

Title: *The Episcopalian*, 1988

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At last! A religious channel without

by David James

At 1 p.m. Monday, September 19, one of the most important events in recent American religion occurred as VISN, an interfaith cable TV network, went on the air. Initially seen in 18 million homes, VISN (an acronym for Vision Interfaith Satellite Network) instantly became the largest interfaith cable network in the nation.

Formed by a consortium of 20 faith groups, including Orthodox, Jewish, Roman Catholic, and Protestant denominations, this TV network with headquarters at Trinity Episcopal Church in New York City has the potential of becoming the nation's most significant religious informant beyond the local parish.

Anticipating 40 faith groups eventually becoming part of the consor-

tium, VISN has the capacity of reaching nearly all the 50 million U.S. homes now on cable at no additional cost to the subscriber.

The Rev. Daniel Matthews, rector of Trinity Parish, is chairman of the board of trustees of VISN's corporate parent, the National Interfaith Cable



Vision Interfaith Satellite Network

Coalition, earning the network primarily a self-regulating body with three guiding principles for programming.

The first is it will have no on-air fund raising of any kind. Second, it will broadcast no attack upon another faith or denomination. And third, all programming must be officially approved by the faith group from which it originates. Each group subscribing to the network is allotted program time according to a formula based on denominational size.

Initially, the network is on the air from 1 to 6 p.m. daily and all day Saturday and Sunday, but the hours will expand quickly as faith groups produce additional programs.

VISN is a not-for-profit corporation. It will not, however, be commercial-free as the cost of produc-

tion is as-
The cost to the religious groups for airing their programs is minimal as VISN wishes to encourage the groups to invest all their money in the highest quality of content and production. To offset the expense, VISN will accept commercials which meet the network's standards of taste and integrity from companies seeking to have their names associated with values-oriented programming.

The origins of such an ambitious endeavor are numerous and hard to trace, but the vision of a major religious network in the U.S. has led board chairman Dan Matthews like Moses' pillar of fire.

Ten years ago, Matthews and friends in the communications industry in Tennessee would cringe over

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the episcopalian

OCTOBER 1988

ARCHIVES OF THE
EPISCOPAL CHURCH
AUSTIN, TEXAS

VOL. 153, NO.10

Movie stirs passions on all sides

by Elizabeth Eisenstadt

In discussions with reporters in August, Martin Scorsese said of his new movie, "I was hoping that people who do see it will understand before going in that this is...to make you think, to make you discuss, to make you argue."

The debate over *The Last Temptation of Christ*, a movie five years in the making, heated up in June when a consultant hired to market the film to Christians resigned. Tim Penland claimed Universal Pictures had promised to allow Christian leaders the opportunity to react to the film before its release and then not done so.

In mid-July Universal held a special screening in New York City for church leaders. Conservative Christians urged that the movie not be released, and the leader of the evangelical Campus Crusade for Christ, Bill Bright, offered Universal \$10 million (the movie cost \$7 million to make) to buy the original print and destroy it. The Rev. Jerry Falwell declared "war" on Universal Pictures, and United Methodist minister Donald Wildmon orchestrated a nationwide mail campaign against the movie; both men said they had not been invited to view the film.

During August the protests took on an ugly tinge of anti-Semitism. Los Angeles-based fundamentalist R. L. Hymers led protests outside Universal Studios depicting a mock crucifixion in which Lew Wasserman, chairman of MCA (Universal's parent company), nailed Jesus to a 10-foot cross. A National Public Radio broadcast on August 4 quoted Italian film director Franco Zeffirelli as saying that "the truly horrible and com-

pletely deranged" movie had been made by "that Jewish cultural scum of Los Angeles which is always spoiling for a chance to attack the Christian world." In a *New York Times* story the next day, Zeffirelli denied he had used the words "Jewish scum," stating that a reporter had posed those words to him.

Director Martin Scorsese is a non-practicing Roman Catholic. Calvinist-trained filmscript writer Paul Schrader, who lives in New York, is an Episcopalian. Nikos Kazantzakis, the late author of the 30-year-old book upon which the movie is based, was a member of the Greek Orthodox Church.

Due perhaps to limited pre-release access, few main-line Churches had taken an official position on the film. The Roman Catholic Church labeled it "morally objectionable"; Bishop Anthony Bosco called it "sufficiently

offensive so most Christians will be outraged by it."

Studio officials answered conservative protesters by releasing the movie a month earlier than intended. Opening in nine cities August 12 to more protests, the film has since been released in other parts of the country.

Critical opinion of *Last Temptation* ranged from cheers to pans to yawns. Feeling among Episcopal clergy and laity was similarly divided. The film seems to be a Rorschach upon which believers impose their own visions of the Jesus of the gospels and of the limits of literary license.

The depiction of Jesus as subject to sexual fantasies, anxiety, and moments of weakness upset many conservatives, but Episcopalians polled view the core of the problem as "How do we portray Christ's humanity?"

The Rev. Marni Schneider, associ-

Continued on page 8

Runcie: Freedom to ignore

Archbishop of Canterbury Robert Runcie followed the controversy surrounding *The Last Temptation of Christ* while vacationing in the United States late in August and in September.

"There is a quality of reverence and respect for religious feelings which needs cherishing today. This film seems to stamp on them," he said. "I don't think it should be banned. I hope people will exercise their freedom to ignore it. The faith itself will not be damaged by it."

"In fact, it is not the humanity of Jesus which people generally

find difficult to comprehend, but his divinity," Runcie said.

Bishop John Taylor of St. Albans previewed the film in London. "There are many features of the film which do offend, particularly the portrayal of Jesus, which bears no resemblance to the person of Christ in the gospels," he said. "The film is marred by historical inaccuracies and by a tasteless preoccupation with bloodshed; this is even more objectionable than the sexual scenes."

"As a Christian, I am bound to regret that the film is to be shown in this country."

Women at Lambeth

by Nancy Montgomery

"They have shown us something about the ministry of presence," Presiding Bishop Edmond Browning said, referring to the group of women from the U.S., Canada, and seven other countries who came to Canterbury for the summer meeting of Anglican bishops. He described his frequent meetings with the women as "enriching not only to me, but also to visitors from around the world."

Sponsored by the Episcopal Women's Caucus (EWC), close to 60 North American women and men brought their message of hope for freedom, peace, and justice. They were joined by 16 women from Australia and representatives from Uganda, Kenya, South Africa, the Philippines, South America, and the Caribbean.

The Priory, once a medieval church, was headquarters for the first week of the women's work at Lambeth. Daily hospitality and varied programs were offered with evening celebrations (without the Eucharist) of women's ministry around the world for the last 44 years.

The Rev. Li Tim Oi, now resident in Canada but a native of Hong Kong, was feted on July 21 in commemoration of her ordination to the priesthood in 1944 (see September issue). That same evening the Rev. Joyce Bennett, an Englishwoman ordained in Hong Kong in 1971, explained why bishops of Hong Kong ordained women before other provinces of the Anglican Church were ready to consider priestly orders for women. Women in China had never been ordained deaconesses, but deacons, she said, and were "clergy just as men were."

"Bishop Hall [who ordained Li] was concerned for the spread of the word of God, not the aggrandizement of women." Retired and living again in England, Bennett ministers

Continued on page 12

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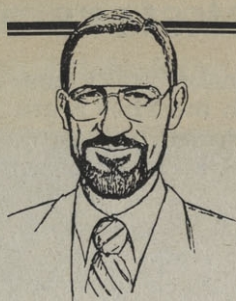
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Published monthly by The Episcopalian, Inc.
(ISSN 0013-9629), 1201 Chestnut Street, Phila-
delphia, Pa. 19107. 75¢ a copy; one year, \$6;
two years, \$11. Foreign postage add \$5 per year.
Second class postage paid at Philadelphia, Pa.,
and additional mailing offices. **Advertising and**
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by **Richard Crawford**,
Publisher

Several years ago, I had the good fortune to be sent to Uganda at the time my diocese was establishing a companion diocese relationship. The African bishop had asked that two Oklahomans be sent to assess the needs of his diocese in a country that had been ravaged under the dictator, Idi Amin, and the war of liberation that followed. He specifically asked that an architect and a diocesan staff person visit his diocese. Building materials were primitively made, and cement prices were prohibitive.

Architect John Gross of McAlester, Okla., and I spent several weeks in the remote Diocese of West Ankole. For both of us it was a new experience of what faith means to suffering people.

All our lives we had heard that the blood of martyrs is the seed of faith. There we learned that to be true. The churches are packed every Sunday. The church buildings are large but not large enough to hold everyone who comes to worship.

Evangelism seems to come naturally to the Christians in Africa. They do not talk it to death as we seem to do. They just do it. It's not something that just the priest is supposed to do. It's everybody's ministry. As a result, the Church in Africa is the fastest growing part of the Anglican Communion.

Shortly before John and I were to return home, the bishop called us together with some of his priests and lay leaders. They expressed their concern that the companion diocese relationship not be a one-sided linkage in which they received much and gave little, knowing that in terms of material offerings they had little to give. Our response was easy and simple. "Send us missionaries," we said.

Ugandans did, indeed, come to our diocese. One

priest even came and spent a period of several months, visiting parishes and spending valuable time with young Episcopalians at the summer camp. His expression of the faith is simple and captivating.

That the African bishops at the Lambeth Conference became frustrated with internal matters of the communion was not surprising. The African prelates requested and then led a session at the conference in which they focused attention on the priority we are called to—evangelism. Bishop Alexander Muge of Kenya asked, "Have we forgotten our primary task, which is to go into the world and make disciples?"

"Without evangelism we would never have talked about anything else here," Tanzanian Bishop Alpha Mohamed told the bishops assembled at Lambeth. "Through the gospel we come together." When Mohamed's diocese was established six years ago, it had 39 parishes. The number has grown to 126 in that short period. The bishop expressed pleasure with the conference's resolution on evangelism, seeing it as an affirmation of the work in his diocese and all across Africa and also as a stimulus to the continuing evangelistic efforts of his clergy and the laity.

The Church I saw at work in Africa is a worshipping community that strives to provide education for the young, care for the sick and the elderly, and witnesses to justice. It is a Church poor in material things and rich in the spiritual gifts it joyfully shares.

I have little doubt that the bishops of Africa helped all the others place a new emphasis on evangelism. (Earlier this summer our own General Convention took a hard look at that very subject and called for a year with special emphasis on prayer, study, and the making of disciples.)

The call from the Church in Africa was heard at Lambeth, and the bishops of the Anglican Communion made a new commitment to lead us in living out the Great Commission.

FINE LINES

If you tithe, speak up;
if you don't, hold your peace



by **Richard H. Schmidt**,
Managing Editor

How do you measure faithfulness?

I'm not talking about judging people. I'm talking about weighing one opinion against another. When conflicting voices scream on every side, how do you know whom to trust?

One of the few measurable facets of Christians' behavior is the money they give for the Lord's work. As a gauge of faithfulness, giving is at best inexact. A \$1,000 pledge is one thing from a person earning \$10,000 a year and quite another from someone earning \$100,000 a year.

Motive is another factor. We can never know the motive behind another's gift, and Jesus rebuked those who did the right thing for the wrong motive (see Matt. 6, 15, and 23).

We may not assume that all tithe-takers take the will of God seriously. But I think we can assume the reverse: Anyone who doesn't tithe or intend to soon is not serious about the will of God. Whatever else may be expected of Christians, they tithe—or are moving in that direction.

In most parishes someone's always telling others what God wants regarding the music, preaching, Sunday school, vestry, bishop, rector, liturgy, abortion, homosexuals, inclusive language, South Africa, Central America, prayer in schools, ordination procedures, hymn selection, or thermostat setting. Jesus said practically nothing about these matters, or if he did, the gospel authors forgot to write it down.

But he said a lot about money and what we're supposed to do with it. I'm told if you put all Jesus' words in columns by topic, the longest column will be the one on money.

Our relationship to money is a primary spiritual barometer. I expect the first measurable change when we become serious about the will of God is what's written on our check stubs.

The next time someone begins to bend my ear telling me what God wills about this or that, I'd like to have the nerve to say, "Hold it. Do you tithe? If so, I bow to you as a person of spiritual insight and commitment. If not, then go home and come back when you've decided to tithe."

What will bring new faces to church?



by Edmond L. Browning

Am I concerned about church growth? You bet I am!

Am I going to do something about it? You bet I am!

A friend wrote me a passionate letter about his visit to a local parish. He wrote: "Taking my daughter back to college, I found myself in a small city one weekend and tried to find the time of Sunday services at a local Episcopal church. Surprisingly, there was no listing in the Saturday newspaper. In the yellow pages, I found the telephone number of what appeared to be the nearest parish and called. The recorded message gave me the time for the one Sunday service.

"I arrived early for the service, and to occupy the time I thought I would visit the tract rack for the latest *Forward Day-by-Day*. No tract rack! I found the service leaflet and read it. Some announcements and the schedule of activities for the week. Just a few. No adult classes, Bible study, or prayer groups listed. No youth group or ECW.

"People arrived shortly before the service. No choir. A nice, dignified Rite I. A forgettable sermon; no reference to the appointed Scripture reading. A baker's dozen at the coffee hour.

"A nice gentleman came up to me after a bit and chatted for a spell. I told him I was in town on business. He looked toward the diminishing coffee drinkers and said wistfully, 'Not many new faces here for a long time.' As I followed his gaze across the subdued assembly, I caught the double meaning of his remark.

"Bishop, there was not a face in the room that glowed, that emitted excitement or enthusiasm."

New faces. Church growth is about new faces. And, yes, there is the double meaning. Church growth is about evangelization and outreach. It is a matter of growth found in numbers and statistics. We've been reading a lot about this recently.

But church growth is also about renewed lives within the community of faith, new faces which come with redemptive change. We haven't been reading much about this lately, but it is a vital part of church growth, and I think the two meanings are linked. When a person has experienced a life-changing experience, a personal transformation, my experience has been that this is often broadcast on that person's face. The light that burns on the inside is reflected on a radiant face—a new face.

Patti and I recently received some pictures of our grandson, Jacob, whom we have not seen for three months. Patti's first response was, "He's grown so much in such a short time. You can see it in his face."

That was true. Although he was taller, was walking without help, and now had a full head of hair, his face showed the extent of the growth. Somehow the face had definition and even displayed character and personality. They were evident in the eyes and the smile. It was a new face.

Christians find growth within community, through common prayer, through service and fellowship. But Christians also find spiritual growth

through personal prayer and devotions, through regular Scripture reading and reflection. They find growth in reading the witness of others and in inspirational and challenging writings on biblical and theological subjects. Such personal activities help ignite the internal flame of faith and help keep it burning. Such intentional personal activities often lead to those changing, sustaining events and times which put a new face on our lives.

We shall be exposed to a good deal of analysis and well-intentioned opinions about church growth in the coming months. This will be a welcome part of our total mission planning. I shall be paying close attention to the discussion—and the suggestions. There will be a good deal of conversation about the institutional Church

and church growth in terms of numbers. I hope an equal amount of attention will be given to personal faith growth, too! The Episcopal Church needs new faces—both kinds!

I hope we are all concerned about church growth, especially our own personal spiritual growth. I hope we are all going to do something about it! A regular discipline of personal prayer, Bible reading and reflection, devotions and inspirational reading is a place to start. You can bet I am taking a good, hard look at my daily spiritual discipline. I hope you will do the same.

Church growth starts with personal transformation, redemptional change. As St. Paul writes in his letter to the Corinthians, when we behold the glory of God, we "are changed into the same image from glory to glory, even as by the Spirit of the Lord."

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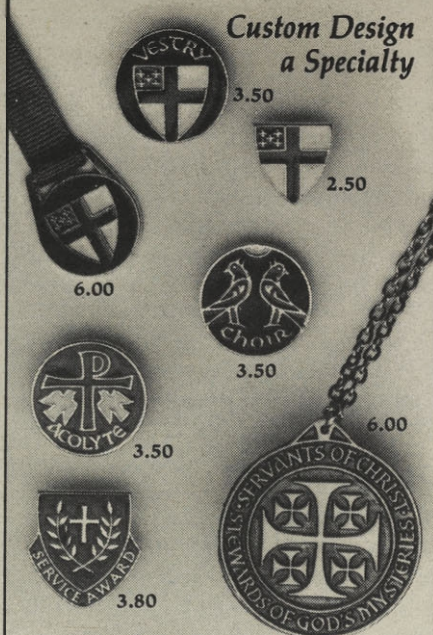
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Day of Prayer for persons with AIDS set for November 13

"While AIDS continues to mock
our late 20th-century view that hu-
mankind is in control of all which
surrounds us, we Christians espe-
cially are called to proclaim and to
live a renewed resurrection faith
which declares that in the midst of
death... we are in the very midst of
life and joy." With those words Pre-
siding Bishop Edmond Browning
called on Episcopalians to observe
the Third National Day of Prayer for
Persons Living with AIDS and Those
Who Minister with Them.

"We are asked to pray on Novem-
ber 13 for those living with AIDS, and
we are asked to pray for the whole
Body of Christ, afflicted by this dis-
ease in its members," the Presiding
Bishop said.

A mailing to churches across the
country, along with a prayer and
litany (which appear on this page),
included a list of suggested canticles,
hymns, and prayers. A list of pam-
phlets, video cassettes, books, and
magazines was also provided as an

educational resource.

Congregations are called on to dis-
cuss AIDS in order to become better
informed, dealing with questions
such as:

- How does one acquire AIDS?
- What can our parish do?
- What might our parish do to include persons living with AIDS in the household?
- How can we help the children and teenagers of our community?
- What local resources are avail- able to our parish to understand this disease better and be equipped for ministry with persons living with AIDS?

"Our Church, praying and deliber-
ating in Detroit [at General Conven-
tion], passed several resolutions con-
cerning AIDS, its impact upon all
God's people, response to this
pandemic, and the appropriately
Christian attitudes toward those of
us who are living daily in the midst of
sickness, death, grief, and
discrimination," said Browning.

Prayers for people with AIDS

God of Love, we ask you to hear the prayers of your people.
We turn to you in our need, O God.

We pray for the world, that your creation may be understood and valued.
Help us to be faithful and humble stewards.

We pray for the peoples and nations of the world.
Help us to be ambassadors of justice and peace.

We pray for all who call on you, O God.
Teach us that we are one people, and that you are our God.

We pray for the Church.
Give us grace to show your glory in the world.

We pray for Edmond, our Presiding Bishop; for N. (N.), our bishop(s),
And for all who serve in the Church.

We pray for your continued presence among us.
For without you, we can do nothing.

We pray for strength to share the burden of illness with those who suffer
in this AIDS crisis.
Help us to see that in sharing one another's burdens, we grow stronger.

We pray for those who suffer from AIDS and any other grief or trouble, that
they may call to you for help.
Give us, your servants, courage to respond with willing hands and open hearts.

We pray for all AIDS care givers, hospital workers, and researchers.
Enlighten their minds, enliven their spirits, and grant success in your time.

We pray for the parents, loved ones, and friends of persons living with
AIDS.
Fill them with your healing and redemptive love.

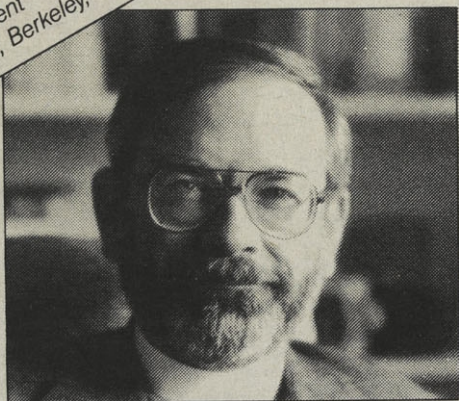
We pray for the dying.
May they know the light and comfort of your presence.

We pray for those who have died of AIDS and for all the departed.
May angels surround them, and saints welcome them in peace.

Rejoicing in the communion of the ever-Blessed Virgin Mary, St. Michael
the Archangel, St. Francis of Assisi, St. Mary and St. Martha of Bethany,
St. Raphael, St. _____, and all the saints, let us commend ourselves,
and one another,
And all our life to Christ our God.

God of eternal hope, refresh us with courage for the days ahead. Give us
strength in our loss, and bless us through the memories of those we love
but see no more. And finally, deliver us from all assaults of hatred and fear.
Through Jesus Christ our Savior, who lives and reigns with you and the
Holy Spirit, one God, now and forever. *Amen.*

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Prayer Book Society responds

by John L. Ott, Jr.

In the August issue, Managing Editor Richard Schmidt wrote a column on the quality of journalism the Prayer Book Society practiced at General Convention. He invited the Society to make this response.

I wish to set you straight on *The General Convention Record*. You have listed three examples from the *Record* as instances to support your claim of "yellow journalism."

In the matter of Example 1—"Most bishops don't want to identify themselves with the pornographic sex education course developed by '815' (*Sexuality: A Divine Gift*)"—you took exception and said, "To call it pornographic is to misuse the word and mislead the reader." The recommended resource material listed in *Sexuality* was the raging controversy and the focal point about this material. The comments depicting this material range from "extremely explicit" to "hard-core pornography"; the latter comment was attributed to Bishop Allison in a South Carolina newspaper article. The statement in the *Record* falls well within the range of these previously unchallenged comments. If you feel that this material is not pornographic, then I challenge you—get the photos, get the film clips, and print them in *The Episcopalian*.

In the matter of Example 2—"Resolutions A-034 and A-038 passed, keeping the Episcopal Church headed toward eventual unity with eight Protestant bodies"—when the resolution says "a sufficient theological basis for it does not yet exist," my eye hangs on the word "yet" in such a

way that "headed toward eventual unity" means the same thing. I have in my possession a video tape in which the Rev. Joan Campbell, an associate general secretary of the National Council of Churches, says quite clearly that this effort will result in one Church where there were nine.

In the matter of Example 3—"We take heart in the fact that our democratic form of church government is pretty ineffective even if it is the democracy of hand-picked majorities"—you apparently railed against this statement because it questioned that each and every election in the Church, from the parish level up, is an election which is completely free. Were that true, Gallup's numerous surveys would have shown that the actions of the bishops and deputies to General Convention were in harmony with the attitudes of the general church population rather than being completely out of step with the "man in the pew."

Perhaps the most serious aspect of your editorial was the suggestion that our motives are to destroy this Church or to cause it harm. This organization and other like-minded groups are the only people standing in the way of the winds of change which may eventually lead to the destruction of this Church as we know it. We don't plan to give up our "vigil on the watch."

"The line between a free press and house a (sic) organ is a thin one. We'll do our best not to veer too far to either side" is a statement you wrote in your editorial of May, 1988. Take off the yellow-colored glasses, Dick. You're starting to veer.

John L. Ott, Jr., is executive director of the Prayer Book Society of the Episcopal Church.

God mornings

The power in a weekday Eucharist

by Johnnye Montgomery

They arrive before the sun comes up. At that hour of the morning, the church is Spirit-laden and sacred in the way that only an often-prayed-in building can be.

As they enter the building, the women are silent, remembering they are here to pray, not to visit. Smiling, they touch hands. They have come to know one another, to love and comfort one another. And they have grown from a group of individuals to an active, praying body with a voice in the parish.

The women of Church of the Holy Trinity in Midland, Texas, recently finished their first year of Tuesday morning Eucharists, begun in answer to the expressed desires of businesswomen in the parish for an opportunity for mid-week worship.

Women in the church who are not outside-employed have always had ample opportunities to participate in parish life. The men have had a Wednesday morning Eucharist and breakfast for several years, and this has become a favorite service for many of them. But until last year the women who are occupied during the day had

no opportunity to come together for worship.

At the outset, the women and clergy agreed to a highly flexible format with the Eucharist at the center. They serve a light breakfast in the parish hall immediately after the service, rotating cooks among the regular attendees.

The weekly breakfasts have given the women a time to know one another that many of them haven't had before. They talk about their families, needs, and concerns for the community. And they are able to become acquainted with their clergy, an all-too-rare phenomenon in the lives of most women who are outside-employed.

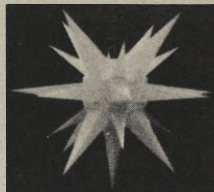
And now a year has passed. The church is quiet as they enter, not speaking, but smiling, touching hands. After praying, taking the Holy Communion, eating, laughing, and talking heart-to-heart, they are ready to go out into the world to do the work God has given them to do.

Johnnye Montgomery is a free-lance writer from Midland, Texas, who is now able to come to Eucharist at any time. At the time she wrote this article, she made her living as a drilling mud salesman. She continues to worship at the early Tuesday Eucharist.

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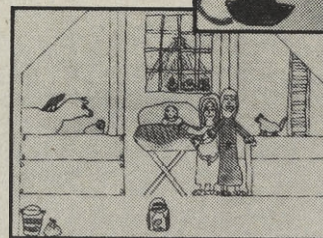


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Lambeth embraces unity with other Christian bodies

by Betsy Rogers

The Lambeth Conference of Anglican bishops on August 2 approved 13 resolutions on ecumenical relations ranging over dialogues with a variety of Christian bodies, councils of Churches, and ecumenical activities at the local level.

Bishop Edward G. Buckle of Auckland, New Zealand, opened the session, introducing a resolution commending the *Baptism, Eucharist, and Ministry* document of the World Council of Churches. He said a "divine disobedience" is abroad in Christendom. "Denominationalism," he declared, "is crumbling before the Spirit's powerful urging."

Archbishop Robert Runcie also spoke in favor of the document, describing it as a "coherent framework for all our ecumenical conversations" and warning against a "partisan ecumenism which supports one dialogue rather than another."

The conference approved the resolution and urged the document's "reception" in the communion's provinces.

The bishops gave enthusiastic support to progress in Anglican/Lutheran relations, which have gone farther than any of the communion's other bilateral conversations. Their resolution welcomed the Niagara Report of the Anglican-Lutheran Consultation on Episcopate and encouraged additional steps toward unity, including mutual eucharistic hospitality, interim sharing of the Eucharist, mutual invitations to synods, common agencies, joint theological education, joint mission programs, and agreed syllabuses for catechesis and adult study.

A resolution about the first Anglican-Roman Catholic International Commission's work sparked the most discussion. The resolution recognized the ARCIC statements on eucharistic doctrine, ministry, and ordination as essentially in agreement with the faith of Anglicans and welcomed ARCIC's work on authority in the Church as a basis for continuing conversation.

But evangelicals in the Church of England sought to insert an amendment noting the "continuing anxieties and conscientious conviction of many Anglicans" about closer ties with Roman Catholics. The bishops

defeated the amendment by a lopsided vote.

The conference gave unanimous approval to resolutions welcoming development of relations with Orthodox Churches, encouraging further conversation, and suggesting that future liturgical revisions delete the *filioque* clause from the Nicene Creed. The *filioque*, a western addition which

Ecumenical presence at Lambeth

For the first time the four United Churches of Asia were full members of a Lambeth Conference. Participating in all deliberations were bishops from the Churches of North India, South India, Pakistan, and Bangladesh. Each of these ecumenical bodies is in communion with the Anglican Communion.

Also participating as full members were bishops from the Philippine Independent Church, Mar Thoma Syrian Church (based in India), and the Old Catholic Churches.

Conference observers included representatives from the World Council of Churches, Armenian Church, Assyrian Church, Baptist World Alliance, Christian Church (Disciples of Christ), Coptic Church, Lutheran World Federation, Orthodox Churches, Roman Catholic Church, Seventh-Day Adventist Church, World Alliance of Reformed Churches, and the World Methodist Council.

says the Holy Spirit proceeds from the Father "and the Son," is a longstanding difference between eastern and western Churches.

Conference resolutions also:

- welcomed *God's Reign and Our Unity*, the report of the Anglican/Reformed Conversations, commending it for study and reception;

- proposed conversations with Methodists, Baptists, and Pentecostals;

- offered full membership in the Lambeth Conference and the Primates' Meeting to the united Churches in India, Pakistan, and Bangladesh where Anglicans have

Continued on page 9

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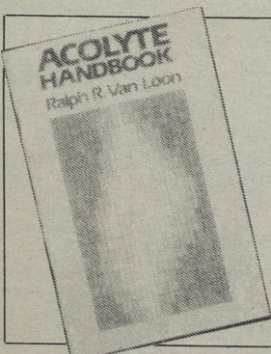
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In the spirit of ecumenism, Anglican bishops welcomed EPISCOCAT in the procession.

Oregon priest in cliff-hanger tale

It's not the kind of situation priests are trained to handle in seminary.

On her way to the beach in nearby Cape Blanco, Ore., the Rev. Letitia Croom slipped off the path. Sliding down a cliff, the experienced hiker found a perch 50 or 60 feet above the ocean. According to Croom, the editor of Eastern Oregon's *Oregon Trail*, she yelled to a man on the beach, asking him to get help.

"The man found a German couple with a car," she says. "They delivered a message that a woman was hanging on a cliff." This news brought

the police and eventually the Coast Guard.

Croom, 63, makes light of her own physical danger, claiming she spent a pleasant two hours with a lovely view of the ocean. But according to the Coast Guard ensign who piloted the helicopter which rescued her, the situation was volatile.

After landing on the beach, Tim Fitzpatrick and two other Coast Guard officers decided they must fly above the cliff and lower a horse collar, which is usually used to pick up military pilots in the water. Lieuten-

ant Mike Hargadon landed on a nearby ledge and showed Croom how to climb into the harness. "Hargadon was pretty courageous going down there," says Fitzpatrick. "The rotor wash could have blown him off the cliff."

After being safely deposited on the beach, Croom took off for a week's vacation. Not until she returned to numerous phone calls did she realize her plight had hit the AP wires and papers across the country. "What makes the story is the risk those young men took," she says. "It made

me think about the spots we put others in."

Fitzpatrick recalls too many times they couldn't help someone in trouble. "During the summer months you get tourists out there who don't recognize the danger. It's nice when you can save somebody," he says.

As for Croom, she will have another new experience this fall when her parish, St. Paul's, Nyssa, becomes part of a new cluster of seven eastern Oregon and Idaho churches. But this time, she will have both feet planted firmly on the ground.

people

Archbishop **David Penman** of Melbourne recently undertook a secret mission to Iran on behalf of hostages held in Lebanon □ The Rev. **W. Murray Kenney**, retired rector of Christ Church, Cambridge, Mass., is head of the Cambridge/Somerville Catholic Charities advisory board, the first Protestant to chair an advisory board of Catholic Charities—Archdiocese of Boston □ **Patricia Jennings-Braynon**, **Adrienne Waldron**, and **Aubyn Jones** have been appointed to chair the housing, homeless, and inner-city task forces of the Social Concerns Commission of the Diocese of Southeast Florida □ The Rev. **James Holt** of Carmel, Ind., and his wife **Joan** were elected the clergy couple and **John** and **Janie Curtis** of Palm Desert, Calif., were elected the lay couple on the national executive team for Episcopal Marriage Encounter.

Oxford University's Canon **A. M. Allchin** will be the keynote speaker at the 100th anniversary of All Saints' Cathedral, Albany, N.Y., in November □ **Thomas A. Doherty**, chairman and CEO of Norstar Bank in Garden City, N.Y., was recently given the Diocese of Long Island's Episcopal Health Services Award □ The Rev. **Connie Hartquist**, deacon in the Diocese of California and chaplain coordinator at San Francisco General Hospital, spent six weeks in England conducting AIDS ministry workshops with English priest **David Randall** □ Also visiting overseas Anglicans was the Rev. **Margaret Guenther**, director of the Center for Christian Spirituality in New York City, who spent three weeks teaching a course on Women and Spirituality at the Woolaston Conference Center in Perth, Australia.

Succeeding the late Bishop **Festo Kivengere** as leader of the Africa Evangelistic Enterprise is Bishop **Gresford Chitemo**, formerly of the Diocese of Morogoro in southeastern Tanzania □ A Siberian-born Korean, the Rev. **Sang Chul Lee**, was elected the first Asian to head the United Church of Canada □ North Carolinian Episcopalians **Dr. Andrew Bell** and his wife **Beth**, an occupational therapist, are serving as medical missionaries with African Inland Mission at Kenya's Litein Hospital where they have been flooded with refugees from war-torn Burundi.

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Film

Continued from page 1
ate at St. Edmund's Church in San Marino, Calif., agrees with critic Rex Reed that the film is a "20-ton turkey." But she adds that Scorsese was "seriously and genuinely trying to explore Christ's humanity, especially the possibility he was a sexual being."

The Rev. Rodgers Wood, rector of Christ Church, North Hills, Pa., thinks *Last Temptation* is a "dynamite movie." Declaring that salvation comes from encountering Jesus in life, death, and resurrection, Wood adds that "to love is to suffer, and Jesus knows what that means. There is an enormously powerful sense of Jesus' being tempted to lead a normal life."

The Rev. Ernest Williams, chaplain to Bishop Frederick Borsch of Los Angeles, found the Jesus portrayed in the movie "confused." Williams feels "contaminated" by the movie's emphasis on a Jesus who was half man, half God, the man half being sinful. The Jesus who makes crosses and is overtaken by the spirit of God from time to time is not the Jesus he knows, Williams says. To the charge that Scorsese portrays Jesus as a sinner, Wood responds, "The temp-

tation to sin is not sin itself. It's not his sin [Jesus takes upon himself]. It's our sin."

Williams feels that some aspects of the film are "heretical." But other people say they went to the movie with expectations different from those they would have when reading the Scriptures. Katharine Anderson, the computer manager for the Diocese of Chicago, says, "As a former fundamentalist, I must have lost whatever it is that makes them so upset. I wasn't going to it as I would go to a discussion of the Bible."

Others note that the Good News is heard in many different ways. "It's a good thing they closed the canon with a few tellings of the story because each of us has a different gospel," says the Rev. Mark Harris. Harris, director for overseas personnel at the Episcopal Church Center in New York City, adds, "If it's heretical, it is in the sense that all individualized statements of the gospel are subject to being heretical." Harris and others also applaud the way the film illustrates the necessity for Christ to undergo crucifixion as atonement for human sin.

Not one of the people who spoke with this reporter suggested the movie should have been banned. Dean George Werner of Pittsburgh

spent many hours mediating between conservative Christian picketers, who held a silent candlelit protest outside the movie theater, and the theater's owner. In the process, he became good friends with both owner and march organizers.

"None of us, especially those in the Body of Christ, understands the mysteries of God," Werner says. "For us to wrestle with those is valid." Then, noting that he hasn't spent 26 years serving a Jesus portrayed as a "neurotic wimp," he adds, "but it's also valid to say that some of the results of the wrestling may be rotten."

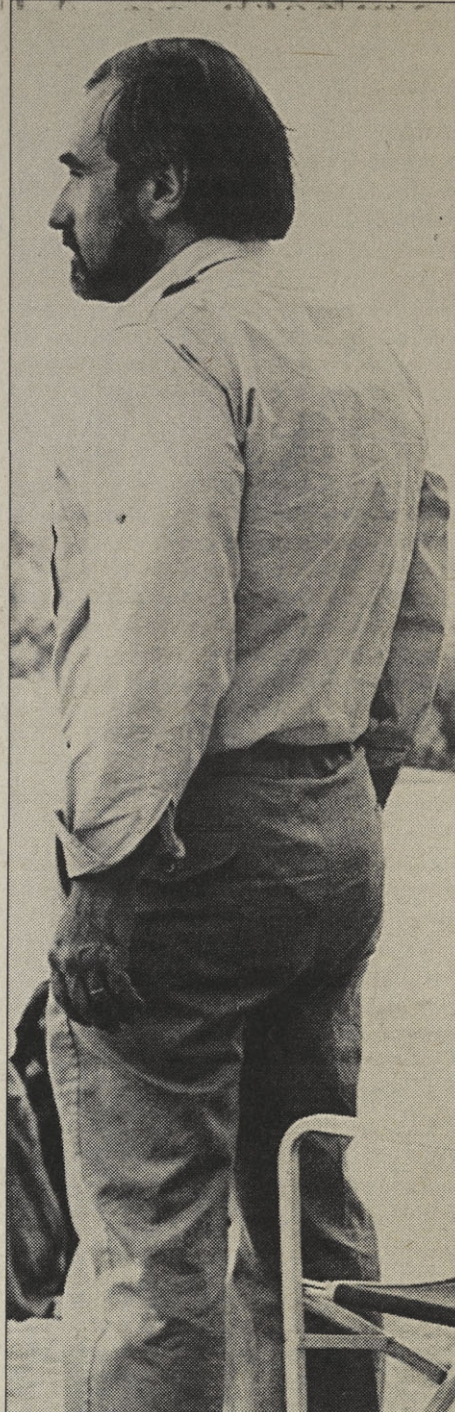
Questions about the movie's orthodoxy seem to diminish after people see it. Where a congregation or even a city has not yet been exposed to the film, people may have considerable anxiety. According to the Rev. Brian Lathrop, senior assistant at New York City's Grace Church, some parishioners have made appointments to talk about it. In a parish with a reputation for taking the Bible seriously, some who haven't seen the movie believe, from what they have read, that it is unscriptural and heretical. Lathrop himself hopes to see the movie soon. "We really have to check out our images of Jesus with the Scriptures," he says.

When *Last Temptation* opened in Dallas recently, the entire city was affected, according to diocesan editor Steve Weston. The city council went on record 10-1 condemning the movie, and various civic groups were expected to issue sanctions. "It's become a media event here in the Bible Belt," says Weston, who adds that he doubts that Bishop Donis Patterson will add his voice to the cacophony of competing theological perspectives.

For those Episcopalians unconcerned with the larger questions of orthodoxy, the question is simple: Should one shell out hard cash for this flick?

Opinions were once again divided. Werner says the scene in which Lazarus is raised from the dead reminds him of "Dan Ackroyd playing Boris Karloff in a mummy movie."

Eva Thury, an English professor at Philadelphia's Drexel University, is an ardent fan. She admires the authenticity of the setting as well as the Semitic cast of the faces around Jesus (although Jesus himself, acted by Willem Dafoe, is a blue-eyed blond). "There are lots of ways the story is fleshed out that ring true to me."



Director Martin Scorsese

In a sermon written the week after she saw *Last Temptation*, Schneider offered her San Marino congregation a different way of reflecting on the controversy and its consequences. "If we join ranks with those who out of their own darkness protest what they have not seen, we will have stepped into the darkness with them. If we instead use all this energy and curiosity that's been stirred up to take a closer look at *who Christ is* and thereby take a better look at *who we are*, we will be stepping into the light."

Whether the furor over the film has brought any light or merely made people excessively hot is still unclear.

A touch of grace?

by Leonard Freeman

The following comments on *The Last Temptation of Christ* are adapted from a sermon preached at Washington Cathedral, Aug. 28, 1988.

Why has this movie bothered us so deeply?

From a straight theological standpoint, the problems are obvious. For starters, a Jesus so far split apart from his divinity makes out divinity itself to be something demonic. The God portrayed here who commands and twists and uses Jesus and Judas is so distant, so "crazy," that you find yourself liking Jesus but hating God.

But something more is at stake here. When a movie causes this much furor, it says more about the audience than about the movie. We get angry at things when they tell us what we don't

want to hear.

Part of the message we receive may be that, unlike the Christ in this film, we in the main-line Churches have too often accommodated and succumbed to the last temptation, to be just nice and just good, regular at-home people, rather than enter into the struggle of God's movement in history.

Our fundamentalist brothers and sisters, on the other hand, have often portrayed a Christ so severe and demanding that he no longer speaks on behalf of—and as one of—those crushed by life.

As a reminder of what we often overlook in Jesus and the gospel, *The Last Temptation of Christ* may be a touch of grace.

Leonard Freeman is director of communications at Washington Cathedral and *The Episcopalian's* regular film critic.



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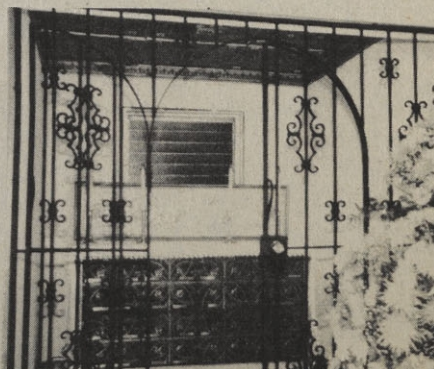
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Lambeth on AIDS, polygamy

by Betsy Rogers

Anglican bishops at the Lambeth Conference pledged cooperation in the global mobilization against AIDS, agreeing to promote educational programs, train and support pastoral helpers, support those living with AIDS, identify and try to resolve the social problems around the disease, and encourage global cooperation, inter-Church sharing of resources, and political advocacy.

An amendment to the resolution also called the Church to "strengthen the traditional biblical teaching that sexual intercourse is an act of total commitment which belongs properly within a permanent married relationship."

Bishop Paul Moore of New York objected to the wording of the amendment and later expressed disappointment at its inclusion. But bishops from Africa, on the other hand, were alarmed that the resolution made no mention of the sinfulness of drug use and homosexual activity which are among the reasons for the epidemic. "Sin is sin," said Archbishop Manasses Kuria of Kenya.

"We're not just talking about sin, important though that is," responded Archbishop John Habgood of York, chairman of the conference section on Christianity and the Social Order which wrote the resolution. "We're talking about disease, death, and world catastrophe."

The resolution was the conference's response to a World Health Organization presentation which held up hope of new and unprecedented cooperation among nations to fight AIDS.

Dr. Jonathan Mann, director of WHO's Global Program on AIDS, ad-

ressed the bishops of the Social Order section to give them a factual basis for their discussion.

While not minimizing the grave threat that AIDS poses, Mann also suggested that in the battle against AIDS lies potential for healing divi-



Manasses Kuria

sions among nations and bringing people of the world together in common cause.

Mann stressed the importance of cooperation not only among nations, but with AIDS victims and those infected with the HIV virus, the stage which precedes the actual disease. "Our ability to protect everyone is dependent on our ability to protect the rights and dignity of those infected," he said.

Another topic which sparked some debate was a resolution on polygamy.

Bishop George Njuguna of Mt. Kenya South proposed the measure, which upholds monogamy as "God's plan and the ideal relationship of love between husband and wife" but nevertheless recommends baptism

and confirmation for a converted polygamist and his believing wives provided he does not marry yet again and the local Anglican community consents.

The resolution recognized the social deprivation caused to wives whom their husbands have cast aside.

"Christ did not come to destroy families, but to save them," Njuguna said. "I am sure Christ forgives the polygamist." The resolution carried overwhelmingly.

The bishops also passed resolutions:

- calling for continuing study into the question of homosexuality and asking each province to "reassess, in

the light of such study and because of our concern for human rights, its care for and attitude toward persons of homosexual orientation";

- deploring sexual abuse and domestic violence and calling on Christian leaders to be "explicit about the sinfulness of violence" while reaffirming "the traditional biblical teaching on the value of the human person who, being made in the image of God, is neither to be exploited or abused"; and

- providing support for marriage and the family, including ministry to couples, support for clergy marriages, support systems for families, and other steps.

Christian unity

Continued from page 6
joined with other Christian bodies in a post-denominational Church and have relationships with other world bodies who are among the united Churches' other ecclesiastical forebears;

- welcomed signs of similar developments in Wales and encouraged development of like proposals in other parts of the world;

- acknowledged that Anglican withdrawal from several other covenanting proposals is a "cause for sorrow and repentance" and commended local unity plans in various parts of the communion; and

- recognized the World Council of Churches as a "special instrument of God."

Unity in Christendom, as well as in the Anglican Communion and in all creation, claimed the conference's attention from its introduction in the Archbishop of Canterbury's opening address July 18.

"The Churches of the Anglican Communion have never claimed to

be more than a part of the one Holy Catholic and Apostolic Church," he said. "Anglicanism as a separate denomination has a radically provisional character."

Runcie warned against "denominational federalism" in the search for unity and said that instead he waits in hope for the "catholic diversity of the coming Great Church."

Runcie said the Churches must move from independence to interdependence. "Do we want unity?" he asked. "I do because our Lord prayed for it on the eve of his passion. I do because our Lord prayed for it in the context of mission—'That they all may be one... that the world may believe.' I do because neither conflicting Churches nor competitive Churches nor co-existing Churches will be able to embody effectively the gospel of reconciliation while the Churches themselves remain unreconciled. Do we Anglicans really want unity? We must do if we are to be instruments of unity and communion to a divided world."

Betsy Rogers is editor of the Diocese of Springfield's *Springfield Current*.

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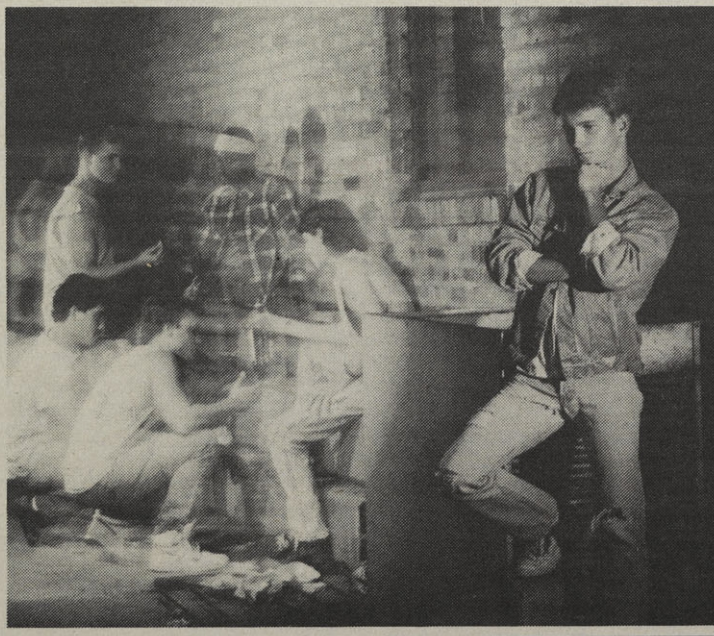
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Province VII organizes Committee on Indian Work

A celebration of the life and ministry of David Pendleton Oakerhater, a Cheyenne deacon placed on the Calendar of the Church Year in 1985, was the occasion for organizing the Province VII Committee on Indian Work.

The Oakerhater event was held at the Roman Nose State Park in Oklahoma near the Whirlwind Mission area where the deacon served from 1881 until his death in 1931.

Willard Scott, a Laguna Indian from Albuquerque, chaired the organizational meeting that decided to ask diocesan committees and congregations to recommend names to the provincial president, Dixie Hutchinson of Dallas, for appointment to the new provincial group. Province VIII and Province VI have similar commit-

tees.

Bishop Robert Moody, coadjutor of Oklahoma, celebrated Eucharist and preached, recalling his experience at the Wind River Reservation when he served as priest in Riverton, Wyo.

Besides representatives from the Dioceses of Oklahoma, Fort Worth, and the Rio Grande, seven members of the National Committee on Indian Work attended. They are Tolly Estes, a Dakota Indian; Lorraine Edmo, Shoshone-Bannock; Thomas Jackson, Navajo; Cecelia Kitto-Wilch, Santee-Sioux; Jesse Torres, Oneida; Blue Clark, Creek; and Tim Tall Chief, Osage. Gloria Brown, representing the Committee on Human Needs, and Betty Coats of the Episcopal Church's Washington Office also participated.



The Rev. David Pendleton Oakerhater posed for this photo with his wife, Minnie White Buffalo, left, and his niece, Standing Twenty, at a Convocation of the Missionary District of Oklahoma and Indian Territory in the early part of this century.

Who was David Oakerhater?

When the first bishop came to take up his new duties in the Missionary District of Oklahoma and Indian Territory in 1893, the only Episcopal clergyman in the district was the Rev. David Pendleton Oakerhater, a Cheyenne Indian and Episcopal deacon.

With a scattered flock of only a few thousand Episcopalians and one deacon, Bishop Francis Key Brook began to form the Church that would one day become the Diocese of Oklahoma.

Oakerhater, whose name means Making Medicine, was born in 1847. He participated with several hundred other specially selected warriors to fight the U.S. Cavalry in the Battle of Adobe Walls. Captured and sent with a number of the warriors to the Fort Marion military prison in St. Augustine, Fla., he came to the attention of a woman known as Mrs. Pendleton. She raised money for him and three other Indians to study for the ministry; they were ordained deacons in 1881.

Shortly after his ordination, Oakerhater and a priest, the Rev. John Wicks of Park Hill, N.Y., went west to establish a mission among the Indians in the country occupied by the Cheyenne. The congregation he served was the only activity of the Episcopal Church in that area in those early days.

From 1897 until his retirement in 1916, Oakerhater was vicar of the Whirlwind Mission, named for Chief Whirlwind, famous among his people as a peace chief. Even in retirement, the deacon continued to baptize, preach, and care for the spiritual well-being of his people. He died in 1931.

General Convention added the name of David Pendleton Oakerhater to the Calendar of the Church Year in 1985. His feast is September 1.

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Four Roman Catholic women join Daughters of the King

by Bob Henderson

In August, St. Paul's Episcopal Church, Columbus, Miss., was the scene of an historic ecumenical event in the life of the Episcopal Church and the Order of the Daughters of the King (DOK). On the feast of the Transfiguration, four members of Annunciation Roman Catholic Church were admitted into the Episcopal order, and the first affiliate chapter was established under recently amended bylaws allowing chapters in churches which are not "in communion" with the Episcopal Church.

The Rev. Murray Bullock, rector of St. Paul's Church, officiated at the service during which six members of St. Paul's Church were admitted to the order along with the Roman Catholic Daughters. The Rev. Robert Henderson, who served as trainer for the joint Roman/Episcopal class, presented the new Daughters of the King with their unique crosses habitually worn by all members.

Prior to the bylaw changes, an affiliate "chapter-in-waiting" of the Daughters of the King was formed in December, 1986, at Church of the Holy Family (Roman Catholic), Ashland, Ky., with the permission of the local Roman Catholic bishop.

Ashland's Episcopal church, Calvary, has had a warm relationship with Holy Family for many years. In a conversation with Holy Family's former pastor, the Rev. William Brown, Episcopal rector John Weise mentioned how supportive the DOK had been of his ministry. The 37 Daughters in his 300 adult member parish were active in counseling, hospital visitation, and prayer.

After reading the DOK materials, Brown quickly recruited women from his parish. "It's opened up a whole new dimension," Weise said. "We go back and forth in so many things." This summer the Ashland chapter was officially welcomed into the fold with a charter and the election of officers.

The news of Calvary's cooperation with Holy Family soon spread to other dioceses. Inspired by the ecumenical ministry, members of the St. Paul's Chapter approached some of their Roman Catholic friends and invited them to join the three-month training class being formed.

Meeting weekly, the Roman Catholics and Episcopalians learned about the order's history, purpose, and two-fold rule, finding in the process that Roman Catholics and Episcopalians



are "one in Christ" despite denominational differences.

"If y'all could only learn to say 'A-men' instead of 'Ah-men,'" said Mary Frances Boggess, an Annunciation parishioner, "you couldn't tell the difference between us."

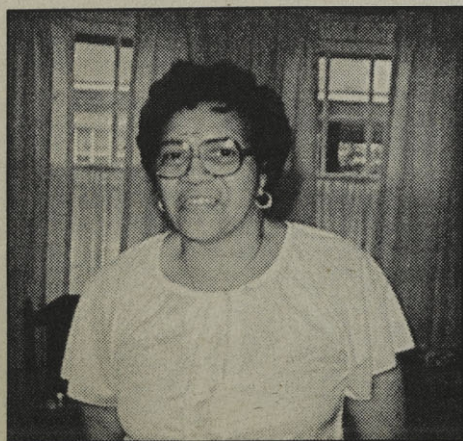
That "oneness" emphasizes the primary purpose of the Order of the Daughters of the King—evangelism. Organized in 1885 and formally established as a religious order for women in 1891, DOK is the largest lay order for women in the Episcopal Church.

Members promise to live by a two-fold rule of life: a rule of daily prayer for the spread of Christ's Kingdom, for God's blessing on all Daughters, and for spiritual growth; and a rule of service including worship, study, a personal program of evangelism, and support of their rector. The Greek Cross Fleury of the order, with its engraved "Magnanimitate Crucem Sustine" (With heart, mind, and spirit uphold and bear the cross), stands as a constant symbol and reminder for the Daughters of this evangelistic purpose and daily discipline.

According to newly-elected president Whitty Isaacs, the Daughters have chapters in places as far-flung as Brazil and France. They support missionaries in Brasilia and a school in Rio as well as provide scholarships to women.

Just as the Cursillo movement spread from the Roman Church through the Episcopal Church, now the Daughters of the King can become a vital part of Roman Catholic renewal and further the process of ecumenical relations. Marjorie Doster, one of the six Episcopalians admitted at St. Paul's, said it well: "We learned lots of stuff about the order, but most of all we learned to love each other in a new way, in Christ."

Bertha Welmon retires



On Friday, September 9, Bertha Thompson Welmon retired after 23 years of service at *The Episcopalian*. Welmon had begun work at the newspaper in 1965 as a clerk in the bustling circulation department. She was then promoted to receptionist. A West Philadelphia resident, Welmon and her husband Harry have two children, Harry, Jr., and Sylvia Kennedy, and two grandchildren. Her unflagging courtesy and gentle sense of humor will be greatly missed.



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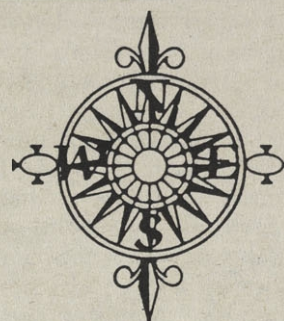
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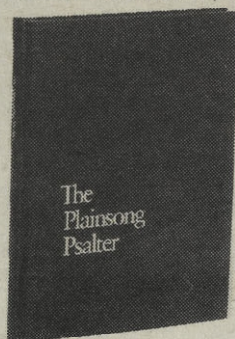
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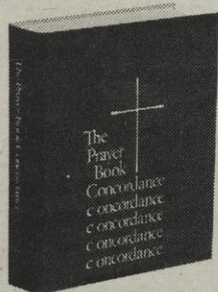
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Women

Continued from page 1

to Chinese Anglicans in London. She serves as a deacon because she is not recognized as a priest by the Church of England.

Out of Africa

Women from Uganda, Kenya, and South Africa were a part of the Women's Ministering Community. On African night the Rev. Helen Keller Oneka, a deacon in Uganda, and Alice Ogwal-Abwang, wife of the bishop of Northern Uganda, with the assistance of 12 African bishop's wives and the wife of the archbishop of Uganda, presented a picture of life in that province. The two women painted a disheartening picture of poverty and hunger with women as the major providers of food and water for their families. The double standard reigns in Uganda where men receive the best of everything from food to education. According to Oneka, "Some of the men are trying to help their women. But we as women need to work hard for more opportunity for us and our sisters."

Polygamy is a problem for many Africans, said Ogwal-Abwang. "Polygamous families are seen as wealthy; they can clear an acre for planting in a day." Sterility, the birth of "too many girls," the educational differences between men and women were all cited as reasons for the practice. The Mothers Unions in Uganda, of which Ogwal-Abwang is president, has worked hard to abolish polygamy "to uphold Christ's teaching about marriage."

Susan Mumina and Grace Ngome of Kenya, at a morning meeting, presented a video. Both spoke warmly of the Mothers Union of Kenya which is struggling to educate Kenyan women. "When you educate one woman, you educate the whole family," they said.

Hispanic presentations

Poverty and illiteracy are two problems Simea Meldrum and her husband, a doctor, face in their joint ministry to people of one of the poorest sections of Brazil. She described her country as one where the gap between the truly affluent and the abjectly poor is widening daily while the small middle class slowly faces extinction and where the need for priests is pressing.

The Rev. Nilda de Anaya, a priest in Ponce, Puerto Rico, depicted her island home as one which has undergone seismic changes in the past 20 years. "As we have come out of poverty and into affluence, we have become afflicted with the sin of materialism," she said, describing church members, who now can afford a car, driving to the beach instead of to church on Sundays.

"Women priests and deacons are well received in Puerto Rico for the most part; however, some men still carry their machismo tradition with them," she commented.

And others

Rosemary Maliaman, a church worker in Northern Luzon, the Philippines, described her trek by ox-cart, on foot, in a bus, in a car, and on a plane to reach Canterbury. A tiny woman with a delicate voice,



The Rev. Barbara Harris (left) and the Rev. Nan Peete outside Canterbury Cathedral.

Maliaman's life style belies her appearance. She works primarily with women and children under primitive conditions in a remote part of the Philippines. She, too, told a story of poverty, hunger, and want among her people and pleaded with her audience for a better understanding of their situation and concrete help from more affluent provinces.

The Australian women, who slept in tents in a soggy field outside Canterbury during the first week, brought their anger and their laughter with them to Lambeth. Despite efforts to approve women's ordination to the priesthood and episcopate, the Australian Church has not done so.

Worship and work

Each of the meetings ended with a celebration of women's ministries in many languages and with the added richness of other cultures. Vienna Cobb Anderson, rector of St. Margaret's Church, Washington, D.C., was liturgist for the women's meeting and worked with them to help provide a healing and grace-filled time together.

Since the women priests present had agreed they would not celebrate the Eucharist while in England, Anderson created a booklet which provided prayers and orders of worship that were celebratory in their own right.

Women consultants and preachers

Two U.S. women had high visibility during the conference: Pamela

Chinnis of Washington, D.C., and the Rev. Nan Peete of Indianapolis, Ind. Chinnis is a member of the Anglican Consultative Council and vice-president of the House of Deputies while Peete, rector of a church in Indianapolis, was a consultant Presiding Bishop Browning appointed at the request of Archbishop of Canterbury Robert Runcie.

Peete addressed the conference on her perspectives as an ordained black woman. Her brief speech was filled with moments of sorrow and humor and stressed her own spiritual commitment to the Church of which she has been a member since birth. Chinnis, who had come directly from General Convention in Detroit, was a potent force in the conference, working on questions of ecumenism, authority, and justice. As a member of the Anglican Consultative Council she had voice but no vote.

Although they could not celebrate the Eucharist, no restrictions prevented women from filling the pulpits of English churches, and the North American women did. Going to small parish churches in rural parts of England and to big city cathedrals, the women fanned out each Sunday, some of them preaching two or three times. Between these appearances in pulpits and the many television interviews they gave, several of the women said they were probably better known in England than they are at home!

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

At an Oregon bed-and-breakfast, Jane Austen provides inspiration

by Christine Dubois

A bed-and-breakfast inn dedicated to famous writers. The moment I heard about it, I knew I had to stay there. What a wonderful place to go for inspiration! Why, after a weekend there, I'd whip right through that pile of projects on my desk.

My mom—who's working on *The Great American Novel*—was coming to visit so I added the inn to our itinerary.

It was as wonderful as we'd imagined. The inn stood on a bluff overlooking the Oregon coast. Each room was named after a famous author and decorated accordingly. A school desk with "Tom loves Becky" carved into the wood stood for the Mark Twain room. Twenty hats and a live goldfish brightened up the Dr. Seuss room.

During the day you could tour the various rooms: Herman Melville with its hefty sea chest, Edgar Allan Poe with its creepy black walls, Alice Walker with its earthy African mural. Steve and I finally settled into the Jane Austen room, decorated much as the English gentlewoman would have liked.

The people were as interesting as the rooms. Many were writers or patrons of the arts. We had dinner with a California couple who regu-

larly drive hundreds of miles to attend symphony concerts or top-notch theater. They had spent the day at the local arts center. We were forced to admit we'd spent the morning at the Ripley's Believe It or Not Museum. But we saved ourselves from social disgrace by telling them where to get the best vanilla milk shake on the west coast.

The rooms did not have typewrit-

ers, but I decided that if Jane Austen had managed with a quill pen, I could make do with my Bic.

I sat on the bed, looked out at the lighthouse in the distance, and began to write a meditation on praise. It was intimidating to write while surrounded by the works of so many great authors, but it was exciting, too. As I wrote, the hassles of writing—the deadlines, low pay, and hard

work—faded from my mind.

I felt blessed to be part—if only in a small way—of a company of people who can touch others with the power of words.

I thought how wonderful it would be to have bed-and-breakfast inns for teachers, or plumbers, or carpenters. People all need a place to go to remember the joy of their calling and the good they contribute to the world when they use the gifts God gave them.

And the pile of projects on my desk? Most of them are still there. I was even less inspired to do them when I returned home than I had been before.

That's the trouble with inspiration—you never know where it's going to lead you.

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



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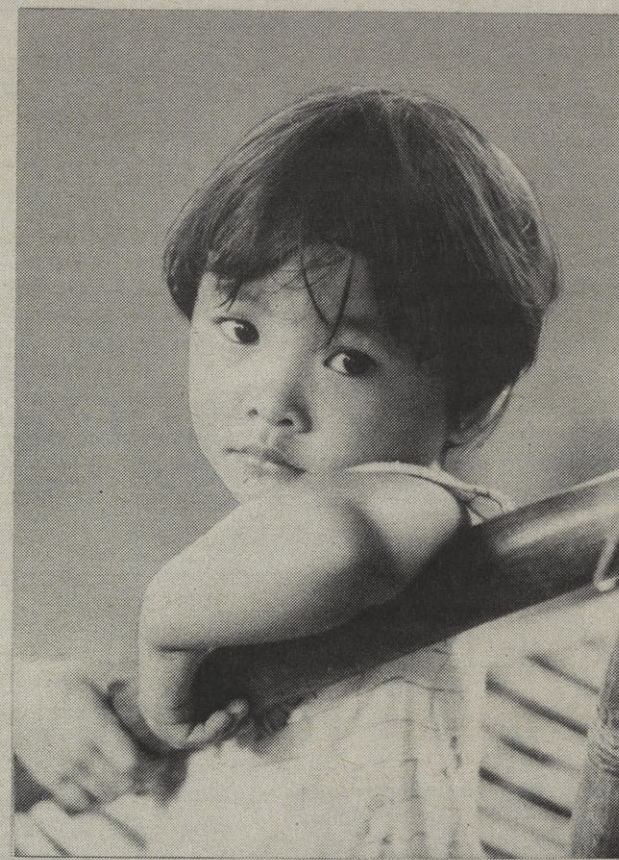
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Runcie appoints Dyer to women bishops panel

At the request of the Anglican bishops who gathered for the Lambeth Conference this summer, Archbishop of Canterbury Robert Runcie has named the members of a Commission on Communion and Women in the Episcopate.

The commission is charged with examining the implications of a resolution calling for the 27 autonomous Anglican provinces to respect decisions by other provinces with regard to the ordaining and consecrating of women.

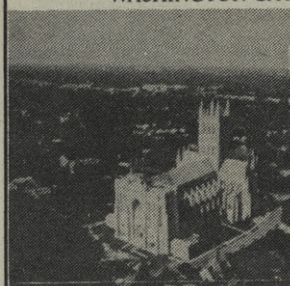
The bishops, who passed this resolution by an overwhelming margin, also noted in the resolution that respect does not necessarily mean agreement.

Heading the commission will be Archbishop Robert Eames, Primate of Ireland. Members include Archbishops Joseph A. Adetiloye, Primate of Nigeria, and Peter Carnley, Metropolitan of Western Australia. Others chosen are Bishops Mark Dyer of Bethlehem, Pa., and David Hope of Wakefield, England; the Rev. E. James Reed of the Toronto (Canada) School of Theology; and Dr. Mary Tanner, theological secretary for the Board for Mission and Unity of the Church of England.

The commission will begin its work in November.

Bach In The Cathedral

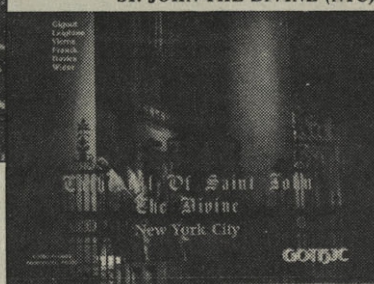
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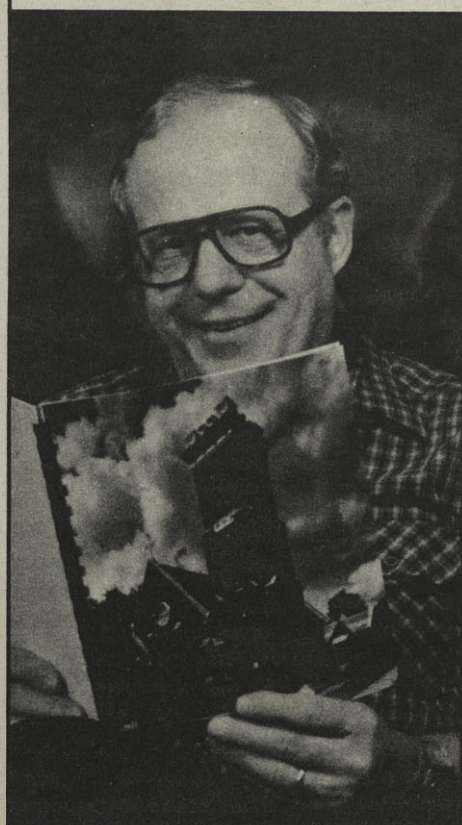
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Episcopal Church celebrates 150 years in Texas

Matagorda, TX—On October 22, Christ Episcopal Church here will mark the 150th birthday of the Episcopal Church's work in Texas with a Eucharist and a barbeque. Bishop Maurice M. Benitez of Texas will be the celebrant at the main altar while Bishops Gordon Charlton and Anselmo Carral will assist at auxiliary altars in tents set up to handle expected crowds. Christ

U.S. NEWS

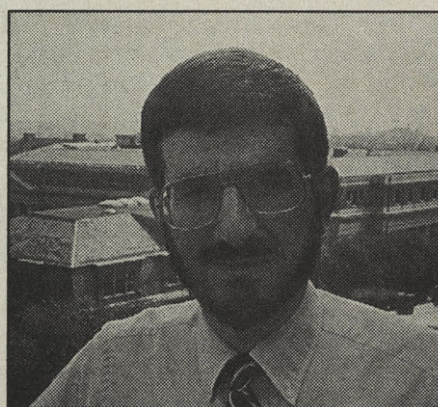
Church's first priest, the Rev. Caleb Ives, brought the original building to Matagorda from New York by sailing vessel. In 1849 it was the scene of the first ordination in the state, that of Henry Niles Pierce who later became Bishop of Arkansas.

New award to honor best contribution in religion

Louisville, KY—A \$150,000 Grawemeyer Award has been created to honor the world's most significant contributions to religious and spiritual understanding. Given jointly by the Louisville Presbyterian Theological Seminary and the University of Louisville, the Grawemeyer Award is aimed at recognizing creative and seminal insights into the relationship between people and the divine. The award, open to people of all religious traditions and cultures, is the fourth international prize in the humanities to be funded by Charles Grawemeyer, a retired industrialist who graduated from the University of Louisville in 1934. For more information, contact Norma Porterfield, (502) 895-3411.

Harvard Divinity School appoints Jewish studies professor

Boston, MA—Harvard Divinity School has chosen a University of Chicago scholar to fill the newly-created post of Professor of Jewish Studies. The endowed post, to be held by Dr. Jon D.



Dr. Jon D. Levenson

Levenson, is the first of its kind at a predominantly Christian divinity school. Levenson's specialties include the theology of biblical and rabbinical Judaism. Harvard, the oldest non-denominational divinity school in the United States, already has degree programs and seminars which attract Jewish students.

Single parent tithes lottery prize

Dayton, OH—A mother of three who heard an inspiring sermon on stewardship is tithing her \$9 million lottery winnings. While serving on a search committee for her parish, St. Andrew's, Betty Adams heard a stewardship sermon by the Rev. Edward Curtis. Adams was working three part-time jobs at the time and spending more on lottery tickets than on the Church. After hearing

Curtis' sermon, she pledged that if she ever won the lottery, 10 percent would come off the top for St. Andrew's. Although she had lived in a housing project for 16 years, Adams put all her children through college.

Pro-choice Orthodox condemned by bishop

Washington, DC—In an allusion to Presidential candidate Michael Dukakis, a pastoral letter by a bishop of the Orthodox Church in America says church members who support legal abortions are "deluding themselves and are in danger of eternal damnation." In a recent interview Bishop Herman of Philadelphia said no one who is "for



abortion" could be a member in good standing of any Eastern Orthodox denomination. These charges follow upon the heels of suggestions by a Republican foreign policy analyst that in marrying a non-Christian, Dukakis, who has campaigned extensively among Greek-Americans, has fallen away from the faith. Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America countered this charge by declaring Dukakis a church member in good standing. The Orthodox Church in America and the Greek Orthodox Archdiocese are the two largest Eastern Orthodox denominations in the country.

Symposium marks birth control encyclical's 20th anniversary

Princeton, NJ—Roman Catholic experts charged here that the Church has failed its members by not vigorously teaching the anti-birth control encyclical, "Humanae Vitae." The meeting, held early in August, marked the 20th anniversary of Pope Paul VI's document. The symposium, "Trust the Truth," was organized by Princeton University's Roman Catholic chaplaincy and by the Roman Academic Center Foundation of New Rochelle, N.Y. It attracted more than 100 representatives from the fields of medicine, law, and philosophy. Auxiliary Bishop Austin B. Vaughan of New York City attacked critics of the encyclical and cited Pope John Paul II's strong support for the statement and the breakdown of the "sexual revolution" as factors prompting many Roman Catholics to take a new look at the document.

Hispanic evangelicals gather for L.A. outreach conference

Los Angeles, CA—Capping a series of Latin American conferences on evangelism, Los Angeles '88 attracted more than 6,000 Hispanic leaders from every Latin American and various European and African countries. "We have at last stopped being a 'mission field' and can now reach out to become missionaries ourselves," said Alberto Mottes, an Argentine-born evangelist. "For too long we have been the evangelized. Now we must do the evangelizing ourselves."

Archbishop of Nigeria enthroned in Lagos

Lagos, Nigeria—Over 700 guests witnessed the colorful enthronement of Joseph Abiodun Adetiloye to be Archbishop of the Province of Nigeria. In his address Adetiloye, who is also Bishop of Lagos, called for liberation from political and economic bondage. This

WORLD NEWS

country, which has a military government, has also been plagued by riots and strained relationships between Muslims and Christians. Nonetheless the Church has grown rapidly, moving from 14 to 24 dioceses in 10 years.

World Council of Churches celebrates 40th birthday

Hannover, West Germany—Marking 40 years since the first assembly of the ecumenical body in Amsterdam, the WCC Central Committee held an anniversary service and heard plans for the 1991 assembly in Canberra, Australia. Committee members called for an international, U.N.-sponsored Middle East peace conference and a "full discussion" of WCC-Roman Catholic relations. Some 300 participants made a pilgrimage to the World War II Bergen-Belsen concentration camp, including Anglican Archbishop John Habgood of York. After hearing 40 theme proposals for the Canberra assembly, the plan-



ning committee recommended "Come, Holy Spirit—Renew the Face of the Earth." A spokesman for the planners said he hopes the two "fundamental hallmarks" of the 1991 assembly will be simplicity and coherence.

Kenyan bishop criticizes African Church on polygamy

Canterbury, England—Addressing his colleagues at Lambeth, the bishop of Mount Kenya East said the African Church has been wrong not to tolerate polygamy among its members. In a forum on "evangelization and culture," Bishop David Gitari said the Church ministers to persons with failed marriages, despite Jesus' criticism of divorce, but disciplines those who engage in polygamy. One of the Church's greatest problems, he said, is "how to remove the western cultural wrapper and let the gospel encounter African culture directly." During the last days of the Lambeth Conference the bishops decided that polygamists and believing wives and children wishing to join the Anglican Church should be allowed to do so, but polygamists should promise not to marry again while their spouses are alive.

Jogging schoolmaster bears acorn to Iona

Iona, Scotland—A 50-year-old educator from Glasgow found a unique way to bring the new Iona reconciliation

center to public notice. Early in August Alan McKell ran from Derry, Ireland, to the Hebridean island carrying an acorn. While covering the 238-mile distance he stopped four times to give talks about the MacLeod Center. Derry (which means "oak grove") was home to St. Columba, who later founded a monastery on Iona. The center, com-



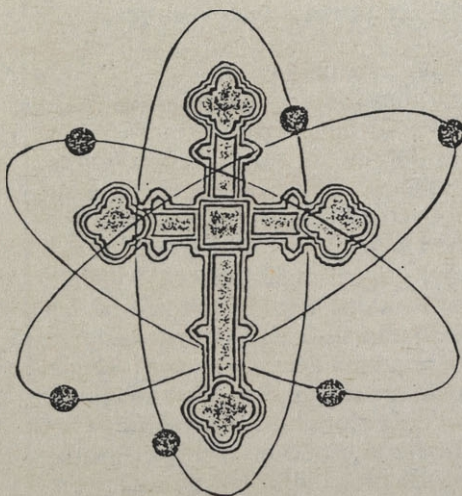
pleted this summer by youth from 13 different nations, will be used for retreats and conferences by young people from all over the world. It has been named in honor of Lord MacLeod, founder of the 20th-century Iona Community.

Russian Orthodox Church expands its outreach

Odessa, U.S.S.R.—Acting on Soviet leader Mikhail Gorbachev's promise to revise a 60-year-old law, the Russian Orthodox Church plans to offer religious instruction for non-believers. The Russian leader has called the 1929 Law on Religious Associations, which banned all but official religious services, "unrealistic" and is drafting a new measure on freedom of conscience. A church spokesman says many of the Church's rights are being restored, including the freedom to develop catechetical programs and have church services broadcast on radio and television. The Church has also accepted a gift of 1 million New Testaments from an evangelical Christian group.

American priests inducted into Anglican scientific society

Launde Abbey, England—Two American priests with doctorates in chemistry were inducted by Archbishop John Habgood of York into the Society of Ordained Scientists. The Rev. J. John Keggi, now residing in Wellesley, Mass.,



had a career in research chemistry before ordination. He went on to become the founding dean and rector of the Centro de Estudios Teologicos San Andres in Zapopan, Jalisco, Mexico. The Rev. Peter Arvedson, now residing in Buffalo, N.Y., proceeded directly from doctoral work to seminary and then on to a career as a parish priest. The year-old society, begun by 24 priests of scientific bent, is charged with developing a prayer fellowship and a common rule of life for its members. Habgood, himself a scientist, has agreed to act as visitor to the society.

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The Only Worldwide Voice of Traditional Anglicanism

Gallup: 'Start with Christ'

by Harry G. Toland

George Gallup, Jr., has probably studied the Episcopal Church more scientifically than any other layman, studied it as president of the Gallup Report and individually as a committed, lifelong Episcopalian.

Gallup believes the "precipitous decline" in membership has leveled out. He has a number of suggestions on how the Church can grow.

"Commitment to Jesus Christ is the starting point," he said in a recent interview in his office at Gallup Report headquarters in Princeton, N.J. "Anything short of that commitment will cause confusion and disunity."

Gallup, 58, is a big, barrel-chested man—6'3", 245 pounds ("I'm working on my weight")—with the rugged features of a former soccer coach. He speaks with a quiet intensity.

His unpretentious office, with stacks of papers on the floor, is dominated by an oil painting of William of Orange who gave Princeton University its charter. "My mother ran an antique store in Princeton for years," he explains. "She bought that portrait in England."

Personal commitment to Christ—"making a decision"—is something all Christians have to do, he said. "When that happens, everything else falls into place—outreach, small-group sharing, the excitement of living with Christ, living up to our creeds and living out the creeds."

"It's not program-oriented. It's not acting as a social agency. That becomes overpowering and depressing without supernatural help. There's been an artificial barrier between social renewal and inner renewal. One

without the other is incomplete."

Gallup once seriously considered seeking ordination; he spent a weekend at Virginia Theological Seminary exploring the idea. He decided instead that he could make the family business—polling—a ministry of raising knowledge and discovering people's needs, he said.

Gallup believes that the more evangelistic and charismatic congregations there are in the Episcopal Church, the more it will grow. Is he concerned, a visitor asked, that that kind of worship may spill over into emotionalism?

He paused for a moment, looking out the window. "I've been in churches where I feel I'm on a high," he said. "It's not emotionalism. Something is happening. A lot of churches are trying to balance reason and tradition—too much a mind religion rather than a heart religion."

Is it harder for Episcopalians, the visitor asked, to make the breakthrough to a personal relationship to Christ because of their relatively high education and income levels?

"No, I don't think so," he replied. "Education is not closely related to belief. That's much less true here than in other countries. Many members of charismatic and evangelistic churches are upscale."

But, he added: "Some people think it is a struggle intellectually to get to God. There is no barrier. God is much more accessible than we think."

One third of the population, Gallup said, have had an experience of religious awakening, a moment or a period of time that changed the direction of their lives.

"People get charged up spiritually and have no place to go," he said.



George Gallup, Jr.

They need a small group in their church where they can tell of their spiritual journey, test their faith against that of others, learn how to study the Bible and deepen their prayer life.

Gallup is encouraged by the growth of the small-group movement. "The Church would be very wise to encourage small groups," he said.

How else can the Church grow?

- "There is nothing more powerful than a good witness," he said.

- We ought to do something about faith illiteracy. "Four in 10 [of the general population] don't know who delivered the Sermon on the Mount."

- "Share—the simple step of inviting people [to come to church]."

- "I'd like to see us think in terms of growth, set goals, encourage others to look at us. I'd like to see the Church reach for black and Hispanic communities. I was in a black church, and I see the potential. I see us moving away from being an elitist Church."

Gallup, a religion major at Princeton, in his last summer in college in 1953 heard through a friend that the Rev. Fred Sutton, then rector of St. Augustine's Episcopal Church, Galveston, Texas, a black congregation, was looking for someone to run a summer Bible school and coach a Little League baseball team.

The summer, he said, was a "wonderful experience" among "incredibly nice people—it meant a lot to me." He has been back several times.

Gallup believes that groups within the Episcopal Church should listen to one another a lot more than they do. "The Church prides itself on diversity," he said, "but I don't see that acceptance. Charismatics and evangelicals have not been all that readily accepted."

"On homosexuals, for example, rather than open debate, if you take a traditional approach, you're a 'gay basher.' And conservative churches are not that open to liberal voices, either. I would want them exposed to all points of view in the Church."

Gallup is hopeful about the Church's future. Presiding Bishop Edmond Browning impresses him, and the Church has tradition and resources. "I believe our Church has a lot to offer," he said.

Gallup surveys the unchurched, sees potential for church growth

The prospects for church growth right now are called good by the Gallup Organization, which recently released the results of a major survey, *The Unchurched American, 1988*.

The organization gives six reasons for its conclusion:

1. The unchurched today are, by many measures, more religious than they were a decade ago (when Gallup did a similar study).

2. The unchurched have a "significant degree" of traditional religious belief, with only 18 percent claiming no religious affiliation and 63 percent believing the Bible to be either the literal or inspired word of God.

3. Fifty-eight percent of the unchurched said they would "definitely," "probably," or "possibly" return to church, up from 52 percent in 1978.

4. Sixty-eight percent of the unchurched—along with 85 percent of the church—said they would invite others to join their denomination.

5. The percentage of children receiving religious training shows a slight upward trend. This fact should contribute to church growth since religious training in youth is related to a person's being church as an adult.

6. Many reasons for being unchurched are practical and apparently could be addressed relatively easily. Half of those who left church after moving, for example, said they never got around to looking for a new church. An intensified invitation program should "yield positive results."

Gallup said those returning to church after an absence of two years or more are likely to be motivated by an inner personal need to return rather than external factors such as marriage or having children.

The study's data, the organization reports, suggest "certain courses of action for churches to consider," including:

- Being more responsive to the growing public belief in Jesus Christ; listening more carefully to people's accounts of spiritual journeys and religious experiences and helping them build on those experiences.

- Encouraging religious education programs even more strongly than at present, including forging a firmer partnership between churches and parents to foster religious training at home.

- Intensifying a program of invitation and evangelization.

- Promoting prayer and Bible study groups which would meet in places other than church.

Patti Browning asserts her own ministry

by Ruth Nicastro

After three years as wife of the Presiding Bishop of the Episcopal Church, Patti Browning has developed a clear sense of her own ministry, separate from and complementary to her husband's.

That ministry was honored at General Convention at the Episcopal Peace Fellowship dinner. Jerusalem's Bishop Samir Kafity, the evening's speaker, expressed his gratitude to Patti Browning for "coming to us in our time of trouble," being with his people in their griefs and their places of conflict, and becoming the voice for them to the whole Church.

Kafity presented her with a silver necklace made of tiny Jerusalem crosses, "an icon from the city of the cross."

For most of her married life, Patti Browning had considered her special ministry to be that of wife and mother, keeping the home fires burning and freeing her husband to fulfill his ministry, with all the travel required, as a missionary priest, archdeacon, and bishop.

Now for three years her life has been almost that of a transient as she has traveled with her husband to remote corners of the earth during his period of listening to the Church. On these jaunts, which often lasted six weeks or longer, she has done her own listening, discovering new concerns and needs and developing new interests.

Her ministry, she believes, is to bring those needs and concerns to the attention of the whole Church and to help meet them through church agencies and organizations.

"As you travel around," Browning says, "you become attuned not only to people's concerns, but to where those concerns aren't being dealt with. The Holy Spirit leads you from one thing deeper into another. It's like windows opening before you."

Last year she was sent, without her husband, as part of the Presiding Bishop's special task force to Palestine. As a result of that trip, a special appeal of the Presiding Bishop's Fund was launched. So far that appeal has generated more than \$100,000 for specific ministries of healing and caring for the victims of the present conflict in that war-torn area.

Another cause dear to Patti Browning's heart is that of clergy wives, particularly in overseas jurisdictions where they have little opportunity for networking.

Clergy wives have a definite need to connect, she believes, and so do bishops' wives. Many church members have unrealistic expectations of what a bishop's wife should be like.

"We are very diverse," Browning asserts. "I hope to do what I can to help people accept each of us for who we are and what gifts we have to offer."

With the Presiding Bishop's period of listening over, Patti Browning expects the two of them will be spending less time traveling and that she will have more time to concentrate on



Patti Browning

a particular area of ministry in New York—the plight of the homeless.

She has already been in conversation with the Diocese of New York about places where she can be of most help. Clear about the area of ministry, she is still probing just what things she can best do. One role she knows she can and will fulfill is that of advocate for low-cost housing.

Many people have asked Patti Browning if she is not lonely in New York after the closeness of the community surrounding her in Hawaii and the fact that three of her children still live there and two in California.

The move was harder on the children (all of them now adults) than it was on their parents, she believes. "It's they who are experiencing the empty-nest syndrome," she says with some amusement. "They had very mixed feelings about Ed's election because of the move."

But they have adjusted and look forward to visits from their parents, so far mostly en route elsewhere, and to coming to New York themselves for vacations and special occasions. At such times the Episcopal Church Center apartment becomes a bustling place. John (the youngest son) runs laps on the roof terrace, conversations keep anyone from getting much sleep, and the young grandchild receives a great deal of attention.

As for community, the Brownings have joined nearby Good Shepherd parish where they attend services when they are not on the road, and Patti Browning makes it her business to get to know the Church Center staff and provide little extras for them from time to time, such as Christmas trees on every floor this last year.

"The building has become my community," Patti Browning says.

Ruth Nicastro is editor of *The Episcopal News* of the Diocese of Los Angeles.

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Does the Church block a burgeoning ministry?

by Sally Campbell

Just what is a deacon? To my mind, the correct answer has implications for the future of the Episcopal Church almost as far-reaching as the ordination of women. The diaconate is growing and changing like a living organism.

I say "growing" and "living" because the change is not something the Episcopal hierarchy has thought up and then decreed. Rather, it is happening because a large number of men and women are struck with the same idea at the same time—that to be a deacon is a different calling from being a priest. The diaconate is seen as having its own identity, its own integrity and honor.

These people who are coming to the Church asking to be ordained deacons—not priests—are primarily pastorally oriented. Many have already established their own ministries on their own initiatives—they are already visiting the sick, the elderly, the poor; they are in touch with the Church, but they are in the world more than priests can be in the world and are forging a special link between world and Church. This is historically appropriate for deacons.

When they decide to seek ordination, they do so because they have discovered the people to whom they minister respond more positively to someone who has been institutionally authenticated and empowered—whose collar is on backward. They know that to be ordained will strengthen their efficacy.

Now, although it has been trying to deal with this new development, the Episcopal Church is putting stumbling blocks in the way of those who believe they are called to the office of deacon.

The Church refers to the diaconate as "the servant ministry"—a negative term. The word "servant" has an unattractive burden of meaning in our affluent society, and one can hardly imagine anyone's actively wanting to be called a servant in this day and age. Let's be honest about this.

Use of the term also betrays a faulty theological understanding. We make the connection of Jesus with the "suffering servant" of Isaiah and accept that servitude is a mark of the Christian. But we have failed to recognize that the servanthood of Jesus is found in his servitude specifically to God the Father, whose "servant" (*pais* in the Greek) he is—as are we. Jesus' relationship to the world, on the other hand, is one of ministry—he does not serve the world, he ministers to it; and so should we as his Body. The Greek word used for this function, *diakonos*, is more accurately translated "minister" than "servant."

Someone who "serves" is someone who is told what to do by someone else and who obeys in subservience; someone who "ministers" is reaching out from his heart, out of his own desire to help those who need help, who need succoring. Which would you rather be—a servant or a minister?

So the Church starts out by calling

these gentle, pastoral people servants (and of whom? the world? the bishop? their parish priests?) and then proceeds to train them to be half-priests. In the programs various dioceses are developing for diaconal training this is what we find: simply a less stringent version of the training for priesthood.

The implications are twofold: (1) that the deacon candidate is half as smart as a priest candidate, and (2) that the office of deacon is only half as demanding as that of priest. This is a damaging blow to the eager deacon-to-be, another caste designation. And, more serious, the crucial

matter has not been addressed, that the office of deacon is different from that of priest.

That many of those who come to the Church to authenticate their calling as deacons suffer a change of mind is hardly surprising.

But what a great pity. The Church is, in effect, closing the door to the burgeoning of a new concept of not only the diaconate, but also of the priesthood.

Many of the priest's pastoral functions could be assigned to deacons. This would enable the priest to devote more of his or her time to being a leader and a teacher, interpreting and preaching the word of God, and to being a parish administrator, exer-

cising managerial skills. As a rule, those called to be deacons are not particularly interested in being in charge of a parish; what they really want to do is minister, conveying God's love and grace to all his people and lifting up the sorrows and the joys of the world to God.

Such a development in our understanding of what a priest is and what a deacon is would undoubtedly enrich us all. But the Church will have to stop standing squarely in the passageway giving negative messages if it is to come about.

Sally Campbell, a free-lance writer, is a member of the Diocese of Long Island's Commission on Ministry.

My grandfather's gift



He called me "ole boy," and during my younger years we saw a lot of each other. I lived with him for a while. As I grew older and came to that age when you don't hug adults, I kept hugging him. And whenever I did, he would pat me on the back and chuckle a deep, nervous chuckle and say, "Thanks, ole boy."

He finally stopped working at age 82, and 12 years later he and my grandmother moved into a nursing home. After a year, she died there. They had been married 64 years, and his grief was severe.

Shortly after my grandmother's death, I was called to Grace Church. As we prepared to move, something simple happened for which I'm so grateful. I was going through all the things I had accumulated in my desk over the years, and I found in different places, tucked away at different times, a number of letters I had received from my grandfather dating as far back as 20 years ago. I couldn't even remember having received most of them.

Each was written at a time when I was beginning a new job or some new part of my life. And each was, simply, a letter of encouragement telling me that he knew I would be able to do whatever I was about to begin and that it was important and that I would be able to do it successfully.

Well, I was overwhelmed. Overwhelmed with a sense of his presence and influence in my life, especially my adult life when I thought I'd had less contact with him. I had known he cared, but I hadn't known the extent of it, not until this discovery made me look back.

I'm thankful to say I had time to visit my grandfather once more before he died. The rocking chair had turned into a wheelchair; he was 95 and he was weak. I sat beside him and put my arm around his shoulders and told him how much he had helped me—all through my life—and how grateful I was for it. And he replied clearly, and without a chuckle, "Thanks, ole boy, I tried."

As a father cares for his children, so does the Lord care for those who fear him.

James D. Curtis is rector of Grace Church, Chattanooga, Tenn.

by James D. Curtis

As a father cares for his children, so does the Lord care for those who fear him. —Ps. 108:13

My earliest recollection of my grandfather is of sitting on his lap in a big rocking chair on Sunday mornings when I was about 3. He would read the funny papers to me while my parents and brother were at church.

That rocking chair could have been the throne of God, and those funny papers could have been the Holy Scriptures for I learned there something about the meaning of being in the arms of a heavenly Father who offers us love and strength.

As I grew up, I realized that most

people in the family thought my grandfather was outlandish—a little crazy, really. He should have spent his ample energy on making a better living for his family instead of working so many hours a day in his garden and then giving away most of his vegetables. And he shouldn't have embarrassed the family by sitting on the front porch in his undershirt as though he were a nobody from the country, which was pretty much the way he saw himself.

But he didn't care.

I remember that when I was in grammar school, I cried when he moved away to Nashville, and I rode the train to see him. And I was so happy when he moved back home.

By permission of Star Tribune, Minneapolis, Minn.

How long is Hamlet?

Thoughts on the length of church services

by D. Gordon Rohman

Several years ago I overheard a curious conversation in the lobby of a theater just as everyone was filing in to see a performance of Shakespeare's *Hamlet*.

"How long is *Hamlet*?" a man asked his wife. I suppose he had important things on his mind and was stealing time that evening to attend the play just to please her.

I'll never forget her reply. "How long is *Hamlet*? Why, long enough to get him killed and carried out, I hope!"

To be sure. Anything less just wouldn't be *Hamlet*.

Asking, "How long is *Hamlet*?" is

'I make a point of leaving my watch at home.'

like asking, "How long is Beethoven's *Eroica* or Brahms' *Requiem*?"

Questions like these confuse two kinds of time—clock time and what I will call dramatic time. When you do that, the music, that is, the meaning, always suffers.

We have no good word in English for dramatic time. The Greek word *kairos* says it better. It means the time of fulfillment when meaning ripens. In the wonderful phrase of the King James' Bible that is echoed in the Prayer Book, it is called "the fullness of time." It is when, as the song goes, (clock) time stands still.

Hamlet must go on in dramatic time until "the matter of *Hamlet*" has "ripened," regardless of what the clock says. Likewise the *Eroica* and the *Requiem* must go on until their "matter" has been fully, finally, and completely played out.

In many important ways, the Eucharist is like a drama or a symphony. "The matter of Christ" also needs not just to be staged, but to be played out to the triumphant end. Just like *Hamlet* and the *Eroica*, the Eucharist has a "business" to transact that must be allowed to unfold not in clock time, but "in the fullness of time."

The "matter of the Eucharist" begins not at 10:30 on Sunday morning, but with our petitions to God and—when the penitential order is used—our confession of sin. It has a rising action—not "10:30 to 11:00," but the lessons, the hymns to instruct the heart, the texts unfolded in the homily to instruct the mind. It has a climax—not "11:15," but the eating of the body and blood of Christ. And it has denouement—not "11:30," but the dismissal to go forth into the world with joy to spread the news that the Kingdom of God is here in our town in the year of our Lord 1988.

I go to a performance of *Hamlet* or the *Eroica* because I want the catharsis that I get from losing myself in their world out of time. It is a time to plumb the depths of sorrow, to scale

the heights of joy, a time to be extended by the larger life of Shakespeare and Beethoven. I make a point of leaving my watch at home.

I go to the Eucharist for even more important reasons because I want—no, that's too weak—I need the spiritual renewal Christ offers me when I gratefully lose—and find—myself in the fullness of his time. And I make a point of leaving my watch at home.

What I need has nothing to do with the clock. It has everything to do with spiritual healing and growth. I need to lose my petty and time-haunted self and to find and be found within the larger life of Jesus Christ. I need to plumb the depths of sorrow in contrition for my sins and to scale the heights of joy in God's forgiveness.

To be sure, the Eucharist can be staged in different lengths of clock time just as *Hamlet* can be and often is cut here and there for reasons both artistic and practical. But no director dare cut *Hamlet* so deeply as to violate the "business of *Hamlet*." As the woman said to her husband, *Hamlet* must "get killed and carried out."

So with the Eucharist. It can be and is variously staged. Tastes and timetables will determine how long, dramatically and chronologically, it is to run. But we must be careful not to measure it simply by clock time (for example, "I've got to get home for Sunday dinner," or "The kids in Sunday school can't wait that long for church to end"). We must always put

'I need to lose my petty and time-haunted self and to find and be found within the larger life of Jesus Christ.'

first our concern that it faithfully complete "the matter of Christ."

When I see *Hamlet*, I want no *Reader's Digest* version; I want all the poetry of Shakespeare I can get. And when I participate in the Eucharist, I want a full measure of that drama and mystery. That is why I go to the longer 10:30 service instead of the shorter 8 a.m. one. At 10:30 I expect all the prayers, all the lessons, all the verses of all the hymns, all the blessings, all the confessions, all the forgiveness, all the texts explored in a sermon long enough to do that, all the thanksgivings, and all the notes in the prelude and postlude to lift my world-weary heart.

How long does all that take? Long enough, I hope, to bury Christ and me and see us both resurrected again.

I don't know about you, but I need all the spiritual food I can get. I know it's going to be a long week, by the clock, before I can get another meal like that again.

Gordon Rohman is a vestry member of All Saints' Church, East Lansing, Mich., and professor of English and Lifelong Education at Michigan State University.



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Browning to Lambeth: What is God's will for us?

by Edmond L. Browning

The following is a condensation of the Presiding Bishop's sermon at the concluding Eucharist of the 12th Lambeth Conference of Anglican bishops.

The underlying theme of the Passion and Resurrection of Jesus in Matthew 26 is transformation. Concurrently, it is a lesson on authority:

"And going a little farther he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.' And he came to the disciples and found them sleeping; and he said to Peter, 'So could you not watch with me one hour?' Watch and

pray that you may not enter into temptation; the spirit is willing, but the flesh is weak." (Matt. 26:39-41)

As Jesus wrestles with the temptation to deny his Father's will, he goes to Gethsemane with his disciples. As he goes off to pray, the disciples sit, they rest, they sleep.

As Jesus prays in sobbing words, "My Father, do not abandon me," the disciples avoid the pain of Gethsemane, they are confident and lulled into the sleep of self-assurance.

As Jesus enters into the prayer of obedient self-emptying, separating his will in order to be filled with the will of his Father, "My Father, not as I will but as you will. . . your will be done," he is transformed.

The disciples, at their distance, do

not watch even though the hour is close, they do not pray, they avoid the temptation, they ignore the struggle of faith, they close their eyes and find rest. They do not change! No prayer, no temptation, no struggle, no change—no transformation!

How like Jesus we would like to be, and yet how like the disciples we are!

How easy we find it to rest with self-assurance upon our history, our traditions, our institutions, our reason.

How easy it is for us to gather in noisy conferences, in endless debates, where we sit for hours, often giving in easily to heavy eyelids, slipping into the sleep of boredom.

To venture just a little ahead, to

place our assertive wills before our God, to wrestle with the temptation of authority, to allow the salty tears of doubt to sting our eyes, to empty ourselves of the pomp and circumstance, of decency and order, to cast our eyes upon the cross and not the throne, to die so we might live, to lose what we hold dearly to gain what we truly need, this is Gethsemane, this is the way of transformation, this is the witness the world needs.

In a recent biography of Martin Luther King, an incident during the Montgomery boycott is recounted. It took place late one evening after King's first arrest. As he was arriving home after a meeting, the phone rang. It was, as usual, an anonymous caller. Let me continue by quoting from the biography:

"Nigger, we are tired of you and your mess now. And if you aren't out of this town in three days we're going to blow your brains out and blow up your house."

All his doubts, King later said, came suddenly to the fore when the caller hung up—he thought about his wife and his newborn daughter, Yolanda, and the people he was leading into far from metaphorical battle. He prayed—prayed out loud at his kitchen table: "Lord, I'm down here trying to do what's right. I think I'm right. I think the cause we represent is right. But, Lord, I must confess I'm weak now. I'm faltering. I'm losing my courage. And I can't let people see me like this because if they see me weak and losing my courage, they'll begin to get weak."

At that moment, King said, "It seemed. . . I could hear an inner voice saying to me, 'Martin Luther, stand up for righteousness. Stand up for justice, stand up for truth. And lo, I will be with you, even until the end of the world.' . . . I heard the voice of Jesus saying still to fight on." . . .

Three days later, his house was bombed, but King took it calmly: "My religious experience a few nights before had given me that strength to face it."

What is God's will for us?

In addressing the Anglican Congress in 1963, the great Anglican visionary Stephen Bayne reminded that historic gathering that the Anglican Communion is not an end in itself. He said we must empty ourselves and willingly abandon not our diversities, but our separateness. Let his words of 25 years ago ring again:

Let us organize ourselves that the first claim on our attention, on our [energy], our time, our money, is the claim of those who do not belong to us and perhaps never will—let that be done, and how swiftly the false image of the Church will be swept away. Let our commanding principle of organization be that we exist only to discover what God is now doing in his ceaseless, loving mission to the world, and to follow him in that mission, and to make it and him known to our [sisters and] brothers in creation.

If every structure, every group, every law, every activity is designed and tested according to that principle, then our organization for action will be true to ourselves and true to God.

The contribution that Christians, including Anglicans, have to make is Continued on next page



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You can't count what counts

by Fred Lotterhos

The Sunday morning class on the Lectionary was discussing the day's gospel, which was the story of the man born blind. In the usual free-for-all, the question of whose guilt caused the blindness was translated into whose guilt causes the starvation in,



say, Ethiopia today. Putting to rest the notion of an angry God, the question then became: "So what does this say to us?"

A lively and inconclusive exchange followed. Knowing we are called to serve but not knowing where or when or how long or how much is a holy frustration.

Yes, these are our neighbors, our brothers and sisters, but when food is bought, assembled, and sent, it is held up by local politics and does no good. The conservationists say the effort is useless—the topsoil is gone, and the famine will continue. And so on.

So what do we do? Forget it? Ethi-

opia is an extreme case and a dramatic one. The same question arises less dramatically closer to home. In recent years the Church has responded with enthusiasm to the needs of the have-nots in this country with soup kitchens, shelters, and pantries. But the needs seem to grow—as does the size of the problem. So we open more soup kitchens and may begin to wonder what it's all about anyway.

We must remember in all this to be careful how we measure what we're doing. We can't depend on head counts of those fed, clothed, and back on their feet or of converts or of children saved from starvation in Ethiopia.

Members of our parish who have participated in several medical missions to a remote village in Honduras have spoken of the apparent futility of the effort—that they seem to accomplish nothing in the long run, that the problems and conditions recur, and that they see little sign of behavioral change in the people to whom they've ministered. Yet they continue to go and do not measure the mission's success by the number of permanent cures or of hygienic turn-arounds. What they remember are the love and gratitude of the people who welcome their return.

So, then, aren't the effort, the intention what count and not necessarily the end results, the numbers? We too easily become hung up and impressed with numbers and discouraged if they aren't convincing. Isaiah 58:6-12 sets out another way to measure, to test results. If we see some of those signs following, then we can know we're on the right track. If we don't, the chances are we're not.

Fred Lotterhos, a member of St. James' Episcopal Church, Jackson, Miss., is general counsel for Mississippi's Employment Security Commission.

Browning

Continued from previous page
to create "structures of grace." We must be at the urgent task of creating those mediating, transforming structures that will allow the grace of God to enter into individual lives and into communities around the world. We must combat the structures of sin with the structures of grace. We must become the instruments of grace, bearers of hope to a world of death. Cannot the goal, the mission, of our communion be to build structures of grace?

We have spent many hours debating the structures of authority, the structures of organization, the structures of administration. These must be structures of grace!

We now return to our provinces, to our dioceses, to our clergy and laity, to our families and those who support us. We return to those whom we have asked to sit and watch and pray.

We now return to ask them to pray with us to discern the will of God, to help knit together the fabric of a united communion, to gain strength for service, to seek wisdom for ministry, to find guidance for mission.

We now return to our communities to call them, in the name of Jesus, out of the slumber of unbelief;

To call them, in the name of Jesus, out of the thicket of despair;

To call them, in the name of Jesus, out of the barren fields of hopelessness;

To call them, in the name of Jesus, out of the deep pits of oppression;

To call them, in the name of Jesus, to the table of refreshment, into the circle of hope, into the household of prayer.

We now go out into the world, in the name of Jesus, to proclaim not a new religious bureaucracy, not new religious laws, not new charts of ecclesial organization, but structures of grace.

The mission of Christ is ours to follow—to follow through the garden, through the cross, through the tomb—to transformation and new life. The mission of Christ is ours, and the call is to give voice to his new life throughout all the world. The challenge and risk of mission are to stand obedient and faithful to the end. Here is our authority. Here is our unity. Here is grace!



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But as you know, homophobes can still go for you in dozens of other ways. We understand well the pressures that persuade you to hide. Many of us have lost our cures as priests because of our work as gay Christians. Others of us, lay and clergy, face huge doses of public calumny.

We recognize that not everyone is called to make a public witness, but how can you re-invest in our community some of the privileges which you have secured for yourself by your silence? Will you help us to make the Church of the year 2000 a much less dangerous place for lesbians and gays yet unborn?

General Convention in Detroit told the Church to create non-judgmental forums in which to listen to lesbians and gay males as we tell our stories. Surely you realize what an awesome challenge the Church has given! Where now will we find the cadres of risk-takers which the task requires if we are to take this good news to every parish?

We implore you, please do not sell your soul for a bowl of Respectability. If at all possible, come out of your closets to help us. If you cannot, get some oxygen as fast as you can. Behave responsibly. Become a Closet Militant. You have mastered disguises aplenty to keep people from knowing who you are. We challenge you to use these disguises more creatively, more irenically. Write letters on our behalf. Share with us the names of contacts whom you trust to help us to undertake the serious reflection which General Convention has mandated ... Join others who from their relative security give generously to help finance our witness. Never ever use your closet as a sniper's nest against those who take some of the heat off you ... Rather, keep us daily in your prayers.

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feasts for feast days

by Virginia Richardson

Thomas Cranmer
Hugh Latimer
Nicholas Ridley

October 16

This month we commemorate three men of principle who, when asked to sacrifice their integrity, instead gave up their lives. Thomas Cranmer, Hugh Latimer, and Nicholas Ridley shaped the infant Anglican Church with their reforming zeal, scholarship, and compassion.

The central figure of the English Reformation, Thomas Cranmer, was clearly influenced by the intellectual and spiritual ferment of the times in which he lived. Born in Nottinghamshire in 1489, he had a modestly successful career as a fellow at Cambridge's Jesus College and was later ordained. While at Cambridge he became acquainted with the ideas and philosophies of such European reformers as Erasmus.

Cranmer is remembered best for helping Henry VIII justify his divorce from Catherine of Aragon and break the connection with the Roman Church. But the cleric's blueprint for change was much more detailed than a messy royal divorce. Cranmer was in fact convinced that the supremacy of the pope had no basis in Scripture or early church history and that the Church in England was therefore not subject to it. He was also convinced of the validity of a "living theology based on the experience of the person and work of Christ."

Once the king's council had proclaimed that the pope had no authority in England, the way was clear for Cranmer, enthroned as Archbishop of Canterbury in 1533, to hear and determine all appeals from English ecclesiastical courts.

During the reign of Henry's son, Edward VI, Cranmer introduced *The Book of Common Prayer*. Published in 1549, it was a mixture of reforming zeal and respect for the catholic and historic faith.

Cranmer, a gentle, conscientious, and tolerant man, only had a few years to institute ecclesiastical changes. In 1553 the Roman Catholic Mary Tudor, daughter of Catherine of Aragon, was proclaimed queen, and within two months she had Cranmer imprisoned in the Tower of London. Brought face to face with the terrible irony of loyalty to a sovereign whose loyalty was to Rome, from his prison cell he confronted the "ultimate question of the Reformation: 'Where does the final authority in Christianity lie?'"

After relentless pressure and excommunication, Cranmer recanted. In a number of documents he first said all Englishmen must obey what monarch and Parliament decreed and then proclaimed his own loyalty to Rome. Required to make his about-face public on Mar. 21, 1556, Cranmer instead renounced his previous recantations. Bound to a stake, his arms free, he thrust his right hand into the flames. He is recorded to have told onlookers that as that hand had betrayed him in signing the recantations, it should be the first to burn.

Before his own death Cranmer had had to witness the deaths of his colleagues, Latimer and Ridley. Hugh Latimer, born in 1485, was a Cambridge graduate. Conservative at first, he be-

came deeply affected by the Continental reformers of the early 16th century. His dynamic style and powerful sermons brought him to the attention of Henry, who appointed him royal chaplain. He was later consecrated Bishop of Worcester.

Not afraid to confront the moral, social, and political questions of his day, Latimer eventually came to grief with the king. When he refused to accept Henry's counter-reformation policies, he resigned his see and was put in prison.



Thomas Cranmer

Freed after Henry's death, Latimer became more powerful. Upon Mary's accession, however, he was declared a heretic for not proclaiming his loyalty to Rome. His last recorded words to his companion at the stake, Nicholas Ridley, were: "Be of good cheer, Master Ridley, . . . we shall this day light such a candle, by God's grace, in England as I trust shall never be put out."

Ridley, born in 1503, was also educated at Cambridge. A close friend and chaplain to Cranmer, he later became chaplain to the king. So outspoken was he for reform that in 1543 he was tried for heresy but was acquitted.

During the reign of Edward, Ridley became Bishop of Rochester and, later, of London. A scholar, he was on the commission which prepared the first *Book of Common Prayer*.

Mary Tudor gave Ridley an opportunity to recant his Protestant beliefs. Summoned before a group of Roman theologians, he refused. Formally deposed, he was sent with Latimer to Oxford where they died together on Oct. 16, 1555.

Honor these three martyrs with a typically English meal—roast beef and Yorkshire pudding, roast potatoes, herbed carrots and lima beans, watercress and walnut salad, and trifle. (Serves 4-6.)

Roast Beef

Beef roast
Smashed garlic cloves

Freshly ground pepper

Rub beef with garlic and pepper. Place on rack in roasting pan. Insert meat thermometer in center of roast. Preheat oven to 150° for rare, 160° for medium, 170° for well done. With this slow-cook method, a large—5 to 10 lbs.—rolled rib or other beef roast can take about 10 hours to cook; check a 3 to 5 lb. roast after 4 to 5 hours. (Do not use less than 3 lbs.) Let roast stand 15 to 20 minutes before slicing.

Yorkshire Pudding

2 eggs
1 cup milk

1 cup flour
1/2 tsp. salt

Preheat oven to 450°. In a medium bowl, beat eggs and milk until completely blended. Add flour and salt and beat until batter is smooth and silky looking. Heat 2-inch deep baking pan no larger than 80 square inches; add 3 to 4 tbs. meat drippings (they should sizzle). Pour batter into pan and bake 10 minutes; reduce heat to 350° and bake 10 minutes more. Serve at once.

Herbed Carrots and Limas

1 tsp. brown sugar
1 tbs. lemon juice
1/2 tsp. dried rosemary
2 tbs. chopped fresh parsley

10 oz. fz. lima beans
4 small carrots
Butter

In a medium saucepan, bring about 1 inch water to a boil; add sugar, lemon juice, rosemary, and parsley. Add lima beans and cook 5 minutes. Meanwhile, peel carrots; cut in half, then cut in half lengthwise. Add carrots to limas and cook gently 15 minutes more. Drain vegetables; shake pan over heat to evaporate remaining moisture. Add butter to taste.

Cress and Walnut Salad

2 bunches fresh watercress
1 small head butter lettuce
Few leaves endive
1/2 cup walnut halves
1 tbs. malt vinegar

1/4 tsp. freshly ground pepper
1/8 tsp. sugar
1 tbs. Dijon mustard
1/4 cup salad oil (or 2 tbs. olive oil, 2 tbs. salad oil).

Wash greens; toss in towel to dry. Remove stems from cress. Tear lettuce leaves into bite-sized pieces. Chop endive coarsely. In a salad bowl, toss greens with walnuts. In a small bowl, combine vinegar and seasonings. Whisk in oil in a thin stream until dressing is smooth and thickened. Add dressing to greens just before serving.

Trifle

1 cup whipping cream
2 tsp. powdered sugar
1 tbs. brandy
2 tsp. cornstarch
1 cup light cream or evaporated milk, divided
1 egg
2 tbs. sugar

1/2 tsp. vanilla extract
1/4 tsp. almond extract
1/2 lb. plain sponge or pound cake
1/4 cup strawberry jam
1/3 cup cream sherry
1 tbs. brandy
1/4 cup slivered almonds
Candied or maraschino cherries

In a medium bowl, whip cream with powdered sugar; stir in 1 tbs. brandy; chill. Dissolve cornstarch in 1/4 cup of the light cream. In a medium bowl, beat egg until light and lemon colored; whisk in cornstarch mixture. In a medium saucepan, combine sugar and remainder of light cream; heat—do not boil—slowly. Pour 1/2 cup hot cream over egg mixture, stirring constantly. Return cream-and-egg mixture to saucepan, stirring constantly until custard is thickened, about 5 minutes; remove from heat; add extracts. Cover custard's surface with waxed paper to prevent film from forming. Spread slabs of cake with jam, then cut in 1-inch cubes. In a deep glass serving bowl layer, in order, half the cake cubes, sprinkle with half the sherry and brandy, half the almonds, and half the custard sauce; repeat. Reserve 1/2 cup of whipped cream; swirl remainder over trifle. Pipe reserved whipped cream into rosettes around edge of trifle; garnish with cherries.

When is a gift really a purchase?

This article was written by a former parishioner of the Rev. Richard Kim, now rector of St. John's Church, Detroit, Mich. At Kim's suggestion, this businessman has described how he followed the principle of tithing faithfully while selling a lucrative business. Kim writes: "I can personally attest to my friend's Christian commitment and the tremendous sense of outreach he inspires in others."

Much has been preached, written, and said about Christian giving. Many church members shudder when the priest or stewardship chairman makes the yearly pitch for operating income. How sad that one of the most joyful aspects of our faith is not fully appreciated and understood.

Leviticus 22 shows us we are to offer the Lord only the best we have. As we receive pleasure from giving our children the best possible presents at Christmas, so do we receive the same feeling when we provide the best to the Lord.

C. S. Lewis wrote that each of us must decide his or her level of giving to the Church, but to be adequate, our offering must have some effect on our lives—we must miss what we have provided.

Throughout the Bible the standard of giving is clearly stated as a tithe, and Paul writes, "For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing" (II Cor. 8:3-4).

Several years ago, our family decided we would tithe—give 10 percent of our income—to the Church. We were making a pleasant living with normal middle-class concerns. We could have used the extra money and at times were tempted to reduce our giving. We feel we made the right decision.

I was part owner last year of a business that was sold to a large corporation with the total transaction totaling several million dollars. My family and I made a commitment that when the offer was placed on the table, we would share a tithe of the proceeds with the Church.

We benefited as a family by putting the Lord's work first before our own concerns. This step allowed us to keep faith as pressure mounted before the transaction was finalized. We believed God would work his will with our lives, and if the transaction fell through, that was all right, and we would suffer no regrets.

An unexpected part of this tithe was the opportunity to give positive Christian testimony to others who were involved with the transaction. My business partners saw my insistence that the gift become part of the purchase agreement. Several of the lawyers, accountants, and purchasers saw that Christians really follow this principle.

The Church has taught that wealth is not evil in itself, but that love and pursuit of money above all else are. Letting the money go helped us keep our perspective and place God first, family second, and other pursuits third. And by following our convictions, our faith was increased to a



more intense level.

We decided to split our tithe into four parts and began to review the possible recipients. We selected two churches, a church school (attended by our children), and an Episcopal monastery. In each case, the gift was unrestricted. The giving of gifts with strings or an insistence that named memorials be used largely reduces the gift to a purchase. I don't believe memorials or strings are wrong in themselves, just that they are not true gifts.

Churches and other Christian groups should consider that receiving gifts and support, both large and small amounts, also brings responsibility. People make gifts and furnish support to see results, and while we must be prudent, our Lord would want us to step out in faith and use our funds to further Christ's work on earth.

My parents belonged to a parish that had received several gifts totaling about \$75,000 over 15 years. All the money was placed in bank accounts, and every time someone mentioned a project for part of the funds, the vestry voted to keep the money for future emergencies.

When my father died, he left \$10,000 to the church with the understanding that the funds be used for a relevant church project. The vestry decided to add the money to the bank account instead.

Church members, seeing the lack of vision over time and unable to see any result of giving other than maintaining the church buildings and the rector's salary, reduced their giving. Now the church is in desperate financial condition; the funds have been used, and the church faces possible closing.

My personal experience convinces me that following the biblical principle of the tithe works in the interest of the giver when done freely. God does not make deals, and we cannot trade money for God's blessing, but God does return peace, love, and understanding not only when offerings are made, but when we give him our unrestricted love.

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Taize: A village, a community, a spirit

by William Powers

If you saw a group of monks from 20 countries and of Anglican, Lutheran, Orthodox, Roman Catholic, and other faiths, you might assume you were at an international council. But not if you were visiting Taize, a tiny village in the Burgundy region of France. For in Taize live 90 monks dedicating their lives to the reconciliation of Christians.

The Community of Taize (pronounced tay-ZAY) takes its name from the village where the group began. In 1940, Roger Schutz, a Swiss Calvinist graduate in theology, purchased an old house in the nearly abandoned village. For several years he lived alone, taking into his home Jews and other refugees who were fleeing from the Nazi-occupied zones of France. Schutz returned to Switzerland for a time, but in 1944 he and a few companions settled permanently in Taize, hoping to form an order of men whose lives would be a parable of Christian communion.

On Easter Day, in 1949, the first seven men swore lifelong commitments to the order.

From its beginning, the community has sought "to promote the visible unity among Christians." The brothers are aware that far more unites Christians than divides them. Today the monks at Taize are nearly half Protestant and half Roman Catholic, and on his last trip to France, Pope John Paul II visited Brother Roger and his community.

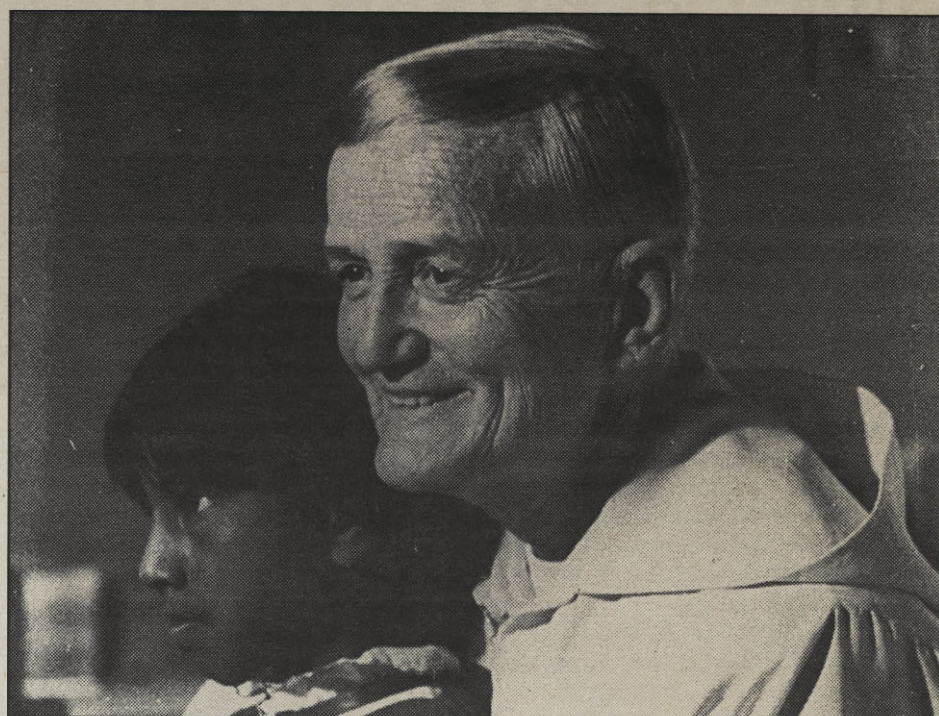
The close ties between the Protestant and Roman Catholic faiths at Taize go back many years. In 1958, Brother Roger and a fellow monk, Max Thurian, visited Pope John XXIII shortly after he became pope. The pope greeted the two men from the tiny community with the words, "Ah, Taize, that little springtime!"

Both Brother Roger and Brother Max were invited as observers to the Second Vatican Council. In his invitation to the monks, Cardinal Bea wrote, "For years past you have been active in ecumenical work; you have shown much interest in the activities of the Secretariat for Christian Unity."

The agreeable relationship between the little band of nonsectarian brothers and the huge Roman Catholic Church has fulfilled Brother Roger's tenet, "Our responsibility as Christians is the credibility of the Church in the eyes of those who cannot believe."

As successful as Taize's work for reconciliation is, the brothers' most significant and visible advances have come from the community's extraordinary appeal to young people.

More than 50,000 young men and women come to worship with the monks every Easter. Each summer up to 10,000 young pilgrims journey to the community by foot, bicycle, bus, train, or car to stay for periods ranging from a few days to a month. Although most of them come from Europe, many come from Africa, Asia, and North and South America. In an age when vocations have declined and many young people have turned away from the faith of their parents, Taize's success becomes even more



Brother Roger, founder of Taize

amazing.

Why does Taize have such success with youth? The answer is probably the ideal that has inspired Brother Roger's life at Taize. As a young man, when Europe seemed in constant turmoil, Roger Schutz repeatedly asked himself: "Why do so many people, even Christians, condemn one another out of hand?"

In his struggle with this question, Brother Roger eventually made a vow to himself. He resolved "to understand every person fully... instead of seeking to be understood."

Like Shakespeare's line in *Hamlet*, "There is nothing either good or bad, but thinking makes it so," Brother Roger's vow to himself is a sentiment that engages a person's mind endlessly. Because this attempt to understand all includes youth, young people the world over have responded enthusiastically.

The young who flock to the community in droves are also drawn by the monks' liturgies. Three times daily everything at Taize comes to a halt and visitors and monks gather at the Church of the Reconciliation to worship. Each worship period includes common prayer, Bible readings in several languages, a beautiful, slowly sung chorus of Alleluias, and, at the end, a long meditative silence.

When Jeff Paxton from Pittsburgh, Pa., was asked about prayer at Taize, his reply reflected the opinion of many other visitors. "The longer I stay here," he said, "the more important prayer becomes in my life. I hope I feel the same after I return home."

Besides the times for worship, visitors to Taize attend classes twice a day. The morning session is led by a brother who may speak about a passage from the Bible. The session may lead to a discussion on "What is God calling us to?" or "What does serving our neighbor mean?"

Later, in smaller groups, people share their spiritual experiences and discuss, for example, ways to create a balance between their spirituality and everyday life. These groups are broken down into different age groups: young adults, those over 30, and families.

Taize is a village and a community, and it is also a spirit. This spirit in the community is what draws people back to the tiny village. One student from Dublin says she comes to Taize every summer "for prayer, for the worship services in the evening, and to be with people who really feel the same way as I do about such things."

Another student says, "I have come to Taize—this is my second time—because of the quality of the discussions and conversations."

A visitor to Taize immediately notices the unique atmosphere and wants to become a part of it. An attitude of trying to slow things down a little makes living in a tent or waiting in line for one's meal much more agreeable than it might otherwise be.

The same spirit that marks the community carries beyond the hills of France. A "Taize-at-large" community of tens of thousands of past visitors throughout the world can recall fondly their pilgrimages to the village. For most of these people Taize has been a beginning, not an end. The spiritual oasis fulfills its promise by rekindling in the visitor a sense of the spiritual that, although open to all, is often dormant. People come to Taize to learn about and witness the monks' spirituality; they succeed in learning about and discovering their own.

And so there is the village of Taize, the community of Taize, and a spirit of Taize. And to those who have visited the brothers, it is even more. For them Taize is a place they take with them wherever they go. At first a person hears about this special community, then reads about it, and then actually visits Taize and shares the monks' lives. Then Taize becomes a part of one's being.

When people leave the hillside community, they have a strange but warm satisfaction in knowing that no matter how far away it may be in miles, Taize will always be there in the hills of France—just as surely as it is resting in their hearts.

William Powers is a free-lance writer living in Westfield, N.Y.

Arizona program links volunteers to the disabled and homebound



A VICaP volunteer assists a neighbor.

by Mona C. Behm

"It is beautiful to know someone cares."

"Our volunteer shows such enthusiastic interest in our lives. Then she lets us share in her life, too."

These comments come from two of the over 5,000 homebound and disabled persons in the Phoenix area served by VICaP (Volunteer Interfaith Caregivers Program). This ecumenical program supports and serves homebound and disabled persons through volunteer care givers called VICas.

VICaP is funded by foundation grants, donations from the business community, and contributions from individuals and congregations. Referrals come from city agencies, hospitals, churches, and individuals. Services are free. Over 900 certified VICas come from roughly 50 Phoenix area churches.

Ramsey is a VICaP volunteer. "Independence among individuals and groups in our modern society is an absolute necessity," he says.

Ramsey feels the government cannot and should not be totally responsible for programs to assist the homebound and disabled. The cost of institutionalizing elderly or disabled individuals at taxpayer expense is tremendous in comparison to the services of a volunteer program such as VICaP.

Each partner church has a volunteer coordinator who assigns volunteers to a neighbor in need. Partner churches serve members of their own congregations first and then others in the community. Volunteers attend one-day training sessions before they provide VICaP services of Friendly Visiting, Friendly Phoning, Business Help, Shopping, Handy Person, Respite Assistance, and Limited Trans-

portation.

Friendly Visitors establish a one-to-one relationship with homebound and disabled persons, usually by weekly visits. They provide companionship, friendship, and social opportunities.

Ramsey created a special event for his neighbor. "Every time I visit my neighbor, she recalls the time I, my wife, and two friends surprised her with a birthday cake and food on her birthday. She calls it the highlight of her life."

The Friendly Phoners provide friendship and support through daily telephone calls. They try to "put a smile in their voice" when they call at a specified time each day.

Jo, a VICaP, called her neighbor one morning as scheduled. She did not receive an answer so she called back at 15-minute intervals a couple of times. Still no answer. She and a friend drove to the neighbor's home. After knocking, Jo could hear her neighbor's muffled voice. She stayed at the door to reassure her neighbor help was on the way while her friend ran to call the police. The neighbor had fallen and was lying on the floor by the door with a severe head injury. The neighbor told Jo later at the hospital, "While I was lying on the floor, it became dark, but I knew once morning came, the phone would start ringing and soon you would come."

Business Help services include reading mail, paying bills, balancing checkbooks, and preparing insurance forms.

Shopping volunteers either shop from a list or take the neighbor to the store. Ramsey serves a woman who is confined to a wheelchair. He recalls, "One day while shopping at the supermarket, she sat in her wheelchair near the flower section, admir-

ing a bouquet of roses. A teenager passed by and asked, 'Why don't you buy that bouquet?' My neighbor replied, 'Oh, I can't afford such luxury!' Later at the checkout counter, the teenager presented my neighbor with that same bouquet of roses, insisting her allowance was well spent."

Bob was totally surprised after his second shopping trip with his neighbor. In gratitude, she grabbed him and kissed him!

Handy Persons have a working knowledge and experience in making minor home repairs. The neighbor, when possible, pays for the supplies, otherwise VICaP assists with expenses.

Respite Assisting VICas are tolerant of physical disabilities and respond to emergencies by contacting doctors. The main goal of this service is to provide respite to the primary care giver while providing companionship to the care receiver.

VICas find serving the homebound a rewarding experience. They experience a good feeling within themselves.

"My neighbor surprised me with handmade baby clothes for my new grandchild."

"Hearing my 90-year-old say, 'Isn't it nice we are friends?' "

"I feel I have made new friends, not just someone to help."

Mona C. Behm is a VICaP volunteer in Phoenix, Ariz. She says, "You, too, can experience that good feeling." Start a VICaP program in your area. Contact Nancy Holloran, Program Director, VICaP, 555 W. Glendale Ave., Phoenix, Ariz. 85021.

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What's the worst thing that could happen?

by Kenneth L. Gible

Who's afraid? I am. So are you. What are we afraid of? All kinds of things.

Fear is a normal part of life. That's worth noting because we sometimes feel guilty about being afraid. But some fear is healthy, even necessary. The person who *isn't* afraid of mixing alcohol and driving has an appointment with tragedy.

Our problem is fear feeds on fear. It's one thing to be afraid of what driving drunk can do. It's another thing to refuse to travel on the highway because you are afraid of being killed by a drunk driver. When fear cripples us, prevents us from living freely, then it must be named and dealt with, brought out of the dark shadows into the light. One way of beginning to do that is to ask: What's the worst that could happen in this situation?

I recall the fears I felt years ago when I first started dating. There was this girl I wanted to ask out, but I was afraid of looking foolish, of being rejected. I sat down in the phone booth, and I rehearsed what I would say, even wrote down a few key phrases. I wanted to sound casual but not *too* casual. I wanted to sound self-assured but not arrogant. I wanted her to say, "Oh, Ken, I'm so glad you called!" I was afraid she would say, "Uh, what's your name again?"

Then from somewhere came a thought that finally got me over the hump: "What's the worst thing she can say?" I told myself the worst thing she could say was "No." And I knew I could survive that. (Actually, the worst thing she could have said was, "Drop dead, creep," but my mind wouldn't allow me even to consider that possibility!)

Sometimes fears we encounter face to face, fears we name, begin to lose their strangle hold on us.

Things are going badly at work. Is the worst thing that could happen losing your job? Would you be able to survive that?

You and your spouse seem to be drifting apart. Is the worst that could happen a broken marriage? If so, would your life be over?

The doctor sends you to the hospital for tests. Is the worst that could happen the discovery of a terminal illness? Well, then, can you face that?

To ask, "What is the worst that can happen?" is not to be a pessimist or to give in to despair. It's a way of getting in touch with the resources God gives us to deal honestly and courageously with our fears. Acknowledging our fears is better than denying them.

In the children's story of the three little pigs, the oldest and wisest warns his brothers to keep out of the way of the big bad wolf. But the youngest pigs pay no heed. Rather than face their fear honestly, they go out of their way to deny it. They even make a song and a game of their denial. "Who's afraid of the big bad wolf?" they sing mockingly.

Fears denied become fears magni-

Nameless fears assail adults and children alike. They immobilize us. How do we disarm them and learn to trust God?



Intaglio etching by William Blake, 1795.

fied and doubly dangerous. The wolf attacks and carries off the little pigs. In much the same way, denying our own inner fears leaves us vulnerable to attack. Confessing our fears to ourselves and to God can be the first step in being released from them.

A second step is to learn the meaning of "the fear of God." What does that phrase mean? It does *not* mean we should be afraid of God, as of some bully who threatens to beat us up, or that we should think of God as a heavenly secret policeman who taps not only our phone conversations, but our innermost thoughts in order to punish us.

When the Bible speaks of the fear of the Lord, it means acknowledging that God alone is supreme. God's might exceeds the might of public opinion; God is stronger than the boss who employs us, than the lingering influence of our parents, than addiction to a drug, than the accumulation of guilt and fear in our lives.

God gives an answer to our fear: "Fear not." Jesus told his listeners

that not even a sparrow can fall to the ground without the heavenly Father's will. God knows the creation and its creatures so intimately and so lovingly that nothing escapes his notice. To drive home his point, Jesus said, "God even knows the number of hairs on your head. So have no fear. Fear not."

Fear not. That is the message of our faith, but it all depends on how we hear that message. Sometimes, instead of being good news, the words, "Fear not," can be just the opposite.

I remember a time when our then little girl came to our bedroom in the middle of the night. "I'm afraid," she sobbed.

"Why?" we wanted to know for, like all parents, my wife and I possess great wisdom and we expect reasonable answers to our reasonable questions. But our daughter had no reasonable answer to give. Reasonable to her, maybe, but not to us. (And parents, of course, are the ultimate authorities on what is reasonable and what is not.)

Apparently our dog, sleeping on Katie's bed, had jumped down and begun to sniff with great excitement. "I know she's chasing something," our daughter said tearfully. "Maybe it's a mouse."

"Don't be silly," I said. "We've never had mice in our house. It's probably just a bug or a spider." I had forgotten in my sleepy condition that my daughter and spiders had not established an amiable relationship. "Besides," I argued, "whatever it is can't get up on your bed."

A long silence followed while Katie stood by our bedside. Then she said, "But spiders can climb."

So I did what all parents do when their appeal to reason has failed. I gave an order. "Katie, go back to bed and stop being afraid."

Did that work? Of course not. I knew perfectly well there was nothing to be afraid of, and I imparted that wisdom to my fearful child. "Be not afraid! Fear not!" But to Katie those words were bad news, not good. They were a judge's sentence to return to a frightful place where spiders crawled walls, four-footed creatures scampered around the floor, nameless icky things threatened unimaginable mischief.

For the words, "Fear not," to be good news for us, they must be a promise, not a commandment. We must hear them as a small child does when mother or father rocks that child back to sleep after a bad dream. "There, there. It's all right. Don't be afraid."

Even when we hear God's word to us, "Fear not," as good news, we know well enough that the things which make us afraid will not magically disappear.

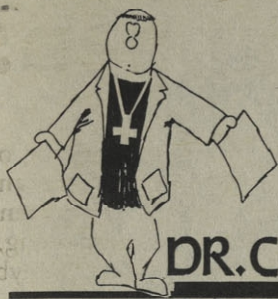
We cannot protect those we love from suffering. We cannot be sure we will hold onto our own sanity. We cannot guarantee peace or good will on earth. We have no sure answer to these great fears. We have only one help for them—to surrender them into God's hands.

Not that God promises totally to remove our fear. What God *does* promise is to *join* us in our fear. God is with us when we are afraid.

Who's afraid? We all are. But we are invited to give our fears to the one in whom all fears finally lose their power, the one of whom the poet Gerard Manley Hopkins wrote:

*See; not a hair is, not an eyelash, not the least lash lost; every hair
Is, hair of the head, numbered. . . .
O then, weary then why should we tread?
O why are we so haggard at the heart,
so care-coiled, care-killed, so fagged,
so fashed, so cogged, so cumbered,
When the thing we freely forfeit is kept
with fonder a care,
Fonder a care kept than we could have kept it. . . .
Where kept? Do but tell us where kept,
where. . . .
Yonder. . . . What high as that! We follow, now we follow. . . . Yonder, yes, yonder, yonder.
Yonder.*

Kenneth L. Gible is a free-lance writer from Arlington, Va. His fifth book, *The Groacher File*, will be published this fall.



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We hear a lot today about charismatics in the Church and the charismatic movement. Just what is a charismatic?

Wondering in Woonsocket

Dear Wondering:

In brief, a charismatic is one who is suffering from charisma, just as an asthmatic is one who is suffering from asthma. The charismatic movement refers to those motions which are characteristic of a charismatic: a rhythmic clapping of the hands and waving arms while shouting "Hallelujah!"

A debate continues as to whether the causes lie in heredity or environment. (In the case of charismatics, is it a matter of bad genes, or is it a matter of a childhood deprived of normal emotional outlets, such as attendance at rock and roll concerts?) In any case, neither of these ailments is contagious.

So if you should find yourself sitting next to an asthmatic or a charismatic, don't be afraid you may catch the condition. You'll just have to put up with their wheezing or shouting. Who knows, you may even come to like it!

Your friend,
Dr. Church

Dear Dr. Church:

How do you feel about having women bishops?

Hopeful in Hoboken

Dear Hopeful:

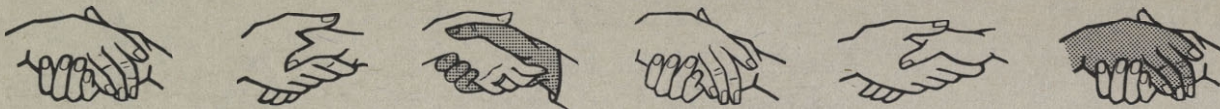
That is not a proper question. I deal with facts, not feelings. Or with opinions based on facts.

So I will give you an opinion. The nitty-gritty question about the ordination of women to the episcopacy is not one of theology, but of millinery. What kind of headgear should a female bishop wear? Until this issue can be resolved, the whole movement toward full participation of women in the life of the Church will be stalled. A miter is clearly out of the question for reasons I cannot go into here.

Having said that, I am wise enough not to stick my neck out and offer suggestions as to what might be a more appropriately feminine style of head covering. I have been deluged with questions about this from aspirants (like you?) and have even had a query from a leading ecclesiastical haberdasher. But I am not about to go down in history as a Latter-Day Millinerian.

Your sympathetic friend,
Dr. Church

Dr. Church is a bishop of the Episcopal Church who prefers to remain anonymous.



An Invitation for You to become a

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Never in the four years since I became Publisher of The EPISCOPALIAN have I felt quite so much a sense of partnership in ministry with so many of you as I do today.

It may be a result of having been with so many of you during General Convention earlier in the summer, when we heard so much appreciation expressed for The EPISCOPALIAN as a Partner in Ministry.

This year has been encouraging in many ways. The coverage we were able to give General Convention was the most comprehensive ever. We've been able to strengthen our staff. Our new Managing Editor comes to us combining rich experience of a parish priest and diocesan editor; a new Associate Editor joined our ranks after many years as a distinguished journalist with one of the nation's most respected newspapers.

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This, then, is a personal appeal to you to join hands with us as a Partner in Ministry, by giving to the Development Fund so that The EPISCOPALIAN can continue to move forward in serving the Church.

For those of you who have given in the past, thank you. The EPISCOPALIAN continues to need your support. If you have never given to this Fund, the need is great and the time is now. Your tax deductible dollars will make a significant difference in how effectively The EPISCOPALIAN is able to fulfill its mission as a Partner in Ministry with the whole church.

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The small church choir doesn't have to sound bad!

by Jim Lawrence

Small churches across North America often have problems with music. If they have a choir, it is made up of three "older" ladies (one of whom has a hard time carrying a tune), an attractive matron who is the only one who reads music, and the husband of the organist.

The role of "choir leader" falls to the organist who was a piano teacher and taught herself to play the organ. She knows only one speed and one technique—in both cases moderate to slow. The choir does its best to lead the hymns, singing in unison and following the organist's lead.

Music has never been the high part of a service in a small church. This is not to belittle the efforts of dedicated volunteers, but finding a large, talented choir in a small community is a difficult task. A priest is often stuck with what he finds.

When our new priest moved into the area, the building committee (which was in charge of buildings, not new construction) settled him and his family next door to me. He must have been shocked to discover a neighbor who owned a kennel full of loud dogs, ran a shooting preserve full of hunters, and had an irreverent attitude toward the clergy.

Nevertheless George (I refused to call him Father George) and his wife made the best of the situation. Within a month or two we were eating regular dinners together, and one evening, although I was not a member of his flock, George asked if I'd consider "taking over the leadership of the choir." Much to his, his wife's, my wife's, and my surprise (it must have been a moment of weakness), I accepted.

That began a most interesting part of my life—a renewal of faith and a new understanding of Christian stewardship. Although I'd sung in choirs and one or two folk groups in the

1950's and 1960's, I didn't read music. I played banjo and guitar but not the organ. Reared a Baptist, I liked bouncy hymns. Fortunately my mother had insisted I sing in an Anglican boys' choir, and some of the music was still familiar. Not many qualifications for a choir leader!

George and I discussed the situation with our aging organist. He agreed to put up with my bumbling and was content to lose the responsibility for the vocal part of the music. Meeting the choir for the first time was a frightening experience, but I was greeted with open arms and full cooperation.

My first move was to "bump up" the pace and plead with George for more gospel hymns. I felt a little silly waving my arms around for four people on Sunday, but immediately the music seemed to have a new feel. It was fun!

I found two experienced altos living in the community and convinced them to join the choir. Now we had four sopranos and two altos—and the two altos could read music. Immediately we could move from unison to harmony, and that in itself seemed spectacular.

In the next few weeks we added two tenors, and I rediscovered familiar bass lines. All of a sudden we numbered eight (nine if you include me) and were singing four-part harmony. My teenage daughter convinced one of her friends to join the choir with her, and we were up to 11. We were to add another bass and a part-time soprano which brought our number to 13. Not bad for a church that regularly sat only a dozen in the congregation!

The choir began to take a larger part in the service. We could sing the traditional service music now, and its beauty alone attracted visitors. Choir practice on Thursday night was fun, and we laughed and joked our way

Continued on page 36

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The Story of the Episcopal Church is a newly-released video narrated by David Morse of *St. Elsewhere* and featuring the voices of noteworthy Episcopalians such as John Booty (School of Theology, University of the South), Bishop Paul Moore, Jr., of New York, and Janette Pierce, late managing editor of *The Episcopalian*. Written and produced by Episcopal priest James L. Friedrich, president of Cathedral Films, it covers four centuries of Episcopal history in America in two 20-minute segments—"Part 1: From

Jamestown to Revolution" and "Part 2: The Call to Mission"—each with its own study guide. Production of the film was funded by a grant from Venture in Mission in the Diocese of Los Angeles. Parts 1 and 2 are available as two separate cassettes at \$29.95 each (VHS or Beta) from Cathedral Films, Inc., P.O. Box 4029, Westlake Village, Calif. 91359.

Youth ministry workers, youth groups, vestries, adult education classes, and church schools will appreciate *Snapshots*, a new resource focusing on what it is like to be a young person trying to identify and live out Christian values. A joint

effort of the offices of Ministry Development and Youth Ministry, *Snapshots* features the unrehearsed comments of seven Episcopal young people as they look at the dynamics of communication, control, responsibility, and community in Christian life. Send \$23 to Electronic Media Unit, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The 1987 Episcopal Youth Event (EYE) in San Antonio, Texas, is documented in *Open My Eyes*, a 28-minute video capturing the faces, places, music, issues, and spirit of the five-day event attended by 1,650 youth and adult participants. The Presiding Bishop's comments, small group meetings, seminars, workshops, and worship—including a Spanish Eucha-

rist and a traditional black gospel service—as well as the feelings and observations of the youth participants are included in the video. Copies are available for \$25 from the Electronic Media Unit of the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The Gospel According to St. Mark is a unique, 98-minute show produced before a live audience. Actor Tom Stolz of the Old Log Theater in Excelsior, Minn., recites the entire Gospel from memory with dramatic interpretations using two stools as his only stage props. The video, co-produced by the Old Log Theater and G. Wiz, Inc., is available for \$24.95 from Century 21 Video, 2005 Independence Ave., Golden Valley, Minn. 55427.

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Paul Rusch's legacy prompts Japanese mission to Philippines

by Elizabeth Eisenstadt

Katharine Hepburn, swathed modestly in unbearably hot Victoriana from head to toe, has traveled with her brother to convert the heathen in what used to be called "darkest you-know-where." Her brother is an awful prig who only wins our sympathy in death. As for Hepburn, she is saved, not through grace, but through living—if not in sin, then in compromising circumstances with Humphrey Bogart.

This scene from *The African Queen* has provided many Americans with their first impression of missionary life in the early 20th century.

In October a rural community in the Yamanashi Prefecture of Japan celebrates the memory of a missionary most unlike anything Hollywood ever envisioned.

Arriving in Japan in 1925, Paul Rusch, a Kentuckian who didn't consider himself a missionary, helped rebuild the Tokyo YMCA and raised funds for St. Luke's Hospital, both destroyed in an earthquake. He then taught economics at St. Paul's University and introduced his students to football and the Brotherhood of St. Andrew.

Rusch began what became KEEP (Kiyosato Educational Experiment Project) in 1938 as a lay leadership camp for young men. Ten years later, after World War II, he founded a model agricultural community there, complete with a nursery school, clinic, camp, and church. He helped local farmers open up wasteland, imported Jersey and Hereford bulls and heifers, and started a large dairy herd. In addition, he spent many months in the United States lobbying for better relations with the Japanese.

With financial and spiritual support from boosters in America, KEEP has assumed a prophetic role in Japan. The community's focus has expanded in the 1980's to include environmental education and forums on national and international concerns.

The American Committee for KEEP recently raised funds to construct a Sanctuary Nature Center. Built entirely by young volunteers from

throughout Japan, the center last year instituted forums on concerns such as wilderness preservation and conservation. As an indication of the center's status in Japan, the forum this November will be co-sponsored by the government's Environmental Agency, the Nature Conservation Association of Japan, and the Wild Bird Society of Japan.

Support from Japanese and American agencies and corporations has enabled the Kiyosato community to start its own missionary outreach in the Philippines. In cooperation with Bishop Robert O. Longid, KEEP members are bolstering a community development project in Tulgao, a poverty-stricken village of 250 families. KEEP will train community health workers, help establish a potable water supply system and improve agricultural cooperatives, and construct a multipurpose building, rectory, and chapel.

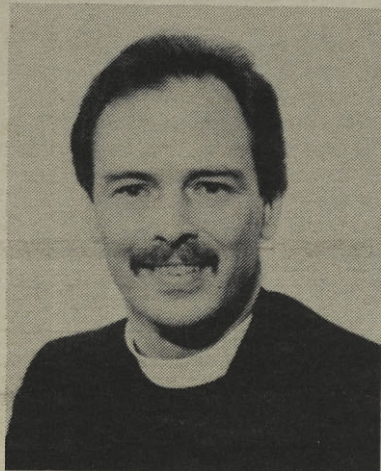
The man who inspired this vibrant community left his mark on Japan in a number of areas—education, religion, agronomy, and sports—and the Japanese are honoring him for it. Already Rikkyo (St. Paul's) University, has a Paul Rusch Memorial Scholarship. This October Kiyosato will hold the Paul Rusch Festival and Mount Yatsu County Fair (which sounds like any county fair in America's heartland). The festivities will culminate in a symposium on Japan's role in world affairs and a football game, the Rusch Bowl.

The missionary from Kentucky left behind concrete reminders of concern for the environment and people of Japan. Less tangibly, he left a powerful injunction. As Joji Funaki, the vice-chairman of the Paul Rusch Society volunteer group, put it, "Financially, Kiyosato has become self-supporting. It is one of the visions Paul Rusch had in his mind, 'to help people help themselves.'"

"But is that all Paul Rusch asked us to carry on? Did he want us to be rich and forget others? Those of us who grew up with rich Jersey milk in our childhood must carry on Paul Rusch's torch to realize and to extend his real dream and vision to other people."

STEWARDSHIP PAGES

The Office of Stewardship • The Episcopal Church Center • 815 Second Avenue • New York, N. Y. 10017



The Rev. Ronald L. Reed

The Tithing Statement of the Presiding Bishop

Patti and I have, almost from the beginning of our marriage, accepted for our life together the practice of the tithe as a minimum of our financial offering to the Church. This year our tithe (10 percent) is given in several different areas: pledges made last year in Hawaii, including one to a capital fund project, as well as to a parish in New York and the Presiding Bishop's Fund for World Relief.

*The Most Rev. Edmond L. Browning,
Presiding Bishop*

The Way Of Love

One of the less burning questions of our day is: "Do we love the giver because of the gift, or the gift because of the giver?" Usually, busy people don't wonder about such a question. But it seems to me to be worth asking. How we answer gives us an idea about teaching stewardship.

I don't think gifts buy love. As Longfellow wrote, "Love gives itself; it is not bought." It is tempting to try to buy love. Many of us try—at least until we learn better.

I don't know if giving the sacraments to people can make them love God. I don't know if teaching the Bible can make people love God. But I think that loving people in Jesus' name gives his love to them. It may not make people love God (or us) back. But I think that it opens their hearts to fall in love with God. Stewardship is a way of life for those who are in love with God. One way to call people deeper into stewardship is to lead them deeper into loving God.

One way to do that is by forgiving people for not loving God as much as we think they should. I don't think that folks will love more if we belittle what love they

have. I suspect folks might love more if we honor their love for God as precious.

As for those who are poor stewards, we might consider forgiving them. After all, they are giving to the limit of their love. When they love more, they will give more. "Love always finds a way," and when love is searching for a way, then stewardship sermons, every member canvass programs, pledge cards and tithing are seen as blessings.

*The Rev. Robert H. Bonner,
Staff Officer for Congregational
Development*

Greetings From The Office Of Stewardship

The Office of Stewardship has been serving Episcopalians since 1979. We work with all dioceses in every province—including the Philippines and Taiwan—and Province IX, where we have traveled to many of the countries comprising Central and South America. You have kept us busy!

What do we have to show for this effort? The Episcopal Church is becoming a tithing, giving, mission-oriented body. While we still have much work ahead, we have moved from one of the lowest per-member giving denominations to the top of the major North American denominations. We have recorded the tithing commitment of all the decision-making bodies of our church. We know of congregations intentionally pledging thousands of hours as well as dollars.

What do we want to see next? We want to help invite all clergy and lay leaders to become tithers, pledgers, and mission developers. We want to see each congregation and diocese cease worrying about a lack of resources and be faced with the challenge of dealing with an abundance of money, time and people. We are ready and able to help in this task.

Here are some of the services that we have provided to assist the Church:

- * Stewardship resource material for congregations—printed, and video and audio cassettes. Ask your vicar/rector or wardens to show you the attractive catalogue we mail twice yearly. You can also contact us or your diocesan stewardship group to get copies of sample materials. Our manager for resource materials is the Staff Officer for Stewardship Education, Mrs. Laura Wright.
- * Stewardship Workshops for lay leadership training—the next will be at Kanuga Conference Center, Hendersonville, North Carolina, September 24-29, 1989. The whole staff provides leadership for this and similar conferences.
- * Model Congregational Stewardship Consultation—The Rev. Robert Bonner, Staff Officer for Congregational Stewardship, serves diocesan stewardship commissions by assisting them in setting up a long-term program to develop a model congregational process in stewardship education on site. If you are interested in being a model congregation, consult with your diocesan group.
- * Consultation with Dioceses—The Executive for Stewardship, the Rev. Thomas H. Carson, and Staff Officer, the Rev. Ronald L. Reed, and regional Stewardship Area Representatives (STARS) provide consultative services for bishops, diocesan councils and stewardship groups to set up commitment statements by the leadership, educational events for developing commissions and organizational and training support for them.
- * Planned Giving Programs and Consultation—Mr. Frederick Osborn III, Staff Officer for Planned Giving, provides materials, on site consultations, annual workshops and technical services in the development of planned giving.
- * Regional Training Meetings—The entire staff is involved in developing and presenting four regional meetings each year for diocesan stewardship leaders.
- * Continuing Education Events for Priests and Bishops—Three events are provided annually for vicars, rectors and bishops with all expenses paid by the Office of Stewardship. We have trained over 400 priests and one third of the diocesan bishops of the Church.

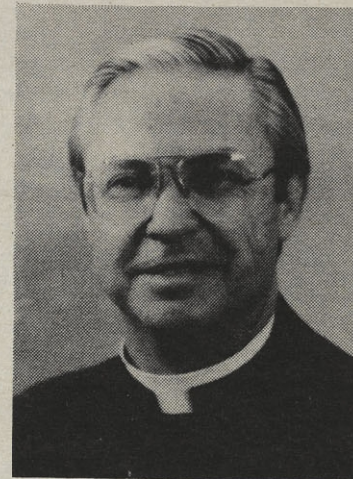
Our office exists to serve the whole Church and all of its organizations in accomplishing what the Church has said it wants to do in the area of stewardship. For further assistance and information, call us at 800/334-7626 or write to us at 815 Second Avenue, New York, NY 10017.

The Rev. Thomas H. Carson, Jr., Executive for Stewardship

The Rev. Ronald L. Reed, Staff Officer for Stewardship



*The Rev. Thomas H. Carson, Jr.
below, The Rev. Robert H. Bonner*



the catalogue and some of the resources. Or maybe it has, for one reason or another, found its way into the back of a file drawer or the wastebasket. The purpose of this article is to make you aware of its existence and to pique your curiosity as to its contents.

The 1989 theme for the catalogue and resources is *Honor God with Your Substance*. The first mailing in December goes to all clergy and the second mailing in the summer is addressed to all congregations in the Church. There you have it, two golden opportunities to obtain books, pamphlets, tracts, place mats, bookmarks, posters, videos, slide shows, study courses, commitment cards (a.k.a. pledge cards), bulletin shells and inserts. Do you need wallet-size calendars listing religious holidays? Would you like a bumper sticker that says "If you love Jesus, tithe... anyone can honk"? How about a sample of stewardship resources at the bargain price of two dollars? All this and more. Just fill out the order forms and mail them to Episcopal Parish Supplies, as indicated.

We will be offering four new books suitable for both lay and clergy stewardship study. *Putting God First: The Tithe*, *Christian Stewardship and the Tithe*, *Soul and Money*, and *The Hidden*

Stewardship Resources

Twice a year, the congregation you attend gets a very interesting piece of mail. It doesn't come in a plain brown wrapper. It doesn't ask for money. There is no opportunity to win one million dollars. But it is important to the Christian education of the people in a congregation, and can help forward the mission of the Church. It's the annual *Stewardship Resource Catalogue*.

Perhaps you have been on the stewardship committee or vestry and have seen

STEWARDSHIP PAGES

The Office of Stewardship • The Episcopal Church Center • 815 Second Avenue • New York, N. Y. 10017



Laura E. Wright

Treasure. I encourage clergy to order them, read them, and then pass them on to vestry members and the stewardship committee. Lay persons will find them helpful and inspiring in their personal journey as Christian stewards.

If you haven't seen the catalogue and would like to, send a postcard to Ms. Denise Rutland at the Episcopal Church Center, and she will get one to you, without charge, as soon as they are available.

The theme for 1988 Stewardship materials was "*Work, Pray, Give for the Spread of the Kingdom of God.*" It is our hope that the materials in this catalogue will encourage you to do just that.

Laura E. Wright,
Staff Officer for Stewardship Education

Planned Giving

In my work, much of my exposure and learning has had something or other to do with the distinction between planned giving as a ministry and planned giving as a fund-raising program.

There is a theological element to the stewardship of accumulated assets that transcends fund raising. That's the difference between planned giving in the Episcopal Church and fund raising for a university or hospital. Both rely on the prior motivation of the donor, but in the Church planned giving is a ministry of stewardship.

We have an *obligation* to minister to our people to help them manage and, hence, make plans for everything they have. Ministers are *directed*, by the rubric on page 445 of the Book of Common Prayer, to

instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their families, and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses.

Christians need to account for their use of what God has given them, or what they have gotten for themselves with God's help, both before *and after* they die. (Is that the final judgement day? I think so.)

In this sense we are *all* planned givers! Either we make the plans through our wills and other means, or the state makes the plans for us by virtue of the laws which govern the distribution of property from an *intestate* estate. But through planning now to make prudent provision for the well-being of our families, and to support the charitable and philanthropic causes that are important to us, we can leave a much more effective legacy.

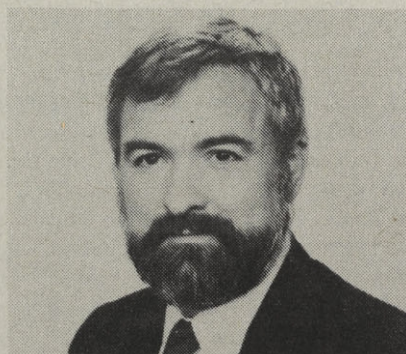
I contend that the Church should provide the support to its people to help them be accountable for how they use what God has entrusted to them. I contend that that kind of support is every bit as important a ministry of this Church as evangelism, as overseas missions, as special ministries to minorities, service in national disasters, and so on.

That support comes in the form of stewardship training—the work that the Stewardship Unit of the Episcopal Church Center has been doing with dioceses and parishes for years.

That support comes in the form of services—we help people get their wills written and reviewed by competent attorneys; we operate a Pooled Income Fund into which you can make a contribution now, receive tax benefits, and draw income *for the rest of your life!* We sell Charitable Gift Annuities, operate Charitable Trusts, advise people on the uses of life insurance and investments in their financial planning. We help people make estate plans, and explore options for giving which may have remarkable benefits, especially to the donor. A network of some 32 planned giving officers in the dioceses helps us extend our ministry throughout the country.

Call me or Sharon Knight at 800/334-7626, ext 410. We truly see ourselves as your servants; how can we help you?

Frederick Osborn, III,
Staff Officer for Planned Giving



Frederick Osborn, III

Stewardship Is the Main Work of the Church

The Book of Common Prayer teaches us that "The Mission of the Church is to restore all people to unity with God and each other in Christ," and that "the Church carries out its mission through the ministry of all its members." The unstated but clear implication of this teaching is that the main work of the Church is involving people in using all that is entrusted to them in carrying out the mission. Said simply, stewardship is the main work of the Church.

Thus, stewardship is more than church support; it is the use of "the gifts given to us to carry on Christ's work of reconciliation in the world." Therefore, the way we use or do not use resources to further unity and reconciliation in our homes, our communities, and our occupations is our stewardship. Yet stewardship is not *less* than church support. Our worshiping, working, praying, and giving within the Church provide the support that we and others need to engage in the often difficult and lonely tasks of proclaiming the good news, loving our neighbors, and striving for justice and peace.

Stewardship is more than a duty: it is a thankful response to God's graciousness to us. As such, it is an opportunity to praise God with our lives in thanksgiving: for the blessings of creation; for the birth, life, teaching, death, and resurrection of Jesus Christ and our redemption; for the gift of the Spirit; for the word, sacraments, and fellowship that sustain and transform us as the Church.

Stewardship is an adventure, an expedition into the kingdom where we find our lives through losing them for the sake of the gospel. It is an invitation to offer our gifts for the purpose for which we were created—the only purpose that will fulfill us. It is a challenge to refocus our lives by designing our budgets around tithing. It offers us a way to begin breaking the bonds of consumption that involve us, often unwittingly, in perpetuating injustice and oppression.

All of God's people, within and without the Church, can learn that to be held accountable for our lives as stewards of God's gifts is to discover our own true great worth before God. We believe that discovery, too, is a gift, a gift that brings unspeakable joy. The main work of the Church is to bring its people, and through them all people, to this joyful knowledge, which will "restore all people to unity with God and each other in Christ."



Stewardship support staff:
Allen Campbell, Sharon Knight, Wambui Mwaura, Denise Rutland,
and Tara Cooper



Printed by permission. This illustration previously appeared in *National Catholic Reporter*.

In my opinion

Palestine, not Israel, is responsible for the Intifada

by Arnold Forster

Canon Michael Hamilton's statement, prepared after 12 days in Jordan and the West Bank (June issue), is patently one-sided. This, of course, is his right, but fairness calls for an answer.

The first "authority" he quotes is Bishop Elia Khoury, stationed in Jerusalem and identified as a man of the cloth but politically involved as a member of the PLO executive committee. Deported from Ramallah and barred from the United States, the bishop surely cannot be cited as an objective source. His assertion that "the PLO no longer wishes to destroy Israel" is highly questionable. The PLO has never modified its chartered covenant that all of Israel, including Jerusalem, be taken out of Israeli hands (by terrorist violence, if necessary) and transformed into a secular state.

The canon talks of "Palestinian suffering" under Israeli occupation but omits the fundamental truth that the tragic situation is the fault of the Arab powers, not Israel. Their intransigence in refusing to negotiate face-to-face with Israel without pre-conditions has frozen the status quo since 1967. Keeping Palestinians hemmed in in refugee camps, barring the Arab world, futilely trying to undermine Israeli efforts to raise the local standard of living are the real reasons for the suffering. Worse, the Arabs have done this deliberately as a provocative thorn in the side of the Jewish state and to precipitate a rebellion.

The explanation for the frustration that Hamilton decries as giving rise to the Intifada, the Uprising, is this: The Arab League, concerned primarily with the Iran/Iraq War and their own oil sales difficulties, ignored the benighted Palestinians at the November, 1987, summit in Amman, Jordan. They insisted, however, that if a Geneva Conference is called to solve the Arab/Israeli problem, the Soviet Union and Red China should sit in and impose their wishes upon any settlement. Thereupon, Palestinian youths began to get themselves killed to attract world attention to the Arab neglect of the West Bank, and the

Arab League supported them.

The canon complains that Palestinian miscreants are put in prison without trial, ignoring that their violent misdeeds are professedly acts of war. What nation on earth conducts trials to determine guilt or innocence of self-avowed captured enemies or releases them before the conflict is ended?

The schools on the West Bank, says Hamilton, are intermittently closed. Yes, of course, because they are probably schools of quasi-military organizational activities. His complaint that West Bank taxes are heavy is fully answered by the far higher taxes in Israel proper.

The canon is bitter that Palestinian shops are closed and that residents are thus without the ordinary necessities of life. But he omits that Israel has vainly tried every means to persuade local shopkeepers to stay open, that they close at the demand of the rioters in support of the Palestinian Resistance plan. Hamilton is disturbed, too, that the traveler on the West Bank sees Israeli soldiers at every intersection. Yet violence continues on the streets of otherwise unprotected towns and villages.

Hamilton's hurried visit to the West Bank did not give him time to distinguish the identities of leading Palestinian activists. He twists around Mubarak Awad's name, as he does this alleged pacifist's record, while criticizing the Israelis for deporting Awad to the U.S. *The New York Times* reported that at a June press conference in Manhattan, Awad was asked about "Israeli accusations that he was an instigator of the 6-month-old uprising in the Occupied Territories." Awad said the charge was true.

The canon protests the beatings of the rioters, contending that such "physical pressure" is immoral. Would he prefer the treatment accorded West Bank Palestinians by the Jordanian army in one month in "Black September" when they massacred 10,000 civilians for demanding their freedom? Or the Syrian army's killing of 15,000 protesting civilians in Hama in one day in 1982? Or the Saudi Arabian militia's machine gun murder in 24 hours in 1987 of 401

Continued on page 36



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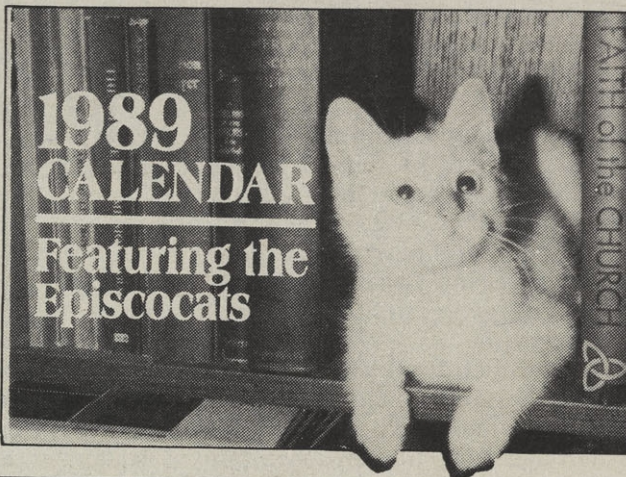
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Last Temptation: perverting the record

There's a flap over the movie, *The Last Temptation of Christ*. In our view there should be.

Many people will see the film as "informational," and when it reaches the TV screens, even more people will. Part of the problem is the woefully low rate of Bible literacy in the United States. The Gallup Organization found not long ago that while eight in 10 Americans call themselves Christians, only four of the 10 know who delivered the Sermon on the Mount.

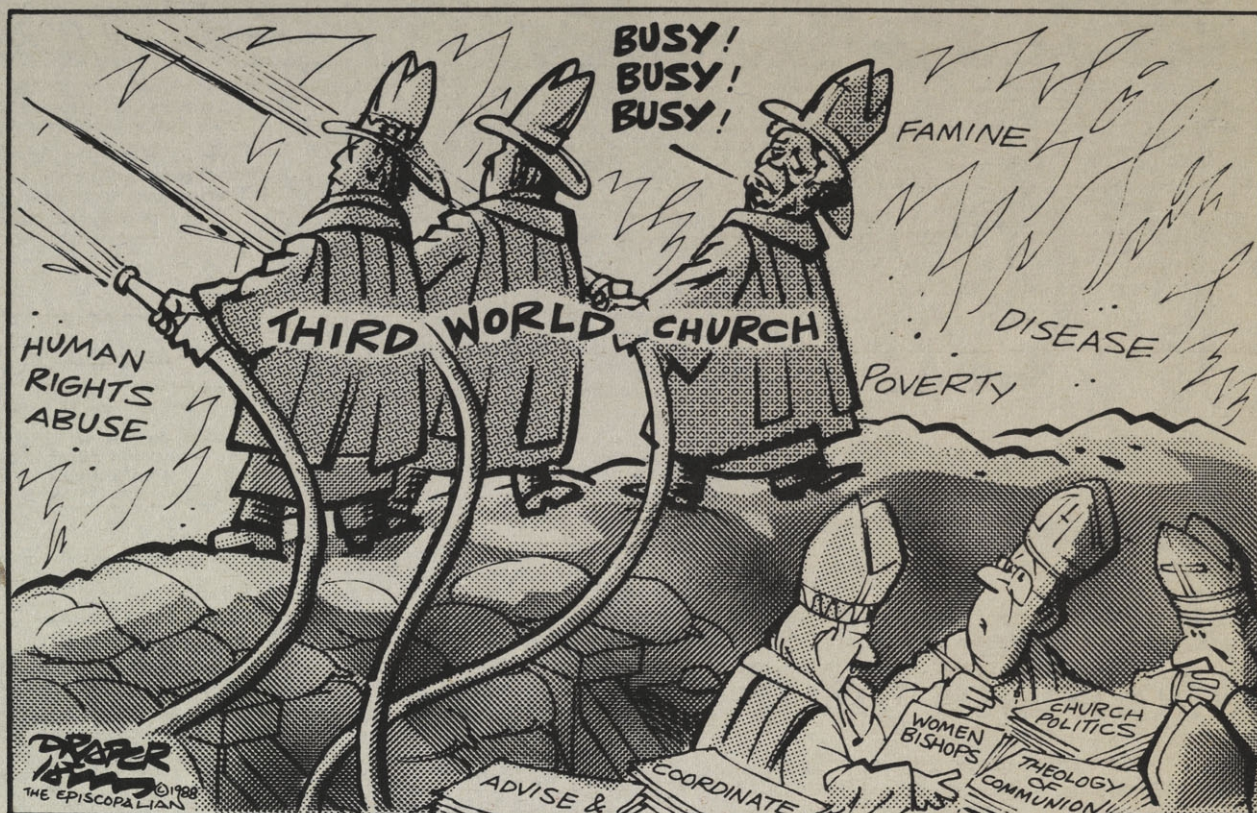
So the six-tenths, ignorant of the New Testament, may conclude that *Last Temptation* is giving them a factual account of Christ's life and ministry, notwithstanding the beginning disclaimer that the film is a "fictional exploration." That prospect makes us wince.

Like many docudramas, *Last Temptation* is long on drama and short on docu. But unlike the others, this one deals with Christianity's central figure.

The film is not all bad. Leaving aside what merits it may have as a work of art, the movie does leave the viewer with a message that Jesus was the Messiah; it conveys an earthy sense of the horror and pain of crucifixion; it gives powerful or memorable scenes of Jesus raising Lazarus from the dead, exorcising demons, giving sight to the blind, and turning water into wine.

We are not even all that upset by the controversial fantasy-on-the-cross segment in which Jesus is tempted to come down and lead a "normal" life which, besides marriage and children, seems to include adultery. This, at least, is labeled fantasy—and a temptation of the devil, at that.

But when the movie shows Christ as a weak, demon-possessed carpenter who makes crosses for the Romans on which to crucify Jews; puts in



his mouth phrases like "I am a liar, I am a hypocrite, I am afraid of everything, . . . Lucifer is inside me"; has him shouting, "I baptize with fire"; shows him extracting his heart and holding it at arm's length; has him pleading with Judas to betray him; and omits any reference to the resurrection—then the only record we have of his life, the New Testament, is turned on its ear.

Similarly, Judas Iscariot, a petty thief who betrayed Jesus for money, comes off in the film as a hero, the strongest of the disciples, on whom Jesus leans, who keeps him in the straight-and-narrow. This is the rough equivalent of fictionaliz-

ing Benedict Arnold as a hero of the George Washington story.

Which brings us to the root question: What duty does an author or director have to truth when dealing with real, historical people and especially when dealing with foundation figures of a religion?

We'd say a very strong obligation indeed. That does not mean Jesus must be shown in a Disney-perfect world, minus sweat and grit. Nor that the human side of the Son of God cannot be explored. It does mean the known record should not be perverted.

YOUR VIEWS

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

Prayer Book Society trying to save Church

I am editor of the Prayer Book Society's newsletter, "Mandate," and attended General Convention in Detroit. I find it hard to believe that the charitable fellow who wrote the column on Thursday, July 7, in *The Convention Daily* is the same man who wrote the venomous editorial in *The Episcopalian*.

You bet we in the Prayer Book Society "are fully aware of what we do," and we do "do it intentionally." We are attempting to save and preserve the Church we love from wicked men who would destroy her through lack of attention to the creeds, Scripture, and morality. The leadership in the Prayer Book Society, both clerical and lay, male and female, is of the highest moral and intellectual caliber.

You have slandered us, and you owe the Prayer Book Society an apology.

Marilyn K. Ruzicka
New Hyde Park, NY

No use for 1928 BCP?

I yield to no one in my dis-

like for the thinking and tactics of the Prayer Book Society. And I speak as one who, at its inception, supported it. However, what it has become is not what it set out to be. I do want to deal with just one clause in [Richard Schmidt's] reference to the 1928 *Book of Common Prayer*: "Although I had no use for that book myself. . . ." I wonder if [he is] aware of the connotations of that clause for what I would suspect is a goodly number of your readers.

I came into the Episcopal Church some 35 years ago precisely because I was awed by, for example, the lovely Prayer of Humble Access and the magnificent General Confession, among other things. For someone to say he "has no use for that book" is not merely offensive, it is contemptible. To me it is almost a personal affront.

I, with the rest of my diocese and my parish, use in corporate worship *The Book of Common Prayer* "According to the Use of the Episcopal Church." I object to many things in it both aesthetically and theologically. But never

would I—never could I—say I have no use for it. To do so would be to say I had no reason to be an Episcopalian.

John R. Williams
Hammond, LA

Why the rage against Prayer Book Society?

Why did Richard Schmidt so furiously rage against the Prayer Book Society in your August [issue]?

Your objective may have been to harm the Society's cause, that of preserving a place for orthodox Christianity in the Episcopal Church through freedom of choice in Prayer Book worship. Your reviling and saying all manner of evil against us, however, has only given us cause to rejoice.

Nancy Von Klemperer
Chairman, Prayer Book Society

He backs charge of yellow journalism

I commend Richard Schmidt for the excellent and extremely well stated editorial, "Yellow journalism besmirches the Prayer Book Society."

The day before *The Episcopalian* arrived, I received their

most recent mailing. Until now I, too, have been perfectly willing to accept the fact that the current Prayer Book leaves some among us wanting the "good old days" of the 1928 expression.

But I couldn't agree more about what this organized expression on the matter is in fact trying to accomplish. I am especially irritated by the red-letter claim on each page—"Representing the Majority of Episcopalians"—with not the slightest support for such an absurd claim.

The Rev. Stephen O. Voysey
Pleasant Valley, NY

The Mon Valley needs more than new liturgy

I am quite amazed at all the attention my little paper on the inclusive language supplemental texts has received. Keith Ackerman and I were merely responding to our bishop's desire for an evaluation of these texts. Now I'm reading about it in *The Episcopalian*.

I want your readers to know we did not object to the texts because we face unemployment, divorce, alco-

holism in our parishes. We have here in the Mon Valley east of Pittsburgh the highest rates of these scourges in the nation, it is true. What we said, however, was we face an outrageous rise in the feminization of poverty in our parishes, and we feel that all the Church is doing to help us address [it] is to send us another liturgy.

I have always been in favor of the inclusive language liturgy project. The first version deeply disappointed me. I feel confident Bishop Mark Dyer and his committee will do a good job of clearing up all the problems of the supplemental texts.

The Rev. Pierre Whalon
North Versailles, PA

Is the Trinity now optional for belief?

Re: "Inclusive language texts due for Advent, 1989" in the August *Episcopalian*:

Writers Anderson and Lippart blithely state the probability that "Blessed be our wondrous God" will begin the Eucharist in place of the phrase that includes "Father, Son, and Holy Spirit."

Abortion: Never as birth control method

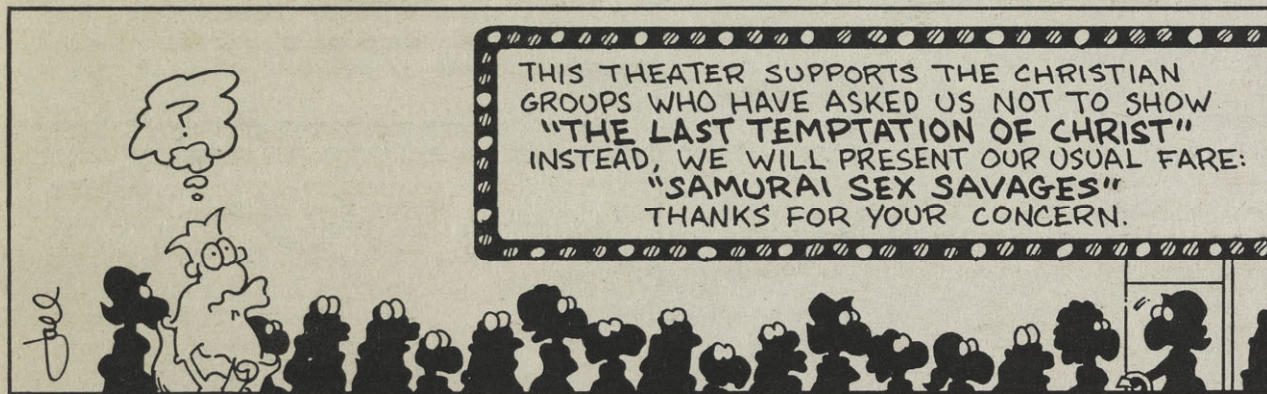
by Tom Siler, Jr.

I dispute Dr. Alice Awtrey Fay's position ("Defending abortion," June) on several counts. I agree with her that in many areas of our world people live in tragic circumstances and that overpopulation is a major contributor to those circumstances, but allowing abortion as a form of birth control is not part of the solution.

The rationale of using one evil—and Dr. Fay recognizes that abortion is evil—to alleviate another evil should never be part of any believer's life. Ends do not justify means. Nowhere in Jesus' life or in the whole of Scripture does our Lord or his followers use this strategy to accomplish our Lord's will. In fact, we are exhorted to do the opposite and "overcome evil with good" (Rom. 12:21).

God's will is that these conditions oppressing people in poverty and death be changed. Christians in the more affluent nations have the gifts and resources to alleviate much of the suffering of our brothers and sisters. And if more shared Dr. Fay's burden for the poor and oppressed, more of us would be living sacrificial lives to begin to solve the problems of hunger, overpopulation, illness, and women's position. Abortion is not a solution; it only compounds the problems.

Pontius' Puddle



Are the words, "Father, Son, Holy Spirit" somehow repugnant to the proponents of the so-called inclusive language?

If not, why change? If so, is the doctrine of the Holy Trinity becoming optional as a matter of our belief?

A few years ago it was unthinkable that Episcopal bishops would deny the virgin birth, would question Christ's physical resurrection, would approve male and female cohabitation outside marriage and tolerate, if not approve, homosexuality of both laypeople and clergy.

Also unthinkable is that my wife and I, 50-year Episcopalians, are beginning to ask ourselves if we can continue to stomach the apparent doctrinal direction of our beloved Episcopal Church over the remaining years of our lives.

William and Dorothea Petersen
Davenport, IA

Only the blameless up for ordination

The August issue of *The Episcopalian* once again had articles concerning the ordination of gays and the possi-

bility of the consecration of women bishops.

Richard Anderson did include in his article a quote from resolutions of the Detroit Convention to the effect that "the Church's canons do not guarantee anyone the 'right to ordination.'"

The Church never remembers Paul's requirement that everyone must prove himself blameless before he can be accepted as a candidate for the ministry. Paul also felt led to reiterate that bishops, in particular, are to be blameless.

A person is blameless when he has been freed from sin and is therefore no longer a sinner, by grace. Jesus made this possible for all people and so it is mandatory for all people so that God can, by grace, bring about their rebirth as his innocent (mistakenly translated as righteous) children.

The Rev. Charles H. Bergsland
Sequim, WA

All are 'worth noting'

I'm a faithful Canadian Anglican reader of *The Episcopalian* with a suggestion for you.

As a physician, I have studied evolution, natural selection, and the development of the fetus *in utero*. Trying to define a certain day or month that the fetus becomes human is an arbitrary and futile task. No one can say when a fetus becomes human any more than we can name the day a child becomes an adult.

Human life is and always will be a process of growth and development from conception to death. After the DNA from two people have united in sperm and egg, this process has begun.

'We can be good stewards of the gift of our sexuality and not be involved with the evil of abortion.'

That the fetus in the first week or two of life is not "fully human" in many ways is true, but those cells have everything they need for human life to be created if the process is not interrupted. To end this gestation is clearly the end of a human life whether "fully human" at the time of the abortion or not. Obviously, before conception no life in process exists.

To call conception the beginning of life is not arbitrary; many scientific scholars are coming to the same conclusion after years of study. To say that abortion can occur in the "first three, or at most four, months of development" is arbitrary.

Please reconsider your heading, "People Worth Noting."

My beef is simple. The Christian message most certainly is *everyone* is "worth noting"—rich and poor, young and old, male and female, black and white, and so on. People do not become noteworthy when they become a bishop or retire or publish a book. People are noteworthy simply because they are created in God's image.

J. P. Greenman
Vancouver, BC

A shameful cartoon

Not too often do I find cause to be ashamed of being an Episcopalian; however, the cartoon "Pontius' Puddle" by Joel Kauffmann which appeared in the July issue of *The Episcopalian* has given me such cause.

I truly hope the attitude this cartoon depicts is not really an example of Anglican spirituality or, for that matter, our concept of how to "... preserve the integrity of the Christian faith."

Vincent J. Molina
Ft. Pierce, FL

Dr. Fay is right in saying that the world's population will be controlled in one way or another. As Christians, we have a new way of life we can offer the world. God has given us a beautiful gift in allowing us to be part of his creative process with our sexuality.

Christians recognize God's plan for our sexuality both inside and outside marriage. In marriage this includes the responsibility to limit our families with birth control methods we deem right for our families and this overpopulated world. Not all forms of birth control are the same, as Dr. Fay implies. Some forms do not interrupt the process of becoming human once it has started, and these methods should be favored over forms that stop life as it is developing. We can be good stewards of the gift of our sexuality and not be involved with the evil of abortion.

Tom Siler, Jr. is an Episcopal physician living in Birmingham, Ala.

Episcopal visitor plan sells women short

by James W. Hunter

The recent action by General Convention in Detroit endorsed the consecration of female bishops on one hand and on the other allowed parishes that object to female bishops the option of bringing in a male "episcopal visitor." This not only sells women short, but it undermines the authority of the bishop.

Never mind that this episcopal visitor could not act without the consent of the local bishop. The point is that if a woman is elected and consecrated to be bishop of a diocese, then she should have the authority within her diocese that attends her consecration. To allow a parish to ignore that authority by calling in a male bishop for confirmation and other rites is to cut a female bishop's legs from under her, and she has lost that parish.

Women as priests and as bishops are sold short by this decision because they are viewed as "pretenders," not as equals, by the Church. The Church pays lip service to these women by tell-

'It is very short-sighted to placate those who object to women priests and bishops.'

ing them they may be ordained but that they may not be allowed to function in certain dioceses.

This is basically saying they are priests on the days they are in a diocese or parish which recognizes their ordinations and have no authority on days when they are in dioceses or parishes that do not recognize their ordinations. This is patently ridiculous and theologically absurd. Either one is ordained a priest or consecrated a bishop, or one is not.

The decision to allow for male episcopal visitors does not show pastoral sensitivity to those who object to the ordination of women. Rather, it shows pastoral insensitivity to female priests and those who support them. It also shows the Church's lack of resolve and backbone to stand behind a decision it has made to ordain women.

It is very short-sighted to placate those who object to women priests and bishops; in the long run the Church only perpetuates confusion and theological uncertainty about the validity of the ordination of women.

James W. Hunter is curate of Holy Trinity Parish, Clemson, S.C.

Continued from page 1

the hucksterism which posed as religious programming and dream of creating high quality religious broadcasting that was theologically sound and had artistic integrity and substantive content.

Five years later, Matthews was rector of St. Luke's Church in Atlanta, Ga., which had the only live broadcast of Sunday worship in the Episcopal Church. As local ecumenical channels began to sprout up around the country, his vestry hired a consultant to research the possibility of an ecumenical religious network. The study concluded that a religious cable network was a great idea whose time

had come but for which no source of funding was known.

The dream was put on hold but did not die, and five years later, as Matthews became rector of Trinity Parish, the cable industry itself wanted such a network badly enough to provide the initial funding. The streams of ideas, dreams, and visions flowed together in a confluence which formed VISN.

Chief executive officer Wilford Bane, who was part of the earliest discussions and dreams which resulted in VISN, states that the theological basis for a wide and varied spectrum of programming is "to provide, even for viewers without strong religious convictions, entertaining and thought-provoking alternatives to ordinary television.

"After all," he says, "that is one of

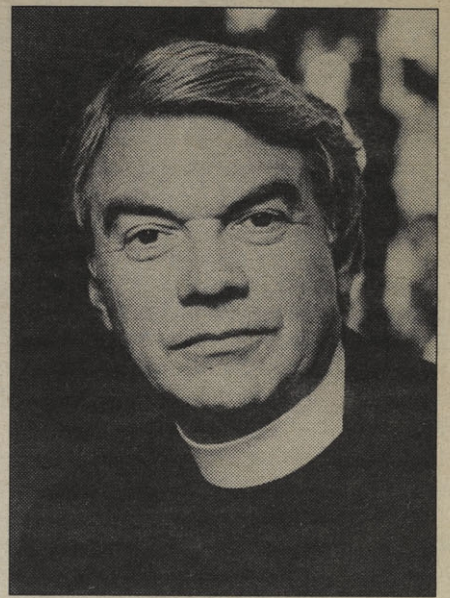
the purposes of our channel, to reach out to persons who may at present have little interest in faith concepts."

VISN's commitment to religious and values-oriented programming will emphasize real-life dramatic series on topics such as wife abuse, medical ethics, and anti-Semitism. Documentaries from the Canadian Broadcasting company, drama from the BBC, and a rich mix of music and public affairs will provide a variety of religious programming previously unavailable on one channel. Children's programs on Saturday morning and worship services from Roman Catholic and main-line Protestant denominations on Sunday will offer a distinct alternative to most weekend television.

"The ecumenical power of bringing such a variety of religious expression into tens of millions of homes is unfathomable," Matthews says. "For the first time millions of people will gain insight into other faiths as they see such programs as *All God's Children* from the Mennonite Church, *Encounter* from the Jewish Federation in Chicago, and *One in the Spirit* from the Episcopal Church and other denominations.

"We want to become the PBS of religious broadcasting, and what better way to do God's work than to break down barriers between people, create dialogue among persons of faith, and offer hope to those who have none."

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



Dan Matthews

Oops! Corrections!

General Convention reelected Bishop Mellick Belshaw of New Jersey to the Board of Trustees of General Theological Seminary. A previous report of the election erroneously stated that Convention had elected Bishop John Spong of Newark.

The Rev. Bob Libby is rector of Good Samaritan Episcopal Church, Orange Park, Fla., not of Grace Church, Orange Park, as erroneously stated in our September issue.

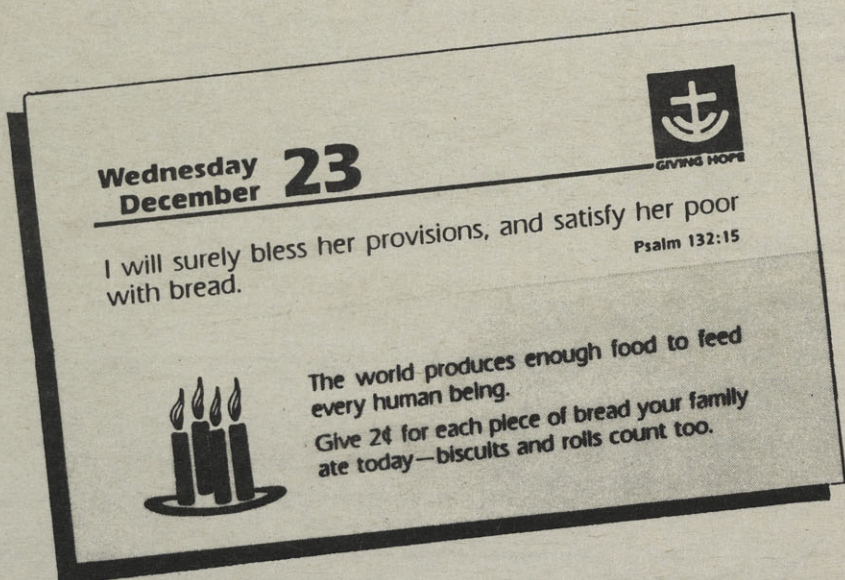
We are heartily sorry for our misdoings!

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Choir

Continued from page 28
through many non-traditional hymns and anthems.

I'll never forget the Sunday morning we sang our first anthem—all by ourselves! Everyone was surprised, and anthems became part of the regular services.

In just over a year the choir even had a concert which raised money for the Sunday school.

It is amazing what can be accomplished by 13 dedicated people—some without the sense to realize they couldn't do it. Most of the music was learned by rote and took hours of constant repetition until the anthem fell into place. When it did—it was beautiful!

I can't claim any credit for it. I

waved my arms and shouted and pushed and prodded, but it was a total effort. It also needed unseen guidance from one more powerful and talented than any of us.

The situation was ripe. We had the right people, the right support in a growing Christian community, and for a number of years the choir sang to rave reviews.

People move and family situations change, however. Many of the robes and hymnals are now unused, and the services are read. The choir stalls hold two or three people on Sundays. Few of the choir remain, but for a number of years we proved a small church need not lack for music.

Jim Lawrence is a free-lance writer. He was rector's warden and choir leader of St. Paul's Anglican Church in Mansonville, Quebec, a farming community of about 350 people.

Palestinians

Continued from page 33
pilgrims in Mecca?

In seven months of uprisings, fewer than 200 Palestinians have died (too many!), and many more have been injured. Hamilton is distressed that West Bank medical facilities are inadequate. Surely he knows that seriously injured patients can be taken to Jordanian hospitals two hours away and that such cases are also accepted in Israeli hospitals, some equidistant in time, others closer.

Hamilton implicitly criticizes an Israeli settler for asserting that his government will "decide what our na-

tional boundaries will be." Isn't that precisely the right Palestinian Arabs, supported by the Arab League, are demanding for themselves? Hamilton's conclusion that because future wars will be by missile, Israeli security does not require land control is ironic, particularly in light of the very land war about which he writes.

The anti-Israel Americans for Middle East Understanding financed Hamilton's trip, and his article makes clear why it did so. I think he jokes at the end of his piece when he warns readers to "be alert to the traps of propaganda and reporting that only explains one side of the question."

Arnold Forster is general counsel of the Anti-Defamation League although he wrote this article in his personal capacity.