

Title: *The Episcopalian*, 1989

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Council moves toward larger, redesigned national newspaper

by Steve Weston

Executive Council has adopted a sweeping plan to replace *The Episcopalian* and 18 separate Episcopal Church Center periodicals with a redesigned tabloid newspaper that will be read in every Episcopal household.

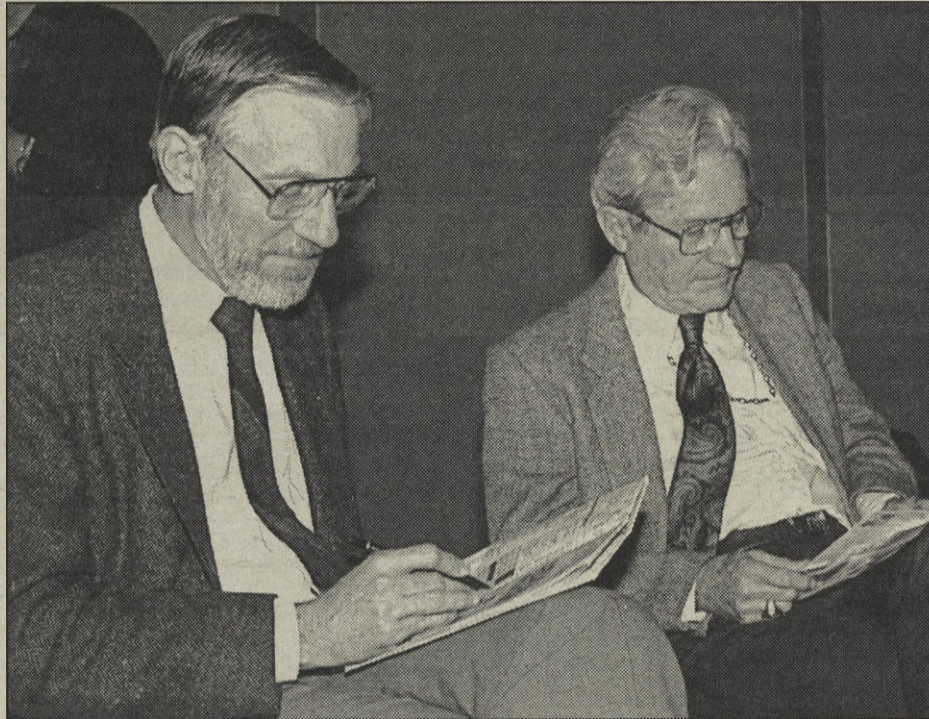
The measure, framed at council's February 28-March 3 meeting in Fort Worth, Texas, is part of an emerging national communication policy council initiated at its November meeting.

Success for the plan hinges on two points. Executive Council must approve a prototype of the new tabloid at its June meeting in Pittsburgh. Before that meeting, the various program units at the Episcopal Church Center must decide if they are willing to support the single publication concept.

If the review provides a realistic expectation for success of the publication, based on its appearance and support, the publishing operation of the current *Episcopalian* will eventually be moved to the Episcopal Church Center, and its editorial staff and content will be restructured.

A consultant previously engaged by the Episcopal Church Center's office of communication to evaluate the 18 periodicals and the possibility of combining them in a national monthly will consult with *The Episcopalian's* board of directors and management to construct the prototype of the new primary communication vehicle.

At the November meeting, *The Episcopalian's* board of directors had requested Executive Council to begin "an orderly transition of ownership and operation" of the newspaper. While much progress has been achieved in increasing circulation, improving editorial content and streamlining the efficiency of publication, the monthly tabloid continues to remain on unsure financial footing. Bishop John H. MacNaughton of West



Bishop Gerald McAllister, right, and publisher Richard L. Crawford await council action.

Texas, head of Executive Council's sub-committee for communication, said he expects a new publication could not actually begin operation until October.

In proposing the plan, MacNaughton, his committee and Executive Council were sensitive to two concerns. One is the present staff of

The Episcopalian, whose members could be dislocated as the result of moving the operation of the publication to New York City. The other is the hesitation ethnic minorities might feel facing the loss of their publications at the Episcopal Church Center.

"We're taking a leap of faith," Bishop Leo Frade of Honduras said

Welcome, East Carolina!

With this issue *The Episcopalian* welcomes the Diocese of East Carolina as its newest diocesan partner. The diocese's 9,000 households will receive their diocesan newspaper, *CrossCurrent*, in combination with *The Episcopalian*.

"We are actually able to provide you both papers for less money than we could print and distribute *CrossCurrent* alone," communications committee chairman Michael T. McEwen told the diocese. "Perhaps even more important, our editor will now be able to concentrate on editing and will not be worrying about mailing lists, postage and related headaches."

before the decision was taken to support the plan. "I don't like it, but I will take it." He said it was "important to take the risk in believing in something that hasn't been created yet."

Austin Cooper of Cleveland, Ohio, said he also was willing to take the risk. "If this is one with fairness and equity, it will include those of us who have been locked out and excluded—intentionally, in most instances."

Presiding Bishop Edmond L. Browning said he would bring all the credibility of his office to bear in support of Executive Council's resolution for cooperative effort to design a new print vehicle. About 10 percent of the \$1.25 million annual publications budget at the Episcopal Church Center is the estimated amount needed for transition to a single publication.

Please turn to page 32 (back page)

Refugees in Texas find Episcopal friends

by Harry G. Toland

Just before last Christmas, Episcopalians in Brownsville, Texas, discovered more than 100 Central American refugees living in the abandoned Amber Motel in horrendous conditions.

They were packed 12 to 15 to a room with no running water, toilet facilities, electricity, doors or windows. They were sleeping on carpet

remnants and palm branches, using room corners as toilets. They hauled water from a nursing home two blocks away. Many were sick.

On Christmas Eve parishioners of Church of the Advent and St. Paul's Church brought the Amber residents a hot dinner and Christmas presents for the children.

After the meal, James E. Folts and C. Mark Jennings, rector and assistant respectively of Advent, and Richard J. Aguilar, the bilingual vicar of St. Paul's, celebrated Holy Eucharist in the old motel's parking lot.

The refugees had swept the lot, using palm branches as brooms. The altar consisted of a sheet of plywood resting on an old window air-conditioning unit. More than 100 received communion.

"The Episcopalians were the first to get involved," says Aguilar. "Then the word got around, and the following week others began to get involved, too."

The refugee build-up in the Brownsville area became an emergency in mid-December, says Folts,

when the Immigration and Naturalization Service (INS) district director ordered all Central Americans seeking political asylum in the U.S. to remain in the Brownsville district.

At that point, some 2,000 migrants a week were crossing a 90-mile stretch of the Rio Grande River. Neither the INS nor the Texas government was providing any facilities to care for the tide of people. In addition, they were frequently the prey of bandits who robbed, beat and raped them.

"We found some people living out in the bush naked," says Folts. "They'd been robbed of everything they had. Others were living in doorways around town."

Folts immediately asked for emergency help and received \$2,500 from Bishop John H. MacNaughton of West Texas. Through the bishop, he applied for and received a \$10,000 grant from the Presiding Bishop's Fund for World Relief.

With those funds he rented 18 Portapotties for refugee use and at the request of the Red Cross bought

Please turn to page 32 (back page)

Four new sections inside this issue

The Episcopalian introduces four new sections this month to help our readers locate news and features more readily.

The "Nation" section will begin each month on page three and offer domestic news stories and background. News from the Anglican Communion and other overseas stories will appear in the "World" section following "Nation." These two news sections will run each month in the front half of the paper.

"People & Places" will offer stories of unusual and innovative Episcopalians and their ministries. Most commentary, opinion and devotional material will be grouped together in the fourth section, called "Reflections." These two sections will appear in the back half of the paper.

The center spread will continue to carry one feature story reported in depth.

An index pointing readers to major stories will appear on page two.

Continuing **Forth** and **The Spirit of Missions** in our 153rd year of publishing. An independently edited, officially sponsored monthly published by the Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

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the PRESIDING BISHOP

Gifts are for giving . . .and for receiving

by Edmond L. Browning

During Lent I thought a great deal about gifts. As I look back over these past weeks, I can trace why my thoughts have turned so often in this direction.

Just before Lent began, Patti and I received a gift of incomparable value. Our oldest son, Mark, and his wife, Ella, had their first child. He is named Zachary Edmond, another redheaded Browning! He is our second grandchild and a gift to his parents, to his grandparents and to all our family.

As soon as we received news of his birth, Patti went to Hawaii where three of our five children still live. I was unable to go, and she brought back many pictures to share, one of which I particularly treasure as a gift to me. It was taken as soon as she arrived. She had done what any grandmother would do at such a time—that is, she went right to this tiny, soft newborn, infinitely precious, and held him in her arms for the first time. The look on her face said it all for me.

The Saturday after Ash Wednesday I was in Boston to consecrate Barbara C. Harris to be suffragan bishop of Massachusetts. The concept of gifts was very much on my mind that Saturday morning in the auditorium packed with more than 8,000 worshipers. I have spoken much recently of the gifts of ordained women in the church. What a particularly joyful living out of that understanding was the consecration of the first woman elected bishop!

Lifted up that day in a way in which I have not been privileged to see before was a sense of the gifts the black community has given the Episcopal Church. The music was a joyous expression of some of those gifts. When the choir sang "Sweet, sweet Spirit," I knew I had never heard it sung that way before.

*There's a sweet, sweet Spirit in this place
and I know that it's the Spirit of the Lord.
There are sweet expressions on each face
and I know they feel the presence of the Lord.*

And so we did.

The month's end found me in Fort Worth, Texas, for the meeting of Executive Council. As Executive Council is charged with doing the business of the church between General Conventions, it has an enormous task. I leave these meetings three times each year with a humbling

sense of gratitude to the 40 Executive Council members who offer to their church and their Lord the magnificent gifts of their dedication, patience, good sense and hard work. You should know they go about their ministry with tremendous competence and genuine good spirit.

I experienced and valued other gifts while in Fort Worth, including attendance at the council meeting of people from the diocese who came and sat in the gallery to be with us. I had several opportunities to hear something of their ministries. Another musical gift—very different from "Sweet, sweet Spirit"—of marvelous Anglican chant at a service of Evensong at All Saints' Cathedral brought back floods of memories of other services. The time in Texas, and the informal meetings and conversations, made it more clear to me than ever how the Episcopal Church can and must be enriched by the diversity of gifts I experienced in Boston and Fort Worth.

In my address to Executive Council, I referred to the gifts we have from our Anglican tradition and the lessons we have from our past. I also spoke of a gift of Jesus to the church: the ministry of hospitality. This gift to us, his church, carries with it the command that we continue in that ministry of hospitality to build up communities where all God's children are welcomed.

I think the people of this church have heard me say frequently over the past three years that this is a church with no outcasts, where all are included. The idea of gifts is part of that. By that I mean those we might think of as receivers of gifts—those on the margins of society, those who are homeless or ill, perhaps those who are in disagreement with the majority—they are also givers. We need the gifts of their understandings, in spite of our differences in opinion or our circumstances of life, perhaps because of those differences.

My sense of how wonderfully blessed with gifts we are, from tiny, new grandsons to people who powerfully disagree with us, has led me, quite naturally, to profound gratitude. How joyful a thing it is to give thanks to God, to offer our eucharists! How joyful a thing it is to offer our gifts to others and to receive their gifts!

Now, as we contemplate God's greatest gift to us, his Son, our Savior, Jesus Christ, out of our gratitude let us offer our gifts to one another, to Christ's church, and, in so doing, make our joyful offerings to God.

All blessings of this Easter season to you.



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"I am also a private person. . . I am a man who has feelings and passions."

—Bishop John Shelby Spong, p. 22

"... The suffering these people have known is so profound we cannot fathom it."

—Henry Atkins, p. 19

"If the wealthy churches of America don't wake up and keep a sense of mission before their members, they will end up as nice museums."

—Bishop William G. Burrill, p. 5



Evangelism commission: wrong pew or right pew?

"Oh, oh. I'm in the wrong pew. This isn't my cup of tea. I'm a traditional, Prayer Book Episcopalian," said Joan Bray of Avon, Conn., when she attended the first meeting of the newly formed Standing Commission on Evangelism.

That was last fall. The group has now met for the second time—and Bray has been elected chairperson.

"We set as our priority 'to present Jesus Christ in the power of the Holy Spirit in such ways as will lead people to confess him as Savior and follow him as Lord in the body of the church,'" says Bishop Alden Hathaway of Pittsburgh, a member of the commission.

Language of that sort was precisely what made Bray uncomfortable at first. "But of all the things I've been involved with in the church—and I'm over 50 years old, have been an Epis-

copalian all my life and on many diocesan committees and boards—I'd say this commission has caused me to go to my knees and to the Bible more than anything."

The commission held its second meeting in January at Church of St. Michael and St. George in St. Louis. "One of the things we'll do is lift up special people and programs of evangelism throughout the church," says Hathaway, "places where the Great Commission is being honored and followed. We schedule our meetings where such ministries are happening so we might experience them firsthand."

"This won't just be huge, burgeoning places like St. Michael and St. George," adds Bray. "We'll go to little places too, any place where Episcopalians are doing evangelism. We'll say, 'Tell us what you're doing that

works,' and then we'll report what we find, what is special about these places."

These will be places where Jesus Christ is the center of institutional and personal life, Bray expects. "I've been challenged as never before with really fundamental questions," she says. "Is Jesus Christ really the center of my life? Do I know Christ or just about Christ? Do I really believe that he walks with me, helps me make decisions, that the Holy Spirit empowers me to do what I do? Do I really expect—and want—God and Jesus to act in my life, or do I think I

can do it by myself?"

Many Episcopalians shy away from such questions, says Hathaway. "Our church is often complacent and confused. Our culture assumes it knows the message of Jesus Christ and then rejects it as outdated and irrelevant. We must encourage and build one another up for this common mission."

The commission's next meeting will be at the Community of Celebration in Aliquippa, Pa., amid what Hathaway calls "the industrial despair of the Steel Valley." The commission will report its findings to the 1991 General Convention.

'Reinvent the human,' planetary conference told

Leaders from a variety of professions met at Wainwright House in Rye, N.Y., on February 21 to hear futurist Thomas Berry speak on the ecological crisis facing Planet Earth. Sponsored by Laurance Rockefeller, philanthropist and environmentalist, the conference sought to introduce the leaders to a spirituality that reaffirms the human-earth connection.

Berry, the first Roman Catholic priest to have been made an honorary canon of the Cathedral of St. John the Divine in New York City, shocked leaders from the fields of religion, business, law, education, health and habitat by stating that the human race has become an "inviable species" and that the only hope for the future is to "reinvent the human."

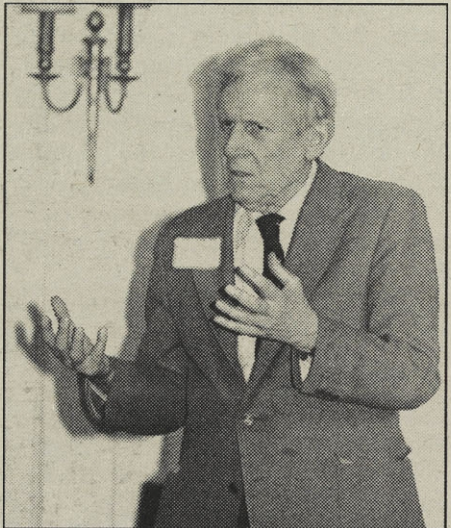
"History is being made now primarily by the events between humans and the earth," he said. "We must judge all our human institutions, professions, programs by the extent to which they inhibit, ignore or foster a mutually enhancing human-earth relationship."

The modern problem of earth pollution, said Berry, is our current view of the earth. Ancient societies saw the earth as part of a community to which they also belonged. By contrast, "we have tended to think of the human species as in some manner different from the rest of the universe so that we don't have a conscious communion" with the earth. To modern society, the earth is "something to be controlled lest it control us."

Berry stated that unless attitudes change in the professions, people will say, "Leave it to the ecologists." Well, the ecologists can't do anything. This approach has to be integral with the professional life of society.

"Human economics must be seen as part of the ecology of the earth because that's the great corporation—and all human corporations are subsidiary to the great corporation."

Franklin Vilas, Jr., an Episcopal



Thomas Berry

priest who serves as executive director of Wainwright House, said the conference was the first of a series of discussions that will bring the thought of Thomas Berry into dialogue with leaders of a variety of disciplines.

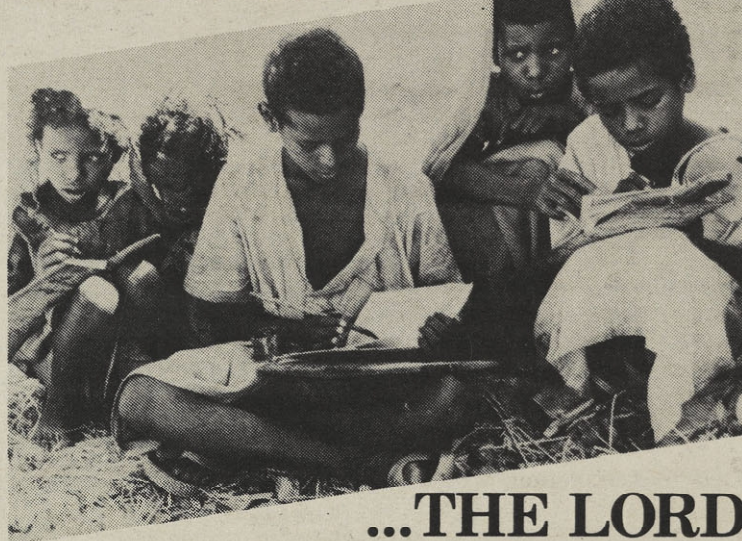
Berry has served as a mentor to Matthew Fox, recently silenced by the Vatican for his radical views on creation. He asserted in his remarks that the religious institutions have lost the opportunity to exert leadership in global stewardship because of their cultural bondage to a patriarchal society.

On the other hand, Berry pointed to the fact that over 12,000 environmental groups have sprung up in recent years in the United States alone and cited this as a hope that a grassroots change in human consciousness is underway.

Implications of this point of view for each of the sectors represented at the conference will be pursued in depth throughout the discussion series, which is co-sponsored by Laurance Rockefeller and Wainwright House.

This article was written from material supplied by Franklin Vilas, Jr.

HE IS RISEN



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Easter is the triumph of hope over despair.

Through your generous gifts and support of the Presiding Bishop's Fund for World Relief, you bring hope to people in the world for whom everyday existence is an exercise in despair.

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When women walk in Easter parades, other women walk ten miles a day to gather firewood or to draw water.

These are people who live in despair. They need our caring compassion. They can be helped through the ministry of the Presiding Bishop's Fund for World Relief.

At this time, when we celebrate the Risen Christ, who brings hope into our lives, let us be instruments of his compassion and bring hope into the lives of others.

Please give generously to the Presiding Bishop's Fund for World Relief so that this ministry of hope can continue.



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Need a new church? Why not build it yourself?

by Harry G. Toland

How do you build a new \$1.4 million church and parish house with a bank loan of only \$550,000? Well, for one, you inspire the congregation to turn itself into a construction crew. That's what happened at St. Mary's Church in rural Warwick Township, 37 miles west of Philadelphia, Pa.

John F. Maher, Jr., St. Mary's 36-year-old rector, says 80 of the parish's 112 communicant members turned to. The volunteer work hours they put in, he says, had a value of \$400,000.

Charles Stone, 41, a St. Mary's member who is a cabinet maker with contracting experience, saved more money by acting as the project's general contractor at a reduced fee. "Smart purchasing" and bidding further cut costs, he says. "This was a spiritually involved congregation," says Stone. "They wouldn't quit. They had to put in vacation time and money. Entrepreneurs put their businesses aside. People worked nights.

"Everybody worked on it. Kids carried out trash and got coffee. Our people did the bookkeeping and paper work, too."

Specifically, St. Mary's people made and installed the windows and doors; put in the plumbing, main electric service, some of the wiring and electric fixtures; laid the asphalt shingle roofing, the church's random-width oak flooring; installed the pulpit, chancel seats, big mahogany cross, the fellowship room's brick fireplace; did the painting, outside decking and steps and landscaping.

That left for paid sub-contractors the excavation and foundation, framing, siding, clapboarding, interior drywall, curbing, parking lot and septic system.

The parish also realized \$180,000 from the sale of its former parish house-church school building, four doors away from the old church building, and a rental residence it owned across the street from the old church.

St. Mary's was a mission with average Sunday attendance of 19 when Maher, who has become a leader in church growth in the Diocese of Pennsylvania, went there as vicar in 1981. Attendance now runs 100 to 110, he says.

Expansion of the 1842 church building, surrounded by its graveyard, to accommodate the growth was impossible. Decades earlier, however, to gain fresh cemetery space, three acres of land had been bought across the highway, and ample room was available for a new church and parish



St. Mary's parishioner Charles Stone acted as general contractor.

house.

Maher and the congregation wanted a connected church and parish house, with a couple of nursery rooms, six church school classrooms, a fellowship room, offices and flush toilets, an amenity missing in the old church.

When contractors' bids started coming in for the project, however, it looked prohibitively expensive. Then Stone and other members, backed by Maher, made the do-it-ourselves pitch to the vestry at a special meeting on Palm Sunday, 1987. The vestry went for it.

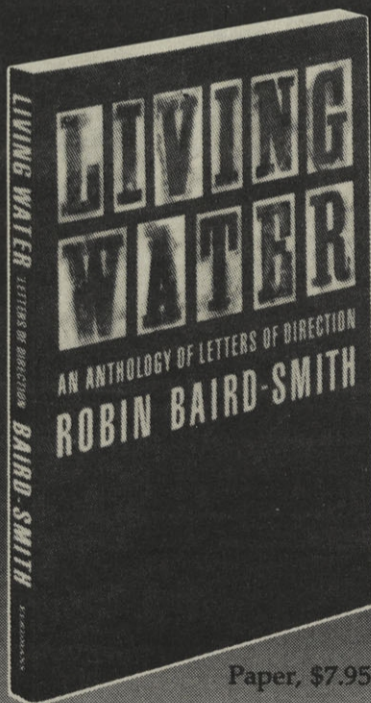
Ground was broken in June that year, and the first service was held in the new church on Advent Sunday, 1988. Suffragan Bishop Franklin D. Turner recently dedicated the building.

Some work remains to be done. Stone is making a spire for the church, which will be installed this spring after it is sheathed in copper; other members are making pews to replace the church's present folding, padded metal chairs.

But all the basics are in place, including the centrally placed pulpit and altar. "I wanted the Word and sacrament to be central—physically by placement," says Maher.

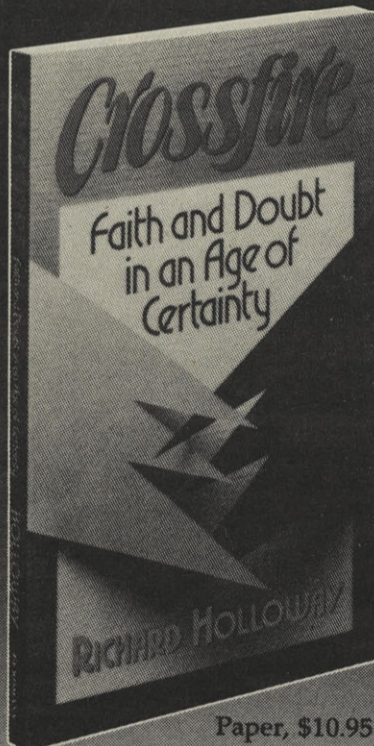
Parish secretary Margaret Shaner calls the new structure "the building God built."

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Education for Ministry materials in Spanish

The first year of Education for Ministry (EFM), the theological education extension program, is now available in a Spanish-language edition prepared under the auspices of the Society for Promoting Christian Knowledge. The first mentor training for these materials occurred in January at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

About 650 EFM groups now exist in the United States. The materials, based on the core curriculum of the School of Theology at the University of the South, cover the Bible and the history of the church.

For more information, contact: The Rev. Edward de Bary, EFM Field Director, University of the South, Seawane, Tenn. 37375.

Even with a large endowment, stewardship is essential

Why would an endowed parish care about stewardship?

"If the wealthy churches of America don't wake up and keep a sense of mission before their members, they will end up as nice museums eating up their own endowments to stay alive," said Bishop William G. Burrill of Rochester.

Burrill addressed the fourth annual gathering of the Consortium of Endowed Episcopal Parishes at St. Paul's Church, Richmond, Va., early in February.

Stewardship was widely discussed by the clergy and lay leaders at the gathering. John Bishop, rector of Christ Church, Greenwich, Conn.,

and Larry Lord, a layman from St. Luke's, Atlanta, Ga., led a stewardship workshop.

"I learned from the workshop that the hard work of advance planning—as much as five years in advance—and year-round planning for stewardship is not only worth the effort, but essential. Following up carefully on new members is critical, too," said David Hegg, rector of St. Peter's, Morristown, N.J., and a past president of the consortium.

Both Christ Church and St. Luke's emphasize tithing. "The concept of proportionate giving seems to be out," Hegg said. "We realize that proportionate giving can mean any-

thing to anybody. Everybody gives 'proportionately.' The question is whether we are giving proportionately in order to reach the tithe."

Edward L. Salmon, rector of St. Michael and St. George in St. Louis, Mo., spoke of that parish's record of growth and stressed the need for programming that meets the needs of people. When he became rector there, Salmon persuaded his vestry to borrow money to expand staff and programming. "We're paying that money back now, and we're still adding programs. If you want to grow, don't cancel programs. *Expand programs,*"

Salmon said.

Senior warden Lewis B. Flinn of St. Paul's, Richmond, provided a detailed case study of the host parish. Many consortium members saw similarities to their own parishes.

"I learned what a mistake it is not to spend an endowment," one participant said later. "I heard how some St. Paul's parishioners didn't support the parish so long as part of the endowment income was just enhancing the endowment itself. They said, 'Why should I support this if the people making the decisions won't even put their full support into it?' We have the same situation in my own parish."

VISN network triples cable TV air time

by Richard H. Schmidt

VISN, the faith and values-based cable television network, expanded its programming April 3 to 15½ hours each weekday and 18 hours on Saturday, thus tripling its broadcasting time.

The network, launched last fall by 20 main-line faith groups including the Episcopal Church, reaches 18 million households.

Jeff Weber is vice-president in charge of programming for the network and former production chief of the Nickelodian children's cable channel. He spoke enthusiastically about the programs VISN has acquired:

- *Hard Decisions*, produced especially for VISN, will examine ethical dilemmas in business, law, medicine and other areas.

- *Songs of Praise* will feature religious music from around the world and unusual locations close to home.

- *Family Theater* will offer poignant and often controversial dramas on family concerns such as faith development, personal relationships, self-esteem, chemical abuse, death of a loved one and first love.

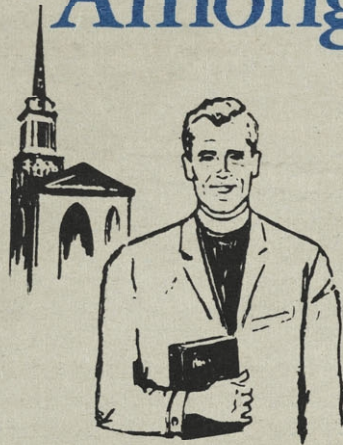
Other VISN programming will include documentaries, worship services and children's shows.

Local cable channels are able to pre-empt several hours of the VISN schedule each week for locally generated religious broadcasts.

No program broadcast on VISN, whether national or local, may appeal for money, proselytize or criticize another faith group. "Our purpose is to give each faith group a chance to tell its story," says Daniel Matthews, chairman of the board and rector of Trinity Episcopal Church, New York City.

The decision to offer VISN is made by each local cable company. Cable viewers who do not receive VISN and would like to know how to approach the management of their local cable companies may write to VISN, 74 Trinity Place, New York, N.Y. 10006, or call (212) 602-0738. A complete weekly schedule of VISN programming is also available.

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Coalition-14 weathers budget crunch—for this year

by Dick Snyder

Allocating \$1.4 million in Episcopal Church funds produced some strains among the members of Coalition-14 (C-14) at the group's annual meeting. But when the dust had settled, C-14 remained committed to ministry among American Indians and Alaskan natives and had generally satisfied the dioceses seeking grants through the coalition—for this year at least.

C-14 comprises 16 largely rural, aided and geographically large western dioceses—Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Navajoland, Nevada, North Dakota, Northern Michigan, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas and Wyoming.

The annual board meeting was held February 20-23 at the Franciscan Retreat Center in Scottsdale, Ariz. The board consists of the diocesan bishop or his representative and two other representatives from each member diocese.

The coalition was formed in the early 1970's by 14 of the church's aided dioceses, then called missionary districts. In addition to being the vehicle to distribute a block grant from the Episcopal Church, the coalition also sought to develop new forms of ministry, especially among Indians.

Prior to the coalition, each missionary bishop traveled to New York City individually, and the one with "the

best pocketful of stories about the wild west came back with a pocketful of money," recalled Bishop George Masuda, retired bishop of North Dakota and C-14's first president.

Those attending last year's board meeting revised the group's goals and bylaws to reflect the changing nature of the coalition.

Most of the church's ministry among American Indians and Alaskan natives is conducted in C-14 dioceses: South Dakota, North Dakota, Navajoland and Alaska. Together, these dioceses received almost 80 percent of the \$1.4 million in church funds allocated to the coalition.

Total requests for funds from the dioceses already receiving grants was \$1,469,554. Charles Bailly of North Dakota, head of the budget and review committee, noted that amount was around \$55,000 more than the amount available from the church.

In addition, three new requests totaled \$92,000. Those were for a cluster ministry program in Montana, a Hispanic and Asian ministry program in San Joaquin, and a regional ministry program in Western Kansas.

Bailly said the requests were "well documented" and "exciting new missionary thrusts" but could not be funded because of the lack of funds.

Priscilla Bell of Montana asked during the budget hearing how the coalition plans to fund next year's budget since "you can't meet your budget now."

Next year's budget will be affected by additional costs in North Dakota and Navajoland, both of which are without bishops now but plan to elect bishops this year and will need funds for their salaries. Coalition members agreed to be aggressive in seeking additional funding from the church.

Bishop Craig Anderson of South Dakota, who had requested \$600,000 and was cut back to \$564,000, said the cut in his budget was "critical" and asked that funds be restored. He noted that when he began his episcopal duties in South Dakota, he developed a five-year plan which the coalition approved. This would be the final year of the plan, which calls for restoring several of the clergy positions which had been eliminated in previous years.

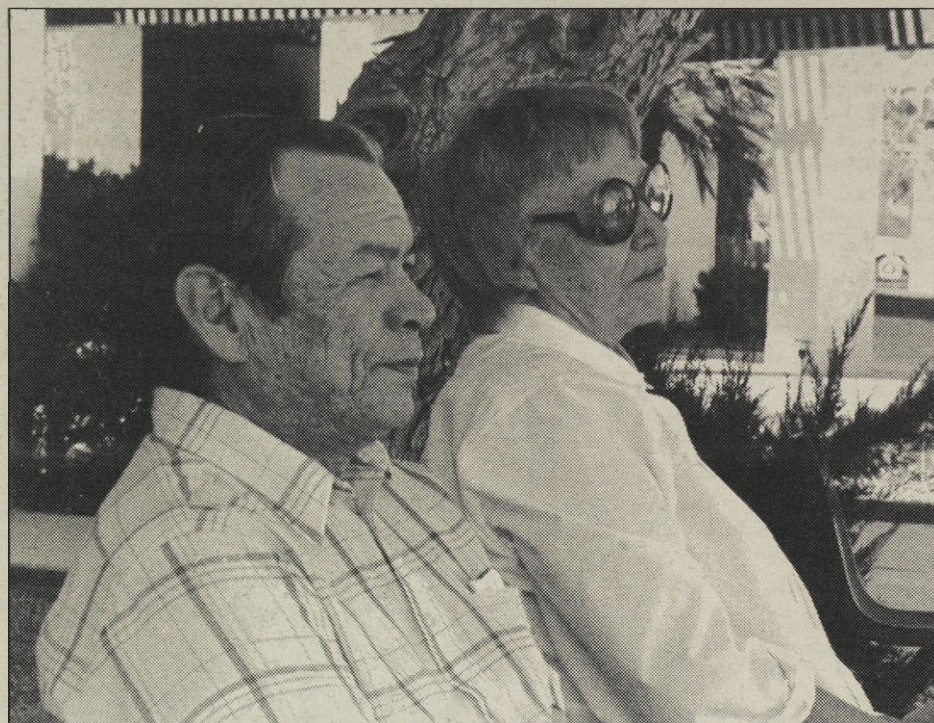
Bishop Ci Jones of Montana noted that South Dakota's problems with deficit spending in previous years have been dealt with.

He added that the coalition will have to rethink its basic policy of developing financially independent dioceses since that concept "is dead wrong" in light of increasing requests for aid each year.

The budget crunch was relieved in part through a grant to the coalition from the Diocese of Utah. Bishop George Bates, noting that Utah was formerly an aided diocese, pledged \$50,000 annually for each of the next three years.

In addition, Bishop William Wantland of Eau Claire said his diocese has established a \$100,000 trust fund and that interest from it will be available through a grant program for C-14 dioceses.

Dick Snyder is a free-lance writer living in Winnemucca, Nev.



Executive Council member Phil Allen and native American ministries staff officer Owanah Anderson at Coalition-14 meeting.

Philip Allen 'encouraged' for Indian work

Developments in Indian ministry, made during the annual conference of Coalition-14, caused "encouragement" in Philip Allen, chairman of the National Committee on Indian Work (NCIW).

Allen, who spoke at the conclusion of the annual conference, said he had emotions ranging from "being upset" to "being impressed and grateful" during the four-day conference.

One of the coalition's goals since its inception has been the development of ministry among American Indians and native Alaskans. The coalition provides grants to mem-

ber dioceses, and most of that money goes to dioceses with significant Indian ministries.

NCIW is chartered by Executive Council to be responsible for Indian ministry. But, noted Allen, it has an annual budget of only \$218,000.

Allen agreed with C-14 board members that the coalition needs to be more aggressive in its request for funds from the Episcopal Church. "As a member of Executive Council, I will support your request. But you will have to work for more money. I am not aware of any advocates you have had."

Allen said, "Empowerment is our number one issue." That includes representation of Indian and native people in all levels of the church's structure.

Owanah Anderson, national staff member for Indian work, said "great strides" have been made in empowerment.

Concluding his remarks, Allen said he was leaving the conference more encouraged than when the meeting began. He said he looks forward to continuing to "build bridges" between C-14 and NCIW "so that we don't forget why we're here: to serve people."

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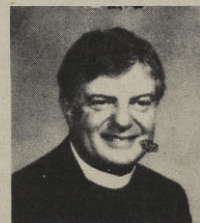
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State of the Church: Reports reveal surprises

by Roswell O. Moore

Several years ago while on a ski trip to Sun Valley I broke my ankle. When I was brought into the Mollie Scott Clinic, a nurse first took my temperature, pulse and blood pressure. Then a doctor examined my ankle and ordered an X-ray of my whole leg. Within an hour I was in a full leg cast, from toes to hip, supplied with a pair of crutches and on my way.

None of the data the clinic gathered mended my broken ankle, but all of it was useful in providing an accurate picture of my condition and of what could appropriately be done for me.

For 30 years as a parish priest I filled out the annual parochial report forms to the best of my ability, always wondering what earthly use there was for all that information. As a member for the past six years of the Committee on the State of the Church, which shares with Executive Council responsibility for the reports and their interpretation, I've begun to see their usefulness in providing a picture, a profile of the church as it really is and an indication from past trends of the directions it may go. Statistics are not the beating heart, the life of the church, but they do provide a realistic way of assessing our present condition as we plan for the future.

Because of delays in filing and processing the parochial reports, the most recent picture now available comes from the end of 1987. It's a lean body which appears before us, having declined in baptized membership 11.6 percent since 1980. But I must point out that the category of "baptized

Percentage of members who worship regularly and giving per household are at all-time highs. But the Episcopal Church's 'market share' of the population has shrunk. Church is healthiest in southeast.

membership" was changed in 1986 to include only those recorded as "active in the congregation." With no further definition of "active," the tally in each congregation was left to subjective assessment. The pessimists who use these figures to predict the decline and fall of the Episcopal Church have failed to notice the changed scale on which it is being weighed.

Some measures of health give a more encouraging picture. Almost 45 percent of the church's membership attended worship on the average of four key Sundays, the highest recorded percentage ever. We have 27 pledging units per 100 members, again a high point. Giving for the church's work has risen considerably faster than inflation to \$9.78 per household per week.

This lean, healthy body is, however, less and less easily seen in the general population growing up so rapidly around it. In 1960, Episcopalians were 1.9 percent of America's people; in 1980 they made up 1.4 percent and by 1987 were only 1.02 percent. The greatest decline in "market share" occurred in the northeastern part of the country, traditionally the church's stronghold. Only in the

southeast and southwest has the church come anywhere near holding its own with the overall population increase.

The most intriguing story lying hidden behind the 1987 statistics has to be in Province IV, the southeastern United States. Almost one in five Episcopalians now lives there, and it is one of only two provinces whose membership increased that year. It has the highest population of Sunday attendance and pledging units as well as the largest number of church school pupils and the largest proportion of students to total membership. These are "readings" which include health and vitality. They may lead us to ask, "What is really happening in that part of the body?"

For all its talk about evangelism, the actual performance of the Episcopal Church gives little encouragement. Adult baptisms, which are the only statistical indication available of new commitment to faith in Jesus Christ, peaked in 1980, both in total numbers and in proportion to membership. They have steadily declined ever since. Why should more than 300 Episcopalians be needed to bring one person to baptism?

Our church does somewhat better

as a kind of "graduate school of religion" for those whose Christian faith has been formed elsewhere. The number of adults confirmed and received, most from other churches, has continued to increase steadily—in 1987, 12 per 1,000 members compared with three adults baptized per 1,000.

Particularly interesting to me on the west coast, where we have a much higher proportion of unchurched people and of those coming from non-Christian overseas cultures, is the significantly higher proportion of adult baptisms in Province VIII—4.8 per 1,000 members in contrast to 3.0 nationally. Does evangelistic work take different forms in the varying sub-cultures of our country? What are we doing locally to experiment with the appropriate forms of evangelistic activity among those of our own community?

Though they provide only one sort of profile for the condition of the Episcopal Church and not the whole story, the data from the parochial reports must be looked at seriously and realistically in our planning for the future. They do not support either the rosy hopes of those who would like to think we are doing just fine as we are, thank you, or the gloomy fears of those who see us going to hell in a handbasket.

Like the doctor in the clinic, we must take into consideration the clearest, most realistic description of our actual condition as we seek to equip this body for the tasks which lie ahead of it.

Roswell O. Moore, a priest of the Diocese of California, is a member of Executive Council and of the Committee on the State of the Church.



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UTO grant assists Ute Indian church revival

by Sarah T. Moore

January 28 was a day of colorful celebration at St. Elizabeth's Church, Whiterocks, Utah, thanks to joint efforts of the United Thank Offering and the Diocese of Utah.

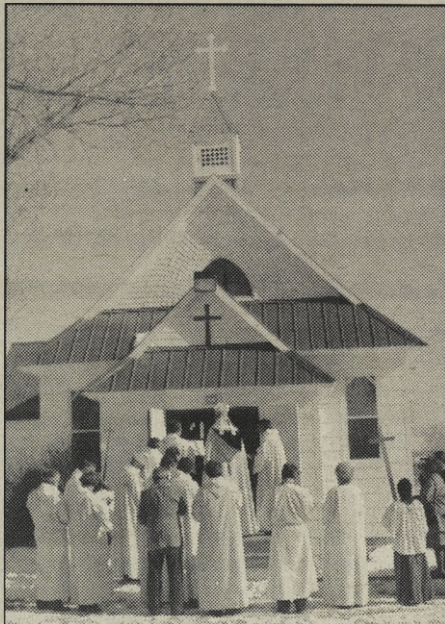
The church, which has maintained an Episcopal presence for 84 years on the Uintah and Ouray Indian Reservation on the Utah-Colorado border 200 miles east of Salt Lake City, was remodeled over the past six months with a \$25,000 UTO grant and a matching amount from the diocese.

St. Elizabeth's fell into disrepair more than 30 years ago. A community effort in this town of approximately 250 native Americans has transformed a "flapping shingled" structure to a crisp, functional house of worship.

"I have never seen such a dramatic change in such a short time," said Peter Maupin, the interim priest serving St. Elizabeth's and the sister Church of the Holy Spirit at Randlett.

Under sun-drenched blue skies with the snow-covered Uintah mountains as a backdrop, red-skirted acolytes led vested clergy and laity to the sparkling white, blue-roofed church.

"This symbolizes your search for



St. Elizabeth's Church, Whiterocks, Utah

God, our common search. . . for love for each other, for justice and for a common place in community," said Bishop George E. Bates at the church's rededication service. "This is holy ground where we can pray, sing, rejoice, receive the sacrament of his body and blood."

About 100 worshipers joined Ute Episcopalians in celebrating the

"miracle" of rebirth of the spiritual center of the Whiterocks Episcopal community. The congregation of visitors and residents included people with ties old and new to the church.

Henry Wopsock, 82, "grandfather" of his people, read the epistle in the Ute language. Baptized at St. Elizabeth's in 1924, Wopsock has lived in Whiterocks most of his life. A community nurse, standing in the narthex, commented that she had delivered many of the children in the congregation. Brother Burnell Hammons, Pentecostal minister on the reservation, was introduced as the local contractor who worked on the remodeling.

"We want to thank all people for what they are doing for each other," said Quentin Kolb, director of the Bishop's Council on American Indian Ministries and a member of the Ute Indian tribe. He grew up in the Uintah Basin and attended St. Elizabeth's as a youngster. He has overseen the rejuvenation of St. Elizabeth's ministry.

"The Church of the Holy Spirit and St. Elizabeth's are the spiritual meeting grounds of all people who live here in the Uintah Basin," he said. Consequently, the diocese is seeking to place a team ministry of priests and social worker to serve Episcopalians in the area.

Sarah T. Moore is editor of Utah's *Diocesan Dialogue*.

Church basement is 'life saver' for Red Cross

When Bill Larson, a regional director of disaster services for the Red Cross, came to Frankfort, Ky., to set up a flood relief operation in February, he found a couple of hundred people milling around the local chapter headquarters.

A bigger service center clearly was needed immediately. Larson, a member of Calvary Episcopal Church in Memphis, Tenn., looked out the window, spotted the Episcopal Church of the Ascension across the street and made a phone call. He reached Peggy Conway, church secretary, whose husband Joseph is Ascension's senior warden.

The result was the Red Cross set up its disaster service center in the basement church school quarters of Ascension's parish house and used it for weeks. By March 6, 439 families had been helped out of the center.

"It's been a life saver," said Pat Blackburn, local chapter executive.

The Red Cross also has been using the church's kitchen for a canteen from which it served coffee and meals to flood victims visiting the center for help and to Red Cross volunteers.

Peggy Conway said a dozen Ascension families had to leave their homes when the Kentucky River overflowed.

Midwest link to Nigeria shows signs of age

by Betsy Rogers

When bishops and delegates to the annual synod of Province V, the Province of the Midwest, gather in Glenview, Ill., April 3 and 4, the future of the province's relationship with the Church in the Province of Nigeria will be widely debated.

The unique provincial-level relationship, the only one in Anglicanism, is expected to continue for at least another two years, but it is showing signs of age and may come to an end in 1991.

At a meeting in St. Louis in January, the Province V Companions in Mission Task Force, representing eight of the province's 14 dioceses, assessed the status of the provincial relationship and passed a motion recommending that it continue until 1991 when results are expected from an evaluation of the relationship.

While individual dioceses may continue their links with one or more Nigerian dioceses, at the diocesan level the Nigerian connection seems weaker. At least two dioceses, Chicago and Northern Michigan, have brought relationships with Nigerian dioceses to an end, and others are considering doing so within two years.

The provincial link dates from 1978 when Samuel Van Culin, then executive for national and world missions for the Episcopal Church, proposed it to midwestern bishops and then took the proposal to Nigerian bishops at the Lambeth Conference the same year. It has been since then a means of supporting individual dioceses as

they sought to grow in their own companionship links and a basis for unique contact between Nigerians and Americans.

In June, 1988, for instance, Janet Lewis of the Diocese of Indianapolis and William Wood of Michigan attended the institution of Joseph Adetiloye as the new archbishop of Nigeria. They were the only non-Nigerians at the service.

Young people from the province also traveled to Nigeria in 1986. According to Wood, the youths were warmly received by the Nigerians, who said, "You are sending us something of real value—your children."

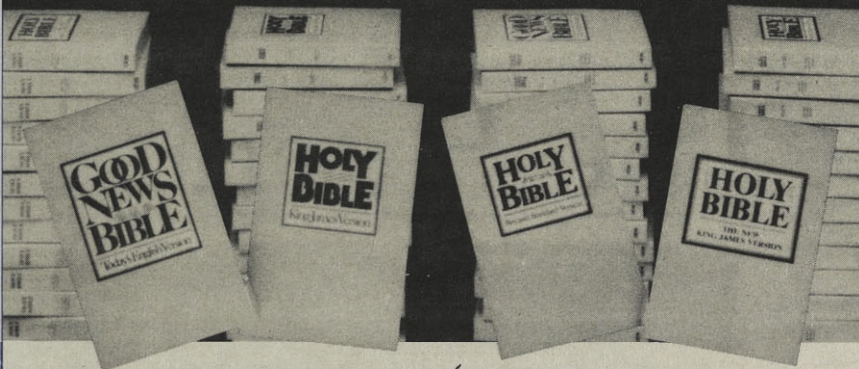
Many diocesan-level exchanges have also occurred, Americans traveling to Nigeria and Nigerians coming to this country. These trips were learning experiences for all involved. The Nigerians' evangelistic enterprise and commitment to prayer were humbling and instructive for many American visitors; the Americans' openness and willingness to share the problems as well as the joys of church life here impressed the Nigerians.

The rapid growth of the church in Nigeria, from 16 dioceses in 1978 to 26 now, imposes additional strains on the provincial link. The new dioceses all seek companionships, but many midwestern dioceses are unable to assume additional relationships. As more and more companionships are established outside the Province V-Nigeria umbrella, the provincial-level ties weaken.

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

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March 27-30

11th National Workshop on Christian-Jewish Relations, Omni Hotel, Charleston, S.C. Contact: South Carolina Christian Actions Council, Box 3663, Columbia, S.C. 29230.

April 7-8

Visitors' Weekend, Episcopal Theological Seminary of the Southwest, Austin, Texas. Contact: Jan Wallace, ETSS-W, Box 2247, Austin, Texas 78768, or (512) 472-4133.

April 17-20

National Workshop on Christian Unity, Hyatt Regency Hotel, Indianapolis, Ind. Contact: Indiana Council of Churches, 1100 W. 42nd St., Indianapolis, Ind. 46208, or (317) 923-3674.

April 17-20

Episcopal Communicators Annual Conference, Fort Magruder Inn, Williamsburg, Va. Contact: Ruth Nicastro, Episcopal Communicators, Box 2164, Los Angeles, Calif. 99051, or (213) 482-2040.

April 25

St. Mark the Evangelist

April 3-May 7

Days of Remembrance (May 2: Yom Hashoah, or Holocaust Remembrance Day). Contact: U.S. Holocaust Memorial Council, 2000 "L" St. NW, Suite 588, Washington, D.C. 20036, or (202) 653-9219.

May 1

St. Philip and St. James, Apostles

May 1-2

Episcopal Healing Ministry Foundation Conference, Convent of the Transfiguration, Glendale, Ohio. Contact: EHMH, Box 42120, Cincinnati, Ohio.

May 4

Ascension Day

May 14

Pentecost

May 14-19

Journey into Wholeness, Epworth-by-the-Sea Conference Center, St. Simon's Island, Ga. Exploration of Jungian psychology for the Christian pilgrimage. Contact: Jim, Annette, or Sid Cullipher, Box 25759, Greenville, S.C. 29616, or (803) 268-3947.

May 21-25

Encuentro, Trinity University, San Antonio, Texas. Sponsored by World Council of Churches Commission on World Mission and Evangelism. Contact: Wayne Schwab, Evangelism Officer, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

May 31

Visitation of the Blessed Virgin Mary

June 9-11

19th Annual Faith Alive National Conference, Kanuga Conference Center, Hendersonville, N.C. Contact: Faith Alive, Box 1987, York, Pa. 17405.

June 11

St. Barnabas the Apostle

June 12-16

Executive Council, Westin-William Penn Hotel, Pittsburgh, Pa.

June 12-16

Association of Anglican Musicians Annual Conference, Loyola University, Chicago, Ill. Contact: William A. Bottom, 9228 Oak Park Ave., Morton Grove, Ill. 60053.

June 15-17

Anglican Fellowship of Prayer International Conference, Chatham College, Pittsburgh, Pa. Contact: Marie Woods, Holy Cross Church, 7507 Kelly St., Pittsburgh, Pa. 15208, or (412) 242-3209.

June 23

Festival of Healing, Order of St. Luke Annual Conference, Cathedral of Sts. Peter and Paul, Washington, D.C. Contact: Rusty Rae, Sharing Magazine, 8440 136th St., Renton, Wash. 98056, or (206) 277-0502.

June 23-25

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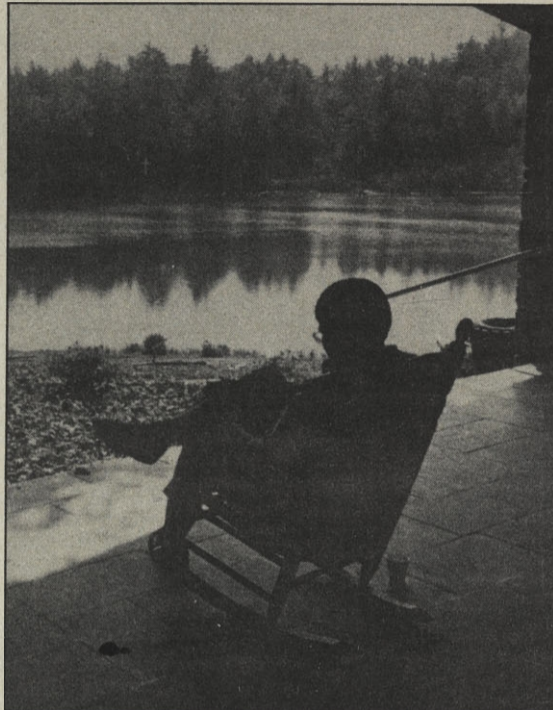
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- Senior Young People's Conference (for grades 10-12), June 11-16
- Conference for Adults Who Work With Youth, June 11-16
- Bible Symposium (with the Rev. Elizabeth Canham, the Rev. Everett "Terry" Fullam, and Dr. Walter Harrelson), June 18-23
- Ron DelBene Conference: Praying With the Sick and Dying, June 18-23
- Church Arts Conference, June 18-23
- Christian Education Conference (with Dr. James W. Fowler), June 25-30
- 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

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- Summer Guest Period, July 15-September 2
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Long Island's women priests: Patience paid off

by Elizabeth Eisenstadt

"It was a miracle of cooperation," says Anne Lyndal of the service in which she and two other women were ordained priest February 18. "It was exactly what we planned and beyond what we hoped for."

Ordained a deacon in 1979, Lyndal has waited more than nine years to become a priest in the Diocese of Long Island. Colleague Noreen Mooney was ordained deacon in 1983; Janet Campbell, the third ordinand, became a deacon in 1988. Orris Walker, Jr., bishop coadjutor of Long Island, ordained the women.

Walker, elected in 1987, favors the ordination of women to the priesthood; diocesan Bishop Robert Witcher does not. In November of last year Witcher turned over jurisdiction of the ordination process to Walker, thus paving the way for the women's ordinations.

In 1984 Lyndal asked Witcher if he would use his sabbatical to consider the question of women in the priesthood. When he returned, according to Lyndal, he said he was unable to resolve his doubts.

"I support the apostolic ministry of bishops, priests and deacons as the church catholic received it from our Lord and affirmed it for every generation until our own," Witcher said in the letter he sent diocesan clergy in February. "There has never been a question for me of the validity of women's ministries for I have been

ministered to by women for all of my life, including spiritual direction."

Then Lyndal and Mooney began a canonical tug-of-war with the diocesan standing committee which was to last until 1987. Before a priest or a

deacon can be ordained, he or she must have a testimonial from the standing committee which says there is "no reason to suppose the existence of any sufficient obstacle, physical, mental, moral or spiritual," to

that candidate's fitness for ordination (Title III, Canon 9, Sec. 8).

"The people on the standing committee who opposed the ordination of women as priests were some of the finest people I ever met," says Robert Royce. A standing committee member, Royce is also the diocesan chancellor. Opponents simply did not believe, conscientiously, that women could be priests, he says. "We drifted along until the normal political process of the diocese elected people to the standing committee who could support women's ordination."

As is his prerogative, Walker decided that all three women would be ordained together. Since the three were not well acquainted, it was, Lyndal says, "important for us to be open, honest and united in the enterprise."

Although she had hoped to be consulted about whether the ordinations would take place separately or together, the joint venture was a "much more powerful event." Their work on the service could serve as a model for collegiality, which Lyndal feels is sorely needed in the church.



New priests at first press conference. From left: Noreen Mooney, Anne Lyndal, Janet Campbell.

Differences don't deter deacons

Strong calls for the church to support its deacons and other diaconal ministers and to value their ministry came from an ecumenical consultation in Irving, Texas, in December, 1988. The theme of the consultation was "Deacons in Service: Human Needs Shaping Ministry."

Six Episcopalians—five deacons and a priest—were among the 36 participants from 10 denominations who attended the two-day meeting sponsored by the National Council of Churches.

The consultation noted the wide variety of forms in which the diaconate exists in the church. The word used to describe the action involved in becoming a deacon also differs from tradition to tradition. Some are endorsed for diaconal serv-

ice in one congregation for a limited time; others hold office for life and are recognized as deacons as they move from one congregation to another.

Despite such differences, however, participants identified elements common to the various manifestations of the diaconate: At least in theory it generally exemplifies and enables various forms of "servant ministry" with an emphasis on social service and justice. Participants cited the importance of linking such ministry with the regular worship life of congregations.

The meeting's agenda included visits to sites of diaconal ministry in the Dallas-Fort Worth area, including congregations, shelters, hospitals, jails, food banks and ministry coalitions.

Mauney named deputy for Anglican relations

Patrick Mauney has been appointed the presiding bishop's deputy for Anglican Relations, filling the post left vacant by the resignation of Charles Cesaretti.

Mauney, who has been deputy to the executive for world mission and partnership officer for Asia and the Pacific since 1987, will assist the presiding bishop in his role as leader of the Episcopal Church and as a primate in the Anglican Communion. In addition to serving as a link between the presiding bishop's office and various Episcopal Church bodies and groups, Mauney will assist and ad-

viser Browning as he shapes the church's response to the Christian community and to the national and international alliances to which the church is committed.

Mauney, 46, joined the Episcopal Church Center staff in 1982 after five years as a missionary pastor and seminary professor in Sao Paulo, Brazil. As coordinator for overseas mission from 1982-1987, he was responsible for missionary appointments and support, supervision of the Volunteers for Mission program and oversight of the Continuing Education and Scholarship programs.

Lutheran-Episcopal talks pass milestone

Talks between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church recently passed a milestone with the appointment of a team to outline final steps necessary for full communion between the two churches.

"Obviously, before we get to full communion, we're going to have to look at the whole aspect of ministry and the historic episcopate [oversight in the church]," said Episcopal Bishop William G. Weinbauer of Western North Carolina, co-chairman of the Lutheran-Episcopal Dialogue.

New lay ministry resource available

Men and women interested in lay ministry have a new resource to help them incorporate their spiritual gifts with their talents, education, training, interests and experience and to seek out ministries in the parish or congregation.

Developed by lay ministry expert Harry Griffith and produced by Adventures in Ministry, an organization which encourages lay ministry in the church, "Our Reasonable Service" includes congregational preparation and small-group work. A facilitator helps participants develop an "action plan for ministry."

For information, contact: Dr. Jack Ousley, Adventures in Ministry, 9753 Quail Hollow Blvd., Pensacola, Fla. 32514.

Now that Lyndal, Mooney and Campbell have set a precedent, Lyndal hopes other dioceses currently closed to women priests will follow suit. Women in some dioceses are in worse situations, she says. "We have a bishop [Witcher] who really does support the ministry of women. He opened every door but the last one." Although their relationship has been tested, she says she is looking forward to "a good, normal relationship in communion with both bishops."

In a letter "to our brothers and sisters in Christ," 22 Long Island clergy expressed their "continuing opposition to the introduction of these innovations to the American church and into our diocese."

Whether he remains an Episcopalian depends on whether the Episcopal Church is willing to tolerate his lack of ability to accept women's ordination, says James Wattley, Long Island's canon to the ordinary and one of the letter's co-signers. Wattley says opponents and proponents might smile and be polite to one another. It is unlikely, however, that those who do not favor ordaining women priests will change their minds. "As far as I am concerned, I cannot recognize the priesthood of these women. . . . It hurts them, and it hurts me."

In his own letter, Witcher assured traditionalists they will not be required to violate their consciences. Then he called on all Long Island clergy to widen the scope of their vision. "I pray that none of the anguish or joy caused by these changes will inhibit us from fulfilling the vocations to which God has called us. I know that in his good time, God will work it out and show us his will. Meanwhile, we are called to be faithful."

Or, in the words of George Lidback, senior warden at St. George's, Hempstead, "we need to press forward in the love of Christ and not get hung up on this thing. . . . It's a *fait accompli*."



Connie is a Haven of Grace resident who was expecting her baby late in March. Here she holds Cartez and Kegen, recently born to other haven residents.

St. Louis parish helps expectant, homeless mothers

"You can feel the love in that place. It's not like all those other shelters. It's a real home," says Lolita Goree of Haven of Grace, a shelter and training facility for homeless expectant women in St. Louis.

Now in its seventh month of operation on the city's inner north side, the haven is run by St. Peter's Episcopal Church in suburban Ladue.

Young women come to Haven of Grace by referral, says Goree, a social worker who interviews and screens potential residents. "We can accept a girl any time after the beginning of the third trimester of her pregnancy, and mother and baby can remain at the haven for as long as three months after delivery."

The women are kept busy during their stay at the haven. Located adjacent to Grace Hill Settlement House and Consolidated Neighborhood Services, established social service agencies of the Diocese of Missouri, the haven has ready access to a clinic, job training and educational programs on child care and other subjects.

A nutritionist teaches the women how to plan menus and prepare meals. They learn where to find social resources in the St. Louis area—and how to fill out the forms to apply for help. Grace Hill's jobs club assists the women to prepare resumes and find jobs. Housing advocates help mothers find subsidized or other inexpensive housing.

Haven of Grace is located in an old building which was little more than a rubble-filled shell a year ago. St. Peter's parishioners and others contributed money, furniture, appliances, supplies and 2,000 hours of volunteer labor to transform the building into a bright and comfortable residence including a small apartment for a resident house mother, a living room, kitchen and dining area, laundry room and bedrooms to accommodate eight mothers and infants.

"Our major obstacle in the beginning was simply to convince our-

selves that we really could do something like this," says Sally Lemkemeier, St. Peter's parishioner and president of the haven's board of directors. "When the air conditioning in the church broke down, there was some thought that we should hold off on the haven until we had replaced the system, but we kept on moving. It was really a step in faith—we didn't know where the money would come from."

St. Peter's raises the haven's \$56,000-a-year operating budget through projects within the parish, a line item in the parish's budget and grants from local, diocesan and national agencies. A \$5,000 United Thank Offering grant helped get the project off the ground last year.

Members of the haven's board of directors take active roles in operating the facility. One oversees food buying and coordinates menus. Another stocks dry goods, clothing, paper and baby supplies. Other board members handle public relations, fund raising and building maintenance.

"I figure about 75 members of our parish have worked at the haven, and many more have visited," Lemkemeier says. "They have cleaned, moved furniture, cooked, sewed, counseled, kept the books, run the food bank, done carpentry, hung wallpaper, taken pictures, delivered supplies and helped trim the Christmas tree."

"It's made us aware of what's going on in the city around us and given us all a way to help not just by sending a check, but by direct, person-to-person contact."

Parishioner and board member Sandy Knight sees a change in the parish due to Haven of Grace: "People have volunteered to help with the haven who hadn't volunteered for anything else in the past. And some new parishioners have joined St. Peter's because they said they were looking for a church with a mission."

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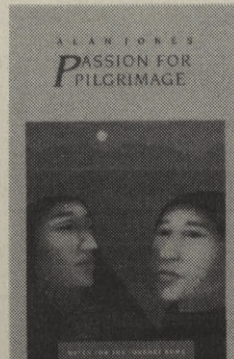
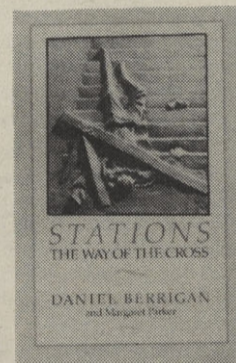
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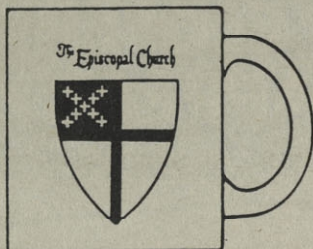
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WORLD

English church caught in middle of Rushdie uproar

by Elizabeth Eisenstadt

American writers and organizations like the National Writers' Union have, by and large, been much quicker to issue public statements about Salman Rushdie than have prominent religious leaders.

While interfaith groups like New York's Temple of Understanding have "rejected all forms and threats of violence against the author, the book and the public," such groups are also sensitive to the shock waves Rushdie's book, *The Satanic Verses*, has sent through the Muslim world.

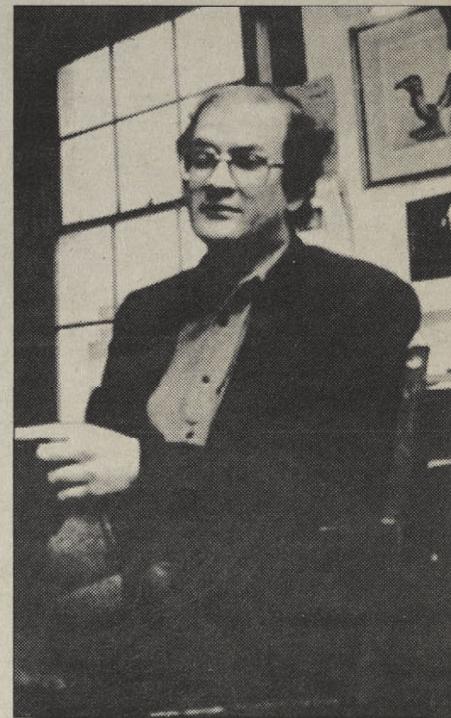
Thus far the protests against the book have resulted in at least 16 deaths in India and Pakistan. Ayatollah Ruhollah Khomeini and various Iranian-affiliated groups have called for Rushdie's death as a heretic and offered millions of dollars in bounty to the assassin.

In the face of the book's temporary removal from the shelves of several large American chains for security reasons, novelist Norman Mailer declared that Khomeini had offered writers an opportunity to defend "our own frail religion—which happens to be faith in the power of words." Chastened, perhaps, by the controversy of last summer's film, *The Last Temptation of Christ*, believers of all stripes are struggling with the tension between freedom of conscience and a perceived insult or even blasphemy against another faith. Presiding Bishop Edmond Browning chose to append his name to the Temple of Understanding statement rather than issue his own.

In England, where Rushdie's book was published last September, Archbishop Robert Runcie, head of the established church, faces an even more delicate dilemma. The Indian-born author, a British citizen, is in hiding somewhere in the English countryside, under constant police protection. In several English cities the large groups of Muslims who have settled there wrestle both with the process of assimilation into a tradition-conscious society and with their own internal divisions. A response to the Iranian threat must also take into account the fate of Church of England spokesman Terry Waite, held by a Lebanese group thought to be within the Iranian orbit, and that of other British hostages in Beirut.

Runcie spoke out February 20, the day the European Economic Community recalled its senior diplomats from Iran. "Only the utterly insensitive can fail to see that the publication of Salman Rushdie's book has deeply offended Muslims both here and throughout the world." After saying that offense to Islam or to any faith is as wrong as offense to the religious beliefs of Christians, Runcie condemned all forms of violence. He also asked British Muslim leaders to accept Rushdie's expression of regret for any offense his book caused.

At a press conference in Manchester



Salman Rushdie

later that week, Runcie asked that England's blasphemy laws, which currently cover only offenses against the Christian church, be expanded to include those against other religions, according to Diocese of Bradford spokesman Robert Marshall. Blasphemy in England is an indictable offense rarely enforced.

Parody, cleverly employed, may account for some of the hostile reaction to the book, according to Bishop Michael Nazir-Ali. Born in Pakistan, Nazir-Ali, currently secretary to the Eames Commission on the consecration of women bishops, said the book could be read on several levels.

"The ordinary western reader would say the book is getting near the limit, but a devout Muslim would see much more in the book than a western reader, and a Muslim scholar would see more than that. ... You can see why the Muslim experts are more annoyed," he said.

The Satanic Verses calls the prophet Mohammed "Mahound," a term used to refer to the devil, according to Nazir-Ali. In Rushdie's novel, one of the prophet's followers becomes convinced that Mahound is little more than a charismatic fraud. At one point, a dozen prostitutes take on the names and identities of Mahound's wives.

In Bradford, home to England's largest Muslim community, Anglican Bishop Kerr Williamson and interfaith leaders defused a potentially explosive situation. Bradford was the focus of media attention after demonstrating Muslims burned a copy of *The Satanic Verses*. Eventually the city council decided to remove the book from bookstore shelves, making it available only on demand.

Williamson called an interfaith meeting to explore the anxieties of the Muslim community, according to a press release. Religious leaders said they understood the "sense of outrage felt by the Muslim community." Although acknowledging that the "majority of people may not understand the depth of their distress,"

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Guam to become area mission?

A proposal to have the Episcopal Church in Micronesia (ECIM), or Guam, become an area mission of the Episcopal Church was reviewed at the annual meeting of Coalition-14.

Supporters said such a move would provide for an excellent model of developing indigenous ministry. B. Shepherd Crim, a priest now serving in Guam, said he hopes to make the proposal at the September meeting of the House of Bishops.

If approved, Guam would join Navajoland as an area mission of the church. Guam has approximately 500 communicants on several islands under the pastoral care of the presiding bishop.

"Guam is one of the most fascinating places in the church," Crim

told the C-14 delegates. He noted that it is growing rapidly because of the imminent closing of Hong Kong and because of extensive Japanese investments.

The area has much in common with the dioceses of C-14, which are generally small, aided and rural. Crim said he hopes ECIM will continue to develop ties with C-14.

According to Crim, the indigenous people of Micronesia have been subjected "to colonialism that is frightful." He compared it to treatment of the American Indian — by creating dependency through a welfare state. Help is needed in identifying, encouraging and training indigenous people for roles in church leadership, including ordained offices.

Subdued reaction to Harris consecration

by Michael Barwell

Reactions to the consecration of Barbara Harris to be the first woman bishop in the Anglican Communion were surprisingly subdued in Great Britain and largely overshadowed in the popular press by the furor surrounding publication of the book, *The Satanic Verses*.

Nevertheless, several organizations and leading Church of England figures reacted strongly to the event.

As expected, Bishop Graham Leonard of London announced that he cannot regard himself "as in communion with Barbara Harris or with those bishops who took part in the rite of consecration," including Presiding Bishop Edmond L. Browning.

Citing his role as "guardian of the faith," he declared that the "gospel is imperiled and undermined by that package of ideas which finds its expression in what took place in Boston." What he means by "not

being in communion" is still unclear since Leonard has not stated what he will or will not do to break communion.

Leonard does plan to attend a synod meeting June 1-3 in Fort Worth, Texas, at the invitation of Bishop Clarence Pope. The synod is expected to consider the formation of a separate province or continuing Anglican Church in the United States.

Other reactions included a statement from the Association for the Apostolic Ministry, citing the "majority position of the Church of England and that of the majority of the provinces of the Anglican Communion" for "not recognizing Ms. Harris as bishop." The statement was countersigned by Leonard and Archbishop Donald Robinson of Sydney, Australia.

Despite the sparse but strong rhetoric, one Church of England employee said, "We regard it as rather a *fait accompli* so what is there to say?" He added, "We see the Americans as very pushy on the issue—as they are on many things. So no one was surprised."

At the same time, the consecration did have support in England. Several Church of England representatives attended the service. Deaconess Diana McClatchey, representing the Movement for the Ordination of Women (MOW), and Alan Webster, former dean of St. Paul's Cathedral, London, attended the service and delivered greetings to Harris from English supporters. In England, women from St. Hilda's Community, London, held a service of thanksgiving at St. James', Piccadilly, to coincide with the consecration.

Harris sent a signed copy of the consecration service booklet to Archbishop of Canterbury Robert A. K. Runcie and received a cordial reply from Lambeth Palace.

Michael Barwell is communications officer of the Diocese of Southern Ohio.

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Rushdie

Continued from previous page
Williamson said he had assurances from the Muslim leaders that they would continue their protests peacefully, within the limits of the law.

British authors have chosen to express their distress at Khomeini's death threat chiefly by writing letters and signing petitions. Demonstrations have been small in scale.

British biographer Lady Elizabeth Longford echoed the sentiments of American writers when she said freedom of speech must be maintained. "I feel very great sympathy with Rushdie. . . . He did have the right to compose his fiction as he saw fit," said Longford, a Roman Catholic. She said she felt "great sorrow" that Muslims were hurt by the book, but no foreign government or leader has the right to "threaten one of our subjects with murder."

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Haiti: A living church in a dying nation

by Linda Logan

"Haiti is dying," Jean Albert told a recent convention of the Diocese of East Tennessee. Albert, an Episcopal priest, is chaplain at Holy Cross Hospital in Leogane, in southern Haiti.

The Dioceses of Haiti and East Tennessee are in the midst of a three-year companion relationship designed to share the life and ministry of two Anglican dioceses in different parts of the world.

If the church throughout the world does not unite in "warm solidarity" and if scientific help for the country does not come soon, it may be too late to save Haiti, Albert said.

Although the country's current president, Prosper Avril, is "open" and "committed to dialogue," the problems the country is suffering are simply beyond the government's capacity to address. Thirty years of oppression under the Duvaliers and erosion so severe that the country's once-forested hills are becoming a desert have resulted in poverty so extreme that, in Albert's opinion, it "is now too late for Haiti."

More than 50 percent of the country's population of 6 million is jobless, the priest pointed out. Per capita income hovers around \$200 a year. People are dying from malnutrition. The sugar industry—the only major industry to survive the political turmoil surrounding the canceled elections a year ago—faces such export quotas from the U.S. government that Haiti is now "obliged" to buy sugar from other countries. Albert said sugar now is more expensive in Haiti than in the United States.

The country's survival is up to the churches and to science, not the government, Albert said. "Jesus did not ask the state or the government to feed his lambs, but Peter, a member of his church."

The social services the churches in Haiti provide are a large part of what keeps the country afloat.

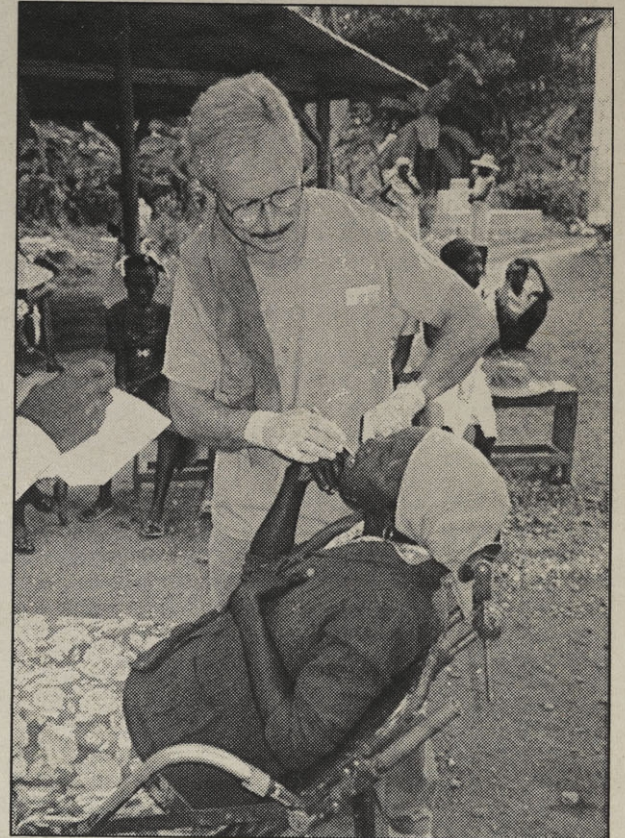
Holy Cross Hospital, recognized as one of the best in the country, is a joint operation of the Presbyterian and Episcopal Churches. Dr. David McNeeley, formerly of Norris, Tenn., directs the hospital's operations.

McNeeley has guided the hospital from its small beginnings as an outpatient clinic in 1968 into a major health center which serves the needs of more than 300,000 people and whose preventive medicine program has made such an impact that the government has given it full responsibility for the health care of the poor in the area. The 64-bed facility is surrounded by 41 rural clinics.

McNeeley's dedication to the care of the rural poor has led him to make horseback journeys into the most remote areas of the island. It also led him to seek ordination to the Episcopal priesthood. McNeeley now takes the sacraments of the church along with his medical supplies on his visits to people in villages so remote that they see a priest only once every three or four months.

Education is largely the work of the churches. In this nation of 20 percent literacy, the Episcopal Church operates 130 elementary, secondary and professional schools—and this with only 29 clergy members.

At St. Vincent's School for Handicapped Children in Port-au-Prince, the nation's capital, the nuns of the Episcopal Society of St. Margaret feed,



Dr. Frank Green and a Haitian dental patient.

house, and educate 250 handicapped children from all over Haiti. Last year, this school was the site of another medical ministry, one donated by retired Chattanooga dentist Dr. Frank Green, an Episcopal layman.

Green, a participant in the Episcopal Church's Volunteers for Mission program, told East Tennessee's convention about supplying dental health care to lame, blind and deaf children and performing extractions in rural areas so mountainous and remote that a four-wheel drive vehicle was the only means of transporting his dental chair.

More than 90 percent of Haiti's people lose their teeth, Albert confirmed. He said people simply are not educated regarding proper care and that they have no funds for items such as toothbrushes.

East Tennessee and Haiti have shared with one another in several ways:

- Churches of East Tennessee raised \$5,000 during Lent, 1988, for the education of Haitian children. Most of this came from East Tennessee's church school children.

- Over 600 pounds of "scarce" medical supplies have been shipped from East Tennessee churches to St. Vincent's School—such things as aspirin, antiseptic creams, cold medications and Band-Aids.

- St. James' Church in Knoxville decorated its Christmas tree with ornaments, each of which listed a needed medical item.

- The bell choir of St. Vincent's School will tour East Tennessee for two weeks this May.

- East Tennessee youth plan a trip to Haiti in 1990.

- An East Tennessee curriculum-writing group developed a resource packet on Haiti. It was based in part on the Prayer Book's baptismal covenant and began with the question: "Will you strive for justice and peace in the world and respect the dignity of every human being?"

- Bright oil paintings of Port-au-Prince street scenes, print-skirted Haitian dolls and oil-drum sculptures are sold in East Tennessee's church-sponsored bookshops.

The Diocese of East Tennessee has 45 congregations and 12,000 communicants. The Diocese of Haiti has 77 congregations and 84,000 communicants. The companion relationship is expected to result in numerous visits and ministry projects.

Linda Logan is communications officer of the Diocese of East Tennessee.

David McNeeley: doctor-priest

by Harry G. Toland

It all began with a Lenten mite box offering for the church's work in Haiti. David F. McNeeley, a 6-year-old doctor's son in Norris, Tenn., dropped coins into that box.

Now, 32 years later, he is medical director—"chief honcho," in his words—of the Diocese of Haiti's Hopital Ste. Croix and horseback-riding doctor and priest to Haiti's remote villages.

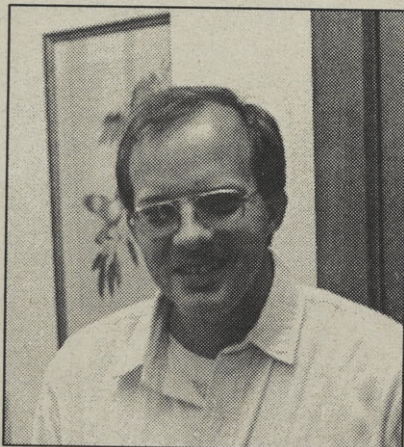
"I'm not as pessimistic as some about Haiti," he said in a recent interview. "God has plans for Haiti. With hard work, we're making inroads [in health care]."

McNeeley was interviewed in Swarthmore, Pa., on a two-week tour with Les Petits Chanteurs de Ste. Trinite of Port-au-Prince. His wife Marise, a pathologist and Julliard-trained conductor, is choir mistress of the singers, with whom McNeeley sings bass.

Hopital Ste. Croix, he said, is "as good a hospital as there is in the country," up to most curative hospital procedures. "The only things we don't deal with are complicated heart problems, things like that."

But he talked most about the network of health workers in the Leogane Commune, or district, that he has set up to promote mostly preventive medicine.

There are the "granny midwives," who have learned their work from generations-old oral information. Despite what they are called, a fourth of them



David F. McNeeley

are men, he said. "There are about 200 of them in the villages, and all we really do is retrain them in hygiene."

The other category of local health worker is the salaried Haitian equivalent of China's "bare-foot doctors." They dispense aspirin, antacid and vitamins and practice preventive care.

"There are a lot of health problems in Haiti," he said, "but most of them are preventable."

To visit the health workers in the villages in the hills and coastal plains of the 100,000-person commune, the soft-spoken, brown-haired doctor goes by horseback because there are no roads, only trails.

"We've sunk over 100 deep wells," he said, and have installed 4,000 neighborhood latrines. UNICEF contributions paid for the latrines, but most of the funds for his health work "we get by begging."

McNeeley was ordained an Episcopal priest last December in Holy Trinity Cathedral in Port-au-Prince. That, too, was the end—or beginning—of a long journey.

After the mite box beginning of his Haiti connection, young David McNeeley was assigned a penpal in Holy Trinity School in Port-au-Prince, operated by the Society of St. Margaret, and sent money to help with the pal's schooling. That led to correspondence with Sister Anne Marie, then head of the school and now mother superior of the order.

In 1968, when he was 17, Sister Anne Marie invited McNeeley to Haiti to work as a summer volunteer. There he began to be interested in the priesthood, he said.

But he comes from a family "full of doctors"—his father and three of his brothers although another brother is a priest. So after graduating from the University of the South, he went to Tulane Medical School, then took master's degrees in public health and tropical medicine. When the post of medical director at Leogane was vacant, he was offered the job and took it.

Now, when he makes his rounds on horseback, he will do clinic work one day in a village and baptisms and administering Holy Eucharist the next. He is greatly in demand in Leogane whose 30 churches are served by only three priests.

"I get the fun of pastoral work," he said with a grin, "and none of the administrative work."

Church of England Synod rejects proposal to raise black membership

London, England—In a stunning reversal in February, the Church of England's governing body rejected legislation which would have enlarged its black membership. The measure would have allowed unsuccessful black candidates to be appointed to Synod if the number elected by the normal process fell below 24. Forced to a vote by houses, the House of Laity defeated the measure which had been overwhelmingly supported last November. Synod avoided taking any action on a motion to deplore positive teaching about homosexuality in British schools and the use of homosexual couples as foster parents. Muriel Curtis of Sheffield, who presented the motion, also wanted the Lesbian and Gay Christian Movement to be excluded from the *Church of England Year Book*.

Convent will leave Auschwitz, Jewish leaders told

Auschwitz, Poland—Following up on assurances made two years ago, two European cardinals told Jewish leaders in January that a Carmelite convent at the site of the Auschwitz death camp will be moved. Ten nuns had been living at the convent since 1984. Jewish

BRIEFS

representatives protested when a 1986 letter raising funds for the convent promoted it as a "spiritual fortress and a guarantee of the conversion of strayed brothers from our countries as well as proof of our desire to erase outrages so often done to the Vicar of Christ." Franciszek Cardinal Macharski of Cracow and Albert Cardinal Decourtray of Lyons had pledged to relocate the convent a mile from Auschwitz by February 22. But the nuns resisted and the move, to which they reportedly had agreed, did not take place. In response, an international Jewish coalition said it could not "in good conscience" join in a dialogue on the Holocaust with Roman Catholic leaders as originally scheduled for late February.

Oldest book, ancient oil jug found in Egypt, Israel

Cairo, Egypt—A book buried under a child's head more than 1,600 years ago is the earliest complete copy of the Psalms and probably the oldest book of any kind ever found, scholars here say. The book, discovered four years ago, is handwritten in a dialect of Coptic (a now-dead language of Old Greek characters supplemented by seven ancient Egyptian hieroglyphs) in a brown, iron-derived ink. It includes about 490 parchment pages bound between wooden covers stitched with leather. In Jerusalem, Hebrew University announced the discovery of a 2,000-year-old jug of oil of the kind used to anoint ancient Israelite kings. The 5-inch-diameter jug was discovered last summer in the Dead Sea area of Qumran.

Evangelical ministers murdered in Central Mexico

Mexico City, Mexico—Two young itinerant evangelists were stoned to death by angry mobs in separate incidents for allegedly "offending and insulting" the religious dogmas of local villagers. Abelino Jerez Hernandez, 35, was killed

by "more than 100 fanatical Catholics" in the village of San Diego Carrito, according to this city's daily *Excelsior*. The body of Julio Davalos Morales, 21, was found by authorities late in January in the village of Los Reyes La Paz. Davalos' brother Gerardo told investigators that his brother customarily preached in different parts of Los Reyes on weekends; his briefcase was full of Christian tracts. Although the state government claims to have identified most of those suspected in the assault on Jerez, no arrests had been made by mid-February. No suspects have been identified or arrested in Davalos' death, according to the daily *Oyaciones*.

Rwanda and Yugoslavia are centers of Marian visions

Kibeho, Rwanda—A video production team from Philadelphia, Pa., has pro-

duced a 45-minute video featuring what purports to be the Virgin Mary. A spokeswoman for As the Spirit Leads Ministries, the parent company of Marian Video, says she believes the African apparitions are real because of their parallel both in time and message with those seen in Medjugorje, Yugoslavia. As evidence, she cites the fact that the visions began in the same year (1981), that they were seen by young children, that the number of visionaries is similar (seven in Rwanda, six in Yugoslavia), that both sites are isolated, and that the messages are practically the same. The visionaries here claim to have received daily messages from Mary from 1981 to 1983. Now, they say, Mary appears to them each November 28, the anniversary of the first apparition. The Roman Catholic Church has established a commission to study the African visions and to determine if they are authentic.

Vatican publishes anti-racism document

Vatican City—The Pontifical Commission for Justice and Peace has issued a sweeping denunciation of racial prejudice, discrimination and all forms of oppression as sins against Christian teaching. *The Church and Racism*, an 8,000-word document, traces the history of racist behavior and condemns anti-Semitism as "the most tragic form that racist ideology has assumed in our century." It also cites South African apartheid as the most prominent contemporary example of institutionalized racism. A section on the rights of immigrants, refugees or temporary foreign workers says these people are most often the victims of racial prejudice. The document calls for legal methods of combatting discrimination and declares that "all forms of discrimination must be firmly opposed."

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Seamen's Church Institute is sailors' home away from home

by Barbara Crafton

As the founding bishop of the Anglican Diocese of Pusan, Korea, William Chul-He Choi founded 13 churches in 14 years. He met with archbishops and popes, presidents and prime ministers. He facilitated the founding of monastic orders for men and women. He confirmed thousands in the Christian faith.

Now Choi wears a hard hat more often than a miter. He is the chaplain and director of the Seamen's Church Institute of Los Angeles, which has ministered for 107 years to seafarers calling in the port.

Early each morning Choi climbs the gangways of the great ships, bringing armloads of magazines and a heart full of good news, offering transportation to the chapel, the shopping center, the post office or the seafarers' center for an informal Bible study class, an opportunity to discuss a personal problem, a telephone call home or just some relaxation off the ship. "The need for this mission to seafarers is great, yet my capacity is so small," says Choi.

Choi is one of a group of chaplains throughout the ports of the United States who have a unique calling: the service in Christ's name to the people who sail the great ships throughout the world. Along with the customs inspectors, owners' agents,

Episcopal chaplains at ports throughout the United States offer counsel, friendship and a helping hand to seafarers from every nation. The Anglican Missions to Seamen was begun in 1856.

ship chandlers and marine surveyors, they clamber cheerfully aboard vessels from every country in the world. But unlike those secular functionaries, the chaplain doesn't want anything signed, paid for, certified, inspected or explained. He or she just wants to extend a welcome to the stranger in the name of the one who told us that when we serve our brothers and sisters, we are serving him as well.

Chaplain Claude Turner of the International Seamen's House in Norfolk, Va., is a man who enjoys his work. "Recently a young Filipino seafarer at Seamen's House was anxious to get a phone call through to his pregnant wife in a hospital in Colombo, Sri Lanka. We did get this

call through to find out she and his new son were well and doing fine. He was so relieved and happy. Me, too! We all need the tangible human touch in daily life. The knowledge that someone senses our need may be like the hand of Jesus extended to Peter sinking in the waves."

The news of the birth of a child at home far away is a commonplace in maritime ministry. Most of the milestones of family life—the births, the deaths, the graduations—take place for seafarers' families when the father is away.

Roughly 75 percent of today's seafarers are from third-world countries, and their normal term of employment is one year. To the dangers of life at sea, where a ship goes down somewhere in the world every three days, is added the stress of loneliness felt by those who must sacrifice their lives with their families in order that those families may eat.

Even life in port is not what it once was. Cargo containerization has shortened the stay of a typical ship in port from a week or more to an average of 12 hours, eight of which must be spent working. Not much time for a phone call, for a shopping trip, for a walk in a park.

"It's no fun going to sea anymore," said a German seafarer. "Now I have to go off the ship in my boiler suit because of the lack of time in port. I never get to see the cities I am supposed to be in."

Often the seafarers' center is the only place a seafarer will have time to go when he comes alongside. And almost every port has a chaplain who will see to it that he can at least do that.

Seafarers who call at Houston, Texas, all remember the International Seamen's Center, a model of ecumenical cooperation between Christians of six denominations. "Whoever's on duty—that's who runs the chapel service," says James Scott, the Episcopal chaplain in Houston. "And that's the liturgy you get. The seafarers honestly don't care. They know Christian friendship when they see it, and they don't split denominational hairs." Scott has ministered on the waterfront for 17 years as a maritime chaplain directly responsible to Bishop Maurice Benitez and is part of a ministry which involves the entire city of Houston, including the mayor.

A similar ecumenical ministry thrives in Corpus Christi, Texas, where Episcopal, Roman Catholic and Protestant clergy and laypeople run a bustling seafarers' center chaired by Chaplain George Dawson, the Episcopal member of the group. The ecumenical model also works well in the Atlantic port of Charleston, S.C., where Chaplain George Gladden has served in the International Seamen's Center for many years.

Ports in the San Francisco Bay Area are served by an unusual ecumenical team of Catholic and Episcopal chaplains. The United Seamen's Service is a seafarers' service agency which serves American merchant marine vessels. Whether placing a fresh library on an American tanker or helping a seafarer on a Panamanian ship, the chaplains make a hurried telephone call to the Episcopal chaplains John Tolley, Ohmen and Roman Catholic Chaplain DeVine find this ecumenical ministry in the workplace a creative and effective one.

In nearby Stockton, California, a wife team of permanent deacon and ship-visiting ministry in cooperation with an Anglican priest from the Diocese of San Francisco. When a ship comes alongside, seafarers, Hugh and Mildred, conduct a shipboard eucharist, complete with a portable organ, with John as celebrant. Seafarers, deacons, and laypeople find a rich harvest in those simple ministries. "I thought when we began this ministry years ago that we would do good for a few people in need," says Mildred. "We never realized we would get so much more than we give."

Further north, the Episcopal Ministry of Seattle ministers to seafarers who come into the port, the most Pacific port in the continental United States. Chaplain Eugene Wolfe, a seafarer before he became a shoreman, considers the waterfront community a "desperate situation," writes Wolfe. "The nature of the work, the isolation, the absences from home and family, the community needs people who can offer help, advice, friendship, and spiritual guidance where necessary. Maritime chaplains, Wolfe often find themselves intervening in cases involving alcohol or other substance abuse among seafarers as well as among seafarers' families."

Some ports, like the once-bustling port of Newport, R.I., have seen dramatic changes in their local economies. Newport's livelihood is far more likely to be from pleasure boats than fishing although fishing boats still come to Newport daily in search of smaller than the great whales. The professional crews of the boats call at the Seamen's Church Institute in Newport to rest when the boats are no longer required. There they can take a shower.

Ministry

by Barbara Crafton

The newest Episcopal ministry in the United States is in the Diocese of Southeast Florida, the hub of the nation's boating industry, but life aboard ships bears scant resemblance to the *Love Boat* for the crew. The work is long and hard and the time between trips very short.

Knowing the need for a ministry in Florida, the Seamen's Church Institute of New York and the Episcopal Diocese of Florida sent Chaplain Mary Ann to Florida. Her fluency in Spanish is a great asset for ministry among the many Hispanics in Southeast Florida, the majority of whom are Hispanic. Bishop Cappelletti enthusiastically welcomed the ministry which quickly established three Florida ports: Miami, Fort Lauderdale and Palm Beach.



Chaplain Francis Cho climbs aboard ship in the Port of New York which serves over 3,000 ships a year.

San Francisco area are an unusual team: Roman and Episcopal chaplains and men's Service, a secular agency which has served ant mariners since 1942. a fresh library of books on ker or helping a Korean namanian container ship telephone call home, Epis- John Tolley and Audrey an Catholic Chaplain Paul ecumenical partnership in reative and efficient one. ckton, Calif., a husband- nament deacons exercises a istry in cooperation with est from the Philippines. es alongside full of Filipino nd Mildred Cooke arrange rist, complete with music gan, with Justo Andres as rs, deacons, priest find a ose simple celebrations. "I e began this ministry four ould do good things for says Mildred Cooke. "I ould get so much more

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letter or call home.

Similarly, the Women's Seamen's Friend Society of Connecticut in New Haven, once a busy fishing port and now much quieter, supplements its local program of hospitality and ship-visiting with outreach and support to seafarers' ministries in other parts of the country. Like a number of maritime chaplains in less-than-busy ports, New Haven's Henry Burdick combines this ministry with a parish responsibility.

The Great Lakes ports of Chicago, Ill., and Green Bay and Superior, Wis., have lost traffic in recent decades. The ministries there are carried on by chaplains who combine their maritime work with other church duties, like John Cell, who is also rector of Church of the Blessed Sacrament in Green Bay, or Lee Baldwin, who combines his ministry with an academic career.

Mesfin Ghebrewoldi, a native of Ethiopia, speaks seven languages fluently. That fact, and his own experience as a seafarer, makes him a valuable ship visitor. "He's my secret weapon," jokes Neale Secor, director of the Seamen's Church Institute of Philadelphia, Pa., from which Ghebrewoldi ventures forth every day. "There's hardly anybody he can't talk to."

Many maritime chaplains and lay ship visitors are multilingual, a great asset in a ministry which touches more different nationalities and languages than any other. The venerable Seamen's Church Institute of New York and New Jersey, at 155 years the oldest, largest and most comprehensive seafarers' agency in the country, believes so strongly in the necessity for ethnic and cultural diversity in maritime chaplaincy that it maintains a training program dedicated to providing it.

"The overwhelming majority of seafarers today are from Asian countries," says James Whittemore, the institute's director, "yet the chaplains in most ports are mainly English-speaking westerners. We need more maritime chaplains who represent the cross-cultural populations they serve."

Each year the Asian-North American Pastoral Training Center, founded by the institute in 1987, accepts two seasoned pastors already experienced in Asian culture and language and trains them in maritime ministry.

The institute also maintains a maritime training school in which seafarers can receive instruction to facilitate safety at sea and upgrade their skills, Christmas-at-Sea which each year places on board ships from all over the world 10,000 Christmas presents



Chaplain Neale Secor and Mesfin Ghebrewoldi board a ship in the Port of Philadelphia, Pa.

handmade by knitters from every state in the union, and the Center for Seafarers' Rights.

The Missions to Seamen, since 1856 the outreach of the Anglican Church to seafarers, has its headquarters in London and outposts throughout the world. Episcopal ministries to seafarers in the United States are affiliates of the Missions to Seamen, and much interport sharing goes on as they support one another in an often lonely calling. The Lambeth Conference of



Worldwide logo of Missions to Seamen.

1988 commended the Missions to Seamen, saying, "There is no part of the church which has greater ecumenical involvement and experience. . . . It is deeply involved in dialogue with people of other faiths every day. . . . Through the Center for Seafarers' Rights and through almost every member [it] is daily involved in issues of social justice."

Founded in New York by the Seamen's Church Institute in 1981, the Center for Seafarers' Rights is acknowledged in the maritime world as an authority on the rights of seafarers. The increase in the number of seafarers from third-world countries and the hard times which have visited the worldwide shipping industry in recent years have resulted in frequent mistreatment of seafarers. Far from home, unfamiliar with local law and often with the English language, seafarers are exploitable in many of the same ways as migrant workers. Although many shipowners treat their crews fairly, some do not, and the nature of the work makes it relatively easy to perpetuate labor situations on board which seem more reminiscent of the world of Dickens than of our own.

"We work 14 hours a day with no overtime," wrote a Filipino seafarer to the center's director, Dr. Paul Chapman. "We were promised one wage when we signed on and then forced to sign another contract for less when we were at sea. Can you help us?"

Chapman receives several such letters every day. Sometimes nothing can be done to help. But often something can. In either case, the seafarer's dignity as a working person is affirmed by an organization which sees seafarers' rights as an integral part of a ministry in the name of Christ.

Chaplains are encouraged to call upon the center for advice when a troublesome case arises in their ports. "Chaplains really know more than anyone else about the things that go on aboard ships," says Chapman. "They're the ones seafarers tell because they're the ones they trust. We couldn't do anything for seafarers without them." A chaplain can receive valuable step-by-step advice from a Center for Seafarers' Rights lawyer so that the help he or she gives in a complicated and ambiguous situation really is help.

Ministering to a group of people who have always been easy for the world to ignore, maritime chaplains find a satisfaction that stays with them throughout their lives. "I thought, when I came on board, that this would be an interesting interlude of two or three years and that I'd go on to something else," writes one chaplain. "But now the sea is in my blood. I love ministering with seafarers. I may never leave the waterfront!"

Barbara Crafton is Episcopal chaplain at Seamen's Church Institute, Newark, N.J.

Ministering to The Love Boat crew

fton

Episcopal ministry to sea- United States is in the southeast Florida. Florida is e nation's booming cruise life aboard the luxurious ican resemblance to *The* the crew. The hours are d and the time ashore be- ery short.

ne need for more maritime rida, the Seamen's Church ew York and New Jersey aplain Maria Jimenez to uency in Spanish is essen- ry among the seafarers of rida, the majority of whom Bishop Calvin Schofield y welcomed the new min- ickly established itself in ports: Miami, Port Ever- lm Beach.

The Miami River is home to 40 or more small ships on any given day. Piled high with used mattresses, bicycles, bales of rags and scrap paper, they sail precariously out of the river into the wider waters, bound for the Caribbean. Maria Jimenez visits their crews, almost all Central American, and offers support, a ride to the supermarket or the doctor, a Bible study or just a sympathetic ear and a friendly handshake.

Other seafarers wait to join ships in one of several dingy hotels in Miami where the unemployed cluster together and long for work. Out of the despair that hangs thick in the air of the hotels comes the possibility of Christian community as the idled seafarers meet for informal prayer and Bible study with Jimenez or hitch a ride in her van to one of the churches in Miami which welcome them for worship and fellowship.

Ron Peak was standing in the door of

the church where he is rector one day when three representatives of the Seamen's Church Institute came up the walk and asked if he would like to have a seafarers' center in his parish hall. Today he is chaplain of the Seamen's Church Institute in Riviera Beach, the first chaplain to serve the growing port of Palm Beach. Seafarers come in the evenings to relax and shoot a game of pool and in the mornings to call home to the Philippines.

An ecumenical group of volunteers assists with phone calls and thrift shop purchases or just socializes with the seafarers. The new ministry is an exciting one for Peak who, like many maritime chaplains, has had a lifelong love affair with boats.

But much needs to be done. "I really need a large van now that so many guys are coming in," he says. "I'm cramming six at a time into a compact car."



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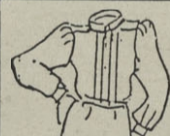
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"Nol" Putnam at the south columbarium gate of Washington Cathedral.

Blacksmith is 'proud as punch'

by Wendy R. Sizer

He tempers hot iron and forms it into magnificent shapes for simple uses in extraordinary places. It may be Oliver de Montalant "Nol" Putnam's way to make a living, but it's also one of his passions in life. With each whack, bang and clang, the Virginia blacksmith creates architectural ironwork through which he expresses a yearning for permanence and continuity in his life.

Past the peeling red paint on the sliding double doors of the White Oak Forge in The Plains, past the black coal dust, sticky sweat and eye-blinking clangs, past the red coals of the forge, the two massive power hammers, the hot metal, the rows of blackened tools hanging neatly from the walls, past the art in progress stands a 54-year-old man in search of himself.

"I'm much more than an artist. I'm more than a blacksmith. I'm more than someone who works in Fauquier County and lives in Rappahannock County." As a thoughtful smile lights his face, Putnam elaborates.

"I'm trying to make sense out of how I was born and raised and what I want to do with my life when I grow up." In the meantime, Putnam thoroughly enjoys himself. "I am," he says, grinning, "in love with life. I have three lifetimes of things I want to do in front of me."

That attitude emanates from Putnam's work. So much so that, two years ago, it caught the attention of Richard T. Feller, coordinator of acquisitions at Washington Cathedral. Eventually Putnam received a commission to design and create a gate for the cathedral's south columbarium (a crypt or burial room).

A crew recently hung the 200-pound gate—400 hours in the making. It is Putnam's magnum opus and certainly his grandest legacy. "It's going to be around for a while," he says.

Then a chuckle erupts. A broad smile creases the laugh lines fanning hazel eyes that hold the spark of playfulness. "I think there's a lot of ego involved in that," he quips, referring to the gate's legacy value.

"It fulfills one of my fondest dreams

of a fine piece of architectural ironwork. God, what a place to have your work! I feel proud as punch to have something there."

Putnam, son of an artist, hammered metal for 15 years before his work was brought to the cathedral. Fourteen or so years before that he taught history, mostly to American Indians involved in a scholarship program at his alma mater, Lenox, an Episcopal prep school in Lenox, Mass.

Putnam's students represented the Comanche, Mohawk, Cree, Sioux, Cherokee, Hopi and Navajo tribes. The Hopi, he explains, have no future tense in their language so from them he learned acceptance and to live in the now. "One is always new," he notes. But the Dakota Sioux traditions and customs and a spiritual affinity with the Navajo left the most lasting impressions. The Sioux taught him about the wheel of life which expresses the importance of man's interdependence.

Explains Putnam, "The Sioux believe that all creatures [comprise] the wheel of life. They thank the deer, the buffalo, the tree for their gift for life to humans. It is the part the Great Spirit has given to them. Thus the interdependence of all with all. And we forget it at our peril!"

Today, as Putnam continues his quest for wholeness, parts of him have come full circle. Art begat teaching which begat art which begat teaching. And, just in case he needed a sign from above that he was on the right track, he received it in a most unexpected way.

It happened the day the gate was hung in the cathedral. For the first time Putnam noticed the columbarium contains the remains of a special man.

He was, says Putnam, a man blessed with "vision," a man who "created a place that was open to all people, for the enhancement of all people, and that was a place that encouraged the exploration of life."

The man was an Episcopal priest named George Gardiner Monks. Monks was the founder of Putnam's alma mater, the Lenox School.

Wendy R. Sizer is a free-lance writer living in Warrenton, Va.

Office in New Jersey, heart in Central America

by Elizabeth Eisenstadt

The bright primary colors of the cross are lit by the sunlight which spills through the large windows of St. Michael's Chapel. Painted by a Salvadoran family, each element combines to form an allegory of life as a Central American refugee, according to Rutgers University chaplain Henry Atkins.

Christ is a crucified *campesino*, or peasant, with the skulls above his head representing the community of saints. The blood-red flowers symbolize the process of new birth and the blue birds represent hope. Beneath the Christ-figure the rooster crows, saying the villagers have had enough violence. "The cross says that suffering is redemptive and that the people are sustained by God," says Atkins.

Atkins, 49, is Episcopal chaplain to the 28,000 students who attend the New Brunswick, N.J., campus of Rutgers University. Six months after his arrival in January, 1984, the con-

To illustrate his point he recounted a meeting with a Salvadoran woman in the camp. Her husband had been killed by the military. But the death of her 18-year-old pregnant daughter finally made her flee. Walking together down a village street, she and her daughter were stopped by soldiers, who accused the daughter of being impregnated by an enemy of the state. When she denied it, the soldiers impaled her on a bayonet, scooped out the fetus and made the mother set her dying child's body on fire. "She sat in a catatonic trance, then she began to weep," Atkins says. "She said she believed she would make it because God had

known great suffering."

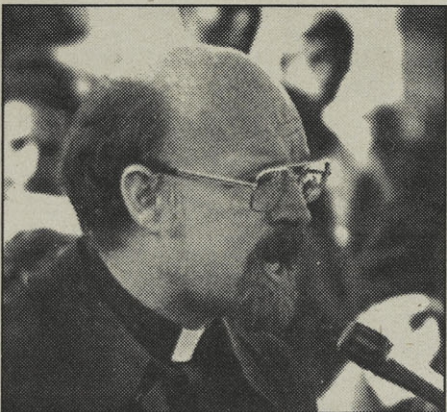
The sanctuary movement provides shelter in homes, institutions and houses of worship to refugees seeking asylum. Some apply for refugee status. According to Atkins, 97 percent of Salvadoran refugees and 98 percent of Guatemalan refugees are refused refugee status. If their applications are rejected, they face deportation. Some courageously choose to return to their homeland if accompanied by North American observers, he says.

It is crucial, says Atkins, that a sanctuary which functions openly, like St. Michael's, have the support of 70-80 percent of the congregation.

St. Michael's has been infiltrated by undercover agents. Refugees have been arrested.

Assessing the impact of the sanctuary movement, Atkins says "it's most important that it is serving as a catalyst to revitalize and renew at least part of the church in the U.S."

However strong his dedication to many facets of social justice, Atkins' heart is clearly in the sanctuary movement. He rarely used the word "I." "What they [the refugees] want, and what we want for them, is to go home and live in a society where there is justice and peace. We can become brothers and sisters with them in working for that reality."



gregation agreed that St. Michael's should become an openly declared sanctuary church. At one time or another about 20 Salvadoran, Guatemalan, South African and Iranian refugees have lived in the apartment above the church offices.

At ease in his well-worn study, the chaplain still retains a trace of the leisurely inflections of a boyhood spent in North Carolina and Virginia. But in the course of conversation, it becomes disconcertingly clear that he is a man caught between two realities—with the *campesinos* and where he happens to be at the moment.

Atkins' involvement with Central America began when he spent a summer in Costa Rica in 1963 while a student at Virginia Theological Seminary. Upon his return he raised money to enable the church there to start its own seminary.

In the early 1980's Atkins was Episcopal chaplain at the University of North Carolina in Greensboro. Already heavily involved in work with those fleeing Central America, he accepted an invitation to live in a refugee camp on the border between Honduras and El Salvador where he and other group members, armed only with cameras, confronted the Salvadoran death squads who would routinely take people out of the camps and kill them.

"Most of us in the first world know the suffering of the loss of someone we love or the loss of position," he says. "But the suffering these people have known is so profound we cannot fathom it."

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The lily lady: Only in a mission congregation

Last Sunday I saw how a small mission congregation can be a special place.

Grace Smith raises lilies that bloom but once a year. The Sunday after they bloom she dedicates them to God by placing arrangements of them on the altar. Last Sunday was that special Sunday, but alas, Grace also has a wind-up eight-day clock. Forgotten the night before, it was slow.

We worried about her when she did not come. She has no phone.

A few minutes after the service began, the church door opened. In came tiny Grace, overwhelmed by a huge bucket of lilies. Straight up the aisle she went, not stopping until what appeared to be a self-moving mountain of lilies stopped right in front of the priest.

"May I put my flowers on the altar?" she asked.

Understand that this was not an interruption of the service. It became very much a part of it.

Then Grace went into the sacristy. Almost immediately, she emerged again, carrying two golden vases alive with the white lilies and greenery and smaller flowers. She carried them to the altar and set one on each side, between the cross and the candles.

They were perfectly symmetrical. How God did that I do not know. How many times I have worked and worked on an altar guild, trying to make two vases of flowers match, knowing that even slight deviations would disturb the meditation of several almost as much as the disturbance that happens when the priest gives you your communion wafer upside down.

Grace is not young. We found our-

selves praying that she would not fall as she came down the steps.

With the lilies gracing the altar, a great joy was felt throughout the congregation. Then the door opened again. Our faithful warden—he's always late—came in. It opened again. A young couple came in. The altar had been decorated in time for their arrival.

The service continued with a sense of family, joy, love, accomplishment

**'If you have the
choir, hundreds
of people and a
florist, could
this happen?'**

and a real sense of the presence of God.

We did remember to tell Grace afterward what a joy she is to us all and to thank her for bringing the flowers. That is when she told us about the clock. Then we all adjourned to the parish hall for breakfast and to talk.

Last Sunday showed me how special and how fortunate we are at times to be in a mission, especially one with the depth and quality this one has where such things can happen. True, sometimes you miss the music of a big church. But if you have the choir, hundreds of people and a florist, could this happen?

This story is true. The author wishes to remain anonymous.—Ed.

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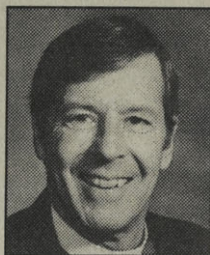
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E89

episcopate

Frank Harris Vest, suffragan bishop of North Carolina since 1985, was elected bishop coadjutor of Southern Virginia on February 4. The diocesan convention meeting at Christ and St. Luke's in Norfolk elected Vest on the third ballot. **James Sell**, archdeacon of the Diocese of New-ark, finished second in the balloting.



A graduate of Virginia Theological Seminary, Vest served parishes in South-western Virginia and North Carolina before being elected suffragan bishop of North Carolina. He will take up his new work in May and serve with diocesan Bishop **Charles Vache** until Vache's retirement at the end of 1991.

John Henry Smith will be consecrated bishop of West Virginia in May. A special convention of the diocese held February 25 at the Charleston Civic Center elected Smith on the 18th ballot. He has been rector of Trinity Church, Rutland, Vt., since 1974 and previously

served other parishes in Maine and Washington, D.C. Smith, 49, is a graduate of General Theological Seminary. Suffragan Bishop **Franklin Carr** of West Virginia and **Francis H. Wade**, rector of St. Alban's, Washington, D.C., were the leading contenders in the early ballots. Smith gained support in the later ballots as neither of the two early front-runners received a majority.



Smith replaces Bishop **Robert P. Atkinson** who resigned January 1 to become assistant bishop of Virginia.

C. FitzSimons Allison, bishop of South Carolina since 1982, intends to leave his post following the election and installation of a successor; Allison wishes to return to a full-time ministry of "teaching, preaching and writing." Retired Bishop **Robert Varley** of Nebraska was appointed assistant bishop of Florida by diocesan **Frank Cerveny**.

people

Timothy Healy, a Jesuit priest and president of Georgetown University, will return to his native New York City this summer to become president of the New York Public Library □ Drew University, a Methodist-related school, will be headed by Episcopalian **Thomas Kean** after he finishes his second term as governor of New Jersey next year □ **Whitney Smith**, a film producer in the Episcopal Church's Communication unit, died March 4, aged 58.

Congratulations to **Lewis Bohler, Jr.**, a priest in the Diocese of Los Angeles who has become the first southern Californian to serve on the city, county and state boards of education □ **Fredrik Axel Schiotz**, former president of the Lutheran World Federation, died in February, aged 87 □ **Lynne Coggi**, well-known for her work with persons living with AIDS and their families, was ordained priest late last year in the Chapel of Christ the Lord at the Episcopal Church Center in New York City.

William Fagal, a Seventh-Day Adventist minister who founded *Faith for Today*, the longest-running religious television program in America, died in February, aged 70 □ **James Forbes**, 53, an American Baptist minister who is professor of theology at New York's Union Theological Seminary, will become senior minister of New York's historic Riverside Church □ Members of St. Mark's Episcopal Church, Shreveport, La., will remember **Leonidas Polk**, 19th-century missionary bishop of the Southwest Territory, as they celebrate the founding of their church 150 years ago this spring.

Michael Jones, 36, copy editor for the *Courier-Journal*, has been hired as the editor of *The NEWS of the Presbyterian Church (U.S.A.)* □ The South American Missionary Society (SAMS) has elected **Thelma Killam** of Wenham, Mass., and **Gary Johnson** of Fairfax, Va., to its board of trustees □ Bishop **William Sanders** of East Tennessee was named Tennessee Ecumenist of the Year for 1988 □ Bishop **John Spong** of Newark

has challenged Moral Majority leader **Jerry Falwell** to a series of public debates.

Woodleigh Volland, a middler at Trinity Episcopal School for Ministry, and **Susan West**, a student at Nashotah House, were awarded the 1989 Allin Fellowships for seminarians to study at the Ecumenical Institute in Bossey, Switzerland; **Sandra Wilson** of Asbury Park, N.J., **Harry Hayden** of Gloversville, N.Y., Dean **William Peterson** of Bexley Hall in Rochester, N.Y., and Bishop **James Moody** of Ohio received the fellowships for clergy and bishops.

exchange

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An invasion of privacy

by John Shelby Spong

"You son-of-a-bitch!"

"We wanted to be present to support the man who has been so supportive of us."

Both these sentences were spoken to me inside a church while I was attending the funeral of my wife. Under the influence of these words, I contemplated how others could invade the privacy of my personal emotions.

I remember the public funerals of the 1960's: John F. Kennedy, Martin Luther King, Jr., Robert F. Kennedy and Dwight David Eisenhower. Each was a media event during which the

years ago when I was consecrated an Episcopal bishop, the public quality of my life was dramatically increased. Serving an urban diocese in the metropolitan New York area is not a position in which to hide from public attention.

I have never been a quiet or regressive personality. Controversy has always been a part of my professional life. I lived in the south during the early days of the civil rights movement and identified myself with the cause of black justice. The Ku Klux Klan designated me "public enemy number one in Edgecombe County, North Carolina."

I am also an author whose books

the church. This position is a minority position in the church, and it elicits regularly the wrath of segments of the majority.

During the heat of the debate on this matter I and my point of view were repeatedly featured by the national news media. This intense exposure made me a public figure.

But I am also a private person. I live in a network of relationships. I do mundane things like buying groceries, having my shoes half-sole and cutting the grass. I am a man who has feelings and passions, who experiences pain and pleasure. My emotions are as real and as intense as those of anyone else.

To one person in this world I am simply a son. To another only a husband. I am a father to three daughters, a father-in-law to two sons-in-law and a grandfather to one granddaughter. Periodically I am sick and need a doctor. When I become tired, I go to sleep. When I am lonely, I seek out friends.

Like most people, I have times of elation and depression, times of energy and fatigue. I know what it means to be hurt or misunderstood, to have my integrity questioned or find my life caught up in conflict. Like Jacqueline and Coretta, Geraldine and Dan, I am a public person who is also a private person. When those two aspects of my life collide, I know how that feels.

Recently my wife of 36 years died. She had been a mental patient for 22 years and a cancer patient for almost seven years. During that time I cared for her as lovingly as I could. Because of that long sickness, however, she never appeared with me at public events. Some who did not know the situation whispered knowingly that we must be having marital problems.

Eight months before her death, because I could no longer care for her adequately, I moved her to Richmond, Va., where our two married daughters live and where personal attention could be more adequately provided. Then I endured whispers of a separation or divorce.

When the cancer reoccurred and death came, the press reported this by saying, "Though they were not divorced, they lived apart." Innuendo without explanation. Clearly, once again, the implication was of a breaking or broken marriage.

At her funeral service any illusion that I would be allowed the privacy of my own grief disappeared.

In our religious tradition, the custom is to kneel in private prayer upon entering the church. My family and I were on our knees when a woman, who had been sitting in readiness in the back of the church, rose and came forward. She pushed my wife's casket aside, struck me on the shoulder with her cane and snarled, "You son-of-a-bitch!"

She then walked out through the side door of the church where the pallbearers were gathered, saying to anyone who wanted to listen, "I've been wanting to tell him what I think of him for a long time, and now I've done it!"

Continued on next page



cameras zoomed in to lay bare the pathos and capture the actions and the distressed countenances of the bereaved.

More than a decade later the public need to invade private emotions occurred in new contexts. A mother named Geraldine Ferraro and a father named John Zaccaro were besieged by reporters as they watched their son being convicted and imprisoned on a drug charge. Still later, a young man named Dan Quayle, chosen a candidate for vice-president, had to defend decisions he made 20 years earlier while his motives and patriotism were fiercely questioned.

In each of these episodes the public figures were not allowed the privilege of facing in private the personal feelings that accompany death, pain and crisis, nor could they even revel privately in the joy of political success. Every moment, every response was to be scrutinized. Public life can be cruel.

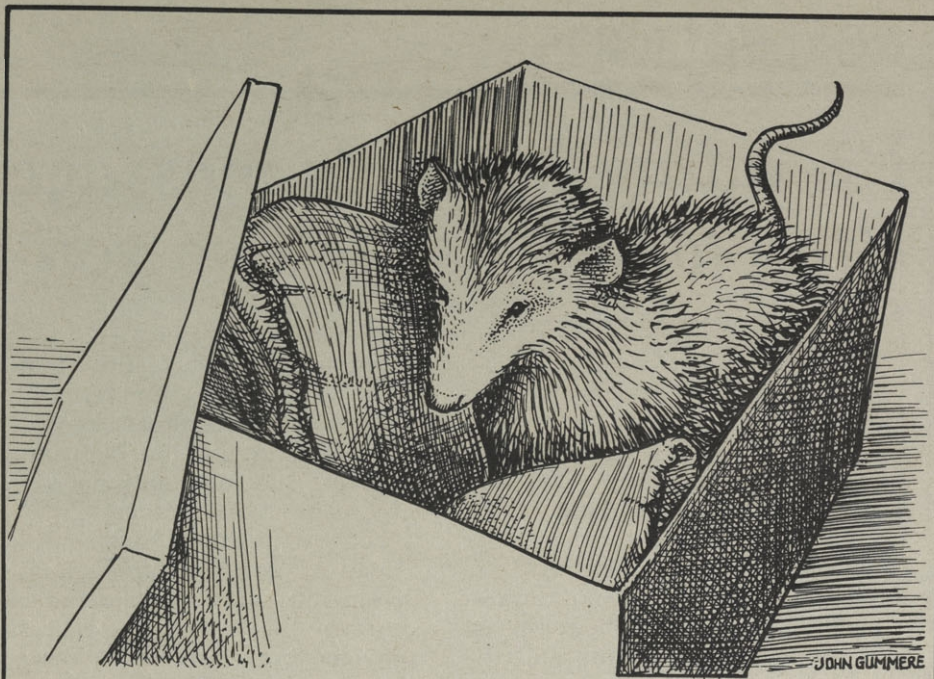
I often wondered how these people felt and how they endured. After attending the funeral of my wife, I think I know.

I also am a public person—on a different level, but public nonetheless. I suppose, to some degree, I have been so since I entered the priesthood some 36 years ago. But 13

have appeared provocative. My passion as an author is to relate Christian truth to the changing secular and scientific world. Those who act as if Christian truth can be frozen in the "inerrant" words of an ancient book called the Bible or in the "infallible" utterances of a mortal who sits on the throne of St. Peter are, in my opinion, naive. When I say or write such things, I receive the outrage of the biblical or the ecclesiastical fundamentalists. They have called me "heretic," "infidel," "non-believer" and even "the devil incarnate!"

In my life as a bishop I have championed the role of women in the church and have been part of the Episcopal majority that opened the ranks of ordination to women. This is for me another aspect of justice, but those in the conservative wing of the church have singled me out as "the enemy—the secular modernist who is violating sacred tradition." Their attacks increased my notoriety.

In recent years I have embraced the cause of homosexuals. Encouraged by recent medical research, I am now convinced that homosexuality is not evil, abnormal or deviant. I regard it simply as a minority part of the total spectrum of human sexuality. I believe that the love that binds together a homosexual couple in faithful commitment can be holy and life-giving and must, therefore, be blessed by



Episcopossum the First—and the last?

by Wanda Naylor

Whether an opossum is smiling or snarling, friendly or not, is difficult to tell. That is why, when the ladies of Trinity Church's altar guild were decorating the church and somebody found an opossum cozily ensconced in a box of cloth scraps, nobody took any action. One by one, they peered at him from a respectful distance, and he looked back with an open-mouthed, toothy stare. He didn't even acknowledge their presence; he simply stared.

Ultimately, the husband of one of the women closed the box over his head, took it outside and dumped him out. He ambled off toward the garbage

behind the rectory, probably to wait until things quieted down before going back to his nest.

After all, he knew God had made animals of his kind long before he made humans; and he didn't get to this place by giving up in the face of the first adversity. He had a right to practice his religion any way he chose. Besides, this was a nice place to live—warm, quiet, a good Christian neighborhood with access to the best garbage pails.

The members of the altar guild, by common consent, named him Episcopossum the First and hoped he would also be the last.

Wanda Naylor serves on the altar guild at Trinity Church, Three Rivers, Mich.

Invasion

Continued from previous page

To my knowledge I had never seen this woman before and probably never will again. A public person runs the risk of having even the privacy of grief ripped away.

One has compensations, however, as I learned the same day in that same church. When the funeral was over, I noticed the crucifer standing by the church door. He was a man in his early 30's. Since this service was on a weekday in mid-afternoon, I assumed this man must have taken time from his work in order to carry the cross in the funeral procession.

I went up to him, introduced myself and said, "I want to thank you for being here today. It means a great deal to me that you would take the time to do this."

"Bishop," he said, giving me his name, "three members of today's choir as well as myself are members of the Richmond Chapter of Integrity." I recognized that as the organization for homosexual Episcopalians. "We called the church," he continued, "and asked how we could be of assistance. They suggested we could join the choir and serve as acolytes. We wanted to be present to support the man who has been so supportive of us."

Suddenly I knew the reason I and many others are willing to endure the exposure to an insensitive public.

If a person raises in a public arena any of the great questions of justice, that person will receive abuse. Most public figures, however, are not masochistic. They do not enjoy abuse. They rather accept it as the price for holding out hope to the victims of prejudice for whom that person is privileged to speak.

Consolation comes in the realization that when the dust settles and the pages of history are written, the angry defenders of intolerance will not have made the difference. That reward will go to those who dared to step outside the safety of their privacy to expose and to rout the prevailing prejudices. History is shaped by those who are willing to bear the wrath of the threatened and the insecure in order to build an inclusive and more humane society.

I have thus come to admire those whose dedication to a cause makes them public figures: the Jacqueline Kennedys and Coretta Kings, the Geraldine Ferraros and the Dan Quayles. I appreciate those who have allowed their private lives to be compromised or stolen from them by a public that will never quite understand that beneath every public image is a private person who hurts and bleeds, laughs and grieves.

I do understand—for I have lived in that place, and I count it one of my life's greatest privileges.

John Shelby Spong is bishop of Newark.

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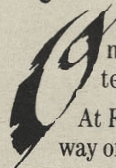


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REFLECTIONS

Presiding bishop's message: Pray for Christ to use you

by Edmond L. Browning

Peter is obeying orders—not because he has to, but because he wants to. Peter had tasted a new day with Jesus. Then he thought he had seen that day end, but the light of the risen Christ was brighter than Peter could have imagined. Peter had faltered, but God in Christ had commissioned him to proclaim the promised new day for all humanity and the whole of creation.

The manner of proclamation was the same as Jesus' earthly manner—by word and deed. Jesus fed the hungry, challenged the powerful, befriended the outcast, healed the poor and the rich. And *everywhere to everyone* he spoke of God's reign, new life, hope and how to live.

I rejoice to see Episcopalians and all of Christ's people proclaiming by word and deed today as well. In many ways it is more critical now than ever that we proclaim by deed. The deeds that proclaim Jesus Christ risen and present are deeds of costly, self-giving love.

A congregation proclaims when it includes all who enter its doors. A Christian proclaims when she works beyond what is required just because she is serving others who need what she does. The baptized proclaim when they resist opinions and actions that maintain the privileges of some and

oppress the rest.

These deeds create the moments when we can say, "It is Jesus Christ who feeds us. He already feeds you. Come with us. Call him by name and celebrate his food and his power. Live as he lives for others."

I pray we celebrate Easter this way. I pray we grow in our discipleship, self-giving and in talking more easily of Jesus. This is the way I ask you to pray the prayer we are praying for the Decade of Evangelism—"Jesus Christ, Son of God, make yourself known through me." Give me deeds and words of costly self-giving. This is a breath prayer, a prayer said silently as one breathes and which soon can become as natural as breathing.

Inhale—take in Jesus Christ.

Exhale—acknowledge him Son of God.

Inhale—pray he use you.

Exhale—open yourself to him.

Pray it many times daily. Pray it as easily as you breathe. If you have not been praying it, join me in it. Jesus Christ uses our breath, our life so that others may breathe and live in him as well. New life is not in the breath of greed, of lust and of violence. New life is in the breath of sharing, of cherishing and of peace-making. Jesus Christ is the breath of life.

Alleluia, Alleluia.



BOOKS

The Coming of the Cosmic Christ by Matthew Fox, Harper & Row, San Francisco, Calif. (251 pp.), paperback \$14.95.

When Cardinal Ratzinger of the Vatican's Congregation for the Doctrine of the Faith silences a Roman Catholic theologian, some people begin to listen to him for the first time. Such is the blessing Ratzinger bestowed on Matthew Fox last October.

The Coming of the Cosmic Christ is Fox's latest book and presumably his last for some time. It first depresses and then thrills the reader.

Fox begins with a terrifying vision of the death of mother earth, brought about by human exploitation. But this is more than just another tome of gloom and doom. Fox moves quickly into another vision, one of a resurrected mother earth where long-dormant human instincts such as mysticism, playfulness, universalism, the erotic and earthy emerge to save not only humans, but the entire cosmos.

Fox's villains are Augustine and the Enlightenment. His heroes are the authors of the biblical Wisdom literature, the medieval mystics, modern scientists and, ultimately, Jesus Christ: "The Cosmic Christ assures us that *nothing is trivial* for nothing is

unconnected to the whole. All is a source of awe, wonder, wisdom and the presence of the divine. All is revelation; all is unfinished. . . ." The booming voice of Teilhard de Chardin is heard in the background.

While I cannot join Fox in casting stones at Augustine and making light of individual sin and redemption, I am grateful to him for bursting open several of the tiny and comfortable categories in which I sometimes compress reality. Thank you, Matthew Fox. Thank you, Cardinal Ratzinger.

—Richard H. Schmidt

A Feast of Families by Virginia Stem Owens, Zondervan, Grand Rapids, Mich. (143 pp.), paperback \$6.95.

This book is a meditation or series of meditations hinging on the author's life and family history. Asked by a friend what gift she would choose to bestow upon her children, she responded, "I want them to fulfill their destinies." Then she found herself thinking about that reply.

She thought about the responsibility of parents, of families, to pass on to their children their faith and tradition in ways that allow the children to find who they are and to make

Continued on next page

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Church in China: once dying, it has flowered to new life

by K. H. Ting

The Cultural Revolution in China in the 1960's was a period of catastrophe and turmoil. Christians and others became targets for attack and harassment. All our churches were closed; Bibles and other books were taken away. Many of us were driven from our houses. The Red Guards destroyed 90 percent of the library of our Nanjing Seminary and occupied the school.

We wondered why God permitted this to happen to us. Some left the Christian fold. A few publicly denounced the faith. Most Christians were preserved by God's love and met in homes in obedience to the teaching in the epistle to the Hebrews that we should not cease to meet.

We were like Job who in the midst of his suffering cried out, "I know that my redeemer lives," but did not understand why he should suffer. Pent-up feelings in those days were deep and intense.

Since the end of the Cultural Revolution, religion is free again. Churches are being reopened and built for the Protestants at the rate of one per day so that today we have over 4,000 church buildings for public worship, with tens of thousands of groups of Christians meeting in homes. Protestant theological training centers exist now in 12 cities.

One New Testament word has become full of meaning to Chinese Christians: resurrection. And the Risen Christ is the one name for Jesus which occupies the highest place in the faith of the Chinese church.

Our experience tells us as nothing else can that when we are weak and dying, life will come to us. Strength is found in weakness, life in dying.

At the end of the Cultural Revolution

when Christians could again meet openly, rather than commiserating or trumpeting about having borne suffering, we reminded each other to be humble and thankful to God that he considered us worthy to suffer a little for the name of Jesus Christ.

To have experienced dying and rising again in our personal lives and in the life of the church and nation has led us to see resurrection as the way God carries on his work. It is how the world is sustained and governed. It helps us see the necessity and naturalness of Christ's suffering before entering his glory. We are reminded of Christ's own words: "When a woman is in travail, she has sorrow because her hour has come; but when she is delivered of the child, she no longer remembers the anguish for joy that a child is born into the world." (John 16:21)

The resurrection truth—strength in weakness and life through dying—has evangelistic power. A student of Taoism told me this is exactly what Chinese Taoists have been groping after.

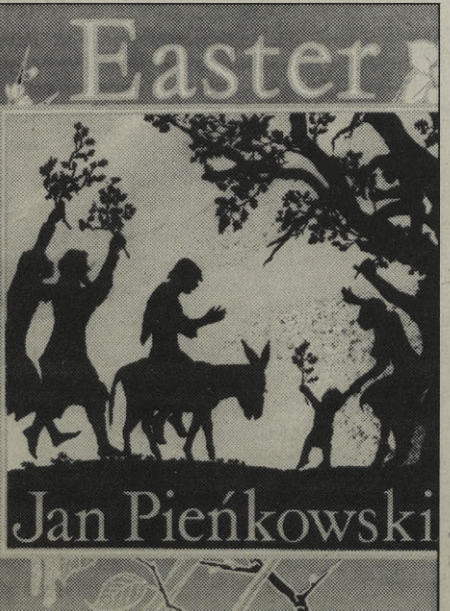
Chinese Christians did not suffer in vain. Because we suffered with the intellectuals and others during the Cultural Revolution, we have won sympathy and better rapport with the people. This is important for Christian witness and church-building.

The resurrection truth is an old Christian truth. T. S. Eliot put it so well when he said, "The end of all our exploring will be to arrive where we started, / And to know the place as if for the first time." It is good to know the Risen Christ as if for the first time.

K. H. Ting is a bishop in the Anglican Church in China and president of the China Christian Council.

their own choices about that tradition.

Reflecting on her life and the lives of her family, Owens introduces us to some wonderful characters, such as her grandmother, "a great believer in wifely submission, . . . being married to a stubborn man gives more scope for exercising this virtue."



The book's cover features a comment from Madeleine L'Engle, and it is of L'Engle's non-fiction works that this book most reminds me—in style, in content, even in the eclectic theology and the willingness to examine, question, and search for truth.

—Nancy J. Cassel

Easter by Jan Pienkowski, Alfred A. Knopf, New York, N.Y. (36 pp.), \$18.95.

Pienkowski's **Easter** is a visually stunning rendition of the Easter story. The large, black silhouetted scenes set against colored backgrounds and the small vignettes combining silhouettes with the twined vines edged in gold that travel across two-page spreads eloquently tell the Jesus story from the hosannas of Palm Sunday to the meeting with Doubting Thomas. The text is from the King James Bible. The interpretation is Pienkowski's own. Superb.

—A. Margaret Landis

Richard H. Schmidt is managing editor of *The Episcopalian*. Nancy J. Cassel is librarian at St. Andrew's Church, State College, Pa. A. Margaret Landis is assistant managing editor of *The Episcopalian*.



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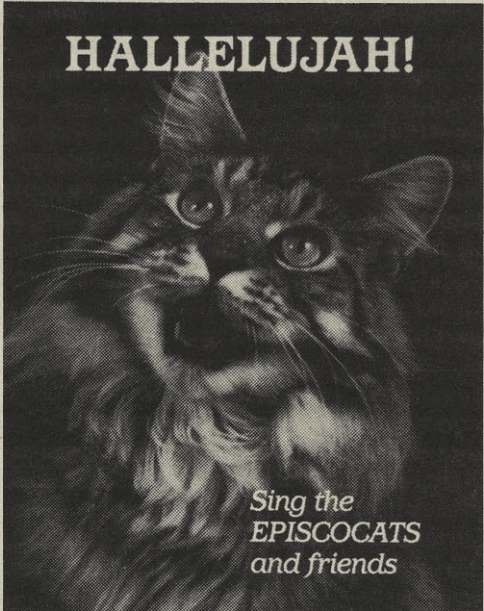
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Beyond grieving is the resurrection

by Kenneth L. Gibble

What do you do when someone you love dies? You grieve. At least that's what you do if you can.

What do we grieve over when someone we love dies? We say loss causes us to grieve, and that is true enough. But usually we mean *our* loss. What we grieve over is ourselves and the sense of lostness and helplessness and loneliness we feel. In a way, we are mourning our own death, that ultimate separation from everything and everyone we have loved.

What about our Lord's disciples? How did they react when the one they loved died?

The Gospels of Mark and Matthew record that angels instructed the women who found the empty tomb to tell the disciples the risen Lord would appear to them in Galilee. Why did the disciples go to Galilee?

Most likely they dismissed the women's story as wishful thinking.

Still, they had nothing better to do. Why *not* leave this wretched Jerusalem, this hellhole of a city which had swallowed up their master and all their dreams along with him? Go back to Galilee. Go back home. And try to forget.

So they went. And if in their going they carried deep in their hearts the seed of an incredible hope, they also carried something else: fear.

If Jesus were alive, then all their failings were alive as well! And if the disciples went to Galilee in hope of meeting their risen Lord, they went also with an opposite hope—that the whole thing would just go away: the broken dreams, the vivid memories, the haunting awareness of their own failures. Let them all die as he had died.

Faulting such a lack of courage in the disciples is easy but dishonest. You and I resist the resurrection much the same as they did. We prefer selective amnesia over resurrection. We'd rather pretend that the pain of past disappointments and betrayals and failures never happened.

Maybe not doubt, but fear makes so many people resist the resurrection. Few of us like to be reminded of our mistakes, our faulty judgment, our sin. We prefer to say, "What's done is done," "Let sleeping dogs lie," "That's water over the dam." Resurrection means we can't say that any more. A risen Lord means we must meet him again with all the dark places of our living exposed to his relentless light.

And so Simon Peter said, "I am going fishing." Can we blame him? Going fishing, for Peter, was a way of going back to the way life had been before the man from Nazareth said, "Follow me," back to the way life was before he believed Jesus was the promised messiah and before his promise to Jesus, "I will die with you," had been revealed as pathetically empty boasting.

"I am going fishing," said Peter. And we say it with him whenever the flimsy structure of our own lives threatens to come crashing down around our ears. It's what we say



whenever we want to make ourselves forget that every precious thing we've ever known has been shattered, one way or the other. We say, "I am going shopping," or "I am going to the office," or "I am going out to mow the lawn," in the hope that the old routines will absorb our sorrow, our fear, our memories of failure.

So Peter goes fishing, and the others go with him. They fish all night and catch nothing. Not that it matters. It isn't fish they want, it is the fishing. But then, just as dawn is about to break, they see a man standing on the beach. He is the Lord, and after they struggle to shore, he gives them bread and fish to eat. And he is restored to them.

Then he turns to face Peter, and the disciple learns what resurrection means. Three times Jesus asks him, "Do you love me?" Three times Peter says, "Yes, Lord, you know that I love you." Three times, as many times as Peter had denied his Lord. Peter learns that resurrection means confronting his failures and fears. But he learns that it also means those failures and fears need not be the last word. The last word is forgiveness, new life. Resurrection means that grief and fear give way to joy.

A few years ago I went to visit my mother, a visit I dreaded because her mind was slipping badly because of Alzheimer's disease.

Why was I crying? For all the reasons people cry, I guess. And because I knew somehow that in a few months Mother would no longer rec-

ognize any of us. I wept because I was beginning to know what it's like to be the last generation. I wept because when someone you love dies, you grieve.

But out of such a time, and others like it, something is being offered—beyond the grieving—if only we can receive it. It's a gift called resurrection, and the giver is God.

I look forward to a time, beyond time, when my mother will know us again, when I will see and hear her laugh the way she used to, when I will feel again the scrape of my father's five-o'clock-shadow whiskers on my cheek. Some might call this self-delusion or religious sentimentality or wishful thinking. And they could be right about that.

And they might object that things like laughter and the touch of one cheek on another are too earthy, not spiritual enough for sound theology. And this, too, may be so. But I take comfort in the gospel's account of the risen Jesus doing earthy things like having a fish fry on the seashore for his friends. And I remember with joy how Jesus enabled Peter to deal redemptively with the betrayal that could have destroyed that disciple.

Resurrection faith isn't something we receive because we are good or smart or deserving. It's a gift given for no earthly reason, no reason at all, except that which abides in the heart of the God who loves us. And that's reason enough.

Kenneth L. Gibble is a free-lance writer who lives in Arlington, Va.

'Animals can teach us how to hear the call more clearly'



by Christine Dubois

My friend Don is having another vocational crisis. This happens every year around his birthday. He becomes depressed, second-guesses every decision he ever made, says his life is going nowhere and he should have accomplished more by now.

He's not alone. All my friends—the ones with good jobs and the ones who are unemployed, the ones whose lives are going well and the ones whose lives are a mess—go through the same thing. Some days everyone I know—including me—seems to be worrying about whether he/she is

doing the right thing with his/her life.

One of those spells led me to volunteer at the zoo. Seattle's zoo, with its beautiful natural habitats, has always been one of my favorite places, but I had never found the time to volunteer. Last fall I began training to be a docent, a zoo volunteer who leads tours and speaks to school groups.

We had weekly lectures from keepers, some of whom turned out to be as interesting as the animals they cared for. Once a month we toured

the grounds, going behind the scenes to pet armadillos, peer over the tops of bear dens and come face-to-face with giraffes and elephants.

The zoo was like an extended family that loves to repeat favorite stories. We heard about the day Towan, the male orangutan, took apart the keeper's radio and then put it back together. The time the squirrel monkeys jumped off Monkey Island and had to be chased through the neighborhood. And the day the meercat, a small desert animal that looks like a prairie dog, wandered into a nearby feline den and was rescued by a keeper in the nick of time.

We saw how the different animals are adapted to specific life styles and habitats. How differences in beaks and teeth and eyes and feet help insure their survival.

The more I learned, the more I came to appreciate the unself-conscious beauty of the animals. From the two-toed sloth that hangs upside down in the tropical forest to the zebra that grazes on the African plains, each one is perfectly suited to the life it lives.

I thought about the energy we humans put into vocational and life-style decisions. The false starts, detours and confusion. You don't see hippos trying to eat the leaves off treetops like giraffes or snakes trying to fly like birds. They just seem to know what is right.

God gives all his creatures what they need to live the life they're called to live. The animals can teach us how to hear that call a bit more clearly.

When I finish my training, the first thing I'll do is take Don on a tour of the zoo.

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

by Frederick Quinn

The rector of a downtown parish was recovering from surgery and asked me to take Easter communions to shut-in parishioners. Early Saturday morning I began visiting nursing homes in northwest Washington.

First I saw an elderly woman, a leader in the congregation for three decades. The strong lines of her forehead and cheekbones showed a serene presence at war with the yellowed, waxen skin stretched over them. Near death, her lively eyes darted about as I read the full eucharistic prayer from the older communion rite. Somehow, the high language of our culture lifted us both beyond the nursing home. I did not want to shorten the service and momentarily wished it could last longer, but we both know it couldn't or needn't.

I could hardly get the words out in the second visit. The nursing home was steam-heated by boilers that could have driven the QEII. My host, a long-retired colonel, leapt impulsively from his chair at increasingly

'Christ the Tiger, pray for me'

short intervals, loudly asking if I knew his son. My voice dropped; I kept the portable communion kit from being knocked over and ended the service after a decent interval.

The third call was to a place named something like "The Georgetown Home for Aged and Indigent Women." A resident gathered three neighbors, all carefully dressed in spring finery. We celebrated the Easter communion and followed it with tea and cookies she had carefully made for the visit.

Now past noon, I wove slowly through Saturday suburban traffic to pick up my teenaged daughter and a friend for a circus matinee across town.

We left the brilliant sunlight to enter the darkened armory. The grand parade, flashing lights and the ring-



master's quick banter disoriented me. The change of scene was too sudden. What did this new ritual, with its own beginning, middle and end, have to do with the cosmic drama enacted outside where we were someplace between Good Friday's darkness and

Easter's dawn?

The first act ended. Animals, acrobats and clowns from three rings pointed to the center ring. Drumrolls and spotlights and snapping of the ringmaster's whip.

About hill high in the ring was a slowly turning mirrored globe. On top stood a drugged tiger. At the cracking of the whip it stretched as upright as a four-legged creature can, extended its paws as if on a cross, straddling the spangled world. The ball turned slowly; the obviously sedated creature kept its balance and dignity.

The words of the Good Friday service returned through the whooped-up applause and the band's metallic arpeggio: "If I be lifted up, I will draw all men unto me."

"Christ the Tiger, pray for me," I thought as the majestic animal descended from the globe and strode purposefully toward the dark beyond.

Frederick Quinn is a priest who lives in Chevy Chase, Md.

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ASK DR. CHURCH

Dear Dr. Church:

Was anyone else bemused by your answer to "Baffled" in the January issue? She (he?) chided you for not remembering that many clergy are women and should not be called "Father." You, in response, advised that we "eschew all honorifics." Why

don't you practice what you preach? Why do you cling to "Doctor?" On a positive note, why don't we borrow the title "Pastor" from the Lutherans?

The Rev. Dr. Dave,
Professor Emeritus

Dear Dr. Dave:

I am surprised at you. Surely a Professor Emeritus knows the distinction between a title given to designate rank or achievement like "Doctor" or "Professor" and an honorific adjective like "Reverend" or "Honorable." "Professor" or "Bishop" or "Senator" designates an earned office or function. "Reverend" presumes a character worthy of re-

spect, which may or may not be true. I have no hesitation in addressing you as "Dr. Dave" for I assume your doctorate is not self-granted. Since I don't know if you are worthy of reverence, I do not apply "The Rev." Why do I cling to "Doctor"? The plain fact is I and my brother, Dr. Science, are in a special category. As he explains, "My name is Dr. Science. I do not have a doctoral degree. 'Doctor' is my first name. When doctors tell you to call them 'doctor,' they are being cold and aloof. When I tell you to call me 'Doctor,' I'm just being friendly."

When I came along my parents gave me Christian names with the initials "D" and "R." In kindergarten

I was called "Dee-ahr."

When I got to third grade, my teacher changed it to "Doctor" because I was so bright. That has stuck.

As to "Pastor," the sad fact is we have no form of address that can fit all the roles clergy take on. "Pastor" is fine for those who are pastors, but not all clergy fill or fit that role. "Doctor" is okay if a doctorate has been bestowed. But why not plain "Mr." as in England 100 years ago or on the continent today? Or "Ms."? Or even, heaven help us, the Christian name? What say, Dave?

Familiarly,
Dr. Church

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

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In spring a young man's fancy turns to runs, hits and errors

by Richard H. Schmidt
Managing Editor

I'd say I have a fairly good sense of humor. I can laugh at lots of things—jokes, unlikely situations, theological squabbles, silly church customs and often at myself. But I must draw the line somewhere. Surely there is something in life which is too sacred and serious for joking. And of course there is—baseball.

Thank heaven spring is finally here! I don't give a hoot about robins, planting a garden, Easter eggs, going on picnics, puppy love, pretty new outfits or anything else associated with springtime except for one thing—Opening Day. The five months of deprivation between October and April are only made bearable by the assurance that the words, "Play ball!" will again be heard in the land.

I realize some people do not regard fall and winter as a time of deprivation. Football, they say, is all the sport one needs when the weather turns cold. I look with pity and perplexity upon those who regard a good sporting event as one in which men run up and down the field bumping into one another. I agree with a friend of mine who describes football as "the worst of the worlds of morals and business, being systematic violence punctuated by committee meetings."

But baseball is another matter. It is a leisurely and savory thing, like a snifter of brandy after dinner. No one complains because Steve Sax brings everything to a standstill just to rub his hands in the dirt or because Sparky Anderson meanders to the mound to give his bull pen extra time. There are moments at a baseball game when a man can go buy a red hot and reasonably expect the game to be at the same point when he returns to his seat as it was when he left.

This ambling pace is peculiar to baseball among the major sports. Only golf approaches it. Something doesn't have to be happening all the time. Moments of stillness are part of what I go to the ball park for, and if they speed

up the game, they'll ruin it.

More of life should be that way. How can we consider the lilies of the field if we never pause to look at one? How can we "be still and know that I am God" if we never turn our engines off? How can we love our neighbor if we don't take time to know our neighbor?

Baseball also has a certain sameness from year to year. Managers may come and go like the grass that withers when the breath of the Lord blows upon it, and the grass itself may be changed to carpet. But even so, the game remains the same. The pitcher still stares at the catcher. A line drive is still sharp and crisp. The vines still grow at Wrigley and the Monster still stands at Fenway. Some things about the game don't change. That's the way it was in the beginning, is now and will be forever.

The church is like that too. Liturgies, traditions, altars, pews, clergy and parishioners come and go. But Christ remains. The sacraments remain. The faith and fellowship remain. All that matters remains.

Baseball is also a game of rules. It has a rule to cover every conceivable situation, and the rules don't change. This makes baseball a welcome relief from the rest of life where the rules are often not clear and frequently change.

Even God doesn't pay much attention to rules anymore. He tried that once, and we ignored the rules so he took a different approach—exit rules, enter faith; exit merit, enter grace. That's all to our benefit, and we should be grateful to God for taking the new approach.

But I still feel a certain security when I have a rule to cover everything. A batted ball is either fair or foul; a runner is either safe or out. No amount of theological disputation or clever biblical exegesis will change it. Things are as they are, and insoluble mysteries don't enter in. It's nice that at least one place is left where they don't.

So just take me out to the ball game, friends. Let's find us a few seats in the bleachers, and I don't care if I never get back.

VIEWpoint

Use the 1928 Book of Common Prayer? Give it the Young People Test

by Harry G. Toland,
Associate Editor

If you're serious about the notion of allowing use of the 1928 *Book of Common Prayer* in services, you owe it to yourself to give it the YP Test (young people, that is).

We're not talking theology or liturgy here. I'm not equipped for those debates. But almost anybody can deal with comprehension.

To help with the YP Test, I enlisted my 12½-year-old granddaughter, Alexis. "Can you help me with my homework, Al?" I asked her. She kindly assented. Let me tell you here that Alexis is a confirmed Episcopalian, has done considerable acolyte duty and is one bright kid.

I ran by her some phrases from the 1928 Prayer Book and asked her what they meant to her:

"...For thy late mercies vouchsafed unto them. . . ." She shook her head; "vouchsafed" had her buffaloed. "Well, it means sort of to promise," I told her. Wrong. The dictionary says, "be gracious enough to give or grant."

"...Bless the labors of the husbandman. . . ." "Is that the wives asking a blessing?" she asked. Husbandman is antique for farmer, I explained.

"...Restrain those immoderate rains wherewith thou hast afflicted us." "Asking God to stop the rain?" she asked.

Right on.

"...Deliver us, we beseech thee, in our several callings, from the service of mammon. . . ." Mammon meant nothing to her, and she thought callings meant signs.

"...That thou wouldest be pleased to direct and prosper all their consultations. . . ." "Something about a meeting?" she asked. Sort of, I said.

O.K., what's the point of the YP Test? I can hear objections: If young people hear these Elizabethan opacities long enough, they (even as their elders did) will get the gist of them. And couldn't words be found in the 1979 Prayer Book over which a kid would likely stumble?

The answer is "Yes" to both. But the point is: Shouldn't we make this basic book of our faith as available as possible to all people, especially to the young entering the church?

The 1979 book, especially Rite II, does that. When I was young, kids attended church as a matter of course. You can't count on that anymore. If you throw a language barrier in the face of kids today, the likelihood is they won't stay around to get the hang of it.

At home I have an ancestor's Prayer Book, printed in 1835 in Oxford. One of its prayers asks God's blessing on King William, another on Queen Adelaide. Except for nomenclature like that, its wording is almost identical to that of the American Prayer Book of 1928.

Would anyone seriously ask Alexis and her friends to worship in language more than a century and a half old?



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TRINITY BOOKSTORES

Clearing the record on Barbara Harris

We hope this will be our last editorial for a while on Barbara Harris. Bishop Harris, controversial though she is, should be allowed to get on with her work in Massachusetts with the spotlight dimmed.

From the outpouring of mail on her election and consecration, however, we can see that some misunderstandings about her need clearing up. Before we try to do that, let us explain that we will not deal with her status as a woman bishop, which is a central problem for some Episcopalians.

Education—Some believe her lack of college degree and theological seminary education is a violation of the church's canons for a priest or bishop. Not so. Other bishops and priests have similar educational backgrounds. After course work in Bible and theology at Villanova University, she passed the CLEP exam (College Level Examination Program), demonstrating the equivalent of a college education. She passed her General Ordination Exams in all seven subject areas required by canon—scripture, church history, theology, ethics, contemporary society, liturgics and the theory and practice of ministry—on her first try. These are the only academic credentials required by canon for a priest or bishop.

Divorce—Harris was married in 1960 and divorced three years later. Court records indicate she was the innocent party. She has not remarried and is far from the only priest or bishop who has been divorced.

Pastoral experience—Harris' nine years of ordained ministry include four years as a chaplain in the Philadelphia prison system and stints as interim rector at two Philadelphia-area churches.



Cathedral of the Morning

She has been commended by persons knowledgeable about her work in all three ministries. The church has no canonical requirement that bishops must have been rectors of large parishes.

Political positions—As executive director of the Episcopal Church Publishing Co. (not directly affiliated with the church) and regular columnist in ECPC's *The Witness*, Harris backed justice for black South Africans and other oppressed people, civil rights and the rights of women and homosexuals, and ordination of homosexuals. You may not agree with every one of those positions—we agree with most—but the right, even the obligation, of prophetic utterance by priests is established beyond question. And the Diocese of Massachusetts clearly felt more in agreement than otherwise with her positions.

Barbara Harris may or may not be your dish of tea as a bishop. However you come out on that question, the best course is: Pray for her.

Final thought on the Harris consecration: We lament the booing and hissing that broke out when two people spoke—at the prescribed moment in the rite—against the consecration. That response bespeaks intolerance for individuals' freedom of thought and speech that hardly fits with Harris' own support of such rights.

YOUR VIEWS

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

Elevation of Harris was black tokenism

As a 28-year-old black American and Anglican (Episcopalian), I am extremely insulted at the choice of Anglicanism's first female bishop.

I have no idea how a person with no formal education, either graduate or undergraduate, could be considered for holy orders. Ms. Harris fails to have even a theological education or degree. The Episcopal Church has canons governing the education needed by all candidates for holy orders.

Are holy orders going to be reduced to a popularity contest? More important—if the church is attempting to make a statement to her black community, it's a poor one. It seems to me an insult and considered tokenism in its worst form.

Edward D. Robinson
Orange, NJ

Booing is deplored at Harris service

Supporters and opponents alike were appalled at the TV clips of the [Barbara] Harris

consecration, showing that vast congregation hissing and booing the priest and layman who, at the place allowed for it in the service, voiced their dissent with notable dignity and civility—dissent that was neither racist nor sexist.

Father Cupit's objection was for theological reasons of conscience, Mr. Jamison's because of Harris' educational and pastoral deficiencies and her extreme radical orientation. Instead of the courtesy and respect enjoined at Lambeth, such behavior was one more indication of the radicals' utter contempt for the traditionalists' position, and it will only deepen the polarization already caused by the Harris election.

Dorothy M. Parker
Washington, DC

Harris consecration is 'blossoming flower'

The consecration of Barbara C. Harris represents to me a blossoming flower from a seed planted a number of years ago.

Some 22 years ago while serving as a priest in the Dio-

cese of Southern Ohio I submitted a resolution to memorialize General Convention that the priesthood be opened to women. The resolution passed without debate or fanfare, a credit to the delegates in Southern Ohio. Regrettably the resolution failed at the next General Convention. It went on to be approved at the following convention.

For me the Episcopal Church's ordained ministry became complete on February 11, the fulfillment of the belief that before Christ all sisters and brothers are equal.

The Rev. Jack C. Burton
Edgartown, MA

Elected out of fear?

My very real concern is over the flagrant disregard for those qualities and qualifications by which bishops have heretofore been measured. I believe that some bishops who cravenly voted for [Barbara Harris] from the fear that their negative vote might be construed as a vote against gender or race have thereby reduced the House of

Bishops to its lowest common denominator, Barbara Harris.

Donald C. Foster
El Paso, TX

Ollie North is an 'unrepentant sinner'

Have we become so morally and ethically impoverished as a church and as a nation that *The Episcopalian* can run a blithe cover story on Ollie North's parish (February) and miss completely the real significance of the story?

For several years Ollie North ran a covert operation from the White House. Its purpose? To supply weapons, illegally, to the Contras. Does anyone at Church of the Apostles or *The Episcopalian* realize that the Contras murder innocent civilians? That because of our policies toward Nicaragua the people there lack basic medical and nutritional needs?

Ollie North supports the murder of innocent people in Nicaragua. Some parishioners at Church of the Apostles say they "hate the sin but love the sinner." Why? The church teaches that for a

sinner to be forgiven, he or she must first repent. But North is unrepentant. Worse, he arrogantly struts his lack of repentance for all to see.

God is not mocked and requires justice. When will we?

The Rev. Tim Vivian
New Haven, CT

The Spirit lives at Church of the Apostles

Glory. Thanks for the article on Church of the Apostles in Fairfax, Va. Several times I've sat in our [Episcopal] meeting houses where God's spirit poured through the roof, but clergy quickly and effectively put up a layer of plastic and props to keep it off the heads of the laity. Good news to hear somewhere some got through.

Bill Thurman
Asheville, NC

'How can you condone killing the innocent?'

Ollie North's church (February) is a church of 50-50 giving, with cells of enthusiastic sharers in Christ-like love in Jamaica and in Washington, D.C.

Pro and Con responses on using the 1928 Prayer Book

In the February issue, a column by Managing Editor Richard H. Schmidt titled, "What's so awful about the 1928 Prayer Book?" set off waves of response from readers, pro and con. Because of the outpouring, we are turning over opinion column space this month to that question.

Pro

Thanks for the wonderful column. I've been asking "What's so awful about the 1928 Prayer Book?" for a long, long time. Why should [it] be so threatening as to cause some bishops to cause it to become *liber non gratus*? What a marvelously healing gesture it would be to have the 1928 Prayer Book "officially" recognized as a permissible alternative in just so many words!

The Rev. Richard Kim
Detroit, MI

As one who conducts worship services at our county hospitals for patients in wheel chairs and beds, I find it almost impossible to reeducate them in the wording of the new Prayer Book.

The 1928 Prayer Book should be authorized as a permissible alternative.

Wayne H. Lewis, Jr.
Shaker Heights, OH

I wholeheartedly agree with Richard Schmidt—traditionalists have been excluded from the church. We also have been ridiculed, scorned and are victims of the distortion of truth.

Presiding Bishop Browning stressed he was going to emphasize inclusion during his term of office. He has—for homosexuals, feminists, charismatics, liberals and minorities. However, the traditionalists have been ignored or, worse yet, made to look like fools.

The proviso authorizing the 1928 BCP's continued use was but a sop to traditionalists. It was swept under the rug in a distortion of truth as the mad rush to change took place.

Annda W. Flynn
Loveland, OH

At long last we have seen a sensible approach outlined for this vexing issue. Your last sentence says it all. In an Episcopal Church where we are constantly talking about fairness, justice and graciousness, it is about time we followed through in such areas. I hope the Standing Liturgical Commission and the House of Bishops will read, mark, learn and inwardly digest your column.

The Rev. Harry E. Krauss
Wynnewood, PA

Richard Schmidt does not go far enough in his plea for the authorization of the 1928 Prayer Book as a permissible alternative. What about the poetry of its language, so inspirational and comforting to many of us through the years? Do we stop reading Shakespeare or translate him into the vernacular because his language is outmoded? Is Shakespeare, like the 1928 Prayer Book, not worth reading because the language sometimes demands a little study and concentration from a late-20th-century American?

Helen M. Allen
New York, NY

Thank you for [your] column. I agree with everything you stated and only wish more people would have the courage to speak out.

Carolie Goniou
Mequon, WI

Con

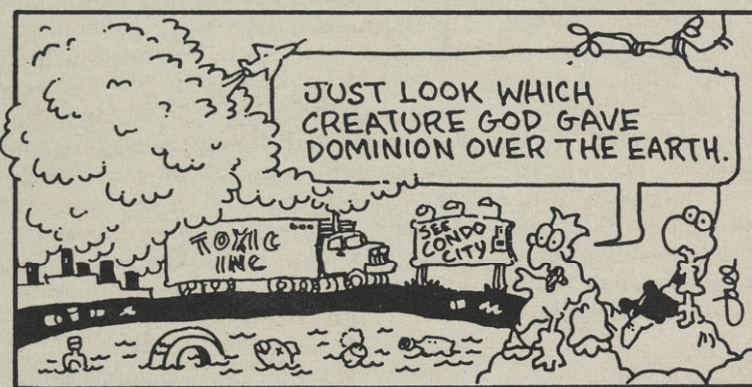
Historically we have had a single Prayer Book. The one approved in 1979 is far and away the most democratically based Prayer Book in our history. Those wanting more traditional words and rites were heard: We have Rite I. From a liturgical point of view, great strides were made. Unfortunately, we couldn't hear the prophetic voices urging us to use more inclusive language.

To go back to the 1928 Prayer Book after all the liturgical education and struggles is disturbing. I am a new church developer, and I can assure you that the 1979 Prayer Book assists us in evangelism. My task would be a hundred times more difficult if we still had the 1928 book.

I hope those who love the old Prayer Book actually love the Lord more than the book. Our call is to share the story of Jesus Christ and not to save Elizabethan language. Let's keep one Prayer Book with the focus on the gospel story in a language everyone can understand.

The Rev. George H. Martin
Eagan, MN

Pontius' Puddle



But I read that "most of this congregation is sympathetic to" Ollie. "...If there was sin, hate the sin and love the sinner." The effects of Ollie's "sin" are ignored. So, obviously, there is no focus on repentance. I have read of the effects of the "Freedom Fighters" which Ollie armed in the name of God and America.

These are terrorist acts, and yet that church warmly applauded Ollie. What a contrast to the reports from missionaries of innocent civilians mowed down at church and on ferry boats by Ollie's Contras! I ask Ollie and his church: How can you condone killing the innocent in the name of democracy?

Gabriel A. Des Harnais
Troy, MI

Monroe came first preaching at Wheaton

I read with interest the article in the February issue titled "Wheaton evangelicals drawn to Anglicanism." I was introduced to the Anglican Communion when I paid a visit to St. Barnabas', Glen Ellyn, Ill.,

and decided to stay.

But there was one mistake in the article. With no malice toward the Rev. Richard Lobs, rector of St. Mark's, Geneva, Ill., he was not "the first Anglican who was not an international figure in the Anglican Communion to preach at Wheaton." That distinction belongs to George Monroe, director of Episcopal Charities, Chicago. Father Monroe preached at the Wheaton chapel, while he was rector at St. Barnabas', during Easter season, 1976.

The Rev. Patrick Ward
Oxford, CT

C. S. Lewis was an Anglo-Catholic

The interesting article on Wheaton and evangelicals (February) reminded me of a seminar on C. S. Lewis I attended a few years ago in Berkeley, Calif. It was sponsored and attended mostly by evangelicals.

At the closing session someone asked what C. S. Lewis' church affiliation was. There was a long moment of silence in the audience of

over 500, then the two or three of us in round collars spoke up: Anglo-Catholic, Church of England. A ripple of surprise and astonishment filled the large auditorium.

The Rev. Richard C. Tumilty
St. Helena, CA

Morris was right: nostalgia is paganism

Praise God for men like William C. Morris, Jr., who are willing to be bold for the Kingship of Jesus!

My heart rejoiced when I read his article titled "Nostalgia is paganism" (February). Yes, it is a harsh statement, but soooo true!

Please, Episcopalians, the time is now to wake up and realize you are snuffing out your own denomination by clinging to many of the old traditions. We must continue to thank God for his word that assures us that Jesus is the same yesterday, today and forever. At the same time, does our worship of him have to stay in the yesterday "mode" forever?

Kathleen K. Prout
Berlin, MD

One sentence in your column may provide insight into one of the causes of some problems many Episcopalians are having these days: "I'll decide what I need, thank you."

Is the Body of Christ a random collection of eyeballs, elbows, knees and feet, each deciding for itself what it needs, thank you? No wonder our dissension and grumbling continue and continue and continue!

Is the church of God "I"? Or is it "we"?

The Rev. Frederick T. VanderPoel
Alexandria, VA

Those of us who grew up in the church could rattle off the liturgy without looking at the 1928 book. We had merely to push that invisible button, and out came the prayers—smoothly and mechanically.

The new book changed all that. We became a congregational democracy for the first time, everyone reading from his/her book, newcomers indistinguishable from "cradle Episcopalians." Now we are beginning to revert as regular churchgoers once again begin to commit the service to memory.

But in the interim, many of us—the Rite II'ers, particularly—have had to follow the printed page, examine the new phrasing and in the process actually think about what we were saying aloud. Church ceased to be a lulling and predictable weekly sedative. It was our mesmerization through automatic recitation of "comfortable words" that departed, not the church.

This experience should have taught us that we come together as a congregation to worship God, not to worship the liturgy itself.

Deborah Stirling
Sewanee, TN

Council

Continued from page 1

tions budget at the Episcopal Church Center is the estimated amount needed for transition to a single publication.

MacNaughton and Church Center executive for communication Sonia Francis will present a logistical description of moving the existing print operation of *The Episcopalian* to New York. Costs for equipment and production, the composition and responsibilities of a new governing board, editorial leadership and supervision and the inclusion of church communicators in the production process will also be included in their June report.

In other matters, the unsettling prospect of a divided church surrounding the June 1-3 synod of the Evangelical and Catholic Mission in Fort Worth provided Browning the opportunity to assess publicly the conflict over the ordination of women.

He strongly supported the consecration of Suffragan Bishop Barbara C. Harris of Massachusetts, calling her ordination "the most exciting thing I've done." At the same time he upheld the role traditionalists play in the life of the church and expressed in a press conference with diocesan editors that he would seek their inclusion to maintain the unity of the church.

"It is far easier to call things black and white, cut the losses and move off in another direction. I'm not going to allow that to happen," Browning said. "Until my last dying breath I'm going to say, 'You're welcome, you're a part of this church.'"

"At the same time I realize there is a great movement and great expression of excitement and vitality around the ordination of women. I'm not going to say that has to stop because I truly believe that's a movement of the Spirit. You have these two things rubbing against one another, and I want them to keep rubbing. I don't mind the confrontation."

Browning said he minds the bitterness and mean-spiritedness "and the kind of thing that might bring schism. It's not an easy job. It is a very exciting one. I feel privileged to be here and feel very supported in the process by the prayers both of the traditionalists and those who favor the ordination of women."

Browning's address from the chair and interaction with Executive Council, over which he presides, together

A statement from the president of the board

For several months the board of The Episcopalian, Inc., and Executive Council have been exploring ways in which the Episcopal Church can be more involved in the expanding role of its independent national publication. We seek to expand the role of *The Episcopalian* even more.

Our circulation is increasing—this month we welcome East Carolina as our newest partner diocese. With increased circulation come added expenses. We have offered and will continue to offer dioceses, parishes and all Episcopalians the opportunity to use our services. We are in business to stay and do so in a closer relationship to the church we all serve.

—Bishop Gerald McAllister, President
Board of Directors, The Episcopalian, Inc.

with his expressed concern for the isolation of some clergy and church members in the Diocese of Fort Worth, were covered extensively by the media during the week-long meeting. Visitors from Fort Worth were present throughout the plenary sessions.

The timing and significance of the meeting, set three years in advance on the Executive Council calendar, provided some uncomfortable moments. Bishop Clarence C. Pope, head of the Evangelical and Catholic Mission, and his staff declined to make a presentation to Executive Council about the diocese and its ministry.

Bishop Browning explained to council that Pope "felt emotionally devastated by the consecration of Barbara Harris" and could not appear. Pope and members of his staff, together with the Fort Worth deputations to the 1988 General Convention, did attend a luncheon hosted by the presiding bishop and Executive Council.

At a service of Evensong at All Saints' Cathedral in Fort Worth after the first full day of Executive Council agenda, Pope introduced the presiding bishop by recalling their 40-year friendship and shared seminary experience as students at the University

of the South. He elicited laughter from the packed congregation as he contrasted media coverage of Executive Council and Browning's openness with his own reticence about granting interviews.

At a crowded reception the Diocese of Fort Worth gave for the presiding bishop and Executive Council, parishioners from the diocese were able to speak with their guests for over an hour.

Commenting the next day about the reception, Browning told Executive Council, "We were graciously received last night. We need to be open and responsive to given situations and move on." Since January, Browning said, he had been present in five different dioceses. "With reservation," he said, "this church is healthy, vital and in an enthusiastic state of being. The excitement over the sense of mission is as stimulating as anything I can share with you." He said the seriousness and intention with which the church approaches evangelism is energizing, "and for which I want to give thanks."

During its five-day meeting, Executive Council:

- Approved \$150,000 for funding a Christian education resource for

native Americans and Alaskan natives; "Can I Be Indian and Christian?" is a series of 32 full-color paintings and posters, an initiative by the National Council on Indian Work to offer native American peoples a resource that speaks to their perspective for life.

- Received from the Episcopal Church Center staff 10 program priorities, a summary of the resolutions from the 69th General Convention supported by the presiding bishop's eight Mission Imperatives, for reference in the current triennium.

- Heard from Marcy Walsh, chairman of the sub-committee on evangelism, about preparations for the Decade of Evangelism.

- Reaffirmed its commitment in support of a humane policy toward Central American refugees while decrying the inhumane and untenable living conditions and lack of basic human rights Palestinian refugees endure in Israel, the West Bank, Gaza and Jordan.

- Officially recognized the establishment of the Diocese of North Central Philippines.

- And heard from the sub-committee on social and economic justice.

David Beers, a member of Executive Council and a Washington, D.C., attorney who chairs the sub-committee, said alternative investments council had previously urged are now commonplace. He suggested the church should now consider investments in operations that may not provide the same rate of return large banks offer and that "might impose some risks on the money."

Beers also suggested that council's committee on investment policy consider shaping an investment position on tobacco and tobacco products, citing major health complications from the use of tobacco, including cancer and circulatory problems.

Steve Weston is editor of *Crossroads*, the monthly publication of the Diocese of Dallas.

Refugees

Continued from page 1

2,500 pairs of men's socks. "A lot of the men's feet were white with jungle rot," he says. He also bought antibiotics and other medicines to treat sick babies and the respiratory illnesses and measles which were

common among the travelers.

Late in January, when a federal judge in Brownsville ordered the INS travel ban lifted, Folts also bought about \$9,000 worth of bus tickets to Miami and Los Angeles, mostly for pregnant women, women with infant children and severe medical cases referred to the church by the Red Cross.

Meanwhile, parishioners of Advent, St. Paul's and St. Andrew's in Port Isabel on the coast tried to serve the needs of the new arrivals. John and Kay Williamson brought them some large water jugs and arranged for access to nearby spigots. Lee Lopez and Teresa Montgomery made use of a long-standing arrangement with local doctors for free pediatric and prenatal treatment.

Advent's senior warden, Mike Tidwell, took groups of people, including Brownsville's mayor and the U.N. High Commissioner for Refugees, through the Amber, letting them see and smell the wretched conditions.

As a result, the mayor used city buses to move the migrants out of the old motel and open fields to Brownsville's parish halls. Many Advent and St. Paul's members cooked

and served meals and spent nights with the refugees in the parish halls.

A group of women at St. Paul's, a mostly Hispanic mission at the east end of town, organized a clothes closet which gave the migrants access to donated clothing.

On February 20, Federal Judge Filemon Vela lifted his order and allowed INS to reinstate its travel ban.

"That meant the cork went back in the bottle," says Folts, and refugees began piling up again. But things were different.

INS established a detention facility at Bayview with a capacity of 5,000 where political asylum applications are acted on quickly. Most have been rejected and deportation proceedings begun.

The Red Cross, which had opened an old Department of Agriculture experimental building in Brownsville with a capacity of 1,000, opened two more centers in the Brownsville area, each with a capacity of 1,000, under contract with INS.

The flow of migrants has been reduced by INS's tougher policy on political asylum, and those crossing the river, says Folts, "now go underground and try to get smuggled north."

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