

Title: *The Episcopalian*, 1988

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Where Episcopalians *aren't* the 'country club set'

by Richard H. Schmidt

Most of the people in the poorest county in the United States are Episcopalians.

Shannon County, S.D., encompasses two-thirds of the Pine Ridge Sioux Indian Reservation. With a population of 12,000, the reservation has 28 Episcopal churches and chapels.

The Sioux became Christians in the late 1800's through the efforts of Samuel Hinman, who began missionary work with a group of Sioux exiled from Minnesota in 1863, and William Hobart Hare, consecrated in 1872 to be Bishop of Niobrara, a vast jurisdiction stretching over five states and encompassing all of the Sioux nation. When Hare died in 1909, the Church had 100 Indian congregations where before it had nine and 26 Indian clergy where before it had three.

These were also the years of war between the Sioux and the U.S. government, which routinely ignored treaties between the two. Gen. George Custer led 1,200 U.S. cavalrymen into the Black Hills of South Dakota in 1874 in search of gold, violating the 1868 Treaty of Fort Laramie. Three years later, following the discovery of gold, the U.S. illegally seized the Black Hills.

Despite their victory over Custer at

Little Big Horn in 1876, the Sioux were no match for the larger and better equipped cavalry. The last battle between the Sioux and U.S. forces occurred Dec. 29, 1890, at Wounded Knee on the Pine Ridge Reservation. The Seventh Cavalry opened fire on a band of unarmed, malnourished Sioux, mostly women, children, and elderly, who had crossed 40 miles of frozen prairie to surrender and claim food rations under treaty provisions. The dead were buried in a mass, unmarked grave. Today a single stone monument, bearing the names of the victims of the Wounded Knee massacre, stands at the site. Residents of Pine Ridge tell visitors the story of Wounded Knee with understated, restrained emotion.

Throughout these repeated betrayals and injustices, the Sioux remained faithful Christians. Today many of the Sioux are fifth- and sixth-generation Episcopalians. Although they constitute only 10 percent of the population of South Dakota, the Sioux constitute a majority of the communicants of the Episcopal Diocese of South Dakota, and 88 of the diocese's 129 congregations are totally or predominantly Indian.

Many of the churches on the Pine Ridge Reservation are small chapels

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Executive Council enters Christ Church, Red Shirt Table, on the Pine Ridge Reservation in South Dakota.

Executive Council urges boycott of Shell Oil

The Executive Council of the Episcopal Church has endorsed a boycott of all Shell Oil products as a protest against Shell's involvement with the South African government. The action aligns the Episcopal Church with other Christian Churches which have previously endorsed the boycott.

Shell is the largest western oil company doing business in South Africa, which produces no oil of its own. "Shell provides oil to South Africa that fuels the war in Namibia and assists the police and military in maintaining apartheid," Council's resolution states.

In presenting the Shell boycott resolution to Council, Canon Kermit Lloyd of York, Pa., made available written documents on both sides of the question, among them a lengthy statement by Shell Oil Company.

Council also endorsed comprehensive sanctions against the South African government, including closing South African consulates in the United States, reduction of the South African embassy staff in Washington, a total trade embargo against South Africa and removal of U.S. reliance on South African minerals, prohibiting military and intelligence cooper-

ation with South Africa, and urging U.S. allies to take similar actions.

In debating the sanctions resolution, Council members questioned the wisdom of cutting off communication with the South African government.

"Communicating doesn't do any good," said Bishop Furman Stough of Alabama, who has traveled widely in the area. "Nothing has changed in 12 years of talking. Our friends in

Namibia urge support of sanctions. They say things *can't* get any worse."

Both the Shell Oil resolution and the sanctions resolution passed without a dissenting vote.

When Council met May 16-20 in Rapid City, S.D., members toured the Pine Ridge Sioux Indian Reservation, an important Episcopal mission

field for over a century. Several Sioux and Indians from other parts of the United States described the Church's work among Indians.

Council pledged its "strenuous efforts to root out racism" in the Church and urged the Church to continue educational efforts on native American history, culture, and law. "In the Spirit of the Circle: A Native People's

Continued on page 4

'...to proclaim release to the captives'

by Ray Armstrong

"I'm here for first degree murder. I've had hatred against my mom and I've hated against my dad. They abandoned me, but through Kairos I've learned to love."

The place was the Tomoka Correctional Institution near Daytona Beach, Fla. The speaker was a lad, barely 20.

That script was written many times over one weekend in May as 41 inmates at this 1,200-inmate "close custody" prison told how street people brought God's love into the compound through the razor wire fence.

Leading the 40 Christian men was a man who had spent 16 years fenced in at Union Correctional (UCI) near Starke, Fla. That man was Bernie De Castro, big, well-muscled, and fond of telling how tough he was and how his life was change by accepting Jesus as Lord.

As rector, De Castro was responsible for all details of the weekend—for dealings with the inmates, the chaplain, the guard; for feeding six meals to almost 100 persons; and for keeping 14 talks and prayer sessions on schedule during the three days.

Kairos 8 was a special weekend. It

was the first time an ex-offender was allowed by either state or federal authorities to lead this ministry—a spin-off of the Cursillo movement—inside prison walls. The Kairos team spent three 13-hour days inside the prison.

Released from UCI in 1984, De Castro went to Ocala, Fla., where he had housing and a job waiting for him. Both had been arranged by the Rev. Robert Askren, rector of St. Patrick's Episcopal Church there. Askren, a frequent visitor to UCI, had ministered to De Castro from 1981 until his release.

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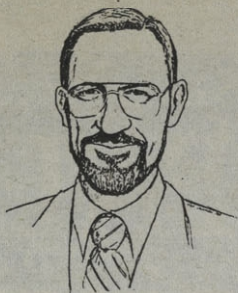
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by *Richard L. Crawford*,
Publisher

Jim Stinger, Floyd Running Hawk, and Harold High Elk are three remarkable men. They were introduced to Executive Council at its meeting in Rapid City, S.D. They came to speak to Council, driving the breadth of the state with their parish priest, the Very Rev. James Gundrum, dean of Calvary Cathedral, Sioux Falls.

From their childhood they had known the Church. Along the way were many obstacles that estranged them from the Church. Not being accepted, once they were off the reservation, was the toughest obstacle to overcome. Jim Stinger spoke of his wife, who kept reminding him that going to church to worship God was what really mattered, not that he wasn't accepted by everyone.

Stinger chose to live in the dominantly white urban society where he operates a painting service. Running Hawk, too, chose such a life. Harold High Elk is an inmate in the South Dakota Penitentiary who learned after lifelong experiences with alcoholics and his own alcoholism that perfect freedom really does come with faith in God.

The three men are part of a parish spiritual discernment group that meets regularly at Stinger's home. Fifteen people, not always the same 15, meet to pray and talk and help one another in their attempts to know how best to serve God.

Running Hawk is 31. He believes he is called to complete his education, and he seeks God's direction in what may be a call to holy orders. His work provides only enough money for day-to-day living expenses, but his faith tells him that if he is called to be a priest, a way will

Broad strokes

Three remarkable men found God amid despair

be found to make that possible.

Stinger, 50, and his wife offer their home as a meeting place for the spiritual discernment group. Their home is also open to people who need a place to stay. Gundrum refers to the Stinger home as a "motel." Their home and Stinger's several-times-a-week trips to the prison to take inmates to meetings and to church are their ministry.

High Elk, 44, who has served seven years of a 26-year sentence, is now a trusty in the prison system. He writes poetry, including a poem dedicated to Jesus which has been recorded. His poetry and his witness to the faith—how he came to faith in his alcohol recovery program—are his offering to all who come to know him.

Gundrum and Canon Steve Hall, also of the cathedral, work closely with the Indian members of the parish who are very much a part—an accepted and welcomed part—of Calvary's family.

The Rev. Ruth Potter, an Indian deacon in South Dakota, says to meet the Indians and to know them "brings you into our circle, and once in the circle you are a part of it."

Gundrum agrees. The faith stories of Stinger, Running Hawk, and High Elk are as good examples of inspiration and encouragement in daily living with God as anyone can find.

In one way or another they know from their lives and experiences with liquor, jail, rejection, and poverty the meaning of Isaiah's words read by Jesus in the synagogue at Nazareth: "The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favor."

Fine lines

The smell of holiness? You know what it is



by *Richard H. Schmidt*,
Managing Editor

Incense is mistakenly thought to be the fragrance of devotion.

I say mistakenly. Yes, I know the line from Psalm 141 about our prayers being set forth as incense. I know the wise men brought incense to the baby Jesus. And I know some of our churches are full of the stuff.

But I also know the reason our Anglo-Catholic parishes must stoke up the incense pot anew and swing it yet again every time they embark on the Divine Mysteries. It's that incense is by nature foreign to the Church. It wasn't meant to be there, and it doesn't last.

Incense in church is like perfume on the body. Both smell good (in moderate amounts), but both are unnatural. Those who don't like the body's natural odor disguise it with perfume, but they must apply the stuff again and again because it soon wears off, and the natural smell returns.

So with incense. It disguises the natural odor of churches and must be applied repeatedly because the natural odor soon returns.

Anyone familiar with churches knows their natural odor. *Must*. The smell of *must*. *Mold*. *Mildew*. I figure that's what heaven smells like because it's obviously God's favorite smell. Every church I've ever walked through, except very new ones which smell like wet paint and fresh concrete, smells *musty*.

The sacristy is an olfactory delight. I recall the sacristy in the mission church where I first served as vicar. The congregation was over 200 years old, and so was the red carpet on the sacristy floor (except where tile has been

laid, all sacristies have red carpets). Winter snow and spring mud had entered on the shoes of devoted sacristans, then been mixed with spilled wine and silver polish. The must moved in as if the place had been made with must in mind.

Then there are the books on a typical parish bookshelf. Since coming to *The Episcopalian* two months ago, I've been taking services at a friendly little parish off the beaten track while it searches for a vicar. I glanced at the bookshelf in the vacant vicar's office. I found a copy of *The Draft Proposed Book of Common Prayer*, a dusty *Good News for Modern Man*, a book on renewal by Reuel Howe, one by Emily Post on wedding etiquette, and the 1982 diocesan prayer calendar. The familiar smell of must emanated from all these holy tomes.

Or peek into the closet where the acolytes hang their robes—check that—where the acolytes are *supposed* to hang their robes. Somehow the robes do find their way into the closet although the acolytes themselves usually leave them in a heap on the floor or, at best, slung over a chair. Are these robes ever cleaned? In some parishes I've heard about but none I've ever visited, parents or sacristans wash them regularly. But in most places nobody gives them a thought except two minutes before the service when acolytes and parents yank them from hand to hand searching for one that fits.

I suppose when some hapless worshiper next to the center aisle keels over from asphyxiation as the mildew-shrouded crucifer walks by, someone will wash the robes. But until then the acolytes, like the rest of the church, will bear upon their persons that familiar fragrance of holiness.

The Presiding Bishop

The great goal of marriage is holiness



by Edmond L. Browning

Like so many other families this June, the Browning family celebrated a wedding. Peter Browning, our fourth child, married Melissa Calvin. Melissa is a grade school teacher, and Peter is a social worker. For the past several years he has been working with abused children. In September Melissa will continue teaching, and Peter will enroll in a seminary of our Church and begin theological studies in preparation for ordination.

It was a beautiful wedding service. I continue to marvel at the manner in which our Prayer Book expresses so effectively the many dimensions of marriage—the theological, the personal, and the communal. It teaches, it affirms and supports as it holds up the great vision of Christian marriage. I write this knowing that it is a vision, an ideal, and it is not always attained. Christian marriage is a vocation—a vocation to which not all are called. And, as with all vocations, some will find the calling a difficult one, perhaps even a painful one. The vision, however, is always before us.

As Patti and I prepared for the service, certainly with some deep feelings, and as we joined with the other members of the family, with friends and colleagues of the couple, the form and words of the wedding service helped me to recall the fact that for Christians marriage is a way to sanctification and salvation.

Yes, marriage is, paraphrasing the words of the service, for mutual joy, for help and comfort, and for the procreation of children. But no matter how important these aspects may be, the great goal of marriage is holiness and reconciliation with God. The man and woman come together in an expression of their mutual love to create a union that will enable each to achieve a grace-filled life.

The love that is shared, the tenderness, the intimacy, and the honesty bring new life to each of the partners as they form a union that becomes greater than the sum of the parts. The passionately expressed love and devotion evoke new feelings, summon forth new talents, salve unful-

filled emotions, and in some instances reform misdirected habits. Each becomes the agent of grace for the other. Herein lies the opportunity for holiness and redemption.

"It signifies to us the mystery of the union between Christ and his Church. . . ." The vision of Christian marriage is to model the relationship that God, through the Christ, has with his creation. It is a relationship which is mysterious not because it is unknown or unknowable, but because it bears forth so many happy surprises. C. S. Lewis summarized it in the double meaning of the clever title of one of his books, *Surprised by Joy*.

Through mutual love and respect, the couple come to understand the love that God has for them. Through passion, tenderness, and intimacy, the couple come to understand, in part, the passionate and personal will of God for them. Through honesty and forgiveness, the couple come to understand the compassion of God. Through forbearance in good times and bad, the couple come to understand the eternal and incarnate presence and action of God in their lives.

"Grant that all married persons who have witnessed these vows may find their loyalties confirmed." Each marriage service offers the opportunity for reflection, self-examination, and renewal by those present. Every marriage reminds us that we all share in God's love, that we serve as witnesses one to another, that by example we support and bring renewal to each other, that as we serve as agents of grace to each other so we are instruments of God's grace to all creation.

As the bride and groom left the church to the great sound of music and went into the outreached hands of their family and friends, I said a little prayer: "Eternal God, let nothing come between them as I pray that nothing come between you and them."

Faithfully,

Edmond L. Browning

AIDS and healing conference set

The third New England Episcopal conference on AIDS will take place at the Mont Marie Conference Center in Holyoke, Mass., September 22-24. The theme is "Healing and Learning from AIDS: Replacing Prejudice with Love."

One featured speaker and workshop leader will be Louie Nassaney, an associate of the Louise Hay Institute in California, who has had AIDS

for five years and will discuss his personal experience of healing. Other speakers and workshops will focus on the various facets of healing in the AIDS crisis—healing of the spirit, mind, body, and of feelings of prejudice and bigotry.

For more information, contact the Rev. Thaddeus Bennett, New England Episcopal AIDS Network, 1335 Asylum Ave., Hartford, Conn. 06105.

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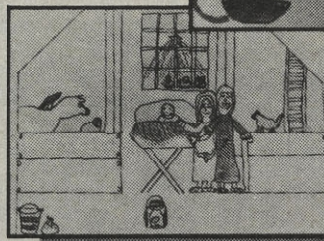


This year's designs are by children from Episcopal schools in four parts of the United States. They illustrate the theme: "What is best about Christmas."

The artists are:

Chris Lezak, Iolani—Honolulu, Hawaii
Kali Pierce, Holy Trinity—Melbourne, Florida
Brittany Cleavenger, St. Paul's—Kansas City, Missouri
Joseph Kerney, St. Edmund's—Chicago, Illinois

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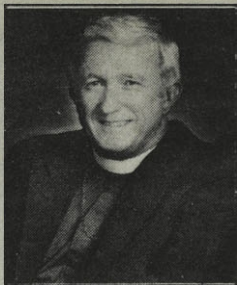
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A Most Effective Communication Tool



The EPISCOPALIAN

is one of the Episcopal Church's most effective communications tools, reaching as it does into one-third of the Church's pledging households. While it is an independent agency, its leaders and I share a hope that in the future it will increase its role in the Church's total communication strategy.

General Convention will vote on many aspects of mission. I wish to make clear my personal commitment to the continuation of the ministry of The EPISCOPALIAN as an essential support for the total mission of this Church. My staff and I plan to continue to use The EPISCOPALIAN to good advantage. It is our best way of bringing the message of the work of the Church into the largest number of households.

Edward C. Breerling

Journal of Women's Ministries grows but needs money

The *Journal of Women's Ministries* continues to grow and to attract the attention of Episcopal women as well as church communicators, but funds for the official publication of the Council for Women's Ministries remain a problem.

The magazine continues to run a deficit, according to Ann Smith, coordinator of Women's Ministries at the Episcopal Church Center, and donations are being sought to publish each quarter.

The *Journal* was the first project undertaken by the Council for Women's Ministries when it was founded in 1983.

Council

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Christian Curriculum" is being developed by the Episcopal Church's National Committee on Indian Work and should be available by the end of the year.

Council also supported provision of appropriate health care to native Americans.

Supporting Bishop James Ottley of Panama, Council deplored the U.S. military threat in Panama and called for an end to U.S. intervention in Panama's internal affairs.

Council member Betty Connelly of Newport Beach, Calif., suggested adding language to the resolution explicitly condemning the conduct of Gen. Manuel Noriega. But Council member Victor Scantlebury of Panama indicated such language could create problems for the Panamanian Church.

"U.S. government actions inflict hardship on the Panamanian people," he added. "No single person is the problem. The entire government system is the problem. Panamanians are angry with the United States for taking out their differences with one man on the Panamanian people. The whole country is not in turmoil, but the whole country is hurt by U.S. actions. We can solve our own problems without intervention from outsiders.

In other actions, Council:

- received "Continuing the Dialogue: Sexuality: A Divine Gift," a supplement to an earlier study on sexuality, and indicated the original document had not changed official policies of the Church on sexuality, but was intended as a "study document...exploring this vital area of human existence where, we believe, no one has all the answers";
- accepted the Episcopal Church's participation in the establishment of a Council of the Anglican Church in the Americas;
- urged Episcopalians to support the ministry of reconciliation carried out by the Diocese of Jerusalem and supported non-violent efforts to insure self-determination for Palestinians and security for Israel; and
- applauded a gift of \$67,500 to the Presiding Bishop's Fund for World Relief from the Diocese of South Dakota, representing 10 percent of the goal of a successful drive to raise money for training and support services for clergy.

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Not country club

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built a century ago and standing alone among the buttes on the prairie. Worshipers often walk miles on Sunday to reach the nearest chapel, and the Indian clergy serve up to 10 congregations each.

"Our clergy are dying at an early age of heart attacks," says the Rev. Phil Allen, a native of Pine Ridge and now a resident of Minneapolis and a newly elected Executive Council member. "It's a ministry that moves from one crisis to another in a land of poverty and sickness. The clergy themselves often become the victims."

Unemployment on the Pine Ridge Reservation is 85 percent. Median individual income in 1986 was \$3,244, one-fourth that of the United States as a whole.

Several factors contribute to the poverty of Pine Ridge:

- The land. Most of the reservation supports only prairie grass. Cattle graze, but 10 acres are needed to support one animal. Most Indians lack the money to own more than a few head of cattle and therefore rent their small land holdings to outsiders who own the cattle which roam the reservation.

- Tribal government. Frequent changes in tribal leadership make sustained development difficult. Projects begun today may be abandoned tomorrow, and potential developers from outside prefer places with a predictable political environment.

- U.S. government. Treaties signed a century ago call for the U.S. to provide health care to many Indian peoples (including the Sioux) in perpetuity in exchange for lands ceded to whites. Whites have now owned the land for several generations, but Indian health care is spotty at best. Life expectancy among Indians is lower than for other U.S. citizens (30 years lower on some reservations); the incidence of diabetes is 15 times the national average; there is one physician for every 2,000 Indians, and at times some of these have been felons, have had suspended licenses, or were too old to practice medicine elsewhere.

- Racism. "Indians and dogs not allowed" reads a sign outside a business establishment not far from Pine Ridge. Most racism is more subtle, but the Sioux are often treated disrespectfully and sometimes roughly when they travel beyond the reservation.

The Sioux do not sit quietly by, enduring such injustices. Impassioned efforts are now under way to recover large portions of the Black Hills, illegally seized in 1877 and from which most of the gold has now been removed. The Diocese of South Dakota supports such efforts.

Black Hills restoration is a religious matter to the Sioux. Like most other Indian peoples, the Sioux see themselves as one with the land and other living things, part of a spiritual community including all creation. They feel they would care for the land with a reverence others might not appreciate.

Restoration of the Black Hills is also a matter of historical justice. The

Black Hills were reserved by the Sioux through treaty and later seized in violation of that treaty. "A more ripe and rank case of dishonorable dealing will never, in all probability, be found in our history," the Supreme Court said in a 1980 ruling.

One effort to redress this historic wrong is a bill introduced by New Jersey Senator Bill Bradley. Under the Bradley bill, land owned by the state of South Dakota and individuals would not change hands, but large tracts held by the federal government (but not including Mt. Rushmore) would revert to the Sioux.

"The Diocese of South Dakota calls on the larger Church to support a resolution coming to General Convention that addresses four primary needs on the reservations in South Dakota: improved health care, better education, economic development,

and civil and legal rights surrounding treaties," says Bishop Craig Anderson of South Dakota.

"We call on the Church to stand in solidarity with those who are oppressed and experience a silent apartheid within our own country. The

Church as a mediating structure is mandated by the Gospel to confront hatred and racism. The Church as an agency of reconciliation is mandated by the Gospel to incarnate hope and love. There can be no love without justice."

Festo Kivengere dies of leukemia

Bishop Festo Kivengere of Uganda died May 18 at Nairobi Hospital after suffering from malignant leukemia since early February. He was 68.

Kivengere, consecrated in 1972, was a frequent spokesman for 7 million Ugandan Anglicans, an author, and team leader of the eastern Africa teams of African Enterprise, which ministers to the people of Africa. He was also a major participant in the International Congress on World Evangelization in 1974.

"Bishop Festo," as he was fondly known, went into remission for a short time last spring and, although weak, traveled to Kabale in Uganda to be with friends and colleagues one last time.

Following memorial services at All Saints' Cathedral in Nairobi and Namirembe Cathedral in Kampala, his funeral was held at Kabale Cathedral on May 29. Kivengere is survived by his wife Mera and four grown daughters.

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by Ray Armstrong

Prison wardens testify: Kairos changes lives

After 10 years of ministry in state and federal prisons, the Kairos Prison Ministry grows stronger each day. Executive director John Caldwell says the ministry is now in 16 states, and as many states await assistance to set up Kairos organizations.

The biggest problem at the moment, he says, is "I can't be several places at once." He is kept busy jetting back and forth across the country answering appeals to begin this ministry.

Wiping his brow, the long-time prison minister considered the dozens of trips to various parts of the country still to be made. "It takes

at least five trips to each state to get everything in place," he says, ticking off a list of 14 states awaiting his presence. But, he adds optimistically, "they should all be in place by 1989." Kairos' national headquarters is in Winter Park, Fla.

Reports and statements by prison wardens across the U.S. indicate that Kairos is so effective more and more prison systems want it.

Using the Cursillo model of a structured retreat, Kairos takes a team of 40-50 Christian men (or women) into a prison for three

days—to speak and to share the love of Jesus Christ as they understand it. By focusing on the person of Jesus, denominational views are set aside—a significant factor to many corrections officials.

The assistance given former inmates also impressed Warden Michael J. Cunningham of the New Hampshire State Prison. The way Kairos works, grouping and sharing among the inmates on a weekly basis, "emphasizes the community aspect of living together and has had a very salutary effect on life in the prison," Cunningham says.

Kairos, like Cursillo, aims to change not just the person, but also, through personal witness, the environment as well. The New Hampshire warden sees the program "as a positive change agent in the prison environment."

The superintendent of Colorado's Territorial Correctional Facility, R. Mark McGoff, says initially he was "skeptical of the program and very concerned about security problems." However, after viewing several, "it is my impression that the Kairos weekend has a definite calming effect on the entire inmate population. I believe that the feelings of love generated... in the group of 40 inmates has a definite effect on remaining inmates."

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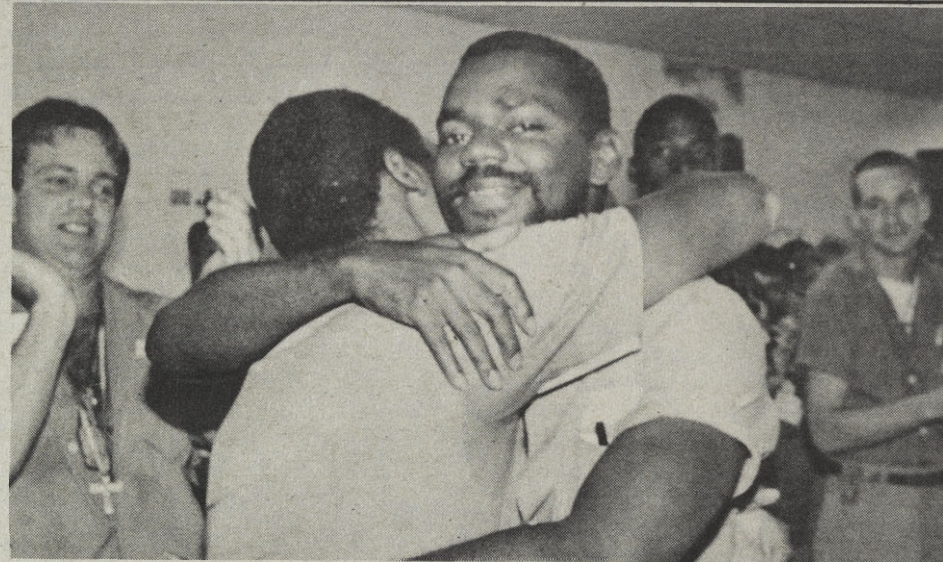
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A Tomoka inmate, right, thanks a fellow inmate at Kairos 8.

Kairos

Continued from page 1

De Castro credits the courage, compassion, and love of Bob Askren and his wife Kathy with the physical support and spiritual direction he needed at that time.

"They took me in and went that extra mile for me," he said. That "extra mile" could be the Askrens' daughter Laurie, who fell in love with De Castro and eventually married him.

At the close of the Tomoka weekend, De Castro spoke of his debt to Kathy Askren who, he said, "helped me to see myself—painful as it was."

Once established in Ocala, De Castro and his wife set up a halfway house for ex-offenders. "We started by taking ex-offenders into our home," he said. "We realized that a man needs not only physical support, but also spiritual. When they have problems, they need a Christian brother to turn to."

"That's the reason for Time for Freedom Ministries," the support group De Castro started for ex-offenders. "These guys need time to be transformed from takers into givers," he said.

He recalled how his own transformation began. He was in "the joint" for the fourth time—each time for dealing drugs. He admits he had never had steady employment in his life other than occasional construction jobs. Dealing drugs was a way of life.

Some time in 1980 while at UCI, "a Christian woman began writing me, sharing about her conversion experience. She also shared what God had

been doing to others.

"At the same time friends at Raiford were telling me about what God was doing in their lives. I saw in them some kind of supernatural strength and joy. I noticed that when they were tempted, they didn't give in."

"Some months later I was talking to a man who had been converted. I recognized my life was out of control. I went to his cell, and we prayed that Jesus might come into my life. He did. I repented—I cried and cried for a long time—and when I got up off my knees, I felt lighter. I knew God healed me."

That was his first experience. The second was several months later when, during Kairos 8 at UCI, "I cried the whole weekend."

Tears were again shed during the weekend at Tomoka, but most of the "men in blue" attending were filled with joy and a sense of unity. Neither color nor religious denomination was noted; all claimed to be one in Jesus Christ.

The sign that Kairos' message was getting through came near the evening's end. When De Castro asked the group, "Who is the Church?" the thunderous answer came back, "We are."

For Bernie De Castro it's been a long hard road for 43 years. But he said he's sure he has found the right road because he's learned the necessary basics of the Christian life: "spirituality, servanthood, and apostolic action." And he says he knows why Kairos works: "The power of love sets me free."

Ray Armstrong is an editor of *The Florida Catholic*.

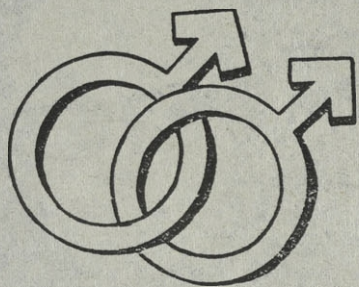
Open letter on homosexuality

by Henry C. Ruschmeyer

Dear Sir:

Your letter in the May issue of *The Episcopalian* I read as a cry for help.

You have unfortunately allowed prejudiced and theologically incorrect attitudes concerning God and human sexuality to color your opinion of yourself and therefore of others. You and many other people avoid a central doctrine of the faith. That central doctrine, proclaimed by Jesus for all people, in all ages, in all conditions, is that each individual needs to discover his or her own personal relationship to God. St. Paul reminds



us, "Therefore, my beloved, as you always have obeyed, so now, not only in my presence but much more in my absence, *work out your own salvation in fear and trembling; for God is at work in you, both to will and to work for His good pleasure.*" (Phil. 2:12-13) Even said in fewer words, "Be true to the person God created you to be!"

You assume God really cares what form your sexual orientation takes. Moreover, you make it appear that it is God's only concern, or certainly one of his most prominent ones, and that unless a person has got his sex life all worked out agreeably with God, he cannot do anything in God's service. If such were the case, no one would be working in God's service since we do know that his concerns include laziness, lying, boasting, slovenliness, and vainglory, to name but a few popular human predispositions. If we cannot respond to God's call now, just as we are, then no one would be serving our heavenly Father. Our Lord says he so takes us (Mark 2:17), and St. Paul reiterates the paradox of this divine call (Rom. 7:24-25). If it were not so, the crucifixion would be a mockery of God in Christ.

If you have not loved another, or been in love with another—male or female—then how can you love God in Christ? Your letter indicates that you have not allowed yourself to love another as our Lord has loved you! Not as the world or the institutional Church has modernly and glibly spoken about love do I use this word, but as the kind of love Jesus gave to his disciples—who were all males—and thereby gave to all people unto eternity. He spoke profoundly, for his time on earth was short, when he pronounced these words: "Greater love hath no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. . . . You did not choose me, but I chose you. . . . This I command you, to love one another."

(John 15:13-17)

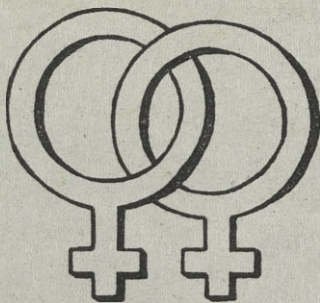
Non-love toward another person can take many forms. Basically, it is the result of placing one's own needs above those of another. Promiscuous sex, apparently engaged in by many without any purpose except fleeting gratification, is worthy of God's wrath. Such activities are not loving because they lack a care for another

(See also commentary on page 27.)

person in his or her God-given entirety. But if two men or two women or a man and a woman love each other sexually, with a commitment of love, Jesus' law of love is not violated.

You say in your letter that you have an alcoholic mother, that you have entered therapy upon moving to New York City, and that your homosexual orientation still has not been reversed despite your conscientious efforts to do so. But many people come from broken or confused family situations. Some are straight and some are gay. Many people enter psychotherapy, especially upon coming up against New York. Some are straight and some are gay. And many people have tried to change their sexual orientation—some of these people eventually even wear the mask of marriage with children—but few, if any, have succeeded.

God cares how you love because God loves everyone. But did he create all people to glorify him in the



same way? Did he create all people to be married and to beget children?

Your time is growing short on earth to serve God and to love men as Jesus loved us. You have work to do in the vineyard. God has not called us to a life of hypocrisy—that is, of wearing a mask—although many people do just that. Rather, God has blessed all his people who are true to him for they are true to themselves and to his great commandments of love. He has blessed gay men and gay women in every age, from the beginning of time to the present—he has even blessed priests who are gay!

Look around you, then and now. You may know such blessed people and not be aware of it. So I pray that you may get on with your life, wearing the mantle of love in Jesus' name. But first you must cast off the mantle of prejudice and guilt which an unloving, theologically unsound society and Church have placed upon you. And then you must love *yourself*.

Henry C. Ruschmeyer is honorary assistant rector at Church of the Good Shepherd, New York City.

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And of thine own have we given thee.

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The earth speaks: An open letter to General Convention

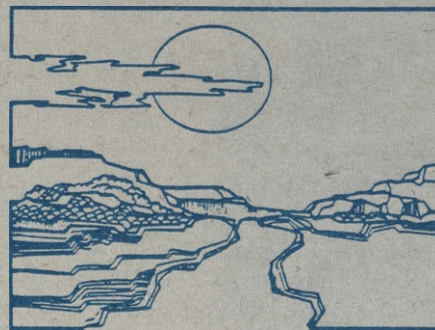
The Church's General Convention assembled in Detroit will debate and act upon various matters.

Those matters which preoccupy us and generate strong feelings are women bishops, sexual preference and ordination, and inclusive language in worship—all in-house matters. They are important. It isn't surprising that they cause emotions to rise in many of us. One wonders, however, about the future of a Church which carries on about them yet fails to grapple with the context in which they are set.

These are some aspects of the context as we see it. Some now are beginning to see that the 5,000-

year male rule over human and earthly affairs simply hasn't worked. In another dimension, western civilization is courting bankruptcy, if not already bonded to it. Our understanding of life and our assessments of what is desirable or valuable are changing.

In this century we have witnessed a progressive devaluation of life on our planet. We have seen the genocide of Auschwitz, the biocide of Hiroshima, and the geocide of Chernobyl. In our preoccupation with death we now are able to eliminate even the possibility of birth. One prominent scientist claims the planet has already begun to experience an extinction



spasm. The earth is speaking. She is saying she will be unable to continue supporting us unless we begin to support her.

Our situation is unprecedented and profoundly spiritual at its core. The Church must turn outward

to affirm the unity that exists between the earth's wounds and those of the crucified Christ and to recover a sense of the prevailing, all-pervasive presence of the cosmic Christ.

Our agendas, our perceptions of what is real and good and true must be set more and more by the needs of the planet. If our Church could see those things which preoccupy us within that context, perhaps we would feel less heat and see more light.

—The Rev. Charles A. Carter, III, Philadelphia, Pa.; the Rev. Thomas Pike, New York, N.Y.; and 7 other clergy of the Episcopal Church.

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For more information, visit *The Episcopalian* Booth (#116) at the General Convention or call 1-800-641-3398 for a free full color brochure.



Bishop Haynes is dead at 70

Bishop E. Paul Haynes of Southwest Florida died May 30 in St. Petersburg. His death was attributed to medical complications resulting from a bleeding ulcer.

Haynes, bishop of the diocese since 1975, was particularly known for his support of interfaith relationships. He was joint recipient, with Roman Catholic Bishop W. Thomas Larkin of St. Petersburg, of the 1988 Silver Medalion Brotherhood Award from the Tampa Bay chapter of the National Conference of Christians and Jews (NCCJ) and was actively involved in the ongoing Pontifax Catholic-Episcopal dialogue.

Haynes spent the first 11 years of his priesthood in the Diocese of Southern Ohio, after which he served as canon chancellor at St. Luke's Cathedral in Orlando, Fla. Then followed 10 years as rector of St. Luke's, Fort Myers, Fla., during which time the parish was relocated and rebuilt with a new complex which served as the "mother" parish for the area.

Haynes, a native of Indiana, had an honorary Doctor of Humane Letters degree from Indiana Central University in Indianapolis, his alma mater. He was a director of the Florida Council of Churches and a trustee of the Bishop Gray Inn for Older People in Davenport, Fla., the Suncoast Manor Retirement Center in St. Petersburg, and the University of the South in Seawee, Tenn.

Surviving him are his wife Helen, a daughter, and three grandsons. A requiem Eucharist was celebrated June 3 at St. Peter's Cathedral in St. Petersburg with former Presiding Bishop John M. Allin as celebrant and preacher.



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Invitación a los músicos de la iglesia

Los editores del Nuevo Himnario en Español (titulado tentativamente Un Himnario para las Américas) invitan a los músicos a musicalizar textos litúrgicos para la santa eucaristía. Si usted está interesado, favor de pedir una copia completa de los textos a la siguiente dirección:

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Rev. Fr. Roberto Milano
General Editor
116 Ocean Drive, Bayview
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Las composiciones deben ser sometidas no más tarde del 30 de noviembre de 1988.

Instrucciones específicas:

1. Debe ser para uso congregacional, unísono; las partes para voces solistas pueden ser utilizadas solamente en musicalizaciones de versículos de los salmos.
2. Las armaduras deben ser limitadas a no más de tres bemoles o tres sostenidos.
3. La extensión vocal no debe exceder la décima.
4. El acompañamiento debe ser fácil de tocar y limitado a un teclado o guitarra o ambos.
5. Los acordes deben ser anotados para el uso de la guitarra.
6. Los metros deben ser los más comunes; los metros pueden cambiar dentro de una pieza o sección si es absolutamente necesario.
7. Pueden utilizar instrumentos de percusión, si los ritmos están anotados adecuadamente.
8. El "tempo" y los cambios del "tempo" deben ser anotados claramente.
9. Componer de manera directa sin repetir palabras del texto.
10. Además del ordinario de la misa estamos interesados en ob-

tener musicalizaciones de los cánticos, versículos de los salmos y otro material incluido en el "Kit".

Invitation to church musicians

The editors of the New Spanish Hymnal (tentatively titled *A Hymnal for the Americas*) invite musicians to set to music liturgical texts for the Holy Eucharist. If interested, please write for a complete copy of the texts to:

Phase-series Three Kit
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1. Congregational use: unison. Solos can be used in settings of Psalm verses.
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3. Range: no more than a 10th.
4. Accompaniment: easy to play and limited to keyboard, guitar, or both.
5. The chords must be notated for guitar use.
6. Meters: the most common. Meters may change if absolutely necessary.
7. Percussion instruments may be used if the rhythms are clearly and adequately notated.
8. Tempos and tempo changes must be adequately notated.
9. Do not repeat words.
10. In addition to settings of the Ordinary we are interested in settings of the canticles and other material to be found in the "Kit."

Bishop Frensdorff dies in air crash



Bishop Wesley Frensdorff, formerly Bishop of Nevada and most recently assistant in the Diocese of Arizona, died May 17 when the small plane in which he was flying crashed near the north rim of the Grand Canyon. The news of Frensdorff's death was announced at the Executive Council meeting in Rapid City, S.D., on May 18, shortly after search parties discovered the wreckage of the plane. Pilot Charles Arnold was also killed.

Frensdorff, 62, was born in Hanover, Germany, and educated in New York at Columbia College and Gen-

eral Theological Seminary. After ordination in 1951, he spent most of his early career serving congregations in mining and ranching communities in Nevada and in small rural congregations in the Diocese of Olympia. He became dean of St. Mark's Cathedral, Salt Lake City, Utah, in 1962 and was elected Bishop of Nevada in 1972, leaving in 1985 to become Assistant Bishop of Arizona. In 1983 he became Interim Bishop of Navajoland, a post held in addition to his Nevada see and his later work in Arizona. He had been returning to Tucson from a visit to Navajoland at the time of his death.

Frensdorff was known for his keen interest in human concerns as shown by his work with the Nevada penal system. While on sabbatical leave in 1980, he visited prisons and studied the conditions under which the inmates lived and made recommendations for increased support, training, education, and counseling for prisoners.

Presiding Bishop Edmond Browning was celebrant at a Eucharist of Thanksgiving for Frensdorff's life and work at Trinity Church, Reno, Nev., on May 23.

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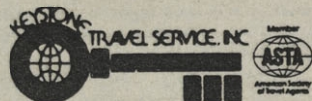
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Sin and watermelons

by David L. James

I thought no one could possibly see me between the hollyhocks and the garage so it was there I performed my dastardly deed. They say that confession is good for the soul, but it certainly didn't feel good when I had to do it then and doesn't feel much better telling you about it now. I stole a watermelon! I was 7.

Watermelon is best when it is large, ripe, and cold. This one was small, green, and warm. When I cut it open with my father's roofing knife, it was hard and yellow inside. I tried to eat some, but it tasted terrible so I half buried it behind the hollyhocks. I can still smell the aroma of the musty garage, the dug-up dirt, and the tar of the road mingling together in the hot sun as I sheepishly walked to the house.

I must have looked like a basset hound with everything sort of droopy because I didn't have one foot in the kitchen door when my mother asked, "What did you do?"

I answered, "Nothin'."

I don't know how mothers know things like that, but they do!

Then she gave me that special stare—the one where she takes a long, deep breath and her eyes get narrow and she seems to grow two inches taller. She didn't have to ask again. I just melted and told her everything about the knife, the watermelon, and how I hid it.

"Well," she said, "this is serious."

Now when a stern mother says to a 7-year-old boy, "This is serious!" the whole range of "serious" passes before you. It starts with reform school and rapidly escalates to life in prison and what it would be like to spend the next 60 years there.

But then I thought maybe this was more serious than that because I stole the watermelon from a widow, and maybe there was a special law about stealing from widows. After all, in the Old Testament the prophets predicted that terrible things would hap-

pen to people who mistreated widows and orphans. So, maybe I'd get the chair!

My mother decided I had to go to the widow's house and confess and offer to pay for the damage from my future allowances. I was terrified—not only in fear of the consequences of confession, but to a 7-year-old boy, the word *widow* carries with it such a specter of death that even her house was frightful to me. I thought it would be dark and gloomy inside, and I wondered if you could smell death in the parlor like I was sure I could in the funeral home.

So, slowly I approached the big porch which wrapped halfway around the house, and I knocked—lightly. After all, it wouldn't be my fault if she didn't answer the door. But my mother had called her, and she was anticipating my visit. She opened the door and asked, "May I help you?"

In one machine-gun breath I blurted out, "I stole your watermelon I'm sorry I won't do it again I'll pay for it out of my allowance."

She said, "Come in."

She took me to a bright, sunny kitchen and asked, "Would you like a piece of pecan pie?"

I almost blurted out, "Yeah!" because pecan pie is one of my favorite foods. But I hesitated as I thought of that scene in the movie where John Garfield is in Sing-Sing the night before his execution and he gets to order his favorite foods for dinner. But the widow didn't wait. She slid the plate across the polished round oak table to me, and I began to eat.

She asked, "How'd that watermelon taste?"

"Awful," I said.

She said, "I never ate a watermelon from our garden in June. But I can imagine it's not very good."

She went on, "You sure have given me a good laugh these last few days." "I have?"

Continued on next page

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EP

Light a candle

by Edward R. Sims

In 1946, the principal of a model South African reform school was on a lecture tour of Europe. He found himself moved and homesick in a Norwegian cathedral and went back to his hotel to write a poetic description of his homeland. It opened with these words: "There is a lovely road that runs from Ixopo into the hills. These hills are grass-covered and rolling, and they are lovely beyond any singing of it."

Thus began a novel that was to awaken the world. That description became *Cry, the Beloved Country*; the prison reformer was Alan Paton; and he wrote those first pages with "no idea of what was to follow."

In the years after World War II, there was a largely Roman Catholic organization called The Christophers. Its program emphasized each person's "bearing Christ" into his own corner of the world, and its motto was "Better to light a candle than to curse the darkness." I thought of that aphorism when I read of Alan Paton's death on April 12 at age 85.

Cry, the Beloved Country met with extraordinary success. It was pub-

lished without fanfare to rave reviews. *The New York Times* called it "a beautiful and profoundly moving story, steeped in sadness and grief but radiant with hope and compassion." Reinhold Niebuhr said, "It is about the only recent religious novel that succeeds."

It is the story of Stephen Kumalo, a Zulu Anglican priest, who searches for his son only to find him jailed for murder. The man he killed in the course of a bungled robbery was a

champion of black people and the son of a Boer landowner who farmed near Kumalo's small church. If you haven't read the book, get it. Translated into 20 languages, the book sold 15 million copies and was produced as a musical drama by Maxwell Anderson and Kurt Weill under the title, *Lost in the Stars*.

Paton surrendered his career as a penal activist to write and speak against apartheid. Novels, biography, and short stories followed, but the

success of his first novel was unmatched. He was a founder of the Liberal Party and served as its head; the party was later outlawed by the South African government.

Cry, the Beloved Country focuses on the fear that holds his countrymen hostage: "We do not know, we do not know. We shall live from day to day and put more locks on the doors and get a fierce dog, . . . and the beauty of the trees by night and the raptures of lovers under the stars, these things we shall forgo." And in the title sentence: "Cry, the beloved country, for the unborn child that is the inheritor of our fear."

He held his candle high to the very end. In the last month of his life he told a journalist, "I still believe there is hope."

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



How to raise a child on \$12 a month

Here in America \$12 a month will not even pay for school lunches. But overseas, \$12 will work a miracle.

For example, please take a close look at little Larni. Twelve dollars a month can change her life forever . . .

. . . a life spent in a wooden shack, built on stilts, over a disease-infested swamp. And at night she gets a bowl of rice to eat and goes to sleep on a floor mat.

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- emergency food, clothing and medical care.
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Will you help raise a child?

Here's how you can become a sponsor:

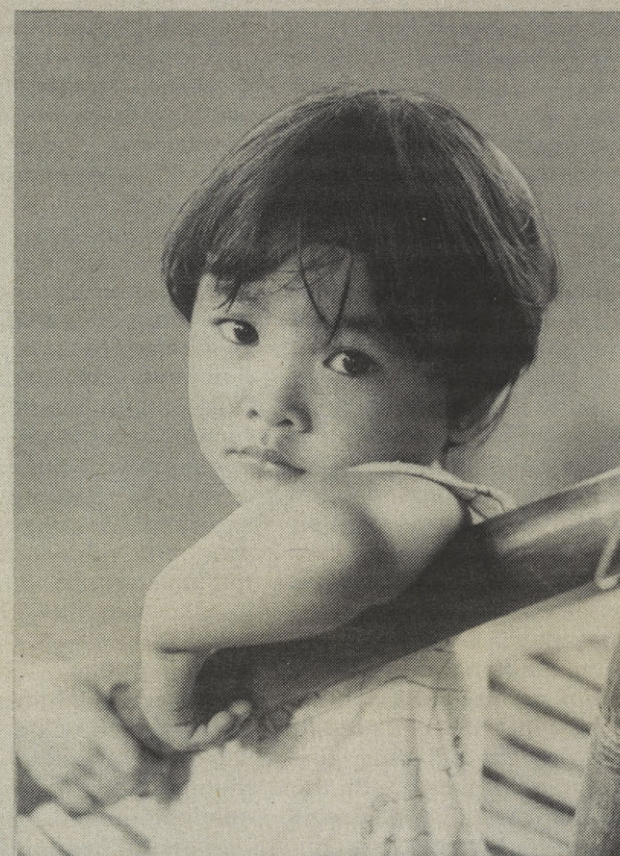
1. Fill out the coupon and tell us if you wish to sponsor a boy or girl and select the country of your choice.

2. Or better yet, just mark an (X) in the Emergency List box, and we will assign a child to you that most urgently needs your love.

3. Mail the coupon and your first \$12 monthly payment to Children International.

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



At nightfall, Larni eats her bowl of rice and sleeps on a floor mat. She lives in a wooden shack, built on stilts, over a disease-infested swamp.

Watermelon

Continued from page 10

She put some more whipped cream on my pie.

She said, "I watched you come over here day before yesterday and poke around in the garden. Then yesterday I watched you pick out the melon you wanted. Today I thought I'd die laughing, watching you try to open that thing. I'm glad you confessed. I'm glad you're sorry, and I hope you don't do it again. But my, you've given me pleasure this week."

"You don't have to pay for it, but will you promise to come back and visit from time to time?"

Stunned, I could only murmur, "Uh-huh."

"When the watermelons get ripe, we'll have one," she added.

That's frequently the way it is with our sins. They don't amount to much, but they seem awfully big and can make us terribly sick. The result is our guilt, shame, and fear separate us from God and each other.

I wonder if Jesus, in his love and wisdom, knowing how easy it is for us to become sidetracked and feel separated from God, instituted the Lord's Supper so that as often as we come back to visit, we can be forgiven and made whole.

Some may think that my first Communion was in a Methodist church when I was 12 years old. But I think it was five years earlier in the widow's kitchen when I confessed, my sins were forgiven, and I promised to visit from time to time.

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

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500 bishops convene in Canterbury this month

by Betsy Rogers

The fabric of Lambeth 1988 has been 10 years in the weaving, but even now, just a few weeks before 500 bishops from around the world convene July 16 at the University of Kent in Canterbury, England, no one really knows what the finished tapestry will look like when the conference ends August 7.

The Lambeth Conference is not a legislative body. It provides an opportunity every 10 years for the bishops of the Anglican Communion to come together in fellowship to discuss some of the questions which face the Church in different parts of the world and its work in the mission and ministry of Christ.

Of the 500-plus bishops attending, two-thirds will be black or Asian from third-world nations. Simultaneous translations of the conference will be made in English, French, Japanese, Spanish, and Swahili. The breadth of perspectives will be bracing as bishops share vastly different theological and social understandings.

Archbishop of Canterbury Robert Runcie, conference host, has said authority may be the key subject facing Anglicanism today, given the autonomy of its 27 provinces, and certainly the question of authority will pervade many of the Lambeth 1988 discussions, brought to the forefront by women's ordination which, according to Runcie, has "demonstrated an inadequacy in the central structure of the Anglican Communion" and has strained the ties which bind Anglican provinces together.

Canon Samuel Van Culin, secretary general of the Anglican Consultative Council which has responsibility for organizing the gathering, also expects the role of women in the priesthood and the episcopate and other "in-house" topics to occupy

much of the discussion at the gathering.

Lambeth 1988 will give more attention to the hopes and views of churchpeople around the world than have past gatherings. Runcie has asked each bishop to "bring his diocese with him to Lambeth," and bishops and their staffs around the world have sought to do just that by means of surveys, meetings, and diocesan discussion on the conference's four main themes.

These themes—Mission and Ministry, Dogmatic and Pastoral Concerns, Ecumenical Relations, and Christianity and the Social Order—will provide the structure for the meeting's conversations.

The work of the conference takes place in plenary sessions, in section meetings, and in working groups. Each bishop has been assigned to one of the broad theme areas and to a working group within that section. Each working group will tackle one narrow question within the section theme.

Under Dogmatic and Pastoral Concerns, 138 bishops will work in 13 groups dealing with questions about the Trinity, the relationship between culture and the Gospel, our interaction with other faiths (particularly Judaism and Islam), elements of authority, and the identity and authority of Anglicanism.

The 155 bishops assigned to Mission and Ministry will work in 14 groups on topics including mission to the unchurched, to lapsed churchpeople, to youth, and to the urban poor; the renewal of the Church in mission—charismatic, liturgical and theological; the ministry of the whole Church, a topic under which inclusive language, women's ordination, the ministry of the laity, and healing ministries all fall.

Some 136 bishops in 14 groups will



debate questions of Christianity and the Social Order, ranging from militarism to fundamentalism to community development to the environment to family, sexuality, peace and racism and social justice, effects of the media and other technology.

Ecumenical Relations will occupy 131 bishops in 13 working groups, considering a whole series of reports on dialogues with other traditions, including Roman Catholics, Lutherans, Orthodox, Oriental Orthodox, Continued on next page

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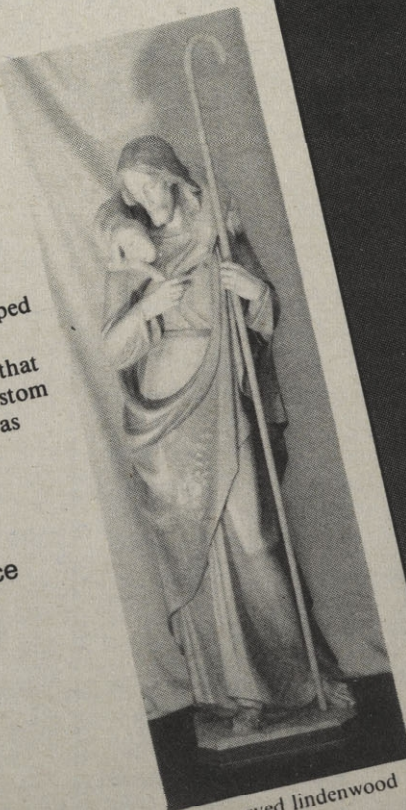
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Lambeth

Continued from page 12
and Reformed, as well as the World Council of Churches' "Baptism, Eucharist, and Ministry" document.

Topics in this broad area range from reconciliation of ministries to intercommunion to authority, unity, and education, and they continue to vex the Church. The communion's evangelical wing in provinces outside the United States has expressed reservations, for instance, about closer relationships with the Roman Catholics.

Runcie, for his part, is a committed ecumenist. "Anglicans," he has observed, "never claim to be more than part of the one Holy Catholic Church throughout the world." Speaking in the United States in January, he warned against "canonizing Anglicanism" and said that "denominations are only provisional necessities because of the frailty of human nature and the failure of Christian charity."

The plenary sessions, which are open to the press, are scheduled for the most part in the late afternoons and evenings. While the bishops meet in sections and working groups which are closed to the press, the conference will schedule briefings on subjects of special interest. A 40-person communication team, part of the conference organization, will work to meet the needs of the church and secular press.

Each day will include Matins and Eucharist in the morning and Evensong. The worship promises to be truly international in nature, each day's services to be the responsibility of one province or a small group of provinces.

Bishop Alistair Haggart, chaplain to the conference, acknowledges that arrangements for worship have been challenging, with some 1,200 people in attendance at the services. The only facility on the University of Kent campus large enough is the Sports Centre—"not," he observes wryly, "the most numinous building I have ever seen!"—but skillful adaptation has solved the space problem.

Haggart and Runcie share the hope that worship will be the single most important element in the conference, with "the worship and the agenda integrated in such a way as to earth the worship and leaven the agenda."

Four great acts of worship during the conference include the opening and closing Eucharists at Canterbury Cathedral, the Eucharist at St. Paul's Cathedral, London, on July 26, and the Conference Family Eucharist on July 24. In addition, on July 23, conference participants are invited to participate in Orthodox Vespers at Canterbury Cathedral, part of the British Churches' observance of the Russian Millennium on the feast day of St.

Antony of Kiev.

The 400 bishops' wives in attendance will take part in a simultaneous Wives' Conference at nearby St. Edmund's Boys' School. The themes of their conference will be "The family in today's world" during the first week, "Women in today's Church" (week two), and "Women in the world today" (week three).

The wives will stay with their husbands in university housing and will share in the conference's worship as well as in at least some of the Bible studies in which the bishops will be engaged.

The list of special events goes on. The Anglican Fellowship of Prayer's International Bishops' Committee will meet July 19 to pray together and to discuss ways to link the communion together more effectively in prayer.

The committee expects to propose a Call to Prayer for adoption at Lambeth, encouraging individuals, prayer groups, and congregations around the world to "persist in the work of prayer" and calling dioceses, church organizations, and religious communities to mount new efforts to provide training in the life of prayer.

The Anglican Pacifist Fellowship and the Episcopal Peace Fellowship will again conduct a Peace Pilgrimage to Canterbury, timed to arrive on the conference's opening weekend.

The pilgrims will set off from London's Southwark Cathedral on July 12 and follow the route taken by Chaucer's pilgrims, picking up the ancient track known as the "Pilgrim's Way."

The pilgrims are expected to enter Canterbury Cathedral during the afternoon of July 17 when they will place statements on peace and justice on the Shrine of St. Thomas of Canterbury. Organizers hope for communion-wide participation in the pilgrimage.

What will Lambeth accomplish? Van Culin, quoted in England's *Church Times*, sees its aims as fourfold:

- To give participants an opportunity to pray, talk, and consult among themselves and with specially invited guests and consultants;

- To provide an opportunity for sharing between the local and the worldwide Church so important local concerns become concerns of the whole communion and concerns of the communion become important to the local Church;

- To explore the nature of the unity of the communion in today's world when the Church faces so many challenges; and

- To sustain the catholicity of the communion so local Churches continue to feel part of a worldwide family.

Betsy Rogers is a free-lance writer from Belleville, Ill., and editor of *The Springfield Current*.

New programs offered for Vacation Bible Schools

"Welcome to God's Family" is the theme of the new 1988 Vacation Bible School program available from Concordia Publishing House. Students will hear the Gospel message of salvation through faith in Jesus and learn about both God's family and their own family relationships.

Materials are available for nursery through junior high levels as well as

for adults and special education students. The program includes student leaflets, crafts, teacher's guides, and organizational materials. New features include a teacher training video, a new format for junior high, and other updates. Kits for both 5- and 10-day courses are available. Write to Concordia Publishing House, 3558 S. Jefferson, St. Louis, Mo. 63118.



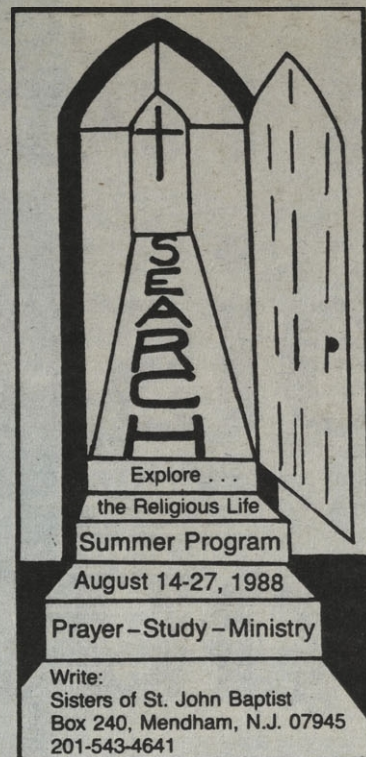
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EP88

The day the bishop got mugged

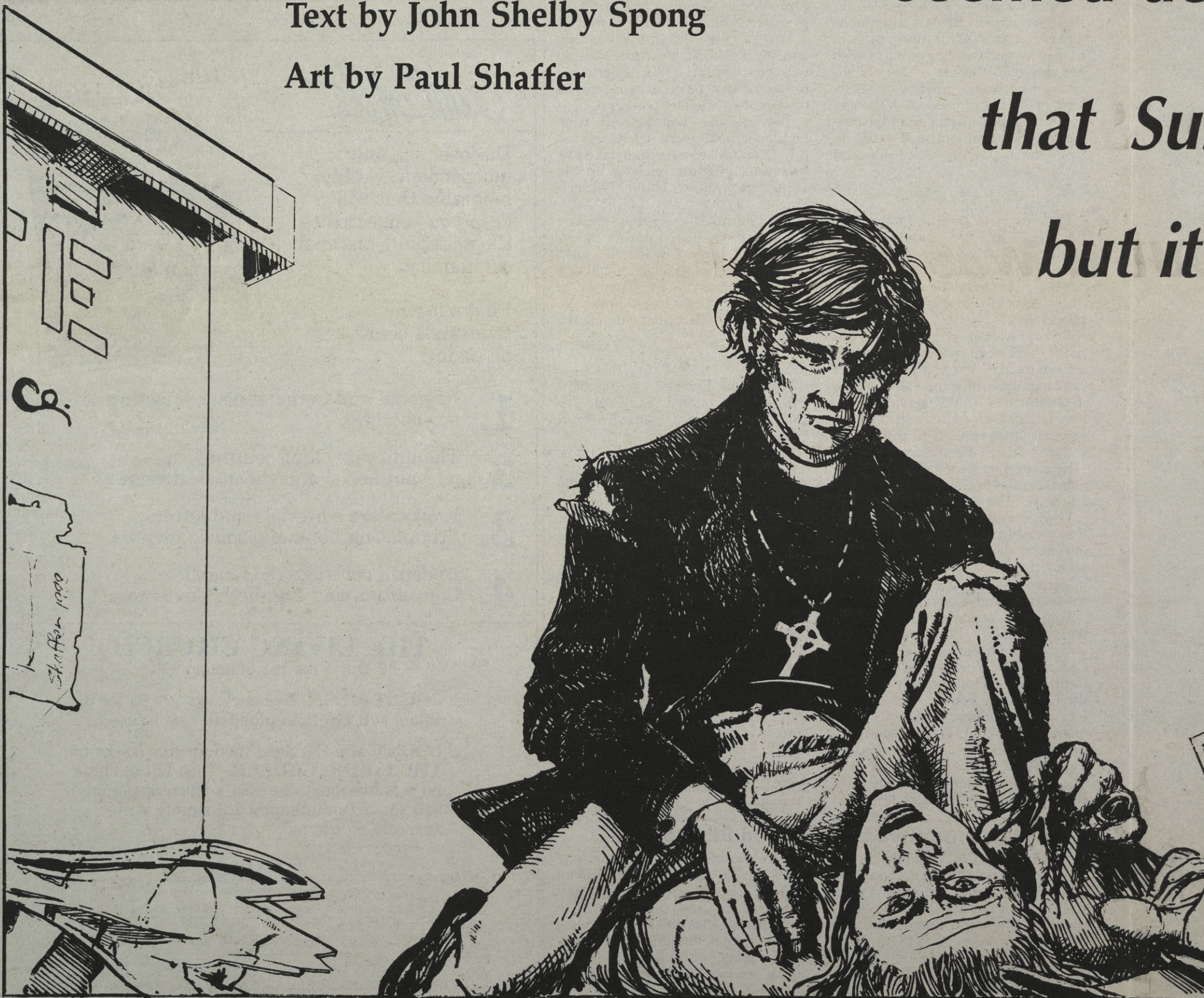
It was a beautiful Sunday afternoon late in the fall. I had completed my Sunday morning Episcopal visitation. The experience had been a satisfying one even for a veteran bishop of 12 years. The congregation's life was marked by a newly vital spirit. Attendance was large, an impressive class of young people and adults was presented for reception and confirmation, and clearly visible was the growing relationship of love and trust between the new rector and his people. I was encouraged by what I saw.

It was also one of those rare Sundays when I did not have a second visitation on my shedule so I went back to Newark with the expectation of

*The streets of
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Text by John Shelby Spong

Art by Paul Shaffer



in the morning been a of 12 by a in im- s was , and of love ple. I when I rule so on of

spending a quiet afternoon watching the Giants on television and perusing the *Sunday Times*. Newark's streets were all but deserted as I pulled into my parking lot—but alas, not quite deserted enough as I quickly discovered.

No sooner had I emerged from my car to unload such things as vestments, a briefcase, and the *Sunday paper* than I looked up to discover myself facing a young man, probably no older than 30, armed with a broken liquor bottle and demanding money in exchange for my life.

I had met this young man before at Cathedral House one evening as I emerged from the building. On that occasion he had asked for \$5, telling

"Murder," he responded. He took my \$5 and departed into the night.

At the time I registered the thought that he was a very aggressive person and wondered what his reponse would have been had I not complied with his request. Though I did not realize it then, we were destined to meet again and my worst suspicions would be confirmed.

His intentions on this Sunday afternoon were unmistakable. We would be one-on-one. The parking lot was secluded, and the streets were empty. "I'm going to kill you!" are words not open to a wide variety of interpretations.

For reasons I do not yet understand, I felt no fear. Perhaps it was because I had seen him before. Perhaps it was the foolhardiness of inexperience in such situations. Whatever the reason, I engaged him in conversation. "What do you want?" I inquired.

"Twenty dollars," he responded.

The weak response gave me courage. He could have said, "All your money and all your valuables."

I tried to determine his need for \$20, but he grew impatient and more threatening. Finally I said, "Okay, I'll give you \$20, but I will not give it to you here. Let's walk out to the street, and I'll give it to you there."

He was skeptical of my sincerity, and he asked

I followed him to the sidewalk, which elicited some words from him warning me not to try to catch him. Since it had not occurred to me to do that, I found his fear somewhat strange. From the sidewalk I watched him disappear behind the YMWCA building and head toward another street. As he turned the corner he hollered some invective profanity in my direction and passed out of my sight.

I stood on the street for a few moments to survey the damage and to seek to get my thoughts together. My suit was ripped in three places. My knees were skinned in a way they had not been since childhood. Both of my wrists were bleeding. The knuckle on my left hand was cut, and my ring finger had been jammed and was swelling at that moment. I feared it might be broken. But my episcopal ring and pectoral cross were both still on my body. My wallet was still in my possession, and my clerical collar and purple vest were undamaged.

Replacing the suit will cost more than the money I would have lost had I not resisted so from an economic point of view resistance had not been wise. My integrity was still intact, however, and my emotional claim to a right to space in the city of Newark was not diminished.

I had also learned some things about myself I had not known before. I am not willing to be abused. When I have no choice but to respond to an attack, I will respond. Somewhere beneath the level of nuclear arms I do not appear to be a pacifist.

Secondly, I learned that response does not mean I will be vindictive and hurt the one who has attacked. I am content to defend myself; I have no desire to return pain in kind. Those responses were not cerebral or calculated, rather they were reactive, emerging in the pressure of the moment and were, therefore, revealing to me of my own inner identity.

For 33 years now, first as a priest and then as a bishop, I have made my identity with the poor, the oppressed, the rejected, the minorities. My faith has taught me to see the face of Christ in "the least of these," my brothers and sisters. Concern for the poor is traditionally thought to be part of the platform of a political liberal. Before the advent of the religious right, most clergy were generally and accurately assumed to be left-of-center people.

But now, I had become the victim. I could understand as never before the fear and the anger of those who feel their safety imperiled by the outcasts of society. The conservative call for "law and order" was now a legitimate response to a real threat. I, too, had longed for police protection. This was a troubling new concept for me, colliding with my intellect and with my inner passions that are shaped substantially by my understanding of the Gospel.

I also had to deal with my role as a church leader and my responsibility as an individual in the building of a society in which some human beings remain either at the margins of life or beyond the margins as outcasts. I was driven to face honestly the grand illusion buried in the Declaration of Independence that suggests all people are created equal.

Not only do we have no equality at birth, but the ability to redress that disparity after birth is seriously compromised in our society by economic, cultural, and psychological forces. That universal human yearning for fairness to be an acknowledged virtue rose within me to challenge my complacency and to force me to begin a search for those actions that would help to create a just and fair world.

These were macrocosmic concerns, yet they emerged for me in the microscopic moment of being confronted in a lonely place by a man armed with a broken liquor bottle. This man—so angry, so distorted, so alienated—became for me a provocative teacher. He forced me to look at myself from a new perspective. I doubt if I will ever forget him. I suspect that already he has forgotten me.

John S. Spong is a best-selling author in addition to being Bishop of Newark.

of Newark deserted Sunday afternoon, it was not quite so. . .

me he needed food since he had recently been released from prison. I gave him the money. I was on a tight schedule for my next assignment and did not have time to become involved with him in a long conversation.

That had been a fate suffered with some frequency, I suspect, by this young man and others who, like him, live on the borders of despair. Most people do not take time for such people and do not want to be involved. I did inquire as to the reason for his imprisonment.

me to give him my word. That seemed a curious request from one holding a lethal weapon in his hand. "Of course you have my word," I said.

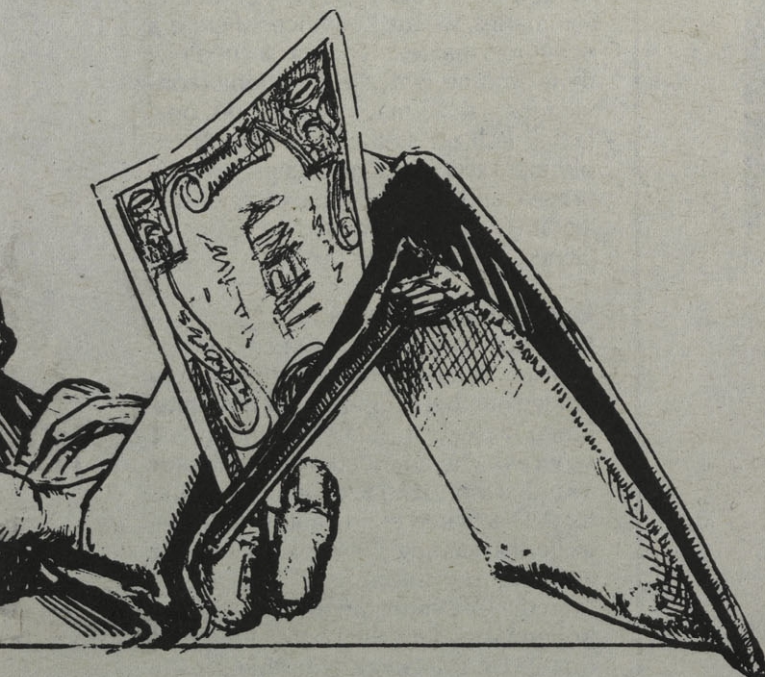
With that he threw the broken bottle into a nearby dumpster, and we walked toward the street. At the gate to the parking lot I took out my wallet to get him the money. To my surprise, he, now weaponless, lunged at me, attempting to wrench the wallet from my hands. I had no time to think or to talk. I simply responded. It was an instinctive act, not a planned one.

The common wisdom of the streets says do not resist. Exchange money for life and limb. I did not follow that advice. I resisted, and a struggle began. I remember very little about what happened next. I know we were engaged in a test of strength, and I know we rolled over and over on the concrete parking lot. I also know that at some point in that struggle I became aware I would prevail.

When the scuffle ended, I found myself on top of him with my wallet securely in my hand. He expected me to hurt him. I am sure that in similar struggles in his past that had been his fate. His features softened when I said, "I'm not going to hurt you. That is not my nature."

I got up and, to his dismay and in some sense to mine, I took \$20 from my wallet and gave it to him, replacing the wallet in my pocket. "I gave you my word I would give you \$20," I said. "Here it is."

He grabbed the bill from my hand as if he did not believe me and retreated. He stopped long enough to pick up some things that had fallen from his pockets during our struggle, including a couple of \$1 bills, watching me closely as he did so. Then he walked hurriedly out the gate to the street.



Iowa elects Epting

Des Moines, IA—Clergy and lay delegates of the Diocese of Iowa elected the Rev. C. Christopher Epting to be bishop coadjutor to succeed Bishop Walter C. Righter, who will retire in January. Epting, 41, is currently rector of St. Mark's Church in Cocoa, Fla. Over the past 16 years he has served several parishes and missions in Florida and with his wife Pam was a central force in developing a clergy family support group which later evolved into the diocesan Family Life Commission. Epting's consecration as bishop coadjutor will take place at the Des Moines Convention Center on September 27.

New document celebrates religious liberty

Williamsburg, VA—The Williamsburg Charter, a document on the place of

religion in public life, will be signed June 25 by a number of nationally-known political, business, academic, and religious leaders meeting here in Colonial Williamsburg. The Rev. Arie R. Brouwer, general secretary of the National Council of Churches, who played an important role in developing the Charter, says the document "ex-

U.S. events

presses my own deep concern for religious liberty." The Charter is the main effort of the private, non-profit, non-sectarian Williamsburg Charter Foundation. The idea came from Os Guinness, a British scholar working at the Brookings Institution in Washington, D.C. "He was deeply impressed by the American institutional invention [religious liberty] which has not only pre-

vented the wars of religion that have stained the world's history and still continue in many lands today, but has created a climate in which religion has flourished under conditions of freedom," says the Rev. Dean M. Kelly, NCC director of religious liberty and a member of the seven-person group that wrote the statement. "Guinness felt that many Americans are so accustomed to this arrangement that they do not appreciate its uniqueness and its worth," Kelly says. Concerned with the "intense controversy" about religious questions, the Charter calls for a "fresh consideration of religious liberty in our time and of the place of the First Amendment religion clauses in our national life."

ACLU honors Spong

Newark, NJ—Citing his "many and courageous years of service to the cause of civil liberties and humanity," the American Civil Liberties Union voted its

1988 Roger N. Baldwin Civil Liberties Award to Bishop John Shelby Spong of Newark. In a letter informing Spong of the honor, Emil Oxfeld of the ACLU said, "The daily press attests to the battles and campaigns you have waged on behalf of the principles for which the ACLU also stands. . . . All the events of the last year make you singularly fitting to receive this award." During the past year Spong has been noted as a champion of racial justice in South Africa, of rights for Americans of alternate sexual orientation, and of women's rights in the Church.

Seminarians to spend summer in Panama

Austin, TX—Students from several Episcopal seminaries will work in a variety of church settings in Panama this summer as part of a six-week project developed at the request of Panama's Bishop James Ottley. Marianne Sorge, daughter of Bishop Elliott Sorge of Easton, is one of eight seminarians who will spend two weeks in classroom study and then live for a month with Panamanian families while working in their churches. Dr. Sonya A. Ingwersen, associate professor of Hispanic studies and Christian ministries at the Episcopal Theological Seminary of the Southwest, worked with Dr. John Kater, diocesan education officer of Panama, to create the continuing education program. They planned the project before the current controversy between Panama and the U.S. evolved, but group members believe the situation has stabilized enough to insure their safety.

Anglican abbot invested in New Jersey

Keansburg, NJ—The majestic and ancient rite of abbatial investiture was again manifested in the Anglican Communion when Abbot Charles William, OHR, was presented the miter, crozier, and ring symbolic of his office. Bishop Albert Van Duzer, retired Bishop of New Jersey and bishop protector of the order, served as prime celebrant of the rich eucharistic liturgy. The Order of the Holy Redeemer has been active in establishing soup kitchens, Christian education, and parish revitalization.

Prayer Book Society plans new seminary

Louisville, KY—The Prayer Book Society has announced plans to found a new seminary. The Rev. Jerome Politzer, president, said inspiration for the project stems from an increasing flow of requests from local parishes seeking priests with more traditional views of worship and theology. "Given the extremely liberal slant of many of today's seminaries, we are convinced there is a need for the teaching of a theology more in tune with the traditional convictions of a majority of Episcopal laity," Politzer said. The society is exploring several approaches to the project and hopes to have at least a tentative plan completed in time for General Convention.

Help for AIDS projects

Princeton, NJ—The Robert Wood Johnson Foundation is offering an unlimited number of grants for community-based projects in AIDS prevention and services. The foundation has already awarded more than \$20 million in grants for AIDS-related efforts and is believed to be the leading private funder in the area. Further information is available from the Communications Office of the Robert Wood Johnson Foundation, P.O. Box 2316, Princeton, N.J. 08543.

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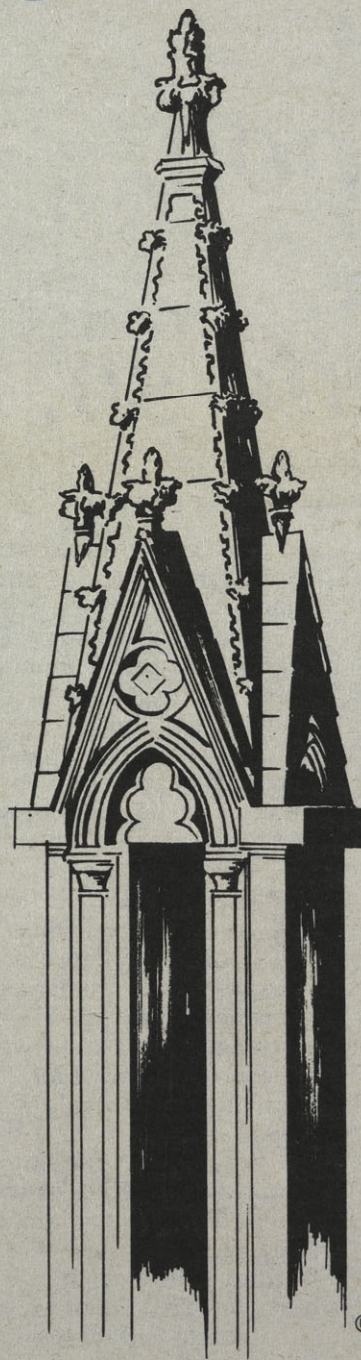
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JULY 1988

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General Convention to look at ministry canons

by Walter D. Dennis, Jr.

The Standing Commission on Constitution and Canons has a long-term mandate from General Convention to work on review and revision of the entire body of canons. During this past triennium, the Commission worked with the Council for Development of Ministry in regard to the Title III canons, which concern ministry, ordained and lay, doing so through a special review committee. Certain canons regarding the office of bishop were not included in the committee's consideration, and a number of changes to these have been submitted, especially by bishops. Much of the work on Title III canons concerned making editorial changes and providing for gender-inclusive language.

One of the signal accomplishments of the 1979 Prayer Book was its consistent emphasis on the ministry of *all* baptized persons and its effective overthrowing of the artificial and distorting distinctions between ordained ministers and the laity—a complete violation of the New Testament image of the Church. One result was creation of a group of exalted, unaccountable do-ers of "religious" things and a faceless, passive mass of done-to's.

The Prayer Book's corrective line appears to have struck some as a novelty, "a fond thing, vainly invented," but, quite to the contrary, whatever reestablishes and makes manifest the essential dignity of the people of God in fact restores the long-disrupted economy of the household of faith. For this reason alone, the Church should welcome the revisions and innovations to be found in the proposed new Canon 3, "Of Licensed Lay Persons," which gives us a substantive revamping and expansion of the old Canon 2 relating to lay readers.

The new canon will govern the training and licensing of persons for what in effect are updated "minor" orders: lay eucharistic ministers, lay readers, lectors, lay pastoral leaders, lay preachers, and catechists. A favorable Convention response will enable a greater wealth of gifts to flourish.

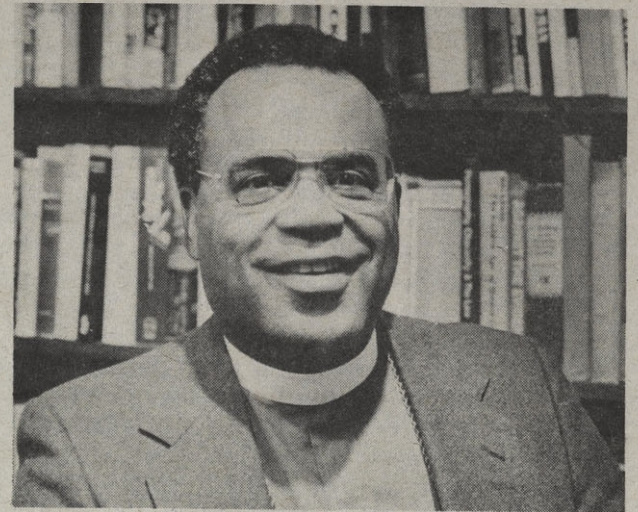
The ordination canons have long needed a substantial overhauling. Referring to these canons, the review committee notes: "[They] have become a series of exceptions layered on a basic process, often without regard to one another. As a result, the procedures have become cumbersome, confusing, a series of obstacle courses for some and an 'easy in' for others, all too often mechanical and nonpersonal."

The general thrust of the proposed revisions is to transform what was a road map for pursuing a personal agenda (a mixture of individual initiative plus hurdles to be crossed) to a careful delineation of the Church's calling of a person to gifted service. The new emphasis is on the "main track," with attention given, where needed, to exceptions.

Of special interest, too, is the elimination of the pursuit of a free-lance vocation which will help prevent instances of what one was referred to as "take the charisma and run." In recent decades, the Church has had the embarrassment of an appreciable number of presbyters errant and people whose goals were perhaps more tilted toward self-actualization than service and accountability. The new ordination canons will help to insure that those who are admitted to holy orders are both equipped and committed to staying the course.

I have a minor quibble with the way the process for receiving already validly ordained deacons and priests into the ministry in the Episcopal Church is spelled out in Canon 11 (old 13). The new canon omits the old "receive first as deacon, then as priest" option and directs that, all other requirements having been satisfied, a bishop "may receive. . . the person into this Church in the order to which already ordained by a bishop in the historic succession." (In a bit of droll consistency, the revisers excised the "he has" from the passage. Clearly, this revision expresses a commendable and serene confidence in the future and is intended to be just as serviceable when someday we are receiving a *woman* deacon or priest from the Roman or Orthodox fold!)

One may argue that the old option is still implied in the "may," but I question this as stretching the point. In deference to what is the custom in some dioceses, I believe we should



restore the two-stage option for the reception of priests—if for no other reason than that a particular bishop may wish to underscore the usage which the revision committee itself cited in its introductory remarks: "In the Anglican tradition, priests must also be deacons."

Walter D. Dennis, Jr., is Suffragan Bishop of New York and chairman of the Standing Commission on Constitution and Canons.

Professional Pages

Toward what end?

by Richard F. Grein

Recently a priest from the Grubb Institute in Washington, D.C., interviewed me as part of a survey sponsored by the Episcopal Church Foundation. We were discussing the mission of the Church, more specifically our Diocesan Long-Range Plan for mission, when he asked me, "What is the final or ultimate goal of Christian mission?"

My immediate response, taken from my favorite theological theme, the Incarnation, was to say that the mission of the Church is to extend the life and ministry of Jesus Christ.

"True," he said, "but toward what end?"

Then I understood what he was looking for—the Omega point, the end and purpose of all mission activity. Even evangelism, proclaiming the Good News, is not an end, but a means to an end. So is making disciples or servant ministry.

My visitor explained that one of the things he had discovered in working with church groups was the importance of having a single, fundamental goal which was an end in itself. This he said helped people understand the great variety of church activities and mission strategies in a holistic way. Otherwise, more often than not, churchpeople become frustrated or lose interest just because of the great number of things they are asked to do and which seem to have no relationship to each other—no focus.

At this point in our conversation I remembered the catechism and said, "The mission of the Church is to reconcile all things in Christ." (Actually it says: "The mission of the Church is to restore all people to unity with God and each other in Christ." Personally I like "reconcile" better than "restore.") My visitor owned that was a mission statement that was an end in itself.

In the weeks that followed our conversation, I thought a great deal about the point my visitor was trying to make and about how it related to our Long-Range Plan. Having a fundamental mission goal, an end toward which all other mission activities converge, could be understood as a reductionist ploy—a way of over-simplifying the mission of the Church. Or it could be understood and used as a way of interpreting all we do as Christians.

When we ask people in our parishes to worship, practice stewardship, minister to others, evangelize and serve, to study Scripture, to teach, to participate in the parish community, etc., the sheer diversity of such tasks and number of activities can be overwhelming. But if these many tasks are given a single focus which interprets them all, then they can more easily see how the tasks fit together. And more easily commit themselves to the Church's mission.

Continued on page F

'Thy Kingdom come'

by William C. Morris

The practice of religion in America has remained remarkably constant for the past 50 years, never varying by more than 10 points. Under the surface of those bland statistics, however, much has changed:

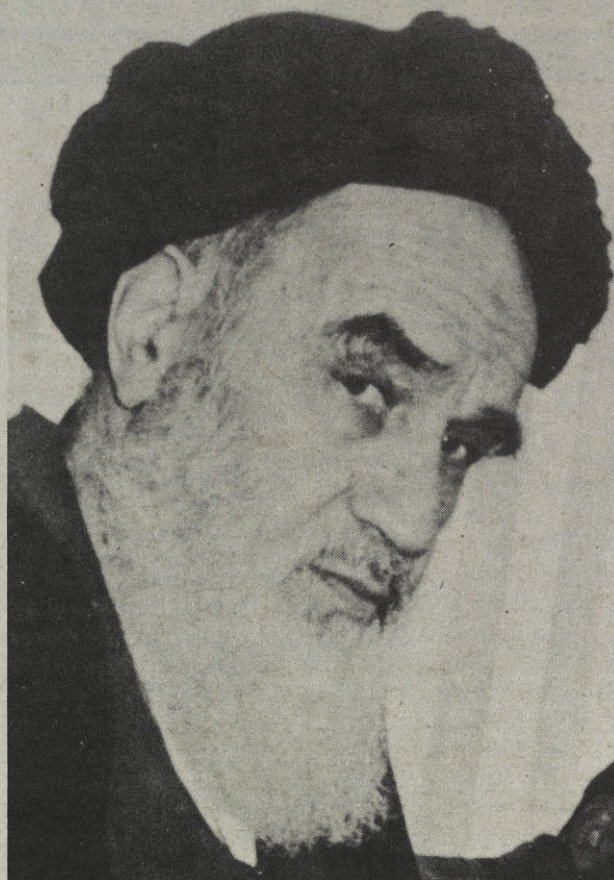
- the old "main line" Churches have lost ground;
- "liberal" Christianity has less to say and a smaller audience;
- evangelical Christianity has moved from the country to the city and from the revival tent to television. It has also changed some of its content, and that has had a major impact. The change is in the area known as "the millenium" (from the Latin for 1,000), named from the depiction, in the 20th chapter of Revelation, of Christ reigning on earth for 1,000 years.

Pre-millennialists believe Christ's 1,000-year reign has yet to begin and see the Church's task as converting as many as possible before it does. When it begins, according to them, all believers will be removed from earth to heaven (an event called "the rapture," from the Latin *raptus*, "the carrying-away"), and Christ will deal with the unconverted and the evil.

Post-millennialists believe Christ's reign has already begun and see the Church's task as preparing for the final, decisive battle between Christ and Satan.

The big change is the drift among evangelical Christians from pre-millennialist views to post-millennialist ones. Pre-millennialists are concerned with individual salvation and see too much involvement as spiritually distracting. Post-millennialists see everything as fraught with dire consequences for the final outcome of history, whether a Presidential election or the books in the school library. This shift is what produced the new Christian Right. It is active and organized, but its adherents are not really interested in democracy or in consensus because they see their duty as a holy warfare.

Similar changes are happening in Islam. In Iran, for example, the Ayatollah Khomeini emerged as a political leader because he was instrumental in



changing the focus of Shiite Islam from personal piety to social salvation. He sees western technology and culture as destructive of Islam and the United States as not "just another country," but as "the Great Satan," a destructive tempter. The Iranians are not fighting merely for national independence, but for religious integrity and ultimate truth.

Americans who expect everyone to be calm and reasonable are frustrated by both movements and are also puzzled by them. Understanding that neither movement is really a "development" is helpful. Both are an attempt to revitalize a reli-

gious tradition by reaching back into Scripture and applying certain portions of it to the present without paying attention to history.

Both post-millennialist Christianity and aggressive Islam share some ideas and tendencies:

- God's will is known in miniscule detail. The Scriptures present a program and a battle plan which believers are supposed to follow. Human judgment is repressed.
- Accordingly, believers deny the religious value of freedom and variety. They tie the truth of faith closely to particular social, economic, and political results. Conformity to the program becomes more important than spiritual authenticity or wisdom.
- The pressure for conformity inevitably produces a mass movement which is almost incapable of self-criticism, reformation, or spiritual growth. The movement either realizes its objectives or it disintegrates.
- Both post-millennialist Christianity and aggressive Islam place a heavy psychological dependence upon the motifs of crisis and warfare. Seen from outside, these movements sacrifice the earthly common future of humankind to the inner needs of religious movements. That produces a dangerous inversion: The movement doesn't exist for people, but people for the movement.
- They do not take seriously enough the reality of sin in believers. Faith is used to justify almost any actions—skulduggery, greed, graft, manipulation, corruption, or even brutality, terrorism, and murder. The faithful are mobilized for actions whose long-range effects undermine the integrity of the movement.
- They deny the lordship of God in history. Rather than affirming that God is at work in us and among us, that He might save us all, they incline to the view that God's intention is to save the faithful and destroy the world.

The Episcopal Church rejects millennialism on the grounds that while God has revealed His good will and loving purposes to us, He has not made known His secret ways of working. Our task is to serve Him and wait for Him, not to act for Him in destructive ways which may, in fact, do more to deny His purposes than to realize them.

William C. Morris, rector of All Saints' Church, River Ridge, La., wrote this article for his parish's newsletter, from which it is reprinted by permission.

In my opinion

Defense of privacy is a duty of stewardship

by D. A. Ridgely

Clergy families need privacy at home, but the question for most of us is how to secure that privacy without neglecting parishioners' legitimate needs. My biggest problem, which I suspect I share with other clergy spouses, is the telephone. A wonderful invention, to be sure, but, let's face it, a mixed blessing.

Roughly speaking, telephone calls received at home fall into four categories: (A) genuine emergency calls requiring immediate attention; (B) possibly important but ill-timed calls; (C) needless calls; and (D) ordinary (non-clergy) calls. The problem, in terms of securing some family time and privacy, is to keep yourself available for the A's, reroute the B's, and eliminate the C's.

One solution is a telephone answering machine. Those of us who have office secretaries

routinely have them take messages when we are busy and wish not to be interrupted except for an emergency. Why are we comfortable with this sort of screening process at the office yet find it objectionable at home?

Parish priests receive far more ill-considered phone calls at home than any other sort of professionals I know. Much of a priest's visible work occurs on weekends and after ordinary office hours. Many parishioners, who are most concerned about parish matters when they are away from their own work, give little thought to the disruption of a priest's home life.

Many priests feel ambivalent about the problem. If they are to take their need and their family's right to privacy seriously, they are first going to have to do some thoughtful self-educating and then translate the results carefully into parish education.

A question every parish priest needs to ask from time to time is: "Am I doing a good job of balancing my own needs and those of my family with the needs of the congregation?" Clergy burn-out is no joke. Burned-out priests are bad priests, not to mention the effect workaholicism has on their families. Everyone needs regular time for adequate rest and recreation, and by recreation I mean quite literally an opportunity for re-creation. Ultimately, this should be understood as a duty of stewardship over some of God's most precious and unique

resources—yourselves and your families.

The parish, as well as the priest, needs to be sensitized to this problem. The task may be formidable, but it is by no means impossible, and the goal is certainly worth the effort. Even so, every priest must make absolutely clear to the parish that he or she is available when a genuine emergency arises.

In our case, use of the answering machine has been a liberating experience not only for us, but for members of the parish. I realize many people simply cannot contact my wife during office hours. On the other hand, many considerate parishioners used to feel uncomfortable about calling her at home, sometimes to the point of not calling when they should. The answering machine has meant they don't have to worry about disturbing us about routine matters.

Moreover, my wife discovered using the machine means she receives all her messages correctly (I never was a good secretary) and with the added benefit of being able to hear the caller's tone of voice, often an obvious advantage over written messages.

We don't always use the answering machine when we are at home, only when we think a little privacy is appropriate. It has made family meals, entertaining friends, and a long list of other purely personal times in our lives much more enjoyable. If anything, it is one piece of technology which has helped us to be not only better professionals, but, more importantly, better spouses.

D. A. Ridgely, a practicing attorney and author, is married to the Rev. Victoria R. T. Heard, assistant rector of St. James' Church, Leesburg, Va.

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B/July, 1988

The Episcopalian/Professional Pages

Letters to the Editors

Do clergy take themselves too seriously?

In one article [in your May issue] an older priest apologizes to his wife of many years for their less than satisfactory life serving others and the problems it has caused her. A second article addresses the most important question asked a female priest.

My impression after reading this newspaper [is] priests take themselves too seriously. They need to lighten up and either enjoy what they are doing or get into something else. For anyone to feel [his or her] career has caused [him or her] to be put upon for 30 to 40 years is unfortunate and has probably adversely [affected his or her] work at least half the time.

The "Most Important Question" addressed to a female priest [wife Susan] at our house, as attested to by our children, is: "When's dinner?"

Edward M. Sager
Albuquerque, N.M.

Civil rights/clergy rights

"I'm sorry, dear" (May issue) was indeed pathetic. Why [does] this priest suffer the "kick me" complex along with subjecting his family to the same treatment? Doesn't he know priests are self-employed and have at least the same human and civil rights as anyone in his congregation?

The Church for too long has mistaken servanthood for plain old everyday exploitation. A servant is worthy of [the congregation's] hire. If a parish can't provide for the maintenance and upkeep and pension of clergy, let it function part-time or without a priest. This is 1988, and people have plenty of money for things that matter!

Scott J. Anderson
Ionia, Mich.

Just who are the outcasts?

Elizabeth Eisenstadt's (May issue) statement that "the women ordained in 1974 were the true pioneers" is for many of us nonsense. The canons were violated, and the bishops vacillated until the General Convention of 1976. Then, after originally declaring

no validity, it quickly recognized them before GC adjourned. The really big question for many of us is, "When does the canonical ax fall, severing us from the Church of which we have been a part all our lives?"

A devoted priest of more than 30 years was deposed after retirement because he served as pastor to Episcopalians who believed they were no longer part of this Church. Yet in the same diocese a priest, duly licensed, assisted in a rural congregation of the United Methodist Church.

When the canonical move is made which will force those of us who do not accept the ordination of women to the priesthood and episcopate and

who seek a clearer understanding of human sexuality that is scriptural, just give me a little time to pack a few things—and please, no drum rolls. Who said, "In this Church there will be no outcasts"?

Thomas G. Russell
Clearfield, Pa.

Motherhood and/or priesthood

Barbara Mitchell's excellent article (May issue) recalled a sample case reviewed in my "informed consent" seminar this semester at Georgetown University:

"Sometimes fecund women in work environments such as chemical plants and zinc smelters, where exposure to mutagenic and teratogenic chemicals may be serious, encounter a company policy that suddenly makes their

jobs off limits to them because of their child-bearing potential. The intentional aim of the policy, sometimes designated 'protective exclusion,' is to protect the actual or potential fetus from harm (and the company from liability for harm). Some fertile women have 'elected' to undergo what have been called 'voluntary' sterilizations rather than yield their well-paying positions" (from *A History and Theory of Informed Consent*).

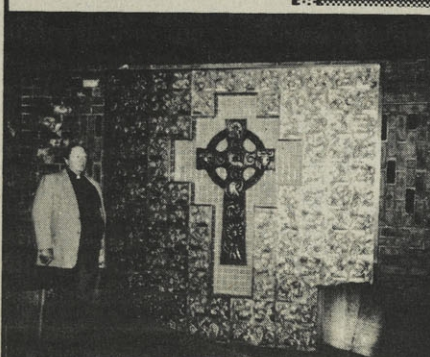
One wonders what sacrifices our female priests will be compelled to make on and around the altars of our Church over the next several years as we try to sort out differences over whether one has to possess a penis in order to preside at our Lord's table.

Robert Stephenson
Bethesda, Md.

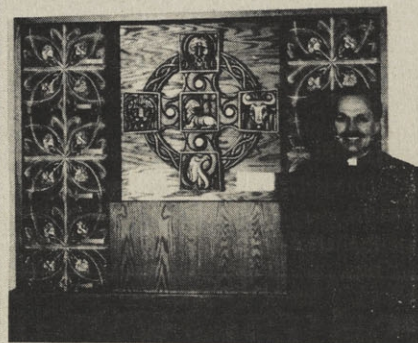
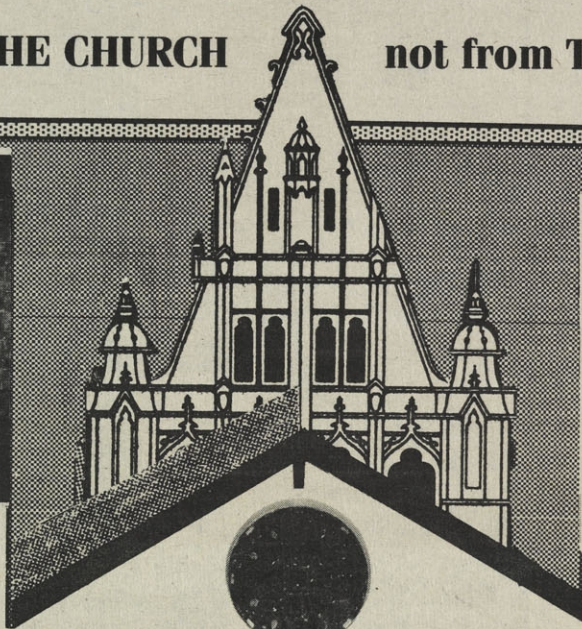
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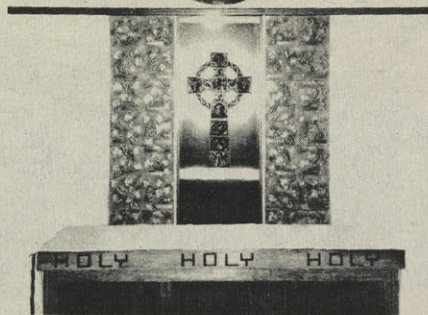
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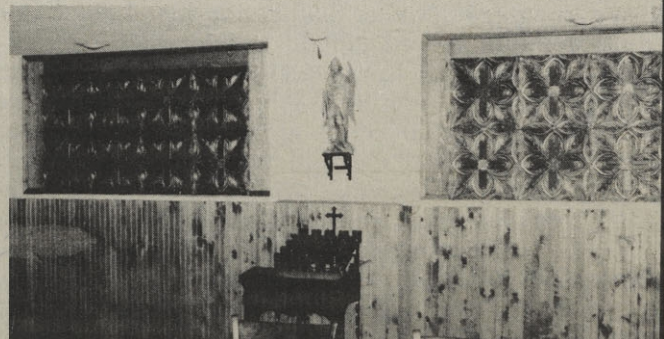
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Liturgics and the small congregation

by David B. Rivers

The rector of a large church in a major eastern city recently published a short piece on liturgics. As I read through the article, I found myself responding in conflicting ways.

Starting the Eucharist with the acclamation, "Blessed be God: Father, Son, and Holy Spirit," is, indeed, an essential reminder and statement of "what we are here for." Having the readers be well trained and having them read from the appointed place, processing the Gospel to the nave in a reverential manner, are good and appropriate in the large church. But I am not convinced that such advice fits the small church, the small congregation, such as the one I serve.

We do quite a variety of things with our worship. Not much is unique in itself—I know this because I know from whom I have stolen many of the ideas and practices, including a College of Preachers program on Lenten preparation. Some of our practices might stimulate the thinking of others serving with small congregations. I hope so.

On the basis of two decades of experience with the small church and congregation, I have become convinced of three basic premises.

First, the worship life of the congregation is important. That seems obvious enough, yet it is often not so obvious in the context of the small congregation which lacks numbers to affirm importance and to bolster the celebrant's ego. Addressing the worship act creatively week after week after week requires time, effort, and will; for me, liturgical variety helps keep my mind in gear.

Second, the worship life must reflect the physical reality of the meeting place. Processions, for example, are greatly enhanced by crucifers and candle bearers and choirs and acolytes, and many small congregations lack such elements. Many of us have buildings of such limited size that there's nowhere to process to: The nave of my church begins less than six feet from the altar. On the other hand, a participant in the College of Preachers program reported he had given up his Palm Sunday procession from parish hall to church with his new congregation after discovering that 1,500 people cannot be moved expeditiously!

Worship life must also reflect the people. Who are they? What are their gifts? What can they do? Do you have singers in the congregation? Instrumentalists? Actors? (All children are actors.) Even though weekly "productions" may be impossible, often monthly ones or high holy day activities are.

Third, the worshipping community must develop its own particularity. Many clergy people are the products of the larger congregations, and the consequence is an imitational problem: "We'll do it the right way, just like St. John the Divine!" For the small congregation within an urban setting to imitate the big congregation in the same urban



The altar of Gloria Dei Church resplendent for Christmas.

setting is both foolish and futile. Creation of a twin is not the goal; creation of a distinct member of the Body of Christ is.

Decoration and use of buildings

Our congregation is blessed with a young lady with a green thumb and an artistic eye. The balance of candles and flowers around the cross is now unusual. We place the flower display on one side, the candles on the other, or sometimes we have a floral display at the credence table or around the cross. It all depends on her.

We dress the church up and down. Our altar is actually a small table with a piece of plywood placed upon it to expand its size. Normally we use the expanded size with a full frontal attached. At Christmas, we remove the frontal and place our creche below the altar and add a light. In Lent, we use the bare table with a small linen on top. We use a simple wooden cross through Advent and Lent, no silver, a crockery Communion set. We use a silver Communion set and full frontal for Christmas and Easter.

We move. Ours is a colonial church with a limited chancel area, i.e., I cannot celebrate while facing the people. In winter, when weather and

attendance are bad, we use a much smaller room in which we can touch each other. At times we've been so crowded, we've simply passed the bread and wine among us—and that has a place, too.

We adjust liturgical colors. With no major hangings, changing a burse, veil, and chasuble is all that's needed to change a color. Since our interior is mostly white, we use red in the Christmas season, blue for Easter. During Lent I wear cassock and surplice with a gray/black stole.

"Normal" liturgical practices

Our normal Sunday schedule is a 9:00 a.m. Eucharist with 15-30 people; our 11:00 a.m. has 25-50 people; June-August we have a 10:00 a.m. service only.

Our 9:00 a.m. is always Holy Eucharist, Rite I on the first Sunday of the month, Rite II on the others. Our 11:00 a.m. is Holy Eucharist, Rite I on the first Sunday, Rite II on the third; Morning Prayer and Communion, Rite I on the second Sunday, Rite II on the fourth. This is our compromise between the older/younger elements of the congregation, and it is not as confusing as it sounds.

If we have a problem, it lies in the musical settings for the Morning Prayer canticles more than anywhere else, and we're dealing with that by going to the hymn-set paraphrases of the canticles. Hymn 268 (metrical) is quite lovely, and we've used it for The Song of Mary.

Our building is basically rectangular. A balcony, formed in a U with the altar at the open end, accommodates the organ and choir. A choir procession would look silly—the choir is already there and stays there. Normally, we light the

candles 10-15 minutes prior to the service; the people clearing the altar put them out after the service. I enter and go to the prayer desk about five minutes before the service, and I leave during the closing hymn at the 9:00 a.m. and after the postlude/dismissal at the 11:00 a.m. We have no need for extra flourishes.

I feel uncomfortable starting a service cold. With small numbers present, "Good Morning!" seems natural. The diversity of worship forms virtually requires some directing, "The service starts on page. . . ." When we have visitors, clarifying which book contains what can help them. If we are beginning a new liturgical season, some explanation can be helpful—the Church's move from Christmas/Birth to Epiphany/Baptism says little of the 30-some year gap between.

All readings are introduced, partly as a teaching opportunity, more importantly to enable people to adjust to listening. Prayers can also be introduced, i.e., "Are there special concerns/people for whom we should pray?" From time to time, a Eucharistic Prayer can be introduced, "We're using Prayer D because. . ." or some amendments can be made.

Lessons and prayers are read from the reader's

location in the congregation unless we have an unusual crowd. We also make an effort to involve young people in the readings, in the praying. Sometimes a Sunday school class will paraphrase a Psalm and read it in the service or do some special music or a little skit.

At the smaller, 9:00 a.m. service, I just put everything on the altar: the bread and the wine and the chalice and paten. At the 11:00 a.m., the altar has the Bible on it for the Service of the Word; at the offertory the bread (pita bread which fractures and divides easily) and wine are brought from the back, and I bring the chalice and paten from the credence table—a way of stressing the Word/Sacrament division.

We have no formal presentation at the offertory: Having announced the Eucharistic Prayer being used and the location of the Proper Preface, we start directly into the Sursum Corda. It's fun to have people rise at "Lift up your hearts," which is what is originally meant, i.e., Stand up!

The Eucharistic Prayers need not be priestly monologues. A careful reading of any of them reveals obvious points at which the congregation can join in, saying, for instance, "Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son. . ." (BCP, page 335); "And here we offer and present unto thee, O Lord, ourselves. . ." (BCP, page 336); and "Holy and gracious Father: in your infinite love you made us for yourself. . ." (BCP page 362).

Lay assistants—not vested—help distribute the sacrament; those helping come to the altar at the time of distribution and return to their places in the congregation immediately thereafter. When we have a crowd, we ask the congregation to receive the bread from the celebrant, who stands at the front of the aisle, and the wine from two assistants, who are standing behind and to both sides. In a normal meal today, I doubt the hosts would eat first or that the guests would be asked to watch the dishwashing—thus the distributors receive after the congregation, and the ablutions follow the service.

My entrance before the prelude and my exit following the postlude are a personal prejudice: I enjoy good music. But these are also our way of

saying when the service begins and ends; the music is part of worship.

Special liturgical practices

Christmas Eve is big for us, and a procession seems appropriate. Last year we had an inspiration (?): use the processional cross, carried by a young member of the congregation; have the choir, in normal dress, follow the crucifer down the aisle; and ask the whole congregation to join in the procession to the creche (under the altar) while singing, "O come, all ye faithful." Our main floor allows people to approach the altar by a middle aisle and to return by two side aisles, which makes a processional loop possible and permits the choir to return to the back of the church and up to the balcony without stepping on anyone.

We have tried Palm Sunday processions inside and outside the church. We do the Passion reading with people taking parts. (The Lent C Cycle has a series of major stories from St. John's Gospel, and we do those in the same fashion.) Since I never know who will be present, I prepare marked copies of the text and take a few minutes before the service begins to explain what we are doing and to hand out scripts. Of course, the result is not professional, but so what?

Easter is our special day. From Marion J. Hatchett of *Commentary on the American Prayer Book* fame I received encouragement to institute an Easter morning Vigil. We start an hour before first light, usually 5:30 a.m., lighting the Paschal Candle at the back of the church. As an unaccompanied soloist sings the Exultet, we process to the front of the church, parishioners lighting their candles from the Paschal Candle; and then, by candlelight only, we begin the readings.

Music is a *capella* or with simple instrumental accompaniment—the interweaving of a flute or recorder with a solo voice singing plainsong can be marvelous—until the Easter acclamation: "Alleluia. Christ is risen./ The Lord is risen indeed. Alleluia." The organ sounds for the first time with "Jesus Christ is ris'n today," which we try to make coincide with the rising of the sun above the horizon—a great idea as our chancel windows face east.

The service moves very quickly from there, which is just as well as volunteers prepare quite a marvelous breakfast which awaits everyone at the end of the Eucharist. This service began about five years ago with 20-some people. We're now in the 60's.

Two caveats

Make haste slowly. The practices instituted in our congregation evolved over a 16-year period. Not everything has been received with wild applause. Some things we have fallen into by chance, such as the Christmas procession. Some things are a product of necessity. We began using a wooden cross when our silver one was stolen, and we stopped our Sunday processions when the choir disappeared for a year or so and have not returned to it because our present choir members prefer otherwise. Putting the prelude and the postlude into the service assumes a good musician, and we've been blessed by three in a row. If the organist could not play well. . . .

Making people angry is not helpful, no matter how good the idea or objective. Trial periods are a good way to introduce new ways, i.e., "During the month of June (or Advent, or Lent, or on fifth Sundays), let's try doing this or that." Until an idea has been tested with the worshiping community, I make no change that can't be unchanged quickly and easily.

The other caveat is liturgical fiddling does not guarantee church growth. This congregation is alive, responsive, participatory: A joke elicits laughter; singing is joyful; we can have brief discussions after the lessons in place of a sermon. But we still have lots of empty seats.

We Americans find it absurdly hard not to judge our worship's success or failure on the basis of the head count and the size of the offering. Spirit and Truth, though, are also involved, and I have found myself directed, rooted, and uplifted by worship that is worked at, in Spirit and in Truth.

Thanks be to God.

David B. Rivers is rector of historic Gloria Dei (Old Swedes) Church in Philadelphia, Pa.



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Vested interest

by Irl Mowery

Raising money for the Church, I learned about the need to give. I was the youngest member of the vestry of a faltering church in a changing neighborhood on Manhattan's west side. Around that steeped Edwardian relic huddled once-fashionable brownstones, crammed with blacks and Hispanics struggling to survive.

The other 11 vestrymen, all Anglos, commuted to monthly meetings but worshiped in the

suburbs to which they had migrated. They were intensely loyal to Father, the zealous rector they had recruited to salvage the dwindling parish. He had not only kept the doors open, but also filled the pews.

As attendance burgeoned, however, our financial problems compounded. The faces Father looked down upon from his pulpit were mostly brown and black, and the loose plate consisted mostly of coins. Our dowager of last resort had retired to Florida, and we were preparing to invade the principal of the trust fund to pay for sewer repairs when Father intervened. He had appealed to the

bishop, who had promised us guidance from the professional fund-raiser on the diocesan staff. We would rescue ourselves by reviving the every-member-canvass, a tradition abandoned before Father's predecessor retired.

The Man from the Diocese duly appeared in baggy tweeds. He assured us that if we truly believed in our cause and conducted our campaign exactly as he prescribed, we would succeed. Our desperation so exceeded our confidence that we promised to follow him blindly. The lists, the pledge cards, and the boxed envelopes he then produced were what we would have expected. He startled us, though, by tacking up a parish map and instructing us each to make his own pledge before going out to solicit others.

We stiffened, immediately and unanimously. Did the Man from the Diocese expect us, in our three-button suits, to invade the privacy of our fellow parishioners, to go into their tenements and personally ask them for money? That was precisely what he expected. But what about the telephone? What about the mail? Most of them had no telephone, and many could not read. But they did have the need to give to something they believed in, and he promised we would not regret the experience of going out and enabling them to gratify that need. Having vowed to obey him, we had no choice.

On a bitterly cold November afternoon we collected our lists and packets at the church. We wrote our own pledges, and Father prayed before we set forth under a steely overcast, hoping we didn't look too prosperous in our warm coats. I trudged up the stoop of a flaking brownstone; the vestibule door hung open, the bells didn't work, and the stairway was icy. I located my first prospect, a Spanish surname, at the third floor rear and hoped my knock would not be answered.

A smiling boy of 10 or 11 opened the door to reveal a tableau of the entire family, dressed in their Sunday best, in an aura of gleaming linoleum. The mother poured me a cup of steaming cocoa; they had been expecting me. The boy, who spoke American English, introduced me in Spanish to his father. He then explained the pledge card to his father, who examined it gravely. The older sister apologized for the aroma of the kerosene stove; the landlord had turned off the steam again. The mother beamed.

It was almost dark when I shivered back to the church with almost all my cards filled out and signed. Most of the pledges were for 50¢ or 75¢ per week; one was for 25¢, two were for \$1, and one was for \$2. Before I turned in my packet, I tore up my own pledge card. Then I filled out another for twice as much.

Irl Mowery is a theatrical director and professional fund-raiser from Houston, Texas.

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Ruby's gift: A case for clericals

by David L. James

The boarding of Northwest Flight No. 8 from Seattle to Minneapolis was slightly delayed as the ground crew installed a flight stretcher across three seats in the business class section. The occupant was a 94-year-old lady with pencil-thin arms and legs who was going home to die.

I was seated in the first row of the coach class a few feet away and watched as the flight crew adjusted the lights and air, used three seat belts to buckle her in, and pulled the maroon curtains around the makeshift sick-bed to give her privacy.

Her daughter, who paid for these six seats, stood by her mother's side during the time spent in boarding and taking off, offering ice chips and soothing words to the ancient woman.

Earlier that Saturday, I had debated how to dress for cross-country travel—loose fitting casual clothes or less comfortable clericals—and at the last minute put on a clergy shirt and dark suit.

About half an hour into the flight, the daughter left her mother's side for the first time since take-off and came to me and asked if I would mind saying a few words to her mother, who was terrified. I was pleased to minister to her and visited her little curtained room three or four times during the next few hours, especially during bumpy sections, saying a short prayer, asking about her

comfort and chatting about her family.

I am usually one of the first passengers off a plane when it lands, but this time I was one of the last three. As Ruby was being pushed up the ramp in her wheelchair, her daughter asked for my card, thanked me for my prayers, and confided that she too was frightened by what the next few months would bring.

We said goodbye, and as I watched the crowded terminal swallow up the tiny lady in her chair, I realized that khaki pants and a flannel shirt would not have given me the memorable opportunity to minister to Ruby and her daughter.

I received two notes from Ruby's daughter. The first was 10 days later, thanking me for my attention to her mother and to inform me that she was comfortably settled-in with hospice care. The second followed in about three months, simply to say that Ruby had died at home in comfort and peace.

I frequently travel on my days off and look forward to those breaks in the routine of parish life, but when I travel on public transportation, I remember Ruby's gift to me and never wonder about how I'll dress for the trip.

David L. James is associate at St. Paul's, Westfield, N.J., and a contributing editor of Professional Pages.

Toward what end?

Continued from page A

Those who have read our Long-Range Plan might have noticed that the committee did place the statement from the catechism right at the beginning of the section explaining the nature of mission statements. But the statement itself was not explicated. I think we need to adopt formally this kind of "end-in-itself" mission goal as the interpreting principle for all our other mission statements.

Why does the Church work for justice and peace? Why do we offer ourselves as a servant people? Why do we need to establish new congregations and work for cooperation in our small towns and rural areas? Why must we evangelize? For all these questions about our mission, the answer remains the same: To reconcile all things in Christ. Even our sacraments function as signs of reconciliation, drawing us into Christ and uniting us with each other.

The reason I like the word "reconcile" better than "restore" is "restore" suggests something that was formerly complete and is now in need of being put back together. But I do not think all those areas of life which need reconciling were

ever in a state of completion. If one believes life is a process—a growing into, a becoming—the completion is not in the past, but in the future. In other words, I need to reconcile what I am with what I can be. A great deal needs to be restored in each human life, but when we look at life as a growing into something, then what we need is reconciliation.

For example, that we are declared children of God through Christ in baptism is a gift from God, not something we had by nature but was lost. It is a gift to be lived into by grace. Living out what it means to be a child of God, then, is not so much a movement to restore something as it is a process of reconciling this gift of identity with the way we live. The same could be said about marriage. The complete relationship is not something that existed in the past that needs to be restored. The complete relationship is a potential that we reconcile as we grow into it.

Reconciling all things in Christ, then, is a way of viewing not only the Church's stated mission, but all of life. It is a means by which we can interpret life. Of course, we have things in our past that need restoration. But the movement is toward the future, toward a completion that lies before us in Christ. He is the Alpha and the Omega, the

Beginning and End as the Book of Revelation says. In this He is the creating Word, the source of all creation. And He is that End toward which creation moves as it is called by Him.

In 410 A.D. Alaric and his Goths sacked Rome. Many were demoralized, seeing it as a catastrophe announcing the end of civilization. At that time St. Augustine of Hippo wrote *The City of God* in which he compared the earthly city with the heavenly city. He ended that massive work with: "... suffice it to say that the seventh [day] shall be our Sabbath, which shall be brought to a close not by an evening, but by the Lord's day, as an eighth and eternal day, consecrated by the resurrection of Christ and prefiguring the eternal repose not only of the spirit, but also of the body. There we shall rest and see, see and love, love and praise. This is what shall be in the end without end. For what other end do we propose to ourselves than to attain to the kingdom of which there is no end?"

Toward such a vision of reconciliation the Church is called to work in all its mission endeavors.

Richard F. Grein is the Bishop of Kansas. This article is taken from his diocesan newspaper.

Editor's Report



by John D. Lane, Editor

When you receive this, the General

Convention of the Episcopal Church will be beginning its meeting in Detroit. General Convention is frequently criticized as being expensive, cumbersome, confusing, discriminatory, sexist, and make your own list.

Enough will be said along those lines. I want to call the whole experience "wonderful" and the supreme embodiment of the "church catholic." What impresses me is what depresses others. Though not everyone is there, every group and every issue are, officially or un-, represented—making it truly a catholic gathering.

All four orders of ministry will be present, men and women, gay and straight, black, white, Hispanic, and Oriental, young and old, powerful and weak, wealthy and needy—all will be there. Convention will have

an element of "the Republican Party at prayer" and groups of "limousine liberals," but the down-and-out will be in Detroit, too. In 1985, my friend Leo Frade, Bishop of Honduras, brought to Anaheim some orphans from a diocesan institution to represent the work there. They had been living on the street, not practicing corporate law.

Hucksters, lobbyists, and vendors will be there, all selling their wares. Also there will be parishes and other institutions who are proud of what they do, inviting either support or imitation. Bishops, deputies, and Triennial delegates will be holding formal meetings, but I personally have difficulty observing these gatherings for too long.

The House of Deputies is billed as

"the largest legislative body in the free world." I don't know whether that's true, but I do know that it is big. This year, this group will debate (at some length) proposals to reduce its size. All the proposals will be defeated. Members will have a sense, justified or not, that the only people favoring a reduction are those who feel firmly entrenched, and the rest will want the chance to come again.

Every summer, the Lane family gathers for a big cook-out. It is a lot of work. It is expensive. Significant conversation with everyone is impossible. The logistics are terrific. Sometimes we have fights. But it is good thing, a necessary thing for family health—and, whatever the problems, we'll be back next year to do it all over again.

Clergy Changes

AYERS, Russell C., from St. Mark's, Foxboro, MA, to St. John's, Washington, DC
BARGE, Beverly L., from Holy Spirit, Tulsa, OK, to Messiah, Fredericksburg, VA
BERGMANN, William C., from St. Ann's, Woodstock, IL, to Trinity, Northport, NY
BIGHAM, Thomas J. (retired), from Great Barrington, CT, to 4918 Coliseum St., New Orleans, LA 70115

BRUMBAUGH, Charles F., from Calvary, Cincinnati, OH, to Christ, Cape Girardeau, MO
CLEMONS, D. David, from St. Paul's, Ventura, CA, to Holy Trinity, Pocatella, ID
CONKLING, Allan A., Jr., from Good Shepherd, Corpus Christi, TX, to Christ, Laredo, TX

DEMAREST, Richard A., to Calvary, Summit, NJ
DUNLAP, Joseph L., from Christ, New Bern, NC, to St. Christopher's, Sumter, SC
EHRICH, Thomas L., from St. Stephen's, Ferguson, MO, to St. Martin's, Charlotte, NC

FISHER, John R., from St. Stephen's, Billings, MT, to St. James, Columbus, OH
FISHWICK, Jeffrey P., from St. James the Less, Ashland, VA, to St. Paul's, Summerville, SC
FORD, Darrell L., from St. Luke's, Hot Springs, SD, to St. James, Newport Beach, CA
GIBBS, Wendell N., Jr., to Emmanuel, Rockford, IL

GULICK, Anna D. (retired), to St. Raphael the Archangel, Lexington, KY
HOLLETT, Robert T., from Christ, Oyster Bay, NY, to St. Augustine's, Cheasapeake City, MD
HYNSON, Nathaniel, from St. Luke's, Rochester, MN, to Trinity-by-the-Cove, Naples, FL

MILLER, Charles M., from Christ, North Brookfield, MA, to St. Christopher's, Chicopee, MA
MITCHELL, Barbara A., from Christ Church Cathedral, St. Louis, MO, to St. Magloire's, Drumheller, Alberta, Canada

NEW, Robert H., from Eastern Shore Chapel, Virginia Beach, VA, to St. Michael's, Richmond, VA
POWERS, R. Stephen, from Holy Trinity, Spokane, WA, to Chaplain Corps, U.S. Naval Reserve, Millington, TN

RANDALL, C. Corydon, from Trinity, Ft. Wayne, IN, to St. Peter's, Del Mar, CA
REPPARD, Lawrence (retired), from Los Alamos, NM, to 4602 N. 24th St., Phoenix, AZ 85016

RIGGALL, Daniel J., from St. Paul's, Monroe, NC, to St. Peter's, Mountain Lakes, NJ
SHEFFER, Richard S., from Good Shepherd, Lake Wales, FL, to St. John in the Wilderness, Flat Rock, NC

SECAUR, Stephen, from Our Saviour, Akron, OH, to Holy Trinity, Shamokin, PA
SMITH, Kermit W., from College of Chaplains, Schaumburg, IL, to chaplain, Good Samaritan Hospital, Corvallis, OR

STOTT, William E. (retired), to Holy Spirit, Tuckerton, NJ

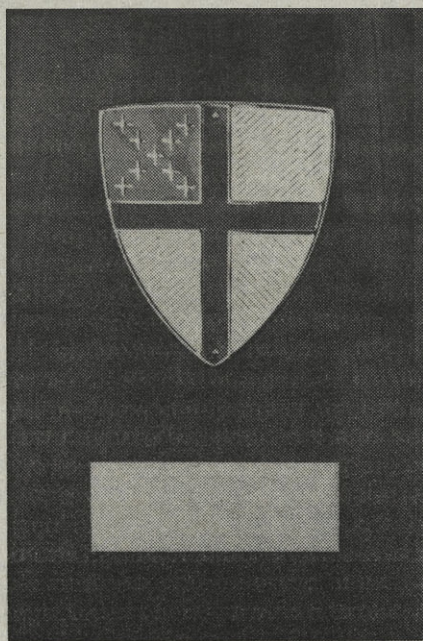
SUMMERS, Charles R., from St. Mark's, Hamonton, NJ, to St. Paul's, Marshalltown, IA
SUTTON, Patricia E., to chaplain, Evanston Hospital, Evanston, IL

TINSLEY, Fred H., Jr., from Grace, Vernon, and Trinity, Quanah, TX, to Holy Cross, Lubbock, TX

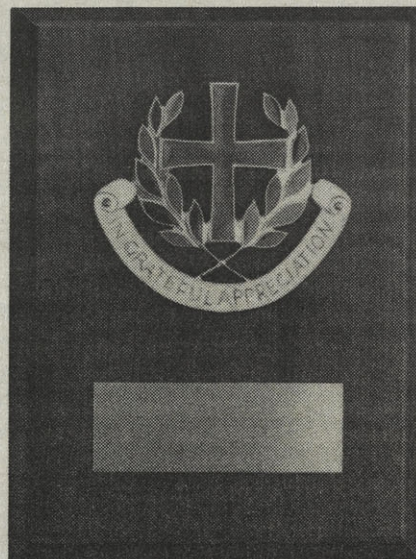
VAGUENER, Martha, from Christ, Lincoln, RI, to St. John's, Millville, MA

VANDERPOEL, Frederick T., from St. Paul's, Alexandria, VA, to Grace, Alexandria, VA

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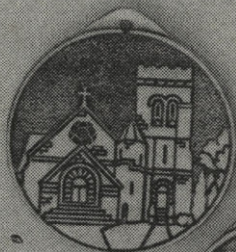
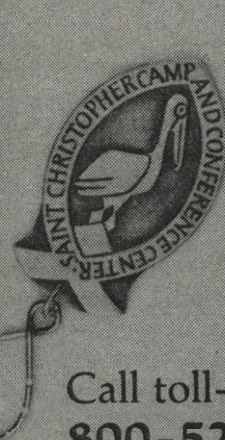


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How do you start a new church?

The Rev. Keith Andrews should know. He is building a mission in a fast-growing suburb outside Tucson, Ariz.

In the winter of 1984, Andrews was an assistant at a church in Paradise Valley, Calif. He felt he was maturing in his vocation and was "looking for a way to stretch as a priest." At the same time, the Diocese of Arizona was looking for the right person to develop a new mission in Tempe.

"I interviewed for the job three days after our first baby was born," Andrews recalls. "After much prayer, talk, and struggle I decided to accept the call as vicar of a new mission and make a commitment to settle in Tempe. The diocese pays my salary and has purchased a piece of land for the future site of the church, St. James the Apostle.

"First I went to a workshop on congregational development. I learned there weren't any cookbooks for building a church and that the only real enemy is discouragement. We were told to be creative.

"On June 1, 1985, I began by running ads, traveling, and talking with people, inviting them to join in the formation of a new church. A small group of us formed a steering committee and met during the summer to put together a membership drive. We came up with a brochure, a logo, T-shirts, and banners for a van. Then in August we sent out an invitation from Bishop Joseph Heistand to 15,000 homes in the suburban area of South Tempe/West Chandler and followed up by knocking on 4,000 doors. It was an exciting time."

The first service in an unheated high school band room brought out 125 people. Andrews remembers wheeling in an altar from a church which had been closed and accepting someone's gift of candlesticks and altar linen. "We kept it all in a trailer and, like pioneers, pulled up our wagon every Sunday to set up for worship."

In the spring the congregation moved to space in Tempe's Temple Emmanuel where they have worshiped ever since. But the 200 "committed" church members are rapidly outgrowing their borrowed quarters. Andrews says the preliminary plans for their church have been approved and that they hope to be in their new home sometime late next year.

In many ways, the congregation of St. James the Apostle reflects the new shape of the Episcopal Church as it goes into the last decade of the 20th century. Andrews notes that only 40 percent of the middle-class congregation has previously been exposed to the Episcopal Church. "Many of them came because they need the Church, but they

don't know what it means to need the Church."

Andrews and his lay leaders have worked hard to develop a catechumenate program which nurtures new Christians. "We are trying to develop a congregational context for the ongoing maturation and development of Christian people," he says. Andrews also began three house churches, which meet weekly for Bible study, prayer, and mutual support. By the end of the summer the house churches, run by laypeople, will number five and include almost half the congregation.

The past three years have been devoted to creating and sustaining the fledgling parish. Once moved to its new building, however, Andrews hopes the congregation will turn its attention outward. It has already adopted a Hispanic family and has good working relationships with local Christian and Jewish congregations. "I'm getting the congregation to recognize that ministry isn't something we do only when we're gathered together," Andrews says.

Under diocesan rules, the mission can apply



Keith Andrews (right) is building a new mission in Arizona.

for parish status two years after it is self-sustaining. Andrews has no plans to leave. "I appreciated that it would be a hard task, but there's been such tremendous joy that I've been encouraged to go on. It's been a formative experience."

A prescription for evangelism

In his own words, excerpted from an outline on how a vision for a new mission took shape, the Rev. Keith Andrews tells the story of the growth and nurturing of the Christians at St. James the Apostle Church, Tempe, Ariz.

Just as the first year may be defined as the task of "assembling" a vision for the mission, the second year's task may be defined as the work of "cementing" that vision in the hearts and minds of the pioneers. The vision we had begun to share of a people with a deep commitment to spiritual maturity individually and corporately began to place programmatic demands upon our energies. We reexamined how Christian formation occurs in people and began to focus on creating structures of support so the congregation itself can be a renewing, redemptive force in the life of the Church. Our examination led us to design programming in the areas of:

- Adult Christian Formation through the development of a catechumenate process. The focus for this effort pushes us through the stages of faith development toward a commitment to ministry—"to be sent"—to be and do.
- Stewardship Education through the development of a year-round one-on-one visitation pro-

cess for the expressed purpose of Christian formation. This effort is intensive, and it requires considerable commitment on the part of the visitors to address in the intimacy of a person's home the spirituality of Christian life.

• Discipleship training and evangelism through the development of house churches. These are envisioned as primary building blocks for Christian faith development that addresses individual and communal issues of Christian living.

In every case, we make no apology for the increased level of commitment required in order for our members to maximize the opportunities available to them. The mission of the Church, for it to be owned, must cost something of real value. Consequently, our emphasis has not been on program development which is involving, often at a superficial level, but on the ongoing formation of Christians in the realities of discipleship as revealed in Scripture.

After people have visited us twice for worship, I visit in their homes and speak of our commitment and mission and listen intently to their stories. When they decide to belong to this particular fellowship, we welcome them with the "Welcome to the Family" rite. They are invited to belong to a dinner group which facilitates the orienting/assimilating process. They are also encouraged to consider belonging to a house church. House churches are small groups of people who form around a New Testament experience of encouraging and strengthening the Church.

This congregation has from its very beginning been a mission-oriented people. Members of our Service Commission have become active in the lives of the members of a Hispanic family we adopted in our community, and they have led us into a deeper understanding of our responsibility and opportunity to serve those who may never belong to us as members.

We have made a commitment to share with other churches in our area who are also beginning their work or have begun in recent years. During Lent we gather for study and prayer with the Lutherans and Presbyterians, and in the summer we share a Vacation Bible School with Lutherans, Presbyterians, and United Methodists.

We are living on the edge of a rapidly developing community, predominantly suburban and desperate for affiliation. Quite literally, the Church can and ought to be the family in the new land which honors the human need to belong.

Our focus has been discipleship training through deep and abiding love relationships given us by God. Our future will begin to take shape as we mature in our commitment to the work of evangelism. It is not very new, but it is profoundly exciting to observe the Lord's hand at work in our friends whom we call brothers and sisters.

Should retired clergy vote?

by Eldred Johnston

Recently I was forced to make a decision. Our diocese was preparing to select a bishop coadjutor. Should I exercise my right to vote in this election even though I had been retired for almost 15 years?

On the "pro" side—the Church needs the benefit of the wisdom and experience of ripe, old age. The years should have given me an increased ability to judge a candidate's character, ability, and devotion. The years should have given me a perspective for a clear discernment of the nature and mission of the Church and the basic needs of humanity. The years should have given me the opportunity for "a closer walk with God, a calm and heavenly frame. . . ."

On the "con" side—the guys in the trenches ought to be the ones to pick their leader. They will have to depend on the new bishop for wisdom and strength in the battle against evil, hedonism, and apathy. The younger generation is in touch with the contemporary needs of society and individuals and therefore can work with their leader to establish priorities for building God's kingdom on earth.

Retired clergy are not only retired, but apt to be tired—unwilling to accept the strenuous responsibilities involved in working in the modern world.

Retired clergy have an education that is outmoded. Biblical research, theology, psychology, sociology, technology, etc., have made amazing strides in recent years. Significant terms in the modern world are a foreign language to the old guys: computereze; surrogate parentage; sexual choice; nuclear warheads; Liberation theology; genetic programming; glasnost; inclusivistic terminology; hard metal rock; Yuppies.

I admit—even as I write—that I am feeling more and more an alien in today's world. What has become of Henry Thoreau, Grandma Moses, Mark Twain, Harry Emerson Fosdick, Dorothy Day, Eleanor Roosevelt, Paul Laurence Dunbar, Jane Addams, George Gershwin, Winston Churchill, Albert Schweitzer, William Temple, Mahatma Gandhi, and Mrs. Miniver?

Now—I find myself at the diocesan convention. An usher approaches and speaks to me, offers me a ballot. I respond: "Young man, are you asking me if I want to vote for the new bishop? Please go away. Don't disturb my dreams of those beautiful days of yesteryear."

Eldred Johnston lives in Columbus, Ohio.

Rendezvous.

Where can you meet
Jesus of Nazareth
Peter Abelard
St. Matthew
Teresa of Avila
William Temple
Charles Wesley
Virginia Satir
Jeremy Taylor
Flannery O'Connor
Martin Buber
St. Luke
Frederick Buechner
Julian of Norwich
St. John
J.S. Bach
Anne Tyler
Vaughn Williams
St. Mark
M. Scott Peck
and
Paul the Apostle?

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Clergy spouses: The forgotten half

by John E. Lawrence

The diocese elected its deputies to General Convention and proudly chose a "full representation" of four clergy and four laypersons. The parish at its annual meeting selected four new vestrymembers and one warden, carefully balancing the slate to provide for participation by every aspect of parochial life. An enlightened diocesan planning committee arranged for a two-day conference for clergy and wardens. The parish nominating committee set up a screening process to insure that its diocesan, archdeaconry, and deanery representatives reflected the parish's age, sex, and racial and cultural diversity. On Maundy Thursday the bishop hosted a luncheon just for the clergy; on Ascension Day the same bishop gave a dinner only for the laity of the diocese. In each of these situations one group of people (unintentionally, but nevertheless effectively) was excluded: clergy spouses.

Full participation in the decisions that affect one's life has come to be viewed as a basic human right as well as a societal responsibility. Christians have, in recent years, affirmed this as a starting point for a great deal of moral theology. Despite those beliefs, one rarely sees a clergy spouse stand for election in a parish or a diocese, even the spouse of a non-parochial priest. They are simply not considered to be part of the category known as "the laity." On the other hand, most diocesan programs designed to assist clergy, either professionally or spiritually, do not include clergy spouses, feeling that clergy spouses are not the same as "the clergy."

Several months ago a fairly large group of clergy spouses crashed a "Candidates' Night" for clergy to meet the nominees for bishop coadjutor. Their action met with praise from some and anger



from others. That it could create either reaction is indicative of something even more profound.

Once upon a time, the role of the clergy spouse was thought to be clearly defined. Biographies and how-to books systematically (often insipidly) outlined all the different aspects and expectations of the clergy spouse role. "Clergy Wives" groups were fairly common, meeting to consider the spiritual and practical implications of being in that position. The bishop's wife often set both the standard and the pace for what was considered a special ministry. That model contained within itself the seeds of its own self-destruction, primarily the impression it often fostered that clergy spouses were unpaid curates who were little more than extensions of their mates' ministries.

Dissatisfaction with that model began just as many, if not most, clergy spouses started to work "outside the home," leaving precious little time for any kind of role-support structures. Whatever en-

ergy and interest the wider Church had in considering these concerns was soon absorbed into questions around and efforts toward the ordination of women. (That the candidates for ordination would only very rarely be clergy spouses seemed not to occur to many. Both were "women's issues" and, as with other "minorities' issues," people usually had enough room for only one at a time.)

Despite the lack of attention or interest official structures gave to clergy spouses, other changes were occurring which would shift attention back on them at the most basic and rudimentary level. These were the changes centering around clergy support. In 1968, General Convention sponsored a study entitled "The Problems of the Priest." Among other things, that study tried to examine some of the questions and sources of clergy support. It concluded that, in a ministry crisis, 26 percent of the clergy considered their spouses most dependable, compared with a rating of 25 percent for bishops. The highest ranking, however, was given to clergy colleagues (36 percent).

The research which has been conducted since then has indicated a deep and profound shift in those feelings with reliance on episcopal and colleague sources significantly declining. Virtually every study done in recent years has concluded that clergy spouses are now the chief support resource for clergy. The recent *Leaven* survey (Summer, 1987) puts the figures at 18 percent for clergy colleagues, 3 percent for bishops, and an overwhelming 67 percent for clergy spouses. While much attention has been given to the diminishing perception of bishops as support figures, the increased place of clergy spouses is even more dramatic. In an article first published in *Professional Pages* in March, 1987 (and republished in *Faith at Work*), Dick Busch, the director of the Center for Continuing Education at Virginia Seminary, draws this conclusion after 12 years as "a priest to priests": "A spouse tends to be the clergyperson's primary source of support and adult companionship. After the spouse, most will admit there is not much back-up."

While the importance of the support of a cleric's marriage partner has increased, so too has the perception that clergy spouses themselves now receive little help in this ministry from outside the marriage—and particularly from the Church. The strongest response in the entire *Leaven* survey came to the question of whether more pastoral support is needed for clergy families: An overwhelming 94 percent said "Yes."

One of the most poignant responses to the *Leaven* questionnaire came in the form of a brief comment appended to the survey form. "Your article has helped me identify that much, if not most, of my pastoral care comes from my wife," wrote one male priest. "Thanks—I'm very fortunate." This remark may reveal an even greater need than programs for clergy and their spouses. More important may be a new and renewed celebration of clergy marriage. Most consideration of clerical marriage today comes as a result of its problems, breakdowns, and increasingly frequent dissolutions. The rhetoric often used is condemnatory, hidebound, and less-than-helpful. The direct, joyful, and deliberate raising up of clergy marriages is rare indeed. The unique vocation of clergy and their spouses, living out and responding to the Gospel together, is hardly, if ever, recognized. That sense of celebration, after all, is what we as Christians ought to be at our best in providing.

Support for clergy spouses and the celebration of clergy marriages need to be a part of the Church's agenda and a major component in the Church's life today. We cannot afford to keep clergy spouses in the "neither/nor" third category if they are to be effective and happy in carrying out their unique vocation. This is not only a matter of practical sense or a response to a demonstrable need; it is an affirmation we should have been making all along. Repenting of our collective sins of omission, the time for us to begin is now.

John E. Lawrence is rector of St. Christopher's Church, Fairborn, Ohio, and editor of *Leaven*, the newsletter of the National Network of Episcopal Clergy Associations.

Episcopal clergy families are subject of a new survey

by Elizabeth Eisenstadt

A study of clergy and their spouses by the Episcopal Family Network (EFN) reveals that while more than half of the clergy are considered "healthy," more than three-fifths of their families are coping with at least one serious problem.

The Network began its survey of clergy in three southeastern dioceses; a year later it invited three northeastern dioceses to participate. Although the study concentrated on parochial clergy and their spouses, single, non-parochial, and retired clergy were also queried. The three-year study, titled "Episcopal Clergy Families in the 80's," assesses needs and resources in such areas as family income, spiritual and social resources, and divorce. At the beginning of the report the project's creators note the integral connection between the way a minister's family operates and the way he or she serves a parish. "The assumption is made that by strengthening clergy families, all families benefit."

The project was born in 1985 when the EFN board met with the bishops of Alabama, Central Florida, and Tennessee. Early the next year representatives from each diocese met to develop a vision statement and a questionnaire. A year later, the board asked the Dioceses of Connecticut, Maryland, and Massachusetts to become a part of the project.

The project's creators asked for information in five areas: the health of the priest and spouse; whether these couples perceive themselves as being "different" from other professional families; personal and family systems; support available for clergy and spouses; and the degree of satisfaction with their financial status.

To measure health, the committee used such criteria as "feels joy and satisfaction from work in the Church" and is "spiritually whole and growing

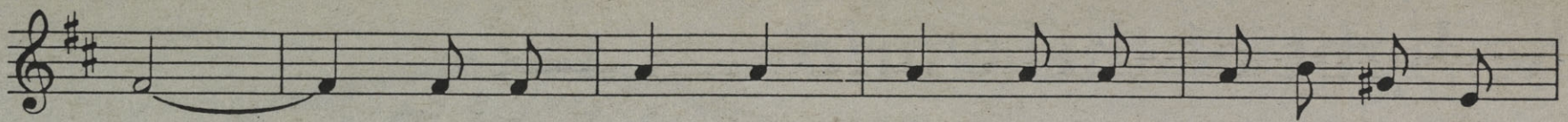
in spiritual depth." Physical well-being and energy were also measured, as were feelings of loneliness and isolation.

Ninety percent of priests and their spouses reported feeling "different" from other professional couples. Spouses often felt the priest was "on call" 24 hours a day. The clergy felt different because they could not take off two days a week. On the whole, clergy families believe they face unique pressures. Spouses are more prone to resent the amount of time the clergy husband or wife spends in the parish; one common complaint is a lack of support in family matters. Within the past year, half the priests and less than half of their partners have sought professional help from a therapist or counselor. The single clergy polled felt they had a tougher time fitting into the life of the diocese than did married clergy.

The study also found no significant difference in family income between the two areas. One-third of the respondents felt they had earned enough money in the past year to live "comfortably." Thirty percent of those polled earned \$25,000 or less. In the southern dioceses, 17 percent of the clergy families had incomes above \$50,000 while in the northern dioceses, 21 percent reported earning the same amount.

EFN received financial help from the Church Pension Fund, Trinity Grants Board, and the Episcopal Church Foundation. It hopes eventually to expand its research into 15 dioceses.

Copies of the report have been sent to bishops, General Convention deputies, seminary deans, and other church officials. Those interested in ordering the study may write: The Episcopal Family Network, c/o The Rev. William J. Winterrowd, Church of St. James the Less, Church Lane, Scarsdale, N.Y. 10583.



Sex and the songs of Sion

by Ben A. Meginniss

*Seated one day at the organ,
I was weary and ill at ease. . . **

because I can't play the organ. But there on the rack before me was a copy of *The Hymnal 1982*. So instead of letting my fingers wander idly over the noisy keys as Sir Arthur Sullivan did when he discovered "The Lost Chord" like the sound of a great "Amen," I let them turn the pages of the new official Hymnal, this aid to singing in church for the past several years. Certain aspects of the book interested me, details that had escaped my attention before.

For instance, the old name "Sion" is gone. The new book is consistent in its use of "Zion." Just one of those minor details, I suppose, over which the Hymnal Commission may have spent many tedious hours of heated debate. It is a logical change, of course—the name of the political-religious group isn't spelled "Sionists," is it?

One aspect of the new Hymnal that fascinated me was S E X—or, to be more specific, the awareness of the Hymnal's revisers of the need to clothe a word or group of words with aprons like those with which our primordial ancestors adorned themselves just prior to their eviction from the garden.

Hymn 667 begins: "Sometimes a light surprises/ The Christian while he sings. . . ." But that must be an oversight. While *he* sings? Is not the female Christian susceptible to being surprised by light? Or are all Christians male? The Hymnal's revisionists could be fairly consistent with "Zion" but not always with gender. Euphemisms abound in a valiant endeavor to avoid suggestions of differences in sex. "Rise up, O men of God!" has

become "Rise up, ye saints of God!" (No. 551). But the revisionists did list the offending first line in the index.

In "Hail thee, festival day!" (No. 210), "The Lord and the ruler of all men" is now "The Lord and the ruler of nature" which is certainly more inclusive. "Brightest and best of the sons of the morning" is now "Brightest and best of the stars of the morning" (Nos. 117-118)—another light that surprises?

All in all, the revisers must be commended for a courageous effort to rid the Hymnal of purely male connotations. But in one instance, they had to admit defeat. In "Rejoice, ye pure in heart!" (Nos. 556-557), a stanza in the 1940 Hymnal proved to be one with which the 1982 revisers could not cope:

*Bright youth and snow-crowned age,
strong men and maidens meek,
Raise high your free, exulting song;
God's wondrous praises speak.*

Offend not the aged by suggesting that brightness is a mark of youth alone, question not the excitability of maidens or the possibility that the female of the species can be strong. The Commission did the only honorable thing—it eliminated the odious stanza entirely.

The old faithfuls are not immune, either. In "Holy, holy, holy!" (No. 362), no longer is it "the eye of sinful man," but "the sinful human eye" that "thy glory may not see." That change seems to suggest that not the person, but just a portion of his/her anatomy is blameworthy.

In "Songs of praise the angels sang" (No. 426), the males do seem to get a break. The line,

"And shall man alone be dumb till that glorious day be come?" has yielded to "And shall Christians fail to sing till on earth Christ come as King?" No longer does that hymn call into question the mental capability of the male.

The revisers were wary when they came to the National Anthem (No. 720). The second stanza still proclaims, "O thus be it ever when free men shall stand/ Between their loved homes and the war's desolation." Are some things still too sacred to tamper with?

But getting back to Sir Arthur's "Lost Chord," virtually all the "Amens" have been scrupulously deleted in the "Hymns" section of *The Hymnal 1982*—with the exception of "Jesus shall reign" (No. 544), which contains the word within the text as the final word of the hymn: "Angels descend with songs again,/ And earth repeat the loud amen." Could the last syllable of that transliteration of the fine old Hebrew word be unacceptable? If the book also contained a few "A-womens," might the sting be reduced?

Apparently we shall have to forego the "Amens" in our earthly hymns, for

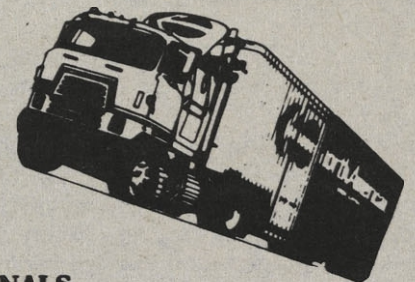
*It may be that Death's bright angel
will speak in that tone again.
And it may be that only in heaven
we shall hear that grand Amen. **

Ben A. Meginniss is a retired priest who lives in Mobile, Ala.

* Adelaide Proctor wrote "The Lost Chord," for which Sir Arthur Sullivan wrote the music, long before there was a *Hymnal 1982*.

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The light of the world

by Ruth Daugherty

Was it as high as the books said? I bent my neck far back to see the rib-vaulted ceiling lit by the early morning light. My breath came in jerks, partly from the strange position, partly from wonder. How could man build anything so big, so lasting, yet so fragile and beautiful?

Amiens Cathedral seemed the epitome of perfection from the first time I saw a black-and-white photo of it. For years I dreamed of looking up into its vastness, doubting that the chance would ever come.

Early morning light streamed through the elaborate tracery of the rose window; the huge clerestory windows near the vaulted ceiling glowed. Colored light played kaleidoscopically on the gray stone pillars.

I stood dumbfounded. This was no ordinary place. This marvel of stone and glass was indeed the house of God. Never before had I felt the force of such majesty. It was glorious to be here.

But joy passed quickly. Guilt took its place. In the beauty of this place, in the presence of the All Knowing, I was an offense. How dare I stand here!

To hide myself, I knelt quickly in a pew along a side aisle. My chest heaved with grief. Stripped of all pretense, I bowed before the Omniscient accused and convicted. Blinded by tears, I huddled away from the light breaking into the nave, seeing only a glimpse of the gray stone floor beneath my feet. Nothing more.

Minutes passed in agony. Then a pair of stockinged feet muffled in huge cloth slippers shushed along the blurred stones at which I stared. The feet, broad, flattened like duck feet, were connected to a coarsely-dressed nun so short and bent I could see her without lifting my head.

Her appearance surprised me. From a long-accustomed position of advantage, I cancelled any worth she might have. "Look at what a low, mean creature she is," my thoughts announced. "Look at her coarse hands, her peasant features. And she is wearing slippers. Of all things, coming into this cathedral wearing slippers. The other nuns very likely have her doing scullery work for them. Why, she probably can't even read."

I felt so superior.

"She doesn't belong in this cathedral," I decided. "If I am not worthy to come into God's presence, how dare *she*?"

"What am I thinking?" I would have screamed to myself if the place were not holy. "Do I believe I am more worthy than that nun because I look better? Does how we look or dress determine our value? Does God judge us on our appearance?"

I knew better.

The nun shuffled closer to the altar. I tried to see her through God's eyes. "She dares come here," I told myself, "because . . . because . . ."

It was hard to admit. I was not used to the truth that forced itself on me. ". . .because God loves her."

I felt momentarily jealous.

"And me? Could God love me?" I doubted it. Those things I thought important gave me no credit in God's eyes. Instead they tempted me to overrate myself and downgrade others. The stones blurred again. Disgusted and contrite, I huddled in the pew.

Perhaps the building is its most beautiful in the early morning. I do not know. I did not see the light which touched me as it bounced from stone wall to pillar to floor. It danced around me, contending with my gloom. And with it came a familiar yet previously unbelievable message: "God loves you. God loves you. God loves you—not for how you look or what you do, but simply because you are God's."

The message came through unconvincingly garbled at first. My sense of worthlessness countered, "How could God love you?" But the good news allowed no resistance. It repeated itself till the possibility that God might care became plausible, till the love became real.



The rose window of Amiens Cathedral.

Then it was tears of joy that streamed down my face. The ugliness of guilt had been washed away. I knelt before the Infinite Love in the beauty of God-given holiness, my face swollen and red with tears.

The warmth of love pervaded me as intensely as guilt and grief had before. I relaxed in wonder and thought again of the nun. "In God's eyes was she beautiful?"

"Of course." Then fragments of understanding pieced themselves together into a greater whole: Not only did God love *me*, but God loved me as much as He loved the little nun.

As much as that.

No more.

No less.

Jealousy was gone; so were feelings of superiority. The sun had risen higher. Its light no longer streamed through the jewel-like east win-

dow. Instead it poured through the uncolored clerestory windows, seeming to lift the vaulted ceiling as if separating the heavens from the earth. Outside people were waiting for me. I had to leave.

As I walked through the doors, the light which had filtered into the cathedral flooded around and warmed me. Inside it had touched me gently; outside it brought life and warmth and brilliance to everything.

"Limitless!" it announced jubilantly. "God is not contained in any monument such as this cathedral. God's love is boundless."

It was so obvious. It left me open for wonders I had not begun to imagine.

Ruth Daugherty is a free-lance writer and a member of Christ Episcopal Church, Tacoma, Wash.

On the listening end

by Hugh Dickinson

Last week I sat on the listening end. Sightseeing in Virginia, I caught Sunday Eucharist at the parish in Winchester. As the rector completed the Gospel reading ("What brand of lozenge keeps his throat so clear?"), the assistant, young and bearded, mounted the pulpit ("Oi veh, we're not getting by with a chancel talk"). The sermon, in all fairness, passed clerical scrutiny. Based on the morning's Gospel, it addressed the "Thomas" event. The preacher juggled biblical and contemporary in lively interplay. And from it I ingested a point for wrapping and taking home.

But gained primarily was the experience of listening to a sermon. The point touching me came midway through the discourse. "Persons often serve good purpose," said the preacher, "in voicing their skepticism." That statement, put concisely, helped me unravel internal twine.

"But now," I questioned, "why is he still going on?" I'd gleaned my point for taking away; added verbiage seemed redundant. Drumming Sousa tunes on my kneecap, I began checking out the stained glass.

Do most sermon listeners experience the same? Out of many thoughts hurled from the pulpit, only

one reaches the heart? And catching it, you'd like free time to ponder? What if, for some, the salient point comes near the opening while for others it waits until: "Finally, good people. . .?" Should we allow worshipers, upon hearing their message, permission to vacate their pews if promising to reconvene for the Creed? My hunch is we'd lose most to the coffee shop. Perhaps safer would be providing brochures about the stained glass windows to grace eye-roving with a semblance of education.

All this, of course, flirts with fantasy. What's needed may be giving from both ends. From preachers—brevity, unity of theme, sharpness of imagery, and a genuine knowledge of those to whom he/she speaks. From worshipers—patience, regard for pewmates, understanding that his/her take-home may come near the close.

Might sermon time occasion some bona fide good news in content and in sensitivity?

Hugh Dickinson, rector of St. John the Evangelist, Lansdowne, Pa., wrote this article for his parish's newsletter, from which it is reprinted by permission.



Jain leader Sushil Kumar of India, left, attended the first international meeting of Church and state with the Dalai Lama, center, and Romania's chief rabbi, Moses Rosen, a long-time member of his country's parliament.

World leaders campaign for planet's survival

Oxford, England—Archbishop of Canterbury Robert Runcie was one of over 150 religious and political leaders from 52 countries who gathered here in April to discuss planetary survival. The five-day international dialogue was the first of its kind. Meeting at Christ Church College, the leaders selected three areas "of critical concern" for special attention: eliminating nuclear and other armaments; finding the appropriate balance between resources and people; and the well-being of vulnerable groups, particularly women and children.

Standing before a massive photograph of the earth from space, American astronomer Carl Sagan and Soviet scientist Dr. Yevgeny Velikhov agreed

bishop. Winstanley, an Englishman, is on leave after his second three-year tour of duty with the South American Missionary Society in Peru. His appointment has been criticized on the grounds he is a charismatic, which could cause division in the Church in Peru, but SAMS spokesperson Kath Clark said what Winstanley has done is to take a number of Peruvians who were "charismatic but not very Anglican" and bring them into the Anglican family. The House of Bishops and the Executive Committee of the Province of the Southern Cone have confirmed Winstanley's election.

Bishops agree to protest at Lambeth

Canterbury, England—The Episcopal Women's Caucus reports that more than 100 Anglican bishops from the U.S. and Canada have signed a statement promising they will not celebrate the Eucharist at the Lambeth Conference in July. Caucus members, who plan to lobby at Lambeth for full acceptance of women in the Anglican Communion, will also conduct workshops and lectures at The Priory near Canterbury Cathedral. The Church of England, which does not allow women's ordination to the priesthood, also does not permit women priests from other provinces of the Church to celebrate the Eucharist within its jurisdiction. The bishops signed the statement to underscore their sense of the injustice of that situation. Sally Bucklee, a leader of the Episcopal Women's Caucus, said, "We see our mission at Lambeth to be twofold—to be leaven for women's equality throughout the world and to be advocates for women's full acceptance and participation in the life and work of the Anglican Communion."

New program format for theological education

Manila, The Philippines—Last fall St. Andrew's Theological Seminary opened its doors to a new program of Theological Education by Extension (TEE). The program is not patterned from the seminary's curriculum, but grew out of the basic concern of guiding and helping individuals to be witnesses of the faith of Christ in contemporary Philippine culture. New Study Learning Centers, formed in consultation with local ecclesiastical authorities, have officially appointed and certified TEE faculty to guide students in self-paced study. The Rev. Ciriaco M. Lagunzad, Jr., formerly general secretary of the National Council of Churches in the Philippines, directs the program.

Five-year term set for Peru's new bishop

Lima, Peru—The Rev. Alan Winstanley, 39, has been appointed Bishop of Peru for a maximum term of five years, after which he will make way for a Peruvian

World events

that the planet is at risk because it is "booby-trapped" with nuclear weapons. Sagan likened the U.S. and the U.S.S.R. to "two implacable enemies in a room awash with gasoline, one with 12,000 matches, the other with only 11,500, and they are in a desperate race to get more matches." Velikhov said the answer is to reduce nuclear arsenals by 95 percent, a goal he said could be reached by the end of the century.

The Dalai Lama concurred that "in this nuclear age... everyone is a target" and urged love and care for the planet which gave us life. Mother Teresa spoke with great feeling about the need for love in the family as a solution for people's "hunger to be something, to be somebody."

The participants' final statement, "For Global Survival," urged changed attitudes "to implement new policies based on sustainability and justice" and promised to "work for a fundamentally changed and better world." The conferees set deadlines for action and selected a 16-member executive committee which scheduled its first meeting for October in Moscow.

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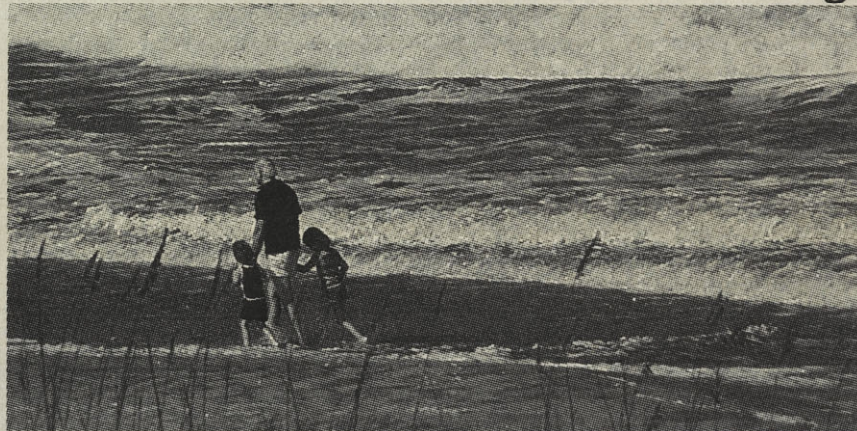
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Sexuality may be a divine gift, but where did this material come from?

by Elizabeth Eisenstadt

"It's the kind of pop theology I would expect if I watched Phil Donahue," says Bishop William C. Frey of Colorado.

"It's an enlightened and marvelous piece, and I'm very pleased with it," claims National Association of Episcopal Schools (NAES) head Ann Gordon.

Both Frey and Gordon are talking about the same sex education resource. Since *Sexuality: A Divine Gift* was published last year by the Church's Education for Mission and Ministry unit (EEM) in cooperation with NAES, it has been the focus of intense and growing public debate.

Sexuality: A Divine Gift was prepared by a task force mandated by the 1982 General Convention. Resolution D-76A asked EEM to "develop educational ways by which the Church can assist its people in their formative years (children through adults) to develop moral and spiritual perspective in matters relating to sexuality and family life."

The seven-woman, four-man, task force was made up of clergy, sex education specialists, and church educators. Formed in 1983, the task force worked on the 110-page document for three years. In a pastoral letter to his brother bishops in the spring of 1987, Presiding Bishop Edmond Browning suggested the soon-to-be-published material as a "potential resource." A supplement appeared in May of this year.

The one point on which proponents and opponents agree is the timeliness of the materials. "My hope is it might give people a chance to share with each other the things they feel deeply," says Canon Robert Hansel, director of the Bishops Center in the Diocese of Southern Ohio and spokesperson and troubleshooter for the task force.

Frey, who labeled the materials "Dr. Ruth [Westheimer] in clerical disguise," agrees that "we need an open study and good solid materials. But," he added, "my hope is this document is the first cannon shot from the left and a few from the right will follow."

Since it was presented at the House of Bishops' meeting last fall, *Sexuality* has elicited many cannon shots. Bishop Fitzsimons Allison of South Carolina was one of the first to denounce it publicly. In January, he charged that the materials do not reflect "traditional moral principles" and the stated position of the Episcopal Church.

That same month South Carolina's 198th convention affirmed Allison's position and asked the Presiding Bishop to remove the materials from circulation. In June, Allison went further, asserting that publication of the materials was "a deliberate attempt to change the Church's teachings, which are anchored in a traditional interpretation of Scripture." Allison also asked the Rev. Kendall Harmon of Sumter, S.C., to prepare a study of the materials.

Harmon, who has become the unofficial representative of clergy and laypeople troubled by *Sexuality*, begins his critique by praising the "creative teaching methods" and positive interpretation of human sexuality found in the materials.

Then he analyzes the doctrinal and ethical problems he claims make the materials unusable. Scripture, he writes, is conspicuously absent from a list of the materials' premises.

To this Hansel responds: "Scripture is 'absent' because it doesn't fit in the listing of assumptions about what factors will contribute to a climate of trust and sharing that's essential if we are to listen and learn from one another."

Harmon also says the authors recognize sex as a sacrament without reservations about human capacities for abuse. A sentence which has aroused considerable controversy appears on page five: "...when sexual intercourse is recognized as a Christian sacrament, our bodies become the means by which God teaches us what it is to give ourselves without holding back, to love another person with generosity and enthusiasm."

Hansel's reply is: "Of course the task force is aware that we can misunderstand and misuse the gift so it becomes destructive of self and others, but that didn't make sex 'bad.'"

Surveying the document's bibliography, both critics and supporters have said the books and audio-visual materials mentioned are biased or "one-sided" in their approach to such matters as homosexuality and premarital sex. The resource which has raised the most hackles is a recommended audio-visual Unitarian-Universalist curriculum for young adolescents called "Understanding Your Sexuality." Produced in the 1970's, the material reportedly graphically addresses teenage homosexuality.

Harmon and others note that no "major theologians and Anglican thinkers" served on the task force or were asked to contribute to the original materials. Although Hansel says the supplement, which includes works by church ethicists Timothy Sedgwick and Philip Turner, had been planned since the project's inception, Harmon is unsatisfied with this explanation. He says the supplement is "very poorly done, rushed, not carefully thought out, and biased."

Writing in *Evangelical Catholic*, Harmon said, "Most upsetting of all, *Sexuality: A Divine Gift* leads the reader to believe that the official position of the Episcopal Church affirms sexual relations outside marriage, particularly homosexual practice, as acceptable alternative life styles."

The project's defenders deny this emphatically, saying the only body with authority to change official positions is General Convention. They also note that *Sexuality* was intended as a resource only.

As Gordon wrote in her latest NAES newsletter: "*Sexuality: A Divine Gift* is not a position paper, it is not a document, it is not a curriculum, it is not a sex education manual, it is not a report, and it certainly doesn't qualify as a doctrine."

While Harmon was preparing his analysis, bishops and dioceses across the country began discussing the materials. According to Harmon, *Sexuality* started as "a relative sleeper. Most bishops didn't know what was in it." Now, he says, at least 10 bishops have expressed strong objections or asked their clergy not to use the materials.

When syndicated columnist

Michael McManus wrote two editorials blasting the materials, the debate became public. The Episcopal Church, he said, "is on a path of immorality and death. [It] has concluded that tolerance is a more important virtue than anything else."

Bishop William A. Beckham of Upper South Carolina was one of several bishops who rebutted McManus through the press and pastoral letters. "McManus did a trash job on the Church," he said and added dryly, "I'm glad the Church is in this dialogue, but I wish we didn't have so many people on both sides who have the right answer."

Many of the responses to *Sexuality* have been positive. In a survey of more than 300 people trained to use it, only six felt it was unusable, Hansel says.

Flower Ross, responsible for Christian education in the Diocese of Atlanta, says, "It's like any other material. It does have limits, but the task force was trying to provide a creation-centered theology."

Bishop O'Kelley Whitaker of Central New York says the Church should feel good about the discussion the materials stimulated, but he also notes the sensitivity of the subject matter.

Timothy Sedgwick, professor of Christian ethics and moral theology at Seabury-Western Theological Seminary, argues that "design materials such as *Sexuality: A Divine Gift* are inevitably weighted toward the experiential dimensions of learning," for which churchpeople need a "mapping of the tradition." Without such a map, he says, "people may feel outside a broader context or that their feelings don't have any integrity within the historic faith." He believes not enough of an attempt was made to oversee the entire project and make sure the pieces fit together.

Sexuality: A Divine Gift will come before General Convention this summer in the form of an innocuous resolution. The Human Affairs and Health Commission will ask deputies to "commend the Executive Council staff for the work done in preparing this study guide." The commission will also ask for further educational materials on human sexuality.

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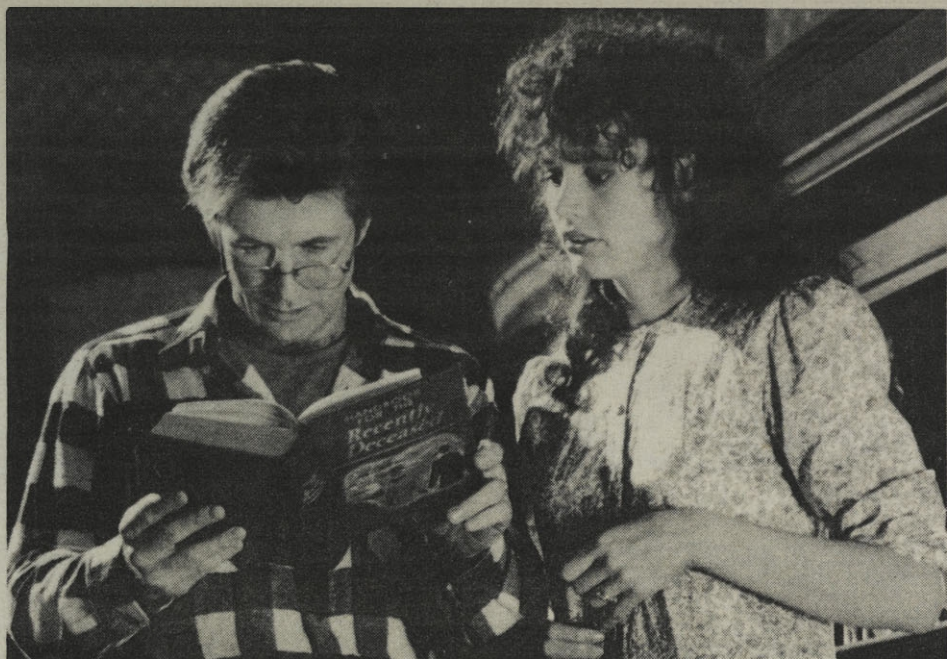
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Baldwin and Davis (as the Maitlands) peruse Handbook for the Recently Deceased.

Movie review

Can the living scare the dead?

by Leonard Freeman

"Beetlejuice, Beetlejuice, Beetlejuice." There. Now we've done it. Said the name of that big, bad bio-exorcist ghost-with-the-most three times, and now he'll come and rattle our day. (Or at least our movie screens.)

Beetlejuice (also spelled Betelgeuse), the current Michael Keaton comedy vehicle, has been having a solid number-one run at the box office. It's a reverse knock-off of the 1940's and 1950's movie/TV hit, *Topper*, in which a newly deceased couple adjusts to ghostliness while interacting with people who move into their old house. Only in this case the living drive the dead nuts rather than the other way round.

Adam and Barbara Maitland (Alec Baldwin and Geena Davis) have just taken a drive into town in their standard yellow Volvo to start a two-week vacation at home. To avoid hitting a stray puppy on the local covered bridge, they drive off the bridge—and *voilà*, instant ghosts.

The Dietzes, who soon move into the Maitlands' house, are a financially savvy/radically chic epitomization of the 1980's with-a-vengeance. *Beetlejuice* (Michael Keaton) comes in when the Maitlands' attempts to defend themselves and their home by haunting the place come a cropper. Instead of scaring the Dietzes away, the discovery of ghosts turns them on. Visions of "a theme park of the paranormal" dance through their heads.

In desperation the Maitlands call on *Beetlejuice*, a renegade ghost who has advertised his wares to them via TV and newspapers: "Having trouble with the living? Afterlife got you down?" With green teeth, decaying clothes, and a personality to match, BJ is the sleazy used-car salesman of the netherworld.

The fascinating element of this film is the set of assumptions it works out with regard to the realities of the afterlife.

For one thing, the afterlife isn't easy. "We're dead. I don't think we have very much to worry about anymore," Adam tells Barbara. Wrong. Instead of peace and quiet—a ceasing from striving or a time of bliss and/or retribution—the next

world seems just as crazily bureaucratic as this one.

Apart from the obvious point—that modern, success-driven, big-city types are scarier than anything we're going to have to face beyond the grave—the film has two genuinely good insights.

The first is the observation that "the living usually won't see the dead." Not *can't*—won't. In our secularist society—where even the afterlife is just grist for paranormal excitement—the truth is we have indeed lost touch with the lessons and the reality that the larger community of those who have gone before us represent. And it is a decision of the will.

The Christian community has long valued "the communion of the saints." But do we always realize how much they mean to us, how much the reality and example of their lives contribute to our living now? Societies that won't *see* their dead are often condemned to redo their sufferings.

The second key line comes in a response of the ghost Barbara to the contemplated suicide of the Dietzes' teenage daughter. "Don't," says Barbara. "Being dead really doesn't make things any easier." Would that more young, old, and in-between troubled persons had heard *that* message.

Agreed that there may be times and circumstances to offer up one's life; on the whole the Christian position has been that suicide is a bad choice—and certainly not a right choice if the object is simply to get out of the hassle of being a living, sentient being.

If the Christian tradition is right, then all souls have to deal with the basic work of *being* souls. And a choice to opt out of that will be just one more thing to work through—a step back rather than a step ahead—on the journey we all must take before the *eschaton*.

I wouldn't presume to say *Beetlejuice* is a "Christian" movie. But in what it says underneath—about the things that count—it rings true just fine.

Good movie. (Warners. Rated PG-13.)

Leonard Freeman is director of communications for Washington Cathedral.

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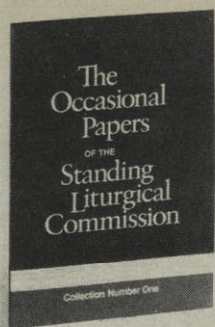
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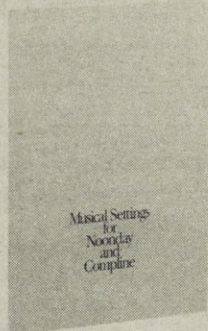
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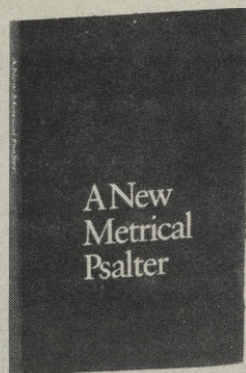
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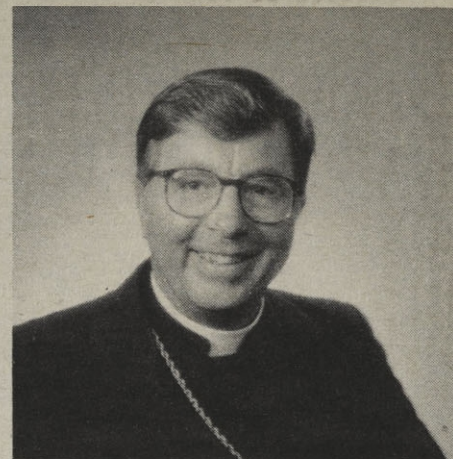
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Traditionalist voices are loud and clear

by Elizabeth Eisenstadt

The familiar joke received an appreciative chuckle from the Friday night gathering in the hall of an Episcopal church on Philadelphia's Main Line. As Dr. John Rogers, dean of Trinity Episcopal School for Ministry, told it, the plot unfolded like this: "A pilot, a Boy Scout, a computer analyst, and an Episcopal priest were on a plane whose engines failed. There were only three parachutes.

"The pilot bailed out first. Then the computer analyst turned to the priest and the Boy Scout, saying: 'I am the most brilliant man in the world and would be a terrible loss. I'm bailing out.' With that, he jumped out of the plane. The priest turned to the Boy Scout and said: 'I'm old. I've had a good life. You take the last parachute.' The Boy Scout laughed. 'Don't sweat, Father,' he said. 'The most brilliant man in the world just jumped out with my knapsack.'"

Addressing a group of church-people gathered to learn more about a group called "Episcopalians United for the Revelation of God, the Renewal of the Church and the Reformation of Society," Rogers was genial and wry. But the moral of his story was clear: Much of the Episcopal Church has gone astray. Growing too friendly with a secular culture, it has begun to abandon traditional moral standards and allegiance to the precepts of the Old and New Testaments. "A lot of people have never heard a thoughtful Christian explanation of the Gospel," Rogers said.

The Rev. John R. Throop heads Episcopalians United, an Ohio-based organization with 3,000 members. He says the group, founded last year, is growing daily with good attendance at meetings around the country.

Other groups have also sounded

an alarm about current trends in the Church. As General Convention approaches, these voices are becoming louder and more insistent. They don't all agree on matters like the ordination of women or the place of the 1979 Prayer Book. But they share certain common traits.

Members of groups like the Evangelical Catholic Mission and Episcopalians United say the institutional Church has not addressed their concerns. Questions members raise often focus on sexual morality and the place of women within the ecclesiastical pecking order. And many argue that they are speaking for a growing body of clergy and laypeople who are fed up with what they call the "relativistic" morals of a Church which should be bound by Scripture and the traditions of the catholic faith.

Rogers, suggesting that "more people are on board than we know," cautioned his audience that "the real question is whether we'll get to the crossroads [and influence church policies] or whether the loonie-tunes get there first."

At its meeting in Chicago in May, the Council of the Evangelical and Catholic Mission made clear that it is unhappy with projected changes in church policy and practice. Formed after the 1976 General Convention which approved the ordination of women priests, the ECM is a national organization devoted to speaking out for traditionalist causes.

In its meeting, ECM approved a statement and a resolution. The first registered ECM objections to "changing the name of God in inclusive language liturgies, ordering women to the episcopate, and introducing new standards of sexual behavior contrary to the teachings of Scripture and of the historic Church." It also expressed the group's concern that

the consecration of a woman bishop would destroy the structure of the Church and would not be acceptable to much of the Anglican Communion.

ECM also repudiated the proposed curriculum, *Sexuality: A Divine Gift*, asking the Presiding Bishop to recall it.

Bishop William L. Stevens of Fond du Lac heads ECM. "It was a very spirited meeting," he said. "The whole intent was to send a message to the Church that we are very serious about the continuance of catholic faith and order."

When asked whether the consecration of a woman bishop would split the Church, Dorothy Spaulding, ECM's executive secretary, said she is pessimistic. "For some people, it would be the final straw," she commented.

Although ECM members may be disturbed about women bishops or the removal of bars to the ordination of homosexuals, not all of them are as apprehensive as Spaulding. The Rev. Andrew Mead is rector of Church of the Advent in Boston, Mass. His parish, "an historic shrine of Anglo-Catholicism," is one of largest in the Diocese of Massachusetts. Mead serves on ECM's Council and is also active in the Catholic Clerical Union.

Founded 100 years ago, CCU carries on the traditions of the second wave of the Oxford Movement reformers. "I think the overwhelming numbers of conservatives are going to stay in the Church," Mead said. "I don't expect to abandon my vocation in the Church." He added that he expects some kind of compromise arrangement on women bishops can be worked out by the Presiding Bishop's Committee on Women in the Episcopate.

Mead's ECM compatriot, Karen

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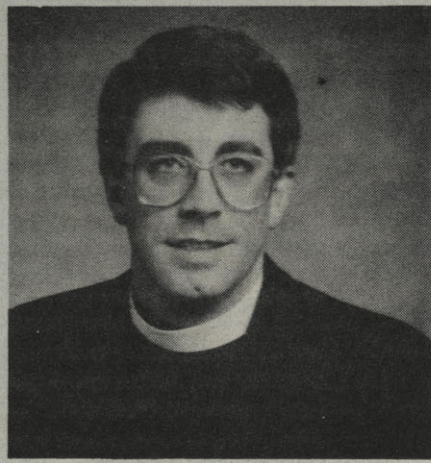
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Louisa Rucker



Andrew Mead

Sadock, represents a new breed of traditionalist. A recent speaker at a CCU 100th anniversary gathering, Sadock is a medical editor with a master of divinity degree from General Theological Seminary. She says "it's miserably unfair" to be pegged a "gay-hater" because she opposes blessing homosexual unions on theological grounds. But the possibility of inclusive language liturgies and scriptural revision really makes her blood boil.

"Go ahead and interpret the Bible, but don't rewrite it," she said. "I don't have to change the words of Scripture [to include male and female language for God]. I don't have that little imagination."

Often the invisible line of orthodoxy is drawn differently by members of a reformist group. According to Episcopalians United director Throop, many of his constituents approve of ordained women but feel that a woman bishop would pose an ecumenical problem and be a departure from Christian tradition.

On the other hand, Episcopalians United endorses the report of the Church's Evangelism Commission to the Detroit Convention. "It's an exciting and bold venture in which Jesus Christ is proclaimed as Lord," Throop said. He added that he hopes his group will encourage dialogue, raising questions instead of offering unreflective answers.

Not all the cautioning voices in the Church are negative. Louisa Rucker heads the Virginia-based pro-life group, NOEL. She says two resolutions of the Standing Commission on Human Affairs and Health, which

emphasize the sacredness of human life and the impact of abortion, are encouraging.

Rucker also pointed out that five dioceses have passed resolutions which acknowledge that while every woman has a "legal right" to have an abortion, Christians may be bound by different standards. Saying that resolutions were hammered out by pro-life and pro-choice advocates, Rucker is pleased by the "rising concern" with "sanctity-of-life issues."

Although conservatives most upset by possible changes in the Church's stance may pack up their bags and depart, traditionalists like Mead took pains to emphasize that they have very good relationships with their bishops and expect to remain loyal, if dissident, members of the Church.

"Religion needs to be passionate," reflected Sadock. "It skirts the underside of the human psyche."

The conservative mood may best be summed up by the Rev. Andrew Sloane, curate at the Church of St. Mary the Virgin in New York City. Sloane would like to rid CCU of its "difficult curmudgeon" image and remind churchpeople of the group's historic commitment to mission among the disenfranchised. "I remember Bishop Robert Terwilliger said, 'We're not threatening to leave. We're threatening to stay.'" And that, Sloane said, is a very good way of putting it.

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

Roman Catholics, Episcopalians celebrate unity in the Marian Year

In a festive and multi-ethnic setting Episcopalians and Roman Catholics in Chicago came together to celebrate the Marian Year. Over 600 people joined Bishop Frank Griswold and Joseph Cardinal Bernardin on the eve of Pentecost in a celebration marking a milestone in a covenant agreement signed by both diocesan bishops in November, 1986.

The service marked the culmination of a dialogue begun last fall with a 24-member committee of women and clergy from both dioceses (see May issue). Led by a cardinal, an Episcopal bishop, a Roman Catholic nun, and two Episcopal women priests, it showed how a joint dialogue on the role of Mary in the Church has helped draw the two traditions together. Episcopalians joined Roman Catholics in carrying banners dedicated to Our Lady. An

Episcopal mother superior dressed in the traditional black habit of the Order of St. Anne processed with Roman Catholic nuns; they sang "Magnificat" as they entered St. Thomas the Apostle Roman Catholic Church and "Ave Maria" as they left.

Griswold said, "We are brought together in this Marian Year by the very one who has so often been held up as a cause of our division and yet, in truth, received the Word of God and kept it."

Griswold and Bernardin hailed the occasion as a sign of their intention to work to overcome centuries of religious and political division.

"The healing cannot be done by bishops alone," Bernardin said. "It must emerge from a consensus among all the people of God. . . . They must be empowered to form relationships that will lead to reconciliation."

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Women in the episcopate: the Church's challenge



From a poster available from Episcopal
Divinity School, Cambridge, Mass.

by Lindsay J. Hardin

Women bishops? Unheard of in the Anglican Communion since its inception some 400 years ago. The Episcopal Church, however, now stands on the brink of electing a woman to the episcopate.

Some say women bishops would divide the Church and impair its unity. Others say the Church is impaired already because it has none.

Whatever the stand, discussion about women in the episcopate promises to be one of the most controversial topics at the Lambeth Conference this summer. And when the election happens—as recent events suggest is likely—some will experience joy and elation, others pain and anguish.

Recent Trends

The 1976 General Convention authorized women's ordination to the priesthood and the episcopate and reaffirmed a 1970 decision authoriz-

ing their ordination to the diaconate. Since that time, approximately 950 women have been ordained priests; another 450 are deacons. One is a cathedral dean. Some 50 others are diocesan staff members. Over 300 are in charge of a parish—be it rector, vicar, or interim rector—while the rest are college chaplains, parish assistants, teachers, counselors, and more.

Because of such tenure, women have been nominated in several recent episcopal elections, including Michigan, Iowa, and Pennsylvania in the United States and the Diocese of Toronto in the Anglican Church of Canada. At press time, no woman had been elected.

In the May 14 contest for bishop coadjutor in Iowa, the Rev. Anne Robbins, rector of St. David's, Vandalia, Ohio, ran a strong second in all three ballots. The Rev. Chotard Doll, rector of Calvary Church, Cincinnati, Ohio, also placed second when the Diocese of Washington

elected a suffragan bishop in 1986.

Despite the signs of apparent acceptance of women in leadership roles, 18 dioceses—out of 118—in the American Church have chosen not to ordain women. They are joined in their conviction by the majority of the Anglican Communion where only six of 28 provinces—Brazil, New Zealand, Canada, Hong Kong, the United States, and some dioceses of Kenya—ordain women to the priesthood and none to the episcopate. Such a split makes the potential election of a woman bishop a volatile subject, both nationally and internationally.

For or Against

Those against the ordination of women cite some of the following arguments: biblical references speak against women having authority in church; concern for other Christian bodies that do not ordain women, especially the Roman Catholic Church; the 12 apostles were male; a

priest at the altar represents Christ and therefore must be male; and inherent differences between men and women preclude the ordination of women.

Perhaps the argument made most often is that of unity. In 1986, a number of bishops signed a statement that said, "The ministry of the bishop is to guard the faith, unity, and discipline of the whole Church. This would be impossible for one whose consecration was not accepted by the whole Anglican episcopate. The sign of unity, a bishop, would then become an instrument of disunity."

Not so, say those in favor of women bishops. Many proponents, including the majority of the House of Bishops, believe the very concept of unity requires the full participation and inclusion of women.

Other arguments made for ordaining women to the episcopate include the rationale that men and women are called equally to share in the incarnate presence of Christ through the ordained ministry; that the Church cannot bear full witness to Christian ideals of justice and love until all people, both men and women, participate fully in its service; that women have unique gifts to offer the Church through both ordained and lay ministries; that women served an important role in Jesus' life and that model should be reflected today; and that shared leadership will only strengthen the Church and not weaken it.

Those on both sides believe they are discerning the will of God and that which is best for the Church.

Building Bridges

The 1978 Lambeth Conference saw "no fundamental or theological objections" to the ordination of women to the episcopate, diaconate, or priesthood. At the same time, the bishops present also asked that no decision be made regarding women bishops until full consultation had taken place with the episcopate through the primates and that "overwhelming support" be present in the member Church proposing such action.

Such worldwide consultation has occurred at regular meetings of the Anglican Consultative Council and most recently, at the request of Presiding Bishop Edmond Browning, at the Primates meeting in Toronto in March, 1986.

In Toronto, the primates said ordaining women to the episcopate is "just and appropriate" although it represents a "more serious step than ordination to the priesthood." They affirmed the American Church's right to act independently, said that "reaching a common mind does not necessarily mean unanimity," and asked that consultation continue at the 1988 Lambeth Conference. At that time, the Presiding Bishop asked the Episcopal Church not to consecrate women bishops until after Lambeth.

Browning then formed the Committee on Women in the Episcopate to study ecumenical and ecclesiological considerations surrounding ordination of women bishops. Chaired by Bishop Edward Jones of Indianapolis, the group's charge was not to decide pro or con regarding women bishops—for that had already been decided—but to make recommenda-

tions to the House of Bishops in preparation for Lambeth.

The group's report, which the bishops endorsed last October by a vote of 113-17, found reasons to ordain women "compelling" and said "the very concept of unity—unity amid great diversity—will eventually require the full inclusion of women." Moreover, it said, "if the episcopate should forever be a sign to the world of subordination of women to men, it would be forever a sign of disunity."

When the report goes to Lambeth, it will be accompanied by "Women in the Episcopate: An Alternative View." Representing the minority opinion in the House of Bishops, it was written by a committee chaired by Bishop William C. Wantland of Eau Claire.

The minority report states that the consecration of women to the episcopate "will almost certainly provoke very deep division and even schism" unless "comprehensive and liberal arrangements" are made for those who will not be able to accept women bishops. It concludes that the Church will "imperil not only its own internal unity, but that of the entire Communion."

Such sentiment is shared by some 52 bishops of the Anglican Communion who in April signed a pre-Lambeth declaration warning that women in the episcopate will create a "grave situation" and that as a result of such an action, the end of the communion may be in sight. "If women are ordained to the episcopate," reads the petition, "we do not see how that can do other than call into question the continuance of the Anglican Communion."

Lambeth will also review the report of the Primates Working Party (1987). Appointed by Archbishop Robert Runcie of Canterbury and chaired by Archbishop John Grindrod of Brisbane, Australia, the primates suggest that women may be ordained bishops if questions surrounding those ordinations have been resolved by the ordaining province and that "such ordination was reckoned to contribute to the wholeness of the ministry."

At the time *The Episcopalian* went to press, another committee, the Advisory Committee for Women in the Episcopate, was still meeting with Browning, working toward recommendations on how two sides "diametrically opposed" could live, worship, and work together in that tension.

"The committee hears both sides loud and clear," said Wantland, co-chairman of the committee. "We have a good grasp of the pain and anguish on both sides. Hopefully we can recommend something which will allow for the protection of all viewpoints."

Questions Still Remain

Despite the extensive homework both sides have done, questions still remain regarding potential women bishops. Last year the Anglican Consultative Council posed the following questions:

- Would other Anglican bishops—both nationally and internationally—accept a woman bishop?
- Would ordinations and consecrations by a woman bishop be held valid—both here and abroad?
- Would unacceptability of consecrations and ordinations performed

Continued on page 25

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Highway ministry nets mutual satisfaction

In Randolph, Vt., members of St. John's Church serve coffee and cookies to weary travelers at two rest areas along an interstate highway. Parishioner Helen Chase says the ministry is twofold: to serve the travelers and raise money for the parish's treasury.

Says Chase, "We go to the rest areas with great anticipation, never knowing whom we will meet or what may happen. When a National Guard convoy arrives, workers would like a half dozen coffee pots and 12 hands!"

Two of the volunteers helped a stranded motorist continue on his journey, giving him an empty milk carton of water to fill his overheated radiator. Two others helped calm a hysterical 4-year-old who had just been involved in an automobile accident.

To serve the coffee, punch, or iced tea and cookies and muffins, parishioners bake, donate coffee, and work at the rest areas, with some doing three or more shifts on holiday weekends. Although the parish doesn't charge for the refreshments it offers, travelers may make donations, and in six weekends the parish received \$4,700.

It's a refreshing idea.

Brotherhood of animals

Christ Church Cathedral, Indianapolis, Ind., invited all pet owners—including the police department's mounted patrol and the zoo—to attend a Blessing of the Animals. But Dean Roger S. Gray asked participants to make sure the animals were "adequately restrained. Even though St. Francis called the wolf and the donkey his brothers and the dove his sister," Gray said, "we can't be sure that dogs and cats will have the same spirit of love for one another, even on an occasion like this."

Sweet dreams

Joyce Mason has a late-night tale to tell: The minister of a small town was awakened in the dead of night by a suspicious noise. Out of the darkness came a voice: "One move, and you're a dead man. I'm hunting for your money."

"Let me get up and turn on the light," begged the minister, "and I'll hunt with you."

Japanese go birding by bike

The Japan Wild Bird Association sponsors a Bird-a-Thon, like a Walk-a-Thon, to raise money for conservation projects. Sponsors promise to pay for each different bird volunteer teams spot in a 24-hour period. Usually the spotting teams travel by car to cover as much territory as possible. A four-man team, however, from the Anglican Church's Kiyosato Experimental Education Project (KEEP) came up with a twist on the theme. They searched by bicycle and on foot to publicize the importance of conserving fossil fuels and in the process found 53 types of birds and raised \$2,500. Forty-seven teams across Japan raised \$107,000 which will support construction efforts for a bird sanctuary on the northern island of Hokkaido.

More Mother Manners

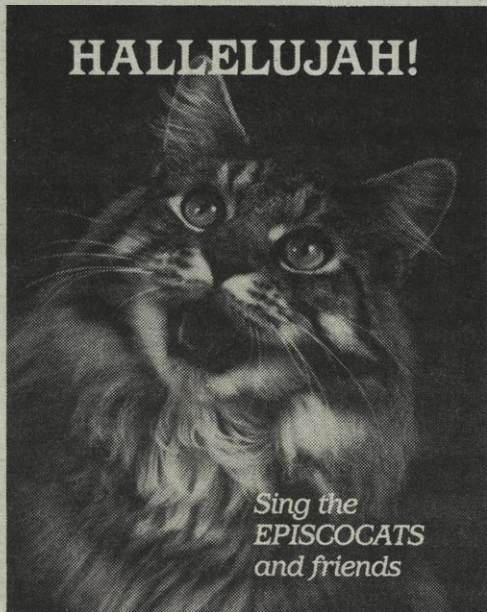
Although in a prior installment Mother began to address the problematic area of clergy manners, the subject is far from exhausted. To the contrary, Mother fears she has opened the floodgates of pent-up feelings and concerns regarding her clerical colleagues. She considers it her bounden duty to continue to comment upon the little quirks and foibles of sister and brother clergy.

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A. You do not need Mother Manners' help. All you need is good judgment, discretion, a sense of appropriateness, and the willingness to live with the judgments of others.

Mother Manners was first published in *Washington Diocese*, the newspaper of the Diocese of Washington, which has given its permission for us to make this impeccable advice available to our readers.

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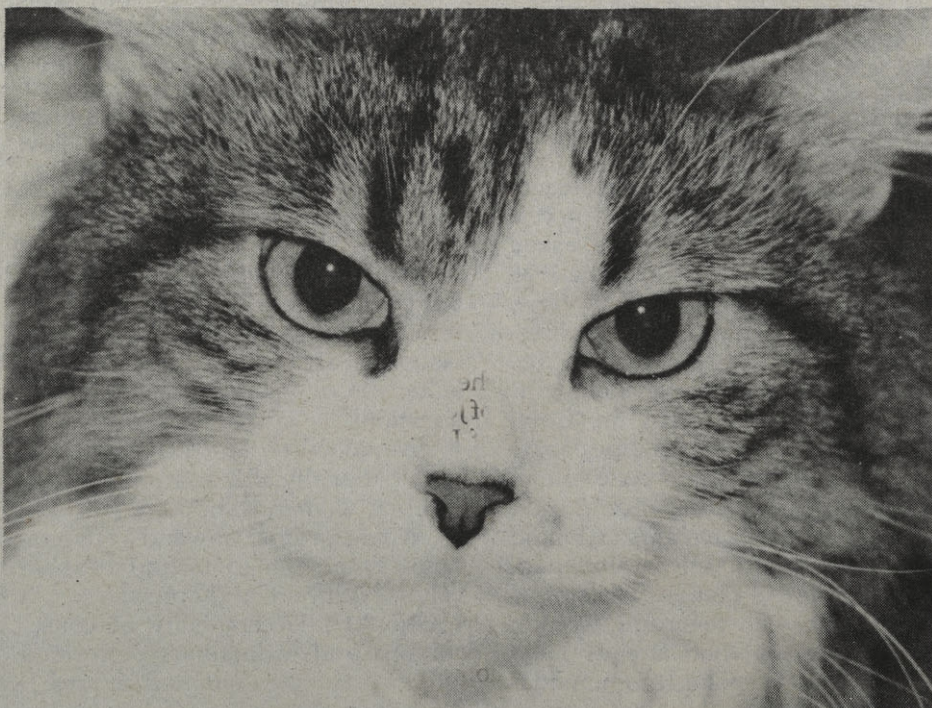
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I think Resolution A-057 needs closer consideration.

Kenny Andrews

Prayer releases God's power, conferees told

From music and dancing to ministry to the dying, the 30th International Prayer Conference of the Anglican Fellowship of Prayer was the largest—and most “international”—conference of this type thus far. Participants from most Canadian dioceses, half of all U.S. dioceses, plus England, Bermuda, and the Bahamas gathered May 19-21 in Montreal, Canada, to celebrate “Prayer Releases God’s Almighty Power.”

The conference opened with Mother Anne Marie, SSM, leading participants in “Prayer in a World of Need.” The head of the American branch of the Sisters of St. Margaret linked spiritual need, or hunger for God, with the need to be responsible stewards of the environment and to listen to the voices of the people in developing countries.

“Our responsibility as ‘professional’ pray-ers is to take prayer into the marketplace,” Mother Anne Marie said.

Keynote speaker Patrick Harris, newly-elected Bishop of Southwell, England, addressed the conference about “the Priority of Prayer,” “the Partnership of Prayer,” and “the Power of Prayer.” Bishop of the Arctic John Sperry led the Bible studies.

Dr. Balfour Mount, founder-director of the Palliative Care Service (Hospice) of Royal Victoria Hospital in Montreal, gave a unique visual presentation, “Prayer and the Dying,” which featured practical advice on ministering to terminally ill people. It was the first time Mount had addressed a “purely Christian” group, and his presentation had a “deeply spiritual” effect, said AFP executive director Harry Griffith.

In addition to a number of workshops, this AFP conference offered a variety of field trips. Participants visited, among other places, an ecumenical center to explore “Prayer for Christian Unity”; a Spanish/Portuguese synagogue for “Prayer for Synagogues”; and the Canadian motherhouse of the Sisters of St. Margaret for “Prayer in Religious Life.”

At a joyful Friday night Festival

Service open to the public, over 1,500 people joined in celebration with prayer, praise, and worship. They enjoyed liturgical dance by the Footlights Drama Group, a procession of banners, and music led by the St. Barnabas Bell Choir and a full diocesan choir.

Other features of the conference included fellowship and relaxation at a Quebecois supper with traditional foods, bus tours around Montreal, and a closing banquet featuring Archbishop Michael Peers, Primate of Canada, as speaker.

Participant Mildred Greene, a veteran of five such conferences, represents the AFP in the Diocese of North Carolina. “There was so much packed into those two and a half days I haven’t had time to absorb everything,” she says. Bishop Harris’ talks, she adds, “deepened my own approach to prayer.”

“Uplifting,” “spiritual,” “exhilarating” were all words used to describe the conference. To the theme, “Prayer Releases God’s Almighty Power,” the 700 conference-goers would surely say, “Amen.”

Church bodies celebrate ‘partial’ unity

by Willmar Thorkelson

About 850 Episcopalians and Lutherans joined for a eucharistic celebration May 15 at St. Mark’s Episcopal Cathedral in Minneapolis.

Episcopal Bishop Robert M. Anderson, the celebrant, suggested that the service should be an occasion of thanksgiving for partial unity achieved through dialogue between the two communions.

Since 1982, the Episcopal Church and the church bodies that formed the new Evangelical Lutheran Church in America have had an interim Eucharist sharing agreement and have encouraged their congregations to hold joint Communion services and study programs designed to help them learn about each other.

A Lutheran scholar, Dr. Martin Marty, professor of the history of modern Christianity at the University of Chicago and senior editor of *The Christian Century*, preached the sermon which dealt with Jesus’ prayer that all who believe in him should be one.

He lauded the “imaginative, hard-working” dialogue groups, committees, and commissions which achieved the interim sharing agreement, saying “this is how God’s work gets done in the world.” But he added that even if Episcopalians and Lutherans should unite, they are re-

alistic enough to know that not all disunity would disappear.

“*The World Christian Encyclopedia* estimates there are about 25,800 separate Christian bodies in the world. If by fiat tomorrow, the Evangelical Lutheran Church in America and the Episcopal Church in the United States would merge, there would not be 25,799. There would be 25,801 because all mergers produce two little splits.”

That Anglicans and Lutherans were historically separated in two different parts of Europe is not a scandal, Marty said. “The scandal comes when you share a state, a place, are together and make no effort to commune together, pray together, rejoice together, work together. . . .

“The Gospel is not that you’ve got to work together for Christian union,” but that “you get to be ever more near to each other through the empowering love of Jesus.”

Lutheran Bishop Lowell Erdahl and Lutheran and Episcopal clergy helped Anderson to distribute the Communion elements. Singers from Central Lutheran Church, Minneapolis, and from St. Mark’s formed the choir.

The celebration was sponsored by the Lutheran/Episcopal Dialogue Committee of Minnesota.

Willmar Thorkelson often reports from Minnesota for *The Episcopalian*.

Women bishops

Continued from page 23
by a woman bishop imply that those sacramental acts were invalid?

• Would consecration of a woman harm ongoing negotiations with the Roman Catholic and Orthodox Churches?

One of the points the primates made at their meeting in Toronto was that in the case of women bishops, “the consecrating Church carries a serious responsibility to the person being consecrated—lest in this new situation a woman find herself open to rejection by parts of her own diocese, province, or the Anglican Communion.”

Quite possibly, such rejection could occur as easily by local parishioners as it could by other bishops. That, added to the possible stress of being the first woman bishop, suggests a difficult transition for the first woman to face potential episcopal election.

The Rev. Suzanne Hiatt, one of the 11 women ordained “irregularly” in 1974 before General Convention gave approval, made such a point at a

conference on women in the episcopate held at Episcopal Divinity School in January.

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

During Lambeth

At least some of those questions will be reviewed at Lambeth. Three presenters will address the bishops on July 22. The Rev. Nan Peete, rector of All Saints’ Church, Indianapolis, and a member of the Committee for the Full Participation of Women in the Church, will speak for women in the episcopate. Bishop Samir Kafity of Jerusalem, Bishop Graham Leonard of London, and Archbishop Michael Peers, Primate of Canada, will also make presentations.

Lambeth is not expected to change its position toward women in the episcopate but, rather, to reaffirm the need for continuing consultation and sensitivity in all parts of the communion.

According to local sources, three episcopal elections scheduled for the fall hold strong possibilities that at least one woman will be included on each final slate. Those contests are: New York (coadjutor, September 27), Minnesota (suffragan, October 28-30), and Massachusetts (suffragan, November 4-5). All three have substantial numbers of women priests in their ranks whose bishops are perceived as being supportive of women’s ordination.

Whatever the outcome, this is a crucial time for the Church. Perhaps the Committee to Study Women in the Episcopate put it best: “It is clear to us that before the ordination of women is universally accepted, a long period of discussion and contention will ensue. During this time, we recommend that the Church pursue all feasible means to maintain unity. It is a sensitive time. We pray for God’s healing grace.”

Lindsay J. Hardin is assistant at St. Martin-in-the-Fields, Chestnut Hill, Pa. Contributing to this article were Michael Barwell, Ruth Nicastro, Sandra Boyd, Linda Grenz, and Barbara Braver.

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THE EPISCOPALIAN JULY, 1988 25

The imperative mission

Picture a caravan, a group of travelers walking along a country road. The group is bonded in caring—if a member becomes sick or runs out of food or has a personal problem, the others take care of him or her. The caring doesn't stop there. When the caravan reaches a town, the members fan out into the community to help townspeople who are in trouble. The members educate each other about the mission of the caravan. They spread the word of the mission to the townspeople. The next day when the caravan moves on, perhaps some of the people in the town have joined the march.

Add to the story the essential discipleship of the caravan to Jesus Christ, and you will have some idea of what the Episcopal Church is aiming at in the eight Mission Imperatives it is laying before its membership at General Convention.

It is important to put this Convention in

Editorials

perspective. It will be easy when the 10 days are over and one is trying to encapsulate the actions to say, "Well, we had one heck of a hassle over. . . and the vote finally came out. . ."

Sure, controversy is interesting. Every newspaper editor knows that. And, of course, arguments and divisions will come up. We're all human, all flawed.

The Mission Imperatives were drafted after three years of listening and dialogue in the Church. They amount to a grand blueprint—"to make good the promises of our Baptismal Covenant," in Bishop Browning's words—which can renew and strengthen and expand the Church for years to come.

That should be the main event at the 1988 General Convention in Detroit, the act for which this Convention becomes famous in years to come. The Convention can launch a great caravan if we don't become distracted.



"I don't ask for much, but what I get should be of very good quality."

©The New Yorker, used by permission.

Not in the stars

Presiding Bishop Browning is a Pisces. Nice sign of the zodiac for a bishop; its symbol is two fish. But does that mean the bishop shouldn't get out of bed on Tuesdays?

We've heard a lot about astrology lately. The most astounding thing about it is the store that some people who seem otherwise rational—even Christian—set by it.

Donald Regan tells us that in one four-month stretch, Nancy Reagan's astrologer specified 54 days on which the President should "be careful," avoid public exposure or "stay home." And she

acted on the advice.

What's wrong with astrology? If you read newspaper horoscopes the way most people read notes in Chinese fortune cookies—for fun and instant forgetting—it's a momentary chuckle.

But for those who let astrology start controlling even a part of their lives, the danger is in thinking that forces or "signs" (planets in alignment, say) have determined their fate.

That's a very different message from the one Christ brought us and nothing any Christian would want to dabble in.

SWITCHBOARD

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

Many relationships need God's healing

General Seminary's Phil Turner poses the question (April issue): "What kind of Church are we to be?" The question's right-on, but the response falls off-target in its focus on standards of behavior.

Setting standards of behavior may at times be a result of our living as Christ's people; it is certainly not what we're all about. Even pretension to such a role defines the Church as a kind of ethical society, proclaiming standards and doctrines. That falls far short of the community of Christ's people into which I have been baptized. Our proclamation is not standards, but an on-going love affair, and our appropriate task as Church is living out that love—in eucharistic worship, in "telling the story," and in living it out with others.

I affirm that marriage is by no means a guarantor of mutual love and care (nor is it of ultimate significance, as I read

Jesus' comments in Mark) and that I continue to experience God at work in the lives of men and women living out loving, responsible relationships outside the boundaries of a marriage covenant.

The kind of Church I seek—and find among many Episcopalians—is a community of those drawn together in Christ to recognize and celebrate God's love, and our reflections of it, wherever we find it, [a community] able at the same time to recognize God's judgment on all our falling short—inside and outside marriage—that we may be guided and healed and blessed in our many relationships.

*The Rev. Richard W. Comegys
Rochester, NY*

Applause for ex-gay's letter

Thanks to "Name Withheld" for his wonderful letter sharing his experiences and understanding of the need of the Church to offer healing to homosexuals. He has said compassionately and beautifully what our Lord proclaims—to know the truth is to be

set free. God surely promises us that the commands of Scripture are "not grievous," but for our good, which includes the prohibitions against homosexual behavior and heterosexual relationships outside marriage.

If he lives in New York City, he may be interested in contacting L.I.F.E. Ministries, which works to counsel and heal homosexuals (and others with various problems stemming from damaged relationships to parents) by the grace and power of God in the person of Jesus Christ. Ron and Joanne Highley run this ministry and have helped many.

*Kathy Master
New York, NY*

Gay people often 'are not invited'

There sure has been a lot of commotion lately about homosexuality. I realize it's an extremely complicated subject, but these short comments might be helpful.

For as long as I can remember, I have been gay. I don't know why. I did not choose

to be. Neither did any of the other gay people I know. I have asked God to remove this thorn in my flesh—and mind, and spirit. He has not. I don't want to be gay. Sometimes I'd rather be dead.

Jesus never said anything about it. But he did say some stuff to the Pharisees. I think gay people should be in Christ-like fellowship with others in the Church. They're often not invited, though. Nobody is 100 percent whole and won't be in this lifetime. We all live in grace.

I've learned to pray a lot. I've learned compassion. I'm learning to love my enemies. Sometimes I can sing in great pain and hurt. I memorized the fruits of the Spirit. But I can't remember all of Henry's wives. I had to really search the Scriptures a lot. I've learned to be open-minded yet retain high standards. My childhood was hell. But I'm still alive. I know why the caged bird sings. I love my neighbor. I'm learning to love myself. Peace be with you.

John Daubenspeck

Don't ordain gays

Thank you for publishing that enlightening and very timely May article, "Healing homosexuals," by Bob Libby. I believe environment "shapes the homosexual," and to say they are "born that way" is a cop-out. I base that on the several I have known over the years.

I strongly believe the Church should not ordain homosexuals.

*Mrs. M. D. Dement
Madras, OR*

How about priests who are remarried?

At the coming General Convention, I would like the people concerned to discuss priests of any sex who choose to remarry after a divorce. Jesus spoke plainly on this.

It is my firm conviction that a priest who chooses to remarry after a divorce must give up the priesthood and serve God in a less conspicuous way—like the rest of us—so as not to confuse Christ's teaching and God's commandments by his non-

How can the Episcopal Church grow again?

by Edward Franks

I recently received my copy of the 1988 *Episcopal Church Annual*, and, boy, did I get a shock! Membership down 8.58 percent—234,000 people fewer! I hadn't seen anything like this drop since the early 1970's. My first reaction was to say the whole Church had decided to clean the books.

Whatever the reason, this statistic, if true, is cause for grave concern, and after 20 years of membership decline, the time has come for the Church to grapple with this one without excuses (societal changes, low birthrates, Episcopalianism out of fashion, etc.). Something is very wrong.

We are back to where we were in membership in 1950 and as a proportion of the population back to 1930, from 2 percent to 1 percent. If my estimates are anywhere near the mark, we have lost half our potential membership of 5 million. Put another way, our retention rate is 50 percent. I suspect losses are heaviest from among cradle Episcopalians. Our Episcopal Church has become a revolving door.

This is very disturbing, suggestive of further decline to 1.75 million 20 years from now.

My own list of things to do to turn the situation around includes: vigorous and sane leadership, deeper spirituality, accountable theological training for clergy who are pastors and not just professional technicians, clergy placement according to need, a national mission expansion

plan carried out, sound education, less creeping fundamentalism and evangelicalism, discipline, a social agenda ecclesiastically and theologically determined, a more reliable method of counting membership (effectiveness, measured by higher proportion of total membership attending with greater regularity?), and a master strategy which will be carried out for and by the entire Church.

Commentary

Something else keeps nagging me: We are not teaching our cradle Episcopalians and converts what it means to be Anglican Christians. Human beings look for rules and structure, but when they are not instructed how Anglicanism defines these, they wrongly assume Anglicanism has none or that it does not stand for anything. Let's face it: Our form of Christianity is sophisticated, subtle, and tends to be pastoral though cerebral. Effort is necessary to explain this and to assimilate it into one's thinking, feeling, and action. To borrow from fundamentalism or adopt a rigidity that will undo our past is not the solution. To work on our identity and proclaim it in who we are is part of the answer.

We occupy an important place on the spectrum of Christianity, and we must not undervalue it, but you wouldn't know that from the punch-

drunk way we often do things.

We should also be aware that a struggle is going on between people who want a new Episcopalianism and those who want Episcopalianism renewed.

I think the Church has been acting like a schizophrenic or borderline personality lurching in and out of reality without a core identity. And so the Church mirrors the very social ills it tries to address and then proclaims it has the cure by stating it has adopted the disease.

The Church is allowing the struggles of the secular world to be fought out on her own turf. The cultural agenda is setting the ecclesiastical agenda. If this is the case, why have a Church at all? Why not just have a social movement or a political action committee?

It's certainly no way to run a Church—unless the goal is to wreck it.

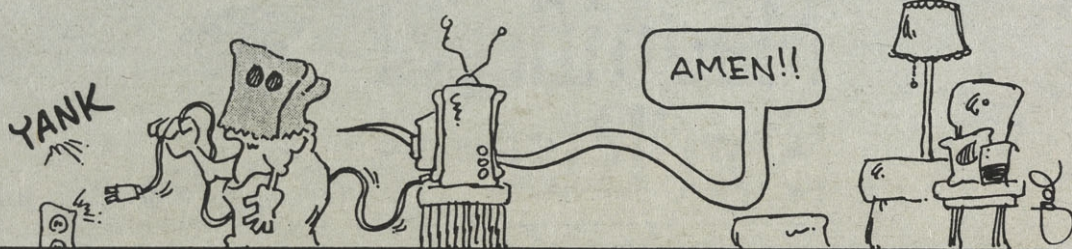
If the Church can't speak with authority in giving direction to people's lives in a loving, supportive atmosphere within a very recognizable and consciously-held tradition of spiritual strength, then people will not listen or stay.

The late Hannah Arendt had it right when she wrote that what modern society needs is to "stop and think." Who would dare to ask the Church to do such a thing? I can think of 2.5 million good reasons why: our own Episcopal people.

Edward Franks, an Episcopal priest, is interim staff officer for the Church's Jubilee Ministry.

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verbal disrespect for the same. Can this be put on the agenda?

Mary H. Washburne
Morristown, NJ

Church in Holy Land: how special it is

I am comforted to know the Episcopal Church in the U.S. is giving special attention to the ministry of the Anglican Church in the Holy Land and recognizing its unique mission and role (May issue).

Many Episcopal Americans still do not realize there are Episcopal Christians in the Holy Land who are suffering. The Church's decision to extend prayers, as well as moral help and financial support, to the Diocese of Jerusalem makes us feel how special we are as Episcopalians in this great country. The position the Anglican Consultative Council took calling for an international conference which includes the PLO shows great understanding, compassion, and foresight.

Afaaf Habiby
Stillwater, OK

St. Mary is not being ignored

The rather lengthy report, "Who is Mary?" (May issue) produced mixed and perplexing reactions. Its breathless reporting spoke of the "excitement" of a dialogue conference on St. Mary held by Roman Catholics and Episcopalians in the Chicago area. What does "a nudge from Mary" mean, and how does one have "an experience of Mary"? I'm quite satisfied with an experience of Jesus, of which I do not have enough.

"Now she is human," one person ecstatically exclaimed. I thought she always had been.

Our calendar Prayer Book has four red-letter Mary days plus "The Parents of the Blessed Virgin Mary," even though we don't know who they were. It doesn't seem we are ignoring her.

Howard R. Kunkle
Fort Scott, KS

Rectorless year can be a plus

Phyllis Tickle's article (May

issue) was so very sad! Having spent three rectorless years of the past 16 in my present parish, including the present year, I know what [she] means in terms of "lost."

We, too, are a small parish, but thanks to the Holy Spirit, our various rectors' labors, and our own efforts, we have come to see the "rent-a-priest" years as opportunities for a different type of ministry—a ministry to each other. The tensions which keep our faith dynamic mustn't be allowed to lessen, and liturgy becomes truly that—the work of the people. There are times of discouragement and frustration, but by and large the year has been a time of excitement, bonding together, challenge.

Don't think the new rector won't be welcomed with open arms—we'll be so glad to have him or her! But the interim year need not be a time of down-and-out, rather of up-and-on.

Sandra B. Shirey
Ashland, VA

'Open letter' response

by Margaret M. Stevens

I am writing as a licensed psychologist, active Episcopalian, and member of the local diocesan Commission on Ministry. I am concerned that the letter from the young man who reported having had a homosexual orientation for which he found a "diagnosis" and implied "cure" should not be taken as representative of all persons with such an orientation.

Homosexuality is no longer considered a diagnostic category. According to the American Psychiatric Association, in its *Diagnostic and Statistical Manual of Mental Disorders*, homosexuals who accept their sexual orientation are not considered to have an impairment of judgment, stability, reliability, or general vocational capabilities.

In my clinical practice I have helped persons with homosexual orientation to explore their motivations, needs, and identities and to learn to love themselves because they are loved by God. When, as with the anonymous young man, psychological factors have been acted out in homosexual behavior, the individual can be helped to find other ways of expressing those needs and motivations and adopt a heterosexual orientation.

Clinical experience and research indicate, however, that for most persons with homosexual orientation, the "cause" is unknown. This does not make it easier for the persons involved because they must encounter social disapproval for living their lives as is most natural for them.

The task of psychotherapy with such persons is to help them to integrate the fact of their sexual orientation into a whole, intact identity so they can love themselves and go on to live productive lives in the community.

As for the young man's concerns about the possibility of changing the Church's canons to allow ordination of practicing homosexuals, we must remember that no one has a "right" to ordination.

The process of discernment of a call to the ordained ministry is a difficult and challenging one. The Church must be able to affirm the call and to see that God is choosing to act in a sacramental way through that person. The Church's canons should not preclude the possibility that God may choose to act through a homosexual who is ordained.

Margaret M. Stevens is a licensed clinical psychologist who practices in Newtown, Pa.

People Worth Noting

Betty Gray, an Episcopal laywoman, went to the U.S.S.R. as a member of the U.S. delegation participating in a National Council of Churches prayer vigil in Moscow during the May 28-June 3 Reagan-Gorbachev summit □ Bishop **Keith Alfonso McMillan** of Belize, Province of the West Indies, died April 8 after a short illness □ The Rev. **Louis Livingston**, retired priest of the Diocese of Oregon who was among hundreds of demonstrators at a Nevada nuclear test site in April, said, "Here one could witness the spirit and beauty of peace solidarity..." □ The honorary degree of doctor in divinity was conferred on Bishop **Agostinho Guilhon Soria**, first Bishop of Brasilia and formerly Bishop of Central Brazil, at the 165th commencement of Virginia Theological Seminary.

Samuel R. Williamson, Jr., has been elected the 14th vice-chancellor and president of the University of the South □ The Rev. **Bundo (Jonah) Kim**, OSB, a 55-year-old Benedictine monk, has been elected Bishop of Pusan, South Korea □ The Rev. **Kenneth Lyle Genge**, 54, is the new Bishop of Edmonton, Alberta, Canada □ The Rev. **William B. Kennison** and his wife **Audrey** of St. John's Church, Thomaston, Me., sang with the Cabrillo Slavonic Chorus in a tour of the U.S.S.R.; also in the choir were **Christopher** and **Rosalee Glass** of St. Thomas', Camden, Me. □ The Sertoma Club has given its 1988 Service to Mankind Award to **Gertrude**

Greene of St. Matthew's, Savannah, Ga., for her 50 years of social service. The Department of Defense has announced the nomination of Maj. Gen. **Henry J. Hatch** to become the next Commanding General and Chief of Engineers of the U.S. Army Corps of Engineers; Hatch, a native of Pensacola, Fla., and a licensed lay reader in the Episcopal Church, will be responsible for military construction for both the Army and the Air Force in the U.S. and abroad □ The Rev. **M. Moran Weston**, rector emeritus of St. Philip's Episcopal Church in Harlem, N.Y., received Fordham University's honorary Doctor of Humane Letters degree at its com-

mencement in May □ **James F. Gary**, a leader in the field of energy resources and an active layman, received the Boy Scouts of America Silver Buffalo Award for "contributions to the petroleum industry, the nation, and the community." The Rev. **Dudley Mageni** has been named Bishop of Morogoro, Tanzania, succeeding Bishop **Gresford Chitemo**, who retired □ **Virginia Ram**, program director of Church of the Epiphany, East Los Angeles, Calif., and a leader of Hispanic ministry in the Episcopal Church for over 30 years, died May 18 at the age of 65 □ The University of Detroit has conferred its True Grit Award on **Edwin R. Hudson**, vestryman of St. John's Church, Detroit, for his perseverance; Hudson, who enrolled in the university in 1945, received his bachelor of philosophy degree this spring.

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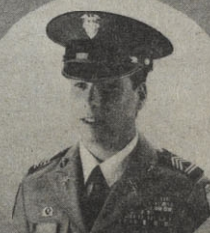
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