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# Episcopalian

**MARCH 1989** 

by Lindsay J. Hardin

Religion and politics don't always

mix. But in Washington, D.C., in the

days surrounding George Bush's in-

auguration as the 41st president of the United States, the two went hand

Beginning with private worship at a local Episcopal parish and ending

with a majestic service at Washington

Cathedral, the inaugural weekend of

January 20-22 found George and

Barbara Bush, both Episcopalians, on

their knees in prayer on several occa-

the oath of office on January 20, Bush

and some 350 family members at-

tended private worship services at St.

John's Episcopal Church, also known as the Church of the Presidents, on

The parish, which was organized

to serve the White House community

during the presidency of James Mad-

ison, was also filled with 150 mem-

bers of the Quayle family, some re-

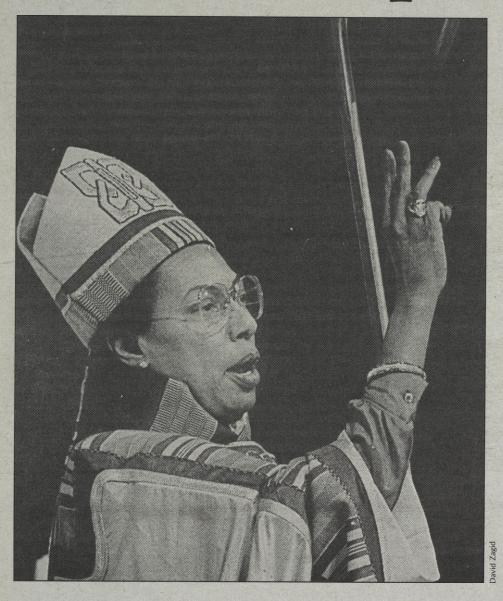
cent Bush appointees, and 150

Lafayette Square.

Three hours before he was to take

VOL. 154, NO. 3

# It's Bishop Harris now!



by Richard H. Schmidt

"Therefore, Father, make Barbara a bishop in your church.'

With these words, Barbara Harris became the first woman bishop in the history of catholic Christendom. Over 50 bishops prayed with Presiding Bishop Edmond Browning and laid their hands on Harris' head, symbolically passing to her an unbroken succession extending back to apostolic times.

The moment came at 12:10 p.m., E.S.T., Saturday, Feb. 11, 1989, in the Hynes Auditorium in Boston, Mass.

Most of the auditorium's 8,500 worshipers had arrived well before the 10 a.m. procession began. Their pride and excitement broke through several times during the three-hour service with sustained rounds of applause and shouts of approval.

The auditorium was equipped with large video screens for those seated in the rear to review the events tak-

ing place at the altar.

The first applause came when Harris appeared in the auditorium during the opening procession. The procession converged on the altar from three directions and lasted nearly 30 minutes.

Music during the procession and throughout the service exemplified the diversity of the Episcopal Church and Harris' roots in the black community of north Philadelphia. Familiar hymns from the Hymnal 1982 and

preached by John C. Harper, rector

there," said one observer. "It was

very positive, traditional, upbeat."

There was a very warm feeling

anthems by Mozart and Handel alternated with gospel songs and Negro spirituals sung with contagious fervor by St. Paul's A.M.E. Choir of Cambridge, Mass. Harris herself, standing in the crossing prior to her examination, led the throng in foottapping and rhythmic swaying.
"Without a doubt we'll know that

we have been revived when we shall leave this place," the choir sang, expressing the almost tangible optimism that filled the vast auditorium.

Paul Washington, rector emeritus of Church of the Advocate in Philadelphia and a long-time Harris friend and mentor, preached. Like the music, Washington's sermon departed from the Episcopal norm. His voice rose and fell dramatically as he spoke about and to Barbara Harris.

"What is happening for us today was inherent in eternity long ago when God said, 'Let there be light,' Washington said. "The light we see today began its journey before the beginning of time."

Washington reviewed the life and ministry of the new bishop, frequently quoting from hymns and scripture:

"The eternal Word speaks: 'O my church! O my Episcopal Church! People talk about you—the church of power and the church of presidents! Today I have chosen a "have-not" and exalted an impotent one!"

"'Just as I am, without one plea, but that thy blood was shed for me." That's all Barbara can say, but it's a wonderful word. If you know God's blood has been shed for you, you're a somebody; if you don't, you're a no-

"God has chosen this foolish thing to confound the wise, one considered a nobody to bring to naught some of the things that are. She can only say, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the lowliness of his handmaiden."

For all the contagious excitement of

the occasion, a few of those present

were unable to share in the day's joy.

Two persons came forward in re-

sponse to Browning's invitation, "If

any of you know any reason why we should not proceed, let it now be

John Jamieson of Evanston, Ill.,

representing the Prayer Book Soci-

made known

#### mon based on "the law of love" Please turn to page 9

of St. John's.

While Episcopalians may be a tiny minority in some places, they are well represented in the

The Bush inauguration: Politics and prayer

Heavily surrounded by the Secret

Service, worshipers prayed for those

who serve the public good, sang sev-

eral familiar hymns, and heard a ser-

parishioners.

Episcopalians have held since the Revolution. George Bush is the nation's 41st president and the 12th Episcopalian to hold the office. Others have

lian and currently a member of St. Martin's Episcopal Church in Houston, Texas. As vicepresident, he worshiped often at St. Columba's Episcopal Church in Washington and has indicated that as president he will worship frequently at St. John's Episcopal Church, located across the street from the White House.

### Episcopalians in government

halls of government. Roughly 1 percent of the U.S.

population claims membership in the Episcopal Church, but President Bush is an Episcopalian —as are 63 of the 535 members of the 101st Congress, or 12 percent. Twenty of the 100 members of the U.S. Senate are Episcopalians, more than any other religious group.

prominent posts in government

included George Washington, Thomas Jefferson, James Madison, Franklin Roosevelt, and, most recently, Gerald Ford. Bush is a lifelong Episcopa-

> ety, called the consecration "a sacrilegious imposture" and urged that the proceedings be halted because some bishops and provinces of the Anglican Communion would not recognize Harris. Jamieson also claimed the constitution of the Episcopal Church forbids women bishops.

James Hopkinson Cupit, Jr., rector Please turn to page 5

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There is little open disagreement on the repellent



# It's done. So can't we just put it behind us and move on?

Richard H. Schmidt, **Managing Editor** 

Barbara Harris is now a bishop. Praise be!

I'm not singing alleluias because I'm glad she's a bishop. The Harris consecration neither disrupts nor enhances my relationship with Jesus Christ. I'm just glad it's behind us so we can stop arguing about whether she can or can't be a bishop (because she's a woman) and whether she should or shouldn't be one (because she lacks academic degrees, is divorced, espouses liberal causes, or whatever). As far as the Episcopal Church is concerned, she is a bishop.

I know for some the matter isn't settled. Their view of apostolic ministry excludes women from episcopal office. Many who hold this view are thoughtful, compassionate, broad-minded, and committed Christians. They face hard, perhaps gut-wrenching, decisions about their future in the Episcopal Church. I hope they stick around because the rest of the church needs their witness though it often doesn't know it. Let us remember them-and ourselveswhen we pray "for the peace and unity of the church of God; for all who proclaim the gospel, and all who seek the truth.'

But however all that turns out, the question of women bishops is settled for the Episcopal Church. We cannot go

The future will surely follow the same pattern the priesthood of women has followed since 1976. The first women priests were looked upon as oddities. But as women entered the priesthood by the hundreds, their ministries were accepted in more and more sectors of the

All but a handful of dioceses now accept women priests. As older bishops retire and new ones replace them, this number grows smaller. Given enough time, the ministry of women bishops will also be accepted in all corners of the Episcopal Church. Now let's move on.

To what shall we move? Could the consecration of a woman bishop be but the first step along a new road which God is mapping out for us? Ought we to extend our understanding of the sacred to still wider bounds?

The church has labored long to define the sacred and distinguish it from the secular or profane. The clergy, church buildings, consecrated bread and wine, religious artifacts and garments, Bibles and prayer books-these are sacred. Other people and objects are not.

Such distinctions are useful, and every culture makes them. But at the deepest level they are meaningless. All creation is ultimately sacred. The significance of the Incarnation is not merely that God became male. Nor is it that God became human. The important thing is the Creator entered the creation, and the fact that a firstcentury Jewish male human was the means God chose may signify very little. All creation is sacred because God entered, inhabited and redeemed it all.

I'm not suggesting we ordain snails, beagles or flounders. Ordination is to specific ministries which only people can exercise. But how do we acknowledge the sacredness of the rest of creation? Perhaps we've turned the question upside-down. We tend to assume that everything is by nature profane, which leads us to ask, "Can this person or thing be set apart and made sacred?" Perhaps we should assume that everything is sacred. Then we would ask, "Can this person or thing be set apart and made profane?"

### VIEWPOINT

### Violence is evil regardless of who commits it

by Elizabeth Eisenstadt, **News Editor** 

Somebody's husband. Somebody's son. Somebody's roommate. A child who will never again play an impromptu game of volleyball. Or sing soprano in the college choir. Or grow up to be the physicist, actor or politician he or she dreamed of being.

For years, planes have been blown out of the sky by terrorists, bombs exploded in airports, buses or crowded city streets. But the incineration of Pan Am Flight 103 hit Americans especially hard. The faces of the servicemen and women, the professors and the housewives could have been our own. All we have left of those Syracuse University students who went to study in Europe are flimsy photographs which manage to convey, with an optimism tragic in retrospect, the hope and resilience and unfulfilled promise of the young.

So far, no group has been conclusively linked to the bombing. If or when it is, it will probably claim that the bombing was justified by injustices perpetrated by Americans or Europeans somewhere in the world.

But are bombs and murders ever justified? Last summer Irish bishops at the Lambeth Conference strongly objected to an approved resolution which acknowledged that sometimes oppressed persons turn to armed struggle when all else fails. The resolution had been intended to support efforts for justice in South Africa. Irish bishops saw it as tacit approval of the Irish Republican Army and its murderous campaign.

To say that one opposes the South African government's cruel and demeaning policy of apartheid is relatively easy. Most of us would also favor fair employment for Roman Catholics in Northern Ireland; some would argue that Protestant claims to a hearing have not received enough attention. But can we approve violent means to just ends?

nature of racial oppression in South Africa, but people of good will do disagree about the nature of conflicts in Northern Ireland, in Nicaragua, in Israel. Where we see subtleties of rights and wrongs on all sides, making a case for terror, whether it comes from a government or from the group that claims it is being oppressed by the government, becomes harder.

I don't sit in a shack in one of the black homelands, nor am I in the middle of a Belfast ghetto. Without the experience of oppression, only the most fundamental instinct makes me say that violence against the innocent is both a horrible waste of life and ultimately a useless foundation for a just society.

Examining the Lockerbie air disaster in a recent edition of the Church of Ireland Gazette, an editorial writer noted our temptation to use the stark terminology of good versus evil in fighting back. "But giving in to that temptation is to get into a spiral of reciprocal violence that accepts a basic tenet of terrorism: Once the convention of the sacredness of human life is lifted, there is no limit to the possibilities of exploiting human vulnerability.

As a citizen of one the most prosperous and democratic countries in the world, I condemn our nation's use of force against civilians when it violates that convention. We should have expressed public remorse when we shot down the Iranian airliner last summer.

Recent reports have linked a West German company and a Libyan plant thought to be producing chemical weapons. If western civilization has advanced enough to have a European economic community, surely its citizens could muster a little moral outrage.

Perhaps the loss of kids who represent part of our future, our achievements, abilities, hopes for peace will convince people of conscience that every human being created by a loving God is precious in his sight. Instead of continually mourning the victims of a brutal justice, perhaps we should work more ardently for the fulfillment of justice in peace.

#### the presiding bishop

# We are all pilgrims on the way



by Edmond L. Browning

Some six months after the close of the Lambeth Conference this summer in Canterbury, England, there are still lessons for me in that experience. Spending three weeks with 525 bishops of the Anglican Communion, together in prayer, worship, Bible study, debate, listening, learning, laughing, is not something I move past easily. Nor would I want to. I am still absorbing it. I am not alone in this; I read in many diocesan papers continuing reports from our bishops and their spouses.

Now that we are in Lent and reflecting on the journey of Jesus that led to the cross and then on gloriously to Easter morn, the "pilgrimage" aspects of the Lambeth experience take on fresh meaning for

The marvelous English poet and storyteller of the Middle Ages, Geoffrey Chaucer, left us a wonderful legacy in his *Canterbury Tales*.

#### 'I thank God for our diverse understandings of how God acts in the world.'

Bawdy, funny, sometimes profound in their depiction of our human nature—grounded in the dust reaching for heaven—these are the stories told during their journey by a group of pilgrims. They are on their way to that very Canterbury Cathedral in which were held the opening and closing eucharists of the Lambeth Conference.

Though Chaucer's pilgrims were making the journey to Canterbury together, they were very different people with different tales to tell. We Anglicans are certainly not all alike either, and I thank God for the gifts we bring one another in our diverse understandings of how God acts in the world

We are particularly reminded, during this Lenten journey of 1989, of our different gifts, and our different understandings, now that the first woman in our communion has been consecrated bishop. There are those for whom this is painful and those for whom this is the appropriate living out of our theological understanding of how God calls us. As presiding bishop, it is ever more apparent to me that the election and consecration of women to be bishops is part of our faithful living out of the fullness of our ministry in the Episcopal Church. We have come to that place where women and men can exercise their gifts as deacons, priests and now bishops. This is where we are on our journey.

I know this consecration creates grave difficulties for some of the pilgrims. We all are saddened by that. We know that we don't all have the same ideas about what the path looks like. We know that we don't all travel on the same route or at the same pace. Some of us are pathfinders, while others are paying attention to the nurture we need for the journey. Some of us are weary while others are feeling impatient, pressing for greater speed. And, though we travel together, we are each seeking to make a personal response to our Lord. We are each living out, as best we can, our baptismal covenant with our Lord Jesus Christ.

We know that there are some, relatively few though loud and sometimes strident, voices from left and right who say that our church is not being faithful to God's call. I am sensitive to the hurts and fears, as well as the legitimate concerns, of some of our brother and sister Episcopalians. However, I know that we have miles to go and we need each other. We have a mission before us. We cannot spend all of our time, to say nothing of our talent and our treasure, arguing about the fitness of the other travelers and the trappings of our horses!

This is not to say that we must press on without conversation. In the way of Chaucer's little band of pilgrims, we must tell our stories. We must listen to one another. I certainly have some stories to tell from my own pilgrimage around this church. During this last month, I have had the pleasure of visiting in four dioceses: Delaware, Mississippi, Arizona and Texas. In all four I was struck by the signs of hope, the marks of faith that I saw. I am strengthened and inspired by the commitment to mission of the people of this church. We are feeding the hungry, tending the sick, educating the faithful, praying and working and being God's instruments in this needy world.

The faithful people I have met remember that we are pilgrims along the way. I can tell you that I have seen the "grass roots" and they are green and flourishing!

It seems clear to me now that it is usually easier to resist going on to new places, to stand fast for what is, than to press forward. It is easier to stay with the familiar than to call out to the other pilgrims that an unexplored path beckons. It is easier to hold fast to a past we know than to move into a future we cannot yet see.

My fellow pilgrims, we are living in a mystery. Our journey is full of uncertainty. *God* is certain and sure, and constantly being revealed to us. We believe that revelation continues. We believe that there are still prophetic voices among us and that we must press on to unfamiliar paths. We surely know that we will find God there.

My prayers are with you on your Lenten pilgrimage.



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# Vacant classrooms become shelter for homeless

by Cynthia Donnelly

The whole operation began innocently enough (innocent in the sense of unknowing). Three cross-country cyclists, accustomed to youth hosteling their way across Europe, turned up in Galax, Va., early in August in the very week that sees the town's population balloon from 7,000 to around 40,000 with the incursion of the Fiddlers' Convention, oldest and largest in the world. Not a motel room was available within 50 miles.

The young people, all Episcopalians, thought of the premises of a church and, since the Twin Counties of Grayson and Carroll have only one Episcopal church, ended up on the doorstep of

Church of the Good Shepherd.

Vicar Standrod Carmichael considered the matter briefly, saw no reason not to give them shelter and care them showers in the nearby vicarage. He even cooked a spaghetti supper for them and listened to stories of their cross-country trek. He sped them on their way east the next morning, only dimly realizing that the Hostel of Church of the Good Shepherd had been born, an event which was to have large repercussions in the life of the mission and of the community.

In a small town like Galax, the vicar is called on in a lot of unusual situations. When the paterfamilias of a family camping out in a nearby national forest was felled by a heart attack, leaving a young wife and five children under 6 years of age to fend for themselves, the social service agency

turned to Carmichael.

This was obviously a desperate case: Six souls, homeless through no fault of their own, needed a roof over their heads while the medical procedures went forward. Parishioners brought emergency cots and bedding into what had been the church's two Sunday school rooms; they obtained food from the nearby Methodist Food Pantry and the Jimenez family was provided for.

The coronary turned out to be a false alarm, to the great relief of the mission's tiny congregation which had taken the family to their hearts and made plans for the children to be entered in the local schools and the mother and father to obtain work. The family even came to church that Sunday, in the parlor of the house which serves as

The first transient was a con artist. But he alerted a small rural congregation to a need they knew how to meet.

worship center as well as office space and spare bedrooms. The congregation was close to tears of sympathy when the father, in broken English, expressed his desire to "join the church." The children were ardent in their protestations of their love for Jesus. It was all very *gemutlichkeit*.

When Mr. and Mrs. Jimenez were picked up roaring drunk in the aisle of the local supermarket, some questions began to be raised. At this point the father conveniently had another "heart attack" and had to be rushed to the hospital while the distraught wife wept up and down the street and collected more food and money from sympathetic onlookers. It turned out to be an act which had played well in Florida and Connecticut before being presented in southwestern Virginia.

Pretty well disillusioned but wanting to be fair about the matter, the vicar began making inquiries of other agencies in the Twin Counties and, further afield, from the putative former rector of Mrs. Jimenez, who claimed to be an Episcopalian.

Now the bitter truths began to roll in. The family were accomplished and well-known con artists who had done any number of people out of 4 THE EPISCOPALIAN MARCH, 1989

F CELL PURAN MALIANTER AT

goods and services up and down the east coast. They were asked to leave the precincts of Church of the Good Shepherd—and so they did, under duress, having been referred to the less-thantender ministrations of the social services in Grayson County.

With all the skill of professionals who really know their way around, they vanished, taking with them the five children from whom they refused to be parted. (The happier sequel to this story is they were finally located in California, and the children were removed to foster homes, along with another baby who had arrived in the meantime.)

The experience was disheartening, but interestingly enough it only served to convince the congregation that the principle of a hostel was a sound one, making use of Sunday school rooms which were not in use because the congregation

needs of the people who come to the hostel cannot be met simply with an infusion of cash. Linda, in Death of a Salesman, says of her newly-dead husband, "He only needed a little salary," and Charley counters, "No man only needs a little salary."

So far, in the 16 months of its existence, the hostel has had 500 "guest nights," which means that it has almost never been without occupants. Three or four people are often in residence at the same time. Stays are limited to two weeks—about the time needed to get people in touch with community agencies to obtain food stamps, find jobs, find permanent housing, provide solid, challenging counseling by the vicar, and direct the people toward putting their lives in order.

One thing that is never done: proselytizing. Guests are, of course, invited to attend church services, and many of them do, but there is no hint of having to "get saved" to be entitled to the



Robin Bowman, left, and Judy Tolley recently stayed at the Good Shepherd hostel.

had no Sunday school age children.

During the Jimenez stay, hot water had been piped into the capacious upstairs bathroom, and cooking facilities were available in the church kitchen, which had a range and refrigerator. With the congregation's whole-hearted approval, the vicar let the local ministerial association, of which he was president, know that in dire emergencies lodging for a night or two was available at Good Shepherd. It was a warm, safe place where men and women down on their luck, just out of jail, or without means to provide a roof over their heads could come in out of the cold for a limited time so long as they obeyed the rules of the house, which were spelled out and prominently displayed: No alcohol or drugs, attention to care of the church's property, no visitors. They were simple, reasonable rules which few people found hard to keep.

Food came chiefly from the Methodist Food Pantry. Essential furniture, bedding and bath linens came from members of the congregation and eventually from other sources in the community when people began to be aware that this was the only game in town and that Good Shepherd was providing a service that the other churches, all larger and more prosperous, were not offering.

Good Shepherd has some 24 members on its rolls—its vicar points out that southwestern Virginia has approximately as many native Buddhists as native Episcopalians. In spite of its small numbers, the congregation is energetically proud of the hostel and consistently votes a proportion of its small budget toward the hostel's maintenance—not in terms of providing cash for the "guests," but to pay for extra expenses incurred in utility bills, paper goods and other essentials when at least two people are occupying the premises at all times.

One of the basic principles of operation is the

shelter the hostel provides.

Other congregations in Galax, which is in the heart of the Bible Belt, would like to see a more evangelistic approach with some sort of quid pro quo in terms of soul-saving, but such is not the stance of Good Shepherd, whose vicar is fond of quoting the adage that there is almost no limit to the amount of good that can be done in the world if no one is particularly concerned about who gets the credit for it.

The hostel is limited only by the limitations of its facilities. For every occupant admitted—and admissions now take place only when a community organization certifies that all other possibilities have been exhausted—two or three others need this kind of service.

Some hope the facilities can be expanded by removal to a larger building, with the support of an ecumenical board, and that an administrator-intraining can be provided to learn from Carmichael prior to his retirement in 1990 how to run such an operation. The necessary counseling component, which is vital to the health of the undertaking, means that finding such a person will not be a simple matter—but nothing about the hostel has been simple, yet somehow, in an almost miraculous way, it has come into being and flourished.

The hostel is an extraordinary witness to the admonition to make do with what you have and to meet the need at hand, not some imaginary and more glamourous need. It is an extraordinary witness to the faith and perseverance of a congregation led by a tough-minded, realistic and deeply spiritual visionary who glimpsed what needed to be done and set about doing it.

**Cynthia Donnelly** is senior warden at Church of the Good Shepherd, Galax, Va.

#### Consecration

Continued from page 1 of Church of the Resurrection in New York City, also objected. He claimed Harris' election to be a bishop is contrary to scripture and tradition and that her consecration would be divisive and sectarian.

The assembly murmured and booed as the two objectors spoke.

"The reasons advanced have been raised and broadly ventilated since her election," Browning responded. "Nevertheless, a majority of the standing committees have consented to it as well as a majority of bishops having jurisdiction. We shall proceed." Cheers and applause rang through the auditorium following Browning's announcement.

Joining Browning as co-consecrators were Bishops David Johnson of Massachusetts, Allen Bartlett of Pennsylvania, John Walker of Washington and retired Bishop Lyman Ogilby of Pennsylvania.

Harris is now suffragan bishop of Massachusetts.

Johnson said Harris' primary responsibilities will be to work with three diocesan agencies:

• the commission on pastoral outreach, which develops hospital and prison chaplaincies;

• the commission on parishes, program and resources, through which she will assist parishes seeking a rector and work with clergy and vestries already in place;

• and the committee on stewardship which deals not only with the external stewardship of the environment, time and talent, but with the internal stewardship of the soul, including such things as drugs and pornography.

Harris will be part of the regular episcopal visitation rota, Johnson said.

What will he do if a parish asks that Harris not visit? "I'll see that another bishop visits them. Then two or three months later, Barbara and I will have an informal gathering with the parish to give them a chance to meet Barbara and begin dialogue," Johnson said.

Does Johnson expect that every parish in the diocese will eventually accept Barbara Harris as a bishop? "I expect the entire Anglican Communion will eventually accept Barbara Harris as a bishop," he said.

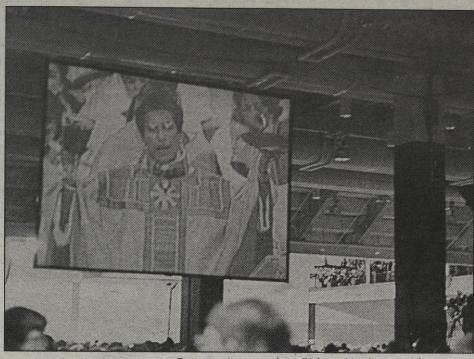
In a press conference after her con-

In a press conference after her consecration Bishop Harris acknowledged the opposition to her election and said, "We will be reaching out to as many people in the diocese and in the whole church as we possibly can."

The following day Harris preached her first sermon as a bishop at Boston's Cathedral Church of St. Paul. Commenting on the temptation of Christ in the wilderness, she said, "If Jesus had not taken risks, we would not be saved. If the Diocese of Massachusetts had decided to play it safe, I would not be here wearing a rochet and a chimere and a pectoral cross.

"Under the guise of tradition and convention, we temporize with oppression and compromise with injustice. We avoid the problem and the responsibility for becoming involved, and we rationalize to ourselves, 'There's no harm in walking with the devil as long as he's going your way."

TIMES 1 - 1 45 55



Congregation watches Bishop Harris on video screen.

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# Consecration: Most rejoice but some mourn

by Elizabeth Eisenstadt

To walk the halls of Boston's imposing Hynes Convention Center the morning of the consecration was to participate in a sacred carnival. White-skirted teenage crucifers and torch bearers strolled past scarlet-clad bishops. Clergy, some of whom had traveled cross-country to see Barbara Harris made a bishop, exchanged enthusiastic hugs and kisses. Masses of couples and families and friends streamed into the auditorium, awaiting the processions and the gospel music and the pageantry of the historic service.

Soon cries of joyous affirmation replaced polite anticipation. No bishop-to-be could have asked for a more welcoming audience. Those who chose to attend described themselves as "happy," "proud" and "hopeful."

Some participants were able to take the long view. The woman priest whose ordination made history 45 years ago in war-torn China said she had no idea at the time that women would ever be bishops. Saying how much she was enjoying the day, 82-year-old Li Tim Oi added that Harris would now embody Jesus' love for women in a different way. "The consecration opens a new way for women to serve the church," she said.

Since she was chosen suffragan bishop September 24, Harris has deliberately avoided feeding the controversy, both personal and ecclesiastical, which has swirled about her. But Kwasi Thornell, canon at Washington Cathedral, addressed one matter head on. Alluding to critics who charge that Harris holds left-wing views inappropriate for a bishop, Thornell said, "Harris is political but has deep roots in the church. Her political involvement has a spiritual base."

Harris' election is significant for minority women because she was chosen regardless of her minority status, said longtime friend and colleague Barbara Duncan. "I feel a lot of optimism for other minority women. I hope they won't be elected just because they are a minority, but for what they have to contribute to the church," said Duncan, interim rector at St. Matthew's Church, Wilmington, Del.

The new bishop's home Diocese of Pennsylvania was well-represented. Church of the Advocate, where she had served as associate rector, sent a busload of 40 parishioners, according to senior warden James Rhinehart.

Not everyone greeted the consecration with joy. Although he has heard mostly positive reactions, said Pennsylvania's Bishop Allen Bartlett, "there are a number of people who find it difficult. I'll do all possible to stay in communication and extend my pastoral ministry to all."

Bartlett said one Pennsylvania parish has already asked that it be allowed to bring in a visiting bishop in accordance with the resolution General Convention passed last summer. The action allows congregations which disapprove of the consecration of a woman to the episcopate to request that a bishop who shares their views be sent to perform episcopal acts in their parish.

Traditionalist clergy in the Diocese



From left: Bishops Allen Bartlett, Barbara Harris, Edmond Browning

of Massachusetts also expressed dismay. Having already written a letter of protest to Bishop David Johnson, Andrew Mead said he saw "no reason to change his plans" to host a long-scheduled mission at Church of the Advent the day of the consecration. Nonetheless, the rector of the 900-member Boston church said he expects to "work out a reasonable relationship with the diocese."

The Boston Globe on February 12 reported that Titus Oates, rector of All Saints', Boston, held a requiem mass. "I just thought it was a good time to pray for the dead and the dying, and that includes the Diocese

of Massachusetts."

When asked about dissenters at a post-consecration press conference, Harris said, "We will be trying, all of us in the office of bishop, to reach out to as many people in the diocese as we possibly can."

Added Presiding Bishop Browning: "One of my hopes is we can continue to provide space for diversity within the life of the church. It's all of our responsibility."

At least three members of the consecration congregation said nothing would have kept them away. "It's a lifetime dream for all who want

Continued on next page

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#### Reactions

Continued from previous page women to achieve equality," said Peggy Morton, a parishioner of St. Michael's, Milton, Mass.

Agreed Harold Knight: "I want to be free. The more inclusive the church is, the freer all of us are."

Lending an ecumenical note, Baptist minister Milton Ryder said he wanted to be a part of a significant day in the history of Christendom. "My denomination has ordained women for over 100 years, but we have not recognized their competence by placing them in the highest positions."

Bernard Cardinal Law of the Roman Catholic Archdiocese of Boston and Bishop Methodios of the Greek Orthodox Archdiocese of Boston promised prayer for Harris, according to *The Boston Globe*. Neither of these churches ordains women priests, and neither sent official representatives to the consecration. At the press conference Harris said she does not believe her consecration will preclude "further discussion and dialogue" with churches which don't ordain women.

In a letter to ecumenical leaders which was released at the press conference, Browning said he prays that the inclusion of women in the catholic episcopate and priesthood "will come to be seen as a gift to the church catholic and a contribution toward a deeper understanding of holy orders."

Anglican provinces which do not ordain women did not send official representatives. Archbishop of Canterbury Robert Runcie wrote a letter to Browning in which he said he would pray for the church the day of Harris' consecration, "deeply conscious that not every Anglican would yet feel able to acknowledge her as a bishop in the church."

Hugh Montefiore, retired bishop of Birmingham, covered the consecration for *The London Times*. Stressing that he was not representing the Church of England, he said he was happy to "be here on such a historic, happy and American occasion." When asked what made the service peculiarly American, he pointed out that it began with the carrying in of the American flag, had an informality and dignity about it and, "like everything American, was done on a vast scale."

Asked to assess the effect of the consecration on the debate about women's ordination to the priesthood in England, Montefiore was forthright. "The Church of England has to solve its own problems with women priests, and it's no good Americans thinking they can help. On the whole, they hinder us." Montefiore has been a vocal supporter of women's ordination

Previous commitments kept Colorado's Bishop William Frey from being present at the consecration. Frey had given his "yes" vote much thought (his standing committee voted "no").

voted "no").

Noting the attacks on Harris, he said he hopes she has "the courage to stand her ground and not retaliate."

Warning against a "triumphalistic attitude" on the part of partisans on

the left or right wings of the Episcopal Church, Frey said he hopes "we can get a number of female bishops elected quickly so as to reflect the variety of theological positions the male bishops reflect."

How did the object of all this scrutiny feel that chilly Saturday morning? "A mixture of excitement, joy and humility," said Harris.

In a ceremony which spanned the breadth of ages, races and cultures, the optimism of one 18-year-old torchbearer is worth noting. "Women and men are becoming more and more equal everyday," said Alix Rosen of Christ Church, Andover, Mass. She would like to meet Harris, she said. "People have been saying great things about her, that she's not getting cocky and she is still the same loving person."

# Corporate dialogue: resolutions alternative

by David E. Sumner

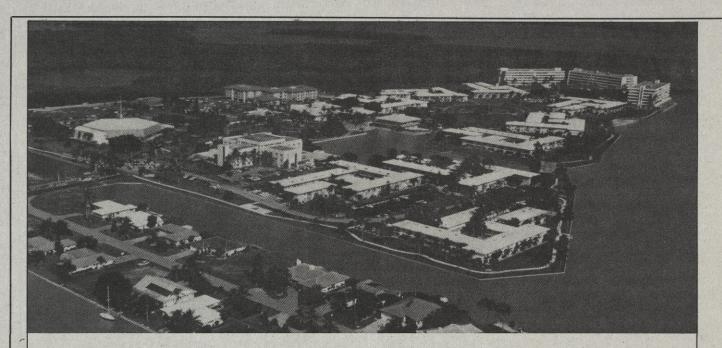
A few years ago Avon Products agreed to change portrayals of women in its advertisements after the Corporate Forum of New York intervened between the company and women's protest groups. "We negotiated a change toward a more professional model of women and away from the subservient housewife role," says William Stemper, an Episcopal priest who is founder and chairman of the forum.

In 1975, the town of Gillette, Wyo. encountered budget deficits as a re-

sult of increased demands on its services. This was due to rapid economic development brought on by the extensive mining operations of Carter Oil Company, an Exxon subsidiary.

A shareholder resolution had been filed with Exxon to force the company to aid the town. But the resolution was withdrawn after the Corporate Forum negotiated for Exxon to make contributions to the town's budget.

get.
"Over the years, we've done intervention and led negotiations between
Continued on next page



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#### Corporate

Continued from previous page

the activists on one side and the corporations on the other," says Stemper. "We've been able to do that because we're perceived to be a trusted, honest broker."

The Corporate Forum, Inc. of New York, formerly the Forum for Corporate Responsibility, is a non-profit educational corporation. It sponsors seminars, conferences and workshops for corporate leaders and works as a problem-solving intermediary between corporations and their critics. Its sponsors are churches and approximately 20 corporations.

Stemper feels he has a ministry to a group that churches neglect—corporate leaders. "The Episcopal Church has opted, probably not so much from conscious decisions as out of

whim and circumstance, to abdicate its leadership role in the corporate community," he believes. "Rather than nurture its establish-

"Rather than nurture its establishment role, the Episcopal Church has felt ambivalent, unsure and unclear about its social and economic position. It has romanticized the poor without calculating how their needs might be remedied."

The forum conducts a regular set of summit dialogues among corporate CEO's, university presidents, and the presiding officers of five mainline religious communions. In addition to Presiding Bishop Browning, other participants have included Bishop James Malone, president of the National Conference of [Roman] Catholic Bishops; Dr. Avery Post, president of the United Church of Christ; Dr. James Laney, president of Emory University; Dr. Nathan Pusey, president emeritus of Harvard Uni-

versity; and several corporation heads.

Speakers at previous Corporate Forum meetings have included former President Jimmy Carter, Archbishop Desmond Tutu, Bishop Richard Holloway of Edinburgh, Scotland, and many corporation heads. These meetings, held about 12 times a year, are designed to resolve specific conflicts. "Every time we have a meeting, there's a conflict lurking in the background that we're trying to resolve," says Stemper.

A recent article in *Christianity and Crisis* described Stemper as the "good cop" in the field of church and corporate relations. "For us to take a bad cop role really isn't necessary because there are so many bad cops around," he says. "To be a bad cop, you have to have some kind of stick. That 'stick' is the shareholder resolution—the principal mechanism used to

threaten corporations to change.

"With so many organizations . . . taking a bad cop approach, it made more sense for us to be a moderate alternative."

But the Corporate Forum serves a complementary and welcomed function to these other advocacy groups. "It's important to say that if there weren't bad cops out there forcing corporations to consider the social implications of their economic policy, then our kind of organization would not be viable," says Stemper.

'The Episcopal Church has opted...to abdicate its leadership role in the corporate community.'

"Corporations know if that dialogue is not successful, they face more expensive legal and political battles. Corporations do not want to be told by churches that they are immoral. Therefore, they have a vested interest in conducting dialogue.

Another forum activity is its Ethics Institute which brings together specialists in organizational ethics and key executives from the forum's membership to train managers "to be more sensitive to ethical issues in profitoriented decisions."

While the Corporate Forum's activities are focused in New York, it conducts similar activities elsewhere. The forum actively solicits parish and diocesan participation. "I would encourage churches throughout the country to pursue liaison with the corporate and business community," says Stemper.

For further information, write to the Corporate Forum at 774 Ninth Ave. #3FN, New York, N.Y. 10019.

**David E. Sumner**, the author of *The Episcopal Church's History*, 1945-1985, teaches journalism at the University of Tennessee in Knoxville.

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President and Mrs. Bush at prayer in Washington Cathedral

#### Inauguration

Continued from page 1 As the sun faded beneath the clouds and the winter air chilled some 200,000 onlookers on Capitol Hill, evangelist Billy Graham gave an invocation, praying for peace, justice and leadership inspired by God.

As is the custom, Bush was sworn in with his left hand resting atop both his family Bible and the Bible used by George Washington.

During his inaugural address, Bush pulled from his pocket and read a prayer (see box) which he said he had written.

After the swearing-in, Bush signed legal documents which confirmed his presidency. His second official act as president was to proclaim Sunday, January 22, a national day of prayer and thanksgiving.

As a filled house—some 3,500 people -rose to their feet in silence on the morning of January 22, George and Barbara Bush walked to their seats in the front row of Washington Cathedral.

"Grant to our president, George, and our vice-president, Dan, wisdom and strength to know and do your will," Episcopal Bishop John T. Walker of Washington said. "Fill them with love and righteousness and make them ever mindful of their calling to serve this people in your fear.'

The procession, led by the Cathedral Choir of Men and Boys and the Howard University Concert Choir, also included Presiding Bishop Edmond L. Browning, Rabbi Matthew Simon of Rockville, Md., Cardinal James Hickey of Washington, Greek Orthodox Archbishop Iakovos and Charles A. Perry, cathedral provost.

"Moral leadership is grounded in the inner disposition of love and compassion," said Browning, one of three homilists. "This leadership makes conscious that which lies unconscious in the soul of a nation.

'When the moral leader shows his inner disposition of love and compassion through his words and actions, the people recognize, acclaim and accept that authority. In fact, they hunger for that leadership, and as they are satisfied, they are reconciled one to another.'

Browning concluded by quoting a Massachusetts woman who had written Abraham Lincoln after his inaugural address, saying, "May God help you in the future as he has helped you in the past and a people's love and gratitude will be but a small portion of your exceeding great reward.'

Peter J. Gomes of Harvard University's Memorial Chapel drew laughter when he said, "Be careful for what you pray, you just might get

"The former vice-president of the United States prayed doubtless to become president, and now he has. And now we must all pray with him and for him."

#### The President's Prayer

President George Bush read the following prayer during his inaugural address:

Make us strong to do your work, willing to hear and heed your will, and write on our hearts these words: Use power to help people. For we are given power not to advance our own purposes, nor to make a great show in the world, nor a name for ourselves. Help us, Lord, to remember that there is but one just use of power, which is to serve the people.

Striking a political note, Gomes also called on the new president to provide hope for the destitute. ". . . Woe to those who would neglect the necessities of those who huddle against the cold in our streets and whose needs are vividly, painfully, embarrassingly clear to us all. . . . The greatest casualty, the greatest impoverishment is what you see if you ever dare look in the eyes of those who confront us from the grates and doorways of the nation: It is the impoverishment of hope, the loss of any confidence in self or future."

Republican Governor John Ashcroft of Missouri, a member of the Assemblies of God, also preached, urging the new administration to protect the environment, saying, "We have an incredibly wonderful opportunity to correct some of our past errors, to clean them up and start over again." Lindsay J. Hardin is assistant rector of St. Martin-in-the-Fields, Philadelphia, Pa.

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#### **Recent Diocesan Campaigns:**

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# Iowa boosts parish evangelism

by Nancy Morton

Iowans find the Iowa state rock, the geode, an encouraging model for evangelism. On the outside the geode is a plain, gray rock. It is round or slightly oval in shape with a rough surface. Broken open, however, it reveals clusters of beautiful crystals partially filling the cavity. When the church's shell of reserve is broken open, beauty to be shared and space to be filled are exposed. A geode was among consecration gifts given Bishop C. Christopher Epting.

Until his retirement on January 1, Bishop Walter C. Righter led the treasure hunt. Epting will add his expertise. As the search goes on, success depends on clergy and laity making personal contacts. When people become intentional about caring, calling and communicating the faith, outsiders respond.

Many different strands contribute

Diocese of Iowa supports parish evangelism through research, advertising and training.

to connecting the new jewels to the current collection.

Each strand plays its own part. Three of the strands at work in treasure hunting for new members are Locating the Treasure, Learning to Listen and Fostering Family Ties.

#### Locating the Treasure

Regional meetings were held to identify aspects of faith most meaningful to Iowa Episcopalians. Nineteen themes emerged.

A professional market research firm was hired to do a state-wide survey comparing 800 non-Episcopalians with 200 members and to project the findings statistically. They gathered basic demographic information and interviewed all of the people about the 19 themes or faith propositions which came from the regional meetings.

Approximately 11 percent of the population stand out under a heading of "compatible non-attenders." These are people not presently affiliated with a church who indicated the same high interest in certain of the faith statements as did Episcopalians. Demographics of the two groups are similar also

Although the 11 percent are by no means the only people to be reached, they are a basic group to which we have directed our message.

An advertising campaign on prime time television and in newspapers tested the effectiveness of the themes generated by market research in raising community awareness of the Episcopal Church. The test was conducted after the congregations had been trained to listen.

The commercials were professionally produced but used real-life

Episcopalians who expressed their own faith with sincerity and grace.

According to Righter, "The uniqueness of what we are doing is the combination of training and market research before running advertising. We have demonstrated that advertising can raise community awareness of the church. Whether visitors come back is beyond the scope of an ad. At the doorstep, the local people take over."

Data from both market research and test market has been shared with all dioceses of the American church along with state denominational leaders through the Iowa Inter-Church Forum.

#### Learning to Listen

Precious stones are sometimes referred to as "ice." Gems who are Episcopalians may not be "icy" but have been known to give visitors a cold shoulder. An invitation to church doesn't mean much without a warm reception.

That requires training, so the diocese provides training—40 hours of it. Lay people who participate invest four weekends.

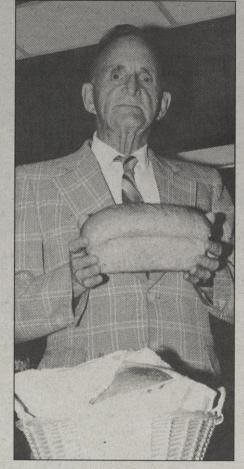
Two weekends are devoted to LEAD workshops, developing skills for listening, caring and calling. The acronym stands for Leadership Education and Development, a program John Savage originated in Ohio.

The other two weekends are built around incorporation and assimilation of new members, using materials developed by the Alban Institute and others

Among the responses in participating congregations:

• loaves of bread or other homemade products for visitors, sometimes given to them after the service and sometimes personally delivered to their homes later in the day;

 special Sundays designated as "visitors' day" when members of con-



William Perry of All Saints', Storm Lake, lowa

gregations are encouraged to bring a friend or co-worker who does not have a church home;

• ushers circulating a registration form for members and visitors alike to fill in names and addresses, with a committee meeting on Monday to plan follow-up.

#### **Fostering Family Ties**

"Family," to Episcopalians, means everything from the local church members to churches in the next town, the wider Episcopal Church, the Anglican Communion and other religious bodies. Building family ties requires programs at many levels and for diverse ages and interests. Distances between communities can create a sense of isolation, especially in small congregations. Here are some of the things Iowa Episcopalians are doing to foster family ties:

• Multi-generational church school classes are offered where congregations are too small for a graded curriculum. Lessons are presented by a family unit, prepared by the family, with all ages participating.

 Some small congregations meet quarterly as an entire congregation to plan and share.

• Small congregations in the same area form cluster ministries and share a priest, yet retain their local identities.

 Alcoholics Anonymous, weekday schools and other community groups are invited to use church buildings.

Buildings are modified to accommodate community needs.

• The editor of the diocesan newspaper visited all 67 congregations in the diocese, traveling 6,000 miles and building contacts in every locality.

• Ecumenical friends participate in major diocesan events.

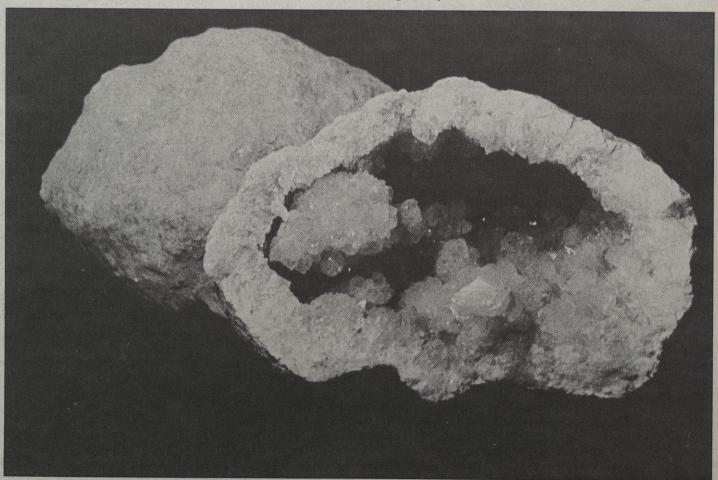
 Vacation Bible Schools are shared with congregations of other denominations.

• A three-way companion diocese relationship with Brechin in Scotland and Swaziland in Africa broadens local Episcopalians' sense of church family

• An Iowa mission congregation is one of the local sponsors of the Ulster Project to bring 15-year-old Roman Catholics and Protestants from Northern Ireland to spend a month with American families who also have a 15-year-old.

The treasure hunt continues.

Nancy Morton is editor of The Iowa Episcopalian.



Bishop Epting's Iowa geode

10 THE EPISCOPALIAN MARCH, 1989 THE EPISCOPALIAN MARCH, 1989 TO

#### Spirituality Center in San Francisco

Grace Cathedral, San Francisco, has opened a center which will offer workshops, courses, conferences and creative spiritual experiences in self-knowledge, healing and wholeness through service. "Quest: Center for Spiritual Wholeness" is directed by Lauren Artress, canon pastor at the cathedral. The center says it "stands firmly in the Christian tradition and yet seeks to reach out in friendship to other traditions.

On the weekend of April 21-23, Quest will sponsor its first annual pilgrimage, "Îmagination as Spiritual Path." The conference will feature author Robert Johnson and Alan Jones, dean of Grace Cathedral. The weekend costs \$75. Friday night's lecture and reception cost \$15. For more information, write: Quest, Grace Cathedral, 1051 Taylor St., San Francisco, Calif. 94108, or call Priscilla Clark at (415) 776-6611.

### **PEOPLE**

Congratulations to Anne Elliott Lyndal, Noreen O'Connor Mooney and Janet Fulton Bragg Campbell who on February 18 became the first women the Diocese of Long Island has ordained to the priesthood Donald Mowery was honored recently for 25 years of service to the Tennessee-based Youth Service

On December 11 retired native American Suffragan Bishop Harold Jones of South Dakota celebrated the 50th anniversary of his ordination to the diaconate, his 50th wedding anniversary, and his 79th birthday - Long Island's retired Bishop Jonathan Sherman marked 40 years as bishop at a eucharist celebrated January 6 in the Cathedral of the Incarnation in Garden City - William Bradley Roberts, assistant for worship and the arts at St. James' Episcopal Church, Newport Beach, Calif., has been appointed to the Episcopal Church's Standing Commission on Church Music.

The coordinator of the AIDS Interfaith Council of Minnesota, Rosalie Heffelfinger Hall, 60, was ordained priest December 28 at her home parish of St. Martin's-by-the-Lake, Minnetonka Beach, Minn. □ A tip of the laurels to Henry James and Henry David Thoreau, recently inducted into the Poet's Corner at the Cathedral Church of St. John the Divine in New York City; Daniel Hoffman is the cathedral's new poet-in-residence. 

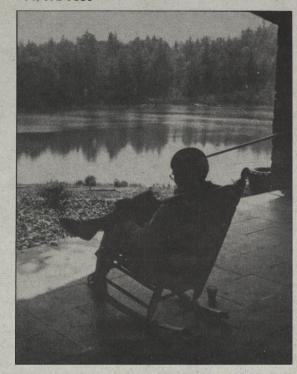
John Campbell, chairman of the Church of England's guild of vergers, visited the United States in January to celebrate the inauguration of the vergers' guild of the Episcopal

Defrocked Assemblies of God minister Jim Bakker and wife Tammy have returned to television in a new telecast distributed through the Video Program Network D Edward E. Martin, Jr., rector Grace Episcopal Church in Rutherford, N.J., was featured in the January/February, 1989, issue of Psychology Today in the article, "Spiritual healing hits the suburbs" David Bell Birney, IV, bishop of Idaho since 1982, is moving to the Diocese of Massachusetts to serve as assistant to Bishop David Johnson.

# Touching hearts...



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# touching minds

#### 1989 Schedule

- · Connecting Sunday AND Monday: Exploring the Ethics of American Corporate and Public Life (made possible by the Bowen Endowment), February 22-24
- Conference for Large, Multi-Staff Churches, April 3-6
- Women's Conference: Dimensions of Commitment, June 4-7
- Junior Young People's Conference (for grades 7-9), June 11-16
- Senior Young People's Conference (for grades 10-12), June
- Conference for Adults Who Work With Youth, June 11-16
- Bible Symposium (with the Rev. Elizabeth Canham, the Rev. Everett "Terry" Fullam, and Dr. Walter Harrelson), June
- Ron DelBene Conference: Praying With the Sick and Dying,
- Church Arts Conference, June 18-23
- Christian Education Conference (with Dr. James W. Fowler),
- · Christianity and Literature. "C.S. Lewis: His Journey and Ours," June 25-30
- Family Life Conference, July 2-7
- Spirituality Conference, July 2-7
- Stewardship Conference, July 2-7
- Renewal Conference, July 9-14
- Young Episcopalians Meet the English Church. A tour to England for ages 14-17, July 11-28
- Conference for Resource Librarians and Archivists, October 8-11
- Winterlight XIV Youth Conference (for grades 9-12), December 27-January 1, 1990
- Vestry Leadership Conference, January 12-14, 1990

#### **Guest Periods**

- Easter at Kanuga, March 21-27
- Summer Guest Period, July 15-September 2
- See the Leaves, October 15-22
- Thanksgiving at Kanuga, November 21-26
- Christmas at Kanuga, December 21-26

#### Camps

- · Camp Kanuga for Boys and Girls (5 sessions), June 10-August 19
- The Wildlife Camp of the National Wildlife Federation (4 sessions), June 18-August 19

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# Shreveport Episcopalians in major housing rehab project

by Elizabeth Eisenstadt

The Shreveport, La., residential area called the Bottoms had a reputation to live down. In the late 19th century, with the legalization of prostitution, a large section of the Bottoms became the red-light district where white and black madams often did a profitable business.

When prostitution was made illegal in 1917, the fortunes of the people who lived in the Bottoms, never rosy, declined further. In the 1950's, 38 percent of residents had inside flush toilets while 22 percent had to rely on privies. No public housing money was spent in the area for three generations.

A study done in the early 1980's found that 97 percent of the houses were either substandard or dilapidated, most owned by absentee landlords. The majority of the families were headed by women, and the unemployment rate was 75 percent.

George Gray knew conditions in the Bottoms firsthand. As president of a family-owned business that leased televisions and appliances to low-income families, Gray had visited houses which had neither heat nor running water. His parish, Church of the Holy Cross, is a Jubilee Center with a history of outreach to the poor and elderly

Gray began by convincing four Episcopalians-his father, former state senator Virginia Sheehee, businessman Delton O. Harrison, and Kenneth Paul, rector of Holy Cross—to invest \$2,500 apiece so "Shreveport Landmark Rehabilitation Project" could become a non-profit corporation.

"The board of directors was a 'who's who' of Shreveport neighborhood people with millionaires sitting next to welfare recipients," says Gray. With a broad base of community support, he set up a well-defined set of goals, objectives and strategies.

Thanks to the generosity of an



A rehabilitated

home in Shreveport's Ledbetter Heights.

anonymous benefactor, Gray had six houses saved from the wrecker's ball on which to practice. He and his high-powered board were able to persuade the four largest banks and the only minority bank to provide an operating loan; the city came through with a community development block grant. And the six houses became the first residential national historic district in northern Louisiana.

All the houses—and since 1983 more than 180 homes have been rehabilitated-will eventually be donated back to the corporation, according to Episcopalian Donnis Arnold, Landmark's current director. Ultimately, she hopes, residents will buy their own homes.

Changing the Bottom's image meant changing its name, says Gray. The area is now called Ledbetter Heights after a famous resident blues singer of the 1930's, Huddie Ledbetter. Now the whole area is a nationally registered historic district.

Landmark held mandatory housing classes for residents and set up a tenant association which created a neighborhood watch program. "We are trying to instill the idea that this [the house] is not the end, it's the beginning," says Arnold. "I have a decent place to live. Now what am I going to do with my life?" A number of people have found jobs or gone back to school, she notes.

The corporation has weathered some rough times. Gray says his life was threatened by an absentee landlord who later killed members of his own family. In 1984 a black city councilman contended that Landmark was interested in kicking local residents out so middle-class homeowners could buy up the neighborhood.

One mark of success, Arnold says, is the fact that other people are now seeking Section 8 certificates for the area. "I welcome the competition,"

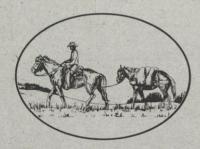
Gray, who is finishing his last year at New York's General Theological Seminary, says low-income housing should be higher on the church's list of priorities. He argues that the Episcopal Church, with its substantial economic clout, could be a catalyst.

The Episcopal Church is involved in all areas of housing, says assistant housing officer Lincoln O. Lynch. The church's housing office, which sends out regular information memos, was created by the General Convention of 1976.

Massive cutbacks in housing funds during the Reagan years have hampered finding money for anything except Section 202 (elderly and handicapped housing). But Lynch hopes that Housing and Urban Development (HUD) secretary-designate Jack Kemp will be more of an advocate than his predecessor, Samuel Pierce. "We have great expectations for Mr. Kemp," says Lynch.

Shreveport Landmark and Gray's home church, Holy Cross, continue to expand their housing ministry. Holy Cross has used Section 202 certificates to subsidize 78 apartments for elderly-handicapped residents in Bossier City, across the Red River from Shreveport. "If the church is attempting to serve, it's important that it serve the poor," says Paul.

Arnold remembers a time when she didn't receive part of her salary, and Gray deferred seminary until Landmark was on its feet. But Shreveport Landmark is now established with banks, politicians and churches having a stake in its suc-cess. "I decided a long time ago that this was something the Lord wanted done because otherwise it never would have worked out," says Arnold."I just wasn't going toworry."



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# Oregon churches help migrants return home

by Gail Wells

Migrant farmworkers stranded in Oregon's damp, chilly winter received free bus rides home to Mexico, thanks to an energetic Episcopal priest and an outpouring of money, food and effort from local churches and community members.

In spearheading the project, John Thornton says, "I experienced the catholicity of the church as never before. When I asked for help, I got it. And people were far more liberal than I ever expected."

Thornton is quarter-stipend vicar of the 60-member Christ the King Mission in Stayton, Ore.

The bus transportation project started modestly with a \$5,000 grant from the Coalition for Human Needs, an Episcopal agency, and \$1,500 members of Christ the King raised. With the help of community advocates and church people active on behalf of the migrants, Thornton offered a free, chartered bus ride to anyone who wanted to go home to Mexico but could not afford to do so.

Migrant laborers, Mexican-born or of Mexican descent, are a crucial part of Oregon's agricultural economy. They travel north in the spring to harvest the ripening crops and then return south in the winter to their homes in Mexico.

Always poor and often exploited, the migrants have historically been a quiet, even shadowy presence in the farm communities in which they work. Many are in this country illegally, drawn by the prospect of wages that, however meager, are better than those they can receive at home.

"There were too many people for the crops," says Sister Adele Mansfield, a Benedictine nun who helps operate the St. Joseph Shelter and the Mission Benedict in Mt. Angel. "We had guys getting up at 4 a.m. so they could go out to the strawberry fields and sit by their rows. That way they got to pick one row."

Several thousand migrants who might have headed home for the winter found themselves stranded in Oregon with no money, no food and no place to live.

When Thornton learned of the \$5,000 grant in December, he chartered two buses. The 84 seats were spoken for almost immediately, and the departure date was set.

But about a week before the buses were to leave, a front-page newspaper story told of the effort and published telephone numbers for the Thorntons and for Christ the King Church. Immediately the telephone began to ring, and soon after, checks began to arrive in the mail.

Enough money came in to charter four more buses and give everyone bus fare from the border, to his or her home town. And—thanks to an anonymous donation of 200 brand-new \$10 bills—each passenger received \$10 in pocket money. In all, about \$15,000 came in from more than 200 Oregon donors

Not all of it was given with the best of intentions, Thornton says. A few



Mother and child head for Mexico.

checks arrived with notes that Oregon was well rid of the migrants. However, "our only motive was to get them to a warmer climate for Christmas—if that was their desire."

Many people of Christ the King and other congregations helped secure food and shelter for those who chose to stay. Tom Drynan of Christ the King, a postulant for deacon and retired Oregon State Police captain, gave many hours to the bus project and helped in other ways. When Sister Adele mentioned that she needed mattresses for her 130-bed shelter, Drynan replied, "How many?" He contacted people at Fort Lewis, an Army base near Tacoma, Wash., and arranged for a truckload of surplus boots, jackets, cots-and 140 mattresses.

Drynan and Thornton rode along as hosts on the first journey. As the buses rolled south, the passengers began to relax. When they stopped at Fresno to change drivers, four young men from Oaxaca bought toy Greyhound buses—"the only thing I ever saw anybody buy," Thornton says. He sat next to a young woman with a baby. The woman was going home to visit her dying mother.

Food was plentiful. All was donated, mostly by Episcopal congregations Thornton had alerted. The passengers ate breakfast supplied by St. Mary's, Woodburn, lunch from St. Paul's, Salem, dinner from St. Mark's, Medford, breakfast the second day from St. Luke's, San Diego, and a full supply of snacks along the way. Christmas cookies came from the Cathedral of St. John the Baptist in Portland where Jean Ladehoff, wife of Bishop Robert Ladehoff, had organized the parishioners in the effort.

All mistrust was dispelled by the time the buses reached San Diego. "When we started unloading at Calexico," Thornton recalls, "every one of those workers—even the shyest ones—came up and embraced us and said, 'Feliz Navidad.' It was a moment of communion such as I've rarely experienced".

Gail Wells is a parishioner of St. Hilda's, Monmouth, Ore.



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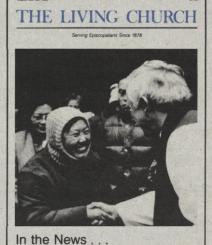
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# A separate province for traditionalists?

by Harry G. Toland

"I feel duty-bound to do everything we can to stay in the Episcopal Church," says Bishop A. Donald Davies, 68, executive director of the Evangelical and Catholic Mission (ECM).

In a recent interview, Davies, formerly bishop of Dallas and then of Fort Worth, said his organization will explore becoming a 10th province of the

Episcopal Church.

ECM, which has a mailing list of 4,000, sees the election and consecration of a woman bishop— Barbara Harris, suffragan of Massachusetts—as "the final crisis of the Episcopal Church."

"That brought it all to a head," said Davies.

A pastoral letter, signed last November by 21 bishops, including six diocesans, said the Harris election "has brought us to the point at which indecision and inaction are no longer options."

The Evangelical and Catholic Mission has scheduled a "synod" June 1-3 in the Worthington Hotel in Fort Worth where alternative courses will be explored and one chosen, he said. "It will be the beginning of something.

Davies and three other ECM bishops had a "very profitable" meeting with Presiding Bishop Edmond L. Browning last November, Davies said. "He was very cordial and concerned for tradition-

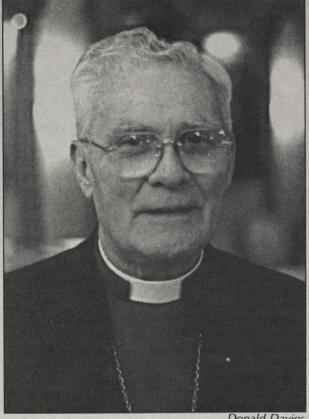
alists to stay in the church."

The group hopes to have another meeting with Browning when Executive Council meets in Fort Worth, February 27. "We'll have a list of particulars when we meet next," Davies said. He declined to elaborate on the particulars.

He acknowledged that attempting to establish in the church a separate province with no geographical jurisdiction which like-minded clergy and lay people would be invited to join would

raise many difficulties.

How would an individual, parish or diocese opt out of its present jurisdiction to join such a "parallel" province? Davies, conceding the prob-lems, did not discuss solutions. "A parallel organization would be very hard, very difficult," he said, "but we ought to try. . . . I was born an Episcopalian. I like being a member of the Episcopal Church.



Donald Davies

"But I've had people tell me they're ashamed of being Episcopalians. I'm not ashamed, but I'm disappointed in it."

Setting up "a province of the Anglican Communion is probably what it's going to have to take," he added. "Or I don't see anything that would keep us from joining another of the 27 provinces. Twenty-four of them are in favor of what we're doing.

Presiding Bishop Edmond L. Browning said that "since I have not had any direct conversations on [the options Davies mentioned], I think it would be inappropriate for me to comment on

The worldwide, 70 million-member Anglican Communion is made up of 27 individual provinces, or churches, of which the Episcopal Church is one. Six of the provinces allow ordination of women.

Establishing a new Anglican province in the territory of an existing province or joining a nearby province would raise problems. "I know there are territorial rights that would have to be worked out," said Davies. But the potential for such a province could be 250,000 members, he said.

The episcopal visitors plan, which General Convention approved last year as a way to cope with objections to women bishops, doesn't seem to be working, he said. "No one has been asked. Some dioceses have said they don't want episcopal visitors. One bishop has been quoted as saying he wants [the plan] rescinded in three years. It would be helpful if it is operable, but it will probably die from non-use."

The plan, with a six-year duration, allows the presiding bishop to appoint an episcopal visitor for a parish objecting to a woman bishop or even to a male bishop whose position it could not accept.

ECM was started after the 1976 General Convention approved ordination of women to the priesthood and episcopate. The bishops of the Dioceses of Albany, Eau Claire, Fond du Lac, Fort Worth, Quincy and San Joaquin are members.

Scripture and the tradition of the church, beginning with Christ and his apostles, allow for ordination only of men, ECM members believe. While the ordination question is central, Davies said, other matters concerning ECM members are the alternative forms of inclusive language in the Prayer Book and scripture, "attitudes on abortion, relaxation of teachings on sexual morality, the proposed blessing of unions of homosexuals and heterosexual couples that are not married" and banning the use of the 1928 Book of Common Prayer in some dioceses.

[The Episcopal Church has not proposed blessing unions of homosexuals and unmarried couples.

Davies said he does not oppose homosexuals "as persons. I just don't accept their life style."

When the bishop retired from his Fort Worth see in 1985, he became bishop of the Convocation of American Churches in Europe with headquarters in Paris. He served there until last summer.

# 'Episcopal visitors' plan saps church's authority and catholicity

by Rock Schuler

General Convention's compromise over women bishops and the exercise of their authority raises fundamental questions concerning our Episcopal character. For example, according to the compromise a woman bishop would maintain jurisdiction over all the parishes in her diocese. She would exercise pastoral responsibilities, however, only among those congregations which accepted her. Dissenting parishes would petition for and receive male "episcopal visitors" to conduct confirmations, baptisms and communion.

A question immediately arises: Can legal/administrative jurisdiction be separated from the traditional pastoral functions from which a bishop's authority has flowed and upon which it has been founded? Deprived of those pastoral responsibilities inherent in the office, a bishop loses all source of authority and becomes little more than a regional executive.

A more serious question arises regarding a catholic understanding of the church: We are one church through our common association with

the bishop of a given area; we are a universal church through the common association of bishops with each other. If some parishes refuse to be in communion with the bishop, they cease to be in full communion with the other parishes within the bishop's

#### VIEW DESIDE

jurisdiction. They also forfeit full communion with those dioceses in communion with their bishop. In excommunicating themselves from the bishop (as a bishop), they in effect excommunicate themselves those in communion with that bishop.

One might argue that this is not so, for parishes can be in communion with each other regardless of a common association with a bishop. But this is not an Episcopal or catholic understanding of church unity. It is, rather, a congregational or Protestant conception. It leaves no function for a bishop. Are we prepared to accept an understanding of church that includes no role for the historic and apostolic office of the bishop?

Communion between churches not

based on common ties to a bishop is between communion churches rather than within one church. This compromise could in effect create two separate churches within one jurisdiction. Each would be in communion with a distinct bishop while remaining in ecumenical communion with each other (and even this assumes the bishops will be in communion with each other, which may not be the case).

We have not avoided schism, merely institutionalized it-made it invisible. Dozens of separate churches will exist regardless of diocesan boundaries, creating a huge mess as each tries to figure out with whom to be in communion as they doubt the legitimacy of ordinations and other săcraments.

The catholic understanding has always been that a bishop is—by virtue of the office-a visible sign of the unity of the church, the Body of Christ. But how can a bishop be a sacramental sign of the church's catholicity—of the loving unity of Christ's Body which is its witness to the world —when we allow parishes to pick and choose with whom they shall commune? The matter involves the authority of the bishop as opposed to that of the parish, and General Convention's decision goes against the grain of our tradition by violating the sacramental character of the bishop's office.

What then shall be done? Perhaps we should not have attempted to avoid schism; perhaps we should not have ordained women. I personally agree with the archbishop of Canterbury's opinion that the ordination of women is theologically sound but that consensus should be achieved before action is taken. Yet such a view, even if it received acceptance, appears too late for the Episcopal Church.

We may try the episcopal visitors compromise for a few years, test the implications I have discerned. If they prove true, I pray our bishops and deputies will reject this plan in three years as an unfruitful attempt to achieve unity. In reality, the plan only mocks and destroys unity.

**Rock Schuler** is a middler at Seabury-Western Theological Seminary and a postulant in the Diocese of Wyoming.

14, THE EPISCOPALIAN MARCH, 1989,

# 'No arena of life outside God's sovereignty'—Tutu

by Elizabeth Eisenstadt

In his opening sermon at the 20th Trinity Institute in January, Desmond Tutu characterized his native South Africa as "a beautiful but, oh, so sad land." He praised those who work for racial equality in the midst of

Then the metropolitan of the Church of the Province of South Africa used an illustration, one of many which peppered his talks over the course of the two-day meeting.

A man from Zambia was talking to a man from South Africa. The Zambian boasted that his country had a minister of naval affairs. The South African asked him: "Why would your country, which is land-locked, have a minister of naval affairs?" Replied the Zambian: "But you have a minister of justice."

"Spirituality and Justice: a seam-less garment," the theme of this year's Trinity Institute, attracted 700 registrants to San Francisco's Grace Cathedral and over 1,000 to New York's Trinity Church. The meeting also featured Stanley Hauerwas, a professor of theological ethics at Duke Divinity School, and Margaret Farley, a professor of Christian ethics at Yale Divinity School.

The Nobel Peace Prize-winning Tutu had no question about whether politics and religion make good bedfellows. Regarding his outspoken work on behalf of disenfranchised blacks in South Africa, Tutu said:



Bishop Tutu

"We are constantly accused of the heinous crime of mixing politics and religion, . . . but there is no arena of life outside God's sovereignty.'

The history of ancient Israel, the testimony of the prophets, the life of the early church testifies to God's love for his people, according to Tutu. It also shows God's special care for the oppressed. "Perhaps the poor, the weak and underprivileged, those at the end of the queue can only understand the scriptures fully for they were written for them."

In a frontal attack on the way American denominations work with the state to define societal values, ethicist Hauerwas posed challenging questions for liberals and conservatives

alike. Christians must express their particularity, separating themselves from a cozy relationship with the modern atheistic state.

By forging an alliance with the state, Christians lose their claim to be the bearers of truth, Hauerwas said. "The world will try to victimize us and say it can determine the meaning of our death, but we say the world will know that God will ultimately defeat that power. The task for the church is to be the community of the cross."

A pacifist, Hauerwas said Christian witness must be located within a political community. "You cannot be passive in the face of injustice. That leaves the perpetrators in their sin.' But Hauerwas noted that his attack

on collaboration between church and state led to a disagreement with Tutu. "Archbishop Tutu wants us to use our influence, gained through unfaithfulness, in South Africa, and he has a right to ask you. But if we become more faithful, we will have less influence."

Addressing the question of suffering for justice, ethicist Farley said: "If we are to drink the cup of suffering, we must have inklings of it our-selves." Called to solidarity and unconditional love, those who choose to drink of the cup that Jesus drank must pay attention to those at the margins of society. "In some way we must give of our substances. Those at the center have the most to yield."

Mary Jane Francis Levitch, vicar of St. John's, West Wilson, Tenn., was concerned about bringing questions of justice to the congregational level. "It's hard. These issues are not ones the congregation usually addresses. We [as clergy] tend to be more paternalistic and want to take care of congregations rather than empower them."

In a New York press conference Tutu once again stressed the need for pressure on the Bush administration to impose stiff sanctions against the South African government. "I would hope that the American people would decide to make a moral commitment," he said. "Are you on the side of the victims or the side of the perpetrators? . . . You can't have the luxury of neutrality."

#### In a Pastoral Letter the Bishops of the Evangelical and Catholic Mission have convoked a Synod

Excerpts from the Pastoral Letter:

The final crisis of the Episcopal Church is now upon us. We, as Bishops in the Church of God who exercise our ministry within the Episcopal Church, are deeply aware of the anguish of many of the institution's members over the progressive disintegration of its faithful witness to the Gospel during the past two decades. The recent election for a Suffragan Bishop in the Diocese of Massachusetts is the act which has brought us to the point at which indecision and inaction are no longer options. Bishops are called to care for the whole Church and this solemn duty now compels us to seek a way in which obedience to the Faith and Order to which Scripture and Traditon bear witness may be continued within this Church.

We would strongly urge all who are distressed by recent events to forego precipitate and individualistic reactions, whether as persons or as groups, for we are committed to the enactment of a comprehensive response to the crisis of which this Pastoral Letter is but the first element.

From the earliest times, the elders of God's people have been summoned by their leaders in moments of crisis to assemble and take counsel. Therefore we, as a college of Bishops, hereby convoke a Synod of representatives of the clergy and laity holding (traditional) convictions to meet in the city of Fort Worth on 1-3 June 1989.

The purpose of the Synod will be to consider how we shall be the Church within the Episcopal Church and to adopt a detailed and unified plan for active witness in the face of the institution's present disintegration. The basis of participation in the Synod shall be personal subscription to the Declaration (to the right). (The full text of the Pastoral Letter is available upon request.)

#### DECLARATION OF COMMON FAITH AND PURPOSE In the Name of the Holy and Undivided Trinity: Father, Son, and Holy Spirit. Amen.

, a Lay Member/Deacon/Priest/Bishop of the One Holy Catholic and Apostolic Church serving God in the Episcopal Church, affirm the following, in common with the Bishops who have declared in their Pastoral Letter of November 11, 1988 their intention to seek a way in which faithful witness to apostolic Faith and catholic Order may be continued within this Church:

- I believe our Lord Jesus Christ has given His Church an Order which claims the loyalty of faithful Christians above and beyond any deviation sanctioned by any humanly-invented institution, whether secular or ecclesiastical
- I accept the Holy Scriptures of the Old and New Testament, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith and morals.
- I accept the Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of the Christian
- I accept the two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
- I accept the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church; and I do not consider that the churches of the Anglican Communion have authority to change the historic tradition of the Church that the Christian ministerial priesthood is male, and I will refrain from any and all actions which might signify acceptance of such purported change.
- I will do what God grants me the strength to accomplish to uphold the Church's Order, both materially and spiritually.
- · I will resist all present and future attempts to compromise the integrity of this Order, without regard to the temporal consequences that may be inflicted by the Episcopal Church.
- I will be guided in this endeavor by the Godly counsel of the Bishops who share this common faith and purpose and of the Synod convoked by them.

Signature		Date
Print Name	Address	
City/State/Zip		Phone
Parish or Mission		ECUSA Diocese

6300 Ridglea Place, Suite 1112, Fort Worth, Texas, 76116. Details related to the Synod will be sent to the address provided on the Declaration

# Splinters and breakaways: Who are the faithful?

by Emmet Gribbin

hen 293 candidates for ordination in the Episcopal Church took the week-long General Ordination Examinations in January, they were asked how they would answer this "Coffee Hour" question from a parishioner:

"Did the first major split in the Episcopal Church occur over the women's ordination issue in the late 1970's? I heard there was a major split in the 19th century. Tell me about it."

Candidates correctly answering this question wrote about the Reformed Episcopal Church, formed in 1873. It is the largest of a dozen or more churches which have seceded from the Episcopal Church during the past century and a quarter. While Prayer Book revision and women's ordination sparked some of these new churches in recent years, others arose out of earlier controversies.

Donald Armentrout, professor of church history at the School of Theology at the University of the South, made a comprehensive study of these groups in 1985, published in *St. Luke's Journal*. This article includes information from Armentrout's study, particularly his estimates of the sometimes elusive membership statistics of these churches as well as other historical material

eorge D. Cummins was consecrated assistant bishop of Kentucky in 1866. Tensions were growing within the Episcopal Church between the "high church," or Anglo-Catholic faction, and the "low church," or evangelical faction. The words "regeneration" and "regenerate" used in the baptismal office were among the disputed points.

Cummins and others of the lowchurch party understood the words to mean that an instantaneous moral change occurred when an infant was baptized. They felt this denied the need for continuing repentance, spiritual growth and dependence on the grace of God in later life.

A statement from 48 Episcopal bishops in 1871 sought to calm the controversy. "The word 'Regenerate' is not there so used as to determine that a moral change in the subject is wrought in the Sacrament," the bishops said

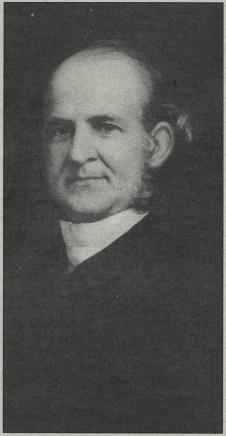
The bishops' statement did not satisfy everyone of the low-church party. A prominent Chicago rector was deposed by his bishop soon thereafter for omitting the words when he read the baptismal service. Cummins was also criticized for celebrating a communion service with two Presbyterian clergymen and promoting other ecumenical celebrations.

Cummins, eight clergymen and 19 laymen broke away from the Episcopal Church to form the **Reformed Episcopal Church** in 1873. Since its founding, Philadelphia, where a seminary and several congregations ex
16 THE EPISCOPALIAN MARCH, 1989

ist, has been the main center of its continued life.

A special branch of the Reformed Episcopal Church is also found in Charleston, S.C. Before the Civil War many slaves in the south were Episcopalians if their masters were Episcopalians. Galleries where the slaves sat are still evident in church buildings dating from those years.

After the war a number of freedmen (as freed slaves were then called) in low-country South Carolina wanted to continue as Episcopalians, but



Bishop George Cummins

With the consecration of a woman bishop and the open questioning of traditional teachings and practices, talk of schism is heard in the corridors of the church. If a group of traditionalists leaves the Episcopal Church to form a new church body, it will not be the first. What has become of groups which have broken away from the Episcopal Church in the past?

white churches were reluctant to continue having black members. A white priest, Peter Stevens, sought to help the freedmen. When other efforts failed, he requested Cummins, then in Philadelphia, to take them into the Reformed Episcopal Church. This was done, and Stevens was consecrated bishop for the South Carolina congregations. The Reformed Episcopal Church continued to provide white bishops for these congregations until 1966 when the first black bishop for the group was chosen.

The Reformed Episcopal Church in South Carolina continues its life with a seminary in Summerville and an all-black constituency of bishop, clergy, and people. At a recent anniversary celebration, the present Episcopal bishop of South Carolina, FitzSimons Allison, attended as a gesture of good will. He was warmly welcomed and told he was the first

Episcopal bishop ever to meet with

In 1985 the Reformed Episcopal Church in the north, south and elsewhere had about 65 congregations and 6,500 members.

o other exits from the Episcopal fold occurred until well into the 20th century.

In 1921 Alexander McGuire formed the African Orthodox Church. McGuire, an Episcopal priest who served in Arkansas and Massachusetts and as field secretary for the New York-based American Church Institute for Negroes, an organization of the Episcopal Church, was dissatisfied with the "limitations and injustices as well as insults" blacks experienced in both church and secular life. The African Orthodox Church in 1985 had 21 congregations and 5,000 members.

#### by Emmet Gribbin

Former Presiding Bishop John Allin sent a letter to the members of the House of Bishops in 1978 in which he wrote, "I would ask that we make certain that the door is kept open to those who might wish to return to communion with us after an initial decision to leave the Episcopal Church. . . . We know that the lessons of history clearly indicate that the forming of new church groups is rarely the means to facilitate the resolution of our differences."

The subsequent history of the Anglican Church in North America has been one of "unhappy divisions," to use a Prayer Book phrase. It has divided and subdivided. Six separate denominations continue and in some cases are hostile to each other. These divisions have not "facilitated the resolutions of their differences."

Why so much dissension by people with similar perspectives? Part of the reason may be that they define themselves in negatives, stressing what they are against

# Unhappy divisions

rather than what they are for.

Persons who emphasize negatives tend to separate from others over less significant negatives. This is not to question the sincerity of conviction or the moral character of the persons involved. There is, apparently, just less cohesion in organizations whose identities are defined by what they oppose.

#### VIEWPOINT

Perhaps another reason the socalled "continuing Anglican churches" (a misnomer) are splintered and give an ineffective witness is they exaggerate to the point of falsehood. Material published by the Anglican Church in North America reads, in part, ". . . faithful and devout Episcopalians, seeing their church with its centuriesold traditions and doctrines changed almost overnight by General Convention, felt it necessary to separate themselves from the brick-and-mortar buildings, all that remained of the church to which they had belonged. . . ." It is simply ridiculous to say that after the 1976 General Convention only the brick-and-mortar buildings of the Episcopal Church were unchanged.

Another reason for so many divisions may be the "Diotrophes Syndrome." In his third epistle, St. John described a man who caused dissension in the church as "Diotrophes, who loveth to have the preeminence." Why would a church of 700 members in 11 parishes need an archbishop, an archbishop emeritus, and four additional bishops?

Although in the years before the Civil War most Protestant churches divided over slavery, the

and the other property at

The Apostolic Episcopal Church was founded around 1932 by Arthur W. Brooks, an Episcopal priest who had been deposed by the bishop of Long Island in 1926. Until his death in 1948 Brooks presided as bishop over this church. If it still exists, no information was found about its present life.

During the past three decades several groups have formed out of the Episcopal Church, most of them highly conservative and critical of the church.

The Southern Episcopal Church was organized in 1962 in Tennessee, its founder consecrated bishop by an Old Catholic bishop and others. It is conservative in all matters. One statement begins, "Christianity is a conservative religion that does not follow every liberal waving of men's minds and moral laxities." In 1985 the Southern Episcopal Church had four bishops, four dioceses, 11 parishes, four priests, and six deacons.

A year later the Anglican Orthodox Church appeared in North Carolina, organized by an Episcopal priest, James P. Dees. Dees was consecrated bishop by the primate of the Holy Ukranian Autocephalic Orthodox Church and an Old Catholic bishop. "Let it be known that this Church no longer recognizes the Episcopal Church to be a Christian Church," he said in 1969. Dees lives today in Statesville, N.C. He bears the title "Metropolitan and Presiding Bishop of the Anglican Orthodox Church" and maintains a connection with several congregations in other countries.

Nineteenth-century authors sometimes addressed their readers directly with remarks prefaced by "Dear Reader." I feel a need to do the same, and I borrow that style. Dear Reader: You are about the enter a labyrinth of confusingly similar names and of shifting alliances and allegiances of congregations and clergy. Best wishes.

Persons offended in the 1960's by perceived liberal tendencies in the Episcopal Church and Episcopal Bishop James A. Pike's "doubts about

Episcopal Church did not. Some of these churches remain divided, but the Methodists reunited in 1938 and the Presbyterians in 1983.

During the war the Protestant Episcopal Church in the Confederate States of America was organized, following the Anglican practice of separate churches in the different countries. After the war could the Episcopal Church be reunited? Four years of bitterness and death, deprivation and suffering, hatred had hostility divided north and south. The General Convention of 1865 passed a simple resolution thanking God for the restoration of peace and received two southern bishops and laymen from five dioceses. Within less than a year the reconciliation of the southern and northern Episcopal churches was effected.

If the church could reunite after the bitterness and pain of civil war, why is it now divided over Prayer Book revision and women's ordination? With Bishop John Allin, let us keep the door open for these Christian compatriots to return to their real mother church. dogmas" organized the American Episcopal Church. Four of the six parishes which organized this new group had withdrawn from Dees' Anglican Orthodox Church. The metropolitan of the Indian Orthodox Church gave them oversight and consecrated James H. George to be their bishop.

George resigned in 1970 and was succeeded by Anthony F. M. Clavier. In 1976 Clavier briefly left the American Episcopal Church to enter the Episcopal Church as a layman. He enrolled at the Episcopal seminary in Nashotah, Wis., with the intention of becoming an Episcopal priest. But when the Episcopal General Convention in 1976 approved the ordination of women and a new Prayer Book, Clavier returned to the American Episcopal Church.

Clavier was chosen primus of the American Episcopal Church in 1982 when it merged with the Anglican Episcopal Church, a California-based group which, like the American Episcopal Church, had been founded by a group of parishes which left Dees' Anglican Orthodox Church and by other dissatisfied Episcopalians. In 1985 the American Episcopal Church included four dioceses and a mission-



Bishop James P. Dees

ary diocese, seven bishops, 74 parishes, and about 5,000 members.

When George resigned from the American Episcopal Church, he founded a new group, the Anglican Church in America, which merged with a group called the Evangelical Catholic Communion.

Two additional small groups have splintered from Dees' church, the Episcopal Church Evangelical and the United Episcopal Church. But, reader, beware! More "United Episcopal" churches are to come!

The 1976 General Convention of the Episcopal Church led to deep heart-searching among Episcopalians who objected to the new Book of Common Prayer and the ordination of women. The Fellowship of Concerned Churchmen was formed and summoned like-minded Episcopalians to a church congress in St. Louis in September, 1977.

Several Episcopal parishes had already withdrawn from the Episcopal Church and formed the independent Diocese of the Holy Trinity. Three months after the congress the Diocese of Christ the King began its life, and three more dioceses emerged shortly thereafter. The Anglican Church in North America was provisionally chosen as the name for this group of dioceses.

Four men were consecrated bishops for the Anglican Church in North America in a Lutheran church in Denver on Jan. 28, 1978. The retired Episcopal bishop of Springfield and a bishop of the Philippine Independent Church presided. A Korean Anglican bishop and the retired suffragan bishop of New York were also expected to participate but were unable to appear. With these four new bishops—C. Dale Doren, Robert S. Morse, Peter F. Watterson, and James O. Mote—the Anglican Church in North America seemed off to a good start.

A few months later a constitutional convention was held. The provisional name was changed to the **Anglican Catholic Church**. Two of the original dioceses failed to ratify the constitution. The **Diocese of Christ the King** remains today a separate church comprised of its original congregations and some which had been part of other Anglican Catholic dioceses. The other non-ratifying diocese fell apart. One congregation and Watterson became Roman Catholics. Some congregations joined the Anglican Rite Jurisdiction of the Americas (see below).

Doren left the Anglican Catholic Church in 1980 because he felt it was too "high church" and established the United Episcopal Church of the United States of America, of which he is now archbishop.

The Anglican Catholic Church lost its Diocese of the Southwest in 1982 when that diocese withdrew because it was "weary of strife over what we believe non-essentials of the Faith." That diocese joined the American Episcopal Church a year later.

Despite these defections, the Anglican Catholic Church is numerically and perhaps otherwise the major church resulting from the St. Louis congress. It has 10 bishops in this country, connections with four bishops in India, and a total membership in 1985 of about 6,500 members.

The Diocese of Christ the King has property and a ministry in a number of areas from California to Washington, D.C. It numbers about 60 congregations and about 50 clergy.

The United Episcopal Church under Doren has about 10 parishes, 10 clergy, and 700 members.

Bishop Francisco Pagtakhan, the Philippine Independent Church bishop who participated in the Denver consecration, has established the Anglican Rite Jurisdiction of the Americas to be "an umbrella jurisdiction" for congregations and persons dissatisfied with any or all of the other "continuing Anglican churches." This jurisdiction now has five bishops, 11 congregations, and about 700 members.

Several parishes and clergy do not care to belong to any of the above churches. They exist as independent parishes and have formed a very loose grouping called the Confederation of Anglican Parishes. Bishop Robert Harvey of the Diocese of the Southwest gives them some spiritual oversight.

some spiritual oversight.

A few other small churches have splintered off from the Episcopal



Statue of Francis Asbury on the campus of Drew University, Madison, N.J.

Church. It will be sufficient for this article to name them: Pro-Diocese of Reconciliation, Anglican Church of North America, United Episcopal Church of America, and the Celtic Evangelical Church.

The latest entry in this ecclesiastical catalogue is the Traditional Protestant Episcopal Church, formed in 1985 primarily in Alabama and Georgia. At one service in 1987 three bishops were consecrated. Prior to 1985 some of these parishes were members of the United Episcopal Church, and before that they were part of the Diocese of Christ the King. One of these parishes has been functioning with a resident clergyman for eight years and reported early this year a total of 26 members and some university students whom they welcome. Their chapel seats but 24.

Te must look back two centuries to find a successful exodus. Church of England clergy in the American colonies had, like their counterparts in England, taken oaths of loyalty to the British crown. Many were inwardly torn by the American Revolution. When the war ended, many left for Canada and other parts of the British realm.

A few decades earlier, Church of England clergymen and brothers John and Charles Wesley (see Prayer Book, page 21) had founded the Methodist Societies, which functioned both in England and America as spiritual growth groups within the church. When many of the clergy departed following the Revolution-and with no Anglican bishop yet present in America to ordain new clergy-Francis Asbury, an energetic American Methodist, prevailed upon John Wesley, then in his 80's, to ordain ministers for the American Methodists in order that they not be denied the sacraments.

And so was born, at the "Christmas Conference" in Baltimore in 1784, the **Methodist Church**. Methodists today constitute by far the largest and healthiest of the Episcopal Church's numerous offspring.

Emmet Gribbin is an Episcopal priest and free-lance author living in Northport, Ala.

#### Samaritan community faces assimilation threat

Holon, Israel—The sect which split from Judaism more than 2,000 years ago now numbers 531 members, according to figures released here. In the fifth century, the community numbered 1.2 million. But persecution during the reign of Islam meant that the Samaritans became almost extinct, having died in war and plague and disappeared through forced conversions. In 1967, when Israel seized the West Bank, the Jordanian and Israeli Samaritan communities were reunited. Samaritan leaders attribute their declining numbers in recent years to young people who are slow to get married. The latest statistics cite 284 members who have never been married. The historic community differs from Judaism in its insistence that Jews should observe only the five books of Moses—not the teachings of the Midrash and Talmud—and by its historic belief that Mount Gerizim (in what is now the West Bank), not Jerusalem, is the holiest place.

Singapore meeting considers world evangelization

Singapore—More than 300 Christian leaders from 50 countries met here in January to discuss bringing "the Gospel

#### WORLD NEWS

to all people by the year 2000." By that time, participants hope, "at least half of humanity will profess allegiance to the Lord Jesus." Although denominational and parachurch agency representatives discussed ways to avoid duplicating efforts, no implementing task force was set up at meeting's end. But about 100 participants agreed to support a one-person office that could be accountable

to a "board of reference." Documents discussed at the meeting showed that about 1.3 billion of the world's five billion people are still untouched by Christian evangelistic efforts, while 92 percent of all foreign missionaries "work with heavily Christianized populations in predominantly Christian lands." More than half the participants in "AD 2000" came from third world countries.

Roman Catholic bishops urge U.S.-Vietnam dialogue

Hanoi, Vietnam—Three archbishops representing the Roman Catholic hierarchy in the U.S. visited this country in January. Upon return to the U.S. they asked that their country's government forge new ties with Vietnam. Following the Roman Catholic Church's first official visit to this country since the Vietnam War ended, the prelates said the Marxist government seems to be moving away from "repression and intimidation" and embracing a policy of "change and openness." As evidence, they pointed to the release, during the past two years, of jailed bishops and priests, open and expanding seminaries" and more freedom for the church to carry out its mission.

Map sale proposal creates public furor

Hereford, England—A proposal by Hereford Cathedral to auction the medieval Mappa Mundi has created national controversy. The cathedral must raise \$6 million to meet restoration costs and interest payments on a loan. The Mappa Mundi, which has been in the cathedral's possession since 1305, is scheduled to be auctioned by Sotheby's this June. While noting the protests, which include the resignation of a prom-

inent member of the Hereford Appeal Committee, Dean Peter Haynes said, "The question is: Do we retain the map in the cathedral or do we retain the cathedral?"

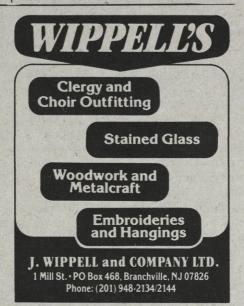
Roman Catholic professors criticize pope's leadership style

West Berlin, West Germany—The pope is too authoritarian in his leadership style, charged a group of 163 Roman Catholic theology professors late in January. As evidence, the signers of the "Cologne Declaration" cited evidences of papal reduction of the rights of national churches, the pope's refusal to enter into dialogue with theologians and his continual limiting of the rights of the laity. The signers of the declaration come from West Germany, Austria, Switzerland and Holland where conservative bishops have recently been appointed over strong local opposition.

Bomb blast part of continuing campaign, Lutherans say

San Salvador, El Salvador-An bombing which injured two Lutheran relief workers is part of a continuing effort to discourage the church's activities here, say church officials. The bombing killed one person and injured five in the village of San Antonio Panchi-Milama on January 10. It followed on the heels of a blast December 28 which extensively damaged Lutheran Church of El Salvador headquarters here. The Lutheran Church has worked extensively with refugees from the war in El Salvador, putting it at odds with the military which suspects refugees of supporting anti-government forces. A Lutheran bishop in El Salvador has been warned that his name is on a death list, according to the Evangelical Lutheran Church in America.





# THE ROSLYN CONFERENCE CENTER



Annie Rose Walker's James River estate is 160 acres of unalloyed beauty. She wanted the property always to benefit the Church. By her will, in 1934, it became the Virginia Diocesan Center. Today all sorts of Church groups—adult retreats, vestries, clergy associations, interim pastors, National commissions, and Warden's conferences—meet at Roslyn; 13,000 people a year.

God's own renewing spirit flows in the natural rhythm of Roslyn, its wonderful simplicity. Groups from ten to a hundred or so can spend a day or several days, longer if they need to, seeking to respond in Faith to God's action in their lives and work.

Roslyn has been here a long time serving the Church. We work daily to turn Miss Walker's dream into a recurring practical reality. We offer you a special place to come, learn, grow, and pursue God's purposes. That is our ministry.

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### Japanese Anglican response to the death of Hirohito

Bishop Christopher Kikawada, Anglican primate of Japan, issued a pastoral statement to the nation's 60,000 Anglicans following the death of Japanese Emperor Hirohito in January. Here are excerpts from Kikawada's statement:

It is time to recognize again that everything in this world, life as well as death, is in the hands of our Lord. I would like to express my heart-felt condolences on the death of the emperor and to pray for the eternal peace of his soul.

However, we should remind ourselves of the modern history of Japan throughout which period our nation, as a state under the emperor system, invaded the whole area of Asia and the Pacific. The colonialism of imperial Japan deprived the people of their indigenous cultures, their freedom of speech and thought, and forced the people to be the emperor's subjects and undergo the extreme suffering and agony of oppression. All in the name of the emperor, the supposed "living god."

In this period the church was in a great dilemma between being faithful to our Lord Jesus Christ and being loyal to the emperor as the expression of our patriotism. But in the end we had to collaborate, though with great pain, as part of the supporting forces of our national structure.

It will be necessary for us to be

vigilant in the coming days to observe what kind of Shinto ceremony will be performed for the funeral and then for the enthronement of the new emperor. We hope these ceremonies will not be used for the purposes of deifying the emperor again and sanctifying the Japanese nation or for making the emperor the only central norm of all values. We would like to debate and understand the relationships between the emperor and Japanese spirituality and between church and state in Japan.

We are not saying that we should not pray for the emperor. Nor are we saying that we should not respect the emperor. Rather, we need to have a sure principle and certain objectivity to live with the system, particularly after we have learned our lessons from the past. Therefore, we seek your understanding of our position that we should refrain from joining any ceremonial events relating to the funeral or enthronement, from singing and praying which might be seen as beatifying the emperor in a public service of the church, and we should not suspend any church activities or events because of these public seminational ceremonies.

We must humbly admit that we have committed sin by having been unable to recognize the demonic nature of the past system. . . .Let us pray that from now on we may be instruments for making peace in our world.

# Episcopalian

MARCH 1989

# Eucharist: Where two equal thousands

by Julian Cave

During World War II, an American officer overseas reportedly met a village priest as he was leaving early Mass. Noticing the few parishioners, he said, "Father, you pretty much had it to yourself today, didn't you?"

The priest gave a quick, thoughtful reply: "Oh, no. There were thousands upon thousands!"

My recent change from Baptist to Episcopalian enables me to appreciate more deeply this exchange. I had often read Paul's statement about the great crowd of witnesses that surround us on life's journey, but I confess the reference (Heb. 12:1) lacked substantial value for me. Of course, sensitivity to a multitude of invisible others would certainly encourage Roman Catholic priests who celebrate Mass frequently in the presence of a few people—at times, none at all! In that tradition, priests are expected to offer Mass daily, and while it is offered in behalf of the larger Church, they

often stand alone at the altar.

Despite my current advantage of a more sacramentally-oriented context for ministry, I would feel myself ill at ease doing the Eucharist without the actual presence of another person. Jesus' words about His being present where "two or three are gathered" (Matt. 18:20) have a literal ring for me. I don't interpret this passage as merely a comforting word for folk who suddenly find themselves having to do worship with a small crowd. More basically, it says to me that at least two people are necessary really to experience church in depth. Horizontal and vertical interaction go together. A second body is called for to feel charged by the Spirit. Then, too, this other person is essential to appreciate fully the felt presence of the multitude that is absent.

A recent experience enlivened this concept for Continued on page H



# Professional Pages

# How to elect a bishop

by John Lawrence

"We elect so many bishops in the Episcopal Church," a priest was once heard to say, "that you'd think sooner or later we'd begin to learn how to do it." The suggestion is common; proposed solutions—good solutions—are rare. Everyone agrees on certain "no-no's": Don't elect in reaction; don't elect because of appearances or promises; don't elect on the basis of size of a candidate's congregation. Aside from Office of Pastoral Development consultations, however, guidelines which emphasize the positive are relatively few.

Given the intensive work done in recent years in clergy deployment, this strikes us as unusual. Yet good processes are being planned and carried out, processes which could well become healthy models for other dioceses going through their own episcopal elections. These ought to be shared.

Hugh Brownlee is rector of Christ Church, Dayton, Ohio. He is a senior priest who has been trained in Gestalt therapy, worked full-time on a

#### CORRECTION

In the January issue of *Professional Pages* we gave readers an incorrect telephone number to reach Lisa Kaste of the Church Pension Fund in reference to the Episcopal Computer Users Group. The correct telephone number is (800) 223-6602, ext. 761.

We are sorry for any inconvenience the error caused.

bishop's staff, and does professional consulting. He also has a good deal of experience in the episcopal search process. He has chaired one, been a candidate in another, and, most recently, served on the nominating committee for election of a bishop coadjutor for the Diocese of Southern Ohio which, on June 11, elected with a concurrent majority in both the clerical and lay orders on the first ballot. Especially because of the last experience, he believes this process ought to be talked about more.

As editor of *LEAVEN*, newsletter of the National Network of Episcopal Clergy Associations, I interviewed Brownlee in order to share his reflections with those who are, or who sooner or later will be, going through that most difficult task.

Editor: A year and a half after the diocesan called for a coadjutor, the Diocese of Southern Ohio elected Herbert Thompson, Jr., by a highly unusual and overwhelming concurrent majority on the first ballot. How did that happen?

Brownlee: The election was the climax of a very intense and careful process designed to put before the diocese the most highly skilled and capable candidates we could find. In order to do that we had to look very carefully at ourselves, not only as a diocese, but as the individuals representing the diocese on the nominating committee.

One of the first things we did, with the help of a trained consultant, was to look at our own differences. Our consultant, Michael Smith, had us each take, and share with each other, the Myers-Briggs personality indicator test so we could have a sense of where we were coming from. He had us look at our differences and deal with them honestly. Then he had us look at the diocese with the same kind of eye.

Editor: Diocesan profiles, like parish profiles, are often criticized for failing to get at real issues. How did you deal with that?

Brownlee: The difficulty with profiles is they are too often taken and then either discarded or taken at face value. We realized that, in order to be truly useful, our diocesan profile had to be tested and retested for accuracy. We wanted to get under the profile and see what people really felt so we kept feeding it back to diocesan regions and clergy until it rang true for them. We also checked it against an Organizational Perception Indicator (OPI) which we administered to the clergy to see how they viewed the strengths and weaknesses of our diocesan system. Then the results of the OPI were shared and discussed with the clergy.

Both the OPI and the profile were shared with all the candidates to give them a handle on how people perceived this diocese from within.

Editor: Every nominating committee establishes its own ground rules. What rules did you set up, and how did they influence the process?

Brownlee: Actually, we used what would probably have to be considered a rather high-authority model for the ground rules. Having gone through a trust-building process ourselves with the Myers-Briggs and the OPI, we decided we should, and could, work out of mutual respect for everyone involved. We resolved that all decisions of the committee would be by consensus. Further, we resolved that anyone who could not abide by the consensus of the committee would resign.

This did a number of things for the committee. One was to increase the trust level within the group. Because we depended upon consensus, no one had an opinion that didn't matter.

Secondly, it virtually eliminated leakage and outside pressure. We became the major support system for each other in the process, and outside influence, political or otherwise, just couldn't work.

Thirdly, it made us even more open with each other. We all knew that issues not put on the table would adversely affect us at some future point so Continued on page B



Southern Ohio delegates greeted Herbert Thompson's first-ballot election with rousing cheers.

#### How to elect

Continued from page A we became honest in our deliberations.

And, finally, we established a rule of secrecy regarding the list of potential nominees. Without all those other ground rules, that would probably have been meaningless.

Editor: How did your process affect the way you dealt with potential nominees?

Brownlee: By the time we got to examining potential nominees, we were already well versed in being sensitive to each other and to the needs of the diocese. It was a small leap for us to understand the sensitivity we now needed to have to those whom we would be considering. It was also obvious to us that we needed to care about what those nominees would be going through with us because one of them would eventually emerge as our bishop, and we had a tremendous investment in how that person felt about the treatment he or she would receive.

Candidates were called to set up a telephone interview and given the questions to be asked in advance. When candidates were asked to meet with the whole committee, we arranged the details of their visit to be sure they were treated with dignity and respect. The president of the standing committee met every plane and spoke at length with each nominee before the interview. Afterward, he debriefed them on what they had been through. He was not a part of the selection process, rather a kind host and caring friend to our visitors. Through arrangements such as this, we tried to make clear that we were sensitive to the delicate situation in which the nominees and their spouses had become involved.

Editor: How did the consensus rule affect your decisions about the finalist? Do you think it cut out people who may have been controversial? Brownlee: I don't think that's true at all. Indeed, the person elected was a man who has been involved in controversy all his life! I think what it did, instead, was to screen out single-issue candidates, people who may be well known for one or two things or even specialties but who have no real

experience in lots of other concerns that are real

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issues in this or any diocese. By resolving that every member of the committee had to feel that he or she could live with each of these candidates as bishop, we believe we were insuring that these candidates would represent the whole diocese and be able to speak to every part of it.

Editor: By being honest with the candidates about your own feelings about the weaknesses, as well as the strengths, of the diocese, didn't you run the risk of scaring some good candidates away?

Brownlee: That was an initial fear, but it worked to our benefit. It allowed candidates in the regional focus groups to demonstrate their responses to our needs. Because we had been honest with them, we gave them the opportunity to offer episcopal ministry to us in our real state. In a sense, it let them show how they would act, not just as a bishop, but as our bishop.

Editor: "Experience" was a key word in your committee and, later on, in the election itself. Is it fair to compare different people's different experiences? Aren't commitment and ideology sometimes more important?

Brownlee: Commitment and ideology certainly are important, but they are very hard to assess without reference to experience. "What would you do if. . .?" is really a meaningless question because the answer depends on so many variables. A much

In a historic moment, the bishops of Southern Ohio gathered with Presiding Bishop Edmond Browning following the consecration of Herbert Thompson, Jr. Clockwise from center: Thompson; Browning; Roger W. Blanchard, V bishop of Southern Ohio; John M. Krumm, VI bishop; and William G. Black, diocesan and VII bishop.



better gauge of commitment comes in answer to questions like, "Can you tell us about a time when you. . .?" That allows for more honesty as well as providing an opportunity to see character and style as well as conviction. People aren't always sure what they would do in the future, but they do know what they've done in the past. That's usually a better indicator of how they'll react to problems and crises yet to come.

Editor: You mentioned regional focus groups. To many, the carting around of candidates is one of the most odious and painful parts of the experience. It's also much less controllable than a committee interview. How did you set those up to be consistent with the principles you established as a nominating committee?

Brownlee: We had the final four nominees meet with the clergy and lay delegates in each of the four regions of the diocese as well as with a special and separate gathering of clergy and spouses. For these sessions we divided each group into four sub-groups to whom we sent the candidates and their spouses, one couple at a time. We instructed each group about the importance of asking experiential questions rather than asking opinions and had a number of the nominating committee present to keep the discussion in that mode. We also gave each of the candidates the opportunity to speak briefly before a plenary session of each group.

We transported the candidates and their spouses around together as a group and provided the group with two chaplains. They were housed and fed in the same places. Through all this they were encouraged to understand that what they were involved with was a discernment process for delegates about the needs of the diocese rather than a political process of choosing the best candidate. We tried to make it both Christian and humane.

Editor: How do you know that your process succeeded?

Brownlee: In our case, the answer to that is fairly easy: There were no nominations from the floor. Although we intentionally screened out single-issue candidates, even single-issue delegates felt their concerns had been addressed. And because the nominating committee kept its own integrity, it earned diocesan-wide respect.

Editor: The morning after the ordination of Bishop Thompson, the Presiding Bishop, preaching at your parish, said it was "the most Spirit-filled consecration" since his becoming Primate. Why do you think he said that?

Brownlee: I think that was Bishop Browning's own discernment that the process had been an honest one through which the Holy Spirit could and did act, a process in which the needs of the diocese were addressed, and a process which reflected the intention of the Church to raise up a true shepherd for the people of God. If it felt that good to Bishop Browning, just imagine how it felt to Bishop Thompson and imagine how it felt to us!

Several weeks after his consecration on September 24 we showed Bishop Thompson this interview and asked for a response.

"I was a nominee for bishop in another diocese," said Thompson. "[There] I felt I was cast in an almost adversarial role, over and against the other nominees.

"To be a nominee and candidate in the Southern Ohio process was to be in another world. From the phone call in November, inquiring about my interest, to the last van ride in the carpool in May, I felt affirmed, lifted up, and ministered to. I found the Southern Ohio process to be—in a word—pastoral, reflecting the care of God that is supposed to be at the heart of our ministry. Within that caring context, carefulness was evident in the attention to detail at every level.

"I was certain I would never get elected. But, boy, I sure wanted to come and be a part of the diocese that put forward such a process!"

John Lawrence is vicar of St. Christopher's Church, Fairborn, Ohio, as well as editor of LEAVEN, from whose Christmas issue this article has been reprinted.

B/March, 1989

The Episcopalian/Professional Pages

#### Rite I is 'numinous'

Timothy Pickering's excellent article on Rite I (January) reminds me of something Dr. Bayard Jones said in a liturgics class in my seminary days at Sewanee, to illustrate the meaning of "numinous."

His father, who was a minister of a fundamentalist church, asked his Irish cleaning woman why she bothered to go to a church that mumbled a service in Latin, which she could not understand. The woman replied: "Because it has such a holy sound."

Rite I has a sense of the numinous. I love Rite II, and we use it at one of the five Sunday Eucharists in my church. But it lacks a sense of the numinous.

> Martin D. Gable Atlanta, Ga.

#### Eric Liddell unjustly criticized

Criticism of the great missionary, Eric Liddell ("Marriage and ministry," January) is, I think, unjustified. Abingdon Press in 1985 published his Disciplines of the Christian Life, and the introduction notes that when "conditions in China deteriorated in the weeks before the bombing of Pearl Harbor, Eric Liddell arranged for his wife and two children to leave China, planning himself to follow some months later. . . . Before he could get

#### British priests seek vicarage swaps

A British priest from a "modern catholic" parish with good access to Cardiff and Bristol would like to exchange parishes with an American priest for three to six months, beginning in July or August. He lives in a three-bedroom vicarage and participates in a five-church, five-priest team ministry in the high-church tradition. Please write: The Rev. Glyn Snow, The Vicarage, The Crescent, Ebbw Vale, Gwent, U.K., or call: (0495) 306203.

An English priest who has previously enjoyed clergy exchanges in the eastern part of the U.S. is interested this year in a four-week (July/August) exchange in the west, preferably in California. At his end are a rectory, car, two Sunday services. Please write: The Rev. Derek Bastide, The Rectory, Offham, Lewes, Sussex BN7 3PX, England.

is prepared by The Episcopalian to church professionals. Letters and contributions are welcome

#### **MANAGING EDITOR**

A. Margaret Landis The Episcopalian 1201 Chestnut Street Philadelphia, PA 19107 away, the Japanese armies had rounded up all 'enemy nationals' for internment in Weihsien.'

> John Bunyan Chester Hill, Australia

#### The disciples had it all wrong

I have just gone off Peter and the other disciples. After reading Paul W. Thomas' article on marriage and ministry (January) I realize they fell into the same trap Eric Liddell fell into. Why, just this morning I read in the gospels how Peter said to Jesus, "Lo, we have left everything and followed you." These poor disciples actually put their commitment to Jesus Christ and the spreading of His kingdom before their commitment to their fam-

The early Church suffered so terribly from this confusion of priorities that many men and women actually died for the sake of the gospel, just as Liddell did. If only they had known that this type of fanaticism was easily correctible. If only they had known that their love of Jesus was less important than their families!

The saddest part of all is the suffering the Liddell family must have [experienced], knowing that Eric decided to die for the One who died for him instead of running away like a good husband should have.

Peter M. Frey Austin, Texas

#### Conflict in clergy marriages is a joint responsibility

Hurray for Paul W. Thomas' "Marriage and ministry." As a divorced clergy wife, I consider Father Thomas'

reflective article well written and his suggestions worthy of diocesan atten-

The problem is of joint responsibility: Congregations need to learn not to reinforce a priest's neglect of family. Clergy spouses need to know (be given permission) that it's O.K. to assert themselves—God won't get angry; usually only the priest does.

> Mary W. Groff Guntersville, Ala.

#### Zahl irrelevant, Morris insightful

Paul Zahl's article (January) has little relevance to many small and medium sized parishes I have known as an interim rector. What is a "lay pope"? How do "'professionals'. . . feed off interregnums?" Are rectors better when chosen by their predecessors, and how often can this really hap-

Continued on page G

#### "BURIAL in THE CHURCH not from THE CHURCH"

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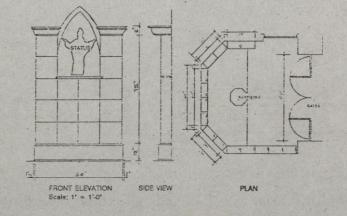


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# A woman's place is in the House of Bishops

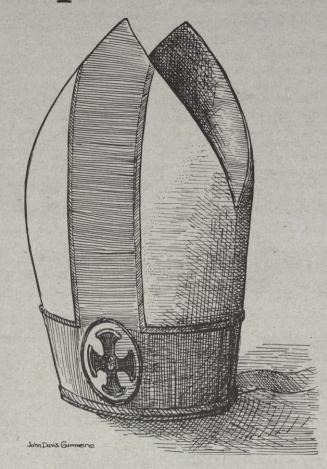
by Kevin Bean

Two quite contrary events coincided at the end of September, 1988, and are a direct challenge to the Church of England, the Episcopal Church of Scotland, and the whole Anglican Communion. The first was the inevitable election of the first woman bishop in the Anglican Communion. The second was publication of the papal document,

"Mulieris Dignitatem (On the Dignity of Woman)."
Barbara Harris' election to be Suffragan of Massachusetts opens the door further to the inevitable sharing of the primary office and position of power with women in the Episcopal Church and eventually in the wider Anglican Communion. The papal document, on the other hand, slams the door shut on the possibility of women priests in the Roman Catholic Church in our lifetime.

Both events together provide a fine, twoedged sword to cut away at the remaining obstacles to the ordination of women to be priests—and eventually bishops—in the rest of the Anglican Communion. The fact of a duly elected and approved woman bishop—and more are to followmakes the arguments against its happening become no more cogent or compelling than arguments against the fact of the Law of Gravity.

In my own experience, the fact of the more than 50 fine women priests at work in my home Diocese of Connecticut, in authentic priestly ministries, has left any lingering arguments against women's ordination as totally moot points. And the intransigent document of the Roman Catholic Church against the ordination of women should now make abundantly clear to those Anglicans who have held to postponing women's ordination on the basis of delicate ecumenical dialogue that such a strategy will never achieve ecumenical unity nor be anything more than dishonest cau-



The rest of the arguments against the ordination of women fall in upon themselves in such obvious ways. First, to say as the Pope has done that women should not be ordained priests because Christ made a "free choice" when He selected 12 males as His disciples/apostles, independent of any "social conditioning," is to deny the reality of the Incarnation and the fact that Jesus was fully God and fully a person of His times.

The revelation of God in Jesus of Nazareth was an act of total freedom on God's part; but it was also God's accommodation to the limitedness of the social and religious realities of first-century Palestine and its male-dominated ways. So, yes, the 12 men were called out of the free choice of Christ but also in a way to accommodate the receptivity of the good news of God's realm among the hearers of the gospel in first-century Palestine.

Furthermore, the first real bearers of the Incarnation and its good news were none other than Mary and Elizabeth; and the first to bear the good news of the resurrection of Jesus were the women

who had been to the empty tomb.
Second, the Bishop of London concisely states a similar argument against women's ordination: "What I believe is at stake is the revealed nature of the Christian gospel with its promises of the forgiveness of sins, the redemption of men and women by union with God in Christ, and the gift of eternal life. These promises must not be imperiled by the pursuit of aims for the Church which are secular in origin and thought."

Regarding the "revealed nature of the Christian gospel," we can see that in the Godhead, God's Spirit and Wisdom are revealed as female in the Old Testament. They were present when God made the heavens, the sea, and the earth. As Frederick Buechner writes: "It was as if He needed a woman's imagination to help Him make them, a woman's eye to tell Him if He'd made them right, a woman's spirit to measure their beauty by.

We read in the Creation narrative: "So God created man in his own image, in the image of God he created him, male and female he created them." (Gen. 1:27) Thus the female as much as the male is a reflection of God. In this account they are created at the same time, and they are created equals. God blesses them and empowers them together, giving the female, along with the male, dominion over

In the New Testament, God's Spirit is neither male nor female, meaning that women, no less than men, can receive any of the gifts of the Spirit of God and none of those gifts is the sole prerogative of males. Likewise, no office in the Church in

Continued on page H



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# The contemplative stance and preaching

by Michael R. Becker

The sermons of Charles Simeon, perhaps the most influential preacher of his day, were said to be "unfailingly biblical, simple, and passionate," a description which would hardly fit most sermons heard today in Episcopal churches and a lot of others as well.

Augustine of Hippo wrote that a sermon ought to "teach, move, and delight," and by delight he didn't mean amuse, but "rejoice in God." I suspect the reason for the kind of sermons we hear is the preacher really doesn't have anything much to say that comes out of her or his personal experience of God. One can't relay to others what one doesn't possess, at least not very effectively. So our "good news" often tends to become intellectualized or trivialized or worse.

What gives integrity to a sermon, I think, is the person who is preaching it, in the sense that the sermon obviously expresses that person's own experience of God, and it is God, after all, about whom we are meant to be conveying good news. An effective preacher is a bit like a stand-up comic in that what he has to say, his material, comes out of his or her own life experience—not human interest stories (God help us!), but the personal struggle and journey of the preacher who, like the congregation, is also trying to be a faithful Christian.

Does the preacher know God personally in this process? Or is his or her knowledge mostly hearsay? Making use of the experience of others can often be helpful as a back-up to one's own, but it isn't a substitute for it. Nor is "laying down the law." What often results is a kind of religious essay, which may in itself be interesting and may even teach something useful, but it seldom either moves or delights.

If nothing else, the apostles preached with conviction and passion because they preached out of their personal experience of Jesus and of God's saving acts in their own lives. This gave what they had to say both integrity and authority. They were on fire, and they managed to ignite those who heard them. Can you think of a sermon you have heard (or preached) recently that would set anybody on fire?

The apostles' effectiveness was also based on their contemplative stance toward the world and its people. A contemplative isn't necessarily someone who goes in for formal contemplative prayer so much as someone who sees things in a certain way, who sees God's hand in things that make up everyday life as well as world events, who regularly and prayerfully reads the Bible, and, above all, who takes time out as a kind of regular discipline to listen to what God has to say about all of these events. Those who are doing this ought be bursting with things they want to tell others about and be able to do so with enough conviction and passion to set them on fire.

Michael R. Becker is rector emeritus of St. Mark's Church, Philadelphia, Pa.



Gee, Father Jones, that sermon was totally awesome!

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# Qualifications are not the question; the Holy Spirit is

by John D. Lane

By the time you read this, Barbara Harris will have been consecrated Suffragan Bishop of Massachusetts. The newspapers near here have been mostly negative about her in a rather dishonest way. The main focus has been on the fact that she has neither a college nor a seminary degree. In Virginia, the State of Presidents, none of the editorialists has mentioned how many Presidents never went to college at all. Washington and Lincoln, who is usually the winner in any "Greatest President" contest, did not matriculate, much less graduate. In fact, Lincoln's lack of formal schooling is literally legendary.

schooling is literally legendary.

The Episcopal Church has, of course, chancels full of capable and beloved clergy who have never attended any seminary. Is it a deep, dark secret that several of these are now bishops? Barbara Harris is not the first to lack such credentials, and she probably won't be the last. The editorialists seem to focus on the bogus degree question, forgetting to say a thing about her intelligence and track record of achievement, which are stronger

Indisputably, Bishop Harris is black, a woman, divorced, liberal, with minimal parish experience. The fact that she is black may heighten the fervor of those who don't want her as bishop, but I hope not. Several dioceses, including Massachusetts,

have or have had a black diocesan bishop, and many more, a suffragan.

Certainly, the arguments on both sides about women clergy—and especially women bishops—are legion. I dream of a day when no one will see fit to discuss it. The consecration on February 11 probably changed no one's mind. The subject is a legitimate one for debate, but it seems, in the secular press, to be less of one than academic degrees.

Divorce is another legitimate question in the eyes of many, but we already have a large number of the divorced among the laity, deacons, priests, and bishops of the Church. Divorce is often a human tragedy, but it does not seem to be widely accepted as a reason one should not be a member or office-holder within the Church.

One real question mark for me comes out of her work for *The Witness*, which is a hard-hitting religious periodical of very liberal (the "L" word) views whose usual focus is social action. Effectiveness in that arena calls for one who does not shrink from the role of prophet, and Barbara Harris met the job qualifications quite well. Unlike journalism, the parish—and the diocese—requires a balance of the prophetic by the pastoral. She will have to establish herself as a pastor and leader in Massachusetts before she can be persuasive as a

prophet.

Finally, a big question is her limited parish experience. She may catch on quickly to the complexity of parish life and the uniqueness of each unit. She may be immediately helpful to clergy seeking a chief pastor who really "understands." Experience is never a foreteller of performance, but this lifts a small red flag for me.

What it all boils down to is the work of the Holy Spirit. The future may tell us more about whether the Diocese of Massachusetts has done the right thing. To say at this point whether the Spirit is for or against woman bishops, whether the Spirit is for or against Barbara Harris in this role is the worst type of presumption. The Spirit blows where it wills—and doesn't seek our opinion or Gallup's first. The Spirit maintains tradition. The Spirit clears the air and establishes things that are utterly new. Which should it be in this case? Who can know God's will?

Some hint at schism because of what they call an outrage against the Spirit, but they should remember what the late Archbishop of Canterbury and devoted Anglo-Catholic, Michael Ramsey, wrote in 1976 to an American prior who was upset over the ordination of women to the priesthood.

over the ordination of women to the priesthood. Ramsey said schism is always a worse sin against the Holy Spirit than heresy. If this be heresy, schism will not correct the sin; it will be a worse one. I infer from the writings of some that they believe God cannot survive this change. What kind

of theology is that? What kind of God is that?

I wish Barbara Harris well. I hope she will prove she is more than the first women bishop but, more important, a *good* bishop. I hope those in Massachusetts who voted against her to the end will come to love and respect her in her new and difficult role

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

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#### Letters

Continued from page C pen? Or does he inveigh against practices and insights as suspect because he thinks they come from secular culture? Whatever the case, his perspective does not ring true to my experience.

experience.
By way of contrast, William Morris' article in the same issue raises *Professional Pages* to a new high. Relevant, disinterested, able to enter the mindset of an alien world, his analysis of televangelist scandals gives genuine help to our understanding of contemporary culture. We need more of his insight.

William S. Gannon Croton-on-Hudson, N.Y.

#### In defense of interim ministry

Paul Zahl is entitled to his opinion ("The Church should shorten interims, nurture continuity," January). Since the specialized ministry of trained, professional interim is fairly new, it might be helpful for others to see what we are expected to do.

The task of the trained, profes-

The task of the trained, professional interim is to help the congregation find the balance [between continuity and change], not to involve ourselves in the call process.

To mourn (or even rejoice) at the change in leadership takes time. It also takes time to restructure one's life after the mourning is over. Implicit in this rebuilding is communal self-examination in order both to rejoice at past successes and to admit to corporate responsibility for the congregation's share in past failures. [But this] review only really begins when the parish has finished living through the emotional upheaval caused by the loss of a familiar leader.

The key question for any interim is: "What is God's will for this congregation in the immediate future?" Implicit in this review of vocation is the emergence of additional lay leadership who find in the review a way to commit themselves to some of the additional ministries a congregation may wish to undertake when the new priest arrives.

In addition, the interim ordinarily tidies up any loose ends left by the last rector. Since the interim is ordinarily the first "new" leader the congregation has seen of late, [he or she] will often absorb the inevitable disease that variations from an accustomed norm produce. The interim's style will be different, [and] as the congregation learns to live with the different style, the changes inevitable with the coming of a new rector are made easier for everyone.

Interim clergy are called by the regular calling process. Our skills are matched against the congregation's perceived needs. Most of us have contracts that define the tasks which interim and parish mutually undertake. Most of those contracts have time frames, usually a year. Many have options for the parish to call in less than a year without major loss to the interim's base support. Most have options that allow the parish to retain the services of the interim when the rector they call will not be available immediately.

We interims are as varied as clergy in other ministries in the Church. But all those I know are dedicated priests who believe God has called them to do this important, helping ministry. Clifford W. Atkinson Ladue, Mo.

### The vacancy process: opportunity for creative change

As one who coordinates the work of a number of consultants and interim pastors, and who daily gives thanks for their ministry to the parishes they serve and to the Church as a whole, I would like to respond to Paul Zahl.

The financial rewards for ministry to congregations during an interim, in whatever capacity, range from modest to non-existent. In this diocese most interim clergy, despite their special training, are serving at compensation levels significantly lower than they would receive in more conventional ministries. Nor do interim

clergy have the security of tenure; most must deal with periods of unemployment or reduced employment between calls. As to our vacancy consultants, most serve with little or no compensation, sometimes without even adequate reimbursement for their expenses.

Interim pastors, vacancy consultants, and those few of us who might truly be said to "make a living off the process" do so because we believe it is a ministry urgently needed by the Church.

If continuity is so vital in a parish, why [are] parishes which have been served by the same pastor for many years frequently those which exhibit the most signs of "sickness" (Zahl's term, not mine)? What concerns me more than parish continuity is ministry. One of the benefits I see in an

unhurried vacancy process is it allows an opportunity for the people of the church to discover the ministry, and the authority, which is rightly theirs.

The vacancy process can be an opportunity for creative change and, at the least, a time of reflection, for reconsideration of values and goals.

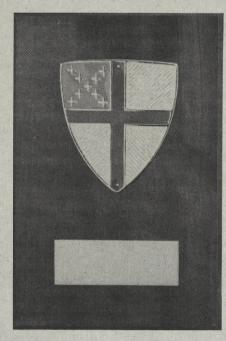
Neilson Rudd Cleveland, Ohio

#### Kudos and pans

How ironic that the splendid and timely article by William Kolb, "What goes around comes around," at the back of the November *Professional Pages* should be balanced (!) by the disgraceful photographic display on the front page.

Jack M. Baker Worcester, Mass.

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#### **Eucharist**

Continued from page A me. I was scheduled to do the midweek 12:10 Eucharist at St. James'. At best, our attendance is modest, but on that particular day no one appeared to be coming. As the time neared, I debated whether to snuff out the candles, return the Communion pieces to the sacristy, turn off the lights, and step out for a bite to eat. About 12:09, Henry stepped in. He almost never misses. After a hurried exchange of pleasantries, I said, "Well, Henry, there's only two of us. What do you think?"

Inwardly, I had begun to hear some old Baptist tapes. It's the mind-set that says when the numbers aren't impressive, just set aside the service and engage those present in making harsh judgments on the absentees for their rank apathy. Or attenders can flagellate themselves for the miserable showing: "If we were doing the right things, this place would be packed!" they lament.

I didn't suspect Henry of such inner cogitations, but I did think he would probably suggest that in lieu of having the service, we should just close shop and enjoy a quick lunch at the Sandwich Factory before he returned to his office. I miscalculated his response: "Let's go with it!" he suggested. I continue to remain profoundly grateful for the kind of Church Henry and I, along with the Holy Spirit and a host of unseen guests, experienced during the next 20 minutes.

Moving through the service, I felt the two of us were sharing a liturgy pregnant with Spirit and others. I was keenly aware of history, the many at St. James' and elsewhere who had read essentially the identical service in times past—some alive, more dead. I thought of the scores of Christians throughout the world who gather weekly around the altar to offer the same eucharistic prayer we were using. I felt embraced warmly by a strong, invisible world in the chapel that day.

One aspect of the Episcopal Church that drew me into its ranks is it historic accent on corporateness. I have been gratified with my discoveries regarding this feature. The liturgy is not done by the priest for the people, but something priest and people do in concert. It is not a Communion that's pervaded with light-heartedness. There is no desperateness to learn everyone's name, address, social security number, blood type, and favorite recipe. One doesn't sense pressures to conform in thought and practice.

conform in thought and practice.

On the contrary, I have found within the Episcopal Church a corporateness that safeguards each other's turf. In worship, one is deeply aware of being influenced by those who share the liturgy, both visible and invisible. More reality than one can see is always at work. Episcopalians are cognizant that those around them struggle with their own agenda of hurts and hopes, but they have respect for boundaries and provide a sensitive climate in which "bruised reeds are not broken and smouldering wicks are not extinguished" (Isa. 4:23). We feel undergirded with gentle but firm realities—seen and unseen. These are more experienced than defined.

Thanks to Henry's "Let's go with it" I am able to appreciate the presence and power of "thousands upon thousands" in celebrating the Eucharist. Yet I have had another, more existential, moment that is a far more dramatic illustration of my thesis.

Several weeks ago I was asked to be the celebrant at another church in our city. It was an extremely difficult time for me to have been leading worship. My wife and I were struggling with a heavy personal agenda. She was present that morning, and throughout the worship I was accutely aware of my fragility and our love for each other. At the appropriate time, I saw her approach the altar and kneel reverently. My emotions were churning.

As I moved down the rail in her direction, I grew ever more anxious, fully aware of my inadequacy to be her minister. I sensed our brokenness; I felt our pleadings. Then I was standing in front of her. As I lifted the bread, she reached out to receive it. I gave it to her, then grasped her hand tightly. Tears began to flow, both hers and mine. The words I had spoken with confidence to the person beside her refused to come for her to hear. But I am certain that both of us heard strong, silent voices from beyond saying with great compassion, "The Body of Christ; the Bread of Heaven."

Julian Cave is rector of St. James' Church, Wilmington, N.C.

#### A woman's place

Continued from page D which certain gifts of the Spirit can be properly exercised should be withheld from women.

Although the papal document admits that "the personal resources of the female sex are not inferior to those of the male, they are simply different," it so creates an apartheid of powersharing that an obvious double standard is set up whereby the institutional sexism of the Church creates a separate but *un*equal status for women.

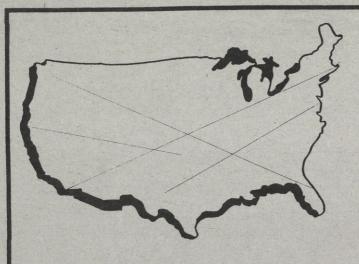
Regarding the Bishop of London's statement, "pursuit of aims for the Church which are secular in origin and thought," the movement for women's ordination has fundamental roots in the human and Christian cry for justice for all in all institutions in society, including the Church—with, I hope, the Church leading this cry for justice by its own example. There is only one world—God's world—thus this cry is not just a "secular," but

also a "religious" cry which calls for a response of faith.

G. A. Studdert-Kennedy stated years ago: "However difficult it may be, and it is difficult, to see and to realize the unity of the secular and the sacred, it remains true that to see it and to realize it is the essence of religion." The truly non-Christian "secular" attitude that we have to beware of is the continued macho domination of institutions—including the Church.

The time has come for the rest of the Anglican Communion to fish or cut bait on the question of women's ordination to the priesthood and the episcopate. Obviously, debate will continue for a long time; however, delaying the inevitable will also be delaying justice for God's people, and that is another form of injustice.

Kevin D. Bean, formerly assistant at St. Luke's Church, Darien, Conn., is now on the staff of Old St. Paul's Church and of St. Margaret's Church, both in Edinburgh, Scotland.



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Indianapolis, IN-In January the Disciples of Christ/United Church of Christ Ecumenical Partnership Committee finalized a resolution declaring the two main-line denominations to be in a relationship of "full communion." The governing bodies of the 1.7 million United Church of Christ and 1.1 million Disciples of Christ will consider the proposal in separate meetings this summer. The new relationship would not mean merging the denominations, but would draw them together around five elements: a common confession of Christ, mutual recognition of members, common celebration of communion, mutual recognition and reconciliation of ordained ministers and common commitment to mission.

Interfaith group protests CBS cutbacks on religious programs

New York, NY-Congress and the Federal Communications Commission (FCC) are the targets of an interfaith coalition of television programming ac-

#### **U.S. NEWS**

tivists who hope to force CBS to keep regular religious programming on the air. CBS announced last summer that it was ending a 40-year tradition by dismantling its religious programming unit and canceling its weekly half-hour For Our Times because of poor ratings. Interfaith Network (INET) said it contacted Congressional represenatives and the FCC after repeated attempts to discuss the cutbacks with CBS broadcast group president Howard Stringer. A network representative said CBS is reconsidering a meeting between INET representatives and Stringer.

#### B'nai B'rith charts rise in anti-Semitic incidents

New York, NY—Anti-Semitic incidents in 1988 reached their highest levels in more than five years, according to an annual nationwide audit by the Anti-Defamation League (ADL) of the Jewish organization, B'nai B'rith. Anti-Jewish vandalism was up 18.5 percent over 1987; harassment, threats and assaults against Jews, Jewish institutions or property increased by 41 percent. The audit reflects incidents reported to the league's regional offices and law enforcement officials in 40 states, the District of Columbia and Puerto Rico.

#### Supreme Court will hear Missouri abortion case

Washington, DC—The constitutionality of a 1986 Missouri statute forbidding the use of public funds, employees and facilities for "performing and assisting" an abortion will be decided by the U.S. Supreme Court. The law, which the 8th Circuit Court of Appeals struck down last July, states that life "begins at conception" and that "unborn children" have a right to protection under law. In appealing that decision, Missouri Attorney General William Webster asked the court not only to overturn the lower court's decision, but to reconsider its own 1973 decision on Roe vs. Wade which established a constitutional right to abortion. The Supreme Court, which has given no indication that it will or will not reconsider Roe vs. Wade, is expected to hear oral arguments this spring and announce its decision before the end of the current court term.

#### Mother of God icon installed at Church Center

New York, NY—The icon of the Mother of God of Yaroslav, painted by an Episcopal priest, was dedicated in December at the Episcopal Church Center here. Icons (a Greek word meaning "to participate in the nature of the original) have been the prescribed mode of sacred art in the eastern-church since the days of catacomb paintings. Presiding Bishop Edmond Browning commissioned the Mother of God icon, painted in the 14th- to 16th-century tradition of northern Russia, from John Walsted. Walsted, rector of Christ Church, Staten Island, and formerly a Holy Cross monk, has studied icon painting and preservation since the early 1950's. Browning and Metropolitan Theodosius, primate of the Orthodox Church in America. dedicated the icon.

#### **Detroit cardinal closes** 31 churches

Detroit, MI-After two months of studies and pleadings by parishioners, Edmund Cardinal Szoka has decided to close 31 Roman Catholic churches by June of this year; 25 other parishes have been given one-year reprieves to improve attendance and income and recruit new members. A leader of the Detroit Catholic Pastoral Alliance, which has opposed the closings, says her group is ready to help parishes appeal the cardinal's ruling. Church law experts say that could be an uphill battle. Detroit is plagued by problems affecting the Roman Catholic Church elsewhere around the country: migration from cities to suburbs, rising costs of maintaining underused, aging buildings and a shortage of priests.

#### Warner elected bishop of Olympia

Seattle, WA-Vincent W. Warner, Ir., rector of St. Andrew's Church in Wellesley, Mass., is bishop coadjutorelect of Olympia. Delegates to the special convention



at St. Mark's Cathedral elected Warner on the first ballot. He will succeed Bishop Robert H. Cochrane, who will retire at the end of the year. Warner, 48, is a 1968 graduate of Virginia Theological Seminary. He served parishes in Virginia, Michigan, and Massachusetts before becoming archdeacon of the Diocese of Maine in 1980. He was called to St. Andrew's in 1983.

**Bible society launches** Nigerian scripture project

Colorado Springs, CO-The International Bible Society has agreed to make Bibles available to Nigeria's 3 million secondary students, the largest scripture distribution project the society has ever undertaken in one country. To date, it has distributed 60,000 Bibles in Anambra, one of Nigeria's 20 states. Religious education is mandatory in Nigerian high schools, and the Bible is the textbook. Since the average family earns \$10 a week, Bibles often are beyond its means. Although the society provides scriptures in over 350 languages worldwide, the Bibles are in English, the official school language. On another front, the New York-based American Bible Society announced recently that the number of languages that have at least one published book of the Bible rose by 23 last year to total of 1,907. as not wiseespan of his h



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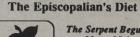
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### DOC: Lectures and small groups nurture community

#### by Richard H. Schmidt

Nearly a hundred Episcopal congregations in a dozen dioceses in the southeast have offered their members the opportunity to become Disciples of Christ.

Not to be confused with the Christian denomination of the same name, the Disciples of Christ (or DOC, pronounced "dock") program is a parish-based experience of learning and spiritual growth.

John Stone Jenkins, then rector of Trinity Church, New Orleans, developed the basic DOC program in 1975. It consists of a series of 25 to 30



#### educating adults

weekly gatherings including a lecture by the rector or a trained lay person, followed by small group discussions.

Training of clergy and lay leaders is a key part of the DOC program. Jenkins himself usually trains those who give the lectures. Audio tapes are often distributed of Jenkins' own version of the lectures, but they are intended as models or examples to

encourage other lecturers to rework the material and incorporate ideas and examples of their own. Although the topics and outlines of the lectures do not vary, each lecturer develops the scriptural and theological themes in his or her own way, setting an example of personal sharing which then carries over into the discussion groups which follow.

"The small groups are intended to become mini-churches," say William Barnwell, associate rector at Trinity. "We try not merely to talk Christianity in the small groups, but to do Christianity.'

Training of clergy and lay leaders is provided in two ways. Each summer Jenkins and others lead a conference at the Kanuga Conference Center in Hendersonville, N.C. This year it will be held June 4-9. Parishes usually send their rector and three or four lay persons for training. Jenkins works with those who will give lectures; experienced DOC students work with small groups. Clergy and lay leaders share the training experience.

Jenkins and a team of trainers will also travel to a locality on invitation. Often several parishes will join together to sponsor such a training session in their area.

"DOC is definitely a parish program," says Barnwell. "It's not an individual study program, but an experience of Christian community and sharing. It requires a supportive rector even if the rector does not deliver the basic lectures, and it builds community within the parish setting."

Barnwell is working to develop courses for DOC Level II for persons who have completed the basic DOC program. Five Level II courses are presently offered, lasting from three



John Stone Jenkins

to six months. Three are Bible study courses and two are on Christianity and contemporary literature. More are being developed.

Until recently Trinity Church, New Orleans, bore all the administrative burden and costs of the DOC program. But with the program's growth, that is no longer possible. Talks are now underway with the University of the South to link DOC with EFM (see page 22), which would give the program an already established staff, promotion and monitoring services.

"When I began the DOC program," says Elise Merritt of the Cathedral of St. Luke and St. Paul in Charleston, S.C., "I came to church regularly, but there was really no relationship there with the Lord. Through DOC I found a loving, caring God who actually wanted a relationship with me.'

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#### One weekend a month is Northern Indiana's educational formula

by Richard H. Schmidt

"One really surprising thing is I had expected to learn more about the church and theology, but it became a community of faith with sharing and commitment," says John Hornbuckle.

"When I started out, I didn't have one acquaintance in any other church in the diocese, but now I have friends all over," says Mary Pyles.

Hornbuckle and Pyles, both members of St. James' Cathedral in South Bend, were speaking of the School for Faith and Ministry, the Diocese of Northern Indiana's major educational effort for laity.

The school is conducted one weekend a month for 10 months each year. Students come from throughout the diocese to Mishawaka, just outside South Bend, where they worship, study and reflect on their spiritual journeys. They spend the entire send with the group excep they disperse to homes of local Episcopalians for lodging.

This is a program for spiritual formation, focused on the inner life,' says Sarah Shrewder Tracy, a deacon who is the school's director. "And it's for any interested individual. It does not require that a total parish be involved though we often have several students from the same parish."

The weekends are kept moving

through the use of a variety of educational methods and experiences. Lectures, videotapes, music, slides, discussion, seminars, workshops and informal relaxation are all used. On Sunday morning the school worships at the parish eucharist of St. Paul's, Mishawaka, in whose facilities the sessions are held.

The program is organized into six semesters covering a three-year period. Students are asked to sign a covenant to attend all sessions and do all the work for one semester at a time. A summer retreat is also offered and is required for those who finish the three-year course.

'The School for Faith and Ministry and Cursillo have made a great difference in our diocese," says Horn-buckle. "There's now a leadership network in the diocese which knows each other and has grown together spiritually. Cursillo and the school ot started here at about the time, and a number of people have participated in both. Many of the people who chair our diocesan committees come from these renewal groups," he says.

The school is part of a three-track educational program in Northern Indiana. Track II is diaconal formation, and Track III offers continuing educational programs for laity and clergy in Bible and other topics.

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# Church Center offers events, resources for adult education

by John D. Vogelsang

A congregation engaged in adult education:

- strives for clarity of mission;
- identifies and utilizes the gifts of its members;
- addresses the social concerns of the day and
- supports people with their ministries in the world.

It involves its members in reflecting upon what they are learning and in developing their skills to be Christian leaders in the world. When someone asks why the church is not doing something about a particular problem, the rector or vicar can challenge that person to organize an affinity group with others in the congregation who share the interest in order to pray, read and reflect.

The Office of Adult Education and Leadership Training at the Episcopal Church Center sponsors projects to assist dioceses and congregations to be learning communities:

Congregations as Apostolic Communities. A conference to take place March 29-April 2 in St. Louis will help diocesan teams discover how various styles of congregations can become clear about their mission and ministry in the world. The conference should generate many diocesan events.

Scriptural Communities. A team including Joseph Russell, Verna Dozier, Donn Morgan and other Bible study practitioners has been seek-



# educating adults

ing to build communities grounded upon scripture and to empower individuals and communities to become more of what God calls them to be. This group helped produce *In Dialogue: An Episcopal Guide for Adult Bible Study* and foresees developing other resources.

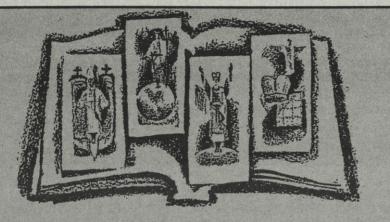
Families 2000. An event planned for April 18-22, 1990, will explore who are the families in our midst and how best to support them. We foresee producing pre-event and post-event educational resources.

Job/Intimacy/Power. This diocesanwide process helps young adults deal with their concerns regarding vocation, relationship and power.

The Ministry of Leadership. This workshop will help clergy and laity explore the nature of leadership, how to empower leaders and how to work collaboratively.

More information about these projects and other adult education resources is available from the Office of Adult Education and Leadership Training at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

**John D. Vogelsang** is education and training officer at the Episcopal Church Center.



### Adult Bible study resource guide

Are you looking for help with Bible study? Do the endless racks of commentaries and study guides in religious bookstores numb your mind? Would a concise evaluation of the best Bible resources help you start your Bible study?

Take a look at In Dialogue: An Episcopal Guide for Adult Bible Study by Joseph P. Russell and John D. Vogelsang. This 53-page booklet offers short essays on the place of the Bible in the Episcopal Church and what may be found in the Bible, then identifies and describes a variety of ways for small groups to study the Bible.

Several of the Bible study methods described are short-term and simple, easily led by an interested student and requiring no long-term commitment

For groups seeking in-depth study and reflection, *In Dialogue* recommends three well established curricula: Word and Witness, available through the Lutheran Church; Kergyma, available from the Kerygma Program, Pittsburgh, Pa.; and EFM (see page 22).

(see page 22).

In Dialogue also lists and briefly evaluates a number of short-term courses, both print and electronic, for individual Bible study.

The Episcopal Church Center is reprinting *In Dialogue*, which will be available this spring. Orders may be placed by writing to John Vogelsang, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, or by calling (800) 334-7626, ext. 246.



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# EFM puts the culture under a microscope

**T**by Mary Tom Watts

Loading up all your stuff in a U-Haul and enrolling in seminary is no longer the only route to a challenging theological education.

Today, as the church explores ways to fill the void left when the traditional catechumenate went by the wayside, one particular program is getting rave reviews from all quarters. Seen by many as a quantum leap in lay theological education, that program is EFM.

EFM is shorthand for Education for Ministry, a four-year program of theological education by extension from the School of Theology of the University of the South, Sewanee, Tenn.

In marketplaces and neighborhoods, bank offices and P.T.A. meetings, voting booths and emergency room cubicles, Christians face tremendous ethical, moral and spiritual questions. Edward de Bary, EFM field director in Sewanee, says "EFM is the program in the Episcopal Church which provides the laity with the quality and depth of education they need to meet the demands of their ministry as baptized Christians."

Born in the mid-1970's, EFM has become a super nova in a galaxy of adult religious education programs with more than 20,000 people involved so far. Currently 5,035 students are enrolled in 646 groups in the United States. Another 1,000 are enrolled in groups in New Zealand, "Australia, the Bahamas, Canada, Nicaragua, Germany and England.

EFM is not a degree program, but students who finish all four years of study—that number is now 4,106—receive certificates of completion.

The heart of EFM is the local seminar group composed of six to 11



# educating adults

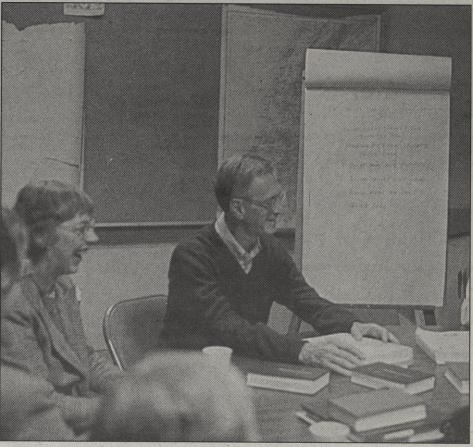
students and a trained mentor. (Of the 681 certified mentors, 311 are clergy and 370 are lay people.) Meeting weekly during a nine-month academic year for study, reflection and worship, EFM groups increase their understanding of how the Christian tradition speaks to their individual and corporate lives.

Ann Holland, EFM coordinator in the Diocese of Pennsylvania, has been involved in the program since 1979 both as a student and mentor. "What had been a dry ordeal, trying to study the Bible on my own, became exciting and interesting. Sharing with others, hearing their understandings, was very affirming. I've seen people's lives transformed and felt that sense of awe that I'm not the same person. I understand what it means to be made new," she says.

Students set their own learning goals, generally spending two to four hours studying their assignments each week. The texts, based on the seminary core curriculum at Sewanee, cover biblical exegesis and interpretation, systematic theology, church history, ethics, liturgics and ascetical theology. The course materials—lessons and accompanying resource guides—have been revised twice since EFM's genesis in 1975.

That was the year Charles L. Winters, Jr., believing the laity could handle sophisticated theological material and wrestle with tough theological questions, launched EFM with some seed money from the Episcopal Church Foundation.

"For many ordained people I know,



EFM group meeting at St. Thomas' Church, Whitemarsh Township, Pa.

EFM has become a very strong support system. It's also served as good continuing education for them," says Flower Ross, who joined the original EFM staff in Sewanee in 1976 to direct mentor training. She and Winters now share the position of Professor of Christian Ministries at Seabury-Western Theological Seminary

A long-time mentor and mentor trainer, Charles K. Floyd, Jr., rector of St. Mark's in Houston, recently asked EFM students to help him reflect theologically on the case of convicted murderer Ted Bundy, executed in a Florida electric chair in January. Insights from the group were incor-

porated into a Sunday sermon.
"EFM students quickly learn to put
the culture under a microscope. They
don't see what's in the newspaper
divorced from theology," Floyd ob-

The microscope to which he refers is the "microscope method" of theological reflection, a unique and vital component of the seminar. Through it, students examine their own beliefs and messages of the culture in the

light of Christian tradition.
Floyd considers EFM "an Anglican form of conversion, our equivalent of walking the sawdust trail." He tells the following story as an example of EFM as a vehicle for change in a person and a parish:

Nathan and Stan (not their real names) both served on the vestry at St. Peter's (not its real name).

Bonded by their years as college football teammates, Nathan and Stan provided one constant at every vestry meeting: Regardless of the question, they always voted the same.

Then one night, some months into Stan's first year in EFM, something different occurred. A vote was taken and Stan didn't vote with his buddy. Nathan's eyes widened as if to ask what happened.

"I knew what happened," Floyd recounts. "EFM had happened to Stan."

EFM students make significant commitments of time and money. They sign up for one nine-month academic year at a time, reenrolling for subsequent years. Basic annual tuition is \$325. That figure drops to \$275 for students in sponsoring judicatories or parishes. Presently, 68 dioceses sponsor EFM. Disciples of Christ and the Roman Catholic Church also sponsor EFM in some places. For information about EFM and how to start a group, write to the School of Theology Extension Center, Sewanee, Tenn. 37375.

Mary Tom Watts is a free-lance writer, EFM mentor and mentor trainer and parishioner of St. Paul's, Norwalk, Ohio.

# Find that metaphor!

by Liza Field

What does one get out of an EFM class?

I began the course for a number of weak reasons. By the end of it, maybe, I would crave to sit with bag ladies. Give away my coat. Understand Good and Evil. Moreover, the course would help me explain in words what I believed in, to tell a non-believer why my faith was the faith. If one ever asked.

My one enduring reason for taking EFM was a growing awareness of my ignorance in what I claimed, by calling myself a Christian, was the center of my life. I'd learned poems and car parts, knew how to calculate gravity, get a bargain, make a sundial, fill out tax returns; to any of these things I had devoted more practical study than to my faith.

I had also read a rector's commentary on his parishioners' concepts of God and prayers. Most were still at Sunday school level. I recalled my own Sunday school past as rather tame—crayons and red punch and little mention of mystery.

EFM is not Sunday school, the PTL 22 THE EPISCOPALIAN MARCH, 1989

club, missionary school, or a sweet inspiration to Do Good. For this most students are relieved. The course is modeled after the basic seminary curriculum at Sewanee. Like seminary, EFM marks up—even punches holes in-our fond, flat Bible pages and introduces to us footnotes and facts we may wish we'd never encountered. Moses didn't write the Pentateuch. Joseph's coat was not of way-out rainbow stripes. "Well darn," said Sue, a first-year student in my class. "My father gave me a gaudy hammock I used to hang in as a child, happily thinking it was colored just like that coat."

Such disappointments are a regular part of our class. We've grown close by enduring them together. Otherwise, we're an unlikely group—male and female from north and south, Episcopalians and Methodists from ages 26 to 80. We meet briefly to share events of the past week, then divide into groups. After discussing that week's material, we reconvene for theological reflection.

EFM has less to do with widening one's practical knowledge than deepening experience. Each week we

study a small event from someone's life—a dying cat, a family argument, a phone call—in light of our culture, faith and religious tradition, hoping to light on some underlying truth, however strange and unexpected.

This is the greatest reward EFM offers. It helps attune us to meaning in what often looks like a lot of wreckage. In an age where futility and chaos have received much press, where educated people are often embarrassed to find more than a scientific meaning in events, we defiantly acknowledge the symbolic. As a Sewanee poet and EFM copy editor, Georgia Joyner, said: "The reflection process relies on metaphor."

This weekly search for metaphor tends to sprout an inner habit. It trains us to perceive the mingling of word and world that Jesus proclaimed. Julia, a first-year student, remarked during our study of Exodus that she'd looked up from the dishwater once to see a burning bush through the window. We stared at her, amazed. We knew it was so.

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

# Catechumenate: ancient educational program on the rebound today

by Richard H. Schmidt

"Three years of preparation before you can be baptized."

That's the message the early church often gave to would-be converts, according to Hippolytus, writing in the early third century. And the converts readily accepted it, signing on for a rigorous program of study, discipline and spiritual growth. The program came to be known as the catechumenate and those participating as catechumens.

No one today is suggesting three years before baptism. But the catechumenate is being revived in a modified but still rigorous form in several dioceses as a means of providing spiritually hungry converts and church members with an in-depth experience of Christian growth.

The Diocese of Milwaukee was the first to launch the catechumenate. Evangelism officer Wayne Schwab of the Episcopal Church Center met with

# 'This is a program of formation,' not information.'

a group of leaders from the diocese in 1985, and five parishes participated in the resulting pilot program.

Schwab and the Milwaukee team developed a five-stage process designed to begin late in the summer or early in the fall and conclude the following May. "But it's flexible," says Schwab. "Different parishes adapt it in different ways, and the individual rhythms of people's lives differ.

"People show up at a church when they show up—not always when a major program has been planned to start. So we try to work it so that people can enter at any time of year; we try to get free of the calendar. The key thing is gathering people together for in-depth conversation about where they are spiritually."

But the rhythm of the church year affords a natural timetable which is a good one for many people. Phase I is a gathering of interested persons a parish identifies and seeks out. These may be newcomers to Christian faith, Christians from other denominations seeking to join the Episcopal Church or lifelong Episcopalians who were confirmed as children but have experienced little spiritual growth since.

Phase II is a time for questioning and searching. Parishes structure this phase differently, but it usually involves a sharing of personal faith journeys.

Phase III includes specific teaching about history, the sacraments, the Bible, and the baptismal covenant designed to assist in Christian formation.



# educating adults

Lent is usually the time for Phase IV, a more intensive preparation for the Easter celebration involving a rule of life, a retreat during Holy Week, participation in the parish's Lenten liturgies and baptism and/or reaffirmation of faith on Easter Eve.

The final phase runs from Easter through Pentecost and is a time for reflection on living the Christian life in the world, the workplace and the family. Social justice, ecology and identification of gifts for ministry are among the focal points for Phase V.

"We had six additional parishes sign on for the second year," says Vicki Black, a deacon who administers the catechumenate in Milwaukee, "and six more the year after that. Bishop [Roger] White hopes all the parishes of the diocese will be involved within the next few years. It's essential that the rector and parish be involved and supportive. This is not just for individuals, but for parishes."

"We've also found that once peo-

"We've also found that once people begin to see that their own faith story is worth telling, they become comfortable sharing with one another. People speak glowingly of how their lives have been changed in profound ways through the catechumenate, not just, 'I know more about the church than I used to,' but, 'I know what it means to be a Christian in a way I never knew before.'"

"This is a program of formation, not information," says Lynde May, rector of St. Luke's, Madison, now in its third full year of the cate-chumenate. "It has to do with how you live your life in Christ, not just feeding people facts about the Episcopal Church. One result in our parish was a 17 percent increase in pledging this year, and that is the result of commitment, not just local building needs."

May adds that the process is led by lay people at St. Luke's. "That's important so that it doesn't become 'the rector's program,' but an integral part of parish life that will continue as rectors come and go."

Schwab has also helped the Dioceses of Los Angeles, Central New York, and Ohio begin the catechumenate and is available to consult with other dioceses. He normally sends *The Catechumenal Process: A Resource for Dioceses and Congregations*, a book by Ann McElligott, to be read in advance, then meets for a full day with a diocesan task force.

"It's important to understand that each diocese is different," Schwab says. "We can provide resources and ideas, but no two dioceses will develop the process identically. Each has its own goals, and many already have programs the catechumenate can strengthen and fit into."

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# Mission and ministry: What can be changed?

by Edward R. Sims

By the time this appears in print, the standing committee responses to Barbara Harris' election to be suffragan bishop of Massachusetts will have been completed and the question of the ratification of the diocese's choice will be settled. This episode in our church's life has clarified for me a conviction that has long been taking shape in my mind.

It centers on the decisions of the church in the early centuries and the permanence of the structures of church life that issued from these decisions. The task the church faces in succeeding centuries is to decide what is organic to the gospel and what is instrumental; that is, which elements of organization and discipline that emerged in the early generations are essential to the integrity of the church and which are simply useful, appropriate or congruent to the accomplishment of the church's

Those elements we hold to be organic must be maintained; those we judge instrumental are subject to modification, revision or elimination, "according to the various exigency of times and occasions." As ecumenical urgencies have emerged and as cultural change has accelerated, I have found myself perceiving more of our characteristic structure as instrumental to the gospel, less of it as organic.

About the ordained ministry: Some-

where in the Middle Ages the western church decided its ministers would be celibate. More than sexual "purity" was involved in the decision. Domestic expense and distraction, questions of property, succession and inheritance all played important roles. The decision to require celibacy was a legitimate refinement of the instrument of ordained

Today, questions of a different sort have brought us another important change in this instrumentality. The definition of social and institutional roles by gender is a declining factor in our culture; the impact of this change requires us to look responsibly, under the guidance of the Spirit, at every element of our life in which gender-specific definitions have been

The ordained ministry is one such element, gender-specific for us until the last decade or so. The refinements in the ordained ministry we are now accomplishing are well within our authority and our tradition.

As the Spirit guides us through this important change, discussion of timing, procedure, implementation, effect and the like is altogether appropriate. I believe it is contrary to the New Testament and to our history to argue that such a change is illegitimate or impossible.

Edward R. Sims is a retired priest who lives

#### Good Friday offering goes to Middle East

The Episcopal Church's Good Friday offering will be sent—as it is annually—to support the work of the Episcopal Church in Jerusalem and the Middle East, a province of the Anglican Communion which is comprised of the Dioceses of Iran, Cyprus and the Gulf, Egypt and Jerusalem. In 1988, the Church sent \$178,000, an increase of \$40,000 over the previous year's efforts.

In his Good Friday letter to Episcopal congregations, Presiding Bishop Edmond Browning asked that all members, as part of their Lenten observance, remember the extraordinary courage and faith of their Anglican sisters and brothers in the Holy Land.

The 1989 offering materials—video, poster, bulletin shell and insert, offering envelopes—can be ordered from Parish Supplies, Episcopal

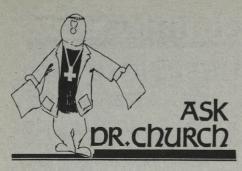


Church Center, 815 Second Ave., New York, N.Y. 10017.

#### Spirituality partners seek common approach

Twenty representatives of renewal movements, monastic communities, church institutions, seminaries and commissions met in Stony Point, N.Y., in December and affirmed Jesus Christ as the focus of unity in the midst of the significant cultural and theological differences, values and approaches to God in the Episcopal Church.

Led by Thomas McElligott of Indianapolis, Ind., participants shared their personal spiritual journeys and searched for threads of common approach and concern. They laid plans to continue the work of building bridges and seeking in common to contribute to deepening the spiritual life of the Episcopal Church.



Dear Dr. Church:

Our rector is a very nice man with a deep voice and wavy hair, and I love to listen to him preach. The trouble is, when I get home from church and my husband asks, "Well, what kind of pablum did the old boy dish out today?", I can't remember what the sermon was about. Is something the matter with me?

Wondering in Worcester

**Dear Wondering:** 

I doubt it. The trouble lies with the preacher. What you are hearing is a bunch of generalities, which are always hard to remember. The chances are he is a graduate of the General Theological Seminary where he was trained in large concepts. Or he may have come from one of our divinity schools. As you know, "divinity" is a kind of fudge, and these schools produce preachers who fudge on issues.

So, dear lady, when your rector retires, be sure your parish does not call another General graduate or one from a divinity school. Call one who has had a specific theological training, who can be clear and unambiguous. Like me. Your mind will latch onto his words, and you'll bowl your husband over with a concise and precise summary of what "the old boy" dishes out each Sunday morn-

Your friend, Dr. Church

Dear Dr. Church:

Last night I had a terrible nightmare. I had returned home from a church supper in the parish where I am rector and sat down to go over the mail. I looked at the bulletin from a neighboring parish and noted the staff listing, which began: "Ministers-All Baptized Members," and then it went on to list the bishop, rector and so on. While I am a supporter of lay ministry, I thought this might be going too far. I fell asleep and had this dream:

It was Youth Sunday, and the service began. The head of the youth group took away my Prayer Book and led me down the chancel steps where members of the Girls' Friendly Society stripped me of my vestments and shoved me into a pew. The crucifer shouted from the pulpit, "This is an open mike!"

Not only young people, but others got up and made inflammatory remarks in the midst of cheers and shouts of "Down with the clergy! Up with the laity!" Finally they dragged my senior warden into the chancel and, with his arm pinned behind his back, forced him to announce that I had been fired.

I stumbled out into the street and saw members of St. Agnes' Guild picketing my house. I called the bishop's office and heard this message on the answering machine: "This office is closed indefinitely. The bishop and his staff are in protective custody. Long live the laity!"

With that I woke up in a cold sweat and trembling violently. Dr. Church, what can this dream mean?

Deeply disturbed in Denver

Dear Deeply Disturbed:

Your dream means one of three things: (1) You ate too much lasagna at the church supper. (2) You, along with many other clergy, are insecure and defensive about being in holy orders. (3) Your dream was prophetic.

Reading your account brought back a sense of apprehension I have long tried to suppress. It began many years ago on the day my favorite druggist said, "No more clergy discounts, Father." Not even a "Sorry."

On the way home in a crowded bus no one got up to offer me a seat. Soon afterward changes began in the church with a new emphasis on lay ministry. The new Prayer Book, with its radical view of ministry, led our people to press for roles traditionally assigned to the clergy. Outwardly I accepted all this. But inwardly there was turmoil.

Perhaps your dream was a prophetic vision of the End. On the other hand, it may have been the lasagna.

Sharing your distress, Dr. Church

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

## The Prayer Book rebellion

by Bob Libby

With the adoption of the 1979 Book of Common Prayer almost a decade behind us and with the resulting controversies now mellowing in memory, it's comforting to recall that other periods of Prayer Book change have also been times of conflict and controversy. Compared to some past editions, the 1979 book came off reasonably well.

Take the first Book of Common Prayer, printed in English in 1549. Lord Somerset, Protector of the adolescent Edward VI, son of Henry VIII, was to write "that it was gladly received in all parts."

Didn't he wish! Armed rebellion broke out in the west where the people of Cornwall sent word to Somerset and Archbishop Cranmer that they couldn't understand the English. (The

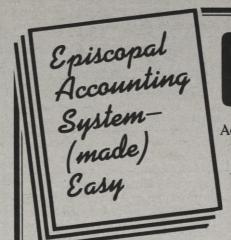
Cornish, a Celtic people, spoke a language akin to Welsh.)

The Archbishop countered, "Were there any more of them who understood Latin?" Opposition formed

The Act of Uniformity of 1549 called for the new book to be in use by Whitsunday. Barely a month later over 2,000 citizens of Cornwall and Devon laid seige to the city of Exeter.

To discourage further demonstrations, the leaders of the uprising were executed. One dissentient cleric, the vicar of St. Thomas', Exe Island, was hanged in his "Mass Vestments" from the tower of his church. Strapped to his arm was "a holy water bucket and other such popish trash hanging about him." So much for creative conflict resolution!

**Bob Libby** is rector of Church of the Good Samaritan, Orange Park, Fla.



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# Parent-teen seminars bridge the generation gap

#### by E. Ashley Rooney

As our youth group has grown, more and more teens have requested help with problems ranging from being scared to tell their parents they were caught shoplifting ("But they will kill me!") to deciding whether to take a summer job. Their parents have also requested support: "She won't listen to me." "I'm sure she's doing drugs.'

The Search Institute has found that parents are the "single most signifi-cant provider of social support" for adolescents. But adolescents often stereotype parents as unwilling to listen, and many parents assume their adolescent children don't want their assistance. As youth leaders, we can change these assumptions through parent/teen discussions and parent seminars.

#### Parent/Teen Discussions

Parent/teen programs on such topics as drugs, sex, and suicide permit adults and teens to understand what lies behind the other's behavior. Most parents have difficulty, for example, discussing drug use. But if parent and child can discuss the matter together, the parent can learn how to handle the topic while the teen can begin to understand adults' con-

Such seminars at Church of Our Redeemer in Lexington, Mass., usually last 90 minutes. As parent and teen enter, they are assigned to groups consisting of both parents and

Both feel freer to express their concerns if they are in separate groups. Everything said in a group is confidential and may not be attributed to that individual later.

We then show a non-didactic, openended video to stimulate conversation. The video allows the participants to discuss the topic openly and without embarrassment in their small groups because they are talking about the characters in the video, not themselves, at first. From there, we move into their own values and concerns. Finally, we come together for a brief worship service.

These programs enable both parents and teens to talk about difficult topics. In our discussion on suicide, for example, one teen talked about his suicidal feelings and how his parents had disregarded them. Parents in his group learned about adolescent depression and that they needed to be alert to their own children's feelings.

#### **Parent Seminars**

Seminars for parents only can also strengthen a parish's youth ministry. Last spring I led a two-evening seminar on adolescent sexuality. Given the topic, I needed to establish a trusting atmosphere quickly.

After introductions, I asked the participants to jot down the pressures they remembered most vividly from their own adolescence. I then read these aloud. This method helped

them recall their own adolescent concerns ("How come everyone else is going to the prom but me?") and to understand that their children may have many of the same concerns. I then presented an overview of the 1960's and the changes that have occurred since then. As the parents left that evening, they were happily talking.

The second evening, I used what I call the "Fortune Cookie Approach" consisting of various scenarios. For

• You know your 14-year-old is upset about something. After pledging secrecy, you worm from her that her best friend, who is also the child of your best friend, is having sex. What do you do?

 One Saturday morning, your husband and you are making love. Your 13-year-old comes bursting through the door: "Hey, Mom, can I borrow your deodorant?" What do you do?

• Your 11-year-old, who has never been away before, has just returned

#### Parents are 'the single significant provider of social support' for adolescents.

from the school camping trip, which you thought was well chaperoned. During his discussion of the trip at the dinner table, he turns to you and says, "Gee, Ma, isn't French kissing fun?" Your husband thunders, "I will not have this discussion at supper." And you say. . . .

 Your 17-year-old has been dating one person for two years. One day, she casually asks what you would do if she told you that she was pregnant and that she wanted to keep the baby.

 You've had a rotten day. All you want at this point is a moment of peace and quiet. As you collapse on the sofa, in bounces your teenager who cheerfully asks, "How old were you when you lost your virginity?'

I respond to the first example as facilitator. I then ask for feedback to my answer. Is there another way to respond? What else can be done? Each participant responds, knowing that there is no right or wrong, but we can learn from each other and air problems without embarrassment. We laugh as we realize the bond we

As youth leaders, we can help parents understand adolescents' concerns and behavior, thus supporting them as their adolescents experiment with life. We can also help the church support its community by keeping parents aware of the problems of adolescents and permitting them to share experiences.

E. Ashley Rooney is youth leader at Church of Our Redeemer (Episcopal) and First Congregational Church in Lexington, Mass.

The Groacher File: A satirical expose of detours to faith by Kenneth L. Gibble, Luramedia, San Diego, Calif. (143 pp.), paperback \$9.95.

If you stumbled across the correspondence between several of hell's senior executives and a young demon, what would you expect to find? If you said evidence of inefficient management, petty rivalries, garbled communication and bureaucratic stagnation, nothing in Kenneth Gibble's book will surprise you.

The book tracks the career of Pharnum Groacher, a young demon assigned the task of corrupting human beings. His assignments take him to a small town, the nation's capital, academia, a philanthropic foundation, a world peace organization and the parish church. The characters he meets are familiar because they resemble ourselves and people we know.

Gibble writes of spiritual matters with grace and whimsy. His knowledge of human nature and his ability to see humor even in deadly serious matters make the book a pleasure to read.

The Groacher File bears an obvious resemblance to C. S. Lewis' The Screwtape Letters, after which it may have been modeled. It differs from



the Lewis classic in addressing several concerns of which Lewis knew nothing, including feminism, AIDS and the impact of computers.

Here is reading both entertaining and edifying.

-Richard H. Schmidt

The Power of the Powerless: A brother's legacy of love, by Christopher de Vinck, Doubleday, New York, N.Y. (144 pp.), \$14.95.

This book is about love and understanding, caring and caretaking. The story of Oliver, told by his brother, engages many stories of families with children who are severely handicapped. The author helps us see, through his reflection on his own experience, how people who are powerless can have a powerful influence on our lives.

The book has an unabashedly pos-

itive perspective while being realistic about the pain and anguish felt by families where severely handicapped children live. This is a helpful, hopeful story with the ability to broaden the reader's perspective without being maudlin.

Written for anyone living in a household where relationships are being tested, this book could be a source of insight and support to families who find themselves caring for the severely handicapped as well as those who care for and about these families.

—Betsy Greenman

The Prayers of the People: Ways to Make Them Your Own by David Enderton Johnson, Forward Movement, Cincinnati, Ohio (62 pp.), paperback \$1.90.

After a brief historical outline of

the development of Christian liturgy focusing on intercessory prayer in corporate worship, the author provides suggestions for ways to use the forms provided by the Episcopal Church's Book of Common Prayer and the Anglican Church of Canada's Book of Alternative Services.

He points out that these various forms of Prayers of the People reflect "not only the magnificent heritage of Christian prayer, but also the complex circumstances of the world in which we live."

Suggestions about locations from which to lead the prayers, ways to incorporate specific intercessions into the prayers and notes about each form of the Prayers of the People are included.

-Nancy J. Cassel

Mystics of the Church by Evelyn Underhill, Morehouse-Barlow, Wilton, Conn. (260 pp.), \$11.95.

Originally published in England in 1925, Evelyn Underhill's *Mystics of the Church* is now available in this country. Morehouse-Barlow is to be commended for its part in bringing Underhill's work back into publication.

Mystics is a brief survey of Christian mystics. Underhill discusses mysticism in the Bible and early church, Franciscan mysticism, and the English, German, Flemish and French mystics, with examples of each.

Each chapter ends with a reading list, but many of the books are now outdated and out of print. Still, it's interesting to note her sources and suggestions for further reading.

Someone else will have to fill in the years since Underhill's writing with news of more modern mystics.

—Lois Sibley

Richard H. Schmidt is managing editor of The Episcopalian. Betsy Greenman is director of Christian education, Diocese of Olympia. Nancy J. Cassel is parish librarian at St. Andrew's Church, State Collge, Pa. Lois Sibley is a free-lance writer and reviewer in Philadelphia, Pa.

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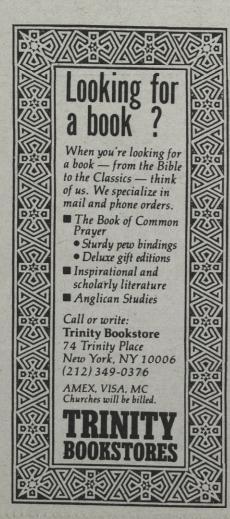
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# A personal relationship with Jesus

by David E. Sumner

There was once a young man who many said had failed to reach his potential. He came from a fine family. In high school, he had excelled in academics, athletics and student government leadership.

But after college, he drifted from job to job and never seemed to "find himself." Life seemed meaningless for him. His family wondered if he would ever amount to anything.

One day he wandered into an Episcopal church, and its rector began to tell him about Jesus Christ. He listened attentively. Eventually he was confirmed. But more importantly, he developed a "personal relationship with Jesus Christ." His life began to change.

That's a story most of us have heard in one form or another. But the term, "personal relationship with Jesus Christ," is often not explained. We evangelicals often overlook the fact that our words don't hold the same meaning for others that they hold for us.

A bishop recently said, "When I was a social liberal, I found that something was missing in our witness, a personal relationship with Jesus Christ. I rejoiced to find that that understanding of the gospel was part of our own heritage and tradition. I can tell you, it saved my life."

In the years before I became a Christian, the phrase mystified me. How, I wondered, could I have a relationship with someone I couldn't audibly hear or talk to?

The key to understanding it, I later learned, is to realize that the phrase, "personal relationship," is a metaphor. It describes the relationship more than it defines it.

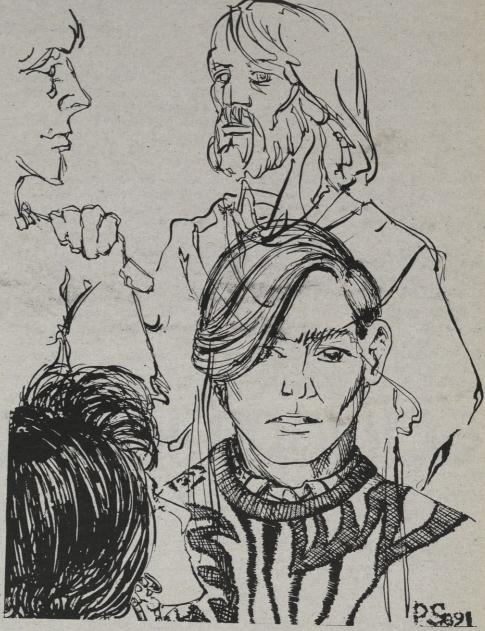
A metaphor is a figure of speech suggesting a likeness or analogy. That means that a "relationship" with Jesus is *like* a relationship with a friend

'He is a presence in my life that I cannot define, much less describe, and never want to escape.'

though not the same. We have many kinds of relationships: business, functional, professional, and personal relationships. A personal relationship is one in which we share our most intimate feelings and thoughts.

Jesus doesn't talk to me in the same way my wife, friends, or students talk to me. Nor does Jesus always exist as a "warm glow" in my soul. Like many others, I become nervous when people confidently assert, "God told me. . ." or "Jesus told me. . . ."

Why, then, do we call it a relationship? Why isn't it sufficient to say we believe in God, the incarnation, the baptismal covenant, or simply that Jesus is God?



Because it is more than that.

In the life and death of Jesus, I've discovered everything I need to know about life. I've read most of the great philosophers and theologians and learned from them. They eloquently describe the Christian faith in new images and thought patterns.

Yet Jesus has a drawing power upon my life that I cannot escape. Again and again, when facing life's most serious dilemmas, I am drawn back to him. He is a presence in my life that I cannot define, much less describe, and never want to escape. It includes emotions but is more than emotion. It includes my mind but is more than an idea. That presence enables me to assert confidently that "he lives."

Evangelicals are criticized for emphasizing the "personal experience" of faith while de-emphasizing the church and its ecclesiastical structure. Anglo-Catholics are criticized for loving the church and external aspects of faith while ignoring its personal dimensions. Both have captured a kernel of the truth, and we need to let those kernels grow together and blossom into full truth.

Developing a relationship with Jesus means, first, making a conscious decision to follow him. Nobody becomes a Christian through osmosis or by inheriting the faith from others. Yet the only way I am able to grow in the love and knowledge of Jesus is through relationships with other Christians. That is why the church is essential. The incarna-

tion means Jesus lives in and through the church. Even in all its ecclesiastical structure (yes, even General Convention), the presence of Jesus Christ is made known. "Where two or three are gathered together in my name, there am I in the midst of them," he says.

Jesus describes the nature of this relationship in a passage often used —ironically enough—to emphasize the need for social action. His disciples asked, "Lord, when did we see you a stranger and invite you in, or naked and clothe you?" Jesus answered them, "Truly, I say to you, to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me."

Loving a brother or sister is the same as loving Jesus. We can't go off into a closet and love Jesus by ourselves. No one possesses Jesus as a private experience. His powerful personality is made known to us through the personalities we discover in the fellowship of his church.

The story I told at the beginning of this article is the story of my life. I learned that discovering a relationship with Jesus is like making a new start in life. "I am the vine, and you are the branches," he said. By deciding to root ourselves in him, we discover an unending source of water and new life.

**David E. Sumner,** the author of *The Episco*pal Church's History: 1945-1985, teaches journalism at the University of Tennessee in Knowyilla

# Redemptions

#### The light shines in small encounters

by Carol V. Oppel

She stood in the doorway of my son's hospital room. She wore nurse's white. Blonde, shaggy hair framed her chubby, young face. Her smile was peace itself.

Several hours had passed since I watched the cardiac technicians lift my 15-year-old boy onto a gurney and disappear into the sterile lab that held the answers.

"I just checked on your boy, and he is doing fine," she whispered gently from the doorway. "He'll be back to his room soon.'

Murmuring a weak thank-you for her kind words, I closed my eyes and sank back onto the hospital lounge. Aware that she still stood in the doorway, I looked up. She was clothed in brilliant, yet soft, light. Blinking from the intensity, I fell back onto the lounge. When I dared look again toward the doorway, she and the light were gone.

Travel-weary and running late, I had raced the three blocks from my home to evening eucharist. The low lights of the chapel's chandelier filled

And then he beckoned me in, his body bathed in the soft light of the candles burning on the altar behind

Still panting, I slumped into the

pew, searching for my place in the Prayer Book. The stillness thumped loudly in my ears. Ready to join in the service, I looked up. In his face and those around me I saw my face. Tired from the day's journeys, they too had cut through the chaos and pointed toward home that spring

The chapel lights are on and the door always open. In the quiet attic of my mind, he still beckons.

I arrived home late that evening, the last one in for the night. As I closed the door on a long, busy day, I checked anxiously up the stairs for signs of life. A slit of light was visible under my closed bedroom door. I knew he waited, tired from a day of deadline and detail, to welcome me from the places and persons I had

As I opened the door, his patient smile greeted me. The muted light of the nightstand lamp framed his face. Just as I was, he drew me to him and kissed my cheek. "Hello, sweet-heart," he said softly. "How was your day?" Reflected in his eyes was the hospitality of angels.

I am seldom the last one in at night. In my storehouse where moments linger, he still waits for me.

Tucked within life's furious swirl, patches of clarity shimmer. Doors stand open; light beckons.

And redemption waits.

Carol V. Oppel is a communicant of Christ Church, Charlotte, N.C.

#### the early dusk. I stood in the anteroom to catch my breath, reticent to break the sequence of the service already begun. The door to the chapel stood slightly ajar.

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#### Five women around a dining room table

by Elaine Randolph

Elisabeth, 37, a single parent, an engineer, bright, direct, usually cheerful, looked around at me and the other three women and said, "Friday I had a terrible day. It was the problem with Mark and the children and the divorce, that and the despair that still grabs me since the cancer came back in the scar. I just went crazy, and I decided I couldn't go on.

"I should have called one of you, but instead I went out on Roads End beach by myself. It was midnight, and no one was there and I walked in the surf, gradually going in a little deeper, a little deeper. The water crashed against my legs and dragged at my skirt, tugging me out to sea.

"Would a sneaker wave come along and knock me down? I didn't care. The water was horribly cold, but it was so powerful. I wanted to give myself up to it, let it wash away erything. Then I thought of my little girls at home asleep. They need me. And I thought of you. I couldn't

let you down.
"I left the ocean and walked back

to the house.'

When we broke up, Susan, a physician, put her arm around Elisabeth's waist and walked out, talking to her: Elisabeth will be all right. Susan will know if she needs medication and professional help, and we will be here for her.

We are five women who sit around a table in my dining room every Tuesday morning and share the good and the bad in our lives. We talk about trying to live as Jesus wants us to live. In this instance, just our being a part of the fabric of Elisabeth's life spared her.

Each session begins with a question or two: What has happened to you this week that persuades you Christ is in charge of your life? What is the main problem in your life right now? What do you plan to accomplish by the end of this month and will it be pleasing to God?

We speak in turn and do not interrupt. What we say is not revealed to

We call ourselves "Philippians Four" because Paul, in Phil. 4:14, says, "Ye have done well that ye did communicate with my affliction." The New English Bible is a little clearer, "It was kind of you to share the burden of my troubles," but we think the King James is classy, ". . . ye did communicate with my affliction."

We believe we are more useful to God in our fellowship than we would be if we lived solitary Christian lives. The Lord is near. We are in his grace.

Elaine Randolph is a parishioner of St. James', Lincoln City, Ore.

# A president who communes with God

Only a few paragraphs into his inaugural address, George Bush reached in his pocket, pulled out a prayer he had written and led everyone within earshot in praying: "Make us strong to do your work, willing to heed and hear your will, and write on our hearts these words: 'Use power to help people.' "When was the last inaugural that that happened?

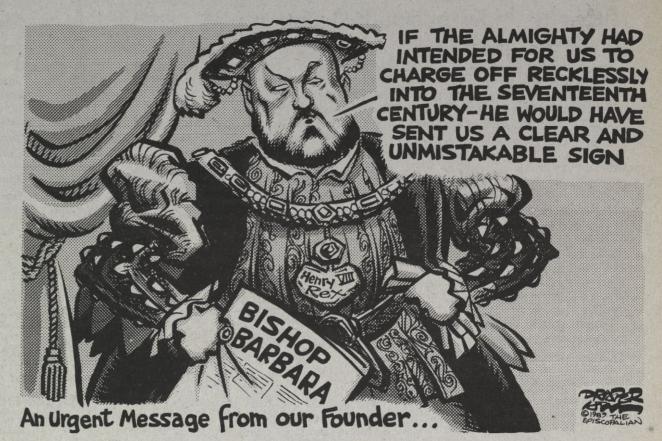
Episcopalians can be quietly gratified that one of us is in the Oval Office. The really heartening word, however, is George Bush is a Christian who takes his faith seriously and tells us—and, more importantly, God—that he intends to act on his faith as president. That, we submit, is good news

for the nation.

The accession to power of any president is a highly symbolic event. That person gives it shape, carefully choosing the symbols he wants to root in the public mind. Consider some of Bush's choices:

First, some words of the inaugural address—"Our possessions. . . are not the measure of our lives. . . . Deeper successes. . . are made not of gold and silk, but of better hearts and finer souls [it's been a while since gold and silk were rejected in the White House]; . . . a new engagement in the lives of others—a new activism, hands-on and involved [that's not me-generation talk]. . . . "Leadership is passed from generation to generation, but so is stewardship."

Hours before he was sworn in, Bush and family and friends joined in private worship at St. John's Episcopal Church across Lafayette Park from the White House. He and Barbara knelt again in prayer at Washington Cathedral on the Sunday of that weekend, a day he had designated as a national day of prayer, even sending some 200,000



congregations letters asking them to use parts of the inaugural prayer service in their worship.

All this bespeaks a man who has spent a lifetime in comfortable communion with God and his church. George Bush will err and stumble in his presidency as all presidents have. The nation can be comforted that when he does, he is altogether likely to turn to the Almighty to get him back on track

A "new breeze" is indeed blowing. Will it grow into a fair wind for the nation? Time will tell, but we couldn't ask for it to be blowing from a better quarter.

#### Lenten fast

Is not this what I require of you as a fast: to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed? Is it not sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you meet them and never evading a duty to your kinsfolk? Then shall your light break forth like the dawn. . .

Isaiah 58: 6-8

### YOUR VIEWS

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

#### How many apostles had academic degrees?

On the first page of the February *Episcopalian* was the good news that Barbara Harris has received the necessary consents to confirm her election as bishop suffragan of Massachusettes. Our diocesan committee voted *unanimously* against her election. In this diocese that doesn't have women priests, the objections centered around gender.

These objections prompted some of us to compose questions for the committee: How many of Jesus' disciples had academic degrees? How many came to their discipleship with extensive pastoral experience? How many were not known as "strident, campaigning voices"? How many did not depart from the scripture and tradition of their times? Would Jesus himself, considering his advocacy of "justice, the poor, the oppressed" (as substitutes for academic degrees) stand a chance before this committee?

Only on one court, the real requirement, do all the disci-

ples qualify: gender.

Charlotte St. John
Springhill, FL

### Brief on 'reunion' called misleading

The article, "Oriental, Eastern Orthodox plan reunion," in your News Briefs section (February, 1989) appears to be less than complete, and its title is misleading to your readers.

It seems unlikely that the Greek Orthodox Patriarch of Antioch, Ignatius IV, would have made a unilateral statement concerning the reunion of the Orthodox and Oriental Patriarchates. Did he meet with the Oriental (i.e., Syrian Jacobite) Patriarch of Antioch, and was the statement agreed to by both hierarchs? Or was Metropolitan Philip Saliba reporting on a private opinion of his leader, Patriarch Ignatius?

A better title for the article might have been "Oriental, Eastern Orthodox discuss reunion."

The Rev. James L. Miller Philadelphia, PA

### The Episcopalian needs more background articles

This month's *Episcopalian* reports the presiding bishop's challenge to have a national publication read in every household of this church by the end of this year. In your column you encourage everyone to keep abreast of the church's work as it unfolds. I hope *The Episcopalian* will be the "journal of record" for our church.

While there should be some space for opinions of others, we need lots of information so we may make up our own minds. The controversies of the church in our time may make good copy in the secular press, but we need articles giving us more background if we are to understand why things are as they are.

Thanks for making space for a bit of humor. I think Dr. Church's column is deliciously funny. His story on the controversy about how best to make the sign of the cross has surely settled this most vexing problem.

Joseph Costa Nanuet, NY

#### Kinder, gentler church?

[Richard Schmidt's] column in the February *Episcopalian*, "What's so awful about the 1928 Prayer Book?", was as much a surprise as a delight. Is a kinder and gentler Episcopal Church on the way?

The Rt. Rev. Paul Reeves Hendersonville, NC

#### Let's stick with the 1979 Prayer Book

In our western Virginia area it has taken a full 10 years for many parishes to become accustomed to the 1979 Prayer Book. Far more time is needed, I believe, for people to accept fully the contemporary liturgies.

Several splinter groups exist where the 1928 book is available for those who want to give up their support of the mainstream church. General Convention approved the 1979 liturgies. I ask that we who see the Episcopal Church as liberal and progressive stand behind Rite II and alternate it with Rite I, which echoes 1928.

Frances S. Stebbins Roanoke, VA

#### Wording of liturgy isn't that important

If, after all these years with the "new" Prayer Book, some Episcopalians are still moaning for the 1928 edition, perhaps it is time for them to take fresh resolve and to release that obsession, knowing that their commitment to Christ is not dependent upon the specific wording of each liturgy.

Sometimes I turn back to the poems I memorized in childhood (I am 76), such as Kipling's "If," Longfellow's "Excelsior" and Holmes' "Chambered Nautilus" and read them aloud to myself with considerable enjoyment. I suggest the 1928'ers try that.

Sara H. Catlin Troy, NY

#### Lutherans might even help Episcopalians

The writer who questioned, "Why do we want to join with Lutherans?", evidently is not as familiar with the Lutheran Church as he might be. If his contact is based upon Cairo, Ill., he ought to

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# A service to bury a dead marriage?

by Richard J. Curtis

"When did your parents get divorced?" my friend asked.

"I was 11 years old and in the second grade," I mumbled as my eyes darted to the ground. I knew he saw a red "B" on my chest for a broken child. He had a pitying look in his eyes. I wished my parents had been good enough to stay married. My shoulders drooped. Friends, relatives and the church didn't see me as a whole person.

Finally, at 34, I realized my answer to the question of when my parents got divorced was incorrect. Somewhere along the way, I had raised my age in order to hang on to the illusion of having had a normal family life a while longer.

No one caught this inconsistency between 11 years old and second grade; I was 8. I'm sure other children had divorced parents. But my friends' parents were happily married.

friends' parents were happily married.

My mother started working 14 hours a day when I was 5. Later I heard her say, "I couldn't get a divorce before I had saved enough money to support my family for one year."

My dad came home from a business trip to an empty house and a note. It said, "I'm divorcing

you. My lawyer will contact you." He felt angry and abandoned. I remember his frustrations of having only limited visitation. He went to his death hoping my mother would accept him.

In my mother's eyes, my dad was never good enough. Sure, he had the potential, but his drive to make the last dollar prevented him from keeping any. When I accomplished something, I felt similar to my dad; I could have done better.

Every time my dad visited, my mother became sharp with us. She didn't want him to influence us. She was scared he might turn us against her.

I wanted to learn more about him but feared my mother's disapproval. He tried hard to be important. As an adult, my mother urged me to get to know him, but by then he was a stranger. A year before his death, I found a common ground by asking about his parents and his life. His parents had died soon after my birth.

Last Sunday, in church, the scriptures on the marriage service were read. That started me pondering divorce.

The church has been the place for families to grow and heal their souls. It provides services and rites for main events in a family's life—birth, spiritual birth (baptism), sickness, marriage and death.

Why not a divorce service? Today most families have seen a friend or have themselves experienced a divorce. The church could provide a formal support system for its divorced members.

The church can enhance the service by devel-

oping a divorce encounter weekend. This would provide a place for divorced families to work through the dead marriage and emerge with a new identity at the service.

Parents and children from divorced families have told me that they have had the same experience. If the church had a marriage burial service, the family, friends and relatives would have a way to grieve this loss and find comfort.

In today's world, parents and children from single- and two-parent families need support.

A marriage death can be a destructive process or it can be a growth process. I've carried my family's divorce for 28 years. Jesus was on his cross for three hours, then was resurrected in three days as a new being. I wanted my relatives, friends and the church to love me the way I was.

**Richard J. Curtis**, an Episcopal layman of Santa Barbara, Calif., heads a publication company.

# Inclusive language: one side's 'despair'

by Beatrice Pasternak

Margaret Rabe wrote in the January issue regarding the loss of people who tithe to the church over the question of "inclusive language."

I agree with her concern about the matter as described in *The Episcopalian*. The published comments have not taken into consideration the thousands of people (not just women) who are concerned about the excessively male-imaged language of even the 1979 Prayer Book and the

approved lectionaries.

Many of us have expressed our pain by attending church services less often, and still others have stopped going almost completely. I assume they have stopped contributing financially as well. I know from my own experiences that many of us have instead financially supported small groups that have sprung up in many cities to celebrate the eucharist using language with more balanced imagery.

From that experience came much of the impetus for the material created by the Standing Liturgical Commission and its sub-groups and approved by General Convention.

If Margaret Rabe is willing to look at the personal side of the matter, I will be happy to share with her the many letters our liturgical commission in New York received several years ago when we asked people for their comments and experiences. The outpouring of pain and despair is overwhelming.

I think that is what is missing from the story about the new liturgies. This was not an exercise in offending people; it was a response that was so real even the deputies and bishops in Detroit could not ignore it. We are here, and we are hurting. Telling women that the church "means" women when it says "he" and "his" and "men" doesn't do it.

I want to hear "sisters" and "women" and "hers" where it is appropriate and in context. I want to be named and valued by my church, just as do my brothers. And, yes, I want to hear God called God and the many erroneous translations of "he" corrected so the imagery is balanced for people and for God.

Most of all, I hope Margaret Rabe and all of us will give the new liturgies a fair test when they are available next winter. No group must use them, but they can be used. And if they are used even sometimes, and people are moved and healed and loved, isn't that what we are supposed to do as loving, caring Christians?

**Beatrice Pasternak** is a medical secretary and editor/writer living in New York City.

Pontius' Puddle





explore further. I write as one who has spent 16 years in the Lutheran ministry and 40 in the Anglican.

The commission that recommended closer relationship (not "joining with") between these two great bodies of Christendom did its homework. Doctrinally and liturgically they are very close.

Within both churches you will find considerable individual and local variations. I did not agree with everything in the Lutheran Church, or I would have remained. I do not agree with everything in the Episcopal Church, either. Whether or not they refer to clergy as "priests" is trivia. Maybe we can help them into a better appreciation of historic Christianity. Maybe, even, they can help us!

The Rev. Howard R. Kunkle Kimberling City, MO

#### He's thankful for Chronicles of Narnia

I wish to express my profound gratitude to the Episcopal Radio-TV Foundation for undertaking the production of the entire Chronicles of Narnia for public viewing this year. The productions, if faithful to their originals, will be true icons of our good God's love for a sad and sin-sick humanity.

It is, perhaps, more than irony that C. S. Lewis is the last of the "Great Saints" who enjoy the common if informal veneration of Anglican and Orthodox Christians alike.

The Rev. Joseph Hirsch Denver, CO

#### Anselm and Wright have 'tunnel vision'

I have thought hard and long about Boyd Wright's piece on Anselm (January, 1989). Both Anselm and Wright are quintessential products of a male-dominated culture—as, indeed, are most of us. Their vision is understandably tunnel when it comes to comprehending what male dominance is, even to the casting of the Supreme Deity in an exclusively male-gender package.

Anselm's analysis of why God and his Son must be

male is absolutely typical of a kind of thinking that doesn't even know that it is biased.

As for Wright's suggestion that we pay more attention to God and less time thinking about the human condition, it appalls me. I am reminded of I John 4:20: "For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen." I would like to substitute "understand" for "love" as being just as true and recommend to Wright, and to Anselm, wherever he is, more study of humanity before they take on the task of explaining God to us.

Sally Campbell Cold Spring Harbor, NY

#### Thanks for Dr. Church

Thank God for Dr. Church! Actual, honest-to-God humor in *The Episcopalian*! This is a miracle almost beyond measure. He is, of course, steadily vilified by the deadly serious of the faith in your letters column. He can receive no greater compliment.

The Rev. Douglas Evett Ann Arbor, MI

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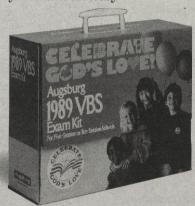
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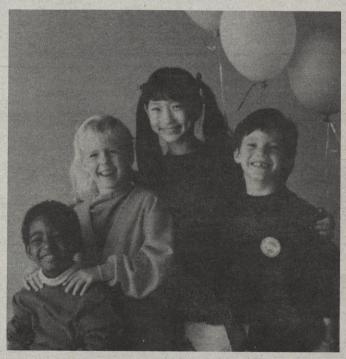


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