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'Inclusive' spirit unites Convention

Perhaps the most vivid snapshot of the inclusiveness and accommodation that pervaded the 69th General Convention of the Episcopal Church, meeting in Detroit July 2-11, was the sight of the deputations from "liberal" Massachusetts and "conservative" Fort Worth sharing dinner together the night before Convention adjourned.

When the seating plan for the House of Deputies was announced, the two dioceses found themselves side by side.

"We spent the first few days trying to evangelize each other," said deputy Mary Anne Wilkerson of Fort Worth.

"But soon we started kidding each other and joking about all our posturing and parliamentary maneuvering," said deputy Marshall W. Hunt of Massachusetts.

Friendships soon developed. The two deputations celebrated their newfound camaraderie and understanding when, the last night of Convention, Fort Worth invited Massachusetts to dinner.

Presiding Bishop Edmond L. Browning sounded the note of inclusiveness in his sermon at Convention's opening Eucharist:

"We have seen the vision of the Wedding Feast. We know now that our mission is to go out into the highways and byways to the outcasts and rejects of society, inviting them to come to join us at the table, including them in the eternal feast of salvation in the presence of the one who died to redeem all creation.

"The path ahead will not be easy. We may stumble and feel awkward as we reach out. We may need to find ways to say 'welcome' as they join us. We may be made uncomfortable by the gifts they bring. We may need to succor those among us who find the changes difficult."

As Convention proceeded, strident voices grew more subdued, and persons of differing views sought ways

Women bishops: breathing room for traditionalists

General Convention has reaffirmed the Episcopal Church's policy adopted 12 years ago that women may become bishops but has now provided a means for congregations opposed to women bishops to obtain the services of a visiting male bishop.

The question was debated at length in both houses of Convention, passing handily in the House of Bishops but squeaking by with one vote to spare in the House of Deputies.

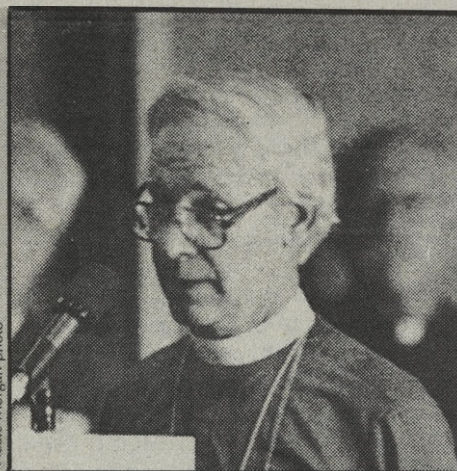
The resolution originated in the Presiding Bishop's Committee on Dialogue on Women in the Episcopate, appointed earlier in the year and balanced with persons favor-

ing and opposing women bishops. The resolution was a pastoral compromise which committee members described as surprising and profound.

It authorizes the Presiding Bishop

to temper their positions and accommodate those on the other side. Accommodation was evident as Convention grappled with several hot potatoes:

- When women become bishops, shall provision be made for a male bishop to provide episcopal ministry in parishes desiring a male? (Answer: Yes)



Bishop Donald Parsons

ing and opposing women bishops. The resolution was a pastoral compromise which committee members described as surprising and profound.

It authorizes the Presiding Bishop

- Will dioceses be permitted to bar persons from entrance into the ordination process on the basis of race, color, ethnic origin, sex, sexual orientation, physical disability, or age? (Answer: No action taken)

- Will Convention ratify the election of a conservative bishop whose views are out of step with those of a majority of Episcopalians? (Answer: Yes)

Yes)

- Will a set of liturgies using sexually inclusive language be permitted for experimental use in parishes and dioceses which want them? (Answer: Yes, but. . .)

Other proposals expected to generate controversy were adopted with little or no opposition. Among them:

- a major new economic justice initiative proposed by the host Diocese of Michigan and unanimously adopted by both houses of Convention;

- a thorough revision of the Church's canons pertaining to the ordained ministry;

- a \$38.2 million budget for 1989, up 5.2 percent over 1988; and

- a new educational initiative designed to help parishes and dioceses tailor educational programs to their individual needs.

But many of the highlights of General Convention occurred outside the legislative halls. These included stirring addresses by the Presiding Bishop and president of the House of Deputies, a tour of inner-city Detroit, a festive send-off of the United Thank Offering into the final year of its first century, inspiring worship services, the coincidental visit to Detroit during Convention of a huge quilt memorializing AIDS victims, visits to the exhibit hall, and, of course, the stories of Episcopalians from places like Massachusetts and Fort Worth who are separated geographically and theologically but are now unexpectedly united in new friendships.

Economic justice plan sweeps Convention

by Harry G. Toland

It was called the Michigan Plan, and of all the actions General Convention took, it drew the most unanimous response.

The plan puts \$200,000 of church funds per year for six years into establishing "a ministry of community investment and economic justice directed to community-controlled economic development programs of the disadvantaged. . . ."

The enthusiasm—it passed in both houses unanimously with people elbowing to give it personal endorsement—grew out of its being Convention's major act of outreach.

"There was some frustration with our dealing so much with internal matters," commented Bishop Peter J. Lee of Virginia. "The Michigan Plan is not welfare, and it's not patronizing. It's a breath of fresh air."

Presiding Bishop Edmond L. Browning said another virtue was "the Michigan Plan came from the grass roots, not down from the top."

The plan was meticulously laid out—in a 40-page booklet accompanied by a 15-page theological assessment and a 12-page implementation section.

It puts special emphasis on land trusts, housing cooperatives, worker-

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John Fisher photo

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Coming next month: Full report on the Women's Triennial and canonical changes

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by Richard L. Crawford,
Publisher

One of the major topics to come before General Con-
vention dealt with providing "episcopal visitors" to congre-
gations in dioceses that might elect a woman bishop
whose ministrations would be unacceptable to those
parishes and missions.

Under the provision, passed by both houses for a
six-year period, the Presiding Bishop with the consent of
the diocesan bishop would appoint another (male) bishop
to administer baptism and confirmation.

The canons already provide for visiting bishops with
the approval of a diocesan, so why this special action?

The House of Bishops felt it was the thing to do, so
they passed the resolution handily. In the House of
Deputies, on a vote by orders, it squeaked by with four
votes in the clerical order and two in the lay order. In so
acting, Convention placated those dioceses which still do
not ordain women and at the same time cleared the way
for American bishops to go to the Lambeth Conference,
showing they are open to all points of view and inter-
ested in preserving the unity of the Church.

But questions remain:

Broad strokes

'Episcopal visitors' plan leaves unanswered questions

- Did not this action say to the hundreds of ordained women in the Episcopal Church that their ministries are not valued, even by the majority of bishops who support women's ordination? Given the fact the Archbishop of Canterbury said that very week that he, too, favors the priesting of women, I think the overwhelming majority of bishops, who already ordain women, and the majority of deputies, who likewise favor women's ordination, acted in such a way as to say something about how ordained women are valued. That may not have been the intent, but. . . .

- Was justice sacrificed for the sake of unity—unity that could have been preserved in ways pastoral both to those who oppose women's ordination and to women who are ordained? The bishops opposed to the consecration of women bishops have stated their wish to find clearer ways to remain in the Church when that event happens, and no one can doubt they mean what they say.

- And since fair is fair, will bishops opposed to women bishops allow a woman bishop to come into their dioceses to minister in congregations that will make such a request? Let's hope they will, but don't hold your breath.



Fine lines

Yellow journalism besmirches the Prayer Book Society

by Richard H. Schmidt,
Managing Editor

General Convention's mood was pastoral and conciliatory—except for one highly visible and vocal group which claimed to be undertaking a new evangelistic program on behalf of the Church but whose behavior belied the claim.

I knew the Prayer Book Society to be an organization of Episcopalians seeking to use the 1928 Prayer Book in their parishes. Though I had no use for that book myself, I saw no reason to forbid its use by others and therefore supported their goal.

I had assumed that the Prayer Book Society would use honorable means to achieve this goal. This was not so. The society portrayed itself as an evangelistic organization seeking to attract back to the Church former members who had left in recent years. The society then distributed to the Convention every morning the *Record*, an opinion and news sheet indulging in misrepresentation, innuendo, half-truth, exaggeration, and emotionally loaded language. If the society's goal is evangelism, this is a novel approach.

Many instances could be cited, but three will suffice:

Example 1, from the *Record* of July 7: "Most bishops don't want to identify themselves with the pornographic sex education course developed by '815' (*Sexuality: A Divine Gift*)."

It is probably true that most bishops do not wish to be identified with this document, which has been widely criticized. It might be described as liberal. Some would call it irresponsible. But it is not pornographic.

Pornography is literature which, either in words or pictures, is intended to arouse sexual desire. *Sexuality: A Divine Gift* contains lots of stuff on group process, child development, and a long list of educational resources. It does not titillate. To call it pornographic is to misuse the word and mislead the reader.

Example 2, from the same day's *Record*: "Resolutions A034 and A038 passed, keeping the Episcopal Church headed toward eventual unity with eight Protestant

bodies."

The resolutions in question speak of unity of a measured and limited kind denoted by the phrase, "a communion of Communion." This would occur when all denominations involved come to a common theology of ministry and would involve liturgies in which their various ministries are reconciled.

Even this limited unity, however, is acknowledged to be a long way off, and the resolutions explicitly state that a sufficient theological basis for it does not yet exist.

The statement in the Prayer Book Society's publication is at best ambiguous and at worst utterly misleading. No church official favors merger of the Episcopal Church with other Protestant bodies, and such a possibility was neither proposed nor discussed.

Example 3, from the *Record* for July 10: "We take heart in the fact that our 'democratic' form of church government is pretty ineffective—even if it is the democracy of hand-picked majorities."

What does this unsubstantiated charge mean? Deputies and bishops come to General Convention because diocesan conventions have elected them, and delegates to diocesan conventions are elected at parish meetings.

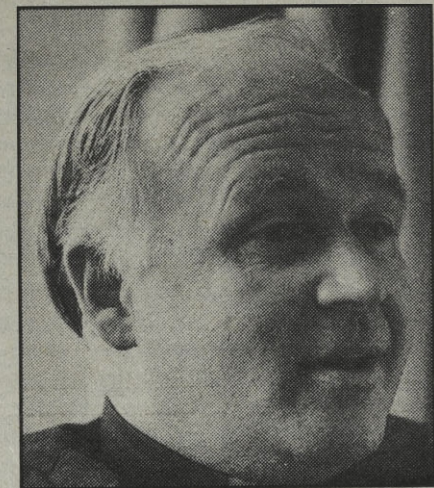
Is the Prayer Book Society suggesting that these elections are stacked or rigged? In which dioceses? In which parishes? Let the society produce its evidence.

Such statements create problems for the Church because the Prayer Book Society disseminates its material widely, and many people believe what the society says. Prayer Book Society officials claim to have the best interests of the Church at heart, and they speak in authoritative tones.

I find the Prayer Book Society's journalism unethical. Its color is yellow. It makes for vivid prose but should never be mistaken for the truth.

I have met and spoken with representatives of the society. They are congenial to me personally. And they are not stupid. I must therefore assume they are fully aware of what they do and that they do it intentionally. I can only conclude that they wish to create turmoil and inflict harm on the Church I love.

Schofield election affirmed



Neale Morgan photo

by Lindsay J. Hardin

Despite the objections of over 130 people from San Joaquin, the Rev. David Mercer Schofield will be the next bishop of the diocese.

Elected Bishop Coadjutor of San Joaquin on April 10, the election of Schofield, currently rector of St. Columba's, Inverness, Calif., was one of the more controversial items to come before General Convention.

After two open meetings which drew more than 200 listeners each, and after substantial discussion in the House of Deputies, his election was affirmed by a two-thirds majority of deputies.

It then went to the House of Bishops, where it was passed unanimously with the exception of one dissenting vote.

Normally standing committees consent to the election of a bishop. But if the election falls within 90 days of General Convention, as it did in this case, Convention must give its con-

sent.

Schofield's opponents, who wrote every bishop and deputy before Convention, based their arguments on several points. They said the election process itself was unfair and manipulated by a small group of clergy within the diocese.

They argued that he is opposed to women's ordination and therefore can not uphold the doctrine of the Episcopal Church and that his membership in a Byzantine Catholic religious order is contrary to his Anglican identity.

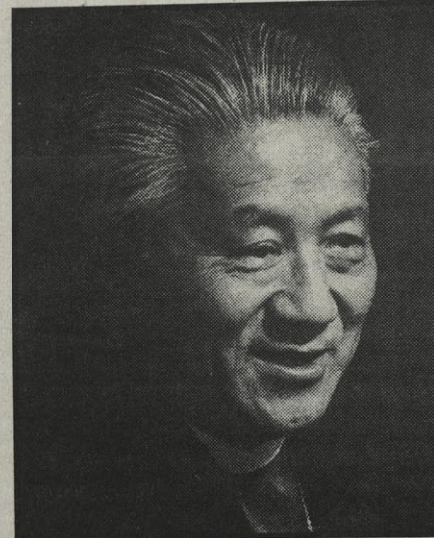
Some of Schofield's opponents also feared that if women are elected bishops, some of the diocesan parishes may leave the Episcopal Church, taking their money and property with them.

His proponents argued, with documentation from the standing committee, diocesan council, and rural deans, that the election was fair and unbiased. They said Schofield has a right not to believe in women's ordination and that his membership in the Monks of Mt. Tabor was only undertaken after receiving his bishop's permission.

After listening to the allegations, Schofield said he will not leave the Church if women are elected bishops and that although he does not believe in women's ordination at the present time, he wants to remain open to the work of the larger Church, especially Lambeth and other Christian bodies.

His consecration is set tentatively for late October.

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



John Fisher photo

Runcie endorses women priests

The announcement that Archbishop of Canterbury Robert Runcie had reversed his long-standing opposition to women's ordination spread through General Convention like a wind-blown prairie fire July 4.

"I have come to sympathize with those who believe that in at least some societies an all-male priesthood may now increasingly obscure the fact that Christ's humanity is inclusive of women," Runcie said.

"All this does not imply that men can never represent women, nor does it make any judgment on the past. In an age when exclusively male leadership has been abandoned in society, we are bound to ask whether the representational nature of the ministerial priesthood may actually be

weakened by a solely male priesthood.

"So I have come to the judgment that the ordination of women to the priesthood would actually be an enlargement of the catholic priesthood, an opening up of priesthood, rather than its overturning."

Runcie made the statement to the General Synod of the Church of England. The synod voted 299-216 to begin the process which could lead to women priests in the Church of England by 1992.

The proposal will now go to the 44 diocesan synods for approval before returning to the General Synod for final action. Final approval would require a two-thirds majority in all three houses of bishops, clergy, and laypersons.

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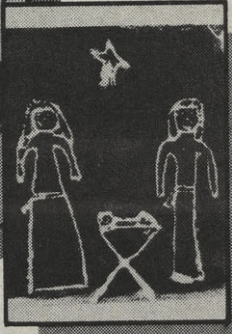
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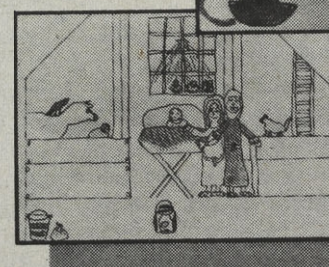
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Joseph Kerney, St. Edmund's—Chicago, Illinois

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No action on ordination of gays

by Richard J. Anderson

Should an individual's sexual orientation have any bearing on whether he or she is a suitable candidate for ordination?

For more than a decade, Episcopalians have debated this question. The discussion was carried on at great length during the General Convention in Detroit, but even though official approval for the ordination of homosexuals was sought loudly by many, such approval was not forthcoming.

General Convention in 1976 had insured that sexual orientation was not a barrier to membership or participation in the Episcopal Church. In that year Convention recognized "that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church."

But in 1979 the Convention meeting in Denver qualified this by resolving that "it is not appropriate for this Church to ordain a practicing homosexual or any person engaged in heterosexual relations outside of marriage."

Though the 1979 Convention set a standard for the Church, it did so knowing that some already ordained persons had professed themselves as active homosexuals and without acknowledging that many Episcopalians had questioned whether all sexual activity needed to be confined to marriage.

Bishop John Spong of Newark is perhaps the best known spokesman for those questioning the 1979 resolution. In an interview in the *Convention Daily* newspaper during the Detroit meeting, Spong said that "Christianity is not addressing large numbers of Christians."

"We're talking about marriage as initiating sexuality, which just isn't reality for many of our young people, at least in the Diocese of Newark." He added that marriage is not a workable option for some people, including homosexuals.

"The challenge is in trying to re-think today's Christian symbols in terms of today's world," said Spong. "The purpose of the Christian faith is to interpret them to the new generation."

The Very Rev. David B. Collins, president of the House of Deputies, voiced another view. Collins told *The Episcopalian* that the Church's standards should not be set by current practices. He cited the church teaching that marriage is a union between a man and a woman and that it is to be lifelong.

"We know that many do not live up to this standard for one reason or another," said Collins, "and when this occurs, we deal pastorally with those people. But we do not change the standard we are expected to meet."

During the Detroit Convention, the House of Bishops approved a resolution forbidding denial to the ordination process based on "sexual orientation." They were quick to add, however, that the Church's canons do not guarantee anyone the "right

to ordination." The bishops' resolution also listed six other conditions they felt should not be barriers to entering the ordination process: race, color, ethnic origin, sex, physical disability, or age. Existing church canons provide no limitations on who can be ordained except to require that

candidates pass prescribed psychological, medical, and academic examinations. They must also be at least 21 years of age. Final determination on who is suitable for ordination is made by the diocesan bishop and commission on ministry in each diocese.

After considerable debate, the Rev.



John Spong



David B. Collins

Inclusive language texts due for Advent, 1989

by Richard Anderson and Thomas Lippart

"Blessed be God: Father, Son, and Holy Spirit."

Though these words have become familiar to Episcopalians as the opening acclamation of the Holy Eucharist, they are a problem for some because "Father" and "Son" are male nouns that refer to God who is neither male nor female.

Such masculine references to God are numerous in the 1979 *Book of Common Prayer*. They constitute a big enough problem to have caused the 1985 General Convention to direct the Standing Liturgical Commission to prepare supplemental texts with more inclusive language.

The Standing Liturgical Commission carried out the directive, and the bishops and deputies at General Convention in Detroit were given a slim, blue-covered volume containing inclusive language supplemental texts that may be authorized in some places for use in addition to *The Book of Common Prayer*.

Ralph Spence, head of the House of Deputies' Liturgy and Prayer Book Committee, said, "This is just the beginning of the process. We are just asking permission for study and use of the new documents."

But Nancy Westerfield of Nebraska disagreed with the whole idea. "I cry out with Mary, mother of God, who is losing her son," was her comment on the idea of inclusive language.

The Standing Liturgical Commission is quick to point out that the supplemental texts do not constitute a revision of the Prayer Book. They are meant to be used with proper authorization as supplements to the Prayer Book.

Prior to Convention, the supplemental texts had been used in a few places in "trial use" as part of their development. The Detroit Convention directed the commission to continue to study, develop, and evaluate the inclusive language texts in consultation with the House of Bishops' Theology Committee and other con-

sultants.

This meant Convention was asked to approve texts which were not before them. The final approval easily passed on a vote by orders in the House of Deputies. Spence commented, "The desirability of inclusive language is agreed upon. Few people question that. We want to make sure it is a good liturgy."

As part of the process of perfecting these supplemental texts, Convention has authorized their use—if the

"The desirability of inclusive language is agreed upon. . . . We want to make sure it is good liturgy."

—Ralph Spence

diocesan bishop gives permission—for a period of two years beginning no later than Advent, 1989. This means some Episcopalians will probably hear such phrases as "Blessed be our wondrous God!" in beginning the Eucharist rather than the phrase that includes Father, Son, and Holy Spirit.

Dean John Rodgers of Trinity Episcopal School for Ministry spoke against the proposal: "It is unclear to what end we experiment. We don't know what texts we are voting on. The Holy Eucharist already has a metaphor, 'Do this in remembrance of me.'"

Archdeacon Frank Powell of North Carolina praised the texts. "I find the material [in the proposed liturgies] conservative, biblical, and grace-full. I urge you to vote yes."

Suffragan Bishop Vincent Pettit of New Jersey has chaired the Standing Liturgical Commission for the past three years. The next General Convention will decide the final outcome of the inclusive language supplemental texts, he says.

George Chassey of Upper South Carolina offered a substitute resolution in the House of Deputies that was adopted and subsequently sent to the House of Bishops for concurrence: "No one shall be denied access to the selection process for ordination in this Church except as provided by the canons of this Church." The bishops amended the Chassey substitute by changing "No one. . ." to "No member of the Church shall. . ." When the amended resolution came back to the House of Deputies for concurrence, it was approved handily by the clergy in a vote by orders but lost by one vote in the lay order. Hence Convention ended with no action at all taken on the matter.

So the 1979 resolution remains the official position of General Convention: "It is not appropriate for the Church to ordain a practicing homosexual or any person engaged in heterosexual relations outside of marriage," a position that will most likely continue to be up for discussion.

Richard J. Anderson, former executive for communication at the Episcopal Church Center, is rector of St. Mark's Church, Mt. Kisco, N.Y.

"The Convention may approve them or it may not," said Pettit. "If no approval is given, the texts won't have any life after Advent, 1991. We're going to have to wait and see what happens because of their limited use during the next two years."

The Bishops at Convention quickly approved the continuing limited use of the supplemental texts with a voice vote. Priests and laypeople in the House of Deputies did not approve so readily.

Some deputies insisted that continued limited use of the texts would violate the constitution of the Church, but they failed to convince the house. Others disputed the use of the supplemental texts on theological and aesthetic grounds.

Most of the 700 people who attended a noon Eucharist at which the texts were used had a positive reaction to them.

Pettit maintains that many are opposed because of their reaction to other religious groups' more radical attempts to use inclusive language. "When people see what we've done, it is so moderate that they are relieved."

One newsletter circulated at Convention contained criticism of the texts by the co-chairmen of the Worship and Music Commission of the Diocese of Pittsburgh. The Rev. Keith Ackerman and the Rev. Pierre Whalon reported that the texts are "unusable" because they lack poetic beauty and because they are not relevant to such crises as unemployment, alcoholism, and poverty, which confront many.

"We find these texts to be the products of the leisure of rich people," they said. The two also cited theological objections.

Pettit and the Standing Liturgical Commission are aware of such criticism but still feel the supplemental texts will meet a need for many while not being forced on the Church at large.

The Church Hymnal Corporation will publish the perfected texts for authorized limited use throughout the Church.

Remembering: The names project

by John D. Lane

"It reminds me of my first visit to the Vietnam Memorial," whispered the Rev. Glenn Matis of Chalfont, Pa. He had entered an immense room directly beneath the House of Deputies and identical in size. The biggest difference was the silence. Down below people seemed reluctant to speak at all—not the case in the House of Deputies—and when they did, it was in hushed voices.

The Names Project quilt is composed of thousands of fabric panels, each bearing the name of an individual lost to AIDS. Designed and completed in homes across America by the friends, lovers, and families of people killed by AIDS, the panels are stitched together by volunteers into the ever-growing quilt.

When it arrived in Detroit, the quilt contained 3,464 panels, each representing one victim of AIDS.

Like the Vietnam Memorial, the principle of the quilt is to translate cold statistics into the personal histories of individual human beings.

The quilt was on a 20-city, 12,000-mile national tour and came to Detroit by chance at the time and place of General Convention. The first day of its two-day stop at Cobo Hall, the Presiding Bishop and others came to see it and say prayers near it for all victims of AIDS.

John D. Lane is rector of Trinity Church, Staunton, Va.



John Fisher photo

AIDS ministry: The Presiding Bishop's own

Presiding Bishop Edmond L. Browning has announced that he will establish his own individual "pastoral ministry to a person with AIDS." Browning urged his fellow bishops to make a similar commitment. He said he will make the same request of leaders of other denominations.

Browning said this ministry would be to victim, family, and friends—like any other pastoral relationship, wherever it might naturally lead. In order to carry out this new ministry, he will cut down on his travel. He

plans to be at the Episcopal Church Center two to three days of every week. "There will be no more long travel with back-to-back engagements," said Richard Chang, assistant to the Presiding Bishop.

Asked about his frequent travel and the practical problems associated with this ministry, Browning said, "I'll be in New York often, and I can be contacted anywhere in the world. I have said that I am committing myself for one year, but obviously I hope it is a lot longer."

Clear desert air: Convention 1991

Expect the weather to be hot and dry when the next General Convention meets at the Phoenix Civic Center, July 6-15, 1991. The high temperature in Phoenix while General Convention met in Detroit last month was 107°.

According to Lori Arnold, General Convention coordinator, "The average room rate in 1991 in Phoenix will be less than 1988 in Detroit." Cities being considered for the 1994 Convention are Atlanta, Indianapolis, Orlando, and St. Louis.

Herbert Thompson: Inclusive chaplain

by Thomas E. Lippart

Removing the barriers of separation and alienation describes the ministry of the Rev. Herbert Thompson, Jr., of Jamaica, N.Y.

Thompson has added inclusiveness to the chaplaincy of General Convention. Leading the Noonday Prayers has now become the ministry of laity as well as clergy, women as well as men, and people from the rich variety of ethnic identities which comprise the Episcopal Church. The Noonday Prayers now echo the Presiding Bishop's message, "There are no outcasts."

Thompson's gifts as a preacher have shown through in his "letters of Paul." Noting that a number of the letters of St. Paul are thought to have

See photo and related story, page 13.

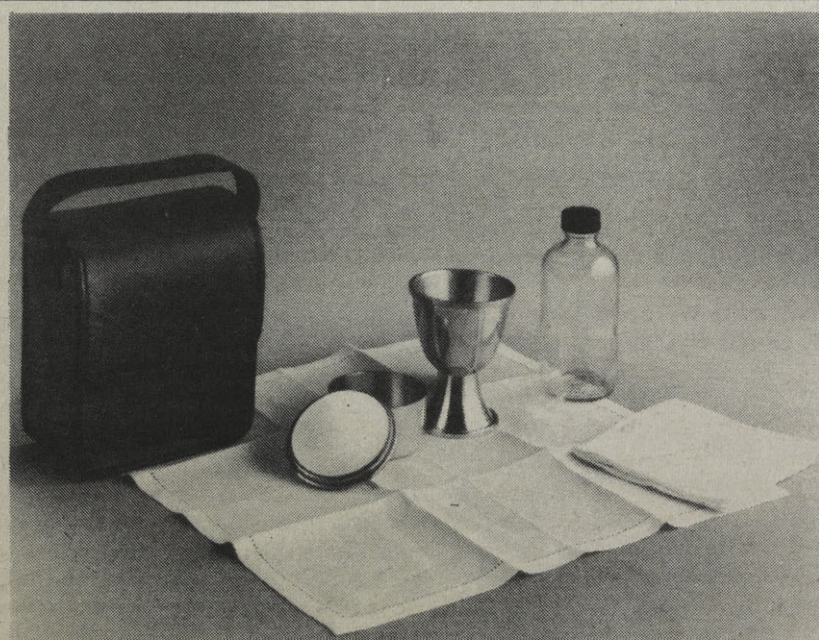
been actually written by other authors, he has crafted his own versions. "I want Convention to have a vision of what they are doing from the biblical perspective. So I deliberately wrote the meditations as if from the hand of Paul," Thompson says.

Thompson's vision of the role of Chaplain of the House of Deputies has two dimensions. First, "I try to undergird the Mission Imperatives of the Church by focusing the prayers and meditation on them each day. Second, I want to challenge and reconcile this House and help to keep the spiritual and biblical perspective.

"The exciting thing about General Convention is what happens here in terms of reaching out to others. I see the Church embracing people of all camps. It is awkward and untidy. This is a unity that embraces diversity. To see it manifested is wonderful," he says.

That Thompson, a black priest from a conservative diocese, was recently elected Bishop Coadjutor of Southern Ohio is surprising. "I believe that says more about Southern Ohio than it does about me," he says.

Thomas E. Lippart is rector of St. Stephen's Church, Escanaba, Mich., and editor of Northern Michigan's *The Church in Hiawathaland*.



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by Frances Davis Lowe

A member of our parish died early Sunday morning. His funeral was today, Tuesday. The obituary appeared only this morning so the paucity of mourners was not surprising.

All in all, it was a rather bleak little affair. The chapel was cold and formal, non-denominational, with piped-in music. I don't know why the family chose to have the service there rather than at the church.

Only a dozen or so of us were present—the family, the pall-bearers, a few businessmen with whom he worked. From our parish, besides the two priests, three of us attended.

The priests' voices were grave and formal as they read the service. No responses were made, no hymns were sung. The coffin, with an arrangement of flowers on it, stood before the podium at which the priests stood to read. It could have been anyone.

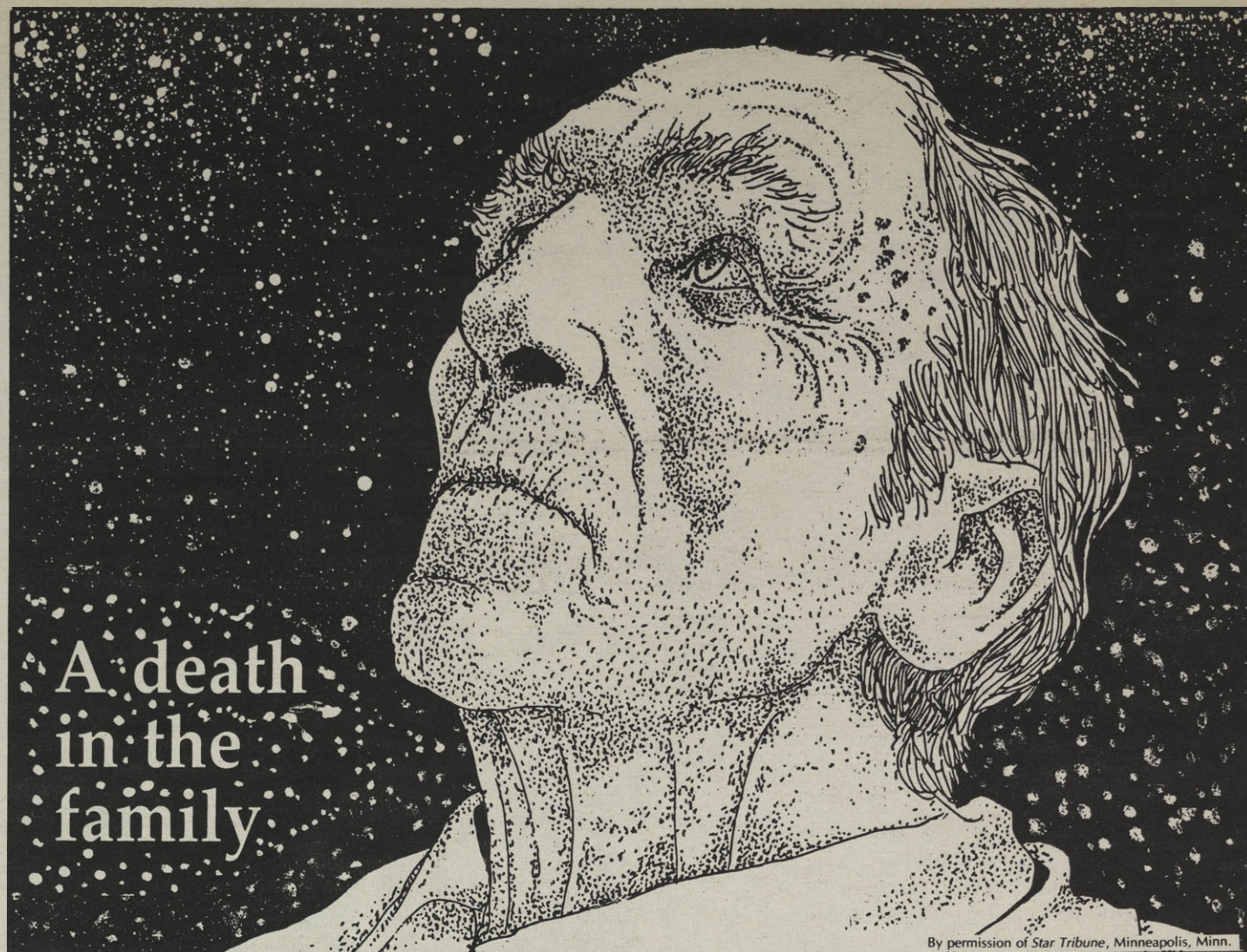
When we went in to greet the family, before the service, his wife cried a little. He had, she said, put up a good fight; but in the end, after all his suffering, his death was a blessing. During the service, his little granddaughter, whom he adored, sobbed.

In his brief sermon, the rector spoke impersonally of the Christian view of death and offered a few words of comfort to the family. It could have been anyone. We filed out and went on about our business. Tuesday, after all, and in the middle of the morning. It was not a good time for a funeral.

He was a long-time member of the parish. Until a few years ago, he was in his pew every Sunday, and his check was always in his envelope. And they came to parish events, special services, dinners, that sort of thing. They had never been what you call prominent, just faithful.

He had a lot of troubles, some of them his own doing. In the last years, I think, he was overwhelmed. There was some problem with the children. Sickness and sorrow defeated him. He stopped coming to church. Perhaps he didn't need us. Perhaps we didn't need him, and he knew it.

A few attempts were made to reengage him. I think the rector called. He was always polite to those, old friends, who were given his name during Every Member Canvass, but he did not commit himself. Nor did he reveal the reason for his disenchantment if that was what it was. In



By permission of Star Tribune, Minneapolis, Minn.

the end he was comatose and died alone in ICU.

We talk a lot, in our parish, about the church family. Our rector likes to preach at baptisms that you cannot resign membership in the family. Still, that was what the old man had done. It was his choice, and we had to respect it. If he had come back, we would have welcomed him.

We are a transient parish, and the faces change. The months passed and then the years, and he slipped from our minds. Many young people in the parish, if they glanced at the obituaries this morning, would not have recognized his name. Others might have said, hearing about it later, "Oh, is he dead? I wondered what had become of him."

He was a quiet person and didn't share his grief, whatever its source, or ask us to minister to him. We didn't know what his faith was like when he was among us or what it was like when he was gone. Was it a crisis of faith, or world-weariness, or ennui?

Still, we say we are a family and you can't resign membership in the family. We also say we are a resurrection people. Around Easter, the rector always preaches about that. We are about life and death and life after death. He tells us why the altar is shaped like a casket. Under the circumstances, you'd think more people would go to funerals.

But hardly anyone does. That's why I go though I'm not an advocate of funerals. It seems a small enough thing to do, and I know that often, like today, not many will be there. I am not emotionally engaged. I do my mourning in another context. And, as his wife said, his death was a blessing in the end.

I wondered, as I sat there, why we were there. Surely we don't think the person who died is affected, in any profound way, by having had a funeral. We may feel our prayers for his soul had some effect but hardly that they would hasten his acceptance into heaven. Surely all that was decided long ago. If we did think it mattered,

surely more of us would have been there.

If we did think it mattered, surely we wouldn't have let him leave. (But he was an adult, and when an adult makes a decision, you have to respect it.)

Don't you wonder, though, if the funeral didn't matter and his leaving the church or staying in it didn't matter, why we bother?

We talk a lot about resurrection and eternal life and about the parish as a family. The rector likes to say you can't resign membership in the family. If he had come back, we would have welcomed him, and perhaps more would have been at his funeral.

Somehow, I think we were bad to let him go off like that without even taking the time to say good-by. But I suppose we had lost our chance to do that. I like to think he had a better reception on the other side.

Frances Davis Lowe is a free-lance writer from Lubbock, Texas.

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General Convention and broccoli



To my surprise, having the farm helped me understand General Convention. Talking with friends on their way to Detroit, I realized they were trying to do for our Christian legacy what I was trying to do for my farming legacy.

When we meet to debate and pass resolutions, we're trying to find a way to put apostolic faith in a form that will bring life to modern people. It's not easy. Sometimes we go too far and lose our connection with the faith of our founders; sometimes we don't go far enough and hang onto things that aren't useful anymore. Still, I don't think the apostles are turning over in their graves to see what we've done with their Church.

Christine Dubois, a Seattle-based free-lance writer, contributes regularly to *The Episcopalian*.

by Christine Dubois

I had hoped to go to General Convention in July. I figured I could examine the Church in action, then share some profound insights that would help people understand what Convention's all about. But I stayed in Seattle and bought into a share farm.

Farming is in my blood, but it's a bit diluted. My Swedish great-grandfather bought a farm in Nebraska. My grandmother and her brothers and sisters grew up there, and some of them (my great-uncles) became farmers.

I visited the farm once or twice as a child. First a sheep knocked me over when I offered it a bottle of milk. Then I drove the tractor into a ditch. I decided farming was too dangerous.

But the share farm was all the fun of farming with none of the work. Farm staff took care of weeding, watering, and harvesting. All we had to do was drive out once a week, admire the field, and pick up our vegetables.

Some of our friends couldn't understand why we'd drive 20 miles to get vegetables when a perfectly good grocery store was around the corner from our apartment. Others thought the whole scheme violated the true concept of farming. "Your great-uncles would turn over in their graves if they knew," my mother said.

We brought home bags bursting

with fresh-picked carrots, greens, spinach, broccoli, and cauliflower. We snipped oregano and thyme in the self-service herb section. And we had so much lettuce we couldn't give it away fast enough.

Our diet was transformed. Huge salads and raw vegetables and dips appeared on our menus. I dried sage and made mint tea. I learned to fix pesto sauce from scratch and cooked vegetables I never knew existed.

But the vegetables weren't the only thing that made the drive worthwhile. When I walked through the field and saw the steady progress of the crops, I had a sense of hope and renewal. I felt our connection to the land and a gratitude for the blessings God gives us from the earth.

Maybe I couldn't farm the way my great-uncles did, but I could take the best of the past and adapt it to the present.

High technology: a mixed blessing

A report from the Diocese of El Camino Real says that human awareness of the sacramental nature of the universe is being lost in the age of modern technology.

The California diocese, home to the Silicon Valley, recently produced "Ministry to the High-Technology Society." The document evaluates the social, military, and economic effects of the explosion of new technologies. Its writers acknowledge the many positive effects of the changes, but they also list a number of troubling developments. According to the authors, the specter of mass unemployment due to automation and the loss of privacy are among a host of problems which may soon face society.

The report also examines the Church's role in addressing these matters. Arguing that the Church has a prophetic and pastoral ministry in this field, the report makes concrete recommendations in the areas of worship, counseling, and spiritual reflection in the workplace.

Bishop C. Shannon Mallory has submitted the report to the Presiding Bishop and has asked the committee to continue its work. Anyone wanting more information may write to the Rev. Sjoerd L. Bonting, 1006 E. Evelyn Ave., Sunnyvale, Calif. 94086.

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From Georgia to Montana, farm communities stagger

by Elizabeth Eisenstadt

A farmer kneeling in a stubble-covered field, letting the gray earth trickle through his fingers. Herds of sad-eyed cattle boarding trucks on their way to the slaughterhouse. Barges run aground on the sandy bottom of the Mississippi. Wheat stocks up and soybean shares down. And in places like Missoula, Mont., and Keokuk, Iowa, one hears the subdued drumbeat of the endless prayers for rain.

These are the sights and sounds of the drought which has swept its searing fingers across much of the nation. Late in June rain fell in parts of the midwest, but forecasters predict that summer dry spells may wither many late crops like corn and soybeans.

Conversations with church leaders in rural areas across the country make clear that there is no quick fix for the economic and agricultural changes which confront today's farmer. The Church, these experts say, can help coordinate relief efforts and offer counseling and spiritual support. But even more crucial, concerned clergy and lay leaders need to take the initiative in helping agricultural communities find ways of adjusting to the new realities of life in a rapidly changing global economy.

In Waynesboro, Ga., the Rev. Gene Paradise says his parishioners debate whether the drought has lasted eight or 10 years. Paradise, whose church lies in soybean and cotton country, has parishioners whose families have owned land in Burke County since

'I'm not predicting disaster, but change and decay and renewal.'

the colonists arrived. During the past five years he has seen unrelenting weather conditions and economic changes combine to force some parishioners into bankruptcy.

"Farming will never be the same," he says. "It used to be said that if you had one good crop every three years, you were doing well. Now, if you don't have one every year, you are in serious trouble."

Two years ago Paradise began a church support group. Although it did not attract many farmers, he feels that it was helpful to the fertilizer salesmen and tractor dealers who attended. "We helped by being

available," he says. "Laypeople who had already gone through [the farm crisis] helped those who were just experiencing it."

North Dakota, one of the most agrarian states in the nation, is also hard-hit by the drought. According to Bishop Harold A. Hopkins, the state has few Episcopalians, and the Church's resources will be needed to help native Americans who often live in straitened circumstances. The Episcopal Church in North Dakota, he notes, has worked "hand in glove" with Lutherans and Roman Catholics to develop community counseling and financial planning programs.

Hopkins also alludes to the ripple effect any farm crisis has on the state's economy. "Our clergy in the local congregations find pain in these churches," he says. "For every farm [that can't operate anymore], there are three or four businesses on Main Street that are dealt heavy blows. Our little towns are folding up and dying, and the Church needs to take note of it."

The roots of the hardships farming communities face go much deeper than the current drought. The Rev. Richard Gary is the Episcopal Church's staff person for Rural and Small Town Ministries. Many farmers, he says, formerly were encour-

aged to produce crops for the government instead of for a viable market.

Bishop Walter C. Righter of Iowa believes the "old ways have died." President Ronald Reagan's campaign to eliminate farming subsidies was, he says, a way of recognizing the fact that a change has occurred. Righter also points out that the focus in agriculture has shifted away from "who owns the land."

While acknowledging the seriousness of the drought, church leaders like Righter and agricultural experts take a slightly skeptical view of the current problems. "Farmers always have to have something to complain about, and publishers have to sell newspapers," Righter says.

Dr. Wallace Rehberg, a member of the Standing Commission on the Church in Small Communities and an agronomist, also notes that many farmers carry disaster insurance which will permit them to recoup their losses.

But this does not mean that either Righter or Rehberg is unsympathetic to the plight of the farmer. "Herbicides have created a serious problem for people in the farm belt," Righter says. "The environmental issues also need to be taken seriously."

Both men agree that the Church

Continued on next page

Report from Paw Paw

by Frank Eichenlaub

Paw Paw is a small agricultural village in the rolling land west of Kalamazoo, Mich. Interstate 94 is lined for miles on either side of Paw Paw with vineyards, fields, and orchards. The three wine-tasting centers in the village are flooded with tourists. Signs in Spanish instruct migrant workers around town. The local McDonald's restaurant has several display cases illustrating the story of local wine making.

Ted Field is a 57-year-old, third-generation farmer who works the same field his Swiss grandfather plowed 79 years ago. Field works as a plumber and farms part-time. "There's no money in farming," he said. "You can't rent your land for enough to pay taxes."

Field and his wife Ginny grow Christmas trees. "We planted those to help with retirement," he said, pointing to a field of parched seedlings. As we walked through the fields Ted Field pointed to the trees he and his father planted 30 years ago. "Ginny and the dog like to walk through there," he said. He pointed to a grove of blue spruce. "One like those was on the church lawn last Christmas. They are 15 years old."

Field picked up a handful of dirt and let it run through his fingers. "The ground gets drier every day," he said. When the moisture level drops below the root level of the trees, they begin to show stress. Then comes death. Field pointed to some stressed trees. One drooped. Another had a touch of brown. Another was shriveled.

"How can you stand to see this?" I asked the Fields. "These are your babies."

"You can't get emotionally involved," said Ted Field. "Whatever happens, happens. It's all part of God's way of cleansing the earth."

Denial, I thought.

I left the Fields and drove to the next farm. While I was driving, I thought about "Whatever happens, happens." Is it fatalism, or is it trust in God? Perhaps it's what Joe Neiman, rector at St. Mark's, Paw Paw, says: "Working the land is an implicit statement of faith to God."



Ted and Ginny Field with parched Christmas tree seedlings.

Larry and Dorothy Chase are in their mid 30's. Larry Chase is a third-generation farmer who lives in the same house he grew up in. "The barn," he said, tipping his head toward a weathered structure, "dates from 1868 or '88." The Chases have two children, 24 cows, two bulls, 116 acres under hay and pasture, and a \$120,000 debt.

They survived the agricultural depression of the 1980's when 25 percent of their neighbors went under. "The depression got him, the depression got him," Larry Chase kept saying during our talk. The Chases survived the loss of nearly all of one year's calf crop.

"Every time you would go to the barn, there would be another dead calf," Dorothy Chase said. "You hated to go out and look at the cows." They survived the lean times of farming and going to school and working when having \$5 a week for food was living high.

The Chases plan to survive the drought. "We've got a firm grip on the bottom rung of the ladder," Larry Chase said while we were standing in the middle of what would normally be a two-

foot deep pond.

He switched from corn to hay and cows a few years ago. "Hay fits the ground better," he said. "People in grain are in trouble." They survive because God is looking out for them, they said. "You get backed up against a wall, and something good happens," Dorothy Chase said. "God won't give you more than you can handle."

How do people put up with dead calves, little money, and no rain? "My faith is stronger when the times get rougher," said Dorothy Chase. "On a farm you can see how God works because of the living things. I feel God is with me. That helps me survive."

Farming seems to bring the farmer close to the Christian message of death and resurrection. Today the farmers of Paw Paw stand close to the death of their land and possibly their way of life. But they have faith in the resurrection. It will rain again. "To be a farmer," Neiman said, "is to be tied to God."

Frank Eichenlaub is a free-lance writer based in Redford, Mich.

Presbyterians debate euthanasia, Baptists assert authority

The 69th General Convention of the Episcopal Church is not the only large church assembly to take place this summer. The Presbyterian Church in America and the Southern Baptist Convention have also been busy with church administration and a variety of concerns.

The 16th General Assembly of the Presbyterian Church in America met for 10 days in June in Knoxville, Tenn., to elect officers and vote on church matters such as distributing Communion to children.

One important report coming out of the Assembly was from the Committee on Heroic Measures. The report on bio-ethics recommended decisions on the use of extensive medical procedures to prolong life—such as organ transplants—be left to the individual patient or family members. The report went on to say that the patient may not refuse, or be refused, medical treatment that is "efficacious to heal or to restore" and that "to intend the death of a patient as a means to relieve his suffering is morally wrong. . . . Euthanasia, or 'mercy killing' of a patient, . . . is murder."

Drought

Continued from page 8

can help agricultural communities to recognize they are part of a global market. Part of the answer to the current woes lies in recognizing "mutual responsibility and interdependence." Rehberg says the Church can be helpful in working with growers to build support communities and helping them to seek alternative crops and alternative markets.

Episcopal Church committees charged with helping agricultural communities are just beginning to react to the drought. "Part of the difficulty is we don't have any operational machinery for handling the crisis on a national level," says Archdeacon Ben Helmer of Western Kansas. Helmer, who sits on the Standing Commission on the Church in Small Communities, says the Presiding Bishop's Fund for World Relief is the agency most readily equipped to offer help.

According to the Rev. Robert Greene, head of the Resource Center for Small Churches, an interdenominational group of church executives met in Chicago to be briefed on the situation. "Because of our [the Episcopal Church's] status in the ecumenical system, we can get information out as to appropriate responses," Greene says.

Beyond the relief efforts lies the larger question of how the Church will speak out on environmental problems like the depletion of the ozone layer and industrial pollution. Experts say both are contributing factors to this and previous agricultural crises. "We are talking not only about relief, but environmental responsibilities we haven't fully faced," says Gary.

Amid all the talk of suffering farmers, slaughtered cattle, and the need for new initiatives, Hopkins offers a hopeful note. "I'm not predicting disaster, but change and decay and renewal," he says. "Surely one piece is learning from our past mistakes."

In other actions, the Church's commissioners took a stand against Freemasonry but voted down a proposal from the Missouri Presbytery calling for disciplinary actions against members belonging to Masonic organizations, calling instead for "programs of education. . . regarding Freemasonry."

Concerning the administration of Communion to children, the assembly accepted a committee's majority report that the Church continue to administer Communion "only to such as are of years and ability to examine themselves."

At the Southern Baptist Convention in San Antonio, Texas, passage of a controversial resolution regarding increased pastoral authority and

restrictions on church members' role in interpreting Scripture set off a walk-out on June 15. Following adoption of the resolution, which gave a fundamentalist interpretation of the cherished Baptist doctrine of "the priesthood of the believer," 200 convention messengers turned in their ballots and marched to the Alamo in protest. There they wrote the word "heresy" on their copies of the resolution, then tore them up.

"Priesthood of the believer" refers to the ability of believers to interpret the divine will through an individual relationship with God, a pivotal point in the Protestant Reformation. The fundamentalists' resolution, stating that church members should submit to their pastors' views on certain sub-

jects, would represent a drastic shift in the religious practice of many Southern Baptists if it were imposed.

The Rev. Buckner Fanning of Trinity Baptist Church, San Antonio, did not participate in the Alamo protest but said the resolution was born of "denominational dictatorship" and is "poles apart to what Baptists have said historically. They can pass these things [resolutions] all day long, but it's not going to change me or my church."

Efforts to amend the resolution failed. Moderate Baptists said the resolution's statements on the authority of pastors will point the Southern Baptist Convention back toward the Roman Catholic doctrine of priesthood.



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In Chicago, a small miracle of unity

by Richard Comegys

Book revision was the agenda. A Joint Commission appointed six years before had made the most of its authority to propose enrichment to the Episcopal Church's *Book of Common Prayer* and had presented a whole new book to the previous General Convention. Initial reaction had been largely positive, but now the idea was to be put before the Church at large. Delegates had come with long lists of proposed changes and alternatives.

Almost unnoticed against that agenda, the House of Bishops' Committee on Memorials received a series of notices of diocesan convention concerns. These memorials had a common theme: concern for the restoration of Christian unity. The year was 1886; the place, Chicago.

For seven Convention days the documents gestated. And then, on the morning of the eighth day, the bishops—sembled not as a legislative House, but as a Council of Bishops—upgraded their interest from the merely casual. Closed to all but bishops and later called executive session, "Council" maintained an apostolic ring of authority.

That session named a committee to report on the subject. Chairing was Bishop Abram Newkirk Littlejohn of Long Island.

Five working days later, the bishops, with the report before them, again assembled in Council. Identifying themselves as "the Bishops of the American Church," the bishops cited "the right and duty of the Episcopates of all National Churches holding the primitive Faith and Order to protect... those who have been wrongfully deprived of both, and this without demanding a rigid uniformity or the sacrifice of the national traditions of worship and discipline or of their rightful autonomy."

And then the bottom line: "NOW, THEREFORE, . . . we Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church

of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians in the different Communion in this land, who in their several spheres have contended for the religion of Christ:

• "Our earnest desire that the Savior's prayer, 'That we all may be one,' may in its deepest and truest

undivided Catholic Church during the first ages of its existence, which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common benefit of all men.

"As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

• "The Holy Scriptures of the Old and New Testament as the revealed Word of God.

• "The Nicene Creed as the sufficient statement of the Christian Faith.

• "The two Sacraments—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

• "The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

"Furthermore, deeply grieved by the sad division which affects the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass."

We have no ready explanation for the form the Four Principles took. The citations of Scripture, creeds, sacraments, and episcopacy are virtual lift-outs from an 1870 volume by William Reed Huntington. That clergy delegate—occupied with shepherding the proposed new *Book of Common Prayer* through the 1886 Convention—never recalled any consultation with the bishops.

Continued on next page

For 100 years it has stood as Anglicanism's normative ecumenical statement. But when first adopted in 1886, the Chicago-Lambeth Quadrilateral seemed almost an afterthought.

sense be speedily fulfilled;

• "That we believe that all who have been baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;

• "That in all things of human ordering or human choice relating to modes of worship and discipline or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;

• "That this Church does not seek to absorb other Communion, but rather, cooperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

"But furthermore, we do hereby affirm that the Christian unity now so earnestly desired by the memorialists can be restored only by the return of all Christian Communion to the principles of unity exemplified by the

In Canterbury, women celebrate 44 years of ordained ministry

by Nancy Montgomery

Anglican women of the Americas will welcome their sisters from Africa, Australia, and the Philippines at the Episcopal Women's Caucus center in Canterbury during the Lambeth Conference, July 16 to August 7. The decennial meeting brings together bishops of the Anglican Communion to consider the state of the Church.

The center, located in the Priory, St. Peter's Lane, close to Canterbury Cathedral, will be the scene of a celebration of 44 years of women in the Anglican priesthood when the Rev. Li Tim Oi, who was ordained in 1944, and the Rev. Joyce Bennett, ordained in 1971, join clergy and laity from all over the world to give thanks for women's ministry. Scheduled for

Thursday, July 21, the event is open to all.

Since the English Church does not ordain women to the priesthood and does not recognize women priests from other parts of the Anglican Communion, the women from North America have agreed not to celebrate the Eucharist during the three-week meeting. Some 140 bishops have also stated they will not celebrate while in England in order to show solidarity and support for the women.

Daily programs at the Priory will include lectures by visiting scholars, discussions of inclusive language, and workshops on problems facing women in the Church and ways to strengthen women's ministries worldwide. Canterbury "pilgrims" will be offered hospitality and an opportu-

nity to exchange views with people from many other countries.

Many of the North American women will be staying at the Oast in nearby Wye, which the Caucus rented to provide housing not only for members and friends, but also for guests from around the world. Thanks to generous gifts from dioceses and individuals, the Caucus is able to meet travel expenses for some of the third-world women attending the meeting.

The entire program in Canterbury is a memorial to Janette Pierce, managing editor of *The Episcopalian* and long-time supporter of women in the Church. Pierce died suddenly in January.

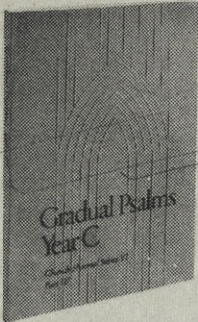
Sally Bucklee of the Diocese of Washington and the Rev. Fran Toy of the Diocese of California are co-chairing the Caucus' program in Canterbury. For more information during the conference, the phone number in England is (0233) 813216.



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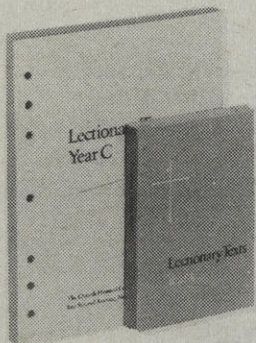
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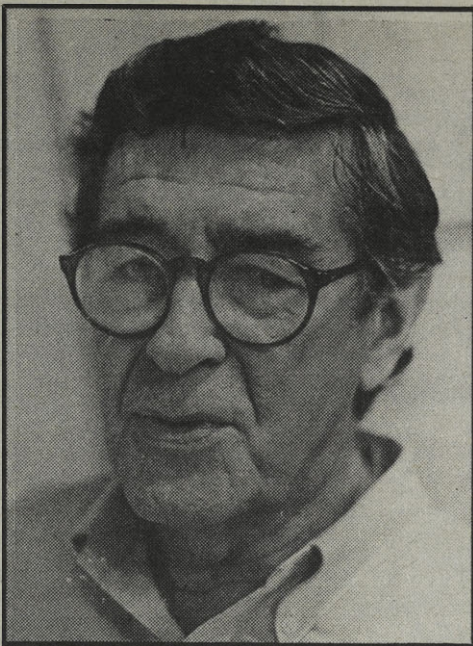
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Lou Day

Lou Day: Cartographer to the Anglican Communion

by Lindsay J. Hardin

Ask Lou Day of Philadelphia where the Diocese of West Buganda is, and he'll know. Ask him what "Nippon Sei Ko Kai" means, and he'll know that, too.

Day has just completed—after three and a half years of work—the most extensive set of maps ever made for the Anglican Communion. Because of that, he knows West Buganda is in Uganda and that Nippon Sei Ko Kai stands for the Holy Catholic Church in Japan.

The maps—38 of them—represent provinces and countries within the communion. Detailed within the provinces are specific dioceses and the see city of each diocese—that is,

Related story on pages 18-19.

the city from which the bishop works.

For Day, 72, a member of St. Martin-in-the-Fields, Philadelphia, Pa., making the maps was a project of good stewardship and great fun—"and great patience," he adds.

In that some 3,000 people are being added to the Anglican Communion daily, many of them in third-world countries where political boundaries can change erratically, keeping the maps current required serious effort.

As the maps were completed, they were often sent back to the province or diocese for which they were made to insure accuracy. When corrections,

additions, and changes came in, the maps were then updated to include the most current information.

As Day, a self-employed graphic designer and cartographer, describes the project, he seems virtually surrounded by information—a file stuffed with facts about the Church of the Province of Southern Africa, a box of half-drawn maps, a pile of correspondence, atlases and charts from which facts were drawn.

"I saved every scrap of paper I could," he says, referring to documents and correspondence sent to him from around the world. And then he holds up a map.

Lindsay J. Hardin is assistant at St. Martin-in-the-Fields, Philadelphia, Pa.

1886 Convention

Continued from page 10

Twenty-nine American bishops gathered with other Anglicans two years later for the third Lambeth Conference. And there Minnesota's Bishop Henry Benjamin Whipple delivered the opening sermon, an eloquent plea for the reunion of all Christians. In framing a response, the bishops drew on the Chicago Principles (without the preamble). The statements on sacraments and episcopacy were taken as is; that on Scripture was expanded to echo Article VI (of the Thirty-Nine); and to the Nicene Creed was added the Apostles' "as the Baptismal Symbol."

So we gained the landmark statement, the Chicago-Lambeth Quadrilateral: a statement of both our willingness to explore with others that one family that is ours in Christ and the formal limits with which we began (and still begin) the dialogue.

Not the result of long and deeply-considered study, it was nonetheless an inspired and prayerful response to what ordinarily would have been so much paper laid to rest at the feet of a pro-forma committee. That the bishops instead were moved to give the subject more direct attention, that their committee within five days agreed on a text, that they had somehow at hand the phrases of William Reed Huntington to catalyze the statement—in Chicago that year, God worked a small miracle! May we be moved to keep it going with all our sisters and brothers in Christ!

Richard Comegys is rector of St. Stephen's, Rochester, N.Y. His research for a videotape the Diocese of Rochester used in its centennial observances made him realize he had no "satisfactory explanation" for the Chicago-Lambeth Quadrilateral document. "A search of the General Convention records really surprised me."

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Anglican-Lutheran communion urged

Geneva, Switzerland—In a statement made June 6, the Anglican-Lutheran International Continuation Committee has declared the time has come for the "immediate establishment of full communion" between the two church bodies although decisions on "full communion" will be left to individual national or regional Churches within each communion. The committee noted the "chief remaining obstacle" is how the two traditions deal with bishops. The committee asked that Lutherans redefine the meaning of "bishop"; that bishops be elected and called until death, retirement, or resignation; and that at least one Anglican bishop participate in the consecration of Lutheran bishops. It asked that Anglicans officially acknowledge the full authenticity of existing ministries of Lutheran churches, establish structures for evaluating and improving the ministry of bishops, and regularly invite Lutheran bishops to participate in the consecration of Anglican bishops.

World events

Leah Tutu arrested, abused by Capetown officials

Capetown, South Africa—Leah Tutu, wife of Archbishop Desmond Tutu, was arrested and humiliated early in June when she went to pay her automobile registration. According to a report in *Church Scene*, the Anglican newspaper in Australia, Tutu was handcuffed, then verbally abused by court officials for allegedly failing to pay a traffic fine. After firmly standing her ground, she was released when friends arranged her bail. Tutu said she had received no court summons to defend the traffic charge, of which she claims she is not guilty.

Papua New Guinea bishops unanimous against women's ordination

Arawa, North Solomons—All the bishops of the Anglican Province of Papua New Guinea signed the Declaration of Unity, Witness, and Mission which affirms that the ordination of women to the priesthood is inconsistent with the tradition of the Church since the New Testament. The declaration, prepared for the Lambeth Conference, also warns that the consecration of women bishops will gravely endanger the unity of the Anglican Communion. So far Papua New Guinea is the only Anglican province in which all the bishops have signed the declaration. Its six bishops have called on Anglicans in the west to listen to their fellow Anglicans in other parts of the world and not to take unilateral action on matters that affect the whole Church.

Crockford's preface dropped

London, England—The joint publishers of *Crockford's Clerical Directory* have decided to abandon the volume's preface to avoid media pressure on any future author, according to England's *Church Times*. The decision followed a review of events leading up to the suicide of Dr. Gareth Bennett, author of

the controversial 1987 preface. The press had revealed Bennett's identity although past authors always remained anonymous. A statement from the Central Board of Finance and the Church Commissioners said an anonymous preface is "no longer a viable option" for the official directory of clergy of the Church of England.

Aborigines' rights asserted

Sydney, Australia—Leaders of 14 denominations, including the Anglican Church, are appealing for "reconciliation and justice" between Aborigines and other Australians during this country's bicentennial year. They called for a secure land base for Aborigines, more political power, and cultural guarantees.

Pope excommunicates dissident bishop

Ecône, Switzerland—Pope John Paul II excommunicated traditionalist Archbishop Marcel Lefebvre after the latter consecrated four bishops on June 30. The 82-year-old Lefebvre has long opposed reforms instituted by the Second Vatican Council. The Vatican immediately declared the consecrations to be schismatic. The consecrations marked the first major split from the Roman Catholic Church since 1870 when a group called the Old Catholics refused to accept the First Vatican Council's declaration of papal infallibility. Vatican officials estimate the traditionalist movement has between 60,000 and 100,000 followers, but Lefebvre's supporters put the number at more than a million.

Chinese Church cracks down on rural congregations

Kowloon, Hong Kong—China's official Protestant Church, the Three-Self Patriotic Movement (TSPM), has mounted a campaign to eliminate "house churches" in rural areas. According to News Network International, the Far East Broadcasting Company has noted a severe increase in letters from distressed Chinese Christians claiming they have been fined a month's wages for attending unregistered meetings, their Bibles and other spiritual books have been confiscated, and they have been forced to meet secretly to avoid raids by officials of the Public Security Bureau. Posters stating the Three-Self principles have appeared in rural churches, some stating laws of guidance such as "no listening to Gospel radio," "no preaching on the Book of Revelation," and "no Bibles or Christian literature from overseas."

Soviets officially recognize Hare Krishnas

Moscow, U.S.S.R.—The International Society for Krishna Consciousness, popularly known as the Hare Krishna movement, has received permission to have its local communities legally registered in the Soviet Union. A report in the Moscow newsmagazine, *Express Chronicle*, said the Krishna group in the Perovsky district of Moscow has become the first to be officially registered in the country. This is "the first time the Soviet authorities have granted legal recognition to an entire religious group" since World War II, according to Keston College, the British-based society for the study of religion under communism. Hare Krishnas have faced severe persecution in the Soviet Union.

Herbert Thompson elected coadjutor in Southern Ohio

Cincinnati, OH—The Rev. Herbert Thompson, Jr., 54, was chosen bishop coadjutor for the Diocese of Southern Ohio on June 11. Thompson, a member of the Presiding Bishop's Commission on Black Ministries and rector of Gracebrook Church, Jamaica, N.Y., was elected on the first ballot amidst thunderous applause. He will become the eighth bishop of that diocese when Bishop William Black retires in 1992.



Thompson won the election by a landslide after being a clear front-runner since the candidates' tour of the diocese late in May. Delegates cited his maturity, spiritual depth, and pastoral concern as the main reasons for his election. He is a graduate of Lincoln University, cum laude, and General Theological Seminary. He was ordained priest in 1965.

Thompson will become the first black Bishop of Southern Ohio and one of only 14 black bishops in the U.S. and the Virgin Islands when he is consecrated September 24.

U.S. events

Council of Women's Ministries meets in South Dakota

Marvin, SD—More than three dozen women representing 23 Episcopal churchwomen's groups spent four days in South Dakota in June learning about the Dakota Indians and examining their own prejudices. Members of the Council of Women's Ministries toured reservation villages, worshiped with the Dakota Indians, and saw schoolchildren perform a tribal dance. In their group sessions, the women talked about their own constituencies and heard a report on women's resolutions to be presented at General Convention. The Council will meet in December in San Francisco.

Mattie Hopkins dies; lay leader in Church

Chicago, IL—Mattie Hopkins, a lay leader of the Episcopal Church and a member of the Chicago Board of Education, died in an auto crash on her way to the Democratic Convention in Atlanta. A member of Trinity Church here, she was vice-president of the Union of Black Episcopalians, a member of the Bishops and Trustees of the Diocese of Chicago and of the advisory committee of the Urban Bishops Coalition, and founder and president of the now-defunct Episcopal Society for Cultural and Racial Unity. A former head of the Episcopal Church Publishing Co., Mattie Hopkins received its Vida Scudder Award at General Convention in Detroit.

Wipfler resigns NCC Human Rights post

New York, NY—Dr. William Wipfler, an Episcopal priest, has left his position as head of the National Council of

Churches' Human Rights Office. In his letter of resignation, Wipfler referred to a "terrible malaise" afflicting the NCC. He blamed much of the "demoralization" on the leadership of NCC general secretary Arie Brouwer. Wipfler's departure followed on the heels of the resignation in May of J. Richard Butler of Church World Service. Butler stepped down as head of the relief arm of the NCC after a year of conflict with Brouwer. According to NCC president Patricia McClurg, Wipfler was a "great asset to the NCC for a very long time." She agreed with his assessment of "significant stress on the staff" but said Brouwer is "committed to working very hard on the whole question of how we work together." The NCC has recently been plagued by declining contributions from member denominations which have forced extensive staff cutbacks. A panel the executive committee of the NCC commissioned last year to study these problems has not yet finished its work.

Diocese of Pennsylvania elects black suffragan

Philadelphia, PA—On June 25 the Diocese of Pennsylvania elected the Rev. Franklin Turner suffragan bishop on the eighth ballot. Turner, 55, will become the first black bishop in the history of the 204-year-old diocese. Currently assistant for congregations to Bishop Allen Bartlett, Turner is responsible for the administration of church missions, ministry development, and clergy pastoral care. Before coming to the diocese in 1983 he had served parishes in Washington, D.C., and Texas as well as been staff officer for black ministries at the Episcopal Church Center in New York City.



Niobrara Convocation celebrates with ordinations

Wanblee, SD—Dolar Turgeon and Ray War Bonnet were ordained to the diaconate at Gethsemane Church here when the Niobrara Convocation met in June for its 116th annual meeting. Some 450 people attended the four-day event for business and celebration. Speakers included Church Army director George Pierce, who had previously served congregations on the Pine Ridge Reservation, and Owanah Anderson, the Episcopal Church's staff officer for Native American Ministry and a member of the Choctaw Tribe of Oklahoma.

Presiding Bishop creates new Episcopal Church unit

New York, NY—Presiding Bishop Edmond L. Browning has mandated creation of a unit responsible for the Episcopal Church's refugee and migration programs here and abroad. The new unit, Refugee/Migration Ministries, will be responsible for resettlement and refugee programs formerly under the jurisdiction of the Presiding Bishop's Fund for World Relief. Marion M. Dawson will be the unit's director. The Presiding Bishop's Fund will provide considerable budgetary support for the unit and will continue to raise money for refugees. According to Browning, the unit will become part of the new Mission Planning group to be directed by Bishop Furman C. Stough.

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EP88

\$550,000 for new mission

1989 Budget of \$38,235,593 is up 5.2% over 1988

by Harry G. Toland

With little discussion and no negative votes, General Convention approved a \$38,235,593 balanced program development budget for 1989, up 5.2 percent from 1988.

Convention also approved a balanced three-year, \$6.6 million General Convention expense budget, an increase of about 13 percent over the \$5.8 million budgeted for the triennium just past.

Treasurer Ellen F. Cooke said "tight discipline" is being exercised to keep the mission support part of the program budget—covering administrative and Episcopal Church Center costs—to a 5 percent annual increase or less. That budget, \$7.6 million, is 4.6 percent higher than last year's.

"We think this shows we're serious about mission program," she said in an interview after the budget's adoption.

The staff compensation and benefits part of mission support, \$2.68 million, is 5.3 percent more than the previous year's figure. No staff positions have been added in the 1989 budget, Cooke said.

New in this budget is \$550,000 for new mission partnerships, substantially increased from the \$475,108 in the budget's original draft. That reflects what Harry W. Havemeyer, head of the Standing Committee on Program, Budget, and Finance, told a joint meeting of bishops and deputies at which the budget was unveiled: "We see our task as that of implementing the Mission Imperatives."

Of the \$550,000 for new mission partnerships, \$200,000 went to the

so-called Michigan Plan for Economic Justice, \$90,000 for Evangelism/Education, \$50,000 for Communication, and the remainder to overseas partners and other partnerships.

The program budget also includes \$900,000 to implement Executive Council's report of the task force on education, regarded by many at Convention as a prime example of Mission Imperatives implementation. Of the \$900,000, \$150,000 is in new

money.

One part of the General Convention expense budget which dropped is the \$990,000 in anticipated expenditures for site and facilities at the Phoenix, Ariz., location of the 1991 General Convention. That figure compares with \$1,211,000 budgeted for site and facilities at Detroit.

On the income side, Havemeyer said 99.3 percent of the askings from dioceses has been pledged.

The 1989 apportionment of 4 percent of a diocese's net disposable budgeted income is unchanged from 1988. "Taxes have not gone up," said Havemeyer. The apportionment is applied on 1986 income. An assessment of 0.247 percent also is levied against net disposable income.

Domestic dioceses' total net disposable income is \$711.8 million; apportionment on that totals \$28.5 million and assessment \$1.7 million.

Mission Imperatives: Don't vote them—live them

Peter B. Gudaitis, one of the first seven winners of the new Presiding Bishop's Distinguished Service Award for "Learning through Service," stood before the House of Bishops to say a few words.

The 1988 Kenyon College graduate and parishioner of Church of the Good Shepherd, Orange, Conn., had organized a student volunteer group to work in Appalachia.

"I implore you all," he told the bishops, "to contemplate the Mission Imperatives. . . . Seek out each aspect of these Imperatives and inspire your flocks to do the same by example. Your lives will be enriched as humans and as Christians through the reciprocity of human service."

Relatively few speeches and votes were made at General Convention on the Mission Imperatives. But the meeting ultimately may be known more as the Mission Imperatives Convention than anything else.

"You don't vote them," said Barry Menuet, the Episcopal Church's executive for Mission Program, "you live them."

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

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

III. Strengthen and affirm the partnership of the Episcopal Church within the Anglican Communion in proclaiming and serving God's kingdom throughout the world.

IV. Communicate in a compelling

ling way the work of the Church in response to the Gospel.

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

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

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

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

The eight Mission Imperatives (see box) were given to Convention by Presiding Bishop Edmond L. Browning and the Executive Council, the product of a year of their work and of three years' traveling and listening on the part of the Presiding Bishop.

Response to the Imperatives—its theme is "With Water and the Holy Spirit, Making All Things New"—

was positive at Convention.

Bishop H. Coleman McGehee of Michigan, when stumping for his diocese's economic justice plan, pointed out that it incorporated six of the eight Mission Imperatives.

Backers of the report on Christian education were pleased to portray it as a classic example of Mission Imperative II.



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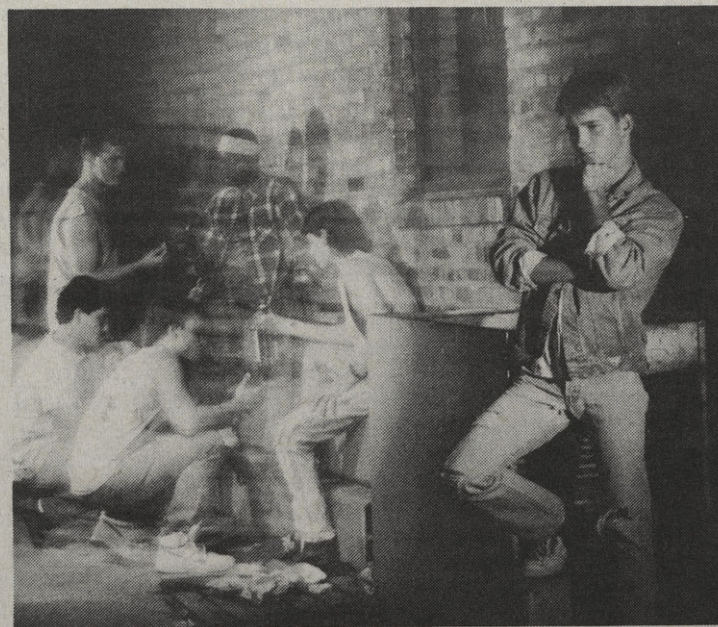
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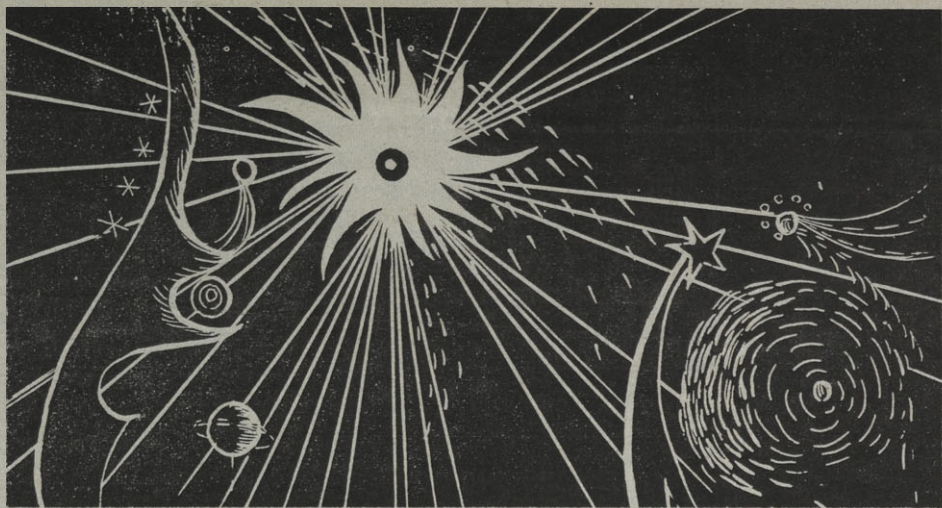
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World mission tomorrow: What will it look like?

Even as church leaders from all over the world gathered in Moscow for the celebration of the first millennium of Christianity in the U.S.S.R., a small group gathered in Sewanee, Tenn., to consider future millennia of Christianity. "Moving Mission into the Future" was the theme of the Ninth World Mission Conference held at the University of the South, June 3-6.

The Rev. Richard Kew, executive director of SPCK/USA, introduced the group to the work of Anglican missionary and futurologist David Barrett. "This is a hinge-time in history," Kew reported. "There will be more changes in the next 20 years than there have been in the previous 200."

By the year 2010, futurologists predict that 80 percent of the world's population will live in urban centers, and the information age will be in full bloom. They make widely differing predictions, however, of wars, ecocatastrophes, and famines, on the one hand, and great medical and technological advances, on the other. Among the developments they foresee are:

- The present shift of political power from the Atlantic to the Pacific basin will continue.
- As many as 40 countries will possess nuclear weapons, and worldwide "nuclear anxiety" will result.
- Islam will continue as a potent force. By 2050 Muslims may be as numerous as Christians.
- More than 60 percent of Christians will be non-western by 2010.
- Although Christianity will continue to grow, it will encounter increasing opposition. By 2010 at least 100 nations will be closed to foreign missionaries of any sort.
- The growing strength of indigenous Churches (including, for example, in China) and the information revolution will enlarge mission possibilities.
- Smaller and more powerful personal computers will give people everywhere in the world access to the Bible and other Christian literature and to a whole network of Christians.
- Churches will have access to vast databases and personalized instant surveys. Already the Southern Baptist Convention, the Assemblies of God, and the Mennonites are experimenting with "non-resident missionaries," Christian outreach through worldwide computer networks.

Participants had ample opportu-

nity to respond through a series of plenary sessions and workshops. Judy Gillespie, executive director for World Mission at the Episcopal Church Center, outlined four "musts" which should govern the Episcopal Church's future involvement in mission:

- We must recognize, and celebrate, that Anglican Churches around the world are led by indigenous peoples.
- We must change some inherited models of ministry.
- We must take a hard look at our Church's predominantly "pastoral" focus and explore ways to make it more mission-minded.
- We must embrace the ecumenical dimension and potential of our mission efforts.

Perhaps the most moving session of the weekend was a film, *Winter Is Past*, on the growing Church in China. The title of the film is also the title of a popular new hymn in China. It seemed a perfect description for the vitality of a Church strengthened and renewed out of adversity.

The Ninth Annual World Mission Conference closed with a hard-hitting open discussion on "Will the Structures of the Anglican Communion Help or Hinder World Mission?" No consensus was forthcoming. That session may have exemplified the kind of creative tension—between structure and freedom—which has been the genius of the Anglican Communion in general and of Anglican mission efforts in particular. No doubt part of the tension was produced by the peculiarly western and 20th-century drive to get the job done now.

Responding to a delegation of western church leaders who asked about his personal goals for the next five years, Bishop K. H. Ting of the China Christian Council replied, "Our goals are to train leaders, laying the foundation for the next 500 years."

Reflecting on his response, William O'Brien of the Foreign Mission Board of the Southern Baptist Convention concluded that Ting's answer not only evidenced "a difference in the perspective of time, but also a perception of the Kingdom of God, its mission on earth, and its transcendent permanence."

Robert S. Denig, who submitted this report, is an Episcopal priest who spent five years serving a culturally diverse community in Frankfurt am Main, West Germany, and now chairs the Diocese of Virginia's Commission on Overseas Mission.

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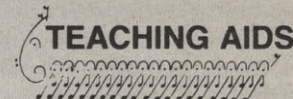
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The other side of Detroit

Detroit tour offers gritty hope

by Charles Woltz

The mirrored walls of Detroit's flashy Renaissance Center reflected empty office buildings and random decay, not surprising in a city whose population has plunged from 2 million in 1950 to 1 million today.

The word around Detroit was Mayor Coleman Young was unhappy about the "City of Detroit Tour" planned and sponsored by the Diocese of Michigan. Georgia Muirhead, speaking for the city, said Episcopalians might receive a "biased" view of Detroit.

But the mayor needn't have been so thin-skinned. Scratch the surface of urban blight in his city, and you'll find a tough core of hope that makes you proud to be an Episcopalian.

True, the tour pulled no punches about Detroit—drugs, crime, homelessness, and unemployment were not glossed over. But it was not advertised as a Chamber of Commerce booster tour.

The three-hour, 25-mile tour was designed to build support for the Diocese of Michigan's resolution on economic justice (see related story on page 1).

On the bus ride through some of Detroit's hardest hit areas, Jacqueline Spann, a volunteer from Church of the Messiah, read a script prepared by Jeannie Wylie-Kellerman, the diocese's communications officer. The tour guide's question was direct: "Ask yourself, 'Who has control here?'" The answer came over and over, not in words so much as in vacant lots and decaying neighborhoods.

For the busload of Convention delegates, most of whom had spent the night in the air-conditioned comfort of one of the shiny new convention hotels on the Detroit River, the contrast was stark.

The bus rolled into a neighborhood of vacant lots, some recently bulldozed, and an almost equal number of houses, almost all in need of repair. The area was decaying, the guide explained, not merely because it was old, but "because everyone knows that the city would like to build a new, domed stadium on the site."

The city owns most of the land, she continued. "People trying to buy homes that have defaulted to the city for non-payment of taxes have been told they are not for sale. Soon they are bulldozed. This is devastating to morale because people in the neighborhood come to view their homes and businesses, their very lives, as expendable by the powerbrokers."

But even this area shows signs of hope. The Catholic Workers' Trust owns two houses in the neighborhood. One provides shelter for women and children and the other housing for members.

Land trusts of this kind are one solution proposed in the Michigan economic justice plan because they give people an opportunity to hold land in common for a common purpose.

Common effort for a common pur-

pose and a willingness to share common resources are the glue that binds the inner-city effort together.

The bus slowed briefly at Trinity Episcopal Church. "Trinity," our guide said, "survives partly because another inner-city church helps subsidize it." Trinity sponsors an occupational therapy program for local women, a soup kitchen, and Sunshine Montessori School.

The Sunshine School playground is a visible symbol of hope for the neighborhood. Designed by architect Robert Leathers, the playground features a wooden castle and a shark requested by the children of the area. Neighborhood residents and volun-

teers built the playground, which is deliberately left open 24 hours a day.

The Very Rev. George Back, a deputy and dean of St. Paul's Cathedral in downtown Oklahoma City, looked through the window of the bus and commented, "That's what we need. That says not only that the Church cares, but that there's a future for the community, and the Church is a part of it."

One of the last sights on the tour was Church of the Messiah, an Episcopal church with a variety of ministries to the inner city and an exciting vision of justice.

"For years," the guide read, "members of the parish have lived in com-

munity. . . . Covenant members of Messiah take vows of racial reconciliation, working to overcome the barriers of class and race." These largely middle-class Christians have developed a center for local residents, many of whom live in group homes, and a child care center for the neighborhood.

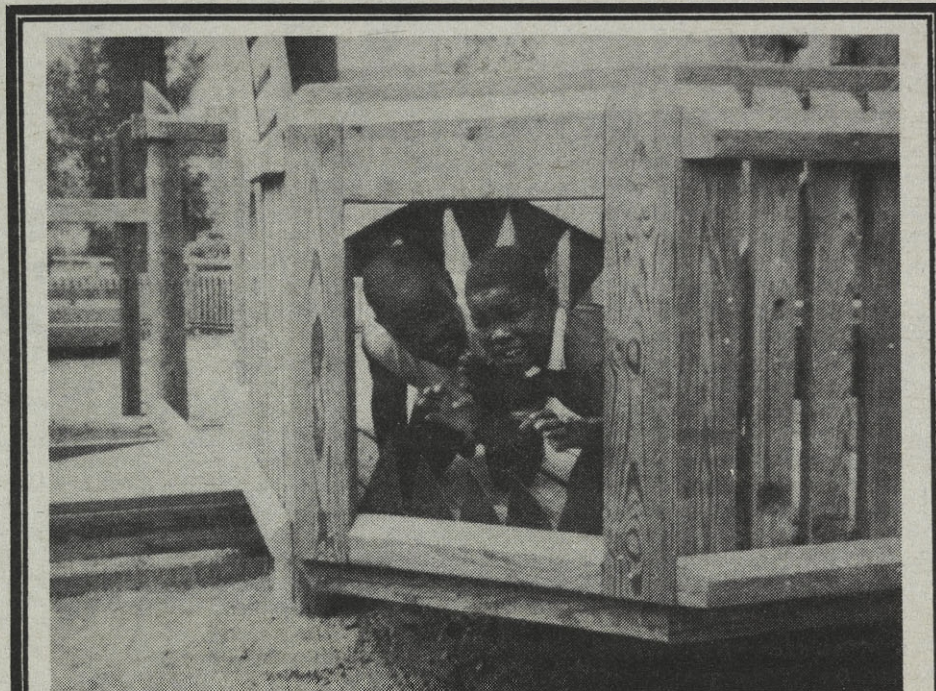
The group also founded a housing corporation that now includes the renovation of three apartment buildings. By assembling federal block grant money, resident volunteer labor, church support and loans, they provide good housing for low-income tenants and members of Messiah. The guide explained that residents can "buy a share in the complex by contributing their labor and time to its maintenance and management."

Most of the seed money for Messiah comes from the church though the housing corporation draws upon a variety of sources for support. Messiah also offers a workers' co-op that provides training and employment in painting and plastering and a center to train people in how to begin independent worker co-operatives.

Images remain in the mind after the Detroit Tour—the clues that show one has passed from Detroit across the invisible line into Grosse Pointe; the story of co-op president Michelle Rougeau, a nurse and parishioner of Messiah, who was stabbed to death in her apartment; but the image that really sticks is the heart of people who just keep on, no matter what.

Mayor Young can be proud of his city. It's tough, and it's gritty. But it has a big, friendly, courageous heart. And I, for one, am glad the Episcopal Church's Convention was for a little while a part of it.

Charles M. Woltz, an Episcopal deacon, is administrative assistant to the Bishop of Oklahoma and editor of *Oklahoma's Mission*.



Children at Trinity summer school peer from shark's mouth.

Philippine Church gains independence

General Convention released the Philippine Episcopal Church (PEC) "from the jurisdiction of the Episcopal Church of the U.S.A." to form a new, autonomous province of the 60 million-member Anglican Communion.

It was the first time the Episcopal Church has spun off a component to become an Anglican province since the creation of the Episcopal Church of Brazil in 1965.

Bishop Manuel Lumpias of the PEC said the relationship of his Church and the Episcopal Church "will not be like father and child any more, but like sister and brother. We have something to learn from each other."

Autonomy for the new province—about 86,000 baptized members and 140 clergy in four dioceses—will become effective with the installation of a Prime Bishop, no later than May 30, 1990.

That act will not end a relationship with the American Church, however. Ties of partnership and collegiality will continue. Financial support, currently at about \$830,000 a year, will continue while a self-support program is worked out.

Autonomy will end the Episcopal Church's role in the Philippines which began with the arrival of Bishop Charles Henry Brent in 1901, three years after the U.S. took over the islands as a territory following victory in the Spanish-American War.

The General Convention vote followed six years of studying and planning for autonomy by the Philippine Episcopal Church, a process the 1982

General Convention authorized.

In effect now are five-year programs and budget projections describing in detail the mission, goals, and objectives of the dioceses and provincial structure, theological education, social ministries, and more.

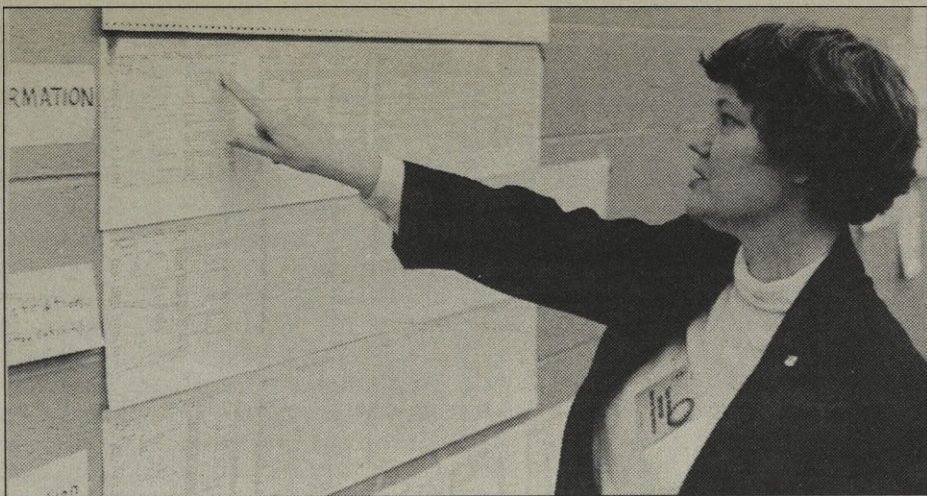
"This will be an opportunity for self-governance," said Bishop Robert L. O. Longid of Northern Philippines. "Now we are under Episcopal Church canons. It is incongruous and very difficult. Now we will be testing our vision and setting structures in response to issues that affect us."

Longid added that "full autonomy will eventually include financial independence. Now we have to continue some support for the new church pension which we have evolved."

The first Prime Bishop under autonomous status will be elected in 1989. Several close observers of the Philippine Church expect that Longid, whose father Edward is a retired bishop, will be selected.

Bishop Lyman Ogilby, the last American missionary bishop to serve in the Philippines (from 1953 to 1967), said autonomy will enable the Philippine Church members "to enrich their worship and prayer form, adopt their own prayer book and hymnal, and proclaim the Gospel. . . in languages and human service programs appropriate to their culture and traditions."

Ogilby, when asked whether he thought the Philippine Church "would make it," replied, "Are we making it?"



Top volunteer Sybil Atwood checks assignment printouts.

Volunteers make Convention go

The Rev. Thalia Johnson, a serious, energetic vocational deacon with red-dish hair, in "real life" recruits, trains, and supports about 450 4-H volunteers in Michigan's Lenawee County and assists at two Episcopal parishes there.

So what was she doing as a volunteer at General Convention? "Recruiting, training, and supporting volunteers," she said with a laugh.

Johnson, press room supervisor of volunteers, was one of the more than 1,000 volunteers who helped "make Convention happen," as the Diocese of Michigan put it.

That's not an overstatement. They did everything from empty wastebaskets to set up computer programs, 17 categories of work in all. Ninety percent of them were women, and most were aged 45 and up.

Most of them came from the Dioceses of Michigan, Western Michigan, Northern Michigan, Ohio, and Huron (across the river in Canada). But some came from as far away as Hawaii. A considerable number were wives of deputies or bishops.

Some worked all 10 days of Conven-

tion or more, most of each day. Others worked a three- or six-hour shift on one day. Until the supply ran out mid-week, volunteer aprons with Convention and volunteer logos were given to each.

The helpers manned registration booths, acted as pages, kept unauthorized people off the floor areas of the Houses of Bishops and Deputies, served the secretariats of the two houses, acted as ushers at Sunday Eucharists (240 needed per service), among many other duties.

Tying this diverse network together was Sybil Atwood, 53, a friendly, briskly efficient parishioner of Christ Church, Flint, Mich., who is the salaried executive director of a volunteer action center.

Well known in the Diocese of Michigan, having served on its Commission on Ministry, she was recruited to set up the volunteer network. "We've never done this before," she said, "so a lot of it we do on the spot."

Flexibility—that's the key, agreed her deputy, James L. Cockrell, 65, a retired electrical engineering professor and fellow parishioner at Christ Church.

"An hour ago," he told a visitor, "the House of Deputies told us they'd need 12 tellers at 2 p.m. Now, we can't have 12 people sitting around waiting to be called as tellers so we have to recruit them from other jobs."

General editor of new Spanish hymnal

The Rev. Roberto Milano made an act of Christian commitment as general editor of the new Spanish hymnal at Evensong at the Cathedral of St. John the Baptist in San Juan, Puerto Rico, on June 8.

The Very Rev. Waldemar F. Ramos Hernandez, dean of the cathedral, officiated. The Standing Commission on Church Music, whose members were present, sponsored the event, and representatives from other Christian communions in Puerto Rico also participated.

Puerto Rican composers wrote most of the music for the service, including the successful congregational chant, "O, Beloved Son," by Benedictine Jaime Reyes. The new Spanish hymnal, which elicited enthusiasm from both Episcopalians and non-Episcopalians, will be a resource for all Spanish-speaking congregations.

Editor General del nuevo himnario

En un inspirador oficio de Oración Vespertina, el que se llevó a cabo el ocho de junio en la Catedral de San Juan Bautista en la ciudad de San Juan de Puerto Rico, fue dedicado como Editor General del propuesto Nuevo Himnario en Español, el reverendo padre Roberto Milano. El acto, convocado por el deán de la Catedral, muy reverendo Waldemar F. Ramos Hernández, fue auspiciado por la Comisión Permanente de Música Eclesial (SCCM), los miembros de la cual también estuvieron presentes en la ocasión. La celebración se destacó por su carácter ecuménico dado a la participación de diferentes elementos de la comunidad cristiana puertorriqueña.

La mayor parte de la música utilizada fue de autores puertorriqueños en la cual se destacó el canto congregacional "Oh Hijo Amado", del padre Jaime Reyes de la orden de los benedictinos. Reinó gran entusiasmo entre los asistentes al acto ante la expectativa del futuro nuevo himnario en español ya que es considerado como un indispensable recurso para todas las iglesias de habla hispana.

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The Anglican Communion: What bin

by Onell A. Soto

In the summer of 1976 I spent one hour at the Havana airport talking with my father for the first time in 16 years. Those were days of hostility and lack of communication between Cuba and many countries of the world. I still consider that moment a small miracle.

I was traveling from my home in San Salvador to a meeting of the World Association for Christian Communication on the island of Malta. Rome was one of the intermediate stops, and I decided to visit again the Eternal City.

Sleepy as I was when I arrived in Rome, I decided to go to church to give thanks to God for that unique blessing. Naturally, I went to the Anglican Center. I was told that the Eucharist was to be celebrated at noon so I went window shopping until the appointed time.

In the small chapel were three persons. The celebrant, Eric Mascall, an English visiting professor at the Gregorian University; the director of the center, Harry Smythe; and myself. During the Prayers of the People I gave thanks for that small miracle.

When I went to the altar rail to receive Communion, I was surprised that there was no host for me. The celebrant went back to the altar and consecrated a host and gave it to me. After the service Dr. Mascall kindly came to me to make an apology. He said: "I am sorry, Father, I saw your complexion and thought you were a Roman priest."

I respectfully told him that millions of people in the world who are not blond are also Anglicans. On the way back to my hotel I said to myself, "This gentlemen must know a lot about theology (I had studied some of his books at the University of the South), but he knows very little about the membership of the Anglican Communion."

Many people who are not aware of the missionary work of the Anglican Communion still think it is totally English. But my travels around the world have proven that even though the influence, as a whole, is English, the Anglican Communion is

taking root in local cultures in quite different ways from the English culture. Many members are not even aware of the events of the English Reformation. For them, this is the Church, the Church of Jesus Christ.

In 1974 an Anglican Consultation for all of South America took place in Lima, Peru. When we were discussing the tentative agenda a delegate from Brazil, Jaci Maraschin, noted that in the official schedule was a reception at the British Embassy. He asked why, but the answer was not very satisfactory.

He then asked if a similar event would take place at the Brazilian Embassy. "No," was the answer. He

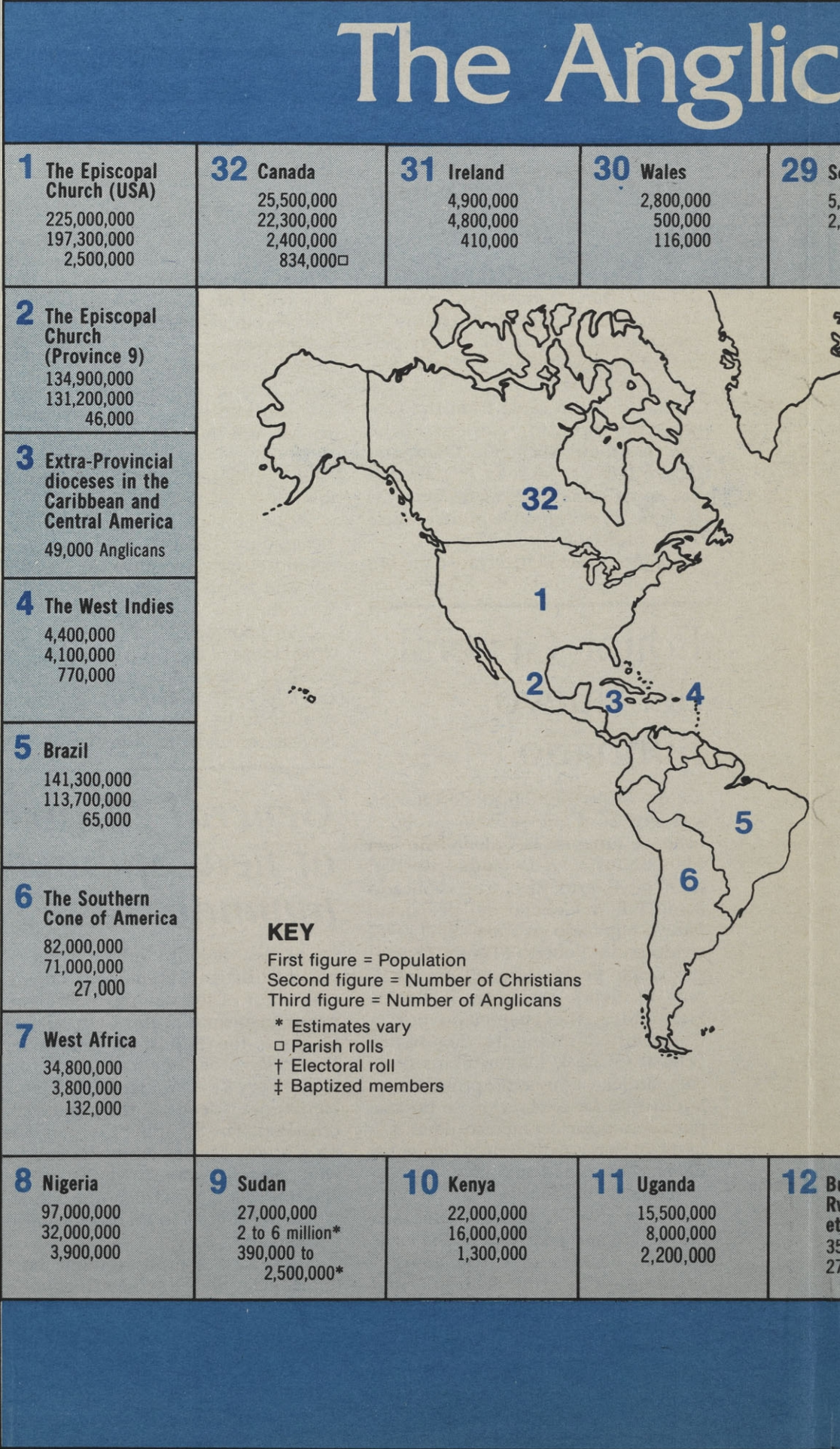
replied that he did not want to have this privilege because the Episcopal Church of Brazil had nothing to do with Her Britannic Majesty's Ambassador to Peru.

That was enough for the group to engage in a long and heated discussion which took all morning. The final decision: not to attend the reception.

The group may not have been very polite with the generous ambassador, but everyone, including the English people present, learned a lesson: No ties exist between the English sovereign and the Churches of the Anglican Communion except with the Church of England.

Now that we are at the doors of the

From all over the world, 500 Anglican bishops have convened in England for the Lambeth Conference. They represent a diverse group of Churches. What does it mean to be an Anglican? The Bishop of Venezuela offers a personal reflection.



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doors of the

12th Lambeth Conference, which will gather all the Anglican Communion's diocesan bishops together at Canterbury, we need to ask what this "glue" is that keeps us together.

It is not Englishness. We all know the hard time American Episcopalians had in obtaining bishops for their newly formed Church in the 18th century. Dewi Morgan, an Englishman, in his delightful little book entitled *The Bishops Are Coming to Lambeth*, said plainly that the Anglican Communion exists today in spite of the English and the Church of England.

Morgan concludes that no one, not even a committee, designed the Anglican Communion. It was not in-

vented. It just grew up in spite of opposition. I will add that I believe God's Holy Spirit had much to do with its formation, development, mission, and ministry.

Probably there we can find the clue to our unity. But what really binds us together?

Putting aside the four essential points stated in the Chicago-Lambeth Quadrilateral (see page 10), I would say it is a common loyalty, a common vocation, a sense of belonging to each other, a deeply rooted belief that in spite of many cultures, languages, and races we are one in the Lord Jesus Christ, a firm belief that we are inheritors of the

apostolic Church and bearers of the catholic faith.

This is difficult to explain to non-Anglicans, but something we cannot define makes us brothers and sisters in a unique way.

Some years ago I was visiting a poor church in a slum of Guayaquil, Ecuador. To my surprise I discovered

Who are the Anglicans?

The map on this page was drawn for *The Episcopalian* by Lou Day, a graphic designer and cartographer living in Philadelphia (see page 11). Day has also drawn detailed maps of each province of the Anglican Communion, showing the boundaries of each diocese. These maps, together with a brief history and other information on each province, including the membership and population data printed on this page, are available in a new book, *Who are the Anglicans?*, for \$2.75 (plus \$1.25 postage and handling) from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202.

a large picture of Archbishop Janani Luwum hanging on the wall.

I asked the young fellow who was showing me the church who the pictured man was. "He is one of our martyrs," he said with a sense of pride. I was deeply moved to see that kind of solidarity, that kind of belonging to each other. Right there I thanked God for the life of this African martyr and for this Church of ours so unique, so comprehensive.

Can other Christians say the same thing? I guess so, but I have never seen it, even among our Roman Catholic sisters and brothers.

In 1984 I headed the World Lutheran Federation's Spanish-language news bureau at a world assembly in Budapest, Hungary. The experience was wonderful in every sense, but I am most grateful for the things I learned. I discovered that Lutherans have to vote for the admission of new members into the Federation, and that brought long discussions. In the same vein they could expel a member Church, and surely they did—one in South Africa. I thanked God this is not the case in the Anglican Communion. Either you are or you are not, but you cannot "join."

The other thing that made me proud of being an Anglican was the meaning of the See of Canterbury. While Lutherans were in constant conversation and lobbying to find the right president for the Federation, we as Anglicans could have devoted that time to something else because that was decided a long time ago. A reporter said to me: "You have a treasure in Canterbury. It is wonderful to have a center of unity who does not tell you how to organize your life." He was right, and I thanked God for that.

Thus, a Church as universal as ours, a Church whose membership is composed of people of "all sorts and conditions" must be a blessing to a divided world. That does not mean we don't have tensions among us. We have many. But our love for unity in diversity will help us to continue. The tensions in the violin's strings are what produce the beautiful sound. I hope these tensions will produce the kind of sound that the world needs to hear.

We have a great responsibility which can be fulfilled if with patience and love, and guided by the Holy Spirit, we commit ourselves to the great task ahead of us of being the servant Church that Jesus Christ wanted his disciples to be. Our unique and mysterious unity can help us to become what we must be.

Onell A. Soto, Bishop of Venezuela, was, until his consecration in 1987, Mission Information and Education officer at the Episcopal Church Center in New York City.

Anglican Communion

29 Scotland 5,000,000 2,000,000 60,000	28 England 47,300,000 41,200,000 1,600,000† 25,000,000‡	27 Jerusalem and the Middle East 152,000,000 29,000,000 30,000	26 East Asia More than 98,000 Anglicans	25 Japan 120,000,000 1,100,000 60,000	24 Extra-Provincial dioceses in Continental Europe 300,000 Baptized Anglicans
23 Burma 29,000,000 1,900,000 42,000	22 Sri Lanka 16,500,000 1,200,000 55,000	21 The Philippines 52,200,000 49,200,000 86,000	20 Papua New Guinea 3,400,000 3,300,000 183,000	19 Melanesia 443,000 275,000 88,000	18 Australia 15,600,000 11,400,000 3,700,000
17 New Zealand 3,200,000 600,000 200,000	16 The Indian Ocean 9,800,000 5,100,000 83,000	15 Southern Africa 50,700,000 28,000,000 2,400,000	14 Central Africa 21,900,000 8,200,000 600,000	13 Tanzania 23,400,000 8,000,000 1,000,000	12 Burundi, Rwanda et Zaire 35,700,000 27,600,000 700,000

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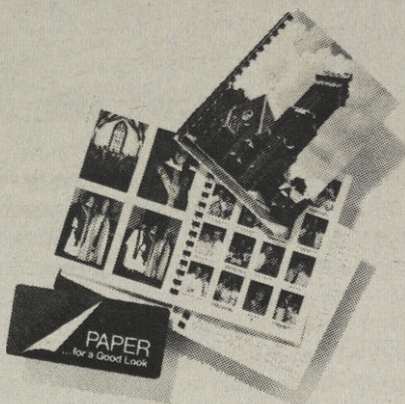
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Eight- and 9-year-old campers (left to right): Renee Kilcup, Lillian Easton, and Mandi Agnew. Renee and Mandi have cancer.

Fun for cancer patients

by Christine Dubois

Shortly before her ninth birthday Raechel learned her little sister had cancer. Her mother explained that the birthday party would have to be canceled. "My mom said, 'What's more important to you, your party or your sister's life?'" remembers Raechel. "I said, 'My sister,' but inside I felt. . . I really wanted my party, too."

Roughly 6,000 children under the age of 15 develop cancer each year. Though more than half are eventually cured, the disease disrupts not only their lives, but the lives of their brothers and sisters. For these children, cancer can mean no time for parties, no money for extras.

But in Seattle, thanks to the energy of Episcopalian and Cancer Society volunteer Charlotte Ellis, cancer doesn't have to mean no summer camp.

Ellis is founder and director of Camp GoodTimes West, a summer camp for young cancer patients and their siblings. "So many things people do to benefit children with life-threatening diseases don't directly benefit the kids," says Ellis, a member of St. Thomas' Parish near Seattle.

Ellis has planned and coordinated the camp since its inception in 1984, and she obviously has the kids in mind. Camp GoodTimes West is summer camp just like you remember it—with games, crafts, hikes, singing 'round the campfire, and KP duty.

Last year, 130 children from Washington and Alaska spent a week on Vashon Island, near Seattle, at Camp GoodTimes West. This year's camp, scheduled for August 21-26, is also expected to be at capacity.

The American Cancer Society sponsors the camp, which is free for young cancer patients and a brother or sister. Doctors and nurses who specialize in treating childhood cancers volunteer to serve as staff, permitting kids on treatment to enjoy the thrills of archery, swimming, and horseback riding. About half the campers require daily medical attention.

Cabins are assigned by age, making each cabin a combination of cancer patients and their healthy siblings. In the cabins, matter-of-fact discussions of complex medical procedures mix with talk of school, popular music, and the opposite sex.

"These kids are really isolated," says Ellis. "But when they get there, they don't feel different anymore. They just feel like one of the gang."

Ellis, who serves as pastoral ministry coordinator for the Diocese of Olympia, says watching the campers is seeing lay ministry in action. "Most kids have never met anyone else who has cancer," she explains. "To find another kid with cancer—it's absolutely wonderful support for them. They really listen to each other, and they're really empathetic."

Christine Dubois is a free-lance writer from Seattle, Wash., who regularly writes for *The Episcopalian*.

Christ and cancer

by L. Madge Marsh

I have cancer. I also have Christ, and Christ enables me to look cancer straight in the eye.

The fears and tears get to me at times. I want to see my family journey through life. I want to be with them in their joys and hurts, to spend more summers with them at Pickeral Lake and more winters fussing at Michigan storms and fickle spring days.

I tell my friends I have "it," and I talk about it a lot. Perhaps I weary them. I don't talk about it for sympathy, but because sharing my fears takes away some of their sting. I feel the caring of my friends. None of their prayers is a "little prayer," no matter how haltingly spoken.

Most Episcopalians have difficulty saying, "I have Christ." Eyebrows go up. The other person suddenly feels 10 feet farther away.

But I have been living these thoughts and words in my heart for several years. I don't even want to think how I would feel this week if it were otherwise.

L. Madge Marsh is a parishioner of St. Andrew's Church, Flint, Mich.

New education plan is more than just Sunday school

by Harry G. Toland

A program meant to transform Christian education in the Episcopal Church was ratified by General Convention. The scheme, embodied in six resolutions, would make education for Episcopalians of all ages an integral part of every aspect of church life.

"I'm overwhelmed," said Bishop George L. Reynolds of Tennessee. "I see it unifying the Church in our diocese. It affects stewardship, liturgy, pastoral ministry. It may lead to what we've only dared dream of."

The Church's 1989 budget provides only \$90,000 for the program in new money, to be allocated by Executive Council and the Episcopal Church Center staff. That goes on top of \$750,000 already earmarked specifically for education in the budget.

Here's what each of the six resolutions do:

- Urge national, provincial, and diocesan networks to coordinate their occasionally competing programs, training, opportunities, and resources offered to congregations.

- Provide leadership training programs with flexibility to address needs in local congregations, such as training licensed lay catechists.

- Seek to learn more about leaders as educators—what attitudes, skills, and methods are best for effective leadership.

- Ask Episcopal seminaries to strengthen and develop programs to help seminary graduates become more effective educators.

- Approve development of a resource manual to help congregations and dioceses to plan, select, design, and encourage use of resources and programs appropriate for them. Print and video resources in English and Spanish will be developed.

- Explore the use of computers for greater access to Christian education resources, especially through telecommunications.

"The program," said Bishop James

H. Ottley of Panama, chairman of the House of Bishops' Education Committee, "is based on the second Mission Imperative. The old categories are gone. We are called to be teachers and learners and evangelists."

The second Imperative (of eight) states: "Develop and promote educational systems and resources which support the ministry of the people of God."

The program drew criticism in the House of Deputies for not including development of a Sunday school curriculum. "It is said that we don't need a curriculum because we are too diverse culturally and otherwise," said the Rev. Barnum McCarty of Florida. "Well, we didn't run away from our diversity when we created the hymnal and the Prayer Book."

The Seabury Series, published in 1955, was the only uniform curriculum the Episcopal Church has ever

brought out.

"Seabury at its strongest reached only one third of the congregations," Bishop Elliott L. Sorge of Easton told a hearing on the program. "We need to encourage a variety of curriculums."

The Rev. Francis H. Wade of Washington, a deputy, told his house that at least eight curriculums were for sale in Convention's exhibit hall. "I would say we have enough curriculums already," he said.

The Rev. David Perry, executive for education at the Episcopal Church Center in New York City, said the resource manual—to be produced in 1990—will provide "guidelines relating to children, youth, and adults for liturgical education, peace education, and so on so a diocese could look at the guidelines and write a curriculum, say, for youth."

The guidelines, he said, will in-

clude "foundational documents" like the Bible, *Book of Common Prayer* (with special attention to the catechism and creeds), and the hymnal.

When a diocese wants resources for its curriculum, it could hook up with Epinet, the Church's computer network, "and find out about curriculum resources all over the country," Perry said.

Education, he added, must be part of all phases of church mission and ministry. "If education and economic justice do not go hand in hand," he said, referring to another Convention action, "we'll be making a drastic mistake."

Just after the House of Bishops concurred on the six resolutions, Bishop Rustin R. Kimsey of Eastern Oregon said, "This is one of the more exciting times for our Church. We are taking seriously the integration of education into everything we do."

'Truth, justice, and peace—in that order'

Most of those at General Convention had caught the scenes on TV screens or in newspapers: Palestinian youths hurling rocks at Israeli soldiers and being chased, tear-gassed, or beaten in return.

Bishop Samir Kafity of Jerusalem brought to Convention the dimension of Christian witness to add to those scenes.

At a July 4 appearance at Detroit's Christ Episcopal Church and at a press conference at Cobo Hall, the 55-year-old bishop passionately called for "truth, justice, and peace—in that order" for Palestinians in the Israeli-occupied West Bank and Gaza Strip.

He decried the "gross injustice" of evacuating Palestinians "from their own land." The youths' uprising, he told the press conference, is a spontaneous response to an occupation by force of a greater power.

In the past six months, he said, 300



Palestinians have been killed and hundreds wounded by Israeli troops in the clashes. Some of the bombs Israel has used "are made in Pennsylvania."

The credibility of the United States in the Middle East is now in question, Kafity told reporters, but it can be restored "if the United States looks at both sides and is not partial."

Jews have been persecuted, he told about 100 Convention-goers at Christ Church, but that should not mean that only one friendship is possible for Americans in the Middle East. "You can be equally friendly with the Palestinian people without giving up old friends. You must be concerned with both sides of the conflict."

Kafity, who is also president of the Central Synod of the Episcopal Church in Jerusalem and the Middle East, said the region includes 12 million Christians (including 7 million in the Coptic Church in Egypt), 120 million Moslems, and 4 million Jews. And the Christians were there centuries before the Moslems, he added.

Kafity's Diocese of Jerusalem sponsors 32 service institutions—including schools, hospitals, orphanages, homes for the blind, deaf, and handicapped—which minister to the needs of Arab people regardless of creed.

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Cradle Song	Tropus Adeli Floridum	Eight Tune	Materna	St. Christopher
Cranham	Three Kings of Orient	Ein Feste Burg	Miles Lane	St. Denis
Dix	Wie schon leuchtet	Elacombe	Mit Freuden Zart	St. Elizabeth
Dona Nobis Pacem	Winchester Old	Es lag ein Kleins Waldvogel	Morning Star	St. Flavian
Ermunter dich	Other Hymns	Festal Song	Munich	St. George's, Windsor
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The First Nowell	Alles ist ein Gottes Segen	Harover	National Hymn	St. Stephen
Forest Green	America	Herr Jesu Christ	Nicaea	Salzburg
Gloria	Austria	Herzlich tut mich verlangen	Nun danket all und bringet Ehr	Schnucke dich
Greensleeves	Azmon	Herzliebster Jesu	Nun danket alle Gott	Sicilian Mariners
God Rest You Merry	Becher	Hylthydyl	O Gott, du frommer Gott	Stane
In Dulci Jubilo	Concoration	Hymn to Joy	O Welt, ich muss dich lassen	Stuttgart
Irby	Corn Rhonda	Jesu meine Freude	Old 100th	Turo
Mendelssohn	Darwall's 148th	Krenser	Old 120th	Unser Herrscher (Neander)
Mueller (Away in a Manger)		Lancashire	Olivet	Valet will ich dir geben
Nun komm der Heiden Heiland		Laudes Domini	Omni die	Wachet Auf
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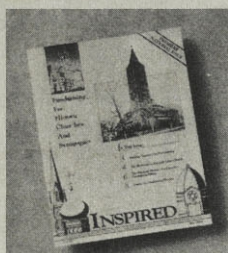
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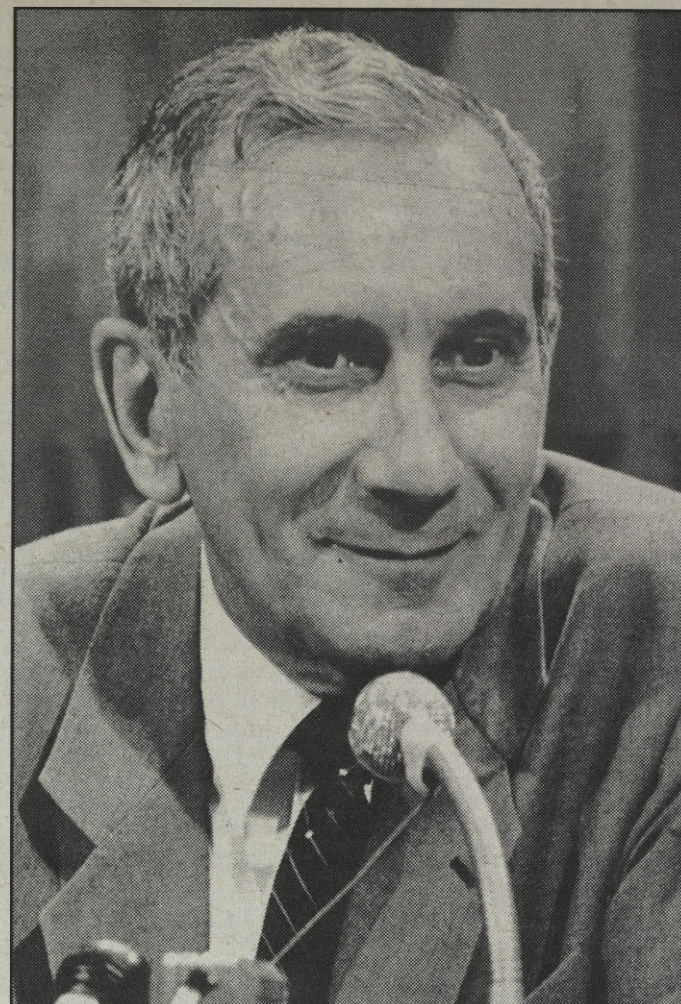
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Emilio Castro



Marcia Newcombe

Conversation flows freely at Texas 'Gathering'

"The Church must be the begin-
ning of our new humanity," said the
Rev. Patricia McClurg. "We are en-
trusted with the key to unlock the
doors that divide us."

McClurg, a Presbyterian minister
and the first ordained woman to serve
as president of the National Council
of Churches (NCC), was one of an
array of keynote speakers who repre-
sented the richness and diversity of
the Christian community at the NCC-
sponsored Gathering of Christians in
Arlington, Texas, in May.

Episcopalians were well-repre-
sented in the 1,500-person gathering,
both as workshop leaders and as par-
ticipants. Designed to represent the
Roman Catholic, Protestant, Ortho-
dox, and Evangelical traditions, the
Gathering's theme of "No Longer
Strangers" was inspired by a text
from Eph. 2:19-20: "You are no longer
strangers and sojourners, but you are
citizens together with the saints and
members of the household of God."

Each day's program began with
opportunities to experience prayer
and Bible study in a variety of ways.
Participants could choose to attend
Orthodox Matins or sit quietly in a
Quaker prayer meeting. In the after-
noons, those gathered were able to
experience prayer in a different cul-
tural context and to enhance their
knowledge of such disciplines as the
Spiritual Exercises of St. Ignatius. Dur-
ing a morning plenary the Body and
Soul Dance Company, led by Episco-
palian Judith Rock, performed a bal-
let depicting the disciples' encounter
with Christ on the road to Emmaus.

A number of workshops addressed
the role of women in Church and
society. In an early plenary Presbyte-
rian educator Thelma Davidson Adair
spoke about the connection between
women and poverty. She spoke of
modern women, who cannot "find
room at the inn" because "they do
not have an American Express card."
Adair added that Americans need to

move "from a thing-oriented society
to a people-oriented society."

One registrant provided another
perspective: "It used to be that deci-
sions took place in the men's restroom
while the women powdered their
noses," she said. "Now the women's
restroom is where the power is."

The Episcopalians who attended
the Gathering had mixed feelings

Evangelism, worship, women, separation, South Africa— that's what Christians talk about.

about the worship. Pamela Chinnis,
vice-president of the House of Deput-
ies, also serves on the NCC's gov-
erning board. "I missed the cross
displayed in public worship and the
Eucharist," she said.

A woman who identified herself as
an Episcopalian from Shreveport, La.,
made an emotional appeal for eucha-
ristic sharing, saying, "Christ cannot
be divided. He is on our table. What
we do from that point on is our
sinfulness. I am saddened by this
separation."

But NCC general secretary Arie
Brouwer noted that eucharistic shar-
ing would not have been possible at
such an event since Roman Catholics
and Orthodox could not have partic-
ipated.

The forums and workshops that
formed the core of the event high-
lighted an impressive number of con-
temporary topics. Subjects included
evangelism, bio-medical ethics, and
the AIDS crisis. Naturally, ecumenism
was also on the docket. According to
Juniata College president Dr. Robert
Neff, "We must have a sense of our-
selves in relationship to other com-

munities. We can't pray in our own
Churches without a knowledge of
those other communions."

Marcia Newcombe, the Episcopal
Church's staff officer for Social Wel-
fare, spoke in a forum on Church and
family. She garnered strength, she
said, from her sons and local parish
as she went through a painful di-
vorce. "Being close to the Church
played a large part in my own heal-
ing and in dealing with the fears I
had in starting over."

On the international front speakers
took on such hot topics as the role of
the Church in the Middle East and
South Africa. World Council of
Churches general secretary Emilio
Castro quoted Anglican Bishop
Desmond Tutu: "In the beginning in
South Africa, the white missionaries
had the Bible and the people the
land; now the people have the Bible
and the whites have the land."

Sojourners magazine editor Jim Wal-
lis spoke of visiting South Africa and
being whisked from a black squatter
settlement to a luxurious white neigh-
borhood two minutes away. "South
Africa is an extreme parable of the
global system in which poverty and
plenty exist side by side," he said.
"The Church in South Africa offers
hope, a spirit that transfigures real-
ity, that transforms sin and death—
the system—into life and spirit."

The Rev. James Forbes is a profes-
sor at New York's Union Theological
Seminary. In his sermon at the ple-
nary on Pentecost he looked beyond
the May meeting: "It is not enough to
have a Gathering," he said. "You
must also have a Happening. The
wind must blow out the carbon in
our hearts so our engines can run."

Then he added: "Wait and see what
these people do when they get back
home!"

Prepared from a report by **Lucy Germany**,
editor of the Diocese of Texas' *Texas Church-*
man.

Deputies first reject, then endorse oil company boycott

by Harry G. Toland

House of Deputies president David B. Collins looked out over the vast expanse of the deputies' hall and saw a strange sight: At each of the eight microphones on the floor stood black deputies, three or four deep.

The resolution backing a boycott of Royal Dutch Shell Co. to raise pressure for ending apartheid in South Africa was up for reconsideration, and black deputies wanted to be sure they could speak their piece about it.

The resolution, passed earlier by a substantial majority of the House of Bishops, had been rejected by the House of Deputies. Now, in what was the most dramatic moment of the 10-day Convention, it was being brought up for reconsideration on the final day.

The black deputies spoke of phone conversations they had had with Archbishop Desmond Tutu of Capetown, recounting Tutu's urgent call for a boycott vote and his belief that he was a target for assassination.

Some deputies from southwestern states spoke against reconsideration.

The vote by clerical and lay orders to reconsider passed by more than two to one in both and then even more overwhelmingly, again by orders, in the vote on the resolution itself.

The resolution calls for the Shell boycott to be communicated to the "widest membership" of the Church.

Deputies were told that South Africa produces no petroleum of its own, and Shell is the largest importer of oil into the country. Petroleum, more than any other, is the core industry that makes apartheid possible.

The resolution also calls for expanding the boycott to all international oil companies doing business in South Africa: Mobil, Chevron, Texaco, British Petroleum, and Total.

Before the expanded boycott goes public, the normal procedure is for the Church to give each company a notice period. Shell had gone through such a period.

New abortion resolution

General Convention has adopted a new statement on abortion, modifying the Episcopal Church's position first adopted in 1976 which expressed "unequivocal opposition" to any legislation restricting a woman's right to an abortion.

The new statement does not oppose all legislation, but urges that "any proposed legislation... take special care to see that individual conscience is respected and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored."

It also opposes any government action that "would abridge the right of a woman to reach an informed decision about the termination of

pregnancy and which would limit the access of a woman to safe means of acting on her decision."

"We are encouraged by this resolution," said Louisa Rucker of the National Organization of Episcopalians for Life. "The distinction between legal and moral responsibilities of Christians is important theologically. We seek not to prohibit all abortions, but to protect both mother and fetus. The Episcopal Church's previous position was opposed to restricting even abortions in the third trimester."

The new resolution also affirms that "all human life is sacred... from its inception until death." It opposes abortion "as a means of birth control, family planning, or sex selection."

Haitian story has happy ending

by Elizabeth Eisenstadt

It had all the ingredients of one of those newfangled television mini-dramas. Nuns—in this case the Sisters of St. Margaret—attempted to move Haitian craft items from U.S. Customs at the Detroit airport to Cobo Hall and General Convention.

Sale of the goods would benefit impoverished craftspeople, schoolchildren, a hospital, and a museum.

Every drama has an obstacle to be surmounted by plucky protagonists. In this case, the barrier was a mass of paperwork and endless hours of pasting labels. And the villain? There was no immediate candidate for that role. But this reporter did talk with a polite but wary customs officer who hopes he's heard the last of this story.

The basic plot was quite simple. The craft items arrived from Haiti the week before Convention opened. But when the nun in charge of the Convention booth, Sister Marjorie Raphael, SSM, arrived at the airport, she discovered that each of the items needed a label. According to Sister Laura Katherine of the Community of St. John Baptist, she and other

sympathetic friends went to the airport and helped Sister Marjorie Raphael write out 4,000 labels.

Then Sister Marjorie Raphael discovered that the customs broker she had hired to complete the import paperwork had not done so. In addition, all the cotton goods had to be sent back to Haiti. After unpacking and repacking the \$14,000 worth of crafts and sending the cotton back to Haiti, the nuns were able to open shop at Cobo Hall. By this time it was Thursday, and the goods could only be sold through Saturday.

Mother Anne Marie says that crafts sales totaled more than \$20,000: "We made an awful lot of friends and sold more than we ever would have otherwise." But she wonders whether American companies have engineered quotas on cotton goods to protect themselves. "We have a real issue. Haiti and other third-world countries are trying to help themselves," she says.

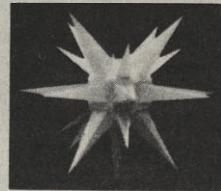
But the story did have a happy ending even if it left the principal characters a little tired: All the crafts were sold.

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UTO springs a surprise

by A. Margaret Landis and Elizabeth Eisenstadt

It started out as just another joint session. The House of Bishops, House of Deputies, and the Episcopal Churchwomen met together for the presentation of the budget.

Then the Presiding Bishop announced that the United Thank Offering was embarking on a year-long celebration leading up to its 100th birthday. He presented new and old officers, noted the amount of money the UTO had granted just the day before, and the joint session was treated to a video about the UTO's work.

But the surprise of the afternoon was his announcement that since native Americans give presents on their birthdays, the UTO Committee had decided to do the same. And in two files the diocesan UTO representatives marched out into the mammoth auditorium and handed a white envelope to each diocesan bishop and to the Suffragan Bishop for the Armed Forces. One of the best kept secrets of the Convention was the contents of the envelopes—in each was a check for \$1,500 to be used as seed money for a Mission Imperative project of the diocese's choice.

The announcement was greeted with a standing ovation—and a lot of hugs and tears.

For 100 years the women of the Episcopal Church (and lately men and children, too) have been giving money—not raising funds, but giving coins with a prayer of thanks to God for his blessings, such as a child's first smile, a good report card, the first robin of spring, a husband's safe return, a promotion, the life of a friend, needed rain.

They have put those coins into little Blue Boxes (patented in 1891) which are gathered twice a year, and money given in prayer has been in turn given in love to help the mission of the Church. The first UTO offering of \$2,188.64 built a mission church in Anvik, Alaska—Christ Church is still in use—and sent a missionary teacher—Lisa Lovell—to Japan.

In 1988—99 years later—the Episcopal Churchwomen voted UTO grants totaling \$3.1 million. These will fund 133 projects around the world—half the money for foreign and half for domestic projects, according to Mark Jones, United Thank

Offering committee member, although domestic projects outnumber overseas projects two-to-one.

Among the overseas projects are boats for a coastal mission in Colombia and a van for work in Tanzania; equipment for a non-racial pre-primary school in South Africa; doctor's quarters for a mission hospital in Kerala, India; the restoration of Iglesia Fieles a Jesus in Matanzas, Cuba; and funding for ministry to Urdu-speaking Christians in the Diocese of Cyprus and the Gulf.

Projects in the U.S. benefit preschool children, teenagers, abused women, the homeless, Hispanics, and native Americans. Several will help fund centers ministering to persons with AIDS. One in Honolulu will help new immigrants with after-school programs in math, English, and computer technology.

The project which received the largest grant (\$63,000) was the brainchild of the wife of an African bishop. When Abyshag Mahaini of the Diocese of Mount Kenya Central visited the Diocese of Pennsylvania with her husband last fall, she brought a cherished dream with her. According to diocesan ECW director Roberta Kenkelen, Mahaini hoped to find the funds to open a hostel and vocational training center for young women.

After the diocesan UTO coordinator gave her tips on applying for a grant, Mahaini and her husband returned to Kenya and filled out the forms. "Abyshag is something," says Kenkelen. "She's just doing what we should be doing, . . . making people self-reliant and giving them a sense of worth."

Willeen Smith, Episcopal Church Center liaison to the UTO, concurs, adding that the UTO has recently made two grants for centers for unwed mothers. "It's another symptom of cultural change."

Grant requests are sometimes predictors of problems which have not yet become part of a media blitz. Smith mentioned a World Council of Churches education and rain forest reforestation project which received UTO moneys. "It really thrilled me," Smith says. "It's wonderful to get a total sense of God's creation, not only man's inhumanity to man and human needs."



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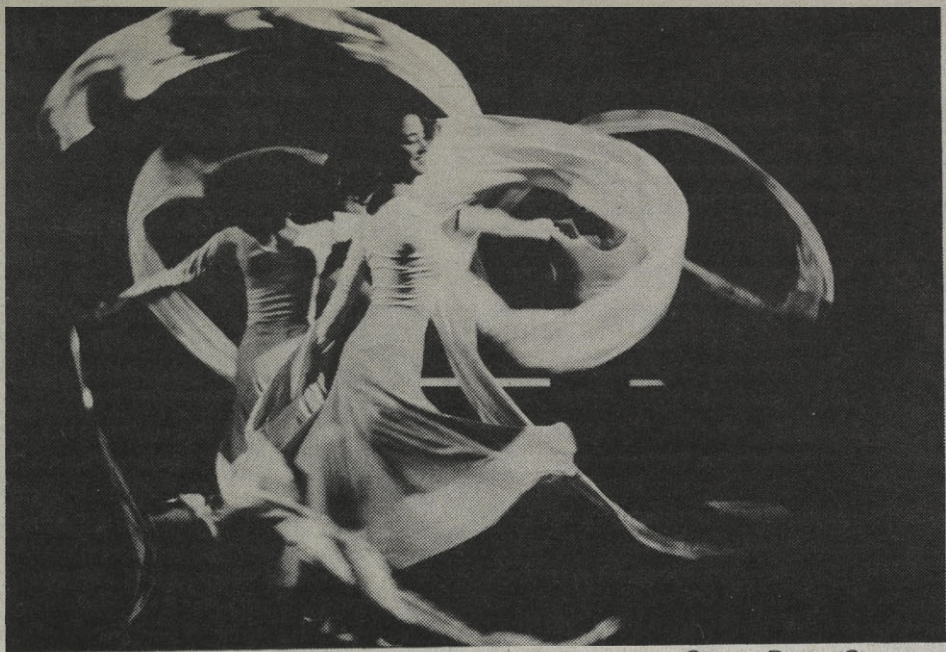
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UTO to disperse \$3.1 million

Delegates to the Women's Triennial approved UTO expenditures of \$3.1 million in Detroit last month, including \$2,590,686.40 divided among 133 projects around the world and \$500,000 set aside for three promotional programs.

The largest of three promotional grants was \$350,000 to the UTO Memorial and Gift Trust Fund to assure income for operating expenses. In addition, \$15,000 will fund the final part of the UTO Centennial celebration in 1989, and \$135,000 will provide interpretive materials for UTO representatives and to communicate with persons requesting funds.





Omega Dance Company

Wooing people to worship with beauty and stillness

by Thomas W. Goodhue

Like many artists, the Omega Dance Company survives on a shoestring, and the rehearsal space provided by the Cathedral of St. John the Divine in New York City is crucial for the company's existence.

Omega dances in the cathedral on a regular basis, both in worship services, such as Paul Winter's *Earth Mass*, and in performances such as *Sojourner Truth* for the cathedral's 1988 Dance Tribute to Martin Luther King, Jr.

Omega's founder, Carla DeSola, roams far and wide, from Australia to Northern Ireland, lecturing on liturgical dance, teaching master classes, and leading workshops and prayer retreats. In recent years she has been particularly interested in peacemaking—experimenting in Northern Ireland with dance as an agent of *shalom* and planning movement for a 1988 gathering of 200 Soviets and Americans.

DeSola also explores the connections between spirituality and embodiment, leading contemplative retreats which integrate movement and silence, carnality and spirituality, helping people experience their bodies as "imbued with spirituality."

How does Omega actually do this? Auburn Theological Seminary's 1987 conference, "What Women Theologians Are Saying," is a good example.

Janet Walton, coordinator of worship for the conference, asked DeSola

to create a liturgical dance about Miriam. Though DeSola "had long felt close to Miriam as a dancer," the scholarly materials Walton provided showed her Miriam as a prophet also. To tell the story of a woman of color, DeSola chose a black dancer, Joan Henry, and began developing dance movements with her. Then she found Egyptian *oud* music to emphasize the Near Eastern setting of the story.

Eleanor Scott Meyer created a narration of Miriam's story in the Hebrew Scriptures, and Eileen King continued the story from intertestamental, rabbinical, and Christian literature. King also suggested wrapping Henry in a shroud after Miriam's death and then unwrapping her as Miriam's story continued in later writings.

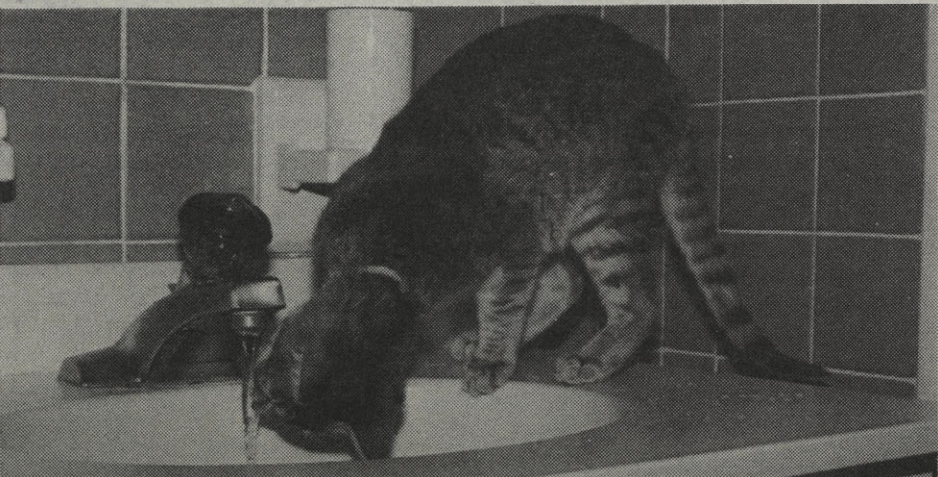
Finally, to engage the conference participants in movement, DeSola created a liturgical gesture for all to share, a hand-clap while chanting, "Praise Yahweh with timbrel and dance!"

The result was Omega at its best: worship that moved people physically and emotionally and led to deeper understanding than lectures alone could have achieved.

What is Omega's ultimate goal? It is "to woo people to worship with beauty and stillness, song and dance—dance charged with life, dance that lifts up both body and spirit."

Thomas W. Goodhue is a free-lance writer who lives in Island Park, N.Y.

—THE EPISCOCATS



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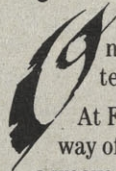
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Pastoral Letter from the Bishops To Young People of the Episcopal Church in the United States and Around the World

Dear Friends:

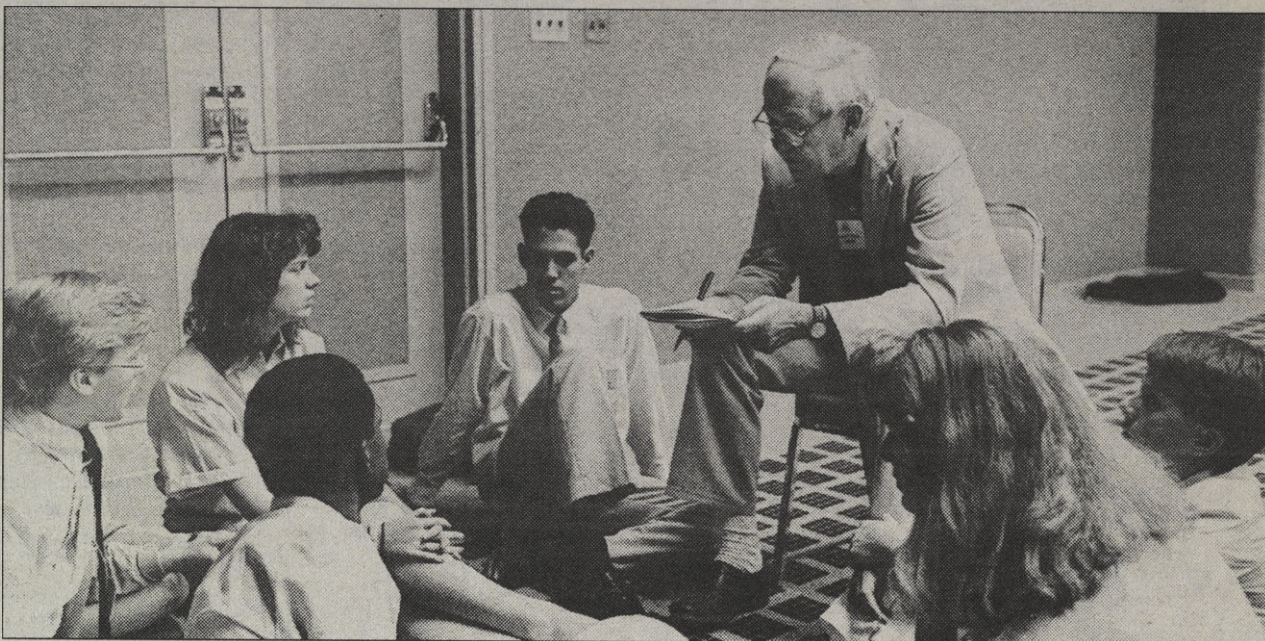
Your bishops met this summer in Detroit as part of the 69th General Convention. We passed resolutions and initiated programs that will shape and form the Church in the future. We were also pleased to have more than 40 young people, both official and unofficial, who shared in our deliberations. It was the combination of a diverse Church, experiencing a common faith and a future-oriented agenda, with this youth presence that created in us the desire to address this pastoral letter to the youth of our Church.

We met during a heat wave with temperatures passing the 100° mark on several days and in a part of the country affected both by serious drought and urban decline. We could not help but be aware of such environmental concerns as the damage to the ozone layer as well as the radical interdependence of all human life. This made us newly mindful that the comfort of a few cannot be accomplished at the expense of the many or by mortgaging the future. Individualism in every area of life must be tempered by the common good.

In a real sense, everything we did reflected this shift in consciousness. Resolutions on peace, world concerns, and ecumenical relations were framed to draw the people of the earth closer to each other both politically and religiously. We faced changing sexual patterns and tried to speak to them. Our desire was to call our people to a holy life while taking seriously new circumstances. We worked on liturgical forms to give us an experience of more inclusive language that is still faithful to the Christian story. We anticipated and planned for the day when women will serve side by side with men in every order and office of the Church, giving the Church a new vision of human wholeness. Our intention in all these actions was to assist the Church to be faithful to our Lord Jesus Christ in the next century, which will of course be your century more than ours.

Finally, we talked to you through those young people who represented you at this Convention. They came from every province of our Church. They were female and male, from many ethnic backgrounds, physically whole and disabled. We participated with them in worship dedicated to persons who have died of AIDS and in debate on such issues as suicide, the effect of drugs in our society, and economic justice concerns. Above all, we listened to them, heard their reflections, and asked them to tell us what the youth of the Church needed to hear from their bishops. This is what we heard them say.

We, the young people of the Church, want you our bishops to tell the whole Church to take us and our concerns seriously. We have gifts to give, ideas to share, and energy to offer to the Church's total ministry. We want you to open to us the doors of the Church as well as the doors of your own hearts. When our opinions are not well formed, help us



Bishop Furman Stough of Alabama listens to General Convention youth representatives.

grow; don't squelch us for being inadequate. When we challenge the traditional ways of thinking or acting, or discover the freshness of traditions some of you may have abandoned, don't condemn us for violating your beliefs or values until you have taken the time to understand the beliefs and values out of which our challenges arise. Don't overlook us, but admit us into decision-making participation in all the Church's life, including vestries, search committees, diocesan conventions, and the various other structures of church life.

We do care about our Church, and we want to be part of it on every level. We believe that if you took us seriously and invited us into deeper levels of involvement, we could help make the Church more alive, more humane, more Christ-like. It is our Church, too, and we want to be responsible with you for its life, its mission, and its well-being.

We want our clergy and even our bishops to be visible to the youth of our Church. It is hard to follow a shepherd we do not know or hardly ever see. When young people meet for diocesan gatherings, is it too much for us to expect that our clergy and our bishops might be present for at least part of that time? If the men or the women of the diocese had a meeting, would that not be a priority for our ordained leaders? Should that not also be true of occasions when the young people of the diocese meet?

We do not mean to be critical, but just to let you know we value your presence and hope you can hear that we would not only welcome you, but we really want you. Sometimes we have the sense that our bishops are scared of their own young people, just as we are sometimes ill at ease with them.

Finally, we ask you, our bishops, to be our advocates. We want and need quality programs that relate to our interests and our needs so all

young people will have a real alternative, a Christian alternative to the competing values of our peers. We remind you that quite often we, the young people of the Church, are the front line of the Church's ministry to each other. We ask you to recognize that we often have more access to our friends than their parents, their clergy, or other church members. When one of us is facing the problems of drug abuse, abortion, suicide, or just plain depression, we turn to each other first. Train us and equip us to represent Christ and minister among those of our own age group.

That was your message to us. The bishops of your Church have heard you, and through this pastoral letter we now share your views and concerns with the Church at large. Yours was a powerful and compelling presence in our midst. We are calling the whole Church to a new commitment of sensitivity, of listening, and of dialogue. We are also calling you, our young people, to be empowered and trained for mission as our partners in faith.

Perhaps we are beginning to recognize that behind all the issues that confront and divide the Church, there stands nothing but human beings like you, our own young people, who are asking us to care about you, to take you seriously, and to acknowledge your gifts in the present even as we trust the future that will be in your hands. We, your bishops, pledge ourselves to do just that.

We greet you all in the name of our Lord Jesus Christ, and we thank you for sharing with us in the common life of this Church.

*The Bishops of
The 69th General Convention
Detroit, Michigan
July, 1988*

New standing commission will boost evangelism efforts

Evangelism, which has long been a priority for several groups within the Episcopal Church, moved into a position of new importance at the Detroit General Convention.

The bishops and deputies approved the establishment of a Standing Commission on Evangelism and also endorsed a "call to evangelism" which designates the 1990's as a "Decade of Evangelism" during which Episcopalians are asked to "reclaim and affirm our baptismal call to evangelism and endeavor...to reach every unchurched person" in the provinces of the Church.

The House of Bishops referred to the new Standing Commission a report to Convention from its Joint Commission on Evangelism and Renewal. The report includes the historical and biblical basis for evangelism, acknowledges Episcopalians' past lack of zeal for evangelical mission, and suggests ways clergy and laity can be more effective evangelists in congregations, dioceses, and in the Church's national and international mission.

Evangelism is defined in the report as "the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to

him as Savior and follow him as Lord within the fellowship of the Church."

The report, the formation of the new Standing Commission, and evangelism as an imperative received wide endorsement at Convention, including Presiding Bishop Edmond L. Browning's comment that it is "vital to the future of the Church." Bishop Donald M. Hultstrand of Springfield said he feels a "groundswell" for evangelism "from one end of the Church to another."

"Most Episcopalians are afraid and untrained," said the Very Rev. John

Rodgers of Trinity Episcopal School for Ministry in Ambridge, Pa. "We need to do [evangelism] in a way that is appropriate to our style."

Some Convention members received the report with caution, fearing the evangelism emphasis would be contrary to current efforts to engage Jews and other religious groups in dialogue. Some also feared evangelism would be confused with fundamentalism and the charismatic movement since proponents of both have long been in the forefront of the move to have wider emphasis on evangelism in the whole Church.

People Worth Noting

Barbara White, former editor of the Diocese of Florida's *The Florida Episcopalian*, now called *The Diocese*, has been awarded the Harold Schachern Memorial Award for Best Religious Section in a daily newspaper; she is editor of the religious section of the *Florida Times Union* of Jacksonville □ Retired Archbishop **Erica Sabiti** of Uganda died May 15 at the age of 92 □ To honor scholar, author, and priest **Lee A. Belford** on the 50th anniversary of his ordination, members of St. James', Greenville, Miss., have established the Belford Lecture Series at the School of Theology of the University of the South □ Archbishop **Harold Nutter**, Bishop of Fredericton and Metropolitan of Canada, will retire Jan. 31, 1989 □ St. Michael's Church in Orlando, Fla., helped charter member **Ruth Howell** celebrate her 100th birthday April 6.

The Ven. **Douglas Blackwell**, executive assistant to the Archbishop and director of communications in the Diocese of Toronto, Canada, was elected Suffragan Bishop of Toronto in June □ Archbishop of Canterbury **Robert Runcie** and Bishop of Bavaria **Johannes Hanselmann**, president of the Lutheran World Federation, are now co-patrons of the Anglican-Lutheran Society which works for closer Anglican-Lutheran relations □ **Henry Darlington, Jr.**, has been named chairman of the board of associates of St. Paul's College, Lawrenceville, Va., one of three historically black colleges affiliated with the Episcopal Church □ Lutheran Bishop **Donald Sjoberg** will succeed retired Anglican Archbishop **Edward Scott** as the new president of the Canadian Council of Churches.

The Rev. **Lloyd S. Casson**, sub-dean of New York's Cathedral of St. John the Divine, will become vicar of Trinity Church and St. Paul's Chapel in New York City □ At their annual meeting in April, the Episcopal Diocesan Ecumenical Officers elected as president the Very Rev. **Charles S. Womelsdorf**, rector of St. John's Church in Thibodaux, La. □ Archbishop **Timothy Omotayo Olufosoye**, primate of the Province of Nigeria and former member of the Anglican Consultative Council, retired recently at the age of 70 □ Presiding Bishop **Edmond Browning** has appointed Bishop **Matthew P. Bigliardi**, retired Bishop of Oregon, to be Suffragan Bishop for the Convocation of American Churches in Europe, succeeding Bishop **A. Donald Davies** who returned to the U.S. in May.

The Rev. **William L. Dols, Jr.**, has been appointed executive director of the Educational Center in St. Louis, Mo. □ Faith Alive, a witnessing fellowship in the Episcopal Church, has elected **Howard M. Tischler** of Grosse Pointe Park, Mich., chairman of the board.

CORRECTION

The Episcopalian regrets having misspelled the name of Dr. John Rodgers, dean of Trinity Episcopal School for Ministry, in a story about views of traditionalist clergy in our July issue.

'Christianity is still in the pot' in Navajoland

by David L. James

The Rev. Steven Plummer, the only Navajo priest in the Episcopal Church, stood in procession outside St. Christopher's Mission in Bluff, Utah, waiting for the service to begin. The ordination of Buddy Arthur would add a second Navajo deacon for his people and increase the Navajo clergy ranks by a third.

It was a moment of great anticipation and promise as a welcome breeze blew through the cottonwood trees and speckled Plummer's coal black hair with white fuzz.

Here beneath the towering red bluffs of the San Juan River valley in southeastern Utah, people came from all over this vast diocese known as the Navajoland Area Mission to attend their annual convocation. They came to eulogize their beloved bishop, Wesley Frensdorff, and to participate in part of his dream of Navajoland autonomy symbolized by the ordination of another Navajo deacon.

The Navajoland Area Mission, created by the House of Bishops at the General Convention of 1977, covers part of three states—Utah, New Mexico, and Arizona. Scattered through-

out this diocese the size of West Virginia are 1,000 communicants, nearly all Navajo Indians, who attend 10 congregations and a few house churches served by four priests and two deacons.

As Owanah Anderson, the Episcopal Church's staff officer for Native Ministry, states, "For nearly 40 years the Episcopal Church has fretted about what to do about the Navajos, often without consulting the Navajos." But with Frensdorff as bishop, he and they began to share a dream, a dream of a day when the Episcopal Church in the largest Indian reservation in the United States would be given the right and the dignity to handle its own affairs and determine its own destiny.

Subsequently, the Navajo themselves prepared a proposal, to be presented to the House of Bishops at the General Convention of 1988, that Navajoland remain a missionary diocese but be granted the right to choose its own bishop.

Frensdorff would never see this aspect of his dream evolve as he was killed in a plane crash on the rim of the Grand Canyon on May 17. But the dream did not die.

Speaking from his own text and

from notes Frensdorff left, Plummer opened the convocation with an address which wove the two dreams together and spoke about vision.

Using Frensdorff's metaphor for ministry in Navajoland, Plummer recounted how the pilgrims brought apple and orange trees to the new world to be transplanted in American soil where they took root and flourished and bore fruit.

"Christianity is still in the pot in Navajoland," Plummer said. "It's time for it to be transplanted in Navajo soil, to take firm root and grow and be tended by Navajo hands and bear fruit in Navajoland."

The procession moved inside, and the ordination service began. As Bishop Frederick Putnam laid his hands upon Arthur's head, one part of the dream came true.

And what began as a dream of autonomy on the hot plateaus of Navajoland came to fruition in the hot humidity of Detroit as the House of Bishops voted to permit the vast but tiny missionary diocese to choose its own bishop.

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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SUMMARY OF GENERAL CONVENTION ACTIONS 1988

The 69th General Convention of the Episcopal Church, meeting in Detroit July 2-11, made decisions and passed resolutions on a wide range of topics. Following is a summary of all Convention actions, arranged alphabetically by topic.

The Pastoral Letter to the Church issued by the House of Bishops at General Convention is printed on page 26 in accordance with Canon III.14.2(g) which directs that whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of each member of the clergy in charge of a congregation to read it to their congregations, or to distribute copies to members of the congregations, not later than 30 days after receipt of that Letter.

Abortion

Adopted a statement on childbirth and abortion stressing the sacredness of human life, the legal right to a medically safe abortion, opposition to abortion as a means of birth control, family planning, sex selection, or convenience, and expressed conviction that any action by national or state governments respect individual conscience and decision making (C-047a).

Condemned all actions of violence against abortion clinics or against those seeking services at such clinics (D-124).

Accessibility/Needs of persons with disabilities

Commended the Presiding Bishop's Task Force on Accessibility and authorized the continuation of its work until the 70th Convention (D-147), encouraged all Episcopal seminaries and schools to confront the issue of architectural accessibility and to incorporate material relating to the needs of disabled persons into their curricula (D-004).

Continued recognition of the Episcopal Conference of the Deaf as the official agency for the Church's ministry among deaf persons and called for the Church to expand its ministry to deaf people (D-142).

Affirmative Action

Reaffirmed commitment to a vigorous affirmative action program against historical racial and sexual injustices; urged dioceses and congregations to address issues of racism in

Pursuant to a Joint Rule of the two Houses of the General Convention, the Secretaries hereby issue a summary of the actions of the General Convention of particular interest to the congregations of the Church. Some Resolutions have been quoted in full; others are summarized. The full proceedings will appear in the *Journal of the Sixty-ninth General Convention*, to be published early in 1989.

The Journal will be sent automatically to all Bishops and Deputies. Others may order copies from Parish Supplies, 815 Second Avenue, New York, N.Y. 10017. Additional copies of this Summary, so long as the supply lasts, may be ordered from the same source at \$3.00 per copy.

Donald A. Nickerson,
Secretary, House of Deputies

Herbert A. Donovan,
Secretary, House of Bishops

August, 1988

political and economic arenas and religious institutions; and urged all church members to address these issues in their community institutions and housing practices (A-112a).

AIDS

Commended those who have cared for persons with AIDS (A-086a); called for AIDS education programs in every congregation by the end of 1989, models of which will be made available through the National Episcopal AIDS Coalition, and which will promote abstinence or monogamy as well as educational measures for prevention of AIDS (B-006, D-104).

Allocated \$40,000 per year to the National Episcopal AIDS Coalition to expand their network (B-008a); established a Joint Commission on AIDS (B-018s).

Urged bishops to speak publicly in opposition to those who attempt to compromise the civil rights of persons with AIDS and urged all Episcopalians to support anti-discrimination against people who have AIDS, ARC, or who are HIV positive (D-101).

Directed the Presiding Bishop and Executive Council to direct the Washington, D.C., office of the Episcopal Church to adopt a strategy of advocacy for comprehensive health care delivery, especially in light of the strain upon the health care system due to the AIDS epidemic (D-108).

Established the second Sunday in October as the annual National Day of Prayer for persons touched by the AIDS epidemic and requested establishment of an Interfaith Day of Prayer by 1990 (D-109).

Endorsed Executive Council's action prohibiting discrimination on the basis of AIDS, ARC, or HIV infection, encouraging all church bodies to adopt a similar policy, and urged members of this Church to advocate such a policy on all government levels (B-007).

Endorsed the report of the Surgeon General on AIDS and requested Executive Council to distribute copies of the report to Church members by January, 1989, if not already done so by the U.S. Government to households (B-005a).

Directed representatives to the Lambeth Conference to communicate this Church's response to the AIDS epidemic and encouraged the World Council of Churches to address the epidemic energetically (D-110).

Alcohol and Substance Abuse

Commended Executive Council for its successful Employee Assistance Program for staff and family of the Church Center; called on congregations, dioceses, and church institutions to establish similar programs, and requested Diocesan Commissions on Alcohol and Drugs and other national organizations to provide assistance to church organizations seeking to develop assistance programs (C-035a).

Supported the use of Alcohol-Drug Awareness Sunday materials in congregations, encouraged diocesan commissions on alcohol and drugs to promote its use, and commended the National Coalition on Alcohol and Drugs for the development of that program (C-036).

Called upon the U.S. Congress to increase federal funding for alcohol and other drug abuse reduction programs; requested the Presiding Bishop to communicate this message to the President and other administration officials; and requested the Commission on Social and Specialized Ministries to monitor and advocate congressional appropriations for drug and alcohol abuse programs (C-037a).

Archives

Appropriated \$713,356 for the operation of the Board of Archives of the Episcopal Church for the 1989-91 triennium and \$22,055 for the expenses of the Board of the Archives for that period (A-002).

Amended Canon I.5.2(a) by adding "the Dean of the Episcopal Theological Seminary of the Southwest (ex officio, with vote)," to existing members of the Board of Archives (A-001).

ARCIC

Gratefully received the ARCIC (Anglican-Roman Catholic International Commission) II document *Salvation and the Church*, commending it to the Episcopal Church for study and reflection (A-037).

Autonomy

Reaffirmed moral commitment, cooperation, and financial assistance for overseas dioceses seeking autonomy (B-027).

Baptism

Authorized for use in this Church the rites of Preparation of Baptized Persons for Reaffirmation of the Baptismal Covenant, appropriated \$34,160 in the next triennium to develop and monitor materials and guidelines for the catechumenate and rites for baptism (A-099a); authorized the rite of The Preparation of Parents and Godparents for the Baptism of Infants and Young Children (A-100a).

Bible

Added The New International Version (1978) and The New Jerusalem Bible (1987) to the list of Bible translations authorized for worship (D-011a).

Budgets

Adopted a \$38,235,593 Program Development Budget for 1989 and estimated income for the balance of the triennium (A-192).

Authorized the Presidents of both Houses to appoint persons to study the funding of the Church at all levels and the accuracy and importance of parochial and diocesan reports, to make recommendations to the next General Convention, and appropriated \$30,000 for that work in the next triennium (A-084s).

To enable persons to prepare for ordained ministry among Hispanic persons, requested allocation of \$15,000 per year for this triennium for scholarships to be awarded by the Hispanic Scholarship Trust Fund Committee, and requested research into additional funding sources (D-058a); authorized Hispanic Trust Fund Trustees to promote Hispanic seminarian scholarships during the Week for Prayer and Concern for Hispanic Vocations (D-059a).

Increased the budget item for Overseas Dioceses three percent over 1988 (B-047).

Building Fund

Called on each diocese and congregation to carry out a program of fire and risk prevention (A-003) and to create and maintain art and architectural excellence in all church buildings (A-004).

Canonical Changes

Deleted the word "Joint" in Canon I.1.2(n)(2)(i) (The Commission on Constitution and Canons is a standing commission.) (A-026).

Amended Canon I.1.2(n)(9) to read: "(9) There shall be a Standing Commission on Stewardship and Development consisting of 12 members (2 Bishops, 2 Presbyters or Deacons and 8 Lay Persons). . ." and deleted the three subparagraphs (A-027); changed Canon IV.11.2(d) to incorporate the substance of Canon III.21.4(d)(3) which no longer exists (A-028).

Amended Canon I.1.2(n)(3) to require the Standing Committee on Ecumenical Relations to have "the advice and consent of the Executive Council" when nominating persons to serve on the governing bodies of ecumenical organizations (A-044).

Deleted Canon III.4, Of Certified Church Workers, which no longer reflects the practice of the Church (A-124).

Amended Canon I.1.5(b) describing the duty of the Registrar to "maintain suitable records" and Canon I.1.5(f) to require the Secretaries of the two Houses of Convention to submit manuscript minutes to the Registrar within 30 days of the Convention's adjournment (A-175a).

Added a new Canon III.1 which assigns responsibility to the diocese for the support of the ministry of all baptized persons, reflecting the broader understanding of ministry found in the 1979 *Book of Common Prayer* (A-121).

Redesigned former Canon III.1 as Canon III.2, charging Commissions on Ministry with assisting the Bishop in the implementation of Canon III.1 and charging Commissions on Ministry with providing for the guidance and pastoral care of clergy and lay persons who are in stipendiary and non-stipendiary positions accountable to the Bishop, in promoting continuing education of clergy and lay professionals employed by the Church, and in supporting the ministry of laity in the world (A-122).

Combined and amended Canon III.2 and 3 to bring together all licensed lay ministries in a consistent form for clarity (A-123a).

Regarding the Ordination Process, amended Canons III.5, 6, 9, 10, and 8; deleted Canon 7, clarifying procedures for applying for the process of ordination (A-125a).

Redesignated Canon III.11 as Canon III.9, amending it to allow bishops to establish procedures by which persons may be called by their congregations and ordained local priests and deacons and licensed to serve the congregations or communities out of which they were called (A-126a).

Added a new Canon III.10, setting forth requirements for the ordination of a person who has been ordained or licensed by other than a Bishop in the Historic Succession and added a new Canon III.11, setting forth requirements for the reception into the ordained ministry of those persons ordained in Churches not in communion with this Church (A-127a).

Redesignated Canon III.15 as Canon III.14 and amended it to require clergy in charge of a cure of souls to ensure that children, youth, and adults receive instruction in the Holy Scriptures, in the subjects contained in the Prayer Book Catechism, and in the doctrine, discipline, and worship of the Church, in the exercise of their ministry as baptized persons, and in the practice of Christian stewardship; clarified and expanded other duties of the clergy (A-128a).

Amended Canon III.19 on the Dissolution of a Pastoral Relation, setting forth conditions on which a bishop and Standing Committee may act to effect the dissolution of a pastoral relationship between a rector and a parish (A-129a).

Clarified Canon I.4.3 to conform to the proper designation or election of officers of the Executive Council (A-174a).

Directed the Standing Commission on Constitution and Canons to arrange for publication of a Supplement to *The Annotated Constitution and Canons*, commonly known as White and Dykman, through and including the 69th General Convention (D-158s).

Amended Canon I.18.3(d) to bring the wording of the Declaration of Intention into conformity with *The Book of Common Prayer* (D-020).

Concerning marriage, directed the Standing Commission on Human Affairs and Health to



study Canons I.18 and I.19, concerning the need for criteria for a judgement of nullity by the Church, and to report to the 70th General Convention (D-089s).

Added to Canon I.4.1 (c) *ex officio* members of the Executive Council: "The Vice-President, the Secretary, and the Treasurer of the Executive Council, who shall have seat and voice but no vote" (D-134).

Caribbean Regional Organization

Approved the request from the Diocese of Haiti for a trial period leading toward autonomy and the development of a formal agreement between that diocese and PECUSA, and supported the formation of an Episcopal Caribbean regional organization composed of the dioceses of Haiti, Cuba, Puerto Rico, and the Dominican Republic, to be a new Province (B-021a).

Authorized a trial period for the Dominican Episcopal Church leading toward autonomy and the beginning of the development of a formal agreement between the Dominican Episcopal Church and PECUSA, announced the decision of the Dominican Episcopal Church to participate in the formation of a Caribbean regional organization (B-020a).

Central America

Extended the trial period for the dioceses of El Salvador, Nicaragua, Panama, Guatemala, and Costa Rica, to form a new autonomous Province of the Central Region of the Americas (C-045s).

Declared backing to Central American presidents in their attempts at peace and asked them to honor the Peace Accord of Esquipulas, which Convention supported (C-017).

Endorsed support of a substantial ministry of healing and reconciliation in Central America, urging funding of \$1.5 million over a six-year period to support the program (A-146).

Church Calendar (Also see Liturgy)

Approved and endorsed criteria for inclusion of additional commemorations within the Calendar of the Church Year (A-097a).

Church Periodical Club

Affirmed the 100-year ministry of the Church Periodical Club with members of both Houses committing themselves to prayer and support for CPC members and ministry (D-010).

Communication

Expressed appreciation for the ministry of the Episcopal Radio-TV Foundation and requested the Presiding Bishop to select one Sunday per year for Church-wide commendation, support, and prayer of that agency (D-070).

Constitutional Changes

On second reading, added *confirmed adult* communicants to Art. I, Sec. 4 to describe lay persons eligible for representation in the House of Deputies (A-005).

On second reading, amended the first sentence of Art. X to read: "The Book of Common Prayer as now established or hereafter amended by the authority of this Church, shall be in use in all the Dioceses" (A-006).

In Art. 2, Sec. 7, on second reading, added chaplains in the "Veterans' Administration Medical Centers, and Federal Correction Institutions" to expand the charges of the Suffragan Bishop for the Armed Forces (A-007).

On first reading, amended Art. 1, Sec. 2, to remove from voting those bishops who have resigned their jurisdiction, retaining seat with voice and stipulating that the Suffragan Bishop for the Armed Forces and the Suffragan Bishop of the Convocation of the American Churches in Europe would have a seat with voice and vote (A-170).

Amended Art. IV to read, in part, "In every Diocese a Standing Committee shall be elected by the Convention thereof, except that provision for filling vacancies between meetings of the Convention may be prescribed by the Canons of the respective Dioceses" (A-008).

On first reading, added a paragraph to Art. XII to ensure automatic renumbering of those sections of the Constitution affected by alteration or amendment to other Sections, Articles, or Clauses (A-025).

Renumbered Canons 1 through 15 of Title III (A-130).

Amendments to the Constitution, first reading, were made to the following Articles/Sections to ensure sexually inclusive language within the Constitution in accordance with a referral from the 1985 General Convention: Changed "his" jurisdiction to "a" jurisdiction in Art. I, Sec. 2 (A-009); changed "His" term to "The" term, "his" election to "the" election, "his" office to "the" office, struck the word "he" before "shall become disabled," and struck "his" before "death," in Art. I, Sec. 3 (A-010). Clarified Art. I, Sec. 7 by replacing the pronoun "he" to read "the Presiding Bishop" before "with the advice and consent of such body. . ." (A-011); amended the words "he shall be" to read "the attainment of" in Art. II, Sec. 2 (A-012a).

Other amended portions from which the masculine pronouns were removed to utilize inclusive words/phrases include: Art. II, 3 (A-013); Art. II, 4 (A-014); Art. II, 6 (A-015); Art. II, 7 (A-016); Art. II, 8 (A-017s); Art. II, 9 (A-018); Art. III (A-019); Art. IV (A-020); Art. V, Sec. 2 (A-021); Art. V, Sec. 3 (A-022); Art. V, Sec. 4 (A-023); and Art. VIII (A-024).

Catechumenate

Added a new section defining principles and additional directions for implementation of the catechumenate in the rites of "Preparing Adults for Holy Baptism: the Catechumenate" (A-098a).

Companion Dioceses

Urged dioceses and Provinces to participate in the Companion Diocese Program and to use the Companion Diocese Provincial Network and World Mission Office to initiate these companion relationships while following formal guidelines established by Executive Council (A-185).

Requested this Church participate in a Partners in Mission consultation during the next triennium (1992-1995) or at the earliest possible time (A-186a).

Deployment

Empowered the Church Deployment Board to request the Church Deployment Office to enter lay professionals into its data bank and publicize this service throughout the Church (A-135).

Ecology

Requested Executive Council to give high priority during the next triennium to developing a statement of policy and plan of action regarding stewardship of the global environment (with particular attention to the earth's ozone layer) for presentation at the next General Convention (D-126a).

Economic Issues

Requested the Presiding Bishop to convene a consultation of laity and clergy to identify and hold up significant economic issues in society from the perspectives of theology, ethics, and economics, and to frame ways for Episcopalians to address these issues in their daily ministries (B-015).

Ecumenical/Interfaith Relations

Recognized with gratitude the contributions of the Consultation on Church Union (COCU); recognized *The COCU Consensus: In Quest of a Church of Christ Uniting* as an expression of the matters with which it deals but not as a theological basis for covenanting acts at this time; requested a study of the revised covenanting proposal; authorized this Church's continued participation in COCU (A-038a).

Requested the Standing Commission on Ecumenical Relations to explore possibilities for bilateral dialogues with member churches of COCU (B-043); authorized for trial use in special circumstances (ecumenical worship or study) *An Order for the Proclamation of the Word of God and the Celebration of the Lord's Supper and Word, Bread, Cup*, © 1978, COCU, and *The Sacrament of the Lord's Supper* (A-039a).

Encouraged dioceses to appoint ecumenical officers and provide funding for their work (A-045).

Authorized the Standing Commission on Ecumenical Relations to continue participation in the Episcopal Church in North America Working Group of the International Anglican-Old Catholic Theological Conference (A-042).

Gave thanks for the Episcopal Church's participation in the National Council of Churches of Christ and the World Council of Churches, and gratefully received the report of the Committee to evaluate that participation, commending the Committee's recommendations to appropriate agencies (A-043).

Endorsed an ecumenical agenda for the Episcopal Church for coming years including the study of the Chicago-Lambeth Quadrilateral in seminary curricula, ecumenicity in shaping mission, and consideration of eucharistic sharing as a step toward unity (A-034a).

Conveyed to the Patriarch of Russia and to the people of the Russian Orthodox Church affection, support, and prayers upon the millennium anniversary of that Church and encouraged Episcopal congregations to observe the Feast of St. Sergius, Sept. 25, in celebration of that millennium anniversary (A-036).

Adopted as a policy the document entitled "Guidelines for Christian-Jewish Relations for use in the Episcopal Church" (B-004a).

Directed the Standing Commission on Ecumenical Relations to explore dialogue with the Reformed Episcopal Church toward the healing of division (D-022a) and requested the SLC to explore dialogue with the African Orthodox Church with the goal of increased cooperation (D-162a).

Education

Directed the Committee on the State of the Church to send its report to dioceses, congregations, and the Board for Theological Education (BTE) commending in particular the section highlighting adult education as a key to developing vitality in mission (A-156a).

Commended for study the document *Children and Communion* of the International Consultation of Anglican Liturgists (A-101a).

Authorized, for the next Triennium, the General Board of Examining Chaplains to continue charging a fee (not to exceed \$260) to candidates taking the General Ordination Examinations with the provision that candidates for whom the fee is not paid but who are otherwise qualified will also be examined (A-065).

Called for a renewed and strengthened educational ministry by advocating a clear focus on mission and by providing the Mission Operations Team with funding and support for the process of mission discernment, leadership, and action (A-066a); and called for an inclusive and unified approach to congregations at the diocesan, provincial, and national levels (A-067a).

Requested studies of the demographic characteristics of students and staff of Episcopal Day Schools, evangelistic and educational opportunities in the mission of the Church, and of structural relationships between Episcopal Day Schools and the congregations/dioceses with which they are associated, for reporting to the 70th General Convention (A-157).

Directed the Mission Operations Team to develop a leadership training program for congregations and that special attention be given to making the training networks truly representative regarding race, sex, culture, language, and ethnicity (A-068a).

Funded development of an action research program to study the identity, attitudes, and functions of ministers (lay and ordained) as educators, and directed the Mission Operations Team to disseminate the findings of such research to provinces, dioceses, and congregations (A-069).

Directed the Education for Mission and Ministry Unit, the BTE, and each seminary to collaborate with educators to explore new ways to deepen the vision of congregational life in its educational context, and that the EFMM Unit support at least three seminary-based projects to help seminary graduates be effective educational leaders (A-070a).

Directed the EFM Unit to oversee preparation of a manual to provide practical guidelines for planning and implementing Christian education including curriculum and other resources, and to familiarize congregational leaders with the manual and its use, and develop a continuing program for production and distribution of videotaped resources in both English and Spanish, and that the Episcopal Church affirm production of educational materials by dioceses, congregations, seminaries, and other groups, the EFM to disseminate among those groups the norms for Episcopal curricula, offering its consultation and technical assistance (A-071).

Called for the development of a plan to encourage the use of computers in educational ministry including software development; to provide information on setting up inter-computer communication between church bodies, and to utilize space in publications for resource information until such a computer system becomes operational (A-072a).

Resolved to set aside funds for the planning and implementation of National Student Gatherings to occur at least once in each Triennium (C-011).

Recommended that the Standing Liturgical Commission (SLC) prepare an updated daily calendar—in English and Spanish—for use in all parishes (D-029a).

Elections

Clarified language to require the election of Deputies to General Convention not later than "twelve months preceding the opening date of" that Convention (A-171).

Episcopal Visitors

To provide for the transition and incorporation of women into all ordained ministries, stated the Presiding Bishop may designate members of the House of Bishops to act as episcopal visitors to provide episcopal sacramental acts for congregations—under the direction of the Ecclesiastical Authority of a diocese and without abrogating the jurisdiction of the diocesan Bishop—a provision to remain in effect until the 71st General Convention (B-022sa).

The Episcopalian

Appointed and confirmed Members and Directors of The Episcopalian, Inc. (A-047a); commended the Board and staff of *The Episcopalian* for their service to the Church and reaffirmed the goal of placing *The Episcopalian* in every Episcopal household (A-050); recommended use of *The Episcopalian* to Church agencies, dioceses, and congregations through the Diocesan Combination Plan, other plans, and related services (A-048a); and commended its use to Executive Council and Church Center staff as a major tool of information dissemination (A-051).

Reaffirmed financial responsibility of the Board of *The Episcopalian* for present operations including covering deficits and reaffirmed Convention's intention to finance needed improvements to the publication (A-052).

Evangelism/Renewal

Reclaimed and reaffirmed this Church's call to evangelism, adopting a 5-point plan of apostolic action; set aside 1989 as a Year of Prayer seeking God's empowerment for evangelism, and designated the 1990's as a "Decade of Evangelism" (A-057a).

Established the Commission on Evangelism as a Standing Commission (A-059s) to be included in the exploration of the BTE as it seeks to implement the report on the future of theological education in light of its goal of educating for evangelism (A-061).

Family/Marriage

Commended use of *The Ecumenical Celebration of Marriage* of the Consultation on Common Texts in consultation with the Ordinary and in conformity with *An Order for Marriage*, BCP (A-106a).

Forward Movement Publications

Authorized the Presiding Bishop to continue supervision and staff appointments to Forward Movement Publications (A-081a).

Frensdorff, Wesley

Memorialized the Rt. Rev. Wesley Frensdorff and sent greetings to his wife and family with continued prayers of thanks for a dear friend and colleague (D-154).

General Convention

Amended Canon I.1.14(b) to read: (b). From the sites recommended by the Joint Committee, the General Convention shall approve *no fewer than three nor more than five* sites as possible for such meeting of the General Convention (A-172).



Requested the Office of the Presiding Bishop and the Secretary of General Convention to create a process of recording and indexing the past actions of the General Convention, the House of Bishops, and Executive Council to make those records readily available (A-176).

Approved guidelines for estimated needs of the General Convention, urged the Joint Committee on Planning and Arrangements to consider mission strategy and equal opportunity practices in the cities they consider as possible sites, and agreed to continue to offer a wide choice of appropriate locations (A-150a).

Hispanic Ministries

Requested the Presiding Bishop and Executive Council to seek opportunities to extend Hispanic ministry by commending cooperation between the National Hispanic Office and the Center for Hispanic ministries in Province VII, encouraging similar efforts with other Provinces, studying means of outreach in areas where the Hispanic population has substantially increased, and reporting results of that study to the next General Convention (B-017s).

Homosexuality

Decried violence against homosexual persons and encouraged law enforcement officials to prosecute those who perpetrate such violence (A-085) and encouraged bishops to speak openly to repudiate the misconception that the Church encourages such violence, and to counter public declarations of those who claim AIDS is a punishment of God upon homosexual persons (D-100a).

Recognized compassionately the suffering of gay and lesbian youth and the loss of life of those who felt compelled to end their lives, pledged pastoral support of troubled youth, and requested inclusion of diverse data on suicide (including that on lesbians and gays) in the Youth Ministries Office (D-132).

Human Affairs and Health

Requested the Joint Commission on Human Affairs and Health to study and report on the questions and concerns surrounding the right to die (B-009).

Affirmed biblical and traditional teachings on chastity and fidelity in personal relationships; urged dioceses and congregations to provide opportunities for open dialogue on human sexuality, commended for use in such dialogue these accepted sources of authority: Scripture, tradition, reason and experience, supplemented by the statements from the 1976, 1979, 1982 and 1985 General Conventions, the Church of England resolution of November, 1987, the 1988 report of the Standing Commission on Human Affairs and Health, and ongoing scientific research; and requested reports from dioceses on their findings by December, 1990 (D-120s).

Separated the Standing Commission on Human Affairs and Health into two, coordinated Standing Commissions (struck Canon I.1.2(n) and substituted two sub-sections) (B-016s).

Thanked the Commission on Human Affairs and Health for its work in the area of human sexuality (D-102a).

Hunger

Reaffirmed commitment to the eradication of hunger, malnutrition, and poverty, and commended the work of the National Hunger Committee; urged each diocese to appoint a National Hunger Committee Network contact; and encouraged collaboration between the Public Ministries Staff cluster of the Episcopal Church Center and the National Hunger Committee to implement the anti-hunger agenda of the Episcopal Church (D-023).

Immigration Reform

Commended dioceses and parishes which have been participating in the Legalization Program established by the U.S. Congress in the Immigration and Reform and Control Act of 1986, and encouraged those dioceses to continue assisting persons who have received temporary residence to prepare for permanent residence through education, counseling, and other means (B-034).

Inclusive Language (Also see Canonical Changes)

Authorized for limited use under the direction of the diocesan bishop the *Supplemental Liturgical Texts*, revised by the Standing Liturgical Commission in consultation with the Theology Committee of the House of Bishops, for two years beginning not later than Advent, 1989 (A-103sa).

Amended House of Deputies Rules of Order Numbers 7, 12, 13, 17, 21, 51, and 53 to achieve inclusive language with respect to chairs of legislative committees by striking the word "Chairman" and substituting "Chair," changing the words "his Committee" to read "the Committee," and replacing the words "his report" with "the report" (D-077).

Japan - KEEP

Extended congratulations to the Kiyosato Educational Experiment Project (KEEP) on its 50th anniversary and on its planned program to aid poverty-stricken rural areas in the Philippines (B-019).

Joint Rules of Order

Amended Joint Rule of Order VI.17(a) (Joint Standing Committee on Planning and Arrangements) to reflect changes in the bylaws of Episcopal Church Women (A-029).

Amended Rule 13, Sec. III, to require proposals for legislative action to designate the individual body for implementation (A-177).

Liturgy

Added to future printings of *Lesser Feasts and Fasts* as an alteration of the Calendar of the Church Year the following commemorations and their Propers: Aelred (Jan. 12); Martin Luther King, Jr. (Apr. 4 or Jan. 15); David Pendleton Oakerhater (Sept. 1); Teresa of Avila (Oct. 14); Edmund, King of East Anglia (Nov. 20); James Otis Sargent Huntington (Nov. 28); Kamehameha and Emma, King and Queen of Hawaii (Nov. 28) (A-094).

Amended the Calendar of the Church Year, *Book of Common Prayer*, to include Julia Chester Emery (Jan. 9); Brigid, Abbess of Kildare (Feb. 1); Florence Nightingale (May 18); Evelyn Underhill (June 15); Thomas Gallaudet and Henry Winter Syle (Aug. 27); and Lucy, Martyr of Sicily (Dec. 13) (A-095a), authorizing these commemorations and their Propers for trial use until the 70th General Convention (A-096a).

Directed the Church to study *The Common Baptismal Liturgy* and *The Commentary of the Common Baptismal Liturgy* in the next Triennium (A-107a).

Allowed the study and use of the English Language Liturgical Commission (ELLC) texts entitled *The English Language Liturgical Consultation Common Texts 1987*, under direction of the Ordinary (A-108a).

Included the Rev. Dr. Martin Luther King, Jr., in the Calendar of Lesser Feasts and Fasts and directed that suitable collects and propers be selected for consideration at the 70th General Convention (D-039).

Directed the SLC to develop a liturgical rite for retirement of lay persons, bishops, priests, and deacons (D-092a).

Directed the establishment of the position of Program Coordinator for Liturgy and Music at the Episcopal Church Center, and reorganization of the Office of Education for Ministry and Mission to provide for that position (D-129a).

Lutheran-Episcopal Dialogue

Recognized partnership of the Episcopal Church with the new Evangelical Lutheran Church in America and acknowledged continuance of prior agreements between the Lutheran Church bodies and the Episcopal Church (A-040); directed the Standing Commission on Ecumenical Relations to study and evaluate the document *Implications of the Gospel* as adopted by the Lutheran-Episcopal Dialogue, and to make recommendations to the 70th General Convention regarding affirmation of that statement (A-041).

Mexico

Ratified the division of the Diocese of Central and South Mexico to form two new dioceses which shall be temporarily referred to as the Diocese of South Mexico and the Diocese of Southeast Mexico, with the continuing diocese to be known as the Diocese of Central Mexico; received evidence supporting this resolution (B-010a).

Authorized a six-year trial period leading toward autonomy for the Dioceses of Central and South Mexico, Northern Mexico, and Western Mexico, and the beginning of a formal agreement between the Mexican Episcopal Church and PECUSA; supported formation of a Mexican regional organization leading to the formation of a new Province (B-029).

Military

Declared that non-violent refusal to participate in war is a faithful response of a Church member and the decision to participate or not in war should be made only after prayerful consideration, and gave respect and support to those who have made a conscientious decision on this subject (D-017s).

Ministry

Requested the Council for Development of Ministry to complete its work of reviewing Title III of the Canons (A-131) and to work with all Commissions on Ministry to insure Title III revisions are understood and implemented by each diocese (A-132a).

Recognized the progress of Phase I of the Clergy Enrichment Project of Episcopal Family Network and directed the project to continue in additional dioceses as funds are available during the next three years, and if possible to report to the next General Convention (B-014a).

Affirmed the understanding that deacons ordained under new Canon III.6 are fully ordained and canonically members of the clergy (D-151).

Recommended the use of trained professional Interim Pastors and Consultants in dioceses

and parishes and requested the Church Deployment Board to initiate provincial opportunities for those concerned with interim ministry (A-031).

Adopted definitions for the Interim Period (between rectors), the Interim Ministry, and the Interim Pastor (A-032).

Music

Directed the BTE to include a provision in its review of seminary curricula which would state that Episcopal seminaries offer in their program of studies toward ordination a required, comprehensive course in the history and practice of church music (D-052a).

Directed the Standing Commission on Church Music to cooperate with the Office for Black Ministries in preparing a collection of black hymns to augment the resources of *The Hymnal 1982*, and appropriated funds for this work (A-139a).

National and International Affairs

Adopted Executive Council's May, 1988, resolution responding to the call of Archbishop Desmond Tutu to enforce economic sanctions against South Africa by boycotting the Shell Oil Company, and urged members of the Episcopal Church to boycott all international oil companies doing business in South Africa, including Shell Oil, Mobil, Chevron, Texaco, British Petroleum, and Total (B-052s).

Called for the Secretary General of the United Nations to prevail upon the U.N. representatives of Iran, Syria, and Lebanon to convey to their governments an urgent plea for the release of Terry Waite and other hostages held by terrorist groups, supported the efforts of the Presiding Bishop and the Archbishop of Canterbury to obtain the release of hostages, and directed a copy of this resolution be sent to the Secretary General of the U.N., the Archbishop of Canterbury, and to representatives of the above-named countries (D-021); condemned acts of terrorism everywhere and urged Executive Council to provide assistance to anti-terrorist agencies (D-125a).

Endorsed the NCCC/USA "Peace and the Reunification of Korea" policy statement and instructed Episcopal Church agencies to participate in the policy's implementation (D-049a); expressed support for the human rights movement for Koreans in Japan and urged the Japanese government to halt the oppression of foreigners in that country (D-050a).

Offered prayers for the citizens of Iran and prayers for protection of all military personnel in the Persian Gulf following the aircraft tragedy of July 3, 1988; urged increased peacemaking efforts (D-176a).

Expressed continued prayers for the Diocese of Namibia and support for Namibian independence from South Africa, calling upon the Church to advocate and educate people regarding Namibian independence (B-051a).

Urged the Presiding Bishop's Fund for World Relief to support ministry to Hong Kong refugee camps, urged the American government and the Anglican Church in Hong Kong to offer assistance to refugees there (D-113s).

Reaffirmed the Church's support for people in the Diocese of Jerusalem, urged dioceses to respond strongly to the Special Appeal for the Diocese of Jerusalem and to take an active interest in the conflict there (D-119); sent greetings to Bishop Samir Kafity (D-182a).

Commended to the attention of all members of this Church news from the Nuclear Pacific movement (D-136s).



Expressed concern for the plight of Soviet Jewry and intentions to communicate this concern to Secretary Gorbachev, the Soviet Ambassador, and government officials (C-016).

Supported the MacBride Principles for equitable employment in the north of Ireland and adopted a policy of divestiture toward companies there who do not follow those principles (D-057a).

National Council of Churches

Asked the NCC to provide an accounting of receipts and expenditures of all funds including a list of financially supported groups, individuals, programs, and organizations outside the Council, which will be made available to the Presiding Bishop and Executive Council (D-025a).

Native Americans

Requested appointment of a panel of diocesan chancellors, industrialists, and other professionals, to assist the Great Sioux Nation in the recovery of lost treaty rights and in meeting the needs of education, jobs, and health services for all Native Americans (C-009a).

Supported the Indian Health Care Improvement Act and directed communication of this Resolution to all appropriate governmental agencies (C-007a).

Supported a proposal of gratitude for the life and mission of the Episcopal Church in Navajoland and declared readiness to affirm the election and consecration of a bishop (B-003).

Palestine

Affirmed the existence of the State of Israel and its right to secure borders, affirmed the Church's stance on the side of the oppressed, rejected the use of Holy Scripture for partisan politics, affirmed the right of Palestinians to self-determination and the establishment of their own state, supported an international conference with parties of the conflict under the auspices of the U.N., committed the Church to continued prayer for peace and reconciliation for all concerned (D-053s).

Parochial Reports

Urged the Mission Planning Unit to educate diocesan representatives on timely completion and effective use of data of Parochial Reports (A-160); urged the production of an age and sex profile and demographic study on Church membership by that Unit (A-161).

Peace

Supported the principle of residential exchanges between U.S. Episcopalians and Soviet-bloc citizens, and requested assistance of the Peace and Justice Office in preparing provinces, dioceses, and parishes for such exchanges (A-145).

Commended President Reagan and General Secretary Gorbachev for their efforts to foster peace between the U.S. and the Soviet Union (D-137a) and urged the leadership of the U.S. and the U.S.S.R. to continue their recent success in the reduction of nuclear weapons, and to use funds diverted from nuclear arms to minister to social and human needs in these countries (B-013s).

Urged the U.S. Congress to designate the first Sunday of August as a "National Day of Peace" (D-005).

Commended to parishes and dioceses for study and reflection the statement of the Bishops of the United Methodist Church entitled "In Defense of Creation: The Nuclear Crisis and a Just Peace" (D-056s).

Appropriated \$45,000 for the support of the work of the Anglican Peace and Justice Network for the next triennium (A-144).



Pension Fund

Accepted the "Report to the Church" of the Trustees of the Church Pension Fund and directed it be printed in the Journal of the 69th General Convention (D-091).

Requested the Church Pension Fund to study pension benefits including equal pension benefits for equal years of service (D-041a), urged the Church Pension Fund to allow single persons to name joint and survivor pension beneficiaries (D-073a), and amended Canon III.9.10(d) to provide Pension Fund benefits to deacons who are employed in the active service of the Church on or after January 1, 1990 (D-083).

Encouraged provision of retirement benefits for all lay employees who work over 1,000 hours annually for the Episcopal Church, authorized the Church Pension Fund to conduct a census and summary of lay employees with the cooperation of the Bishop of each diocese, and requested its report at the next General Convention (A-134a).

Directed the Church Pension Fund to work toward developing a system of unemployment insurance to provide temporary income for clergy following involuntary dissolutions (D-107a).

Recommended the Church Pension Fund consider changing its present policy of calculating a clergyperson's "highest average compensation" by dropping the word "consecutive" to base the compensation upon the "highest seven years" of compensation, whether or not consecutive (C-028).

Amended Canon I.8.2 to read, in part, "Effective January 1, 1989, any person who has been elected as a Trustee by General Convention for twelve or more consecutive years shall not be eligible for re-election until the next regular General Convention following the one in which that person was not eligible for re-election to the Board of Trustees. . . ." and deleted the last paragraph of Sec. 2 (D-082).

Philippines

Released the dioceses of the Philippine Episcopal Church from the jurisdiction of this Church for the purpose of forming a new autonomous Province of the Anglican Communion and ratified the covenant between the Episcopal Church in the U.S.A. and the Philippine Episcopal Church to define the nature of the new relationship between the two Churches (B-028a); reaffirmed the heritage between this Church and the Philippine Episcopal Church and expressed partnership with the new Province (D-184).

Ratified the division of the Diocese of Central Philippines to form a new diocese to be temporarily known as the Diocese of Baguio, and the continuing diocese to be known as the Diocese of Manila and defined the geographical boundaries of the new dioceses (B-031a).

Prayer Book, Spanish

Corrected page references in *El Libro de Oracion Comun* (The Book of Common Prayer in Spanish) (C-022) and replaced the word "cadaver" with "cuerpo" in portions pertaining to the burial service (C-023).

Racism

Gave thanks to the Presiding Bishop for his leadership in combatting institutional racism and injustice, and directed Executive Council to establish a Commission on Racism (A-092a).

Sexuality

Requested all dioceses to support the fight against pornography in any form and to urge law enforcement agencies to enforce existing laws dealing with pornography (C-015a).

Promoted materials on human sexuality, birth control, family planning, and abortion for Christian education and encouraged Church members to support school programs of sex education (A-089s); commended for use the Lutheran study guide "A Study of Issues Concerning Homosexuality: Report of the Advisory Committee of Issues Relating to Homosexuality" © 1986, LCA (A-090). (Also see Homosexuality, Human Affairs and Health.)

Small Communities/Rural Ministries

Requested development of a format for evaluating small congregations to help them plan future growth and mission strategy and a network for sharing strategy among dioceses (D-149a).

Directed the staff position for Rural and Small Town Ministry be made a permanent position, and that that office provide resources, programs, staff support, and disseminate information regarding rural/small town ministries throughout the Church (A-153a); seek alternate sources of funding for an appropriately located Field Office for Rural and Small Town Ministries (A-154s).

Urged dioceses and church agencies to address the drought crises by organizing assistance to stricken communities, by pressing for relief and remedial action in local areas, and comforting those who suffer in this crisis (D-150a).

Social and Urban Affairs

Recognized that governmental structures alone cannot resolve problems of housing, employment, education, and the like, and encouraged regional approaches to these problems (A-118).

Directed dioceses and congregations to develop mutual sharing programs and Jubilee programs to consist of suburban, rural, and urban parishes and missions to form creative partnerships between congregations (A-119).

Established a ministry of community investment and economic justice, urging dioceses to establish local commissions to implement this ministry; established a National Episcopal Fund for Community Investment and Economic Justice to be administered by the Coalition for Human Needs, providing \$4 million each year for six years for economic empowerment of the disadvantaged; and urged the Church to work at all levels with other bodies for public policies supportive of community economic development (C-030a).

Social Concerns

Adopted the statement *A Call to the Leadership of the Nation from Detroit* committing the Church to aid in the national struggle against human suffering (A-110); and called upon all congregations and agencies of the Episcopal Church to work diligently for freedom and dignity of all individuals (A-111).

Urged dioceses to form structures of concern around housing issues toward the development of housing programs for low- and moderate-income persons, to establish new initiatives for increasing such housing in public and private sectors, and requested the Housing Officer of the Episcopal Church Center to acquaint dioceses with the availability of technical assistance in housing development (D-166a); and called upon the Episcopal Public Policy Network to continue monitoring and advocating programs addressing the needs of low-income families, women, and children, and to inform congregations about opportunities for welfare reform (D-167a).

Called on the Education Office, Jubilee Ministry Office, and other program units to provide resources to congregations to respond to the Jubilee proclamation (A-114).

Recommitted this Church to the support and improvement of public school education, particularly in urban and rural areas; urged dioceses and congregations to consider cooperative programs with local public school authorities to solve such problems as drop-outs, illiteracy, teenage pregnancy, etc., and reaffirmed the Church's willingness to participate in an ecumenical study of public education and its relationship to a just society (A-116).

Urged dioceses and parishes to pray for religious freedom world-wide and asked Executive Council to adopt religious freedom as a public policy concern, directed this Convention to convey to the U.N. and the Secretary of State its support of the U.N.'s work for religious freedom, and that the Executive Council devise ways to intercede for individuals and groups suffering religious persecution (D-024a).

Urged bishops to direct appropriate diocesan groups to train clergy to recognize signs of the battering and sexual abuse of women and children, and to produce a list of resources including shelters and support services, while encouraging consultation with and referral of victims to trained counselors and support groups (D-064a).

Directed dioceses to incorporate into church schools, confirmation classes, diaconal programs, and other forums materials which present the dilemma of poor and oppressed people to raise awareness and encourage responses to the needs of the poor and disadvantaged (D-143).

Condemned all "hate crimes" and expressed support for Hate Crimes Bill #3193 (D-055).

Spanish Translation

Directed the publication and distribution of a Spanish translation of *The Constitution and Canons* (A-133a), and encouraged a consortium of Spanish-speaking Provinces in their efforts to translate and publish church documents into Spanish, recommending that such translations include significant ecumenical documents (A-035a).

Stewardship

Adopted and affirmed the statement *Stewardship Is the Main Work of the Church* and called upon the stewardship committee or commission of each diocese to publish this statement with an invitation for study and discussion at the local church level (A-163).

Affirmed the tithe as the minimum standard of giving for Episcopalians and called upon members of this Church to accept this minimum; deputies and bishops of this Convention affirmed they are tithing or have planned to do so within the next three years (A-164a).

Commended the "1987 Tithing Survey" of the Standing Commission on Stewardship and Development and recommended it be widely circulated throughout the Church as a model for discussion and action in the dioceses; encouraged dioceses to conduct similar surveys (A-165).

Authorized the compilation and maintenance of a mailing list of all Episcopal households for use under the direction of the Presiding Bishop (B-044s).

Urged each household to make a financial pledge through its congregation (D-165s) and reaffirmed the concept of stewardship as applying beyond money, i.e., that stewardship includes the intentional allocation of a percentage of time for Christian action and ministry (D-121s).

Encouraged all dioceses and congregations to work toward the goal of "50/50 giving" (giving to others as much as they spend on themselves) [with at least 25% of net disposable budgeted income given for mission and ministry] (D-144s).

Requested seminaries to make stewardship practices an integral part of seminary life, including stewardship statements by trustees, students, and faculty (A-166a).

Structure

Encouraged all hiring authorities of the Church to define employment relationships with lay and ordained personnel by policies or agreements, including procedures for performance review and dispute resolution (D-084a).

Directed that the SLC and the Standing Commission on Church Music continue as two distinct, cooperating bodies (A-104).

Amended House of Deputies Rule of Order IV.7 by adding a new Legislative Committee on Communications (A-056s).

Added the Standing Commission on the Church in Small Communities and the Standing Commission on the Church in Metropolitan Areas to the membership of the Council for the Development of Ministry (A-137).

Directed the Standing Commission on World Mission and the Standing Commission on Structure to study and evaluate Resolution #A-162 of the 1982 General Convention (regarding autonomy), and to report to the next General Convention (A-179a).



Directed all Joint Commissions to precede their work with biblical and theological study and reflection on the concerns before them (B-042); urged review of the work and functions of the several Joint and Standing Committees and Commissions, Boards, and Agencies, and considered using single-triennium task forces instead of committees/commissions or reducing their size (B-049).

Theological Education

Directed the BTE, in conjunction with the Ministry Committee of the House of Bishops, representatives of the Council for the Development of Ministry, Commissions on Ministry, and the Council of Seminary Deans, to study the recruitment and screening process for the ordained ministry (A-183) and directed the BTE to convene representatives of the accredited seminaries, dioceses, and bishops to make recommendations on the stewardship of resources for theological education (A-181).

Directed the BTE to coordinate and strengthen theological education endeavors for lay and ordained ministries and to report their recommendations to the 1991 General Convention (A-182a); received revised Guidelines for Theological Education for continued use (A-191).

Asked each diocese to strive toward full implementation of the one percent resolution of 1982 (one percent of net disposable budgeted income per congregation to support Episcopal seminaries), outlining procedures for that action (D-078a).

Women

Requested the Presiding Bishop to appoint a Committee on the Status of Women to support and advise on matters affecting women in the Church, maintain advocacy for women's ministries, and monitor women's participation in the Church (A-077).

Requested the Presiding Bishop and the House of Deputies to strive to achieve a balance of women and men in all interim bodies, committees, and agencies of the Church so the demographics of the worshipping community will be reflected in those bodies, and that bishops, clergy, and officers be requested to work toward a similar balance in local and diocesan church bodies (A-074).

Endorsed the Ecumenical Decade: Churches in Solidarity with Women (A-079) and commended the Presiding Bishop for his intention to convey to the 1988 Lambeth Conference the deep commitment of this Church to the full participation of women in its life and ministry (A-078).

Urged the abolishment of the Lexington Women's Control Unit at Lexington, Ky., expressing concern about its deplorable and cruel treatment of women (D-062).

Working Class Ministry

Provided resources within existing program units for the work of the Working Class Ministry Conference Steering Committee in regard to demographics, clergy training and deployment, communications, and the integration of working class Episcopalians into the leadership of the Church (A-159a).

World Mission

Adopted the proposal of the Seminary Consultation on Mission (SCOM) to develop a "Pan Anglican program in World Mission Theology" to be offered to Candidates for Holy Orders, including \$40,000 in the budget for the first year of that program and not more than \$40,000 per year for 1990 and 1991 (A-188a).

Requested from the Presiding Bishop and Executive Council a continued emphasis on world mission education, development of a national comprehensive world mission program, dedication of a liturgical season for special focus, and re-examination of the document *Mutual Responsibility and Interdependence in the Body of Christ* (A-189a).

Requested employment, support, and maintenance for bishops, clergy, and lay workers in developing countries who are forced by political or military circumstances to flee their dioceses; requested dioceses and parishes to assist those who seek refuge under these circumstances; and asked the Presiding Bishop to confer with the Anglican Consultative Council as to the need for emergency funds and to designate an office for immigration needs of any such bishops or clergy (B-032a).

Urged the President and Congress to proceed toward normalization of relations with Vietnam and that Episcopalians pray and work toward reconciliation between Vietnam and the U.S. (B-039).

Requested the Presiding Bishop and Executive Council to propose that the ACC initiate a Mission Strategy Conference for development of an Anglican mission strategy in the Pacific Basin (D-002a).

Requested this Church plan and engage in a Partners in Mission consultation within the triennium 1992-1995 or at the earliest possible time (A-186a); received with thanks the Forward Movement publication "Going Abroad? Go to Church!" (A-187).

Youth

Rejoiced in the participation of youth in this Convention, commending the Youth Ministry staff for their work (D-178); affirmed that the goal of youth ministry is to make all young people full and active participants in the life of the Church, and requested the Presiding Bishop to urge additional funding to enable the youth ministry network (D-152a).

Directed the Children's Advocacy Committee to provide resources to respond to the needs and concerns of children and that they develop ways for the Church to act as an advocate on behalf of children (D-163).

Courtesy Resolutions

Gave thanks to God for the life and ministry of the late Janette Skerrett Pierce, former News Editor and Managing Editor of *The Episcopalian* (A-049); expressed affection and appreciation to Mary E. Durham for her service to the General Convention (D-173); applauded the presence of Pamela P. Chinnis as Chair of the House of Deputies (D-179); gave appreciation to the Hon. George T. Shields, Chair of the Committee on Dispatch of Business (D-180); gratefully acknowledged the dedicated service to the House of Deputies and the Church-at-large of Fred C. Scribner, Jr. (D-181).

Expressed gratitude to Sally Park, CPC President, to CPC officers and directors, and to Penny Haas, Energy Lift Coordinator (D-153); gave thanks for the life and work of Virginia Ram, a pioneer in Hispanic ministries and prominent lay leader in the Diocese of Los Angeles (D-177); gave thanks for the life of the Rev. Craig Walter Casey, Vice-President of the Church Pension Fund and Vice-Chair of the Council for the Development of Ministry (D-141s).

Formally recognized with sincere appreciation Dr. Robert W. Shoemaker, Diocese of Chicago, for his research and findings in the book *The Origin and Meaning of the Name "Protestant Episcopal,"* and requested a copy of this resolution be sent to him in recognition of his work (C-024).

Gave thanks for the life and service of the late Louis Farrell of the Diocese of Tennessee (B-048).

Bishop Ting

Continued from page 3
that denominations no longer exist for Chinese Protestants, "but we do want to affirm our unity with other members of the universal Body of Christ."

Protestantism in China, now called the Three-Self Movement (self-governing, self-supporting, self-propagating), has been booming—growing from 700,000 in 1949 when the People's Republic of China came to power to 4 million at present.

"The Three-Self Movement," Ting told the House of Bishops one morning, "is simply our attempt to make the Church in China Chinese, just as the Church in the U.S.A. is American."

To make Protestants of all denominational backgrounds feel at home, he said, "we put into practice the principle of mutual respect in matters of faith and worship. Thus in larger cities the Eucharist is celebrated in four or five ways, from the highly

liturgical to the most simple."

Ting is president of the China Christian Council, chairman of the China Three-Self Movement, president of Union Theological Seminary in Nanjing, and bishop in the Chung Hua Sheng Kung Hui, or Anglican Church in China.

"We don't have enough ministers, and they are old," he told reporters. That will begin to change, he said, in about five years when students currently enrolled in the 12 theological schools go forth in the Church.

"On June 26," he told the bishops, "for the first time in 33 years, we held a service for the consecration of two new bishops."

The Christian Council recently acquired a printing press which has produced more than 3 million Bibles as well as hymnals.

While Chinese Christians have enjoyed considerable religious freedom since the time of the Cultural Revolution, Ting said, Protestant and Buddhist leaders are drafting a proposed law to guarantee religious freedom in China.

More than sexuality

The 69th General Convention often was as hectic as Congress heading for Christmas break, especially when the bishops and deputies were trying to deal with the topic of human sexuality.

Readers and hearers of the media may have concluded that was the only topic at the Detroit meeting. We suspect that what Convention did on sexuality and access to ordination—it ended up where it was before—probably will soon be forgotten.

What we hope will be remembered is it was a caring, pastoral parley that, with God's help, will start the Episcopal Church on a pilgrimage of mission.

The Detroit Convention also was a moment for the Church to assess the first three years of the leadership of Presiding Bishop Edmond L. Browning.

At a concluding press conference of four bishops and four deputies, a reporter asked for opinion on the P.B.'s leadership style. Colorado's Bishop

Editorials

William C. Frey replied: "Two of the three bishops [who were nominees for P.B. along with Browning three years ago] are at this table, and there's not one of us who doesn't thank God for his leadership style."

A lot of Episcopalians, we suspect, would echo the sentiment. Some church members became restless during the two years Browning spent traveling and listening to them. Turned out he knew what he was doing. The sweep and challenge of the eight Mission Imperatives seem to reflect the depth and vision gained in that process.

Convention began the exciting task of implementing the Imperatives by enthusiastically endorsing the "Michigan Plan" of economic justice and a comprehensive and pioneering educational program.

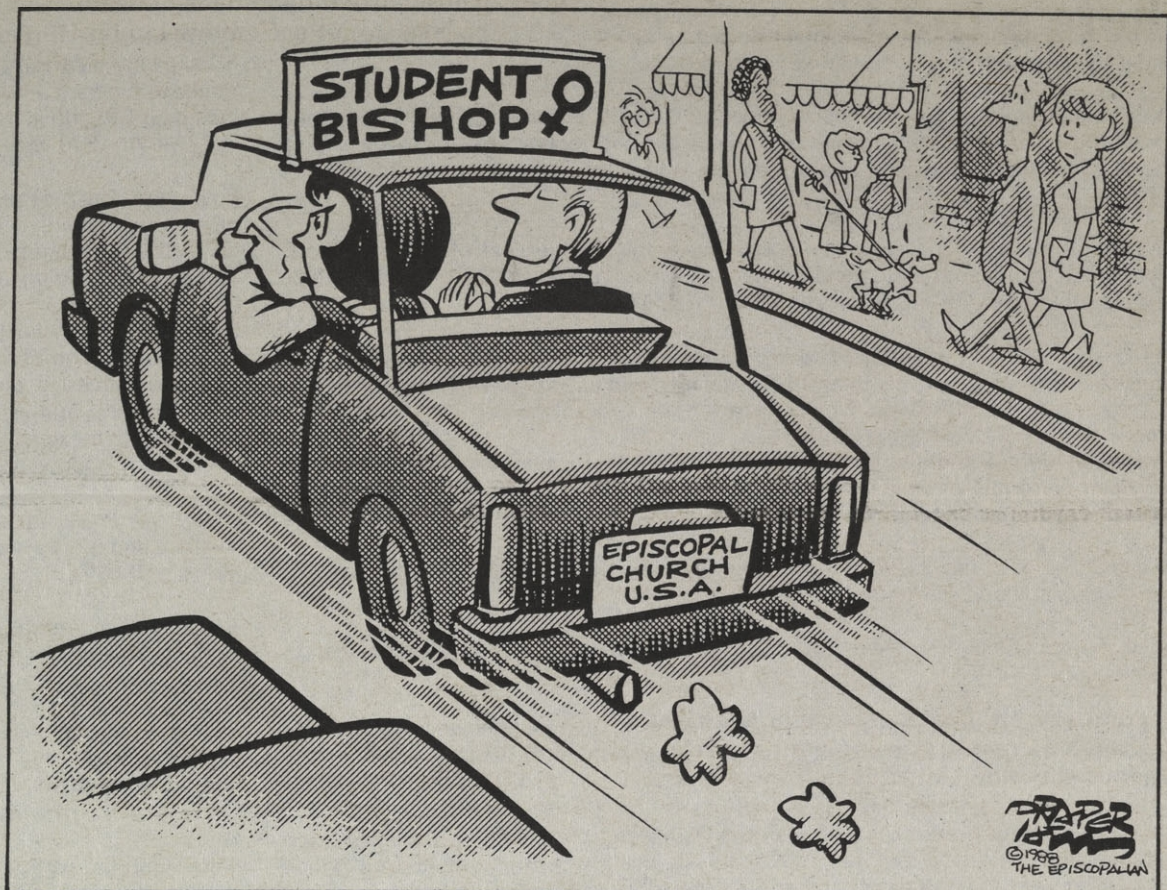
The pastoral cast of the 69th General Convention also bespeaks the Browning style—the reaching out to AIDS sufferers, to people who may be disaffected by a woman bishop, to traditionalists

and innovators alike. A "gatherer of the community," he calls himself, and so he has been.

Is all well, then, with the Episcopal Church? Don't sit back. There's ample room for improvement. Dean David B. Collins, the House of Deputies' able president, at the opening session of that house quoted a poll showing that only 41 percent of Episcopalians "said that religion is 'very important' in their lives," a full 20 percent less than Protestants as a whole.

"The great shame of the Episcopal Church," Collins told the deputies, "is precisely the lack of intensity of faith. If Christian faith lacks intensity, . . . it means there is very little or no faith there."

Our church leaders, dioceses, and parishes can do only so much to intensify our faith. Mostly, that will be up to each one of us.



Cartoonist with us

We welcome a new contributor to our editorial page this month. He is cartoonist Draper Hill, whose first contribution appears on this page. Hill's work, commissioned especially for *The Episcopalian*, will appear each month.

Hill is the editorial cartoonist for *The Detroit News*, a post he has held for 12 years. He has held similar positions with the (Memphis) *Commercial Appeal* and the *Worcester (Mass.) Telegram*.

His work has been published in several books and anthologies, and he has written articles on cartoonists, caricaturists, and engravers.

Hill, a parishioner at Christ Church, Grosse Pointe, Mich., is married and the father of two children.

SWITCHBOARD

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

'Our Father' is O.K. for this woman

In 1980 the National Council of Churches attempted to rewrite the Bible using language which would de-sex the Creator. This was ostensibly done to make women feel they are part of God's creation, thereby ignoring the creative part of human experience which women have always experienced, the birth of a new human being.

Now the Standing Liturgical Commission's Committee on Supplemental Liturgical Texts (June issue) has produced for our Church a set of liturgies in inclusive language.

Is it possible to ignore the fact that our view of God is personified in the historical man—Jesus—who told us that to see him was to see the Father? Doesn't that make the creator a male figure?

My deep pride in my womanhood is lessened in no degree by starting my prayers with "Our Father. . ."

Doreen T. Hansbury
Cape Coral, FL

And for this man

The editor's brief remarks on what words may best be used when referring to God (June issue) were satisfying—up to a point. Then, claiming indifference, he copped out: "all words are inadequate," "it doesn't matter," "happiest when able to use both" [genders].

Well, it does matter. Common sense, the natural world, [the New Testament], all suggest the use of "Father."

Could Christ [have been] using "Father" generically? Horrors. The even more shocking possibility is he was sexist, unable to break through the cruel patriarchal practices of his day. The third and even more daunting possibility is when he said "Father," he meant "Father."

David Baldwin
Oneonta, NY

That abortion column: objections are voiced

I was [horrified] to learn that Alice Awtrey Fay ("Defending Abortion," June issue)

doesn't regard her son as a human because of his physical and mental disabilities. That's discrimination of the disabled to the highest degree. All of us, whether we meet her "socially acceptable" standards or not, are humans. We're all God's children, equal in his eyes.

She states that to take the moment of conception as the beginning of humanity is completely arbitrary. Yet she arbitrarily assigns that moment to be the point at which a child returns a smile. No one has been able unquestionably to assign a point at which humanity begins. Only God knows, and we're only fooling ourselves if we think we can second-guess him.

Christina H. Dorr
Black River, NY

Church doesn't approve 'sexual encounters'

You do [your] readers a disservice to print a letter like the one from "Name withheld by request" (June issue) that contains a most irresponsible statement.

Before you print a letter that refers to "a Church that teaches, if not directly, by implication, that hundreds of sexual encounters a year with anonymous partners is quite all right," you ought to insist that the writer cite the source of this "teaching." Since no such teaching exists, you share in the irresponsibility by printing the letter.

The Rev. Miller M. Cragon, Jr.
Chicago, IL

Editorial amounted to 'fag-bashing'

I find your recent editorial on the Church and homosexuality extraordinary. What is supposed to be a call for moderation exposes itself in its final line as open "fag-bashing." The Church has more important issues than homosexuals with which to concern itself!

I ask you to tell me in all Christian candor that you would say that to women or to black people who made a claim of justice. Would you really say, "Sorry, this upsets me too much; let's put it

off. . . for the good of the common peace of mind?"

This is Christian prophecy of a very curious kind! I submit the issue of homosexuality threatens Christians, male and female, white and black, rich and poor, in a way almost nothing else does. All the more reason for those charged with the responsibility to teach to be persistent.

Randolph Trumbach
New York, NY

Brits in N. Ireland: now a positive force

Two recent letters about Northern Ireland deserve comment. Eugene McElroy echoes the simplistic line that the reason for the conflict is "British oppression." English colonization started the problem centuries ago, but ironically today the British are the bearers of civil rights which have greatly benefited the Roman Catholic minority.

In 1967, because of serious riots and the continuing discrimination against Roman Catholics by the Protestant majority parties, Westminster

Where's the Church on bio-medical questions?

by George L. W. Werner

No one was surprised at the Province III caucus of deputies to General Convention that Bishop George Hunt's report on the Standing Commission on Human Affairs and Health was controversial. What was surprising was the reason the health issues, especially those of bio-medical ethics, had not been given sufficient attention.

I serve as vice-chairman of the Committee on Oversight of Organ Transplantation in Pittsburgh, which is believed to be the organ transplant capital of the world. When this committee was formed, the National Institute of Health informed us we were the only such committee in the world.

As representatives of the community, we have been involved in a number of significant policy decisions, including the establishment of a computer point system for designating recipients of scarce donated organs. This system has since been adopted by the United States and Canada.

At this moment, we are being asked for permission to use baboon hearts as temporary replacements for pediatric patients for whom the Jarvik Artificial Heart is too large. We are also being asked to consider the harvesting of organs from anencephalics—that is, babies born with no brain but who have brain-stem activity—which

goes against current definitions of death.

I need help from the Commission on Human Affairs and Health. Yet for the next triennium, Bishop Hunt informed us, the subject which will dominate the Commission's attention will be the difficult and important question of the place of homosexuals in our Church. I don't wish to discount the significance of the homosexual study rather, to state that this Church also needs equal study of transplants, the use of fetuses in diseases such as Parkinson's, the morality of "morning-after" pills, and a dozen other such subjects brought about by the rapid innovations in medical science.

I propose, therefore, that we consider some new approaches. For example, should we authorize an ad hoc task force to do the homosexual study and free the commission to pursue the rest

Commentary

of its mission? Should we identify the two-dozen or more bio-medical ethical specialists in our Church and ask them to write papers for us on key questions and use the Commission for selection and editing?

Bishop Hunt is correct. This Church cannot render a daily decision on every innovation of medical science. Yet we also may not abdicate our responsibility of offering an Anglican Christian theological perspective in this exciting and frightening world of medical exploration.

George Werner is dean of Trinity Cathedral in Pittsburgh.

The job at Lambeth: defining Anglicanism

by Alden M. Hathaway

What does it mean to be an Anglican? We are said to be the roomiest Church in Christendom. You can be an Anglican (Episcopalian) and believe just about anything. You can find within Anglicanism just about every form of spirituality or worship you can imagine. You are free to behave just about anyway you want and still be a member in good standing.

Well, not quite. Bishop Drexel Gomez of Barbados at a pre-Lambeth conference described the major concern of many third-world bishops. "We are not so comfortable with this Anglican pluralism," he said. "Unless we refine our consensus, it will be impossible for the average Anglican to claim the Anglican story for his own. We are challenged by faiths that know their story and can tell their story. Because our people are unclear about what they believe, they are vulnerable."

Bishop Gomez is asking for a "refinement of consensus." What are the nature and limits of the Faith we share and profess as Anglicans?

From a pre-Lambeth survey came these comments, "Identify the core of unchangeable Anglican belief. Give people something to return to and know God is always there."

Defining our Anglican identity will be the major work of the gathering of bishops at Canterbury this summer. And we will not come back from this Lambeth Conference the same for having been about it.

But how do we come to this "refinement of consensus," this "core of unchangeable belief"? What is our authority for faith and discipline as a Church?

Our authority is derived from a process that operates within a community. It is the authority of Christ working through the grace of the Holy Spirit within the body of the Church. Classically, this process has been described as involving Scripture, tradition, and reason.

We recognize the Scriptures of the Old and New Testaments to be the word of God written, the unique revelation of his redeeming work in Jesus Christ, containing all things necessary to salvation, the standard for faith and teaching.

We honor tradition as the way the Church, guided by the Holy Spirit, has interpreted and applied the Gospel message through the ages, by which we enjoy a rich heritage of order and worship that shapes our common life.

We employ reason to apply the biblical witness (in the light of tradition) to our contemporary life and mission. This is not a purely intellectual process. Rather, in Christ it is influenced by the Spirit and within the context of a peculiar cultural experience. Here is a new element that Lambeth '88 is causing us to consider.

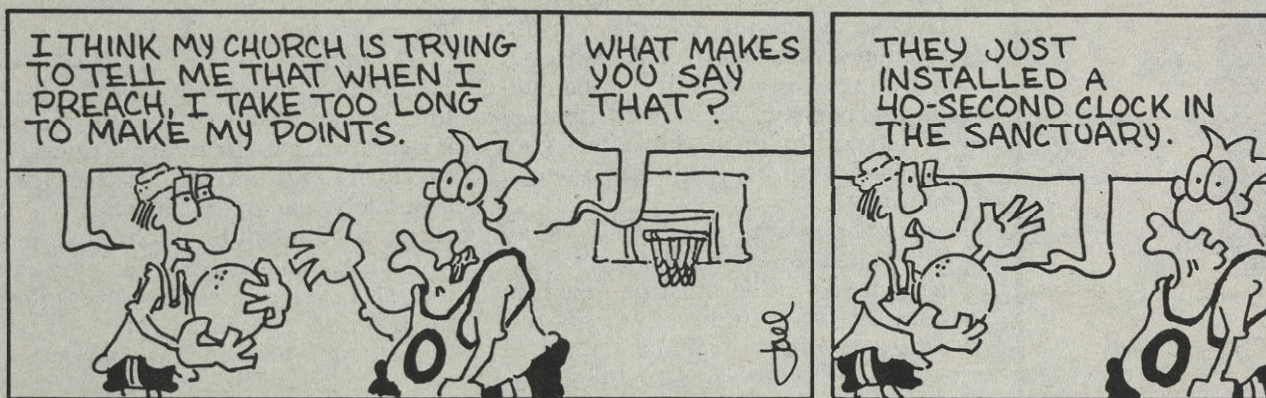
In the past we have assumed that this three-fold process goes on within a common community, shaped by common language and culture, dealing with common problems. We can no longer. The great cultural diversity of the bishops coming to Lambeth this year, the great difference in their spiritual situations and challenges, has forced us to take the threefold basis for Anglican authority and augment it by adding experience.

For example, the bishops from Malaysia and the Middle East are wrestling with doing mission in the face of active persecution, the bishops of black Africa with marriage and family in polygamous societies, the bishops of Latin America with justice and freedom, the bishops of the United Kingdom and the United States with the full inclusion of women in the order and ministry of the Church.

Scripture, tradition, reason, and experience—the bishops at Lambeth, from their diverse backgrounds, will, under Christ by this spiritual process, be led to a new vision of Anglicanism, and none of us will be the same for it.

Alden M. Hathaway is Bishop of Pittsburgh.

Pontius' Puddle



dismissed the local parliament and took over direct rule. Laws providing equal access to voting, public housing, education, and employment were introduced and have been highly successful except in the field of employment where the number of jobs available continues to decline.

If Americans would take notice of the policy of the large Catholic Social Democratic and Labor party and not romanticize the very much smaller I.R.A. supporters, they would learn that most Roman Catholics wish to gain fulfillment of their governmental and economic rights in Northern Ireland rather than presently entering a united Ireland. Part of the reason is the standard of living in the Republic of Ireland is significantly lower than in the North where British welfare and health insurance benefits are provided.

Janice R. Bassity wonders why Anglicans and Roman Catholics do not join together to bring the violence to an

end and persuade the British to leave. Those Churches have cooperated for years on personal and institutional levels, condemning I.R.A. and Protestant paramilitary violence and opening channels of communication to lessen religious prejudice and foster reconciliation of the political problems. No church body has called on the British army to withdraw. If troops left before the political parties came to some kind of power-sharing agreement on how to govern themselves, intercommunal riots would break out again, probably on a scale of civil war.

The Rev. Michael Hamilton
Washington, DC

'Open letter' writer shouldn't generalize

My heart and prayers go out to the young man who wrote this moving letter (May issue). I hope the resolution he has found liberates him for a life style that will be fulfilling.

However, I wonder about all the individual and inexperienced opinions currently being

expressed in Episcopal Church publications. What this man says lays no ghosts and does not offer a solution for all to the situation-in-life each of us must work out. He generalizes his solution and recommends, at least it so appears, this one solution for all.

William W. Phillips
Ann Arbor, MI

Thank you for publishing the "Open Letter on Homosexuality" (May issue). The writer displayed full human dignity in choosing not to act out his sexual confusion. He stands a good chance of having his sexuality healed because he is seeking help.

I know of several people who have chosen not to act in accordance with homosexual desires. Some have remained celibate, and others have achieved satisfying heterosexual adjustments. People need to know they have a choice and that they have dignity and responsibility.

Dr. Roger Mesmer
Warren, PA

CDSP SEEKS PROFESSOR OF MINISTRY DEVELOPMENT
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Women bishops

Continued from page 1

to designate a group of bishops as "episcopal visitors" to minister to congregations which may come under the jurisdiction of a women bishop but which object to women bishops.

The diocesan bishop in such a case—presumably a woman—would notify the Presiding Bishop of the need for an episcopal visitor and request that one be made available. The authority of the diocesan bishop is specifically safeguarded in the resolution.

Those favoring the resolution cited the need to protect and honor minorities in the Church.

"We must send a signal of compassion and acceptance to the minority of our members who are deeply troubled by the prospect of a woman bishop," said Bishop Theodore Eastman of Maryland, a member of the Committee on Dialogue and a proponent of women bishops.

"We learned mutual respect for one another on the committee," said Bishop William Wantland of Eau Claire, also a member of the committee and an opponent of women bishops. "It is important that this resolution be passed because this Church has moved in 12 years from a permissive to a mandatory position on women's ordination. This was not the original intention. It is not a matter of personal preference, but of theological understanding which goes to the very heart of sacramental ministry."

Bishop John Spong of Newark, an outspoken liberal on women's ordination, said, "We must be liberal in both directions and support our minority members of all kinds."

Several bishops opposed the measure. Bishop Walter Dennis, Suffragan

of New York, suggested that the resolution created loopholes and exceptions which would prevent the Episcopal Church from exercising leadership on women's ordination not only in the Anglican Communion, but with the Roman Catholic Church as well.

Bishop John Walker of Washington suggested that the matter could be better handled with a pastoral statement from the bishops than with a piece of legislation.

But Bishop Donald Parsons of Quincy seemed to speak for most bishops when he said, "This resolution supports the kind of Church we read of in the New Testament where the weaker brethren are honored and where Christian liberty does not create a stumbling block for the weak [I Cor. 8]. You must give us dumb-dumbs time to see the truth!"

At the conclusion of debate the bishops passed the resolution 140 to 28.

In the House of Deputies the measure nearly failed. Arguments there paralleled those in the House of Bishops in many instances, with the additional motivation that a favorable vote would serve to support the bishops of the Church in a matter on which they had spoken and which involved them directly.

When the vote came in the House of Deputies, several delegations called for a vote by orders. A vote by orders is a complex parliamentary maneuver in which clergy and lay deputies vote separately, making an affirmative result more difficult to obtain.

With each diocese casting one vote in each order and 59 favorable votes in each order required for passage, the measure carried with 60 favorable votes in the lay order and 62 favorable votes in the clergy order.

Economic justice plan

Continued from page 1

owned businesses, and community development credit unions. It urges the Church at every level to utilize its "buildings, properties, personnel, financial resources, and moral power in support of this ministry."

Each diocese is asked to appoint a commission on community investment and economic justice and provide funding to implement the ministry.

In addition to the church moneys specifically allocated, the plan aims at raising up to \$4 million a year for six years through foundation grants, ecumenical organizations, and church support.

At a hearing early in Convention, Bishop Paul Moore of New York said the Episcopal Church is uniquely qualified to carry out the plan. "The difference between rich and poor gets greater and greater. The Episcopal Church has not fulfilled its role as a bridge between the most powerful and the powerless. This kind of plan can work. It can be an enormously valuable vocation for the Episcopal Church."

"God joins the struggle," said Bishop H. Coleman McGehee of Michigan, "and takes sides. God expects us to take sides. When the people of

God are not involved in the struggle, they're not the people of God."

Some deputies originally were concerned that the plan would overlap or duplicate work of the Jubilee Ministries program, which supports parishes or groups of parishes in social justice initiatives.

"After we sat down and dialogued," said Canon Peter A. Greenfield, a Central Pennsylvania deputy, "we saw it as a separate but very compatible approach."

And some deputies became Michigan Plan converts. The Very Rev. George L. W. Werner of Pittsburgh told a hearing early in Convention, "I'm flinching. This is the same old garbage. There's nothing to convince me it will work. I beg you to convince me."

By the time the House of Deputies voted on it on Wednesday, Werner said his questions had been answered and he was "satisfied."

In the House of Bishops no voices were raised against the plan.

The only glitch the bishops had to deal with was that Program, Budget and Finance had reduced the plan's annual expenditure from \$250,000 to \$200,000 after its enactment by deputies. The discrepancy was left for budget makers to resolve.

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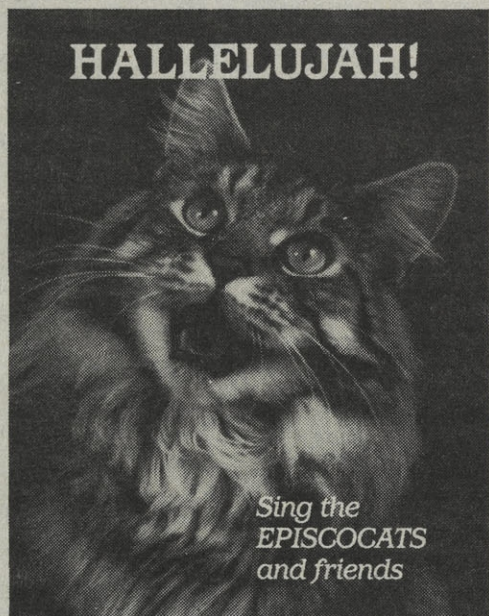
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