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## Is there a balm in Gilead?

by Michael Hamilton

Canon Michael Hamilton of Washington Cathedral spent 12 days in Jordan and Israel just before Easter. He is presently active in the United States Inter-religious Committee for Peace in the Middle East, an organization of Jews, Moslems, and Christians committed to a two-state resolution of the Israeli-Palestinian conflict.

Bishop Elia Khoury, Anglican assistant bishop for Jordan, is a member of the Palestinian Liberation Organization's executive committee. He was deported from his parish in Ramallah in 1969 and now lives in Amman, Jordan. He is unable to visit the United States because of Congressional legislation banning visas for all P.L.O. executives.

A man with a tired yet intense

manner, he spoke passionately to me about the welfare of Palestinians in Jordanian refugee camps and in the occupied territories of the West Bank and Gaza. "We are the most educated and democratic of all the Arabs. Why can't we have our independence and freedom? The P.L.O. no longer wishes to destroy Israel; we just want a fair policy for both of us."

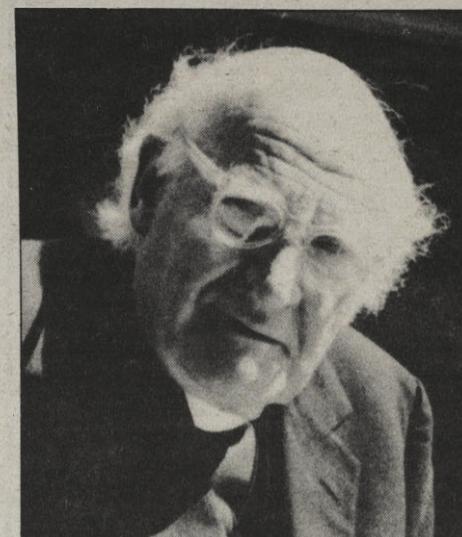
He went on to describe some of the sufferings of Palestinians under the 20 years of Israeli military occupation of Gaza and the West Bank and said the riots are the result of utter frustration. Palestinians are subject to arrest, detention without trial, and forced confessions. Their land is appropriated for Jewish settlements; Israelis can dig new wells, but Palestinians cannot; schools are closed; newspapers are censored; taxes are heavy; trade is restricted; and, because the Israelis do not permit local elections, the Palestinians have no legal way to express their complaints.

When our bus reached Jerusalem, signs of the riots were obvious—shops closed in protest and soldiers standing in groups at all of the main intersections. I never saw a riot in progress, and indeed one can travel safely by avoiding likely troubled areas.

I listened to a cross section of Israeli political opinions, one of them the non-violent leader Awad Mubarak, an American citizen who had once attended St. George's Anglican High School in Jerusalem. "I tell Palestinians that they cannot win their freedom militarily. . . . Yes, I wish they would throw tomatoes, not stones. . . . We must attack Jews on their own moral values so that they fight each other. . . . I fear there will be more and more killings, even massacres, but we are not in a hurry for [Palestinian] freedom."

I asked an Arab economist how long the riots could continue. He replied: "At this level, for about six months, and then economic deprivation will probably halt them." An American scholar then reminded me

*Continued on page 5*



Arthur Michael Ramsey

## Michael Ramsey is dead at 84

The Most Rev. Arthur Michael Ramsey, 100th Archbishop of Canterbury (1961-1974), died April 23 at the age of 84.

Ramsey, born in Cambridge and educated at Cambridge and Cuddesdon, was ordained in 1928. After serving as canon of Durham Cathedral and professor of divinity at the university there, he returned to Cambridge as Regius Professor of Divinity. In 1952 he was consecrated Bishop of Durham and four years later became Archbishop of York. In 1961 he succeeded Geoffrey Francis Fisher as Archbishop of Canterbury.

Ramsey presided at the 1968 Lambeth Conference when the Anglican Consultative Council (ACC) was formed. He was the Council's first president and attended the first meeting of the ACC held in Limuru, Kenya, in 1971.

Ramsey was deeply concerned for Christian unity and traveled widely to promote it. His many overseas journeys as Archbishop of Canterbury included visits to Istanbul as guest of the Oecumenical Patriarch (1962) and to Rome as a guest of the Pope (1966).

In 1977, Ramsey received an honorary doctorate from the Pontifical University of Salamanca, marking the first time a Spanish university had so honored an Anglican bishop and theologian. The honor was bestowed on him for his theological work and his quest for Christian unity.

Archbishop of Canterbury Robert Runcie said of Ramsey, "His unaffected holiness and large-hearted humanity touched many hearts. He had the rare gift of expressing profound truths in simple words."



Palestinian amputee, injured in riot

## From Lake Wobegon to midtown Manhattan

by David L. James

"Well, it's been a quiet week in Lake Wobegon. . . ." And especially so since its most famous resident and creator, Garrison Keillor, left *Prairie Home Companion* and Minnesota for Denmark and New York.

However, Bertha's Kitty Boutique, The Side Track Tap, and Powder Milk Biscuits are immortal and continue to live on in the hearts and minds of millions of Americans, especially the 400 "shy" people who showed up at Church of the Holy Apostles in New

York City to hear Keillor and pianist Butch Thompson give a benefit performance.

The occasion was a fund raiser for the church's soup kitchen which is the largest one in New York and in the Episcopal Church. Serving nearly 1,000 people a day, many of them homeless, the soup kitchen which opened in 1983 will serve its 1 millionth meal this summer, an event that project director Catherine Roskam feels ambivalent about. "We would prefer that hunger disappear off the face of the earth. But while it

exists, we are glad we can help meet the need." In addition to meals, counseling is provided for such survival needs as medical, housing, and job referrals.

The lines of men and women begin forming by 10 a.m. and bend around the corner in anticipation of a hot meal served to all who show up between 11 a.m. and 1 p.m., Monday through Friday. For many, this will be the only food of the day. But the nutritionally balanced meal will sustain an adult.

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Inside

### Convention '88

Special  
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Section

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by Richard L. Crawford,  
Publisher

I grew up in a small town along the Kansas-Missouri state line where most of the border warfare over whether Kansas would be admitted as a free state or slave state was plotted and carried out for a decade or more before the Civil War.

The townspeople were proud of their history and worked for years to have an old fort and many early-day buildings restored and declared National Historic Sites. Little thought was given to the fact that about one-fourth of the local population was black, poor, and living mostly along a creek that ran through the center of town. They lived in poorly built old houses and buildings and struggled to find enough money to buy food and pay rent.

Little thought was given to the fact that schools were segregated and that there were two swimming pools, one in a lovely park on Main Street for whites only and one on the outskirts near the river for blacks. The former was big and clean and had lifeguards. The other was small, so badly cracked that it hardly held water, poorly lighted, and dangerous.

I remember how strange it seemed when desegregation of schools arose out of a case in the capital city of

## Broad Strokes

# Growing up in Kansas: Things have changed—a little

abolitionist Kansas, Brown vs. the Board of Education in Topeka. The schools in my hometown were eventually integrated, much to the discomfort of many. Then came the closing of the pool on the edge of town. That caused even more discomfort to the adults. We kids, most of us, didn't think that was such a bad idea. I wonder sometimes what our abolitionist forebears who won the struggle for a free state would have thought about desegregation.

Freedom and justice were the words that carried the day in the mid-19th century. A hundred years later it was another story. And yet another 35 years later, while a lot of progress has been made, racism continues to be a part of the fabric of our society.

It's seen in the desecration of synagogues and attacks on individuals by such groups as the Klan and the neo-Nazis. Minority retaliation against innocent people is likewise evident.

When will it end?

As long as racism is perceived as public policy, not for a long, long time.

I continue to marvel at how children, oblivious to skin color, look within their playmates to find other common grounds on which to base their friendships.

## Fine Lines

# God the Father, God the Mother, but please not God the Parent!



by Richard H. Schmidt,  
Managing Editor

Brickbats are poised in the fight over inclusive language, and the lowly pronoun is set to take much of the abuse.

The efforts of the Committee on Supplemental Liturgical Texts have been, I believe, grandly successful. Several of the linguistically inclusive prayers from this group embody a luminous and energetic spirituality couched in flowing prose. Prayers are of course addressed to God in the second person. While some may prefer addressing God as Thou and others as You, neither pronoun attributes gender to the deity.

But thorny problems arise when we speak of God in the third person. This familiar statement has caused offense: "I believe in God, the Father. . . . And in Jesus Christ his only Son our Lord." The statement drips with masculine imagery. Of course God is not a man, and no intelligent worshiper would so understand such language. But most of us carry distinctly masculine mental pictures of God, such as that of an aged king seated on a high throne. These pictures were acquired in early childhood, due perhaps to our use of traditional creedal language.

Of course such language fails to express our full understanding of the godhead. But how can we improve upon it? Would we prefer "I believe in God the Parent [Guardian? Supervisor? Babysitter?] and in Jesus Christ its [their?] only Offspring [Child? Progeny? Seed? Emanation? Effluence?] our Monarch [Boss?]?"

The revised version has only one thing to recommend it: It's sexless. And I'm not sure even that is a mark in its favor. Every enriching relationship I've ever experienced

has been with a female or a male, and I've always referred to these persons by gender-specific nouns and pronouns. Father and mother, she and he, son and daughter, lady and lord—these words are not inclusive, but they are personal. No child ever addressed mother or father as "Parent" or referred to him or her as "it."

It will not do to avoid gender-specific words when speaking of God. Efforts in this direction have impoverished the language, usually repeating the word "God" whenever a pronoun or gender-specific noun would have introduced color and variety—repetitive, dull, banal, unworthy of language intended to point to God. *They* is unacceptable because God is one; *it* is unacceptable because God is personal. That leaves us with two pronouns: *he* and *she*. I am happiest when able to use both; I can live with just one; I cannot speak of God for more than a few sentences using neither.

Nor can we train ourselves to speak with such awkward constructions as *s/he* and *he-or-she*. Such speaking—and writing—is unnatural.

I wish the English language were other than it is. But we cannot all decide to worship in Finnish or Swahili. We must make do with what we have. All words are inadequate when applied to God. But personal words—and that often means gender-specific—are usually better than impersonal words.

All that is best in our experience of each other, female and male alike, reflects something of God. God is not limited by gender, and it doesn't matter what nouns and personal pronouns we use when speaking of God. What matters is our hearts be fixed where true joys are to be found.

## The Presiding Bishop

# Where is God leading the Episcopal Church?



by Edmond Browning

"Where is God leading the Episcopal Church?"

This was the way a priest from Alabama recently began his letter to me.

"I know you are being asked this question more and more as our Church prepares for General Convention," he continued, "and I am sure many of those who inquire ask you out of fear, anger, or frustration.

"Bishop, let me tell you where I think God is leading this part of the great Christian flock. I believe the signs are all around us that we are a part of a new creation and that God is leading us to a new life together. How did I come to this perception? It came to me as I was preparing my sermon for Pentecost! You see, Bishop, I decided to take your advice in your clergy newsletter and begin the preparation for my Pentecost sermon a month in advance.

"As I read, prayed, and studied about the lessons appointed for that great feast, the fact that General Convention is soon to take place popped into my head. When I went back and reread the Scripture lessons appointed for that Sunday, I realized they were speaking directly to me about how important this gathering of God's family really is. Bishop, you may want to reread the lessons and take heart because I believe God is present and leading our Church through some difficult times to a new life."

I immediately went to my Bible to reflect on the propers appointed for Pentecost (Acts 2:1-11 or Isa. 44:1-8; I Cor. 12:4-13; John 20:19-23 or 14:8-7). And, with the help of my friend, I read them from the perspective of the forthcoming General Convention.

"Where is God leading the Episcopal Church?" is a question I am often asked, and it is the constant companion in my prayers and thoughts. Some people look out across our Church and paint a bleak picture of our present state of health and of our future. Some tell me of the pain they experience over revision of the Prayer Book, the ordination of women to the priesthood, and the current discussion about human sexuality. Some tell me that they are excluded from access to leadership positions because of their race or their gender. Then, of course, some tell me of their deep love for the Episcopal Church, and they are just concerned it will be polarized and experience division.

When I read the scriptural account of the first Pentecost, I read of how Jesus' disciples huddled together with anxiety and fear in their hearts. The events of Jesus' trial, torture, execution, and the disappearance of his body perplexed them, and they were terrified of their future. Some had

already left the small band in disappointment to return to their homes.

The writer of the gospel account of the Pentecost tells us that into the fear, anxiety, perplexity, and hopelessness of the disciples Jesus appears and breathes the Spirit of God into them as he commissions them to the same mission given him by the Father. The author of the Book of Acts places this event in another context, but both Acts and John describe the same interior event—an event that transformed the lives of each disciple and welded them into a community of faith with one mission. They had gathered in fear, but, empowered by the Spirit, they broke out of their locked room to preach and witness to the reality that God had formed them into a new creation.

Early in July, deputies and bishops representing the 118 dioceses of the Episcopal Church will gather in Detroit from all over the United States, Latin America, Europe, and the Pacific. This gathering of our church family will bring together the many and varied voices and gifts found in our Church. Through prayer, worship, study, discussion, and, I'm sure, lively debate, the members of Convention will strive to discern the will of God for our Church.

If this Convention is like those of the past, there will be times of great noise, heated, even fiery, debate, and the groaning that comes with the heavy task. But let me suggest that the symbolism of wind and fire used to describe the first Pentecost may be appropriate to describe the process of giving birth to our new selves, a new perception of ministry, a new expression of the community of faith.

Not behind locked doors, but out where all can see and hear, the Episcopal Church will soon gather together, as did the early disciples, to prepare to welcome the Spirit into its midst. And, with the first disciples, the Episcopal Church has the opportunity to experience a Pentecost, welcoming the presence and Spirit of God which will bring forth a new creation.

"Where will God lead us?" I believe the gathering of Episcopalians at General Convention will put us all on new pathways where the Holy Spirit will lead us to all things new. ". . . Jesus came and stood among them. 'Peace be with you!' he said and then showed them his hands and his side. So when the disciples saw the Lord, they were filled with joy" (John 20:19-20).

Faithfully,

Edmond L. Browning

# Whoever is in Christ is a new creation.

(2 Corinthians 5:17)

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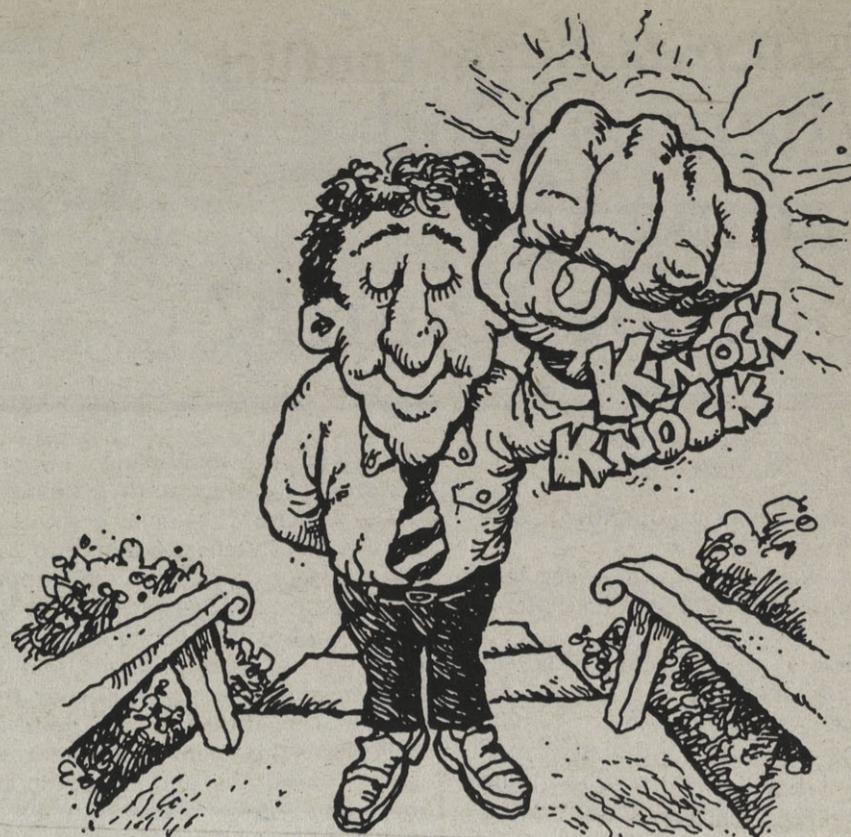


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# Sunday visitors

by Nancy G. Westerfield

Greet me. I'm your summer Sunday visitor. When I walk in your church's red front door, you know at once that I belong because I'm an expert at all the usual Episcopal aerobics. Up! Down! Right knee! Lift arms! (If, praise God, it's that kind of church.)

You usually make me feel welcome. You invite me to coffee hour, you introduce me, you may even pull away from your small group to carry on conversation. But it's not enough. I want you to treat me the way you treat a non-Episcopalian. I want you to bring out your very best because I came to steal it.

Only two kinds of visitors come in the red front door: Episcopalians and non-Episcopalians. The non-Episcopalian is likeliest to receive red-carpet treatment. We've all mastered basic evangelism and can apply it. We strive to put our best foot forward. Every good program we have to offer, every good impact we're having in our community, receives an airing.

The Sunday visitor who is an Episcopalian from out of town rates a more casual reception. "Take home our Sunday bulletin, friend, take our pew-card." But beyond that, the visitor must fend for herself.

Some basics all visitors need to know in our travels. Where you are. When you are. If you're doing something radically different for the summer, like beginning with the Liturgy of the Word in the round in the parish hall, as we tried this year, print directions clearly on the front door. Identify your church by the most distinctive means you can afford, including a welcome sign on the highway into town if possible. If your summer schedule varies from the winter, run it in the telephone directory or update your outside announcement board.

Since it's summer, I know I'll be shortchanged liturgically. Probably I won't hear your choir. I'll hope for some vigorous hymn-singing instead.

Meanwhile, I'll be taking your collective pulse. Does this body of Christ have a pulse? Is it vibrant with life? Numbers are less a measure than the strength of the heartbeat that unites your congregation. What good news does your Sunday bulletin project about you? Does the calendar say that day by day the week breathes with the same Spirit that is here Sunday morning?

Think of me as a stone you throw back to spread your ripples over the Church.

One instance of how the ripple works: Twelve years ago, I was a summer visitor in a small Iowa parish when the rector announced a round of nursing home visitations for that Sunday afternoon. He named his team: himself, his wife, a reader, a pianist. He also invited participation from any who cared to join.

When I turned up to share the rounds, he was astonished. But I was genuinely interested. "Can't laypeople do this service?" I asked him. It was my first hands-on encounter with Evening Prayer.

"Of course," he said. "I wish they would. Any trained lay reader could officiate."

When I went back to Nebraska, I talked it over with my husband, how that afternoon had moved and uplifted me. "I could do that," I said. "You could do that." Less than a year later, we were licensed lay readers, beginning our first offering of Morning Prayer in a nursing home chapel. Eleven years later, we still read that office weekly at that same chapel—and have added two other services each week. Surely we are not finished rippling yet!

So greet us, your summer Sunday visitors. Remember that with us as we travel, the good news of the Church in your house is carried even to the ends of the earth.

Nancy G. Westerfield, a parishioner of St. Luke's, Kearney, Neb., will serve as a General Convention deputy for the third time in Detroit.

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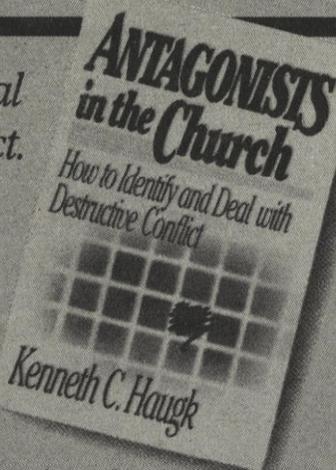
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# Israeli-Palestinian conflict

Continued from page 1

that it took 300 years for the Crusaders to be thrown out and that Arabs can be patient as well as zealous.

Behind the surprising cruelty of some Israeli soldiers attempting to control the riots lies a complexity of motives. They fear eventually being driven into the sea by the Arab nations, and they are angry at their lives being rudely disturbed by an uprising from a people their Prime Minister Yitzhak Shamir has described as "grasshoppers compared to us." The Palestinian uprising, attracting worldwide sympathy, questions their basic political assumptions and challenges the righteousness of the occupation of the land under their feet. It also makes many feel guilty about the methods of intimidation they are using to eliminate the threat. So they beat harder to remove the problem more quickly.

I talked with a Jewish lawyer in the small settlement town of Givon Tel Ahadashaz, a bespectacled, friendly man about 40 years old who had an automatic weapon slung over his shoulder. An Arab village was about 300 yards away. "Palestinians have their own countries—Jordan, Syria, and Lebanon. This is my land because of the biblical promise and also because the whole history of Zionism has laid claim to it. We decide what our national boundaries are to be; the U.S. and the Palestinians cannot do that for us," he said.

The Macassad Hospital on the Mount of Olives with 200 beds is the largest Arab hospital in the country. Dr. Nammari, the undemonstrative director, is a quiet-spoken man who provides facts and only reluctantly gives evaluations. "Our biggest problem is rehabilitation; the soldiers use high velocity bullets which shatter bones—here, look at these X-rays—and cause extensive damage to surrounding tendons and nerves. So we have amputees and many cases of partial paralysis," he said.

The organization, Americans for Middle East Understanding, had given me a good trip, and on the flight back from Amman I drew some personal conclusions:

- The U.S. should work for the two-state solution to the Israeli-Palestinian conflict, which is supported by the U.N., our European allies, most Palestinians, and possibly most Israelis. Israel cannot long maintain a state which denies civil rights to a large and growing minority. Any future war will be fought by missiles, and the West Bank is no longer necessary for Israeli border security. Friendly relations with Palestinians and Arab neighbors is the best Israeli defense.
- Morally speaking, P.L.O. terrorism and the Israeli government's policy of beating rioters and the use of "mild physical pressure" on prisoners are unacceptable, and both must be publicly condemned until they are abandoned.
- Criticism of Israeli government policies is not the same as anti-Semitism, but we must be alert to resist the latter.
- To talk with Israeli public leaders, some of whom were themselves terrorists and who presently support policies of assassination and intimi-

ation by beating, and not to talk with P.L.O. leaders is hypocritical. Both leaders, for better and for worse, represent their people.

- The two adversaries require international help and pressure to negotiate a settlement. The United States, which provides huge annual subsidies to the Israeli government, has the moral responsibility continually to evaluate what that money is used for and how much in the future should be given.

- Americans are poorly informed about the Middle East. As Christians and as citizens we need to learn more and be alert to the traps of propaganda and reporting that only explains one side of a question.

- Both Israelis and Palestinians have suffered and delivered great hurts, and both have elements of justice in their goals. Both need our sympathetic understanding and support so they can rise above their self-concern

and see the wounds they have inflicted on each other. That is the kind of ministry the Churches should be working on. Then, with the help of nations friendly to each of the parties, peace can be negotiated.

## Conference for youth workers set for June

The annual Conference for Adults Who Work with Youth will take place June 12-17 at Kanuga Conference Center in Hendersonville, N.C. The keynote speaker is the Rev. Martin Bell, missionary to the Southwest Region of the Diocese of Oklahoma and the author of *The Way of the Wolf, Distant Fire*, and other works.

The theme of the conference is "Spiritual Growth and Teenagers." Among the topics to be covered are developing spiritual lives, relational

ministry, and how to make your youth group spiritual. The conference, designed for educators, church school leaders, and youth group directors, will run concurrently with two youth conferences (junior and senior), allowing the adults to accompany the young people to Kanuga.

For information on the conference or on the junior and senior young people's conferences, write Kanuga Conferences, P.O. Drawer 250, Hendersonville, N.C. 28793.

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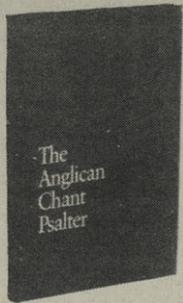
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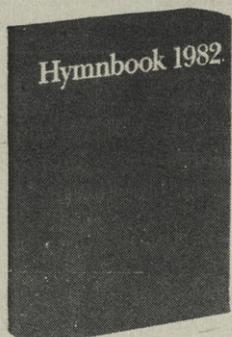
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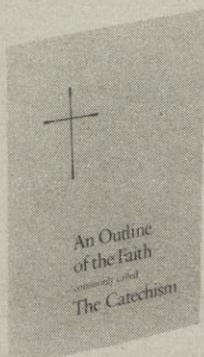
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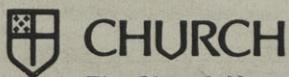
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# 'God never gave up on me,' Tutu says

by David James

As Archbishop Desmond Tutu climbed the stairs of the pulpit at Trinity Church in New York City, it seemed to be an awfully large pulpit for such a little man. But when he finished, it seemed barely large enough to contain him.

Preaching to the standing-room-only crowd on May 2, Tutu addressed the subject everyone expected him to, religion and government. He urged the congregation not to let apartheid be reduced to a purely political problem for "children are dying because of apartheid, and that's a moral issue." On that basis the archbishop pleaded for our moral intervention.

"When you don't like your government," he noted, "you can vote them out as your upcoming elections will give you an opportunity to do. But in my country, we cannot do that because most of us do not have a vote as white South Africa is afraid of democracy."

When the ballot box is denied, only two other options are open for change: economic sanctions and violence. "We will not use violence under any circumstance," Tutu said, "but we do find it amusing when U.S. political hawks become pacifists when it comes to South Africa."

He then noted that some U.S. politicians argue that sanctions are inappropriate because they hurt blacks and wondered when the U.S. became so altruistic as sanctions are all right for Poland, Nicaragua, and Panama. Tutu claimed that South African people of color have never suggested to him that sanctions would be unwelcome.

If black South Africans reject violence and the U.S. rejects sanctions, then apartheid will remain intact, he said. "Show us another solution, and we will consider it."

Continuing the theme at a luncheon speech following the noon Eucharist, Tutu drew applause when he urged his listeners not to collaborate with apartheid any more than they would with Nazism. He concluded the day at Trinity by saying black South Africans continue their struggle not because they see the light at the end of the tunnel or because victory is in sight, but because their struggle is right.

"The outcome of our struggle is not in doubt, only the timing is uncertain. We will be free and would like to be able to say in the future that

you helped us gain our freedom."

The Nobel Prize winner was on a multi-city tour receiving honorary doctoral degrees from three universities, meeting with members of Congress in Washington, participating in conversations at the United Nations, and preaching in a number of Episcopal churches during his three-week stay in the U.S.

At a short news conference at the Episcopal Church Center on May 3, Tutu spoke of the importance of prayer in the life of the South African Church, stating that the only way the Church can survive is through daily prayer and the Eucharist.

He then fielded questions on AIDS which he said is a growing problem in South Africa, the consecration of women bishops which he favors, and his own faith pilgrimage.

When asked about the recent charge by P. W. Botha that Tutu is a tool of the communists, Tutu replied by quoting Dom Helder Camara, "When I

gave a man bread, they called me a saint; when I asked the man why he was hungry, they called me a communist." Tutu stated, "Christianity and communism are incompatible."

The question that revealed the full stature of the man was near the end of the press conference when an exiled black South African doctor stated that 330 years ago the Afrikaners were told by their European friends to behave themselves in South Africa. Today the world is still telling the Afrikaners to behave themselves.

"Isn't it time," he asked Tutu, "to give up on them after all these years?"

"No—for two reasons," Tutu replied. "First, if we give up on them, then the Church must close. No, a second time, because God never gave up on me."

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

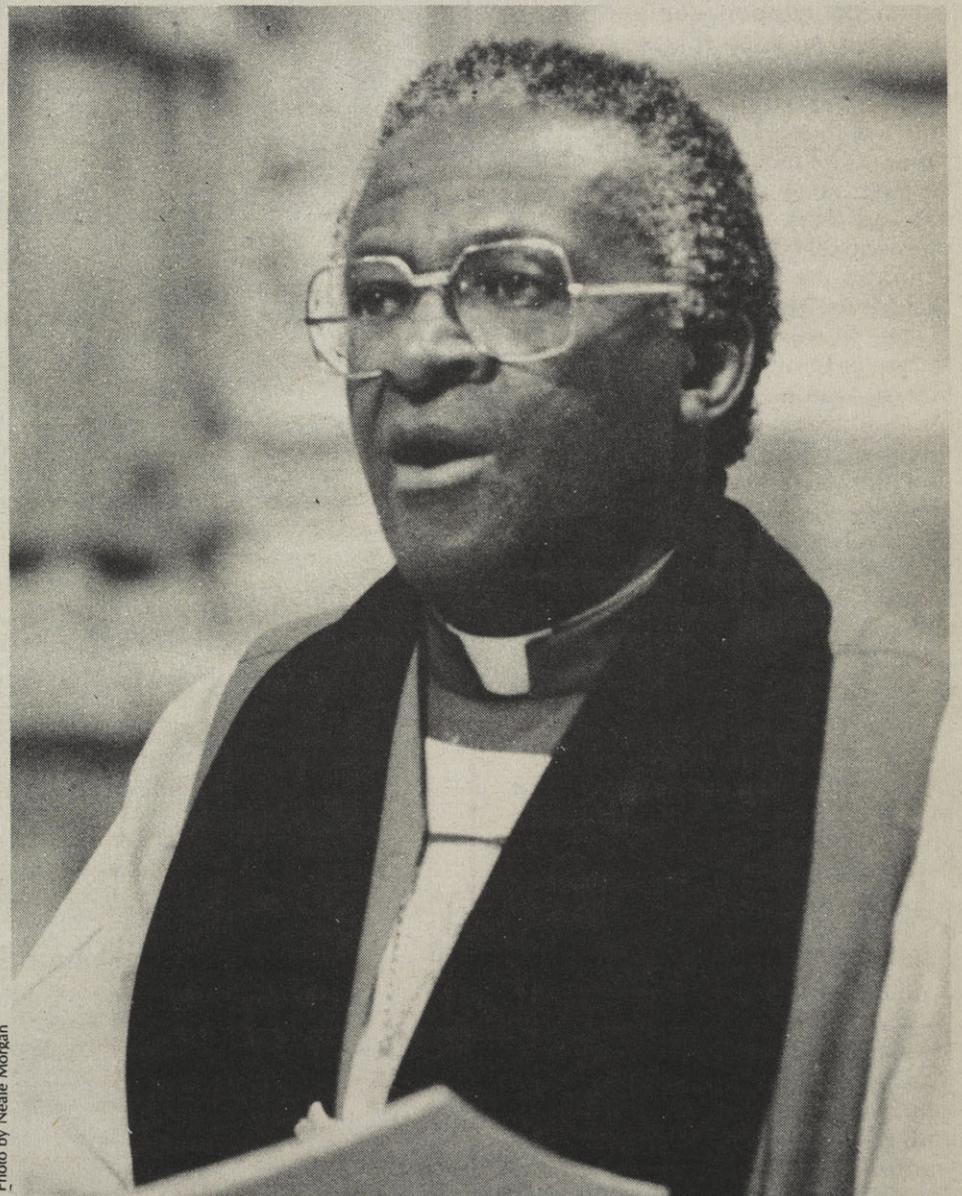


Photo by Neale Morgan

## Tutu to Botha: You've gotta be kidding!

by Maggie Helass

Archbishop Desmond Tutu has replied to the charge of South African State President P. W. Botha that he was a tool of Marxists and communists and that the church leaders' peaceful march on the South African parliament February 29 was communist inspired and linked to the banned African National Congress (ANC).

Tutu said he was sure Botha "could not have been serious" when he quoted a passage from the ANC's

Radio Freedom which used the words "church," "liberation," "struggle," and "justice" and then imputed that because church leaders often use the same words, there must be "some sinister connection" between the Church and the ANC.

"If a communist were to say, 'Water makes you wet,' would you say, 'No, water does not make you wet,' for fear that people would accuse you of being a communist?" Tutu asked.

"My theological position derives

from the Bible and from the teaching of the Church," he said. "The Bible and the Church predate Marxism and the ANC by several centuries.

"The Bible teaches that what invests each person with infinite value is not this or that arbitrarily chosen biological attribute, but the fact that each person is created in the image of God."

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

# Methodists retain ban on gay ordination

Three key areas of concern highlighted the General Conference of the United Methodist Church held April 26-May 6. The General Conference, the highest policy-making body of the Church which meets every four years, grappled with:

- the Methodist Church's position on homosexuality, including conflicting proposals that could loosen or strengthen existing bans on the ordination of practicing homosexuals;
- a proposal to revise the Church's statement of "theological task" by emphasizing the primacy of Scripture over tradition, reason, and experience; and
- a proposed revision of the United Methodist hymnal and worship book.

The actions on homosexuality and United Methodist theology were controversial. The Church's position on homosexuality has been the subject of heated debate. In addition to banning homosexuals from ordination, the Church's current governing language declares homosexuality "incompatible with Christian teaching" and prohibits distribution of funds to any "gay caucus or group." In February a group of 55 lay United Methodists, including 29 Conference delegates representing each of the five regional jurisdictions, met in Downers Grove, Ill., to draft a petition in favor of the "Houston Declaration." The Declaration, endorsed earlier by 48 United Methodist pastors, calls for support of traditionalist points of view. Meanwhile, 40 pastors endorsed a statement called "Perfect Love Casts Out Fear" in opposition to the Houston Declaration.

The 996 delegates meeting in St. Louis, Mo., upheld the ban on homosexual activity, and the statement on "incompatibility with Christian teaching" prevailed. Delegates approved a four-year study on homosexuality, however, which may affect those positions. The Conference had yet to decide how to pay for a study in light of the Church's ruling which bars funding of any homosexual group.

A proposed statement of "theological task, aimed at ending pluralism as a defining characteristic of United Methodist theology, was adopted by a large margin on May 3.

In his address to 3,000 delegates and guests on the opening night of the Conference, Bishop Jack M. Tuell of the Los Angeles area declared that United Methodists cannot believe anything they want.

Delegates debated that question as they considered the proposed statement, "Our Theological Task," which a 25-member committee had worked on since the last General Conference in 1984.

The statement had been the subject of attacks and counterattacks in church circles, supporters arguing it would counteract theological confusion and fragmentation while opponents warned it would suppress diverse points of view, particularly in regard to black and feminist theologies.

The document says "currents of

theology have developed out of the black struggle for freedom, the movement for the full equality of women in Church and society, and the quest for liberation and for indigenous forms of Christian existence in Churches around the world. The challenge to United Methodists is to discern the various strands of these vital movements of faith that are the coherent, faithful understandings of the Gospel and the Christian mission for our times." Tuell conceded the "many differing perspectives and interpretations of Christian faith" but emphasized one problem posed by pluralism: It is hard to reverse the Church's membership decline by asking people to join a group whose principle identifying mark is everyone dis-

agrees with everyone else. The denomination's membership has decreased by over 1.2 million members since 1968.

In regard to ecumenical dialogue the statement said, "Our aims are not to reduce doctrinal differences to some lowest common denominator, . . . but to raise all such relationships to the highest possible level of human fellowship and understanding."

Conference delegates adopted the revised hymnal in an early session of the gathering. The massive revisions remove much existing masculine imagery and language deemed offensive to ethnic minorities and handicapped persons.

## New development for silent order

The Episcopal Order of Poor Clares is a little-known order of women aspiring to a prayerful life with emphasis on silence and enclosure. A new development program called Operation Phoenix, to begin this summer, will serve as an introduction to this form of religious life for those who are called to join it.

Novices, after a postulancy in the U.S., will be sent to the Community of St. Clare in England for two years of formation, after which they will return to help build a new community. Operation Phoenix is planning to construct a new convent on the top of Maryhill, overlooking Mt. Sinai Harbor and Long Island Sound, New York.

More information is available from the Sister-in-Charge, St. Clare's Convent, Box 342, Mt. Sinai, N.Y. 11766.

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

At last! Here is a \$12 sponsorship program for Americans who are unable to send \$16, \$21, or \$22 a month to help a needy child.

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

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- quarterly issues of our newsletter "Sponsorship News."

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

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

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

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

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

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

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

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

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



Little Marta lives in the Holy Land—and she is only one example of children from countries around the world who urgently need a sponsor.

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# You can't get AIDS from the common cup, but. . .

Intinction, the practice of dipping the bread into the wine rather than sipping from the chalice when receiving Communion, is on the rise these days. Fear of AIDS is usually cited as the reason.

The question can be approached three ways: medically, pastorally, and historically.

The medical facts should reassure persons fearful of contracting AIDS from the chalice. Although the AIDS virus has been detected in saliva, its concentration level there is so low as to be harmless. The Center for Disease Control knows of no cases of the transmission of AIDS through saliva, and one estimate is several gallon drums of saliva from a single person with AIDS would be required for enough of the virus to be present to infect another person.

A study published in last month's *Journal of the American Dental Association* indicates saliva contains substances which actively prevent the AIDS virus from infecting white blood cells, one of the main immune systems it affects.

*The New England Journal of Medicine* reports on a study of 101 people who lived in the same households as 39 AIDS patients. These people used the same glasses, kitchen utensils, and toilet facilities as the persons with AIDS. Out of the 101 household contacts, only one 5-year-old had evidence of AIDS infection. Researchers concluded that the child contracted AIDS prior to birth since his mother was one of the persons with AIDS.

The common cup may, however, pose a risk to persons who already have AIDS. "People with AIDS can

get illnesses from others much too easily with our immune systems suppressed," says the Rev. William Barcus, canon for AIDS Ministry in the Diocese of California and himself a carrier of the virus. "Illnesses that are casual to others can be fatal to us."

The pastoral questions also affect persons with AIDS differently from persons without AIDS. AIDS carriers are well advised to intinct for medical reasons. If intinction is not available at their parish, they might ask for it. But having to ask for an intinction cup might embarrass persons with AIDS, and many parishes are introducing a separate cup for intinction

before receiving a request.

Why a separate cup? Medical authorities indicate the most bacteria-laden part of the body is not the mouth, but the fingers and fingernails. The risk of infection is not minimized when persons are permitted to dip their fingers into a chalice from which others drink—and not all those who wish to intinct are careful in this regard.

For persons without AIDS, the common cup poses little risk. But such persons, perhaps through ignorance, are often fearful nonetheless. Offering an intinction cup removes the fear of infection.

Historically, intinction has been both permitted and banned. It is known to have been practiced in the seventh century—because it was forbidden by the Council of Braga in 675. It was reintroduced at Cluny in the 10th century but died out in the western Church by 1200. Anglican churches have periodically revived it, particularly as a means of giving Communion to the ill. In 1965 the Roman Catholic Church approved of intinction as one of the three permissible ways to receive the wine.

To Anglicans, the common cup is a strong symbol of the unity of the Church. For this reason they have resisted the common Protestant practice of individual Communion glasses.



This article includes material from an unpublished article by David E. Sumner of Knoxville, Tenn., and an article by William Barcus which originally appeared in *The Pacific Churchman*.

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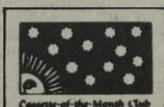
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## Tips for chalice bearers

- Always use a clean section of the purificator.
  - Use the whole purificator. Don't be afraid to open it up.
  - When the purificator begins to look dirty, get a clean one.
  - Wipe the cup thoroughly, using some force to remove lipstick and other substances.
  - Rotate the cup between communicants and after wiping.
  - Wipe the purificator away from the area to which you are about to rotate the cup.
- These steps are matters of both courtesy and hygiene. Communicants are aware of how conscientious chalice bearers are in keeping the cup clean and rotated. Skill is essential in making everyone feel welcome and comfortable at the Lord's supper.

—Diocese of California

## Colorado church sponsors courses in family life

"Family Life and Growth" is a series of accredited workshops being offered this August by St. Paul's Church, Steamboat Springs, Colo., in conjunction with the Iliff Institute for Clergy and Laity.

Geared to those working with family crisis or enrichment, the series includes one- to three-day programs on such topics as "Preparing the Fam-

ily for the 21st Century," "Family Clusters," and "Communication and Conflict Resolution." Each workshop costs \$100 per Continuing Education Unit (CEU) with a \$50 discount when registering for all six courses. For information on registration (by July 1), travel, and accommodation, write to St. Paul's Church, P.O. Box 722, Steamboat Springs, Colo. 80477.

## Episcopalians, Romans join to publish pamphlet

*Confessing One Faith* is an ecumenical study guide for the Nicene Creed published jointly by Forward Movement Publications and the Roman Catholic Office of Publishing Services. Designed for local congregations

and ecumenical groups, the guide, the product of the National Council of Churches' Faith and Order Commission, is available from Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202.

## Teenagers in 1980's theme of TV special

Is the "generation gap" between teens and adults increasing in the 1980's? Have moral dilemmas and economic disparity created a "values gap"? What kind of help do church and community organizations offer?

A one-hour television program produced by the National Council of Churches with a grant from ABC will explore these themes using stories that "depict hope and direction." The program will air on ABC-TV Sunday, June 5, at 1 p.m. Eastern Daylight Time.

The program produced by Jackie Rivet-River was filmed in Lexington and Bowling Green, Ky; in Cleveland, Ohio; and in Chicago, Ill.

# Ministry is never what you expect



by Christine Dubois

The reason many of us have trouble finding our ministry may be that we have no idea what we're looking for.

When I was asked to serve as president of the local chapter of a Christian healing organization, I quickly said, "Yes."

Later I began to have second thoughts. My track record at running committees wasn't that great. Sure, I loved the organization, and the people were wonderful, but was this really the kind of ministry I wanted to take on? What if they ended up being sorry they asked me?

In the weeks before the installation service, I prayed long and hard for guidance. "Lord, if you're calling me to a ministry in healing, show me what to do."

The next day my husband Steve came down with the flu. A neighbor called in tears about a crisis at work. A friend landed in the hospital for surgery. I was elated. My prayers had been answered! I couldn't wait to get out there and minister.

I sailed through the week, dispensing peace, joy, and healing wherever I went. I cared for my husband with the gentleness and dedication of Florence Nightingale. I listened sympathetically to my friend's troubles. I squeezed a visit to the hospital into my work schedule. And God blessed my efforts. Steve got better, my neighbor resolved her problems with her

boss, and my friend went home from the hospital sooner than expected.

Just when I was becoming a little cocky about what a great healing ministry I had and what a wonderful president I'd be, it happened.

I came down with the flu. I could barely walk from the couch to the bathroom and back. "How could this have happened?" I fumed. "What about my healing ministry?"

A friend stopped by to survey the

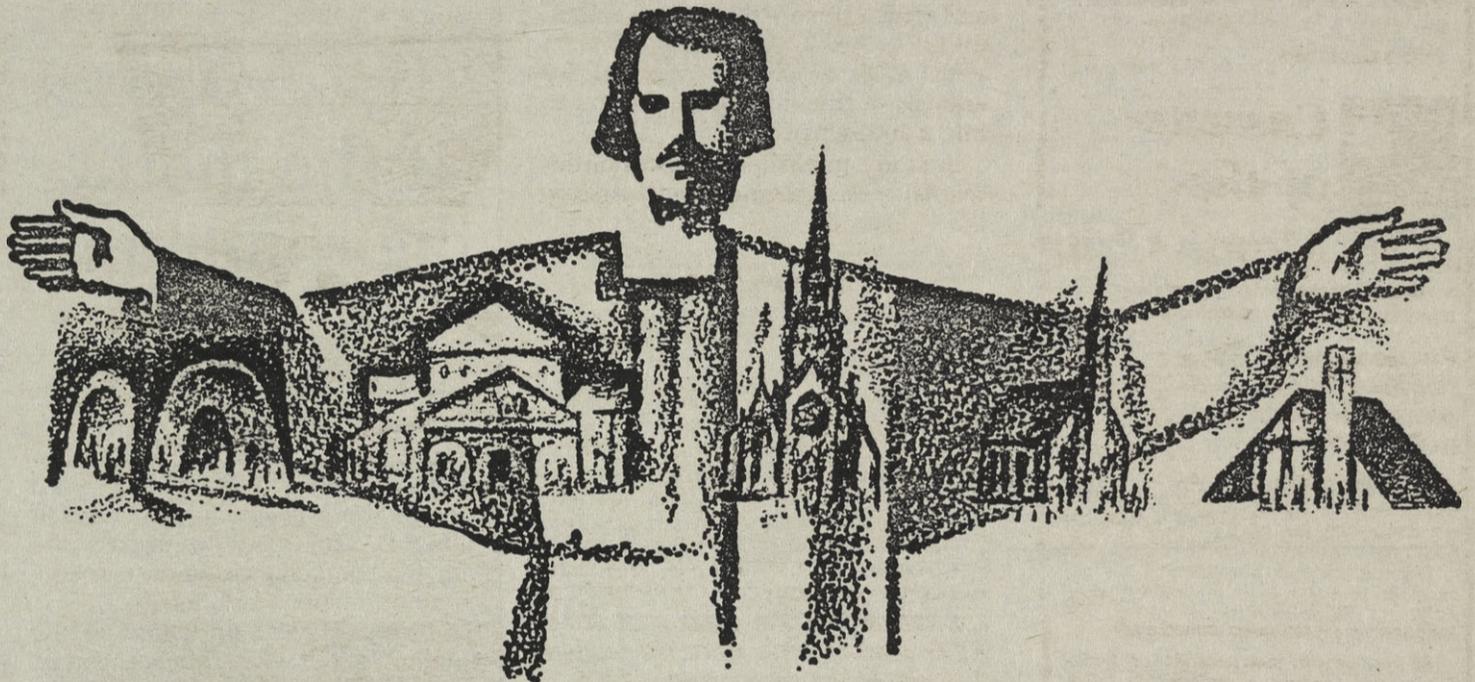
damage. "Looks like you could use a hand with the dishes," she said.

As my kitchen counter slowly reappeared, I sensed that God was giving me a lesson about ministry. Ministry isn't something you go out and do to other people. Ministry is giving and receiving. So often we look for our ministry among the familiar things we do well and forget the new things God wants to teach us.

At the installation service the next week, the chaplain struggled with the knotted chain on the medallion that would be the symbol of my office. Finally he gave up and handed it to me. "I was never any good at this," he murmured under his breath. "You try." I gave it a few tugs, and the knots melted away. I handed it back to him, and he placed it around my neck with a smile and a prayer.

To a purist, it might have seemed like a glitch in the liturgy. But to me, it was a reminder that ministry is giving and receiving and knowing that it won't ever be what you're expecting.

"Hallelujah Breakdown" won second place in the "Personal Column—Specialized" category of the 1987-88 Washington Press Association journalism competition, one of four awards Christine Dubois won.



## The Episcopalian, Inc. elects new directors

Officers and new members of the board of directors of The Episcopalian were elected at the annual meeting of the corporation held in Philadelphia in April.

The new officers are Bishop Gerald N. McAllister of Oklahoma; Dr. Anne Campbell of Prairie View, Texas, an educator; and Harry Rubicam, Old Greenwich, Conn., long associated with magazine publishing.

New board members include Robert King, Winnsboro, S.C., a professional journalist and former head of the University of South Carolina Press; the Rev. Leonard Freeman, canon for communication at Washington Cathedral; the Rev. Stephen Weston, editor of the Diocese of Dallas' newspaper; Joyce Smith, Largo, Fla., a free-lance writer and former editor of the newspaper of the Diocese of Southwest Florida; Sonia Francis, New York City, executive for communication at the Episcopal Church Center; Thomas O'Connor, Sewell, N.J., an executive with an editing and publication design organization.

Directors who rotated off the board are Canon Donald Woodward, Newburyport, Mass.; the Rev. Richard Anderson, Mt. Kisco, N.Y.; and Canon George Chassey, Jr., Columbia, S.C.

## 'In Christ there is no east or west'

by Harriet Burton

About once in eight years does the National Workshop on Christian Unity meet on the west coast. When the planning committee projected 300 registrants, the local committee worked hard to exceed that number. The official registration came to 438 persons, including 116 Episcopalians.

The workshop began Monday evening, April 11, with worship at First Congregational Church in Portland, Ore. Presiding Bishop Edmond Browning preached, speaking of our need to find the remnants of wisdom in our mistakes as divided Christians. Sharing comes first in the Christian community, Browning said, before our individual containment of power and money. We are called into community, with grass-roots events often breaking through historic distrust.

Browning called us to pray, to be disciples on pilgrimage. "We must walk boldly beyond our divided communities, shouting 'Alleluia!' around the common table," he said. And he challenged the institutional Church to become the mission Church.

Years of preparation for the 90-page paper, "The Implications of the

Gospel," culminated in a joint Lutheran-Episcopal Eucharist Tuesday morning at St. James' Lutheran Church. Bishop Herbert Chilstrom of the Evangelical Lutheran Church in America celebrated this historic service. Browning served as homilist, discussing the document released that morning.

Browning predicted that the document, which begins with what the two Churches share in the Gospel, will have tremendous effect elsewhere in the Anglican Communion. Relationships with our Jewish friends will also improve because of this document, he said, since it affirms that the "new covenant" does not replace the covenant God made with Israel.

The joint eucharistic fellowship, approved by the Episcopal Church's General Convention of 1982 and the three Lutheran synods which merged into the ELCA, moves the two Churches closer to full communion.

Dr. Isabelle Wood Rogers, Moderator of the General Assembly of the Presbyterian Church, U.S.A., began her stirring speech by saying, "I am Presbyterian, therefore I am ecumenical." Rogers made a strong case for each denomination's sharing its bit of the truth, thus adding to

enthusiasm for the Gospel.

Eleven seminars related ecumenism to American civil religion, domestic violence, native American spirituality, the Virgin Mary in Reformed tradition, Christian unity, authority, justification, salvation and the Church, and inclusive language.

The Rev. Thomas P. Rausch, SJ, presented authority in the context of his own studies at the Institute of Ecumenical Studies at Bossey, Switzerland. Current dialogues show an emerging consensus on authority, he said. The bishop is not called to dominate, rather to guide. Conciliarity reaches back to the council of Jerusalem in Acts, Rausch said. He stressed that ecumenical councils are binding on the Church and that laity must be involved. The threefold ministry is seen as normative.

Representatives of native Americans from throughout the country graciously shared their food, music, poetry, and art, dancing to the "beat of the life," then inviting all to dance, "celebrating the circle of life."

Harriet L. Burton has been interim rector of St. John's, Hermiston, Ore., and is completing two years as communications officer of the Episcopal Diocesan Ecumenical Officers.

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## Historic church buildings

# 'If the mother looks good, the community feels good'

by Judy Mathe Foley

Historic church buildings provide inspiration and a point of community focus, several speakers told a national gathering of churchpeople and preservationists who met in Philadelphia, Pa., in April to discuss the repair, maintenance, and management of religious architecture.

"Beauty is very important in the ghetto," said the Rev. Michael Doyle, pastor of Sacred Heart Roman Catholic Church in Camden, N.J. "A church is a mothering presence in a community. If the mother looks good, the community feels good. [But a church] has to be a true mother. It can't be a beautiful lady with the door slammed shut."

"Religious buildings are often the focal point of community formation and stability," said the Rev. Thomas F. Pike, rector of Calvary/Holy Communion/St. George's Episcopal Church in New York City. "In many ravaged communities, religious buildings stand alone as a beacon of hope and possibility."

Pike was one of three New York City Episcopalians who addressed the meeting. The Rev. David Garcia, rector of St. Mark's-in-the-Bowery, told of his parish's restoration experiences after their church burned several years ago, and Dean James Morton spoke about the work in progress at the Cathedral of St. John the Divine.

Anglican Peter Burman, secretary of the Council for the Care of Churches in England which oversees 42 cathedrals and 16,500 churches, quoted Archbishop of Canterbury Robert Runcie as saying preservation is important because church buildings "make manifest the fact that 'man does not live by bread alone.' Church buildings are often far more eloquent than what clergymen say in them."

A. Robert Jaeger, who directs the Philadelphia Historic Preservation Corporation, referred to the conflict

between spending money on buildings, which because of their age are often in inner-city communities with dwindling resources, versus spending on outreach ministry.

"Preservation is not an isolated, threatening force trying to prevent churches from doing their job. Preservation... is how you live with your building—increasing revenues, holding down costs, and carrying out your ministry," he said. "If you think about it in those terms, it can be embraced by just about everybody."

Some 400 clergy and laypeople attended workshops on such subjects as fiscal responsibility, including adaptive uses and shared facilities; assessing a building's religious and historical significance and associated topics such as local landmarking; structural problems such as unstable steeples; stained glass restoration; and ways to protect church documents and conserve energy in historic buildings.

Organized by the Philadelphia Historic Preservation Corporation as the "first-ever national conference on the preservation and rejuvenation of historic religious buildings," the meeting included the premier of a touring exhibit on religious architecture and a church supper at a Baptist church where during a tour of the sanctuary, one conferee sat down at the organ and everyone broke into a spontaneous rendition of "Amazing Grace."

Episcopalians interested in bringing the religious architecture exhibit to their area or in subscribing (\$20 per year) to *Inspired*, a bimonthly publication to encourage preservation, should contact the Philadelphia Historic Preservation Corporation, One East Penn Square, 22nd Floor, Philadelphia, Pa. 19107.

Portions of this article are adapted from "Seeking to save the sanctuaries" by Thomas Hine, copyright © *The Philadelphia Inquirer*.

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# Clergy ask: 'Who am I? What am I supposed to do?'

by Lindsay J. Hardin

Many Episcopal clerics are confused about their roles and identities in the Church, according to a study the Episcopal Church Foundation commissioned.

The study, conducted by the Alban Institute, was reviewed April 12 at a conference at House of the Redeemer in New York City.

The confusion may be due to lack of clergy job security and the increased role of laity in the Church, the study suggests. According to researcher Barry Evans, the study indicates clergy no longer feel they have



From *Games Christians Play*. By permission of Harper & Row.

job guarantees and, therefore, "no assurance of a place to exercise priesthood.

"In the past, priests were the only 'ministers' in the congregation. They exercised most of the leadership—organizationally, liturgically, educationally. Now the laity are much more active within the Church, and while that is a positive and joyful step, it has, to some extent, eclipsed the role of the clergy."

Clergy are also frustrated by disparity in pay scales, overwork, and feelings of personal and professional isolation. Evans, who interviewed 20 bishops as part of the research, recalled one bishop who said that when clergy become isolated, they are unable to sustain their vision of ministry and are afraid to ask for help. Another bishop, he said, believes many clergy are unwilling to be "exposed"

when needing help and therefore problems grow worse instead of better.

Still another bishop addressed the cultural context in which the Church operates. "We're not equipped for ministry as it is now. We're not the stable institution assumed by the seminaries. We are in a missionary situation to a militantly secular society."

Such stress is recognized at many levels within the Church, said Barry Menuet, senior executive for Mission Operations at the Episcopal Church Center. "If you take all the groups represented here and the work they do, you can see we are all groping toward new theological assumptions underlying ministry.

"We are working toward a fresh vision and are in need of an integrated national support system, . . . a system that would model 'wellness.'"

Other conference participants echoed a need for a comprehensive system that will provide more support for clergy. "It's a healing task, a task of building new life," said the Rev. Thomas Blackmon, president of the National Network of Episcopal Clergy Associations.

"This is a critical issue, and a whole bunch of people think so, people willing to work on it," said the Rev. Nan Peete, rector of All Saints' Episcopal Church, Indianapolis, and consultant to Archbishop Robert Runcie for the Lambeth Conference. "We don't have a clear blueprint, but we've started on it."

"The problem clergy are facing says something about the crisis of ministry up and down and all across the Church," said the Rev. Loren Mead, executive director of the Alban Institute. "The Church needs to build a much larger vision of ministry than it's had before. It needs to be the whole Church that engages in a renewal process."

For more information on the study, write to the Episcopal Church Foundation, 815 Second Ave., New York, N.Y. 10017, or call (212) 697-2858.

Lindsay J. Hardin is associate at St. Martin-in-the-Fields, Philadelphia, Pa., and a freelance writer.

## What future for Episcopal colleges?

Chaplains from all 10 members of the Association of Episcopal Colleges met February 14-16 at the University of the South, Sewanee, Tenn., to talk about their ministries and consider the future of their institutions.

"There are signs that our form of ministry might die on the vine in the near future," the chaplains said in a joint statement. "We doubt that the Church of the next century will be healthy without the Episcopal colleges."

The chaplains posed three questions to the Church:

- *Where have our students gone?* Student bodies in Episcopal colleges are made up of increasing numbers of non-Anglicans, the chaplains noted, indicating that Episcopal families

rarely consider church affiliation when selecting a college.

- *Have we anything to say to the young adults of our nation?* The association is developing a program to permit students from any college or university to participate in service projects and hopes the Church will support its witness.

- *Does the Church care whether we survive?* Most of the colleges in the association receive no financial support from the Church, resulting in weaker ties and a diminishing sense of being part of the Church.

The Association of Episcopal Colleges includes eight Episcopal Church-related colleges and universities in the U.S. as well as Cuttington University College in Liberia and Trinity College in the Philippines.

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EP88

# From Russia, with love

**R**ussian Christians are a Resurrection people. Where winters are long, hearts are eager for new life.

Resurrection is a cosmic event in Russia. Ice melts. Flowers blossom. The dead are raised. Joy is seen in a new hope, perseverance, and fortitude.

My wife Betty and I have just returned from two years in Moscow where I served as Protestant chaplain to the American Embassy, which actually meant to all English-speaking people in the Soviet Union.

I shall never forget the Holy Saturday when Betty and I arrived at the Orthodox church where she sang in the choir. It was 9:00 p.m., and the church was already half full for the Vigil scheduled

the Anglican priest."

"Yes," I said.

"I am So-and-so, the ambassador from Such-and-such," he said. "I am a Muslim. I come here every Easter and meet a Jewish friend because we want to witness to the fact that there will be no peace until Christian, Jew, and Muslim learn to get along."

For the next two hours I worshiped beside him. He, like me, had been invited to breakfast with the priests after the service. We celebrated, broke Easter eggs in a contest, and talked and laughed from 3:00 a.m. until 5:30. I realized what it was to be in the presence of God. Diplomats and easterners filled the room—Betty and I were the

cessed. We prayed. We celebrated. Then we shared another meal in the rectory among friends.

We returned home at 6:00, energized and full of the resurrection hope. We remembered we had been up for 36 hours. It seemed like an hour. We had been in the presence of God, and I remembered what a peasant woman told me in the churchyard. "If the ship doesn't know where it is going, there is no such thing as a following wind."

**W**hen we left for the Soviet Union in February, 1986, I promised myself to listen and be a presence among all people. I hope I kept that promise. Looking back, I know more than ever that I didn't know the environment, the culture, or the history of the people.

At lunch one day a foreign correspondent said to me, "If you're in the Soviet Union for three to 10 days, you become an authority on Russia. The longer you stay, the more you learn that you really don't understand this great nation. If you're here three months, you go home and write a book; if you're here a year, you write an article; and if you're here for two years, you don't say anything when you get home." I write this article with trepidation.

As often happened, an American visitor came to see me one day. She asked me to tell her all I knew about the Soviet Union.

"I don't know anything. I've only been here 18 months," I said.

"That's sad," she said. "I am a Sovietologist and have been studying Russia for a long time. I'll tell you all about it."

I asked how many times she had been to Russia. She said it was her first visit. For the next hour and a half she told me all about Russia. "Yup," I said.

"Russia cannot be measured with an ordinary yardstick," says an old Russian proverb.

**U**pon arriving in Moscow, we discovered our congregation had about 80 persons on a typical Sunday, over 200 on major holy days. It comprised 35 nationalities and around 25 Christian denominations. Our worship was according to the *American Book of Common Prayer*. We worshiped two Sundays a month at Spaso House, home of the American ambassador, two Sundays a month at the British embassy, and the fifth Sunday at the Canadian embassy.

The mixture of cultures, nationalities, and denominations made for unusual problems and unusual opportunities. As a parish priest in the United States for 20 years, I hadn't always been able to keep everyone happy. In Moscow, we had so many different likes and dislikes that it would have been silly even to try. Instead, we all learned to accept one another, trust God, give him praise, and celebrate life. It made for a happy time.

Returning to our apartment one April day, we were tired of the wet and longing for sunshine and life. Two feet of snow still lay on the ground. Suddenly we saw a group of children playing baseball! They were Japanese children who had packed down the ice and snow to create a ballfield. An image of hope had appeared. Spring was coming! The resurrection was breaking forth! We entered our apartment singing "Jesus Christ is risen today."

**W**hen not at my own parish of expatriates, I traveled among the Christians of the Soviet Union. The Baptists have a large congregation in Moscow and hold services five days a week. It was always a joy to work with them and to number their clergy among our friends. We worshiped with them when able, and their clergy and wives worshiped at Christmas with us. But much of my time was spent with the Orthodox. Moscow has 53 working Orthodox churches, and I was able to worship in many of them.

When Betty began to sing in the choir of St. Gabriel the Archangel Parish, I began to worship with our brothers and sisters there each week. The friendships that developed I shall always remember, and the generosity of the Russian people will long remain in my heart. A Russian will give deeply of himself and all he has. After preaching a sermon (with interpreter), I was overwhelmed



Butcher in Moscow farmers' market

at 11:00. By 10:00 a thousand persons had crammed into the church.

We all wore winter coats, and each of us held a lighted candle. I began to worry about the danger of fire. I was certain not another person could be wedged into that church. Then suddenly a *barbuska* (altar guild member) unlocked a door to go to fetch something. At least 10 people from outside the church dove through the door onto the shoulders and heads of those already at worship. The *barbuskas* struggled to secure the door again. We couldn't even move our arms!

Now began the magnificent singing of the Russian choir, the awesome worship of Almighty God. I remained jammed in my space for about an hour. At midnight, with another three hours of praise yet to go, I was becoming claustrophobic, but I knew I lacked the strength to push through the crowd to get out.

I looked behind me and caught the eye of the man who was there to see who else was there. We had become friends. I knew he spoke fluent English—and that he wouldn't stay in church long.

"When you leave, grab me. I'm going to follow," I said.

He left shortly, and I left with him.

Outside again, I sat in a window about 10 feet from the sanctuary. Someone said to me, "You are

only westerners.

We left at 5:30 for Spaso House and the first service of the Resurrection, a simple sunrise service on the lawn of the American ambassador's home. Then we went home for coffee and returned to the ballroom of Spaso House for our main Easter service, the ancient Mass from *The Book of Common Prayer* with incense and solemn festivity.

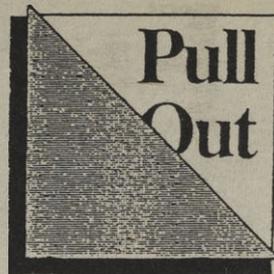
**B**ut the day was not yet over. Gazing is perhaps the best way to enter the heart of eastern spirituality. Through the visible, icons introduce the worshiper to the deep mystery of the invisible. They are painted in such a way as to lead us into our heart, the house of prayer and abode of God beyond our space-time boxes.

Icons give us a glimpse of heaven. While they speak to our senses, they speak more to the inner man. An icon invites us to dwell in the heart of love and helps us express forever our identity as a child of God.

At 4:00 p.m. on Easter Day, at Vespers, our Russian parish was to rededicate a restored icon of Our Lady of Perpetual Help, an old icon known as miraculous. The parish had raised 5,000 rubles for its restoration. Betty was returning to sing in the choir; I would participate as an Anglican priest.

Again the crowd was overwhelming. We pro-

# Convention '88



## *A visitor's guide to the 69th General Convention of the Episcopal Church, Detroit, Michigan, July 2-11, 1988*

### That the spirit of Convention may be the Spirit of Christ

by David B. Collins,  
President, House of Deputies

In July the General Convention will be called to order in the city of Detroit. Every three years this official governing body of the Episcopal Church meets to make legislative decisions setting the course of the mission and ministry of our Church.

What can all of us do to try to make our General Convention a true instrument of God in instructing, cleansing, and empowering his Church? How can we all keep it from becoming just another political convention, a mere public forum for pressure groups struggling in secular ways to defeat their enemies and force their own position on all the rest while exhibiting little care for those who differ with them? How can we get our eyes away from our internal bickering and focus on the purpose of our living Lord Jesus Christ?

We all can *pray* for the Convention. Daily. Fervently.

We all can *learn* accurately about the questions that will be coming before Convention.

We all can *seek the priorities* that Jesus has already set for his Church and find ways to refine and practice the imperatives for mission and ministry that are the *real business* for which we gather.

We all can *keep a loving heart*. I prefer not to think of those who differ with me as my enemies (even if



they were, I am commanded by our Lord to love them). I prefer to think of them as opponents on some issues, perhaps allies on others. Let us contend honorably in sharing the insights we believe we have been given.

If we all can *pray, learn, keep our priorities clear and our hearts loving*, then truly the Convention will be what it is intended to be—a place for sharing the discernment that the Holy Spirit has given us in accordance with the Scriptures, the long tradition of the Church, and the reason and experience that bring Scripture and tradition to reality in our own lives.

Let our prayer be for the peace of "Jerusalem." "Peace be within your walls and quietness within your towers." (Ps. 122:7)



by Edmond L. Browning,  
Presiding Bishop

Our General Convention follows in a historic tradition almost as old as our Church. The 15th chapter of Acts records how the apostolic Church gathered in council to decide how Gentiles were to be received in the growing missionary Church. The account brings together Paul and Barnabas, Peter and James in what has come to be called the Council of Jerusalem.

We know the outcome of this church council. The barrier between Jew and Gentile came down, and the principle was established that in Christ all are one.

The Council of Jerusalem is the

guide for all councils of the Church. Councils of the Church bring together all the people of faith to seek the will and unity of God. They assemble under the rubric of mutual respect.

We stand close to the 69th General Convention of the Episcopal Church. This council of the Church will address those matters that touch on the faithful and harmonious relations of the people of God. As in the early Church, troubles need to be addressed, divisions need to be healed. The leaders of the Church-in-council will need to look to those basic regulations that make for unity. They must declare that in Christ all are one.

General Convention will have much business to do when we gather in Detroit. One task will be to keep our hearts, our souls, and our minds quiet so we may hear from the distance the witness of the apostles. At our peril we fail to attend to the history and traditions of our Church. At the same time, our greatest task will be to contemplate the timeless and inexhaustible riches of Christ. As we do this, we will be drawn toward that place where the fullness and unity of Christ's mission are revealed.

Pray, sisters and brothers, that our Church-in-council, by living into the Christian paradox, may find meaning, mission, and unity in our life by losing it through total faith in Jesus the Christ.

## *Sex, money, and religion appear on Convention platter*

The 69th General Convention will not have to look far for hot topics to talk about. Convention-goers may choose from several. Here is a summary of matters likely to arouse discussion:

### Homosexuality

The Standing Commission on Human Affairs and Health will present a report noting that sexual practices and standards are changing and that wide differences of opinion on sexual norms are found within American society—and on the commission itself.

For over a decade, some have urged the Church to take a more tolerant view of homosexuality, including the blessing of lifelong and monogamous

homosexual relationships and removing all barriers to the ordination of homosexuals who are otherwise qualified for ordination.

"The Church needs more time to think these things through," says Bishop George Hunt of Rhode Island, chairman of the commission.

"I see a growing awareness that homosexuality is not something people choose and that it is not unreasonable for persons who cannot choose their orientation to act out their orientation," Hunt says. "In my opinion, neither homosexual orientation nor homosexual practice should bar a person from ordination though promiscuous behavior of any sort might well be a bar. But this growing awareness will need to mature before

the Church is ready to act."

The commission will recommend that no action be taken on homosexuality at this Convention but that the commission be charged to study the matter and produce specific recommendations to the 1991 Convention.

Convention may not choose to wait, however. Several dioceses submitted resolutions reasserting traditional teachings that homosexual behavior is sinful and that homosexuals should remain celibate or seek healing.

Other resolutions would reaffirm the Church's current stand that openly practicing homosexuals should not be ordained.

From the other side, Deputy John Harrison of Pennsylvania has submitted resolutions asking that the Church

"affirm stable, loving, and committed relationships between homosexual persons" and declare that such relationships "provide a wholesome example for the Church."

Harrison's resolutions would also open the Church's ordination process to all persons, regardless of sexual orientation.

### Evangelism and Renewal

The Joint Commission on Evangelism and Renewal, created at Anaheim three years ago, will call for the 1990's to be designated a "Decade of Evangelism" during which the Episcopal Church will work with other Christian Churches to reach with the

Continued on page 16

THE EPISCOPALIAN JUNE, 1988 13

# A People Watcher's Guide to the Convention

## Lori Arnold



Setting up deputies' tables and chairs, arranging for sleeping accommodations for 2,500 attendees, the print shop, the registration desk—those are some of the nuts-and-bolts items that Lori Arnold, General Convention coordinator, is responsible for.

"It's a tremendous detail job," says Arnold, 30, who came to the Church Center in 1983, hired away from the St. Moritz Hotel where she was assistant manager. She also is responsible for coordinating the more than 700 volunteers with staff.

A native of Menomonee Falls, Wis., she lives in New York's Queens and manages a modern dance company in her spare time.

## Edmond Browning



As the title indicates, Presiding Bishop Edmond L. Browning will preside over both joint sessions of the Houses of Deputies and Bishops and meetings of the House of Bishops.

He reports to the Church assembled at the opening session Saturday, July 2, and he will emphasize the eight Mission Imperatives as "a way to reaffirm what it means to be a missionary Church that relates to our common baptism."

A native of Corpus Christi, Texas, Browning, 59, is former Bishop of Hawaii and of Okinawa. He and his wife Patti have five children. To relax, they take walks and he plays an "average but better-than-hacker" game of tennis, according to a friend.

## John K. Cannon



"The toughest judgment calls you get," says John K. Cannon, 55, House of Deputies' parliamentarian, "are ruling on whether a proposed amendment is germane to the issue before the body. Sometimes they get far afield."

Cannon, a Bloomfield Hills, Mich., lawyer, monitors the often tortuous path of debate, advises the chair on parliamentary matters, resolves disputes, and is part of a platform group that expedites legislation.

This will be his fourth convention as parliamentarian and his fifth as a deputy. The father of five he is also chancellor of the Diocese of Michigan.

## Pamela P. Chinnis



Like many seconds-in-command, Pamela P. Chinnis, 62, vice-president of the House of Deputies, will preside over the deputies' meetings when the president is not available.

Beyond that, she will chair hearings of the Joint Standing Committee on Planning and Arrangements on location of the 1991 and 1994 General Conventions.

The first woman senior warden of

her parish, Church of the Epiphany, Washington D.C., she is the Episcopal Church's lay delegate to the Anglican Consultative Council and will attend the Lambeth Conference in July with voice and vote. She enjoys sailing at her summer place at Carter's Creek, Va.

## David B. Collins



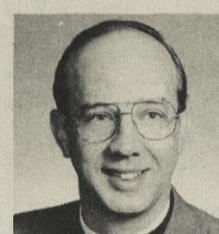
The Very Rev. David B. Collins, president of the House of Deputies, presides over its meetings, appoints all committees to which legislation is referred, and, with

the Presiding Bishop, designates in which house a resolution will originate.

Vice-president for the past three Conventions, Collins, 65, was elected president in 1985. In addition to the 7 1/2 hours of morning and afternoon sessions, will there be evening meetings? "Only over my dead body," he says.

Former dean of the cathedral in Atlanta, he took early retirement in 1984 but says "this job takes three to five working months a year." From their Sherman Bluff, Ga., home, he and his wife fish for sea bass and sea trout and cast their net for local shrimp.

## Herbert Donovan



Bishop Herbert A. Donovan, Jr. of Arkansas says the secretary of the House of Bishops, which he has been for the past two years, works with various people in

expediting the work of General Convention.

He coordinates with the Presiding Bishop, with Don Nickerson in assigning legislation to committees, and with Bishop Joseph Heistand in the dispatch of business in the House of Bishops. He also arranges for management of the bishops' 10-person secretariat.

Donovan, 56, lives with his wife in Little Rock where he has served since 1980. They have three children. A former member of the House of Deputies, he now serves on the Executive Council. To relax, "I play golf, but I'm lousy at it," he says.

## Thomas L. Ehrich



"If we're doing our job, everyone will begin the day by reading the *Convention Daily*," says the Rev. Thomas L. Ehrich, who will edit the 10-issue daily.

The Convention's main vehicle of communication will be staffed by five reporters, all with daily newspaper experience, and two photographers. An assistant editor will lay out the paper on a desk-top computer.

Ehrich, a six-year veteran of *The Wall Street Journal* before attending Episcopal Divinity School, now is rector of St. Stephen's Church in Ferguson, Mo., near St. Louis. He and his wife Heidi have two sons.

## Harry Havemeyer

As chairman of the Joint Standing Committee on Program, Budget and Finance, Harry W. Havemeyer over-



sees a three-ring program—if not circus—crucial to funding what the Church will do in the next triennium.

First, the committee receives from Executive Council the proposed program development budget and reviews and holds hearings on it; second, it presents to Convention the assessment budget for dioceses after holding hearings on it; third, it fields from both houses resolutions with financial implications and makes recommendations on them.

A former Executive Council member and a deputy to Convention since 1976, Havemeyer, 58, is a consultant to nonprofit organizations.

## Coleman McGehee



Bishop H. Coleman McGehee, Jr., of Michigan, host diocese of General Convention, will do a lot more than welcome bishops and deputies.

First, he will be pushing a Diocese of Michigan resolution on displaced and disadvantaged people. He has organized daily tours for attendees of four functioning programs for low-income people. And he and the Presiding Bishop and a few other representative Episcopalians will be on TV just before or during Convention.

A Richmond, Va., native, McGehee, 64, was acting attorney general of Virginia before attending Virginia Theological Seminary. Michigan's bishop for 17 years, he and his wife live in the episcopal residence in Birmingham, Mich. His handicap for his favorite game, golf, is 15.

## Donald Nickerson



Elected by the 1985 General Convention, the Rev. Donald A. Nickerson Jr., 49, is both executive officer of the Convention and secretary of the House

of Deputies. As executive officer, he is ultimately responsible for running the Convention while delegating nuts-and-bolts to Lori Arnold and management—recording what is said and done and publishing *The Blue Book* resolutions and the subsequent journal—to Diana Morris. As deputies' secretary, he brings all items of business to the deputies' attention.

A former Executive Council member and rector in Brunswick, Me., he and his wife Susan (they have three children) live in Fairfield, Conn.

A Boston native, Nickerson is "more a sports fan than a player now," specifically and passionately of the Boston Red Sox.

## Marie Rogers



The worldwide United Thank Offering kicks off the celebration of its centennial year at General Convention, and Marie C. Rogers, head of its national committee, will be there leading the hurrahs.

More normal work of the 13-member committee will be receiving, reviewing, and passing on to the Episcopal Church Women's Triennial. Meeting the requests for grants from all over the world. In 1985, UTO granted almost \$3 million.

Rogers, 57, mother of four and grandmother of three, lives in Lexington, Ky., and has served for eight years as secretary for the Diocese of Lexington's convention. She will take to Detroit a 27" x 36" UTO banner she has needle-pointed. "It shows the famous blue box," she said.

## George T. Shields



George T. Shields has been a Washington State Superior Court judge for 19 years so "dispatching business" comes naturally to him as the House of Deputies Dispatch of Business Committee chairman.

The committee receives and assembles reports of committees, sets up a daily calendar, and "keeps a hot brick under committee chairs to get their work done," he says. Special orders of business, such as election of officers, also is scheduled by the committee. He chairs the committee's twice-a-day meetings.

A skier on snow and water, Shields, 60, lives and works in Spokane. He and his wife have three children.

## John T. Walker



Bishop John T. Walker of Washington, vice-president of the House of Bishops, says he "has no official capacity at the Convention, but I fill in for the Presiding Bishop when he's not there."

Walker, one of four candidates for Presiding Bishop in 1985, also will participate in the decision of the Joint Standing Committee on Planning and Arrangements on where the next General Convention will be held.

He was born 62 years ago in Barnesville, Ga., and grew up in Detroit. Also dean of Washington Cathedral, he has served as bishop since 1977 and was the first head of the Urban Bishops Coalition. He and his wife Rosa Maria, a native of Nicaragua, have three children. He likes to listen to music, and writes poetry "primarily for myself and my family."

## Marcy S. Walsh



Marcy Walsh presides over "the other convention," the 420 delegates of the Triennial Meeting of Episcopal Church Women (ECW), which meets July 1-9, almost concurrent with General Convention.

Walsh, 50, is a member of the Standing Committee of the Diocese of South Carolina. The mother of four grown children, she and her surgeon husband live in Summerville, S.C. "We'll be celebrating our 30th wedding anniversary in Detroit," she says. For fun, she hikes, travels, and gardens.

# A day at General Convention

While Convention visitors may enjoy leisurely moments in Detroit, deputies and bishops will work from early morning until late evening. Even breaks for meals often become occasions for informal Convention business.

First-time deputies enjoy more free time than deputies returning for their second or third Convention. With nearly 1,000 members, the House of Deputies cannot assign each deputy to a legislative committee. Such assignments are usually given to deputies who have attended at least two previous Conventions. Other deputies are free to attend any committee meetings they choose. They may also enjoy a leisurely breakfast or sleep in.

A typical day at General Convention unfolds as follows:

7:00 a.m.	Convention Eucharist
8:00 a.m.	Meetings of legislative committees (until 9:45 a.m.)
10:00 a.m.	Legislative sessions of the House of Deputies and House of Bishops
12:00 noon	Lunch break
2:00 p.m.	Legislative sessions
6:00 p.m.	Dinner break
8:00 p.m.	Open hearings on legislation, committee meetings, special dinners, or joint sessions of the two houses.

## How it works

General Convention, twice the size of the U.S. Congress, operates in much the same way.

Convention is divided into two houses, which must concur in order to enact legislation. The House of Bishops consists of all bishops of the Episcopal Church—diocesans, coadjutors, suffragans, and retired bishops (though many retired bishops choose not to attend Convention).

The House of Deputies consists of eight deputies (representatives) from each of the Church's 118 dioceses, four clergy and four laypersons elected at diocesan conventions the year before. Nearly all dioceses send their full allotment of eight deputies; many send one or more alternate deputies as well.

Resolutions (bills) come from four sources and are distinguished by letter: "A" resolutions originate in the committees, commissions, boards, and task forces set up by previous Conventions. These groups meet during the three years between Conventions to carry out the tasks assigned to them. "B" resolutions come from individual bishops or groups of bishops. "C" resolutions have first been passed by a diocesan convention and sent to General Convention. "D" resolutions originate from individual deputies.

"A" and "C" resolutions are known and are published prior to General Convention; bishops and deputies may submit "B" and "D" resolutions

during the first two days of Convention.

As with the U.S. Congress, much of the work of General Convention is done in committees. All resolutions, from whatever source, are referred to a committee. These committees meet during Convention at times when the two houses are not in session. The committees study, discuss, often amend, and sometimes significantly change resolutions.

The Presiding Bishop appoints the membership of committees of the House of Bishops, and the President of the House of Deputies appoints the membership of the Deputies' committees. Committees of the two houses are "cognates," that is, when a committee of one house reports out a resolution and it is adopted in that house, it is referred to the cognate or corresponding committee of the other house.

Due to the large number of deputies, not every deputy can serve on a committee; usually first- and second-time deputies are not appointed to committees. They are welcome to attend committee meetings, however, and to address the committee. An effort is made to see that the membership of all committees is geographically, socially, racially, and sexually balanced.

From the committee, resolutions go to the floor of one of the two houses, carrying with them a committee recommendation for adoption or defeat.

If adopted, the resolution then goes to the other house. If passed by both houses, the resolution is enacted.

An unusual characteristic of the House of Deputies is the "vote by orders." Any deputy may request that laypersons and clergy vote separately. When this occurs, the laypersons from each diocese cast a single vote, and the clergy from each diocese cast a single vote.

Passage of the resolution requires a favorable vote from a majority of the dioceses in each order. Split votes (two for, two against) are recorded as negative. The effect of a vote by orders is to divide the House of Deputies into two houses and make passage of a resolution more difficult. A vote by orders is usually called for only on important and controversial resolutions.

Much of the work of Convention, however, has little to do with formal legislative action. Regardless of how the votes are cast, General Convention is an educational event. By hearing points of view different from those heard at home, browsing among the over 200 exhibits, dropping in on the Women's Triennial with its inspirational and provocative speakers, and confronting questions one had never before thought of, deputies, bishops, and visitors alike leave General Convention with a broader sense of who and what the Episcopal Church is and a bit less smugness about the adequacy of their own opinions.

# The Blue Book

*The Blue Book* is not quite on a par with the Bible. But before and during General Convention, deputies usually spend more time with it than with any other book. *The Blue Book* contains reports from the various commissions, committees, boards, councils, and task forces created by previous General Conventions. Each of these groups views the work of the Church from a unique perspective. Many of the reports plead for action by the Church, often with a pricetag attached. This column offers a broad sampling of quotations from *The Blue Book* reports. Sources are given on page 31.

### Traveling light

"Certain characteristics are shared by all renewed and evangelistic churches regardless of their culture or place in history. For example, they are communities that travel light. Rather than being overly concerned with institutional structures and denominational peculiarities, they are free to follow the Holy Spirit into new experiences of fellowship and new areas of ministry. They have a clear theology, rooted in the atonement and Lordship of Jesus Christ. They clearly proclaim Jesus Christ crucified and risen."<sup>1</sup>

### South Africa

"... what we are dealing with here is not godless atheistic communism versus a Christian democratic government. What we have is Christian demagogues against other Christians whose only crime is to have been born black or colored. We have here a Christian minority persecuting others born in the image of God and therefore entitled to the same love and concern that we are called upon to give to one another."<sup>2</sup>

### Creation spirituality

"Unlike Taoism, or the buoyant Judaism of Deut. 8:7-8, or the creation-oriented spirituality of some native American religions, Christianity has not traditionally sprung to mind as a principal source for a theology of the environment. . . . In fact, the opposite has been the case. . . . On the whole, to the mind-set of dispassionate scientific inquiry in the west, there has been joined a spirit of economic exploitation that sees the natural world as an object to be dominated or conquered."<sup>2</sup>

### Sex

"Now we are at an awkward moment when society's sexual norms have resulted in some destructive consequences. Observing the AIDS epidemic and

*Continued on page 17*

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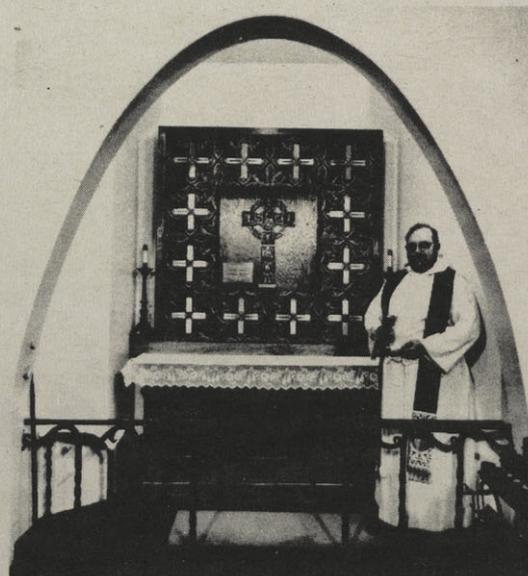
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I have called you by your name and you are mine. ISAIAH 43:1

# Convention issues

Continued from page 13  
Gospel every unchurched person within the Episcopal Church's nine provinces.

The commission will also call for creation of a standing (permanent) commission on evangelism and renewal, appointment of a staff person in evangelism at the Episcopal Church Center, and allocation of \$100,000 per year for this ministry.

"What is most important about the work of this commission and its report is that it will initiate at the highest level of leadership and decision-making of our Church a debate about mission, where evangelism must stand in relation to the other great and pressing issues before us, what priority and resources we must ded-

icate to it," says Bishop Alden Hathaway of Pittsburgh, a commission member.

## Christian Education

The Christian Education Task Force, created three years ago and charged to recommend actions to strengthen the Church's educational ministry, will present a report including not only recommendations, but a philosophical statement as well.

The report ranges widely, touching Sunday schools and seminaries while noting that Christian education takes place not only in the classroom, but in all personal relationships and experiences. It concludes that no single curriculum can serve the needs of so diverse a group of Christians as com-

prise the Episcopal Church and calls for preparation of a manual to lift up a vision of Christian education in Episcopal congregations and "provide clear, practical guidelines for planning and implementing Christian education in different contexts."

The report further calls for a leadership training program and funds to accomplish these aims.

## Inclusive Language

Charged in 1985 "to prepare inclusive language texts for the regular services of the Church," the Standing Liturgical Commission enlisted the help of 40 persons from throughout the Church.

These persons quickly established two principles. First, they understood the term "inclusive language" to refer to broader matters than eliminating exclusively masculine references

to God. The group culled the Scriptures for previously neglected images and metaphors for God and based its work upon them.

Second, the Church's multi-cultural context enlarged the group's awareness that human beings are stewards of and participants in creation.

The Standing Liturgical Commission will present a series of "supplemental liturgical texts" and ask Convention to authorize them for "experimental use," under the direction of diocesan bishops, during the next three years. The commission will also ask that study and development of the texts continue.

The supplemental texts do not remove all masculine imagery from references to God. Words such as Father, Son, and Lord are retained in many places, but alternative forms are provided, and in some instances wholly new liturgies have been written using feminine and non-gender specific imagery. Examples of the supplemental texts appear on page 28.

Approval of the new texts would not constitute Prayer Book revision and is not intended as a move toward revision.

Liturgical traditionalists, while not uniformly opposed to the new texts, have indicated that approval of the alternative liturgical forms the Standing Liturgical Commission has submitted might make possible approval of other alternative forms, such as the 1928 Prayer Book.

## Theological Education

The Board for Theological Education will present four resolutions asking for a thorough study of the way the Episcopal Church recruits and trains its clergy. The board notes that "the Episcopal Church has the most expensive system per student of theological education in the nation" due to the small size of most Episcopal seminaries. Five of the 11 accredited Episcopal seminaries are now conducting capital funds drives, totaling \$50 million, and five others are considering such drives.

The board would bring together bishops and representatives from the seminaries, diocesan schools, and other training programs to coordinate and strengthen their endeavors.

The board laments the lack of aggressive recruitment of clergy, the heavy indebtedness many seminarians incur—with little means after graduation to repay the debt—and the sometimes inadequate opportunities for continuing education after ordination.

"We just need to take a long, hard look at the way we recruit and train our clergy," says the Rev. Wallace A. Frey of Dewitt, N.Y., chairman of the board. "Maybe we should continue as we are. But the present system grew up by default, without scrutiny or planning. There may be better ways to go about these tasks, not only less expensive ways, but more effective ways."

## Ecumenism

Convention will consider 12 resolutions from the Standing Commission on Ecumenical Relations. The commission asks that Convention:

- endorse The COCU Consensus: In Quest of a Church of Christ Uniting, a recent statement from the Con-

Continued on next page

# The EPISCOPALIAN

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# Convention issues

*Continued from page 16*  
sultation on Church Union, as doctrinally sound and an anticipation of a future Church Uniting but "not as a sufficient theological basis for the covenanting acts and the uniting process proposed at this time by the Consultation";

- authorize the Episcopal Church's continued participation in COCU discussions and the continued use of COCU liturgies under certain conditions;
- "greet with joy" the new Evangelical Lutheran Church in America and authorize continued study of theological subjects with Lutherans; and
- authorize the Episcopal Church's continued participation in the National Council of Churches while relaying to NCC authorities a list of recommendations for changes in the council's operations.

## Economic Justice

The Diocese of Michigan will call for \$250,000 per year from the General Church Budget to establish a Working Group on Community Investment and Economic Justice which will work with dioceses to facilitate training, support, and guidance for local efforts.

Michigan's resolution will also call for a national fund to be created to raise an additional \$4 million annually for economic empowerment of the disadvantaged and urge the Church at every level to work in support of community controlled economic development programs of the disadvantaged.

## Other Concerns

Dozens of other matters will come before the Convention. Among those to note will be requests that Convention:

- urge dioceses to participate in the companion diocese program as a means of worldwide partnership;
- direct that "a national comprehensive world mission program of education" be developed;

• adopt a set of guidelines for Jewish-Christian relations recognizing the many things Jews and Christians have in common, acknowledging the wide diversity within both faiths, repudiating false stereotypes of Jews which Christians have promoted, calling for a "balanced view" of the Middle East crisis, promoting dialogue, and repudiating proselytism;

- mandate that "all units of the Episcopal Church in the United States provide for all lay employees who work over 1,000 hours annually retirement benefits" through the Episcopal Church Lay Employees Retirement Plan or a similar plan;
- recommend the use of trained professional interim pastors and consultants between the departure of the rector or vicar of a congregation and the calling of a new rector or vicar;
- grant a three-year decreasing subsidy to *The Episcopalian* to cover current operating deficits, improve the content and format of the newspaper, encourage self-support, and increase and upgrade staff;
- reaffirm the goal of previous Conventions to place *The Episcopalian* in every household of the Church and encourage Executive Council and the Episcopal Church Center to use *The Episcopalian* as a means of communicating with the Church;
- ask the Presiding Bishop's Fund for World Relief to seek to raise \$1.5 million over six years to assist the Central American dioceses in their peacemaking and healing ministries;
- make permanent the 2-year-old staff position at the Episcopal Church Center for Rural and Small Town Ministries and add a second field officer to expand this ministry;
- reduce the size of the House of Deputies from the present 944 (if each of the 118 dioceses sent a full deputation) to 654 by reducing the

size of the deputation of medium-sized dioceses from eight to six and of small dioceses from eight to four;

- adopt the document, "Stewardship Is the Main Work of the Church";
- affirm the title as "the minimum standard of giving for Episcopalians";
- urge dioceses and congregations to consider investment in housing for low and moderate income persons;
- urge all dioceses and congregations to consider cooperating with local public schools to address social ills;
- authorize an educational effort to help the Church become more sensitive to the ways language and images often perpetuate stereotypes of race, age, sex, and disabling conditions;
- instruct that a balance of women and men be sought in the membership of all the Church's committees, commissions, and boards;
- call for appointment of a Committee on the Status of Women to report to Executive Council;
- decry the increase in violence against homosexual persons;
- commend those who have cared for persons with AIDS;
- reaffirm the Church's position on abortion, first adopted 21 years ago, approving it in certain specific circumstances but emphatically opposing it "as a means of birth control, family planning, sex selection, or for any reason of mere convenience";
- establish a Commission on Racism;
- create a Task Force on Communications Planning to develop a long-range plan for communications within the Church;
- add Julia Chester Emery (January 9); Brigid of Kildare (February 1); Florence Nightingale (May 18); Evelyn Underhill (June 15); Thomas Gallaudet (August 27); and Lucy of Sicily (December 13) to the Calendar of the Church Year;
- adopt a set of guidelines for assessing future additions to the Calendar;

*Continued on page 28*

*Continued from page 15*

over 1.5 million abortions a year, society is painfully learning that sexual activity is not an individual matter. One has sex, with life and death consequences, with everyone who has slept with one's sexual partner. Having almost lost a corporate sense of sexuality in the birth process, we have now rediscovered a corporate sense in the death process. We are once more realizing that sexual activity has both private and corporate significance."<sup>3</sup>

## Life together as education

"...it is important that we focus our attention on the entire life of the congregation as the context of education. It is the life lived together as a Christian people in the congregations of our churches that teaches—or fails to teach—the values and direction of the Gospel. How we welcome the stranger, care for the child, settle our differences, and make decisions is an integral part of the Christian education program of the congregation. Moments of focused learning need to be offered so members of the congregation can make sense of the events of their life together. Everyone in the congregations is a learner, and everyone is a teacher."<sup>4</sup>

## What do we believe?

"...the reason this Church has little or no evangelism is because there is no clarity of theological vision. Do we believe that God presents himself to us through special revelation or only through nature and the structures of human society? Do we believe that human beings are sinners in need of redemption or simply ignorant and in need of education? Do we believe in salvation by grace through the death and resurrection of Jesus Christ alone, or do we work out our relationship with God on our own subjective terms? Is there such a thing as an objective moral standard, or are Christian ethics changing from situation to situation? Is Jesus God's only Son, or is 'the Christ' manifest in all religions? Much of the contemporary theology of our Church has espoused philosophical skepticism, which is opposed to certainty, commitment, and conversion."<sup>1</sup>

## We were wrong

"In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experience does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world."<sup>5</sup>

## "What else is new?" Dep't

"Some say that the Church's doctrine has 'nothing' to say."<sup>3</sup>

## The priest is the problem

"Although we give thanks for the new intellectual attention being given to stewardship within our seminaries, we are convinced that unless this mental

*Continued on page 27*

## Augsburg/Fortress

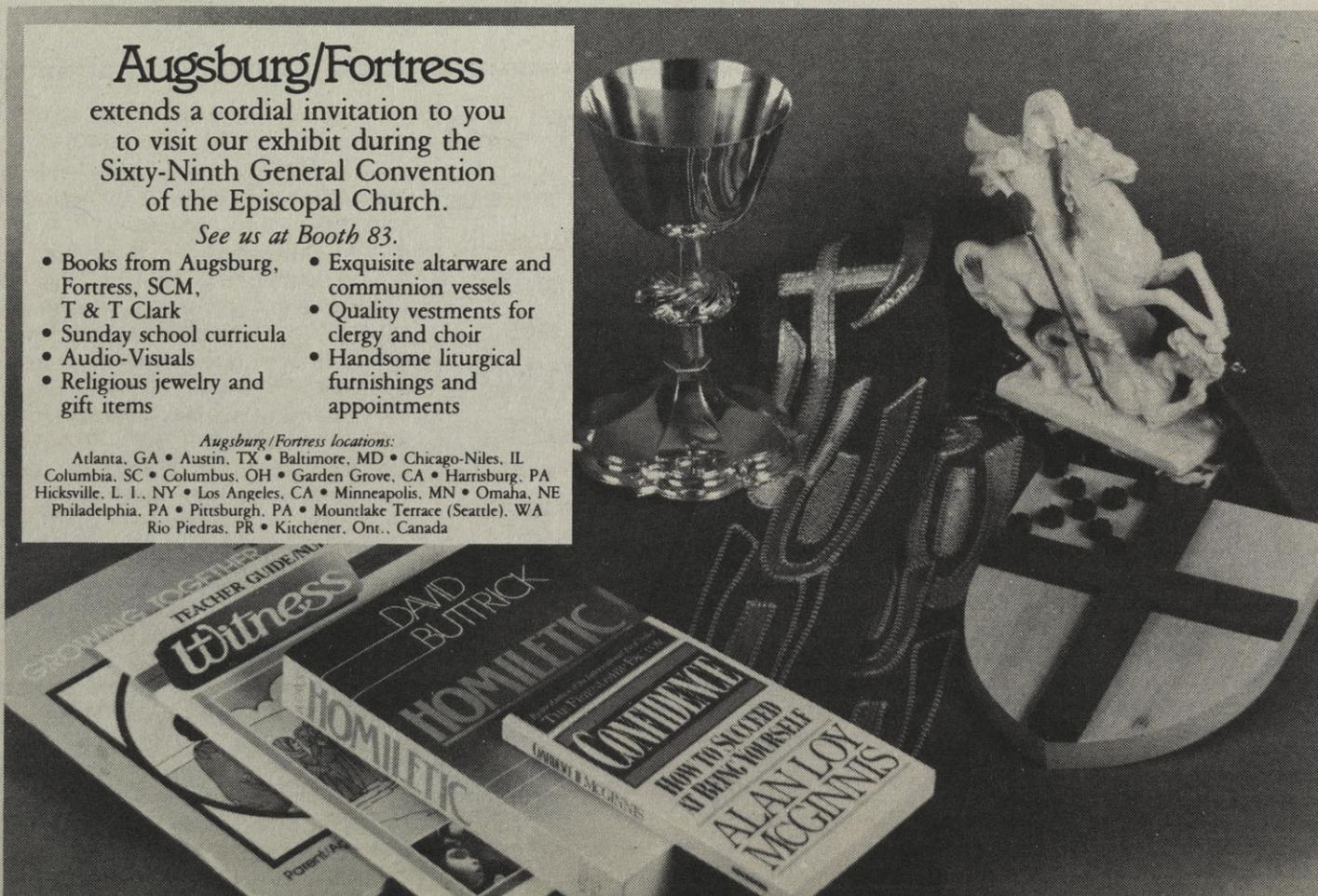
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# 100 years takes Church Periodical Club from American frontier to Zimbabwe

One hundred years ago, Mary Ann Drake Fargo and some friends from Church of the Holy Communion, New York City, bundled periodicals and Prayer Books for shipment to lonely missionaries on the frontier. Aided by the "latest" mail service owned by Mrs. Fargo's husband—the Wells Fargo Stage Coach Line—the precious bounty found its way to the hearts and minds of the missionaries. Thus was born the Church Periodical Club, celebrating its centennial in 1988.

Neither a "club" nor dealing strictly with "periodicals," the CPC is now an independent, affiliated organiza-

tion of the Episcopal Church with the unique ministry of meeting the material and spiritual needs of Episcopalians through textbooks, Prayer Books, hymnals, and other resources. The CPC provides these at no cost to those with limited resources, both in the U.S. and abroad. Further emphasizing the commitment to education are annual grants to needy students at Episcopal seminaries and book grants to graduate students.

The Church Periodical Club's ministry is as diverse as the resources it provides: textbooks for inner-city students in Honduras; magazine subscriptions for native American schools

in the midwest; hymnals for a small Wisconsin church; *El Libro de Oracion Comun* for an Argentinian congregation; reference works for a library in Zimbabwe; and many others.

As part of its centennial celebration, the CPC will feature a display at General Convention and sponsor an early Convention Eucharist and the July 4th worship for the Triennial Meeting. A highlight of the celebration will be a 100th Birthday Dinner Cruise on July 5 with live entertainment aboard the 165-foot *Star of Detroit*. The cruise is open to all; information on tickets is available from the Episcopal Church Center.

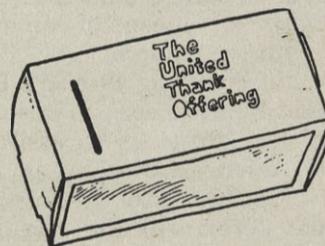
## United Thank Offering: a century of mission

At a joint session of General Convention and the Triennial Meeting of Women on July 8, the United Thank Offering will present a special gift to the whole Church in thanksgiving for 100 years together and as a celebration of entering its second century of service. The gift, to be held secret until its presentation, is tied closely to the Mission Imperatives of the Episcopal Church. The first United Thank Offering was on Oct. 3, 1889, at the Triennial Meeting at Church of the Holy Communion, New York City.

The United Thank Offering Committee describes itself as "a program of the whole Church for the mission of the whole Church founded by women and administered by women." The description emphasizes the primary role of women as well as the inclusiveness of all Episcopalians in Blue Box giving in outreach to the entire Anglican Communion and to ecumenical bodies. Each year, Blue

Box giving generates about \$3 million, enabling roughly 125 different grants to be made. The Blue Box has been a symbol of the UTO since the first one was patented in 1891.

General Convention's opening Eu-



charist will continue the tradition of accepting the annual UTO ingatherings from UTO coordinators of the 123 participating dioceses. Each will come forward and announce the diocesan name as she presents the voucher. A needlepoint Blue Box will be used to accept the offering, which will be shared this year with the Church Periodical Club, celebrating

its 100th year in 1988.

The ECW National Board will present a unique gift to the UTO for this special anniversary: The highly acclaimed play, *Quilters*, will be showcased at Ford Auditorium (adjacent to Cobo Hall) on Thursday evening, July 7, with a cast sponsored by Christ Church, Bradenton, Fla. The play, which honors those women who created America's history as UTO celebrates 100 years of building on that history with outreach in mission and ministry, will benefit the UTO Memorial and Gift Fund.

Everyone attending General Convention is invited to attend *Quilters*. Tickets cost \$17.50 per person (payable to the Domestic and Foreign Missionary Society) and can be obtained by sending a check with stamped, self-addressed envelope to Lily Molisse, 24111 Meridian, Apt. 121, Grosse Ile, Mich. 48138.

A special video entitled *Into the Second Century*, produced by the Episcopal Radio-TV Foundation, will be shown at the July 8 gathering and updated with scenes from the Detroit Convention. It will be made available for diocesan UTO coordinators to use throughout 1989.

## Women bishops—yes or no?

The thorny question of women in the episcopate will be debated at the Lambeth Conference in England in August. But unless a woman bishop is elected in the weeks just before General Convention, the Convention will probably pass no resolutions on the matter.

The possibility of a woman bishop will weigh on the minds of many Convention-goers, however. Here is a summary of what is being said on both sides of the question.

By those favoring women in the episcopate:

- Aristotelian and Thomist thought, which subordinated women to men, no longer dominates Christian thinking.
- In the 20th century the Church and society have become increasingly sensitive to the question of freedom and justice for women.
- The Episcopal Church's experience of female priests has been highly positive.
- The Church can be enriched by

**Some observers believe a woman bishop may be elected before the end of the year. What would this mean for the Episcopal Church?**

the gifts women would bring to its leadership.

- The concept of Christian unity will eventually require the full inclusion of women in all leadership roles.
- Ordaining women bishops would enhance the Episcopal Church's ecumenical relations with Protestant bodies.

By those opposing women in the episcopate:

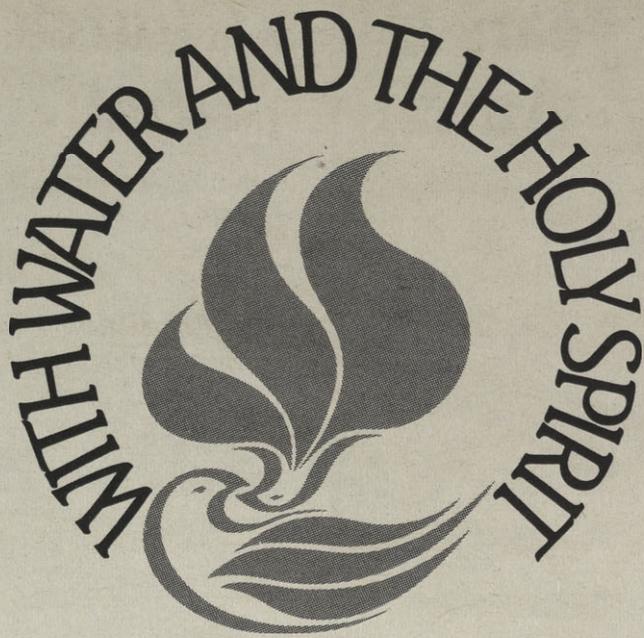
- Such a major departure from traditional practice should only be undertaken with a broad, worldwide

consensus of catholic Christians, which is lacking today.

- Ordaining women to be bishops would further damage the unity of the Episcopal Church, already disrupted by ordaining women priests.
- Jesus appointed only men to be apostles.
- Ordaining women bishops would adversely affect the Episcopal Church's ecumenical relations with the Roman Catholic and Orthodox Churches.

The implications of ordaining a woman bishop are explored in detail in the "Report of the Committee to Study Women in the Episcopate," chaired by Bishop Edward Jones of Indianapolis. The report favors women in the episcopate. A second document, "Women in the Episcopate: An Alternate View," opposes women bishops and has been signed by 38 bishops, including 23 retired bishops.

Both documents may be obtained from the Episcopal Church Center.



## MAKING ALL THINGS NEW



### The Report and Proposal of the Presiding Bishop and the Executive Council to the 69th General Convention of the Episcopal Church

## The vision that lies before us

### A Message from the Presiding Bishop



**I**t is with enormous pleasure and excitement that my brothers and sisters on the Executive Council and I place this report in your hands. Veterans among you will find that it even looks different from the Executive Council reports you have seen at past Conventions—and this is quite intentional. For what we intend to do is point a new way we can all, praying and working together and with God's help (which always seems to be there when we truly pray and work together in his Name), make good our most ancient and deepest promises as Christians. The program the Executive Council and I propose to the Church is born of much listening and prayer. We believe we are being faithful to God's call. We think we've heard what the people of the Episcopal Church are asking of the Church and of themselves—no less than everything. For we are asking, all of us, to make good the promises

of our Baptismal Covenant. We are asking the most revolutionary thing of all—to live and serve in the knowledge and daily presence of that great Christian mystery, the Incarnation itself.

Does this sound a bit ominous and forbidding? I suppose it ought to because it means that we will be taking the first halting steps toward the goal we have always hoped to attain, living every moment of every day in the presence and service of our risen Lord. The program we are presenting to you for the triennium and beyond dares to do something "official" church bodies rarely risk. The program, by its very nature, strips away pious ideas and language and ways of doing things; it is a program that addresses things as they really are in our Lord's world so that we can better serve him in his Reality. We have come to a juncture in our lives and in the life of this Church, which I believe we all love, when we must stop talking about mission and do it.

After the first, heady excitement at the idea of actually living the Incarnation, the old reservations and fears which we all have come flooding back. Do we really find the face of God in the faces of our neighbors? Do we, *can* we really meet them in the true intimacy of communion in and with Christ? Do we really love our neighbors as ourselves? Perhaps not always. But we can begin to try. We can take the first steps toward real faith; and with real faith, real mission will be discovered.

Thinking about the world around

us in a new and different way is not going to be an easy task. But that is what we must do if we hope to discern the mission, the one true mission we are meant to do as a people and a Church. When we take any long journey, it is both helpful and reassuring to have a map along. Where have we been? Where are we going? Does *that* road lead someplace, or is it a dead end? Since mission is what we are meant to do, what we were born to do, we have, with much prayer and thought, identified some useful guideposts, some route signs, to help us on our way. Eight Mission Imperatives have been lifted up. They are not meant to freeze what we do into an unyielding mold. Rather they are meant to help us all see and understand the ways in which this Church is working to make our great mission become reality.

When you read the eight Mission Imperatives and see the rich and varied ministries and mission they call forth, I think you will begin to get an idea of where we are headed. And

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*Behold, the former things have come to pass, and new things I now declare; before they spring forth I will tell you of them.*

Isaiah 42:9-10

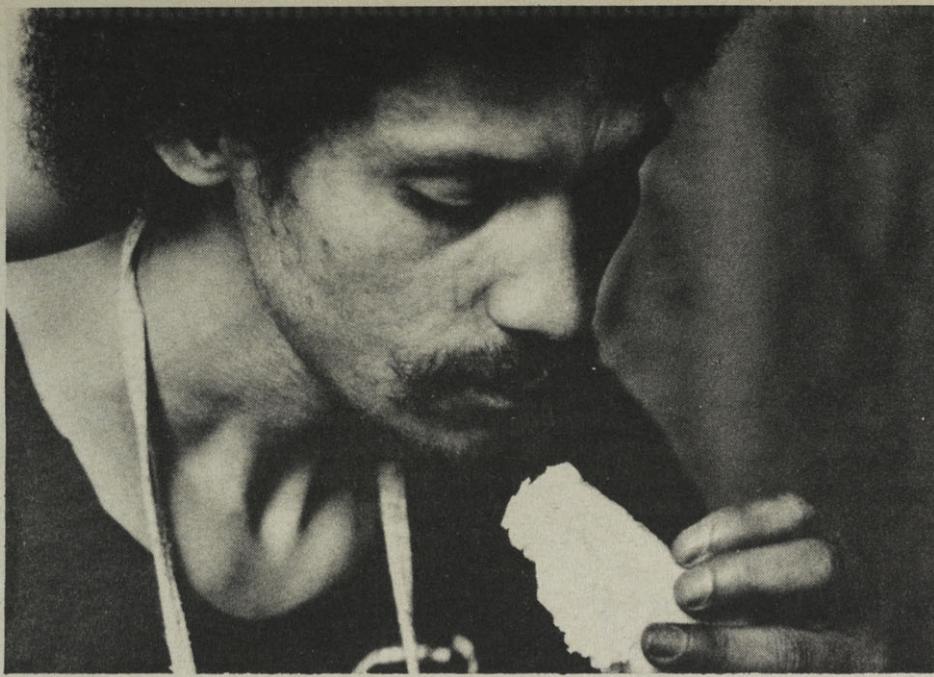
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you will also see that just as our mission as a Church is one, so, ultimately, are the ministries which help us realize that mission. You will find in the Imperatives that the old, rigid categories are gone or transformed. We are all called to be evangelists and missionaries. We are called to be teachers—and learners. We are all pastors—pastoral—and we are all members of the flock (and the flock is most assuredly one).

I think we are all going to discover many things together in the next three years. The Executive Council and I have been listening to the voice of the Church wherever it is heard, in the meetings and gatherings we attend, in our worship as Anglican Christians, in the mail that comes to our several desks from people in all parts of this Church and the world. The Church has enthusiastically responded and participated. Through this active listening process we have been led to propose the new ways of thinking and doing you will find described in this report. I pray that together we can make of the next three years a real pilgrimage, a pilgrimage in the company of our risen Lord to a place where we will find him within ourselves and ourselves in him.

Godspeed to all of us on the journey.

*Edward C. Browning*



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## With water and the Holy Spirit: Making all things new

### Opening a New World of Mission

An unusual but rewarding process has been going on in the Episcopal Church over the last three years. It has been a process of active listening and dialogue. Both the members of the Executive Council and the Presiding Bishop have been listening, each in his or her own way, to the voice of the Episcopal Church. They have shared their listening with each other and have entered into a dialogue about what they heard. The fruit of that dialogue is the group of eight Mission Imperatives which form the core of this proposal to General Convention.

But there is more to this vision of the Church than the words of the Imperatives, lean and carefully weighed though they may be. There is the theology and philosophy that undergirds them and the myriad programs they have already begun to call up in all quarters of the Church. And when you examine the new programs in relation to the Imperatives with which they are linked, you will begin to see another pattern. Many of the old categories have shifted or connected. Educational programs are linked to communication programs; programs in evangelism are linked to education and communication. We are already becoming a Church pursuing a single mission.

Most institutional budgets look the same year after year, and most people pay little attention to them unless there is a major fiscal crisis in the wind. However, there is a great deal more than numbers to be learned from looking at the Program Development Budget included in this report. You will see that the budget is presented in terms of four areas of concern: Communication; Witness; Nurture; and Continuity and Partnerships. The old departmental categories are disappearing as we move toward a single mission. There is a new way of looking at things.

Through all the listening and debate that have gone into the formation of this proposal, certain themes have been dominant. The word *risk* was used more than once by the Presiding Bishop, by Council members, and by the people in the Church with whom they had been in dialogue.

To embark as a Church on a single mission, a single mission stripped of much of the language we are used to hearing in regard to the ongoing work of the Church, is a risk. It is also a little frightening. Out of the listening and the dialogue, the phrases "journey in faith" and "partnership" emerged over and over again. The Church has embarked on its mission. We can face all risks on this journey in faith, in partnership with each other and with our risen Lord.

Two other phrases of historic importance to all Christians, but especially important to Episcopalians at this moment in their history, emerged from the dialogue between the Presiding Bishop, the

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*Jesus answered him, "Truly, truly I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."*

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John 3:5

Executive Council, and the people of the Church. The Great Commission: Go and make disciples. And the Great Commandments: Love God and your neighbor.

In his Message from the Chair at the Executive Council meeting of November 17-20, 1987, Bishop

Browning crystallized the dominant themes of this proposal, the oneness of Christian mission and the central role Christian education plays in enabling that mission:

- Every congregation must be challenged to discern into what mission God is calling it.
- Every congregation must be challenged to identify the specific resources needed to carry out the ministries implied in the mission.
- Every Episcopalian must be challenged to be a missionary and an evangelist.
- Every leader in this Church must be challenged to be an educator. And every educator must be challenged to be a leader.





### *Imperative I*

## **Inspire others by serving them and leading them to seek, follow, and serve Jesus Christ, through membership in his Church**

**S**ometimes the simple act of "being there" for others in need is the beginning of a helping ministry. At other times, our reaching out—and Imperative I is about reaching out on many levels—may need to be more carefully considered and thought out. Our reaching out might involve sharing with friends in trouble the specific ways in which *we* have found help in times of trouble. As Episcopalians we have probably found help within the sacramental life of our local congregation. We can offer to share some of the insights we have gained in worship. Or, since Episcopal churches are, more often than not, open and welcoming places, we can introduce friends to our church family.

We live in a world where "communication" is often the operative word. It is important to communicate our various ministries as Episcopalians in mission and to help others to become engaged in the mission of the Church, too. The church family is poorer whenever any individual or group is not totally engaged. Communication of what we are doing and who we are can happen on the simplest person-to-person level, or it can make use of the most sophisticated of new communication technology.

### **SOME EXCITING NEW PROGRAMS**

#### **Congregational Evangelism**

Hospitality and intimacy are critical concepts in approaching congregational evangelism. An experienced trainer or consultant can help a congregation that has decided to grow to understand that the natural intimacy of a small group need not be jeopardized by growth, but can be conscientiously reshaped. The congregation can learn to be easy with repeated invitations that bring non-church friends in. And a parish that has been prepared can provide a caring atmosphere, an essential first step in congregational evangelism.

A pilot project in the Diocese of Milwaukee is showing ways in which congregational evangelism can work in urban, rural, or suburban parishes of varying sizes and resources. In every case, an intimate and caring community (a class, a study group, or, in a few cases, the whole parish) creates an atmosphere which frees new members to test their faith in the bigger world beyond the group. A bank officer offered help to delinquent clients which, in some cases, saved their homes. In the bargain, he also increased



his bank's assets. Another new member was helped on her way to building a new life and family after being rejected by her natural parents.

Another pilot project in congregational evangelism addresses the potential of young adults who, all the surveys indicate, are anxious to commit themselves to something. In Tennessee, one project collected young adults around parish workshops on jobs, intimacy, and power—three areas of great concern to that age group. Growing out of the work of the Alban Institute in Washington, D.C., this pilot project has reached a point where the priest who launched it has been able to turn over leadership of it to congregational laity.

#### **Women in the Church**

The Church has long worked toward a vital goal—the total involvement of women, lay and ordained, in the life of the Church. In 1986 Bishop Browning, responding to continuing concern about the fullness of women's ongoing involvement, appointed the Committee for Full Participation of Women in the Church. In order to assess the situation, the Committee began by commissioning a survey of twelve dioceses. As some people had feared, there did indeed seem to be inequities in the numbers of women in leadership roles.

The Committee has responded to the results of the survey by making a series of recommendations. First of all, they recommended that the Church support the program and budget planning of the Office of Women in Mission and Ministry. Secondly, they suggested monitoring

the appointments to national staff and interim church bodies for fair representation of women. And last of all, they suggested that dioceses be supported and encouraged in correcting unequal situations in employment and appointments.

The Committee has also made recommendations to sharpen the accuracy of reporting procedures. Specifically, they suggested modifications in church membership forms to make sure that really accurate information is available about the actual numbers of men and women in the Church. A cooperative study with the Church Deployment Office has been projected to survey actual numbers of women employed by the Church, clerical and lay.

The issue of inclusive language in worship has been an important issue in the Church at large and ranks high on the agenda of the Committee. Their report recommends a task force to develop an educational program on language in worship, working with the Education for Mission and Ministry unit and the Standing Liturgical Commission.

Another recommendation of the Committee is the establishment of a body to deal directly with the status of women in the Church. This body would serve as an advocate for women's issues. It would also work to identify women in, or connected with, the Church who have outstanding leadership skills.

#### **Evangelism Satellite Outreach**

There is no reason why the Church should not use the latest technology to proclaim the Gospel and tell the story of its heritage and its ongoing work. Only a few years ago there were few programs—let alone cable channels—willing or able to carry serious messages from religious bodies. However, the development of satellite technology has changed all that. Now church groups and denominations, as well as commercial interests of all kinds, have established a number of television channels with many hours of transmitting time available for church messages, spots, news, and programming.

The Episcopal Church has plans in motion for programs that will be carried by communications satellites to towns and cities across the country. These programs, it is hoped, will reach audiences who have previously heard little or nothing about the work of the Episcopal Church or the Gospel message it proclaims.

## Imperative II

### Develop and promote educational systems and resources which support the ministry of the people of God

**I**mperative II suggests a new approach to Christian education, a learning process that does not stop at some arbitrary age or grade level, but a process that, instead, continues and grows and proliferates through life. The education suggested in this Imperative enables the learner to discern and carry out the ministries to which God calls her or him throughout life. To accomplish this great goal—great because it has the potential of enabling us all to realize the promise of our baptismal vows—the Church must train and raise up a leadership for and of us all.

There are no limits to what may be accomplished by an empowered Christian people in mission. And the many and diverse ministries of the congregation offer learning opportunities that are also paths to personal growth.

There is a new spirit at work in the Episcopal Church. There is a sense of doors being flung open that have long been closed or, in some cases, never opened at all. There is a new excitement about teaching and learning. Both activities are being freed from the confines of the classroom and opened up to the world, to God's world, to the constant change that is part of all our lives. The kind of teaching and learning the Episcopal Church is headed toward can transform our lives by helping us to see God's world through new and compassionate eyes.

#### SOME EXCITING NEW PROGRAMS

##### Christian Education in Congregations

The report of the Presiding Bishop's Task Force on Christian Education (see *The Blue Book*) has

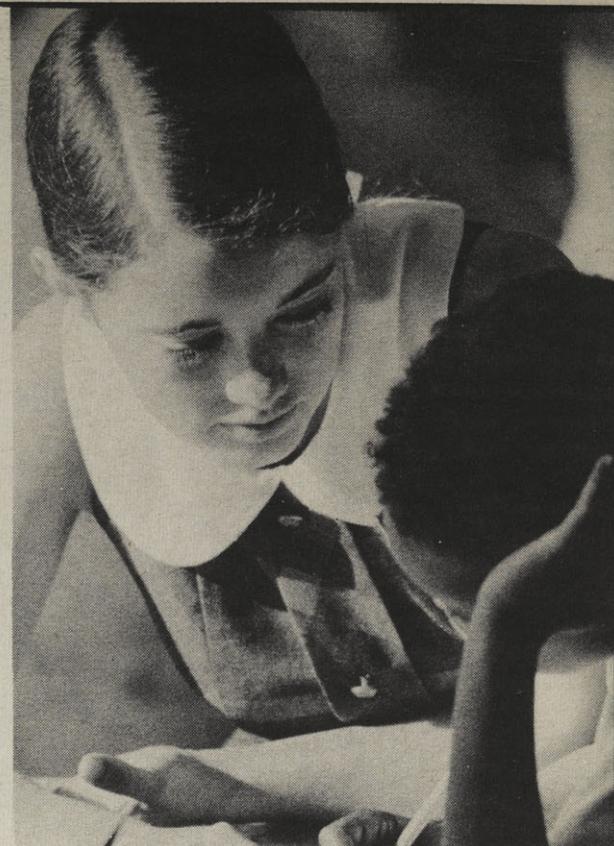
reflected the hopes and needs of educators—and potential learners—in the Church today. It has also served to refocus many of the ways in which we have looked at Christian education in the past. The suggestions made by the Task Force place Christian education in the forefront of mission. It is seen as a force to empower Christians of all ages to discern and carry out mission and individual ministries in the communities and congregations in which they live. It is seen as a tool to help bring about change—but change in a profound sense. It is education designed to help us see how we may change things to reflect God's will more clearly. It is education grounded in Scripture and the Prayer Book, but it also carries with it a prophetic vision for the future.

The bedrock of the Task Force's suggestions is the local parish or congregation. The thrust is for the congregation itself to raise up its educational needs and, with help and trained leadership, find ways to meet them. A leader's guide for Christian education will be one of the first tools to emerge from the work of the Task Force:

*Called to Teach and Learn in the Episcopal Church* (suggested title)

*The staff of the Education for Mission and Ministry unit will oversee the preparation of this manual. It will provide clear guidelines for planning Christian education in congregations and parishes; set norms for the selection and/or production of curriculum and other resources; describe the teaching and learning needs of all age groups; and provide specifically Anglican theological, liturgical, and historical content for study.*

*The development of the guidelines and norms*



*used in the manual will be done in consultation with a broad spectrum of skilled people in the Church representing all ethnic and cultural communities. The manual should reach every congregation in the Church with instruction and consultation for its use.*

The eight Mission Imperatives all suggest educational components very much in line with the vision of one mission found, in the Presiding Bishop's words, "in the partnership between evangelism and social action." But the process of teaching and learning is at the heart of everything that will happen in the Episcopal Church in the triennium.

**A**ll Christian mission is the act of going out into the world to share with others our faith, our belief in oneness with God, and our awareness of the reality of the Incarnation. Essentially, faith can never be kept as a secret to be enjoyed selfishly. Christian faith is about sharing. When faith is not shared, it melts away. All of the Imperatives lead us through ways of sharing faith and knowledge and worldly goods—and, most important, sharing ourselves. Imperative III is about learning to share in a very new way.

Episcopalians, as members of the worldwide family of the Anglican Communion, have an especially useful route to mission within this familial context. Because we share many things in common with our Anglican brothers and sisters around the world, we have an opportunity to live in partnership with them in the global community and identify each other's needs.

Our relationships in the Anglican Communion are also a learning experience for Episcopalians in mission for our Anglican brothers and sisters around the world come from many different cultural, economic, and political backgrounds. They also possess many insights into faith which can be and are of immense value to us. Many of the lessons we learn within the context of our worldwide Anglican family can be applied to our ecumenical and interfaith relationships around the world and at home.

#### SOME EXCITING NEW PROGRAMS

##### An Independent Philippine Church

The Episcopal Church and the Philippine Episcopal Church have had a long and close relationship that promises to continue into the future as an equal, sharing partnership. Originally

## Imperative III

### Strengthen and affirm the Partnership of the Episcopal Church within the Anglican Communion in proclaiming and serving God's kingdom throughout the world

nally part of the Episcopal Church, the Philippine Church is moving to become a self-governing, autonomous province of the Anglican Communion. The continuing relationship of the Philippine Church and the Episcopal Church is spelled out in a Covenant which sums up their mutual hopes for the future in a moving way: "We not only cherish our authentic heritages and integrity, but also demonstrate that unity and interdependence in the Body of Christ which is the essence of true mission."

A part of the partnership is a leadership training program that has produced the trained church people who assist local congregations to understand and have ownership in the independence process. This same training process is producing skilled development workers who are helping communities take control of the economic and social decisions that affect their daily lives. The partnership process will continue to offer leadership training opportunities

as Philippine Church members define specific skill areas where they need technical knowledge to improve and expand their ministries to enable the social and economic development of their country and Church.

When the Covenant between the Philippine Episcopal Church and the Episcopal Church comes up for ratification before this Convention, we can see it as a milestone in the long and potentially dynamic process of learning to live in an interdependent world.

##### The Church of the Province of Kenya

Both the Episcopal Church and the Anglican Church of Canada are working in partnership in a very special way with another member Church in the Anglican Communion, the Church of the Province of Kenya. The resulting new relationship promises to be mutually rewarding in the years to come.

One of the goals toward which the Church of Kenya, the Canadian Church and the Episcopal Church will work in this triennium is that of equal sharing within a specific partnership agreement. As part of the process, all three Churches will bring their needs and any resources of time, people, and money they have to share in achieving the joint plan. Kenya has much to offer its partners, especially its rich tradition of a holistic approach to religion, in which the thread of belief and worship is woven into all aspects of an individual's life, not just reserved for Sundays. Our Kenyan and Canadian partners offer us a unique opportunity to deepen our understanding of what it means to be a Church in mission.



**T**he threads of mission are, and should be, woven intricately through our lives. Communication is one of the essential components of our humanity. And it is the lifeblood of committed mission. Communication enables evangelism, communication enables education, communication is the means and the symbol of our sharing of the Good News of God in Christ.

The excitement of the age in which we now live is due in remarkable degree to the improvement and proliferation of the means of communicating with others. The more clearly we can talk to each other—and on many levels—the less the opportunity for confusion and misunderstanding. And for the Church, the possibilities of new media—of video, of computers, of satellite communication—are endless. As we work toward becoming a Church with a strong, grass-roots congregational base, we need to consider the potential of every means of communication available to us. New and old media, used intelligently, become a means for telling each other what we are doing in mission—at many levels and in great depth. Communication is a broad avenue with many lanes running both ways, enabling the Church Center, the dioceses, and the congregations to share their ideas and experiences in a mutually responsive ministry in the world.

We all have a story to tell of our life in Christ, and now wonderful possibilities for communicating it are at hand.

## SOME EXCITING NEW PROGRAMS

### Communication Packet

To initiate a two-way communication between the Church Center and congregations around the country, a monthly communication packet will be offered containing information on new church programs, a guidebook to equip congre-

## Imperative IV

### Communicate in a compelling way the work of the Church in response to the Gospel

gations for their own communication ministries, a video newsletter, and an evaluation component.

The news and information section will introduce new mission emphases as they appear as well as offering information from partner networks within and outside the Episcopal Church. Practical information on writing press releases, generating publicity with local media, and developing a local communication strategy will be included in the communication guidebook.

A video newsletter will assist parishes and congregations in producing their own newsletters, in addition to providing information about the use of EPINET ("Episcopal Network") and the VISION Satellite Cable Network. To elicit feedback, an evaluation component will enable parishes to comment directly on future needs and on the general effectiveness of the packet itself.

### EPINET

Through the new electronic information network—called EPINET—established by the Church Center on behalf of the whole Church, communication by and through the whole church fam-

ily will be greatly enhanced in the triennium and beyond. Episcopalians in their homes, church leaders, and people in diocesan and other church offices can more easily keep in touch, using home, office, or even portable computers to send and receive information. Short notes or full reports and manuscripts can be relayed through computer technology to any other EPINET network member. Because notes are stored in electronic "mailboxes," messages can be sent from any time zone and retrieved by the addressee when it is convenient.

Compared to telephone communication, EPINET can be extremely detailed and accurate. Compared to express mail delivery for urgent messages, this network can provide almost instantaneous delivery of a communication at a fraction of the cost. By making communication easier and faster, EPINET should encourage and enable Episcopalians everywhere to be in more regular contact about issues of mutual mission and ministry concerns.

EPINET will also offer church news and "libraries" of church-related resources which may be viewed on the screen or printed out by use of a personal computer.

This Episcopal Church computer network is one of several networks which will form part of the developing Inter-Anglican Information Network. This international group will make Communion-wide communication as simple as a local phone call, with data received via a personal computer at home or in the office. EPINET also has the potential of connecting Episcopalians to many information databases offered commercially as well as to the vast International Telex network.



## Imperative V

### Strive for justice and peace among all people and respect the dignity of every human being

**T**he greatest gift we can bring to others—or receive from them—in our mission journeys is both very simple and very precious. It is our humanity. For it is our humanity, the family bond we all share as children of God, that allows us to understand and know the suffering and needs of others. Our humanity makes it possible to help at the most intimate levels.

Since we are all members of the same family, we also share a common human burden. As long as one of us is in need, we are all in need. If one of us suffers injustice, then we all suffer injustice. Part of the mandate our humanity gives us is responsibility for each other, *mutual responsibility*, a phrase that echoes across the history of the Episcopal Church. We must respond to God's call to healing mission. The challenge is one of discernment. What avenues do our local congregation, our diocese, the Church Center provide for healing ministry?

Fortunately, there are many avenues to ministry within the Church and ecumenically at all levels as well as partnerships with worthwhile community organizations. The question is how much time and energy we can commit to a healing response to our brothers and sisters wherever they are.

## SOME EXCITING NEW PROGRAMS

### A Vital Linkage

Through its public ministries, the Church will begin to link direct service with advocacy and public policy in confronting the issues of peace, justice, racism, and sexism. The family farm

crisis, homelessness, the wave of plant closings in the Rust Belt, the public policy implications of economic and political unrest in Haiti and the Middle East, and the politics of hunger will be among the issues in the forefront of the Church's social agenda for the next triennium.

The lack of adequate, affordable housing in many of our communities continues to be a major concern for the Church. Efforts in this area will be undertaken in the context of community development. Underlying community concerns that impact on housing, as well as other human-need factors such as racism, social fabric of the community, quality of education, and quality of life, will figure in discussions.

Through the Public Policy Network, Jubilee Ministry, the Coalition for Human Needs, and the Church Center's Washington office, the Church will act as an agent for social change, using a coordinated approach for effective witness in the world.

### Families in Crisis

Of the 35 million Americans in poverty, 75 percent are women and children. Moreover, 12 million women are single heads of households, the majority of whom live below the poverty line. In the next triennium, the offices of Women in Mission and Ministry and Social and Specialized Ministries will be working to develop programs and resources for ministries to these families in crisis. The programs will specifically address the need for child care, employment opportunities, health care, and housing.

Today one out of four homes experiences some form of domestic violence, and reports of sexual abuse of children continue to point to

alarming trends in our society. The Church is committed to responding to these families in crisis by initiating programs which enable a ministry to those who have suffered from domestic violence, child abuse, and chemical dependence.

A churchwide women's issues network will develop programs, training curricula, and resources to address justice issues affecting women, with an emphasis on poverty.

### Jubilee Ministry

Jubilee diocesan partnerships foster ministry with the poor and oppressed within a diocese. These partnerships attempt to effect change through evangelism, education, advocacy, and direct service. Under this unique agreement, a diocese that identifies such needs may receive annual grants up to \$25,000, which are in turn matched one-on-one by diocesan funds. At present, the Jubilee Office sponsors partnerships with seven dioceses: Michigan, Central Pennsylvania, New York, Chicago, Southeast Florida, California, and Northwestern Pennsylvania.

In the Diocese of Michigan, Jubilee partnerships support work in more than 70 parishes and missions, including ministry with the mentally disabled, black youth, and job training for Hispanic people. As in other dioceses, the ministries often take place at Jubilee Centers.

In addition to the existing diocesan partnership model, Jubilee Ministry, working with the Church Center's ethnic desks, hopes to develop partnerships that emphasize evangelism and congregational development among ethnic minority people.

## Imperative VI

### Act in faithful stewardship in response to the biblical teaching of the right use of God's creation

God has provided humankind with a rich inheritance. Although the world we live in is rich in natural resources, in human resources, even in material wealth, some people go cold and hungry in the midst of plenty. Our mission is to see that the bounty of the earth is used to sustain all God's people and to tend the bountiful earth with which we have been entrusted so that a legacy will be here for our posterity.

The most crucial stewardship to which we are called involves our responsibility for the human riches of the world. These are our special concern as Christian people in mission for we must ensure that the lives of our own sisters and brothers are not squandered. Sharing what we have is one of the great joys of Christians in mission, but in our increasingly pressured and complex world that very human and spontaneous act of sharing requires careful and orderly planning.

### SOME EXCITING NEW PROGRAMS

#### Planned Giving

In response to the increasingly complex world in which we all live, the Episcopal Church has for a number of years been working on new responses to the problems of good stewardship. Two exciting and innovative programs are underway as we head into the new triennium.

For dioceses, a Planned Giving Partnership Program is in place under the auspices of the Standing Commission on Stewardship and Development. Matching funds of up to \$30,000 are

available to dioceses qualifying to participate. Central Pennsylvania and East Carolina have been the first dioceses chosen for the program from a large group of applicants. The Stewardship Office will provide help and advice in the initial task of tailoring a job description for a planned giving officer to fit each diocese's special needs.



Each diocese entering this new program will provide a testing model for those dioceses which follow. The basic contract calls for three years of planned giving development, with a subsidy for the officer's salary, and three years of independent operation with national consultation when required.

There is also a new program in place to assist pilot congregations around the country to discover new ways of funding their budgets other than the traditional annual every-member canvass used by many congregations. The new plan involves the idea of year-round stewardship. A handbook explaining the way an all-year giving program can be run is in preparation. Leadership training will be available to congregations wishing to deepen their understanding of the theology of stewardship and the solicitation of pledges based on biblical models.

#### The Human Factor

The Episcopal Church continues to support programs, some of them ecumenical, dealing with our bond of love and trust in stewardship with our brothers and sisters in trouble or in need. There continues to be an involvement with the problems of migrant farm workers in all parts of the country. Many of these issues have been and will be addressed through Episcopal membership in ecumenical groups such as the National Council of Churches' Joint Strategy and Action Rural Task Force and Rural Issues Task Force.

A growing concern with the lives of older people is beginning to take positive form in the ministry of the Church. The Ministry of Older People in Rural and Small Town Congregations and the Episcopal Society for Ministry on Aging, among other groups, are beginning to find ways in which the rich life experience of older people can give rise to significant ministries in the congregations and communities where they make their homes.

Family is a basic unit, a structure, the structure most of us grew up in. We all have known, and perhaps experienced personally, good families and bad families. One would assume that the good family is one that is grounded in mutual love and respect with a mutual desire for growth. If the family is a Christian family, then growth in the knowledge and love of God and of his Son, Jesus Christ, nurtures and centers that family growth.

We live in a stressful time in human history. There have been erosions of many of the givens of family life both in our own society and in other societies around the world. Many families are no longer the units of mother, father, and children (and perhaps grandparents) we once knew. There are many one-parent families for a variety of reasons, and many single people are very much on their own in the world. As for resident grandparents, they also seem to have become a vanishing breed. Is this a picture of desolation and sadness—and loneliness? It doesn't have to be. For Anglican Christians, the parish church or congregation is another family group from which no one is excluded. And on another level, we are baptized into the family, the fellowship of all believers. Wherever we are in our lives and in the world, that family relationship can't be shattered.

It is the shared message of the Gospel that will nurture families and individuals in a shared life in Christ.

### SOME EXCITING NEW PROGRAMS

#### Triennium of the Scriptures

This is a far-reaching program to awaken and/or revitalize an awareness of Scripture in the Episcopal Church. Planning meetings in 1988 are targeted at getting the program moving in 1989. The vision is one of a threefold process in which

## Imperative VII

### Support individuals and families in their struggle for wholeness by knowing and living the values of the Gospel



new approaches to Scripture and to Bible study are considered at all levels, enablers are trained to meet the problems posed by all levels of religious and biblical "literacy," and the study of Scripture by all age groups and family members is nurtured and expanded in parishes and congregations. A management and leadership component will undergird the whole program. A leader's manual for parish use is targeted for publication and distribution in 1989, with more resources to follow as the program moves through the triennium.

#### Singles Ministry

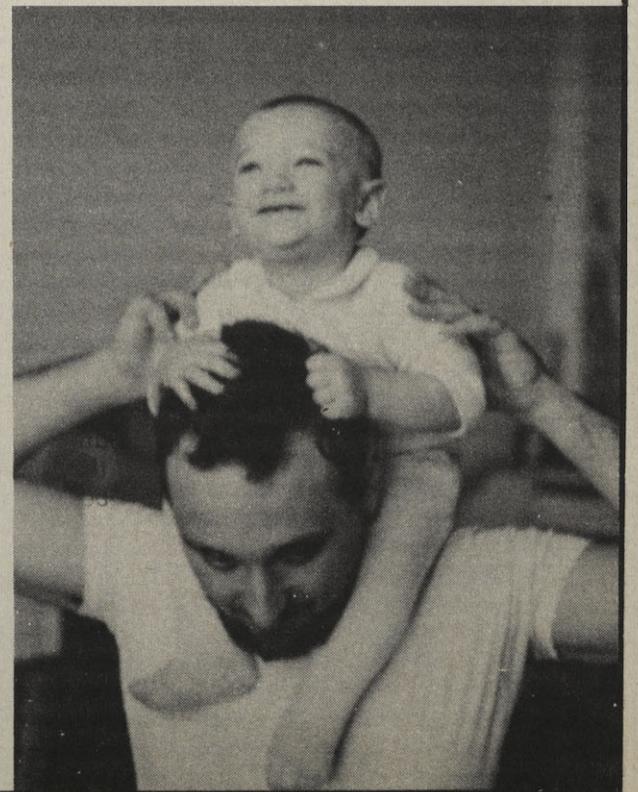
The triennium will also see the development of new approaches to ministry to and for single people of all ages. The Episcopal Church Center will coordinate the planning for this new range of ministry, which will have an ecumenical base. The first step will be to identify and link a network of people involved with singles ministry. This network will begin the task of re-educating the Church on the nature of singleness in our society, its strengths and problems, and the unique possibilities for new Christian ministry that these conditions suggest.

One of the first steps for the Episcopal component of this ministry will be the establishment of a diocesan support structure to enable ministries to and for single people.

#### Youth Ministry Network

The Youth Ministry Network will work to draw young people increasingly into decision-making

roles on the parish, diocesan, and provincial level—especially in areas that involve them directly. There are nine provincial administrators who will work with young people chosen in the dioceses. The aim is to involve young people in planning and designing youth events. A manual will be published to help leaders in training youth in congregations for decision-making.



## Commit ourselves to the unity of the Church and of all God's people



As Episcopalians and as Christians living at this moment in history, we have become increasingly aware of our relationships with people of other Communion and with people of other faiths. As the world grows ever smaller because of the technology that allows faster planes and almost instantaneous communication by telephone or satellite with other parts of the globe, we meet people of other Communion or other faiths every day—either meet, in the sense of speaking to, or meet, in the sense of having word of their lives and beliefs as mirrored in what the media bring us in their coverage of world events.

We have known for a long time a good many facts about the other Christian denominations and about Judaism because of a long dialogue between our bishops and other leaders with Jewish leaders and because of our rich Jewish heritage as Christians. But the world of Islam has entered our consciousness because of world events. It has become very important for us to understand what Muslims believe and hope for. And a smaller world has also brought us in contact with Buddhism, Hinduism, and other religions of the world.

The particulars of our encounters with people of other Communion and other faiths are not of prime importance. What is important is a sense of oneness with the rest of humankind. We are related, intimately related in our humanity, with all the other people of this world. The world is a family, a very large family. Naturally, it may sometimes seem easier to discuss things and trade ideas with the people closest to us, with our Roman Catholic, Lutheran, or Orthodox sisters and brothers. It is also quite easy to talk to our Jewish cousins; we have known them well over many years. But we must also communicate with our Buddhist and Muslim cousins and with many other members of our human family.

Episcopalians are fortunate in their truly familial relationship with the other Churches of the Anglican Communion, a relationship that seems to grow closer with the passing years. The very diversity—nationally, ethnically, and socially—of our own Communion has helped us in a very special way to prepare for increasingly broad dialogue with all our brothers and sisters throughout the world.

### SOME EXCITING NEW PROGRAMS

#### A Return to China

When the Presiding Bishop visited China late in 1987, he found a warm welcome from leaders of the Three-Self post-denominational Church. This body, comprised of a truly ecumenical coalition of mainstream Protestant bodies, is beginning to gather strength in a country where, until recently, Christianity had been outlawed by government decree.

The Episcopal Church has already begun to establish a new relationship with this unique and inspirational Church in China. It is a small but important role. American denominations wishing to help the Three-Self Church in China have been invited to do so through the Amity Foundation, which channels aid to the institutions and causes in need. The National Council of Churches acts as a coordinating body for the

response of U.S. Churches. At present there are 26 English-language teachers from the United States in China, sent by the National Council of Churches at the request of the Amity Foundation. Three of the 26 are Episcopalians. It is important that we continue to respond because the uniting Church in China has much to teach us about unity in the Body of Christ and the importance of faith in the face of enormous persecution.

#### Interreligious Dialogue

As we look toward the new triennium, a task force is being organized to study the question of interreligious dialogue. Episcopalians have long been involved in such dialogue, through the World and National Councils of Churches, with Jews and Muslims. It seems likely that further dialogue will also involve Buddhists and other groups as well.



## Mission is in and of Christ

### A Challenge of Oneness

Seen as a whole, this proposal could be understood as making explicit some very basic Christian ideas and ideals. We all have been linked, one to the other, by Christ. We have been told an infinite number of times that we are all members of the same family and members of the same Body, the Body of our risen Lord. And we have probably all nodded our heads in agreement with these ideas since they are familiar and quite attractive. But we may well have never taken these ideas literally. This proposal does take them very literally and shows some of the ways in which the Church will begin to do so, too. We are moving in the direction of one mission, and, perhaps more surprising, we are moving in the direction of one budget.

This proposal looks deeply into the lives of Episcopalians of all ages and races, all socioeconomic groups.

---

*For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here.*

---

2 Corinthians 5:17

If you review the proposed new programs under the Mission Imperatives—and they represent only the tip of the iceberg, the beginning—you will notice how many facets of the human condition they address. This proposal endeavors to move the Church toward a truly holistic vision of our lives as Christians. As you read your Blue Book material, you will see an even deeper penetration into the fabric of our lives.

If the vision that informed the draft-

ing of this proposal can be realized, it will not stop neatly at the end of the triennium, never to be heard of again! For the vision we have seen together gets down to the bedrock of the Episcopal congregation. And if congregations can find their own mission, and their own Christian education, and their own opportunities for evangelism in the communities in which they live, if they can learn to see and listen and act, then the riches of learning and mission they will unlock

will be boundless. And the legacy for our children could well be one of a transforming view of life in Christ.

The process will not be an easy one. The hardest task is often to get people ready to see what is right in front of them. But our Church has wisdom and human resources to use in training leadership to open the eyes of the Church. And the process may also be frightening at times. We will all see things and learn of conditions that will be upsetting and cry out for change. But we are all called, as Christians, to be witnesses for change.

In a way, just as we are preparing to take a great step forward in our life as a Church, we are brought back to our beginnings as Christians. The cool, clear water of our transforming Baptism shocks us once more into the eternal newness of life in Christ.

# An overview of the proposed Program Development Budgets for 1988 and the first year of the triennium 1989-1991



INCOME	1988	1989
73% <b>Apportionment</b> from U.S. and Overseas Dioceses;	\$26,167,780	\$27,950,593
13% <b>Investment Income</b> which includes income from the Trust Funds held by trustees outside the Society;	4,598,000	4,765,000
1% <b>Other Income</b> which represents the lapsed balances carried forward from prior years; and	1,020,000	500,000
13% <b>Restricted Income</b> which is principally gifts to support the Presiding Bishop's Fund and other special offerings.	4,545,000	5,020,000
<b>Total</b>	<b>\$36,330,780</b>	<b>\$38,235,593</b>

## EXPENSE

### 77% **Mission Operations**, the first major group

21% <b>Staff</b> (139) includes all the costs connected with compensation and benefits. Salary, housing, Social Security, pension, health and life insurance.	\$ 5,879,968	\$ 6,169,405
4% <b>Administration</b> is all the expenses connected with conferences, travel, staff training, etc.—i.e., reasonable overhead expenses connected with the work of the staff.	1,211,659	1,274,140

75% —	a Program which implies direct work and involvement by members of the staff  or  a Partnership which represents money which the Episcopal Church usually gives to a coalition or a group in a block sum	<table border="1"> <tbody> <tr> <td>Communication</td> <td>1,646,859</td> <td>2,163,040</td> </tr> <tr> <td>Witness</td> <td>6,213,762</td> <td>6,235,826</td> </tr> <tr> <td>Nurture</td> <td>3,332,252</td> <td>3,475,252</td> </tr> <tr> <td>Continuity and Partnerships</td> <td>9,651,382</td> <td>10,133,882</td> </tr> <tr> <td style="border-top: 1px solid black;"></td> <td style="border-top: 1px solid black;">20,844,255</td> <td style="border-top: 1px solid black;">22,008,000</td> </tr> <tr> <td style="border-top: 1px solid black;"></td> <td style="border-top: 1px solid black;">\$27,935,882</td> <td style="border-top: 1px solid black;">\$29,451,545</td> </tr> </tbody> </table>	Communication	1,646,859	2,163,040	Witness	6,213,762	6,235,826	Nurture	3,332,252	3,475,252	Continuity and Partnerships	9,651,382	10,133,882		20,844,255	22,008,000		\$27,935,882	\$29,451,545
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Continuity and Partnerships	9,651,382	10,133,882																		
	20,844,255	22,008,000																		
	\$27,935,882	\$29,451,545																		

### 3% **The Office of the Presiding Bishop**, the second major group

62% <b>Staff</b> (17) includes all the costs connected with compensation and benefits. Salary, housing, Social Security, pension, health and life insurance.	\$ 683,256	\$ 725,249
38% <b>Administration</b> is all of the expenses connected with conferences, travel, staff training, etc.—i.e., reasonable overhead expenses connected with the work of the staff.	423,200	436,530
	\$ 1,106,456	\$ 1,161,779

### 20% **Mission Support**, the third major group

34% <b>Staff</b> (75) includes all of the costs connected with compensation and benefits. Salary, housing, Social Security, pension, health and life insurance.	\$ 2,549,442	\$ 2,685,599
4% <b>Administration</b> is all the expenses connected with conferences, travel, staff training, etc.—i.e., reasonable overhead expenses connected with the work of the staff.	185,000	194,295
42% <b>Services</b> include all the overhead expenses of the Society, cost of audits, expenses connected with the Executive Council, and the cost of maintaining the Church Center, etc.	3,070,000	3,184,175
20% <b>Reserves, Retirees' Benefits and Contingencies</b> , previously spread throughout the budget, have been grouped under Mission Support.	1,484,000	1,558,200
	\$ 7,288,442	\$ 7,622,269
<b>Total</b>	<b>\$36,330,780</b>	<b>\$38,235,593</b>

# Convention comment

## In search of a tone of voice

by Edward A. M. Cobden, Jr.

Lots of us were brought up to keep our thoughts about sex private, but because questions about sexuality are present, persistent, and pleading for response, we must join the conversations. And for people with religious perspectives to speak seems to me particularly appropriate. Indeed, the General Convention will be making resolutions about these matters and has urged dioceses and parishes to study them.

A critical question for me is the tone of voice with which we as Christians will address this provocative subject. Diffidently, as if the ground on which we stand is uncertain? Or stridently, as if we stand on Mt. Olympus? When during the Puritan era faith and morals were hotly debated, an ironic and conciliating clergyman, Richard Baxter, used this motto: "In necessary things, unity; in doubtful things, liberty; in all things, charity." I commend Baxter's motto as a guide for our conversations.

**In essential things, unity:** We need

not overlook values we share. For example, we affirm monogamous marriage. Our common view is God made man and woman in the image of the source of all being so in pairs, bonded together as in one flesh, they mirror the divine nature as one who establishes community and generates life. Universally, we recognize that marriage is based on trust and that trust depends on fidelity and chastity.

**In doubtful things, liberty:** Our son and daughter went to my alma mater, but when they attended, the residences were co-ed. I was doubtful, skeptical, and anxious. I remember how predatory we were in our college days. But over the course of a few years, I observed how it worked. For the most part, the co-eds treated each other as brothers and sisters. So much so that at times I wondered if the new generation had lost its libido!

Times change. Old subjects are phrased in new terms. New options, new challenges. For some, ideal decisions may not be possible. But in the interval between the ideal and the immoral will be best proximate

choices. Let's trust one another so the truth we all need will be recognized and affirmed. We will all be losers if we give in to fear and repression which put people down and cut off debate.

**In all things, charity:** Our goal is all will be heard, respected, and cared for. All will grow to bear the privileges and responsibilities of truth and justice in sexual attitudes and behavior. In that sense, all will be winners.

We may note, for example, one important aspect of this debate. Many believe the best decision regarding sexual intercourse is to reserve it for the marriage relationship. At the same time, however, many are painfully aware how this moral position affects the single heterosexual and the homosexual. We are concerned about how this dilemma can be resolved and how sexuality can be expressed in appropriate ways. The dilemma has no easy answers, but we can pledge to search with each other for the best considered solutions.

Edward A. M. Cobden, Jr., is rector of Christ Church, Grosse Pointe, Mich.

## The real business of the Convention

by Richard H. Schmidt

Except for occasional labyrinthine parliamentary wrangles, the Detroit Convention will be fun. Deputies, bishops, and visitors will renew old friendships and form new ones. Minds will be broadened, souls inspired, energy expended.

But will all this glorify Christ?

Perhaps. But the Church often prays, strains, and fights about its own internal policies and procedures while nodding perfunctorily in the direction of the world outside.

A look at the matters which in recent years have occasioned the hottest debate among us will bear this out: Shall we revise our liturgy? Having revised it, shall we permit deviation from it? Shall we ordain women? If so, to what offices? Shall we ordain homosexuals? How many seminaries shall we operate, and what should they teach? What hymns shall we sing?

And at the parish and diocesan levels, how should we fund the diocese? How can we minimize our

parish's payment to the diocese? How should we organize our committees? Should we repair the building or hire new staff? To whom is the rector accountable and for what? To whom is the vestry accountable and for what?

Meanwhile the world muddles along. Most who live in it care more about establishing justice among the helpless and peace among the battered than about whom we ordain and what prayers we say.

It is always helpful and sometimes disconcerting to ask whether Jesus, if he were here, would hang out at the same places we do. If he were in Detroit, would we find him at General Convention or elsewhere in the city?

Surely he would be both at Convention and elsewhere. Let us not glibly dismiss ecclesiastical concerns as if they were irrelevant. If we do not keep our house in order, we will be in no shape to follow Jesus. But the important thing is following Jesus, not keeping our house in order. And although Jesus is often found in the

Church's chambers, he does not tarry long there.

The Episcopal Church may be likened to a grand old manor house. Christ has called us to dwell in it, enjoy it, maintain it—and use it for his glory. This means we must often repair its crumbling plaster and leaky eaves. Occasionally we must remodel and renovate. But the purpose of these efforts is not that we may sit contentedly in the parlor chatting with our friends and listening to pretty music. Having ordered the house, we must leave it to bring Christ to the nations.

God so loved the world he gave his only Son. Sometimes we act as if it were the Church that God so loved. The Church is the means by which God's love for the world takes shape. Some of those whom we encounter in the world will choose to return with us to the manor house when the work day is over. We will welcome them. The manor must always have room for those seeking nourishment and refreshment there. But the next morning, it's back outside again.

Continued from page 17  
exercise is expressed in sacrificial giving of time, talent, and treasure, we will be continuing to create clergy for this Church who are unable to teach stewardship because they themselves do not sufficiently practice it. In all too many congregations in this Church, the main block to stewardship education is the parish priest."<sup>6</sup>

### Headed for fossilhood?

"... when it comes to response to this divine commission [Matt. 8:18-20], the Episcopal Church has not always been faithful. In the past 25 years we have lost one-third of our membership. It is obvious to us that if nothing is done to remedy this situation, the Episcopal Church is in very real danger of becoming an exotic fossil."<sup>1</sup>

### Name calling

"Heterosexual Christians fault homosexual Christians for having no operative ideal or norm in regard to sexuality. 'Rampant promiscuity!' On the other hand, the homosexual community faults the heterosexual community for exalting a high moral standard in regard to human sexuality and then abusing it conspicuously. 'Total hypocrisy!' Both sides shout accusations that can be defended quite easily. But where does it lead? Only to a louder shouted restatement! What is needed now is an effort to hear each other and move toward mutual reformation."<sup>3</sup>

### Violence as a continuum

"... [Violence proceeds] along a spectrum. At one end lies the personal violence directed against oneself, a member of one's family, an immediate neighbor, or a child; at the other end, either as a consequence of nuclear war or of a less dramatic but no less effective depletion of earth's resources, lies what is sometimes unprettily called ecocide, the wanton destruction of creation."<sup>2</sup>

### Communications

"We believe that there is really only one ministry: the ministry of Jesus Christ. . . . The communication task is to enhance, inform, enable, and encourage the whole Church in that one ministry. Even with the new technologies of communication, this remains a difficult task. The printed word, as represented by *The Episcopalian*, is one tool of communication, even as communication is but one aspect of ministry. . . . Sad to say, we find no overall plan for communication, for coordinating the various efforts. We believe there should be one."<sup>7</sup>

### Hustle to recruit clergy

"... the Church in recent years has seemed to say, 'The harvest is little and the laborers are plenty—we don't need you for the ordained ministry; go start another profession and then see if you care to drop it and reconsider the ordained ministry when you are 35.' The urgency of the times demands that the Episcopal Church actively raise up and recruit the best pros-

Continued on page 29

### BIBLICAL SEXUALITY and the BATTLE FOR SCIENCE

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

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SCRIPTURE? SCIENCE? . . . or Spong?

# Excerpts from SLC's gender-inclusive liturgies

The Standing Liturgical Commission's Committee on Supplemental Liturgical Texts has produced a set of liturgies in inclusive language that incorporates both masculine and feminine images of God. The commission will ask General Convention to approve the texts "for experimental use, under the direction of the diocesan bishop," for a period of three years.

Approval of the texts would not constitute a revision of the Prayer Book. They are not authorized even for experimental use unless and until Convention approves them. Here are excerpts from several of the liturgies that will be presented.

## A form for the Prayers of the People

*Deacon or other leader:*

Beloved God, we thank you for giving us power through your Spirit to reveal your life to the world. And so we offer you your Church; strengthen and bless us and guide us in your mission. (Especially \_\_\_\_\_.)

God, we are your Church.  
*Guide us in your grace.*

We thank you for your creation, and pray for the world you have given us to cherish and protect. Keep us mindful of its delicate balance, and free us to foster its well-being. Help us in our stewardship of nature. (Especially \_\_\_\_\_.)

God, we are your stewards.  
*Guide us in your grace.*

We thank you for the privilege of creating with you. We offer you our work and our play. Guide and bless our hopes and endeavors, and shape our systems of commerce and government to your eternal purpose. (Especially \_\_\_\_\_.)

God, we are your servants.  
*Guide us in your grace.*

We thank you for making all people in your image and bless you for all our relationships, personal and global. Help us to recognize you in those we love easily, and in those with whom we struggle. Show us your presence in all persons, those different from us and those familiar to us. (Especially \_\_\_\_\_.)

God, we are made in your image.  
*Guide us in your grace.*

We bless you for the gift of life. Free us from small vision, from inertia of will and spirit. Deliver us from illness and dysfunction, from isolation and oppression. With your life-giving Spirit, redeem and restore all who suffer. (Especially \_\_\_\_\_.)

God, you are the life within us.  
*Guide us in your grace.*

Eternal God, we thank you for calling us to our holy heritage. Bless those who will be born today and those who will die, that joining with the company of all your saints we may rejoice in one unending song of praise. Into your hands we commend their lives. (Especially \_\_\_\_\_.)

God, in you alone we have eternal life.  
*Guide us in your grace.*

*The Celebrant concludes:*

We offer these our prayers and thanksgivings to you, O God, the source of all that is true and holy, of all that is life, now and for ever. Amen.

## The Great Thanksgiving

*Celebrant*

The Lord be with you.

*People*

And also with you.

*Celebrant*

Lift up your hearts.

*People*

We lift them to the Lord.

*Celebrant*

Let us give thanks to the Lord our God.

*People*

It is right to give our thanks and praise.

*Then, facing the Holy Table, the Celebrant proceeds:*

It is right that in your presence we should give you thanks, for you have included us in creation and made us to reflect your glorious image. You have remembered us from our beginning and fed us with your constant love; you have redeemed us in your Christ and knit us into one body. Through your Spirit you replenish us, and call us to fullness of life. Therefore, joining with angels and archangels and with all the faithful in every generation, we give voice to all creation as we sing (say):

*Celebrant and People:*

Holy, holy, holy One, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is the One who comes in the name of God. Hosanna in the highest.

*Then the Celebrant continues:*

Most generous, self-giving God, we celebrate your gift of creation. We rejoice that you have formed us in your image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and reflect your bountiful grace. Through Abraham and Sarah you blessed us with a holy heritage. You delivered us from slavery, prepared us in the wilderness, and raised up prophets that we might realize the fullness of your promise.

But we failed to honor your image in ourselves, each other, and your world. And so we abused your creation, violated our relationship, and rejected your love. Yet you did not abandon us to sin and death, but sent us your self in Jesus.

United with us by incarnation through Mary and the Holy Spirit, and born into the human family, he showed us the way of freedom and life. Walking among us, he touched us with your glory; giving himself freely to death, he triumphed over evil and became our salvation.

On the night he was betrayed, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his beloved ones, saying, "Take, eat: This is my Body which is broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, and when he had given thanks, he gave it to them, saying, "Drink this, all of you: This is my Blood of the new Covenant which is shed for you and for all for the forgiveness of sins. Do this for the remembrance of me."

Remembering his work of redemption, proclaiming his mighty resurrection, awaiting his coming in glory, we offer you our sacrifice of praise and thanksgiving as we pledge to live our Savior's command.

*Celebrant and People:*

We will love one another as Christ loves us.

*The Celebrant continues:*

And we present to you from your glorious creation, this bread and this wine. Breathe your Holy Spirit into these gifts that they may become for us the bread of life and the wine of salvation, the Body and Blood of our Savior Jesus Christ. Seal us in his sacrifice that we may become Christ's Body in the world.

In the fullness of time, remember and welcome all your holy people into the splendor of your eternal inheritance, that with [\_\_\_\_\_] and all your saints, past and yet to come, we may praise your Name for ever.

Through Christ, with Christ, in Christ, in the unity of the Holy Spirit, all glory and honor are yours, most loving God, now and for ever. Amen.

## Convention issues

*Continued from page 17*

- add services for the Catechuminate, the Reaffirmation of the Baptismal Covenant, and the Preparation of Parents and Godparents to *The Book of Occasional Services*;
- reaffirm its commitment "to a vigorous affirmative action program in all institutions in society as a remedy to historical, racial, and gender injustices"; and
- endorse national policies to provide job opportunities for those able to work "with government, where necessary, serving as employer."

## In June, Celebrate Lesbian and Gay Pride Month Join Integrity In Its Fight For Gay and Lesbian Rites NOW

Jesus says, "Come unto me, all ye that travail and are heavy laden." But the church says lesbians and gay men may come for baptism and, usually, for confirmation, penance, and unction, but not for the blessing of their marriages, not for ordination, and sometimes not even for communion. It's been pondering this apostasy since 1976. Now the Human Affairs and Health Commission wants three more years of study. As Integrity founder Louie Crew says: "We don't need three more years of study: we need hospitality. NOW! More study merely provides the time and tolerance for persecution to continue."

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# Deacon redefined; 'local' priests; new canon on dissolving a pastorate

The thorough revision of canons pertaining to ordained ministry, called for in Anaheim in 1985, is now half complete. The Council for the Development of Ministry (CDM) will present its work to the 69th General Convention for adoption, with the remainder to be presented in 1991.

The work in hand pertains to the ministry of the laity, deacons, and priests. The proposals clarify the functions, qualifications, and licensing procedures for lay ministers. These include lay readers, pastoral leaders, lay preachers, lay eucharistic ministers, and catechists.

Convention will consider an entirely new Canon 6 on the diaconate, thoroughly recasting the Church's understanding of the office, beginning with the word "deacon" itself. When it lacks a modifier, the word "deacon" is understood to mean one called to the ministry of a deacon and *not* to that of a priest. Such deacons were formerly designated as "perpetual" or "vocational" deacons. The new canon spells out the educational and other requirements for ordination to the diaconate.

Persons ordained to the priesthood must first be ordained a deacon, as has long been customary in Anglicanism, but the new proposals refer to them as "transitional deacons" to distinguish them from other deacons. Canon 7, "Of Ordination to the Diaconate and Priesthood," would supersede the old Canon 10 on ordination to the priesthood. No major changes have been made in it.

The canon pertaining to clergy arising out of local communities long deprived of sacramental ministry and ordained for that community only has also been recast. Such clergy are now called "local" priests and deacons, a term employed elsewhere in the Anglican Communion and deemed preferable to referring to them by the canon under which they were ordained, formerly Canon 8 or 11, now Canon 9.

The new Canon 9 specifies that local priests and deacons must, before ordination, "be recognized as leaders in the congregation and shall be firmly rooted in the community."

CDM members differed on the conditions under which local priests and deacons might be authorized to exercise their ministries outside their own communities. The present proposal retains the strict limitations on

their mobility as sacramental ministers and specifies under what conditions they may be licensed to officiate elsewhere.

Parish clergy are explicitly instructed in the new proposals to teach their congregations the principles of Christian stewardship, a subject previously unmentioned in the ministry canons.

A new Canon 19, "Of the Dissolution of the Pastoral Relation," lays down procedures for removing a rector from office when the rector and vestry are at odds. The bishop is the key person in such situations. The new canon urges the bishop to work informally and pastorally to resolve the matter. If that proves impossible, the bishop, consulting with the standing committee, is to render a judgment.

"If the pastoral relationship is to be continued, the Bishop shall require the parties to agree on definitions of responsibility and accountability for the Rector and the Vestry," the proposed canon says. "If the relation is to be dissolved, . . . the judgment shall include such terms and conditions including financial settlements as shall seem just and compassionate."

The proposals include many additional changes in wording, largely designed to render the canons congenial to persons other than lawyers.

The CDM has listed several principles that guided its work. Among them:

- Ordination canons should be simple and straightforward. They had become "a series of exceptions layered on a basic process, . . . cumbersome, confusing, a series of obstacle courses for some and an easy 'in' for others, all too often mechanical and non-personal."
- The Church's role in the ordination process is paramount. Canons should not treat it as an "individual pursuit of a personal course."
- "All members, ordained and lay, must be part of a worshiping community."
- "The diaconate is a full and complete order in and of itself."

Continued from page 27  
pects for the leadership we need. We must be careful not to frustrate the work of the Holy Spirit by dissuading some good candidates, by failing to encourage some young people who might have needed nothing more than the invitation, or by using a screening process which is unduly long and complex or counterproductive."<sup>8</sup>

### Homosexuality

"The Church in times past made moral judgments on left-handedness based on its faulty understanding of the cause of the phenomenon. The Church made judgments on the morality of suicide based on its limited understanding of mental illness. Both stands were substantially moderated when new scientific data forced new understanding. Some members of the commission believe that we are in a similar place today on the issue of homosexuality."<sup>3</sup>

### Wish. . .

The Church must care!"<sup>8</sup>

### . . . granted!

"We genuinely care."<sup>3</sup>

### The hardest thing

"How can we love our enemies? It may be both the most demanding and most ignored imperative of the Gospel. . . 'Who is my enemy?' is the corollary question to 'Who is my neighbor?' The latter is more easily answered when it does not challenge us at our deepest interior level. Jesus' command to love one another is more easily acknowledged when applied primarily to the neighbor or friend, especially in his or her need. On the other hand, the command to love our enemies shakes us to the core because it calls us to respond much more radically and contrary to our

Continued on page 31



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# What to see and do in Motown

by Richard L. Walker

When General Convention last met in Detroit in 1961, it was a different world for the region which can justly be known as "The Kingdom of the Car." The cheery optimism denoted by the upbeat vibes of the Motown Sound was soon playing second fiddle to urban riots, racial polarization, and economic distress. Detroit's perennial crime problem receives such publicity that many people substitute "Murder City" for "Motor City" in speaking of the nation's fifth biggest metropolis. What then is the reality for visitors attending the 1988 General Convention?

Episcopalians and their friends will find this summer a mixed bag, one which will both reinforce and puncture their stereotypes about Detroit. The tough and gritty image of urban decay cannot easily be dispelled. But there are signs aplenty that Motown is also struggling to live out its image of the "Renaissance City."

Cobo Hall, where General Convention sessions will meet, has been the object of a major expansion as Detroit seeks to enhance its convention facilities and thus expand employment. The Renaissance Center, a labyrinthine complex of office towers anchored by the Westin Hotel, is the icon for downtown revival, a project which would not have been built without the determined leadership of the late Henry Ford II. The "Ren Cen," as it's known locally, gives Detroit an impressive skyline. The view will be savored, particularly when seen at night from Windsor, Canada, the "sister city" across the Detroit River.



The Renaissance Center seen from Windsor, Ontario

The proximity of Windsor to Detroit gives the city an international flavor. Visitors should take advantage of the chance to explore the only Canadian city which, through a quirk of geography, is actually located south of the United States. Moreover, the relative weakness of the Canadian dollar against the U.S. dollar makes shopping in Windsor and environs particularly attractive. Passports are not required for U.S. or Canadian citizens at the Detroit-Windsor border, but those of other nationalities should have travel documents.

Much as Detroiters enjoy taking visitors to Windsor—whose small city charm makes residents of the British Commonwealth feel in familiar surroundings—there's more than enough on the American side of the Detroit River to keep General Conventioneers occupied.

Here, in no particular order, are some utterly subjective recommendations on how to spend free time while in Detroit and environs.

Downtown Detroit is the base for banks, government, and private office buildings such as the Ren Cen. But it does not have the concentration of people or, alas, taxicabs many other cities enjoy. This is largely because of the historic balkanization of Detroit in which the major employers—General Motors, Ford, and Chrysler—have their own spheres of influence in different parts of the three-county metropolitan area.

The most fun area for night life in downtown Detroit is Greektown, an area within easy walking distance of major hotels that boasts several blocks of Greek restaurants and shops and the new multi-story Trappers Alley complex of shops, fast-food stands, and full-blown restaurants. For those who fancy Lebanese cuisine, special mention should also be made of the Sheik Restaurant on the edge of Greektown which is a special favorite of mine.

Also within walking distance of the riverfront convention hub are the London Chop House and the Caucus Club, both elegant and pricey restaurants on West Congress Avenue, and a spate of Detroit's own inexpensive "Coney Island" storefront stands interspersed throughout downtown. The entire district can be traversed within 15 minutes with a circuit on the "People Mover," the recently opened monorail. The People Mover is part urban transport and part Disneyland. Even if you'd rather walk, take at least one ride on the "Mo" for a panoramic view of the whole district.

For the sports lover and the stout-footed, a trip to Tiger Stadium at the corner of Michigan and Trumbull is a must. The 1984 baseball world champions play in one of the nation's few remaining vintage ballparks. The Ti-

gers are at home during most of General Convention.

Probably the most interesting downtown religious landmark is Old Mariner's Church, an Episcopal congregation endowed in the 1840's to minister to Great Lakes shipping hands. Expect the 1928 Prayer Book (exclusively) with a nautical flavor in this small church made famous as the "Maritime Sailor's Cathedral" in Gordon Lightfoot's popular ballad, "The Wreck of the Edmund Fitzgerald."

A quick drive from downtown will take you to the Cultural Center, where the magnificent Detroit Institute of Arts is located; close by are the Detroit Historical Museum and St. Paul's Cathedral, seat of the Diocese of Michigan. The art museum, closed Mondays and holidays, houses many treasures, but the centerpiece is Mexican artist Diego Rivera's powerful "Detroit Industry" mural. The Historical Museum has scale models of Detroit streets in different eras and a cobblestone street lined with "period-furnished" stores.

Nearby is the new \$4 million Museum of African American History, which has a growing collection of African art and many artifacts chronicling the life of black Americans.

Don't forget nearby restaurants such as the *veddy* elegant and expensive Whitney, in a converted mansion; the Black Pearl, for fanciers of genuine down-home American soul food; and the Chic Afrique, an eatery specializing in West African cuisine. Easy on the spice for the faint of stomach.

Dearborn, to the west of downtown Detroit, is the suburb made famous by the original Henry Ford, though it took grandson Henry II to save the company from near ruin after World War II and to oversee construction of Ford's world headquarters here more than three decades ago. The main visitors' attractions in Dearborn are the Henry Ford Museum and attached Greenfield Village, which historians call the nation's first historical theme park. The complex on Oakwood Boulevard has a fascinating new permanent exhibit on the impact of the automobile on American life and culture, an auto-ecumenical endeavor which drew cooperation from car companies the world over.

While we're on autos, a trip to the GM Building in the New Center area north of the Cultural Center affords a view of the hub for the world's biggest multi-national corporation. As for Chrysler, the major attraction is Lee Iacocca. But his Imperial Iacocca-ship appears in public more often these days outside Detroit than in the Motor City so don't get your hopes up. The closest you're likely to get is the gossip columns of *The Detroit News* and *The Free Press*.

No article on what to see and do in Detroit is complete without counseling a tour of the magnificent 80-acre Edsel and Eleanor Ford estate in Grosse Pointe Shores. The trek east of Detroit along Lakeshore Drive affords a lovely view of Lake St. Clair and its waterside estates that give Grosse Pointe its mystique.

In the northern suburbs, the Cranbrook Museums on Lone Pine Road in Bloomfield Hills offer art and science exhibits in the midst of 300 acres of rolling countryside which also is home to one of the nation's most renowned prep schools and the old Booth family estate. Across the road is Christ Church Cranbrook, largest parish of the Diocese of Michigan. Close by is Kirk in the Hills, a Presbyterian church which is an architectural re-creation of Scotland's Melrose Abbey destroyed in 1570.

This is the first General Convention in many years to be held in the middle of summer. Come to Michigan a few days early or stay a few days after final adjournment. Along with seeing some of the problems and hopes of inner-city Detroit, you will also discover how the Church is working here to proclaim the Good News of Christ to poor and rich alike and have opportunities to rejoice in another part of the glories of his creation.

**Richard L. Walker**, a native of Louisville, Ky., and former Detroit chief correspondent for Reuters, is now Chicago financial correspondent for the British-owned news agency.

# Receptions, tours, guests, special notices

## Andrew Young to speak

The Hon. Andrew Young, mayor of Atlanta and former ambassador to the United Nations, will speak at a dinner sponsored by the National Commission on Social and Specialized Ministries on Wednesday, July 6, at 7:30 p.m. in the Mackinac Ballroom of the Westin Hotel. Bishop Bennett Sims, director of the Institute for Servant Leadership at Emory University and former Bishop of Atlanta, will be the respondent.

Young will explore the theme, "Crisis in Compassion: The Call to Serve." Young feels "we cannot tolerate a two-thirds society which ignores the needs and suffering of its one-third that, for all practical purposes, is politically disenfranchised. This is morally and ethically unacceptable."

Sims will speak of our responsibility. He states, "The issue is compassion in the public arena—in the arena of large decision-making and the shaping of a whole new culture. Ultimately the issue must run to our responsibility for helping to shape a new world order lest we lose the only world we have by reducing our public structures and our environment to marginal habitability."

Tickets are \$40 per person and may be reserved by sending a check to the Rev. Charles A. Taylor, Jr., St. James' Episcopal Church, 766 N. Main St., Hendersonville, N.C. 28739. Checks should be made out to "Crisis in Compassion."



Andrew Young

## Detroit tour

The Diocese of Michigan will provide a three-hour bus tour of Detroit—at 7:00 a.m. on July 1-7, at 7:00 p.m. on July 6, and at 1:00 p.m. on July 5 and 7. The tour will include areas where Detroiters are working to solve some of the city's problems and create hope. "No doubt these problems will be familiar to many Convention-goers since they reflect problems facing the nation as a whole," says Jeannie Wylie-Kellermann of Michigan's diocesan staff. "To see Detroit is, in some ways, to see your own community."

The tour costs \$5 for seniors, students, and unemployed; \$10 for oth-

ers. Fee includes cost of tour, continental breakfast or snack, and a tour book. Inquiries should be made to Jane Carpenter at the Diocese of Michigan, (313) 832-4400.

## Handicapped access

The Diocese of Minnesota is working to meet the needs of Convention-goers who are disabled.

The Convention site is fully accessible. For the Convention Eucharist, materials will be available in Braille and large-print; interpreters will sign the liturgy.

Seating in areas without stairs will be offered to persons of limited mobility whenever possible. Materials describing accessible dining and recreation in Detroit and providing information on transportation will also be available.

## Alcoholics Anonymous

Alcoholics Anonymous, Al-anon, and a third self-help group, different each day, will meet daily at 12:15 p.m. Rooms had not been assigned at press time. Interested persons may check at the National Episcopal Coalition on Alcohol's booth in the exhibit hall.

## Missionaries' reception

A reception for persons who are now or who were overseas missionaries will be held on Saturday, July 2, from 5:00 until 7:00 at the Westin Hotel in the Mackinac East Room.

Continued from page 29  
natural responses. To be able to love our enemies truly requires interior transformation."<sup>2</sup>

## The elderly

"Stereotypical attitudes of old age as a disease must give way to a new understanding of life as constantly evolving and continually unfolding with new and revealing self-awareness. Although physical prowess lessens with age, the greater gift of a strengthening spirit compensates nicely."<sup>3</sup>

## Symptoms and causes

"Episcopal churches and dioceses seem able to respond effectively and impressively to immediate needs with such programs as soup kitchens, shelters, temporary family housing, food distribution, and transportation... Parishes and dioceses, however, seem reticent about advocating for systemic changes which address the reason for soup kitchens, shelters for the homeless, and various forms of discrimination."<sup>9</sup>

## SOURCES

1. Joint Commission on Evangelism and Renewal.
2. Standing Commission on Peace.
3. Standing Commission on Human Affairs and Health.
4. Task Force on Christian Education in Congregations.
5. Committee on Christian-Jewish Relations.
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## General Convention Dinner

Alumni and friends of Nashotah House attending General Convention are invited to dinner on Tuesday evening, July 5

at the Hotel Ponchartrain, Detroit

Cost of the dinner and other details are not available at press time. Space is limited, so call the Development Office at Nashotah House (414-646-3371) to reserve your seat.

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A grant from CPC bought Christian books for St. Mary's School, Sagada, in the Mountain Province of the Philippines. The principal, Dorothy Kiley (second from left) made the request, explaining that some of the students come from villages where paganism has a hold and tribal feuds still exist.

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# Triennial offers prophetic theme

by Elizabeth Eisenstadt

In the winter of 1987 the national board of the Episcopal Church Women (ECW) was looking for a theme for this year's Triennial. After meeting with Presiding Bishop Edmond Browning, a passage from the prophet Isaiah emerged as an anchor:

*Behold, I am doing a new thing;  
now it springs forth, do you not  
perceive it?  
I will make a way in the wilderness  
and rivers in the desert, . . .  
to give drink to my chosen people,  
the people whom I formed for myself,  
that they might declare my praise.*  
—(Isa. 43:19-21)

The group decided to organize its week-long program around the prophetic message of abundance springing out of barrenness and life in the wilderness.

This summer's Triennial will explore the gifts and talents women bring to prophetic ministry; in that spirit the national board decided to call the program "Behold! New Life, New Vision." They could have chosen no more appropriate theme for the 420 ECW delegates expected to meet in Detroit concurrently with General Convention.

When the churchwomen last gathered in Anaheim, they created a new body and set ambitious educational and missionary goals. In place of the Triennial Committee, which had planned each once-every-three-years event, they created a board which would take on the responsibility for programming between Triennials. For the first time since the Department of Women's Work was abolished in 1967, churchwomen had a representative national structure.

In 1985 the churchwomen elected Marcy Walsh president of the new organization's board. Walsh had previously served as the Province IV representative on the old Triennial

Committee.

With Walsh's enthusiastic support, this year's program accents education and worship more than business.

The two main speakers promise to fuel the debate over women's roles and ministries. Palestinian Christian

## Reflections, on women's roles and ministries, mixed with inspiration and entertainment, highlight Triennial agenda in Detroit.

Doris Salah will travel from east Jerusalem to speak about her work with refugee women and children. Walsh says contact with Salah, a YWCA director, has been spotty, with mail being frequently lost.

Salah's fellow keynoter, Bishop Bennett Sims, will examine the ways women can enter into the scriptural and historical traditions of servant leadership in the Church. Sims retired as Bishop of Atlanta to start the Institute of Servant Leadership at the Candler School of Theology, a United Methodist institution in Atlanta. He says people in the western world have a hard time understanding how servanthood and leadership can be compatible. "The word 'servant' has been demeaned in our usage and imagery," Sims notes. "We have been deprived of knowing how enabling and powerful the role is."

Last spring the ECW board chose the Episcopal Church's only woman dean, Geryl Wolf of Christ Church Cathedral in Louisville, Ky., to

act as spiritual director and resource for the delegates.

A young clown troupe from Fargo, N.D., and Christian musicians, The Fisherfolk, will enliven the week's worship activities, which will culminate in a commissioning Eucharist celebrated by the Presiding Bishop.

Women who attend Triennial come from more than 110 dioceses, including some outside the geographical boundaries of the United States. One first-timer from the Diocese of Virginia, Sue Durden, is looking forward to an "exhilarating and moving experience" with women of diverse backgrounds.

Durden is a retired writer who still does public relations for her diocesan ECW. She notes that rural women in Virginia have been active in many fund-raising and outreach projects, including programs to help disadvantaged working mothers and immigrants who want to learn English.

President Walsh will step down from her post in July. She has overseen the birth pangs of the new structure and the design of several major initiatives, particularly the "Women of Vision" skills training program. Walsh, who intends to remain active in her diocesan ECW, expects the churchwomen to continue to move boldly into the councils and work of the Episcopal Church.

"My hope is the ECW will continue to collaborate with the mission of the Church at every level, using women's particular gifts and talents," Walsh says. Part of the ECW mission, she adds, is to offer women training so they can participate more fully.

At this summer's meeting of the renewed and reorganized women's group, delegates will have an opportunity to make Isaiah's vision concrete. Walsh invites interested parties to drop by the visitors' gallery and listen as the ECW shares its past and celebrates its future.

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

## Lots of people, lots of rooms, lots of dollars

Q. What does General Convention have in common with Detroit's most famous brand name?

A. Both are big and expensive.

A new Cadillac can stretch to nearly 19 feet and lists for up to \$30,000. But General Convention is bigger. And costs even more.

Up to 20,000 people are expected to attend at least part of Convention, including around 900 deputies, 300 alternates, 200 bishops, 400 members of the Triennial Meeting, 1,000 people staffing the exhibit booths, 250 support staff, including local volunteers, members of the press—and as many as 15,000 visitors.

Convention managers expect—and hope—that not all these people will want lunch, or anything else, at the same time. Many of the visitors will attend Convention for only a day or two.

But even so, the Convention will require immense facilities:

- Convention-goers will fill 2,500 hotel rooms for 10 days.
- The 200 exhibitors will occupy a space roughly equal to fair territory at Tiger Stadium.
- A meeting room must be set up for 900 persons for the House of Deputies, another for 400 persons for the Triennial Meeting, and yet another for 200 persons for the bishops. Legislative committees will require up to 50 rooms, some to accommodate as many as 50 people.
- The opening worship service must be held in an amphitheater for up to 12,000 worshipers. And then there are the press room, computer room, print shop, two secretariats, a registration area, VIP lounge, volunteer and staff office area, four information counters, reception areas, and food and drink stands.

The Church must pay for all this. The Facilities Budget for this Convention is \$1.2 million. This includes rental of the convention center, sound and lighting equipment with technicians to operate it, computers and printing equipment, and salaries and expenses for a convention coordinator, security guards, translators, secretaries, floor managers, and union negotiators.

Add to this the expenses Convention-goers will incur—some paid by dioceses, some by church agencies, and some by the individuals themselves. An estimate of the expenditures only of those attending the entire Convention are \$2.5 million for hotel rooms, \$1.6 million for air fare, and \$1.2 million for food. No estimate is available for persons attending only part of the Convention.

Convention's total cost should exceed \$7 million.

Proponents of a shorter and/or smaller Convention contend the money could be better spent on program and outreach.

Others contend that important networking and planning for program and outreach occur at Convention and point out that it meets only once every three years.

## Alphabet soup

Like the federal government, the Episcopal Church often uses acronyms as a convenient shorthand when referring to its boards and agencies. This can be confusing to the newcomer. Here's a list of acronyms most frequently heard in the halls of General Convention:

ACC	Anglican Consultative Council	CFPWC	Committee for the Full Participation of Women in the Church	NDBI	Churches of Christ Net Disposable Budgetary Income
ADLMC	Association of Diocesan Liturgy and Music Commissions	COCU	Consultation on Church Union	NECA	National Episcopal Coalition on Alcohol
ARC	Anglican-Roman Catholic Consultation in the U.S.	COM	Commission on Ministry	NNECA	National Network of Episcopal Clergy Associations
ARCIC	Anglican-Roman Catholic International Consultation	CPC	Church Periodical Club	PB	Presiding Bishop
AOTC	Anglican-Orthodox Theological Consultation	ECUSA	Episcopal Church in the U.S.A.	PB&F	Joint Standing Committee on Program, Budget, and Finance
BCP	Book of Common Prayer	EDEO	Episcopal Diocesan Ecumenical Officers	PIM	Partners in Mission
BTE	Board for Theological Education	ESMA	Episcopal Society for Ministry on Aging	SCCM	Standing Commission on Church Music
CDM	Council for the Development of Ministry	GBEC	General Board of Examining Chaplains	SCER	Standing Commission on Ecumenical Relations
CDO	Church Deployment Office	GOE	General Ordination Examinations	SCWM	Standing Commission on World Mission
		JTF	Joint Task Force	SLC	Standing Liturgical Commission
		LED	Lutheran-Episcopal Dialogue	UTO	United Thank Offering
		NCCC	National Council of the	WCC	World Council of Churches
				WIMM	Office for Women in Mission and Ministry

with people giving me gifts—prayer cards, crackers, paper icons—and deep love.

The music of the Church is superb and moving. Its beauty in art and liturgy is unsurpassed. But Orthodoxy also has great strength in its theology. That theology elicits deep commitment from the Church's hierarchy. Its bishops know the system in which they operate. The Church in Russia is a Church that has suffered, survived, and is growing with new and young life. The daily services are well attended. It is a Church that has done its "inner work" and has deep inner fortitude.

Comparing the spiritual climate in the Soviet Union with that in the United States is hard. The Russian Church is part of an eastern culture, and we are western. We in the west tend to be extroverted while the east is introverted. We are a "word" Church, a rational Church. They are a gazing Church, a Church of the heart, a Church of symbols. We are conscious of success. We have programs; we conjure up things to study in Lent. In the east, the Gospel is not something to do, at which one could succeed or fail; it is a way of life.

The faith in the west at times seems all in the head. We are very conscious of our intelligence. In the Soviet Union the Gospel seems to emerge from the deep unconscious. You'll have difficulty finding Christian education as we know it in Russia, but you will find the faith disclosed in the liturgy and worship of the Church.

The joy of worshipping in Russia was in watching the lives of people changed through daily worship. Each parish we attended had several priests on staff, one or two of whom would walk through the crowded congregation using their charismatic gifts of discernment, clairvoyance, healing, and exorcism. Another gift was what I would call "street smartness." The priests knew the streets. They knew from where they spoke.

To be Russian is to be an Orthodox. I concluded that Orthodoxy is at the base of every Russian's soul. In America we talk about God. People clamor for prayer in schools; our airways



*Domes inside the Kremlin*

and TV channels are full of God-talk. In the Soviet Union believers are not able to do this. There is no God-talk, only God-action.

If you scratch an American, no matter what faith is claimed, culturally you will find a Protestant. If you scratch a Russian, no matter what faith is claimed, you will find an Orthodox.

**Text by Aaron F. Usher, Jr.**

**Photos by Aaron F. Usher, III**

**Aaron F. Usher, Jr.**, 61, spent his entire career in the Diocese of Rhode Island until moving to the Soviet Union in 1961. He and his wife Betty currently reside in Bristol, R.I.



*Gum's Department Store, Red Square, in December 1987*



*Church at Ismylova Park, under reconstruction*



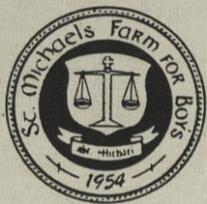
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## Michigan elects Wood

Detroit, MI—The Rev. R. Stewart Wood, rector of St. John's Church, Memphis, Tenn., was elected Bishop Coadjutor of Michigan May 7. Wood served parishes in Indiana and Ohio before moving to Memphis in 1984. He led the voting in every ballot and was elected on the fifth ballot with a majority in both the clerical and lay orders. His consecration date has not been set.

## U.S. events

### No trial for Spong, says Board of Inquiry

New York, NY—A Board of Inquiry impaneled by the House of Bishops last year to review the particulars in a dispute involving Bishop John Spong of Newark and the Rev. George Swanson, rector of Church of the Ascension, Jersey City, N.J., has found insufficient ground to present Spong for trial. The 10-member board dealt with allegations by Swanson and others that Spong had improperly used his canonical powers to influence the disposition of an insurance settlement made following a destructive fire at Ascension. Upon hearing the board's report, Presiding Bishop Edmond L. Browning issued a statement expressing his unequivocal "faith and belief in the work and ministry of Bishop Spong" and his hope that "the creative ministry of both Bishop Spong and the diocese can continue forward unencumbered as they carry out the mission of the Church."

### Grant will help children with AIDS

Washington, DC—Episcopal Caring Response to AIDS (ECRA), a non-profit association of church groups providing support for persons with AIDS, has received a \$12,000 grant from the Whitman-Walker Clinic and the Human Rights Campaign Fund. The grant will benefit ECRA's Pediatric Care Program which provides respite care for children with AIDS and for their families. An interim facility will open here in June; a permanent center, scheduled to open in 1989, will provide a place for parents to bring their children for group play and support. The Next Step, an AIDS walk, was held in May to benefit several AIDS-related service organizations.

### Connecticut bishop now a U.S. citizen

Hartford, CT—Suffragan Bishop Jeffery Rowthorn of Connecticut has been sworn in as a citizen of the United States. Rowthorn, 54, a native of Wales, has resided in this country for 20 years.

### Passion story not eyewitness, Bible scholar contends

Los Angeles, CA—John Dominic Crossan, a leading Bible scholar and professor of religious studies at De Paul University in Chicago, says the early Christians "knew almost nothing about the circumstances of Jesus' death except that it was in the reign of Pontius Pilate and occurred near Passover." He made these comments in an interview in connection with his newly published book, *The Cross that Spoke*. The title refers to a passage in the fragmentary,

non-biblical text known as the Gospel of Peter. Crossan said that if he is correct, the gospel, composed about 50 A.D., should support scholars who contend that the Passion stories were formed from theological reflections rather than from eyewitness or historical accounts.

### Diocese gives \$600,000 for homeless

Salt Lake City, UT—The Diocese of Utah has given \$600,000 from the sale of St. Mark's Hospital to the Greater Salt Lake Area Shelter for the Homeless campaign. The gift pushed the campaign over the half-way mark in its drive to raise \$4 million to build a shelter for 237 homeless men. In announcing the gift at a celebration of the Holy Eucharist at St. Mark's Cathedral here on Easter Day, Bishop George Bates said, "At the time of Christ's birth, Mary and Joseph had to seek shelter in makeshift quarters. . . . To the homeless of our state, a bed, a meal, and a chance to rebuild a broken life are truly the good news promised by the annunciation to Mary."

### New college joins Association

Gambier, OH—St. Augustine College of Chicago, an innovative bilingual two-year community college which enrolls Hispanic people from 23 Latin American countries, joined the 25-year-old Association of Episcopal Colleges at the group's annual meeting here. St. Augustine joins Bard College, Annandale-on-Hudson, N.Y.; Cuttington University College, Liberia; Hobart, Geneva, N.Y.; Kenyon, Gambier, Ohio; St. Augustine's, Raleigh, N.C.; St. Paul's, Lawrenceville, Va.; Trinity, Quezon City, the Philippines; the University of the South, Sewanee, Tenn.; and Voorhees, Denmark, S.C.

### CODE celebrates 20th year

Honolulu, HI—The Conference of Diocesan Executives (CODE) met here in April and celebrated its 20th anniversary with the theme, "A Vision for the Church and How We Can Help Fulfill the Vision." Presiding Bishop Edmond L. Browning, keynote speaker, led four daily sessions in which he discussed Baptism—the Beginning; Communication—the Dialogue; Witness and Nurture; and Partnership Which Leads to Unity. He emphasized the critical need for communication and accurate discussion of challenges facing the Church as it moves toward General Convention, Lambeth, and beyond. CODE members led workshops, held their annual business meeting, and with spouses and guests enjoyed an authentic Hawaiian luau.

### Craig Casey, Pension Fund executive, dies

New York, NY—The Rev. Craig W. Casey, 52, executive vice-president of Church Pension Fund and Affiliates, died at his home April 9 of lung cancer. A graduate of General Theological Seminary, Casey was ordained priest in the Diocese of Tennessee and served parishes there and in New Canaan, Conn., before receiving his M.B.A. from Harvard Business School and joining the Church Pension Fund as assistant to the president in 1972; he also served as vice-president of the Church Hymnal Corporation. Memorial services were held April 27 at the Chapel of Christ the Lord at the Episcopal Church Center.

## NCC officials visit Cuba

Havana, Cuba—National Council of Churches officials preached to congregations here on April 10 in response to an invitation from the Ecumenical Council of Cuba and the Cuban government. A special commemoration of Dr. Martin Luther King, Jr., and meetings with church officials highlighted the official visit of the Rev. Patricia McClurg, NCC president, and the Rev. Arie Brouwer, general secretary. In meetings with Jose Felipe Carneado, director of the Cuban government's Office on Religious Affairs, with other government officials, and with pastors, seminary professors, and church leaders, the NCC officials participated in discussions of Church-state relations in Cuba and the Cuban Church's role in a socialist society. The interdenominational observance of the 20th anniversary of King's assassination took place at the Centro Martin Luther King Jr. here.

## World events

### Irish children plan visit to Virginia

Derry, Ireland—Bishop James Mehaffey of Derry and Raphoe spent a week in Richmond, Va., in connection with the Irish Children's Summer Program and attended a Forum on Peace at Virginia Commonwealth University to discuss the Northern Ireland situation. Mehaffey met with directors and board members of the Irish Children's Summer Program, which is arranging for over 60 primary school children from Londonderry—both Protestant and Roman Catholic—to spend six weeks in Richmond as guests of local families. Roman Catholic Bishop Edward Daly accompanied Mehaffey.

### Japanese study environment

Kiyosato, Japan—Environmentalists, university researchers, and nature educators will participate in the Kiyosato Forum to address problems facing an industrialized nation trying to preserve its natural heritage. Sponsored by environmental groups and the Anglican Church's Kiyosato Experimental Education Project (KEEP), the Forum hopes to obtain support for environmental education in public schools.

### World marks Namibia massacre

Kassinga, Angola—Ten years ago South African forces massacred nearly 600 women and children at a Namibian refugee camp here. Among the events commemorating the massacre were international hearings and a worship service led by Bishop James Kauluma of Namibia in Washington, D.C., during "World Day of Prayer for a Free Namibia." South Africa has maintained illegal control of Namibia since 1966. The World Council of Churches approved the Day of Prayer following a request from Namibian church leaders and liberation movements.

### Whites get view from black side of apartheid

Mamelodi, South Africa—The Rev. Nico Smith, the only white resident minister of this urban black township near Pretoria, invited nearly 200 white men,

women, and children to spend four days living with black families in small ramshackle houses with no modern facilities to experience apartheid firsthand. "The tragedy of apartheid that we learn from this experience is not that it has failed so miserably, but that it has succeeded so miserably in building a wall between the races," said Michael Cassidy, who heads the National Initiative for Reconciliation.

### Clergy visit Holy Land

Jerusalem—Eight Palestinian, German, and American ministers serving Lutheran and Episcopal churches in the Holy Land visited, during Holy Week, Christian and Muslim Palestinians wounded in clashes with Israeli soldiers in East Jerusalem, the West Bank, and the Gaza Strip. The hospital visits, led by Anglican Bishop Samir Kafity of Jerusalem and Lutheran Bishop Naim Nassar, were designed to show solidarity with Palestinian victims of The Uprising. Thousands have been injured, and more than 135 have been killed. At Abli Arab Hospital, run by the Anglican Diocese of Jerusalem, wounded people arrived by makeshift ambulances as the clerics visited. Three of the six Palestinians killed on Holy Saturday were shot by soldiers in Gaza City during the visit.

### Alan Paton dead at 85

Durban, South Africa—Alan Paton, celebrated author of *Cry, the Beloved Country*, died of throat cancer at his home in Botha's Hill on April 12. An active Anglican, Paton had pressed his country's Churches to oppose the government's racial separation policies, but he opposed the use of government sanctions and withdrawal of international corporations, believing such measures would harm black people. In 1984 he publicly questioned what he called the "political morality" of Bishop Desmond Tutu for supporting sanctions. In February, Paton attended a workshop in Durban which tried to develop a constitutional model for power sharing between blacks and whites in Natal Province. A month later, in an interview with John D. Battersby of *The New York Times*, Paton said, "I still believe there is hope."

### Inter-Anglican Council recommended

Miami Beach, FL—Representatives of the Episcopal Church, the Anglican Church of Canada, the Church of the Province of the West Indies, and extra-provincial dioceses recommend formation of a Council of Anglican Churches in the Americas. The consultation of representatives was called after last year's dissolution of the Anglican Council of North America and the Caribbean (ACNAC), which was deemed too expensive and no longer functional. The purpose of the new Council, which will probably have a maximum of 30 members and will meet annually, is to "strengthen relationships, addressing common issues and concerns, and to develop strategies for mission and ministry." Bishop Onell Soto of Venezuela said the Latin American Anglican Congress, which met in Panama last year, had strongly expressed the need for such a body, which would be enriched by many different cultures and situations. The consultation's recommendation will be sent to the executive bodies of the Anglican jurisdictions in the Americas for implementation.

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## Keillor

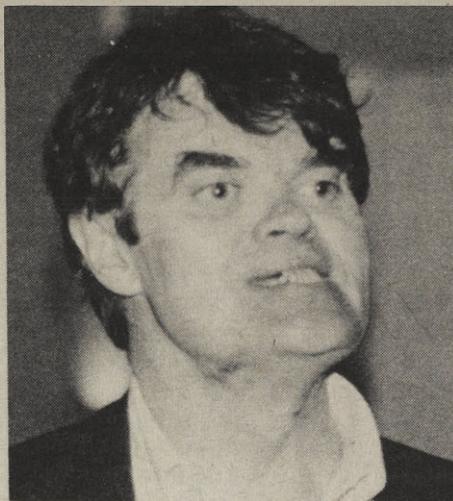
Continued from page 1

Supported entirely by donations, the 220,000 meals they will serve on-site and the 115,000 bag lunches they will deliver to families in nearby welfare hotels this year will cost \$750,000. The per-meal cost is low because of low overhead and the many volunteers who give of their time.

But the soup kitchen budget is still three times that of the parish and must be raised mostly by private individual contributions from those who believe that feeding the hungry is part of our Christian and humanitarian mandate. Much of what is needed each month will come in at the last minute.

The Rev. William Greenlaw, rector of Holy Apostles, says the parish is always living on the edge, wondering if it will make it. "But," he says, "by the grace of God we have never turned anyone away during serving hours." The parish is, however, reaching its limit as 1,000 people a day is about all it can handle in its already strained facilities.

The small but vibrant parish which through its soup kitchen serves four or five times its own numbers each day has become a full program church with good music, Christian educa-



Garrison Keillor

tion, and mission at its heart.

Garrison Keillor, who moved to the Chelsea area of Manhattan recently after a brief residence in Denmark, was deeply moved a few years ago by the sight and plight of the homeless and hungry in New York. Discovering Holy Apostles and the soup kitchen in his neighborhood, Keillor has been a regular worshiper at the parish ever since.

Offering his services and those of his long-time friend and *Prairie Home*

Companion musician Butch Thompson, Keillor wove boyhood stories, gospel music, and religious idiosyncrasies in and out of Lake Wobegon, New York, and Holy Apostles. For two hours they spun magic without a note or a break and engaged the packed church in gospel sing-a-longs between rambling stories with wonderful little side trips into scenes of Lutheran reserve and Episcopal indulgence.

Instead of commercials for Bob's Bank and Ralph's Pretty Good Grocery, an occasional but brief reference was made to the work the parish does with the hungry and homeless in their neighborhood. The benefit raised \$9,000.

The Church of the Holy Apostles on the corner of 9th Avenue and 28th Street was on the verge of closing a few years ago, and the bishop even toured the plant to see how best to dispose of it. Today, Holy Apostles is an exciting and growing parish not because it found a way to survive, but because it sought to give itself away.

Some refer to it as the "miracle not far from 34th Street."

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

## Scouting conference for church workers

A week-long conference for clergy and laity interested in the Scouting program in Episcopal churches will be held July 14-20 at the Philmont Scout Ranch Training Center near Cimarron, N.M. "One Body, Many Parts" is the theme for the gathering which will offer both joint sessions of common interest to all denominations and special sessions for each participating church body. The Rev. Neal H. Dow will lead the Episcopal sessions.

Diocesan youth directors and parish youth leaders are especially welcome. Entire families are invited to attend, and recreational opportunities will be provided for all ages. Registration information is available from any local Boy Scout Council office or from the Rev. Neal H. Dow, Episcopal Conference Director, 12385 E. Arizona Dr., Aurora, Colo. 80012.

## Helpful new resource on immigration reforms

Episcopal congregations which minister to refugees and immigrants should be aware of recent U.S. immigration reforms. "Fulfilling the Promise: Church Orientation Guide to the New Immigration Law" provides an overview of the Immigration Reform and Control Act of 1986 and offers guidance on how churches and individuals can help immigrants affected by that law.

The 147-page guide, a product of the National Council of Churches' Immigration and Refugee Program, focuses on the needs of people "at risk" under the new law. Single copies are available free from CWS/IRP, Room 656, 475 Riverside Dr., New York, N.Y. 10115. Additional copies are \$4, \$3 each if ordered in quantities of 10 or more.

## Competition open for new musical composition

The Association of Anglican Musicians is sponsoring a competition for an original choral work with organ accompaniment. A \$500 award will be made to the winner on Jan. 1, 1989, and the winning composition will be performed at the annual conference the following June.

The text of the composition may be

a prayer or on the subject of prayer; the composer will grant first manuscript and performance rights to the Association of Anglican Musicians.

The deadline for entry is Sept. 1, 1988. For contest rules and entry information, write to Dr. David Lowry, 728 Milton Way, Rock Hill, S.C. 29730.

## SMALL BYTES

**TALK BIBLICAL:** "Ask God has to be this issue's oddball program, if only for its name," says a review in a recent issue of the Boston Computer Society's *Computer Update*. *Ask God*, from Integrated Systems and Information of Kirkland, Wash., allows you to ask a question of your computer, and the program answers with a suitable biblical quotation. The computer user types in a question on his or her IBM PC or compatible, and the program attempts to match the question to a suitable section of Scripture using a built-in concordance. The software has three separate modules covering different portions of the Bible.

All three are available for \$125 from Integrated Systems, 10316 NE 113th Place, Kirkland, Wash. 98033

**ELECTRONIC EDUCATION:** In his book, *The Role of Computers in Religious Education*, author Kenneth Bedell does not assume the reader owns a computer or has even decided to purchase one. Instead, he helps the reader make a decision by exploring the current use of computers in education, practical aspects such as costs and planning for purchase, and the

social context of bringing computers into the parish. He weighs both benefits and difficulties of computer use and gives ample consideration to the effects of computers in church administration. A helpful appendix lists religious education software for the most popular brands of personal computers.

*The Role of Computers in Religious Education* by Kenneth Bedell, paperback \$7.95, Abingdon Press, 201 Eighth Ave. S., Nashville, Tenn. 37202.

**FEAR NOT:** In *Using Computers in Religious Education*, E. V. Clemens reminds us that "the computer... is a part of God's good Creation" and admonishes us to use creation's tools—not allow them to use us! "The Church, its educators, and teachers need have no fear of the high technology of computers for they are but one more resource with which we can shape and mold the world in which we live." Sermon over, the book becomes a helpful resource for all Christian educators.

*Using Computers in Religious Education* by E. V. Clemens, paperback \$6.95, Abingdon Press, 201 Eighth Ave. S., Nashville, Tenn. 37202.

# The Jubilee Ministry of the Episcopal Church

“The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives...

## 'A Case of Projectitis'

“I don't start projects; I feed people.” These words of Mother Teresa of Calcutta challenged me. Our \$1.5-million outreach program at Grace Church, White Plains—a Jubilee Center of our national Church—represented quite a number of projects, but I couldn't capture and articulate the heart of the Jubilee Ministry. I had a case of *projectitis*.

It's a common disorder of active, urban churches, often resulting in excessive busy-ness, disorientation, even burnout. A cornucopia of programs makes our intercessory prayers interesting, and gives us a lively brochure and bulletin, but we can get myopic in our do-gooding. One of our wardens challenged me finally: “You love all these projects, but who are we as a parish?”

Mother Teresa's words point directly to the goals of Jubilee: outreach, evangelism and advocacy. We can't just look like a busy church; we need to meet real needs directly, otherwise we are showcasing ministry, and not truly ministering.

**Outreach:** The weight of Scripture affirms that we need to be, fundamentally, a church for the poor. “God does not despise nor abhor the poor in their poverty... When they cry to him he hears them... the poor shall eat and be satisfied.” (Psalm 22) The Anointed One had come for the poor. To hear and to serve the poor is the ministry of the Church.

**Advocacy:** Dan Berrigan once reminded those busy in good works: “Don't just do something, stand there!” We can't just care for the poor; we must stand with them as advocates. Our compassion must bear responsibility for addressing the causes of disenfranchisement. This is spiritual “tough love.” Otherwise the Church merely proxies for an unjust society, which is robbing people of dignity and opportunity.

**Evangelism:** With so many un-churched people in our society, we cannot afford to have an ambiguous message. We need to hold up commitment to Christ as our spiritual priority. Christ *incognito*, although better than no Christ at all, is like sneaking a relationship to Christ through good works, and this is not compelling for the spiritually hungry.

A Jubilee Church is called to a ministry and message which doesn't just “impact” its community, but *electrifies* it with loving work and responsible witness.

—The Rev. Peter Larom  
Grace Church  
White Plains



Photo: Loren Fine

## More than a Program

Jubilee Ministry is a program struggling to move the world as it is to become the world as God would have it be. As such it encourages and recognizes outreach to the poor and outcasts in our midst, and calls upon us to be their advocate for a more just and equitable society.

Jubilee Ministry also defines the context in which the Spirit of God works. The Spirit was upon Jesus to do Jubilee. The Spirit is upon the followers of Jesus to do Jubilee. Jubilee is an invitation to parish and personal renewal.

Jubilee is a description of ministry: outreach to people in their basic human needs, social service programming, advocacy for social justice, spiritual development and nurture, and fellowship and witness to the presence and the power of the Spirit of God which is upon us.

Jubilee has been more than the program or the designated centers. It has given new eyes to see needs and opportunities, new enthusiasm for old tasks, and a new heart for ministry and mission in parishes and dioceses throughout this land.

—The Rev. Everett W. Francis  
St. Luke's Church, Scranton, Pa.

## Uprooting Poverty

*To Hear and to Heed: the Episcopal Church Listens and Acts in the City*, a report on the national hearings sponsored by the Urban Bishops' Coalition, issued several challenges to the Church. Though the report is now ten years old, the challenges are still relevant to Jubilee Ministry. Among them were:

- We must decide to be present in the city wherever the poor are struggling to be free and not just in discrete Church programs and operations.

- We must decide to renew our sense of stewardship by ceasing to squander our resources on remedial programs. A new sense of stewardship requires that the Church's resources to be used primarily to find out why people are hungry, to help the hungry under-

stand why they are hungry, and to mobilize hungry people to attack the causes of hunger. Only secondarily should our resources be used to maintain soup-kitchen ministries.

To respond to these challenges, Jubilee Ministry would have to undergo a significant re-orientation. Perhaps partly because the Church continues to experience a backlash in response to the General Convention Special Program, Jubilee Ministry has emphasized Church programs which tend to focus on the symptoms of poverty rather than the systemic nature of those problems.

Jubilee Ministry has performed a service through recognizing what is already going on in many urban parishes. However, Jubilee Ministry must in the future not only recognize what is currently occurring, but must seek to stimulate and initiate new forms of urban ministry which address the causal factors which underlie urban poverty. It must direct its efforts and its resources to structural advocacy which can produce systemic change.

To fail to do so will underscore that we still have neither heard nor heeded.

—The Rev. Joseph A. Pelham  
Episcopal City Mission  
Boston

## Honest to God

People sat listening to an alcoholic share his story—a story of death and recovery. He spoke of the progression of his disease: from Harvard student to life on the streets of Cambridge. He told of years of pain, emotional distress, spiritual emptiness.

Then words of hope came—admitting and accepting his powerlessness, his willingness to accept help through AA. He told of his physical recovery, emotional growth and conscious contact with God restoring him to spiritual well being.

It would be wonderful if this story ended there—with the healing power of the Lord. But it did not. Later, someone said, “I was absolutely shocked he told us he is an alcoholic. I can't imagine why he would do that.” The response was, “It was a joy to hear someone speak so openly and honestly.”

Which remark would you identify with? Would you acknowledge the healing but refuse the honesty that came with it, or would you rejoice in the healing and give thanks for the honesty?

St. Paul often referred to his own weakness and pain, his experience of hunger and want. Yet there was hope. He not only talked about the difficult times but the times of abundance. Through his pain there was rejoicing. Being honest with ourselves before God, we begin to break out of our loneliness and emptiness. Paul tells us to have no anxiety. He tells how he has learned to be content in any state he is in. He accepted himself, a creation of God, accepted his weakness and strengths.



Why talk about self-honesty in reflecting about Jubilee Ministry? If we are not honest with ourselves we will never be able to reach out to those we hope to serve. There will always be a gap in understanding and accepting them as they are. We will never be able to love those we serve unconditionally.

Unless we can accept that God truly loves us, warts and all, we will never be able to love ourselves. We will never be able to turn to the person next to us and say, “I love and accept you as you are.” Unless this happens, the people who come to the door each day will remain invisible. To acknowledge our own pain and suffering is to look towards the power greater than ourselves.

Strength can come from weakness. Admitting powerlessness gives us: “the serenity to accept the things we cannot change; the courage to change the things we can; and the wisdom to know the difference.” It enables us to love others as we love ourselves—no more, no less—and to experience God, a God of love, a God of hope, a God of peace.

—Maureen Whiting  
Neighborhood Action, Inc.  
Boston

## Jubilee Ministry Is Good News

One hundred twenty-three hungry men and women entered St. Paul's on Palm Sunday for a hot lunch. Near the door hangs the certificate which designates us as a Jubilee Center. What does this mean for our blue-collar, multiracial, aided parish? It means we are recognized in the diocese and nationally for doing something right. While we would not do anything differently if we were not a Jubilee Center, the fact that we are gives us pride in our ministries and encouragement to continue to be creative. The quotation on the certificate, from Jesus' sermon in Nazareth, forms our ministerial theology. We believe that Jubilee Ministry is good news which we as Jesus' people are anointed to share with our neighborhood—as we preach and proclaim Jesus' message of release, healing, and liberation to, with, and among the poor.

—The Rev. William W. Ball  
Jubilee Associate  
St. Paul's Church  
Saginaw, Mich.

## Response to Challenge

Bishop Browning consistently challenges us with the question, “Have we called people to service, have we empowered them for ministry and have we provided them with the resources to strengthen their witness?”

Emphatically and eloquently the Presiding Bishop reminds us that in our call to witness there is no dichotomy between evangelism and social action. The partnership between evangelism and social action describes everything the Church is sent into the world to do.

Jubilee Ministry responds to this call to witness through ministries of service, evangelism and advocacy—designed, implemented, monitored and evaluated by Jubilee Associates, Jubilee Interns, Diocesan Jubilee Officers and the Jubilee Ministry Committee. These dedicated persons are to be commended for their creativity and tireless efforts in pursuing Jubilee ministries in Jubilee Centers and in partnership with dioceses.

Jubilee Ministry is integral to the Public Ministries Cluster (Peace and Justice, Washington Office, Social and Specialized Ministries, Jubilee Ministry, Coalition for Human Needs, Housing) in the National Mission program unit of the Episcopal Church Center. This cluster represents a working partnership to enable maximum response, coordination of effort and conscientious stewardship of personnel, staff and resources to assist the wider church in its witness to the Gospel.

Jubilee Ministry recognizes that witnessing to the Gospel means that the Church is to address itself profoundly and prophetically to political, economic, educational and social systems at their root levels and that the Church must stand and work in solidarity with oppressed peoples and others in need, for our mutual growth, development and uplifting as the people of God. It is with this vision and commitment that Jubilee Ministry looks forward to the next triennium.

—The Rev. Earl Nell,  
Executive,  
National Mission in Church and Society



# The Jubilee Ministry of the Episcopal Church

...and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."—Luke 4:18-19

## 'The Episcopal Church Welcomes You'

The sign on Curtis Street denotes the daytime safe house in downtown Denver known as St. Francis Chapel. The shield of our church conveys far more than just the presence of a congregation: it is a warm, friendly home for the increasing number of people who have found themselves dislocated and homeless—nearly 500 people a day.

The Center is the only shelter facility in the area where folks can make and receive phone calls, receive their mail, take showers and obtain clean clothes, and safely store their personal belongings. It is a place where children and parents can have the quiet of a family room and access to a play yard. Most important, it is a place where a homeless person is not viewed as a client or an issue, but rather as a friend. St. Francis Center is a sanctuary which allows people to be free to express who they are as long as that expression does not infringe on the rights of others.

During the last several years, there has been an increase in public awareness of homelessness. Some individuals and organizations have cultivated homelessness as fertile ground for psychotherapeutic intervention, social analysis and public policy impact.

Because St. Francis Chapel is a place where some of the homeless gather, it has been courted by the advocates of both treatment and social change. Often their admiration of the success we have in establishing and maintaining relationships with the homeless is underlain by the opinion that we need only adopt *their* orientation to become *truly* effective. Frequently their ardor cools when they realize that our success with the homeless derives precisely from the refusal to adopt any orientation other than a dedication to be present to and communicate with the homeless on their own terms. Our friends who have frequented shelters, missions and treatment programs may not be successful even in their own eyes, but they are experts at detecting efforts to think and act for them, whether those efforts are manipulative or benign.

St. Francis Center encourages all efforts to help those we serve as long as the help is consistent with the desires of those being helped. It is vital to know what people's case managers or therapists are doing with them so that we can support their mutual plan. It is just as vital that we never cross the line to become part of an agenda perceived as noxious by our guests.

When we welcome people to the St. Francis Center we welcome our sisters and brothers—indeed, our Lord himself—not a sociological or political abstraction.

—The Rev. Canon E. M. "Bert" Womack  
St. Francis Chapel and  
Les Jones  
Denver Emergency Housing Coalition.

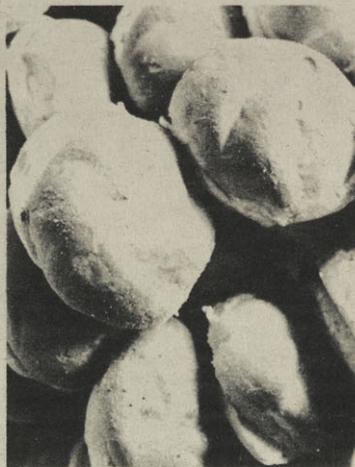


Photo: Loren Fine

## 'Partners with the Poor'

Where human needs are dramatically evident, the ministry of Jubilee has brought us to be partners with the poor, the powerless, and the vulnerable. Jubilee as a ministry has helped us to discover our own humanity in Christ. It is this mission that reaches out to overcome the human systems which make for and perpetuate human injustice and misery.

The Children's Center of Holmes County, created to fill a very pressing need in the county, serves the most economically disadvantaged preschool children, families, and the elderly. Holmes County has long been cited as one of the most economically deprived counties in the nation. This ecumenical ministry is a Jubilee Ministry: it strives to reach underprivileged children and parents, and is also an outreach to senior citizens, providing a place for meals to be served and from which to deliver meals to the homebound.

The goal of this ministry is to reach out to the young and the elderly in hopes of alleviating some of the illiteracy and social deprivation so prevalent in our area. It reaches out in witness to God's concern and love for all of his children.

As parents become aware of the interest this Children's Center takes in each child, the result is better awareness of the needs of their children. It arouses a spirit of cooperation and a desire to see their child grow and develop with hope for a better future.

—Sally Ellis  
The Children's Center  
Lexington, Miss.

## Reaping a Harvest

If there were need to justify the work of the Servant Church in the world, the unemployment figures for Skamania County, Washington, would serve to inspire us.

For twenty years, Ecumenical Metropolitan Ministry/Northwest Harvest has attempted to stay close to the people in the streets, discover the needs of the disadvantaged, and bring those needs back into the larger church community. Without seeking tax dollars or United Way funds, the program has looked to

people of faith to sustain the work of providing nutrition for individuals and families in need.

Convinced that the Christian community can serve as a role model of what caring is about, E.M.M./Northwest Harvest, with the faithful support of the people of the diocese, and Presbyterians, Baptists, Lutherans and others, provides some ten million pounds of food a year—at no cost—to food and meal programs.

Taking the role model beyond the church, the neighbors, friends and employers of men and women of faith have joined them in shaping a caring way of providing food.

Offering up the servant ministry of response to hunger as a daily emulation of Christ's ministry on earth has been no inhibition to public response and support. *Giving* food to people who need it in a loving and caring way, without charge, seems to say to the public donors that these "church people" are doing what we all ought to do: provide food in ways that have nothing to do with demeaning processes of calling for proof of poverty by a person in need.

We are convinced that this kind of servant ministry is evangelism. We are called by Christ to "feed his sheep." We are joined in that by thousands for whom shepherding is a new experience.

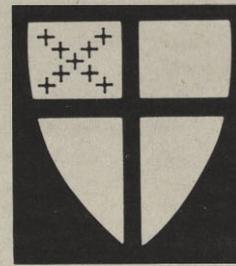
As we share this experience with our sisters and brothers in Christ, we share it too with the community around us. Our goal is to serve those whom Christ would have us serve, at the same time telling the story to that larger community around us. We pray each day that they will see, hear and take heed!

—Mel Matteson  
Ecumenical Metropolitan Ministry  
Seattle

## Liberate—Rectify— Restore— Inaugurate

Jubilee Ministry as *liberation* means that we are called to declare God's release—inward and outward—of all persons, because there is no future for humanity without God's liberating forgiveness. In Jubilee Ministry we are called to be liberators—economic, social, and spiritual.

Mission as *rectification* means setting right the way things are in our world today, so far as we are able. "God has shown the strength of his arm, he has scattered the proud in their conceit. He has cast down the mighty from their thrones, and has lifted up the lowly. He has filled the hungry with good things, and the rich he has sent away empty... for he has remembered his promise of mercy..." (Luke 1:51-54) We are pilgrims on a journey to justice; a justice that announces the year—the moment—of God's amendment. For some this may sound revolutionary, but to be in mission in our world today is to be in revolution—a revolution announcing God's sovereignty.



*Restoration* is another implication of Jubilee ministry because our mission is to participate in the restoration and celebration of *all* of life—people, systems, and nature itself—as we anticipate the *inauguration* of the year of the Lord. And we anticipate that inauguration as we preach, teach, and heal those whom God has sent to us.

At Santa Fe Mission we have developed a ministry announcing the kingdom of God in Jubilee fashion. We have established several outreach ministries in an effort to spread the gospel and be of service to people in need: an amnesty and legalization program; a literacy program; crafts, sewing, and exercise classes; an adult Bible study group. A potluck meal once a month developed into a program which provides a hot meal to about 40 to 50 persons each week. Women from a Roman Catholic parish bringing bread donated by a local grocery chain, joined in a program which provides bread to families in the neighborhood on a weekly basis. We planted a garden in the vicar's back yard to provide vegetables—green beans, squash, and tomatoes—for people in need.

Other outreach includes: an emergency clothes closet, an AA program, a choir, an acolyte program, a lay readers program, an active youth program, a ladies group, support groups for singles, a Sunday school; and the school which has been closed for about nine years is re-opening—a coordinated effort with the Texas Migrant Council, and a headstart program for migrant children.

"After seven sabbatical years, on the fiftieth year, comes the year of Jubilee..." For Santa Fe to be accepted as a Jubilee Center means that the year of Jubilee has come.

—The Rev. Carmen B. Guerrero  
Santa Fe Mission  
San Antonio



## True Unity

Jubilee Ministry has generated new energy in the Church. The Episcopal Church in Puerto Rico can witness to this energy beyond the continental United States. Puerto Rico's participation in Jubilee Ministry, both in spirit and in deed, is a wonderful way to demonstrate that our ministry—under metropolitan authority of Province IX, or after reaching the goal of being part of a regional autonomous province—need not be in isolation but in partnership. For this reason we have established a Jubilee Center in Levittown, Puerto Rico, and we are looking forward to the establishment of centers in places such as St. Michael's House in Ponce. New ministries are being sought and old ones are evolving with Jubilee criteria in mind. The social agenda of the Church must meet the criteria of evangelism, advocacy and service.

The *Centro de Servicios Comunitarios* in Levittown offers healing services through psychotherapy and counseling. Both psychologists and student psychologists serve a community made up of 70,000 residents, most of whom are returnees from New York City. Arts and crafts skills are developed by the aged. Laity and clergy are involved in advocacy and service as well as evangelism in the nearby Punta Salinas community, as they struggle with developers, and organize the community, through education and Christian celebration. These are lively signs of Jubilee.

Opportunities for Jubilee Ministry in Puerto Rico are numerous. The diocese is considering the possibility of starting a Jubilee Diocesan Partnership with the national program. Our bishops are excited about this collaboration in ministry. Jubilee has offered an extraordinary opportunity to demonstrate the oneness of the Church. One way to demonstrate this is to point out the participation of Puerto Ricans in the Jubilee Ministry Committee and other national Church organizations.

The autonomy Puerto Rico is beginning to enjoy does not imply in any way separation or isolation from the national Church. This is a new relationship which points to the Jubilee concepts of empowerment and self-government; it is a coming of age, a maturity; it is good stewardship as a result of the fine evangelism of our predecessors. Jubilee has demonstrated how this new relationship can be healthy, mature, resourceful, and mutual.

The spirit of Jubilee has been with us and we are happy and blessed: we can share in the Jubilee Ministry of the Church in the spirit of Isaiah, and Jesus in the synagogue of Nazareth.

—The Rev. Jose E. Vilar  
Diocesan Jubilee Officer  
Puerto Rico

# People Worth Noting

**Susan Wagner**, a 25-year veteran of government and corporate financial management is the new vice-president of finance for World Vision International □ The Rev. **S. Ross Jones**, rector of St. James' Episcopal Church, Alexandria, La., has been named Citizen of the Year by the National Association of Social Workers at the state and local levels □ Brother **Andrew**, the Dutch author of *God's Smuggler*, has offered 1 million Bibles to Russian Orthodox Christians as part of their celebration of 1,000 years of Christianity in the Soviet Union □ **Louise Peyton**, district supervisor with the Tampa office of the Florida Division of Blind Services and a member of St. Mary's Church, Tampa, has been named local Professional Handicapped Woman of the Year □ The Rev. **Peter Frey**, son of Bishop **William Frey** of Colorado and his wife **Barbara**, was one of five men ordained to the priesthood last fall in St. George's Cathedral in Jerusalem.

**Minako Shinbayashi**, recipient of the Nippon Sei Ko Kai's **Paul Rusch** Memorial Scholarship, recently left Japan to study the educational system in Finland □ The Rev. **James Wilson** joined the Episcopal Church Center staff as associate director of the Church Deployment Office □ **Ira A. Lipman**, president of a private security services company, was elected chairman of the executive board of the National Conference of Christians and Jews □ The Rev. **Boone Porter**, Bishop **Alden Hathaway**, Brotherhood of St. Andrew officials **Gerald Balcom** and **David Wilson**, **Max Dunn**, and **Norman Fulton** have joined the Church Army's advisory board □ **Nancy Deppen** of Westfield, N.J., an experienced church networker, will begin new duties July 1 as executive director of the Consortium of Endowed Episcopal Parishes; she succeeds the

Rev. **Robert A. MacGill** of Indianapolis, Ind.

The Rev. **Andrew Mya Han**, general secretary of the Burma Council of Churches since 1983, was consecrated April 24 to be Bishop of Rangoon and Archbishop of Burma □ **Jean Burns** of the Diocese of Mississippi and the Rev. **Walter Neds**, Diocese of Southeast Florida, are new board members of the Conference of Diocesan Executives (CODE) □ **Karen W. McCalister** has joined the staff of the Diocese of East Tennessee as urban minister for the Knoxville area □ The Rev. **William L. Dols, Jr.**, is executive director of the Educational Center, a center for research and development of religious educational methodology and resources located in St. Louis, Mo. □ The Rev. **James W. Katarikawe**, team leader of the African Enterprise team in Uganda, died February 17.

At commencement exercises, the Episcopal Theological Seminary of the Southwest awarded honorary Doctor of Divinity degrees to Bishop **Mark Dyer** of Bethlehem; **Malcolm L. Cooper**, former member of the seminary's board of trustees; and Yale University professor Dr. **Hans W. Frei** □ On Shrove Tuesday and Ash Wednesday, U.S. Supreme Court Justice **Sandra Day O'Connor** and her husband, **John Jay O'Connor**, were the guests of St. John's Church in Wichita, Kan., which her great-grandfather founded in 1869 □ The Rev. **Gordon Moyes** is the first convenor of the Australian board of the international Christian housing organization, Habitat for Humanity □ **Jean Skuse**, general secretary of the Australian Council of Churches for 12 years, resigned to take on the task of organizing Australian Churches to host the World Council of Churches' seventh Assembly, to be held in Sydney in 1991.

## EXCHANGE

### Save those stamps!

The Anglican Mission at Quacha's Nek, Lesotho (South Africa), can sell your cancelled U.S. and foreign stamps and picture post cards to raise much-needed funds. Stamp sales in 1987 netted \$1,461.23; all money raised goes to the mission through the Church Periodical Club. The current goal of \$2,000 will help to pay a teacher at the new Rankakala secondary school. Send your stamps to F. Dreher, Jr., Country Club Estates, F5, Newfield, N.J. 08344.

### Information desired re: orphan train riders

The newly-formed Orphan Train Heritage Society of America, Inc., seeks to document the names of people, railroads, and institutions connected with rescuing orphaned and homeless children between 1854 and 1929. The children were taken by trains from cities to "better homes in rural America." Anyone with information about an orphan train rider should contact the Society at 3435 Yarmouth, Kalamazoo, Mich. 49002. A free newsletter is available for a self-addressed, stamped business envelope.

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*Canterbury Court*

# Work and prayer: A look at Benedict's mixture

by Andrew Marr, OSB

At first glance, work and prayer don't seem to mix well. You can't work if you're praying, and praying isn't work at all.

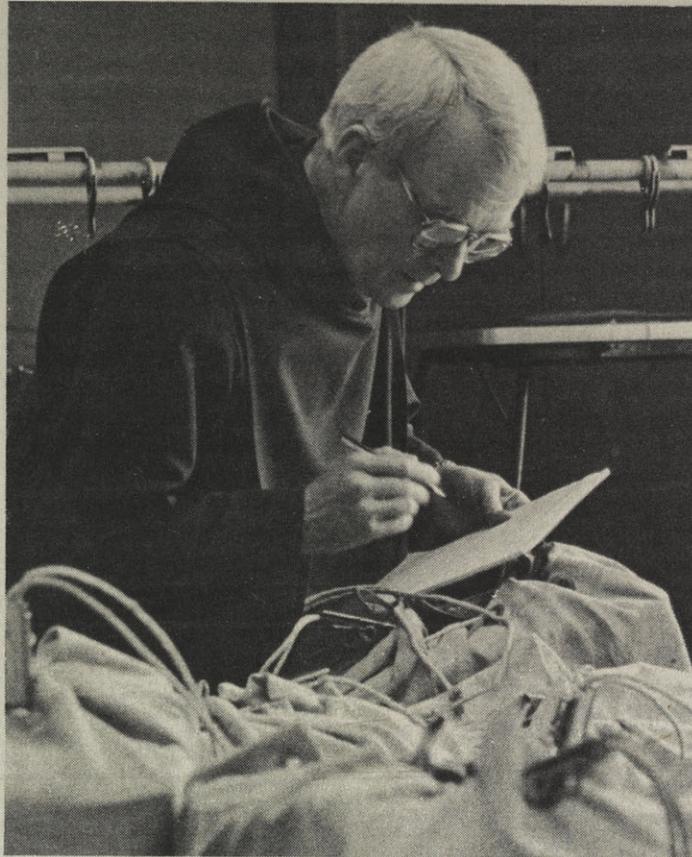
But any Christian should be concerned with living a unified life. So we need to wrestle with the problem even if no simple solution is possible.

St. Benedict's Rule is the culmination of centuries of monastic thought during which the relationship between work and prayer was considered of great importance. Monks who devoted their lives to God alone knew that a life of prayer meant a life of work.

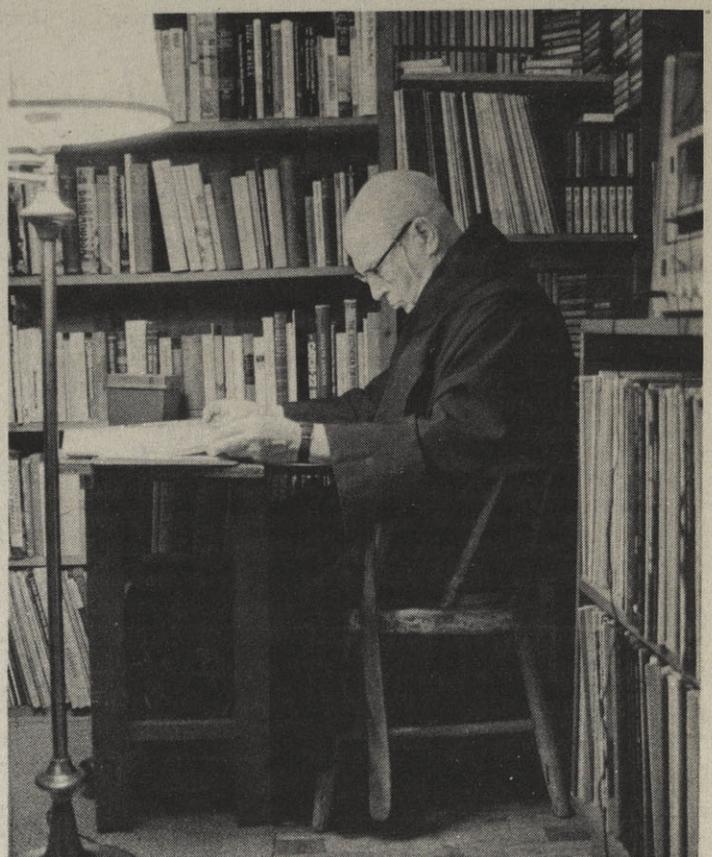
Benedict begins his chapter on "The Daily Manual Labor" by reminding us that "idleness is the enemy of the soul." Already he has stated a basic principle: Work is good for one's spiritual development. Work is intrinsically good; it is not a necessary evil. We may not like it, we might find it burdensome, but for the sake of living as human beings, we are better off working than not. However, since work is good for spiritual growth, it is not an end in itself.

Work needs to be done. Food doesn't cook itself, dust does not walk out of the room upon request, and papers don't write themselves. This may not sound like a matter of spirituality, but our lives, no matter how devoted to God, must be based on God-given reality, and work is an integral part of reality. The earliest monks of the Egyptian desert related the humorous story of a monk who told his brothers he was a pure contemplative, like the angels in heaven, and didn't need to work; yet he became distraught when nobody called him to dinner.

Two points need to be noted. First, the value of work depends on its being balanced by other activities. Leisurely pursuits such as reading can even help us in our work not only by offering relief, but also by giving us a chance to reflect on the



At Three Rivers: Father Jude in the mailroom



Brother Wilfrid at study

deeper aspects of our work. A favorite illustration in monastic sources of the need for recreation is the archer who cannot keep his bow drawn all the time without breaking the string. So we must relax at times from serious pursuits in order to keep from breaking.

Second, we need distinct times for prayer. We don't have to leave our concerns for unfinished jobs behind when we pray. We can't do that anyway. But in prayer we can let God put these concerns into a broader context than our own fretting can give them. More important, our acts of worship become a touchstone for our experience of work.

Although we must overcome laziness, a compulsion to work can also distort work's value. When Benedict said that all things should be done in moderation, he included work! The workaholic closes off all openings to God's grace.

We might think a team of workaholics would be an employer's dream, but an employer should think again. First, the workaholic has lost the ability to distinguish between what work needs to be done and what doesn't.

Second, the narrowing of the workaholic's personality is sure to warp the quality of the work.

So concerned was Benedict with the inward disposition of the worker that he said that if an artisan became "puffed up by his skillfulness in his craft and feels he is conferring something on the monastery, he is to be removed from practicing his craft and not allowed to resume it unless, after manifesting his humility, he is so ordered by the abbot." While most employers would find it impracticable to give "humility tests" to all employees, their inner qualities could have an effect on their work and on the atmosphere in which they per-

form it.

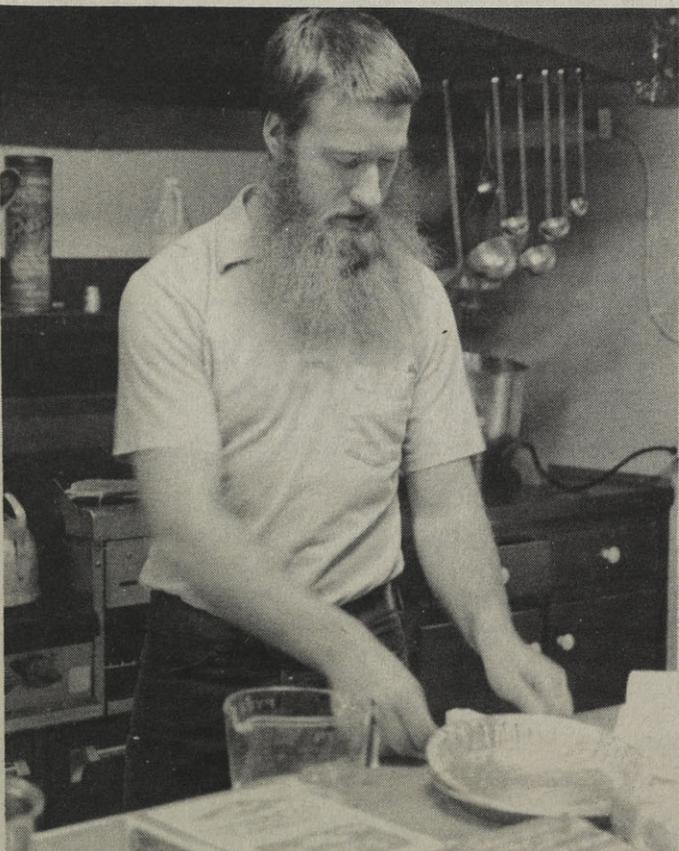
Work is also important for spiritual growth because it performs a service to others. The monks should take turns serving each other at table because "such service increases reward and fosters love."

The most profound way that work develops our spirituality and deepens our prayer, however, is by confronting us with reality. As long as we live in our heads, we can make reality fit our daydreams. But if we have to work with the material world or real people, we must renounce our fantasies and pay attention to what is before us. Members of the business community have to work with economic realities. Scholars must seek accuracy in their subjects before devising theories. Even in something as creative as writing stories, Madeleine L'Engle speaks for most writers when she says she must listen to the story itself and write that. This disciplined attention to reality outside ourselves prepares us for the reality of God whom we encounter in prayer.

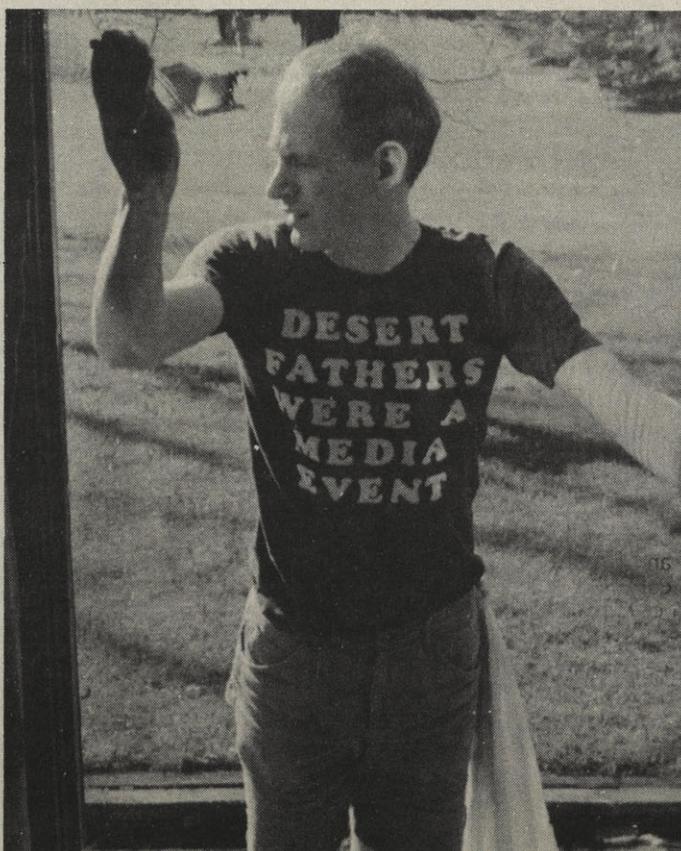
We can further deepen our attention in a prayerful way through the model of Jesus. Just as Christ poured himself into our human condition, we can imitate him by pouring ourselves into our human condition which accepts the reality of work.

We do not have to force ourselves into being jolly about the work or find it "meaningful." When we work with this awareness for how the whole task feels, we find new openings inside ourselves that unite us to our task and to the people who will be affected by our work. God can use these openings to give us the gift of prayer in the midst of our activity.

In the end, we can perhaps pray so instinctively in the midst of concentrating on our work that the two become a unity that calls for no explanations.



Brother Aiden in the kitchen



St. Gregory's Abbey photographs

Brother William washing windows

Brother Andrew Marr, OSB, is an Anglican Benedictine at St. Gregory's Abbey in Three Rivers, Mich.

## FEASTS FOR FEAST DAYS

by Virginia Richardson

Boniface  
June 5

"Go ye into all the world and preach the Gospel to every creature," said our Lord. Wynfryth, a West Saxon monk, dedicated more than half his long life to following that commandment.

Born about 675 A.D. at Crediton in Devon into a free, landholding family, he was educated at monasteries in Exeter and Nursling. Drawn to the cloistered life, he became a professed monk and later head of a monastic school. He gained a reputation as an outstanding preacher and scholar, writing the first Latin grammar to be produced in England. But in 716 Wynfryth answered the Lord's call to "go forth" from Britain.

Willibrord, a fellow Anglo-Saxon, had begun a mission in Frisia (The Netherlands), and Wynfryth decided to join him. The Frisians, however, exhibited fierce opposition, forcing Wynfryth to return to Britain. Undaunted, two years later he went to Rome to obtain a direct commission from the pope. Gregory II blessed the venture and gave Wynfryth a new name—Boniface. The commission, however, was to evangelize the pagan tribes of Hesse and Thuringia.

Boniface's evangelistic work spread in an ever-widening sphere. Tensions had eased in Frisia, and he spent several years there. He then went on to Hesse where his efforts were quite successful. After reading Boniface's reports in 722, the pope summoned him back to Rome and consecrated him bishop for the German frontier. This was an unusual procedure. Boniface became responsible directly to the pope, thereby increasing papal power.

When Boniface returned north, he carried a letter from Pope Gregory to Charles Martel. Under the protection of that Frankish leader, he traveled into the heart of Germanic territory and in Hesse secured his place in legend. At Geismar stood an ancient oak so massive and old it had for generations been held sacred to the god Thor. In an exhibition of "my God is greater than your god," Boniface struck the tree, which immediately split into four and crashed to the ground as the tribesmen watched in horrified wonder.

As he progressed through Germany, preaching, teaching, and baptizing, Boniface wrote steadily to his fellow countrymen, urging them to help him lead the new converts. In response came a steady stream of hardworking, educated men and women

who helped establish monasteries and other religious centers. A number of these monasteries were double—separate establishments for both men and women under one head who could be either an abbot or an abbess.

Boniface visited Rome in 738-9. Pope Gregory III increased his authority, naming him Archbishop of Mainz with power to create bishoprics "beyond the Rhine."

Throughout his work Boniface was hampered not only by militant pagans, but by ill-taught and superstitious Christians who were unable or unwilling to oppose various heresies besetting the Church. With sermons, and especially by a tide of letters, he taught, preached, and marshaled the religious in his charge. Gradually he brought the scattered elements under the authority of Rome and into conformity with Church doctrine. In 739 he called a synod for all Christian Germany, and in 742 he began the difficult task of reforming the Church in France through a series of councils and worked to establish the authority of the Church, bringing about order and a "unity of the faith."

When he was almost 80, Boniface resigned his diocese at Mainz and returned to Frisia. For several months he moved among the people, preaching and baptizing. On June 5, 754, he was preparing to confirm a group of converts when he and his followers were attacked and murdered. He is buried at Fulda, a monastery he founded in Germany.

Historians credit Boniface with an enormous influence on the history of Europe—not only in terms of Christian conversion, but also in the alliance he made between popes and emperors, fundamental to Europe's future, and in the educational and literary influence of his monasteries. In less than 20 years he consolidated a large section of the Church on the continent, integrating it under the authority of Rome and welding it together so it transcended borders and tribal feuds. After the pope, he became the most powerful churchman in Europe.

Boniface is known as the Apostle of Germany and the patron of brewers. Honor him with a summer menu inspired by German cuisine: poached veal, savory new potatoes, steamed fresh asparagus, spring salad bowl, and fruit-and-wine gelatin *mitt quark*. (Serves 6 to 8.)

### Poached veal (or turkey breast)

2 cloves  
1 small onion  
2 cups chicken broth  
1 cup white wine  
Dash nutmeg  
2 - 3 lb. boneless veal shoulder or ½ turkey breast

¼ cup butter or margarine  
2 tbs. flour  
¼ lb. mushrooms, sliced  
1 tsp. lemon juice  
1 tsp. salt (optional)  
1 hard boiled egg, sieved  
2 tbs. minced celery leaves

Stick cloves in onion; combine with broth, wine, and nutmeg in a covered saucepan large enough to hold meat. Bring to boil; reduce heat. (Liquid should barely ripple.) Add meat; simmer gently 1 hour or until fork tender. Remove meat. Strain stock; measure and save 2 cups. Cool meat; slice. Melt butter in a large skillet; add flour and mushrooms, stirring until mushrooms are *pale* gold. Slowly add reserved stock, stirring gently until thickened. Add lemon juice and salt. Add sliced meat and simmer until heated through. Arrange slices on platter; spoon sauce over; sprinkle with egg and celery leaves.

### Savory new potatoes

New potatoes  
2 green onions, sliced thin  
1 tbs. summer savory (or 1 tsp. dried leaf savory)

2 tsp. snipped basil (or ½ tsp. dried basil)  
¼ cup melted butter  
1 tbs. white wine

Scrub potatoes; place in saucepan and cover with water; boil until tender. Drain potatoes; toss over heat to dry. In small pan, combine remaining ingredients; heat until small bubbles form on outside edges; pour over potatoes.

### Fruit-and-wine gelatin *mitt quark*

1 pkg. black cherry gelatin  
2-inch stick cinnamon  
2 cloves  
Spiral of lemon peel  
2 tsp. lemon juice  
½ cup water  
1½ cups port wine

2 cups pitted sweet cherries (or ½ cherries and ½ strawberries)  
1 cup cottage cheese, drained  
¼ cup sugar  
½ cup milk  
Peel of ½ orange, slivered  
1 tbs. fruit liqueur

In small pan combine gelatin, cinnamon, cloves, peel, juice, and water; bring to boil, stirring until gelatin is dissolved. Remove pan from heat; stir in wine; let cool. Strain gelatin mixture into bowl; chill until thick as egg whites; fold in cherries. Spoon gelatin into slender glasses; chill. Process cheese, sugar, and milk in blender until smooth. Stir in orange peel and liqueur; let stand to blend flavors. To serve, spoon quark (cottage cheese topping) over gelatin.

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# How can a Christian gauge governments?

by Michael T. McEwen

How can Christians examine political movements to determine if they are in consonance with the ethic and vision of the Kingdom expressed in the Gospel?

Current images of conditions in various countries, especially those in the third world, are too often shaped by opinions of whatever group or dignitary has most recently been taken on a carefully crafted and sanitized "fact-finding" visit by one of the contending parties.

Christians know the peril of judging one another, but the realities of international politics sometimes leave no alternative. Given this, what should a "Christian realist" look for in examining a foreign regime or revolutionary movement?

One effective approach is to assess six basic categories of human rights and Christian concern:

1. Religious freedom. The formal position of the political party in question must be examined. The reality of the situation also should be considered. For instance, the official position of communist governments is usually that religion is the "opiate of the people" and that atheism is the only proper position. In fact, while in the U.S.S.R. religion is strictly limited, in Poland it is experiencing a dramatic resurgence.
2. Political power sharing. The extent of the people's real voice in their government and the existence of free and open elections is a key indicator. Another is the existence of trials and pris-

oners where "political" crime is the determining factor.

3. Distribution of wealth. A nation with a small wealthy group, virtually no middle class, and a large population living in poverty is probably not meeting Christian ideals of charity and human dignity.

4. Health and nutrition. Are the resources in this area being made available to the population at large?

5. Education. Here, too, the key is distribution and availability. In many countries, especially in the developing world, the basic educational sys-

## Commentary

tem was established through missionary efforts. In some areas, those Church-sponsored schools were the best available but are now repressed or destroyed.

6. Resources and economic freedom, including the potential for favorable trade with the free world.

Each of these six categories should be studied in light of three perspectives: historical view, current situation, and prospects for near- and far-term change.

Continue to make assessments. Through God's grace and the work of the Holy Spirit, change can occur—even in corrupt and evil governments. Labeling or stereotyping a regime,

party, or movement is counterproductive and un-Christian. We must keep open minds and be as prepared to applaud reform as we are to condemn repression.

And we must pray. If we cease to pray for peace and justice, how can we ever hope to play our individual parts in bringing them to be?

**Michael T. McEwen**, a former Army officer who specialized in terrorism counteraction, is a candidate for holy orders from the Diocese of East Carolina and a student at Virginia Theological Seminary.

## Defending abortion

by Alice Awtrey Fay

I have felt over the years that the pro-abortion position has been short-changed. I am a devout Christian, and I support abortion—ending the life of the embryo in the first three or, at most, four months of development. I do not think the two stands are incompatible.

People who pontificate about killing and murder and ignore the terrific problems of overpopulation around the world anger me. Abortion is a means of birth or population control. Not that it is good, but it is a lesser evil.

Experiences in three areas color my position: I have lived in third-world countries—West Africa and the West Indies—and seen the terrible effects of unlimited births, the hopelessness of women's position, widespread malnutrition and disease, ruin of the land. My first child, now 31, is severely mentally retarded, mental age under a year. My study of evolution and the history of the earth have caused me to think about the development of mankind from animals: At what stage did we become "human"?

The world's population will be controlled one way or another, by humankind itself or by nature. Sexual abstinence, sterilization procedures, hormonal pills, intrauterine devices, abortion, and infanticide are all means of controlling the number of children coming into the world. All have drawbacks—physiologically, socially, and morally—and some are obviously worse than others. But the alternative is death, usually in the first five years of life, by starvation or by disease made more severe by malnutrition.

What makes a child or a "person" human? Visits to specialists confirmed that my first child had irreversible brain damage, source unknown, but he was probably hydrocephalic before birth. Wynnie does not recognize people, cannot talk or even make useful sounds or feed himself or be toilet trained. Is he human? I think not.

At what point does the developing child become human? I am inclined to take the first returned smile as that point. It is certainly not much before birth; and more certainly, to define the moment of conception as the beginning of humanity is completely arbitrary.

Scientific evidence for biological evolution comes from biochemistry, morphology, physiology, geology, and is overwhelming. The alternative is to think that God the Creator is leading us astray on purpose; we would not do that to our children, and he surely does not do it with us.

This does not mean that we deny God as our Creator, Redeemer, and King: These are spiritual truths not incompatible with the physical world as we know it. I believe that not only revelation, but the history of mankind, despite the horrors of nature and human cruelty, support belief in a living, loving God.

If one accepts evolution of life, one is faced with the question, "When did the primate become a human being?" We are able to realize the existence of God and the spiritual part of our own natures, to worship God and enjoy him forever. This is parallel to the problem of when an infant becomes human.

Abortion is neither a new truth nor a new good. But a new occasion has come upon us, overpopulation. To solve the enormous problem, we must accept the lesser evil of population control by every means short of murder, famine, disease, anarchy, and war.

**Alice A. Fay**, who has a Ph.D. in chemistry, has studied biochemistry, biology, and geology.

## Pontius' Puddle



families and victims of a fatal venereal disease is one thing; whitewashing a destructive, dehumanizing life style is quite another. The Church is beginning to blur the distinction.

Name withheld by request

### Young Anglicans ignore Irish victims?

With a sense of irony I read the article on the International Conference of Young Anglicans (April issue) which took place in the very flashpoint of British imperialism—Northern Ireland. Yet the article failed to indicate this, nor did it indicate any concern by the delegates for the Irish victims of British oppression who live not 5,000 or 10,000 miles away, but within walking distance of the conference site itself.

Is the "preferential option for the poor and oppressed," an important tenet of liberation theology (which was mentioned as a major topic at the conference), applicable to lands distant from North

America and western Europe but waived where Mother England is involved?

Eugene McElroy  
Somerset, NJ

Have the Anglican and Roman Churches ever considered a joint effort to counter the feelings from which violence [in Northern Ireland] arises and sponsoring a truce during which the two factions [could meet] to attempt to bring their fruitless mahem to an end? Could the Churches even try to prevail upon the British government to end its power in that region? Or would such efforts be merely whistling in the wind? How can we know until we try?

Janice R. Bassity  
Rock Tavern, NY

### Irresponsible reporting in *The Episcopalian*?

We were appalled to read the heading on page 7 of your March, 1988, issue, "Newark convention votes to bless homosexual couples."

The resolution, as passed after one and a half (not "several") hours of debate, makes no reference to homosexual couples or to blessing them as would have been evident to your readers if you had quoted the resolution in full.

Regardless of the bishop's interpretation, we and other convention deputies voted to affirm a Christian and compassionate attitude toward "persons living out alternative patterns of sexuality and family life" and to support those who minister to them, as stated in the resolution, and no more.

It is indeed disappointing to find the authoritative voice of the Episcopal Church reporting this important action in the same sensational, irresponsible manner as did most of the press, radio, and TV in the New York metropolitan area.

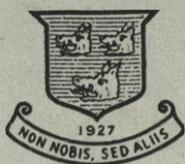
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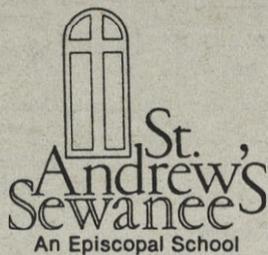


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