry, and Glastonbury, burial place of Arthur and Guinevere. Walk on cobble-stoned streets and drive through Cotswold villages. Tour antique shops and Roman baths, a thatched cottage and an ancient prison chapel. Our tour begins July 22 and ends August 6. Send for free brochure.

*Clergy Host program available.*

**The EPISCOPALIAN**



For details write or call:

**KEYSTONE  
TRAVEL SERVICE**

12872 Biscayne Boulevard  
Miami, FL 33181  
(305) 893-4000

## Free Folder!

Send today for our exciting, colorfully illustrated tour folders containing all details, costs, etc.

(Please print)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone ( ) \_\_\_\_\_





# WALSINGHAM ESTATES

*Quiet, independent living in modest comfort*

Walsingham Estates is a retirement community in scenic southeast Illinois at Mt. Carmel. Some 70 units in 35 duplexes are planned. Reservations for the first thirteen units are now being taken.

- One thousand square feet of living space per unit
- Designs include two bedrooms, attached garage, ample dining room, storage space, and laundry
- Fully refundable \$40,000 entry fee

- Reasonable \$275 monthly maintenance fee
- Ready access to medical, educational, and other community services
- Maintenance and grounds-keeping provided.

Walsingham Estates is a non-profit corporation nurtured by the parish of St. John the Baptist of Mt. Carmel, Ill., the Rev. Anthony C. Viton, Rector.

Please write or call for further information.

Walsingham Estates  
P.O. Box 1043 ■ Mt. Carmel, Illinois 62863  
618/262-7382 or 618/263-3355

## RETIREMENT LIVING

**HENRYETTA, OKLAHOMA.** A community of 7500 nestled in the foothills of the Ozarks and near 600 miles of lake shoreline. Perfect retirement location near Tulsa with affordable housing, taxes and utilities. New hospital. Convenient Interstate Highways. Comfortable year-round temperature, recreational activities include golf, fishing and more. Contact Chamber of Commerce, 4th & Broadway, Henryetta, OK 74437, 918-652-3331.

## EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgundy. Finest silk blend. An ideal gift. \$18.00 including gift box and shipping. Write today for brochure with other designs.

**CHURCH TIES**

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613

## BROKEN PROMISES... SHATTERED DREAMS

## MADE WHOLE AGAIN



The rebelliousness of a conduct-disordered teenage son can shatter a family's dreams. But with the right help, those dreams can be made whole again. At St. Francis, we help boys overcome their troubles, and we've been doing it for over forty years with a remarkable record of success.

At St. Francis, teenage boys in grades 7-12 find their way back to family and friends in an uncrowded, Christian, home-like environment. Boys in our three residential programs in Kansas and New York receive close, personal counseling and therapy, plus 24-hour supervision. They attend local public schools and enjoy community and recreational activities. Family counseling is integral to the program. Call or write to learn if St. Francis is the right prescription for the troubled boy you know.

**THE ST. FRANCIS HOMES**  
EPISCOPAL



For information and referral, contact:  
The Rev. Canon N. Kenneth Yates  
Box 1340  
Salina, Kansas 67402-1340  
Phone 800-423-1342 Toll Free  
Or 913-825-0541 Collect in Kansas  
JCAH Accredited CHAMPUS Certified  
Financial Assistance Available  
©1987E St. Francis Homes 186

## Letter from Australia

# Bicentennial is time for repentance and reconciliation

by Gerald Davis

It was January 26, 200 years ago, when Captain Arthur Philip landed at Sydney Cove, New South Wales, to begin the European settlement of Australia.

Coming not so many years after the American bicentenary, some sort of parallel is usually assumed. Quite wrongly!

Whereas European settlement of what is now the U.S. began with some religious idealists seeking liberty, Australia was settled by convicts banished in bitterness. And, of course, America was celebrating the birthday of a nation. Australia was a collection of colonial dependencies until Jan. 1, 1901, when the Australian Commonwealth was federated.

Australia's founding had a religious dimension, however. The Rev. Richard Johnson, an evangelical William Wilberforce recommended to William Pitt, was with the "first fleet" of tiny sailing ships. And there was heroism, too, although little recognized.

The heroism began with the trauma of a long voyage—England to Rio, Rio to Capetown, Capetown to Botany Bay. Then, after the settlement began, famine stalked its early years, and Governor Philip was remarkably humane in strictly sharing the available food.

Richard Johnson's first public worship marked the beginning of active Anglican worship just days after the landing. Then he preached on the goodness of God which had brought the thousand unwilling settlers so far with such relative safety. Deaths on the voyage had been few by the standards of the time.

The mood of the Australian bicentenary has been different, too. Whereas America had substantially come to terms with its racist disgrace in the 1960's and 1970's, Australia has really only begun to do so.

Not until the early 1970's did our Commonwealth (national) law acknowledge the basic civil rights of Aborigines when, for the first time, the Commonwealth was given power at a referendum to pass laws for their benefit and include them in national censuses. Since then, a good beginning at righting ancient wrongs has fitfully been made. Racism is still

rampant in some small towns with Aboriginal populations, but middle class opinion in the major centers has turned the bicentenary into a time of awkward, uncomfortable penitence.

The major Anglican celebration of the bicentenary, for example, took the form of a service in our oldest (Sydney) cathedral with almost every Australian bishop present. Messages of repentance and reconciliation were passed between our white Primate, Aboriginal Bishop Arthur Malcolm, and Torres Straits Islander Bishop Kiwami Dai.

Nor was it a token thing. The annual bishops' conference, a few days later, produced yet another call for land rights for Aborigines.

Quite a lot has happened toward land rights. A wide band of property stretching from Darwin in the north almost to Adelaide in the south is property handed over to Aborigines. But some states—Western Australia and Queensland—have not been so willing, and the present Commonwealth government has not yet had the courage to force the matter.

In this mood of discomfort some would deny the whole Aboriginal issue. Many Aborigines are not a pleasant sight: Drunkenness, pathetic personal grooming, and the passivity of a fragmented, broken people do not excite sympathy so much as disgust for all too many.

This story is not all as bleak as that, however. An indigenous, charismatic-flavored revival movement emerged some years ago, and some major Aboriginal communities now have standards of conduct and communal morality that put white Australia to shame. Which doesn't help the white national guilt, but does not complicate it much either because few white Australians live within hundreds of miles of Aboriginal communities, and the rest simply do not know.

The Churches, including our own, do not even know the history of their own help to Aborigines. For instance, in Arnhem Land (the top of the Northern Territory, around Darwin), the Churches became aware that graziers had occupied almost the entire landscape and were hunting Aborigines down. The Aborigines found cattle

*The first English convict-settlers arrived in Sydney Harbor in 1788.*





good eating, too, you see!

The Anglican Church Missionary Society, for instance, responded to this tragedy by setting up a haven which became the Roper River Mission where Aborigines from a number of tribes were safe, cared for, and offered the Gospel.

Indeed, while CMS's record with the Aborigines is not unflawed, the mistakes have been honest ones. White Australia has not known how to relate to a nomadic people, themselves divided into many scores of tribal and language groups, and the Church has been caught in the same riddle. But a hundred patient missionaries spent their lives for God among Aborigines with CMS alone, and today the Church has Aboriginal clergy and a bishop who know their identity and their rights.

A second, much smaller ethnic group, the Melanesians, live in the Torres Straits in far north Queensland. Evangelized by the London Missionary Society over 100 years ago, they became an Anglican field of responsibility early this century. Their deprivation is less severe than the Aborigines' and always has been since the whites arrived. They have been a worshiping Anglican people for most of this century. Again the Church has a record not faultless, but a great deal more commendable than it itself is acknowledging.

The Churches together have struggled in recent years to know how to respond to the reality of the Aboriginal deprivation. They have understood for some time that land rights are crucial to Aboriginal self-esteem. A minor altercation occurred last year when Anglicans disassociated themselves from a Roman Catholic/Uniting Church/Council of Churches document on the matter. The issue for the bigger group was guilt and the rhetoric of liberation theology. The Anglicans could not agree because we saw a higher priority in repentance, restoration, and reconciliation. The point is not that the difference involves right and wrong, but that in reality the Churches have been as unable as any other white Australians to know how best to seek the social and economic reforms which will set Aborigines free.

I sat in a Bible study in Darwin a year or two ago in which the topic for discussion was the baptism of Jesus, by John, at a particular place in the Jordan. One white observed that it was curious that the trek to the Jordan was considered necessary, let alone to this particular spot. An Aborigine Uniting Church minister in the group responded authoritatively: The spot was where the Israelites had first entered the Holy Land across the river, and the site was therefore highly significant. That is what Aboriginal sacred sites are about, too.

It struck me in the instant, again, why it was so important for the Church to grapple with the Aboriginal question. The matter is not so much one of "doing something for the Aborigines" as of encouraging their integration into the fullness of national life for the benefits that offers us all.

And that is what the bicentenary has turned out to be for the Churches as institutions and for more and more of their members.

Gerald C. Davis is editor of *Church Scene*, Australia's national Anglican weekly.

## PB's Fund clears its former debt

The Presiding Bishop's Fund for World Relief, the Episcopal Church's chief agency of compassionate outreach, is back in the black.

Executive Council greeted the news with enthusiastic applause when it met in Guatemala in February.

"We are pleased to report to you," said Treasurer Ellen F. Cooke, "that, as of Feb. 1, 1988, the Presiding Bishop's Fund was free of past debt and in the previous 12 months maintained operations, made emergency grants in excess of original budgeted expectations, and cleared a deficit of \$1,826,000." She commended the management of the Fund by its interim executive director, Bobbi Beville.

Presiding Bishop Edmond Browning earlier had appointed Bishop Fur-

man Stough of Alabama to be senior executive for mission planning and deputy for the Fund. Executive Council changed the Fund's charter to place Stough on the agency's board, replacing Judith M. Gillespie, executive for World Mission.

"Bill's appointment," said Browning, "is the first step in organizing a Church-wide program for new mission outreach and in the reorganizing and management of our structures for thankful giving."

Executive Council member Howard R. Anderson, liaison with the United Thank Offering, told Council that the new alignment and emphasis on the Fund has caused "anxiety" in UTO.

The Presiding Bishop appeared to be seeking to allay such concerns when he told Council "Bill [Stough] will provide the focus for communication, cooperation, and collaboration between the major funding agen-

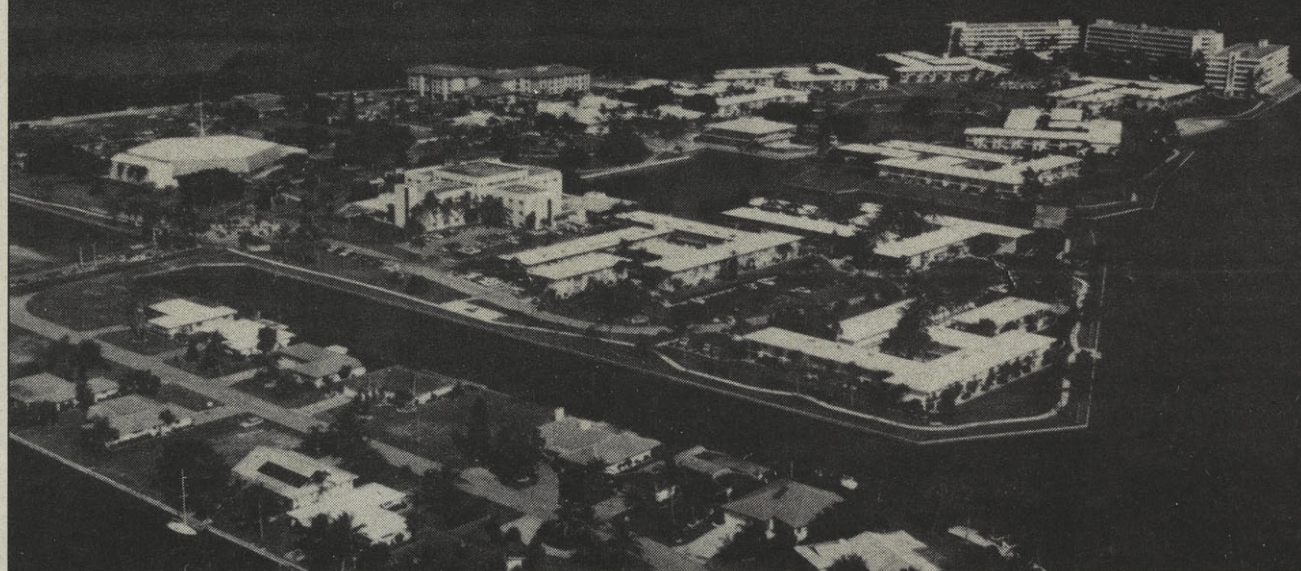
cies at the Church Center. . . .

"While respecting the integrity and independence of those historic agencies such as the United Thank Offering, the Church School Missionary Offering, [and] the Episcopal Church Foundation, my hope is that through Bill's good offices and great talents, we can develop a broad missionary strategy with them all."

## Province V women to meet

Women of Province V will gather in Indianapolis, Ind., April 21-24 for the annual Province V Conference of Episcopal Church Women. Retired Bishop John Coburn of Massachusetts is the featured speaker. Conference guests will also be able to join in the sesquicentennial celebration of the Diocese of Indianapolis and attend a commemorative Eucharist celebrated by Presiding Bishop Edmond L. Browning.

## Like A Precious Stone, Your Retirement Deserves The Perfect Setting



*And there's no setting  
more perfect  
than Shell Point Village.*

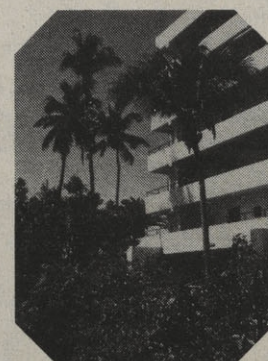
Imagine a lush tropical paradise with impeccably manicured lawns and gardens. Where fountains, walkways, lagoons, colorful birds, splashing fish, and palms moving to gentle gulf breezes delight you each day. ● Imagine luxurious mid-rise and garden apartments. With shops, restaurants, pools, spas, the Village Church, nursing pavilion and amenities of every kind. ● And imagine a full array of lifestyle choices and financial options. ● But don't just imagine. Experience! Come and meet the people. Happy, life-loving people. People who treasure their retirement like a fine jewel, and have found that Shell Point is indeed the perfect setting.



**Shell Point Village**  
RETIREMENT COMMUNITY

For more information about this perfect retirement setting, call or write Shell Point Village, Dept. EP, 15000 Shell Point Blvd., Ft. Myers, FL 33908, Phone 1-813-466-1131.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone Number \_\_\_\_\_



88040  
Pr Ad  
11/12/87-5

A nonprofit ministry of The Christian and Missionary Alliance Foundation, Inc.



# Women and the Episcopate: An alternate view

Citing theology and unity, opponents of the election and consecration of women bishops have issued an Alternate Report on Women and Episcopate.

The report, representing an alternate view to one approved by a 113 to 17 vote at the meeting of the House of Bishops last October, will be presented to the Lambeth Conference along with that the majority of American bishops approved.

The opponents of women bishops claim no consensus exists for the ordination of women among the Churches that maintain apostolic order. Some also cite their belief that since Scripture is not clear on the

matter and the customary practice of the Church is to respond negatively, "... a very clear and unambiguous consensus in favor of the innovation must develop before anyone can rightly proceed to implement it."

Others believe women's ordination "is impossible and contradicts the divinely given Order of the Church, for which reason its enactment would be an act of disobedience." This group claims to base its convictions on Scripture and tradition.

The Alternate Report on Women and the Episcopate, called the "Second Report," notes that "there is no denigration of the dignity of women intended or implied" by those op-

posed to ordaining women to the priesthood and episcopate.

"Adherents of both points of view," it continues, "are seriously distressed by the current situations in the American Church... to the point of willingness, albeit somewhat reluctant, to engage in conscientious disobedience to the institutions of the Episcopal Church should that become necessary to preserve the Order of the Church."

The Second Report also stresses concern for unity in the Episcopal Church which, it says, "is already damaged by the ordination of women to the presbyterate." Citing the "impaired communion" among the Anglican Provinces, the report says, "There is not now universal recognition of women ordained as priests; it is unrealistic to expect that women's episcopate will be readily embraced by those who do not accept women

in the presbyterate."

Concern for ecumenical dialogues with the Orthodox and Roman Catholic Churches in the event of the consecration of a woman to the Anglican episcopate is also addressed in the Report.

Approval was given for a second report after opponents to the ordination of women pointed out to the House of Bishops that the Committee to Study Women in the Episcopate was made up only of persons favoring such ordination. Opponents also criticized the original report on theological grounds and because they felt it "suggests the American Church has reached a state of serenity in regard to this issue that... is simply untrue."

The Second Report clearly states that its proponents saw no attempt to be unfair in the appointment of the Committee to Study Women in the Episcopate and states that Presiding Bishop Edmond Browning and the committee chairman, Bishop Edward Jones of Indianapolis, are fairminded men.

The Alternate Report on Women in the Episcopate was prepared by a committee made up of Bishop William Wantland of Eau Claire, chairman; Bishop Donald Parsons of Quincy; Bishop William Stevens of Fond du Lac; Bishop Clarence Pope of Fort Worth; Bishop Stanley Atkins, retired, of Eau Claire; the Rev. Samuel Edwards of Dallas; the Rev. Brien Koehler of Fort Worth; the Rev. Emily Gardiner Neal of Lexington; Dorothy Spaulding of Washington; and Dorothy Rogers of Dallas.

## We'd like to help tell your story...



And we're proud to offer your parish the opportunity to obtain pictorial directories that will be treasured for generations to come. Now, even a parish with as few as 50 participating families can have a parish directory at no cost! It's the perfect tool to help bring your parish family closer together.

Your pictorial directory will include a custom color cover, color pastor's page, color activity page, black/white activity page, black/white history page, and complete roster of all members. And your parish's participation in the Directory Service means you can take advantage of our list of bonuses! In addition, each participating family will receive a beautiful 10 x 13 color portrait!

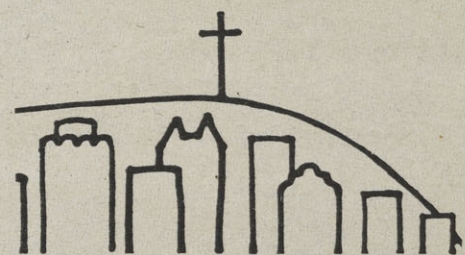
As a further benefit, we've established The Performance Guarantee, which insures prompt delivery of your directory. So call the toll-free number below, and get all the latest Directory Service information and material from your Episcopalian Parish Directory Service.



Directories are produced by Coppinger & Affiliates, Cleveland, Tennessee.

**The EPISCOPALIAN**  
PARISH DIRECTORY SERVICE

CALL TOLL FREE... 1-800-826-2325



## AFP Conference set for Montreal

The 30th International Prayer Conference of the Anglican Fellowship of Prayer will take place May 19-21 with the theme "Prayer Releases God's Mighty Power."

The conference, to be held in Montreal, Canada, will be led by Bishop Patrick Harris, secretary of the Partnership for World Mission in England, who will give three addresses. Primate Michael Peers of the Anglican Church of Canada will be the banquet speaker, and Bishop John Sperry of the Diocese of the Arctic will lead Bible studies.

The conference will feature field trips, workshops, and seminars on such topics as "Silence and Meditation," "Prayer and Evangelism," "Personality and Prayer," and "Inner Healing." Field trips are to local churches, a synagogue, a hospital, a monastery, and other places of interest to AFP participants, including a pilgrimage to the cross atop Mt. Royal "for the light-footed and energetic."

To register, contact AFP International Conference, "The Lebars," Box 158, Station B, Montreal, Que., Canada H3B 3J5.





## Who Speaks for the Church?

# The Changing Roles of the Presiding Bishop and the Executive Council

by Jane Fleming

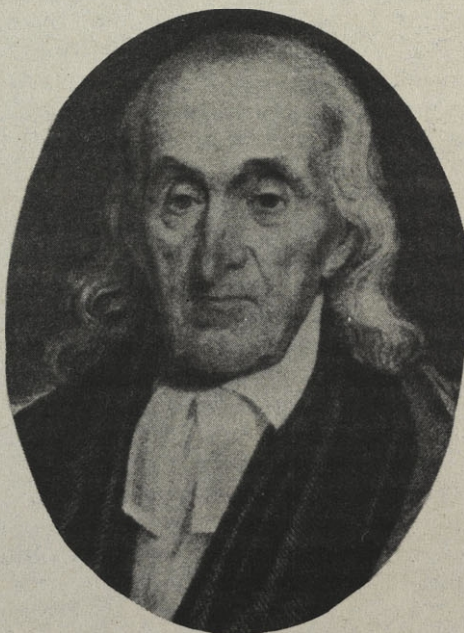
The impressions we hold about the Church—bad or good—are basically the result of a collective attitude that has been formed over a period of time. The events which helped mold the roles of Presiding Bishop and Executive Council into their present structure are reflected in the many canonical and constitutional changes that have taken place in the office of Presiding Bishop and in the Executive Council since 1919. The events, generally a reflection of new or evolving attitudes, often pointed out the need for a new supportive structure.

Cultural attitudes, human interaction, and interpersonal relationships supported by faith and conviction; the interpretation of the constitution and canon law by the several committees of General Convention, including the Executive Council; and the prophetic vision, pastoral guidance, and call to mission of the Presiding Bishop are among the many things that combine to form the posture of the Church. All these help to determine the structure which enables the Church to act.

### The Senior Bishop

In its early years the Episcopal Church had a stable, conservative posture coupled with a belief in evangelical truth and apostolic order. Some would say it resisted change. From 1789 until the early 1900's the Church retained a basically decentralized structure. The General Convention changed very little during that time span. The roles of bishops and Presiding Bishops were relatively modest. Most bishops and Presiding Bishops were parish ministers. Indeed, the office of Presiding Bishop began as an administrative necessity: Someone was needed to preside at meetings of the House of Bishops. The honored position fell to the bishop who was senior by date of consecration. He was often well advanced in age, too. Hence the tasks of the office often fell on one

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



William White, first Presiding Bishop

unable to perform them while the office itself experienced rapid changes in leadership.

The character and stance of the early Presiding Bishops themselves, however, did much to determine the role of the office. They embodied an ideal of the Presiding Bishop as moderate, fair, and impartial, presiding above conflict and dissent.

The third Presiding Bishop, Philander Chase, presented a then controversial and provocative vision of a Presiding Bishop who saw his duty to "speak God's words to the Church and to the world." The collective disposition of the early bishops would remain a continuing tradition in the Episcopal Church's understanding of the role of the Presiding Bishop.

Although both houses of Convention frequently discussed the office of the Presiding Bishop and the authority it might exercise, the move toward a centralized church structure was slow. Indeed, separate boards carried out the mission, education, and social service responsibilities of the Church quite independently from each other while the senior bishop continued to preside over the House of Bishops. The duties of the Presiding Bishop, for the most part, lay in his diocese. His function as Presiding Bishop was primarily liturgical and ecclesiastical and not administrative.

The bishops began to recognize that an inactive Presiding Bishop created problems within a growing Church. In fewer than 40 years, the General Convention had grown from 71 to 273 participants, thereby increasing the canonical duties of the Presiding Bishop and thus requiring more from the office. Nonetheless, the meaning of the office and its responsibilities developed very slowly, often with much debate and controversy, and appear to have evolved out of necessity rather than deliberate choice.

In 1832 General Convention revised the constitution of the Domestic and Foreign Missionary Society to unify the growing Church and to expand mission work on the home front. In fact, Convention incorporated the Church, making the Church the Society, as opposed to having the Society operate within the Church. The complete vision of a unified Church included a leader so the

*Continued on next page*



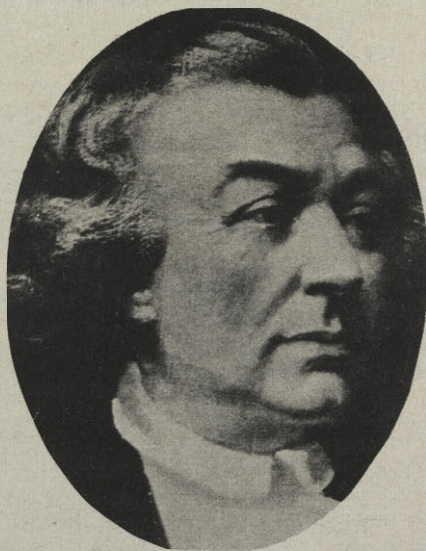


Presiding Bishop became the president of the Society and by constitution thus became the Presiding Bishop "of this Church." This necessary constitutional change reflected both cultural and structural changes as well as a change in the Church's missionary vision. This unassuming constitutional amendment foreshadowed the roles of the Presiding Bishop and the Executive Council as guardians of the mission of the Church.

The Board of Missions, the embryo of Executive Council, was established to direct the Society and was entrusted with the supervision of general missionary operations. The board was given the authority to establish missionary stations, appoint missionaries, and make appropriations of money. It also regulated the missions and enacted bylaws which it felt necessary for its own government. The board expanded the appeal and mission of the Church to embrace all classes through the parish house and institutional church movement as well as through the deaconess and city mission movements. The building of Church Missions House on Fourth Avenue in New York City gave the Episcopal Church its first visible symbol of a national headquarters. Changes in government, in structure, in canons, and in the long-accepted role of the Presiding Bishop would follow this change in the mission of the Church.

### The Bridge

As a greater sense of national church mission developed, the image of rock-like stability became less and less appropriate. The Church began to seek a liturgy and theology that reflected a deeper, comprehensive understanding of the Church's na-



Samuel Seabury, second Presiding Bishop

ture and its call to unity. A new vision of a united Church, a "bridge Church," to be offered to all non-Roman Christianity, called for sweeping changes in the structure of the Episcopal Church. The last quarter of the 19th century and the early years of the present century saw those changes take place.

In 1892, Convention approved a revised Prayer Book that emphasized comprehensiveness rather than uniformity of ritual. The temporary division of the Church during the Civil War, coupled with a rather inactive Presiding Bishop, caused the Church to look again at alternative methods for choosing a Presiding Bishop. Thus, a new concept of a national Church with a national leader with

major administrative and executive duties began to take root in the early 1900's.

In 1919, the Church leaped toward centralization with the introduction of Canon 60. Prior to Canon 60, the General Convention was the unifying structure of the Church, and its function was chiefly legislative. The leaders of that Detroit Convention saw an elected "Presiding Bishop and Council" as the obvious, effective, and efficient way to strengthen the mission of the Church. The Church's vision of a broader mission caused Convention to make imperative changes in the national church structure. In 1922 Convention adopted Canon 60, which outlined the responsibilities of the Presiding Bishop and the Council. The term of office and the traditional duties of that office, presiding over the House of Bishops, and taking order for the consecration of bishops were canonized. However, the Presiding Bishop was still expected to retain his diocesan jurisdiction.

Canon 60 called for an executive board, a "National Council," of 24 members. Council members were to be elected from the General Convention and from the Provincial synods. The charter of the new board was written into the first sentence of the canon: "The Presiding Bishop and Council, as hereinafter constituted, shall administer and carry on the Missionary, Educational, and Social Work of the Church, of which work the Presiding Bishop shall be the executive head." The once separate mission divisions of the Church were now centralized in the executive branch of the Church. The Council was organized into five departments—Missions and Church Extension, Religious Education, Christian Social Service, Finance, and Publicity—and could organize other departments as deemed necessary.

Thus, the older view of the presiding officer and sacramental figure standing above conflict and symbolizing the national character of the Church was combined with the newer and different view of an executive officer concerned with the administration of the Church's mission and who, in principle, was expected to take decided stands and to support distinctive programs and ventures. This conception of the Presiding Bishop, which is still fundamentally operative, was written into the canons and into the life of the national Church. These changes in structure reflected the deeper change in the Church's self-identity, an image of a diversified people unified in one mission, under one leader.

### Growing Pains

In 1925, Convention elected a Presiding Bishop. Before the election the House of Bishops received and adopted a report on the duties and the role of the new office. These included presiding over the House of Bishops, consecrating new bishops, being responsible for missionary districts, playing a key role in the trial of bishops, and communicating with other Anglican Provinces. More importantly, the report stated:

*However great the demand may be for administrative and executive capacity in the office, its supreme opportunity is spiritual. To interpret the Church's growing consciousness of her unity and of her mission to the world, to interpret it to both the Church and the world, to lead and inspire, to carry confidence and faith and develop devotion and loyalty. . . is the chief responsibility which will rest upon the Presiding Bishop.*

The full report was adopted by the House of Bishops and with it the image of the Presiding Bishop as chief pastor and chief executive officer.

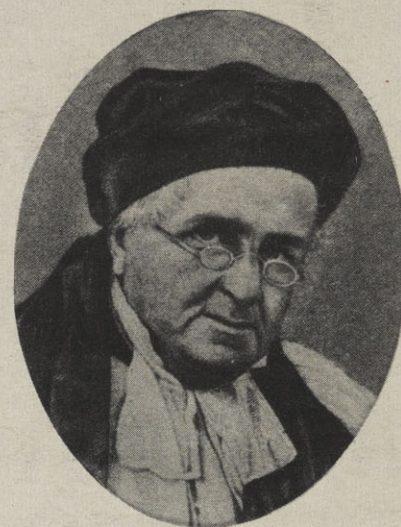
Up until the Convention of 1937, the Presiding Bishop served as diocesan bishop, Presiding Bishop, and president of the National Council. The tradition for the Presiding Bishop to be identified with a particular diocese remained strong, thus Convention approved the diocesan election of a coadjutor who could manage the diocese while the Presiding Bishop moved to New York to administer the national Church. By 1943, this tradition quietly came to an end, and the Presiding Bishop now resigns his diocesan position.

Beginning in 1946, the Church moved into a

new era. World War II had ended, the proposed merger with the Presbyterians which had caused much division within the Church was quietly tabled for further discussion, and international and national ecumenical organizations were established. As the Church entered this new period of prosperity, the Presiding Bishop would truly exercise his commission "to interpret the Church's growing consciousness of her unity and of her mission to both the Church and the world."

Presiding Bishop Henry Knox Sherrill asked the Church these questions as he took office in 1947: "I ask every bishop, clergyman, layman, and laywoman: 'Where do we stand? What do you believe? What do you plan to give of your means, above all your life, in this cause?'" His vision of a unified Church, responsibly stating the ethical and spiritual principles of secular moral issues like nuclear war and race relations, was embraced by some and questioned by others.

People didn't take long to make known their misgivings about the office, and at the next General Convention a proposal to reactivate the Joint Committee on the Office and Work of the Presiding Bishop stated, "We have obviously allowed the duties of the Presiding Bishop to be increased to the danger point because of our failure to define



Philander Chase, sixth Presiding Bishop

our own aims for the nature of this office, expecting in one man to find our spiritual leadership as well as the business administrator." The committee wasn't formed. Convention, however, did elect a very different person as the next Presiding Bishop.

Bishop Sherrill had urged unified support for specific causes and issues while his successor, Presiding Bishop Arthur Lichtenberger, called for broader attention to unity and mission:

*There is only one place at which a genuine renewal of the life of the Church can take place, namely at the point at which its mission of transforming the world is being fulfilled. The only real renewal is a healing and saving manifestation of the power of the love in the open and courageous encounter with the world.*

### A Time for Prophecy

Roland Foster, in his book *The Role of the Presiding Bishop*, to which this author is indebted in the preparation of this article, notes that "a prophetic role, as one who is to speak God's word to the Church and to the world, emerged in the episcopate of Lichtenberger and was the theme of the term of John Hines." In 1964, Convention elected John Hines to be Presiding Bishop. By then the wider Church was well involved and committed to responsible action on the secular issues facing the country and ready to embrace a prophetic voice. Nonetheless, as dioceses, parishes, and individuals became more diverse and issue-oriented, questions were raised concerning who had authority to speak for the Church as well as the effectiveness of the National Council.

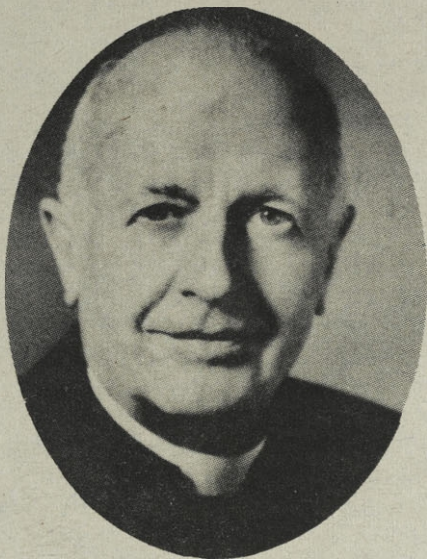
Convention passed a resolution outlining the levels of authority of who may speak for the Church. First, Convention changed the name of the National Council, whose statements were of-



ten confused with the National Council of Churches, to the Executive Council of the General Convention. Recognizing the right of all Christians to bear witness to the Gospel "in every phase of human life and activity," the report on the "Levels of Authority within the Church" went on to declare that Christians must speak "out of the context of their own levels of authority and responsibility."

The resolution identified four levels:

- The General Convention (itself subject to the Holy Scriptures and the Creeds);
- The House of Bishops;
- The Presiding Bishop and the Executive Council; and
- The officers and staff of the Executive Council.



**Henry Knox Sherrill, 20th Presiding Bishop**

The authority of the Presiding Bishop and Council were purposely made subordinate to the authority of General Convention and the House of Bishops but were acknowledged as an official voice of the Church in the interim of General Convention.

While the wider Church sought a clearly defined and more responsive Executive Council and staff, Bishop Hines was busy directly engaging the Church, according to Foster, "in the social issues of race, poverty, and justice. His ability to do so was... a remarkable testimony to both his witness and to the power of the office of the Presiding Bishop. And his inability to persuade the Church

to continue in that kind of advocacy role with that kind of involvement was an equally remarkable testimony to the limits which are inevitable in the office."

The wider Church's repeated call for a rationalization of the national church structure apparently foreshadowed what would become an increasing disaffection for the system. The structure, which was created to unify the Church, was again seen as divided into too many independent areas: the office of the Presiding Bishop; the Executive Council and its standing committees; the staff with its various units and many program offices; and the General Convention with its many legislative committees and interim bodies. Consequently, the national Church was viewed as unable to hear and to represent the wider Church.

The Mutual Responsibility and Inter-Dependence Commission report to the 1967 General Convention pointed to the structure of the Church as a basic question for any significant renewal: "It is important that the relationship among the office of the Presiding Bishop, the General Convention, and the Executive Council be examined in respect of their effectiveness in fulfilling common responsibilities for decision-making, administration, and communications."

Although the MRI Document encouraged the Executive Council to focus more clearly, boldly, and perspective on the coordination and carrying out of program policy, the document really zeroed in on the office of the Presiding Bishop and cited nine official descriptions. The MRI Document proposed that the Presiding Bishop:

- be defined as "chief pastor";
- be responsible for "initiating and developing the policy and strategy of the Church";
- be officially authorized to "speak God's words to the Church and to the world as the representative of this Church";
- be given greater authority over the General Convention;
- be charged to "visit every diocese of this Church";
- shall report annually to the Church;
- shall issue periodic Pastoral Letters "in his own person";
- shall appoint officers who are "responsible to him, to whom he may delegate so much of his authority as to him shall seem appropriate"; and
- shall serve as an ex officio member of all joint committees and commissions.

Foster states, "For the first time in the canon-



ical history of the Church, a clear statement of responsibilities and duties for the Presiding Bishop were made. And three images came forth: chief pastor, chief executive officer, prophetic leader."

On the other hand, Executive Council was slow to get involved in coordinating and implementing program policy. As the only deliberative body in session to clarify what Convention intended, *ad interim* General Convention, Council saw as its duty clarifying, for the wider Church, the intentions of the resolutions General Convention passed. Council perceived itself as a complement to the Presiding Bishop, debating and making pronouncements about issues while the ultimate responsibility for the unification, development, and prosecution of the program policy,



**Arthur Lichtenberger, 21st Presiding Bishop**

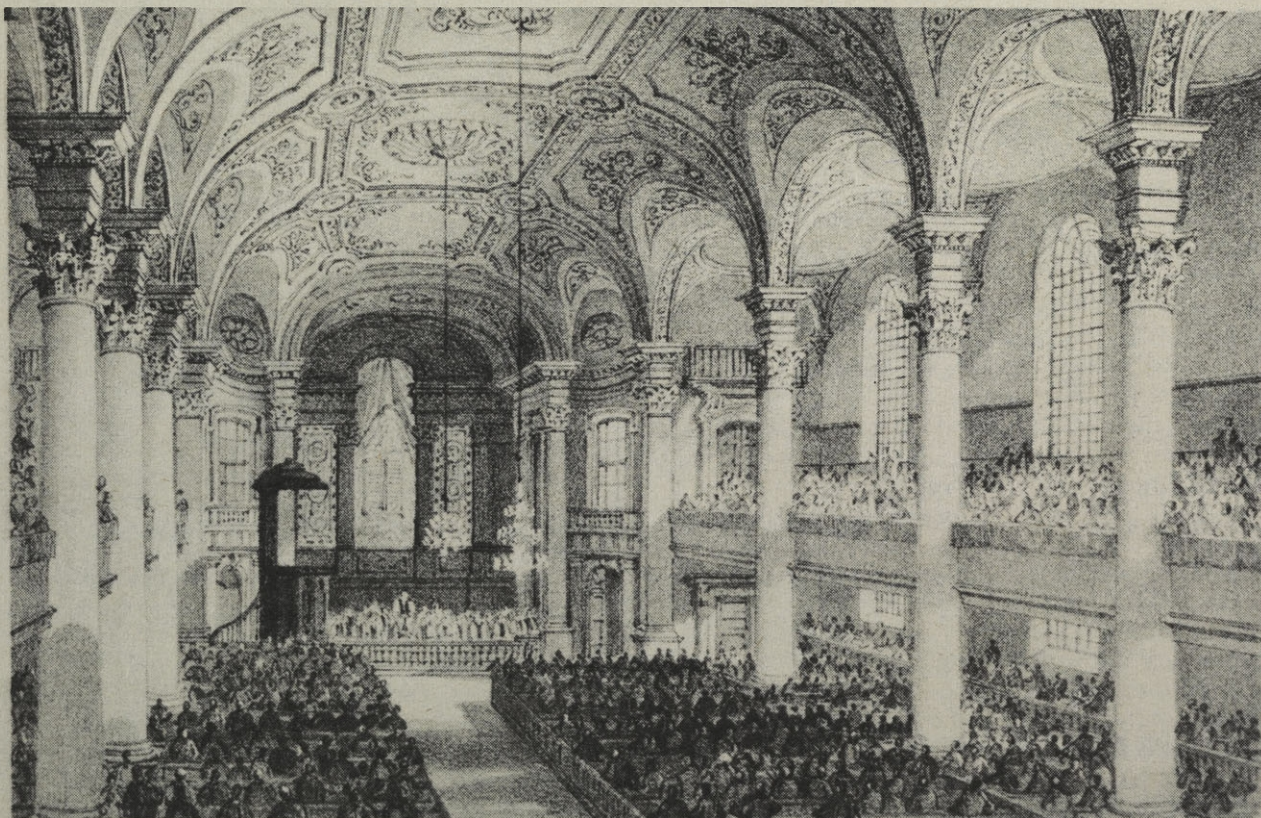
strategy, and budget fell to the Presiding Bishop.

From that time until now, setting the pace of the Church and mobilizing it for mission would greatly depend on the Presiding Bishop's ability to articulate and translate the Church's vision into an embraceable national program. The vision would only be lived out insofar as the Church could or would accept it. The wider Church's image often reflected "diversity within unity" combined with one or more of the changing cultural attitudes of America.

### The Rise of the Diocese

Bishop John M. Allin succeeded Bishop Hines and inherited a Church in the throes of rampant individualism and secular humanism. Issues-righteousness—"my way is correct," "my issue is most important"—stifled the Church's growth toward unity. Thus the need for unity would be the vision and the challenge Bishop Allin would place before the national Church.

No other mission program initiated in Allin's term ever captured and unified the whole Church like Venture in Mission. Venture in Mission was conceived as a national capital giving program wherein dioceses would contribute \$100 million to the national Church for the Executive Council, with the Presiding Bishop's help, to spend on national mission work. Convention defeated that proposal, but Bishop Allin heard the message. He then did surveys and asked the dioceses how they would like to participate. Eventually Venture in Mission became a diocesan program with the na-



The General Convention has been the supreme legislative authority of the Episcopal Church since its inception. The body has grown steadily in size as the Church has grown and presently has more than 900 deputies. As a result, its members can no longer convene in a church as did the Conventions of the 1800's. The General Convention of 1841, pictured above, met at St. Paul's Chapel of Trinity Parish on lower Broadway in New York City. It began with divine service and then continued with its legislative business.

*Continued on next page*





tional Church serving as coordinator; that was its success. The next Convention approved Venture in Mission, and the dioceses raised \$150 million, \$50 million more than requested, over the span of the program. Venture in Mission opened the door for more and more national program participation among dioceses as well as the Executive Council.

Many programs which were "supported on the national level" have since gone back to the diocesan and local levels. Dioceses and congregations seem to prefer having their funds and their program under their own direction. Thus the application, implementation, and success of mission programs depends upon the diocesan commitment to issues like peace and justice, world hunger, and evangelism and upon the dioceses' willingness to utilize national church program resources. The diocesan commitment is reflected in the resolutions of Convention, which brings us full circle back to the Executive Council and Presiding Bishop and their charge to carry out the programs and policies of the General Convention.

In the final triennium of Bishop Allin's term, Council began to redefine its own role. In 1967 the members of the national staff were made accountable directly and clearly to the Presiding Bishop and were no longer understood to be the staff of Executive Council. The Church came to understand that the staff is indeed the staff of the



**John Elbridge Hines, 22nd Presiding Bishop**

Presiding Bishop to be utilized not only by the Executive Council, but by the entire Church to assist the whole Church in the accomplishment of ministry and mission.

This change and the unifying success of Venture in Mission inspired the Executive Council to ask questions about its role in this effort. "What's this all about? . . . What are we trying to be? . . . What are we trying to do? . . . Where does Council fit in?" Council began to ask for more participation in the budget-making process. It wanted some voice; it wanted to contribute. It wanted to do more than approve or disapprove the Executive Council Program Budget.

### **Browning and the 'Listening Process'**

The election of Presiding Bishop Edmond Browning in 1985 brought with it a new interpretation and application of the clearly defined goals, tasks, and responsibilities of Executive Council and the office of the Presiding Bishop as set forth in canon law. In addition, the Presiding Bishop has enlarged the scope of his office by seeking, inter-

preting, and articulating a corporate vision of the Church. The broader questions of mission and ministry, rather than issues, seem to dominate once again the office of the Presiding Bishop. Now, however, a comprehensive process is being utilized to arrive at the mind of the Church.

Presiding Bishop Browning, in a process spanning some 14 months, listened to the constituencies, networks, and countless individuals in his quest for understanding what the people of the Church believe to be important. He also met with the Executive Council and the heads of all the interim bodies of General Convention to find out their direction and learn about their vision of the Church. The idea of creating broad mission imper-



**John Maury Allin, 23rd Presiding Bishop**

atives was seeded and two years later has become the collective base or goal of the mission of the Church.

Today the Executive Council's role is still changing. At Council's request, and with the urging of Bishop Browning, it has been more involved in coordinating program policy. It enjoys more flexibility and a freedom to discuss and decide without having predetermined results. The Council meets three times a year to discuss legislation, issues, and policy. Council committees, for the purpose of processing legislation, have been narrowed to four. Other committees, such as the Committee for Mission Imperatives, have been developed. This committee spent a lot of time, as did the entire Council, working out with the Presiding Bishop and his staff the eight mission imperatives.

In the process Council has become more of a partner with the Presiding Bishop in administering program. The imperatives were examined not as a legislative issue, but as a way to answer the following questions: "What are we trying to do? . . . How do we get there? . . . What are we saying about ourselves as a Church?" For example, what do national programs like the Presiding Bishop's Fund for World Relief as well as interim bodies like the Executive Council reflect about the Church and its priorities? What do they say about who we are and what we believe in? And are we satisfied with, can we live with, that image?

The way the Presiding Bishop, Council, and staff are coming to decisions is an important model. The process embodies a transition from becoming mired in specific issues and causes to having and tapping vision. The process brings people together for decision-making in a supportive system that has the insight and courage to try a different route if the results of the collective vision, the eight imperatives, are not forthcoming.

Perhaps the greatest change so far is to be seen in the staff of the Presiding Bishop, those who will actually live out the new programs rooted in the mission imperatives. Working through the imperatives with the Executive Council, coming to a mind about the mission of the Church, has been good for the morale of the staff, which has generously responded and genuinely participated throughout the reorganization.

The wider Church's acceptance of Bishop Browning's call for a unified mission under the eight imperatives will largely depend on his ability

to interpret and articulate the vision of the Church to the General Convention. The Executive Council and national staff must support and encourage Convention to enlighten and invigorate the mission and thus inspire the delegates to return to their dioceses with a clear sense of what the Church is, where it is going, and what part they can play in its growth. Ultimately, the wider Church's understanding of the vision will determine the future image of the Church.

### **'No Nit-picking'**

At the House of Bishops' meeting in Chicago in October, 1987, the Presiding Bishop said, "I am personally prepared to put forward the leadership that will give direction and support to all our people. . . I am ready to press the connection between being in power and responding to the power of the Gospel."

Issues will be named, discussed, and responded to in community process, in light of the broader mission clarified in the eight imperatives, as a unified Church under one roof. As the Church's chief spiritual leader and prophetic voice, Presiding Bishop Browning told the House of Bishops: "I intend to name the crucial issues of our time. I intend to gather the community to study and discuss these issues, drawing in the great treasures deposited in the Church and trying to discern the work and will of God in the new knowledge. I also see it as my responsibility to provide the resources necessary to achieve this task. My prophetic role as Presiding Bishop is to break outside the institutional constraints and to stand both on the fringes and in the midst of the community to name the emerging issues of faith. My pastoral role as Presiding Bishop is to oversee the community, to gather it together, and to preside over it."

"My friends, the time that God has put before us is precious, and God's call is clear. We don't have time for navel-gazing, we don't have patience for nit-picking, we don't have energy for fanciful distractions. My friends, I have listened to too many enthusiastic voices, I have been pulled by too many eager hands, I have been hugged by too many excited arms, I have looked into too many pleading eyes to stand still now. My friends, I believe that this Church is on the move; we have got our act together, and the message from everywhere I go is it is time to get the show on the road. I am here to tell you that the train is leaving the



**Edmond Lee Browning, 24th Presiding Bishop**

station, and it's time either to get on it or continue to sit on your bags.

"The way ahead is clear to me. The ministry that this Church is poised to exercise has become increasingly evident, the Lord's call to service and evangelism rings loud, and the commission of the disciples is being framed anew for our time. We are called to a service which is our perfect freedom."

The next article in this series will afford an in-depth look at the eight mission imperatives, the reorganization of the Presiding Bishop's staff, and their relationship to the wider Church.



## FEASTS FOR FEAST DAYS

by Virginia Richardson

George Augustus Selwyn  
April 11

George Selwyn was born in 1809 in Hampstead, England, into a family of lawyers. His education was the finest available. At Ealing he was a boyhood chum of John Newman; at Eton he met William Gladstone, the future prime minister, who remained a lifelong friend; and at St. John's College, Cambridge, he was an "all rounder" whose prowess in rowing, "the best on the river," equaled his academic abilities. Following graduation from Cambridge, he returned to Eton as a private tutor while preparing for holy orders.

Ordained to the priesthood in 1834, Selwyn began his clerical life in the parish of Windsor. In 1839 he married Sarah Richardson, daughter of a prominent judge, and had settled happily into what he thought would be a quiet future as a rural rector when, in 1841, he received the stunning call to become the first missionary Bishop of New Zealand. With his wife and an infant son, the new bishop set sail for an unknown world, and with the care and thought he did all things, he used the time on the long voyage to master navigation and to learn the Maori language.

Selwyn had been selected to serve New Zealand and the adjacent islands, but a slip of the pen increased his episcopal territory. The northern boundary of his diocese, 34° S latitude, was written as 34° N! The error was never corrected. Selwyn accepted the additional thousands of square miles without protest and for four years covered the entire area annually. Often he was the only white man with the courage to go ashore among hostile natives with whom he conversed, having mastered the elements of dozens of dialects sufficiently to do so. In his first year he traveled 1,180 miles by ship, 249 by open boat, 36 on horseback, and 762 miles on foot.

The first missionaries arrived in New Zealand in 1814, and in 1839 the territory was annexed to Australia. The British, however, knew it as a wild land rent with inter-tribal wars where natives still practiced cannibalism. The Maori, a proud, intelligent Polynesian people, had welcomed the first westerners with peace and good will, but questionable trading ventures and fraudulent land manipulations destroyed their original trust, and an open struggle between them continued for over a generation.

The new bishop was as deeply concerned with the spiritual care of the natives of his diocese as he was with the settlers and established St. John's Theological Col-

lege to train clergy of both races. The students, from widely divergent racial and social backgrounds and speaking 10 different languages, all had to become fluent in Maori and work to maintain the college.

In 1844 Selwyn held the first diocesan synod. As the number of missions grew, he divided his massive diocese into more manageable areas and despite political problems and periodic wars, he made it self-supporting. But he did not limit his work to church affairs. Gravely concerned about the country's racial problems, he openly expressed his impatience with a series of incompetent, if not stupid, administrators and took a leading part in constitutional and political matters, especially those that affected the Maori.

In 1845 the Maoris sacked Kororareka. When the bishop learned of the battle, he rushed to the site and, with the Rev. Henry Williams, aided the wounded of both sides, often in the midst of actual fighting. This heroic action earned him the respect of both whites and Maoris.

By 1854 the Church owned 14,000 acres. Selwyn, who had always supported the Maoris, now temporized and lost their respect. Nonetheless, he doggedly continued trying to minister to the spiritual needs of a people whose hatred and distrust of the white man and the white man's Church were growing. In pain and disappointment over a situation he felt could have been avoided, Selwyn wrote he was "... watching over the remnant of a decaying people and the remnant of a decaying faith."

Perhaps this frustration influenced his decision to leave New Zealand. In 1867 he returned to England to attend the first Lambeth Conference and was persuaded to accept the See of Lichfield. For 10 years he devoted his efforts to the pastoral and practical care of the people in his see. Always a missionary, he directed his efforts against the plight of miners and prisoners, railway and barge workers. A strong, sensitive man, Selwyn could not tolerate seeing pain in others, had a deep sense of social justice, and had the courage to fight for his beliefs.

Selwyn is a hero in New Zealand. His name has been given to a beautiful river, a town, a resort, and a secondary school near St. John's College, which still continues his ideal of educating all New Zealanders. Honor him with a meal reminiscent of his "down-under" diocese: roast lamb, curried rice, Brussels sprouts with walnuts, down-under fruit salad, and pavlova.

(Serves 6 to 8.)

### Roast Lamb

5 - 6 lb. leg of lamb  
1 clove garlic, cut into 4 silvers  
Freshly ground black pepper  
1½ cups soft bread crumbs  
4 tbs. soft butter  
1 tsp. dried thyme  
½ tsp. dried rosemary

1 tsp. dried marjoram  
2 stalks celery, with tops, chopped  
1 large carrot, shredded  
½ cup finely chopped onion  
1½ cups chicken broth  
½ cup white wine or sherry

Pre-heat oven to 325°. Wipe meat, pat dry. Make 4 equal slits in meat; insert 1 garlic sliver in each. Dust meat lightly overall with pepper. Combine crumbs, butter, and herbs in a small bowl; mix to paste-like consistency. Mix vegetables together and spread in bottom of roasting pan. Place lamb on top; press crumb mixture onto meat. Roast 20 minutes per pound for rare lamb, 30 minutes per pound for well done. Let rest 20 to 30 minutes before slicing. Skim fat from pan; add liquids. Cook, stirring, approximately 15 minutes; strain and serve as gravy.

### Down-under Fruit Salad

2 apples, cored, chopped in 1" cubes  
2 bananas, cut in 1" chunks  
1 cup fresh pineapple, cut in 1" pieces

3 tbs. mango chutney  
1 tbs. pineapple juice

In a large bowl, mix fruit together gently. Combine chutney and pineapple juice; fold into fruit.

### Pavlova

3 large egg whites  
¼ tsp. cream of tartar  
¾ cup sugar  
½ tsp. vanilla  
1 cup whipping cream

2 tbs. powdered sugar  
¼ tsp. vanilla  
3 kiwi fruit, peeled and sliced crosswise  
1 - 2 cups strawberries, sliced

Preheat oven to 250°. Cover a cookie sheet with waxed paper. In a deep bowl, beat egg whites with cream of tartar until peaks form; add sugar 1 tbs. at a time, beating 30 seconds for each. Add ½ tsp. vanilla and continue beating until stiff and shiny. Mound meringue onto center of waxed paper; with a wet spatula, spread into an 8-inch circle; make a shell by depressing center and shaping edge into 1-inch high rim. Bake 1 hour. Turn oven off. *Do not open door.* Leave meringue in oven 1 more hour. Meringue should be dry, crisp, and pale. In a deep bowl whip cream with powdered sugar and ¼ tsp. vanilla. Just before serving, fill shell with cream. Arrange kiwi fruit around outside; cover center with strawberries. Pipe whipped cream around edge if desired.

### Cloisonne Church Emblem NECKLACE

16" Sterling	\$-9.95	\$8.95
18" Sterling	\$10.95	\$9.95
18" Silverplated	\$-6.95	\$4.95
Lapel Pin	\$-4.95	\$2.95
Charm	\$-4.95	\$2.95
Key Holder	\$-3.00	\$2.00
Purse	\$-4.00	\$2.00

(folded size 7½" x 3")

All Plus Postage and Handling  
\$.95

Order: PAN ASIA PRODUCT CO.  
P.O. Box 49182  
Atlanta, GA 30359

### Money For Your Treasury OVER 2 MILLION



Sunflower Dishcloths  
WERE SOLD LAST YEAR BY MEMBERS  
OF GROUPS, SOCIETIES, CLUBS, ETC.  
THEY ENABLE YOU TO EARN MONEY  
FOR YOUR TREASURY AND MAKE  
FRIENDS FOR YOUR ORGANIZATION  
SAMPLE FREE TO OFFICIAL  
SANGAMON MILLS, INC., Cohoes, N.Y. 12047  
Established 1915

### Church Stationery

A new dimension in church stationery. Raised printing that looks like engraving. Beautiful! Write for kit showing quality, type faces, colors and prices. Ask about our calling card service.

PEAK PUBLICATIONS BOX 1210, DEPT E  
COLORADO SPRINGS, CO 80901



CANTERBURY  
SUMMER  
SCHOOL

• Ecumenical  
• International

July 14-26, 1988

Canterbury, England

Theme: "The Christian and the Kingdom"

Housed in modern Christ Church College in the Cathedral's shadow. Inspiring lectures by world leaders. Reduced-rate travel to/from England and Europe.

Accommodations for 200 international participants. A great experience on an historic site!  
OPTIONAL TOURS: HOLY LAND  
CATHEDRAL CITIES

CANTESS REPRESENTATIVE

106 So. Fraley St. Phone 814/837-9178 Kane, PA 16735

**BED AND BREAKFAST**, especially for clergy of any church or country, in the mountains near Denver. St. Raphael's Retreat House, Box 43, Evergreen, CO 80439; 303/674/4179

### VOYAGE INTO ENGLAND

Explore historical and literary England on a comfortable canal-boat. Ancient towns, lovely country and famous sites are uniquely accessible from 2,000 miles of peaceful waterways. Four guests enjoy the personal attention of skipper-historian. (Ph.D. Harvard.) \$475 weekly, all meals included. England Afloat, Box 2083E, Springfield, Mass. 01101. Tele. 413-562-9296.

## Retirement Is Not A Condition... It's A "Style"



And You've Had That  
"CERTAIN STYLE"  
All Your Life.

Part of that style is planning. You planned for your first home, your family, your profession, your children's education and your retirement. STYLE is what you look for in a retirement community. VICAR'S LANDING has captured that "style" you're looking for!

Located within a resort community offering world-class golf and private beaches, Vicar's Landing will be offering elegant dining, country club living and amenities you enjoy. We offer attractive apartment style homes in a variety of floor plans with services which will include maintenance, housekeeping, multi-level security and 24 hour health care, should you require it in the future. At Vicar's Landing you can continue to live your carefree and independent lifestyle with dignity and elegance.

See why so many wonderful, energetic and exciting people have reserved their new home at Vicar's Landing. Call us today for more information (904) 285-6000 collect or send in the coupon below.

**VICAR'S LANDING...for the time  
of your life.**

Total Care & Carefree  
Retirement Community.

VL  
PrAd  
11-13-87-1  
88124

**Vicar's  
Landing**

**YES, Please send me more information.**

**VICAR'S LANDING • P.O. Box 1251 • Ponte Vedra Beach, FL 32082-1251**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_ Age \_\_\_\_\_ ☐ Married ☐ Single ☐ Widowed



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

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

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

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

ABBO(T)	BAER	BEAUCHAMP	BLAKEMAN	BRANNON	BURDETTE(E)	CHRIS(T)MAN(N)	CRITTENDEN	DONNELLY	FA(I)RLEY	GAY	HAIR(E)
ABEL(L)	BAGGETT	BEAUMONT	BLAKEMORE	BRANSON	BURFORD	CHRISTMAS	CROCKER	DONOHUE	FALCONER	GAYLORD	HAIRSTON
ABERNATHY	BAGGOTT	BEAVER(S)	BLAKESLEE	BRASHEAR(S)	BURGER	CHRISTOPHER	CROCKETT	DONOHUE	FALES	GEAR	HALE
ABERNETHY	BAGLEY	BECK	BLAKESLEY	BRATTON	BURGESS	CHRISTY	CROFT	DONOVAN	FANCHER	GEARY	HALL
ABRAHAM(S)	BAGWELL	BECKER	BLAKEY	BRAY	BURGOYNE	CHURCH	CROMER	DOOLAN	FANNING	GEDNEY	HALLACK
ABRAMS	BAILEY	BECKETT(E)	BLANCHARD	BRAZIER	BURK(E)	CHURCHILL	CROMWELL	DOOLITTLE	FARMER	GEE	HALLENBECK
ACHESON	BAINBRIDGE	BECKFORD	BLANCK	BRECKENRIDGE	BURLEIGH	CHUTE	CROOK(S)	DORE	FARN(H)AM	GEER	HALL(T)
ACKERLY	BAIN(E)S	BECKHAM	BLAND	BRECKINRIDGE	BURLEY	CLAFLIN	CLAIBORNE	DOREMUS	FARNSWORTH	GENTRY	HALL(T)
ACKERMAN	BAIRD	BECKLEY	BLANEY	BREECE	BURLINGAME	CLAPP	CROSS	DORMAN	FARNUM	GEORGE	HALLIDAY
ACKERS	BAKER	BECKMAN(N)	BLANKENSHIP	BREED	BURNETT	CLARE	CROSS(S)MAN	DORR	FARQUHAR	GERARD	HALLOCK
ACTON	BALCH	BECKWITH	BLANK(S)	BREEN	BURNHAM	CLARK(E)	CROUCH	DORSET(T)	FARR	GERBER	HALLOWELL
ADAIR	BALCOM(B)	BEDELL	BLANTON	BREESE	BURNS	CLARKSON	CROWDER	DOTSON	FARRAR	GERHAR(D)T	HALSEY
ADAM(S)	BALDRIDGE	BEDFORD	BLEDOS	BREEZE	BURR	CLAUSON	CROW(E)	DOUD	FARRINGTON	GERRY	HALSTE(A)D
ADKINS	BALDWIN	BEEBE	BLENKINSOP	BRENNAN	BURRALL	CLAUSEN	CROWLEY	DOUGHERTY	FARIS	GIBBON(S)	HAMER
AGAR	BALL	BEECH	BLEW	BRENT	BURRILL	CLAWSON	CROWLEY	DOUGHTY	FARWELL	GIBBS	HAMILL
AGER	BALLANTINE	BEECHER	BLIGH	BRENTON	BURRITT	CLAY	CROWTHER	DOUGLAS(S)	FARWELL	GIBSON	HAMILTON
AGNEW	BALLANTYNE	BEEKMAN(N)	BLINN	BRETT	BURROUGHS	CLAYBORN(E)	CROXTON	DOUTHIT(T)	FAUNCE	GIDDINGS	HAMLIN
AIKEN(S)	BALLARD	BEEKMAN	BLISS	BREWSTER	BURROWS	CLAYBURN	CROZIER	DOVE	FAUNTLEROY	GIFFORD	HAM(M)
AINSWORTH	BALLENTER	BEER(S)	BLOOD	BRIAN	BURWELL	CLAYPOOL(E)	CRUMP	DOW	FAWCETT	GILBERT	HAMMETT
AITKEN	BALLINGER	BEESELEY	BLOSSOM	BRICE	BUSBY	CLAY(Y)SON	CRUTCHER	DOWD	FAY	GILCHRIST	HAMMOND
AKERS	BALLOU	BEESON	BLU(J)UNT	BRIDGE	BUSH	CLAYTON	CULBERTSON	DOWELL	FE(A)RN(E)	GILES	HAMPTON
ALBERT(S)	BAMFORD	BEGG	BLUE	BRIDGE(M)AN	BUSHNELL	CLE(A)VELAND	CULLEN	DOWLING	FE(A)THERSTONE	GILL	HANCE
ALBRECHT	BANCROFT	BELCHER	BLYE	BRIDGES	BUSS(E)Y	CLEAVEY	CULVER	DOWNER	FELL	GILLESPIE	HANCOCK
ALBRIGHT	BANGS	BELDEN	BLYTE	BRIER	BUTCHER	CLEAVE(S)	CUMMING(S)	DOWNE(S)	FELLOWS	GILLET(T)X	HAND
ALDEN	BANISTER	BELDING	BOARDMAN	BRIGGS	BUTLER	CLEMMEN(T)S	CUNNINGHAM	DOWNING	FELT	GILL(I)AM	HAN(D)LEY
ALDERMAN	BANK(E)S	BEL(K)NAP	BOA(R)MAN	BRIGHAM	BUTTERFIELD	CLEMM(M)ONS	CURLE(X)S	DOYLE	FELTON	GILL(I)MAN	HANDY
ALDERSON	BANNING	BELL	BODELL	BRIGHT	BUTTER(S)	CLIFF	CURRIE	DRAKE	FENNER	GILMER	HANEY
ALDRICH	BANNISTER	BELLAMY	BODLE	BRINCKERHOFF	BUTTERWORTH	CLIFFORD	CURRIE	DRESSER	FENTON	GILMORE	HANK(E)S
ALDRIDGE	BANTA	BELLINGER	BOE(H)M	BRINK	BUTTON	CLIFTON	CURRY	DREW	FENWICK	GILMOUR	HANKIN(S)
ALEXANDER	BARBEE	BELLOWS	BOGARDUS	BRINTON	BUTTRICK	CLINE	CURTIN	DREWRY	FERGUSON	GILPIN	HANMER
ALFORD	BARBOUR	BELT	BOGART	BRISCOE	BUTTIS	CLINTON	CURTIS	DRINKWATER	FERNALD	GILSON	HANMORE
ALGER	BARCLAY	BEMIS	BOGERT	BRISTOL	BUTZ	CLOSE	CUSHING	DRIVER	FERRELL	GIRARD	HANN
ALLAN	BARCROFT	BENEDICT	BOGUE	BRITTAIN	BYER(S)	CLOUGH	CUSHMAN	DRUMMOND	FERRIS	GIVEN	HANNA(H)
ALLEN	BARD	BENHAM	BOLD	BRITTEN	BYRAM	CO(A)LE	CUTHBERT	DRURY	FESSENDEN	GLADDEN	HANSEN
ALLISON	BARDEN	BENJAMIN	BOLDEN	BRITTON	BYRD	COAN	CUTLER	DRYDEN	FIELDING	GLADD(D)ING	HANSON
ALLMAN	BARDIN	BEN	BOLLING	BROCK	BYRNE	COAT(E)S	CUTTER	DUBOIS	FIELD(S)	GLASCOTT	HARBAUGH
ALSO	BARDON	BENNER	BOLTON	BROCKETT	BYRON	COBB	CUTTING	DUCKWORTH	FINCH	GLASS	HARDEN
ALSTON	BARDWELL	BENNETT	BOND	BRODIE	BYRUM	COCHRAN(E)	DABNEY	DUFF	FINCH	GLASS(S)COCK	HARDIE
ALVORD	BARKER	BENSEN	BONHAM	BRODY	CABELL	COCKRELL	DAGGETT	DUFFIELD	FIN(D)LEY	GLEASON	HARD(I)MAN
AMANN	BARKLEY	BENSON	BONNELL	BROMFIELD	CABLE	CODDINGTON	DAIL(E)Y	DUFFY	FINNEY	GLEN(N)	HARDING
AMBLER	BARLOW	BENTLEY	BONNER	BROMLY	CADE	CODY	DAL(E)Y	DUG(G)AN	FISH	GLIDDEN	HARDWICK(E)
AMBROSE	BARNARD	BENTON	BONNIE	BROWN	CADY	COE	DAL(E)Y	DUG(G)AN	FISHER	GLOVER	HARDY
AMES	BARNES	BENTON	BOOKER	BROWN	CAHILL	COEN	DALRYMPLE	DULAN(E)Y			



HEADLEY	INGALL(S)	KRAUSE	LOWR(EY)	MCCRORY	MULLOY	PENCE	REA	SARGENT	SOM(M)ERVILLE	SWALLOW	UNDERWOOD	WHELDON
HEALD	INGERSOLL	KRAUS(S)	LOWTHER	MCCUE	MUMFORD	PENDLETON	READ	SATTERLEE	SOPER	SWAN(N)	UPDIKE	WHIPPLE
HEALD(EY)	INGHAM	KUNH(S)	LUYD	MCCULOUGH	MUNDA(Y)	PENICK	READER	SAUER	SOULE	SWAYNE	UPHAM	WHITCOMB
HEARD	INGLIS	KUNKEL	LUCAS	MCCULLOUGH	MUNN	PENN	READING	SAUNDERS	SOUTHWELL	SWEENEY	UPSHAW	WHITE
HEARN(E)	INGRA(HA)M	KUR(T)Z	LUCE	MCCUNE	MUNRO(E)	PENNEL	READY	SAVAGE	SOUTHWORTH	SWEET	UPSHUR	WHITE(F)ORD
HEATH	INNES	KYLE	LUCKETT	MCCURDY	MUNSELL	PENNE(EY)	REAGAN	SAVIER	SPAFFORD	SWETT		WHITEHEAD
HEATON	IRBY	LAC(EY)	LUCK(EY)	MCCUTCHEON	MURKIN	PENNINGTON	REAM	SAWYER	SPANGLER	SWIFT		WHITE(M)AN
HEBB	IRISH	LADD	LUDDEN	MCDANIEL(S)	MURKISON	PENNOCK	REARDON	SAXON	SPARK(S)	SWOPE		WHITESIDE
HEBGE(S)	IRELAND	LAFFERTY	LUDLAM	MCDERMOTT	MURDOCK	PENROSE	REAYES	SAXTON	SPARROW	SYKES		WHITEFIELD
HEBRICK	IRVING	LAFFERTY	LUDLOW	MCDONOUGH	MURPHY	PERCIVAL	REDD	SAY	SPA(U)LDING	SYLVESTER		WHITING
HEFFNER	IRVIN(E)	LAFFERTY	LUDLOW	MCDONOUGH	MURPHY	PERCIVAL	REDDING	SAYER(S)	SPEAR(S)	SYM(M)ES		WHITLOCK
HEGEMAN	IRWIN	LAFFERTY	LUDWIG	MCDONOUGH	MURRAY	PERCIVAL	REDDING	SAYRE	SPEED	SYMON(D)S		WHITMER
HELLER	ISAC(S)	LAMB	LUKE	MCEVOY	MUSE	PERDUE	REDDY	SCALES	SPEER	TABER		WHITNEY
HELM	ISABELL	LAMBERT	LUKENS(S)	MCEWAN	MUSSELMAN	PERKINS	REDFIELD	SCARBO(RO)UGH	SPELL(L)MAN	TAFOR		WHITTAKER
HENDERSON	ISHAM	LAMONT	LUM(B)	MCEWEN	MYER(S)	PERRIN(E)	REDMAN	SCARLETT	SPENCE	TAGGART		WHITTIER
HENDLEY	ISHAM	LAM(P)KIN	LUMLEY	MCGEE	MYLES	PERRY	REDMON(D)	SCHAE(F)ER	SPENCER	TAGGART		WHITTING
HENDRICK(S)	IVES	LAMSON	LUMPKIN	MCGEHEE	NAGEL	REECE	REED	SCHAE(F)ER	SPENGLER	TALBOT(T)		WHITTON
HENDRIX	IVINS	LANCASTER	LUND	MCGILL	NAGLE	PETER(S)	REED	SCHEN(C)K	SPERRY	TALCOTT		WHITTLE
HENKEL	JACKMAN	LANCE	LUNDFORD	MCGILL	NANCE	PETERSEN	REEDER	SCHMER	SPICER	TALIAFERRO		WHITLESIEY
HENKLE	JACKSON	LAND(E)	LUNFORD	MCGINNIS	NAPIER	PETERSON	REEDY	SCHMIT(T)	SPILL(M)AN	TALL(EY)		WICK(E)S
HENNING	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WICKHAM
HENRY	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WICKLIFFE
HENSLEY	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WIGGIN(S)
HEPURN	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WIGGINTON
HERBERT	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WIGHTMAN
HERNDON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILBER
HERRICK	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILBUR
HERRINGTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILDE
HER(R)ING	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILDER
HERRINGTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILDMAN
HER(R)ON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILKES
HERSEY	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILKINS
HERSHEY	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILLARD
HESS(E)	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILLCOX
HEWES	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILLET(T)S
HEWITT	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILLIAMS
HEWLETT	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILLIAMSON
HEYMAN	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILLIS
HEYWOOD	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILLISTON
HIATT	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILLITS
HIBBARD	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILLIUGHBY
HIBERT	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILMOR
HICKMAN	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILSON
HICKOK	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WILTON
HICKS	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WINCHESTER
HIGDON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WINCKLER
HIGGINS	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WINDHAM
HIGGINS	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WINDSOR
HIGHLAND	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WING
HIGHT	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WINGFIELD
HIGLEY	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WINN(E)
HILLARD	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WINSLOW
HILLER	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WINTON
HILLIER	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WINTROP
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WISDOM
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WISMAN
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WISWALL
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WISWELL
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WITHER
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WITHERSPOON
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WITT
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WITTER
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOLCOTT
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOLF
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODARD
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODBRIDGE
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODBURY
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODCOCK
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODFORD
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODHOUSE
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODHULL
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODLEY
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODMAN
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODROW
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODRUFF
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODS
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODWARD
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOODWORTH
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOOLDRIDGE
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOOLLEY
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOOLSEY
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOOSTER
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOOTEN
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WOOTON
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WORCESTER
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WORKMAN
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WORLEY
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WORRALL
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WORTH
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WORTHINGTON
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WORTHLEY
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WRAITH
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WREN(N)
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WRIGHT
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WYATT
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WYCKOFF
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WYCLIFFE
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WYLLIE
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WYMAN
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		WYNN(E)
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YALE
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YANCEY
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YARBOROUGH
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YARDY
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YARNALL
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YARNELL
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YATES
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YEAGER
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YEOMAN(S)
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YOCUM
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YORK(E)
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YOUNG
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YOUNGER
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		YOUNGLOVE
HILTON	JACOB(S)	LANDER(S)	LUNFORD	MCGOWAN	NASH	PETTIS	REESE(E)	SCHMIT(T)	SPOFFORD	TALL(EY)		ZIMMERMAN(N)

# THESE MANUSCRIPTS MAKE IDEAL GIFTS

ROOTS RESEARCH BUREAU, LTD., Dept. 1089  
39 W. 32 Street, Suite 704  
N.Y., N.Y. 10001

Please send me postpaid the manuscript (or manuscripts) indicated below. I enclose \$30.00 (\$50.00 for any two, \$75.00 for three) as payment in full. (New York State residents, add N.Y.S. sales tax.) It is understood that I will receive a refund if I am not satisfied.

Your Name \_\_\_\_\_

Street and No. \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Family Names of manuscripts desired \_\_\_\_\_





# Episcopalians confronting AIDS are discovering sorrow and joy

by Elizabeth Eisenstadt

A small church in Dallas opens its doors to a man dying of AIDS and starts to grow by leaps and bounds. Across the continent in Baltimore, a priest new to the diocese carries on the legacy of a much-beloved senior cleric. Minnesota's Episcopalians are instrumental in creating an interfaith coalition for AIDS education and ministry. At their health clinic, Episcopal Social Service workers in Kansas quietly give out condoms to protect men and women from the deadly disease. And in the bustling New England states, seven bishops agree to aid a unique Province-wide support network. With two major conferences under its belt, the Province I AIDS coalition has become a model for other church groups.

All over the United States Episcopal churches have taken the initiative in AIDS education and ministry. Indeed, many communities had already started programs before the 1985 General Convention approved a resolution with guidelines for AIDS ministries.

Denouncing discrimination against "AIDS victims," the 68th General Convention called upon the Church to begin "the development and funding of programs of awareness, education, and prevention concerning AIDS." Convention also urged the Church to begin ministries to men and women affected by AIDS.

In March of 1986 a group of Episcopal organizations held a national conference on AIDS at San Francisco's Grace Cathedral. By May of that year, the Presiding Bishop had made the Rev. Lynne Coggi the AIDS consultant to the Church. Coggi's first task

was preparing materials for the Nov. 9, 1986, Day of Prayer. Since that time, she says, "I have seen every diocese jump on board with AIDS ministries one way or the other." Coggi has visited over 100 parishes within the past two years.

Last fall Coggi did a one-day stand in Wichita, home of Episcopal Social Services of the Diocese of Kansas. The Rev. Robert Parker estimates that perhaps 10 persons in Wichita have AIDS. But he adds: "Our role as an agency is educational. Treating and preventing AIDS is not a sexual or a moral issue. I'm somewhat disturbed that AIDS victims are shunned because of how some people feel about homosexuality." Parker says agency staff discussed their own feelings and, "without exception, we wouldn't turn away a person with AIDS."

Bishop Richard Grein calls Kansas a conservative state. "AIDS has just not hit us in the same way, but I think we need to have a more public ministry to persons with AIDS."

If Wichita is quiet, Dallas is hopping. Under the leadership of the Rev. Ted Karpf, the parish of St. Thomas the Apostle has become a model for AIDS ministry in the diocese and the city itself. From being a struggling parish of 40 souls, the congregation has swelled to 300, with 20 percent of its members persons infected with the AIDS virus.

Karpf credits the transformation to the witness of one person with AIDS who came to the door of his church early in 1985, asking for a priest willing to perform the rite of Christian burial. In fact, Karpf recalls, the young man decided he wanted to live and

survived another nine months. When Karpf told his congregation he welcomed persons with AIDS, one third walked out. "For me, it was a matter of human compassion and clerical responsibility," Karpf says.

Since that time Karpf has buried 50 people with AIDS who found an oasis in his parish. He has gone on to become a central force behind interfaith ministry in the city and in a civic AIDS group. The priest estimates he's done 500 to 600 presentations on the disease since his own life was altered that winter three years ago.

Often the impetus for action comes from the diocesan office. The Diocese of Minnesota has had an AIDS advisory committee since 1985. Appointed by Bishop Robert Anderson, the group has held workshops for clergy and is currently planning clergy and lay education projects for 1989. A suburban Minneapolis parish has established its own task force, which has trained eight families to provide hospitality and support for those who visit relatives with AIDS in the Twin Cities area. Episcopalians have also been active in the newly created AIDS

Interfaith Council of Minnesota, a consortium of mainline Protestant groups and homosexual outreach organizations.

Recognizing the need for interdiocesan support, the dioceses of Province I launched a unique cooperative coalition. The network is the brainchild of the Rev. Thaddeus Bennett, who is also its current chairman. Bennett became an AIDS activist three years ago when he encountered parishioners affected by the disease. Last summer he left a parish position in Connecticut to found a statewide ecumenical AIDS ministry.

Bennett says the Province I bishops have been most supportive. "At a Provincial synod, the AIDS network needed a large amount of money to bring in a well-known AIDS expert," he says. "One bishop got up and said, 'We can't say 'No' to this because this is what we've committed ourselves to.'"

Over the past three years Episcopal AIDS activists have had no organized means of communicating with each other. According to Bennett, moves have been made to correct this situation. In February men and women from eight dioceses met in San Francisco to form the Episcopal AIDS Coalition.

"We met because of our great concern that the Church maintain its dynamic role with respect to the AIDS crisis," Bennett says. "We are saying that this problem is bigger than one

## One parish's ministry

by Robert Warren Cromey

Sixteen members of our parish—Trinity Church, San Francisco, Calif.—have AIDS. Five members have died of the disease in the last three years. We have conducted a dozen funerals and memorial services for persons with AIDS from the community at large. Trinity's clergy have counseled more than 50 parents whose sons have been diagnosed with AIDS. Often these parents discover their sons are homosexual at the same time they learn these young men are dying.

When Ken became ill, he informed me he had been diagnosed with AIDS and asked to be put on the Cycle of Prayer the parish publishes each week in the Sunday bulletin. He was in and out of the hospital, and I and the other clergy visited him regularly, brought him the sacraments of Holy Communion and healing unction, and we prayed together. Parishioners deluged him with cards, flowers, and prayers, and they visited him and his lover Ron. They brought food and drink. They laughed, played, and prayed together. They talked for long periods of time about sickness, death, hopes, and fears. Ken knew he was dying, yet he remained joyously alive.

When Charles became ill, he didn't want anyone to know for a long time. He was embarrassed by his sexuality and illness. Clergy brought the sacraments, and friends brought him food and flowers. He denied his illness most of the time and thought he would miraculously pull through.

While ministering to Ken was easier, we had to respect Charles' feelings and fears. Charles needed a patient ministry of silent presence. Those who minister to the Kens receive a lot of joy and energy in re-

turn; we don't receive much from the Charleses, so we need to be willing just to be there.

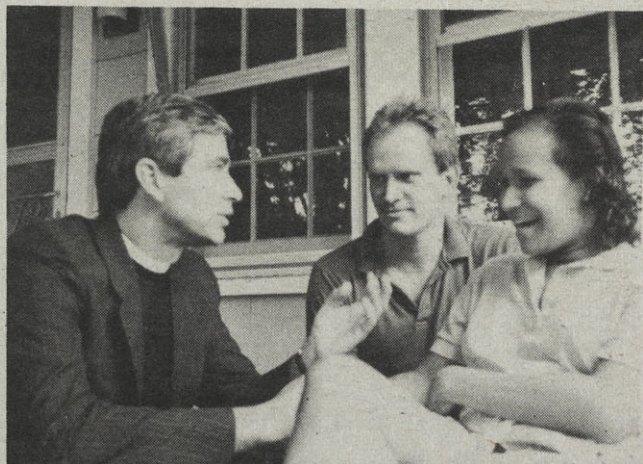
At Trinity we created an atmosphere in which people feel free either to tell others they have AIDS or not to mention it. Most parishioners immediately offered love and acceptance to those who chose to reveal themselves.

An important part of Trinity's ministry is to welcome homosexual men and women. One parishioner is fond of saying, "When I walk in those big oak doors, I don't have to leave any part of myself outside." Over the years many members have accepted their fellow members who are homosexual. Many have left because they were not comfortable with homosexual persons. Now the parish is strong and vibrant, and we have a ministry to all who want to participate.

People asked the usual questions. Is AIDS a punishment for people who engage in homosexual acts? We pointed out that homosexual women do not contract the disease so it can't be a judgment on homosexuality. Drug users who use dirty needles also contract the disease as do Haitians and millions of heterosexual people in Africa.

Preaching and discussion groups have addressed such questions as "Who is homosexual?" and "Is homosexual sex sinful?" We welcome all opinions and encourage people to speak their minds without judgment or criticism. In addition we are known as a parish that holds firm and public views on the fundamental rights of homosexual people to jobs, health care, and full freedom in society.

With so many people sick and so



Chaplain Jerry Anderson, left, of the Diocese of Washington, counsels and comforts an AIDS victim and her husband. Below, on Memorial Day, 1987, St. Peter's Episcopal Church in Tulsa, Okla., held a candlelight vigil for persons with AIDS.



Jim Williams



staff person. We need to get people talking to each other across the country so our efforts aren't duplicated." The fledgling organization will meet again before General Convention to plan future activities.

Behind the institutional efforts which have made Episcopalians leaders in the U.S. religious community lies the backbreaking and often heart-breaking witness of individual Christians. When the Rev. Elizabeth Kaeton was hired as the assistant at Baltimore's Memorial Church last June, she learned about the AIDS ministry of Canon Ted Bennett. An associate at Memorial, Bennett had died suddenly the month before. Kaeton says Bennett had spent 30 hours a week involved in AIDS ministry.

Kaeton herself had experience in hospital and pastoral work with persons with AIDS. Although she did not seek such an active role, she was soon "up to her armpits" in AIDS education and counseling. With the support of Memorial's rector, the Rev. Frank Farnham, the parish has become a beacon in a city struggling with a growing AIDS population.

"We face a potential explosion in this area," Kaeton says. Memorial has begun a monthly healing service for persons with AIDS at which clergy and trained lay leaders participate in the laying-on-of-hands. Attendance at the service has averaged 60. Now the Diocese of Maryland has an AIDS

task force, and as head of the education subcommittee, Kaeton hopes to make resource packets available soon to parishes throughout the diocese.

AIDS activists confront life and death at the most profound and painful level. Kaeton has buried seven persons with AIDS. This past Ash Wednesday she stood by the bedside of a dying parishioner, a man who had become a friend. Recalling her feelings, she does not discount the grief of the past weeks. But she chooses to remember something else that happened that day. "I imposed ashes on Ed, his mother, and a friend. Then I asked Ed to impose ashes on me," Kaeton says quietly. "He surprised me by knowing the right words to say."

The effort involved in making the sign of the cross on her forehead was hard. Then he looked directly into her eyes. "He was saying, 'Don't be afraid. Death is no longer the adversary,'" the priest recalls. "Now I know there is a heaven and that Ed is in the arms of God and that I will be there, too. It's a level of knowledge beyond words."

Elizabeth Eisenstadt prepared this article with the assistance of a number of persons involved in AIDS ministry. Dr. Wharton Sinkler provided the background on AIDS work in the Diocese of Minnesota. Those interested in the Episcopal AIDS Coalition should contact the Rev. Thaddeus Bennett, Diocese of Connecticut, 1335 Asylum Avenue, Hartford, Conn. 06105.

many in fear of becoming sick, we established an opportunity for laying-on-of-hands and holy unction each Sunday after people receive Communion. Each Monday we hold a special healing service which includes the Eucharist, anointing, laying-on-of-hands, and meditation. The focus is on practical steps for any who seek healing and well-being in their lives.

Tuesdays a spiritual/emotional support group open to AIDS patients and anyone interested in healing meets in the church to explore health and healing by sharing individual journeys and concerns in an atmosphere of love and support. The group engages in practical healing work which may include massage, touching, singing, unction, and laying-on-of-hands.

We have become a community that takes death very seriously. Men are dying in their 20's, 30's, and 40's. Death is a new thing for many of them who have never even suffered the death of a grandparent. Many have to plan funerals and make wills when their parents have not done that themselves. We help them express their fears and anxieties about dying.

We have had wonderful funerals like Ken's memorial service, complete with balloons, testimonies by his friends, his paintings decorating the church, and a joyful celebration of Holy Communion. For Charles we held a Requiem Mass with hymns, the austere rite of a traditional Anglican service; the Mayor of San Francisco read the Old Testament lesson. We have learned to be flexible in preparing liturgies which reflect the needs and desires of different kinds of people.

Families who come to San Francisco to bury their sons need attention and pastoral care. They often face going home alone, unable to tell their friends

how their sons died. I often tell them homosexuality is a gift from God given to some people. They need to hear that people do not choose to be homosexual. They discover they were born that way. Families need to hear the other side of the usual condemnation of homosexuality.

The vestry consented to allow four neighborhood homosexual men to use the choir room as a living room. They equipped it with furniture and called it "Our Place." Later they added a free clothing bank and provided information about health and human services available to those suffering from AIDS. Now three to 12 people use Our Place Monday through Saturday from noon to 6 p.m. The parish pays gas and electricity and provides refreshments. Three of the four founders have died of AIDS.

Two years ago Ruth Brinker, not a member of the parish, said many people with AIDS are too weak to prepare their own food. Brinker, who had run a Meals on Wheels program, said she would like to use Trinity's kitchen to prepare dinners and lunches to be delivered to homes for only \$4.50 per day.

In its first month this program, called Open Hand, fed 25 people from our kitchen. Today Ruth's ministry feeds 270 people. Trinity's parishioners deliver meals, volunteer in the kitchen, and give money. This program will soon have to relocate for it needs a more modern kitchen.

Ministry to people with AIDS is not a matter of planning programs, but of consciousness and openness. We consciously love the sick, the sorrowful, and the needy. That is what we are called to do as a Christian community.

Robert Warren Crome is rector of Trinity Episcopal Church, San Francisco, Calif.

## ST. RAPHAEL'S RETREAT HOUSE



Quiet, in the mountains near Denver, for small groups or individuals.

Directed retreats, or bring your own agenda. Spiritual direction or counseling available.

\$32/day/person includes room and board. Call or write for free brochure:

Box 43, Evergreen CO 80439

Or Call 303/674/4179



## ENGLISH PARISH HOLIDAYS

... an Idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:

### PARISH HOLIDAYS

North American Office

106 S. Fraley Street, Kane, PA 16735

814/837-9178

### Poor Clares Launch New Venture!

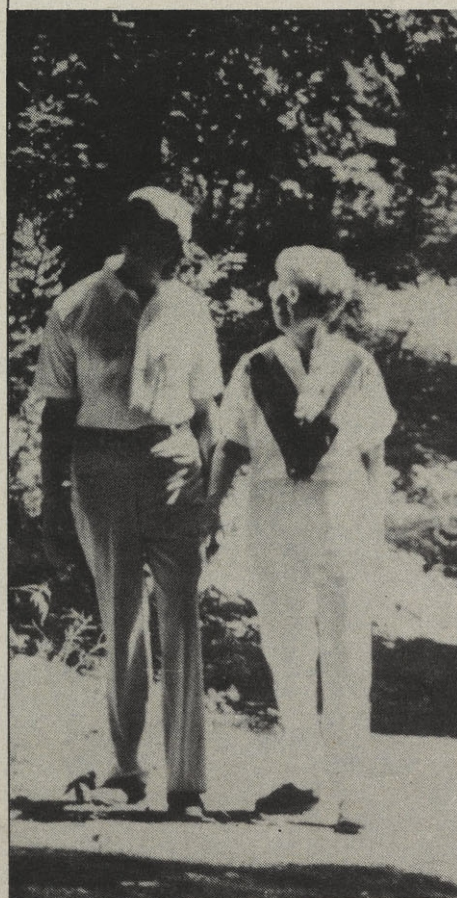
We are offering the friends of God the opportunity to serve Him in our new "Operation Phoenix"—out of the ashes! The first ten women to respond to His call to give themselves unconditionally to the building of His Kingdom, as a Poor Clare, will be accepted for a trial visit. To you who have the spirit of adventure, and can wear pioneer boots, this may be what you have been waiting to hear.

You will be part of a class, here on Long Island in our convent which we wish to share with you. Next Spring, those who qualify will go to our Clare Sisters in Freeland, England, for a two-year period of Formation. Upon completion of this, you will return to become the nucleus of the new community. We look forward, then, to the building of a new convent, high up on our "Maryhill" with a beautiful view of Long Island Sound and where we know "Emanuel"—God with us!

The Sisters-in-charge, P.O. Box 342, Mt. Sinai, NY 11766

## "At GreerCrest you can enjoy the four seasons with us"

Mr. Scott Allan, Retired Insurance Company Executive



"My wife and I looked at many retirement communities before we settled on GreerCrest. The beauty of the surroundings, the comfortable atmosphere and the pleasant people make it an ideal place to retire. I especially like the fully refundable entry fee plan."

GreerCrest is located in the beautiful Hudson Valley of New York. Select from one or two-bedroom apartments or cottages. Maintenance and housekeeping services provided, plus 24-hour security and emergency call systems for complete peace of mind.

GreerCrest

The Retirement Community of Distinction

### Learn more about GreerCrest

Mail this coupon for a copy of our brochure, "8 Reasons Why You Should Retire at GreerCrest," or call us today at (914) 677-5036.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_

PHONE ( ) \_\_\_\_\_

GREERCREST • BOX D-E48 • MILLBROOK, NY 12545



**AN ITALIAN AUTUMN**  
Fifteen days in  
Verona, Vicenza, Venice,  
Ravenna, the hill towns  
of Umbria, and Rome.  
21 Sept. - 7 Oct. 1988  
For detailed brochure:  
**LIMEWALK TOURS**  
102 Lake Street,  
Burlington, VT 05401


**ARTISTS AND CRAFTSMEN  
IN STAINED GLASS  
SINCE 1857**  
  
**P.O. Box 291  
Philmont, NY 12565  
518-672-7267**

**Church Pews**  
For more information, call: 1-800-537-1530  
PA-4987-B In Ohio, 1-800-472-2722  
**SAUDER®**

**EUCCHARISTIC VESSELS**  
Handcrafted stoneware pottery chalices,  
patens, ciboria. Unique one of a kind.  
Pieces on hand or made to order. Write  
or call:  
Dot Sterling, 1112 NW 38th St.,  
Gainesville, FL 32605  
Tel. (904) 376-0781

**SUICIDE and CRISIS RESOURCES**  
- FULLY GUARANTEED -  
Educational Materials that Answer the Questions!  
Complete Ministry Programs in Audio/Video  
Tremendous Help for Teens/Parents  
Excellent Church and Staff Training  
Seminars/Books Christ-Centered Quality Programs WRITE TODAY FOR INFO.  
**NATIONAL SUICIDE HELP-CENTER** P.O. Box 711 Clear Lake, IA 50428

**THE SOCIETY OF MARY**  
An Anglican Devotional Society  
For Information Write:  
Mr. Wallace H. Spaulding  
1206 Buchanan Street  
McLean, Virginia 22101

**ANNOUNCING**  
  
**A New Book by  
The Reverend  
Alanson B. Houghton**  
**PARTNERS  
IN  
LOVE**  
**Ingredients for a  
Deep and Lively  
Marriage**  
A commonsense guide to dealing with modern marriage, utilizing the author's pastoral and practical experience.  
The Reverend Houghton is currently Vicar of St. Stephen's Mission in Charleston, S.C. He was formerly Rector of Christ Church, Shaker Heights, OH, and The Church of the Heavenly Rest in New York City.

**Walker and Company**  
720 Fifth Avenue  
New York NY 10019  
**PARTNERS IN LOVE**  
\$18.95 includes postage & handling  
(NY & CA residents add sales tax)  
ISBN 0-8027-1005-0  
☐ CK ☐ M.O.  
☐ VISA ☐ AMEX ☐ MASTERCARD  
Credit Card # \_\_\_\_\_  
Expires \_\_\_\_\_  
Signature \_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

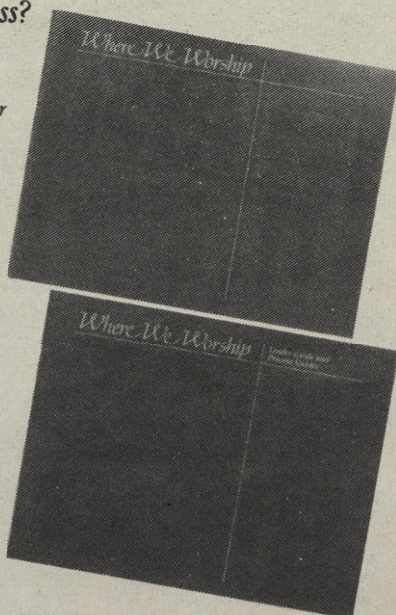
Looking for an important worship committee agenda item,  
or an interesting study for an adult class?

## WHERE WE WORSHIP

Walter C. Huffman, Ralph R. Van Loon, S. Anita Stauffer

This new study resource helps worshipers and worship leaders alike reflect on the meaning of worship as it relates to where it happens, make the best use of existing spaces, renovate those spaces, or design new ones. The focus is on the fact that the design, furnishings, adornments, and appointments of the worship space can help or hinder proclamation and celebration. The resource may be used as a process guide for a congregation considering the renovation or construction of their worship space or as a course for those who want merely to study environment and art for worship.

Leader Guide and Process Guides (62-309) \$4.95  
Participant Book (62-310) \$2.95



Order from:

### AUGSBURG/FORTRESS

**Augsburg Publishing House**  
426 South Fifth Street  
Box 1209  
Minneapolis, MN 55440  
Local: (612) 330-3300  
WATS Order Lines:  
Minnesota 1-800-752-8153  
Other states 1-800-328-4648

**Fortress**  
2900 Queen Lane  
Philadelphia, PA 19129  
Toll free in all states:  
1-800-367-8737  
WATS Order Lines:  
United States: 1-800-327-3277  
Canada: 1-800-265-6397

Other Augsburg/Fortress locations: Atlanta, GA • Austin, TX • Baltimore, MD • Chicago-Niles, IL  
Columbia, SC • Columbus, OH • Garden Grove, CA • Harrisburg, PA • Hicksville, L. I., NY  
Los Angeles, CA • Omaha, NE • Pittsburgh, PA • Mountlake Terrace (Seattle), WA • Rio Piedras, PR  
Kitchener, Ont., Canada

PLEASE NOTE: Prices subject to change without notice. Prices in Canada subject to U.S. currency exchange rate and duty, where applicable. Add state and local taxes where applicable. Transportation and handling charges are additional on all orders. On CASH ORDERS add transportation and handling charges: up to \$5.00, \$1.25; \$5.01 to \$15.00, \$2.25; \$15.01 to \$25.00, \$3.25; \$25.01 to \$50.00, \$4.25; over \$50.00, \$5.00. Invoices for CHARGE ORDERS will include transportation and handling.

## PASSING IN REVIEW

**Partners in Love: Ingredients for a deep and lively marriage**, Alanson B. Houghton, \$16.95, New York, N.Y.  
A year ago I was elected rector of St. Mark's Church, a parish in suburban Mt. Kisco, N.Y., some 30 miles north of Manhattan. My coming to this parish of 600-or-so people was a return to the parish ministry after 15 years spent in diocesan and national staff jobs for the Episcopal Church. It also meant a return to counseling couples contemplating marriage, hearing the experiences of people presently married, sharing concern with those who had come to feel their marriages had ended—and living among many dozens of married couples as parishioners and friends. When last a rector in the late 1960's, I had given each couple to be married a copy of Robert N. Rodenmayer's *I John Take Thee Mary*. It was a good book for the times for Rodenmayer possessed some of the best pastoral insights of any person I have ever known. But I had been looking around for a new book I could use with couples now when I came across Alanson Houghton's *Partners in Love*.

Houghton, an Episcopal priest who was ordained after several years in the secular corporate world, has been rector of parishes in suburban Cleveland, Ohio, and in New York City. He is presently a counselor and writer, living in Charleston, S.C., where he serves as vicar of an inter-racial mission congregation. He has drawn from all this experience in writing *Partners in Love*. The book is laced with examples from parochial experience, and several times Houghton parallels the marriage relationship to a business partnership. He has also drawn on his personal life for the framework of this book. As he writes on the dust jacket, "My first marriage failed for I knew little, did little, and then led my own life. I live with the knowledge that I was at least 50 percent responsible for its demise. My second marriage has flourished for I know more and do more to make it work. I fully interact with my wife-partner. She does the same in return, which is what completes the circle—i.e., the Partnership!"

The topics listed in the table of contents would imply nothing surprising about a book on marriage. What is surprising is the clarity with which the book is written, the sharpness of manner in which Houghton makes his points, and the thinking and contemplation readers will be inclined toward as they read these pages.

My fiancée and I read this book aloud together in the months just prior to our marriage. Chapter after chapter, section after section sparked discussions we might have gotten around to having anyway but better held before marriage than afterward. We agreed with most of what Houghton has written. We liked the brief sections into which the chapters are organized, allowing for discussion or reflection of the book's contents on an almost bit-by-bit basis. We liked his punchy writing style and the fact he never confused us. Our only criticism would be that we wish he had gone into more depth or detail about many

of his topics though this would have turned a useful short book into something too long for consideration by many of today's busy readers.

On some subjects, the author counsels a "work-it-out-for-yourselfes" stance, urging you to "make sure you do," such as in the handling of money. On others, such as infidelity, he simply says, "Don't mess around . . . ever . . . under any circumstances." The book includes a number of exercises each reader is urged to complete. While some of these might seem simplistic, they could be just the thing to start the conversation rolling for couples who have trouble talking about important, highly sensitive topics.

In summary, this book deals with marriage as a partnership in which two people are both responsible for the welfare of the whole. Yet it is romantic, interesting, funny in places, yet serious, too. I think it will be a useful resource for most of the couples who come to be married in St. Mark's Church.

—Richard J. Anderson

**Two Dogs and Freedom: Black children of South Africa speak out**, paperback \$4.95, Rosset & Company, New York, N.Y.

South African children, 8 to 15 years old, tell in their own words of life in Soweto, a black ghetto near Johannesburg. They write of their fears: "The soldiers kill many children. In Soweto there is a lot of confusion. So whites let's unite and discuss our facts," says Dexter, 12. And of their hopes for the future: "When I am old I would like to have a wife and to (sic) children a boy and a girl and a big house and to (sic) dogs and freedom," says Moagi, 8.

The children's essays, reproduced in their own handwriting, and the illustrations were created in workshops run by the Open School, a cultural educational program. Open School's assistant director, Dolphine Smuts, says, "The children's daily experiences were totally overwhelming and awesome. Giving this form and shape to their ideas does assist them in coping with and understanding the forces affecting their lives."

By turns funny and heartbreaking, the book gives a clear-eyed child's view of life under apartheid. In the words of 14-year-old Ishmael, "There's too much going on."

—Janette Pierce

**The Dream**, Keith Miller, \$8.95, Word, Waco, Texas.

Although Miller presents his thoughts as a dream encounter with the Presence, many churchpeople will find their own experiences reflected here. Miller and the Presence visit a service, a prayer meeting, a Christian radio convention, and a planning meeting. In each situation the Presence comments to Miller on what makes Him angry. A study guide by Harry Griffith, executive director of the Anglican Fellowship of Prayer, is also available for \$1 through the Bible Reading Fellowship, P.O. Box M, Winter Park, Fla. 32790.

—James W. Newman



# Anglican priest exorcises seafaring ghost

The six-man crew of the *Pickering*, a fishing vessel which worked off England's Yorkshire coast, made repeated claims for unemployment compensation, much to the consternation of Social Security officials. They were unable to do their work, the crewmen said, due to mysterious distractions and the vision of a red-bearded stranger who roamed the deck.

Coast Guard officers confirmed skipper Derek Gates' report that as soon as the *Pickering* left harbor, the "ghost" took over the steering mechanism, causing the ship to go around in circles.

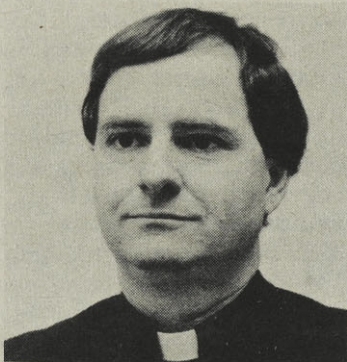
Michael Laws, previous captain of the vessel, told investigators, "Lights would flicker on and off, and cabins remained freezing even when the heating was on maximum." He complained of "someone" using the bunk above his although the bed was always empty and he never actually saw anyone there. Laws said, "My three months on the *Pickering* was my worst time at sea in over 17 years. I didn't earn a penny because things were always going wrong."

After Social Security officers determined the men's fears were sufficient ground for their receiving unemployment pay, they sent a bureaucrat to the palace of the Archbishop of York to explain the problem and seek help.

The Archbishop sent the Rev. Thomas Willis, diocesan exorcist, who visited the anchored trawler and, after some research, discovered that a man with a red beard was washed overboard some years ago while fishing off the Irish coast. Willis then requested permission from the Archbishop to carry out the rare service of an exorcism.

Watched by the ship's owner, crew, and onlookers, Willis sprinkled holy water from stem to stern, recited the service from the old *Book of Common Prayer*, and called on the spirit to depart. He thanked the ship's owners and crew for being helpful and proclaimed "the spirit is at peace."

Gates says, "Since then we have [had] no problems. We go out most nights and have been taking excellent catches." The red-bearded stranger is gone.



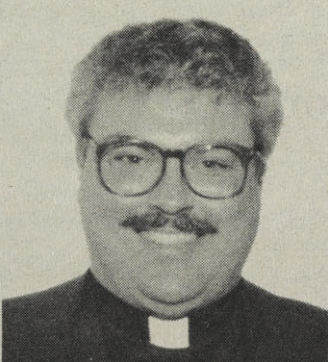
Brian J. Grieves



Diane Porter



Betty A. Coats



Robert J. Brooks

## Four new faces at Episcopal Church Center

The Public Ministries office of the Episcopal Church Center has four new staff people whom Presiding Bishop Edmond L. Browning appointed at the beginning of this year.

Diane Porter, former chief of staff for Congressman Edolphus Towns (Brooklyn, N.Y.), was appointed deputy for Public Ministries. She will provide administrative support for the executive for National Mission in Church and Society and develop and manage the overall work of the staff cluster.


The Rev. Brian J. Grieves, founding chairman of the Peace and Justice Commission of the Diocese of Hawaii, will serve as staff officer for Peace and Justice and will be responsible for peace education and economic justice programs. He will also

be staff liaison to Executive Council's committee on Social Responsibility in Investments and manage the Public Policy Network.

Dr. Betty Coats and the Rev. Robert J. Brooks, both with extensive backgrounds in social policy development, will share the work of the Washington Office. Coats' previous emphasis has been on public policy affecting children. Brooks' service on the Texas Statewide Health Coordinating Council has also provided him with broad experience in legislative advocacy and ecumenical relations. Brooks and Coats will develop a constituency service for Washington-area Episcopalians and agencies and develop advocacy, linkage, and collaboration with the region's dioceses and the Episcopal Church Center in New York City.

**Upper School Chaplain / Director Of Religious Studies**  
Holland Hall School seeks a dynamic individual to teach, direct religious studies, and take an active role as chaplain at a well-established Episcopal-affiliated college preparatory day school, starting August 24, 1988. Strong interpersonal skills and knowledge of young people needed. Must be ordained Episcopal priest. Male and female applicants welcome. Competitive salary and benefits. Resume and cover letter to:  
Mr. Steve Kennedy, Director of Studies, Holland Hall School, 5666 E. 81st Street, Tulsa, OK 74137. An Equal Opportunity Employer.

**St. Alban's Church, TOKYO, JAPAN**  
Letters of interest are invited for the position of  
**RECTOR**  
3 year appointment (renewable), from September 1988.  
St. Alban's is the English-language congregation in the Tokyo Diocese of the Nippon Sei Ko Kai.  
Those selected will be sent information and an application form. A commendation from a Bishop will be required in due course.  
Letters should include brief details of qualifications, experience, family, and ministry interests.  
**Search Committee.**  
St. Alban's Church,  
6-25, Shiba-koen 3-chome,  
Minato-ku, Tokyo 105  
Japan



from  
**ST. MARK'S PRESS**  
**A LECTOR'S GUIDE TO THE EPISCOPAL EUCHARISTIC LECTIONARY**

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, **A Lector's Guide** is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, **A Lector's Guide** is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the **Episcopal Eucharistic Lectionary**, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the **Lectionary** contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

**ORDER BOTH TODAY.**  
Perfect-bound **A Lector's Guide** only \$12.25  
Perfect-bound **Lectionary** only \$10.00  
Spiral-bound **Lectionary** only \$12.00  
(A small shipping/handling charge will be added to your order.)

**Quantity Discounts Available**  
For information, or to place your order call  
TOLL FREE 1-800-255-1382, ext. 335  
VISA/MASTERCARD accepted  
**ST. MARKS PRESS**  
2040 Westridge Drive  
Wichita, KS 67203

# Live Your Retirement!

**Just because you're planning to live in a retirement community, doesn't mean you plan to retire from the world.**



At Fairhaven, you'll have the security and life care that frees you to participate and grow in the rich cultural opportunities of Baltimore and Washington.

Located in Sykesville, Maryland, *Fairhaven* is midway between Baltimore and Washington. Its 300 acres are vibrant with colorful native wildflowers and flower gardens planted by residents. The remarkably spacious accommodations range from efficiency apartments to cottages with two bedrooms and den. Your medical needs, present and future can be attended to in *Fairhaven's* Health Center. Special services in Uplands Hall provide an additional sense of security and comfort.

**Isn't it time you began to live your retirement at Fairhaven? Write or call: Ms. Judy Bernstein, Admissions Director, Fairhaven, 7200 Third Avenue, Sykesville, MD 21784.**

**FAIRHAVEN**  
A Non-Profit Corporation  
(301) 795-8800

☐ YES, I am interested in more information. E/87

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Song sparrow—*Melospiza melodia*. Length 6½ inches, wingspread 9¼ inches. What this bird lacks in color it makes up in springtime melodies. The song sparrow is basically brown and white with a black spot on a streaked breast.

Black-eyed Susan—*Rudbeckia hirta*. Found in open fields and pastures, this attractive wild flower is Maryland's state flower. It is large orange/yellowish with a brown center.



## WIPPELL'S

Clergy and  
Choir Outfitting

Stained Glass

Woodwork and  
Metalcraft

Embroideries  
and Hangings

Dept. E

J. WIPPELL and COMPANY LTD.

59 Willet St., PO Box 1696, Bloomfield, NJ 07003  
Phone: (201) 743-1202 & 1207

### Special Announcement GENERAL CONVENTION in DETROIT July 2 - 11, 1988

Keystone Travel Service of Miami, Florida, has been selected as the official Travel Agency of the General Convention. Keystone has arranged special discount air fares with Northwest Airlines—plus the personal service you deserve. Making your reservations and getting your discount is easy. Simply call our toll-free number to confirm your reservation and your ticket will be promptly mailed to you from our office. The best discount will go to those who book early. Make your reservation soon by calling one of the following numbers between 8:00 a.m. - 8:00 p.m. Central Time (weekdays).

1-800-328-1111

or in Minnesota 1-800-272-1408; in  
Canada call 1-800-328-7747

Please mention the General  
Convention Special Code # 13037.  
See you all in Detroit.

KEYSTONE TRAVEL SERVICE  
12872 Biscayne Boulevard  
Miami, FL 33181  
(305) 893-4000

## RUSSIAN DISCOVERY 1988

Celebrating 1000 Years of  
Russian Orthodox Christianity

3 Guided Tours in 1988  
Leningrad—Moscow—Odessa

- April 3-16 "Russian Easter" with the  
Rev. James C. McReynolds
- July 3-15 "Orthodox Spirituality"  
with Sr. Rachel Hosmer, OSH
- Aug. 7-21 "A Study Tour" with the  
Rev. Dr. J. Robert Wright

The Rev. James C. McReynolds  
Program Director

Three special tours for Episcopalians  
and their friends to attend major  
Russian Orthodox services and to  
visit Russian Orthodox monasteries  
and seminaries.

For free brochure call the Christian Educa-  
tion Office (212) 602-0755 or write:

Russian Discovery 1988  
Parish of Trinity Church  
74 Trinity Place, New York, NY 10006



TRINITY CHURCH  
IN THE CITY OF NEW YORK

## In New York, choir school in a skyscraper produces heavenly sounds

by David L. James

As I drove through the streets of Manhattan, having just left my tearful 10-year-old son at boarding school, I felt as if I had dropped him off the edge of the earth. How could a little boy who had only known the warm, loving arms of a small-town clergy home survive without me in New York City?

"Why do I have to go to that school?" was the question all summer.

"Because God gave you a special gift" was the answer each time. But now I was not so sure.

Frequently mentioned as one of the two or three great boy choirs in the world, St. Thomas Choir School, to whom I had turned over my son, has moved into a new building worthy of such high praise and my gift.

Founded in 1919, the Choir School occupied an institutionally gray building in Manhattan for many years. But as school opened last September, the 27 boys found a beautiful new home which is 50 percent larger and much more open, spacious, and airy than the old school. Instead of the cramped four-story traditional school building, they found a campus in a skyscraper, a school which has a three-story Great Hall with a fireplace, balconies, a sweepingly wide staircase, and a decor that weaves together skylights, oak paneling, and colorful blue trim.

A short block from Carnegie Hall, the 15-story building has an oak-paneled refectory, faculty and clergy apartments, a full-sized gym in the basement, and a lovely blue chapel with a large round window built into the top floor where the boys have their bedtime prayers. The school was completed for \$18 million for which St. Thomas paid nothing. Instead, the larger piece of property

where the old school stood was traded for a smaller piece and a new school built to specifications.

St. Thomas is the last of the church-owned, exclusively boarding choir schools remaining in the U.S., and competition for admission is intense. Boys must have not only fine voices, but must also be academically and emotionally suited to the rigorous training and be able to participate in both national and international tours.

Discipline is a key part of life as a St. Thomas boy. Although the students average 21 hours a week in rehearsal and singing, the school aims to build character and provide a classical education—spanning grades 5 through 8, the student-teacher ratio is four to one—as well as produce magnificent music.

Soccer matches in Central Park against other private schools may not be the same as those on the playing fields of Eton, but the same high standards of sportsmanship and athletic accomplishment round out a curriculum which encompasses balanced academic, musical, and religious training. On Saturday mornings the boys don't sleep late: They rise early to make sandwiches in the kitchen and then make their "homeless run," distributing the food to people who live on the streets.

Classrooms, library, and gymnasium seem like those of any other boarding school, but closer inspection reveals that Latin and music theory are required of all fifth graders; the gymnasium, which looks normal, has been acoustically engineered to sound like St. Thomas' Church and doubles as a rehearsal room; and parents sign release forms giving permission for their sons' voices to be used in commercials.

## Offering of Letters: A call for action

Last year hundreds of churches participated in a unique campaign to combat hunger—a campaign which raised \$73 million in the fight against malnutrition in women and children.

"Offerings of Letters," organized by Bread for the World, is not a call for cash contributions, but for Christian action which is scripturally based, easily organized, and highly effective. During or just after a church service last year, either during the homily, in church school classes, or within the coffee hour, church members wrote letters to members of Congress, encouraging them to vote for legislation which would benefit hungry people in third-world countries. The letters were placed in an offering plate and dedicated, then mailed the next day.

Upon receipt at Congressional offices, the group offering was invariably impressive and effective. Over 60 Episcopal churches participated, sending more than 5,000 letters and netting the equivalent of a \$500 donation for each letter sent.

This year's Offering of Letters is a campaign to support Women in Development (WID) programs in third-world nations. Women's labor and income are crucial to the survival of families in these underdeveloped

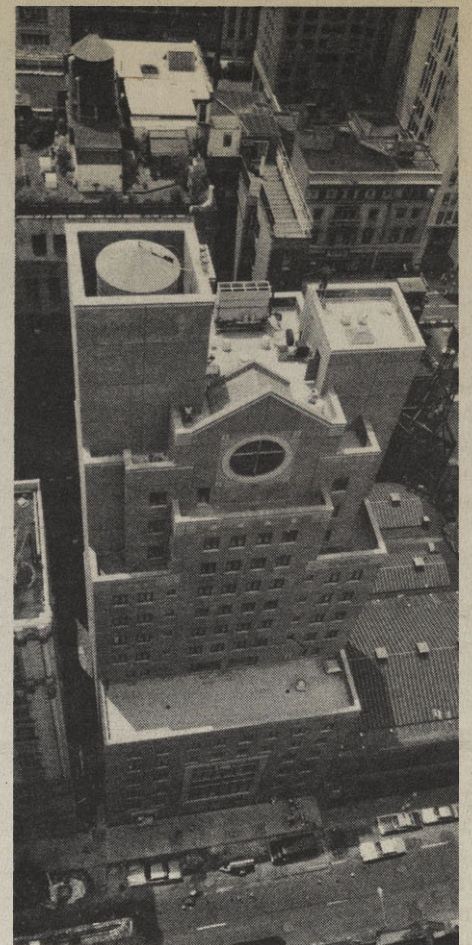
countries; funds raised will benefit the women in their education, workplaces, and homes as they struggle for a hunger-free future.

Ann Smith, coordinator for Women in Mission and Ministry at the Episcopal Church Center, says, "Doing an Offering of Letters is a very significant action parishes can take to make a lasting difference against hunger in our world."

Bread for the World will provide parishes with information on WID and a kit which explains how to hold an Offering of Letters in your church. To obtain one, send \$7.50 to Bread for the World, 802 Rhode Island Ave. NE, Washington, D.C. 20018.

## Radio-TV group offers Lectionary tapes

The Episcopal Radio-TV Foundation offers a set of new audio tapes of the Sunday Lectionary Year B. With texts from the Revised Standard Version of the Bible, the 12 tapes are suitable for lay readers, shut-ins, and sermon preparation. The set, packaged in a vinyl case, costs \$39.95 and may be ordered by calling the Foundation at (800) 552-1313. Wait for the tone, then press 7721.



In an age in which people are pressed to reduce distinctiveness to common denominators of mediocrity, learning that some people and places are resisting that trend is refreshing. St. Thomas Choir School, which preserves, nurtures, and espouses some of the distinctive characteristics of our Anglican choral tradition, is one of them. The task is incredibly difficult and only succeeds through the dedicated efforts of three men who have been working together for over 15 years.

The Rev. John Andrew, St. Thomas' rector, runs a tight liturgical ship where polished sermons, precise liturgy, and a flair for the colorful and spectacular create an exciting atmosphere for worship.

Gordon Clem, headmaster for 20 years and the man for whom the new school is named, is highly protective of his boys. He is always available to them, to answer their questions patiently, to accompany them to church and sporting events, to help them build self-respect and dignity. At the same time he administers the academic program, insuring excellence and balance.

Choirmaster Gerry Hancock rehearses the boys twice a day and disciplines them with both correction and praise. The demand for precision and excellence in their singing is rigorous, but the quality produced at mid-week services, Sunday Eucharists, and Choral Evensong on Sunday afternoons attracts thousands of people each week to hear God praised by angelic sounds.

My son comes home for a day every two weeks, and although he loves his school, when we return the parting is still tearful. But as I walk away from St. Thomas and look back through all the glitter and glimmer of Manhattan's skyline, sometimes I catch sight of a large, pale blue window into which a cross has been built and know not only where my son is, but why.

Thanks be to God.

David L. James is assistant to the rector at St. Paul's Church, Westfield, N.J., and a frequent contributor to *The Episcopalian*.



# In Belfast, Anglican youth discussed topics from polygamy to liberation theology

by Elizabeth Eisenstadt

Before she left for the International Conference of Young Anglicans in Ireland last December, Devon Anderson, a University of Michigan senior, said, "I'm pretty isolated simply because I am an American. I want to get a taste of what the other parts of the Church are like and how they are different."

When the political science major returned to the United States, her horizons had expanded. "Someone from Kenya wanted to buy me for two cows and marry me," Anderson says. "I had thought homosexuality would be a big issue at the conference. Instead, it was polygamy."

Anderson was one of 18 delegates from the nine Provinces of the Episcopal Church who participated in the two-week trip to Scotland and Northern Ireland. The Rev. Sheryl Kujawa, newly appointed Youth Ministries officer for the national Church and co-leader of the U.S. contingent, says Anderson's experiences were typical. "For some of our group it wasn't an easy trip. A lot of learning occurred when the young people realized how we Americans are perceived."

University of Massachusetts junior Eric Phelps says he "came back with an awareness of how large the Anglican Communion is and how U.S. policies and individual actions can have an impact on the world."

Jeffrey Atchison, a self-described nationalist on the conservative side, has softened his views—at least in part. "We learned that Americans seem to say to other people, 'We'll teach you,'" the Morton, Pa., high school senior says. "But in some parts of Tanzania, whole parishes are springing up every day, and young people are attracted to the churches. Our church can be kind of boring."

U.S. delegates stayed six days with Scottish families before they went on to Ireland, and they sampled Irish hospitality at the other end of their trip.

Ashley Byrd, who graduated from college in December, stayed with a woman deacon in a Scots village. She says her hostess and members of the local parish were curious about the Episcopal Church in the U.S. "The Church over there is much more conservative. 'I got a lot of questions about the role of women priests, but I also found they use more modern American service music than we do.'"

Anderson stayed with a family in the heart of Edinburgh. "I hadn't expected people to be so warm, laid back, and accepting," she says.

The week the delegates spent with youth representatives from other parts of the world had a tremendous impact. At least four of the Americans sensed the painful gap which divides third-world from first-world countries.

Anderson has worked with battered women and with peace groups in Central America. Even with this background, she says, seven days with highly vocal representatives from developing and war-torn countries forced her to do some soul-searching.

She pointed to one evening as crucial for the Americans. Every delegation had an opportunity to make a presentation. When the Canadians stood up, they publicly dissociated themselves from what they called the "American pro-apartheid stance."

"I was upset," Anderson says. "It robbed me of integrity. They assumed everyone there was pro-apartheid and pro-Reagan." But she was pleased that the Americans later had the opportunity to reflect as a group and

honestly evaluate their responsibilities and commitments.

Byrd summarized their feelings by recalling the title of their theme song: "We came on different boats, but we're all in this together."

According to Kujawa, Provincial youth leaders will meet again this fall to plan another event. "The consensus is it's worth doing again, possibly in five years," she says.

Those who attended the conference are now making choices they might not have made before Belfast. Byrd, who was planning a master's program at England's Durham University, says she has a new focus: liberation theology. "I want to channel all of the energy and some of the anger into something positive."

Addressing Provincial bishops is one item on Atchison's spring agenda. And he expects to take notice of what's going on in other corners of the globe, particularly in nations like Kenya, Nicaragua, and Honduras.

Back in Massachusetts, Phelps has started to write letters to his new African friends. At the invitation of fellow delegates, he plans to travel to the Diocese of Mt. Kilimanjaro next year. "We westerners need to be participants in living the Gospel as much as we are in preaching it."

Anderson will keep working for social causes with an eye toward politics or a social service position. And she is going to write her friend in Kenya, the man with two cows. "He's married already, with kids," she says. "But it doesn't keep us from being friends."

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



At Young Anglicans' press conference (left), Archbishop Robert Runcie accepts T-shirt from Patricia Whyte of the Belfast host committee. Above, the panel included (left to right) Canon Samuel Van Culin of the Anglican Consultative Council, Lorna Helen of Ireland, Runcie, Archbishop Robert Eames of Ireland, and Glynnis Jones of the West Indies.

## EXCHANGE

### Write a letter, change a life

Help a prisoner keep in touch with the outside world. Prison Pen Pals, an all-volunteer organization whose only cost is postage, will put you in touch with the pen pal of your choice. For membership information or to volunteer your services, write Prison Pen Pals, Box 1217, Cincinnati, Ohio 45202.

### Needed...

Episcopal hospital chaplain desires to purchase used private Communion set and stole for use with patients and

home-bound. Write the Rev. Joseph Webb, Lutheran Hospital, 1910 South Ave., LaCrosse, Wis. 54601.

St. Paul's, Hillsboro, a reviving mission church, needs traditional altar, lectern, pulpit, bishop's chair, choir screen, credence shelf, or other appropriate donations. Contact the Very Rev. George Murphy, Box 103, Fishing Creek, Md. 21634.

Priest in rural area of the Dominican Republic needs station wagon to replace wrecked vehicle. Vessels, vestments, and other contributions to aid his five needy mission churches are

also desired. Contact the Rev. Wolfgang Krismanits, Box 985, Boulder City, Nev. 89005.

### Exchange houses

An Anglican priest and his wife would like to exchange houses with an American clergy couple for four to five weeks in mid-July to early September. They offer a small, two-bedroom house 35 miles west of London. (No pets.) Good train/bus service and car available. No church duties unless desired. They desire house in a small west coast town. Contact Leslie Mills, 21 Mill Lane, Yateley, Camberley, Surrey, England GU17 7TE.

Silk Screened  
**APRONS**

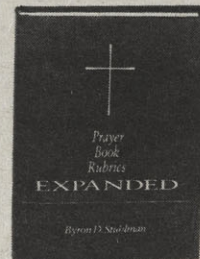
Have you  
hugged an  
**Episcopalian**  
today?

- Navy imprint on yellow apron (E501) or
- Royal blue imprint on white apron (E502)
- Durable easy care fabric
- Waist pocket
- Adjustable neck strap
- 36" long x 24" wide
- Quality Crafted

Apron E501 or E502: \$9.00. Two aprons: \$16.00.  
Six aprons: \$42.00. Specify color(s) desired.  
Include street address (UPS delivery). Add sales  
tax for delivery in N.Y. Money Back Guarantee.  
Also available for other denominations.

### Marketing Tangibles

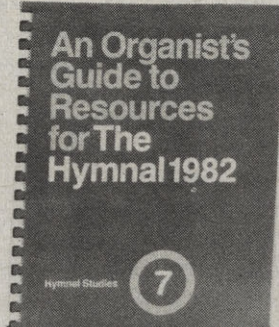
E. Rawson Road, Cuba, N.Y. 14727  
(716) 437-2923



### Prayer Book Rubrics Expanded

This book, by Byron D. Stuhlman, is much more than a liturgical manual. Each service of the church is carefully discussed according to shape, theology, past practice and varieties of local expression. Rather than being either prescriptive or proscriptive, pastoral sensitivity and theological awareness are the hallmarks of the author's approach to the rubrics of The Book of Common Prayer. (6 1/4 x 8 1/2).

160-5 cloth, 248 pages \$14.95



### An Organist's Guide to Resources for The Hymnal 1982 (Hymnal Studies Seven)

This exhaustive index based of organ music based on tunes from the Hymnal has been compiled by the Rev. Dennis Schmidt. Each alphabetical tune entry is followed by a comprehensive list of related organ works graded by degree of difficulty. This practical guide will be of great use to organists everywhere. (8 1/4 x 10)

151-6 Paper, 181 pages \$12.95



**CHURCH**  
The Church Hymnal  
Corporation

800 Second Ave., New York, NY 10017  
Telephone: (800) 223-6602



# At Camp Baskervill, brotherhood and love are the epitome of 'The Real South'

by Amato Petale

Upon entering Georgetown County, S.C., the local chamber of commerce tells us on its billboard we are stepping into "The Real South." The sign does not lie. I think that is the case, and I think I have discovered the very heart of "the real south" right there in Georgetown County also. It is called Camp Baskervill. That's right—no "e."

Coming down Highway 17 (everything is just off Highway 17 down there), if you are not going too fast, you will catch sight of a sign large enough to be legible but small enough to be discreet. Printed in red, white, and Episcopal blue it announces your arrival at Camp Baskervill.

If you peer carefully between the trees a little church called Holy Cross Faith Memorial will grab your attention. Not by its size or architecture, nor by its imposing facade, for none of those qualities does it possess. What draws you down that dirt road is what you have heard of what happens there.

For example, old Harold Reed's tumbled-down cabin was just too far gone to be patched any more so the Baskervillers got some friends together and built him a new one at Easter. It took quite a while to complete. But the second endeavor of this sort saw the Baskervillers better organized. They finished this house in three days!

The real south has its share of real poverty, and medical care can be a gross problem. So retired internist Dr. Cathcart Smith had a "single wide" mobile home dragged in and opened a medical clinic and retired to serving the needy. "It keeps my brain turning over, and the people are very appreciative," the doctor says. He has drawn other doctors to the project. Dr. Ralph Gause, formerly head of obstetrics and gynecology at Roosevelt Hospital in New York; Dr. Ed Vaden, pediatrician; and Dr. Charles Cretzmyer, a former Philadelphia surgeon, round out an impressive team.

Camp Baskervill also has an adult day care program that provides fellowship and hot meals, a used clothing exchange, and a series of summer camp programs. And there are performing and visual arts programs both academic and creative. And this is not all. We save the best and most important till last.

By now we are wondering where all the energy comes from. If it isn't the Holy Ghost directly, the Spirit must have found a couple of friends. One of them is Mrs. Ruby Forsythe who at 82 still presides over the one-room schoolhouse which she came to 50 years ago with her husband, the Rev. W. E. Forsythe. He had been called to minister to Holy Cross and Faith Memorial Church which was the merger of the last two congregations descended from the 13 slave chapels in All Saints' Parish in the 1830's.

The other is the Rev. Antoine Lamont Campbell, who first came to the camp in 1984 as a seminarian, was ordained by Bishop FitzSimons



Father Tony Campbell, above, oversees a complex including the "last one-room schoolhouse in South Carolina."



Allison in the little church there, and stayed to become camp director and vicar of Holy Cross Faith Memorial. Side by side Miss Ruby and Father Tony keep this great engine of mercy and love humming along.

Miss Ruby received national recognition last year when interviewed by Tom Brokaw on NBC. She was hailed with an excellent feature story in *Parade Magazine* in January of 1987 and in July of the same year was named by *Newsweek* magazine one of 51 everyday heroes in the U.S.

A year after the first story broke on this grande dame, we stop in at the "last one-room schoolhouse" in South Carolina and find Miss Ruby joyfully carrying on as usual, still teaching, as she says, "all the basics plus the little things that count—honesty, dependability, responsibility." There she stands, graceful and erect, not just carrying on her normal work, but mightily involved with the future.

I heard Father Tony say from the pulpit one Sunday, "When some real tough question arises, when I need

help and advice, I just go and talk it over with Miss Ruby." This is the type of reverence for a truly reverent woman that just comes naturally on meeting her.

Low-cost housing for the elderly is the current "big" project afoot at Baskervill. True to his vision of a fully and joyfully integrated "House of the Lord," Father Tony has pulled together an enthusiastic board of 21 directors, 11 black and 10 white, who have applied for funding to the federal Housing and Urban Development administration. Bill Clark, a "once retired" local developer who has signed on to help Father Tony realize the project, feels they have a very good chance of making it fly.

Well, the funding has come through, and in about nine months construction will begin on 47 units of low-cost housing for the aged. "If we can pull off Baskervill housing," he says, "we can then think about low-income housing" in general as the next step.

The real south, at its heart here

amid the old rice and indigo plantations, swathed in camellias, magnolias, and dangling Spanish moss, harbors a real miracle. Here the descendants of slaves and the descendants of slaveholders, together with the new very rich and the ancient poor, march together around their own Jericho, and as they make the walls tumble, you can fairly smell brotherhood and love, like incense, wafting heavenward.

Now for the sake of putting to rest the curiosity over the absence of the "e" in Baskerville. The campsite was named for Archdeacon E. L. Baskervill(e), who died in 1936. According to Miss Ruby, some spell it with an "e" and some without, "and it won't make a bit of difference. The archdeacon was a fine man, and everyone will know who you are talking about."

Amato Petale is a free-lance writer who lives in Surfside Beach, S.C.

## Revolution of love

by Sian A. MacKey

Anger chiseled on his face, a man walks four blocks in one direction, turns around and walks back. Over and over again, eyes glazed, he paces. He looks at no one, speaks to no one, walks on as though it were ritual. What's his world about? Who takes care of him? How does he survive?

This man is particularly remembered by the Rev. Edward Messersmith who voluntarily became "homeless" in Philadelphia, Pa. Last year Messersmith, chaplain of the Episcopal Student Ministry at Penn State University in State College, lived on the streets several times, trying to understand the social problem of the homeless. He walked through alleys reeking of alcohol and stood in a soup kitchen line for broth. He remembers the smell of urine, nearly overwhelming, as he slept on a bench outside City Hall.

"I felt the incredible hopelessness in the lives of people who don't have shelter," he told the Episcopal Student Ministry after he returned.

After hearing Messersmith's story, the students decided to take action, and the result was a project called "Revolution of Love." "One person's

problem is another person's problem," one student explains, "and if someone is homeless, then we feel we are homeless. So this revolution

reaches out to the homeless through active love."

Under Messersmith's leadership the revolution started with students working with Habitat for Humanity, a non-profit organization that builds and rebuilds houses through no-interest mortgages. Although the



Sian MacKey and Jeffrey Packard put siding on a Habitat for Humanity House near the Penn State campus.





# At Rome's St. Paul's Church, Mary, Joseph, and others find welcome

by Forrest Selvig

Mary and Joseph. I looked up from the form I was filling out, and there they were, waiting patiently on the other side of the table at the newly-opened Joel Nafuma Refugee Center at St. Paul's Church, Rome, Italy. Her face, ringed by a yellow scarf, was timeless, classic, and radiated the calm joy of women conscious of carrying a new life within themselves. She watched silently as her husband, a farmer from some remote part of Ethiopia, began to speak through interpreters. A sturdy man with a

weathered face, he seemed used to protecting his family from adversity.

Slowly two Ethiopian translators—one translating from English into Amharic, another from Amharic to the dialect of this specific region—told the story. Maymuna the wife was two months pregnant. Since she and her husband Yousef (yes, Joseph) had arrived in Rome before Christmas, they had had no fixed shelter. Sometimes they found a room for a night with a fellow refugee, sometimes they slept in doorways and

hallways, sometimes under the bushes in front of Rome's railroad station, Stazione Termini. But never for long because always someone—a policeman or a resident of the building—told them to move on.

Not that people hadn't tried to help. All refugees are advised by their sponsoring agencies to register with Caritas, the superb Roman Catholic relief agency which among other humanitarian efforts strives to aid the overwhelming tide of refugees engulfing Italy. Caritas runs several food centers in Rome at which refugees and other needy persons may eat a warm noontime meal. Caritas also tries to find lodging for all these people—a Dutch nun, in fact, goes door-to-door throughout the city, asking people to take in a refugee; very few will. Caritas places the refugees' children in temporary Italian foster homes so they will be adequately clothed, fed, and sheltered.

But the problem is so enormous, with refugees flooding in from Ethiopia and Sudan and other parts of Africa, not to mention those from the Middle East and Eastern Europe, that empty rooms in Rome's churches, convents, and monasteries are quickly filled. Not all can find housing. Included in that "all" was the couple I saw before me.

The American volunteers who run the Center began telephoning. All over the city the answer was the same—any place that was likely to take in penniless refugees had no room left. Reluctantly, we had to tell Yousef, but we suggested he check the Federation of Italian Evangelical Churches up the street, which sometimes turns up an empty room.

Good news. The next time we saw Yousef at the Center, the Italian Evangelicals had managed to find a bed at the Salvation Army hostel for his wife and would pay the \$4-a-day fee for 20 days. The Salvation Army also provides free medical consultation there, an important advantage because Maymuna was not well, doubtless the result of the hard life she had been living in wintery Rome. The English-language Methodist church promised to contribute to Maymuna's stay at the hostel, too.

From our slim funds (about \$958 at the time) remaining from a Presiding Bishop's Fund grant, the volunteer committee which decides on grants-in-aid promised to pay for an additional three weeks at the hostel. After that, a free bed at the Rome YWCA reserved for the emergency care of homeless women should be available.

That story seemed to have a happy ending. Yousef, a Moslem, beamed when I told him of my first impression. Islam venerates Mary, Joseph, and Jesus, too. But then came the next question: "What about a place for me?"

We could do nothing for him. He had still to continue to seek free lodging for himself, probably sleeping outside until he succeeded. The Nafuma Refugee Center could not

*Continued on page 35*

THE EPISCOPALIAN APRIL, 1988 33



Polish children, above left, amuse themselves at the Joel Nafuma Refugee Center at St. Paul's Church while, below left, adults—Poles, Ethiopians, Bulgarians, and Syrians—study English. Below, with food the refugee center provided, Polish guests prepared and served an authentic Polish dinner.



families are required to work at least 750 hours on the house, volunteers complete most of the work.

About half an hour from the Penn State campus, Habitat is refurbishing a house for a woman and her 2-year-old son. Saturday mornings, when most college students are recovering from Friday night parties, volunteers pull nails out of boards, hammer down walls, and landscape the yard.

"It's hard to get up at 7:00 on a Saturday morning," says one student, "but once you're out there working, you really start to feel good. It's a great feeling, being able to help those less fortunate."

Besides working on the Habitat house, Episcopal students are planning how to raise money to be used for Habitat building materials and to begin Noah's Rainbow, the students' own outreach program to the homeless and needy.

The ministry's newest challenge, Noah's Rainbow is in its earliest stage of development. The program is designed to help the homeless and needy by rebuilding houses on a private basis—not just to be shelters, but to be low-income community homes. The first community home will be for the elderly.

"Being educated about a social problem isn't enough," says Messer-

smith. "You need to experience it. Going to classes is only a small part of education. Immerse yourself in the problem and feel it at its deepest level and then respond. I think that whole cycle is important in education."

Messersmith's challenge was so strong that Jeffrey Packard, president of the Episcopal Student Ministry, and I immersed ourselves by wandering the streets of Philadelphia with him one night. We had no money, credit cards, or even a watch. Wind chilled my face, and pavement froze my feet. The cold stopped us from sitting or sleeping long. After a while, my stomach growled, but I had no money for food. Homelessness lengthens the nights.

We walked past a man with matted gray hair who lay curled up in a blanket on the sidewalk. I thought he was dead until his gnarly hand twitched. A couple of blocks beyond, I tried sleeping on the sidewalk. A passing car slowed, and the driver looked as though he were going to report me to the police. My muscles grew stiff from the cold pavement, and soon I was up walking the streets again.

Jeff Packard and I felt vulnerable on the streets because we were unfamiliar with Philadelphia. Since Messersmith knew the area, he provided

the only security. We realized this when we had to find the car by ourselves. Buildings and store fronts looked familiar, but we had lost all sense of direction. Having no place to go made getting lost easier.

We returned to Penn State that morning and went directly to class. I felt out of place with my classmates because I couldn't communicate my experience with them.

Father Messersmith, Jeff, and I discussed our experience later that week. Jeff and I agreed we want more of a challenge. This spring we will become homeless for at least 48 hours with no watches and no money.

You don't have to spend a homeless night on the streets of Philadelphia to care. The Episcopal Student Ministry believes that dealing with the problem is an individual responsibility. Habitat for Humanity and Noah's Rainbow only begin this Revolution of Love.

"People have to do something," Jeff says, "even if it's small. That's how things get done. I think in order to solve this problem, we need to look to ourselves. That's what this revolution is all about."

Sian A. MacKey is a junior at Penn State University, majoring in English.



**Pews Repaired/Refinished**  
Fredrick Woodcraft's only  
business for the past twelve  
years. Free estimates.  
Call Collect. 717-898-7250.

## INTEGRITY, Inc.

Gay and Lesbian  
Ministries

Write: Box 19561  
Washington, DC  
20035-0561

## TEACHING AIDS

Motivate your students to learn elementary musical notation. 8 different animal puzzles for \$8.95. Durable paper, 8½ x 11 inches. Anderson's Animals, Dept. 115, 5351 B Wissahickon Ave., Philadelphia, PA 19144

ANGLO-AMERICAN CHRISTIAN SINGLES  
penfriendship outreach. Shared tapes. Holiday exchange visits. Non profit making. Inter-denominational. Free details—  
Christian Friendship Fellowship,  
The Ridings, Holberrow Green,  
Redditch, Worcs, England



**BEAUTIFULLY  
RESTORED  
COLONIAL INN**  
located on the  
easily accessible  
Loyalist island of  
Green Turtle Cay,  
Bahamas. Has attracted celebrity guests  
of every description including a former  
President of U.S., but mostly caters to  
just ordinary, nice folks - 60 percent  
repeat clientele, \$50/double occupancy  
p.p. includes English breakfast,  
delightful dinner. 10% Seniors Disc.  
WRITE: Sue Davies, 90 Edgewater Drive,  
PH24, Coral Gables, FL 33133  
(305) 665-5309.



## ST. DUNSTAN CHURCHCRAFT

by  
A. Edward Jones Limited  
of England

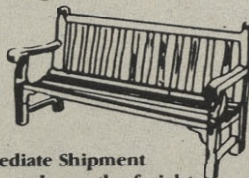
**SILVERSMITHS AND  
CRAFTSMEN IN METAL**

Established 1902  
We make the highest quality Church Silver and Metal  
Work including Altar Crosses, Chalice, Ciboria, Vases etc.  
Custom made or to your own design.

CATALOG, DRAWINGS, AVAILABLE FROM  
A. Edward Jones Limited, St. Dunstan Works,  
Pemberton Street, Birmingham, England.  
Incorporating Blunt & Wray of London

## British Teak Classic Garden Seats

Enduring Gifts  
to Celebrate  
or Dedicate  
Life's Milestones



Immediate Shipment  
Country Casual pays the freight  
Colour catalogue \$2.00  
COUNTRY CASUAL - EP  
17317 Germantown Road  
Germantown, MD 20874-2999  
(301) 540-0040

ST. THOMAS OF CANTERBURY EPISCOPAL CHURCH  
GREENDALE, WISCONSIN

**ENGLAND**  
ESCORTED BY BISHOP CHARLES T. GASKELL  
JUNE 10 TO JUNE 26

A 17 day deluxe motor coach tour of some of the  
best English Cathedrals, Stately Homes, and  
Scenic Countryside. Including 3 nights in London  
\$2,495.00 per person

For detailed brochure write or call  
BRYAN J. MONK  
BROOKFIELD TRAVEL  
15740 W. CAPITOL DRIVE  
BROOKFIELD, WI 53005  
(414) 781-0860

# My resurrection, too

by Thomas John Carlisle

I cannot bring myself  
to choose to carry  
a crossbeamed burden  
or to welcome nails  
in order to merit  
(if merit is the word)  
an Easter of my own.

And yet  
and yet  
I cannot quite  
abandon  
the hope of Easter.

If I believed it  
I would run  
like John  
and Peter  
through the morning.

I would dance  
like Mary Magdalene  
in the garden  
of her second spring  
the gavotte  
of sudden surprise  
and sudden certainty  
his second coming  
to her.

I would exclaim  
like Thomas  
when I recognized  
the tell-tale wounds  
which guaranteed  
the passion  
of the person  
he confronted  
the presence  
of a friend  
much more than friend.

But still  
like Peter  
I would need to answer  
his pertinent  
recurrent question  
*Do you love me?*  
and not by words  
alone.

And yet  
I do.  
I do.  
I do.



Lord, overlook  
the insouciance  
the impotence  
the arrogance  
of my undoing  
and my abstinence  
from love  
and loving-kindness.

Raise me up  
so that your Easter  
means my resurrection too.

Fulfill your promise  
*I am with you always.*

**Thomas John Carlisle**, a retired Presbyterian minister, is the author of several collections of poetry, the latest being *Invisible Harvest*, published by Eerdmans.

# Life beyond the window

Continued from page 4

a comfortable season like Christmas when people stayed indoors and made gingerbread and cards came in the mail, featuring cozy manger scenes, warm donkeys, and people bunched together in a shed. Easter had a hole in it, a gap I didn't understand. My first image of Easter came to me unawares as a broken Christmas scene.

It was a great window, at St. John's Church in Roanoke, featuring the inside of a cave, three women, an angel, and what I always took to be a wooden manger. A teacher had explained to me that Jesus had likely been born in a cave. I reckoned it was this one in the window.

But where, then, was He? I figured He had been lopped out of the picture along with most of the cradle—a box-shaped thing with the angel's bare foot stamped on the rim and the rest heading off-right, out of the frame. Diagonal to this half-a-cradle, in the upper left corner, was a hole of blue sky—the exit from the cave. Aside from the barefoot angel, this was the brightest piece of the window, the inner cave dark with people

and clothes and shadows so that no matter how hard you studied the sad-looking Mary, the cradle, or even the angel, your eye was finally riveted back up to that empty, bright holeful of sky.

Not until years later did I notice three small crosses at the bottom edge of the blue sky and realize with some startlement that the baby Jesus was not in that cave.

Since then I've thought some about the birth and death caves and the idea of Cave in general. As with so many images in the Bible, a cave probably means less to us today than it did to early Christians. In an age of floorboards and rooftops, we tend to associate caves with animal-men and misery.

But if you explore a cave in winter, you'll likely find it more pleasant than the outside weather. A cave's temperature hovers at about 56°F year round—surely a welcome climate for prehistoric and historic man alike, any man without the convenience of central heat. Elijah lodged in one on Mt. Horeb. Biblical scholars place the manger in one of the Bethlehem caves, which housed livestock and likely offered a warm sanctuary for a baby.

Yet, along with warmth and safety, a cave meant darkness. In our lightbulb and neon lives, we tend to forget how important outdoor light was to early mankind—sunlight, moon, and stars. Unless you could afford plenty of lamps and oil, I suppose, comfort meant loss of light. In a sense it still does, only beneath our fluorescent tubing, we don't tend to see the lack.

Christ did not remain in the cave. Matthew tells us He was no sooner in the world than struggle and hardship began, the exit from the cave and flight into Egypt. As a healer and teacher, He chose to wander from town to desert to town with "no place to lay His head"—hardly the modern ideal. Yet because He left that first cave and perhaps other warm rooms along the way, Christ could walk out of His last cave—the tomb.

And by this, He invited us to do the same.

Plato said most men did not care to leave the cave. He envisioned mankind chained in the rear of one, facing the wall, watching shadows that fell in from the opening. Being accustomed to these shadows, the men didn't think to turn around and face the light, even when the chains had been broken. If one were made, by force, to "look toward the light, he would suffer sharp pains, the glare distress him," and he would wish for his old shadows.

Some 350 years later in Palestine, things were no different. Christ drove out devils; the citizens asked Him to leave. He healed folks on the Sabbath; the pious wished He would stay home. He taught and was told to mind His own business. His teachings and healings proclaimed unheard-of freedom, but freedom was a highly uncomfortable notion, especially for those already comfortable in the world.

How about today? If leaving a cave is hard, leaving a dry house is harder. If shadows were fun to watch back there in the stalagmites, TV looks all the finer to us today—finer than stars or literature, finer than prayer or any other of our forgotten windows. Within our crowded, complicated caves, will it occur to us that "He is not here"? Besides, amid our other concerns, that window to larger life has likely shrunk to the size of a needle's eye; how can we, so burdened and winter-fat, fit through?

Christ said that "with men it is impossible"—which fact was shown at the passiontide. But at Easter comes the reverse: "All things are possible with God." Christ has left the cave and gone before us. He is not only waiting for us beyond the entrance, He is the entrance itself.

So they departed quickly from the tomb with fear and great joy, and ran. . . .

—Matt. 28:8

**Liza Field** is a writer and teacher from Roanoke, Va.





## "Gathering of Christians" set for May

In an unprecedented event in this country, four separate traditions of American Christianity will meet May 21-25 for worship and witness at the "Gathering of Christians" arranged by the National Council of Churches.

The theme of the event, which is expected to draw as many as 3,000 Protestant, Roman Catholic, Orthodox, and Evangelical Christians, is "No Longer Strangers." As Eph. 2:19-20 teaches, "You are no longer strangers and sojourners, but you are citizens together with the saints and members of the household of God."

The Gathering, which will feature prayer, Bible study, workshops, forums, and plenary sessions, will seek to "express to our fearful world what is unique in our hope in Christ Jesus" and to "create a sense of celebration," says design team staff member Eileen Lindner. Planners hope the Gathering will generate excitement about the ecumenical movement globally, nationally, and internationally and "provide a glimpse of the unity and diversity of Christ's body, the Church."

The Episcopal Church should be well represented: The Rev. William L. Wipfler, director of the NCC Human Rights Office, is organizing a forum on "Human Rights and Christian Responsibility," one of the many contemporary topics church leaders



will explore in the scheduled forums. Judith Rock is creating a dance-drama with the Body and Soul Dance Company, which will teach participants parts of the ballet during workshops on "Worship and the Arts." And Wilma Lawrence of Minneapolis, Minn., will present a workshop on "Social Justice from the Perspective of the Native American Christian."

The Gathering of Christians will be held at the Convention Center in Arlington, Texas. The registration fee of \$150 covers admission to all sessions, materials, transportation between hotels and the Convention Center, and a cultural evening with outdoor barbecue and Texan/Mexican specialties. Registration information is available from A Gathering of Christians, Pentecost 1988: No Longer Strangers, 475 Riverside Dr., Room 853, New York, N.Y. 10115.

## South Africa

*Continued from page 1*  
effectively and clearly to the values of our Lord. . . ."

Ecumenical organizations and religious leaders around the world responded with shock and dismay at the South African government's actions. The Rev. Joan B. Campbell, executive director of the World Council of Churches U.S. Office in New York City, said, "The Churches in the United States must redouble their support for organizations in South Africa who have led the movement

for non-violent social change" and called for "comprehensive economic sanctions" against the South African government.

Meanwhile, Tutu and other anti-apartheid leaders announced the formation of a new dissident group, as yet unnamed, and planned a rally to coincide with a national day of "prayer against oppression." The South African Council of Churches urged "all Christians to unite in prayer. . . against repression" and scheduled a protest service March 13 at a Roman Catholic church in Soweto.

## St. Paul's Church

*Continued from page 33*  
take on the expense of paying for his room, too, even if one were available.

As the result of paying for the lodging of one pregnant Ethiopian, many more will certainly appear at the Center, pregnant or feigning it. We may have encouraged these desperate women to become pregnant in order to play more effectively on our sympathies and thus obtain a paid lodging. Refugees are neither better nor worse than the rest of us. They may be under more constraint because they are so well documented and traceable and must not do anything that might prejudice their chances finally to reach Canada or the United States.

But they are also living under terrible conditions. How long would the moral standards of most of us last without being bent a little, or perhaps forgotten entirely, if we were sleeping in the open, in the rain, poorly clothed, in a strange land with a strange language, waiting to go to another land which is promising and

frightening at the same time?

The Nafuma Center was not established primarily to handle emergencies, but to help refugees find solutions to their problems themselves. Volunteer staff try to encourage independence, try to work side-by-side with the refugees in solving problems like finding shelter and jobs—often temporary.

St. Paul's dark crypt is slowly being turned into a welcoming place. The ping-pong table is always busy. Cards and checkers and other games are available and volunteers give talks on life in the United States and Canada. We offer classes in English and, in association with the YWCA, in cooking and housekeeping. And whenever there's an excuse, there's a party. Shrove Tuesday brought pancakes and an explanation of Mardi Gras.

One January night two Polish women unannounced lugged a huge sack of potatoes into the Center and proceeded to peel and grate them and make potato pancakes for everyone. This was particularly poignant since that afternoon they had discovered that someone, perhaps a fellow Polish refugee, had stolen the money

## Allin Fellowships granted

The Allin Fellowship Committee in February announced recipients of five Fellowships for study at the Ecumenical Institute in Bossey, Switzerland.

Three Fellows were named for study in 1988: The Rev. Terry Kelshaw, associate professor at Trinity Episcopal School for Ministry, Ambridge, Pa.; Canon Jeffrey Batkin of St. John's Cathedral, Jacksonville, Fla.; and Sandra Richardson, a seminarian at Virginia Theological Seminary, Alexandria, Va.

Fellowship recipients for 1989 are Dean William Peterson of Bexley Hall, Rochester, N.Y., and Bishop James Moodey of Ohio.

The Fellowships, which honor retired Presiding Bishop John M. Allin, provide church leaders with an opportunity to experience the Lordship of Christ together with people from 30 countries and as many different communions, thereby broadening and deepening their faith and increasing their sense of stewardship of the world's resources.

## Church Women United seeks new director

Church Women United (CWU) is searching for a general director for its national offices. The director, who must begin the job by July 1, 1989, will be responsible for implementing CWU's policies and programs, for financial development and administration, for establishing relationships with other organizations, and for employing and supervising staff.

Church Women United, based in New York City, is an ecumenical movement committed to developing a visible community of Christian women working for a just, peaceful, and caring society, devoted to strengthening faith and using good stewardship of God's gifts.

Applications for the position will be received from May 1 to Aug. 1, 1988. For further information, write to Dr. Kathryn E. Kopf, 3324 W. Queen Lane, Philadelphia, Pa. 19129.

they had saved for their new life in the west.

With a volunteer staff drawn almost entirely from the parish of St. Paul's Episcopal Church in Rome, the Joel Nafuma Refugee Center tries to meet the needs of all people of whatever religion. It is a continuation of a ministry to refugees and third-world needy begun at St. Paul's over 10 years ago by the Rev. Joel Nafuma, a Ugandan Anglican priest, for whom the Center is named.

So far, the Center is thriving. The volunteer committee struggles to keep it so. Welcome support is provided by Rome's English-language schools, St. Stephen's and Overseas School, whose students regularly come to the Center to teach English and play with the children of the refugees. And a grant of \$10,000 from the United Thank Offering, received in February, will enable the Center to increase its ministry to refugees in Rome.

Doing something about the misery of the world is hard but rewarding work. Prayer leads to action.

**Forrest Selvig** is a volunteer at the Joel Nafuma Center.

### POSITION WANTED:

Property manager/consultant/verger. Thirteen years experience in caring for church property. Family and I wish to relocate in the northeast. Church, diocesan, community and educational properties are of great interest to me. Thomas R. Bayliss 1 (215) 867 5152.



### OUT-OF-PRINT BOOKS

relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings; or \$1 for catalog of selections from extensive stock. The Anglican Bibliopole Church St. (RD 3, Box 116-G) Saratoga Springs, NY 12866 (518) 587-7470

### BISHOP WHITE PARISH LIBRARY ASSOC.

Provides money for book grants to parish libraries & clergy. Send requests stating whether personal or parish grant, reason for request and endorsement from your Bishop to: BISHOP WHITE PARISH LIBRARY ASSOCIATION, c/o The Rev. Bernard L. Maguire, 224 Flourtown Road, Plymouth Meeting, PA 19462.

## The 1988 EPISCOCAT CALENDAR

### 1988 CALENDAR



Featuring the Episcocats

Every day from November 1987 through January 1989 will be brightened for cat-lovers and church people by those EPISCOCATS with their whimsical insights into the lighter side of church life. At the same time the calendar portion keeps users in daily touch with the deeper teaching of the Church Year.

**\$5.00**

(add \$2.00 for overseas postage)

**EPISCOCAT CALENDAR**  
Box 1379,  
William Penn Annex  
Philadelphia, PA  
19105-1379

Please send \_\_\_\_\_ 1988 EPISCOCAT CALENDARS. \$5.00 each (includes U.S. postage and handling). Add \$2.00 per calendar for overseas postage. **PAYMENT MUST ACCOMPANY ORDER.**

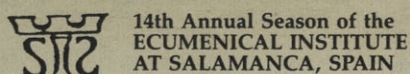
Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP \_\_\_\_\_





14th Annual Season of the  
ECUMENICAL INSTITUTE  
AT SALAMANCA, SPAIN

July 20-31, 1988

Theme: "Religious Cultures—  
A 3-Way Encounter"

Lectures in English by Spanish & British leaders.  
Optional Spain/Portugal tour & low cost  
trans-Atlantic jet flights to Madrid & London  
SALAMANCA, gem of a medieval city, home of  
one of Europe's oldest universities, founded 1222.

Climate: INVIGORATING! Welcome: WARM! Prices:  
LOW!

Advisor: Spanish Secretariat for Ecumenical Rela-  
tions, and John XXIII Institute, Salamanca.  
Prospectus from:

**SALAMANCA INSTITUTE  
SECRETARY**

106 So. Fraley St. Phone 814/837-9178 Kane, PA  
16735



**Cathedral Residencies  
Jacksonville, FL  
Retirement Community**

Affordable, comfortable one bed-  
room and efficiency apartments.  
Rent includes utilities. Full sched-  
ule of activities offered. Food service and  
homemaker services available. Conveniently  
located in the downtown area with easy access  
to public transportation. Sponsored by St. John's  
Episcopal Cathedral. Direct inquiries to 601  
North Newnan St., Jacksonville, Fla. 32202 or  
call (904) 356-5507.

### **Festival of Medieval Plays at York, England. June 27-July 3.**

A journey in Biblical theology & art to the York  
mystery plays scheduled only once every three years  
in York minster. Led by Dramatist & theologian, Dr.  
Wayne R. Rood. Also, excursions into the Yorkshire  
moors & dales to explore folklore & legends. Small  
groups: Limited enrollment in both seminars. Contact  
Storyfest Ministry Travel Seminars  
3901 Cathedral, N.W., #608-E, Washington DC  
20016. Tel. 202-364-6143. Telex 6503326970.

**CARTER KERNS  
INVESTMENT ADVISOR**  
Tel: 1-503-276-6564  
203 South Main Street  
Pendleton, Oregon 97801

### **Anglicanism at the Crossroads**

Lambeth '88 is coming. What  
will it bring—compromise or  
disunity? Will the rest of the  
world follow or repudiate  
America's pioneering? Don't  
miss the whole story, covered by  
respected veteran journalists on  
the scene in Canterbury.

For a full year's coverage of  
vital Anglican events, send your  
name and address with \$15 (tax  
deductible in USA) to:

**Christian Challenge**  
Department E  
1215 Independence Ave., S.E.  
Washington DC 20003

THE ONLY WORLDWIDE VOICE  
OF TRADITIONAL  
ANGLICANISM SINCE 1962

# Sacraments: A child's eye view

by Virginia Cary Hudson

Sacraments are what you do in  
Church. What you do at home is  
something else. Cooking and sewing  
and running the Bissels sweeper and  
eating and sleeping and praying and  
scrubbing yourself are not sacra-  
ments.

When you are little and ugly some-  
body carries you in church on a pil-  
low, and you come out a child of God  
and inheritor of the Kingdom of  
Heaven. They pour water on your  
head and that's a sacrament.

When you are twelve you walk  
back in yourself with your best dress  
and shoes on, and your new prayer  
book your mother buys you, and you  
walk up to the Bishop, and he stands  
up, and you kneel down, and he  
mashes on your head, and you are an  
Episcopal. Then you are supposed to  
increase in spirit. Then everybody  
kisses you and that's a sacrament.  
Only I left out the bread and wine.  
That's a sacrament, too. I tasted some  
of that bread in the choir room and it  
tasted just like my gold fish wafers.

Then when you are married, you  
go back to church dressed up like you  
never were before in all your days.  
Somebody sings "Oh Promise Me"  
and your sweetheart is waiting up by  
the preacher, if he doesn't forget to  
come, and you get a new shiney gold  
band on your finger and leave town.  
And that's a sacrament.

And then you get carried back in  
the Church again. But you are dead  
and it takes six people to lift you.  
And everybody cries and that's the  
last sacrament you are going to get.

One day we got tired of playing  
hop-scotch and skin the cat, so Edna

Briggs said, "Let's play Baptizing." I  
said to Mrs. Williams, "Can we, I  
mean may we play Baptizing in your  
rain barrel?" And she said to me, she  
said, "Yes, indeed," and she just  
went on tatting. So I put on my  
father's hunting breeches and got  
Judge Williams' hat off the moose  
horn rack, and I dressed up like the  
Baptist preacher. That was when Edna  
ran to get all the kids. And I said to  
them I said, "The Lord is in his Holy  
Temple, keep silent and shut up."  
And then I said, "All you sinners  
come forward and hence." And no-  
body came but Melvin Dawson. He is



just two years old.

Poor little Melvin. He is so un-  
lucky. I got him by the back of his  
diaper and dipped him in the rain  
barrel once for the Father, and once  
for the Son, and when it came time  
for the Holy Ghost, poor little  
Melvin's safety pin broke and he  
dropped in the bottom of the rain  
barrel, and everybody ran, and no-  
body would help me, and I had to  
turn the rain barrel over to get him  
out, and then I galloped him on his  
stomach on my pony to get the water  
out of him, and then I sat him inside  
his house, and then I went out to  
Mrs. Harris' house and got under her  
bed, and when she looked under  
there and saw me, all soaking wet,  
Mrs. Harris said, she said, "Rain and  
hail in Beulah land, what has hap-  
pened now?"

And when I told her what had  
happened she just patted her foot  
and sat, and sat, and then she said,  
"You know what?" and I said,  
"What?" and Mrs. Harris said, "The  
Bishop sure needs just such a barrel  
in the church yard to give some mem-  
bers I know just what little Melvin  
got." And then Mrs. Harris said,  
"Let's talk about fishing." And we  
did.

Thank God for fishing. Thank God  
for Mrs. Harris and God bless poor  
little Melvin. Amen.

Virginia Cary Hudson, at age 10 in 1904,  
wrote a series of essays for a very under-  
standing teacher which have been collected  
in a delightful book. "Sacraments" is re-  
printed with permission of Virginia Cleve-  
land Mayne and Macmillan Publishing Co.  
from *O Ye Jigs & Juleps* by Virginia Cary  
Hudson. Illustration by Karla Kuskin. © Vir-  
ginia Cleveland Mayne, 1962.

## Journey into faith

by Robert McCann

Last year *The New York Times* car-  
ried an article by William Zinsser  
entitled, "A Bolder Way to Teach  
Writing," with the underlying  
method expressed in the catch phrase,  
"writing across the curriculum." The  
point was made that the teaching of  
writing was too important to leave to  
English teachers. Rather, it should be  
shouldered by all other teachers as  
well. Where this approach had been  
tried, teachers found their students  
were expressing themselves more  
confidently and with greater success.

As a former teacher of rhetoric  
turned parish priest, I saw the inher-  
ent similarities between learning to  
write stories and learning to share  
our personal stories. For several years,  
on the back of our Sunday service  
bulletin has been imprinted the theo-  
logical statement, "All parishioners  
are part of the ministry of the  
Church." Here was an opportunity  
to validate that vision by inviting all  
parishioners to share their stories  
within the context of the stories of  
salvation history—a strong prepara-  
tion to activating that ministry.

One of the best-kept secrets in ec-  
umenical circles about such a process  
is RCIA—The Rite of Christian Initia-  
tion for Adults. In other words, the  
rite speaks to the restoration of the  
catechumenate, an early church term  
designating instruction and ritual for

the incorporation of unbaptized peo-  
ple into the Christian community.

In the summer of 1986 I took such a  
course at St. Mary's College, Moraga,  
Calif. Even before the course ended, I  
met with some 25 members of my  
parish. I needed three separate ap-  
pointments to meet with them all,  
but it was worth it! Good questions  
and comments came out, and genu-  
ine enthusiasm was engendered. In  
September the staff and vestry dis-  
cussed the idea and gave their unflag-  
ging support.

Finally, with 17 committed people,  
we had our first gathering. The pur-  
pose was to develop a cadre of lead-  
ers, who in turn would develop and  
direct a process of Christian forma-  
tion.

Since RCIA was not an appropriate  
name for us, we chose "The Catechu-  
menate" for unbaptized adults and  
"Journey in Faith" for those seeking  
confirmation, reception, and reaffir-  
mation.

A core group evolved naturally.  
The members came from the leaders  
of the sub-groups, namely: *Catechists*,  
developing the themes and facilitat-  
ing the gatherings; *Liturgists*, creating  
pertinent prayer and ritual; *Compan-  
ions*, pairing with other participants  
and supporting them; *Spiritual  
Friends*, providing a drop-in environ-  
ment on the first Saturday of each

month for a spiritual conversation  
centered in prayer; *Evangelists*, moti-  
vating the congregation to join either  
the Catechumenate or the Journey in  
Faith; *Coordinator of Ministries*, pre-  
senting a process for the participants  
to consider as their focused ministry;  
*Coordinator of Publicity*, using commu-  
nication skills to present with clarity  
the stages of development; and  
*Clergy*, providing direction and assis-  
tance in pastoral and theological re-  
flection.

The Catechumenate/Journey in  
Faith is not a pre-packaged product,  
rather a process carefully prepared.  
A September-through-June commit-  
ment, it is a way of moving together  
as a community, supporting each  
other along a spiritual path. The proc-  
ess turns on its heels the tradition-  
ally accepted idea that only the par-  
ish priest is part of a parishioner's  
spiritual preparation.

A commitment of time is essential.  
Our present plan calls for hour-long  
meetings on Sundays between the  
appointed services. Themes are de-  
veloped from the lectionary readings.  
Participants paraphrase the readings,  
determine the context, discern the  
personal and/or community message.  
In these meetings we share our sto-  
ries within the context of the stories  
of salvation, a powerful way of find-  
ing intersection between the human  
and the divine.

For years at St. John's we spent our  
time between the services in a smor-  
gasbord of Christian education appe-  
tizers, bringing in respected guest



# Christian formation explored at San Francisco conference

Participants from 32 U.S. dioceses, Canada, and Puerto Rico gathered at Grace Cathedral, San Francisco, Calif., in February for a conference on "The Baptismal Mystery and the Catechumenate." Co-sponsored also by Associated Parishes for Liturgy and Mission, the Standing Liturgical Commission, Association of Diocesan Liturgical and Music Commissions, Church Divinity School of the Pacific, and the Diocese of California's Lay Academy, the conference was attended by some 230 people.

The catechumenate as such did not exist in the earliest Church, but was simply the process by which novices or converts experienced sacramental initiation and was considered the responsibility of individuals and the community. Later, around the third century A.D., catechumenal instruction was carried out with great intensity: Preparation for baptism was preceded by a period of formation, a longer period (three years on the average) in the catechumenate, and finally admission to baptism.

Sometime during the fifth century, however, people began seeking the title "Christian" to gain social advantages, and many catechumens delayed their baptism indefinitely. The increasing number of unauthentic conversions as well as the increasing practice of infant baptism caused a decline in the catechumenate. As a result, the bishops instituted a Lenten catechumenate, a short but intense period of formation culminating in the admission to the sacraments at the beginning of Holy Week.

lecturers and devising ways to attract people to our programs. But to fulfill the spiritual needs of our people, we needed to move from information to personal formation. As an immediate preparation for opening up the Catechumenate/Journey in Faith to the entire congregation, we carefully prepared a format for the parents of six young children who were to be baptized. Much confidence and valuable feed-back came from this initial experience.

A catechist, liturgist, and I met to develop our sessions around the Lukan passage of the naming of Jesus and the presentation in the Temple (Luke 2:21-40). Then we met with the parents and sponsors and shared the importance of name. The significance of name and name change provided an opportunity to connect the biblical with the personal story.

A bonding among the parents came about naturally. When one parent said, "Baptism has as much to do with me as it does with my child," I knew we were on the way.

Involving the entire congregation in some aspects of the Catechumenate/Journey in Faith is our goal. A number of opportunities are available, such as using the accompanying Rites of Enrollment as found in the *Book of Occasional Services*, supporting the participants in the Prayers of the People each Sunday, and enlisting a companion to "walk" with the participant.

In this our second full year of working with this process, we have incor-



Bishop Roger White of Milwaukee conducted a workshop on the role of bishops in Christian initiation.

The catechumenate had its ups and downs over the centuries, with an upsurge in interest in recent years. The conference at Grace Cathedral explored current practices, models, roles, and social implications of Christian initiation and the catechumenate.

The Rev. Robert J. Brooks of Hawaii, one of the leaders in restoring the catechumenate in the Episcopal Church and a member of the Standing Liturgical Commission, spoke on "The Catechumenate in Practice." Brooks, recently appointed staff officer of the Episcopal Church's Washington Office, explained the mutual benefit of the process to catechumens and to parish community alike. He quoted the Rev. Henry H. Breul, rector of St. Thomas' Church, Washington, D.C., saying, "The catechumenate is the Church's 'survival kit' into

porated a Lenten retreat away from the parish with the theme of "Retrieving the Sabbath." On Sundays, the deacon leads the catechumens out of the service, following the sermon, for a study of the Nicene Creed and the Lord's Prayer. During Eastertide, we plan to reflect on their experience in light of the sacraments of baptism and Holy Eucharist. The beginning of the Pentecost cycle lends itself to "going forth" into the wider community.

The Catechumenate/Journey in Faith has endless possibilities for celebrating other cross-over moments in our lives: as a part of preparing couples for marriage, incorporating newcomers into the church, and initiating the vestry into its responsibilities in Christ.

We began this parish process hoping it would take us from an awakening of faith to the celebrating and sharing of faith in various ministries. Jean Haldane, the first dean of the Lay Academy in the Diocese of California, once commented, "I am struck by the fact that the Church seems to be concerned with telling and not with listening also."

The Catechumenate/Journey in Faith is about telling and listening which are part of the process of sharing our faith across the congregation.

Robert E. McCann is rector of St. John's-in-Montclair, Oakland, Calif. This is an update of an article published in the Diocese of California's *Pacific Churchman*.

the 21st century."

Brooks also discussed parallel programs for catechesis of previously baptized persons in light of the Standing Liturgical Commission's approval of a series of rites for preparing persons for reaffirmation of the baptismal covenant.

The Rev. Richard Norris, professor of church history at Union Theological Seminary in New York City, spoke on "Baptismal Discipline and Ministry in the Church." Norris quoted from the *Paidagogos* of Clement of Alexandria (A.D. 200) to show how baptism, discipline, and formation were practiced "with deliberate and serious purpose" in a time when the Church was struggling with persecution and heresies. The breakdown of baptismal formation and discipline took place, Norris said, with "the gradual appearance of societies in which, for practical purposes, everyone was, or was regarded as, Christian" and baptism "ceased to differentiate."

The Rev. Aidan Kavanagh, OSB, noted Roman Catholic writer and professor of liturgics at Yale University, addressed the conference on "Catechesis: Formation in Stages," stressing the prerequisite of evangelization. He said catechumens "do not fall from heaven in Glad Bags. . . . The danger is that when [one] does show up, we will not know what to do. . . ." Kavanagh warned that "among enthusiasts there is a lot of confusion, sentimentality, equivocation, and loose talk. . . . We will have to discover and learn to serve adult converts, or we will have no one to catechize and nothing to initiate them into."

Participants at the conference chose from a variety of workshops on the catechumenate, including "Using Experiential Education in Catechesis," with models of how catechumenate meetings can be presented; a workshop on parish standards for Christian initiation; and "Models for the Period of Candidacy."

Bishop Roger White of Milwaukee spoke on "The Role of the Bishop in Christian Initiation" and described a pilot project developed in his diocese—an adaptation of the catechumenal process to involve people seeking reaffirmation, reception, or confirmation as well as baptism as adults.

This report was prepared from material supplied by Nigel Renton of the Diocese of California.

**ENGLISH COTTAGE**  
For weekly/monthly rental. Cozy 200-year-old cottage, 2 bdr., 1 1/2 baths, central heat, with luxury bath and kitchen, on two acres of land located in Shropshire near Ludlow. A convenient drive to Shakespeare country, Wales, Cotswolds, etc. Contact Rev. & Mrs. Neville Foster, St. Peter's Vicarage, Tile Cross, Birmingham, England B33 0LH or call (305) 288-6515

**BED & BREAKFAST HONOLULU**  
Homestays & Studios  
A Pleasant Low Cost Alternative to Hotels throughout Hawaii  
3242 Kaohinani Drive  
Honolulu, Hawaii 96817  
1-800-367-8047 X351

SEE ENGLAND YOUR WAY WITH PILGRIM'S WAY  
Self-catering flats and cottages throughout England, for rent by the week or longer. Also plane tickets, car rentals, other personalized assistance. Brochure: Pilgrim's Way, Box 1307, Havertown, PA 19083 (215) 649-1868.

**Give your organist the gift of comfort**  
**Give your church the gift of beauty**

Help your organist through those three hour services and choir rehearsals with the beautifully upholstered Backsaver organ bench backrest. Handcrafted in walnut or oak, upholstered in velvet or naugahyde, the Backsaver will provide years of comfort and beauty for only \$129, plus P&H. In 20 minutes the Backsaver mounts directly to your organ bench. Show your appreciation for the music and the inspiration with this wonderful gift that lasts.

To order, or for more information, call Sun-Fri 24 hours toll free: 1-800-235-6646, ext. 743. In Calif.: 1-800-235-6647 ext. 743. Allow 2-3 weeks for delivery.

**TRINITY BOOKSTORES & GIFT SHOP**

**Bibles**  
**The Book of Common Prayer**  
**Books on Church History,**  
**Ethics, Spirituality**  
**Classic Literature**  
**Greeting Cards & Gifts**

**3 Manhattan Locations**

- The General Theological Seminary  
175 Ninth Avenue (20th St.)
- Gift Shop, Trinity Church  
B'way at Wall St.
- Trinity Bookstore  
74 Trinity Place

**Mail or Phone Orders**  
Trinity Bookstore, Dept. B  
74 Trinity Place  
New York, NY 10006  
(212) 349-0376

MC VISA AMEX Church Charges

**YOUR COMPLETE THEOLOGICAL BOOK CENTER**



# North Carolina promotes land stewardship

by Jim Hinkley

North Carolina is in the midst of rapid growth that has been occurring throughout the Sunbelt in recent decades. The state's population has increased from 4 million in 1950 to 6 million in 1985, and a population of some 7 million is anticipated by the mid-1990's.

This growth has brought the seemingly inevitable problems and challenges of sprawl, strip development, more traffic and congestion, zoning wars, funding shortages, higher taxes, inadequate services and infrastructure, loss of farm and forest land, loss of wildlife habitats and shellfishing beds, clearcutting in national forests, and, to some, a general lowering of the quality of life.

## A call for ecological stewardship

How can churchpeople in North Carolina promote prudent or acceptable development to meet our disparate economic needs while not destroying our God-given resources and the beauty of the state? How can we accommodate the economic needs of communities and families and the paramount need to protect the environment? Can we balance enterprising economic growth and development and the need to treat Creation gently?

Land stewardship, in support of which a resolution was passed at the 1982 General Convention, is a relatively recent and unique ministry. It is both people-oriented and earth-oriented, and it is primarily educationally oriented.

Two questions are often asked about the ministry of land stewardship. The first is: "How does the religious community justify its dedication to such a ministry?"

Holy Writ, particularly the Hebrew Bible, is laced with references to the land that are as applicable today and more urgent than they were in biblical times. Scripture clearly calls us to have loving dominion over the earth and all that is in it. We are specifically reminded that the land belongs to God and that we are merely sojourners and guests on this planet. A large section of Leviticus is dedicated to land and property agreement.

The second frequently asked question is: "With so much activity and initiative elsewhere on the secular environmental landscape, what took the religious community so long to recognize ecology as a legitimate and urgent ministry?"

Synagogues and churches have always been in this ministry but have not recognized it in a formal way. Our liturgical prayers and devotions for the just and proper use of natural resources; our celebration of Rogation Days; our respect for Levitical teachings; our petitions for fertile soil, timely rain, and good crops in the spring; and our prayers of thanksgiving to God for plentiful harvests in the fall are our affirmations of God's love for us and all Creation.

More and more, however, we are being made aware of the need to recycle aluminum, newspapers, and glass; to use mass transit and drive small, efficient cars; to seek out returnables and avoid plastics and

styrofoam wrappings; to compost our vegetable wastes; to use fewer manufactured fertilizers, no phosphate detergents, and fewer insecticides; and to be cautious with household chemicals. Even if we do all these things, our life styles are still plenty injurious, and we know our efforts are not nearly earnest enough.

After nearly two years of deliberation the Land Stewardship Council of North Carolina was organized as a non-profit corporation in June, 1980. The primary catalysts were three clergymen: the late Rev. Lex Mathews, an Episcopalian who was the energizing force that glued the organization together; the Rev. George Kloster, a Roman Catholic; and the Rev. George Reed, a Baptist. By October, 1987, the council had 13 sponsoring religious organizations.

Today a 35-member advisory committee of clergy and laypeople provides technical assistance. The members participated in writing Christian and Jewish Sunday school syllabuses and *A Land Use Ethic for North Carolina*, in preparing slide show/videos, in running a speakers' bureau, and in conducting public meetings sponsored by congregations on local planning and environmental matters.

## Diocesan land stewardship activities

In 1984 the Diocese of North Carolina created the Commission on Land Stewardship. Bishop Robert Estill appointed Scott Evans to chair the commission and to serve as his personal representative on the inter-faith Land Stewardship Council.

Under Evans' leadership, the commission has advocated and promoted land stewardship, distributed Sunday school and other educational materials to local congregations, made presentations before convocations, and formed land stewardship interest groups at the parish level. In 1985 it produced its first slide show/video, *God's Little Acre*, which gave an introductory overview of the ministry. Currently the commission, in cooperation with the LSC, is producing two new slide show/videos which illuminate personal and diocesan responsibilities in stewardship of Creation.

In the Diocese of Western North Carolina, Oscar Penegar is Bishop William Weinbauer's representative. The diocese has supported the LSC since 1983. Penegar and the diocese's Land Stewardship Commission have

## Trinity Parish enters new phase in communications

The communications ministry at Trinity Parish, New York City, entered a new phase with the recent appointment of two top professionals to oversee print and video production.

Christopher Walters-Bugbee, former director of communications at Duke University Divinity School and communications consultant for the Diocese of Virginia, is Trinity's new director of communications. Walters-Bugbee has extensive experience in the print media, including having served as editor of *The Communicant*,



Clay Nolen photo

One area of land conservation from Maine to Georgia is the Appalachian Trail. Here hikers enjoy a section of the trail near North Carolina's Roan Mountain.

a goal of visiting every parish to talk about the ministry, to designate a contact person, and to distribute LSC educational materials. The commission is also interested in regional environmental matters. A problem it is currently addressing is air and water pollution by a major paper company.

In the Diocese of East Carolina, Patsy Jones is Bishop Sidney Sanders' appointee to the LSC, which the diocese has supported since 1987. East Carolina is currently considering establishing a diocesan commission.

Some parishes in all three dioceses are again observing Rogation Days

and celebrating St. Francis' Day. They also conduct Lenten and Advent adult and high school classes on land stewardship. Diocesan papers carry articles on how congregations and individuals can practice good environmental stewardship. And Roman Catholics in the Diocese of Raleigh have invited Episcopalians to join them in observance of Land Stewardship Sunday.

James R. Hinkley is executive director of the Land Stewardship Council of North Carolina and a communicant at St. Bartholomew's Church, Pittsboro.

## Observe Soil and Water Stewardship Week April 24-May 1

"Stewardship is our future" will be the theme of National Soil and Water Stewardship Week, sponsored by the National Association of Conservation Districts (NACD), April 24-May 1.

The observance originated in the early 1900's when a few southern churches began to set aside the fifth Sunday after Easter as "Soil and Soul Sunday." Over the years participation increased until, in 1955, the NACD began to sponsor the observance on a nationwide basis.

With a broad-based, ecumenical thrust, Soil and Water Stewardship Week is for everyone who shares a sense of personal responsibility under God for the care of His good earth, water, and other elements making up our environment. NACD is providing attractive materials to assist teachers and leaders in the observance. The package includes a proclamation of intent (to honor those who protect these resources), church bulletin covers and litanies, lists of audio/visual presentations, posters, and Scripturally-based study guides. Contact NACD Service Department, P.O. Box 855, League City, Texas 77573.

quality programs that minister to the concerns of today's world as well as programs which support and serve Trinity's outreach ministry. "We will seek to address the pressing social, moral, and theological issues of our time, making maximum use of Trinity's modern media facility," he says.

Commenting on the appointments, the Rev. Daniel Paul Matthews, rector, said, "I'm excited at the opportunity we have to expand communication about parish life and at the same time to strengthen communication efforts directed at the greater Church and the larger world."



# Commission affirms marriage as standard

The Commission on Human Affairs and Health is "not ready to take a position on blessing" same-sex unions, Executive Council was told at its February meeting in Guatemala.

The Diocese of Newark at its January convention voted to encourage priests to give their blessings to homosexual couples.

The commission's report, including more than half a dozen resolutions, will be passed on to the General Convention in July.

In "compromise language" on blessing same-sex unions, the commission added: "This question does raise a myriad of other questions—the meaning of blessings, the meaning of marriage, the origin of homosexual orientation."

Scott Evans, Executive Council's liaison with the 11-member commission, who gave the report, said, "We do not think that homosexual persons need or deserve another rejection." The commission urged church leaders to listen to the stories of homosexual Episcopalians.

"Without debate or dissent," the commission "affirms marriage as the standard, . . . the primary relation-

ship in which the gift of sexuality is to be shared and that the relationship must be sacred and faithful," Evans added in her report.

"We were in further agreement that extra-marital intimate sexual relationships are immoral because they do violence to the marriage bond and violate marriage as the symbol of the 'mystical union between Christ and His Church.'"

The debate in the Church on human sexuality that followed last year's

articles in *The Episcopalian* "was incredible," she said. "The responses we received lead us to believe that the Church's traditional standards are supported by a majority of the Church."

The commission also observed that "while the Church expresses anguish over the state of marriage, it seems it is not doing very much to strengthen it."

The commission, Evans said, did not reach a consensus on prerequi-

sites for a sexually intimate relationship other than marriage even though the members "know that moral standards of our society are in a state of flux."

The panel will offer a resolution opposing abortion as a means of "birth control, family planning, sex control, or for any reason of mere convenience." Another resolution will set forth guidelines where abortions "are deemed necessary."

On AIDS, the commission report will discuss the Church's role in the crisis, but the only resolution offered commends homosexual persons and others for their care of AIDS patients.

In another General Convention preview, the Rev. Charles A. Cesaretti, deputy for Anglican Relations, unveiled a booklet on Mission Imperatives that will be given to deputies and bishops.

Entitled, "With Water and the Holy Spirit—Making All Things New," it gives a message from the Presiding Bishop and brief explanations and examples of the imperatives along with a summary of the 1988 and 1989 program development budgets.

—Harry G. Toland

## U.S. urged to cut South African ties

Executive Council, at the behest of Archbishop Desmond Tutu, called on the U.S. government to sever diplomatic ties with the government of South Africa.

In the wake of South Africa's banning 17 anti-apartheid organizations, Tutu had said in a statement that the only peaceful way of forcing the government to the negotiating table is "through properly enforced and comprehensive diplomatic and economic sanctions."

The response of the Executive

Council, meeting in Guatemala, was swift. In fact, in the view of Presiding Bishop Edmond Browning, too swift—it had been unanimously adopted without discussion.

"It [the lack of discussion] concerns me," Browning said. "I think we ought to signify our support to Archbishop Tutu." Discussion followed, and, because of an attempted word change, the resolution was passed again, this time with a loud chorus of "ayes."

—H. G. T.

# EDUCATION GUIDE


The Episcopalian reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215) 564-2010.

### Boys' School

**FOR THE GROWTH OF THE INDIVIDUAL BOY**

Est. 1946. Accredited boys' boarding • grades 7-12 • Structured for boys with basic subject deficiencies or not achieving potential • International student body • ESL • 7 Interscholastic sports • Computers • Arts and ceramics • Photography • Woodworking • Equestrian program • Farming • 5-week summer session.

**The Phelps School**  
Malvern, PA 19355  
(215) 644-1754



### Coeducational School

**St. Andrew's Sewanee's**  
An Episcopal School

"The school is committed to the total development of its students."  
—parent, Tuscaloosa, AL

coed, grades 7-12, boarding and day

Contact: Carolyn Miller  
Director of Admissions  
Box E  
St. Andrews, TN 37372  
(615) 598-5666

### University

#### Home-study Non-resident Degree Programs.

Bachelor, Master, and Doctoral levels. Wide range of subjects including Theology. Highly credentialed faculty. Advanced credits awarded for appropriate academic, life and work experience. Interdenominational/non-sectarian. FREE CATALOG: Fairfax University, 2900 Energy Centre, New Orleans, LA 70163, or call (504) 585-7303.

#### TO SUBSCRIBE OR CHANGE ADDRESS

##### ATTACH LABEL

When you move please let us know four weeks in advance.

To subscribe, mail this form and subscription payment of \$6 for 1 year or \$11 for 2 years.  
—New  
—Renewal

Mail to:  
The Episcopalian  
1201 Chestnut St.  
Phila., PA 19107

Name

Address

City

State

Zip

Parish

Diocese

No label? Print OLD address here.  
(please print)

Name  
Address  
City  
State  
Zip  
Parish  
Diocese

### Women's School

*"...and she spends three hours a week working with handicapped children."*

## SAINT MARY'S

*The Episcopal High School and College for Women*

900 Hillsborough Street  
Raleigh, North Carolina 27603  
919-839-4100

### Boys' School

**Christ School**

- An Episcopal all-boys boarding school for grades 8-12
- Traditional college preparatory curriculum
- 600-acre campus in mountains of North Carolina
- Strong religious life, work, outdoor, and athletic programs
- 10:1 student-teacher ratio

**Christ School**  
Box E • Arden, NC 28704 • (704) 684-6232



# Ecumenical Decade

Continued from page 8  
tic prayers as well as a companion to  
*Lesser Feasts and Fasts*.

• The *Journal for Women's Ministries* (free from the Office of Communications, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017) will feature ongoing reflection and dialogue about the Ecumenical Decade for Churches in Solidarity with Women.

The Anglican Women's Delegation to U.N. gatherings, together with women representing 140 other countries and 150 non-governmental organizations, met in Nairobi, Kenya in July, 1985, capping a 10-year period of wrestling with social, political, and economic concerns of women. They analyzed obstacles to equality, peace, and development and reported that "there has been progress in attitudinal changes toward a more positive view of women's contributions to society and an increased awareness of women's needs, . . . [but] the translation of these changes into opportunities for women to act on their own

behalf . . . was more problematic."

In other words, the close of the United Nations Decade for Women was not an end, but a beginning. That means worldwide opportunities for change must begin at the parish level, in the local church. Changed attitudes must be followed by changes in action. So far, concerns of women—justice, peace, poverty, integrity, empowerment, spirituality, education, inclusiveness, and responsibility—although thoroughly identified and studied, have not been translated into ways they can be solved. The Church is challenged, yet again, to do it right.

The Ecumenical Decade offers new opportunities for the empowerment of women in Church and society and for moving the Churches into a deeper solidarity with women. The title is long and lengthy, but so is the task.

For more information on how your church can participate in the Decade's Eastertide "kickoff" and for materials on programs and resources relating to the Decade, contact Claire Woodley, The Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



## Urban Caucus

Continued from page 1  
a difference by their actions and prayers.

Many participants had made appointments with their senators and representatives and reported that for the most part their messages were heard. Several caucus members said they were able to make a strong plea for a vote against Contra Aid.

Diane Pollard, vice-president of the Caucus, introduced Representative Louise Slaughter, Democrat from New York, at an evening meeting. Slaughter gave an impassioned plea for support of those representatives pushing a humanitarian aid bill for Nicaragua, saying that the money would be used for hospitals and other care of children. Her audience was less than convinced, however.

Slaughter also spoke movingly of the statistics of the urban poor, describing the one-half million children in this country who are homeless and who therefore receive no education and no medical care. She discussed the need for day care so parents can work.

The new Washington Cathedral Conference Center was the site of Friday's meetings and workshops. Bishop John Burt offered a cogent and lucid overview of the Urban Bishops' Letter on Economic Justice, the work of 80 bishops. The document, which calls attention to the widening gap between the well-to-do and the poor and challenges the Church to arrive at new ways of solving societal ills, states that the "quick-fix" remedies of the past are no longer viable. "The economic forces that shape today's societal arrangements are too powerful and too pervasive for Band-aids," the bishops say. The only way for a "truly just economy to thrive" is by a major re-orienting of society's operational values.

In discussing the letter's strengths and weaknesses, Anne P. Scheibner, a Washington-based consultant, asked, "What does the year of jubilee mean today?" She went on to say that we do not "own" anything, but are stewards only, and stated that all church documents fail to confront that. The most important thing about the paper, she concluded, is it exists and that 80 bishops signed it.

The Rev. Emmett Jarrett, one of the meeting's local organizers, asked, "What is the social order that makes justice and peace work for us?" He further stated that "we as a Church have failed because we do not grapple with the Bible as radical."

### General Convention briefing

The Rev. Barbara Harris, H. Byron Rushing, the Rev. Everett Francis, Bishop Burt, and Suffragan Bishop H. Irving Mayson of Michigan gave a clarifying presentation on how General Convention works and emphasized the importance of the Urban Caucus' presence in Detroit.

The Consultation, a coalition of 11

independent, progressive groups within the Episcopal Church and of which the Urban Caucus is a member, will serve as an information center for delegates to Convention. The Urban Bishops Coalition and the Diocese of Michigan will promote action for social change, and the diocese will offer tours of Detroit showing areas of urban blight which visitors might not normally see.

Canon Kwasi Thornell, Washington Cathedral staff member, presented a group of activists from the Diocese of Washington who discussed their ministries with black aging, the hungry, the homeless, refugees, AIDS patients and their families, the unchurched, and those who are abandoned by ordinary social service systems.

Each day began with Eucharist, one celebrated in honor of two founding members who had recently died: John Coleman of Richmond, Va., and Jan Pierce, editor of *The Episcopalian*. The Cathedral served as the site of the closing Eucharist with Walker as celebrant and Rushing as preacher. Rushing, a Massachusetts state legislator and former president of the caucus, challenged the assembly to understand that as baptized Christians we are all saints of God and that our mandate is to seek Christ in and through others as we seek justice and peace.

Bishop Belshaw presided over a lively closing session at which several resolutions were passed, including three on economic justice. The Central America resolution expressed appreciation and support of the members of Congress "who support the Arias peace process in Nicaragua and Central America and refuse to provide lethal aid to the Contras." Further, the resolution denounced the U.S. policy of interfering in the internal affairs of Nicaragua and other Central American countries and supported the rights of indigenous people residing in Central America.

Another resolution asked that Convention "place the ministry to the poor as its highest priority; establish an economic justice investment fund to assist parish-based community organizing efforts in our cities and our rural areas." It also asked that at least 50 percent of the current funds from the national Church's various loan- and grant-making agencies be set aside to assist parishes and missions which are working actively in ministering to the poor and oppressed.

The Rev. Floyd Naters-Gamarra of Philadelphia, Pa., presented a request from the Hispanic Coalition within the caucus, asking that the caucus aid the coalition "in our efforts to bring about a change in the direction, staffing, focus, and ministry of the national Hispanic Office."

The 1989 meeting of the Episcopal Urban Caucus will take place in Seattle, Wash.

Nancy Montgomery is a free-lance writer and public relations consultant in Washington, D.C.



## A CONFERENCE FOR LAY PEOPLE

### "Foundations of the Faith"

Internationally known leaders:

Bishop Clarence Pope, Diocese of Fort Worth

Bishop Paul Reeves, Diocese of Georgia (retired)

Father Andrew Mead  
Church of the Advent  
Boston, Massachusetts

Father Titus Oates  
All Saints Church, Ashmont  
Boston, Massachusetts

Father Wayne Hankey  
Kings College  
Halifax, Nova Scotia

#### ADDRESSES

#### PANEL DISCUSSION

#### FELLOWSHIP

Date: April 29, 30, 1988

Time: 6:00 p.m. Friday - 1:00 p.m. Saturday

Cost: \$20.00 pre-registered; \$30.00 at door

Place: St. John's Episcopal Church

1 West Macon Street

Savannah, Georgia 31401

To pre-register call 1-912-232-1251

Themes: SACRAMENTS SCRIPTURE CREEDS MINISTRY

Presented by

THE FELLOWSHIP OF TRADITIONALIST CLERGY  
An association of clergy in the Diocese of Georgia

## Janette Pierce Memorial

A fund to sponsor a Third World woman's presence at the Anglican Center for Women during the Lambeth Conference and to establish a Janette Pierce Award for exceptional contributions to communication in the Episcopal Church has been established by Episcopal Communicators. Episcopal Communicators is an organization of church professionals with communication responsibilities. Janette Pierce, who was managing editor of *The Episcopalian* at the time of her death, was a former convener of this organization.

The Anglican Center for Women at the Lambeth Conference has been named to honor the memory of Janette Pierce and her concern for women throughout the world. Donations may be sent with the coupon below.

I wish to donate to the fund honoring Janette Pierce to assure the presence of a Third World woman at the Lambeth Conference and to establish a Janette Pierce Award for outstanding work in church communication.

Enclosed is my gift: \$ \_\_\_\_\_

NAME: \_\_\_\_\_

STREET: \_\_\_\_\_

CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_

Send to: The Treasurer  
Episcopal Communicators  
600 Talbot Hall Road  
Norfolk, VA 23505