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Celebrating THE EPISCOPALIAN Our 28th Year

Continuing 153 Years

MAY 1988

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Confrontation continues in South Africa

by Maggie Helass

Bishops of the Church of the Province of Southern Africa (CPSA) held an emergency meeting in Johannesburg late in March to discuss recent attacks State President P. W. Botha and the white Dutch Reformed Church (NCK) have made on Archbishop Desmond Tutu. Meeting with them was the Archbishop of Canterbury's representative, Bishop Keith Sutton of Lichfield.

In a statement earlier to the British Council of Churches, Canterbury had said, "The Churches [in South Africa], which have long expressed their abhorrence of the apartheid system, have been driven into being the focus of opposition to it."

The 19 CPSA bishops said that "when the government picks out for attack individual church leaders as it has in Archbishop Desmond's case, it attacks the Church." They questioned "the right of the State President to arrogate to himself, as we believe he has done, the right to define what is spiritual or to decide what is valid Christian witness.

"The Church has a spiritual responsibility not only to individuals, but to the lives of nations," they said. "The Gospel is at stake here and not simply the personal reputation of an individual."

Earlier in March, following extensive media coverage of an "extraordinary attack on our Church" by the NGK, Tutu canceled a meeting with Reformed Church leaders. "The action of the General Synodical Commission in issuing an abusive attack on the eve of the talks leads us to question the NGK's bona fides," he said.

A personal letter from Botha call-Continued on page 15

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To Patti Browning and his Arab mother, a baby named Peace is a symbol for the future. (See story, page 12.)

In Jerusalem, Christians' love embraces Muslims and Jews

by Elizabeth Eisenstadt

Since December, barely a day has gone by without reports of new bloodshed in the land Christians, Jews, and Muslims call holy.

Good Friday was fairly typical of any day in the past four months. Newspapers reported four Palestinians killed by Israeli soldiers and two Israeli soldiers wounded by Palestinians. The crowds retracing the road Christ took before His crucifixion, the Via Dolorosa, were thinner than usual. Security was tight, with tourism down because of the violence.

Secretary of State George Schultz has traveled to Rome to lobby for an American peace plan which, to date, no Middle Eastern country save Egypt would consider.

This past winter Presiding Bishop Edmond Browning decided to try some person-to-person diplomacy of his own. His decision to send five Episcopalians followed upon the visit of Bishop Samir Kafity of Jerusalem who urged the American Church to act as an agent of reconciliation and

After consulting with the Arch-

bishop of Canterbury, Browning named a delegation which included his wife Patti; Bishop Peter James Lee of Virginia; Dr. George L. McGonigle, the Presiding Bishop's senior counselor; the Rev. Charles A. Cesaretti, deputy for Anglican relations; and Dr. Betty Coats of the Church's Washington Office. Archbishop Runcie also sent two representatives.

During the course of their six-day visit, the team was able to see firsthand the "compassionate ministries" of the Diocese of Jerusalem. With only 7,500 communicants in 27 parishes, the diocese operates 32 hospitals, orphanages, and schools. Many of these charitable institutions are in the occupied territories.

During their visit, members of the delegation visited many of the hot spots and spoke with pastors, teachers, students, and people injured in what the Palestinians call "The Uprising." On a trip to the Gaza Strip and Nablus, the party had to leave quickly because of gunfire. "I noticed that Bishop Kafity waited to put his seat belt on, and I asked him about it," Patti Browning said. "He told me he didn't put his belt on until he knew he wouldn't have to jump quickly out of the car.'

In their report upon returning home, team members noted the unique role of the Diocese of Jerusalem and the fact that it has prospered under indigenous leadership. Lee, who is a director for the Presiding Bishop's Fund for World Relief, said the Americans had been struck by the intensity of the sympathy between Christians and Muslims. "They are Palestinians and very concerned for their fellow Palestinians," he said. "But as Christians they are deeply committed to non-violence."

The opening part of the report reflects this tension. "These Christians through their service demonstrate a powerful love which embraces Muslims and Jews," it reads. "Although our visit was primarily to the Episcopal Church, we have been fully aware that many Jews, both inside and outside Israel, feel the agony of the present crisis and long for a just and

Continued on page 15

WORLD NEWS BRIEF

Bishop Hopkins will head Pastoral Development office

Fargo, ND-North Dakota's Bishop Harold Hopkins will become director of the Office of Pastoral Development in January, succeeding Bishop David Richards, the first and only incumbent in that office. Hopkins' new responsibilities will include career and crisis counseling for clergy and clergy couples; assistance to dioceses in clarifying the role of bishops; and pastoral visits



to newly-elected bishops to help them enter into their new ministries. He will work in the Minneapolis-St. Paul area where he and his wife will live.

Botha stops trial

Windhoek, Namibia-South African State President P. W. Botha has stopped the trial of six South African soldiers accused of the murder in 1986 of Immanuel Shifidi, a former political prisoner and a worker with the Council of Churches of Namibia. In stopping the trial, Botha invoked the Defense Act, "that it is in the national interest that proceedings shall not continued."

Negative vote on Los Angeles' bishop-elect

San Diego, CA-The Standing Committee of the Diocese of San Diego has voted not to support the Rev. Frederick Borsch's election to be Bishop of Los Angeles because of his openness to non-literal interpretations of the resurrection of Jesus. Borsch, 52, was elected bishop in January. While consents of a majority of the more than 100 diocesan standing committees are required before a bishop-elect may be consecrated, San Diego's action is not expected to delay the consecration. Borsh, dean of the chapel at Princeton University and author of numerous books, says he believes in the physical resurrection of Christ but is open to interpretations that say Christ may have returned in a form other than a human body. The standing committee's vote was split 4-4, which automatically means no confirmation.

Episcopal hospital opens kosher kitchen

Queens, NY-What is believed to be the first kosher kitchen in a Christian institution has been opened at St. John's Episcopal Hospital here. The 300-bed facility also has Jewish and Christian chapels. The kitchen was opened because of requests by more than 100 Jewish patients. "We are concerned that all our patients' spiritual needs are fulfilled," said Jim Wellen, director of development. The Jewish community will reimburse the hospital the \$65,000 needed to build and equip the kitchen.



PISCOPAL CHURCH

The Boy Scout program can enrich the Episcopal Church's outreach to youth. Representing the Episcopal Church, the Rev. William Risinger of Dallas was among some three dozen volunteers from religious groups, educational organizations, civic clubs, labor and veterans groups, and other agencies who used telephones at the Scouts' national headquarters in Dallas during a nationwide "New Troop Teleconference." Designed to encourage formation of new Scout troops, the program narrated by Hugh Downs did just that. More than 8,100 new units were pledged.

Ayres retiring at Sewanee

Sewanee, TN-Robert M. Ayres, president of the University of the South for the past 11 years, is retiring as of September 1. A university search committee has nominated Samuel R. Williamson, Jr., 52, provost and chief academic officer of the University of North Carolina at Chapel Hill, to succeed Ayres. The 140-member board of trustees will elect a new president at its May 5-6 meeting. University of the South is owned by 28 Episcopal dioceses in 12 states.

Brazil land policy questioned

Geneva, Switzerland—Three members of the ecumenical Pastoral Land Commission in Brazil told a meeting of the United Nations Human Rights Commission here that between 1978 and 1984 government land policy in their country increased by 92.2 million hectares the amount of land controlled by large landholders. A Lutheran pastor who testified said church leaders carry some weight in Brazil, which he called "a very religious country," but, he said, embarrassing conflicts arise with some pastors and bishops "who themselves have obtained huge plots of land from the government, and who tend to react and behave just as bad as any other big landowner."

Woman priest among episcopal nominees

Detroit, MI-The Diocese of Michigan will elect a bishop coadjutor on May 7 to succeed Bishop Coleman McGehee. Five priests, including one woman, have been nominated. They are the Rev. Hays Rockwell, rector of St. James' Church, New York City; the Rev. R. Stewart Wood, Jr., rector of St. John's Church, Memphis, Tenn.; the Rev. Helen M. Havens, rector of St. Stephen's Church, Houston, Texas; Canon Harold T. Lewis, staff officer for Black Ministries at the Episcopal Church Center in New York City; and the Rev. J. Daniel Burke, rector of St. Martin's Church, Providence, R.I.

Bishop Atkinson to assist in Diocese of Virginia

Richmond, VA—Bishop Robert P. Atkinson of West Virginia has announced his resignation to become Assistant Bishop of Virginia effective December 31. Atkinson, 60, has served as Bishop of West Virginia since 1976. He and his wife Rosemary will reside in Charlottesville.

Episcopal bishop's book canceled by Methodist publisher

St. Louis, MO—Publication of Living in Sin: A bishop rethinks human sexuality. by Episcopal Bishop John Shelby Spong of Newark, has been canceled by the publishing arm of the United Methodist Church. The book raises questions about homosexuality which the United Methodist General Conference will face this spring. Publisher Robert K. Feaster said the emotionally charged atmosphere leading up to the General Conference made publication inappropriate. Harper & Row, however, will do so in May.

Bishop Kivengere discharged

Nairobi, Kenya—Bishop Kivengere was released from a Nairobi hospital last month after all signs of leukemia had vanished. The bishop had been given four weeks to live. Ugandan Archbishop Yona Okoth, South African Archbishop Desmond Tutu, and others visited Kivengere in the hospital and prayed for healing, anointed him, and administered the laying-on-of-hands. He immediately began to regain strength. Kivengere's physician warned that the disease may have gone into remission and could recur. "You're looking at Lazarus!" Kivengere said.

Bishops sign paper on unity, social issues

Fort Worth, TX—An international group of 82 bishops, 53 of them diocesans, has endorsed a "Declaration of Unity, Witness, and Mission" concerning questions facing the Anglican Communion. Among them are the blessing of homosexual relationships, women priests and bishops, and inclusive language in Scripture and liturgy. The document reaffirms Anglican doctrines embodied in the Chicago-Lambeth Quadrilateral that spell out the essentials for unity between Anglican and other Christian Churches. Bishops throughout the communion will be invited to sign the declaration in advance of the 1988 Lambeth Conference.

Leave IRA, Roman bishop asks

Bourne, England-Roman Catholic Bishop Cahal Daly of Belfast said here that Catholics "who joined the [Irish Republican Army (IRA)] in the past for idealistic reasons and out of a passion for justice should now have the honesty and courage to realize the truth about the IRA. . . . For God's sake, for Ireland's sake, let them leave the organization now before still more grievous harm is done." Daly spoke after two British soldiers were beaten and shot by a mob in Belfast, an incident he said revealed "the real face of IRA violence. . . and it was horrible to see."

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Episcopal Bishop John F. Ashby of Western Kansas, left, and Roman Catholic Bishop George K. Fitzsimons of Salina exchanged the traditional Easter greeting at Christ Episcopal Cathedral in Salina. This annual Easter observance, begun seven years ago by Canon H. Scott Kirby, liturgical officer for Western Kansas, alternates yearly between the cathedrals of the two bishops—Salina is the see city for the Episcopal and Roman Catholic dioceses.

Pressure won stay for six in South Africa

New York, NY-Church leaders in South Africa and elsewhere contend that an international clemency campaign gained a last-minute reprieve for six blacks scheduled to be hanged in Pretoria. The South African Council of Churches connected the stay of execution for the so-called "Sharpeville Six" to the worldwide pressure. The South African government denied it. The Rev. Joan Campbell, executive director of the U.S. office of the World Council of Churches, said the appeal for clemency "has everything to do with the stay of execution." The five men and one woman, all blacks, were charged with the 1984 murder of a local black offi-

SAMS moving to Ambridge

Unions Mills, NC—Trustees of the South American Missionary Society (SAMS) plan to sell the organization's 28-acre, 10-building facility in this rural community and relocate its headquarters in Ambridge, Pa., near Pittsburgh. The board's decision was based on a desire to "travel light" in order to spend less on administration. A buyer is being sought for the facility here.

Scottish Churches cooperate

Stirling, Scotland-Switching from formal conversations to working on specific projects, a number of denominations in Scotland have initiated a new approach to inter-Church cooperation. In a report, "Scottish Churches Together," church observers view the step as further progress in Britain's and Ireland's ecumenical movement. The report proposes that the Churches meet together in a central council and draw on their joint resources to deal with local unity, mission and evangelism, and justice and peace. Among the denominations involved is the Episcopal Church of Scotland.

Langford heads UTO grants

New York, NY-Ntsitki Langford, a program administrator and researcher from Massachusetts, has been named grants administrator for the United Thank Offering. She will develop and supervise the grant application process and coordinate relations among staff, applicants, and the granting committee.

Carolina traditionalists win vote

Charleston, SC-The Diocese of South Carolina is urging its congregations to consider how seminaries stand on "the biblical and traditional teaching of the Church on Christian sexual morality" when deciding which seminaries to support financially. This resolution was one of several the diocese's 198th convention passed in February, all aimed at bolstering the position that sexual relations should be confined within heterosexual marriage.

Anti-apartheid newspaper banned

cent ban of a leading Roman Catholic anti-apartheid newspaper may lead to the closing of other similar newspapers, churchpeople here fear. The banned publication, The New Nation, was founded by the South African Catholic Bishops Conference. In March it was one of four South African newspapers that ran an anti-apartheid advertisment sponsored by the American Committee on Africa.

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(2 Corinthians 5:17)

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Pentecost: Feast of the Holy Spirit

by Richard H. Schmidt

Despite the revival of interest in the Holy Spirit in many sectors of the Church, I expect most Christians are still confused about what the Holy Spirit is. The whole idea seems a bit vague, rather like a Holy Vapor or a Holy Glimmer. The vagueness of the thing probably results from the fact that many of us have had few dealings with the Holy Spirit. When we pronounce the words, we don't know what we're talking about.

Pentecost, which occurs May 22, is, along with Easter and Christmas, one of the Church's three major feasts—and it celebrates the Holy Spirit. Without the Holy Spirit, God and Jesus and the rest of it wouldn't make much difference to us. The Gospel would be a nice story, a comforting truth, something to be kept in mind but nothing more.

Those who enjoy the sunshine on a spring day can perhaps understand about the Holy Spirit.

Where is the sun? It is 93 million miles away in the sky, one might say. And while that is true, we wouldn't think much about it if the sun were not also in some sense right here in our garden, warming our faces and brightening everything about us. Things such as asteroids and meteorites are also millions of miles away in the sky, but the difference between them and the sun is the sun comes to us; we experience the sun.

The experience of God is what we call the Holy Spirit. It is God around us, among us, within us. It is God acting as glue, binding His people to one another and to himself; it is God possessing us and bringing life to us as the wind possesses and brings life to a flute; it is God dancing with our feet, laughing with our lips, and embracing with our arms. It is God living His own life and enjoying himself within us.

The reason many people don't know much



about the Holy Spirit is they don't realize that this is what Christian living is all about. They think it's about trying hard to be good.

Directory of missionaries planned

The World Mission Information and Education Office, with the help of staff members in the unit and outside volunteers, is compiling a directory of missionaries of the Episcopal Church.

"We do not have ready access to one of the primary treasures of this Church, namely the wealth of experience and inspiration embodied in those men and women who have served our Church overseas," says Margaret Larom, information officer.

"I receive telephone calls or letters almost every day from parishes or dioceses seeking speakers on mission or people familiar with the Church elsewhere in the world. Overseas bishops and other church leaders from throughout the Anglican Communion do visit the United States, but their time and financial resources are limited. Meanwhile, we probably have dozens of returned missionaries living in every diocese of this country who would be thrilled to speak to Episcopalians about mission or about their experiences, but their whereabouts often are not known."

The planned directory would provide certain basic information about the missionaries, listed three different ways: by name, by country of service, and by diocese of current residence. "That way," says Larom, "one could easily find a possible speaker about Central America, say, living in one's own diocese or nearby. Another advantage would be the sense of community generated for returned missionaries who have no official network yet represent a very special fraternity."

Volunteers are working through records at the Episcopal Church Center, starting from the present. After listing all those who have served overseas under Executive Council appointment, the plan is to expand the directory to include other Episcopalians who have gone out from their dioceses, parishes, or with an independent society.

If you are a returned missionary or know of others, write to Margaret S. Larom, World Mission Information Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, or call (212) 867-8400; toll-free, (800) 334-7626.

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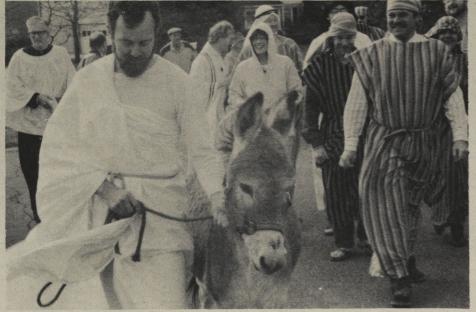
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Children of all ages experienced Jesus' triumphal entry into Jerusalem at St. James', Potomac, Md. Costumed parishioners portrayed Jesus, His disciples, and followers. They arrived with a real donkey to reenact the Scripture story on Palm Sunday.

Bishop asks Panamanians to put country first

Bishop James Ottley of Panama appealed to national pride and compassion in a plea for stability heard in all diocesan congregations on Palm Sunday. "The Church must always speak out against injustice, violence, or any other act that limits the freedom of our people. It must, therefore, always defend the dignity of every human being. . . . We must discourage at this point any aggression, wherever it comes from.

"It is clear that what we are experiencing is totally in contradiction to the will of God. We have allowed our human nature to control the direction of our lives. As St. Paul states in Gal. 5:19: 'What human nature does is quite plain. It shows itself in im-

moral, filthy, and indecent actions, in worship of idols and witchcraft. People become enemies and they fight; they become jealous, angry, and ambitious. They separate into parties and groups, which destroys all life and liberty.'

"The problems that confront us are a result of a long struggle for a power that is self-serving without much evident concern for the welfare of Panama. Because we love our country, we must put aside personal ambition and pride, seeking always to find ways and means to benefit the nation."

The Roman Catholic bishops of Panama issued a Holy Week plea for General Manuel Noriega to resign. Ottley concentrates his energies on support for the people whose lives and livelihood are in jeopardy.

"In order that we may return to a state where we can forgive, be reconciled, love one another, and enjoy peace and justice, as a Church we call upon all the forces in conflict to put the interest of the nation above all other concerns, making every effort to resolve their differences for the well-being of all."

—Diocesan Press Service

Detroit vigil remembers hostages

Churchpeople gathered on the campus at Wayne University in Detroit on the 400th day since Archbishop of Canterbury envoy Terry Waite disappeared to hold an ecumenical prayer vigil to remember hostages and pray for their freedom. A 12-hour vigil included a service in which Waite's photo was placed on the altar next to a single votive candle surrounded by barbed wire.

"We're using Terry as a focus for what's happening in the Middle East," said Episcopal Chaplain Duane W. H. Arnold. "We wanted to confront people with the reality of the situation."

Archbishop of Canterbury Robert Runcie sent a blessing of support, and the 200 participants prayed for the U.S. President and Congress, the leadership of the Soviet Union, the government of Israel, and the Palestinian and Lebanese people. During the service Arnold prayed for the witness of the Church in the Middle East so "we may together show forth the love of Christ and a passion for peace and justice in this troubled region."

-Richard Walker

Library Association to meet in Ohio

The Church and Synagogue Library Association has scheduled its annual conference for June 19-21 at Oberlin College, Oberlin, Ohio.

The conference, entitled "Congregational Libraries. . .The Heart of It All," will feature workshops covering basic librarianship for beginning and established congregational libraries. Special events include the annual Awards Banquet and a picnic.

For more information, contact CSLA, P.O. Box 19357, Portland, Ore.

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Bishops' secretaries share joys and frustrations

"Our Common Ministry" was the theme of the first BEST (Bishops' Executive Secretaries Together) Conference held early in March in San Francisco, Calif.

More than 60 secretaries from 56 dioceses in the United States and Guatemala gathered to share the joys and frustrations of their jobs. The conference was the brainchild of Marlene Elacqua, secretary to the Bishop of Albany. Helping her plan the event were Cheryl Daves, Diocese of Washington; Karen Glover, Diocese of Virginia; Sheila Lange, Diocese of Central New York; and Wanda Hollenbeck, Diocese of Newark.

Bishop William E. Swing of California welcomed the secretaries and their guests at the opening night's dinner. Presiding Bishop Edmond L. Browning, who has supported the gathering from its inception, addressed the secretaries at a conference dinner and also celebrated a Eucharist at St. Luke's Church. "I'm here to affirm you in your ministry," he told them. "It's a ministry we share in common—pastoral care of bishops. You have a ministry to the whole diocese, clergy and laity. You recognize and affirm the worth of every individual who comes through the office door."

Conferences in May

Church and City

"Advocacy, Vocation, and Location: The impossible mission of congregational organizing" is the theme of the Church and City Conference, May 9-11, in Philadelphia, Pa.

Edward Chambers of the Industrial Areas Foundation and Edward Schwartz, Philadelphia's director of housing, will make advocacy presentations, and Bishop Roger White of Milwaukee will provide meditations.

For information, call (513) 621-1817.

Computer Users' Group

Some 50 software and hardware manufacturers will exhibit or demonstrate their technology and products at an Episcopal Computer Users' Group Expo at Infomart in Dallas, May 19-21. George Pascucci, executive vice-president of the Church Pension Fund which sponsors the Users' Group, says Expo sessions will feature local networking, desktop publishing, and increasing PC productivity.

Registration, which includes room and meals and a one-year membership to the Users' Group, is \$210 for members and \$250 for non-members. For more information, contact Lisa Kaste at (800) 223-6602.

Catholic Clerical Union

The Catholic Clerical Union, founded 100 years ago in defense of baptismal regeneration, will hold a clerical symposium, dinner, and conference May 13-14 at Church of St. Mary the Virgin, New York City.

All clergy and laity are welcome. To register, contact the Rev. Andrew L. Sloane, Church of St. Mary the Virgin, 145 W. 46th St., New York, N.Y. 10036.

Workshops covered "self-care" (identifying and dealing with job stress), conducted by the Rev. Rachelle Birnbaum, dean of students at Church Divinity School of the Pacific, and "time management," led by the Rev. Charles Gompertz, president of the Gompertz Management Group. The Rev. Richard Chang, deputy for Administration, and Winifred Fitzgerald-Umbach, administrative deputy for Mission Support, explained the new structure at the Episcopal Church Center in New York City.

Conferees voted to become an official organization of the Episcopal Church and to meet once a year for at least the next three years.



Bishop Leo Frade of Honduras blesses Nuestras Pequenas Rosas, an orphanage for girls in San Pedro Sula named in memory of Rosa Cisneros, a Salvadoran activist.

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Russians celebrate 1,000 years of Christianity

by Harry G. Toland

In a nation dedicated to atheism, the 1,000th anniversary of Christianity in Russia is about to be celebrated with pomp, ceremony, and visiting delegations.

Visitors can expect to find churches of the Russian Orthodox, Eastern Rite Roman Catholic, Baptist, and other faiths well filled—sometimes bursting—with worshipers despite a government attitude that ranges from cooperative to harshly discouraging.

The celebration in the Soviet Union, permitted but not joined in by the government, will run from June 5 to

17, beginning in Moscow and extending to various parts of the country.

Anglican guests of the Russian Orthodox Church will include Archbishop of Canterbury Robert Runcie, Archbishop of Canada Michael G. Peers, and Bishop David B. Reed of Kentucky who co-chairs the Anglican-Orthodox Theological Consultation in the U.S.

A National Council of Churches delegation of 3,000 is headed for the Soviet Union, along with groups of Episcopalians numbering in the thousands. Moscow hotels are reported to

be sold out.

In addition to events at Washington Cathedral (see box), the millennium will be celebrated July 10, the second Sunday of General Convention, in St. Paul's Cathedral, Detroit, with Presiding Bishop Edmond Browning as celebrant and Emilio Castro, general secretary of the World Council of Churches, as preacher. It will be Convention's main ecumenical observance.

The House of Bishops has requested that Episcopal congregations celebrate the anniversary on Sunday, September 25, the Feast of St. Sergius, the patron saint of Russia.

Russian Orthodox teaching puts a Christian on what was to become Russian soil in the year 62 when St. Andrew founded a church at Chersonesus on the Black Sea. But Christianity—and nationhood—are officially dated from the baptism of Prince Vladimir (later canonized) in 988. Throwing pagan idols into the Dnieper River at Kiev, he had his followers baptized by the thousands in the same river.

By the time of the Revolution in 1917, Russia could count some 48,000 Orthodox churches. In the horrendous purging of the Stalin years in the 1920's and 1930's, an estimated 50,000 priests, monks, and nuns were killed or imprisoned, as were countless laymen, and more than 41,000 of the churches were closed or converted to secular use.

The Rev. William A. Norgren, Episcopal ecumenical officer, says renewal in the Russian Orthodox Church has been under way for some years. "You can see it in the fervor of the congregations at worship and in



new leadership in the Church," he says. Recovery from the decimation of the Church in the 1920's and 1930's has to take time, he adds.

"The martyrdom of Russian Christians in those terrible events has been the seed of the new life," says Norgren. "But so far there has been no change in the laws and regulations under which religious bodies operate."

The Rev. Aaron F. Usher, Jr., who recently returned to the U.S. after two years as chaplain to English-speaking people in Moscow, says the Orthodox churches he saw (Moscow has 53) were packed at daily worship services at 8:30 a.m. and 5:30 p.m. for those going to and returning from work

"That included a considerable number of young people and men," he says. "They come not only for worship, but for fellowship—it's a part of the life style. They're serious about the liturgy, and the music is fantastic."

Time magazine reported recently that known believers are rarely al-Continued on page 11

Washington Cathedral is celebrating Russia's Christian millennium

The millennium of Christianity in Russia is getting an all-stops-out celebration at Washington Cathedral from Friday, May 13, to Sunday, May 22. The observance will include worship, concerts, a lecture series, and an exhibit of icons.

Services in the cathedral will begin with an Orthodox vigil at 7:30 p.m., Saturday, May 14, with the American premier of music by British composer John Tavener.

A Millennial Evensong will follow at 4 p.m. the following day with Bishop John T. Walker of Washington as officiant and Arie Brouwer, general secretary of the National Council of Churches, as preacher.

Metropolitan Theodosius, primate of the Orthodox Church in America, also will officiate. Visiting Soviet church leaders are expected to attend. The Cathedral

Choir and cantors will sing some of the selections in Russian.

Concerts showing the evolution of Russian sacred music from its simple beginnings to 12-part, triplechoir compositions will be given by the Cathedral Choral Society at 8 p.m. Saturday, May 21, and at 4 p.m. on Sunday, May 22.

The public lectures, beginning Friday, May 13, with one by Librarian of Congress James Billington on U.S.-Soviet relations, will be held through the following week on the subjects of worship, history, literature, spirituality, music, and sacred art. These will be held daily at 7:30 p.m. and Saturday, May 21, at 1:30 and 3:15 p.m.

An exhibit of more than 40 Russian icons of the Golden Age (14th to 17th centuries) will be displayed in the Cathedral's Rare Book Library beginning May 9.

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Love your own spouse



by Edward Sims

I suppose every fifth or sixth grade church school teacher and every clergyman preparing youngsters for confirmation has faced the same problem: How do we teach the meaning of the seventh commandment to preadolescent children? We have not only our own inhibitions and histories to deal with, but also the bewildering variety in attitude and readiness the

EXCHANGE

Camp alumni sought

Camp Monomonac (formerly Christ Church Camp) in East Rindge, N.H., is seeking alumni to join the celebration of its 65th anniversary August 14. All "Old Timers" are invited to attend. Contact Todd Goodwin, Christ Church, 569 Main St., Fitchburg, Mass. 01420.

Military chapel seeks donations

The Episcopal congregation at the U.S. Army Hospital Chapel, Nuremberg, needs all sizes of used cassocks, surplices, and cottas for lay readers, choristers, and acolytes in the military chapel. Contact Nicholas F. Long, Jr., Nuremberg American High School, APO, N.Y. 09696.

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Refugees in Italy desire pen pals

Your correspondence can strengthen the morale of refugees attempting to learn the English language while awaiting emigration to the U.S. and Canada. The Joel Nafuma Refugee Center in Rome, serving adults and children from a multitude of professions and nationalities, will attempt to match you with a person of similar interests. Write first to Correspondence, Refugee Center, St. Paul's Episcopal Church, via Napoli 58, 00184 Roma, Italy. (Half-ounce air mail postage from the U.S. is 45¢.)

students represent.

What has been talked about at home? What is the climate there on the subject of sex, open or closed? How accurate is the information the youngsters have? Where did it come from? How fearful are they? Can they talk freely? Can I? Can I lead them to a reasonable acceptance of their own sexuality? Can I help them understand that a wholesome and happy life as a sexual person requires restraint and self-control without loading them down with disabling fears and anxieties?

Sometimes the youngsters surprise us; a recent fifth/sixth grade class is an example. The group is taught by a couple who are parents of children ranging in age from early 20's down to 10. They are Christians by deliberate choice, and the mother has a doctorate in education. (I admit that gives the class a significant head start.) A Lenten project of the class was making a set of banners to illustrate the Ten Commandments in modern idiom. Their translation of the seventh commandment is a remarkable achievement; I have used it as the title of these paragraphs.

"Love your own spouse." Everything about that statement is impressive: It is clear, simple, and concise; it requires only four one-syllable words; it has the force of a plain, unambiguous, direct command. But there's even more: I am struck by the subtle

way these four words combine the positive and the negative. No one would presume to edit the original version, but, let's face it, it is entirely negative, a prohibition and nothing more. The class' version begins with the positive command of love—the one indispensable ingredient in marriage—and includes the prohibition by the simple device of the words "your own."

"Love your own spouse." Marvelous. Isaiah declared "a little child shall lead them," and still our children can teach us if we will but listen.

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



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ZIP

In Chicago, Episcopal and Roman Catholic women brought life to an institutional covenant when they asked:

'Who is Mary?'

by Terry J. Howell

It was impossible to miss. Enthusiasm, love, and excitement hung in the air as members of the Marian Dialogue Committee of the Roman Catholic Archdiocese and the Episcopal Diocese of Chicago met recently to talk about their spiritual journey of the past year.

What could have been, and what some expected to be, just another ecumenical committee has become a model for a deeper sharing of strongly-held spiritual traditions and

beliefs.

That the group is together at all is the work of Phoebe Griswold, wife of Bishop Frank Griswold of Chicago. The committee was formed in July, 1987, to "put some action behind the words of the Covenant Agreement our two dioceses signed in November, 1986," said Griswold, committee

organizer.
"It seemed obvious that if there were any meaning in it, we had to do something concrete. Call it a nudge from Mary or whatever, but the covenant called for ecumenical action

from both dioceses."

Bishop James Montgomery, then Chicago's diocesan, and Joseph Cardinal Bernardin signed the covenant that sparked the committee. The document asks that congregations "work together for social justice, commit to joint planning, . . . and pursue a continuing dialogue."

To pursue that dialogue, a group organized around the Marian Year designated by Pope John Paul II for August, 1987, to August, 1988. "It seemed that a wonderful exploration might be to bring the people of the two dioceses together around Mary because Mary is a tradition in both our Churches," said Griswold.

She put the first meeting together with the help of the Rev. Dan Montalbano, a Roman Catholic, and Anne McCausland, an Episcopalian. Others from both denominations were asked to join them for a first meeting—10 Roman Catholics and 10 Episcopalians sitting around a table where each was asked to explain, "Who is Mary for you?"

"We were not structured at the beginning, and it got real hot and heavy very fast," said Sister Carol Crepeau, director of religious for the archdiocese. "We got tricked," she said with a smile. "I expected three or four tasks to be outlined that we would do over the Marian Year, which we have done—Advent, winter, Lent, and Pentecost-but at first I found I couldn't explain 'my' Mary for fear of offending others. We all had to get over that tear.

"We wanted it to be a process of discernment, of dreaming, of plantfocusing, then McCausland. "And we are still doing that."

"We very much wanted the committee's work to be one of spiritual growth for all," said Griswold, "and it has been. I have felt a new presence of Mary, especially one ar-

ticulated by women. I think Mary wants to be known in a new way and seeks to be an invitation for empowerment in the deepest sense of the

'We've found the magic where our ideas intersect. Mary is the real organizer here. She said to us, 'Play me out here, and let's see what we can ture that closeness.

"After all," she continued, "where does ecumenism come from but from a deep belief that we were all once one?'

Montalbano explained that shared wisdom has expanded people's awareness. "The discussions gave a nuance and context to issues and



do.' Her footprints are all over the committee.

"I've learned something about piety that I never understood before," Griswold continued. "We were led one day with gentleness through praying the Rosary and into a whole new experience of prayer. Prayer can be quite pedantic for Episcopalians, but I felt as though we had been invited to share, as if around a kitchen table. We can now walk into that space with comfort and ease."

The Rev. Joy Rogers added, "The Roman Catholics brought a rich corporate experience of Mary that they shared. We didn't have that. In exchange we gave them a safe place to reexamine Mary as they taught us more of her."

"Lots of old prejudices came out, and I was amazed at the honesty," said Cyndie McLachlan. "Frustrations were put on the table.

"Yes, and they couldn't have been without the Catholics and the Episcopalians working together," said Sister Carol. "We Catholics learned the Incarnation really happened in time and space. We don't integrate the spirit and the flesh together very well. We're still wrestling with that, and the Episcopalians provided a 'womb' for us to hash those things out."

For the Rev. Alicia Crawford it was an "enormous curiosity on both sides. We were like twins separated at birth who found each other again. There was an incredible urgency to recapreleased a pain of narrowness for both denominations."

'Mary was just there for me before this experience," said Pat Smuck, head of the Archdiocese Association of Catholic Church Women. "Now she is human." Speaking of the Lenten event, a play called House of Bread, Study said, "This is Mary's story in all the stages of her life.'

As the committee works toward the final event of the Marian Year, members are still struggling with the Mary of Pentecost. The largely Roman Catholic sub-committee for the date has had trouble bringing the symbolic Pentecost Mary into focus for the Episcopalians. McCausland explained, "Episcopalians can understand the Passion story because we have the reason of the Scripture. We can deal with the story. But the symbolic Mary of Pentecost is closer to the way the Roman Catholics have understood her."

Heads nodded in agreement until Smuck offered Mary as the "Mother of the Church." Loud "No's" bounced around the table from the Episcopalians, graphically illustrating the stillconflicting and closely held views.

"There have been conversions here," said Sister Carol. "I have had to move from my head to my heart, and I haven't always liked it. I've also learned we are not a monolith. The Episcopal differences can be very enriching when someone doesn't have

What has this process looked like? Advent was welcomed with a day of sharing, reflection, and liturgy for 200 women jointly hosted by an Episcopal and a Roman Catholic parish in Evanston, Ill. "We were moved by our common fascination for Mary, said Griswold, "and the Roman Catholic women enjoyed seeing a woman priest in the role of liturgical leader."

A winter symposium, "A Rose Among Thorns," examined contem-porary Mariology. It was a day planned for scholars and sponsored by the department of theology at Loyola University of Chicago.

The committee commissioned an original play, House of Bread, for Lent. Performed once in a Roman Catholic parish, once in an Episcopal parish, the play examines Mary's pain through the lives of four contemporary women. Written by playwrightpriest John Dally of Chicago, the characters are an elderly nun, a rector's wife, a professional woman unable to bear children, and a young, unmarried pregnant woman.

"The premise of the play," said Dally, "is women in particular understand the phrase, 'Take, eat, this is my body, broken for you.' This play is about Mary and the priesthood of women-all women-and how they give their bodies and spirits for the life of the world." After seeing the play, an elderly nun told a committee member she took out her rosary for

the first time in 40 years.

The final event will feature homilies by both Bishop Griswold and Cardinal Bernardin as well as a special commissioning of those present to continue the work of the committee. The day's liturgy will begin with a procession which will show the many images of Mary in the diocese and archdiocese.

The projects will end with Pentecost, but the group is not yet ready to give each other up. In addition to the events already completed, retreats and quiet days are being planned, using questions and techniques the committee has developed.

McCausland has found that the committee's topic is not just for women. "The men have been very enthusiastic as they further their understanding of women, their wives and mothers. Men also responded well to the play, House of Bread.'

But is this only feminine ecumenism? Despite the committee's lopsided ratio—five men to 22 women -Montalbano said he felt comfortable participating. "I was able to get my stuff on the table, too. I have been amazed, delighted, encouraged, and touched.'

"We wanted this process," said Griswold. "Women needed that experience. I'm not sure it would have worked as well or as deeply if the ratio had been balanced. The dynamics would have been different. We have come to terms with each other as women and as caring Christians.

"We have established where we are alike. We have allowed our inner selves-intuition-to grow. We have worked from the center out and have tried to live the process and allow the process to change us. We were in it all the way. I think that is feminine ecumenism, and I wonder how often this is attempted on any level."

Terry Howell is administrative assistant at St. Mark's Church, Evanston, Ill.

Russian Christianity

Continued from page 8 lowed to attend a university, "thus barring them from many jobs." Usher says he believes discrimination against a church-goer would be exceptional unless he were an outspoken dissident.

Barred by the government from openly evangelizing outside the churches and from operating schools, the Church is allowed to educate and train priests and church musicians; seminary enrollment has doubled in the past 15 years to the present 1,946. "Evangelizing comes in the form of liturgy—and in the family," says Norgren.

Usher adds: "The liturgy is their way of teaching. It's so important to

them."

The relationship of the Church and the government is ambivalent. *Time* reports that 168 religious prisoners have been released in the past year, and the Orthodox Church has been allotted 100,000 newly printed Bibles. Moscow's Danilov Monastery, founded in 1272, has been restored to the Church. The Kremlin is permitting the millennium celebration to go ahead and is even cautiously publicizing it.

On the other hand, says Norgren, "since religion is against [Communist] Party teaching, it's considered a disadvantage to be connected with it. A Christian is considered not the best choice for leadership in society. I know of no professing Christians in

government."

"We do not understand the culture," says Usher. "The government will say one thing and do the

opposite."

If the Orthodox Church wants to build a new church, says Norgren, it must apply for permission to the government's Council for Religious Affairs. Then permission must be granted for the building materials. "All this allows much room for bureaucratic interference. On the other hand, the council can be appealed to if some local official has transgressed the law."

When Soviet leader Mikhail Gorbachev came to the U.S. for the summit meeting, Usher notes, Orthodox Metropolitan Filaret, in charge of the Church's external affairs, accompanied him. "They are very close," he says.

"The idea of the state's total noninvolvement in the affairs of the Russian Orthodox Church is an idea foreign to Russian society," wrote James C. McReynolds, an authority on the Russian Church, in a recent Forward Movement pamphlet on the millennium.

Meanwhile, religious themes have surfaced in various art forms—the movie, "Repentance; a novel, The Executioner's Block; and even rock music.

McReynolds believes the Kremlin has become more tolerant of the Russian Orthodox Church for several reasons: Practicing Christians tend to be good citizens and productive workers. Appreciation has increased in recent time for Russia's cultural roots, history, and tradition—all "inseparable from Russian Orthodoxy."

Finally, he says, "Communist ideology cannot offer the spiritual depth to be found in the Gospel of Jesus Christ, as increased church attendance by Russians of all ages shows."

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1988 SCHEDULE

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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

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October 9-16

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November 23-27

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'The land we call holy'

Pray for the peace of Jerusalem

by Patti Browning

One day in January, Ed came home from the office for lunch and told me that, in light of the increasingly distressing situation in Gaza and the West Bank, he had decided to send a special team to the Diocese of Jerusalem.

Every evening as we had watched televised news reports from that area and discussed the unfolding events, we also talked about the many friends we had made there during our visit just a year ago—in January, 1987. Places like Gaza, Nablus, and Ramallah are no longer just exotic sounding places in another world, but are the homes of some of our friends. They are also the places where the Anglican Church has deep roots and important ministries. So I was happy he had decided to demonstrate the Episcopal Church's support for our sisters and brothers in the region by sending a team.

What Ed did not know when he finished lunch and went back to the office was there was going to be another member of the team. He found out when he came home for dinner. After a long discussion, Ed agreed.

During our previous visit, I came to know and love Najet Kafity, wife of the Bishop of Jerusalem, and, through her, many of the wives of the clergy. Najet also introduced me to many women who were engaged in various ministries in the homeland of our faith. I met women who worked in hospitals on the West Bank, who ran programs for women in the refugee camps, who taught in church schools in Ramallah. She introduced me to mothers who had lost their children to emigration because of hopelessness and frustration. I had to go back to support these women during these dark days of The Uprising, as it is widely called in the occupied territories.

On our first full day in the diocese, we went with Bishop Kafity to visit the hospital the Church supports in Gaza. When we entered the Gaza Strip, the signs of the demonstrations were all around us. There were the stone throwers and the soldiers facing each other. Both sides were just teenagers! Children throwing stones at children. Children with guns and tear gas chasing children.

When we arrived at the hospital, we found 20 Palestinians were being treated for injuries ranging from broken bones to serious wounds from high-velocity bullets. As I watched the hospital staff care for each patient, and as I watched frightened families arrive to find out the fate of their children and being cared for by Bishop Kafity and the other Anglican clergy, I was aware that I was in the center of true ministry—a ministry generously supported by Episcopalians in the United States. I was horrified by the circumstances, but I was proud that the ministry of Christian compassion was available to serve those in need.

On another day I visited a clergy family with Bishop Kafity. The two college-age sons were at home because military authorities had closed



their school. They joined us for the customary hospitality, helping their mother serve the refreshments.

I noticed that every time someone came to the door of the rectory or there was a loud noise outside, a silence developed among the guests. At one point, the father said, "We worry about our boys. Too many boys are taken and beaten, even in their own homes." Then he blurted out, "I wish they would leave to study and live in the United States."

There was a deadly silence. The mother looked at me and said firmly, "I want my boys to stay here. They are the future of their people. If they leave, if they flee their homeland and people, they will desert the heritage of their ancestors who have lived in this land for centuries. If they leave, two more Christians will leave the birthplace of their faith." This scene is engraved on my mind.

On one of the last days of our team visit, we went to St. Luke's Hospital, Nablus. While the other members of the team went to see the equipment purchased with funds from the Presiding Bishop's Fund for World Relief, I found my way into the maternity ward.

There, attended by her mother, was a young woman who had just given birth to a son. The baby was tightly wrapped in white linen cloth, as is the custom, and was sleeping in his mother's lap. I was drawn to the woman and her child, and, of course, I asked her what she had named the 2-hour-old baby. "Peace," was her quick reply. "What my land and people need is peace," she continued, "and I want my son, born during these difficult days, to be a symbol of the peace we want."

I sometimes have difficulty responding to questions about my visit. My emotions are often difficult to slice through, and memories often evoke tears of sorrow and rage. But one thing that I do say without pause is when I pray with the Psalmist for the peace of Jerusalem, I am praying specifically for one little boy and his future. In praying for this little boy, I know that I am praying for the future, the hopes and aspirations, of all the people of Jerusalem and the land we call holy.

Faithfully,

Patti: Browning

Patti Browning

[Editor's note: The Presiding Bishop has offered this space to Patti Browning.]

A century-old Episcopal publishing company makes a new commitment to the Church

by Kenneth H. Quigley

For more than a century the Morehouse-Barlow Company of Wilton, Conn., has published books, materials, and supplies for the Episcopal Church and the Anglican Communion. So when the company was sold just over a year ago to BSC Litho Printing Company of Harrisburg, Pa., the question arose as to whether it would continue its traditional commitment of church publishing.

New owner and chairman of Morehouse-Barlow, Stanley Kleiman, makes his position unmistakably clear: "Our purpose is first and foremost to serve the publishing needs of the Episcopal Church," he says. "Secondly, it is to publish materials from the Episcopal Church for the rest of the Christian community and the world."

Over the past year Kleiman has taken a number of steps to make good on that commitment. First he appointed E. Allen Kelley president and publisher of the company. Kelley, former editor-in-chief at Morehouse-Barlow, is an active Episcopalian who has long been associated with publishing companies, including serving several years as religion editor at Oxford University Press in New York.

Kleiman named an advisory board to offer advice on materials to be published and to augment the company's ties to Episcopal authors and agencies seeking a publisher.

Kleiman also initiated a marketing study to determine how well Morehouse-Barlow is meeting the Church's current publishing needs and how to prepare to meet future needs.

Linden H. Morehouse, an active Episcopal layman, started the company in Milwaukee in 1884 because his 14-year-old parish Sunday school paper, *The Young Churchman*, had outgrown his family's dining room table. Leaving behind a secular business career, he began publishing books and pamphlets and soon opened a religious bookstore.

In 1885, the company took over from *The Living Church* magazine publication of a quarterly clergy list known as *The Living Church Annual*, precursor of *The Episcopal Church Annual*, now the standard reference book for

Episcopalians.

When Harold C. Barlow joined the firm in 1924, one of his prime initiatives was opening a new store on East 41st Street in New York City. His move east to manage the store presaged the entire company's removal to New York when it merged in 1938 with Edwin S. Gorham, Inc., a long-time publisher of similar books. Barlow eventually became vice-president and general manager of the company, and in recognition of his service, the name of the company was changed in 1959.

Within a decade, the Morehouse family's direct involvement in the company's daily affairs came to an end. Linden Morehouse, II, retired in 1965, and Clifford P. Morehouse, known as "Mr. Episcopalian" for his long years of service to the Church, including three terms as President of the House of Deputies, retired in 1969. And Ronald C. Barlow, son of

Harold, became president.

Rising rental costs and the problems of carrying on a vigorous mailorder trade in a congested urban setting prompted the company to move in 1976 to Wilton, Conn.

Morehouse-Barlow has recently collaborated with the Episcopal Church Building Fund to publish *New Wine in Old Wineskins*, a study on how to adapt older church buildings to contemporary use, and with the Women's History Project on *A Different Call*, which documents the history of women's ministries in the Episcopal Church from 1850 to 1920.

Another new partnership is that with the Episcopal Radio-TV Foundation. Beginning May 1, Morehouse-Barlow will focus on the sales and distribution of the Foundation's audiovisual materials, leaving the Foundation to devote its resources to development.

The company hopes to continue its long support for Christian education. Currently, Morehouse-Barlow distributes Christian education material for both children and adults. A recent agreement with Iron Crown Enterprises of Charlottesville, Va., will allow Morehouse to become one of two

distributors for a series of "valuebased" games developed from the Narnia Chronicles of C. S. Lewis. A special assignments editor, hired last year, signals interest in developing children's books and books for older adults.

As for the future, Kleiman anticipates even greater cooperation with the various agencies of the Episcopal Church, listening and responding to their publishing needs as well as exploring expansion of the company's distribution network overseas. "These international connections work both ways," he says. "Through our overseas contacts we can find and bring back to the United States books and materials not now available here. We hope to become the Church's one-stop supplier for all its publishing needs."

Kenneth H. Quigley is editor of *Central Pennsylvania Churchman*.

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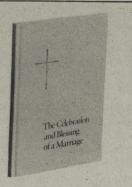
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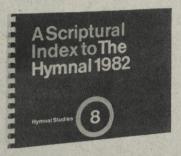
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For Mother's Day:

The reflections of a working mother

God and me

by Janette S. Pierce

On the wall by my bedroom door is a small framed prayer, attributed to an English knight on the morning of a battle, which says, in effect, "Hey, God, I know I'm going to be busy today and I may forget you, but please don't forget me."

And She doesn't!

God and me, we go way, back. We do lunch often, also morning coffee, midnight milk and crackers, and many, many times in between. What makes 18-hour days, deadlines, mistakes, and disappointments bearable is the sure knowledge that when I get a chance to draw a breath, I know God will be there to hear my complaints, soothe my anguish, and accept my thanks. So when people asked how I could raise a family, hold a job, and do volunteer work, while I didn't always verbalize it, the answer was always, "By the grace of God."

The other gift I discovered within myself was the ability to focus on one thing at a time. Now most Moms soon develop the skill of doing at least two things at once, such as feed the baby and talk on the phone or mediate a grievance between children and get out the civic association mailing. But the other skill is to concentrate on child, story, or mailing, forsaking all others.

While single-mindedness gets things done, it also has its downside. It means piles of dirty dishes and unmade beds have no power to disturb me when I have yet another project on deadline. It also leads some of those nearest and dearest to me to wonder if some of my extramural tasks are not undertaken just so I can ignore beds and dishes. Only my God and I know for sure.

Part of my salvation is my date of birth—well before women began taking stock of their situation. This meant I spent my early adulthood happily raising children. Work outside the home meant ECW, PTA, and Girl Scouts. I call this my first career.

When I began writing professionally—which didn't mean I was really all that competent but someone paid for what I wrote which I figured made me a professional—my kids were all in school, and I worked at home. In the transitional stage from housewife to journalist, for many years I was housewife and mother first. Kids went to school, I did my calling; kids went to bed, I did my writing.

My first big career crisis was business trips. How would the kids ever get along without me? As you can imagine, they did fine. Better than I did. I had the most incredible phone bill of reverse charge calls home. One wonderful vignette from those early travel years involved my eldest daughter who, from the vantage of her first apartment, checked on her teenaged brother, alone at home for



Jan Pierce and grandson Brendan work out the story line as they go along.

the first time. She discovered two empty cans of pork and beans on the kitchen counter with a fork stuck in each one. In response to her sharp, "What are these doing here?" he explained, "I had Jimmy over for dinner."

As the kids got older, the custodial tasks of parenting decreased, but the still new tasks of parenting adult children had to be explored. Being the parent of adults is quite different from parenting children and is much more fun.

As parenting took less time, other opportunities emerged: To travel more, to do consulting work, to try new things, to stretch and be stretched. Just chance? Maybe.

God and I talk over opportunities when they come along. We don't always agree on what I should do, but so often God's been right and I've been wrong that I'm getting a lot better at listening to that still small voice.

For instance, I've had doubts, serious doubts, about spending a major part of my career working for THE CHURCH, but apparently that's where I'm meant to be. Naturally, benefits abound. Church salaries being what they are, you have no worries about slipping through the eye of the needle. You learn esoteric facts impossible to work into casual conversation. You develop creative ways of responding to the question, "So you work for the Church. Do you really believe all that stuff?"

But it's the people—the wonderful, talented, crazy, hard-working, little-

short-of-miraculous people—who make working for the Church a soulsatisfying career. So despite my doubts, I try to bloom where transplanted.

None of the above is meant to imply my life is all peace and perfect harmony on a high spiritual plane. Deaths—of people, of relationships, of dreams—take their toll. Mistakes return to haunt early morning sleeplessness. "What if's" darken the brightest mornings. The black times come when God seems to be away on other business, and I have only my own frail resources to depend on. Black nights of the soul are aptly named.

But behind the driest spells is the—sometimes fragile—knowledge there is a God who knows and cares. Who incredibly keeps an eye on this sparrow.

Recently I read a lovely thought which I would gladly attribute if I could remember the author. Gist of it is that the Last Judgment will be less juridical than advertised and more a time of revelation: "So that's what you meant, God," and "Wow, I sure had that wrong," and, finally, "Now I understand!"

Seems a good place to end a life—and an essay.

Janette S. Pierce, late managing editor of The Episcopalian, had a very deep faith and an equally deep commitment to her family. This essay, her last, was found on her computer after her death. It was written for the Journal of Women's Ministries and is printed here by permission.

In Jerusalem

Continued from page 1 lasting peace among all people in the

The report is the team's personal pledge of support; it also asks for concerted action on the part of Episcopal churches and individuals. "They asked us to pray for them, and took them seriously," said McGonigle. "The people there feel very isolated."

In addition to asking for prayer, the report urges Episcopalians to alleviate the pressing gaps in human and financial resources. Cesaretti noted that the Presiding Bishop is planning a special appeal for support through the Presiding Bishop's Fund

South Africa

Continued from page 1 ing on Tutu to state clearly whether he is "in favor of the establishment of a Marxist dictatorship in South Africa" was also released to the press

Anglican bishops meeting in Pretoria promptly rejected "out of hand the State President's ridiculous suggestion that Archbishop Desmond is taking instructions from the African National Congress and the S.A. Communist Party or that he is a tool of Marxists and atheists." They believe the "carefully planned attacks" on Tutu were aimed at isolating him and could be a prelude to state action against him.

"We suggest," they continued, "that it is the State President who is promoting Marxism and revolution through his government's dictatorial style of rule and divisive policies and his refusal to tolerate criticism." They claimed that apartheid is the brainchild of the white NGK, therefore that Church should bring it under control.

The Church/state confrontation occurred against a background of state clamp-down on 18 organizations committed to dismantling apartheid and to which 25 leaders, representing most of the Christian Church in South Africa, had responded by marching on Parliament. Tutu was one of the protesters.

Maggie Helass works with the Department of Mission of the Church of the Province of Southern Africa:



I've come to collect for the hunger drive.

for World Relief.

In addition, Anglicans around the world are asked to express their solidarity by arranging meetings with their brothers and sisters when visiting the Middle East. One Virginia parish has already begun to reach out. Creating a committee of concern, the parish has promised to write to people Lee calls the "beleaguered Palestinians." In addition, it hopes to send a team to the Holy Land each year to see what can be done to aid the churches there. "The intent is to keep the profile of the diocese fairly high," Lee said.

Parishes in the U.S. and in the Holy Land are asked to open discussions with their Jewish and Muslim neighbors. "Most people don't realize there are Palestinians, Muslims, and Jews who want to find nonviolent solutions," said McGonigle. "We need to let other people know

that Palestinians are not merely terrorists.'

Team members heartily endorsed further study of the complicated social, political, economic, and religious factors which lie behind the current troubles in Israel and the occupied territories.

Financial help, moral support, even dialogue are not likely to prove controversial, but the team calls for political solutions, pointing out the fact that the American Church has already taken a position in the Palestinian-Israeli conflict. Last spring the Anglican Consultative Council came out with a resolution calling for an international conference on Palestine/Israel which would include all parties of the conflict, including the PLO. The resolution also affirms the existence of the state of Israel and its right to secure borders.

According to Cesaretti, the House

of Bishops and Executive Council last year approved this resolution, making it the official position of the Episcopal Church. The matter is expected to come up at this summer's General Convention, which Kafity and his wife will attend.

The American team left Jerusalem with a sense of personal commitment to the ongoing work there. They are also aware of the depth of the crisis facing the entire region. "I was impressed by the courage of this small group of Christians," said Lee. "My second impression was of the longterm intractibility of the problems, fueled by extremists on either side." Lee added that the time has come to give the Palestinians the same kind of hearing the Israelis have, properly, been receiving.

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

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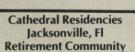
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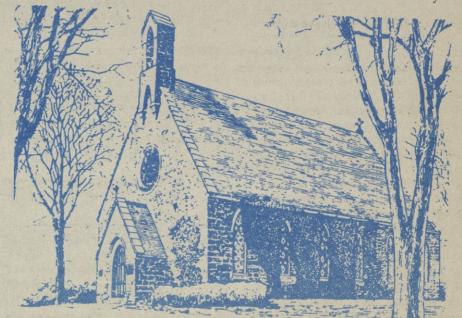
by Phyllis Tickle

We have a new priest in our parish. He's been here for a year so some may debate his recentness, but our perception of it is certainly incontestable. He still feels new.

Most of us had never been without a pastor before. Midway into the 10 months we were "unclericed," I took an informal poll after services one Sunday. I had to know if I were the only one in the place who found our situation distressing. I was relieved

its pull, its call to lie dormant because the parish felt dormant—illogical but alarming in the power of its lassi-

We kept no holy days. For the first time in my adult life, day after day peeled off my kitchen calendar uncelebrated and unmarked save by private prayer at home. Wednesday nights the only church lights were the arc lights in the parking lot. Daily Offices went unsaid. Literally we



to discover that most of us in our fairly small and rural parish had no idea of how to run a parish without a priest and with absolutely no prior experience upon which to draw for

The usual and obvious things happened on schedule, of course. I mean the lights were on so apparently the junior warden was paying the bills. In the church yard, Bill Bains' elaborate spice garden and flowering borders continued to thrive, needing no other blessing than the constant ones which fall on them from Bill's hands. We had at least one service each Sunday so either the senior warden or the bishop must not have forgotten we existed.

I never did figure out who was doing our burying and our marrying because, selfishly but fortunately, neither we nor anyone I knew had occasion for either function. Country parishes are rather healthy in the long run and not much given to hasty marriages. If my memory serves me correctly, however, the new priest performed three weddings in the first month after his coming!

Baptisms we did on Sundays with the interim preacher of the day serving as officiant. Since baptisms are so poignant in and of themselves, I have always held that who the officiant is matters almost not at all.

But despite all the apparent routine and the surface tranquility, things began to change for us in that 10 months. The size of the congregation dwindled more each Sunday, as did the size of the choir until it got down to a soloist for a Sunday or two toward the end of things. Since no one I know really goes to church to see the preacher, I found this diminution hard to explain. Yet I, too, felt

fainted and were scattered abroad as sheep having no shepherd, a piece of Scripture I had never appreciated until forced to watch it happening around me.

Then he came. How beautiful upon the mountains, the feet of them that bring glad tidings—another piece of Scripture our priestlessness led me to

Ît happened gradually, you understand. No major events, no dancing in the parish hall. It was all quiet and subtle. The first thing I noticed was almost inconsequential. Grown men, all of them perfectly capable of having acted on their own without direction, suddenly decided one Saturday to spend the afternoon trimming the edges of the parking lot and poisoning out the grass that over the past few months had broken its way into the asphalt in at least two dozen places. Interesting, I thought, that none of us had seen it or worried about it all summer.

The next thing I knew people I had never seen before began coming to Sunday services. Where he found them I may never know. Although by now I know many of them myself, I can't imagine just outright asking someone, "Where were you when he found you?" much as I would like to do so.

Then the back row and shortly after that the two back rows (we're working on the third one now) began to fill up with babies or with families with small babies. If you sat anywhere in the back third of the nave, you were destined not to hear any single sermon in its entirety. You did gain, however, an overwhelming sense of our future as a body of God's faithful.

Next, the holy days came back.

industributed the state of the second

est at our house

Not only the big ones we were accustomed to having, but also the little ones we weren't—the so-called lesser feasts and fasts. Six weeks into the new rector, one of my friends in the altar guild sighed to me as we were leaving services one evening, "My goodness, he's going to church us to death!" I looked at her, and we both laughed out loud like those who have discovered water in the middle of a

Or maybe I should say food in the middle of a famine. I had truly not realized how derelict we had become about the transient poor and homeless until the parish kitchen began once more to fill up with donations of canned goods. And I had forgotten how much I despised those tacky containers that sit on our supper table and say "Pennies for Hunger" until Rebecca triumphantly set one down there about six months ago and said, "See what we've got again!" And it is still fed more by her change and allowance than by anyone else among us, so great is her pleasure in once more having a priest to collect and use it. So the changes occurred, and we rejoiced.

I had occasion to drive in to the cathedral and was greeted by the bishop as I went in the narthex door. In passing he asked me how I liked our new rector, and I heard myself responding, "Just great, but it's a little like watching the roto-rooter man at work." He looked a bit nonplused and I certainly felt it, but I knew I had

Ordinary Time, the third of Phyllis Tickle's books on the liturgical year, contains stories of the days between Ascensiontide and Advent. It is published by The Upper Room, 1908 Grand Ave., Box 189, Nashville, Tenn. 37202-0189.

said, albeit unthinkingly, exactly what I meant. Debris and obstacles and inertia just don't exist there anymore.

My metaphor came back to me when I went to Morning Prayer and saw the hole in the back wall of our parish house. It certainly looked like the work of a roto-rooter. The vestry approved the funds to expand the parish hall now instead of later; it appears we have outgrown the present one dramatically and way ahead of their previous projections.

Yes, Lord, I thought to myself, we do indeed have a new priest at our house. And this Ember Day it won't be hard at all for me to pray for more of the same.

How beautiful upon everything everywhere are the feet of them that bring good tidings, that publish peace, that say unto Zion, thy God reigneth! Especially of roto-rooter

Phyllis Tickle, senior editor of St. Luke's Press, Memphis, Tenn., is the author of a trilogy of essays on the liturgical year: What the Heart Already Knows, Final Sanity, and Ordinary Time, all published by The Upper Room. "How beautiful upon the mountain" is included in *Ordinary Time* and is reprinted by permission. ©Phyllis Tickle 1986

Journey into wholeness

by Davis Horner

The "journey" is one of the great motifs of the Christian faith and, indeed, of the human religious experience. The Bible itself may be viewed as a type of journal—a record of the travels and sojourns of God's people. "Journey" may also become a profound metaphor for the Christian who would undertake the interior pilgrim-

age toward God.

One person's interior journey formed the "Journey into Wholeness" conference series. Annette Cullipher, who was struggling with questions in her own life, had found in John Sanford's Dreams: God's Forgotten Language many clues to the answers she was seeking. Wanting to learn more, the Culliphers invited Sanford to Church of the Redeemer, Jacksonville, Fla., where Jim was rector, for a teaching seminar. Over 200 people came in search of new, often nontraditional answers, hoping for a renewed sense of meaning and focus for their lives.

Journey into Wholeness is focused on the individual's inward journey by way of prayer, meditation, image, myth, and dreams within the context of the Christian community and biblical teaching. The conference uses the psychoanalytic models of Carl Jung as a basis for its discussions and activities.

Journey into Wholeness has grown

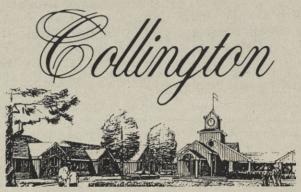
from an annual event at St. Simon's Island, Ga., to a twice-yearly conference, the second being held at Kanuga Conferences in Hendersonville, N.C. The demand continues for more conferences and locations-requests coming from as far away as Australia—so the Culliphers took what seemed a necessary step of faith when Jim resigned as assistant rector of Christ Church, Greenville, S.C., on January 1. This enables the couple to devote their full energies and schedules to the project.

"We are not an 'ivory tower,' " Annette Cullipher says of Journey into Wholeness. "All the elements of the conference, and our ministry within it, have grown up in response to the conflicts of life as it is lived and to human need."

The Culliphers believe Jesus calls us to take that sometimes perilous, always exciting and enriching journey inward, toward wholeness. "Jesus remarked on the Pharisees," says Jim Cullipher, "who resisted the inward journey toward wholeness, striving instead toward the outward forms of religion. Jesus calls us inward, and He will meet us there. Journey into Wholeness is a vehicle for that journey.'

Davis Horner, a member of Christ Church, Greenville, S.C., is a clinical counselor and free-lance writer.

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Lambeth XII will be a rich and heady mixture

by David John Penman

July, Anglican bishops will gather for their 12th International Lambeth Conference. It will be a focal event for a communion remarkable for its diversity and international character.

One might say the Anglican Church drifted into a world communion. The imperial English expansion brought with it chaplaincies to the colonies. No deliberate effort to evangelize the inhabitants was made at first. In fact, such attempts were actively discouraged, and organized missionary work from the British Isles only began when a few individuals-moved by Godset up societies.

The slow growth bore fruit, and gradually Provinces came into being, first in the dominions and then among the smaller colonies. The British seem to have been unaware of the need for fellowship between these ecclesiastical outposts, and it was the Provincial Synod of Canada which in 1865 first took serious steps to combat the increasing isolation by calling for an international meeting of Anglican

The first event called the Lambeth Conference (held in 1867) did not have universal support. The Archbishop of York, and all the bishops of his Province, disapproved so strongly that they refused to attend. They felt the event lacked canonical precedent.

One of the primary reasons for holding this first gathering was concern over doctrinal differences. The unsettling effects of the case of Bishop John William Colenso of Natal (South Africa) and of the publication of "Essays and Reviews" gave the Canadian Church cause to present its case.

fter this shaky start, Lambeth Conferences began to develop in an organized way, held roughly every 10 years with a longer break following World War II. Earlier conferences were at pains to stress their fellowship role rather than their decision-making activity.

The Lambeth Conference has no constitution. It is not a synod nor a council. The deliberations are held in private; until recently, press were barred completely and are now admitted only to plenary sessions. All events are summarized in an official report. The early conferences were leisurely affairs, held for about five weeks and invariably convened in London. The agenda was often narrow, concerned with internal differences or related to doctrine and church order.

A tense debate occurred in 1920 following a move by some bishops in East Africa to allow intercommunion with Methodists and Presbyterians as a foretaste of the hoped-for union of Canterbury Randall Thomas David son had endeavored to mediate, and son had endeavored to be so balanced so be so balanced so the solution of the sum of th those three Churches. Archbishop of and cautious that they could be summarized as follows: "The events at Kikuyu were highly pleasing to Almighty God, but not under any circumstances are they to be repeated." Such events point toward the difficulty of holding together a communion which places strong emphasis on local autonomy.

That particular tension did have its positive side for the 1920 Lambeth Conference became the first one in which a sizable positive step toward Christian unity was taken. The bishops issued an "Appeal to All Christian People," which has been cited by Bishop Stephen Neill as a noble and prophetic utterance.

The "Appeal" built on the encouragement given in the same year by a similar call from the Ecumenical Patriarchate of Constantinople. The Lambeth document went further in spelling out the four essentials for the reunion of the Christian Church-Holy Scripture as containing all things necessary for salvation, the historic creeds, the two major sacraments, and the historic episcopate. The "Lambeth Quadrilateral," as it came to be called, had been in use in Anglican circles for a number of years; but this phrasing in an international document served to give substance to the "Appeal" and to provide a measure of the essentials of faith for the Anglican Communion itself.

The Lambeth Conference grew in numbers with each successive meeting, bearing witness to the growth in the numbers of dioceses. While 75 attended the 1867 inaugural gathering, numbers grew

These meetings of bishops have been complemented by other representative gatherings of Anglicans on an international level. In 1908 a Pan-Anglican Congress preceded the bishops' event in London, with 7,000 clerical and lay delegates in attendance. Similar events tooks place in Minneapolis in 1954 and in Toronto in 1963. More recently, in 1968 Lambeth felt the need for a more permanent body, meeting every two years to be an Anglican "instrument

of consultation and common action."

The first Anglican Consultative Council was held in Limuru, Kenya, in 1971 with episcopal, clergy, and lay representatives. Each member Church was allotted two or three members, the total being 51. The council is served by an executive officer, the current incumbent being Canon Samuel Van Culin of the United States. Occasional meetings of primates of the Provinces have added to the consultative process.

The Lambeth Conference reflects the growing international character of the Church. In 1800 only 12 dioceses out of a total of 75 existed outside the British Isles. Today the number is more than 400 with some 100 in Africa alone. This adds to the diversity of Anglicanism as Churches respond to their local cultural settings.

The early Kikuyu experiment led to Anglican Churches negotiating and coming into full union with Presbyterianism, Methodism, and others in North and South India. This has raised a dilemma for Lambeth, as to the status of their bishops, and led to a vision of future conferences being expressive of a wider episcopal fellowship in which Anglicans share with other Churches with which they are in full communion.

nother aspect of the diversity relates to the ordination of women as priests in four Provinces of the communion, with many other Provinces considering the move. The possibly divisive effect of such decisions has led to an emphasis on the importance of consultation before taking such steps.

The agenda of Lambeth Conferences reflects current concerns in Church and society. While the 1920 event was noted for its "Appeal to All Christian People," it also drew attention to world tensions and

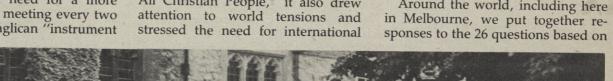
fellowship. In 1930 the theme was "Christian Witness." The 1948 postwar Lambeth Conference drew attention to the new strains within the world community. It also encouraged Anglicans to participate in the growing ecumenical encounter of that decade. The 1958 conference carried as its theme "Reconciliation in Church and Society." The stress in 1968 was on the "Ministry of the Laity."

The last meeting, in 1978, was entitled "Today's Church in Today's World" and had a special focus on the ministry of bishops. It was the first to be held outside London, a residential event at the University of Kent. As such, and with the parallel development of the Anglican Consultative Council, it probably marks a change in direction toward an agenda much more directly related to the role of the bishop in his diocese.

The 1988 Lambeth Conference will be oriented, like its predecessors, to the role of bishops in the Church. It will be only three weeks long and for the first time will include laypeople members elected by their Provinces of the Anglican Consultative Council. This means four or five women will be present at Lambeth. As well, there will be male and female lay and clerical consultants in particular roles advising the bishops in their areas of expertise.

uch more work has been done than ever before in providing bishops with advance educational material, both printed and video, so they can get a comprehensive picture as to how Christians in their dioceses respond to the four chosen themes:

- Mission and Ministry
- Dogmatic and Pastoral Concerns
- Ecumenical Relations
- Christianity and Social Order Around the world, including here





Ten years ago: American bishops at Lambeth XI in 1978.

18 THE EPISCOPALIAN MAY, 1988



Going for a win streak? At Lambeth XI, a team of bishops defeated a team of English clergy.

those four themes. Initial responses were fed into a seminar held at St. Augustine's Canterbury in August, 1987; and out of this, study documents were prepared for consideration by the Provinces and then by the Lambeth Conference.

The agenda has certainly altered substantially. With the more regular meetings of the Anglican Consultative Council, drawn as it is on a representive basis from bishops, clergy, and laypeople from around the world, theological debates about the nature of mission have accelerated in their importance. The Consultative Council has developed a very broad definition of mission, including community development as well as social transformation, evangelism, and proclamation. Thus there is a bringing together of what have been called the "twin reponsibilities of gospel," evangelism and social responsibility.

Within this theological context, the pre-Lambeth consultations have revealed common issues facing the Church around the world—the growth of religious and cultural pluralism; the great gap between rich and poor at every area of life; conflict and violence, both international and local; the tremendous threat through arms stockpiling; and the breakdown of family and community life.

hat is clearly emerging is a whole variety of Anglican Churches-diverse in their worship and culture as well as in their churchmanship.

Of course, the latest pressure on the Anglican "unity with diversity" is the way different parts of the Church are ordaining women—both deacon and priest, and one even came close to electing a bishop. Yet other member Churches are resolutely opposed while some are in the process of deciding. At the Anglican Consultative Council meeting in Singapore in April, 1987, it was agreed that, while this represents considerable pressure on the unity of the communion, it will in due course point to a way in which the fellowship and unity are being strengthened and a way in which God's Spirit is working.

There are immense cultural differences now throughout the Anglican Communion. Two-thirds of the bishops at the 1988 Lambeth Conference will be black or Asian, and they will bring a new assertiveness with their contributions to the agenda.

Christianity and social order has jumped higher on the agenda of the Anglican Church worldwide and excites enormous interest. We are more conscious of being an international Church than ever before. Having the World Council of Churches General Assembly in Canberra in 1991 will heighten this awareness for Austra-

The Lambeth questions also stress the importance of dialogue with people of other faiths. In particular they ask: "Can we discern 'signs' of the Kingdom of God in other religious faiths or in movements for liberation and justice?" Such an exploration is bound to have lasting effects on the Anglican Communion.

Our search for an identity has led us to a stance of openness to the world. This has posed new strains on the unity of this episcopal fellowship. But such strains were present at the first Lambeth Conference 120 years ago. The survival and present growth of the fellowship indicate how this strong sense of unity has and will continue to bear fruit within the world

It will make a rich and heady mixture, the like of which the Anglican Church has never seen before on the international scene.

David John Penman is Archbishop of Melbourne, Australia. His article originally appeared in *International Christian Digest*, from which it is reprinted by permission.



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With sure confidence, we affirm the authority of Holy Scripture as the basis and standard of our Christian life.

We believe in the Trinitarian doctrine of God-the Father, the Son, and the Holy Ghost-as given to us in the Holy Scriptures and confessed in the traditional creeds of the Faith.

Accordingly, we affirm the following:

- The centrality of Jesus Christ as Lord and Savior.
- Winning the world for Christ.
- The time-honored and Biblically-rooted standard of chastity for Christian people.
- Sexual relations as a gift of God to be celebrated only by a man and a woman who have been united in the bonds of Holy Matrimony.
- The Church's responsibility to be pastoral to those who are struggling with sinful activities, realizing we all are sinners.
- The ordination of persons who by their lives and their teachings proclaim the highest Biblical standards.
- The sanctity of human life.
- Liturgical language which expresses the unlimited nature of God's love, and preserves the Biblical images of God as taught by Jesus in the Gospels.
- The proclamation and demonstration of the Good News of Jesus Christ in all ministries.

Finally, therefore, we urgently request that the Deputies to the General Convention from the Diocese of Pennsylvania propose and vote in the affirmative only for resolutions, canonical and constitutional changes, and other matters, which are rooted in and affirmed by the authority of Holy Scripture.

19 March A.D. 1988

Harry E. Krauss Rector

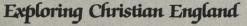
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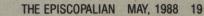












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Letter from Japan

Parish life the same all over?

by William F. Honamon

Promptly at 10:30 a.m. every Sunday morning the foot-pump organ begins to squeak, and out comes the opening hymn to begin the service of Eucharist. About half of those who will make their Communion are present; the others will straggle in by the end of the sermon. The rhythm and pace of the service would make any Anglican feel at home hereeven though the language is Japa-

Even the subjects of controversy would be familiar: The Japanese Prayer Book is in old style, Shakespearean-like Japanese, unlike everday speech, but a trial service book in modern Japanese has been introduced and denounced by many Japanese Anglicans. In this parish it is used on the third Sunday of every month.

The sermon here sometimes lasts 30 minutes or longer. The Prayers of the People follow the Anglican Cycle of Prayer as well as the cycles for the Dioceses of Central Pennsylvania and Bangladesh, our companion dioceses, and for our Diocese of Kita Kanto. Prayers also include the sick of the congregation and those with a birthday or baptismal anniversary. Terry Waite is regularly remembered here.

About 30 or so parishioners will receive Communion. After the service, along with tea and cookies, the Christian family will gather to talk and to continue their sharing together. One Sunday a month a vestry meeting follows the service. Lunch is sometimes provided for all, either homemade or ordered in.

Sunday school begins at 9:30 and ends before the service is over. Half the 20 children who attend are Christians, the others from the neighborhood. Altogether about 80 people take part in parish life, but not all are members of the parish. This follows the usual custom of maintaining membership in the parish of one's bap-

This congregation has been a parish for one year, having been a mission station for 29 years. In the last two years, with a full-time priest in residence, four people have been baptized, three confirmed, one couple married, one person buried, and 13 people have transferred their membership into the parish. This is a typical suburban parish.

About 80 percent of the parish's members come from Tokyo, people who have moved into the area but keep contact with their former parish. Because the parish lacks a long tradition, people feel it is easier to make changes and to express their own ideas. Many feel this is an attractive part of the new church. But in a rapidly changing society, tension exists between those who want change and those who want the church to stay the same as they have known it.

In the past, the parish tried an area-wide evangelism campaign with flyers and newspaper inserts and evening meetings for newcomers, but it didn't work. Personal witness and

one-to-one invitation seems to work best. Community life is important to all people, and the parish has a builtin community already formed in the midst of many displaced people from

One draw-back is the priest must also cover another parish, and though he lives at the church, he is not there every day. So far this has limited the opportunities for evangelism and also ecumenical contacts in the area.

The shortage of clergy in this diocese and in the whole Church is a problem that needs to be solved. Over 50 years ago, lay evangelists living in each parish and mission ministered to the people daily, and the priest came every Sunday on a circuit. Now most parishes want their own resident priest, and full-time evangelists have drastically declined in numbers.

The people of this new church have a good feeling of caring for the parish as their own. The only way they will have the church is through self-support. No funding comes from outside. The parishes of the Nippon Sei Ko Kai use the monthly envelope system of pledging and giving. In addition, a loose offering is taken at each service. This follows the Japanese custom of planning by the month and receiving income by the month, but it differs from the custom of making an offering each time a person visits a Shinto shrine or Buddhist

The Nippon Sei Ko Kai is an autonomous Province of the Anglican Communion, beginning its second century with the consecration of the Rt. Rev. John Makoto Takeda as seventh Bishop of Tokyo earlier this year. The Church extends throughout Japan and has 11 dioceses, 320 congregations, 288 clergy, and 57,165 baptized members. It has nine hospitals and clinics, 30 social service agencies, 171 schools, and 13 colleges and universities. Three Anglican monastic orders and two seminaries serve the

Nippon Sei Ko Kai. People in Japan who choose to follow the Christian life-1 million people, or less than 1 percent of the population—generally do so for their own personal faith, but they have difficulty putting this into a community of fellow Christians. In some cases, one person in a family will find Christ, but the others will not, and a separation takes place which needs healing within the newly found Christian community as well as in the family. This is a difficult step for all to overcome. Perhaps as Christianity becomes more and more indigenized and seems to be less exotic and foreign, the guidance of the Holy Spirit will be recognized and fire the tiny minority to make their witness more widely known and to share the Good News of the Gospel of love of the risen Christ.

William F. Honamon, originally of Lancaster, Pa., is secretary to the Most Rev. Christopher Ichiro Kikawada, Bishop of Osaka and Primate of Japan.

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Open letter on homosexuality

Dear Bishop Browning:

I am a 29-year-old white male. For most of my youth and adult life, I have had a homosexual orientation. Growing up in the 1960's, I experienced a great deal of tension between my inclinations and changing social norms on one hand and what I understood of scriptural counsel regarding homosexual activity on the other.

It was extremely difficult to find informed and patient counsel, both in and out of the Church, about my condition. I had few models for my choices and fewer models for thinking about sexuality in an adult way. My family could not help me and to date does not know of my struggles.

I read whatever I could get my hands on and began my own experiential research among my homosexual peers. The choices seemed to be to accept my condition and act out my orientation, "change my mind" and become heterosexual, or accept my feelings as an emotional handicap and choose not to act them out.

For reasons scriptural, social, and personal, I delayed acting out my sexual feelings. I could not have verbalized this at the time, but I think I knew I wanted my sexual expression always to be a choice and not merely a reaction. When I from time to time attempted sexual expression and found myself embarrassed or unsure, it was almost always because I believed myself to be saying something with my body that I could not insist was the truth. To this day I remain a

Upon moving to New York, I entered psychotherapy, an option previously unavailable to me. I did so not to solve the "problem" of my chastity, but to see if there was a link between several problems in my life: lack of confidence, long-standing family strife, homosexual attraction, career uncertainty, interpersonal insecurity, and physical immaturity.

I came to understand that my homosexual orientation was at the service of long-standing insecurities, in my case largely the result of an alcoholic mother. My need to grab hold of a strong man was a reaction to a sinking emotional ship.

Bishop, I would like to announce to you that I am sure all persons with homosexual orientation are as easily diagnosed! I would also like to be able to tell you that I am thoroughly reversed in my sexual orientation and haven't experienced a day of dissatisfaction since. I know in my heart that neither is true.

A homosexual orientation cannot be simply understood as a "gift from God." The brief encounters I had with men during which I attempted sexual communication left me feeling I was practicing a behavior that was somehow compensatory and not the

In fact, my sexuality discouraged me from developing honest and equal relationships of trust and intimacy with women, whether romantic or not. Since my therapy has begun, I have expanded friendships with women and explored, for the first time, the possibility of the dance of intimacy and care that can lead to marriage. My metaphor carries some small measure of the exhilaration I feel at beginning to act interpersonally rather than merely react.

I know from experience with a variety of groups and individuals that many men and women have profitably unpacked their sexuality and found that homosexual attraction is a makeshift, inadequate compensation for often truly traumatic social and familial situations. The responsibility they have taken for their lives has been uniformly healthy to the degree to which they toughed out the work of therapy and honesty.

I am grateful that the Church is grappling openly with homosexuality, and I am writing to you in the hope you can forward my letter to those on your sexuality commission, to ask you and the legislators of the Episcopal Church to consider carefully all the implications of ordaining practicing homosexuals and of blessing homosexual "unions." I am worried that such steps would discourage from healing those who very much need to be healed.

I hope I do not sound patronizing or judgmental toward those homosexuals who by choice or by ignorance or by overwhelming pressure do not seek an honest understanding of their condition. I do not believe in withholding the Church from them. But I do not believe that everyone has the "right" to ordained ministry.

The writers of the epistles, continuing in the tradition of Israel, demonstrated that those who are called to lead the flock are to be subjected to scrutiny by the community, that they should seek to live above reproach, following the Lord's example in order to set an example to the flock. If parish clergy and bishops embrace homosexuality as a condition impossible or unnecessary to understand or to heal, their example will have the effect of leading into suffering-and sin-those in need and want of the healing power of grace.

To date, none of the published or publicly held discussions has allowed description of a healing process for those who want it. I don't think this is merely an omission; I believe those invested in the Church's ordination of homosexual persons would rather not admit such an option.

"The pain caused by rejection" that homosexual persons feel, which some say would be alleviated by the Church's blessing of the condition, may instead be evidence of the root cause, such as emotional dysfunction. For homosexual persons to say their condition is outside their choice may mean they have made a choice of which they are unaware.

To base church policy upon such a cry of pain may be missing the point. If the Church is to be serious about alleviating pain, it should be honest in diagnosing it by consulting all the Church's constituencies, including me

and "ex-gay" groups.
You have called for risk, Bishop. Perhaps this is riskier than you bargained for! But I encourage you to ask your Commission on Health and Human Affairs to examine all the studies and case histories before making significant changes in ordination canons. I pray that the Church will not find itself in the position of holding out to homosexual persons a stone when what they desperately need is bread.

> Sincerely, Name withheld by request



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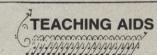
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CREATIVE AGING

Presiding Bishop Edmond Browning has proclaimed May "Age in Action Month" throughout the Episcopal Church. The Episcopalian presents the following five pages on aging and people who exemplify that idea.

Active ministry in old age must be enabled and practiced in the Church, conferees told

by Kristen Johnson Ingram

"No less than a whole life," said psychoanalyst Erik Erikson as he opened an Episcopal conference on active ministry in old age. "No less than a whole life, and not less than a whole communal setting."

Twenty-six Episcopalians met in January at the monastery of the Society of St. John the Evangelist in Cambridge, Mass., to investigate ways to develop faith communities in which older persons are honored for their wisdom and given opportunities for vital ministry. Led by Erikson and his wife and research and writing partner, Joan, participants examined the spiritual, emotional, physical, and social factors necessary to create an atmosphere of ministry enablement.

"In every life, involvement with a community is important," the Eriksons insist as they explore the human life cycles in their psychosocial development. "Community is the catalyst. Our interaction with our community determines whether we begin life in trust or suspicion and whether it ends with integrity or despair." The Eriksons are the authors of many books, including Vital Involvement in Old Age (with Helen Kivnick).

Lorraine Chiaventone, former executive director of the Episcopal Society for Ministry on Aging, agrees with the need for involvement. "We dare not continue to waste an important resource by shelving the elderly," she said passionately. Chiaventone has helped to develop a new book

titled Older Adult Ministry.

Conference participants agreed that ministry by older persons must fulfill a real need. "In-utility is the tragedy of aging," said the Rev. Edward Sims, consultant to the Church Pension Fund. "The single overriding drive of all organisms is to be useful. That's the motivation that dominates both reproduction and survival."

Participants stressed that society should use the skills and experience older people possess rather than create "crafts and busy work." They pointed to the important "over-80" ministries of the Eriksons and of the Rev. Bernadette Turner of Boise, Idaho, who was ordained to the diaconate at age 82 and is currently employed full-time as the chaplain of the large retirement hotel where she lives.

"There's an entertainment overkill in retirement homes," Turner told the conference. "While they knock themselves out creating hotel-style amenities, greater choices of food, and many recreation programs, they are wasting the wisdom and energy of the residents, who have a great deal to offer each other and society."

According to Bernard Nash, originator and director of the Foster Grand-parents Program for the old Department of Health, Education, and Welfare, "Faith communities need to create pre-retirement education programs, develop support systems for those who lose spouses, friends, and colleagues, call upon the experience and insights that older people can



Joan and Erik Erikson enjoy a light moment at the conference on aging.

bring to ministry, and help them to explore and develop their spirituality."

To promote active ministry in old age, two conference participants recently created and taught a course titled "Developing Ministries to and with Older Adults" at Church Divinity School of the Pacific. Alice Scannell, chairwoman of the Senior Adult Ministries Commission of the Diocese of Oregon, and Lynn Huber, director of Affirmative Aging for the Diocese of Tennessee, will repeat the course at the University of the South

this summer.

"It has to happen in the Church, in parishes and in dioceses," Huber stated. "That's where ministry has to be enabled as well as where it is practiced."

"The elderly are 'grandparents' to society," said Joan Erikson at the close of the conference, "fully sharing responsibility with the generations, whole and in community."

"In community with God," added her psychoanalyst husband.

Kristen Johnson Ingram is a free-lance writer from Springfield, Ore.

Please don't stereotype us

by Maude Copeland

When we old people are sick and in strange hospital beds, we tend to lose our sense of identity and worthiness. Many things can be done by the significant people around us that can literally work miracles for us.

During the 12 years I have lived in a retirement home, I have observed my peers to see what attitudes help them orient themselves to this last phase of life. I note we are all concerned with our sense of identity. When we hear or overhear (and how keen is our hearing for things we are not meant to hear!) expressions like "geriatric patient" or "little old lady" or "senility," we wince. These terms seem to stuff the whole lot of us into a box as though we are being thought of as things. The terms suggest our reactions can be predicted, and we will all respond to the same treatment in the same way.

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Many people think aging starts when we reach 65, but aging really starts with conception. Nor do we age alike. One's biological age is seldom the same as one's chronological age; they can differ by as much as 20 years. Yet a general feeling persists that when people reach 65, they automatically become less than they have been and lose their natural dignity and cease to be capable persons.

Most of us do not change drastically with age. Paul Tournier wrote, "In old age we remain in general what we were before, but the traits of our character become more marked." He adds, "True happiness is always linked with deep, inner harmony, which implies acceptance of one's age." Freud pointed out how our emotions affect the rate at which we age. Many authorities say that the way we handle the neuroses which

afflict all of us can make of life a joyous adventure or a plodding journey to the grave. Too many people live lives plagued with disappointments and psychosomatic illnesses and a constant hoping that tomorrow will be better. But tomorrow never comes, and suddenly we are old, and it seems too late.

Yet no matter what our failures in life have been, we old people want to be taken for the *persons* we are, just as younger people do. Even more than young people, we need an atmosphere of receptivity and empathy.

Each adult age group has some whose emotional development stopped at adolescence. If they were not able to complete their developmental tasks at the proper time, they will not, when old, function on a mature level. If they have worked satisfactorily, were attractive physically, and have "loved," even though not deeply and well, they probably were able to get by. But when these people reach old age, they simply can't get by. They will be quarrel-

some when they don't get their way, will complain constantly, be dependent, and make unreasonable demands. Add to these physical unattractiveness, of which the old are keenly aware, or bodily failures which demand patience and acceptance from others, and you have the stereotypical picture of "the aging."

Tournier describes old people's needs when he writes, "The fact is that in old people, where technical medicine becomes less effective, personal contact becomes increasingly important."

During many years of volunteer work in hospitals, I have seen what personal contact can do to speed the effectiveness of the nurses' and doctors' ministrations. In our Crippled Children's Hospital, new shifts of nurses went immediately to the cribs and picked the infants up, casts and all, cuddling them in their arms, tickling and laughing with them. Children receiving this tender care were surely better able to respond to medical treatment.

Key to enjoying old age: Remain creative!

by Wilburn C. Campbell

From our childhood most of us are occupied with planning what we are going to do when we reach adulthood. We overlook the basic fact that the future is *now*. What we are now is but a revised version of what we were and what we shall be. The best way to know about tomorrow is to make the right decisions today. It wasn't raining when Noah built the ark.

A few days ago, I ran into an old friend. I asked the usual question: "How are things going?"

He replied, "I feel like an old newspaper in the bird cage of life." I could have reminded him he had always felt like that, only now he was

Then I met another friend my age and automatically asked him the same question. He gave me a broad grin and answered, "I feel like an old house with rooms filled with golden memories and freedom to move about—even if the plumbing needs constant repair and the wiring has short circuits." I joined him in laughing.

Yesterday is filled with golden memories and some sad ones, mistakes and triumphs. Tomorrow is filled with dreams and hopes. But the future is *now*. Plan ahead. Some lines in a Sanskrit poem

express this:

Look to this day, for it is life. Yesterday is already a dream. Tomorrow is only a vision. But today, well lived, makes every Yesterday a dream of happiness, And every tomorrow a vision of hope.

Dorothy Canfield Fisher wrote, "We do not inherit our expressions; they are the signature of the years." People do not wear out; they give up. As far as trails go, there's always an open trail for the mind—if you keep the doors open and give it a chance. T. S. Eliot in his *Four Quartets* summed it in three words: "All always is."

To associate retirement with death and dying is a tragic error. One cannot choose when one is going to die. One can decide *now* to live *now*. If we live long enough, we are all going to die. St. Paul reminded the Corinthians, "Dying, and behold we live."

Campbell's Law states: "If life means living, creativity is the key to living." Death is a biological fact. Montague has a law, "The idea is to die young as late as possible."

What do I mean by creativity? I mean curiosness, awareness, enthusiasm (God in us), vital interest, planning so much to do that we are hard pressed to find enough time, being productive regardless of physical strength. Creativity is what makes hopes rise to the stars. Read Leo Buscaglia's Bus #9 for Paradise—Passion for Life

Bus #9 for Paradise—Passion for Life.

Carabeth Laird was 80 years old before she wrote her first book. She once remarked, "It's fine if you can jog when you are 90, but it's more important to be able to think. Old age can be a splendid thing as long as one still lives in the world of the mind." My idea of jogging is if you are able to jog, you don't need to.

Lillian Chapin of San Diego was 100 years old in 1983 and was interviewed by a young man for TV. "How does it feel to be 100?" he asked.

TV. "How does it feel to be 100?" he asked.
She answered, "Don't know. I was never this old before."

The young interviewer gulped and tried again. "How did you manage to live so long?"

She smiled sweetly with a twinkle in her eye and replied, "Never died." End of interview amidst the laughter of a group of about 40 Hispanic women in the parish house where the interview took place

The interviewer was stunned into silence, but the cameraman turned his camera on the group, who were crowding about Chapin, hugging and kissing her. Chapin was conducting a daily class for these women, teaching them California English and customs and ways to adjust to a new life in America. She was alive and bubbling with creativity.

Bernard Shaw, a crusty person for sure, once commented, "When I die, I want to be thoroughly used up. The harder I work, the more I live. Life is not a brief candle for me. It is a sort of splendid torch which I have hold of for the moment. I want to make it burn as brightly as possible before handing it on to future generations."

Robert Browning expressed it beautifully in his poem, "Rabbi Ben Ezra":

Grow old along with me, the best is yet to be,
The last of life for which the first was made,
Our times are in his hand who said,
A whole I planned,

Youth shows but half, trust God, see all, nor be afraid.

To recognize that life isn't a holding action, but a process, is hard. It's hard to learn that we don't leave the best part of ourselves behind. What we learn, we own; the experiences, the joys, the sadness, the for better or worse, for richer or poorer, in sickness and in health are grafted into our lives. The future is now, and now is the future.

Paul Maves has a book entitled Older Volun-



Wilburn C. Campbell, 77, is the retired Bishop of West Virginia.

teers in Church and Community, subtitled "A Manual for Ministry." What I am trying to say is when you resign your professional full-time responsibility, you will reap the reward from developing the proper home life, habits, and hobbies. Divorces, excessive drinking, loneliness, and grief crush many people who have neglected these three constants. And the contrary is equally true: They can be the most glorious years of your life. To paraphrase Martin Luther King, "Free at last, thank God I am free at last—to serve the Lord and not the Establishment. To be a fool for Christ's sake."

Perhaps John Milton best sums it up in the last part of "Paradise Lost" when Michael speaks to Adam:

"Nor love thy life, nor hate; but what thou liv'st Live well, how long or short permit to Heav'n:"
And Adam in the end reply'd:
"Henceforth I learned, that to obey is best,
and love with fear the onely God, to walk
As in his presence, ever to observe
His providence, and on him sole depend."

My motto for as much as life remains is "quality not quantity" so that whenever death comes (and remember that God only gives us one day at a time), it may be faced with a resurrection faith and my life yielded to God like a child on Father's Day, saying, "Here, dear Father, it isn't much, but I made it for you."

If the need for personal contact—for love—is so great in infants, how necessary it is for the old!

When we begin to grow old and must give up the children and the mate, or must retire from rewarding life-work, the need for love becomes perhaps the paramount passion. Then we look back and see what we have lost, and self-pity, that most destructive emotion, often sets in, and we feel that no one has ever suffered as we do.

I read about an elderly ex-patient who, when asked what she had found most beneficial during her stay in the hospital, answered, "I liked the lady who came in every morning to clean my room. She just leaned on her mop and gave me her unhurried, undivided attention." The cleaning woman sensed the patient's need to talk and have someone to listen. So with no formal training in pastoral counseling, she became a blessing.

Karl Menninger understands the value of listening. He wrote, "Listening is a magnetic and strange thing, a

creative force. . . . The friends who listen to us are the ones we move toward, and we want to sit in their radius as though it did us good, like ultra-violet rays. . . . When we are listened to, it creates us, makes us unfold and expand."

About the person who needs to talk, he continued, "This person is showing me his soul. It is a little dry and meager and full of grinding talk just now, but presently he will begin to think, not just automatically to talk. He will show his true self. Then he will be wonderfully alive."

For those who choose geriatric care as a career, this happy octogenarian has a message: Please do not be sad or discouraged when it becomes your task to tend us at the termination of our lives. To those of us who have accepted old age and death, our departure is not sad. And we are so glad and grateful you will be with us to help us on our way!

Strive to be completely aware—aware that this old patient is a precious entity, a person.



Maude Copeland, 87, resides at the Westminster-Canterbury House in Richmond, Va. A member of Christ Ascension Church in Richmond, she earned a degree in Christian education at the age of 79.

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World's oldest acolyte?

by Jerry Hurter

Members of Cincinnati's Marjorie P. Lee Episcopal Retirement Community believe they have the most unusual and inspiring acolyte in the nation. Or at least the oldest.

Joe Morris is 94. He regularly assists at chapel services and reads one of his own prayers at Sunday evening

"bag" dinners.

Serving as acolyte is not the only thing Morris does that is unusual for a man his age. Morris is a newlywed. Five years ago he married his wife Mary, who was 83. Joe and Mary Morris are regularly seen at the symphony, ballet, and theater. When ambling through a shopping mall, they can be observed holding hands like teenagers on their first date.

His Christian faith has sustained Morris through a long and unusual life. "When I was 5, my father gave me a Bible to read every morning," he recalls. "The next day, he gave me a test. I found the Bible intensely interesting, and it guided my entire future."

That future saw Joe Morris circle the globe five times. He was 7 when he first went to Turkey, after which he traveled around the world with his mother, never attending elementary school. When he entered high school in Evanston, Ill., he was branded as undisciplined and a behavior problem.

"Naturally, my father was shocked," Morris says. "But I explained I had learned more about



different forms of government from my travels than the teacher had learned from his books." Morris doesn't say whether his explanation satisfied either his father or his teacher

After a career in the U.S. military and in business, Morris retired in 1958. He is known among his friends today as a gourmet cook and a raconteur with infectious humor and a broad knowledge of history and religion.

Jerry Hurter, within "flirting distance" of his own 84th birthday, is a professional journalist living in Cincinnati, Ohio.

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'Embodiment of spirituality'



by Elizabeth Eisenstadt

Emma Lou Benignus has a mission, and she's willing to travel clear across the country to spread the word. "I believe in the empowerment of older people to recognize the presence of the Holy Spirit in our lives," the 78-year-old dynamo says. "The Spirit gives us the capacity to love. You can love if you are bedridden."

Benignus began her career as a cancer researcher. After publishing several monographs, she pursued graduate degrees in philosphy of religion and became the Church's first associate secretary for adult education. She has been a professor of pastoral theology at Episcopal Divinity School in Cambridge, Mass., and on the staff of Intermet, an experimental seminary in Washington, D.C.

When Intermet closed, she accepted an invitation from the American Baptists to set up a national program on aging. "I didn't know anything about gerontology," she says, "but I was impressed by the fact the Baptists had gathered 200 older persons and asked them what a responsible program should look like."

Much in demand for speaking engagements and workshops, Benignus also chairs an Episcopal Society for Ministry on Aging (ESMA) committee that connects older adults with Episcopal seminaries, which she would like to see take a more active role on aging. "How can we use the seminary disciplines to enlighten the public on aging?" she asks. The ESMA committee is designing a program to make seminary facilities and staff available as summer and continuing education resources for older adults.

If Benignus plans to curtail her travel next year, it's to make room for projects in her own Diocese of Pennsylvania. "I'd like to get into more in-depth involvement in spiritual growth," she says, "and I can't do that and travel so much."

Helen White, director of the Christian Education Resource Center in the Diocese of Pennsylvania, says Benignus practices what she preaches. "She's a living embodiment of spirituality making a difference in the life of the older adult."

Benignus says, "Life doesn't have to be narrowed down. Don't have the idea you've done your service to society when you're 65."

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Determination and flair

by Elizabeth Eisenstadt

Surrender all your preconceptions about people with demure faces surrounded by clouds of white hair. When you first see Emma Watson and her husband Tom, they look like something out of a Grandma Moses painting. Carrying their 86 and 90 years very lightly indeed, they bustle around the cavernous basement of St. Mary's Church in Philadephia, Pa., where Emma Watson started a soup kitchen six years ago. Now she shows a visitor exactly how the tables are set up so the men and women who come in for lunch on Saturdays are encouraged to sit next to one another. Scrupulously, she introduces all the volunteers.

Emma Watson's roots at St. Mary's go way back. A native Philadelphian, she was baptized and confirmed at the church. Sixty-four years ago, she met her husband at a birthday party. "Every time I looked up, he was staring at me," she says. "So I went up to a friend and asked her, 'Who's that man with the small eyes?" She soon learned that Watson had been asking his friend about the "girl with those large eyes." Months later they were married.

Emma Watson radiates determination and a strong organizational flair. At the time the soup kitchen was in the planning stages, she had already won all sorts of awards at the Philadelphia Center for Older People. A member of St. Mary's vestry, she soon became responsible for all the



shopping and most of the public relations connected with the feeding program. She makes it clear that she considers the work of the volunteer sandwich makers from 11 suburban and urban churches more important than her own contribution.

After being married for so long, the Watsons have their routine down pat. He plays the straight man to her forthright and rather bawdy stand-up comic. Soberly she tells a visitor they have no children. Then she adds, with a grin, that they are still trying. Her husband merely remarks that it's all in her mind.

Still traveling around the city to publicize and garner support for the program, Emma Watson has committed herself to it so long as she can get out of bed on Saturday mornings and get to the church by 7:00.

'Awake, lute and harp'

The Rev. John Howard Evans often springs a surprise on his audience when he begins to play one of his harps. "I played 'The Beer Barrel Polka' one night, and they couldn't believe it," he says with a chuckle. His repertoire also includes such unlikely tunes as "Red River Valley," "Don't Fence Me In," and a collection of Hawaiian melodies you might expect to hear at a luau.

Although he can't read music, Evans' living room is crowded with seven full-sized harps, from a sturdy harp of the 1700's to an ornate concert harp to an austere modern instrument devoid of gilt and ornamentation. Evans' collection also includes dozens of miniatures as well as nine guitars and seven banjos.

"If it has strings, I can play it," Evans says. He can also handle the ukelele, mandolin, and fiddle.

Now aged 70, Evans has been musical all his life. He began as a choirboy at St. Thomas' Church in Greenville, R.I., where his father was rector. When he was chaplain at Ellis Island from 1948 to 1954, Evans played for immigrants. He found that music overcame language barriers and helped comfort people nervously awaiting entrance to the U.S. The harp he played there will eventually be displayed in a museum documenting the history of the island.

When he's not strumming, Evans, semi-retired, serves as priest-incharge of Church of the Holy Cross in Middletown, R.I. He's working on his second book, Song of the Water-



front, about his years in New York City.

Evans particularly enjoys children. "I tell them what it's like to look out and see the Statue of Liberty for the first time," he says. "I tell them that freedom is something more cherished than we realize."

Condensed with permission from an article in The Providence Journal-Bulletin.

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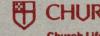


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'Our goal is to find people who are isolated'

by Nancy S. Montgomery

We are living longer. The population of the United States is aging as more and more of us reach retirement with another 20 or 30 years of life ahead. Poverty is the only companion for many who live in loneliness and isolation. The challenge is being faced by increasing numbers of churches, social service agencies, and communities as they attempt to address the complex problems of senior citizens.

In Washington, D.C., one section of the city contains an aging population which, experts say, forecasts what the national statistics will show in another 20 years. One in every four residents of northwest Washington is over 60; one in 10 is over 75. Of this group, 40 percent live alone; 68 percent are women. This is close to double the current national average and offers an opportunity to study on a small scale what communities around the nation will face in only a few years.

Iona House was begun just over 10 years ago. Named after the Scottish island of Iona, home of St. Columba, the center was based in what was the rectory of St. Columba's Episcopal Church. The rector, the Rev. William Swing, now Bishop of California, and his parishioners saw the increasing need for social services to the elderly in their area, and they began what has remained the pattern of the program: a very small staff augmented by enthusiastic volunteers with serv-

ices offered free.

Why such a large percentage of seniors in one part of the city? Many came to Washington to work during the days of President Franklin Roosevelt and the New Deal; many more became "temporary" Washingtonians during World War II and stayed on. As they retired, the aging population grew, and with it the need for a variety of medical, social, and legal services increased at an astounding rate.

Iona House increased its diversity of programs and joined with other churches and synagogues and with the government of the District of Columbia to reach as many people as possible. The result was that this year, as were 13 other agencies nationwide, Iona House was given a \$30,000 federal grant.

Describing the center as one with "exemplary systems of service which should be replicated," the Federal Administration on Aging and the District of Columbia Council on Aging, which had recommended Iona House for the grant, gave the money for a special program in which Iona House will make a strong attempt to seek needy elderly in the area whom others have not reached.

"Our goal is to find people who are isolated, not aware of the programs available to them," says Sally McCarthy, director of the special program. McCarthy, a member of St. Columba's Church and a founding

member of Iona House, says the center will blanket the community with leaflets, make several thousand phone calls and about 200 home visits with the aim of reaching the lower-income residents of the area and educating them about all the types of social services available in the community and of which they may not be aware.

A program Iona House offers in conjunction with the Washington Home is a day care center primarily slanted to the frail elderly. For those who live alone or who should not remain alone all day when the primary care-giver is away, the Day Health Center offers discussion, lectures, meditation, some medical care, a mid-day meal, and an opportunity to socialize with others.

One of the benefits of meeting at the Washington Home, a 100-year-old nursing facility, is the staff's ability to monitor medical problems, administer medication, and offer physical therapy through the home's facilities. A bus especially equipped for wheelchairs brings many of the participants to the center while others are transported by family members.

One well-dressed, carefully coiffed, bright-eyed woman confided, "I love to come here! It gives me a chance to fix myself up and wear some of my nice clothes." When questioned, she smiled and admitted that she was "over 80."

As she walked slowly down the hall to the song-fest, she was serenaded by a rich baritone solo, an Italian song offered by a wheelchair-bound participant who was bringing his music with him.

Those who come to the Day Health Center are asked to contribute on a sliding scale from \$1 up; the average contribution is \$15. No one is turned away because of lack of funds. Obviously, these donations cannot cover the costs engendered by such a service.

One of the first programs Iona House instituted continues to be one of the most important in terms of the nutrition and health of the aging community. Monday through Friday, centers throughout the area serve a hot noon meal. On the weekend, volunteers deliver one hot and one cold meal to those who live alone.

In addition to the low-cost meal, seniors may also participate in games, hear lectures, and be led in a variety of exercises, including Tai Chi and "Ionacize." Working with the University of the District of Columbia and five other Washington agencies, Iona House has instituted an aquatic exercise program; swimming is considered one of the best forms of exercise for those whose movement is restricted or painful because of arthritis or other illness.

In an attempt to educate the community on matters important to seniors, Iona House offers several forums a year. One, "Cast Me Not in Old Age," will be co-sponsored by Adas-Israel and will feature lectures on legal, financial, and medical concerns of seniors, discussions on volunteerism, employment, and the role of the community in caring for frail elderly.

Iona House's board of directors

serves as its advocacy arm, testifying on behalf of new legislation in the District of Columbia as well as working with over 40 other agencies in the District to integrate the efforts of all. A small staff of professionals supports the work of the board as well as all the outreach programs.

"We are only able to do this," says executive director Elizabeth Fox, "because of the 450 volunteers who contribute their time to Iona House and its programs."

Volunteers serve as nursing home ombudsmen, visiting and evaluating nursing facilities. Passage of the 1987 Nursing Home Reform Amendments to Social Security brought the public's attention to some of the inadequacies in nursing care facilities.

Volunteers also serve as home health-care providers. Last year 30 volunteers helped over 60 clients with errands, grocery shopping, transportation, cooking, and cleaning.

Children, from kindergarten to high school, contribute their youthful energy in a variety of ways. The younger ones join the seniors for a mid-day meal and conversation; the older ones help with office chores, telephone calls, and errands, making themselves useful as their time and talents permit. Student nurses from universities across the city gain valuable experience as volunteers at the Day Health

The "Friendly Visitor" program makes sure that those who live alone are reached, either by a personal visit or a telephone call. Through these sensitive and caring efforts, seniors' problems can often be identified and solved before they become major.

The Episcopal Diocese of Washington, which led the way in 1975 to the founding of Iona House, has long since been joined by Roman Catholic, Lutheran, Methodist, Presbyterian, and Jewish churches and temples in supporting the work Iona House does. Each sponsoring organization gives at least \$500 a year to the seniors'

In addition, several individual parishes serve as sites for meal service and cultural enrichment centers. Assistance also comes from Washington's Council on Aging, foundations, and private citizens. Of the yearly budget of about \$900,000, close to \$100,000 comes from the participants themselves who, because they understand the value of Iona House Senior Services, do make welcome contributions. The indigent are never turned away; those who are financially able to do so help to share the budget burden.

Nancy S. Montgomery is a free-lance writer and public relations consultant in Washington, D.C.

lona House has several informative publications, including a monthly newsletter. Last year it published a directory of resources for the elderly in the District of Columbia. Supported by advertisers and contributors, the booklet is distributed free locally but can be ordered by sending \$1 to cover mailing costs.

For further information or to receive

answers to questions about establishing an "lona House" in your neighborhood, write to: Iona House Senior Services, 4200 Butterworth Place NW, Washington, D.C. 20016.



Above, a St. Patrick's church school student enjoys lunch with her friend while, below, seniors with the motto of "Move what you can!" do just that in an exercise class sponsored by Iona House.

Martha Tabor photos



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A barrio church nourishes souls and bodies in Guatemala

by Harry G. Toland

In Guatemala City, Guatemala, the Rev. Luis Flores is showing a visitor around the compact parish house of Iglesia Cristo Rey (Church of Christ the King), an Episcopal church in Barrio San Antonio, a poor section on the ragged edge of this city of 1.8 million. Flores, 53, a genial, blackhaired man with an athlete's build, is Cristo Rey's rector.

"This is where we feed the children," he tells the visitor, showing him a room about 12 by 15 feet on the first floor. Earlier he had mentioned that his church gives 125 neighborhood kids breakfast every morning."

ing.
"You feed 125 kids in this room,"
says the incredulous visitor, thinking
he may have stumbled on a new
feeding miracle.

"We feed them about 30 at a seating," says the rector with a laugh, "and we always thank God for the food before eating." The menus, which are changed every day, include corn flakes, eggs, bananas, tomatoes, and more.

Many of the barrio's children are malnourished. For them, the breakfast at Iglesia Cristo Rey is likely to be the only square meal of the day.

Along with the breakfast, the kids have access to the church's medical and dental clinic if they need its services. For the community, this is indeed something of a miracle: The cost to each child for the breakfast and medical care is 1.5 quetzales (about 60 cents) a month.

The Diocese of Guatemala contributes a small amount to the nutritional program and clinics. The lion's share of support for those activities comes from St. Stephen's Church, Richmond, Va., the result of a visit Guatemala's Bishop Armando Guerra made to Richmond.

From a vestibule in the church, Flores also dispenses corn, wheat, dried milk, and soybean oil (all supplied by a Guatemalan agency) to needy people. Despite his protests, he sees some of those commodities being sold in the community.

These are two of Cristo Rey's many ministries—spiritual, physical, medical, and educational—to its congregation of about 35 adults and 65 children and the barrio community surrounding it.

The church provides worship, of course—one service on Sunday and two during the week—and a Sunday school for its 65 children staffed by an education director and four teachers, including Flores' wife Mirna.

The rector leads an evangelical program, *Turno*, for teenagers. He had recently taken 16 of them for half a weekend to a camp where he presented "Jesus and the Gospel in all dimensions with its impact on people's lives." Thirty youngsters are ready to go on the next *Turno* outing, he says, but "it will be too expensive for most of them."

Against a wall in the rector's office are two sewing machines on which parishioners receive lessons in clothes-making.

Luis Flores leads his visitor upstairs to a small room divided in



The Rev. Luis Flores chats with a parishioner in a barrio street.

half—part medical clinic, part dental clinic. Each is manned five half-days a week and frequently on Saturdays, too.

On this particular Saturday, the medical clinic's physician, Dr. Sandra Velasquez, has opened it. She sees about five patients a day, she says, the main complaints being malnutrition and lung and gastrointestinal ailments.

The dental clinic has the usual liedown chair and a drill, but its X-ray machine is broken and irreparable—it's so old that parts no longer are available.

The priest's tour leads outdoors for a couple of blocks to the Guillermo Wilberforce School, attended by about 110 children in grades 1 through 6. The school is sponsored by Iglesia Cristo Rey.

Flores teaches English to the second grade, and he says those in fourth, fifth, and sixth grades can say the Lord's Prayer in English. "We pray together in English at the start of each class," he says.

Each grade has its own room, ex-

Each grade has its own room, except fifth and sixth which share a room, with well worn chair-desks. Eucaria Garcia lives at the school to mind the building.

How many of the kids who are fed at the church attend Wilberforce School, his visitor asks. "Only five or six," Flores replies, "because you have to pay something to go to the school even though we have the lowest price for a school." The diocese gives a little financial aid to the school, but it is largely self-supporting.

Back outside, the priest and his guest head down the street toward the edge of the plateau on which the barrio sits. "You will see that the people look happy here," says Flores.

"They don't know how bad things are for them."

This is a very poor part of town. But soon the priest and his visitor are on a concrete path zigzagging down a steep hillside into a "settlement" called La Joyita that makes the barrio look middle-class.

Here live the "poorest of the poor." The view downward is of corrugated iron roofs held down by old tires and rocks. The walls of the buildings are of scrap wood, billboard material. Water comes from a concrete outlet half way up the hill via garden hose.

A tiny boy carrying an armload of sticks is struggling up the path. "This is why some of the children do not go to school," says the priest. "They have to help at home."

Near the bottom of the hill, Flores stops at the home of Estela Lopez and her three children, members of his congregation. In the dusty yard are a sleeping dog and some chickens. Lopez tells the priest that she has been ill with a stomach ache. On the arm of one of her sons, about 5 years old, is an ugly sore the size of a quarter.

The visitor asks if he can take a picture of the family, and she agrees. But not before she washes her face, using a bowl of water on an outside table, and the faces of the children and combs their hair.

"I will be sad to leave these people," says the priest, referring to his bishop's rule that pastors are to move on after three years. He has been a deacon a year and a half and priest a little more than a month. Living with his wife and four children on the other side of Guatemala City and without a car, he commutes by bus to the church, two hours in each direction. "I read many books," he says.

Luis Flores left a career in architecture to enter the ordained ministry "when the Lord called and I couldn't say no." Two murals he painted on his church's chancel wall are reminders of his earlier vocation.

He also is chaplain to students of the medical school of San Carlos University, and he would like to replicate a med school perk in the Cristo Rey community: an at-cost drug store. As he passes the neighborhood's lone drug store, he buys 250 milligrams of aspirin for eight centavos. At the medical school store, he says, he can buy 650mg of aspirin for three centavos. He would like also to bring to the community a co-op offering food at corresponding prices.

Meanwhile, he struggles with endemic community problems—prostitution and drug and alcohol abuse and the unemployment of so many without any state welfare "safety not."

Back at the church, his guest asks what an average Sunday collection comes to. He produces Cristo Rey's books. The church is a mission, and the diocese pays Flores' salary. On a usual Sunday the figure is six to eight quetzales—about \$2.50 to \$3. That's the total, and it gives an economic glimpse of the parish.

All Luis Flores says is, "The people are learning to give."

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Pilgrims to mark Dunstan millenium at Canterbury

A 10th-century English saint sparks a 20th-century international revival

by Eleanor Smith

Like ripples returning to a source, pilgrims from St. Dunstan churches throughout the Anglican Communion will gather May 19 in Canterbury Cathedral to mark the millenium of the saint's death.

Observing the lives of saints is not new in Christendom. But the story behind the observance of this particular life—that a 10th-century monk, artisan, scholar, musician, statesman, reformer, educator, liturgist, and Archbishop of Canterbury—has proven to be one of a continuing, creatively evolving experience.

The American connection began in 1980 when the rector of a parish named for Dunstan found he was spending more and more of his sabbatical discovering bits about the saint's life in the stacks and files of the Cambridge University Library in England. The Rev. Richard Daniels says that although he carried home "all sorts of copies of things in Latin so esoteric I could find no one to translate them," he still had enough in English to hook not only his interest, but that of his Tulsa, Okla., parish as well.

Daniels' first step was to write to all the archbishops in the Anglican Communion, requesting names and addresses of Dunstan churches in their Provinces. "I heard from many, but not all," he says. He then wrote to those Dunstan clergy, hearing from about three-quarters of them. He gathered so much information of interest he wrote a newsletter. People began to share with him from places like Papua, New Brunswick, the Philippines, Toronto, and they added addresses of more Dunstan parishes.

The real breakthrough came, he says, when a parishioner found an old copy of Crockford's Clerical Directory in an English bookstall and bought it for £2; the book yielded the names of 20 more St. Dunstan churches. "Well," Daniels amends, "one of them wrote and repudiated Dunstan's patronage because it dated from the 13th century and they had found an earlier saint from the sixth century and so renamed themselves." In 1986 a directory of Roman Catholic churches in England added a dozen more St. Dunstan's. Nor did Daniels overlook the "three or four" St. Dunstan parishes of the continuing church movement.

Somewhere in the course of all this correspondence came the idea for a special celebration to mark the millenium of Dunstan's death. The par-



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A. Edward Jones Limited, St. Dunstan Works, Pemberton Street, Birmingham, England. Incorporating Blunt & Wray of London ish made plans for a small, self-contained pilgrimage to England to visit Baltonsborough (Dunstan's birth-place), Glastonbury and Canterbury, and Winchester (the royal city of Dunstan's time). But as the news spread, the plans expanded.

Twelve Dunstanites from Melbourne, Australia, wrote they will fly to England and join the pilgrimage, two from British Columbia, 17 from the Diocese of San Joaquin. An Anglican clergyman will fly from East London, South Africa, to East London, England. Sponsors offered to help defray the expenses of some of the pilgrims from third-world countries, Dunstanites all. Swelling the ranks of 190 pilgrims from the United States will be untold numbers of parttime pilgrims visiting friends or relatives and able to look in on one or two of the activities planned for the seven-day celebration.

Meanwhile interest was sustained through creating a poster, a special logo, a pilgrim's pin featuring the logo, and several more newsletters. Daniels wrote a thoroughly documented history of St. Dunstan which an interested professor at Trinity College, Cambridge, edited for historical accuracy. Dunstan, Jewel of the English, was completed in 1987 and published by-of course-St. Dunstan's Press. Postscripts include some of the most charming legends in saintly lore, such as the time Dunstan, losing patience with the Devil's temptation, pinched the Evil One's nose with his red-hot smithy tongs.

Dunstan's position as the patron saint of silversmiths has led to the commissioning of 10 silver chalices by Dunstan parishes as far away as Australia. They will be blessed May 19 by the Archbishop of Canterbury during a Eucharist at Canterbury Cathedral. And where will the chalices be fashioned? At St. Dunstan Works in Birmingham, England. The spiritual presence of St. Dunstan the artisan should be delighted.

As the pilgrimage took shape, so did choices. A walking tour for the well-soled will begin from Baltonsborough on May 11 and end at the Eucharist in Canterbury on May 19. Fifty hardy souls signed up. The Christians Aware group of the United Society for the Propagation of the Gospel took over the arrangements. The Bishop of Worcester will not only commission these pilgrims, but lead the pack for the first half day.

The other choice is to make the pilgrimage by coach. The Bishop of London will commission these pilgrims at Stepney Church in East London, the site of All Saints' Church where Dunstan, by virtue of being at one stage Bishop of London, was also considered Lord of Stepney Manor. These Pilgrims will ultimately join with the walkers at Canterbury. Both walkers and riders will receive a 60-page handbook to serve as travel guide as well as daily devotional guide.

When making the final arrange-

Saint Dunstan



(988 知面 - 1988 知面)

ments in England, Daniels suggested that the six nearest-to-Canterbury churches meet together to hear the plans. The six churches are in three dioceses. Five of the churches attended. "They had never met together—or each other," Daniels says. "But out of that meeting came the enthusiastic suggestion that parishioners would host pilgrims overnight!" Some 100 would-be guests promptly signed for the privilege.

Each Dunstan church was invited to take its banner for the Canterbury procession. Tulsa's St. Dunstanites worked feverishly on the logistics of packing and carrying five large panels, worked by parish needlewomen, based on Dunstan's life. A sixth banner has the names of every known Dunstan church worked around the figure of the saint.

Asked what effect all this linkage will have in the long run, Daniels says, "I think it has marked a resurgence of interest in our Anglican roots. I learned that all the Dunstan churches in the States have post-World War II foundations. Tulsa is celebrating its 25th anniversary, Houston its 20th, San Diego its 40th—unlike in England where almost all of them date back 1,000 or 800 years.

"Even more important is the fact we are praying for each other. Our own cycle of prayer is being used. For instance, I just heard from a Dunstan church in England where it is being used every Sunday at Evensong. And then there are requests for special prayers, such as the establishment of a new mission. Another letter is from a St. Dunstan's School, wanting the address of another Dunstan school so students may exchange letters."

What Daniels began eight years ago through a mild curiosity has blossomed into, as the *Church Times* of England wrote, "a remarkable fellowship that will not fade away when the millenium is over." The light raying from the life of this brilliant, manytalented saint has managed to cross the centuries to illumine lives and places a 10th-century monk could not have known existed.

Eleanor Smith, professional journalist, is a member of St. Dunstan's Parish, Tulsa, Okla.

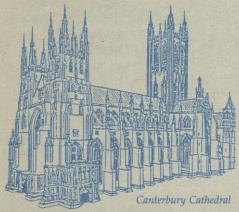
Take a break in England this summer

Whoever said, "All work and no play makes Jack a dull boy," may have had in mind the hectic schedule of Episcopal clergy and lay workers in the summer of 1988.

Rather than the usual slump of church business in the summer months, this summer should provide a flurry of activity for Episcopalians in the U.S. and abroad as we approach the 69th General Convention and the Lambeth Conference taking place back-to-back in July. Thousands of Episcopalians will attend these events.

The Lambeth Conference, to be held July 17-August 7 at the University of Kent, Canterbury, England, provides a good excuse for a side trip of rest and re-creation in England's beautiful countryside and cities. But who needs an excuse? Here are some ideas for enhancing your travel in England this summer.

Keystone Travel and Tours (12872 Biscayne Blvd., Miami, Fla. 33181) is offering a 16-day guided tour called "Echoes of England in the Lambeth Year." Departing from New York City, the itinerary includes London (and St. Paul's Cathedral), Canterbury Cathedral (as well as the charming



town), Cambridge University, Norwich Cathedral, Stratford-upon-Avon (and the birthplace of William Shakespeare), Bristol, the south coast (with a stop at Stonehenge), Arundel Castle, and even—quite important—some free time. The cost of this adventure is \$2,752 from New York.

Parish Holidays are eight-day visits in various "parishes" (communities) throughout England. Accommodations are in the homes of local people who give exclusive attention to their guests throughout the stay and introduce the visitors to a wide variety of the sights and customs of their areas. With friendly towns, sleepy villages, sites of historical, religious, and literary interest, each Parish Holidayranging from a week in Howden (in North Humberside) in June to a week in Stratton-on-the-Fosse (in Somerset) in September-has a distinctive flavor and allows time for relaxation, shopping, and fellowship with newtound friends. The cost of \$699 for each Parish Holiday does not include airfare. For information, contact Anne Beardsley-Chisham, World Wide Tours of Mission Valley, 1640 Camino Del Rio North, San Diego, Calif. 92108, or Frank Morris, 106 S. Fraley St., Kane, Pa. 16735.

How about a pilgrimage? Every year on the last Saturday in June, pilgrims go to Glastonbury Abbey ruins to celebrate the Eucharist and process through the town. This year on June 25, Archbishop of Canterbury Robert Runcie will be celebrant on the 1,000th anniversary of the death of St. Dunstan, once Abbot of Glastonbury. The Abbey House, a



Abbey Hous

retreat house for the Diocese of Bath and Wells, is situated above the ruined Abbey nave and offers hospitality to individuals or groups throughout the summer. Write to Martin Oliver, Warden, Abbey House, Chilkwell St., Glastonbury, Somerset BA6 8DH, England.

English Church history buffs can have a unique travel/study experience in September when Dr. Peter Brooks, English Reformation scholar, and Phyllis Ince, Anglican Church historian, lead a 15-day tour of centuries-old cathedrals, abbeys, hill forts, and holy islands. The \$3,315 price also includes round-trip airfare from Washington, D.C., and a three-day seminar at Cambridge University on the origins of Anglicanism. Contact Academic Travel Abroad, 3210 Grace St. NW, Washington, D.C. 20007, or call (202) 333-3355.

For those interested in drama and folklore, Storyfest Travel Seminars (3901 Cathedral Ave. NW, #608-E, Washington, D.C. 20016) offers excursions into Yorkshire's moors and dales to explore folklore and legends as well as attendance at the once-everythree-years mystery plays held in York Minster June 27-July 3.

England Afloat (Box 2083E, Springfield, Mass. 01101) offers a novel way to explore historical and literary England—via a canal boat whose skipper is also a historian. England's 2,000 miles of peaceful waterways offer access to ancient towns, lovely countryside, and famous sites. The cost is \$475 weekly, all meals included.

Or explore England at your own pace from a rented flat or cottage. Write Pilgrim's Way, Box 1307, Havertown, Pa. 19083, for rental information and other services.

The National Altar Guild Association is sponsoring a 19-day tour which features "Holy Places of the British Isles." Beginning July 11 in Glasgow, Scotland, it includes St. Columba's island of Iona and St. Aidan's island of Lindisfarne as well as Britian's famous cathedral cities. Castles and palaces, villages and gardens have not been forgotten, nor has a plenary session of the Lambeth Conference. Not an ordinary tour, many of the meals and 12 of the nights will be spent in the private homes of professional and business people and politicians. For information, contact Nancy Grandfeld, National Altar Guild Association, 575 Vista Dr., San Carlos, Calif. 94070, or call (415) 591-6485. Ten percent of the \$3,304 fee will go to benefit the Altar Guild Association.

Maybe an enchanting island sounds more restful than a tour after a busy summer. Leave England and try Scotland's College of the Holy Spirit on the Isle of Cumbrae. The college has opened as a retreat house for quiet holidays run under the auspices of Argyll Diocesan Conference Centers. The Isle of Cumbrae (in the Firth of Clyde) is "the perfect place for a quiet holiday away from the hustle and bustle of life but not too far from some of Scotland's most famous tourist attractions," says secretary/treasurer Christopher Hall. The Cathedral offers daily worship, and the town of Millport offers golf, tennis, bowling, and water sports. For reservations at the college, write to Christopher Hall, Diocese of Argyll and the Isles, 25 Dublin St., Edinburgh EH1 3PB, Scotland.

Whether you're simply on vacation or recovering from the rigors of a busy schedule, Britain has much to offer. Check the pages of *The Episcopalian* for more travel opportunities. Bon yoyage!

Pilgrims for Peace— Destination: Canterbury

The Anglican Pacifist Fellowship (APF) and the Episcopal Peace Fellowship (EPF) are completing plans for a Peace Pilgrimage in July, timed to arrive at Canterbury Cathedral for the opening of the 1988 Lambeth Conference

The pilgrims will begin at Southwark Cathedral in London on July 12 and follow the route taken by Chaucer's pilgrims. Overnight accommodations along the journey will be in church halls or bed-and-breakfast establishments.

The Lambeth Conference will open Saturday, July 16; the pilgrimage is scheduled to enter Canterbury Cathedral the following day, at which time various statements on peace and justice will be laid on the Shrine of St. Thomas of Canterbury. A special service of Evening Prayer will follow.

Retired Bishop William Davidson of Western Kansas, head of the EPF, and the Rev. Sidney Hinkes, secretary of the APF, issued a joint call on behalf of both organizations "to all those concerned about peace and justice to join the pilgrimage to Canterbury." Hinkes noted, "The 1978 statements by the Lambeth Conference on peace and justice were landmarks on the journey toward peace and reconciliation. We hope our presence and our pilgrimage will inspire the bishops assembled to speak boldly once again."

Participation in the pilgrimage requires payment of a \$50 registration fee. Arrangements for Episcopalians are being handled by the national office of the Episcopal Peace Fellowship, 620 "G" St. SE, Washington, D.C. 20003.

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Giving 50/50

At a recent meeting of the executive board of the Diocese of Southwestern Virginia, its members signed a statement. It read, in part, "In response to the challenge of our baptism, we accept the invitation to tithe. . . . We accept the challenge as a diocese to set a goal of giving 50 percent of all revenues outside ourselves. . . ." The diocese aims to meet both goals in three years.

Personal commitment and corporate commitment combined. The Rev. Ronald Reed, stewardship staff officer at the Episcopal Church Center, says that about 30 percent of the Church's dioceses have signed statements like Southwestern Virginia's. The question for each of our parishes and dioceses is: If such a signal of stewardship hasn't been given, why not?

Commitments to tithing and 50/50 giving can-

not be entered into lightly, of course. And Reed emphasizes that they should be accompanied by a declaration of "mission priorities so clear that a 10-year-old can understand it on first reading."

At the parish level, he suggests, such a prior-

Editorials

ity ought to grow out of something the parish is already doing and then lead to new but related activity. Example: If a parish is feeding 40 people from a food cupboard, it could seek out a dozen new families to feed. When that is accomplished, the congregation might look into better health care for the cupboard's clients.

This approach to stewardship of God's gifts

works. It worked in Venture in Mission in the 1970's, which exceeded its \$100 million goal by \$70 million. And 50/50 giving is not a new concept; the goal was first raised by the 1969 General Convention.

At the February Executive Council meeting in Guatemala, Presiding Bishop Browning delivered

the challenge again.

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

"We are seeking to come a bit closer to the radical self-giving of Jesus Christ," he added. Is 50/50 giving radical? Some may say so. Satisfying might be another way to describe it.



'Independent' and 'official'

by Richard H. Schmidt, Managing Editor

We Americans are proud of our free press. We sometimes fuss and fume about what we read in the papers, but we wouldn't want public officials telling editors what to print. The role of the press in our society is to uncover the facts, whatever they may be. The press is often called society's "watch dog."

Not all publications play this role. The opposite of the free press is the house organ which glorifies the institution it serves and promotes its programs and officials uncritically. We find house organs not only in totalitarian regimes elsewhere in the world, but in the publications of oil companies, airlines, and other corporations—and in many diocesan newspapers.

What is the proper role of *The Episcopalian*? Should it stand outside and hold the Church accountable, or should it promote and glorify the Church?

Since 1969 *The Episcopalian* has carried the words "independently edited, officially sponsored" beneath its masthead. We Anglicans have a long history of dealing with thorny questions that way. We affirm all positions, irreconcilable though they may seem, then stride blithely forward, head held high.

Good Anglicans as we are in this office, we shall seek to remain faithful to both parts of that slogan. No one will tell us what to print. We will report the news whether it makes people happy or not, and we will editorialize as we see fit. Church officials will see the paper at the same time other readers see it.

But we do not fancy ourselves the Woodward and Bernstein of the ecclesiastical press. With *The piscopalian*'s freedom comes responsibility. While criticism of policies and programs can be healthy, juicy rumors belong in the racks of the supermarket checkout stand, not in this newspaper. Even facts need not be published if to do so would serve no purpose except to embarrass persons who have worked hard and done their best. Ultimately, *The Episcopalian* is part of the institution it is called to hold accountable and must itself be held accountable

The line between a free press and house a organ is a thin one. We'll do our best not to veer too far to either side.

30 THE EPISCOPALIAN MAY, 1988

Vying for Russia's soul

Moscow—The Communist Party daily Pravda said yesterday that religious activity, especially by the Russian Orthodox Church, was on the rise, and it called for more atheist education to counter the Church's influence. —News item.

These must be tough days at the office for the atheist education commissars in the Kremlin. Here they are trying to push the party line while, out beyond the high wall, the country—in fact, many people in various parts of the world—is preparing to celebrate the 1,000th anniversary of Christianity in Russia

Not only that, but the Kremlin rulers face the reality that the Russian Orthodox Church is very much alive and reasonably well, with an estimated 60 to 80 million practicing believers—and gaining. That's about half the Russian ethnic group which is a little more than half of the Soviet Union's total population of 280 million. The atheism campaign is going to be uphill work.

First, Christianity is deeply rooted in the Russian soul. Prince Vladimir, later sainted, chose baptism in 988 and then ordered his subjects in Kiev to be baptized in droves in the Dneiper River.

It was the beginning not only of widespread Christianity, but nationhood in Russia.

And then, of course, faith in Christ has a disarming way of taking over people's lives and expanding its scope no matter what its opposition does; communist ideology is simply no match for it.

All this is of more than passing interest to Episcopalians. As a new Forward Movement booklet on the subject makes clear, our *Book of Common Prayer* includes many elements of worship from the ancient Eastern Orthodox Church. We and our Russian Orthodox brothers and sisters share the Nicene Creed, Sanctus, and Lord's Prayer.

Not only that, but talks aimed at agreement on various phases of church life have been going on since the General Convention of 1862 resolved that "a joint committee be appointed" to begin such communication. And Episcopalians are among the many making pilgrimages to the Soviet Union this year to mark the 1,000th anniversary.

On this auspicious year, then, we reach out warmly to our fellow Christians in the chilly Soviet atheistic climate.

SWITCHBOARD

A naval commander has a different view-

Donald B. Harris' sentiments (Commentary, March) reflect a [misleading] picture. His picture of young sailors as individuals whose only hope for a stable life is on a ship equipped to kill another is nonsense. To suggest they are simply escaping from a worse fate back home is demeaning.

I take exception to Mr. Harris' comment that virtually "none of these, my brothers, is an Episcopalian"—as if that mattered. He misunderstands the sailors, and, I believe, misrepresents the views of the Episcopal Church. Jesus' injunction to love one another, to look after one another, is no more closely observed than by shipmates at sea.

Mr. Harris' comment that
". . . as a Navy chaplain I try
to love them as (the Lord)
would want me to. . ." seems
in keeping with his apparent
view of those in the armed service as comprising some generally unlovable and less-thandesirable element in our
society. My own experience

during 26 years of naval service has been far different.

Commander J. E. Olson Pensacola, FL

Today's students act like Christians

Re your editorial (March) on the American Council on Education survey. I believe these figures must be deceptive.

I have been teaching in state colleges during the period surveyed. I have observed the students' behavior, not what they said they wanted, and I come to opposite conclusions.

Sure, the kids are money-conscious. They are broke, in debt, and the economy is as cheerful as a sock in the soup. But there has been a quantum jump in love, care, and helpfulness. They act like Christians. I recently had one student who was uncaring, selfish, and competitive and who reminded me of those I started teaching 30 years ago. He stuck out like a sore thumb, an exceedingly sore thumb.

The problem might be asking them about a "meaningful

philosophy of life." Had the survey asked them if they wanted to love their neighbors or the Lord better, the results might have been quite different.

> Sam Bowne Edinboro, PA

Theological innovations need reevaluation

The reasons the Episcopal Church declined by 18.5 percent during a period when the population of the U.S. increased almost by 10 percent are not hard to figure out. Given the theological innovations of recent years and the fact that even bishops take theological and moral positions which are completely at odds with the traditional teaching of the Church, can anyone be surprised when those who continue in the faith they were taught leave? Many who grew up in the faith and traditions of the Church cannot follow the leadership of bishops who deny the virgin birth and the Resurrection, advocate the blessing of homosexual unions, and uphold the moral-

Capital punishment: God's right, not ours

by David C. Anger

While on summer vacation I took an unanticipated trip to Angola, La., the site of a state penitentiary where a friend of a friend of mine was executed on July 30, 1987.

I had made a long overdue phone call to my friend Myra, a college chum now a rabbi, and learned that a friend of hers was about to be executed there. Unable to reach her directly, I got some basic information about the prisoner from the president of her synogogue, later corroborated through various Episcopal Church and ecumenical networks.

I was shocked to learn that this mentally retarded man, who suffered with alcoholism from his teen years and physical abuse from his father as a child, was going to the electric chair instead of being rehabilitated by the state. The crime was hideous, but the co-defendant in the case, a minor at the time, had been given a life sentence.

Wondering what I might do to affect this prisoner's situation and before taking any action (other than to pray that the Lord's will be done for the highest good of all concerned), I investigated the position of the Episcopal Church on capital punishment.

I found that at three General Conventions, the minds of both Houses concurred to oppose capital punishment—the Conventions of 1958, 1969, and 1979. Bishop W. Appleton Lawrence put forward the first concurred resolution:

"INASMUCH as the individual life is of infi-

nite worth in the sight of Almighty God; and "WHEREAS, the taking of this human life falls within the providence of Almighty God and not within the right of man; therefore be it

"Resolved, the House of Deputies concurring, that the General Convention goes on record as opposed to capital punishment."

The resolution of 1979 said (in part):

"Whereas, the institutionalized taking of human life prevents the fulfillment of Christian commit-

Commentary

ment to seek the redemption and reconciliation of the offender; and

"Whereas, there are incarceration alternatives for those who are too dangerous to be set free in society; therefore be it

'Resolved, the House of Bishops concurring, That this 66th General Convention of the Episcopal Church reaffirms its opposition to capital punishment and calls on the Dioceses and Members of this Church to work actively to abolish the death penalty in their States. . . .

The theological expression in those resolutions truly warmed my heart. I feel proud to be a part of this tradition which honors all human life, no matter how far down the scale it may have fallen, for the sake of Jesus Christ.

Of course, there's the inevitable economic is-

sue. What can states do when their financial resources are limited or jeopardized? But the cost of rehabilitation is perhaps not so much as people might imagine. I learned from local people that A.A. (Alcoholics Anonymous) and A.C.O.A. (Adult Children of Alcoholics) have meetings in the penitentiary at Angola. The prison has a chaplain's office, and people like my friend Myra do visit people on death row.

Nations must maintain a minimum standard of human dignity; capital punishment violates that standard. I see capital punishment in the context of "state terrorism"—along with apartheid in South Africa, hostage-taking in the Middle East, and war. Either human life is of infinite value, or it isn't. Either death is a matter of God's providence, or it isn't.

David Carroll Anger is associate priest at Church of the Intercession, New York, N.Y.

Healing homosexuals

by Bob Libby

Everyone is saying, "Stop it." Conservatives are telling lesbians and gays to stop their sexual activities. Liberals are telling the Church and society to stop persecuting homosexuals.

Both approaches are difficult, according to Dr. Francis MacNutt, who deplores the fact that none of the leadership of the main line Churches is saying homosexuality can be changed by prayer, "the remedy Jesus came to bring.

MacNutt, a Harvard graduate and former Roman Catholic priest, is a lecturer and author on Christian healing. While ministry to the homosexual is not his major thrust, his experience with this area of healing is relevant to the debate on homosexuality that is going on in the Episcopal Church and other denominations.

MacNutt quotes Elizabeth R. Moberly, a British psychiatrist who contends that the usual cause for homosexual orientation is something in childhood was missing in the relationship with the parent of the same sex. "If that's missing, there's a crying need," MacNutt says, "for the homosex-ual, say the man, to say, 'I need the love of a man.' . . . The desire for the love of a man is right at a stage along the way. The difficulty comes where, if it is not fulfilled as a child, it tends to be fulfilled later in a sexual relationship. That's the wrong part."

MacNutt's conclusions come from his own experience over two decades of healing ministry and are backed by his wife Judith's professional counseling experiences with more than 20 people who were homosexual in orientation. "What Judith's patients experienced was a change in orientation through prayer," says MacNutt.

"Our position would uphold the traditional Christian position that homosexual behavior is not to be accepted, but at the same time we understand the homosexual position that his orientation cannot be changed through any human agency. We believe it can be changed with God's

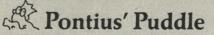
help through prayer."

The MacNutts and other counselors at the Christian Healing Center in Jacksonville, Fla., are not alone in their contention. A Religious News Service story by Janelle Bussert told of more than 50 ministries to ex-homosexuals around the country which come together under the umbrella title of Exodus 12. Homosexual groups have criticized these ministries as barbaric and unconscionable. RNS reports that psychologists and social workers criticize them saying sexual orientation cannot be changed.

Replying to the critics, MacNutt says, "About the best that willpower can do is to help a few homosexuals to stop their homosexual actions. For the majority of homosexuals, preaching about sin just drives them further into guilt or further away from the Church. We have seen, though, that a loving, compassionate Savior can change not just the actions, but the basic sexual orientation of a homosexual when we pray."

Bob Libby is rector of Church of the Good Samaritan, Orange Park, Fla.

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ity of abortion.

The failure of the Church to censure such proclamations is hard for many to understand and accept. The real surprise is not that many have left, but that so many faithful people have stayed.

Warren E. Musselman Apalachin, NY

Recent news stories about the Episcopal Church, particularly with regard to the Diocese of Newark's blessing of homosexual relationships and the question of "inclusive language" proposed for our liturgy, bring to my mind a fairly singular thought: Do I want to raise my 3-year-old son in a Church like

Perhaps we would do better with fewer commissions and conventions and resolutions and more Bible study and simple prayer. It would appear we love to chew more than we bite off. God help us.

I. Curtis Brown Akron, OH

Pamela Chinnis is quoted (March issue) as having said the Presiding Bishop "has vowed he will share with the bishops [at Lambeth] 'the riches the ordination of women has brought to the Church.' "I hope the Primate will be fair and honest (and he has promised "there will be no outcasts") and will add that our departure from the catholicism we profess in the Creeds has. . .caused thousands of our members, clergy and lay, to leave [the Episcopal Church] and has brought to thousands more of us, who thus far have remained, confusion, apprehension, anxiety, and grief.

The Rt. Rev. Paul Reeves Retired Bishop of Georgia Hendersonville, NC

Vincent K. Pettit (March issue) justifies the creation (for General Convention consideration) of "supplemental texts" to meet the needs of a "vocal minority who feel they are being excluded from the liturgy." Would [he] give the same consideration to those who wish to use the 1928 Prayer Book occasionally for Morning Prayer and Eucharist? Would

he permit [it] as a "supplemental text"?

Robert Ebner Muncy, PA

Picture of Chinese Church a winner

Congratulations on Richard Henshaw's picture (March issue) of the Church in China today—the best I have read!

The Rt. Rev. Morris F. Arnold Retired Suffragan of Massachusetts Belmont, MA

For the record

I wish to set the record straight about the resignation February 1 of Bishop Howard S. Meeks. As a friend and strong supporter of his goals in Bible study, evangelism, and renewal and as communications officer for the diocese, I can tell you his resignation had nothing whatsoever to do with the alleged clash between his evangelistic style and the so-called Anglo-Catholic tenor of this diocese as reported in [March]

The Rev. Joseph C. Neiman Rector, St. Mark's Church Paw Paw, MI

Burmese-born Muslim leader Inamullah Khan, founder of the Modern World Muslim Congress, has been awarded the Templeton Prize for 1988 for his "tireless" work for peace between Muslims, Christians, and Jews D Song in a Weary Throat, the autobiography of the late Rev. Pauli Murray, the Episcopal Church's first black woman priest, has received the 1988 Christopher Award for excellence that "affirms the highest values of the human spirit" D Jack Hickman of Trinity School, Midland, Texas, has been awarded a fellowship in honor of teacher-astronaut Christa McAuliffe The Rev. J. Robert Carter is the bishop's deputy for program in the Diocese of Georgia.

Sister M. Isolina Ferre of Ponce, Puerto Rico, is the 1988 recipient of the United Way's Alexis de Tocqueville Societý Award for her lifetime effort at combatting juvenile delinquency Two

People Worth Noting

Anglicans are among four global officers elected to lead the United Bible Societies—Geoffrey Hill, finance director of the British and Foreign Bible Society, and Archdeacon Philip Oliver of Sydney and Cumberland, Australia The new editor of the Savannah Morning News and the Savannah Evening Press is Thomas F. Coffey, Jr., a member of St. Michael's, Savannah, Ga. The South American Missionary Society has given the Rev. Derek Hawksbee the title of director emeritus in recognition of his many contributions: 17 years with his wife Betty as missionary in Paraguay, 12 years in England training missionaries, and eight years as director of the SAMS-USA training program in Union Mills, N.C.

The Rev. Linda Grenz is network and program coordinator for the Women in

Mission and Ministry Office at the Episcopal Church Center

Bishop William Weinhauer of Western North Carolina is the new chairman of the board of Kanuga Conference Center, Hendersonville, N.C.

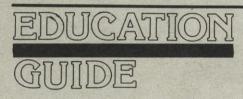
Kenneth R. Smith, a communicant of the Cathedral Church of the Nativity in Bethlehem, Pa., is that city's new mayor

The Rev. Walter Sherman is vice-chairman of the Ohio AIDS Coalition and president of AIDS Volunteers of Cincinnati.

Dr. Louis Weil—lecturer, author, scholar, and musician—is leaving his post at Nashotah House to join the faculty of Church Divinity School of the Pacific — Three retired bishops have died—J. Brooke Mosley, Jr., formerly of Delaware and most recently Assistant Bishop of Pennsylvania, died March 4; James W. Hunter of Wyoming died

Nov. 18, 1987; and W. Fred Gates, Jr., Suffragan of Tennessee, died December 29 Robert F. Dillon, III, a 16-year-old junior at Gresham Union High School and a member of St. Luke's Episcopal Church in Gresham, Ore., is one of two American Boy Scouts among a group of 20 Scouts from three continents planning an international youth event to commemorate the 500th anniversary of Columbus' first voyage to the new world □ Dr. Sonya A. Ingwersen is associate professor of Hispanic studies and Christian ministries at Episcopal Theological Seminary of the Southwest

Leadership Buffalo, a program sponsored by the Greater Buffalo Chamber of Commerce, selected the Rev. Steven T. Metcalfe, rector of Church of the Good Shepherd, to be a member of its first class - Archdeacon Enrique Brown of New York will be a consultant on mission and ministry to the Lambeth Conference.



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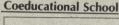
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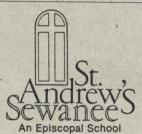
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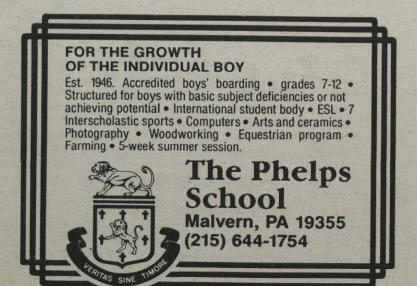
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