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Lambeth bishops fortify Anglican bonds

by Betsy Rogers

Anglican bishops at the Lambeth Conference in Canterbury voted August 3 to expand the role of the Primates' Meeting, which brings together the heads of each of the Anglican Communion's 28 autonomous provinces, and thereby began to deal with the vexing question of authority and unity in Anglicanism.

Two days earlier, in a show of unity which surprised even some optimistic observers, they voted by a lopsided margin to "respect the decision and attitude" of each province regarding the consecration of women to be bishops.

With these votes the Lambeth Conference dispatched two of the most formidable items on its daunting agenda, which also included nearly 70 other resolutions ranging from ecumenical and interfaith affairs through peace and justice, social matters, mission and ministry, and administrative concerns facing the communion. The voting and its preparatory debate occupied all of the third and final week of the conference.

In addition to strengthening the Primates' Meetings, the resolution on "identity and authority" in the Anglican Communion provided for:

- exploring the theology of the nature of "communion";
- asking the Crown Appointments Commission to consult the primates before the appointment of any future Archbishop of Canterbury, who is spiritual head of the world's 70 million Anglicans;
- continuing with the Lambeth Conference, a decision which had not by any means been a foregone conclusion as Lambeth 1988 began;
- holding regional conferences among provinces between Lambeth Conferences, "as and when the region concerned believes it to be appropriate," and including priests and laity as well as bishops;
- continuing the work of the Anglican Consultative Council as a coordinating agency within the communion; and
- requesting that the Archbishop of Canterbury and the primates appoint an Advisory Body on Prayer Books to function not as a liturgical commission, but in recognition "that liturgy itself is an agent of communion," in the words of Bishop William Persson of Sheffield, England, who proposed the resolution.

Our Lambeth correspondent

The *Episcopalian* is pleased to present in this issue a series of reports from the Lambeth Conference by Betsy Rogers. A graduate of Wells College in Aurora, N.Y. and a reporter and writer for the former *Main Line Chronicle* of Ardmore, Pa., and for the Chicago (Ill.) Historical Society, Rogers now resides in Belleville, Ill. She is a free-lance writer and editor of *The Springfield Current*, the monthly publication of the Diocese of Springfield.

Strengthening the role of the Primates' Meeting appealed to many in the conference because it is a small group, relatively easy to gather, which brings together all the Churches of the communion. Some bishops, however, including Canadians and New Zealanders, would have preferred a step which included laity.

The resolution envisages the primates exercising "an enhanced responsibility in offering guidance on doctrinal, moral, and pastoral matters." Their authority would be persuasive, not legislative.

Archbishop of Canterbury Robert Runcie, speaking in favor of the resolution and of strengthening decision-

making processes in the communion, noted that Anglicans have "always resisted the idea of a Pan-Anglican Synod"—and wisely, he added. "We must not lose our character as a provisional communion, always seeking a wider unity than our own."

In his opening address to the conference he acknowledged that "although we have machinery for dealing with problems within a diocese and within a province, we have few for those which exist in the communion as a whole." The communion's "dispersed authority" makes it difficult to deal with such things as worldwide ecumenical dialogues and glo-

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Lambeth inside

Coverage of the 12th Lambeth Conference continues inside this issue:

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Look for additional Lambeth coverage in next month's *Episcopalian*, including reports on Lambeth actions regarding AIDS, sexuality, and ecumenism.

the episcopalian

SEPTEMBER 1988

VOL. 153, NO. 9

Modern Canterbury pilgrims walk for peace

by Maggie Jones

Maggie Jones of St. Louis, Mo., offered this personal reminiscence on her six-day pilgrimage from London to Canterbury on behalf of the Episcopal Peace Fellowship.

Sleeping bags, blue jeans, and a zeal for peace marked the pilgrim band gathered at London's Southwark Cathedral July 12.

Twenty members of the Episcopal Peace Fellowship (EPF) from 15 U.S. dioceses and nine Anglican Pacifist Fellowship members (APF) from six English dioceses hoped to elicit a strong statement on peace from the 525 bishops of the worldwide Anglican Communion gathered in Canterbury for the Lambeth Conference beginning July 17.

Following Eucharist together the motley crew raised peace banners to lead the walk along the "Pilgrims' Way" to Canterbury. With us we carried statements on peacemaking from churches in the United States, Great Britain, and New Zealand.

As with Chaucer's Canterbury pilgrims, we found safety in numbers, first in crossing London's traffic-choked thoroughfares and, as city streets gave way to flower-bordered villages and farms, by confusing barking dogs and wary bulls with enthusiastic singing and fluttering banners.

Ranging in age from 18 to 70, our 29 pilgrims became true companions as we walked and talked together by day and slept side by side on hard parish hall floors by night.

"Why are you doing this?" most of us had been asked at home. Many answered: "Because it is an opportunity to witness to Christ's call for his Church to make peace. God will use this witness in some way."

Several pilgrims were sent by their dioceses or parishes. Pennsylvania sent student Cindy Williams and deacon Judy Beck. Doreen Zumwalt,



Pilgrims way (with stiele) in Kent

Barbara Newcomb, and Edith Lohman were assisted by their Dioceses of Oklahoma, Tennessee, and Virginia. Deacon Judith Ain of El Camino Real raised funds for her pilgrimage and will make a full report to her sponsors with slides and tapes.

Two vans transported sleeping bags and luggage to each night's parish hall. Riding along were APF members Jean Wilson and Elsie Hinkes. These two blessed ladies were always waiting with hot tea and dinner.

Another indispensable member of the pilgrimage was Dr. Philip Dransfield who, after morning Eucharist and Evening Prayer, brought out foot powder, Band-Aids, and tape for blistered, weary feet.

"A pilgrim would not pass a church without a prayer nor an inn without a drink," said Francis Watt. Our band always did the former and was discouraged from the latter only by the limited hours of village pubs.

Chaucer would have appreciated the tales of Sidney Hinkes, APF secretary, who regaled us with stories of saints and sinners pictured and enshrined in churches along our way.

We prayed diligently to St. Swithun at Lewisham to keep the rains away.

Our centuries-old public footpath wound over the downs (hills) and across the wealds (valleys) of Kent. Sometimes we walked on paths through fields of waist-high wheat or golden barley. When the path lay along the edge of a field of ripe peas, we invoked the biblical law of gleaning and enjoyed an impromptu feast.

St. Swithun did not keep his promise to give us 40 days of sun. Sunday morning the heavens opened, and a muddy, bedraggled band arrived at the Friends' Meeting House in Canterbury that afternoon, July 17. Hot tea and lunch prepared by these kind Quakers quickly revived spirits, and the pilgrims, ranks swelled to 50, marched triumphantly down High Street, through Christ Church gate, banners flying, and presented peace balloons to surprised children.

At the cathedral door the sub-dean received the three declarations. Joined by many others, including the Bishops of Tennessee, Connecticut, Missouri, Michigan, and Upper South

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The Church's declining numbers: what matters and what doesn't



by Richard H. Schmidt

So we've lost a million members in the last 20 years (see page 25). The Episcopal Church has shrunk from a Church of 3.6 million to one of 2.5 million while the population of the United States has risen 25 percent.

What's going on? Those purporting to have the answer have not been reticent in sharing their wisdom. Too much involvement with unpopular secular causes. The new Prayer Book. Women priests. Fuzzy theology. Creeping humanism. So say the traditionalists.

Wrong, say the liberals. Too much stuffy piety. Failure to include blacks, homosexuals, and women in church leadership. Persistent fence sitting, fear of making waves, lack of courage. So say the liberals.

When I chose the Episcopal Church in 1967, the reasons had to do with music, holiness, sacraments, an unpretentious approach to theology among Episcopals, the Church's social conscience, and a sense that Episcopalians didn't take themselves too seriously.

All this pointed beyond itself to Christ, about whom I was uncertain but to whom I felt drawn like filings to a magnet.

While these things have not vanished from among us, we have pushed them to the sidelines while we beat each other up about things that should be on the sidelines but aren't.

Prayer books, whom to admit to ordination, inclusive liturgies, charismatic renewal, budgets and programs—these are mere means to an end. When our preoccupation with them robs us of our vision of Christ as Lord and makes idols of our favorite causes, we begin to worship ourselves. Where that has happened, it is little wonder that many have left to seek Christ elsewhere.

I love the Episcopal Church. Christ continues to reshape me within it and through it. I am optimistic about its future. But my optimism has little to do with the Episcopal Church and everything to do with Christ. Christ lives within the Episcopal Church despite our behavior.

Like all human institutions, the Episcopal Church will someday vanish from the earth. I hope this does not happen within my lifetime. If it does, I will grieve as for the loss of a loved one. But while institutions rise and wane, Christ remains. He is and will be Lord of all.

VIEWPOINT

Lambeth discloses Anglican unity, boosts prayer, evangelism, Bible study

by Betsy Rogers

A wonderful sense of gratitude filled the campus of the University of Kent in Canterbury as the Lambeth Conference of Anglican bishops, which had been meeting there for three weeks, came to an end August 6.

"I have a deep sense of gratitude to God for all this conference has given me," Archbishop Robert Runcie of Canterbury said in closing remarks that morning.

The gratitude Runcie and many other conference participants expressed sprang from a new sense of common life. "Common life—that is what we have experienced here," Runcie said. "It has been the vigorous meeting of persons, with both their ideas and their hopes and passions. It has not been without conflict because persons of flesh and blood inevitably move in and out of conflict and grow through it. Most of all it has been joyful discovery—the discovery of a common treasure despite our diversity."

The conference fostered unity and understanding among bishops from around the world. Each day they gathered in small groups for their assigned tasks in one of the four principle theme areas, but first they joined in prayer and Bible study.

"We came together 'around the Word,'" said Bishop Alden Hathaway of Pittsburgh. "We prayed together and came to know and love one another." This, he believes, was the conference's central accomplishment, building up the community of bishops for its work in the world.

Many bishops voiced similar enthusiasm for the Bible studies. One group felt so strongly that its members all signed a letter to England's daily press, saying that though they brought to Lambeth differing views from widely divergent cultures, "those controversial issues which divide us are as nothing to the mutual love which unites us."

The conference provided the bishops an opportunity to learn about the wider Church, in which agendas vary dramatically along and often across geographical and cultural lines.

Lambeth at first seemed preoccupied with internal matters—the ordination of women and the means by

which the communion might strengthen its structures. Bishops from Africa lost little time in taking the floor to tell the conference that these two topics are not at the top of the African agenda.

The Africans led a plenary session, inserted in the schedule at their request, during which they described conditions in Africa and asked for help in matters of day-to-day survival—militant Moslem proselytizing and the law of Sharia, which includes amputation of limbs among its penalties; Moslem persecution and the burning of churches in Nigeria; refugees numbering in the millions; urban decay; civil war supported by developed nations' supplying dictatorships with arms.

They spoke of the dynamic growth of the African Churches and the challenge to wider evangelism. They called on Anglicans everywhere to pray for, and on the Lambeth Conference to commit itself to, evangelism. They sought support for healing ministries.

Later in the conference bishops from Asia and the Pacific Rim did the same, identifying problems such as

Richard L. Crawford is on vacation this month. His column will resume in October.

France's continued nuclear testing in the region, protection of the seas and islanders' fishing rights, protection from plundering by outside investors, training for ministry in the Church. These unplanned sessions broadened perspectives and challenged patterns of thought.

In many areas, of course, the bishops did not have a perfect meeting of the minds. What Lambeth provides is an opportunity for a meeting of the hearts.

"Do we want the Anglican Communion? And if we do, what are we going to do about it?" was Archbishop Runcie's challenge in his opening address July 18.

The answer at the end of the conference seemed clear. The communion's autonomous Churches do want to remain a family and are willing to work hard to explore new ways to strengthen the ties that bind us together. In the words of Bishop William Persson of Sheffield, "We belong to each other."

The best view is from the inside



by Edmond L. Browning

One day during the Lambeth Conference, Patti and I went into Canterbury to buy postcards to send home to our family and friends. Patti selected a series of photographs of Canterbury Cathedral.

Each postcard depicted the glorious cathedral from a different perspective.

One was an aerial shot showing the enormity of the structure and how it is the centerpiece of this walled city in Kent. One was an angled view of the central bell tower with its stone fingers upraised in a prayer of praise and petition. Another view was a close-up of the statuary in the magnificent west door, showing how the fine carved features of the statues had been worn by weather and pollution.

In the four-inch square space on each card, Patti wrote a note to our children, to our parents, and to our friends. As I walked the stamped cards to the mailbox, I shuffled the pictures and got a quick but amazing view of the cathedral that Anglicans hold so dear. I also had a strange feeling that in sending just one view we were only showing one small part of the whole to the recipient.

On one day of the Lambeth Conference, the Archbishop of Canterbury invited me to chair the plenary session. From the dais I could look out over the some 500 Anglican bishops who had gathered for this decennial gathering. What a picture!

As I chaired the debate, my mind went to the postcards. Each bishop—from Africa, Asia, the Pacific, the Americas, and Europe—stood to contribute to the whole life and mission of our communion. Each bishop was one part of the great, worldwide family we call the Anglican Communion. I looked up into the press gallery and saw the reporters recording the proceedings. Afterward, when I adjourned the session, I saw them rushing out to file their reports.

Again I thought of the picture postcards.

Over the past several months Epis-

copalians have been receiving "postcards" of one sort or another from the General Convention in Detroit and the Lambeth Conference in Canterbury.

Some have been aerial shots, some are of the bits and pieces, and some are of the wind-worn faces on the facade. Some cards have said, "Wish you were here, we're having a good time." Others say, "The weather awful and the food terrible. Can't wait to get home."

Each view and message probably touches on the truth. Each description of the whole may just be one window into our household of faith.

As I traveled from the General Convention to the Lambeth Conference, I decided to read an old classic, Louisa May Alcott's *Little Women*. I hadn't read it for years.

As I read the scene between Jo and her new friend, Laurie, I reflected on our Church and what had happened in Detroit. Jo asks Laurie how he knows so much about the March family. He reveals that he has been watching them through their unshaded windows. "I can't help watching. . .," he says. "I haven't got any mother, you know."

Hearing this, Jo responds, "We'll never draw that curtain any more, and I give you leave to look as much as you like. I just wish, though, instead of peeping, you'd come over and see us."

We can send pictures and little messages about our Church; we can leave the windows unshaded so others can peep in. But, my friends, with Jo, I think the best way to get the whole picture, to get the full story, is to "come over and see us." Come on over and see not at a distance or from an angle removed, but from the inside.

The best picture of Canterbury Cathedral is not from the outside, but on the inside—during the magnificent services of worship. The best and most comprehensive and inclusive view of the General Convention was the many services of worship. The best view of our Church is on the inside.



The Episcopalian welcomes the Rev. Elizabeth Eisenstadt, left, to the staff as news editor. Eisenstadt will write the paper's news columns and undertake special assignments. She has written free-lance pieces for The Episcopalian during the last year and has recently completed a research project on AIDS and the religious community. Eisenstadt assumes a post vacated by Joy Schwab, right, who served on this newspaper's staff for three years after eight years on the staff of the Diocese of Pennsylvania. Schwab is moving with her family to Atlanta. Welcome, Elizabeth, and Godspeed, Joy.

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

Report on the Presiding Bishop's Jerusalem Appeal

At the end of June, this Appeal, launched at Easter, had received \$131,768 in contributions. At its June meeting, the Fund's Board of Directors released \$100,000 to the Bishop of Jerusalem, the Rt. Rev. Samir H. Kafity.

Because of the severity of the crisis—closed schools and inundated hospitals run by the Diocese of Jerusalem—the Board decided to keep the Appeal open until November 5.

At the General Convention, Bishop Kafity posed the question: "Someone is paying for war. How much are we prepared to pay for peace?"

Please continue your support of the Jerusalem Appeal.

CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief



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

The artists are:

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

The messages inside read: "JOY TO THE WORLD" or "UNTO US A CHILD IS BORN."



The cards are available in batches of 20 (five cards of each design).

Order cards now, using the coupon below. Please indicate the number of cards you need (minimum order 20) and send an offering to the

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We regret that orders postmarked later than November 15 cannot be processed.

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First woman priest, ordained in 1944

The central fact in the remarkable life of the 81-year-old Florence Li, or Li Tim Oi to use the Chinese form, has been her abiding desire "to make friends for Jesus Christ."

Throughout her ministry—as deacon, as priest extraordinaire in war-torn China, still as honorary priest at St. Matthew's and at St. John's, Toronto, Canada—her commitment has been to serve in the name of the Gospel.

Li's unique story began with a profound experience of calling during a 1931 service in St. John's Cathedral, Hong Kong. An Englishwoman was being ordained a deaconess. "Here is an Englishwoman," the preacher said, "offering herself for the Church in China. Is there a Chinese woman willing to do the same?"

Li Tim Oi knelt down. "Am I the person you wish to send to serve the Chinese Church?" she prayed. "I am here. Am I a suitable person for this ministry, Lord?"

She came to understand that she was indeed called. She had been teaching on an island, in a school for

the impoverished children of fishermen, caring for them while their parents were at sea. "The pay was low. It was very hot," she recalled in an interview with *The Episcopalian*. "The children were not so obedient. It was hard to find a teacher. I went willingly. The parents were very grateful."

She returned home from the service with her pledge to God ringing in her ears. Despite doubts among her family, she enrolled in the Union Theological College in Canton, China, where she distinguished herself as an honors student.

She graduated in 1938 and returned to Hong Kong where she was a lay worker at All Saints' Church, Kowloon. Two years later she went to Macao, neutral territory where refugees from occupied China and Hong Kong came by the thousands.

When the Japanese tightened their blockade of southern China, Anglican work in the Portuguese colony became increasingly difficult. Priests from Hong Kong and mainland China had trouble going in and out of Macao, and Li Tim Oi found herself assuming more and more responsibility. In May, 1941, she returned briefly to Hong Kong where Bishop Ronald O. Hall ordained her a deaconess.

Still the people hoped for more from her. They felt abandoned by the Church and asked her to perform the services they missed. She declined, but Chinese Assistant Bishop Mok Shau Tsang, learning of the conditions, authorized her to do the work of a priest.

Hall, now inside unoccupied China, heard of Li's faithful service and contacted her in 1943. "We ought to confirm," he wrote her, "what the Holy Spirit has already ordained." He notified the Archbishop of Canterbury of his intentions and asked Li to cross the Japanese lines and meet with him.

It was an arduous trip through mountainous terrain to avoid the Jap-



anese, but she reached Xingxing, met and prayed with Hall for two days, and, finally, traveling by boat, went to an old Anglican church in Zhaoqing where he ordained her. All the village's Christians attended, even the local Baptist minister.

Li returned to her Macao ministry. Her congregation flourished and outgrew its church so she raised funds for a new building. St. Mark's Church and its excellent school are today an enduring testimony to her tireless work in Macao.

Commitment to education and outreach have been the hallmarks of Li's ministry. Of her time in Macao, she especially remembers the hunger: "People suffered so much," she said. "So many died of starvation."

She was able, through the British consul, to provide funds for Chinese and Hong Kong refugees. And as pastor to her people, unafraid in spite

of grave risk of disease, she accompanied frightened and grieving parishioners to makeshift mortuaries to help them identify family members who had died. On one occasion she used her name as a pledge for a coffin, later paid for by sympathetic friends.

By 1947 the refugees were virtually gone and Bishop Hall asked Li Tim Oi to go to St. Barnabas' Church, Hepu, near Vietnam. Here began the happiest years of her ministry, a fruitful time in which she served her parish, taught in two schools, and founded a maternity home to counter the common practice of infanticide—parents killing their newborn girls. The home, Li said, "provided an opportunity to educate the mothers, to teach them to love and protect their baby girls. We taught them that Jesus loves everyone, girls and boys."

Li's time in Hepu ended abruptly on St. Paul's Day, 1951. The communist government closed the church. Ahead lay "reeducation" and hard labor. A special school for clergy provided a curriculum of self-criticism and confession of sin against Chairman Mao and the people. She was accused of being an imperialist spy and had no opportunity to defend herself. The personal humiliation and rebuke were almost unbearable.

Li Tim Oi considered suicide. That she was spared she considers an act of grace. She was then sent first to a farm, then to a waxed-paper factory. In 1974 she received orders to retire.

But in 1979 the government permitted the churches to reopen, and Li pitched in joyfully. "I was so happy," she recalled. She said people flocked to the churches, returning en masse and crowding the services. "We couldn't sing for our tears," she said.

The Christian churches, suspect because of their ties to the west, undertook the Three-Self Movement to become self-governing, self-supporting, and self-propagating to "sweep away

Continued on next page

An in-depth look at the life and witness of the Rev. Li Tim Oi is provided by the video documentary, *Return to Hepu*. Produced by the Anglican Consultative Council, the documentary captures Li's return to the village of Hepu in southern China where she served between World War II and the communist takeover. It also recounts in her own words her crossing enemy battle lines to reach Anglican Bishop R. O. Hall for her ordination to the priesthood in 1944. Copies of the 30-minute video may be ordered from Morehouse-Barlow, 78 Danbury Road, Wilton, Conn. 06897, for \$39.95 each.

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Laughter leavens the Lambeth lump

by Betsy Rogers

The leaven in the Lambeth lump this summer was the laughter and humor among the world's Anglican bishops, gathered for three weeks in July and August at the University of Kent in Canterbury, England.

And a good thing it was for they faced critical and seemingly intractable matters—questions of unity and authority, pressing social problems, intricate theological concerns, ecumenical relations, and above all the challenge to mission.

But through all the deliberations rang wry wit and good humor. The uninformed who think Anglicans are stuffy and dull have never listened to Archbishop Robert Runcie or Professor Henry Chadwick or Bishop Michael Nazir-Ali or any one of dozens of others whose droll stories and comic timing brought welcome respite from a heavy agenda.

Runcie amused the press by pointing out that on the eve of the first Lambeth Conference in 1868, then-Archbishop Charles Longley preached on a text from Acts about a gathering in Ephesus: "Now some cried one thing, some another; for the assembly was in confusion and most of them did not know why the assembly had come together."

At the opening plenary session July 18, Runcie plunged into the matter of women's ordination and other sources of disagreement among the bishops and noted the role of conflict through Christian history. "At the Council of Ephesus," he recounted, "the monk Shenouda hurled a copy of the Gospels at Nestorius—a gesture at once orthodox and effective for it struck him on the chest and bowled him over."

"Mind you," Runcie added, "I'm not advocating this as a procedural device here."

Chadwick, in a talk on Lambeth conference history, also affirmed the place of conflict in the Church. He quoted the Bishop of Peterborough,

Li Tim Oi

Continued from previous page the prejudices of the Chinese," in her words. And the Church is now flourishing in China: 4,000 churches have reopened since 1979.

In 1981 Li Tim Oi's sister Rita, who for seven years had sought permission for Li to leave China, finally succeeded, and Li went to visit family in Canada. They persuaded her to remain in Toronto.

There she serves as honorary priest at St. Matthew's and at St. John's, the latter a congregation of Chinese immigrants. She has pastoral and liturgical responsibilities, conducts a Bible study class, and leads a prayer group.

And how does she view the Lambeth Conference, distracted in 1988 as it was so many years ago by the subject of women's ordination? "It is good for all the bishops to have a chance to talk heart to heart, to know each other's work, to understand their needs."

"The ordination of women will take time. God created the world. He created male and female. Both are valuable to God."

describing the Bishop of Lincoln at Lambeth 1878, "He was inopportune and mischievous in the most saintly way." Then Chadwick suggested that if tension isn't present, "it means the thing must be trivial or could be settled, as Michael Ramsey once said, by sending picture postcards."

Or consider Nazir-Ali, assistant to the Archbishop of Canterbury and Lambeth Conference Director of Studies, who felt a need to define "theology" at a July 22 press conference: "Psychology has been defined as a blind man looking for a black cat in a dark room. Theology," he explained, "is a blind man looking for a black cat in a dark room which isn't there."

Archbishop Keith Raynor of Adelaide, Australia, recalled crossing

the Pacific by ship while the 1958 Lambeth Conference was in session. "One day," he said, "the ship's bulletin contained the startling report that the Lambeth fathers had resolved to hold a conference with the Deity in 1963! It was an anticlimax to find later that 'Deity' was a misprint for 'laity.'"

Nor did Anglicans have a monopoly on humor. Elizabeth Templeton, a Presbyterian theologian and one of the respondents to Runcie's call for Christian unity, described herself as a "cut-price bargain specimen of those who are mostly not here [at Lambeth]—female, lay, Presbyterian, and post-war."

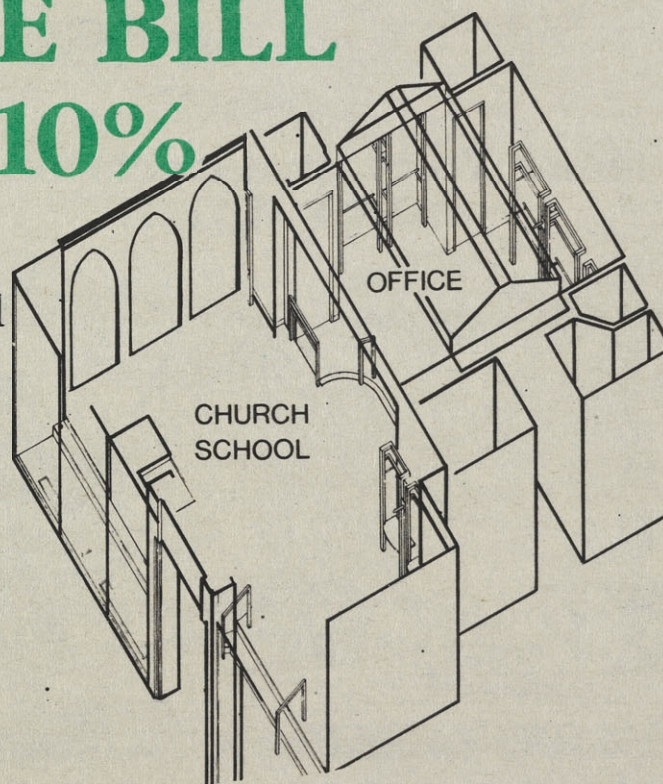
Speaking of the episcopacy and the reformed tradition's lack of bishops: "It was partly because at some key points in church history prelates were

so unconvincing as custodians of the Gospel that the so-called Protestants thought it better to risk God without bishops than bishops without God! Or to put it more lightly, as Sydney Smith, that devout Anglican, suggests: 'I must believe in the apostolic succession, there being no other way of accounting for the descent of the Bishop of Exeter from Judas Iscariot.'"

Templeton admires Anglicanism, especially the way all its differences are held together in the fellowship of the communion. "Both internally and in relation to other evolving Christian life forms," she asserted, "you have been conspicuously unclassifiable, a kind of ecclesiastical duck-billed platypus, robustly mammal and vigorously egg-laying. That, I am sure, is to be celebrated."

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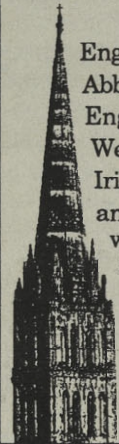
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Third-world bishops propel Church to new evangelism

by Betsy Rogers

Anglican bishops at the Lambeth Conference in Canterbury declared the 1990's a Decade of Evangelism in which they would join with other Christians in "a renewed and united emphasis on making Christ known to the people of the world."

The resolution matches one the American Church passed at General Convention in Detroit in July.

In proposing it, Bishop Timothy Dudley-Smith of Norwich, England, said the emphasis could take a "huge variety of local forms" but would surely include "training church people in understanding the faith and in responding to our Lord's great commission."

Bishop Donald M. Hultstrand of Springfield spoke to the motion and said "evangelism must be our first imperative—not grudgingly, but with joy and expectation."

"The Church in the western world is reawakening to the call of Christ to do the work of evangelism. In the developing world we have already seen results of evangelism—the leavening of community life, works of justice and mercy."

The motion carried unanimously. Evangelism, and the place it should occupy on the Church's agenda, was a persistent theme in the Lambeth conversations this summer. Though conference planners had included evangelism as the subject of a plenary session the second week, the topic also pushed to the surface in unplanned and unexpected ways:

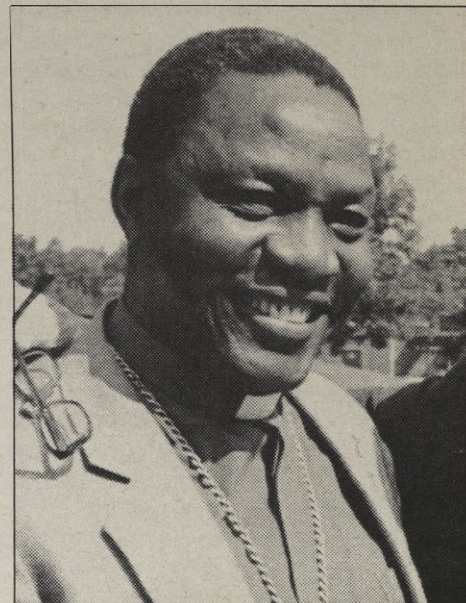
- African bishops, finding the conference distracted by in-house matters such as women's ordination and unity in the communion, turned the bishops' attention to the life-and-death struggles they face and included evangelism among them. "Our aim," said Bishop Dinis Sengulane of Lebombo, South Africa, "is to try to make more global consideration of evangelism. The Lambeth Conference should call on all bishops to evangelize."

- Some African bishops also challenged conference proposals for "dialogue" with other faiths. In a debate on a resolution calling for dialogue with Jews and Muslims, Archbishop Manasses Kuria and Bishop Alexander Muge, both of Kenya, spoke passionately for evangelism as opposed to dialogue. "Have we forgotten our primary task which is to go into the world and make disciples?" Muge asked.

- Bishops from around the world were so concerned that Lambeth might fail to give evangelism sufficient emphasis that they called a special meeting for all who were interested for July 25. About 35 bishops attended, a number of them as representatives for all the bishops of their provinces.

Four of these bishops talked with *The Episcopalian*. "We hope to go home with our hands strengthened for loving proclamation and service," Bishop Colin Bazley of Chile said.

"We are also in the business of church planting, building up the Body



Bishop Alpha Mohamed

of Christ. Evangelism on its own can appear to be scalp hunting."

Bishop Moses Tay of Singapore said evangelism is the top priority in his diocese where the Church stresses leadership development and lay training in evangelism. The results have been dramatic: The active membership has doubled in recent years, and 65 percent of the confirmands were baptized as adults.

Bishop Alpha Mohamed of Tanzania expressed urgent concern about evangelism. "Without evangelism we would never have talked about anything else here," he said. "Through the gospel we come together." He said he thought the question of women's ordination occupied Lambeth discussions disproportionately. "How do you ordain if there is no flock?" he asked.

His diocese, just six years old, has grown from 39 congregations to 126. He was pleased with the Lambeth evangelism resolutions and considered them an affirmation of the Church's work in Tanzania and a stimulus to even more evangelistic effort.

Hultstrand expressed particular enthusiasm about the Decade of Evangelism. "This strengthens us in America," he said, voicing the hope that Anglicans and other Christian bodies will come together in an intentional, energetic evangelistic effort.

Three bishops, including the controversial David Jenkins of Durham, addressed a July 25 conference plenary on evangelism. Bishop Bashir Jiwan of Hyderabad Sind in Pakistan spoke passionately about the necessity to preach the gospel and criticized political controversies in the Church which, he said, are "a hindrance to missionary work in Asia." That "many in the Church do not believe in the authority and lordship of Christ" is also a hindrance, he said.

Jenkins suggested that primary evangelism today must be far different from that of the New Testament Church. He said evangelism should combine two things—"attractive invitations to throw in your lot with worshipping communities of Christians and attempts to 'evangelically affect' the development of God's human project."

David Gitari, Bishop of Mt. Kenya
Continued on next page

Latest tool for evangelism: The telephone?

Evangelism is much talked about these days. Dioceses, congregations, clergy, and even General Convention have elevated evangelism to "issue" status in the Church.

One congregation in suburban St. Louis, Mo., recently stirred the pot by conducting a telemarketing campaign to increase its membership.

St. Matthew's Church in Warson Woods was motivated by an all too common phenomenon: declining church membership. St. Matthew's has learned that reversing the decline is possible.

Rector Thomas Barnett proposed a telemarketing program to invite unchurched people to St. Matthew's. Parishioners were concerned over whether such a program could be

done without committing the "sin of impropriety." Barnett met these objections by distinguishing between "violent" or "terrorist" evangelism and the more authentic "caring" evangelism. For a year, sermons, adult education classes, vestry meetings, and a Saturday morning workshop on the principles of church growth addressed these misgivings. These efforts culminated in a change of attitude, and by December, 1987, the desire to see results finally exceeded the desire for more discussion.

Beginning in January of 1988, Barnett and 27 trained parishioners spent 10 evenings making 11,303 "dial-ups." In all, they contacted 7,406 people who responded positively and asked for more information about St.

Matthew's. These people received several church mailers and subsequent follow-up phone calls.

Understandably, not everyone was interested. One caller spoke to a witch belonging to a coven. Another reached a telemarketing firm working 35 telephones. Few of the responses were nasty, and the majority of people were courteous to encouraging. Altogether, the callers spent 355 hours on the telephone. And yes, the calls were made during dinner hours!

March 6 was "Celebration Sunday" with over 40 first-time visitors in attendance. The question, "But will they stay?" was voiced far and wide. Four months later, 26 new people were still involved in the life of the

congregation as a result of telemarketing, and 40 percent of the cost of the \$2,500 program had been reimbursed by newcomer giving.

Telemarketing was not St. Matthew's "salvation," nor was it the congregation's only evangelism program. It was, however, the most successful one, and it became the catalyst that created a renewed sense of community and life in the parish. One long-time parishioner said, "The air is electric with excitement!"

The newcomers appear to share that excitement. One commented, "We're here because you asked us. You called us at just the right time. Thanks!"

Thomas C. Barnett, rector of St. Matthew's Church, Warson Woods, Mo., provided information for this article.

Third-world

Continued from previous page

East, spoke about evangelism in relation to culture and the need in Africa to "remove the western cultural wrapper" from the gospel so the Church can evangelize effectively.

Gitari suggested that evangelists be ordained in order to minister more effectively among their people, whom a priest visits only once every three months. "When he comes, sweating, wearing a black cassock and a white surplice when the temperature is 110°, he appears a rather odd and uncomfortable visitor," Gitari observed. "The dignity, pomp, and regal splendor of a bishop with his convocation robes or cope and mitre made by Wippell's look absurd to these nomadic people in the Sahel-like part of northern Kenya."

Instead, Gitari pleaded for a different but thoroughly traditional mode. "Nomad culture cries out for a concept of a bishop as a shepherd who knows his sheep by name and who 'makes them lie down in green pastures.'"

Bishop Michael Nazir-Ali, assistant to the Archbishop of Canterbury and coordinator of studies for Lambeth, agreed that there are significant parts of the Anglican Communion—Africa and East Asia—where evangelism is the top priority and others where it will be soon. He sees a "need to free our bishops from administrative loads so they can once again become leaders in evangelism," enablers as well as evangelists themselves.

Asked whether the Churches in Africa and Asia could help the western Churches in evangelism, he said that while they might share their enthusiasm and commitment, their contexts are very different.

In Africa and Asia, Nazir-Ali noted, Christians relate the gospel to people of other faiths, believers with a strong sense of community. The Church in the west, on the other hand, "has to accept secularity as a culture in itself and find an attachment in it."

"The process of evangelism is as much about evangelization of the Church as of the world," he added. He sees a real need for renewal, a need for "reading the Bible in context, building community, and deepening faith." A Church which is not properly evangelized itself, he pointed out, will not evangelize effectively in the world.

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Convention clears the clutter from road to ordination

Persons seeking ordination in the Episcopal Church in recent years have confronted a process that often seemed designed for a Steinberg cartoon in *The New Yorker*.

What once had been a simple set of steps toward ordination had become overlaid through many canonical revisions with exceptions, alternatives, special cases, and successive examinations by various boards and committees. "Simplify!" pleaded a chorus of would-be ordinands.

The simplification is now half complete. General Convention adopted a series of revised ordination canons proposed by the Council for the Development of Ministry in consultation with the Standing Commission on Constitution and Canons. An ad-

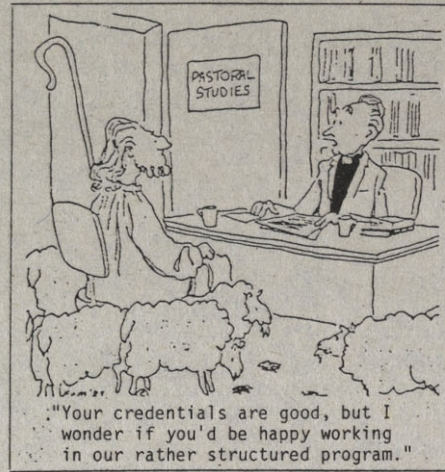
ditional set of revisions intended to complete the job will be presented to the 1991 Convention.

Changes enacted in Detroit:

- create a new canon on deacons clearly identifying the diaconate as a calling with its own unique ministry and qualifications, not always or normally leading to the priesthood;

- clarify the duties of clergy and bring them into line with actual current practice (e.g., clergy are no longer required publicly to examine children in the Catechism, but are now enjoined to instruct both youth and adults "in the exercise of their ministry as baptized persons," including instruction on stewardship);

- create a procedure on the dissolution of a pastoral relationship where



a priest and congregation are irreconcilably at odds, emphasizing the pastoral rather than the juridical role of

the bishop;

- distinguish clearly between clergy entering the Episcopal Church from other denominations whose ministries are in the historic succession and those from denominations whose ministries are not;

- revise the canon on "local priests and deacons" whose ordination is intended only for a specialized ministry in a remote or unusual area; and

- bring together in a new canon all licensed lay ministries and spell out the functions of each.

Convention generally adopted the CDM's recommendations. These recommendations were modified in order to:

- provide for conditional ordination for persons wishing to enter the ordained ministry of the Episcopal Church who are already ordained in denominations where the historic succession is uncertain;

- standardize the required credentials for all clergy of other denominations who seek to enter the ordained ministry of the Episcopal Church; and

- remove certain obstacles to local priests and deacons who may be called to exercise their ministries outside the localities for which they were originally ordained.

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Bishop Charlie F. McNutt
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The Ven. Ben E. Helmer
Canon Robert G. Tharp
David B. Beers
Kesley Edmo, Jr.
George S. Lockwood
Harold B. Nicrosi
Ani Soto

General Board of Examining Chaplains:

Bishop Richard F. Grein
Bishop O'Kelley Whitaker
The Rev. Henry L. Bird
The Rev. L. William Countryman
The Rev. Edward F. Glusman, Jr.
The Rev. Robert H. Johnson
The Rev. Charles P. Price
Charles C. Allen, Jr.
Verna J. Dozier
Barbara Wolf

Board of trustees of the General Theological Seminary:

Bishop John S. Spong
Bishop Orris G. Walker
The Rev. Joseph M. Harte, Jr.
The Rev. Edward Warner
Harold H. Brown
Maria Antonieta Hernandez-Solis

Trustees of the Church Pension Fund:

Bishop Maurice M. Benitez
Bishop John Walker
The Rev. Earl H. Brill
The Rev. Robert M. Wainwright
John K. Cannon
John L. Carson, III
Matthew K. Chew
Betty Connelly
Harry W. Havemeyer
Philip A. Masquette
Diane B. Pollard

Convention in retrospect

How far can you go?

by Leonard Freeman

Barely a decade ago the question in the Episcopal Church was: How far can you go out on such limbs as sexuality and theology and still stay in the Church?

Questions of "doctrine and discipline" came up, the consecration of a "radical" bishop or two was called into question, and we even tried to draw a few lines about things like ordination and sexual acting out—whether inside or outside marriage.

Where we came out, essentially, was that *inclusiveness* would be our norm and that there would be no outcasts.

At this General Convention we seemed to have come round full cir-

"At this General Convention we seemed to have come round full circle."

cle. The question now seemed to be: How far *back* can you stand and still be in a Church that is moving ahead?

Questions of doctrine and discipline were once again raised, only now it was the *new* doctrine and discipline, the new "right" teaching that was being questioned, the teaching that women are and will be full ministers in this Church of God as deacons, priests, and bishops. And of course once again we tried to draw some lines. "This way of maintaining

that position will be O.K. *That way won't.*"

In a way, the questions coming out of General Convention are these: Will the new majority, those favoring the full ministry of women, be able to let go of old fears in order to take care of the new minority, the traditionalists? And will those traditionalists be able to let go of their hurt long enough to let them?

The way we handle all this is very important. General Convention took some specific steps, fought and wrestled through some tough questions so everyone will be able to stay. That in the long run may be more important than the specifics of what we did.

As isolated and self-concerned as a General Convention can sometimes seem, it does not operate or act in a vacuum. We Episcopalians are part of some larger fellowships that have not moved as far as we have. They are looking closely at what we do to see if it is, in fact, possible.

Is it possible to move ahead without abandoning key elements of the enterprise? Is it possible to move ahead without crucifying the opposition? Is it possible that women in the episcopate and the priesthood will open up new human relationships and wholeness?

If in these next few years we can figure out how to move ahead on these things while keeping the Church whole, we will have made a contribution indeed.

Leonard Freeman is director of communications for Washington Cathedral.

Broad acceptance

by John D. Lane

This was the fifth General Convention I have attended, and I was most struck by the upbeat, reconciling atmosphere. I visited in the House of Deputies during the debate on "episcopal visitors." The point of the resolution was to accommodate clergy and parishes who could not yet accept women bishops.

I was not surprised to hear a deputy speak against women bishops and support the motion. But then another deputy rose to speak in favor of women bishops and support the motion.

Despite the Church's 12-year stand in favor of women's ordination, Convention voted to consent to the election of the Rev. David Schofield as Bishop Coadjutor of San Joaquin—even though Schofield stated he could not at this time ordain women.

I observed the Convention as a community gathered that was more tolerant of differences, more interested in the thoughts and opinions of those holding other views, more mindful of the vast catholicity we represent, and just plain nicer to one another than I had seen before. Charity was much in evidence.

The days of mutual mistrust and bad feeling may not be gone, but I sense they are going. Three years ago, the newly-elected Presiding Bishop called for inclusivity. He

should be pleased that, without much fanfare, many deputies, bishops, and Convention hangers-on (like me) seem to have taken his words to heart.

I have never been particularly compulsive at keeping track of legislation

"A community... more tolerant of differences... and just plain nicer to one another."

because I suspect a good deal of it won't have much effect. Perhaps I should be more attentive, however, since I believe that the late Governor of Louisiana, Earl Long, was correct when he said, "No one is safe while the legislature is in session."

To me, the mood is more important, and I've been pleased with what I've seen. Many of those present who hold controversial views spoke about the warmth with which they found themselves accepted personally.

If the Church is going to become more inclusive and harmonious, the General Convention of 1988 has provided a good start.

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

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New structure and new woman dean highlight Triennial

When churchwomen from 115 dioceses gathered July 1 to open the 39th Triennial Meeting, they ventured into new territory.

Three years ago delegates created a new national structure and a board to plan programs between and during Triennial Meetings. The board had chosen a theme, "New Life, New Vision," planned over 40 workshops, invited a spiritual director and speakers representing the cultural diversity of the Anglican Communion. Now the ECW leaders wanted to see if the meeting would work as smoothly as they hoped.

At the opening session outgoing president Marcy Walsh encapsulated her feelings about the past three years when she said: "God is doing a new thing, but he can't do it unless we allow him to. In the desert with no role model, I felt the water of God's help."

In a changing of the guard, ECW representatives elected new officers. During the closing service the Presiding Bishop formally installed Marjorie A. Burke of Massachusetts as president, Doris Attridge of Washington as first vice-president, Sherrilyn Maule of South Dakota as second vice-president, Christiane Johnson of Florida as secretary, and Mary Leigh Armstrong of Newark as treasurer.

In choosing the Very Rev. GERALYN WOLF as spiritual director, the ECW's board found someone who exemplifies new vision applied cannily to unexpected choices. The first woman priest to serve as a cathedral dean—at Christ Church Cathedral, Louisville, Ky.—Wolf used her daily addresses to examine the joys and the costs of new creation in one's own spiritual life and in the life of the people of God. As she examined the metaphors of vine-pruning, journeying in the wilderness, and wounded healing in her life, Wolf challenged delegates to make these metaphors realities in their own lives.

Palestinian Christian Doris Salah,



A quilt composed of squares made by diocesan ECW groups attracted much attention.

introduced by her friend Patti Brown, outlined the problems of running relief and educational programs in the volatile tinderbox of the occupied West Bank. She praised the strength of Palestinian women, noting their suffering under occupation.

In the Triennial-sponsored "Lunch With" series, black Massachusetts state legislator Byron Rushing and Episcopal Church native American

staffperson Owanah Anderson spoke from the perspectives of persons whose cultures have suffered discrimination. The singing group, "The Grunions," provided a lighter note.

Historian Mary S. Donovan, the last of the "Lunch With" speakers, took her listeners on a quick tour of women's work in the American Church. "The Episcopal Church established separate spheres for men

and women members and decided that the male sphere would rule the Church," she said. But she encouraged women to "move on with a sense of pride, knowing that we speak to and for the majority of the world's population—its women."

Marking the beginning of the Ecumenical Decade of Churches in Solidarity with Women, Triennial delegates heard from a number of women from different denominations. A topic crucial to all women, the feminization of poverty, was the subject of a video, *A Woman Named Mary*. The effects of poverty are seen first-hand in the life of a well-educated middle-class woman who ends up on welfare trying to support her children.

In spite of somber moments, the overall mood was cheerful, enlivened by a clown troupe, folksingers, and lots of socializing. Walsh, who now moves on to a seat on Executive Council, is exuberant about the past three years. "It is my hope that the excitement and challenge of the first three years of the national ECW structure are being carried by delegates into their congregations and dioceses so the ECW will continue to move in the full life and mission of the Church," she said.

Newly-elected President Marge Burke wants to build on the programs the pioneer board began. "I want to continue to be inclusive and to develop programs and resources along the same lines as the Church's mission imperatives," she said.

At the closing Eucharist the Presiding Bishop personally presented each delegate and visitor with a stained glass cross. Specially crafted by a New Hampshire artisan, they were lifted up as participants sang "Lift high the cross." On this triumphant note, the Triennial concluded—with the structure a little sounder, the goals a bit more ambitious, and leadership firmly in place.

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CPC begins its second century sowing the Word

by Elizabeth Eisenstadt

It all started in 1888 with a Wells Fargo stagecoach carrying religious books and Bibles from New York to Sioux territory in South Dakota. The Church Periodical Club (CPC) celebrates its centenary this year with the same mission but under vastly different conditions. Now it sends materials around the world by jet to places as far as Brazil and Russia.

CPC works in most of the dioceses which are part of or in communion with the Episcopal Church. In July it disbursed \$26,000 for mission and theological study as well as the Bibles and Prayer Books which first made its work famous.

Sally Park's term as CPC president expired in July. She says the organization has filled a unique role in the history of women's work in the Church. "It has been personal ministry of women who saw a need, moved in, and filled it," she says. "We are still expanding and reacting to the Church's outreach in new ways."

At the Detroit Convention, CPC members let the whole Church know about their work. The organization usually meets the week before Convention. This time CPC extended its 100th anniversary celebration so delegates could participate. CPC members addressed members of the House of Deputies and the House of Bishops as well as the Episcopal Church Women's Triennial. The work of the CPC was remembered at worship services. For the first time, the offering taken at Convention's opening Eucharist was split between the UTO and the CPC.

The kick-off for the birthday party was a dinner for Province IX bishops, complete with horns as party favors, and a dinner cruise on the Detroit River attracted 300. Newly-elected president Janice Cook, who planned the trip from her kitchen table, called it a "total success."

As the CPC moves into its second century, Cook hopes to maintain the energy and enthusiasm of the July meeting. "Our ministry is related to all of [Presiding Bishop Browning's] Mission Imperatives," she says. "Our board is looking for shared ministry with each other and with the greater Church."

Both Cook and Park say a significant portion of CPC's work goes on in parishes: collecting Bibles, sending out religious materials, and furnishing books to those who need them. Park says much of the financial power and volunteer time goes into mission on local, diocesan, and provincial levels.

The CPC board will meet in St. Paul, Minn., in September, and the Presiding Bishop has proclaimed October 2 "CPC Sunday." Cook has high hopes for future work. A relative newcomer to CPC, she says she is "hooked" on the group and is confident that in the next three years the CPC will move boldly into its second century.



Caucus sought "to highlight the gifts and concerns of women"

While the world's Anglican bishops deliberated in Canterbury, a multinational women's community nearby worshiped, studied, and upheld women's ministries.

The Women's Witnessing Community, housed in a Dominican priory, became a place where bishops and others could step temporarily out of the male environment of Lambeth. According to Sally Bucklee of the Episcopal Women's Caucus, "Our primary purpose in being here is to highlight the gifts and concerns of women from throughout the world."

A week-long series of programs gave participants a window into many cultures. Events included stories and

songs from Ugandan and Kenyan women, a role-play by a Brazilian woman, and a talk with a Puerto Rican priest, Nilda Lucca-Anaya, on women and poverty.

The women witnessed outside the community as well. On the conference's "London Day," members of the Women's Witnessing Community joined supporters of the English and Australian Movement for the Ordination of Women in a vigil outside St. Paul's Cathedral which followed the special Eucharist inside.

The Women's Center was dedicated to the memory of *The Episcopalian's* late managing editor, Janette Skerrett Pierce.

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The Last Temptation of Christ: Poor taste but not a sacrilege

by Elizabeth Eisenstadt

"Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do men say that the Son of Man is?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' " (Matt. 16:13-16)

In *The Last Temptation of Christ* director Martin Scorsese has created a deeply personal, provocative, and often peculiar portrait of Jesus. Faithful in spirit to the 30-year-old book by Nikos Kazantzakis on which it is based, the film offers intriguing answers to questions raised over the centuries by readers struggling with the Jesus of history and the Christ of faith.

But some basic questions are not so easily answered: Is this merely Mar-

Coming next month: A report on the controversy generated by *The Last Temptation of Christ* and the reactions of church leaders.

tin Scorsese's spiritual pilgrimage writ large? Or is it a statement about the one who is acclaimed savior and Lord by millions? And if it is an attempt to stir the minds and souls of faithful and doubtful viewers, how much responsibility does an artist have not to offend the devout?

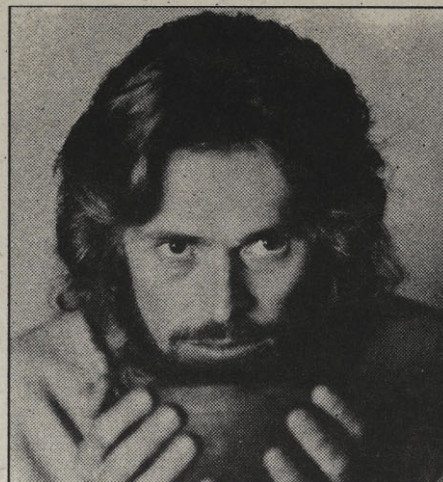
In what was probably an attempt to answer some of the heated criti-

cisms many Christian groups voiced, a disclaimer in the movie's opening credits says the film is not based upon gospel accounts of the life of Jesus.

But that premise cannot be swallowed undigested. Our perspectives, like those of both Kazantzakis (reared a member of the Greek Orthodox Church) and Scorsese (reared a Roman Catholic), are shaped in the crucible of our own tradition and culture. Our source book, our guide to Jesus is the New Testament. Unless somehow we can dismiss Jesus as a fictional character like Luke Skywalker in *Star Wars*, we don't have much choice about our primary point of reference.

The last 20 minutes of the overlong (2 hours, 40 minutes) film have aroused the most controversy. The dying Jesus (Willem Dafoe) hallucinates about marrying Mary Magdalene (Barbara Hershey), becoming a widower, remarrying, and having children. The film has one tastefully done sex scene, the suggestion of adultery, and a very odd encounter with the apostle Paul. In fact, Jesus resists the temptation to climb off the cross.

The thought that Jesus might be tempted to lead a normal life is quite orthodox. What is more troubling to this reviewer is the implication that happiness itself is a temptation. The Jesus we see here is continually tormented by inner voices and his own self-doubt. At one point, after a supernatural encounter with someone



Willem Dafoe as Jesus

who is already dead, he tells a sympathetic auditor that "God wants to push me over the edge."

Prone to Hamlet-like fits of melancholia, this Jesus does not know exactly what God wants from him until the closing credits. His happiest moments come at the Cana wedding feast when he produces more wine and on the cross when he smilingly says, "It is accomplished." This man chooses to become God, knowing the dimensions of the sacrifice.

The director also inverts the accepted way of seeing Judas (Harvey Keitel), the traitor disciple. Here Jesus begs his devoted friend with the New York accent to betray both Jesus and the disciple's own visions. As Judas weeps, Jesus tells him: "Without you, there can be no redemption. . . . God gave me the easier job—to be

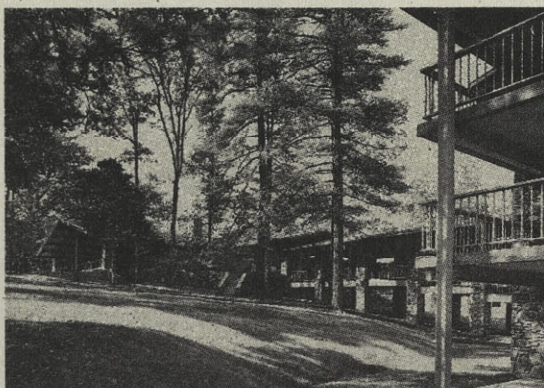
crucified."

In other, less monumental, respects the movie often verges on poor taste. Jesus' journey to Golgotha can be traced in a trail of blood and gore. Blood flows out of an apple Jesus eats, runs down the temple steps, drips out of the heart Jesus has pulled out of his chest to show his disciples. Lazarus is gratuitously murdered. A sequence in which Jesus plays the voyeur in Mary Magdalene's house of prostitution adds little to the plot. Although women do attend the Last Supper, in other circumstances they are portrayed either as mothers or whores.

Overall, the movie has a vitality and a directness which are refreshing. The performances by Dafoe and Keitel are strongly delineated and often touching. One walks away more aware that a man lived here with us, made the toughest of choices, and died to liberate those he loved from the bondage of the devil. But the tormented, dependent, and eccentric Jesus painted by the director is not the Jesus of the gospels. At times he is powerful, at times irritating.

If the director had been a little less self-indulgent, he might have made a more consistently convincing drama. Scorsese has said he "hopes his picture will make Jesus more accessible to ordinary people." Whether the movie brings us closer to the Christ of faith is debatable. The film's creators are to be praised, however, for making the attempt.

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Summitry and security



by Edward R. Sims

The success of the Moscow summit has passed into the mists of instant history created by a media-dominated national consciousness. The weeks since that historic meeting have been filled with other urgencies and astonishments supplied on a daily basis by our voracious news-making apparatus. Before that event disappears entirely from our awareness, I want to elevate an important lesson those conversations teach.

Persons competent in arms control frequently assess the effect of a weapon by describing it as "destabilizing." The concept is popular because it is a useful one-word summary of how an opponent is likely to

respond to the deployment, or the proposed deployment, of an armament. A destabilizing weapon is one which heightens tensions and invites—indeed, seems to require—a defensive response.

The Moscow summit between President Reagan and General Secretary Gorbachev was hailed a success because the cordial tenor of the conversations visibly relaxed the tensions between the U.S. and the U.S.S.R.;

that relaxation in turn eased the anxiety with which the rest of the world monitors the superpower relationship. In arms control terminology, the summit was a stabilizing event, one that raised the prospects of peace between the superpowers. The effect was to strengthen our own national security, and that is the product of the summit which I want to highlight.

What reduces superpower tensions

increases our national security; more often than not, that is better accomplished by words than by weapons. A mutually respectful personal exchange does more to make the world safe than new forms of a weapon already unimaginably destructive. The scale and momentum of our weapons-oriented research are menacing in themselves; every refinement in range or accuracy or defense-eluding capacity gives new substance to that menace and makes the world less safe.

Winston Churchill said, "To jaw, jaw is better than to war, war." It is still true. In a world where both adversaries are armed with weapons of ultimate destruction and absurd overkill, national security is strengthened only by improving the environment in which the adversaries conduct their relationship. The tool of that improvement is words, not weapons.

Exchange

Mission opportunities

Seminarians and laypeople interested in short-term missionary service—or in helping to support a short-term missionary—with Mother Teresa's Missionaries of Charity in Calcutta, India, should write to Mission Opportunities for Episcopalians, Box 2413, Westfield, N.J. 07090. Trips are three weeks long; volunteers pay their own airfare and expenses (seminarians may apply for financial aid).

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Oregon church needs help with windows

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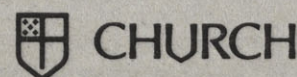
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Lambeth Conferences: necessary but not a good party

by Betsy Rogers

In a year when participants seemed preoccupied with the future of the Lambeth Conference and its role in the Anglican Communion, Professor Henry Chadwick offered a helpful corrective in a look at the gathering's past.

In a talk July 19 which was at once serious and highly amusing, Chadwick suggested these decennial meetings of Anglican bishops have an important role to play both in the Church and in the world.

"Bishops are lovely Christian people as individuals and in their dioceses; put them together in a heap, and you cannot tell what will happen," he said, describing the attitude among many English bishops

when the first Lambeth Conference was proposed in 1868.

"The then Archbishop of York and the then Bishop of Durham refused on grounds such as these to attend the first conference. And although the then Archbishop of York was rather a dreary man, the then Bishop of Durham was not." The sardonic reference to today's controversial Bishop of Durham, David Jenkins, was not lost on the crowd.

But the conference was held despite these objections, Chadwick went on, because the Archbishop of Canterbury believed he couldn't refuse the request for it which had come from Canadian bishops seeking an opportunity to "cement com-

munion."

The bishops have continued to gather for Lambeth Conferences since then though the record shows that no one enjoyed them. "They went to them because they were felt to be necessary, not because they thought there would be a good party."

And in fact they were necessary, or at least important, in Chadwick's view. Though often Lambeth resolutions have seemed so much "empty air," as a historian and an Anglican Chadwick believes they have made a difference.

In 1920, for instance, the conference passed a resolution expressing sympathy for the persecuted Armenians, victims of massacres in eastern

Turkey. The result? Nothing happened; but Chadwick believes the moral leadership was important and added that for the surviving Armenians, the effect of the prayers for which the bishops called is not ours to know.

"The conference of 1968 did the same for the southern Sudanese, that of 1948 did the same for the land of Palestine. Anything happened yet? However awful the situation, still we cannot say that those resolutions were empty words," he asserted.

"The conference of 1920 did the same for the persecuted Russian Church. So did the conference of 1930. It was 14 more years before anything happened, but it happened.

"Or again: The conference of 1920 recorded its grave concern at the disease and distress in large parts of Africa and called upon all Christian men to back governments and voluntary bodies in their efforts to relieve that suffering. When we look at the Ethiopian risk of famine now and the state of affairs in some sub-Saharan countries, we may be cynical about that resolution of 68 years ago. I should say we were wrong if we were cynical; it was an important way of influencing not only Christian opinion, but public opinion to a need which has remained. It was also a way of making sure that prayers were directed where they were needed."

Sometimes, on the other hand, the effect is immediate and dramatic. "In 1968 there was a civil war in Nigeria. To the Lambeth Conference came seven bishops from one side and six bishops from the other side and met for the first time since the war broke out and prayed together and worshiped together and lived together. There have been hardly any wars in the history of humanity where Christianity has been strong enough to transcend, in that sort of way, the bitterness of killings of one side by the other."

Chadwick noted especially the significance of Canterbury as the site of the conference. "It is the touching of the old roots which was very important to the Canadians and Americans 121 years ago and has been important to many of the bishops at all the conferences since then," he observed.

"The moving quality is a quality of religious roots and not a quality of national history. That religiously moving sense has been a part of Lambeth. St. Augustine was here, and so was Cranmer. It is the seed-plot of our faith and our way of worshiping God.

"One of the funniest and yet most moving of all the episodes of Lambeth Conferences was when they went on pilgrimage to Holy Island in 1908 and the organizers had mistaken the time of the tide, so bishops were plodding through the seas up to the waist in order to say their prayers at so holy a sanctuary. I find that story characteristic of the Anglican Communion," Chadwick said, "and so very edifying."

Chadwick is master of Peterhouse, Cambridge. He has been professor of divinity at both Oxford and Cambridge and was a general consultant to the Lambeth Conference this summer.



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Shell Oil responds to boycott action

The Shell Oil Company has responded to General Convention's action recommending a boycott of Shell products until the company ceases operation in South Africa. Here is the complete text of Shell's response:

"Shell Oil Company is deeply disappointed that the General Convention of the Episcopal Church USA, after voting on Sunday, July 10, not to support a boycott against the company, less than 24 hours later through a seldom used parliamentary procedure has reversed itself and now has chosen to endorse the boycott. This unjust action targets for unfair treatment the independent American service station dealers and their employees who sell Shell products.

"Shell Oil Company, an affiliate of the Royal Dutch/Shell group of com-

panies, has no investment, operations, or employees in South Africa.

"Shell Oil has publicly and repeatedly expressed the view that the system of apartheid is repulsive. Shell South Africa, the Royal Dutch/Shell company operating in that country, also has called for an end to apartheid as quickly and peacefully as possible.

"At issue is the method [of] achieving change in South Africa. Disinvestment may actually hurt those it is intended to help.

"If Shell South Africa withdrew from the country, only the owner and name of its operations would change. Its physical facilities would, of course, remain. Only Shell South Africa's positive voice for change would be removed."

Addendum to

The Summary of General Convention Actions

A few significant actions of the 1988 General Convention were inadvertently omitted from the Summary which appeared in the August issue of *The Episcopalian*. The following actions should be included in, and corrections noted to, that Summary.

Convention Sites

Selected Phoenix, Ariz., as the site for the 1991 General Convention (A-193); approved Atlanta, Indianapolis, St. Louis, and Orlando for consideration as sites for the 1994 Convention (A-194).

Inclusive Language

Directed the Presiding Bishop and Episcopal Church Center staff to insure the use of inclusive language in all communications and materials issued by Executive Council and the Church Center so that these do not perpetuate stereotypes of race, age, sex, and disabling conditions (A-073s).

Liturgy

Correction: *Martin Luther* was proposed for the Calendar of Lesser Feasts and Fasts by Resolution D-039, not the Rev. Dr. Martin Luther King, Jr., as reported in the Summary. King's name was proposed for the Calendar in 1985 and adopted in 1988 (A-094).

Ministry

Urged the placement of women and people of color as interim pastors in the congregations of the Episcopal Church (D-080).

National and International Affairs

Adopted Executive Council's May, 1988, resolution calling for diplomatic sanctions against South Africa, including the closing of South African consulates in the U.S. and gradual reduction of the embassy staff in Washington, D.C., as well as economic sanctions, including a total trade embargo and the complete withdrawal of all U.S. corporations doing business in South Africa (B-050).

Correction: Resolution D-136s "commended to the attention of all members of this Church news from the Nuclear Free Pacific Movement."

Philippines

Correction: The continuing diocese formed by the division of the Diocese of Central Philippines will not be called the Diocese of Manila, but will retain the name of the original diocese (B-031a).

In several places in the Summary, the delegation of responsibility for certain projects as well as some budget figures did not reflect amendments or adjustments made during the course of Convention. A revised Summary, containing all corrections and additions, may be ordered through Parish Supplies, 815 Second Ave., New York, N.Y. 10017, at \$3 a copy.

Ministry to the Homebound conference set

A training conference co-sponsored by the Episcopal Society for Ministry on Aging and the Province II Committee on Aging will take place September 16-18 in Oneonta, N.Y. Entitled "Ministry to the Homebound," the conference seeks to establish a model for this specialized ministry for use in provinces and dioceses.

ESMA has embraced the "Homebound" project developed in the Diocese of Maryland as a ministry available to all provinces; Province II was selected as a pilot project. The train-

ing schedule includes such topics as "Aging and Attitudes Toward Aging," "Preparing for Death and Dying," "Patient's Bill of Rights," and "Ministry to the Caregiver," among others. The plan is for diocesan teams trained at the conference to return to their dioceses and carry out training programs for deaneries, groups, or individual parishes.

Registration is on a first come, first served basis. Contact the Rev. William L. Gray, 801 Fairfield Ct., East Greenbush, N.Y. 12061.



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88-14

The most difficult mission field in the world

by Jo Shafer

Mangrove swamps merge into steep mountains where fern and philodendron carpet lush forests. Tall grass savannas stretch high above sea level. Buzzards hover overhead as little monkeys peer quietly from their perches.

Scenes from *Out of Africa*? Hardly. No safaris here for this is Sierra Leone, the most arduous mission field in the world. It is tucked between Guinea and Liberia in what used to be British West Africa. Its name is Portuguese for Lion Mountains. Only the stout-hearted need apply.

Judy Lebens of Yakima, Wash., did. Lebens served during February, 1988, as a medical missionary in the village of Port Loko. A nursing administrator, she assisted British missionary Pat Rees in training native medical teams in preventive health care. Her mission was sponsored by St. Timothy's Episcopal Church, Yakima. Parish-wide fund-raisers and contributions from both adults and children helped finance it.

Lebens had always known she would someday enter the mission field. When she was 4 years old, her playmate and best friend contracted polio. Their childhood games revolved around "nurse and patient." When she was 8, missionaries showed slides at a church potluck dinner. "I could not eat," she remembers. "I just wanted to look at those slides over and over."

History repeated itself recently as she presented her own slide show at a similar supper at St. Timothy's.

Sierra Leone's only airport at Lungi, in the middle of nowhere, swarmed with people like mosquitoes in a sauna. Lebens stepped off the plane at 6 a.m., but nobody came to meet her. An enormous African demanded she relinquish her passport to process through immigration. She refused. Eyes flashing, he stood up and bellowed, "No good! No good!"

Usually unflappable, Lebens nervously dropped names, including African Bishop Thompson, as she had been instructed. The officer sputtered, "Oh, well, the bishop can take care of it."

All foreign visitors are subject to an "airport tax." There really isn't such a thing. It's a bribe to keep luggage intact or to arrange transport by helicopter shuttle to Freetown across the bay. The shuttle, for example, cost \$35, but Lebens was charged \$120. The pilot pocketed the difference.

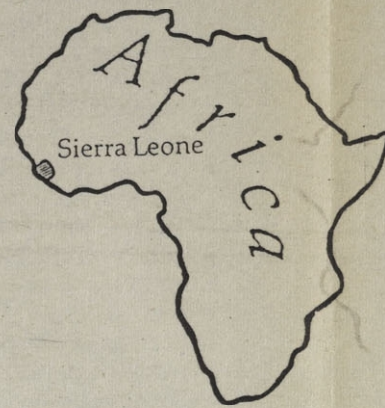
Finally, Lebens was deposited at a lovely hotel where, exhausted, she sat down in a cool lobby and promptly fell asleep. Hours later, the bishop's two sons picked her up in a battered Renault. They drove across town on narrow, congested streets.

Motorists in Freetown drive on whatever side the potholes are not, no matter what comes the other way. Pedestrians hustle about. Many are Creole, Sierra Leoneans descended from slaves liberated 200 years ago. Better educated than indigenous Africans, Creoles speak either English or a dialect called "Krio." They look almost European on Sundays in their suits, dresses, and hats.

In stark contrast to upper-class neighborhoods ringing the city, shanty after shanty pack the inner-city slums. Families of 12 to 18 squeeze into lean-to huts of corrugated tin on dirt floors. Deep gutters filled with open sewage run along the streets.

Villages, on the other hand, are like another world. The pace slows down. Here live the indigenous Africans. These friendly, gentle people never hurry. "I got all day," drawled one lady. Besides, who can hurry in 115° heat?

In this relaxed environment, dress is casually wrapped around from hips to ankles, topped with matching headwrap, in colorful batik cotton



Villagers in Sierra Leone



Freetown, Sierra Leone



Atlantic coastline for near Freetown, Sierra Leone

Travel tips for missionaries

by Jo Shafer

There is a big difference between short-term missions of a few weeks and long-term missions of two years or more. A short-term stint such as Judy Lebens served in Sierra Leone allows a volunteer to see what missionary work is all about.

Here are 10 tips to help you plan:

- Attach yourself to a well-established organization. Do not go on a free-lance mission. You need the support of a home base, particularly for getting into and out of the country. You can easily become lost, especially in a politically troubled area. You could be at the mercy of the government.

- Establish a mission support system where you will serve, such

as another missionary or a local church.

- Conduct preliminary research into conditions. Avoid going on a whim. Talk to others who have already been there.

- Find out about correct clothing and extra foodstuffs to take along, also any personal supplies needed but unavailable in your mission country. Remember that hot climates demand 100 percent cotton clothing and sunhats or visors.

- Have all documents in order: passport, visa, health card, copy of name change if any. And devise a method of carrying them on your body at all times, such as a money belt. You will often encounter check stations along the roads. Do not place a passport in a handbag or a pocket, especially

a hip pocket. Passports are frequently stolen.

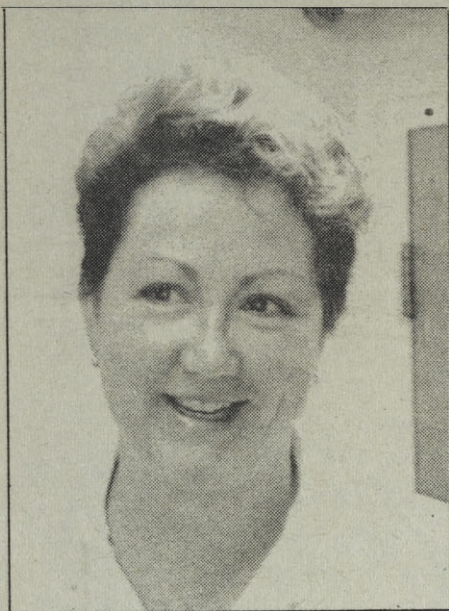
- Avoid traveling on a shoestring; carry ample cash. You may have to pay bribes in airports. Single women traveling alone need to know their rights.

- Know the location of the U.S. embassy and have the gumption to get there if you need to.

- Make a plan for going from one place to another. If you can't fly, will you drive a jeep or be met by someone or hail a cab or hitch a ride on a farm cart—or just walk?

- Be comfortable alone with your thoughts—even in the dark. And be reasonably comfortable with bats, buzzards, cockroaches, lizards, rats, snakes, and spiders.

- Trust natives but avoid native. Be savvy.



Judy Lebens

fabric. Nearly everyone wears sandals or rubber thongs; they are cooler in this hot climate and waterproof in the rainy season. Most villagers wear used clothing black-marketed from boxes sent to missionaries. Clothing is supposed to be distributed through the missions, but the government bureaucracy confiscates shipments, rifles through the contents, then sells for profit.

Port Loko, where Lebens served, is typical. Lebens stayed at one of several mission compounds owned by the Church Missionary Society of Britain. Rees' house served as base for a mobile prenatal-to-early-childhood clinic.

The clinic visited neighboring villages three days a week. Friendly villagers greeted Lebens with calls of "Seke, seke!" Children scrambled to sit next to the lovely white stranger and squeeze her arms. Several young men proposed marriage. They assumed she was healthy, strong, and probably rich. ("Seke" is an all-purpose greeting repeated in 10 different inflections. One may sustain an entire conversation with that one word.)

Members of the medical team teach primary health care with less emphasis on crisis intervention. They are attempting to set up local health care clinics, much like the American public health system. Basic supplies consist of pills and vaccines provided by UNICEF, blood pressure cuffs, basic bandages, and ointments.

But progress is slow. The natives, catered to by missionaries for over 100 years, don't understand accountability. They are reluctant to learn responsibility for their own health care.

Lebens' strangest case involved a 7-year-old boy who had developed scabies, resulting in boils over his head and down one side of his face. His right eye is blind. He is slowly dying. None of the other villagers will help his mother take care of him. She is epileptic and thought to be demon-possessed. "If I had been able to bring him home with me," Lebens laments, "I would have taken him to Children's Orthopedic [Hospital in Seattle] where he could be saved." As it was, she could do nothing.

In contrast was the case of the twins. A mother walked 30 miles to

the clinic with her 6-month-old twins for her first-ever visit. Normally, twins do not survive, but both babies were vigorous and alert in spite of a skinny, dehydrated appearance. Each weighed less than four pounds. They smiled and cooed at Lebens as she examined them. She told the proud mother, "You are doing a good job."

Babies are weaned at two years. Then the trouble begins. From healthful, consistent food, they go to whatever is left over from the family's meal of rice, fish, and contaminated water. Dysentery comes next. It's called "weaning disease." The mortality rate is 50 percent for children under 1 year; of the remaining, 43 percent die before reaching 5 years. Lebens witnessed three deaths from anemia and plain, old-fashioned measles.

Villagers usually have only one water source—the swamp. On some days mission compounds can pump water if they have fuel for the generator that day. On most days, however, the house boy must do as the villagers do. He carries three buckets, two suspended from a pole across his

shoulders and one on his head. This muddy, larvae-infested water must then stand in a barrel reservoir until the silt settles. Next, the purification process begins: dip water out, strain it, boil it, strain it, boil it again, and let it cool. Even so, it retains a smoky, greasy flavor.

Despite many rewarding experiences, missionaries rarely get close to the natives. The villagers, as friendly as they are, just don't mix. Other volunteers who have served worldwide say Sierra Leone is the hardest place they have ever been.

Lebens agrees. "I know what it is to go to bed hungry, to be so thirsty I could die but not have enough to drink, to itch so bad I thought I would crawl right out of my skin."

Sierra Leone lacks the protection of former British rule. Government corruption stifles any desire to rise above abject poverty. Thievery is a fact of life. Compared to those shocking black shanty towns, Harlem is well off.

Yet spiritual nurturing for volun-

teers is abundant. Although Christians are a minority among the Africans—most natives are Moslem—Port Loko has a large Roman Catholic community where Lebens attended daily Mass. Next door stands little St. James' Episcopal Church, pastored by a young African priest, Joe Kamara. Lebens attended Sunday services there and also Kamara's Wednesday Lenten Bible study classes.

The Friday before Lebens left Sierra Leone, about 20 other missionaries from all over the world honored her with a pot-luck dinner at the mission. They sang old 1960's folk songs, accompanied by Lebens' guitar, in dialects from France, Jamaica, Italy, South Africa, England, and America. They were friends united through music in a common bond, spreading Christ's Kingdom.

When asked whether she would return to the mission field, Lebens immediately answers, "Yes! But maybe not Sierra Leone."

Jo Shafer is a free-lance writer specializing in religion, history, and travel. She is a parishioner at St. Timothy's Church, Yakima, Wash.



Headwraps from the old...

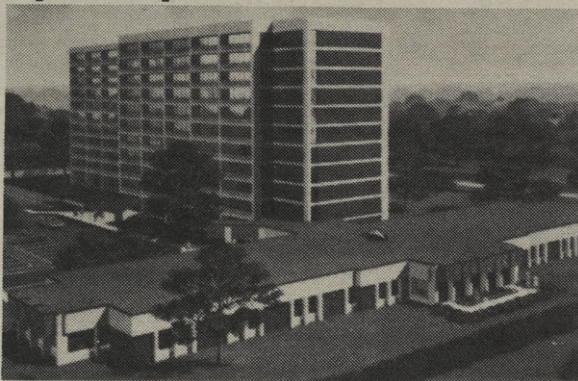


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Alabama chooses suffragan to be diocesan

Birmingham, AL—Bishop Robert O. Miller needed only two ballots to be elected the next diocesan bishop of Alabama. Miller, 53, who has served as suffragan of Alabama since 1986, received almost twice as many votes as the second-place finisher, Bishop C. Brinkley Morton of San Diego. He will succeed Bishop Furman C. Stough, who has resigned to join the Presiding Bishop's staff in New York City.

God gains points in Gallup survey

Washington, DC—A survey conducted by pollster George Gallup reveals that religious belief in America is increasing, but churchgoing is on the decline. Gallup found that 44 percent, or 78 million Americans, remain outside the

Church (USA) reelected James Andrews as Stated Clerk by a 25-vote margin. His opponent for the job, Harriet Nelson, would have been the first woman to become the denomination's chief executive officer. Delegates at the June meeting also discussed declining membership and called for new evangelism efforts.

Lutherans debate ordination of homosexuals

Chicago, IL—A survey by a Lutheran magazine has found that 51 out of 65 synods of the Evangelical Lutheran Church in America (ELCA) spent more time within the past six months discussing the ordination of homosexuals than any other topic. The synods' actions will eventually be sent to the ELCA's

U.S. NEWS

Church. In 1978, 41 percent polled were "unchurched." The study found that many (76 percent) of those asked believe that a person can be a good Christian or Jew without going to a church or synagogue. At the same time, the number of those who believe that Jesus is God or the Son of God has climbed from 78 percent in 1978 to 84 percent in 1988. Many remain critical of organized religion, with 59 percent saying that "most churches and synagogues today are too concerned with organization as opposed to theological or spiritual issues" and 41 percent claiming that "most churches today are not concerned enough about social justice." Hopeful signs for churches and synagogues include a growing number of people who say they are considering returning to the fold and an increase in the number of children receiving religious training.

Michigan bishop, Washington couple receive peace awards

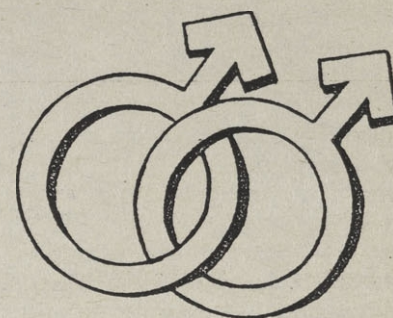
Detroit, MI—The bishop of the Diocese of Michigan and a husband-and-wife team from St. Augustine's Church in Washington, D.C., have received the Sayre Award for outstanding peace ministries in the Episcopal Church. The three were guests of honor at the General Convention dinner of the Episcopal



Peace Fellowship (EPF) which over 300 people attended. Paul and Catherine Ward, former missionaries to China, have long been active in the EPF. Bishop Coleman McGehee, also with an impressive track record on matters pertaining to peace, was one of the prime movers behind the Diocese of Michigan's proposal for economic justice.

Presbyterians reelect Andrews as Stated Clerk

St. Louis, MO—Delegates to the annual General Assembly of the Presbyterian



Church Council; any of the council's determinations are likely to be discussed at the 1989 Churchwide General Assembly. Earlier this year three ministerial candidates in the newly-formed denomination announced they were homosexual. Due to the Council of Bishops' assertion that homosexual candidates must "refrain from homosexual practices," their ordination was postponed indefinitely.

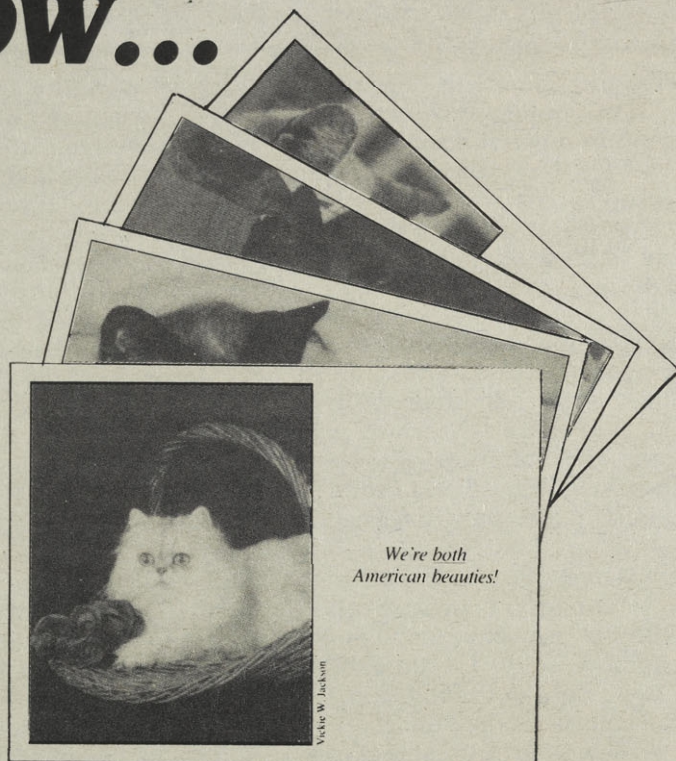
Roman bishops keep controversial AIDS statement

Collegeville, MN—The nation's Roman Catholic bishops, meeting here at the end of June, decided to leave intact a controversial policy statement on AIDS. The report, released last December by the 50-bishop administrative board of the U.S. Catholic Conference, was criticized by some bishops because it allowed that public educational AIDS prevention campaigns could give "accurate information about prophylactic devices." A Vatican official also reacted, suggesting that such statements should reflect "clearly and publicly" the bishops' united teaching of "Christian moral doctrine."

Two pro-choice nuns leave order

New York, NY—Two Roman Catholic nuns who were engaged in a battle with the Vatican over their views on abortion have resigned from their order. The two had refused to recant pro-choice views expressed in a *New York Times* advertisement four years ago. The leaders of the Sisters of Notre Dame de Namur had refused to bow to apparent Vatican pressure to dismiss Patricia Hussey and Barbara Ferraro. Nonetheless, the leadership accused Hussey and Ferraro of placing themselves "outside the life and mission of the congregation." In their turn, the former nuns were critical of the order's leadership, saying lack of respect and understanding of their motives by many in the community were "insurmountable barriers to the reconstruction of a positive covenant relationship." Hussey and Ferraro operate Covenant House, a shelter for abused and homeless women in Charleston, W.Va.

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Alden Hathaway: Evangelical

by David Gracie

Alden Hathaway, Bishop of Pittsburgh, and I were seminary classmates, but for some time now we have been on different paths. My path is still pretty much on track with our seminary, Episcopal Divinity School. His has varied to the extent that he now has a strong relationship with another seminary—Trinity Episcopal School for Ministry—and with organizations like Episcopalians United.

I had no desire to debate the issues that divide us although as we spoke we identified some of them. The point of our interview in Detroit was to discuss the implications of those differences for professional and pastoral relationships between bishop and priests, bishop and congregations.

Gracie: Would there be any room in the Diocese of Pittsburgh for an unreconstructed, social gospel priest like me?

Hathaway: Of course there would, David. In the Diocese of Pittsburgh we have the theological positions the Church has. The only reservation I have with regard to ministry is the individual's commitment to the Lord Jesus Christ as sovereign Lord of the Church and personal savior, to the authority of Scripture, and the classic Anglican formularies.

I'm discouraged a bit by the tendency I see in the Church to a kind of Unitarian thrust. There has always been an extreme of Anglicanism that takes a kind of universalist attitude, that Christianity is one religion among many and Jesus was an archetype. As a bishop I have to testify against that and see that the gospel faith is preached. I wouldn't throw a person out because of that, however. I would try to convert him. I've got some people who debate me on this, who are more process oriented; but I believe they are godly men, and they are within the broad parameters of the Anglican household of faith.

Gracie: Do priests feel free to disagree with you on the issues, even to try to win you over?

Hathaway: I hope so. I have some articulate people of a more liberal theological perspective. About 18 months ago, I concluded that in light of what was going on in the Church, with issues that had the potential of dividing us, I needed to have a council of advice composed of clergy from each of the various theological positions.

I chose eight men who were normally on the other side of the aisle in conventions and had even been bitterly opposed to each other. I took them all out to the country club, we played a round of golf, had a sumptuous dinner, and then sat together in one of the rooms. I said: "I need your help. If we can get together to talk about these issues, then we can hold this diocese together, and you can help shape my episcopate."

One thing they all agreed on: The ministry of the bishop was a disaster, and we needed a lot of help! I said, "Fine, let's shape it together."

We met at first without publicity. When I did publicize it, immediately the women rose up and said, "Why aren't there any women there?" So I began meeting with all the ordained women. I pray soon we will be able to integrate those groups.

Gracie: And in talking with you, they are talking to each other?

Hathaway: Yes, and people who had been bitterly opposed to each other are now helping me to

shape some areas of ministry. They include a prominent evangelist, an old-line liberal, an Anglo-Catholic priest who is with ECM [Evangelical Catholic Mission], and so on. The message I want to communicate to the diocese is we represent the breadth of the Anglican Church.

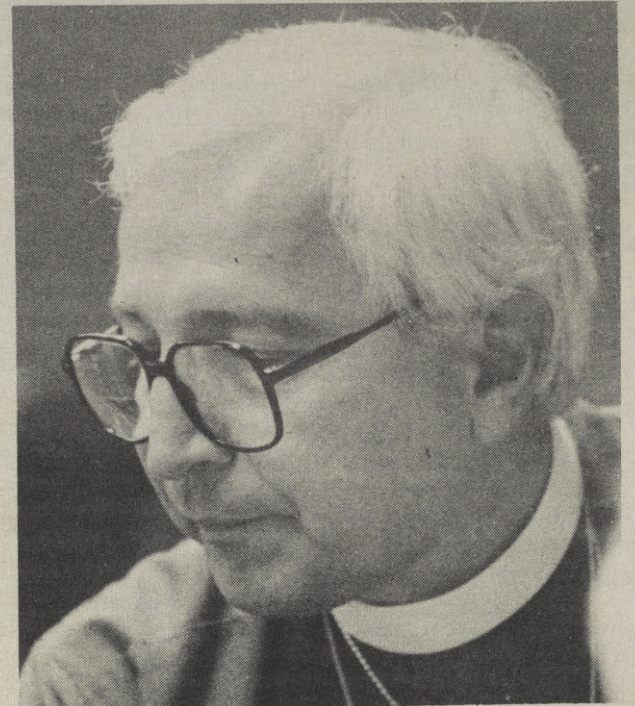
I realize that in Pittsburgh we are over-weighted on the evangelical side due to my leadership. I am known to welcome these ministries, and they come. A lot of the clergy who come are evangelical or charismatic, but not all of them.

Gracie: If that's the way the diocese is weighted, let's talk about minority rights. What if a candidate wants to go to a seminary other than Trinity?

Hathaway: No problem. We have candidates now at General, Sewanee, Virginia. We have had them

Continued on page L

Bishop Alden Hathaway ponders a question.

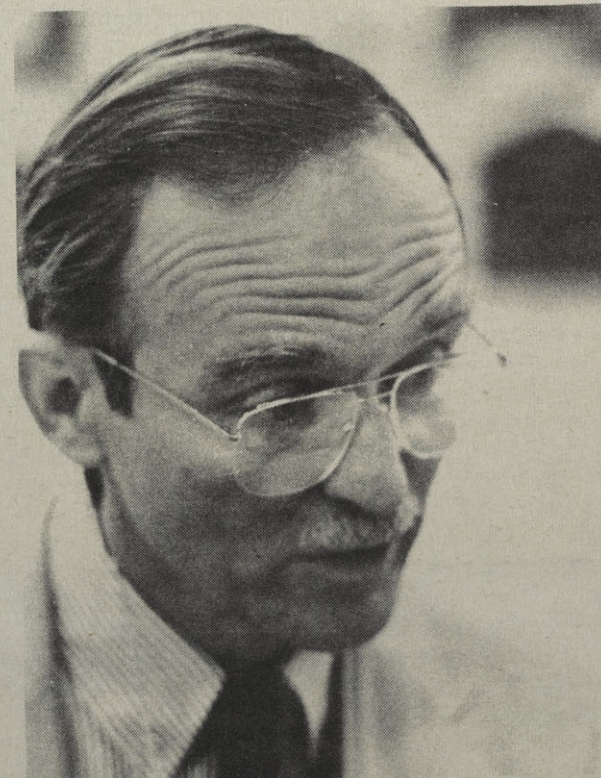


Professional Pages

William Swing: An inclusive optimist

by William C. Wantland

It was late on July 4, after a long day of legislation in the House of Bishops during General Convention in Detroit. I reported to the Convention Press Room for my first stint as a news



interviewer. My subject—the Bishop of California, William Swing.

I was armed with some pertinent questions on the subject of "church politics" and so did not feel totally inadequate. My task was also somewhat easier because Bill and I had known each other since 1979. Taking my courage in my hands, I jumped in. What follows is the result of that hot afternoon in the Press Room.

Wantland: How would you describe your political convictions, and how do they influence your role as bishop?

Swing: I am a politically conservative person. I see our political systems as fragile. They may not be around in a hundred years. Therefore, we have to try to preserve them.

I am more secure about the Church; therefore, I have more sense of freedom and optimism about it. While that difference of view affects my attitude toward the Church, I don't see myself as a religious "liberal." Actually, I think most bishops are pretty much alike. Their positions—or issues—depend more on where they are than who they are. People get colored by the background surrounding them.

Wantland: What are the theological fundamentals about which you won't compromise or surrender?

Swing: Obviously, the Creeds, Creation and the

Continued on page H

Bishop William Swing gives a thoughtful reply.

Do you preach from predictable texts? Try a text you've always avoided!

by David L. James

An important and growing debate in the Episcopal Church centers upon our search for a new identity. One aspect of this discussion focuses upon the nature of our understanding of Christian inclusivity. Are we to be a Church which invites "all sorts and conditions of men" into the body of believers without further question, or are we to state that certain conditions of behavior and belief are necessary for membership and inclusion?

Those who argue for radical inclusivity point to Jesus' ministry with women, the poor, the disenfranchised, the lepers, and the publicans and sinners as examples of His ministry in which He shattered the religious and cultural mores of the first-century world and liberated people from the shackles of legalism, superstition, and injustice.

This aspect of the gospel is held up as the whole gospel of Jesus Christ. The radically liberating message of Jesus Christ certainly exploded traditionally held beliefs about women, the poor, and the stranger. Jesus touched lepers that no one else would touch and ate with publicans and



sinners. Jesus elevated the status of women by 1,000 percent and preached salvation to the poor and oppressed. Jesus introduced a kind of inclusivity that was unknown in His culture and that burst open the doors of the Kingdom of God to include everyone searching for salvation regardless of social, economic, or ethnic status.

But He did not stop there. The same Jesus who pried open the doors to the Kingdom for everybody also said no one can see the Kingdom of God unless he be born again. The same Jesus who preached a new commandment of love also preached a new life style. The same Jesus who preached forgiveness also preached discipleship.

The world's inclusivity invites me into its ranks without criticizing anything I say or do or even suggesting that I change. Jesus' inclusivity invites me in to learn new ways of believing and acting and demands the ultimate change of rebirth.

As a boy growing up in rural Methodist

churches, I used to play a game with the preacher and the people in the pews around me. Right before the sermon text was announced I would open my Bible to Ephesians and then put my right hand in Colossians and my left in Galatians and try to be the first person to find the text. I frequently won the imaginary contest because so many of the sermons were preached from those letters. And even if they weren't, the likelihood of the text's being from any other portion of Scripture except the epistles was remote. "How well that young man knows his Bible," I imagined those around me were thinking.

As the Pauline epistles are so easy to adapt to a three-point sermon, this Bible-within-the-Bible or canon-within-the-canon has been unintentional. More likely, preaching from the epistles reflected the theology of those preachers and churches which leaned heavily toward works righteousness and correct behavior as the primary concern of preaching and teaching.

What a joy to discover a few years later the richness of the lectionary in the Episcopal Church! I heard Scripture read Sunday morning that I had never heard before. Lessons from both Testaments plus a psalm and gospel reading seemed biblically extravagant.

However, the problem of the canon-within-the-canon soon became evident again as I heard sermon after sermon, season after season based only on the gospels. While we may read more of the whole Bible publicly than some other Churches, we tend to preach only a small portion of it. The purpose of the lectionary is to encourage biblical literacy and a whole Bible theology. Preaching only from the gospels results in neither. We don't

preach the Old Testament because it is full of judgment. We don't preach the Psalms because we don't understand them and think they're for old ladies and children. And we don't preach Paul because he makes specific demands upon our lives and behavior.

But we don't stop there. In our desire to preach only an inclusive message of forgiveness and affirmation, we've taken scissors and paste to the gospels and made Jesus say things which rest easily in the comfortable pew. We've cut out of the middle of readings passages we've deemed unsuitable for the ears of Episcopalians on Sunday morning, such as Jesus' words about divorce in Matt. 5:31-32.

One result of our shrinking canon is the kind of sermons it produces. Frequently what we hear are air-filled gospelettes which are scarcely more than the gospel of the day being reread by the preacher who sticks three-sentence explanations between phrases disconnected from what goes before it and from what follows it.

If we are to preach the gospel of Jesus Christ with power and understanding, then we must preach the Old Testament to know why we have a gospel, and we must preach the epistles and the rest of the New Testament to know how that gospel was first applied in the lives of the early Church.

Many people are concerned with the declining membership in the Episcopal Church and have offered a variety of solutions to stem the tide. I'm convinced the solution is not church growth techniques nor remodeling language and liturgies, but whole gospel preaching and teaching. Until we develop a whole Bible theology, we will remain weak and ineffective.

Until we understand why Jesus came, what He did while He was here, and what happened after He left and preach that—all of it—we will have little to offer a broken and dying world.

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

Editor's Report

Righteousness vs. self-righteousness

by Elizabeth Eisenstadt, Editor

I'm tired of righteousness. Somehow platitudinous piety (as opposed to good deeds done quietly with clean hands and a heart of gold) has snaked its ugly little tentacles right back into American religion, both on the left and on the right.

Jimmy Swaggart tearing into Jim Bakker last year furnished an interesting illustration of my piety principle: "Don't say too much because your phone may be tapped." On the other hand, liberals in the main-line congregations are sometimes rightly accused of ignoring the abuses of marxist governments like Nicaragua and acting as though totalitarian states are the only viable form of dictatorship.

The Reagan administration did not come into office preaching righteousness. Instead it called for enlightened self-interest. Naturally, considering who and what we are, this soon became all-consuming greed. This administration did a lot of damage to poor people, minorities, and many middle-class men and women. But it would be nice to see less self-righteous posturing about the sins of the fathers from the Democrats and a little more reflection on sensible and sensitive public policy.

So often churchpeople hide hurt and anger behind positions on such questions as the consecration of women to be bishops or the ordination of homosexuals. It might make them feel better to batter their neighbor, but we need to remind ourselves that no one has a stranglehold on virtue.

Conversations like the ones on the front page always hearten me. Respectful, friendly, even a little uncomfortable, they remind us that our brothers and sisters, our beloved in Christ, may disagree with our most cherished opinions. That does



not mean, however, that they don't share kindred principles and the same God. My only regret about these dialogues is that, due to deadlines and other job commitments, the women I asked to participate could not do so.

Perhaps true righteousness, heavily salted with humor and humility, is more fun that it looks.

Elizabeth Eisenstadt is the new news editor of The Episcopalian, a free-lance writer, and a part-time assistant at Holy Trinity Church in Philadelphia, Pa. Born in Brooklyn, N.Y., she has two siblings and a set of parents who are "mildly respectable." Eisenstadt attended Kirkland College and both Princeton and General Theological Seminaries. Ordained a priest in July, 1985, she has served as an assistant at St. David's, Philadelphia, and as assistant Episcopal chaplain at the University of Pennsylvania. Her obsessions include politics, hunger and environmental concerns, and Renaissance poetry. Her devotion to race-walking is only equaled by her deep commitment to chocolate and rock music.

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Alban Institute survey assesses clergy stress

An Alban Institute study the Episcopal Church Foundation commissioned reveals that changing roles and expectations, financial inequality, and family problems are taking their toll on clergy and diocesan bishops.

Conclusions about stress points in clergy lives and the need for new initiatives are a result of interviews with 20 bishops and 40 priests in dioceses from Eastern Oregon to Maine. In a conference held in the spring, clergy and laypeople representing different church interests had an opportunity to discuss the project. Their comments are also part of the final report.

Throughout the report one hears the give-and-take of clerical and episcopal dialogue. Sometimes perceptions mesh; sometimes they are opposed. For instance, bishops make numerous attempts to reach out to clergy through individual and group meetings, visitations, and funds for counseling and continuing education. But clergy often see bishops as distant. While some bishops named "vision" an important leadership quality, their clergy were uncertain as to how their ministries were to be incorporated into the bishop's blueprint.

In examining what makes a "healthy priest," clergy were clearly applying to themselves standards current in the secular world. Ordained men and women need to be able to take care of themselves physically, spiritually, and psychologically, they said. They also should have many of the qualities which are buzz-words in this fall's Presidential campaign: competence, management skills, and leadership ability. One clergyperson was quoted as saying: "I feel pulled apart. Am I a priest or a businessman?"

Many of the interviewees reflected confusion about the appropriate exercise of such traits as authority and dependence. Some clergy feel isolated, unsure of the social and theological context for modern ministry. And some of their "fathers-in-God" seem to wish they would grow up. One bishop said that "the days of the passive-dependent priest are over." Another said that clergy can no longer "take authority from their office."

One participant at the spring conference, however, responded in kind, saying, "Bishops are more confused than priests, [but] they are out of touch with their role confusion."

Although the report noted some "hot spots" which are causing clergy crises, it also praised bishops and clergy for their willingness to work on these problems. "In spite of many obstacles," the report concluded, "clergy and bishops of this generation are engaging in their vocations with imagination, perseverance, deep faith, and often joy." Recommendations include regional consultations and the marshaling of "significant new resources" to face the challenging conundrums posed by society and Church.

For further information on the study, call Leslie Buhler of the Alban Institute at (202) 244-7320.

National Clergy Conference to address barriers to renewal

The work of the parish priest is not easy, and the casualties of parish ministry are more numerous than we like to think about. Broken marriages, emotional breakdowns, burnout, and failure to be effective are only a few of the problems clergy face.

"Most clergy are making every attempt to serve our Lord faithfully," says the Rev. Charles Irish, national coordinator for Episcopal Renewal Ministries, "but they are not always prepared for the circumstances they face. Many become disillusioned and discouraged. Many leave the parish ministry and consider themselves complete failures."

The National Clergy Conference—spouses are also welcome—will attempt to address these problems when it meets November 9-12 at the Ridgecrest Conference Center in Asheville, N.C. With the theme of "Breaking the barriers to renewal: in the priest, in the member, and in the parish," the conference will

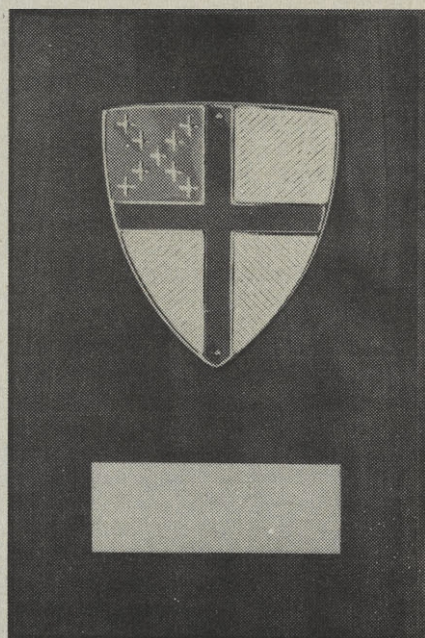
focus on the barriers to effective ministry.

The three main speakers have plenty of experience from which to share. The Rev. Kevin Martin is rector of St. Luke's Church, Seattle, Wash.; the Rev. Alexander Greene is rector of St. Andrew's-by-the-Sea, Destin, Fla.; and the Rev. Carl Buffington is assistant national coordinator of Episcopal Renewal Ministries. The worship leader is the Rev. Tomas Belt, associate at St. Patrick's Church, Atlanta, Ga.

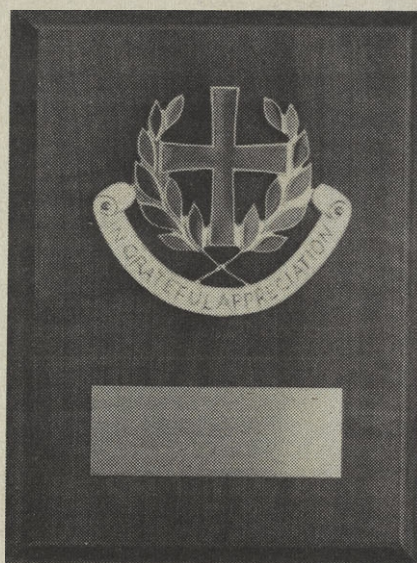
"Workshops are practical and should be especially helpful to those who have cooled off in their renewal efforts," Irish says. "The National Clergy Conference is like no other that has been conducted. It is designed to address the present and practical needs of parish priests."

For more information, write to: ERM, P.O. Box 1370, Fairfax, Va. 22030, or call (800) 638-6438.

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The Vicar of Bladon?

by Charles M. Priebe, Jr.

In the small English village of Bladon where the body of a great prime minister lies buried, I unwittingly participated in a hoax.

Englishmen at Oxford had informed me that the English can always identify Americans—even at great distances—by our checkered trousers, loud jackets, wash-and-wear outfits, and especially by the way we walk. One added, "When Americans walk, you would think they owned Oxford or, for that matter, all of England!"

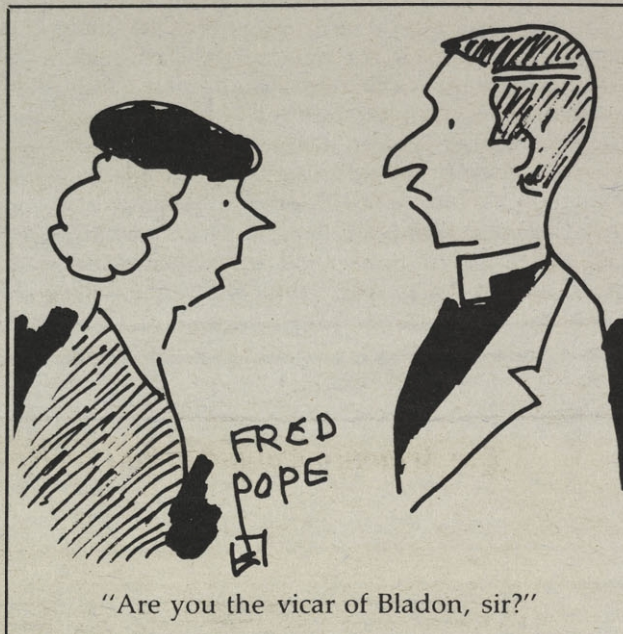
Some students, I was told, still succeed in hoodwinking gullible American tourists, who are sometimes known as "those revolting colonists," with their stories. One tale that destroyed all semblance of English reserve involved convincing American tourists that the Martyrs Monument was actually the steeple of an underground cathedral built during the World War II blitzkriegs. The students chuckled as they related how they convinced people that an entrance to an underground public restroom would lead to this sanctuary.

One Sunday morning when I had no particular assignment, my wife and I volunteered to drive a Methodist minister, doing graduate work at Oxford, to fill in at services at Bladon's Methodist church. I dropped them off at the church and went in search of a parking spot.

As I was walking toward the church a few minutes later, a huge tour bus from London stopped to disgorge its passengers who were making a pilgrimage to Winston Churchill's grave in the Anglican churchyard of Bladon. The passengers were all Americans, and suddenly I saw them as the English did—checkered trousers and all! I hadn't seen many Americans for several months so they looked good to me, and by the time I

reached them, I was grinning and greeting them as family.

Remember now, it was Sunday so I was in uniform. I had on my dark suit, black rabat, and a new white clergy collar. As I walked through that long line of Americans, a tiny wisp of a woman



(well over 70 years old and less than five feet tall) stepped into my path and inquired, "Are you the vicar of Bladon, sir?"

To this day I do not know why I did not deny being that vicar. All I said was, "But why do you ask, Ma'am?"

At that her face glowed, and she bubbled, "Oh, I'm so glad to meet you," and she promptly began to introduce me to all her friends as "the

vicar of Bladon, the Anglican church where Winston Churchill is buried."

What could I do? How could I deny this woman her moment of triumph in capturing the vicar of Bladon? I decided, for her sake, to keep my American mouth closed and bluff it out.

Suddenly my new friend said, "You know, of all the English vicars I've seen on this trip, you are the first one who is smiling. I noticed it right away. You look so cheerful, and the others look so glum." If she had left it there, I would have been safe, but she added, "Why is that?"

Now I had to speak. What to say? I laughed and replied, "Maybe it's because I spend more time in the pubs!"

I knew at once she had expected a better answer, but after a moment she forgave me and said, "Well, now, vicar, may I take your picture?" Weakly I nodded agreement. She handed her camera to a friend, reached up to hold my arm while the camera snapped. I gave her a little hug—decorously, of course—and soon others wanted their photos taken with this great imposter.

But now, as it happens, an adversary came on stage. As I was playing my role, I saw him out of the corner of my eye—a tall, thin, gimlet-eyed American who took no part in all this adulation. Instead he studied me closely and was whispering something to his wife. I knew I had to get out fast.

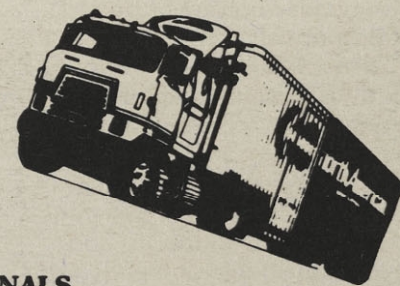
Quickly I shook hands with the men and bowed a wee bow to the ladies, just as the real vicar of Bladon would have done. I thought I was safely away when old gimlet-eye came right up to me and thrust out a big paw. Then he winked and said, "Good-by, vicar!"

If the real vicar of Bladon ever reads this, I hope he will understand. And if any of you out there is still treasuring your photos with the vicar, keep them as mementoes of your trip and my harmless, I hope, hoax.

Charles Priebe, an Episcopal priest who served the Church in Venezuela for 10 years, now lives in Maine.

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Letters to the Editors

'Stop knocking evangelicals'

I appreciate the concern behind William Morris' "Thy Kingdom Come" (July) which dealt with millennialism. Unfortunately, however, "evangelical Christianity" once again was caricatured and compared largely with Islamic fundamentalism.

The vast majority of evangelical Episcopalians I know consider themselves amillennialists, believing that the Bible does not predict a period of the rule of Christ on earth before the last judgment. Amillennialists believe the Kingdom of God is present in the world now as the victorious Christ rules His Church through the Word and the Spirit. According to this outlook, there will be a continuous development of good and evil in the world until the second coming when the dead shall be raised and the judgment conducted.

These kinds of articles seem to perpetuate the innuendo that feeds the dirty little war between so-called "conservatives" and "liberals" in the Episcopal Church today.

David R. Green
Washington Court House, Ohio

Dislikes divisive editorializing

[What is *Professional Pages*] attempting to accomplish as a vehicle of nationwide communication? Provocation? Alienation? Confusion?

"How do female clergy answer the 'big question'?" offers the delectable proposition that North Dakota, long a haven overpopulated with rejected male priests, has somehow devised a means of refusing to harbor any more of these disreputable and unwelcome clergy. Insulting drive!

To add further insult, the writer proceeds to develop a hypothetical proposition which suggests that, yes, comparisons are odious. Male clergy "pastoral style" vs. female clergy "pastoral style" provides a contrast in stereotypes—negative to the male, alas! "Only when the bodies are piled up around them do many male priests come in and clean up the field."

One hopes this sort of divisive editorializing may cease! And soon.

William Haynsworth
New York, N.Y.

Millennialism is "already here"

It is most gratifying to see serious theological endeavors gracing the *Pro-*

fessional Pages (July issue).

Bishop Grein appears to place reconciliation and restoration in opposition in the name of a theology of process. Reconciliation is possible because of God's prior action in Christ. It is the message entrusted to the Church. Reconciliation is a process founded on personal decision based upon repentance. It is made necessary by the effects of the Fall and of subsequent personal decisions hostile to God, neighbor, and self. Reconciliation, then, is involved in the process of restoration of harmony and the acceptance of our vocation to glorify God and care for His creation in terms of His dominion covenant.

William Morris apparently rejects

all forms of millennialism. It is not clear if he means by this the concept of the Kingdom of God as well! To do so would be to reject much of the teaching of Jesus as well as a major thrust of Scripture. To reject the millenium because of chiliastic, dispensationalist, and triumphalist abuses is yet another case of throwing out the baby with the bath water. To reject the millenium is to reject God's lordship over history and condemn the Church to cultural obscurity and moral irrelevance.

The biblical new age dawned with the birth, life, crucifixion, resurrection, and enthronement of our Lord. It is being made manifest with power by the Spirit in the life and ministry of the Church. It will be perfected at the final consummation when the new Jerusalem appears and God once more dwells with men. In other

words, the millenium is already here, and we are called now under God to serve Him by obeying His revealed word and commandment.

Jon M. Lindenauer
Seattle, Wash.

"Priestess" movement hits new low

The argument to have women "priestesses" sank to a new low with the publication of a letter from Robert Stephenson. His statement, "whether one has to possess a penis in order to preside at our Lord's table," is revolting and irreligious. To use this term in connection with a very sacred part of our Church's furniture and the place of a most holy act of our Lord is absolutely revolting.

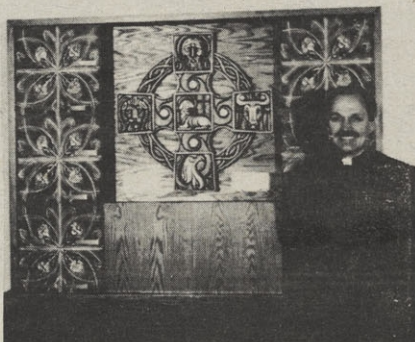
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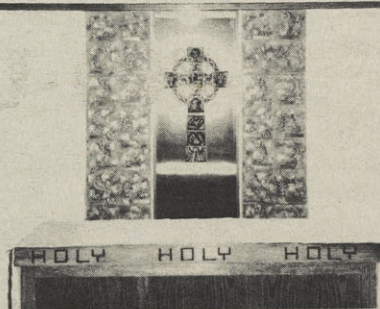
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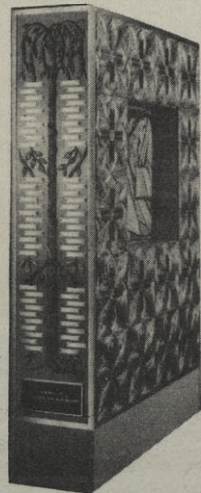
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Why seek ordination in the Episcopal Church?

by John D. Lane

"You have a significant lay ministry. Why do you want to be ordained?"

"Are you looking for people with insignificant lay ministries?"

This was a pointed but not unusual exchange between a Commission on Ministry member and a person seeking ordination.

Many wonder—or should wonder—what the future will bring. Who will the clergy be? How will they come to be trained and ordained? The Rev. W. Gedge Gayle, Jr., chairman of the Diocese of Louisiana's Commission on Ministry, speaks for many when he says, "We need to do more recruiting." When asked how, the reply was a quick, "I don't know."

Durstan R. McDonald, dean of the Episcopal Theological Seminary of the Southwest, is convinced the Church needs more diversity, that it needs to look for unusual kinds of holiness, and that today's pre-ordination process puts candidates through an ecclesiastical blender that churns out a homogenized product.

At St. Luke's Seminary, Dean Robert Giannini sees an advantage in being a part of the University of the South. "We see undergraduate students in All Saints' Chapel every day. We try hard to recruit from this group, and we have some success. We are on the lookout for bright, attractive—I don't mean good-looking—natural leaders. That's what I believe the Church needs as clergy."

Dr. J. Carleton Hayden, associate dean at St. Luke's, is concerned about the absence of successful recruiting of black candidates. "In the past, many black clergy came to us from the West Indies. Today, many are coming from Africa. The number of native-born American black seminarians seems to be declining."

Giannini thinks the Church's pre-ordination process is subtly and unconsciously weighted to look more favorably at middle- to upper-class white candidates, a "country club type." Echoing McDonald, he thinks the Church overlooks many persons who could work well in blue-collar settings, prisons, or as inner-city storefront evangelists. "Inability to recruit a greater variety of candidates for ordination is a direct cause of our difficulty in evangelism. We set ourselves up to have narrow appeal."

Some years ago, the Rockefeller Foundation sought to broaden the pool from which seminaries could draw by offering fellowships to those who were uncertain about ordination. From this effort, McDonald believes the Church gained a number of its more creative and "different from the mold" clergy. In addition, the program created a core of

theologically trained laypersons when the Rockefeller "seekers" decided not to be ordained.

Hayden points to the University of the South's Education for Ministry (EFM) program as evidence that many laypersons today are interested in a deeper and more substantial Christian education even though most EFM participants have no intention of seeking ordination. Today's laypeople seem to be better informed theologically than their predecessors.

The 1979 Prayer Book does, as its detractors claim, change the theology of the Episcopal Church. By far the most significant change is in the general understanding of ministry, enhanced thinking about the peculiar ministry of each order, and, perhaps of most impact, a higher view of the wider-ranging and important ministry of the laity.

"You have a significant lay ministry. Why do you want to be ordained?" More and more often this question is being asked, and it's not always a bad question. In worship, laypersons read the lessons, lead the prayers, and pass the chalice—even take Communion to the home-bound. One doesn't need ordination to have a significant liturgical ministry.

Laypersons are trained to call on the sick in hospitals and on those whose lives are confined by the walls of nursing homes and their own houses. One doesn't need ordination to have a significant pastoral ministry.

Laypersons are teaching adult Bible study, leading discussion groups, and acting as EFM "mentors." One doesn't need ordination to have a significant Christian education ministry.

Laypersons work in soup kitchens, shelters for battered adults, and hospices. One doesn't need ordination to have a significant outreach ministry.

Today, many laypersons have admirable ministries. To a degree unknown before, those who seek ordination have already shown forth Christ to the world. Yet it is more difficult today to become ordained, much more difficult, than it was 20 years ago.

In the "good old days" a man with the support (or good will) of his rector and bishop would have to do something pretty bad to wash out of seminary and the pre-ordination process. At some point the diocesan standing committee had to approve, but it generally ratified whatever the bishop said was the truth.

Today's route to ordination has some 30 hoops, steps, obstacles, and potholes. The Church doesn't recruit. It screens. McDonald feels this to be a reaction to paternalism. In the past, one person

(the bishop) needed to say "Yes." Today, dozens have veto power. Paternalism may be dead, but nothing alive has really replaced it.

If this sounds like filling a parish vacancy, it should. The cause is the same: dead paternalism, replaced by chaotic democracy. The buck is passed from hand to hand, and it stops nowhere. Just as clergy drop out of the deployment process, potential ordinands drop out of that process.

College chaplains, who used to be a great source of prospective clergy, say they have refrained from recruiting because they don't wish to subject persons entrusted to their care to the unintentional insensitivity of pre-ordination.

Another problem, perhaps the biggest of all, is economic. The Church can't guarantee jobs to seminary graduates. Compared to other professions with comparable periods of training, ordained ministry is not financially attractive.

Most Episcopal seminaries today would claim to be training centers for parish ministry. Both Giannini and McDonald think a better target would be the "gathered community," a broader term than parish. If the parish or other gathered community is geographic, the Church has been notably poor at making the cross-cultural leaps needed in changing and mixed areas.

The Church seems to be wary, McDonald believes, of candidates who exhibit genuine holiness, who might be caught "wasting their time" in leading retreats, researching sermons, and giving spiritual direction.

Twenty years ago, the typical seminary senior was single and in his mid-20's. Today, he or she is 35-40 years old, most often with a spouse, several children to support, and \$20,000-\$30,000 of debt caused by three years of seminary. Seminarians understandably exhibit signs of anxiety.

What does the Church need? According to those quoted above, it needs to find effective ways to recruit persons with leadership qualities. It needs to find ways to attract younger women and especially men—yesterday's majority is today's scarcity. It needs to be looking for a wide variety of characteristics. If the Church is serious about evangelism, a narrow leadership can't get it there.

The Church needs to rid itself of the hoops and obstacles. It needs a process that provides quicker "Noes" and firmer "Yeses." Otherwise it will find itself filled with battered individuals, both lay and ordained.

John D. Lane, rector of Trinity Church, Staunton, Va., is a member of the Board of Examining Chaplains and an editor of Professional Pages.

Perched on the ecological abyss

by Elizabeth Eisenstadt, Editor

Unless you live in a secluded log cabin in the mountains, you may share my feeling that where our environment is concerned, it's five minutes to midnight.

I live in Philadelphia, Pa., where the filth is hard to avoid. For years the responsible elected officials on City Council have been feuding with the Mayor over a trash-to-steam plant, letting this lovely but perishable town stew in a foul cauldron of debris.

For many of us, medical waste and sewage have interfered with our vacation plans. Perhaps you wanted to visit the beaches of Long Island or the New Jersey shore this year? Or take a trip to the North Sea where two-thirds of the seals have died of some weird virus and where the ocean itself is said to be polluted beyond resurrection?

Apart from a couple of resolutions on toxic waste over the past decade, our Church has largely been silent. During the next triennium a study group will be appointed to develop a Church-wide statement on the environment. But we can't leave



the larger Church to make our stands for us. Our understandings of creation, stewardship, and redemption are all intimately connected with the way we treat the world around us. As is, of course, our understanding of sin.

Many laypeople in your parishes are probably

already members of conservation groups. The potential power of parish environmental groups could be quite impressive. The signs of increased awareness and anxiety are there. But the clergy, among other community leaders, need to channel our fears into constructive lobbying efforts and individual stewardship of scarce resources.

When the stench of the streets and the clammy humidity—probably a result of the greenhouse effect—became too much this past summer, I would turn to an old favorite, the Roman Catholic poet-priest, Gerard Manley Hopkins. The second stanza of his famous "Pied Beauty" speaks to the most cynical of spirits:

*All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.*

I hope we have not gone too far and that we are not too late to preserve some of those dazzling feats of nature in which our God delights. Consideration of the consequences if we don't develop our atrophied consciences is too appalling to contemplate.

The stones speak

by Robert E. McCann

I had the slides. I had the course outline. But nothing could have fully prepared me for the impact of "The Palestine of Jesus," a 16-day study tour presented at St. George's College, Jerusalem.

One of the foundational stones of the Anglican presence, stemming out of the period of the British mandate, is St. George's Cathedral, whose close and near-close include a hostel and dining room, an elementary school serving some 800 children (the majority of whom are Muslim), and St. George's College for Christians of all denominations who come to spend two to 10 weeks in biblical courses which include class and field work.

Most of the countries I have visited can be described in terms of landscape, seascape, or even psychological inscape. But erez Israel falls into the category of rockscape. Stones there speak to stones whether they carve out the cave stories of the Holy Nativity in Bethlehem, or of the Holy Sepulchre in Jerusalem, or of the Nazareth household, a probable site of the place where the Holy Family nurtured the child Jesus. The land itself has become the rock bearer of the Good News.

As a result of "The Palestine of Jesus" experience, I can appreciate the task of the woman who searched her darkened dwelling, hoping to unearth the lost coin in its rocky crevices. "Rejoice with me! I have found the piece that I lost."

I can see the land itself taking part in the renaming of Simon: "Thou art Peter, and upon this rock I will build my church."

I can hear the catapults of war pulling down the Temple so "not a stone was left upon a stone."

I can sing the pilgrims' Songs of Ascent as I walk the recently unearthed step stones of the Second Temple and know that Jesus and His disciples also walked there. "Jerusalem is built as a city . . . to which the tribes go up."

I can understand the readiness of the crowd to

throw rocks at the woman taken in adultery outweighed by the heaviness of their awareness of their own sins.

"The Palestine of Jesus" included a day observing a dig at Capernaum on the property of an Orthodox monastery dedicated to the Holy Apostles. Pottery from as early as the Roman and Byzantine periods easily dates the levels of the find.

The ancient synagogue of Beth Alpha, with its floor mosaics from the sixth century, momentarily turned our heads. More importantly, they turned the heads of Talmudic scholars for graven images apparently condemned by the Mosaic Law patently appear in the center panel. There, before our feet, were the houses of the Zodiac and also Apollo, the sun god, driving his chariot across the sky.

Dominating the walled city of Jerusalem is the Haram esh-Sharif, also known as the Temple Mount. The Dome of the Rock, with its blazoned golden hue, captures the eye and the excitement of every pilgrim. This, the third most holy shrine of Islam, recalls Muhammad's Night Journey and his Ascent into Heaven and the sacrifice of Abraham's son (Ishmael, in that tradition).

How extraordinary to move through the land and observe ancient threshing floors still in use by the farmers of today. And to recall how Gad went to David and said: "Go up and erect an altar to Yahweh on the threshing floor of Araunah the Jebusite."

How awakening to know about the nourishment of wheat and worship meeting together on the same stone where the goddesses of fertility worked their power before the coming of the Israelites into the land.

"The Palestine of Jesus" served as a corrective course to what I like to call the "There is a green hill far way" school of theology, mindful that Mrs. Alexander had never seen the rocky, barren hills of Judea nor heard of the impossibility of identifying the exact place of the crucifixion.



A stone olive press from Palestine.

"The Palestine of Jesus" also served as a great support to my own personal spiritual life. I remember, particularly, the time for prayer in the desert as we trekked toward the Greek Orthodox Monastery of St. George, Cosiba, literally a cliff-hanger of a place. It was the prayer of purification that can come by removing oneself from the daily assaults to one's senses and sitting in this naked land.

Then there was the fullness of experience in the Crusader Church of the Holy Cross, Abu Ghosh. There my senses took in the rising incense, the deep silence, and the pure sound that can only come when the text and the music are so wedded, as in Gregorian Chant.

The stones continue to speak to those who travel to the Holy Land in the spirit of an inquisitive yet prayerful pilgrim. St. George's College is a collector's stone for that kind of experience.

For further information, write to the Very Rev. John Peterson, St. George's College, Box 1248, Jerusalem, Israel.

Robert E. McCann is rector of St. John-in-Montclair in Oakland, Calif.



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William Swing

Continued from page A
Fall, the Incarnation, Atonement, Resurrection, and the eschaton—all the great doctrines of the Church.

Wantland: In a perfect world, how would the Church relate to the culture in which it exists?
Swing: In a perfect world, we would be in the Kingdom of Heaven, and it would no longer be the world as we know it. We would indeed be a community of Christ's Resurrection.

However, the world is not perfect and won't be in our human experience. So it seems to me that the Church is rightfully engaged with the world.

Wantland: What can the Church do to strengthen our witness in society and be better engaged with the world?
Swing: We can be engaged in answering human cries of suffering and pain. There aren't many "do's and don't's" in that witness, but we must get involved. We can't stand on the sidelines.

In strengthening our witness, we need to listen. I need to listen to Bill Wantland on the plight of the small farmers in Wisconsin. We don't have small farmers in San Francisco. You need to hear about the gay community there. We need to listen to each other.

Wantland: Many traditionalists have been critical of the Church, especially on issues of homosexuality and women's ordination, because they feel the ageless Church is capitulating to the spirit of the times. How do you see this?

Swing: If we believe that the Holy Spirit moves us into all truth, then the spirit of the times is not necessarily evil.
I don't think homosexuality is a current thing;

it is the interpretation of homosexuality that is new. Homosexuality itself has been around for centuries.
As to women, women have campaigned to be taken more seriously. We have not capitulated, but responded.

Wantland: Given your understanding, could you find a place in your diocese for traditionalist priests?
Swing: I assume that "traditionalist" includes issues about the 1928 Prayer Book and women priests. We still have four churches in our diocese which use the 1928 Prayer Book. I have good relations with those congregations.
We have priests right now in the Diocese of California who do not accept women in the priesthood. They are not being persecuted at all, but are treated with respect.

Wantland: One last question: We have survived 12 years of division over women priests. A woman will likely be elected bishop in the not-too-distant future. Are you optimistic that the Church can survive this as well?
Swing: I do not see the election of a woman bishop as the storm that women priests caused, and that was not as big a storm as that caused by the black civil rights movement. I am very optimistic.

The interview came to an end, and Bill and I left the Press Room for different dinner meetings. As I reflected on our time together, I felt I had learned more about my brother in California. Also, I learned a little more about myself.
Where Bill was politically conservative and theologically less so, I realized I was politically liberal and theologically conservative. Is there some relationship, I wonder?
Yet in many ways we would agree on basic fundamentals. If we could truly listen to each

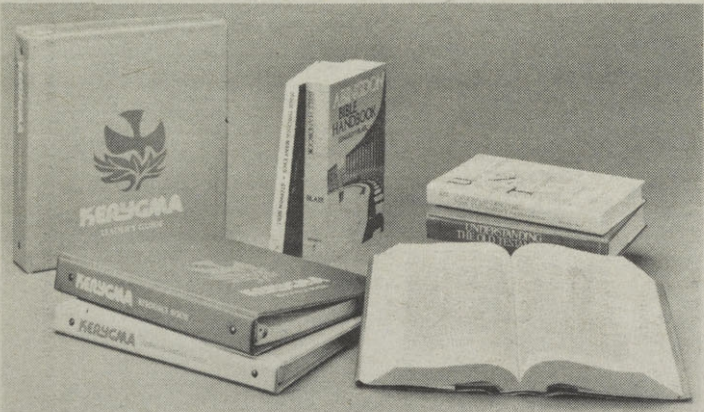


Bishop William Wantland

other—not just on those areas of concerns we do not share, but on those points which separate us—we might both grow in understanding and thus find more to share in optimism.
After all, the Church, like creation itself, belongs ultimately to God. It doesn't belong to either Bill or me or even this age or culture. If we remember this and trust God, we do indeed have cause for optimism. Our Lord has already won the victory, and we are in His keeping—even in our mortal limitation and blindness.
It was a good evening.
William C. Wantland, Bishop of Eau Claire, is a lawyer, a former judge, and a member of the Seminole Nation.

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Setting continuing education standards

by John Rawlinson

About a year ago I attended a continuing education seminar about adult children of alcoholics. The other participants were medical personnel earning continuing education credit to maintain their licenses. In California, I discovered, those in a variety of professions must meet state requirements regarding continuing professional education. On reflection I wondered about my own continuing education activities and those of other clergy.

I am convinced clergy would benefit from establishing a standard of self-evaluation regarding continuing education. With that in mind, I recently asked about the "program" of the Clergy Formation Office of the Roman Catholic Diocese of Oakland. That office has simple expectations: 30 hours of education annually which may be done through an accredited school or a program known to the office, or the priest may propose another method. Clergy are expected to submit minimal evidence of the work done each year.

Enforcement is simple. The Formation Office sends a letter to each priest lacking certification of the 30 annual hours. That reminder system escalates until those who fail to pursue education find themselves confronted by an inquiring bishop. The clergy have never yet needed to be reminded that the bishop has appointing power over them.

The intention of the Oakland program has nothing to do with content. Rather, the assumption is that any educational activity will involve intellectual challenge and provide new ideas and material. Thus, the Formation Office hopes that in the process of having pleasurable educational experiences, the clergy will develop good attitudes about learning and that that process will take place

beyond the confines of a particular set of programs.

Based on California's requirements for other professions, the Oakland program, my own experiences, and what I hope to be common sense, I suggest a set of standards regarding clergy education that I hope will be the basis for discussion, revision, and growing practice.

Since clergy must cope with diverse responsibilities and subjects, I suggest their continuing education should touch Bible, theology, preaching, education, administration (including working with volunteers), pastoral counseling, and the role of the Church in society (including social ministry).

Thirty credit hours is a suitable annual amount. Those hours might be amassed in various ways. Some would be at an hour-for-hour rate, others would be differently weighted.

An hour-for-hour equivalency should be calculated for classroom, seminar, conference, and similar organized educational ventures. Case study conferences would be included in this category but would be limited to 10 hours annually.

Home study is important. Reading a book or professional journal rates one-half to one credit hour. A published or carefully prepared oral book review would rate an additional half hour of credit. A home study course should add credit of one hour per successfully completed self-test. The total annual credit for home study should be 20 hours.

Learning through teaching is another category of credit. While this has many forms, the critical factor is that the teaching be directed to professional peers, not to parishioners.

Publication of an academic paper in a profes-

sional journal, one form of teaching, would rate up to 10 hours per paper. Only one paper per field should be credited per year. Articles of lesser academic nature and length should be rated at lesser hours. An unpublished academic presentation to a group would rate up to seven hours per presentation. Again, only one presentation per field should be credited per year.

Up to 10 hours' credit should be granted on an hour-for-hour basis for professional, peer-level teaching.

Finally, the preparation of a public display aimed at people beyond the parish, and with substantial content of a somewhat professional nature, would be rated at up to three hours per display for a maximum of two displays per year.

The last category of credit would be serving on groups engaged in a studied approach to planning or decision making based on interdisciplinary dialogue. Some planning groups engage in demographic, statistical, geographic, historical, liturgical, cultural, and/or other exploration; the background data then become the basis for future planning. Clergy sometimes function as members of groups such as hospital ethics committees; their decision making is based on interdisciplinary data. In both situations participants encounter and struggle with new information in the course of ongoing activities. Up to seven hours of credit would be available per year.

I am aware of the well-attended seminary continuing education programs for Episcopal bishops and believe they ought to set a tone for other clergy.

John Rawlinson is rector of St. James', Oakland, Calif.



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What's in it for me: Convention and parish clergy

by John D. Lane

Whatever anyone else says, the *parish* is—to use the Armstrong tire slogan of yore—“where the rubber meets the road.” Where am I, as a parish priest, likely to feel the impact of the recent Detroit gathering? Where will it make my life easier? Where will it make my job tougher?

General Convention held Christian education to be important and provided more money for it. The Episcopal Church Center will be producing a manual “for planning and implementing Christian education in different contexts.” Much material will be made available. But the people on the parish level will be responsible for finding what seems most appropriate for them. A resolution to produce a new Episcopal Church curriculum was defeated.

“Supplemental Liturgical Texts” will be re-

vised somewhat and made available for use (under the bishop's direction) by Advent, 1989. These are the so-called “inclusive-language services.” I advise parish clergy to obtain a copy of these texts, study them carefully, and decide precisely how you want to use them—if at all. At the least, they can be a great teaching device. Pray that your bishop will permit their use.

The Title III (ministry) canons, including new rules about lay ministry, the ordination process, and how to remove you from your present job, have been completely revised. By and large, they are boring, but they can affect a lot of the things you do. Examples: Testing, I infer, is no longer a prerequisite for lay eucharistic ministers (chalice-passers). A wider group than just the bishop and rector are involved, at all levels, in the process

toward ordination. Priests whom parishes would like to have removed are now entitled to independent fact-finding and “representation.” (*Lawyers* in the House of Deputies opined that *lawyers* aren't necessary!)

The Presiding Bishop announced he would be establishing an individual pastoral relationship with a person living with AIDS and asked his fellow bishops to do the same. The ignorance about AIDS is still vast, and the PB's statement may open the way for you to explain the Church's ministry—a ministry to all, especially those who need it the most.

General Convention passed a resolution asking all Episcopalians to boycott Shell, Mobil, Texaco, and several other oil companies due to their business in South Africa. Don't tell your more conservative members, but know that they'll find out about it without your help. If you want to observe the boycott, you may need to buy a bicycle.

“Episcopalians to Ordain Gays” read the headline in the *Detroit News*. A lot of things were discussed, but what was passed has all the effect of a soap bubble. We are to follow the canons, on the one hand, and remember that no one has a “right to ordination,” on the other. The *Detroit News* was wrong.

“Women bishops” took up a lot of floor time as the Presiding Bishop thought we should have a statement to take to Lambeth. What finally emerged was a resolution on “Episcopal Visitors” who would be called to visit parishes that are out of step with the bishop. It was passed out of pastoral concern for the sensibilities of others, but I suspect it won't be put into practice much—if at all.

These are a few of the subjects discussed that may affect you as a parish priest. What struck me most at General Convention were the expressions of genuine love and concern for those on the opposite sides of various fences. I hope I can translate *that* to my parish.

John D. Lane, rector of Trinity Church, Staunton, Va., is an editor of Professional Pages.

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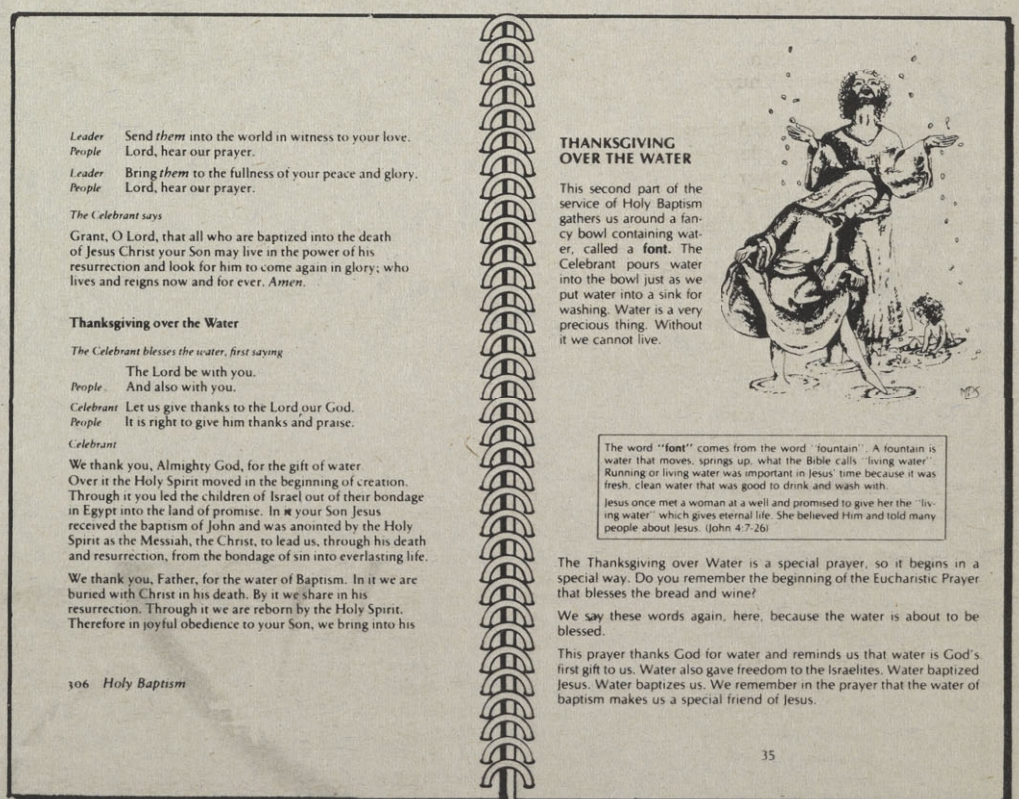
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BONNER, John H., III, from Ascension, Knoxville, TN, to Christ, S. Pittsburg, TN

BONSEY, William E., Jr., from Holy Apostles, Hilo, HI, to director, camps and conferences, Diocese of Hawaii, Honolulu, HI

BOOKE, Peter W., from chaplain, RAF Chicksands, England, to chaplain, Plattsburgh AFB, NY

BOSSIÈRE, Jacques P., from Holy Trinity Cathedral, Paris, France, to Saint-Esprit, New York, NY

CANDLER, Samuel G., from St. Paul's, Summerville, SC, to Holy Spirit, Cumming, GA

CARLISLE, Michael E., from Ascension, Cartersville, GA, to Rondo Retreat and Conference Center, Kakamega, Kenya

CARLSON, Robert J., from archdeacon, Diocese of Honduras, Tegucigalpa, Honduras, to Our Saviour, Pasco, WA

CHISHOLM, John R. (retired), from Lindenwold, NJ, to 1290 Welsh Rd., Huntingdon Valley, PA 19006

COATS, William R., from Redeemer, Pittsburgh, PA, to St. Clement's, Hawthorne, NJ

COLBERT, Douglass C., from chaplain, US Army, California, to chaplain, US Army, Ft. Amador, Panama

COOKE, Nicholas T., III, from Christ, Alexandria, VA, to St. Luke's, Montclair, NJ

COOPER, Michael S., from non-parochial to St. Paul's, Wood Ridge, NJ

COVEY, John B. (retired), from League City, TX, to Box 1372, Onalaska, TX 77360

COWPERTHWAIT, Robert W., from Trinity, New York, NY, to St. Paul's, Franklin, TN

CUNNINGHAM, William P., Jr., from St. Mark's, Ft. Dodge, IA, to St. Paul's, Bellevue, OH

DAWSON, Tucker E., Jr., from St. Thomas, Overland Park, KS, to St. Andrew's, New Orleans, LA

DICKSON, Joseph S. (retired), from Kent, OH, to 19776 Evergreen St., Detroit, MI 48219

DOUGHERTY, William J. (retired), from Jensen Beach, FL, to Box 336, Ocean Grove, NJ 07756

EDEL, Wilbur H., from Transfiguration, N. Bergen, NJ, to Holy Spirit, Osprey, FL

ELLIS, Michael W., from non-parochial to St. John's, Frostburg, MD

FERNANDEZ, Jose P., from Grace, White Plains, and Christ, Tarrytown, NY, to Christ, Trenton, NJ

FREEMAN, Monroe, Jr., from Trinity, Irvington, NJ, to St. Stephen's, Schuylerville, NY

FRYE, Royce M., from St. Andrew's, Arlington, VA, to Christ Cathedral, Louisville, KY

GALLAGHER, Robert A., from Congregational Development Office, Diocese of Connecticut, Hartford, CT, to St. Michael's, Trenton, NJ

GEHRIG, Stephen J., from Holy Spirit, Vashon, WA, to St. Margaret's, Bellevue, WA

GIBSON, Carolyn F., from Holy Trinity, New York, NY, to non-parochial

GOODFELLOW, Willa M., from Trinity, Muscatine, IA, to St. Paul's, Grinnell, IA

GRACEY, David (retired), from Harwinton, CT, to Woodruff Court Apt. 26, Litchfield, CT 06759

GRINER, Robert T., from All Saints, Millington, NJ, to St. George's-by-the-River, Rumson, NJ

GUERRERO, Carmen B., from Diocese of Honduras to Santa Fe, San Antonio, TX

HAMERSLEY, Andrew C., from Christ, Andover, MA, to St. Andrew's, Albany, NY

HOLLEN, Norman V., from St. Anne's, Fort Worth, TX, to administrator for Mission and Ministry, Dallas, TX

SOUTH, C. Edward, from St. Stephen's, Huntsville, AL, to St. Andrew's, Mentor, OH

STREETT, David C., II, from clinical chaplain, Augusta Correctional and Medical Institution, Grovetown, GA, to chaplain, Mississippi State Prison, Parchman, MS

SWAIN, Barry, from St. Mary the Virgin, New York, NY, to St. Clement's, Philadelphia, PA

TAYLOR, Paul N., from non-parochial to Trinity, Shrewsbury, MA

TERRY, Kenneth R., from St. Peter's, Neligh, and St. Mark's, Creighton, NE, to St. Simon's by the Sea, N. Wildwood, NJ

TUMBLESON, William C., from chaplain, US Navy, El Toro, CA, to Advent, Westlake, OH

VRUWINK, John H., from St. Thomas, Medina, WA, to Christ, Seattle, WA

WALKER, Dennis R., from Christ, Lima, OH, to St. Mark's, Toledo, OH

WILLIAMS, Ruth T. P., from St. Edmund's, Chicago, IL, to St. James' Cathedral, Chicago, IL

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JOHNSON, Jay E., to St. Simon's, Arlington Heights, IL

MATTIA, Joan P., to St. James, Leesburg, VA

MATTIA, Louis J., Jr., to St. James, Leesburg, VA

McALISTER, Donald B., to St. Laurence's, Osceola Mills, and Holy Trinity, Houtzdale, PA

MURPHEY, Karen C., to Grace, Madison, NJ

NEIGHBORS, Dolores M., to Epiphany, Chicago, IL

NISSING, Douglas F., to St. Mark's, New Britain, CT

RICE, Charles L., to Messiah, Chester, NJ

SHAMBAUGH, Benjamin A., to Holy Spirit, Lake Forest, IL

SHAW, Martini, to St. John the Evangelist, Flossmoor, IL

THOMAS, Henry C., to Transfiguration, Palos Park, IL

TYREE, Susan M., to St. Dunstan's, McLean, VA

URBAN, Ruth, to Christ, Towanda, PA

WALDO, Mark E., Jr., to St. George's, Arlington, VA

WELSH, George, to Good Shepherd, Momence, IL

WILSON, John D., Jr., to Grace, Pontiac, IL

WOOD, Stuart C., to Green County Cluster, Muskegee, OK

RECEPTIONS

MORRISSETTE, Paul E., on Dec. 16, 1987, by Bishop Andrew F. Wissemann of Western

Massachusetts. He is director of the Worcester Pastoral Counseling Center, Worcester, MA

POTTER, Raymond J., from the Roman Catholic Church by Bishop William Jones of Missouri. He will serve at Trinity, St. Charles, MO

LIFE PROFESSIONS

Sister JEAN GABRIEL in the Community of the Transfiguration

Brother LARRY BOYD in the Company of the Paraclete

Sister LYDIA MAGDALENE in the Community of the Transfiguration

RETIREMENTS

ANDERSON, Vincent J., from St. John's, Ionia, MI, on Sept. 9, 1987. His address is: 124 N. 13th St., Niles, MI 49120

BELL, Walter A., Jr., from St. Peter's, Washington, and St. Mary's, Belvidere, NJ, on July 1, 1987. His address is: RR #4, 19 Cedar Hill Rd., Brewster, MA 02621

CARTER, John P., from St. John's, Ellicott City, MD, in June, 1987. His address is: Rt. #1 Box 96, Sewanee, TN 37375

CATES, David E., from St. Matthias, Asheville, NC

Continued on page L

Sunday is not a day of rest.



Synthesis



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Alden Hathaway

Continued from page A at Berkeley. A lot go to Trinity, though, because it is evangelical and because it is local.

Gracie: What about peace and social justice activists in the diocese? Do they feel at home there? Hathaway: We certainly have them. You know, those issues cut across theological lines. We have evangelicals who are very liberal politically, and that is in the tradition of the Anglican evangelical witness in the past.

Gracie: People of all theological stripes can certainly work for social justice and peace, but there is a question of priorities. Yours is clearly evangelism and church growth. When issues come up in the Commonwealth of Pennsylvania like the recent attempt to raise the minimum wage, I have learned to expect Bishop [Charlie] McNutt [of Central Pennsylvania] to be there, and Bishop [Lyman] Ogilby [of Pennsylvania] always was. But I haven't heard from you. Hathaway: This is just not one of the gifts God has given me. I don't function well on legislative things. I just don't understand them. Now George Werner, our cathedral's dean, does. He speaks on the public issues and advises me what to do. The community knows that George speaks for the Church although he is not as involved in statewide issues as perhaps we ought to be.

Gracie: Suppose I were a gay priest in your diocese. Would I have to stay in the closet, or should I pack my bags and go? Hathaway: I have informed all our clergy that their sexual orientation is none of my business. If they can by their life and ministry uphold the standard of chastity and not be an embarrassment to that standard in the Church, then I will support them. But if they avow an open gay life style, then I cannot support them. One of the most difficult things I have had to do concerned a candidate for the diaconate who was ideal in every other way but could not promise me he would not enter into a gay life style. When I told him I could not ordain him, I took a lot of heat so I went to the gay community and explained that I could not allow them a different standard. Marriage is the context for sexuality.

Gracie: What about the committed gay relationship? Suppose a clergy person or someone else is living faithfully with one other person? Hathaway: The sacramental sign is the institution of marriage, and I don't see how a gay relationship qualifies as marriage.

Gracie: Is there an Integrity chapter in Pittsburgh? Hathaway: Yes. When I allowed them to advertise

in the church paper, I took a lot of heat for that. They were coming to a gathering of church groups the diocese sponsored, an "under one roof" conference. I was really blasted from the right for even allowing them to exist. And I said that to my knowledge they are a group trying to minister to the special needs of gay people within the Church, and I don't know that they are advocating a life style contrary to the Church's teachings. Perhaps they are, but I don't know that, and I trust they will honor the standards. If they do, they are a part of our life together. I wrote a pastoral letter to that effect and simply cited the Denver statement.

It's an issue, David, that cuts right into my heart. On the one hand, I feel the biblical injunction is clear. As I have been able to study it, psychologically and sociologically, it is an aberration, an immaturity. At best, it's a tragedy. But then, all of us are aberrations and tragedies of sorts. We all know we are redeemed by Christ.

When resolutions on the gay issue came before our convention, I ruled them out of order. If you vote one way you are against Scripture; if you vote the other way, you are against people for whom Christ died. I don't know how we are going to deal with this, but we are not going to vote on it in convention.

Gracie: Should a clergy family considering an abortion assume they would hear a predetermined response from you?

Hathaway: I would hope not. I do not believe we should go back to the situation before the change in the law. You would be back to illegal abortions then. I realize that in some cases abortion is inevitable in this broken world, but it is always a tragedy. To get back to your clergy couple: If they elected to have an abortion, I would weep with them.

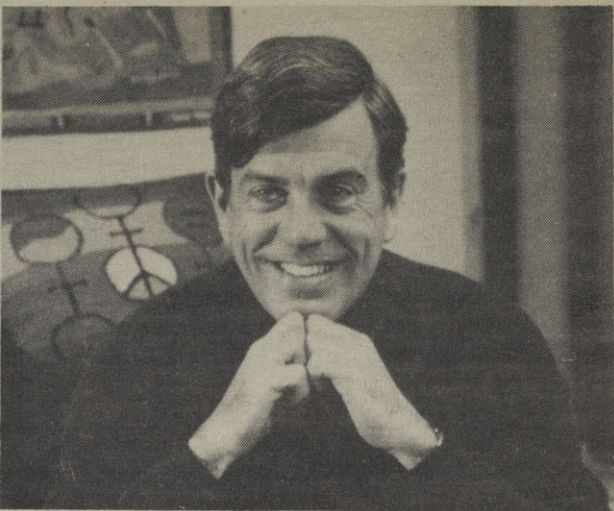
Gracie: It would seem to me that people who read the Bible more literally would be reluctant to see women in authority in the Church. That is what I would predict your stance would be. Is that a false prediction?

Hathaway: Yes. One of the reasons I got into Episcopalians United is I wanted to be sure it didn't go that way. Within the ECM, you know, that is where the action is to stop women. But I believe the movement to ordain women and bring women into full ministry is of God, not contrary to Scripture, and that God blesses it. I have about 25 ordained women in the diocese, most of them Trinity graduates. Three are in charge of parishes. I am proud of them all.

Gracie: And you have no reservations about women as bishops?

Hathaway: No. Except that I know it is going to cut the heart out of the Anglo-Catholics, and we have a lot of them in our diocese.

I don't like this episcopal visitor thing. I believe that where the bishop is, there is the Church



David Gracie

—not a bishop, but the person ordained to be bishop of that diocese. I voted for the resolution, though, because there wasn't any better.

I believe God is going to bring us through this, and I am going to hang in with those conservatives, keep us talking, keep us praying, keep us loving each other.

Gracie: On that theme of loving one another, Alden, I confess that when I heard another of our classmates preach not long ago, I got the sense that something was being bootlegged into this Church that belongs in the fundamentalist Churches I grew up in and left. I also got a sense that what he was saying tended to put Christians into two categories: those who had had the experience and those who had not, those who were born again and those who were not.

Hathaway: David, surely you are wise enough to know that is very superficial. There is nothing aberrant about the great Anglican evangelical tradition. It has been a vital strain of Anglicanism since Cranmer. But when you and I went to seminary, there were a lot of pages pasted together. I have become an evangelical to build that witness back into the Church. When I was a social liberal, I found that something was missing in our witness. . . a personal relationship to Jesus Christ. I rejoiced to find that that understanding of the gospel was part of our own heritage and tradition. I can tell you, it saved my life.

At this point I turned off the tape recorder, but the discussion continued on more personal terms as I walked with Bishop Hathaway and his wife to the hotel lobby. They were bound for a service sponsored by the Prayer Book Society.

This was the first time Alden and I had been together in many years. The interview was not without pain. I am glad he suggested we pray before turning the tape recorder on.

David Gracie is a chaplain at Temple University in Philadelphia, Pa.

Clergy Changes

Continued from page K NC, on May 1. His address is: 67 Wolfe Cove Rd., Asheville, NC 28804 CUMMINGS, Robert H., from St. Mark's,

Adams, MA. His address is: P.O. Box 34, Plainfield, MA 01070 FRISBY, Thomas F., from St. John's, Detroit, MI, on Dec. 31, 1987. His address is: 159

Windwood Pointe, St. Clair Shores, MI 48080 HAWKINS, V. Richard, from Redemption, Southampton, PA, on January 1. His address is: Box 195, Blue Ridge Summit, PA 17214 HOLT, James C., from St. Luke's, Kalamazoo, MI, on May 15, 1987. His address is: 1727 Creekside Dr., Carmel, IN 46032 JIMENEZ-DE LA SOTA, Rafael, on Nov. 13, 1987. His address is: 180 St. James Pl., Brooklyn, NY 11238 MacGILL, Robert A., from Consortium of Endowed Episcopal Parishes, Indianapolis, IN. His address is: 5201 Wheatcroft Ct., Indianapolis, IN 46226 MAGEE, Lynwood C., from St. Luke's and St. Paul's, Charleston, SC, on January 1. His address is: Box 568, Saluda, NC 29773 MATHEUS, Robert L., from Grace, Boone, IA, on July 1. His address is: 1215 Twelfth St., Boone, IA 50036 OWENS, John C., from St. Gregory's, Parsippany-Troy Hills, NJ, on January 1. His address is: Rt. 7 Box 64B, Arcadia, FL 33821 RAPP, L. Dudley, from Trinity, Asbury Park, NJ, on June 1, 1987. His address is: 325 Edgemont Dr., Loch Arbour, NJ 07711 ROBERTSHAW, Arthur B., III, from Holy Advent, Clinton, CT, on January 1. His address is: 8 Canborne Way, Madison, CT 06443 SLATER, John W., from St. Michael and All Angels, Lincoln Park, MI, on March 1. His

address is: 867 Stewart St., Lincoln Park, MI 48146 SMITH, Alan P., from canon, Diocese of Milwaukee, WI, on January 1. His address is: 929 N. Astor, #2701, Milwaukee, WI 53202

DEATHS

CASEY, Craig W., age 52 CLICK, Michael W., age 37 DAVIES, Charles R., age 84 DAVIS, Radford R., age 73 DEMENTI, Jean A., age 68 ELLWOOD, Donald C., age 85 FLOYD, Oliver R., age 84 FRENSDORFF, Wesley, age 61 GRIFFIN, William A., age 61 HARVEY, Joseph C., age 70 HAYNES, Emerson Paul, age 70 HOLDER, Oscar E., age 80 HOPSON, Maurice H., age 73 HOVENCAMP, Ralph E., age 74 HULSIZER, Morris A., age 64 JOHNSON, Francis G., age 70 JONES, George M., age 79 JUDD, Orrin F., age 84 KING, David R., age 58 MASSIE, John E. M., age 82 NIDECKER, Brother John E., BSG, age 75 PEASE, Ralph B., age 83 SUDLOW, Robert J., age 85 VERMILLION, Michael M., age 45

To help us keep this column up-to-date, please fill out and send this form TO: PS/Clergy Changes, The Episcopalian, 1201 Chestnut St., Philadelphia, PA 19107

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Russian deacon freed after 48-year imprisonment

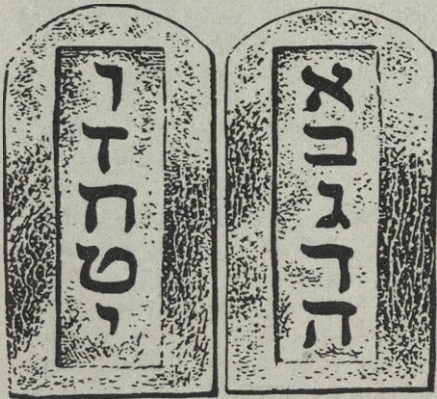
Moscow, U.S.S.R.—After an intensive international campaign on his behalf, a Russian Orthodox deacon was released from a psychiatric hospital here. Vasili Shipilov had spent only one year as a free man after being arrested at a Siberian underground Orthodox seminary in 1939. He was secretly ordained while serving a 10-year prison sentence. Sentenced again—this time on charges of baptizing other camp inmates and “anti-Soviet agitation and propaganda”—he spent most of his life being shuttled between prisons and psychiatric hospi-

WORLD NEWS

tals. Soviet authorities have given Shipilov permission to travel to Britain. Although England's Keston College has documented the recent release of other religious prisoners, exiled dissident Yuri Orlov is skeptical of the government's motives. In an appendix to a recent report of the human rights record of Soviet leader Mikhail Gorbachev, Orlov wrote that “the current reforms represent not a change of basic strategy, but of tactics.”

Conservative Jews dispute action of Orthodox rabbis

Jerusalem—The chief executive officer of the American branch of the Conservative movement has accused Israeli Orthodox rabbis of actions that are “unfair, unreasonable, and immoral.”



Rabbi Jerome M. Epstein of the United Synagogue of America made the charges following the withdrawal of kosher certification from the denomination's youth hostel in Israel. Jerusalem's Orthodox rabbi Yehoshua Pollock was quoted in *The Jerusalem Post* as saying, “The hostel is affiliated with a movement that undermines Judaism” and “in our eyes destroys the Jewish religion.” Israel does not officially recognize the Reform and Conservative movements although both groups maintain synagogues and other institutions in the country.

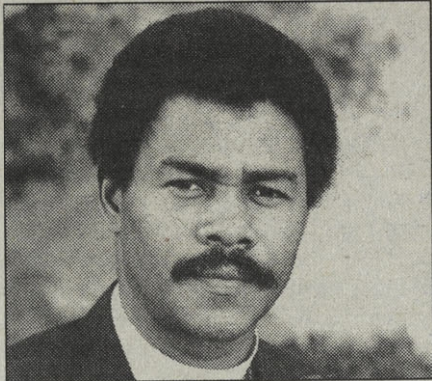
African hymnal update: What color is Jesus?

Harare, Zimbabwe—United Methodists here are planning to update their hymnal. Their main concern, however, is not whether to call God “Father,” but the breaking of another church tradition—the portrayal of Jesus as white. The Zimbabwean Methodist hymnal, produced in 1964, currently contains mostly American and European hymns. Patrick Matsikenyiri, a Zimbabwean church music professional, speaks for fellow Zimbabweans when he asks, “Why is Jesus always portrayed as white in church literature? Is he just for whites—or for blacks, too?” The new hymnal will boast a greater variety of indigenous African Christian songs while the

majority of hymns will remain western.

Nicaraguan Episcopalians support peace foundation

Managua, Nicaragua—The Episcopal Church of Nicaragua is one of the leaders of an ecumenical community organization dedicated to non-violent action on the country's Atlantic coast. Five members of the newly elected board of Fundacion Servicio, Paz y Justicia de Nicaragua are Episcopalians. Bishop Sturdie Downs, Nicaragua's first



Sturdie Downs

indigenous Episcopal bishop, heads the board. Founded in 1985, the foundation has offered itself as an instrument of dialogue between local communities and regional governments and has set up six regional peace committees which monitor community problems. Representation from other denominations includes the Baptists and the Assemblies of God.

Weddings in Africa becoming more complicated

Bulawayo, Zimbabwe—African couples planning western-style weddings are running into etiquette questions which would baffle Emily Post. Traditional African weddings are communal affairs. In one case, a couple who sent invitations to 300 guests found 700 people at their outdoor reception. According to a Bulawayo minister, wedding customs among the young have experienced a marked change. Considerations now include stylish settings, social status, and the possibility of profitable gifts from family and friends.

Bible Society aids new Bible museum

Budapest, Hungary—A facsimile edition of the first English Bible printed in the United States, known as the “Aitken Bible” after its Philadelphia printer, is the American Bible Society's gift to the Hungarian Bible Council as the latter



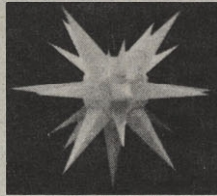
works to establish a Bible museum here. The Hungarian Bible Council plans to open the new museum when it plays host to the Council of the United Bible Societies this September. The UBS represents 75 Bible societies and meets every eight years to review the status of Bible work worldwide. The museum will be housed in the Raday Collegium Theological Faculty.

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people

Joan Spong, 59, wife of Bishop **John Spong** of Newark, died August 6 following a long illness. At the invitation of Bishop **James I. Mundia** of Maseno North, the Rev. **Michael Carlisle**, former rector of the Church of the Ascension, Cartersville, Ga., has begun a three-year mission effort in the western province of Kenya; also serving as missionaries to Kenya from Ascension are **Doris Bentley-Warlick** and **Gerry Hoyt**. **Donald F. Benjamin**, a native of Trinidad with a long career in urban planning, is the new assistant for social concerns in the Diocese of Southeast Florida, the first black person to serve on the senior diocesan staff there.

Episcopal Church Schools in the Diocese of Virginia has elected **David Holland Charlton** president for a five-year term. **Nancy B. Kramer**, senior warden at St. Paul's Church in Steamboat Springs, Colo., and a member of the Diocese of Colorado's executive council, was named Woman of the Year by the Yampa Valley Chapter of Business and Professional Women last fall and was recognized by the state organization in June. The Rev. **Robert Hansel**, director of the Bishop's Center in Columbus, Ohio, becomes program director of the Roslyn Conference Center in Richmond, Va., on September 1. The Rev. **Donald L. Berry**, rector of St. George's Church, Chadwicks, N.Y., has been named Harry Emerson Fosdick Professor of Philosophy and Religion at Colgate University, Hamilton, N.Y.

Mardi Hack is the new dean of students at St. Mary's College, Raleigh, N.C., the nation's only Episcopal women's college. Lutheran Bishop **Krister Stendahl** of Stockholm, Sweden, received the Second Ladislaus Laszt International Ecumenical prize from Ben-Gurion University of the Negev in Beer Sheva, Israel; Stendahl chaired the World Council of Churches' Consultation on the Church and the Jewish People from 1975 to 1985. On June 30, Dr. **Gerald D. Moede**, who had completed 14 years of service as general secretary of the Consultation on Church Union, resigned to serve as pastor of Zion United Methodist Church in Adell, Wis.

The Rev. **Jean Aubrey Dementi**, 68, who spent 37 years as a nurse, missionary, and priest of the Episcopal Church

in Alaska, died in May in Fairbanks, Alaska, following a long bout with cancer. Retired Bishop **R. Heber Gooden** of Panama, now bishop-in-residence at Holy Cross Church, Shreveport, La., and **Sandra Marie Wojcik Roberts** were married July 23. The Rev. **Bliss W. Browne**, senior corporate banker/vice-president at the First National Bank of Chicago and a priest on the staff of St. James' Cathedral, Chicago, Ill., is one of 43 Americans selected by the W. K. Kellogg Foundation for the Kellogg National Fellowship Program, a three-year study grant to strengthen leadership skills.

The Rev. **Claude F. Du Teil**, founder of the Institute for Human Services, Inc., in Honolulu, Hawaii, received an honorary Doctor of Humanities degree from the University of Hawaii in recognition of his humanitarian efforts in serving the homeless. **Thomas H. Hempill** is the new executive director of Heifer Project International. Bishop **James Takashi Yashiro** of North Kanto, Japan, has been appointed chancellor of Rikkyo Gakuin University. Public radio host **Marji Alexa-Allen** spent most of July living with Palestinians and observing conditions on the occupied West Bank, part of a fact-finding mission sponsored by Sen. **James Abourezek's** American-Arab Anti-Discrimination Council.

On September 1 **Daniel E. Weiss** becomes general secretary of the 1.6 million-member American Baptist Churches. **Ann N. Beardslee**, associate executive director of Church World Service, the relief wing of the National Council of Churches, will head the agency until a permanent director is hired. The Rev. **W. Frisby Hendricks, III**, rector of St. Martin's Church, Richmond, Va., was elected to the Board of Trustees of Seabury-Western Theological Seminary in Evanston, Ill. **Jennifer Albritton** of St. Mary's, Tampa, Fla., Hillsborough County (Florida) Teacher of the Year, was one of 15 recipients of a fellowship from the National Endowment for the Humanities for the 1988 Summer Seminars for School Teachers. The Rev. **Clyde W. Taylor**, a founder of the National Association of Evangelicals and the World Evangelical Fellowship, died June 3 at the age of 83.

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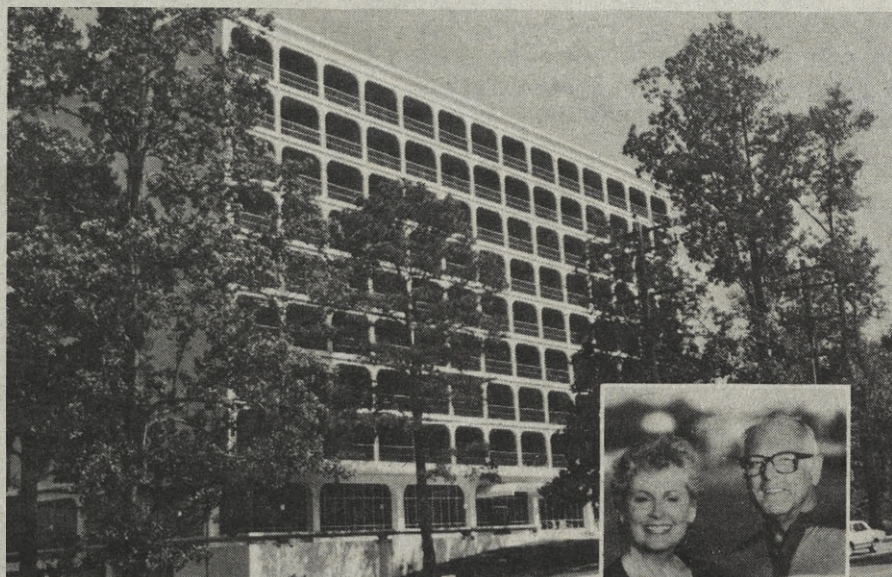
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Canterbury Court

African bishops decry Lambeth 'obsession'

African bishops, disturbed by what they saw as an "obsession" with women's ordination at the Lambeth Conference, issued a public statement of concern. They also scheduled a day of fasting and special meetings to give hunger, poverty, international

debt, and human rights higher visibility.

South African Archbishop Desmond Tutu favors ordaining women. But in meeting with journalists he said, "While for me the issue of the ordination of women is important, seen in the perspective of the struggle for liberation, it can't become what seems to be happening to us now—the all-consuming concern."

Happy Birthday, Nelson!

Bishops attending the Lambeth Conference sent a 70th birthday greeting to imprisoned South African leader Nelson Mandela. The message read: "The archbishops and bishops of the Anglican Communion gathered at Canterbury for the Lambeth Conference send birthday greetings on a day when we remember you and your family in our prayers."

The telegram was sent July 17 to Pollsmoor Prison where Mandela has been imprisoned for 25 years.

Lambeth in tongues

For the first time, proceedings at a Lambeth Conference were simultaneously translated into languages other than English. Spanish, French, Japanese, and Swahili were provided, and other tongues were available on request. Some of the plenary sessions were chaired in one of the four principal non-English tongues.



Babel revisited: Children in church make joyful noises

by Amy Worthington Hauslohner

When Jesus said, "Suffer the little children to come unto me," perhaps he didn't know what he was letting himself in for.

"How much of this 'suffering' are we supposed to take?" people ask.

Some congregations accordingly banish their less mature populations to "separate-but-equal" facilities in the basement or an adjacent building. They may trot the children in for the "children's sermon," but then they trot them right out again.

Segregation at its worst!

Not so at Church of the Good Shepherd in Galax, Va., where the Rev. St. Androd Carmichael presides and the tolerance of the congregation is like the love of God—boundless.

My No. 1 son, the 3-year-old we refer to as Fat Boy, accompanied me there one Sunday after I promised he could wear his bow tie.

Following the introit, he decided to pursue a hands-on structural engineering workshop between pews. How many hymnals and prayer books must one stack one on the other to reach the kingdom of heaven?

Fat Boy determined to find out.

Of course, his training in structural engineering had been sorely neglected so every time he added the fifth, sixth, or seventh book, his own little tower of Babel came crashing down.

The vicar, known locally as St. Androd of Galax, looked up, momentarily distracted. "Make a joyful noise," he mumbled as if trying to remind himself of something.

After the collapse of his eighth high-rise, when Fat Boy realized he had cornered the hymnal market and building materials were becoming scarce, he abandoned the construction site, moving onward and upward in search of new challenges.

He ascended the stairs, presumably headed for the church nursery. However, St. Androd's office is also located in the target area.

Meanwhile I was able to pick up the debris in the hard-hat zone of his latest disaster.

Between hymns, in the stillness of prayers, from above I heard—what was that? It sounded like... paper being torn? What paper? Some moving around and then another sound. Running water? I shuddered to think.

But here came the happy little man, descending the stairs once again, dragging a love-worn stuffed horse, an evident veteran of many Fat Boys.

He was horrified to discover I had cleared the construction site and lectured me while he rebuilt the tower, crowning it with the horse, who was apparently to be the first to look at the pearly gates—if the engineer could ever get the bugs worked out.

But running out of books once again, Fat Boy became disenchanted with the project, turned to me and asked in his clearest "Can you hear me?" tones, "Mama, when is this going to be over?"

Heads turned. St. Androd peered up over the rims of his half-glasses from behind the altar and stared down the back row. "Pretty soon," he said, gritting his teeth and continuing with the consecration.

"Shhh," I admonished as a good mother should.

Fat Boy followed up with another "Now here this" announcement: "Mommy, I'm hungry. . . ." That's his usual response to any situation that begins to bore him. Half the congregation now thinks I starve my children.

St. Androd lifted heavenward the small Communion loaf on its silver plate: "The gifts of God for the people of God."

Immediately, Fat Boy's attention was riveted like a predator sensing its prey.

"MAMA, HE'S GOT SOMETHING TO EAT!"

Heads turned again. Did I hear a smothered giggle?

A small boy was tugging with all the might of his 40-pound frame on my arm. "Let's. . . go. . . get. . . something. . . to. . . eat," he declared one word at a time through clenched teeth in his best "Mother, why are you so difficult?" style.

He dragged me down the aisle to the altar with a new sense of revelation: Church is a place where they feed you.

And while we may never know how many angels can dance on the head of a pin, with the opportunity afforded Fat Boy to attend church services, someday, given the time, talent, and tools, we may discover how many prayer books one needs to reach heaven.

Amy Worthington Hauslohner is a freelance writer from Troutville, Va.

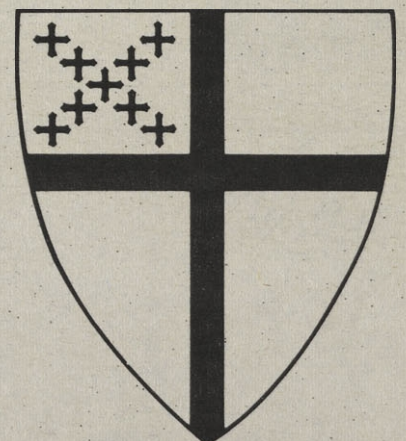
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'God bless the little church around the corner!'

by Norman J. Catir, Jr.

If walls could talk, those of "The Little Church Around the Corner" off lower Fifth Avenue in New York City would no doubt tell a colorful story.

The Church of the Transfiguration, which is celebrating its 140th anniversary next month, received its popular name in 1870 when Joseph Jefferson, a famous actor, sought to bury his deceased friend and fellow actor, George Holland. Because of anti-theater sentiment, the rector of a midtown church refused Jefferson's request and told him "there was a little church around the corner where they did that kind of thing."

Jefferson replied, "God bless the little church around the corner!"

Newspapers across the country reported the incident, and ever since, "The Little Church" has kept its popular nickname.

As part of the parish's ministry to the theater community, in the 1920's the church founded the Episcopal Actors Guild, which continues an outreach ministry to theater people.

Thousands of others also find their way to the Little Church each year. One reason is the church's architecture, a rambling hodge-podge that exudes warmth, beauty, and quaintness. Since construction on the building was begun in 1850, many additions and alterations have added an eccentric and personal charm to the building.

Dwarfed by the Empire State Building in the background, the Church of the Transfiguration remains a quiet

oasis amid the city's hustle and bustle. Visitors enter through the lychgate, a pagoda-like structure commonly found in English country churches. The silence of the garden offers a marked contrast to the skyscrapers and commerce outside, and workers from the many nearby office buildings take their summer lunches there and worship at the midday Mass. Inside, the church has beautiful woodcarvings and some of the oldest stained glass in the country, including windows by Tiffany and LaFarge.

The church has maintained its ties to the theatrical world with memorials to such notable figures of the American theater as Edwin Booth, John Drew, Will Rogers, Otis Skinner, and the Benet family. Many people have become familiar with the church through its renowned choir of men and boys.

Visitors from all over the world come to the Little Church for personal reasons. Since its founding over 150,000 marriages have been performed there. During the war years, on some days upward of 40 weddings took place—so many, in fact, that they were conducted simultaneously in the main church and the Holy Family Chapel.

During the Civil War the parish helped runaway slaves; in the depression it helped the unemployed. Today it finds itself in a community wrestling with the problems of homelessness and poverty. Just a few blocks away are New York City's notorious "welfare hotels" where



hundreds of the city's homeless live until alternate housing can be found for them. The church serves as many as 250 meals a week to the city's needy and for the past 16 years has co-sponsored with the Episcopal Mission Society of the Diocese of New York a full-service program for the elderly, providing meals both at the church and in their homes. It also sponsors a "New Life" program for

high school students who live in the area's hotels.

In addition to its architecture, weddings, theater connection, choir, and social ministry, the Little Church has long been remembered for its role in the growth of the Anglo-Catholic movement within the Episcopal Church in this country.

Norman J. Catir, Jr., is rector of Church of the Transfiguration, New York, N.Y.

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AN OPEN LETTER TO ANGLICAN CLERGY

Dear Father,

The Blessed Virgin Mary has been appearing for over seven years to six children in Medugorje, Yugoslavia, with a message of peace, prayer, fasting and conversion.

I noticed in the May issue of *The Episcopalian*, in an article titled, "Who is Mary," that the Episcopal Diocese of Chicago and Roman Catholic Archdiocese of Chicago formed a Marian Dialogue Committee which held many events during the recently concluded Marian year.

It warms my heart and gives me great hope to see fellow Episcopalians recognizing the role Mary plays in the church, the world and in our daily lives. But we must do more. Her messages are urgent!

Our great nation is in foul shape. We are spiritually dead, morally dead, and we are dying economically and ecologically. She is our patron saint and her heart must surely weep for her beloved country.

We are all familiar with the messages or "secrets" of Fatima and the Pope's recent communique on the Fatima "secret" that was to be made public in 1960—but hasn't. The "secrets" being confided to the children in Medugorje by Our Lady also involve chastisements.

But that is unimportant inasmuch as biblical prophesy is not fatalistic, but conditional. Our Lady asks us to pray . . . pray . . . pray. Through prayer comes inner-peace which leads to world peace and the restoration of God's Kingdom.

Can we make prayer a top priority in our lives? Can we teach congregations how to pray? Where are our shepherds?

Our Lady invites us to pray the Rosary which, the committee noted, "led (Episcopalians) to a whole new experience of prayer." Our Lady says she has come to teach us to pray and to love. I urge you to talk about the Rosary from your pulpits—it's not just a Catholic device! I urge you to talk about prayer from your pulpit. And I urge you to talk about Mary from the pulpit. Only then can we understand and appreciate the role that the Mother of God plays in the salvation of the world. She leads us to her son.

The world is in grave danger. Let us put prayer back in our lives in America while there's still time. If you would like more information on Medugorje, please write me.

As Our Lady of Medugorje says at the conclusion of each of her messages to the world, "thank you for responding to my call."

Sincerely,

Toney Brooks

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If the heavens declare the glory of God, what of those who never see the stars?

by Liza T. Field

*What would the world be, once bereft
Of wet and of wildness? Let them be left,
O let them be left, wildness and wet;
Long live the weeds and the wilderness
yet.*

—Gerard Manley Hopkins

Scientists say the summer's bizarre hot weather was likely a product of the "greenhouse effect"—which draws a line between our pollutive life style and the drought.

The same line existed in the Old Testament, less scientifically. Drought happened as a result of man's sin; it signaled his separation from God.

Drought as punishment is an old idea. What's new is the realization that the punishment is of our own making.

God didn't need to fiddle with the weather this time. We adjusted it, and our power is perhaps more frightening than God's chastisement. It reminds us that we are grown up now. Given the tools to help make the kingdom of heaven on earth, we are accountable for our use of those tools and the earth itself.

More is at stake here than heat waves and drought though these are certainly real problems. Our wasteful and convenient habits could bring us a hellish existence on earth, but that hell will only be the delayed symptom of a deeper problem—our separation from the rest of life.

CFC's from our air conditioners have the potential to destroy the ozone and nature as we know it. Simply by moving our lives inside, air conditioning has already separated us from nature. We don't smell the damp dirt, hear tree frogs, see stars.

Nature is not God, but it has always provided an inkling of his majesty—stars and moon, olive branches and Lebanese cedars, thundering cata-

acts, clear heat in sunshine, a green shoot out of an old dead stump.

The Bible is a garden of natural metaphors. Christ's truths come to us in the form of seeds, fish, fig trees and sheep, foot travel and wells of water. His birth is announced by a single, silent star; his baptism takes place in a river, his trials in a desert.

Nature is tangible and immediate yet tells of an unspeakable wildness beyond itself. It is orderly yet bursting with inexplicable uniqueness and joy. No wonder the desert fathers recommended "the study of created things" and "sleeping on the ground" for sinners who had grown out-of-tune.

But as our last patches of wilderness and countryside shrink, threatened by developers and the Forest Service, as greater numbers of children grow up with no exposure to ferns, sap, or stars, future generations will inevitably have little concern for the natural world, its moral lessons, and the wonder of its origin.

Last spring I taught literature to some midwest college students in rural New Hampshire. The program called for students to leave cars and radios, TV's, newspapers, hair dryers, and the city behind, to live in their long johns and the trees, to swat flies and learn poetry. It focused on literature and journal writing, but the students expanded it to include



ecology, bird-watching, astronomy, painting—and religion.

The majority of these students had grown up in cities or suburbs. Many experienced total darkness for the first time in their lives, and many—after losing their fear of this darkness—slept on the ground each night to stare at a thousand stars they had never seen.

But by the midpoint of our term in the woods, 30 of these 36 students had formed a weekly religion class, assigned each other passages from the Old and New Testaments, and discussed spirituality over the supper table. Poetry emerged from student journals, a kind of praise-poetry like psalms, full of gratitude for the sunset, a mountain, wild loons, and stars.

A student put it this way: "Things are real out here. Back in [the city], things are man-made. Your life and your goals get this artificial tone to them which you aren't aware of. When you come out to where things are real and growing, you wake up."

His observation holds the clue. Nature is real because it exists outside of ourselves, in spite of ourselves. We



feel a certain relief in looking off a mountain into the far blue ridges and realizing that mankind did not shovel them into being. Our own urban troubles seem less oppressive if we can know that kangas are loping along free on the other side of the world.

We can't create life, nor can we explain how it happened. The merest snail leaves a hole in our thinking; a scarlet tanager baffles us. This bafflement makes an opening God might enter. Standing stumped beneath a universe of stars, we are touched by majesty.

We need this majesty. We need to look for the stars again, to sleep in the backyard, grow beets, take the Sunday school fishing.

Today it is a choice for most of us: How closely will we live with creation? Yet unless we remain in tune with these natural gifts, our separation from them may no longer be by choice.

As stewards of the earth, as workers for the kingdom, perhaps we can make room in our parish and personal budgets to help protect the environment, the earth we have borrowed from so heavily. We might plant some trees, support a wilderness society, even buy an acre of shade to keep for the next generation. In those quiet trees a wanderer might hear God spoken more profoundly than in all the religions of the world.

Liza T. Field, a parishioner of St. John's Church, Roanoke, Va., is a writer and teacher.



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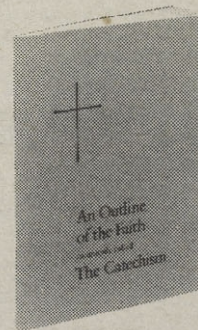
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Lebanon, Iran, Namibia, Ireland

by Betsy Rogers

International affairs and the need for reconciliation in the world occupied much of the agenda at the Lambeth Conference of Anglican bishops held in Canterbury this summer.

The Church's involvement in the world provided dramatic moments during the conference—as when Archbishop of Canterbury Robert Runcie revealed that Archbishop David Penman of Melbourne, Australia, had engaged in talks with Iranian officials on behalf of hostages held in Lebanon.

Penman, addressing a press conference after Runcie's announcement, said the Iranian officials, while not responsible for holding the hostages, have acknowledged they have influence in Beirut and would be willing to use it under certain circumstances.

Penman said he would not be surprised if Anglican envoy Terry Waite and other hostages were released before year's end, particularly after the American and Israeli elections.

The bishops also turned their attention to Ireland, passing an emergency resolution necessitated by an earlier measure which some Irish terrorists had interpreted as supporting their campaign of violence.

The earlier resolution put forward a pacifist view of war but sought to acknowledge that sometimes oppressed people resort to armed struggle when all else fails. "Bishops bless terror" was the subsequent headline in one of the tabloids. Archbishop Robert Eames of Armagh was prepared the next morning with an additional resolution denouncing the violence in Ireland.

"We're not talking about 'freedom fighters' or exponents of any liberation theory," he advised the conference. "We are talking about a calculated campaign of murder."

One Irish bishop had left the conference twice to bury members of the Church who had been murdered by the Irish Republican Army (IRA), Eames said and added that bishops from countries where the IRA raises funds could help by denouncing their campaign.

Turning to Namibia, the conference called for implementation of the United Nations resolution on Namibian independence and asked the Anglican Churches in Canada, the United Kingdom, and the United States to press their governments "to

fulfill their obligations as members of the Contact Group of Nations," charged with helping to bring peace to Namibia.

The bishops forwarded the resolution to Geneva where negotiations were taking place among representatives of South Africa, Angola, Namibia, the United States, and Cuba.

In other resolutions on peace and justice the bishops:

- called for peace in Lebanon and between Iran and Iraq, condemned the use of chemical weapons, and called for the release of all hostages;

- affirmed both the right of Israel to security and of Palestinians to self-determination;

- called on Anglican Churches to work among "voiceless minorities who have difficulty making their plight known in national and world forums";

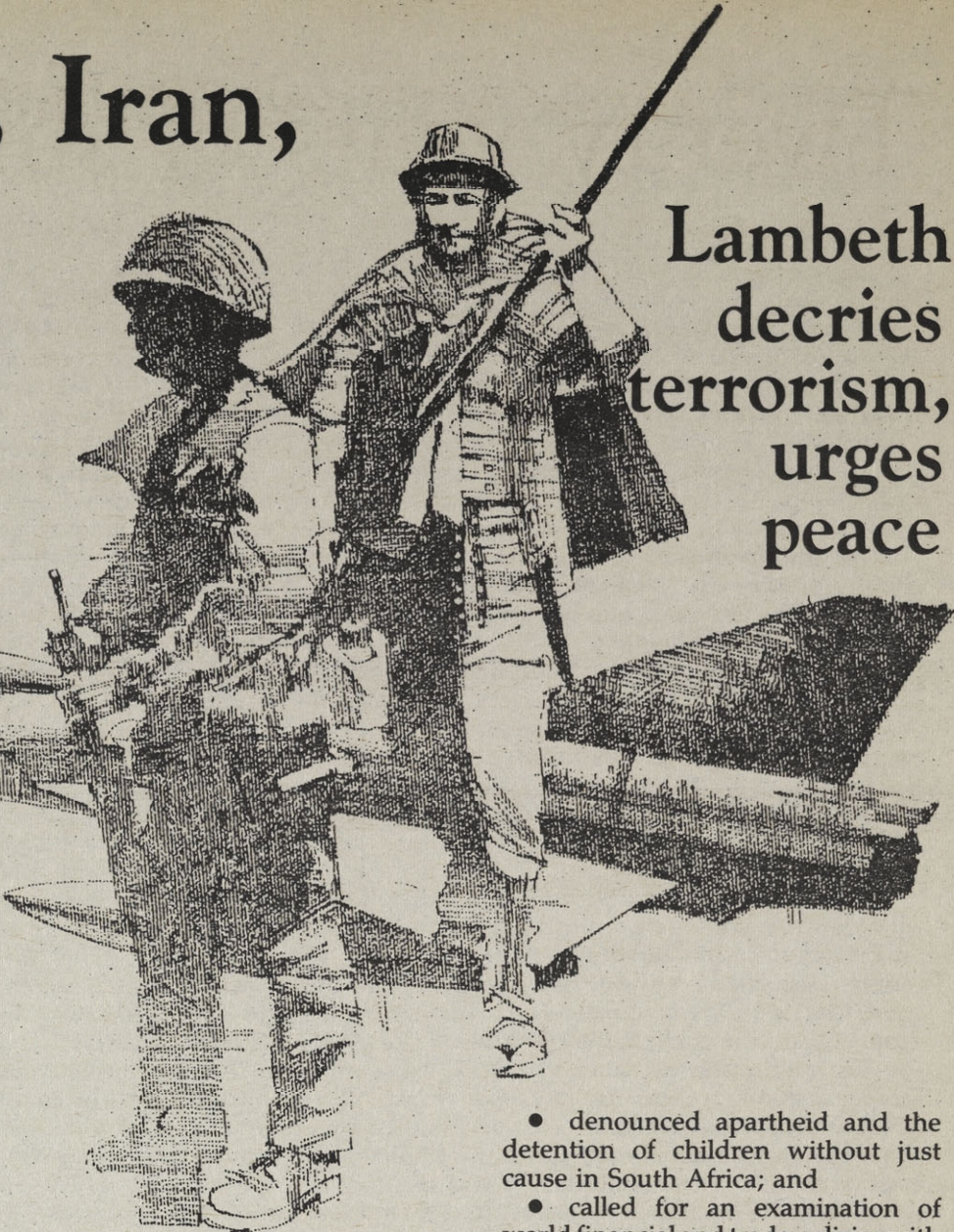
- welcomed new developments in Soviet policy and called on all governments with nuclear forces to cease the production of nuclear weapons;

- endorsed the U.N. Universal Declaration of Human Rights and urged the Church to speak out against torture, the death penalty, and incarceration of prisoners of conscience;

- noted the "deep pain and anxiety" in the island nations of the Pacific about abuse and exploitation of their lands and seas by powerful nations and corporations and expressed solidarity with them;

- affirmed the principle of self-determination and urged "those governments whose military policies inhibit self-determination to refrain from unjust manipulation of Latin American countries" and urged the United States to lift sanctions against Panama, Cuba, and Nicaragua;

Lambeth decries terrorism, urges peace



- denounced apartheid and the detention of children without just cause in South Africa; and

- called for an examination of world financial and trade policies with a view to decreasing world poverty and debt.

Archbishop John Habgood of York, chairman of the section on Christianity and the Social Order, acknowledged as he introduced the resolution on Palestine and Israel that "to think we could do justice" to these major world problems in conference action would be irresponsible, but he asserted that bishops must "give support to our brothers and sisters in Christ who have asked us to stand beside them."

He echoed a theme set forth early in the conference by Gustavo Gutierrez, often referred to as the "father of liberation theology." Gutierrez said the Christian community is facing "a challenge to speak about God in the modern world" and asked, "How do we speak about God among the suffering? How do we say to the poor, 'God loves us'?"

Gutierrez said Christian life combines contemplation and commitment; all theology is an attempt to understand the point where belief and behavior meet.

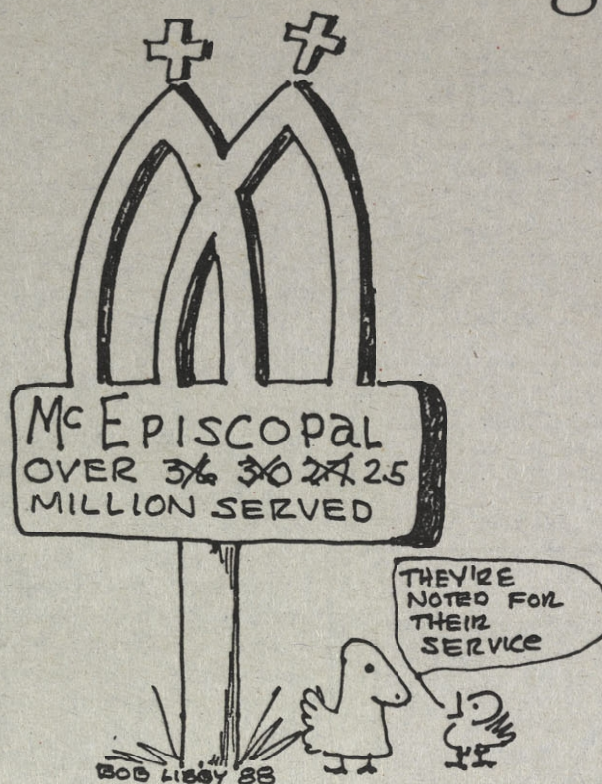
He spoke of the poor and their suffering and the necessity for Christians not just to work among them, but to befriend them, to share our life with them, and to be their equals. "We must commit to the poor," he said, "not because they are good, but because God is good. If we are not close to the poor, we live in danger that we are far from God."

Later, speaking with the press, Gutierrez said liberation theology in itself is unimportant to him. "I am not so interested in the future of liberation theology. I'm more concerned with the gospel. I don't believe in liberation theology; I believe in Jesus Christ." He said the challenge of the poor is a challenge to every Christian.

by Bob Libby

The Committee on the State of the Church noted that along with other main-line Churches

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The 1987 parochial reports were due last January. With the help of the Rev. Frederick J. Howard,

Bob Libby is rector of Grace Church, Orange Park, Fla.

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FEASTS FOR FEAST DAYS

by Virginia Richardson

Constance and Companions
September 9

When the General Convention of 1985 approved Sister Constance and her Companions for commemoration on the Church's calendar, most Episcopalians had not heard of these selfless and courageous young women who had given their lives in the service of God.

Sister Constance, CSM, was born Caroline Louise Darling in 1845 in Boston, Mass. She was reared in a Unitarian household, but her firm faith and strong convictions helped her overcome family opposition to be baptized and become a nun in an Episcopal religious order.

The Community of Saint Mary was a small, young order. Formally organized in 1853, it had nine professed sisters, nine novices, and several postulants when it accepted the plea of Bishop Charles Todd Quintard of Tennessee to help with the care and teaching of children orphaned by the Civil War.

In 1873, four sisters began work in Memphis, including an orphanage and a school. Sister Constance, then aged 28, was appointed superior. She apparently had teaching experience because she was commended as "a good teacher, . . . a linguist, . . . and a talented artist." With her came Sister Amelia, who had worked in the poor sections of New York City, to manage the orphanage. Newly professed Sister Thecla, a native of Georgia, would work in the school as would Sister Huggetta, a native of Memphis.

The hopeful beginnings of the project were stricken when a severe outbreak of yellow fever threatened to devastate the city. As the disease raged, the sisters worked 12-hour days in the areas surrounding St. Mary's Cathedral. Five thousand were stricken, and 2,000 died. Credit for the high survival rate in their

district was given to the sisters' selfless dedication to their task.

By November 1 the worst was over, and Sister Constance wrote that if the terrible year should ever be repeated, the sisters were equipped to be "really good fever nurses." Her words were prophetic.

Five years later, in 1878, another epidemic, worse than before, ravaged Memphis. The sisters—including Ruth and Helen who came from New York to help—spent unending hours in nursing, caring for the dying, and burying the dead. Finally, medical supplies were exhausted, and food was unobtainable.

The sisters were stricken one by one. Sister Frances, who had arrived the year before to replace Sister Amelia at the church home, became ill August 25. Sister Huggetta became ill the next day and Sisters Constance and Thecla a few days later. Sister Constance died September 9, the first to give her life. Sister Thecla died three days later, Sister Ruth on September 17, and Sister Frances, who had seemed to recover from an initial bout, died October 4.

A 20th-century member of the order, writing of Constance and her companions, says, "After more than 100 years these brave Christians are still remembered with devotion by the people of Memphis, . . . commemorated for their faith [in] Jesus on whom faith depends from start to finish." And those who worship at the cathedral have the women's names ever before them—carved into the steps leading to the altar.

Remember these brave women with a simple, typically southern meal that could have been offered the children in their care—fried chicken with cream gravy, skillet bread, mixed greens, and rice pudding. **Serves 4 - 6.**

Southern Fried Chicken with Cream Gravy

3 - 4 lb. frying chicken, disjointed and skinned
2 cups milk
2 tsp. lemon juice
1/4 cup flour

1/2 tsp. salt
1/4 tsp. pepper
1 tsp. paprika
Oil for frying

Place chicken and milk in a medium bowl; soak 30 mins. or more. Remove chicken, saving milk; blot dry; sprinkle with lemon juice. Combine flour and seasonings in paper or plastic bag; add chicken pieces and shake well to coat. Heat 1/4 to 1/2 inch oil in heavy skillet. Add chicken; do not crowd. Cook over high heat 3 - 5 minutes or until brown. Lower heat and continue cooking, turning chicken to brown evenly. When done (about 20 minutes) remove to warm platter. Add remaining seasoned flour to pan, blending well; stir in reserved milk. With a whisk, scrape pan to loosen browned bits; continue stirring until gravy is thickened, about 5 minutes. Pour into gravy boat.

Skillet Bread

1 cup flour
1/3 cup yellow corn meal
2 tsp. baking powder
1 tsp. sugar

2 tbs. bacon fat
1 tbs. butter
1/2 cup milk

Mix dry ingredients thoroughly together in a medium mixing bowl. Cut in bacon fat and butter until consistency of coarse meal. Stir in milk all at once. Mix quickly with fork until flour is evenly moistened. Turn into 10-inch cast iron or heavy skillet. Shape into 7-inch circle about 1/2 inch thick; cut into quarters but do not separate. Cover. Cook over medium-to-low heat 8 minutes or until golden on bottom. Turn each quarter gently. Cover. Cook 6 - 8 minutes until brown. Serve hot with lots of butter. When cold, split, butter, and brown cut sides in skillet.

Rice Pudding

1 egg
2/3 cup sugar
2 cups cooked rice
2 cups milk
1 cup raisins
1/4 tsp. cinnamon

1/4 tsp. nutmeg
1 tsp. vanilla
1/2 cup Grape Nuts
2 tbs. melted butter
2 cups lightly crushed fresh fruit

Preheat oven to 350°. In a mixing bowl, beat egg and sugar until thick and smooth. Add milk, whisking until smooth. Spoon in raisins, cinnamon, nutmeg, and vanilla. Pour into well-buttered 8" x 8" baking dish. Sprinkle Grape Nuts over pudding; drizzle butter evenly over all. Place baking dish in a pan of water. Bake pudding until set and light brown, about 1 hour. To serve, top with fruit.

Episcopal boarding schools: A tradition in the east, misunderstood elsewhere

by Susan Eilertsen

Asked why parents decide to send a child to an Episcopal boarding school, William Polk, headmaster at Groton School in Groton, Mass., said, "The first question should be, 'Why do parents send their children to a boarding school?' before you ask about an *Episcopal* boarding school."

That response was typical during an informal survey of headmasters at five Episcopal boarding schools.

East coast boarding schools enjoy broad-based acceptance of the idea of sending children away for their secondary education. They represent a long-standing tradition.

Sixty boarding schools in the U.S. are associated with the Episcopal Church, says Ann Gordon, executive director of the National Association of Episcopal Schools. Of these, roughly 75 percent are near the east-seaboard.

In other parts of the country, particularly the midwest, the boarding school tradition is not so deeply rooted. "Sending children away to boarding school" has a negative connotation although present-day examples don't resemble the public's perception.

Even a boarding school as venerable as 130-year-old Shattuck-St. Mary's School in Faribault, Minn., has to counter such misconceptions. There headmaster Jarek Garlinski summarily dismisses the most common myth about boarding schools. "We are not a school for troubled kids, and we are not a school for kids of troubled adults," he says.

Religious affiliation brings a strong values orientation to a boarding school. "Many parents feel that the spiritual dimension is one that is often overlooked in the public schools and in the communities they come from," says Garlinski.

So who attends Episcopal boarding schools? Oddly enough, it is not primarily Episcopalians, who frequently represent 20 percent or less of a school's student population.

Most Episcopal boarding schools reflect an openness to a variety of world views. Tolerance of and an interest in different religions seem to characterize them.

All the Episcopal boarding schools surveyed place critical emphasis on the whole person. "We feel that the academic, ethical, and religious aspects of life all go together," says Groton's Polk. "We are interested in the whole human being. We are a serious academic institution, and we believe that the ethical is not divorced from anything."

"There is a center at St. Paul's that is spiritual rather than material or physical," says vice-rector John Buxton of St. Paul's School, Concord, N.H. "We believe that everything should follow our mission of teaching the Christian message. We look toward the development of the whole person, toward a unity of the intellectual with the physical and spiritual."

"Theology is taken seriously as an academic subject," says Richardson



Student acolytes at Shattuck-St. Mary's

Schell, headmaster of Kent School, Kent, Conn., "right alongside history and social studies. We think being a church school influences the way we handle everything, from discipline to dormitory life to academic study. In that sense, religion is pervasive. But, in fact, probably all good secondary boarding schools approach these issues in a similar way."

"Our entire work here is seen as a ministry," says David Lockett of All Saints' School in Vicksburg, Miss. "We hire and teach on the basis of that."

Garlinski adds: "If one is a serious

Episcopalian, this is exactly the kind of environment one should want for one's children. It's primarily the price tag that scares people off.

"Shattuck-St. Mary's is not a school for only elite, rich kids. We have children of policemen and investment bankers, teachers and foreign diplomats." In addition, during the past year students came from France, Japan, Taiwan, the People's Republic of China, Venezuela, Spain, Germany, and Saudi Arabia.

Susan Eilertsen is a free-lance writer living in Minneapolis, Minn.

The Haitian connection at St. Andrew's-Sewanee

by Terri Mathes

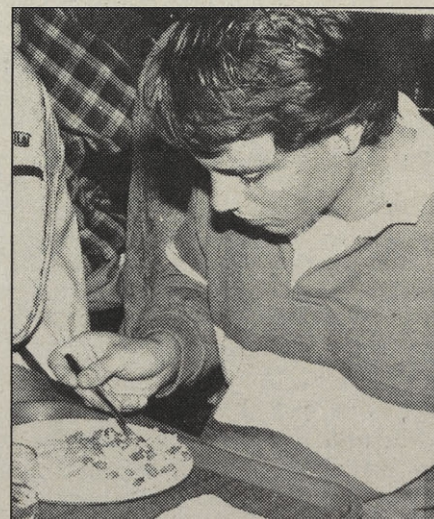
Who has not heard the horror stories of children starving in third-world countries while food rots on the docks and transport trucks are used for political and military purposes? It's the story every cynic tells when making the point that "nothing you do will make a difference anyway."

Students from St. Andrew's-Sewanee, an Episcopal preparatory school in eastern Tennessee, didn't buy that story. And now they are making a difference at St. Paul's School in Montrouis, Haiti. For three years St. Andrew's-Sewanee has sent its sister school money and supplies to start new programs, build new facilities, and cover daily expenses.

St. Paul's is similar to St. Andrew's in a number of ways. A one-and-a-half hour drive from Port-au-Prince, Montrouis is geographically isolated, much like Sewanee. The school is also near an Episcopal seminary. The director of the small school is always a seminary student.

The country's political unrest has so far kept St. Andrew's from sending students or faculty to visit their friends in Haiti, but St. Andrew's students have undertaken several fund-raising projects over the last three years.

The first lesson students learned was the degree of difference they could make doing something as simple as sending money. The first year's gifts to St. Paul's built an iron forge



Senior Chip Ramsey at Good Friday meal

which provides both vocational education and some income for the school. One of the first pieces made was a crucifix, a gift from St. Paul's to St. Andrew's.

As students became more involved with the people of St. Paul's, the fund-raising efforts began to focus on understanding how students at their sister school really live.

One of the early efforts had been student fasts. On an appropriate day, such as Good Friday, the school community would agree not to eat in the dining hall. The money that would have paid for lunch went to Haiti; but the students usually went to Hardee's. An effective way to raise

Continued on page 29

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What makes a good teacher? Humility, vulnerability, truth

by Katie McCabe

Barefoot and puzzled, a boy named Jason looks down at his teacher, Roger Bowen, who is kneeling before him on the floor. Jason looks from his teacher to his classmates, who are silently wondering what their teacher is doing.

Five minutes into the period, Bowen has yet to say a word, but the subject of today's sacred scriptures class is hard to miss. The subject is feet. Bowen wrinkles his nose as he peels off Jason's sweat socks and begins to pour water over the boy's feet into a plastic bowl.

The ritual completed, Bowen reaches for the Nikes next to his Bible on the desk, pushes them back on the well-scrubbed feet, and stands, motioning Jason to his seat and picking up the Bible.

The boys relax, relieved to see their teacher back on his feet, smiling and ready to talk to them. Such rituals are not common at St. Alban's School, an Episcopal preparatory school for boys on the grounds of Washington Cathedral. It would have been less confusing had Bowen begun with the day's gospel reading, the scene of Christ washing the feet of his disciples.

"How did you feel while I was doing that?" Bowen wants to know. "Weird."

"Uncomfortable."

They are clearly accustomed to telling Bowen just what they think.

"Why uncomfortable?"

"Because," explains the boy whose feet Bowen has just washed, "teachers don't usually do things like that."

Lessons in humility and vulnerability — "the truth I want you to try to

discover in the gospels," Bowen says at the end of class—are not the primary lessons of life for most St. Alban's students. "A lot of what we're about is breeding excellence," says headmaster Mark Mullin. "The boys have so many messages about what they're valued for. Roger is a voice crying the opposite: that human beings are valued, ultimately, for other things than high SAT scores or admissions to Ivy League colleges."

At a school whose business is pushing students to the top of the mountain, Roger Bowen's business, as chaplain, is not so much to teach as to unteach—to persuade those on the fast track to admit doubts, to trade in right answers for lessons in the not-so-obvious.

The deepest lessons are learned, Bowen believes, not in the classroom, but far away from the St. Alban's campus: in Haiti, or Appalachia, or in the soup kitchens or halfway houses of inner-city Washington, D.C. It is to these places that Bowen's students go—tentatively, fearfully, awkwardly—and from which they return "visibly shaken," Bowen says, "and hooked, wanting to go back." The first time, they have no choice; every student must complete 30 hours of social service in order to graduate.

"When I first heard about the requirements," admits senior Justin Penniston, "I thought it violated my constitutional rights. But then I realized I was just making excuses because I didn't want to do it." Penniston, who spent one Easter vacation building houses for homeless families in Appalachia, surprised himself by deciding to return. Bowen, he says, "knew just how to ask just the



Roger Bowen

right questions to help us decide why we did it, how we were able to overcome the awkwardness, and why we might want to do it again."

The boys level with Bowen, says Mullin, "because they realize they're in the presence of a really honest adult. He reaches them by being willing to share his weaknesses. He encourages them to admit that they were scared and to tell how they grew through that."

Bowen sees his job as laying seed for the future. "It's the unwritten curriculum they remember," he believes, "the teacher's values and what he had to say. If they can remember feeling good about things that fall in the ball park of religious or spiritual, knowing that they've found a safe place to explore whatever it is they want to explore, then I think we've got a win because they've got something to come back to."

Excerpted with permission from *Washingtonian* magazine, October, 1987.

Laywoman is chaplain at University of Oregon

by Kristen Johnson Ingram

A sign in front of the house in Eugene, Ore., says, "Episcopal Campus Ministry." When I knock, one of the resident students comes to the door.

"Did you come for the service?" he asks. "Have a seat. I'll tell Ann you're here."

I drop onto a comfortable sofa. The room is light, large, and pleasant with wide windows and high ceilings. In a moment, Ann Kloeppel—a small, brown-eyed woman in her late 30's whose speaking voice is soft and firm—introduces herself as Episcopal campus chaplain at the University of Oregon. She welcomes me to the Tuesday evening service, explaining that the campus priest associate, Stephen Leonetti, vicar of a local parish, will arrive shortly to celebrate Eucharist.

Kloeppel has been Episcopal chaplain at the university for over two years. She says she is grounded in her desire to remain part of the laity in spite of an occasional suggestion that she at least be ordained to the perpetual diaconate to give "clout" to her ministry.

"In 1986, I heard Byron Rushing speak at an ESMHE [Episcopal Society for Ministry in Higher Education]



Ann Kloeppel

conference in North Carolina. Byron said we give lip service to the idea that baptism is our most important ordination but that we don't believe it because we don't equip the institution of the laity for ministry and justice. He said that lay folk were 'the saints who hadn't been tainted.' And I found his words empowering."

Kloeppel rounded up a small group that began meeting for services and discussions at a campus interfaith

house, but the schedule was sometimes disruptive and the growing student group wanted to project a stronger identity.

The diocese was able recently to draw on a designated fund to assist in the purchase of a house for campus ministry. Already remodeled and modernized, the older home on a tree-lined street only a few blocks from college buildings now houses three students. Each has a room and close access to a bath; all three pay modest rents to help with utility bills and to provide funds for audio cassettes, video tapes, books, and other incidentals of the ministry.

Leonetti celebrates Eucharist every Tuesday evening and on special occasions such as Ash Wednesday, Good Friday, and some feast days. Sermon times during these Eucharists are for students and staff of the Campus Ministry to discuss their responses to the day's propers.

"This brings the people into the celebration," Kloeppel explains. "It makes the students feel as if they are actually part of the Eucharist rather than witnesses to it."

The Tuesday night group has grown from the lone student who attended during much of the first year to a group of 20 or more people including

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Haiti

Continued from page 27

money, it did little to promote understanding.

This year, third-world meals replaced fasts. On penitential days the kitchen crew served small portions of beans and rice; students had only water to drink. Student participation in the event is good, and each meal raises about \$250. Pat Gahan, the teacher who coordinates the third-world meals, stresses the voluntary nature of the event, pointing out that students are told at least two weeks in advance and have the option not to take part.

So far personal contacts between the two schools have been difficult to arrange, but both schools have taken pains to learn about each other whenever possible.

In October of 1985 when St. Paul's director, Fanfan Cole, visited St. Andrew's, dictator Jean-Claude Duvalier was still in power. During chapel Cole explained the irony in Duvalier's nickname ("we call him 'Baby Doc' because he is a baby—whatever he wants, he takes") and described his brutal secret police.

In French classes he explained how his country uses two languages. ("When you are courting, you speak French. When you marry, you speak Creole.")

Although the companion relationship between the two schools was young at that time, the rapport between Cole and the students was already casual and friendly.

A more recent visit from Bishop Luc Garnier of Haiti was more politically charged.

His appearance in American his-

tory classes was a lesson in foreign relations that no textbook could match. Garnier took a strong stance against U.S. involvement in the upcoming Haitian elections. "The students were really in awe," says history teacher Ken Plax. "Here was this big man saying, 'Your country had better stay out of my country.'" It was a rare look at politics on a personal level.

St. Andrew's hopes to arrange soon for its students to visit Haiti themselves. "We want our kids to go down there, to experience the culture and the school, to have a real relationship, so we can know these people as real people," Gahan says.

Terri Mathes is director of public relations at St. Andrew's-Sewanee School, St. Andrews, Tenn.

Kloeppel

Continued from page 28

undergraduates, professors, graduate students, interested members of local parishes, and occasional "tasters" who want to find out about Episcopal Church practices and beliefs.

Besides directing the ministry, fund raising, hunting for donations of furnishings for the house, entertaining visiting parents, and arranging for religious services, Kloeppel offers spiritual direction and provides at least one yearly retreat.

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

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OUR VIEWS

Right road out of Lambeth

"Is our worldwide family of Christians worth bonding together?" Archbishop of Canterbury Robert Runcie asked as the decennial Lambeth Conference of the Anglican Communion began.

The resounding answer that the 560 bishops from 28 national or regional Churches of the communion gave to the question, in one form or another, seemed to be: Yes.

That's gratifying. Don't you want to be part of an organization that includes Archbishop Desmond Tutu and his valiant colleagues? Don't Episcopalians want to be marching under the same banner with Anglicans in South America and Africa and other places where people are flocking into the Church by the thousands?

We would think so. We have something to give them. But there's so much they have to give us. Could you, in Uganda, please tell us how you get 300 kids in a parish confirmation class? We need to know. In our mind, that's the kind of thing the Anglican Communion is all about.

When the three-week Lambeth Conference began in Canterbury, one stark question was: Would this be the last Lambeth Conference? And if that happened, how much longer would the 70 million-member Anglican Communion hang on?

The good news at the end of the conference was: Not only will the Lambeth meetings continue, but the Anglican Communion comes out of it somewhat stronger.

The added strength came not so much from how the bishops dealt with the subject of women in the episcopate—they overwhelmingly agreed to respect decisions and attitudes of each province on the touchy matter. We're glad to see it, but that was classic Anglican accommodation at work.

More substantive was the move to expand the role of the Primates Meeting, between-conference sessions of the top bishops of the 28 provinces, to act as a sort of early-warning system for the

communion.

Archbishop Runcie suggested that his colleagues start thinking about a true primate for the communion, a kind of Anglican pope. The choice, he said, is between more independence for the provinces or more interdependence.

We think the Anglican Communion is moving toward more interdependence. The right road, in our view.

Eucharist as lever

Since the Church of England does not yet permit ordination of women to the priesthood,

IT CERTAINLY WAS EXCITING TO HAVE THE YANKS, THE CANADIANS, AND THE NEW ZEALANDERS HERE AMONG US



U.S. and Canadian women priests were not allowed to celebrate Holy Eucharist at the Lambeth Conference in Canterbury.

Women priests at the conference might have flouted local canons and celebrated Eucharist anyway. But they didn't. A gracious gesture toward peace and unity.

Upward of 100 bishops, unable to leave good enough alone, pledged they wouldn't celebrate Eucharist, either, to demonstrate support for full acceptance of women in the Church.

In our view, that went over the line into the realm of using Holy Eucharist as a lobbying lever. That's about as far from the original purpose of the Lord's Supper as you're likely to get.

YOUR VIEWS

Episcopalians... united?

Dr. John Rodgers may be correct when he says of Episcopalians United (July) that "more people are on board than we know." As a diocesan editor, I received the group's series of pre-Convention position papers and to my surprise found I agree with some of them.

But I didn't agree with everything I read. Does that, Dr. Rodgers, mean I am one of the "loonie-tunes" you hope will not "get to the crossroads" first?

Episcopalians United? Or some Episcopalians United? Let's have less of the unfortunate "we-they" rhetoric and more of the positive and committed expressions of faith demonstrated by many of those quoted in the article.

Sarah Reiners Bartenstein
Editor, Virginia Episcopalian
Richmond, VA

Leaders leaving followers

To answer [Edward] Franks' question, "How can the Episcopal Church grow again?" (July), when the church hierarchy again leads where the people are willing to follow.

For the past 20 years, the Church's governing body has initiated one controversial subject after another: the unwanted revision of the Prayer Book, ordination of women to the priesthood, and the possibility of raising women to the episcopate. It's the old truism of certain groups in the Church winning the battle but losing the war as people sadly look elsewhere for their religious home.

Ann and Stanley Metz
Decatur, IL

Orthodox Christianity is living, not embalmed

At a time when the Church urgently needs to recover a faith at once orthodox and alive, it is disheartening to read that organizations such as the Evangelical and Catholic Mission, Episcopalians United, and the Catholic Clerical Union can only offer a faith that is embalmed.

Marching resolutely into a past of their own devising, they complain about inclusive-language liturgies as if Clement of Alexandria, Anselm, Aelred of Rievaulx, and Julian of Norwich had

never lived. Confronted by revolutionary changes in sexual conduct and in our understanding of human sexuality, they close their eyes, wag their fingers, and issue dire warnings about the dangers of moral relativism.

The ECM and CCU confound questions of church order with questions of faith and then prove to their own satisfaction that the ordination of women is inconsistent with orthodox Christianity. So forbidding is their picture of the catholic faith that it is little wonder that thinking Episcopalians are lured by the siren songs of heresy.

There is much to decry about the state of the Episcopal Church. Heterodoxy abounds, church discipline is lax, pressing questions of faith often are ignored or answered without serious regard for Scripture, tradition, or even sound secular scholarship. At times we seem adrift on a sea of do-it-yourself liturgies and do-it-yourself morality. But the remedy for spiritual flabbiness is not spiritual ossification.

Resting as it does on a di-

vine person rather than a metaphysical system, orthodox Christianity is very different from the caricature often drawn by its professed defenders. Rooted in a living tradition, it offers in place of fixed rules and doctrinal nit-picking the sanctification of human life in Christ.

John Orens
Washington, DC

Who will implement the 'Michigan Plan'?

The report of my "conversion" to the Diocese of Michigan Plan for Economic Justice is a bit exaggerated. As someone who has spent the last 25 years in this area of ministry, I have always recognized the need and believe strongly in the vision.

My problem was and is the implementation. Specifically, will those appointed to bring the Michigan Plan to life be a true cross-section of the Church, geographically, politically, and theologically? Even more importantly, will the same old bureaucrats, "consultants," and those who confuse "inefficiency with grace" be in charge?

Some at General Convention believed these concerns of mine valid and indicated they would be addressed. When the Presiding Bishop and president of the House of Deputies make the appointments this fall, we will see.

The Rev. George L. W. Werner
Dean, Trinity Cathedral
Pittsburgh, PA

Agrees on 'stars'

Thank you for your editorial, "Not in the Stars" (July). I wish more spoke out as you did.

The Rev. Harold C. Falt, Jr.
Sandstone, MN

Gay 'cures' not found

I can readily understand why thousands of lesbians and gay males would prefer to change rather than face the persecution heterosexual Christians whip up for us. If homosexual persons can indeed become heterosexuals, I will join in helping those who choose to change—but only if rigorous scientists certify the change.

Psychiatrist C. A. Tripp has written: "[T]he Kinsey Re-

Young adults: The Church's forgotten?

by Alfred T. Stefanik

Last fall I spent two days at the University of Vermont (UVM) with a Ugandan bishop who was visiting the College of Agriculture. He eagerly questioned me and some students about our Church's work with young adults. After listening he asked, "What's the matter with your church leaders? If they don't take care of their heifers, they will have no cows."

His parable may answer Edward Franks' article, "How can the Episcopal Church grow again?" (July issue). Franks says, "Whatever the reason, . . . the time has come for the Church to grapple with [its recent sharp decline in membership] without excuses."

My experience has been that we are losing membership because our Church presently tends to neglect young adults. This has not always been the case. In the 1950's and early 1960's the Episcopal Church enthusiastically supported campus ministry, or Canterbury Clubs.

When I was called to this ministry in March, 1983, UVM's dean of students frankly asked, "Are you Episcopalians serious this time?"

At June's orientation we collected 138 names of Episcopalians entering the class of 1987. The following fall I knocked on the doors of students

whose names and dorm addresses I possessed. During these pastoral visits I found that less than 1 percent of the Episcopal students showed interest in the Church. Attendance at our first year's evening service averaged three students. Since our ministry became full-time in 1987, the average is 12 students.

Commenting about the very active Roman Catholic ministry at UVM, a Protestant minister said we should not compare our ministries to "the Catholics who only get the students to go to church." He referred to Sunday Mass attendance, often over 1,000 persons. He himself never saw more than three at services but was proud of his Church's social concerns programs which drew a few "good" students.

The Roman Catholics also sponsored from four to eight social concerns programs each year and put guest speakers in university classes. This Easter 12 students and a professor were received into the Roman Catholic community. The Ugandan bishop shrewdly surveyed the Roman Catholic center's facilities, activities, and \$150,000 budget: "Ah, this Church knows how to look after its heifers."

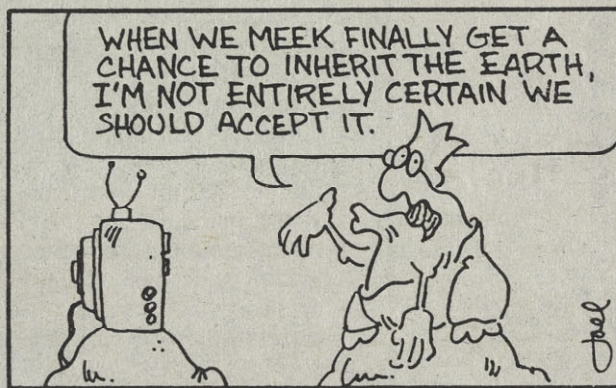
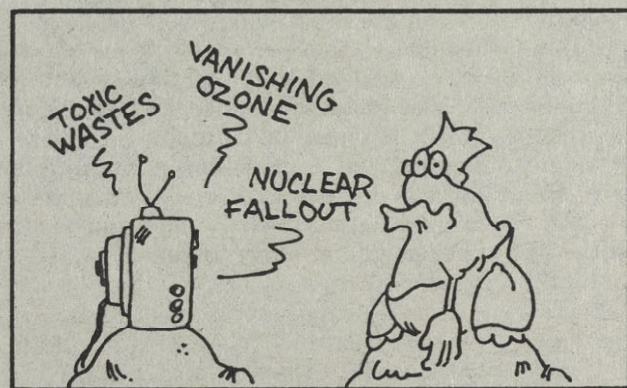
Dedication to the next generation is one of the things fundamentalists also do well. In 1983 I advertised a Bible study at Champlain College.

Eight students faithfully showed up week after week. All were fundamentalists and came to convert me to their interpretation of God's Word. These students were supported in their faith by weekly meetings with a minister from a local church, by a full-time campus minister, and also by letters and phone calls from ministers at home. I noted the same ongoing rapport between fundamentalist pastors and students this year while advising a Christian Experience Program for UVM.

Some "soft" information may indicate our Church's cerebral approach—so self-exploratory and self-congratulatory it neglects pastoral care. Whenever I need practical information on such things as fund raising and student programs, I find myself reading Lutheran publications. A neighboring Episcopal priest in charge of an ecumenical ministry agrees "the Lutherans put out useful information along with thought-provoking articles." The Episcopal Church's campus publication reflects one attitude to campus ministry which seems cerebrally heavy and pastorally light.

To quote Franks again: "As long as there is no master strategy which will be carried out for and by the Church, [we will not be] a very recognizable and consciously held tradition of spiritual strength." As long as parochial and extra-parochial ministers fail to cooperate in a

Pontius' Puddle



search made a concerted effort over a period of years to find and evaluate the histories of people whose sex lives had changed either during or following therapy of any kind. None was ever found. Several psychoanalysts who were friends of the Research promised to send particular patients they were proud of having 'cured,' but none of these was ever forthcoming."

Meanwhile, we already know the cure for homophobia: Love your lesbian and gay neighbors as you love yourselves.

Louie Crew
Chicago, IL

Jesus' love was not the sexual kind

In regard to Henry C. Ruschmeyer's letter on homosexuality (July), he makes statements that are non-biblical. He states that Jesus loved his disciples and that they were all men. There is a vast difference in Jesus' love for he knew no sin and in his vocabulary love did not mean sex.

[Ruschmeyer] further

states, "But if two men or two women or a man and a woman love each other sexually with a commitment of love, Jesus' law of love is not violated." Leviticus 18:22 states, "Thou shall not be with mankind, as with womankind, it is an abomination."

I cannot understand [how] anyone who professes to be a Christian can sanction homosexuality. . . . Anyone [who] states that it is within the pure unadulterated love of Jesus is pretty well warped.

Ross B. Shafer
Mt. Pleasant, IA

Why no I.D. in photo?

I was interested and moved by "Pray for the Peace of Jerusalem" (May) but wondered why we were not given the name of the mother when the two other people in the photo, Mrs. Browning and Peace, were named. I felt the mother was neglected and diminished, a state that all too many women find themselves in the world over.

Antonia Matthew
Bloomington, IN

Abortion destroys the 'needy, friendless'

Regarding "Defending Abortion" by Alice Awtrey Fay (June), to justify America's abortion epidemic by calling it "birth or population control" is ludicrous at worst and naive at best. The key question in the essay is: "When does an infant—the gift of 'our Creator, Redeemer, and King'—become human?"

Until the answer can be firmly determined, should we not respect the developing though embryonic child (Mary was with child) just as we are called to respect the lives of other people who are equally defenseless?

Whenever quality of life becomes a criterion at the expense of sanctity of life, the parameters of our humanity have been disturbed. To move into the realm of the purposeful, selective destruction of the friendless and the needy is to depart from the Lordship of Christ who came and charged us to defend, in his name, the least of these.

Louisa W. Rucker
Fairfax, VA

Our mailing policies tell developing adults they are of no interest until they return with their own families.

system of pastoral care, we will selfishly compete for diminishing pieces of the pie. Or from a young adult's view: Why rejoin a Church which continually spends more of its resources on what's-in-now programs than on maintaining contact with them?

Unified, crib-to-old-age care means congregations must ask themselves whether young persons are taken off (if they were ever on) parish mailing lists as soon as they leave the family address. Our mailing policies tell developing adults they are of no interest until they return with their own families. Such policies deny the natural separation from family and the need of each person to be recognized as an individual due pastoral care.

In turn, campus ministers must responsibly do something with letters of commendation. I suggest that with these letters and a college directory, campus ministers record students' changes of address so they can make pastoral visits. This is not complicated, costly, or committee-bound. In the case of UVM, 6 percent (six times our national percentage) of the students voluntarily call themselves Episcopalians—a dense population of 500 young Episcopalians living in a square mile of Burlington. About 25 of them reside in each dorm, making pastoral visits easy.

After graduation, since colleges and universities update alumni/ae addresses at no expense to us, campus ministers can send letters of commendation on behalf of graduates through bishops to parishes. With a computer and "MailMerge," we at UVM have found pastoral cooperation within the Church a simple and inexpensive task.

The test of these thoughts will not take place in discussion groups. The real test will take place every day I open my mail box.

Alfred Stefanik, an Episcopal priest, is a campus minister at the University of Vermont in Burlington.



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Lambeth

Continued from page 1

bal matters.

In another move designed to assert unity in the communion, the bishops agreed to ask the Inter-Anglican Theological and Doctrinal Commission to consider a proposed "common declaration" and report on their deliberations to the Primates' Meeting.

The common declaration would set forth the scriptures and the creeds, the sacraments, and the apostolic tradition as a sign of the Church's adherence to faith and order. As proposed, it would be adopted by member Churches in the Anglican Communion and used at major events in the life of the Church. It would not be, its proponents hastened to point out, a "confession," but a statement of catholicity.

The desire for unity was evident as well in the earlier vote on women in the episcopate, a clear expression of hope that the bonds which tie the communion's Churches together would not be broken. The vote was 423 in favor, 28 opposed, and 19 abstaining.

Runcie, speaking at a press conference after the vote, said he was "pleased because of the unity expressed, which was built on a great deal of straight speaking."

Runcie also acknowledged that the resolution was "bland," addressing not the principles of women's ordination, but the practical realities of common life among 28 autonomous Churches. It came from two working groups, one including both Presiding Bishop Edmond L. Browning of the Episcopal Church and Bishop Graham Leonard of London, a leader of traditionalist bishops in England and an outspoken opponent of women's ordination. Both supported the measure.

Bishop John Neill of Tuam, Ireland, chairman of that group, introduced the resolution, which also provides that:

- bishops "exercise courtesy and maintain communications with other bishops who differ with them;
- the Archbishop of Canterbury, in consultant with the primates, appoint a commission to examine the relationship among the provinces and to "monitor and encourage the process of consultation within the communion";
- bishops make pastoral provision for clergy and congregations in their dioceses who may differ with them; and
- the conference recognize the hurt involved on both sides of the matter and the need for sensitivity, patience, and pastoral care.

The resolution envisages a process of "reception," whereby over a period of years the Churches will test the ordination of women to the priesthood and the episcopate and, if acceptance of it expands widely, will recognize it as the will of God for the whole Church.

The resolution itself did not address the question of women's ordination. "A conscious decision has been made not to play again the debate that must go on within each province concerning the theological, practical, or other reasons for or against the ordination of women to the priesthood or episcopate," Neill



Archbishop Robert Runcie

said in proposing the resolution.

"It would be unhelpful for the Lambeth Conference to undertake at this time a debate which is at many different stages already within individual provinces."

Archbishop Donald Robinson of Sydney, Australia, another traditionalist, offered an alternative resolution in the belief that the conference should in fact consider the principles involved in women's ordination. His proposal "urged" provinces to refrain from consecrating a woman bishop to avoid "further impairment of communion" within and between Churches.

The conference voted by paper ballot on Robinson's alternative, defeating it 277 to 187. Robinson later claimed that had American bishops not voted, his resolution would have carried, an assertion immediately challenged not only by Americans, but by others as well.

Runcie pledged to appoint the commission promptly. He said it should work with "urgency and priority" and should begin meeting this year.

Traditionalist bishops, addressing a press conference the next day, said they had supported the measure only because it provided, through the commission, for the reexamination of the relationship among provinces. Leonard stated emphatically that he will not consider himself in communion with any woman bishop nor will he recognize the validity of her episcopal acts, including confirmation and ordination.

Women's advocates in Canterbury, representing groups in eight provinces, "applauded" the conference's decisions.

Modern pilgrims

Continued from page 1

Carolina and the Bishop Coadjutor of Long Island, we entered Canterbury Cathedral to join in the glories of Evensong. We prayed for peace; we gave thanks for a safe pilgrimage; we rejoiced in our fellowship. We felt united with those who have followed this pilgrim way to Canterbury since the 12th century.

Our petitions urged the bishops to call the Anglican Communion to peacemaking. Our baptismal vow calls us to "strive for justice and peace and respect the dignity of every human being." We pray we shall keep this vow as we continue on life's pilgrimage.

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...so I will not have to turn down another Indian child's application to attend St. Joseph's Indian School.

Won't you please join with other Americans who want to help our first Americans find hope?

We can't change the past -- but we certainly can do something about the future -- with your help!

Gratefully,
Rev. Tom Westhoven
(Rev.) Tom Westhoven
Director

P.S. Our Indian children need your help right away. Your gift will mean so much to one abused and neglected boy or girl who is just waiting for a new home -- and a new life! God bless you!

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St. Joseph's Indian School and Missions is a religious, educational non-profit organization, founded by the Congregation of the Priests of the Sacred Heart Inc., a South Dakota corporation. It has served the Lakota peoples since 1923. St. Joseph's Indian School opened its doors in 1927, and continues to foster the spiritual, educational, physical and personal growth of Lakota children of all religious persuasions.

As a residential school, it educates children from First through Eighth Grade, and aids Indian high school and college students. St. Joseph's supports religious and lay personnel who strive to meet the spiritual, social and personal needs of Indian families on and off the reservation.

St. Joseph's Indian School and Missions is funded by voluntary donations. A portion of these gifts is used to publicize its work, recruit new donors, help educate the public about Lakota heritage, promote prayer and spiritual values, and support the education and ministry of the Sacred Heart Fathers and Brothers.

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☐ I would like additional information about the work of St. Joseph's Indian School.



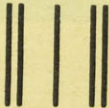
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Over 200 Indian boys and girls, many of whom never knew their parents -- or had a decent home to live in...

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It is a real tragedy to have to turn down any of these first Americans -- because he or she has already experienced more than enough of life's cruelties!

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I must turn to you for help because although St. Joseph's Indian School has been a haven for Sioux children since 1927, we are now facing a serious shortage of funds.

Many of our children have been abused or neglected because one or both parents have abandoned them -- or beaten them -- or just could not take care of them any longer.

Sometimes the children are referred to St. Joseph's by case workers because they have no real home.

In fact, for most cases, these youngsters have never known a permanent home life.

Our school must depend entirely on gifts from friends like you because we receive no state or federal funds.

Unemployment often runs 60% or better on most of the reservations...and these Indian people are living in miserable and abject poverty.

Without an education, no Indian child would have a chance to break out of the poverty and misery their families live in -- or be able to find their way in the white man's world.

To be honest...it really breaks my heart to have to turn down any Indian child who wants to come here...because I have seen what kind of life they have been living.

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