

Title: *The Episcopalian*, 1989

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

the episcopalcourier

JUNE 1989

ARCHIVES OF THE
EPISCOPAL CHURCH VOL. 154, NO. 6
AUSTIN, TEXAS



Archbishop and Ethnarch of Cyprus Chrysostomos, second from left, leads Anglican primates to Good Friday worship in Cyprus. With him are Anglican bishops Samir Kafity, left; Robert Runcie, third from left; and John Brown.

Women bishops, social justice highlight primates' Cyprus meet

by Barbara Braver

The city of Larnaca, on the south coast of the island of Cyprus, was the setting for the April 27-May 2 meeting of the leaders of the 27 autonomous churches that make up the worldwide Anglican Communion.

What might have been one of the most contentious issues for the primates came early in the five-day meeting and was dealt with in a spirit of unanimity, a report from the Commission on the Communion and Women in the Episcopate.

The commission, appointed by the Archbishop of Canterbury, is chaired by the Archbishop of Armagh and Primate of All Ireland, Robin Eames. Mark Dyer, Bishop of Bethlehem in Pennsylvania, is a member of the seven-person group.

The commission had studied how the autonomous provinces of the Anglican Communion can live in the highest possible degree of communion, given their varying views and practices concerning the ordination of women.

Although its members hold a variety of convictions on the issues before them, Archbishop Eames was able to present a report that had the unanimous support of the commission.

The 31-page document is grounded in the theological understanding of "Koinonia," that is, the

communion God wills for all people. "Where there is restriction in the elements of communion, all are impoverished and the richness of diversity and unity which mirrors the inner life of God the Holy Trinity is subverted," the report says.

The report also explores the places of "reception," noting that though decisions by church bodies must be respected, they can be in error. Decisions have to be "received and owned by the whole people of God as consonant with the faith of the church throughout the ages professed and lived today."

During this "continuing and dynamic" period of reception of deci-

sions, the commission said, "freedom and space must be available until a consensus of opinion one way or the other has been achieved."

The primates endorsed the commission's report with one change in the pastoral guidelines: The commission had suggested that during the process of reception, a male bishop might participate along with a female bishop in ordinations. They noted that this practice would not "question the validity of a woman bishop's consecration nor her capacity to confer orders, but rather protects the interest of the ordinand and the communities in which he or she may

Please turn to page 24 (back page)

ECM synod to act on more than women bishops

by Steve Weston

On the heels of the Eames Commission report on women bishops and the less than positive response of the 27 Anglican primates in Larnaca, Cyprus, to establishing non-geographical provinces, the Evangelical and Catholic Mission (ECM) has distanced itself from such a plan.

The proposal for a "parallel jurisdiction" had been widely discussed in the Episcopal Church by Bishop A. Donald Davies, ECM executive secretary and retired Bishop of Dallas. But the Bishop of Fort Worth, Clarence C. Pope, Jr., said through a spokesman that the ECM would instead attempt to form "a free association of dioceses" at the Fort Worth Synod that would require no change in relationships with the Episcopal Church or the Anglican Communion.

The synodical meeting, scheduled to begin at noon June 1 at the Worthington Hotel in downtown Fort Worth, will move to the Travis Avenue Baptist Church for a 4 p.m. opening eucharist and a business meeting at 5:30 p.m. No schedule of the official agenda will be available in advance.

The administrative office of the ECM in Fort Worth expects to seat observers as well as all registered delegates who have signed the "Declaration of Common Faith and Purpose." Members of the press will be registered at a special press table at the Worthington prior to the opening service.

The number of participants at the ECM synodical meeting is smaller than the 5,000-10,000 previously expected. Travis Avenue Baptist Church has a capacity of 3,600 seats, and Pope has assured that there will be "room for all."

Moving away from the single-issue insistence that the consecration of Bishop Barbara Harris in the Diocese

Please turn to page 5

Oil spill: New ministries for Alaskan parishes

by Sally Fairfield

Valdez. It's become almost a household word since the massive oil spill there March 24. Valdez and the neighboring Alaskan towns of Cordova and Kodiak face different problems resulting from the oil spill. Parishes in all three communities are responding.

Epiphany Church, Valdez, once exclusively Episcopal, is now largely Lutheran with a Lutheran pastor. Such ecumenical cooperation is common in Alaska's small communities.

"There is no place to stay, and people are greedy for the high-paying jobs," says Susan Frey, pastor of Epiphany Church for the past three years. She says living in

Valdez now reminds her of the pipeline years she's heard about.

"My baby sitter quit to hire on with a cleanup operation. There's a lot of exploiting of the whole situation. In some ways it's as though summer has come two months early, only these folks are not tourists."

Epiphany has opened its basement to job seekers with no place to stay. Up to 40 people a night sleep on the church floor, using the kitchen and shower—and hanging out near the phone, hoping to be called for work.

Frey does minimal supervision and has established an honor system among residents. There is no charge for staying at the church, but people are asked to make a

Please turn to page 24 (back page)

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.

Directors

Bishop **Gerald N. McAllister**, Oklahoma City, OK, President; **Anne Campbell**, Prairie View, TX, Vice-president; **Harry C. Rubicam**, Old Greenwich, CT, Secretary/Treasurer; Bishop **Mellick Belshaw**, Trenton, NJ; **J. Curtis Brown, Sr.**, Akron, OH; Bishop **Anselmo Carral**, Austin, TX; **Alan Conner**, Sausalito, CA; the Rev. **Leonard W. Freeman**, Washington, DC; **Sonia Francis**, New York, NY; **R. Page Henley, Jr.**, Radnor, PA; **Robert T. King**, Winnsboro, SC; the Rev. **Kermit L. Lloyd**, York, PA; **Henry L. McCorkle**, Brunswick, ME; **W. Robert Mill**, Belmont, MA; the Rev. **Alfonso A. Narvaez**, Montclair, NJ; **Ruth Nicastro**, Los Angeles, CA; **Thomas J. O'Connor**, Sewell, NJ; **Frederick L. Redpath**, Upper Montclair, NJ; **Joyce C. Smith**, Largo, FL; the Rev. **Stephen R. Weston**, Dallas, TX; the Most Rev. **Edmond L. Browning**, New York, NY, ex officio

Administration

Richard L. Crawford, Publisher; **Harriette M. Padgett**, Executive for Administration; **Janice M. Duncan**, Executive for Growth and Development; **Vera Shemiavets**, Business Manager; **Emma Richardson**, Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor; **A. Margaret Landis**, Assistant Managing Editor; **Harry G. Toland**, Associate Editor; **Elizabeth Eisenstadt**, News Editor; **Karen Foster**, Production Manager; **Renee Stokes**, Typesetting Manager

Advertising

William M. Griffiths, Director of Advertising; **Dorothy M. Kelso**, Advertising Manager

Circulation

Anita Spence, Director of Circulation; **Paulette Roberson**, Manager, Data Services; **Stephanie Kitchen**, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor; **John D. Lane**, Editor

Diocesan Editors

Central Pennsylvania Churchman, Kenneth H. Quigley, Editor; **Delaware Communion**, Irene Prince, Editor; **East Carolina's CrossCurrent**, Ede Baldrige, Editor; **Eastern Oregon's Oregon Trail**, Tish Croom, Editor; **Easton's Eastern Shore Churchman**, William P. Chilton, Editor; **Iowa Episcopalian**, Nancy Morton, Editor; **The Milwaukee Churchman**, Louise Allen, Editor; **The Nevada Desert Church**, Rick Sorensen, Editor; **New Jersey's Via Media**, Sarah G. Antin, Editor; **The Episcopal New Yorker**, James Elliott Linsley, Editor; **Northwestern Pennsylvania's Forward**, Ruth S. Walker, Editor; **Northern Michigan's Church in Hiawathaland**, Thomas Lippart, Editor; **Oklahoma's Mission**, Charles Woltz, Editor; **Pennsylvania's Diocesan News**, Harry G. Toland, Editor; **Southwest Florida's Southern Cross**, Jeanette Crane, Editor; **The Springfield Current**, Betsy Rogers, Editor; **Utah's Diocesan Dialogue**, Marjorie B. Black, Editor; **West Virginia's Mountain Dayspring**, Robert A. Goodrich, Jr., Editor; **Western North Carolina's Highland Episcopalian**, C. A. Zabriskie, Editor

Published monthly by The Episcopalian, Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising and Editorial Office:** 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1989 © The Episcopalian, Inc. No material may be reproduced without written permission. **Manuscripts or art submitted** should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. **The Episcopalian** belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address**, all other circulation correspondence should include old address label and zip code number. **Postal returns** should be sent to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379. **All advertising orders are subject to publisher's acceptance.**

the PRESIDING BISHOP

Living with ambiguity and clean plates

by Edmond L. Browning

I thought of titling this column "Why I like to do dishes." I know the answer to that question, and I will get back to that in a minute.

I am asked many questions in the course of a day. Some are put to me face to face by members of the staff, people who come to me at the Church Center here in New York or those I meet out and around the church. Some questions come in the floods of letters that greet me each morning in a stack on my desk.

I have answers for many of the questions. Often people want to know the position of the church on an issue. If General Convention has taken a position, I let the person know what it is, perhaps referring them also to the staff member here most knowledgeable about it.

Sometimes the questions have to do with a matter of faith or church teaching. In my response, I give an answer, and I usually suggest that the inquirers contact their local Episcopal parish so the dialogue can continue.

Some of the questions, not too many, I am happy to say, come from people who are hurt or confused or angry. They can be difficult questions to answer in any way that will satisfy the writer. The questions, which might appear to be simply searching for information, can mask deep feeling.

Then there are the questions that have no answer. Often they are the "why does it have to be like this" questions.

As Christians we are certain of some things. For one, that God loves us. This certainty is overlaid by many questions. Years ago I read that our task is not so much to find answers to life's questions as to keep re-forming them, perfecting them, changing them as our lives change and our wisdom (we hope) increases. "Why does it have to be like this?" with God's grace can move to "Where is God in all of this?" That is one question we don't re-form. We just keep asking it, over and over.

I ask this question often as we in the Episcopal Church wrestle to understand and respect one another's differing views. Where is God in all of this? Where is God in the controversy about the ordination of women? We know that though women have been priests in this church for 12 years, enriching us by their ministries, some still do not accept the ordination of women. Now that a woman has been ordained to the episcopate, it is even more problematic for them.

Those who hold this position are a small minority. That does not mean they should be ignored. Some of them are very vocal, and among the most vocal are those who are not, to say the least, speaking in a good spirit. Let me be clear that not everyone opposed to the ordination of women does so in a poor spirit. At the same time some are using this issue and other changes they see or

think they see in the church as a rallying cry for the spreading of gloom and doom.

I am distressed that the mailboxes of Episcopalians are being filled with misinformation and untruths about our beloved church, that we are on our last legs, millions are disaffected, etc. They are not talking about the church you and I know and love. Where is the talk of a 25 percent increase in actual church attendance over the last 15 years? Where is the talk of our greatly increased giving? Where are the reports of people who are on mission, carrying out the work their Lord has given them?

The Evangelical and Catholic Mission is planning a gathering in Fort Worth, Texas, at the beginning of June. That group opposes the ordination of women, and their meeting will give them an opportunity to discuss how they shall "be" in the church that recognizes women's ordination. I am glad that the people who feel called to attend the Texas meeting are going to do so. I hope they have their conversations in a good spirit and within an understanding that it is difficult but mature and healthy to say, "We differ deeply, but we must stay together." I also hope those discussions are influenced by the spirit and substance of the report of the Archbishop of Canterbury's Commission on the Communion and Women in the Episcopate. That report has just received the warm endorsement of the 27 primates of the Anglican Communion. It provides a theological understanding of living in community with disagreement and also with anomaly and those unanswerable questions.

To quote from the report: "Acceptance of anomaly is not the compromise of truth. It is to take seriously the imperative to maintain the unity of the church."

Now back to the dishes. As you have read this, you may know why I like to do the dishes. First of all, dishes offer certainty. No ambiguities. No anomalies. No re-forming of questions. Second, making dishes clean is a measurable accomplishment. I start with a pile of dirty dishes and, after a small and proscribed effort on my part, end with ones that are ready for the next meal. Little of the rest of life falls in tracks like that!

In my life, and the ministry to which I have been called as your Presiding Bishop, I am not only willing to live with some ambiguity and anomaly, I know that is how I have been called to live. I am not only willing to plant seeds, not knowing what the harvest may be, I can even rejoice in the uncertainty because of my certain knowledge of God.

So in the everyday of life I also rejoice in the pile of dirty plates with the quick potential for cleansing and the glasses with milk stains that will be undeniably sparkling when I am done. Life is not like that, and we would not really want it to be. Ah, but for those glimpses of heaven! God blesses us in ways we would not imagine. Happy scrubbing!



inside this Month

nation

Newspaper: Proposal sparks lively debate p. 5

Colleges: New Episcopal school offers courses for Hispanics p. 6

Monks and nuns: Religious orders look to the future p. 7

Submarines: Naval base brings new life to Georgia church p. 8

WORLD

England: Churches respond to football tragedy p. 9

Barbados: Historic seminary seeks expanded ministry p. 10

people & places

Naomi Tutu: Archbishop's daughter discusses the Tutu household p. 16

centerspread



Reflections

Marking time: Worldly time and Christian time aren't the same p. 20

Editorial: Subdue the earth or nurture the earth? p. 22

Conflict: History teaches us to be careful and patient p. 23

Drying out: Throughout the nation Episcopal parishes and dioceses are developing innovative programs to fight drug abuse and rehabilitate addicts. A report on six such programs reveals church in action. p. 12

QUOTE

"The Old Testament was wrought in the midst of an urban crisis."

—Walter Brueggemann, p. 4

"I'd like to hear a leader of the west say that apartheid is wrong—period."

—Naomi Tutu, p. 16

"For the Christian, thank God, time can be our friend. But not unless we learn to tell time differently."

—D. Gordon Rohman, p. 20

Big parishes meet to discover similarities and differences

by David M. Lovett

One hundred gallons a minute. North Carolina's Kanuga Conference Center, after two years of dangerously low water levels and dry holes, struck water in April at the beginning of the Conference for the Growing Multi-Staff Congregation.

A torrent of new ideas, connections, models and paradigms also began to flow among over 100 staff members from 18 of the Episcopal Church's largest parishes.

Dennis R. Maynard, rector of Christ Church, Greenville, S.C., and Jon C. Shuler, rector of Church of the Ascension, Knoxville, Tenn., designed the three-day event.



Arlin Rothauge

Arlin J. Rothauge, church growth expert on the Presiding Bishop's staff, spoke of "a new destiny for the Episcopal Church." Rothauge sees large, established churches standing together with new congregations which possess "frailty but great vision, in a partnership that will turn our denomination's decline around."

Rothauge went on to describe leadership models for the large church. "The health of the leadership directly influences the health of the congregations," he said.

Large churches must facilitate specialized leadership and integrate three circles of leaders: the staff, the natural leaders (vestry and those who emerge naturally) and the appointed leaders called into ministry on the basis of their gifts.

Despite common situations and challenges of large churches, a wide variety emerged.

At St. Michael and St. George's in St. Louis, rector Edward Salmon took the parish \$600,000 into debt to hire more staff "in order to touch the congregation." The parish has tripled in size, to 2,600 members, in 10 years.

Christ Church, Ridgewood, N.J., set a goal of giving away 50 percent of its pledge income to outreach. By contrast, St. Michael and St. George's is working toward giving away none

of its budget and raising all outreach giving outside its triennial canvasses.

Christ Church, Greenville, S.C., employs 120 people, including a school faculty and two professionals dedicated to enabling lay ministries. On the other end of the spectrum, Christ Church, Waukegan, Ill., a large, growing parish, has a paid staff of three. (By the end of the conference, its new three-year plan to expand the staff was well under way.)

Salmon preaches only once a month but gives six or more Bible classes weekly. Maynard, by contrast, preaches every week: "The pulpit in our parish has tremendous

power." He sees himself "as a rancher and not a shepherd," emphasizing the need to delegate. "Give it away lock, stock and barrel," said Maynard.

Peer groups within the conference held separate meetings to explore their differences as well as their common challenges. Rectors with rectors, secretaries with secretaries, educators with educators, all met in an atmosphere free of the awkwardness that can occur when churches of all sizes gather.

David M. Lovett is director of communications for Church of the Ascension, Knoxville, Tenn.

Move beyond charity to justice, United Episcopal Charities told

by Michael Barwell

"You vote against [social justice programs] that would solve these problems, then when the problem gets bad enough, you run to the homeless shelter with your cupcakes and feel you have done something."

Jonathan Kozol, best-selling author and lecturer, told the participants at the fourth annual United Episcopal Charities (UEC) conference to continue to be caring people. But he said that churches need to become catalysts for change in a society which has abandoned its poor.

Meeting in Del Ray Beach, Fla., March 30-April 1, the three-day conference, "In Defense of Children," offered several workshops about ministries to children at risk.

Roughly 500,000 are now homeless, Kozol, author of the recent best-seller *Rachel and Her Children*, said.

"What we see is more than a peculiar problem. It is a substantial wish to make the poor and homeless pay for their poverty. And that offends us because it shows that our economic system doesn't work for everybody." The message this society presents, Kozol said, "is that this is a land of massive opportunity. So if you don't make it, you are a failure."

"When we delegate feeding the hungry and housing the homeless to volunteers and churches, we substitute charity for justice. And only the government can provide justice."

In response to Kozol's address, the UEC members adopted a resolution calling on all Episcopalians to "work

to facilitate school programs in their communities for the children of homeless families, [to] organize and to urge that the federal government appropriate adequate funds to make decent and affordable housing available to the poor of our nation."

Attending the conference were representatives from the 57 diocesan Episcopal Charities groups in the United States. Although the organizations' structures vary—from large, multi-member boards and multiple affiliated agencies to simpler structures supporting single-ministry operations—all have the same goal: to minister to those in need who are not being helped by governmental or community agencies.

The challenge, Bishop David L. Bowman of Western New York said, is to recognize that within the past decade the gap between the very rich and the very poor has widened to the point that the upper 20 percent of the income bracket now controls more than 45 percent of the material wealth of the nation. At the same time, the size of the poor population has grown significantly while the middle class continues to shrink.

Now in its fourth year of operation, United Episcopal Charities is a non-profit affiliation of Episcopal Charities and Episcopal-based social service agencies which meets annually to share information and ideas about fund-raising, programs and common concerns.

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

PENTECOST means



*the coming of the Advocate,
the Paraklete.*

"And I will pray to the Father and He will give you another Advocate to be with you forever..."

A promise given. A promise kept:

"We have an Advocate with the Father, Jesus Christ the righteous..."

The Advocate counsels, comforts, speaks up on our behalf. Many are comforted but many weep with sorrow, hunger and despair. Where is their advocate? Jesus answers: "You are my witnesses."

The Presiding Bishop's Fund for World Relief, as a witness for Jesus and his church, speaks up for this woman dressed in rags, dust and sorrow. And for her child.

It can do this only through *your* support. Through your prayers and regular contributions, the Fund witnesses to those who are bereft of comforters and advocates.



GIVING THE HOPE OF THE COMFORTER

Enclosed is my contribution of \$ _____ to support the witness of the Presiding Bishop's Fund for World Relief.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

815 Second Avenue, New York, NY 10017

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

The Rt. Rev. Furman C. Stough, Deputy for the Fund.

The fund provides assistance on a non-sectarian basis, with legitimate need the only criterion. Contributions are tax deductible to the extent permitted by law.



Not many retirement centers welcome people age 75 and above.

Here's one that does.

St. Simeon's is unique among retirement centers because it offers three levels of service to assure comfort and stability . . . from independent living through full-time nursing home care. Each is provided in a warm, pleasing atmosphere you have to see to believe.

Since it is a non-profit operation of the Episcopal Church, St. Simeon's rates are low. And, unlike many centers, there are no endowment fees, and no long-term commitments.

We're so sure you'll like living at St. Simeon's, we offer this guarantee: *If, within 60 days, you are not fully satisfied, we'll refund your money.*

Call today to arrange for a visit. A warm welcome awaits you.

SAINT SIMEON'S

3701 N. Cincinnati, Tulsa, OK 74106 • (918) 425-3583



Picture Your Church on Handmade Rockdale Pottery

And raise money for your building fund or missionary project, too . . .

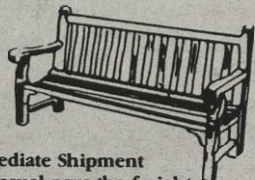
The talented potters at Rockdale Union Stoneware make unique and beautiful church commemoratives. And this handsome hand-decorated traditional American salt-glaze pottery is an effective fund-raising tool.

For complete details, call:
1-800-222-0699

In Wisconsin 608-423-3116
Write: Rockdale Union Stoneware
P.O. Box 370, Dept. E
Cambridge, WI 53523

British Teak Classic Garden Seats

Enduring Gifts
to Celebrate
or Dedicate
Life's Milestones



Immediate Shipment
Country Casual pays the freight
Colour catalogue \$2.00
COUNTRY CASUAL - EP
17317 Germantown Road
Germantown, MD 20874-2999
(301) 540-0040

JESUS PRAYER ROSARY

One hundred Beads with Beautiful Icon Crucifix. Handmade Eastern Orthodox Prayer Rope. \$6.95 (U.S.). Send all orders with payment to: Holy Rosary Apostolate, 27 John Street North, P.O. Box 263 (Dept. EP), Zurich, Ontario, Canada NOM 2T0.

"INDUSTRIAL SALES"

Career Opportunity with one of the fastest growing companies in our industry. First year earnings in excess of \$25,000 to \$30,000. Our products are of advanced design with energy saving features in a repeat type business. Extensive training program. Company benefits. No evenings. No weekends. For a confidential interview call:
Jim Guidry
Mon. thru Fri., 1-800-257-8353 or 1-800-624-0110 (NJ)



NATIONAL CONFERENCE

Celebrating and sharing
educational and
pastoral ministries
in the Episcopal Church

October 26 - 28, 1989
Cincinnati, Ohio

THE NATIONAL EPISCOPAL AIDS COALITION

Information and registration:
Registrar
P.O. Box 550275
Dallas, TX 75355-0275
(214) 343-6936

Cloisonne Church Emblem

NECKLACE

16" Sterling	\$6-9.95	\$8.95
18" Sterling	\$10-95	\$9.95
18" Silverplated	\$6-95	\$4.95
Lapel Pin	\$4-95	\$2.95
Charm	\$4-95	\$2.95
Key Holder	\$3-00	\$2.00
Purse	\$4-00	\$2.00

(folded size 7½" x 3")

All Plus Postage and Handling
\$.95

Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359

FUND RAISING OPPORTUNITY

Water—the way it used to be. Remove the chlorine, sediments, and odors. Prevent discoloration. Allow minerals and fluorides to pass through. Bottled water quality—3¢ per gallon. Profit for your organization and a service to the residents of your community.

C.L.D. Ent., 1359 Great View Lane, Fairbanks, Alaska 99712. (907) 479-3441.

BISHOP WHITE PARISH LIBRARY ASSOC.

Provides money for book grants to parish libraries & clergy. Send requests stating whether personal or parish grant, reason for request and endorsement from your Bishop to: BISHOP WHITE PARISH LIBRARY ASSOCIATION, c/o The Rev. Bernard L. Maguire, 224 Floutown Road, Plymouth Meeting, PA 19462.

National Workshop on Christian Unity

Too much talk and no action will kill cause of unity

Historic theological agreements are not enough. If a divided Christian church is to be reunited, it is time to move beyond talk to action, said Michael Kinnamon, dean of Lexington Theological Seminary, a Christian Church (Disciples of Christ) school in Lexington, Ky.

Kinnamon addressed the National Workshop on Christian Unity, meeting in Indianapolis April 17-20. Roughly 100 Episcopalians were among the 470 ecumenical officers and other unity leaders attending the conference.

Failure to press beyond theological agreements will lead pastors, lay persons, seminary students and theologians to grow cynical and frustrated and abandon ecumenism, Kinnamon said.

The Episcopal Diocesan Ecumenical Officers (EDEO) met simultaneously with the unity workshop. The Episcopal group is studying and preparing a response to recent breakthroughs in Lutheran-Episcopal relations.

Bishop Arthur Vogel of West Missouri spoke to EDEO about authority in the church. "Would it be too much

to say that Anglican worship, as the result of liturgical revision, may now be more generally Christian than peculiarly Anglican?" Vogel asked. "That would not be to say that the former worship of Anglicans was un-Christian; it would rather mean that such worship is now more easily identifiable with the wider Christian community.

"The anguish within the Anglican Communion arising from liturgical revision poses some penetrating questions. What did a common Prayer Book formerly mean to the Anglican Communion? Was the book a means which enabled Anglicans to realize their Christian vocation, or was it a possession which kept them from their full Christian calling?

"If *The Book of Common Prayer* was little more than a possession owned by an institution, and if liturgical revision is calling Anglicans into the wider Christian experience, then it may be that the challenge of liturgical renewal in the Anglican Communion is actually a call to Anglicans to move from what they had in history to become more what they are in Christ," Vogel said.

Church and City Conference

Modern and ancient cities: more alike than different

by Louise Mason Allen

The problems our cities face today are not new; they have clear parallels to biblical cities and their crises, Walter Brueggemann told the Church and City Conference.

"The Old Testament was wrought in the midst of an urban crisis," Brueggemann told 100 participants at the conference held at St. Paul's Episcopal Church, Milwaukee, late in April. Brueggemann, professor of Old Testament at Columbia Theological Seminary, Decatur, Ga., and an ordained minister of the United Church of Christ, was the featured speaker.

Brueggemann used Jerusalem and the Book of Isaiah to show relationships to modern cities. Then, as now, he noted, cities were the concentration or monopoly of technology, ideology (or theology) and imagination. All these areas, he said, require a certain socialization that supports power and privilege yet is "exploitive of working people" and "generates marginality."

Brueggemann noted that while the city originally was a place of "faithfulness, justice and righteousness," its economics and politics deteriorated "through the politics of self-interest." The challenge, he said, for those now seeking justice in the cities is to learn that "alternative city arrangements are possible. . . . The hard work is constructing alternative social structures."

This new social structure would

mean "living in relationships where none is autonomous and none is self-sufficient and each receives life from the impingement of one another, including the strong from the weak, and all are vulnerable and at risk."

The biblical city of Jerusalem and the modern city were and are places of fear, Brueggemann noted. "In the city, it's not just the 'have nots' who feel like worms. We are all frightened. . . . I believe the most profound yearning any one of us has is to have someone touch our pain and know it.

"Institutional life can't bear the acknowledgment of vulnerability," Brueggemann concluded, yet the lesson of Jesus on the cross is that "vulnerability is the secret to our redemption."

Lydia Lopez, a community leader from Los Angeles, led the meditations, calling participants to reverse the phrase, "Where the church is, there is Christ," to: "Where Christ is, there is the church."

Joseph Harmon, rector of St. Cyprian's Episcopal Church, Detroit, preached during the closing service. He argued that economic justice will not be achieved until "those who are unaffected [by injustice] become as outraged as those affected." He cautioned that if we don't learn to share the pain of those who have become "marginalized," our efforts for economic justice become nothing more than economic "just us."

Louise Mason Allen is head of communications for the Diocese of Milwaukee.

New periodical moves forward, sparks debate

by Richard H. Schmidt

A mock-up of the Episcopal Church's proposed new national newspaper will be presented to Executive Council in Pittsburgh June 12-16. It will incorporate a new design and contain sample articles and features. *Episcopal Life* is its provisional name.

Executive Council will review the proposal and determine whether, how and when to proceed. Council authorized the creation of the mock-up at its February meeting in Fort Worth, Texas.

Four committees have been meeting to refine the proposal: An editorial design committee determined the design and content of the mock-up; a finance committee has examined costs and sources of funding for the new publication; a transition committee is considering the legal and personal ramifications of phasing out *The Episcopalian* and beginning the new publication; and a periodicals task force is drawing up guidelines for determining the future of Episcopal Church Center publications which may be incorporated into the new periodical.

The mock-up will be a tabloid

newspaper and will continue to offer a combination plan to diocesan papers. It will not include a "Professional Pages" section for the clergy, but will include a pull-out supplement on a single topic. If approved, the new periodical would include such a supplement on a different topic each month.

Reaction to the proposal for a new publication has been strong. "I've received a lot of mail," said Bishop John MacNaughton of West Texas, chairman of Executive Council's communications subcommittee. "Two subjects seem to generate the most heat: the proposed moratorium on smaller periodicals coming out of the Church Center and opposition to an 'in house' organ coming out of 815 Second Avenue."

Episcopal Communicators, an as-

sociation of diocesan editors and other Episcopal communications workers, met April 17-20 in Williamsburg, Va., and discussed the proposal for three hours. The 100 communicators at the conference passed unanimously a resolution asking Executive Council to reconsider the decision to create a new periodical.

The resolution also asked "that no action on a moratorium [on smaller periodicals published by the Episcopal Church Center] be taken until there has been sufficient time to examine the issues before the church, that is: the need for a unified publication strategy and the need for a comprehensive communications strategy... thereby allowing more time for all who will be affected, especially staff, to contribute to the development of this strategy, and that *The Episcopalian* be continued in this time of study."

Supplemental liturgies due in Advent

The Standing Liturgical Commission has approved the Supplemental Liturgical Texts called for by last summer's General Convention.

The materials will be available for use shortly after their presentation to the House of Bishops in September. An evaluation period will conclude in time for results to be tabulated and revisions made by Advent, 1990.

The texts offer inclusive language liturgies. They are the result of a consultation between a subcommittee of the House of Bishops' theology committee, chaired by Bishop Arthur Vogel of West Missouri, and members of the commission's committee on supplemental liturgical texts, chaired by Canon Lloyd Casson of New York.

Fort Worth

Continued from page 1

of Massachusetts last February was illegal, the ECM is instead presenting speakers and preachers at its conference who hold conservative views on a range of issues. Evangelical, Anglo-Catholic, charismatic and Prayer Book Society representatives will share visibility in Fort Worth.

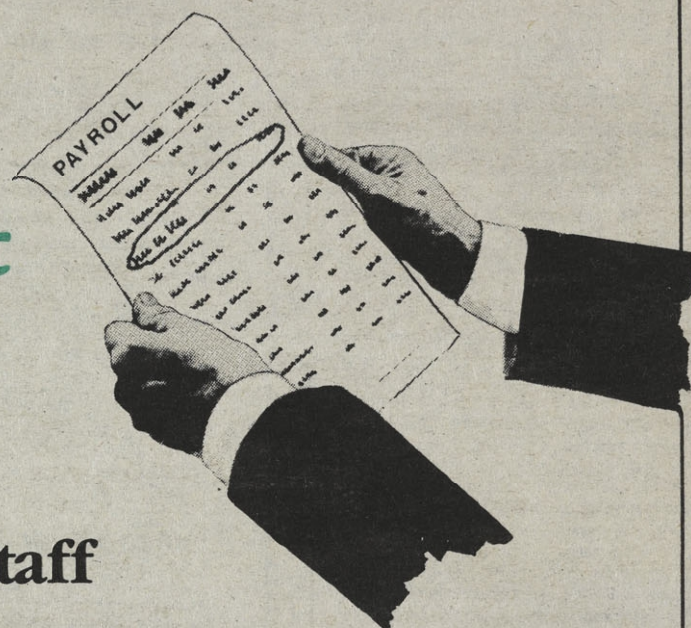
Roger Beckwith, an English priest, will serve as synod chaplain. William Ralston, rector of St. John's Church, Savannah, Ga., will preach on "Anglican beauty." Other speakers include Andrew Mead, rector of Church of the Advent, Boston, and Christopher Colven, superior of the Society of the Holy Cross. Bishop David Schofield of San Joaquin will discuss pastoral ministry.

Bishop Graham Leonard of London, who has publicly announced he is no longer in communion with the 55 bishops who participated in the Harris consecration, will attend the Fort Worth meeting. While the tone surrounding the synod seems less strident than before, its response to the Eames Commission report is unknown.

The report cautioned against suggesting that one group is "out of communion" with another holding a different position on ordaining women to the episcopate. "Should Anglican groups come to define themselves over against one another, it would entrench division and make reconciliation between Anglicans as difficult to achieve as reconciliation between now separated churches," the Eames Commission report said.

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

The Income Replacement Plan:



You owe it to your staff ...and to yourself.

Of course, you want to continue paying your clergy and lay employees when illness or accident keeps them from their duties. That's only right.

But in cases of prolonged illness, you also have to pay the salaries of temporary replacements. Budget constraints often make the double burden difficult, if not impossible.

Help In Helping Your Employees

So what do you do? What hundreds of other Episcopal Church employers have done in recent years: sign up for Church Life's low-cost Income Replacement Plan. It protects your clergy and lay employees—and your finances.

The Income Replacement Plan relieves a lot of payroll pressure. It helps you afford to pay your absent employees and a substitute as well. The Plan pays the employee as much as \$1,750 a month for as long as 52 weeks. Payments start on the 31st day your employee is unable to work.

This low-cost program is available not only for parish clergy and lay-employees, but also for all active Episcopal Church clergy and full-time employees of dioceses and Church organizations and agencies.

For details, just fill out, clip and mail this coupon. We'll get back to you by mail without delay.



CHURCH

Church Life
Insurance Corporation

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of
The Church Pension Fund

Church Life Insurance Corporation

800 Second Avenue, New York, N.Y. 10017

Please send more information about the
Income Replacement Plan for clergy and lay employees.

Plan administered for The Church Pension Fund | Underwritten by Liberty Mutual Insurance
by Church Life Insurance Corporation, New York | Company, Boston, MA 02117

Name _____

Title _____

Church or Organization _____

Address _____

City _____ State _____ Zip _____

Policy #GD1-821-018296-13

You are cordially invited to preview the most
Complete and effective Stewardship Program ever.
Created by Episcopalians for Episcopalians,
This 9-segment video series blends
Annual Budget needs with the
Theology of Giving.
It thoroughly trains the Visitors,
Organizes the campaign,
And draws the Parish Family together.

RSVP

813-923-2800

The Stewardship Program

7140 Beneva Road, Sarasota, FL 33583

SAY IT AGAIN?



Never utter that phrase again thanks to the revolutionary LISTENAIDER. A boon to anyone wanting to hear low or distant sounds, just attach compact (2" x 4" x 1") ListenAider to pocket or belt...put on the mini earphones...and now those hard to hear sounds come in CLEAR AS A BELL! Secret to incredible sound pickup is sensitive microphone combined with scientifically designed mini-parabolic dish. Like those big dishes on the sidelines at football games (the security industry has used similar devices for years), now ListenAider brings that technology to a mini unit! Use in crowded room to hear conversation * take to church, theater * Wear while watching TV or listening to radio * OR use attachment accessory and mount directly on TV/radio, then run 20-foot earphone extension cord to wherever you're sitting. Versatility, and no more arguments over volume levels! Operates on 9v battery; warranty in box. Earphones are compact & comfortable. Discreet and unobtrusive (looks like transistor radio)...wear ListenAider and pick up sounds you previously couldn't! Just \$49.00 postpaid. Order by mail from: **DUTCHGUARD** Dept. X2, P.O. Box 411687 Kansas City, MO 64141

MC/Visa and COD order TOLL
FREE 1 (800) 821-5157



Complete Software For Episcopal Churches

- Recommended by the National Church Finance Department and the Church Pension Fund
- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

Call or Write Today

For a Free Demo Diskette

Toll-Free: 800-527-9919, ext. 0805
Texas: 800-442-7950, ext. 0805
Membership Services, Inc.
P.O. Box 152130
Irving, TX 75015

Money For Your Treasury



OVER 2 MILLION
Sunflower Dishcloths
WERE SOLD LAST YEAR BY MEMBERS
OF GROUPS, SOCIETIES, CLUBS, ETC.
THEY ENABLE YOU TO EARN MONEY
FOR YOUR TREASURY AND MAKE
FRIENDS FOR YOUR ORGANIZATION
SAMPLE FREE TO OFFICIAL
SANGAMON MILLS, INC., Cohoes, N.Y. 12047
Established 1915



OUT-OF-PRINT BOOKS
relating to the Anglican/Episcopal
Church bought and sold. Send
list of wants or offerings, or \$1 for
catalog of selections from
extensive stock.
The Anglican Bibliophile
858 Church Street
Saratoga Springs, NY 12866
(518) 587-7470

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS

Produced To Your Own Design
Lapel Pins + Medallions + Charms
Call For Brochure And Prices - 515-573-8265
THE PIN PLACE
1508 11th Ave. No. Fort Dodge, IA 50501



**STAINED GLASS
"SUNCATCHERS"**
Episcopal Church Emblem
Handcrafted - 5"x5 1/2" - \$14.00 pp.
ECW - The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available

Pews Repaired/Refinished
Fredrick Woodcraft's only
business for the past twelve
years. Free estimates.
Call Collect. 717-898-7250.

VOYAGE INTO ENGLAND

Explore historical and literary England on a
comfortable canal-boat. Ancient towns, lovely
country and famous sites are uniquely accessible
from 2,000 miles of peaceful waterways. Four
guests enjoy the personal attention of skipper-
historian. (Ph.D. Harvard.) \$495 weekly, all
meals included. England Afloat, Box 2083E,
Springfield, Mass. 01101. Tele. 413-562-9296.

SAVE YOUR FURNITURE!



WITH ORGANIC CATNIP
CATS LOVE EM!
Satisfaction Guaranteed
CATclaws Scratching Pad
Inexpensive, furniture-saving scratching pad is designed with corrugated
honeycomb material combined with Certified Organic Farm Fresh
Catnip. It's a combination felines love! Not only will it keep your cat's
claws honed and healthy, most cats will roll on it, rub it, sleep on it — they
just won't leave it alone! Send \$5.95 + \$2.00 shipping and handling.
Grand Ideas, Box 14211-T, St. Paul, MN 55114-0211

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties
with Episcopal shield in full colors on
Navy or Burgundy. Finest silk blend.
An ideal gift. \$19.75 including gift box
and shipping. Write today for brochure
with other designs.

CHURCH TIES

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613

ENGLAND YOUR WAY



Self-catering flats and cot-
tages in England and Scot-
land. Rent by the week or
longer. Hundreds of choices,
London and throughout the
country. All arrangements
made—plane, car, train. Personalized service.

Pilgrim's Way

Box 1307 Havertown, PA 19083. (215) 649-1868.



St. Augustine College library

New Episcopal college offers curriculum for Hispanics

by Linda Dixon

When the Association of Episcopal Colleges (AEC) recently accepted as its 10th member St. Augustine College, Chicago, it set aside its tradition that members be four-year institutions. St. Augustine's is a two-year school, designed to make higher education accessible to Hispanic adults without lowering standards, to integrate Hispanics into the mainstream of American life without belittling their ethnic identity and to bridge the culture gap which often prevents Hispanics from becoming contributing members and leaders of society.

"As an association, we are committed to helping open the doors of educational opportunity," Prezell Robinson, co-chairman of the AEC's board of directors, said at welcoming ceremonies. "We want to support the work of this important sister institution—one, unfortunately, almost unique in U.S. higher education. And, conversely, we know that St. Augustine will further enrich the association as an intercultural, international consortium."

Most of the nine other AEC member colleges—Bard, Cuttington, Hobart, Kenyon, St. Augustine's (N.C.), St. Paul's, Trinity of Quezon City, the University of the South and Voorhees—were represented at the occasion.

The only U.S. Episcopal college to be founded in the 20th century and the first bilingual college in Illinois, St. Augustine was established in 1980 by Carlos A. Plazas, an Episcopal priest from Bogota, Colombia. "St. Augustine came out of research and vision to make the American system of higher education accessible to Hispanic Americans," Plazas said. It provides students with "unique opportunities to bridge cultural, environmental and language barriers."

The young college uses an intensive program of English as a second language in which English language increases with curriculum progression. Students are expected to complete degree requirements while mastering English at the college level. St. Augustine provides computer, science and language labs, 70 instructors, well-known writers and authors and a staff of 50. It offers nine associate degree programs, geared both toward high technology

and equipping students ethically and intellectually. As students progress through the curriculum, English replaces Spanish.

When students have completed the program, the college staff works to place them in good jobs or helps them transfer to a four-year college where they can continue their education. (Future plans call for St. Augustine to expand to a four-year bachelor of arts program.) Enjoying full ac-



creditation, the institution also participates in state and federal scholarships and grants as well as student guaranteed loans.

Since 1980, St. Augustine has served over 5,000 students. All students commute to the campus; most are working adults. Two-thirds are women, and many of these are single mothers. St. Augustine not only provides full-time day-care for their children, but also plans a bilingual program at the day-care center so the next generation will meet educational opportunities already equipped with English language skills.

"Few [Hispanics] presently have the college-level language skills which the American economy of the future will need from its workers," Plazas said. "But at St. Augustine, we use one language to teach the second." He cited projections indicating that by the year 2000, one-third of all Americans will be minority people—mostly Hispanics. "The strength and well-being of the U.S. will depend," he said, "on its ability to transform this large segment of its population, called Hispanic Americans, from undereducated to fully educated citizens."

Linda Dixon is a free-lance author living in Delmar, N.Y.

CALENDAR

June 1-3

National Episcopal Coalition on Alcohol and Drugs Annual Gathering, Sheraton Hotel, Pittsburgh, Pa. Contact: NECAD, 1511 "K" St. NW, Suite 715, Washington, D.C. 20005, or (202) 737-0920.

June 1-3

Evangelical Catholic Mission Synod, Worthington Hotel, Fort Worth, Texas. Contact: (800) 225-3661.

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 18-23

Ron DelBene Conference: Praying with the Sick and Dying, Kanuga Conference Center, Hendersonville, N.C. Contact: Kanuga Reservations, P.O. Drawer 250, Hendersonville, N.C. 28793, or (704) 692-9136.

June 18-30

Summer Institute on Aging for Religious Workers, Baylor University, Waco, Texas. Contact: Ben E. Dickerson, Institute of Gerontological Studies, B.U. Box 7292, Waco, Texas 76798-7292, or (817) 755-1164.

June 19-23

Deadly Memories I, Summer Workshop in Theology, Xavier University, Cincinnati, Ohio. Contact: Center for Adult and Part-time Studies, 3800 Victory Pkwy., Cincinnati, Ohio 45207, or (513) 745-3355.

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, P.O. Box 1974, Snoqualmie, Wash. 98056, or (206) 888-1307.

June 23-25

Called to the Academic Life, Kenyon College, Gambier, Ohio. Contact: Sam Portaro, Jr., Brent House, 5540 S. Woodlawn Ave., Chicago, Ill. 60637, or (312) 947-8744.

June 24

Nativity of St. John the Baptist

June 25-30

Christianity and Literature: "C. S. Lewis: His Journey and Ours," Kanuga Conference Center, Hendersonville, N.C. (See above.)

June 26-30

Deadly Memories II. (See above.)

June 29

St. Peter and St. Paul, Apostles

June 30

15th Annual Integrity Conference, San Francisco, Calif. Contact: (415) 553-5270.

July 2-7

National Stewardship Conference, Kanuga Conference Center, Hendersonville, N.C. (See above.)

July 9-15

Contemplation and the Modern Self: The Monastic Experience, Bishop's Ranch, Healdsburg, Calif. Contact: Canterbury Cathedral Trust, 2300 Cathedral Ave. NW, Washington, D.C. 20008.

July 9-15

1989 Evergreen Music Conference I, Evergreen, Colo. Contact: Evergreen Conference Center, Evergreen, Colo. 80439.

July 16-23

1989 Evergreen Music Conference II. (See above.)

July 22

St. Mary Magdalene

July 25

St. James the Apostle

What next for Episcopal religious orders?

"The religious life in the Episcopal Church is at a critical stage right now, and unless we face some hard issues, some of our communities will not be viable in 20 years. Some of them are in fact not viable right now, having fewer than six life professed members, and yet they continue."

Thomas Shaw, superior of the Order of St. John the Evangelist, spoke to the Conference on the Religious Life, a gathering of monks and nuns from 19 Episcopal religious orders, in Chicago, April 10-12.

"Some of the Episcopal Church's religious communities, especially those for women, have been involved in a single type of work for many years, such as education or nursing homes or work with the mentally handicapped. Today they

seek new ministries and are uncertain about their future. Many of the sisters are older, and there are few new vocations. This conference is to help us all look at ourselves and our make-up and decide about our future," Shaw said.

Participants in the conference discovered significant differences among their orders. "Each order is autonomous and has its own unique charism," says Sister Mary Winifred of the Community of the Holy Spirit. "Some groups voiced a need for leadership training while others felt they had a wealth of developed skills that have not yet been utilized."

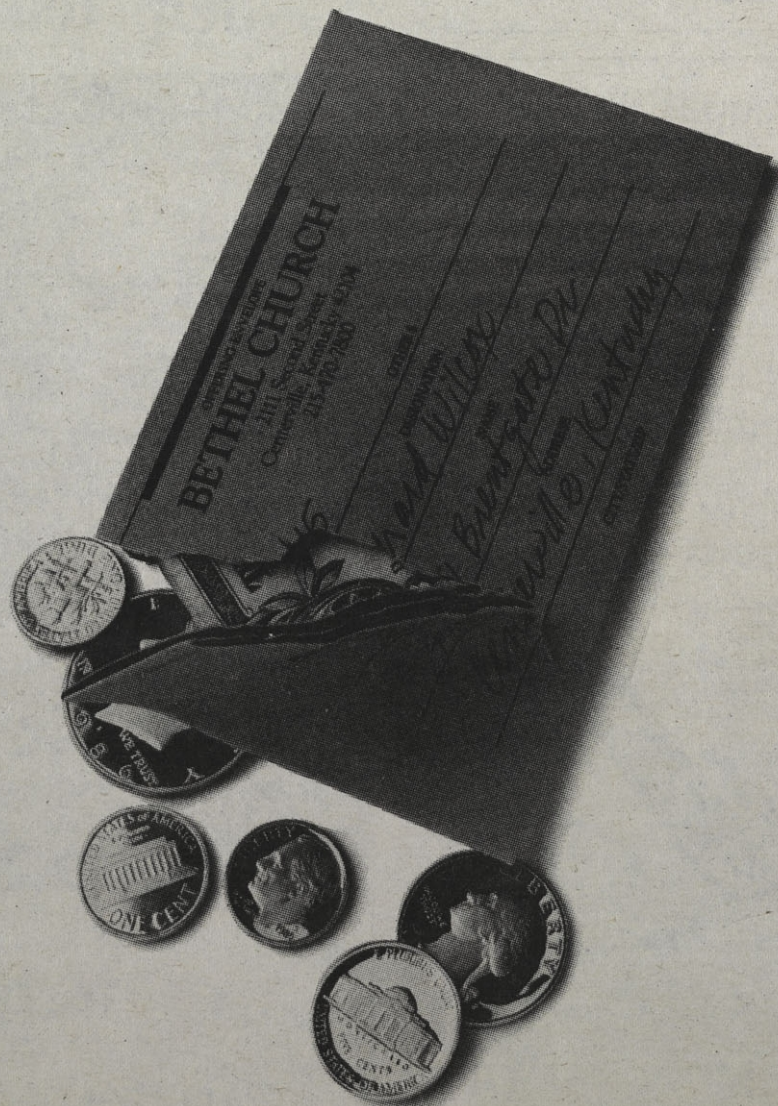
The Community of St. John Baptist in Mendham, N.J., with eight professed members, is among those exploring new ministries for the future.

"We've worked to send one of our members to seminary now that women can be ordained," says Mother Suzanne Elizabeth.

"We're also developing a program for oblates where people can be associated with us and maintain a stricter rule without actually living in the convent," she adds. "Our oblates make an annual retreat, say the daily office, maintain an appointed prayer time, exercise a spiritual ministry in their parish church and enter spiritual direction with one of our sisters. We also have a summer program where people can spend two weeks with us to try their vocation."

Most other Episcopal religious orders have similar programs and associate members, varying according to the nature and purpose of the order.

DO BUDGET LIMITATIONS SHORTCHANGE YOUR CHURCH?



These days, "little change" is a bad prognosis for church budgets. When annual giving increases only a few percentage points each year, programs may lose ground to rising inflation and cost of living.

Quick-fix remedies usually rely on gimmicks — but gimmicks don't touch the heart of the solution. Your church needs an immediate boost for the short term and growing financial support in the years ahead. That's where we can help.

RSI is the most successful church fund-raising company in the United States. From 16 years of experience, we know how to develop growing stewards who will substantially increase giving to your immediate budget program, and expand their roles in subsequent years. More than 1,300 churches have formed partnerships with RSI to remodel, build, relocate, clear existing debt — and to subscribe annual budgets that put flexibility in your finances.

If you need to substantially increase your church budget, call RSI. These days, churches need more than a little change.

RESOURCE SERVICES, INC.
America's Premier Church Fund-Raising Company

12770 Merit Drive, Suite 900
Dallas, Texas 75251
800-527-6824
Calgary, 403-236-1554
Toronto, 416-492-3218

Submarines wake up Georgia congregation

by Richard H. Schmidt

St. Marys, Georgia was a quiet—some would say sleepy—little town in 1978. Most of its 3,000 inhabitants had never lived anywhere else and the town seemed hardly to change from one decade to the next.

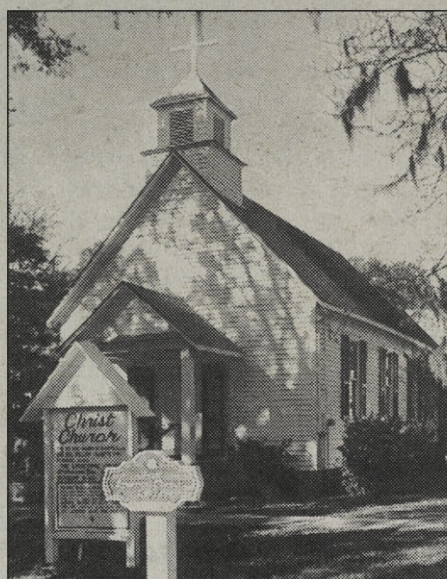
Then came the submarines. On January 26, 1978 the Secretary of the Navy announced that Kings Bay, the estuary on which St. Marys sits, would be the site of a new naval submarine support base.

Construction workers and naval personnel arrived by the hundreds. With them came shopping malls, office complexes and new apartment buildings. The town's population has tripled in 10 years.

More is yet to come. Earlier this year the first of 10 Trident II submarines to be stationed at Kings Bay arrived. Each Trident submarine will bring 300 crew members into St. Marys, many with spouses and children in tow. The area's population is projected to be 20,000 by the turn of the century.

If the town seemed sleepy in 1978, its Episcopal congregation seemed sleepier still.

"I remember one Sunday I came as the lay reader—we had a priest only twice a month," says Thomas Stafford, senior warden of Christ Episcopal Church in St. Marys. "I brought my daughter as the acolyte. The organist came—and that was it. So I started reading the service for the three of us. About half way through,



Christ Church, St. Marys, Ga.

a visitor from out of town who had come to see the historic sites walked in. That made four. I went ahead and read the lay reader's sermon, looking mostly at the visitor."

Now Christ Church has two services each Sunday because the church only seats 95 people, including choir stalls and chairs in the aisles, and that isn't enough. It also has four new classrooms, an enlarged parish hall, a four acre tract of land for a new church bought with Venture in Mission funds, and for the first time, a resident rector.

William Mac Flowers was installed as rector February 12.

Flowers, 39 and a former Marine,

says the explosive growth of the congregation is greeted with unmixed joy by the older members. "You might think the historically rooted people would resent the sense of losing control, but it's really the exact opposite," Flowers says. "They are enthusiastic about the numbers and grateful that this has allowed them to become a self-sustaining parish."

"The congregation is composed of people from all over the United States," says Stafford. "There's constant turnover, and that's been good for us. It's kept us aware of how diverse the Kingdom of God is and of what's going on in the broader church, more than would be possible if we were just a small congregation in a stable little town."

Although some long-time residents expressed reservations about the naval base when it was first announced, the town today seems to have accepted its newcomers with open arms.

"These are active people who help establish the Red Cross, social services, homes for battered women, care for the needy, and such things," says Stafford. "Nearly everyone is glad the Navy has come. We've all made new friends."

Not quite everyone is glad. Anti-nuclear protesters occasionally demonstrate at Kings Bay. "They seem to be mostly people from elsewhere, professionals, who come in here. We look at them like hippies, very sincere in their beliefs, and we respect their constitutional right to demon-

strate. They're peaceful. I doubt they'd be too comfortable in our congregation, though, with all the naval officers present," says Stafford.

"When I was interviewed I was asked what I'd do if an anti-nuclear group asked to use the parish hall," Flowers says. "I said my first responsibility was to be pastor to the people I try to shepherd and be keenly aware of their feelings. If I thought it would be divisive in our parish, I'd have to deny the outside group's request to use the parish hall. But that hasn't happened yet."

Christ Church has placed a large advertisement in the newcomer's guide published by a local newspaper and distributed to everyone moving into the area. "But word of mouth from one Navy family to another is our best advertising," Flowers says. "They're like the lady at the well in John 4—they say to their friends, 'Come and see.' Many of these people are not Episcopalians to begin with, but they come here, meet people, feel the friendly air, and go and tell their Navy friends."

"We'll be leaving St. Marys next year when I retire," says Navy Captain Gerald Nelson, former senior warden. "We'll regret leaving this area because of all the people we've learned to know and love here. But we believe this church has a fantastic future and we hope to stop back here some day to see it."

William B. Daniels, editor of *The Church in Georgia*, contributed to this story.

THE SOCIETY OF MARY
An Anglican Devotional Society
For Information Write:
Mr. Wallace H. Spaulding
1206 Buchanan Street
McLean, Virginia 22101

CARTER KERNS
INVESTMENT ADVISOR
Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801

Wall Plaque

Episcopal Shield Collection

All items gift boxed

Write or call
toll-free for
complete catalog.

Custom design
a specialty.

For the desk

Bookmark



TERRA SANCTA GUILD®

858 Sussex Blvd., Box 300, Broomall, PA 19008

1-800-523-5155

**We'd like to
help tell your story...**



And we're proud to offer your parish the opportunity to obtain pictorial directories that will be treasured for generations to come. Now, even a parish with as few as 50 participating families can have a parish directory at no cost! It's the perfect tool to help bring your parish family closer together.

Your pictorial directory will include a custom color cover, color pastor's page, color activity page, black/white activity page, black/white history page, and complete roster of all members. And your parish's participation in the Directory Service means you can take advantage of our list of bonuses! In addition, each participating family will receive a beautiful 10 x 13 color portrait!

As a further benefit, we've established The Performance Guarantee, which insures prompt delivery of your directory. So call the toll-free number below, and get all the latest Directory Service information and material from your Episcopal Parish Directory Service.



Directories are produced by Coppinger & Affiliates, Cleveland, Tennessee.

The EPISCOPALIAN
PARISH DIRECTORY SERVICE

CALL TOLL FREE... 1-800-826-2325



Howard Davies, Liverpool Daily Post and Echo.

Liverpool Football Club manager Kenny Dalglish arrives at memorial service April 29.

Liverpool's churches respond as one to soccer tragedy

by Rob Marshall

Church leaders in the city of Liverpool have emerged stronger and more ecumenically motivated as a result of Britain's worst sporting disaster. Ninety-six people died, all of them Liverpool football fans, after a soccer match in Sheffield on April 15. The community continues to grieve.

Liverpool, situated in the north-west of England in a generally depressed and struggling industrial region, is deeply religious. Roman Catholic, Anglican and other Protestant churches have always tried to work closely together. But this disaster has forged new relationships and deep understanding.

Liverpool boasts two top-class football teams, Liverpool and Everton. In the semi-final clash between Liverpool and Nottingham Forest at a neutral venue in Sheffield, the 96 victims perished as crowds were crushed against barriers erected to prevent acts of soccer hooliganism.

Clergy throughout Liverpool have taken a never-ending series of emotionally charged funerals. Counselors and social workers have joined many clergy in ongoing psychological support for those affected by the tragedy. Financial aid is being sought in the form of emergency appeals.

Many of those who died were under 30. The youngest child was a 10-year-old schoolboy. Some families lost two children.

Clergy have respected the privacy of each individual family. There have been no emotional funeral scenes or bereaved families interviewed as part of the media response to the enormity of the disaster.

Two major ecumenical services will remain in the minds of the families and footballers, probably for the rest of their lives. The first was 24 hours after the disaster when Roman Catholic Archbishop Derek Worlock conducted a requiem mass which attracted thousands of people.

Anglican Bishop David Sheppard was brought by helicopter from a remote Scottish island, where he was on vacation, to take part in the mass. All denominations were present—Baptists, Quakers, Anglicans, Pentecostals. This requiem was about the hope of God, and denomination did not matter.

Two weeks later, on April 29, the Anglican cathedral was the venue for the official memorial service. Situated only half a mile from the Roman Catholic cathedral, the two are linked by appropriately named Hope Street. Once again the occasion was ecumenical, with all denominations taking part.

The Duke and Duchess of Kent represented the Royal Family, and Prime Minister Margaret Thatcher attended the service along with many other members of the House of Commons. The bereaved families were obviously overcome by the sense of support and occasion.

Sheppard told the congregation that Liverpool was in the hearts and minds of many in the country. The Queen had sent the bishop a personal message of sympathy.

At the end of an emotional hour of music, prayers and remembrance, Basil Cardinal Hume, Archbishop of Westminster, joined Archbishop John Habgood of York in a forceful act of unity when they dismissed the congregation with prayers and a blessing.

Liverpool has been devastated by this tragedy. But no one can doubt the obvious sense of unity which is represented not only by the churches working together, but throughout the whole community.

Seeds sown in the past, as churches have slowly planted ecumenical projects around Liverpool, should see a sudden spurt of hopeful and fruitful growth.

Rob Marshall is communications officer for the Diocese of Bradford, England.



FANTASTIC GRADUATION GIFT IDEA FROM ST. MARK'S PRESS

Spiral-bound **Lectionary and Lector's Guide** priced at \$19.95 plus postage & handling.
Perfect-Bound **A Lector's Guide** only \$12.00.
Perfect-bound **Lectionary** only \$12.00
Spiral-bound **Lectionary** only \$14.00.
Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted

ST. MARK'S PRESS
2040 WESTRIDGE DRIVE
WICHITA, KS 67203

Stewardship Conference

July 2-7, 1989

co-sponsored by Episcopal Church Center Stewardship Department

learn how to develop better congregational stewardship

\$195 per participant, special family rates

Kanuga
AN EPISCOPAL CENTER

Postal Drawer 250
Hendersonville, NC 28793
704/692-9136

INTEGRITY

XV YEARS

AFFIRMING

lesbians and gay men in
Christian witness & wholeness

CALLING

the church to justice, equality
and inclusion in attitude
and action

CELEBRATING

"The Fullness of Time"
National Convention
at Grace Cathedral

San Francisco June 30-July 3, 1989
for information call
415-553-5270

Help the church grow in understanding. Join Integrity.



Integrity, Inc.
P.O. Box 19561
Washington, DC 20036-0561

MEMBERSHIP

I'm proud to be a part of Integrity and enclose the following membership fee

<input type="checkbox"/> USA Annual Membership	\$ 20	<input type="checkbox"/> Student/Senior Citizen	\$ 10
<input type="checkbox"/> Couple Membership	\$ 35	<input type="checkbox"/> Low Income	\$ 10

Name _____

Address _____

Phone (____) _____ Other information: _____

SEND FORM & FEE TO Integrity P.O. Box 19561 Washington, DC 20036-0561

Money crunch hampers historic Caribbean seminary

by Joseph Britton

Nearly 800,000 Anglicans inhabit the eight dioceses of the Province of the West Indies. Codrington College on the island of Barbados is the province's seminary.

Despite the province's size, Codrington College is a small school—25 students and a maximum capacity of 35. Economic and logistical problems make increasing the enrollment a major challenge.

Funds are often not available to pay for a man's seminary education (the province does not ordain women). Frequent currency devaluations create an additional drain on the financial resources.

The yearly fees at Codrington are \$5,200—a substantial amount for poor students and dioceses—yet the actual cost per student to the college is nearly \$9,000. The difference must be made up from Codrington's small endowment of approximately \$2.5 million. The financial picture is further clouded by fluctuating sugar prices, which largely determine the economic fortunes of the region.

The Episcopal Church in the United States exerts a strong pull on Caribbean clergy, creating a drain of priests from the province. More clergy from Belize, for example, are serving in New York and New Jersey than in Belize.

"The Episcopal Church cannot be blamed for the drain of clergy," says Canon Noel Titus, principal of Codrington since 1983. "Economically, the situation in the province is hardly viable—there is nothing to live on."

The resulting clergy shortage in the West Indies is severe. A vacancy in a parish is critical. Moreover, parishes usually include several congregations. One priest, Titus reports, has 23 congregations—some in his own parish, others where he is filling in.

Clergy therefore do not speak of "Sunday" services, but of "weekend" services. They may hold services in as many as eight locations each weekend, from Saturday noon until late Sunday evening.

"Codrington College is critical to the survival of the province," says Titus. "No U.S. theological school is affordable so if Codrington College collapses, the province will collapse."



Where else can we get clergy?"

The college has undertaken several new projects. It has established fundraising committees in England, Canada, the United States and the Caribbean, hoping to raise \$1 million by the end of 1989 to restore its aging buildings. The main building dates from 1745 when the college was

founded.

The Episcopal Church has already made possible the upgrading and expanding of the library. Venture in Mission grants from five American dioceses and a grant from the United Thank Offering supported these projects. For the first time the college has adequate study and storage

space.

Codrington hopes to expand to include theological education for lay teachers of religion. "As I see it," says Titus, "the college has the potential to become more than a place for training clergy. It can become a missionary center for the province."

The college is also exploring opening a counseling center, especially for alcohol and drug abuse, to recover its earlier role as a medical training facility. The original bequest made by Christopher Codrington in the early 18th century specified that the college should provide for both spiritual and physical needs. Up to the end of the 19th century a medical teacher was always on the staff.

Joseph Britton graduates from General Theological Seminary this spring.

Province of the West Indies

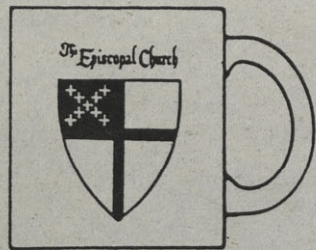
Area: Most Caribbean islands and some adjacent regions, 1,800 miles from east to west, 1,200 miles from north to south, including 14 independent nations.

Church: Eight dioceses, 892 parishes, 368 clergy, 770,000 members.

Church history: The Church of England established mission stations in territories which became British colonies. The independent Province of the West Indies was established in 1883. Orland U. Lindsay, archbishop of the West Indies, has his offices in St. John's, Antigua.

HIGH TEA

11 oz. White Ceramic Mug with
3 color Episcopal Shield



send 6.95 to: (includes shipping)
Shield Products
350 Burnside Rd.
Monticello, IL 61856

allow 4 weeks for delivery - custom orders available

"BURIAL in THE CHURCH not from THE CHURCH"

After careful research and planning, we installed a 64 unit Armento Columbarium. We were pleased that within four months, 29 niches had been claimed. Much of this positive response was due to the education and preparation of the congregation.

The expert craftsmanship and the rich beauty of the bronze combine to enhance the north entrance into our nave. This is especially important since the installation is part of the fabric of our baptismal area. We truly act out what we believe - that we are baptized into the death and resurrection of Jesus Christ.

We have the capacity to expand to 240 niches and intend to proceed as soon as the need indicates.

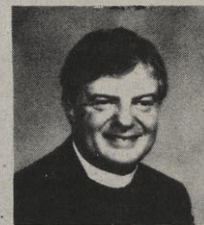
Joseph DiRaddo

The Reverend Joseph DiRaddo, Rector



Modified arrangement of Niches by architect
1st Phase, 64 niches, Grapevine Design

Special thanks are due for the success of this columbarium ministry to the untiring efforts of Joyce M. Griffin and for the fine architectural designs by Kenneth Martin Graves Architect Chairman, Columbarium Committee.



The Reverend
Joseph DiRaddo
Rector
St. Luke's Episcopal
San Antonio, Texas

ARMENTO
Liturgical
Arts

1011 Military Rd.
P. O. Box 39
Buffalo, NY 14217
Phone: 716/875-2423
FAX: 1-716/875-8011

Write or FAX for FREE Kit of Information

Judge in Fiji settles Methodist dispute

Suva, Fiji—An attempt by disgruntled conference members to dismiss the president of the Methodist Church in Fiji (MCF) has been foiled by the island's chief justice. Alleging that conference President Josateki Koroi was too lax on Sunday restrictions, conference members like Nemani Cakacaka asked: "How can we have a shepherd who picks tomatoes and delivers dalo on Sundays?" Conference members attending a special meeting unanimously voted to support acting president Isireli Caucau. But Chief Justice Timoci Tui-vaga has ruled the "purported displacement" of Koroi null and void; Koroi will complete his third and final one-year term at the end of the year. MCF is the largest denomination in Fiji, which has a population of about 750,000, about half of whom are counted as Christians.

Malay Muslims face stiff penalties for conversion

Singapore—Legislators in Malaysia's Pahang state assembly have approved a new law which raises the fines for Muslims who apostasize or preach other religions and authorizes mandatory whippings, according to a report in Singapore's daily *New Straits Times*. The lawmakers also approved a law which prohibits non-Muslims from using expressions of Islamic "origin" to describe anything pertaining to non-Muslim religions. The Malay-language Bible, known as the *al-Kitab*, was banned in 1981 because it uses words like *Allah* (God) and *rasul* (God's messenger). The ban was partially lifted in 1984 to allow its use exclusively among Christians. It is obtainable in only five outlets. Islam is the state religion of Malaysia and is adhered to by virtually all ethnic Malays, who make up 50 percent of the population. The rest are ethnic Chinese or Indians who practice Buddhism, Hinduism or Christianity (an estimated 861,800 Malaysians are Christians). The new laws have caused great concern among the country's Christians, says an anonymous source who sees the country moving toward a "police state."

Chinese Protestant leaders consult U.S. theological education experts
Beijing, China—Three Chinese Protestants spent a month and a half visiting various theological institutions in the

U.S. to gain insights into how to rebuild their church in the wake of this country's cultural revolution and government persecution. They hoped to gather information on student recruitment and continuing education. Bishops Shen Yifan and Sun Yanli and the Rev. Wu Gauzi traveled to institutions as diverse as Yale Divinity School and the Denver Conservative Baptist Seminary. Although the "post-denominational" church began to emerge in the late 1950's, repression resulted in diminished clergy ranks. Since 1979, however, over 5,000 churches have

BRIEFS

either reopened or been built. In addition, Christians in the countryside gather at some 18,000 "house churches." Although Protestants number over 4 million, the country has only 12 Protestant seminaries with fewer than 700 students in all, according to Shen. Shen, a former Anglican priest, and Sun, a former Methodist minister, were consecrated in June, 1988, the first Protestant bishops to be consecrated in China since 1955.

Middle East church council urges dialogue on Lebanon

Limassol, Cyprus—The Middle East Council of Churches has appealed to the worldwide ecumenical community to "undertake sacrifices that would initiate between them a constructive process of dialogue leading to solution" in Lebanon. Since mid-March, the devastated country has been wracked by fighting which erupted when Christian Prime Minister Michael Aoun attempted to drive the Syrians out of Lebanon. In his appeal, the council's general secretary, Gabriel Habib, charged that the international community "has tended to ignore or neglect Lebanon on the ground that it is too difficult to understand or too dangerous to approach." He asked for donations of medical supplies, blankets and mattresses for those whose homes have been destroyed and assistance in establishing an emergency preparedness fund for food and other necessities. In the first meeting held since the outbreak of war in 1975, leaders of Lebanon's six principal religious communities agreed on fundamental guidelines for bringing peace. These include an

end to Israeli occupation in southern Lebanon. Following Israel's withdrawal, a national unity government, which does not yet exist, would discuss the Syrian presence.

Hong Kong evangelicals urge Christians to remain

Hong Kong—Evangelical Christians are calling on their "brothers in Christ" to remain in Hong Kong after 1997 when the British colony will revert to the People's Republic of China. In an appeal late in March the Hong Kong Church Renewal Movement asked Christians to sign the "Mission Hong Kong—2000" statement, which calls for a continued commitment to the island after the takeover. The organizers hope the signers will form the basis for a Christian network before the expected upheavals of 1997, said spokesman W. G. Yu. Meanwhile, a group of Hong Kong human rights activists have sent a petition bearing some 24,000 signatures to the People's Republic demanding the release of political prisoners. A group of seven activists headed by a Roman Catholic priest attempted to deliver the petition to the National People's Congress standing committee secretariat. Customs officials at Tianjin airport seized it. Chinese law prohibits short-term visitors from carrying large volumes of "printed matters," local newspapers reported the officials as saying.

Church of Scotland urged to establish school network

Stirling, Scotland—New British government legislation makes possible the Church of Scotland's establishing its own network of schools, says Edinburgh University chaplain Robert Anderson. By doing so, the Presbyterian denomination, the largest church in this country, can counteract the loss of Christian influence in non-sectarian schools and have "the same educational privileges as the Roman Catholic Church," Anderson said in his denomination's magazine, *Life and Work*. Calling religious education in public schools "a joke," Anderson blamed crime, divorce, alcohol abuse and drug addiction on the "dismissal of Christian influence to the periphery of school life." The government has funded separate schools for Roman Catholics since 1918, and Muslim community leaders are using the new legislation to establish their own schools.

SILK SCREENED APRONS

Have you hugged an Episcopalian today?

- Yellow apron with navy imprint (AE501)
- White apron with royal imprint (AE502)
- Medium blue apron with white imprint (AE503)
- Durable easy-care fabric
- Handy waist pocket & adjustable neck strap
- 36" long and 24" wide

Apron (AE501, AE502, AE503) \$9, two aprons-\$16, six aprons-\$42. Specify color(s) desired. Add sales tax for delivery in N.Y. Money back guarantee. Also available for other denominations.

MARKETING TANGIBLES

Rawson Rd. E., Cuba, N.Y. 14727
(716) 437-2923

One clip of the scissors can cut you in on guaranteed income for life... and strengthen your church at the same time

It is easy when you purchase a Charitable Gift Annuity from the Episcopal Church.

An annuity is a contract between a donor and the Episcopal Church that guarantees regular fixed payments for the life of the donor and one or two additional beneficiaries.

Though you purchase the annuity through the national office, the gift it creates can be used at the parish, diocesan or national level, as you designate.

All the while you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church. For more information use coupon below or call 1-800-334-7626 Ext. 410

TO: STEWARDSHIP OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me—at no obligation—additional information about CHARITABLE GIFT ANNUITIES E 689

Name _____

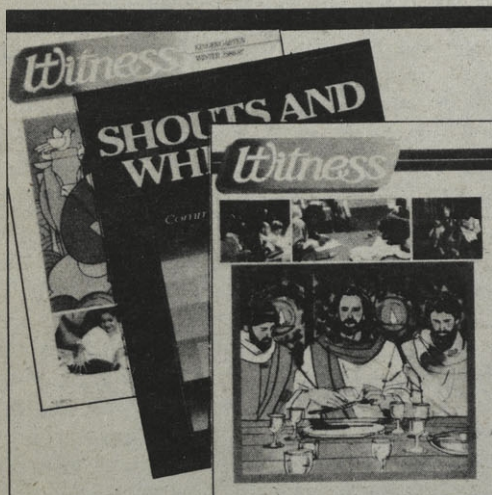
Address _____

City _____ State _____ Zip _____

Phone _____ Birth Date _____

Parish _____ Diocese _____

THE EPISCOPALIAN JUNE, 1989 11



Witness

SUNDAY SCHOOL CURRICULUM

The Sunday school curriculum now being enjoyed by thousands of students and teachers!

- Bible centered ■ New every year, every quarter
- Up-to-date and relevant ■ Uniform themes ■ Colorful
- Creative teaching resources ■ Group graded

Available at your local Christian bookstore or:

Augsburg Fortress

Atlanta, GA ■ Austin, TX ■ Chicago—Niles, IL
Chicago, IL ■ Columbia, SC ■ Columbus, OH
Garden Grove, CA ■ Harrisburg, PA ■ Hicksville, L.I., NY
Los Angeles, CA ■ Minneapolis, MN ■ Mountlake Terrace (Seattle), WA ■ Omaha, NE ■ Philadelphia, PA

Request
Your FREE Samples!

Saving lives: Church enlists in the

New York City

Coalition removes crack house

The drug problem across the street from St. David's Church in the South Bronx came to a head the day of a parish funeral a couple of years ago.

Across 160th Street was a notorious crack house. Normally the church notified the house's motorcycle gang security unit when a funeral was coming up so parking spaces could be cleared.

But the rector, Bertram G. Bennett, Jr., had been away on a trip and returned the day of the funeral. Arrangements had not been made. Drug traffic cars were so thick that mourners at the funeral could find no places to park.

That did it. St. David's became a member of South Bronx Churches, an organization of 45 churches of various denominations, Bennett says, and they began making the rounds of police precincts in the community.

"We asked for a visible presence—for a Yankee Zones program," said

Bennett, referring to the big police turnout for games at Yankee Stadium six blocks from St. David's.

The result, says Bennett, was police protection, at least on Sundays. And even more tangibly, city demolition of the six-story, 24-apartment crack house.

"The day they demolished the building," says Bennett with a rueful chuckle, "they had 20 police there to protect the construction workers and none to protect our parishioners. We brought that to their attention."

Drugs, however, "are still very evident," he says. In a building adjacent to the church, drugs are sold, and two blocks away is a big trafficking center. The dark trade takes its toll.

"We used to have a food pantry and gave away bags of food to poor people," he says. "But people were breaking in just to get the food. It was costing us a lot to fix doors and windows so we had to close the pantry."

Preventive work to keep young people out of the drug culture is the emphasis of Bronx Youth Ministry (BYM), an agency of the Diocese of New York, says Peter Saros, its executive director.

BYM's four-front approach, involving about 4,000 kids, includes: an after-school program at churches

where children 6 to 13 get a snack and a hot dinner and can do their homework until their parents pick them up; an 8 a.m.-6 p.m. summer day camp program, also at churches, for the same group; and recreation and employment programs for youngsters 14 and up.

Los Angeles

Breaking up the street gangs

A new kind of gang is preying on Los Angeles, according to Oliver Garver. Suffragan bishop of Los Angeles, Garver also sits on the county youth gang services board. "A lot of people think in terms of the traditional gangs," Garver says. In the case of the new "entrepreneurial gangs," the bonding is economic rather than cultural, he says. But the result is the same. "When you are talking big bucks... increasing numbers of people get killed."

The Neighbor Youth Association (NYA) sits in the middle of the battle zone.

Founded by the diocese in 1906, it is one of the oldest social service agencies in the city. Since 1972, it has

Episcopal parishes and dioceses have many programs to fight drug problems, reports from six locations across the country.

received federal, state and county monies to offer drug treatment programs on two sites in the ghetto community, according to NYA executive director Adele Martinez. Most of the children and teenagers it serves either have a family member in a gang or are gang members themselves, she says.

Initially the two dozen or so NYA counselors spent their time doing group and individual counseling. In recent years, however, the organization has taken a more comprehensive approach to addiction. It now offers employment preparation. The agency is one of the few in the county to send case workers to the client's home. The staff also maintains contact with the police, the courts, and the schools.

As the age of its clients plummets, NYA staff have taken rap sessions and peer counseling into the high schools. The agency also oversees programs

targeted at schools to be a problem,"

Have been

I've been

stealing. The investment Police the v Church design vent youth Anac ton.

Cal gram youth two devel drug the D

Wh north south one at they a be a p In t ent p achiev Anaco afflict thems

The cated profe staffe uate s in a

Par up

I dents Ogde south the know

Ut rates grand in the City p

Philadelphia

Neighbors drive dealers out

Floyd J. Naters Gamarra—"Father Butch" in this neighborhood—is driving his rented red compact Nissan up Third Street in Philadelphia's Kensington section.

On almost every corner is a knot of two, three, four men standing or lounging on a stoop. This is Philadelphia's narcotics "supermarket," says Naters. Sixty percent of the illegal drugs sold in the city—cocaine, heroin, crack, amphetamines—are sold in this square mile. Every night, he says, you hear gunfire in the streets.

As we drive past one of these groups on the trash-strewn street, a man shouts, "Whadaya want?"

"He can't see my collar," says Naters, 46, who is wearing an electric-blue New York Mets jacket over his clerical shirt. "He thinks I'm a customer."

Naters is the farthest thing from a customer; he is one of Philadelphia's field marshals in the war against drugs.

This sunny morning he is taking a reporter on a tour of his part of Kensington. Right in the middle of it is St. Barnabas' Church, of which he has been vicar for more than five years.

Just up a cross street on our left we see the action itself—a drug deal being consummated.

We are seconds too late to see the man in the tight maroon shirt and

black trousers pocket his purchase, but we do see the man in the blue jacket and gray pants folding a wad of greenbacks in his hand. Both are smiling as they walk away.

"It's our community," says Naters. "We have to take it back for the children. If we don't, a lot of them won't live to be teenagers. You see 7- and 8-year-olds working as runners and lookouts—even users."

Three years ago, St. Barnabas'—under Naters' leadership—Advent Lutheran Church and St. Boniface Roman Catholic Church got together with three Kensington civic organizations and formed United Neighbors Against Drugs (UNAD).

Their first project was to reclaim for the community Norris Square Park, half a dozen blocks east of St. Barnabas'. Norris, a notorious drug hub, was then known in the neighborhood as "Needle Park."

"We invited members of the community, the police, the political leaders to join us in cleaning up the park," says Naters. "We held a vigil. We got the drug dealers out of there. We got it cleaned up."

Butch Naters has been beaten up three times by drug traffickers, once with rubber hoses, with warnings to forget his crusade. "I'm still here, thank God," he says with a rueful grin. "God takes care of his own."

On our tour, we stop at Norris Park, a square block in area. In its center is a concrete play area, and on this warm spring mid-morning a couple of dozen small kids accompanied by adults, mothers pushing baby carriages and elderly men on park benches are enjoying the place.

"See these kids and ladies in the park," says Naters. "That was not possible before we cleaned it up. It's



Butch Naters Gamarra in Philadelphia's Norris Square Park

so nice to see the park used by a lot of decent people in the neighborhood and good kids."

On the night of April 12, UNAD organized an even bolder vigil—on eight drug "supermarket" corners along Dauphin Street.

It began with a rally in Norris Square Park "to pray and invoke God's presence and hear speakers," says the vicar. Then they marched to the corners and spent the whole night there.

On each corner was a steel barrel with a wood fire in it and a group of 12 to 20 UNAD members huddled around it to keep warm. "We sang hymns and chanted things like, 'Drugs are no good, keep them out of the neighborhood,'" says Naters. "Ladies brought us coffee from their homes."

He quotes Police Lt. John Gallo as

estimating that the vigil cost the traffickers about \$250,000 that one night. "That's where it hurts them," he says. "We're going to do this as often as possible."

The neighbors that night also swept trash off the street, not so much out of neatness, but "because that's where [drug dealers] hide the drugs—not on themselves, but in old tires and trash on the street."

UNAD also runs a kind of Town-watch operation—but with a difference. It hands out "drug report" forms to neighbors who are asked to observe closely, from their homes, drug trafficking on the street.

The reports have been a significant factor in police confiscation of more than \$500,000 worth of drugs in a six-week period this spring, plus cars and weapons, \$250,000 in cash and the making of 59 drug arrests.

he war against drugs

and dioceses carry out
ight drug abuse. Here are
ations across the country.

ntly
pro-
om-
tive
of
ves
ang
she

targeting elementary schools and pre-schools. "We think that there should be a full frontal attack on the problem," says Martinez.

Washington, D.C.

Halting addiction before it starts

NYA
ing
In
iza-
sive
fers
ncy
end
The
the
ols.
ets,
and
ols.
ams

If we only touch 10 people who would otherwise have gotten involved in drugs, prostitution or stealing, it will have been worth it!"

The speaker is Rick Stanford, an investigator for the District of Columbia Police Department and a member of the vestry at St. Alban's Episcopal Church. He was describing a project designed by the church to help prevent crime and drug abuse among youth in the upper northwest and the Anacostia area of southeast Washington.

Called "Open Your Eyes," the program will seek to attract vulnerable youths to community centers in the two neighborhoods where they can develop positive skills and avoid the drug culture now running rampant in the District of Columbia.

Whether they live in the affluent northwest or the poverty-ridden southeast, youth too often have no one at home who knows or cares what they are up to or who knows how to be a parent.

In the northwest, children of affluent parents may be pressured to achieve and rebel against doing so. In Anacostia, hopelessness and despair afflict youth who see no future for themselves.

The two youth centers will be located in houses and led by part-time professional directors. They will be staffed by seminarians and other graduate students who will relate to youths in a low-key way.

Salt Lake City

Parish 'holds up a mirror'

In this state of mountains, deserts and wilderness, two-thirds of its 1½ million residents live on the Wasatch front, from Ogden in the north to Provo in the south. Utah is home to the Church of the Latter Day Saints, otherwise known as the Mormons.

Utah also has some of the highest rates of child abuse, alcohol abuse, grandparent abuse and spouse abuse in the nation, according to Salt Lake City priest Peter Van Hook. Instead of

isolating the problems caused by addiction, Van Hook's parish, All Saints', reaches out to anybody who comes from a dysfunctional family.

Often parishioners who give the priest the hardest time have the most horrible stories to tell, says Van Hook. "Those who suffered at the hands of alcoholics, of substance abusers, of child abusers are all telling the same story, that their childhood was pilaged and taken from them." Three A.A. and one N.A. (Narcotics Anonymous) groups which meet at the church have become community resources since the Mormons will not allow such gatherings in their ward houses, says Van Hook. All Saints' has a staff and congregation who "hold up a mirror" to the addict and "break the denial." In most cases, however, those in need of long-term treatment are referred to programs in the Salt Lake City area. "One thing we don't allow is for a person to sit in pain by them-

selves."

As its reputation as a place for those in need of healing has grown, All Saints' members have also felt free to share their own stories. But Van Hook does not see the parish as exceptional. "We have perceived a need and responded to it," he says. "We didn't stand around organizing it—it just happened."

Thirty minutes outside of Salt Lake City, St. Peter's, Clearfield, has started a support group for recovering substance abusers and their families. Group members take a "moral inventory" of their week and seek signs of the Holy Spirit in terms of their own growth, says rector Gail Edward Howlett. Eventually the diocese hopes to see similar groups in every parish.

St. Peter's also has a new parochial school with about 100 children in grades kindergarten through seven.

"One reason I am particularly excited about our program is that so many children come from dysfunctional homes," says Howlett. Children who break away from drugs don't realize that they may bring the same behavior patterns into adulthood, raising addicted children themselves.

Chicago

Parish teams for education

The parish can be a wonderful link between a need and a resource," says diocesan parish care administrator Chilton Knudsen of Chicago. Parishioners in a loving relationship with the addict can help that person take the first steps towards healing, she explains.

Over the past three years Knudsen has organized parish teams for "education, advocacy, and consciousness-raising" about addiction. Volunteers receive 22 hours of training, with a refresher course twice a year; they do not counsel or participate in interventions. Eight teams, from urban and suburban parishes, are already in place, with six more in the pipeline.

In the area of Chicago called the Near North, the Church of the Ascension sits among the "yuppie high-rises" but draws its congregation from all over the city, says retired schoolteacher Vinnie Orpen. Orpen says her team tries to educate the parish about addiction by including short pieces in the Sunday bulletin, coordinating adult education efforts and making sure petitions on the subject are included in the prayers of the people. "If drugs can just be spoken of matter-of-factly, it is easier for people in treatment to feel accepted in the parish."

For those not yet in treatment, the team serves as a referral service, often making use of intervention counselors available through the diocese. In her middle-class parish alcohol is a bigger problem than hard drugs because it is socially acceptable to drink, Orpen says. Since the team was formed almost two years ago, many parishioners have come to team members to ask for help in confronting their own addiction or that of a family member.

Amidst the low income housing projects of Chicago's Near West area, Cathedral Shelter feeds, counsels and houses substance abusers, both on a short-term and long-term basis. When Cathedral Shelter opened Higgins House, a halfway house for recovering alcoholics, in 1957, it was one of the first such ventures in the country. A residential treatment center for men, Higgins House now permits substance abusers of all kinds to spend a year in a structured setting. If they still do not feel ready to go back into the community, they may rent a studio apartment in Recovery House, a residential apartment facility with a less structured program, according to Elizabeth Clyde Propst, a member of the Cathedral Shelter staff.

Stephen Clapp, a free-lance writer from Washington, D.C., reported on the "Open Your Eyes" program. His article is condensed and reprinted from *Washington Diocese*. Other stories on these pages were researched and written by staff writers.



MISSION MEMO '89

TO:
The People of the Episcopal Church
FROM:
The Presiding Bishop
SUBJECT:
The 1989 Program Development Budget

There are many things that bind us together as Episcopalians. Chief among them is our common mission. This mission is reflected in part in the Program Development Budget of the Episcopal Church as approved by the General Convention in Detroit in July 1988. The total is \$38.2 million. That budget represents our response as the Church to the gospel mandate to preach the good news of salvation, and to serve a poor, suffering, and broken humanity.

I want all of you as Episcopalians to be familiar with the mission programs of the Church for several reasons. First, the dollar figures in the budget represent ministry that is carried out in the name of our Lord on behalf of all of us. Some of this is direct service to meet immediate needs. Some of it is to prepare individuals, parishes, and dioceses for ministry and to assist in that ministry.

Second, approximately three-quarters of the income for the Program Development Budget comes from the dioceses. This, therefore, is your money and the result of your faithful and sacrificial giving. You need a faithful accounting of it.

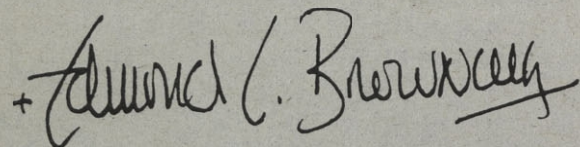
Third, I hope that learning more about the mission and ministry carried out through your Episcopal Church Center will help all Episcopalians to feel a part of that ministry. We together have one ministry and that is the ministry given us by Jesus Christ.

My first three years have been a time of listening. I have traveled extensively, visiting you in the dioceses of our Church and seeing the results of some of our joint mission efforts around the world as well. I traveled because I wanted to meet you and to hear from you what you felt we were called to do together. What I heard gave me a clear sense of how God is calling us in the *now*. At different times in our lives together we will have different priorities. Our financial commitments reflect how the Executive Council, the General Convention, and your Presiding Bishop believe we are being called *now* as a Church.

So, together we are carrying out our mission in the *now* as we believe we have been called. At the same time, we must continue to listen to one another, and to God, so we may faithfully, prayerfully discern God's vision for us in the future.

A word about the Mission Imperatives affirmed by the 1988 General Convention. I have referred to them as guideposts along the way as we make our journey. I ask that you keep them in mind so they may help you to reflect on how you are carrying out your part of our common mission.

As we go forward on our journey as God's people may we be strengthened in the knowledge of the faithful ministries of one another. May we know ourselves to be together in our prayers, and in our work.



1989 PROGRAM DEVELOPMENT BUDGET

The staff at the Episcopal Church Center serve the whole Church and support the Presiding Bishop as he fulfills his role as chief pastor and primate. The organization of Church Center staff reflects the way their work helps Bishop Browning and Executive Council in addressing the mission and ministry of our Church—that is, through mission programs (Mission Operations), administrative and support services (Mission Support), and funding and planning for mission (Mission Planning).

The Office of the General Convention is separate from the organizational structure which serves the Presiding Bishop, but is housed in offices at the Episcopal Church Center and is thus indirectly supported by the Program Development Budget.

Office of the Presiding Bishop \$1.2 million

The Presiding Bishop's personal staff help him to manage an immense workload as he ministers among the jurisdictions of our Church and other Anglican bodies globally. They coordinate his complicated schedule, facilitate his response to administrative demands, and assist him in providing appropriate oversight.

The Presiding Bishop's Suffragan for Chaplaincies

The Presiding Bishop's Suffragan for Chaplaincies serves directly under the authority of the Presiding Bishop. The suffragan is responsible for the pastoral care of military personnel and their families; those in Veterans' Administration hospitals; and those in federal penitentiaries. In 1989, this office will provide 125 full-time and 350 part-time chaplains with support, training, and materials to aid them in the sacramental and pastoral ministries so crucial to hundreds of thousands of people globally.

The Presiding Bishop's Suffragan for the Convocation of American Churches in Europe

Serving directly under the authority of the Presiding Bishop, the suffragan supports the Presiding Bishop's ministry to the American congregations of the Episcopal Church in Europe.

The Office of Pastoral Development

Under the leadership of the executive director, the Office of Pastoral Development provides a wide range of services, including help for dioceses in the search process for a new bishop; consultative and pastoral support to newly elected and ordained bishops and their families; and organizational support systems for bishops and diocesan staffs.

Deputy for Administration

The Deputy for Administration supports the ministry of the Presiding Bishop by helping to coordinate his schedule, attend to administrative demands, and provide appropriate oversight.

Deputy for Anglican Relations

The Deputy for Anglican Relations supports the Presiding Bishop in his ministry to the other provinces of the Anglican Communion.

Mission

Operations \$23.8 million

Mission Operations embraces the various mission programs of the Episcopal Church. Under the leadership of the senior executive, who reports directly to the Presiding Bishop, the executives of the mission program units work together as a team to share expertise and to coordinate their work.

World Mission in Church and Society

The largest single portion of the 1989 Program Development Budget is used to strengthen and support the mission of the Episcopal Church outside the United States through the programs of World Mission in Church and Society. These funds will provide:

- support for the Episcopal Church's 25 overseas dioceses and jurisdictions, including the dioceses of Province IX in Latin America, and the autonomous dioceses of Costa Rica, Puerto Rico, and Venezuela;
- partnership with 27 regional provinces and councils of the Anglican Communion, including support for Episcopal missionaries in Africa, Asia, Latin America, the Middle East, the South Pacific, Europe, and the Caribbean;
- recruitment and training of the Episcopal Church's appointed missionaries and volunteers serving throughout the world;
- programs of training and long-range planning with local leadership in dioceses and provinces of developing countries;
- partnership programs with several ecumenical agencies, including base support for the World Council of Churches and the National Council of Churches;
- publication of *World Mission News* and other materials to keep church members informed about the work of the Church overseas;
- staff support for the United Thank Offering.

Communication

Communication programs and services have become more and more important to the whole Church. Developing a comprehensive strategy for meeting the communication needs of the Church is thus a high priority in 1989 for both Bishop Browning and the members of Executive Council. The Office of Communication is coordinating the formulation of this strategy. Communication staff work with the staff from other Church Center units to develop and assemble publications, electronic media productions, and other materials that meet their communication needs. They also provide creative counsel to other church agencies and to interim bodies of the General Convention. The 1989 budget provides support for:

- developing and producing publications (including pamphlets, brochures, posters, newsletters and other resources) for use in furthering the ministry and mission of the Episcopal Church;
- the Diocesan Press Service (DPS), which regularly provides news and information about the Church to an expanding list of users (including 95 diocesan publications and the major religious and secular newspapers and magazines);
- developing, producing and distributing educational videotapes, slide shows, and other audio-visual materials for use throughout the Church;
- producing television and radio programs and spot announcements about the mission and ministry of the Church for local and national broadcast.

MISSION MEMO '89

Education for Mission and Ministry

Providing Christian education that effectively equips the members and leaders of our Church for ministry is another priority for the Presiding Bishop and Executive Council in 1989. Meeting the need for such education in the Church at large is the direct responsibility of the Education for Mission and Ministry unit (EFMM).

In 1989, EFMM will equip Episcopalians for ministry by:

- providing leadership training, education workshops, study materials, and other educational resources designed for adults, youth and children;
- publishing special resources for ministry and education such as *Into the World* and *Ministry Development Journal*;
- developing evangelism and church growth programs;
- promoting congregational development ministries in higher education through a coordinated support network of students, faculty and chaplains;
- providing support for three Episcopal colleges with predominantly black student enrollments in Virginia, South Carolina and North Carolina;
- providing staff and program assistance for the Council for the Development of Ministry, the Board for Theological Education, the Church Deployment Office, the Office of Pastoral Development, and the Standing Liturgical Commission.

National Mission in Church and Society

The programs of the National Mission in Church and Society unit focus on the mission and ministry of our Church in our own country. The 1989 budget will provide:

- programs serving blacks, Hispanics, American Indians, Alaskan Natives, and Asiamerican and Pacific Island peoples in the areas of congregational development, leadership training, and clergy recruitment;
- staff assistance and financial aid for the Navajoland Area Mission and 15 dioceses (Coalition-14) that are currently unable to be self-supporting because of difficulties posed by their location in isolated and sparsely populated areas;
- support for Episcopal agencies ministering to those with special needs, including AIDS patients and people who are deaf, aging, and/or blind;
- assistance for dioceses and congregations attempting to secure government funding to develop decent housing for handicapped and elderly persons and for low-income families;
- administrative support for the Appalachian Peoples Service Organization (APSO) as it confronts the unique problems of depressed areas of Appalachia;
- community leadership training, seed-money grants and education through the Coalition for Human Needs, the Jubilee Ministry program, and *Jubilee Journal*;
- support for the Washington Office of the Episcopal Church, which monitors legislation on issues of concern to the Church and helps the Executive Council and the Presiding Bishop represent the official policies of the Church to the federal government;
- programs which focus on public policy issues by stimulating discussion and action on questions of social justice and by drawing attention to public policies which either cause or relieve human suffering.

Women in Mission and Ministry

The Office of Women in Mission and Ministry (WIMM) provides coordination and support for a great variety of Episcopal and ecumenical organizations interested in ministry by and for women. The staff of WIMM also provide informative counsel to Executive Council and Church Center units as these become involved in women's issues and work to integrate women into all the ministries of the Church. The 1989 budget provides for:

- support and staff services for the meetings of the Council for Women's Ministries;
- publication of *The Journal of Women's Ministries*;
- support and development of a rapidly increasing number of educational programs and leadership training opportunities to enhance the status of women both in this country and in our partner churches of the Anglican Communion;
- Episcopal Church involvement with the World Council of Churches' Ecumenical Decade for Churches in Solidarity with Women.

Episcopal Migration Ministries (Refugees and Migration)

Formerly a unit within the Presiding Bishop's Fund for World Relief, Episcopal Migration Ministries (EMM) continues to enjoy broad international recognition for its effective and caring ministry of service. The \$1.1 million provided for EMM in the 1989 budget is coupled with \$1.2 million from the federal government and \$200,000 in "matching dollars." This provides a total fund of \$2.5 million (estimated) for relief and development assistance to refugees and displaced persons.

EMM's political, legal and social-service work relies on careful coordination with both ecumenical and Anglican partners in countries spanning the globe. In the United States, EMM works with Episcopal congregations that are willing to take responsibility for the care and resettlement of refugees, undocumented aliens and those seeking asylum. EMM facilitates the resettlement process and provides immigration counseling and legalization assistance.

Mission

Planning \$5.6 million

Bishop Browning has set up Mission Planning to be that part of the Church Center that provides immediate assistance in the face of unexpected calamity or extraordinary needs, works to enhance our Church's ability to fund mission, and anticipates future mission concerns by investigating and researching mission opportunities within the Episcopal Church and Anglican Communion. The senior executive for Mission Planning reports to the Presiding Bishop.

The Presiding Bishop's Fund for World Relief

Since its founding in 1940, the Presiding Bishop's Fund for World Relief has become an essential part of the mission of the Episcopal Church. As the Fund's ministry continues to evolve, more and more people throughout the world will receive immediate assistance in the wake of disaster and special ministry and service in the face of extraordinary needs. The 1989 Program Development Budget will provide staffing and administrative support for this special ministry of the Church.

Office of Stewardship

The General Convention has called stewardship "the main work of the Church." Mission is what God calls us to do; stewardship is living our

lives in response to that call. Our sharing of time, talent and treasure makes realizing mission possible—it is our ministry.

In 1989, the Office of Stewardship will support diocesan and congregational efforts to provide support for mission through:

- publishing theological, educational and practical planning materials that encourage tithing and a year-round approach to stewardship;
- providing workshops and special stewardship training for lay leaders, priests and bishops;
- supporting and serving a strong network of diocesan stewardship commissions;
- developing congregations that can serve as stewardship models and coordinating this effort through the diocesan stewardship commissions network;
- providing workshops and developing materials on planned giving for a growing number of diocesan planned giving officers who are providing pastoral assistance and financial counseling to Episcopalians interested in donating assets to the Church.

Mission

Support

\$7.6 million

Mission Support embraces the Church Center units that enable work to proceed efficiently and effectively. This involves providing a wide spectrum of services (ranging from equipping units with telephones and computers to supervising property maintenance) as well as managing our Church's financial and legal affairs and providing services for Church Center personnel. The senior executive for Mission Support is also the treasurer of the Domestic and Foreign Missionary Society, the corporate entity of the Episcopal Church.

Finance and Administration

Sound financial policies and careful management are crucial if the Church is to use its human and monetary resources to best advantage. The Finance and Administration staffs work to ensure that these principles are upheld as they manage the Church's legal and financial affairs. The Finance staff also provides special training for staff in overseas dioceses and sponsors workshops for diocesan treasurers and administrators in the United States. The Administration staff is responsible for the day-to-day running of the Episcopal Church Center.

Management Information Systems

Management Information Systems (MIS) provides for all information services within the Episcopal Church Center, including data processing, computer services, and staff training. MIS also processes orders for Church Center materials received from individuals, parishes, dioceses and other entities. MIS is a Church Center unit whose role is growing in importance as the Church expands and improves its communication systems and services. In particular, MIS staff are administering and managing the expanding electronic information network called EPINET.

Reserves and Contingencies

Good fiscal management includes the setting aside of money for unforeseen needs and opportunities. Accordingly, the Program Development Budget for 1989 also sets aside money for new mission work, provides for meeting other budget contingencies, and reserves an amount to be used in meeting the expenses of the 1991 General Convention.

Copies of *Mission Memo '89*, in brochure format, can be ordered from Episcopal Parish Supplies, 815 Second Avenue, NY NY 10017. Specify Order # 52-8919-1

Naomi Tutu: 'Daddy became famous and things changed'

by Richard H. Schmidt

"My grandmother was a domestic worker. Sometimes we would go to visit her in Krugersdorp where she worked. In our culture we treat everyone who is older than we are respectfully—I would not even call my older sister by her first name without putting *ausi* in front of it—that means elder sister and is a term of respect. But in Krugersdorp I would hear my grandmother called by her first name and ordered around as if no respect was due to her: 'Joanna, do this. Joanna, do that.' As a child, I found that unsettling, dehumanizing."

Naomi Tutu, 29-year-old daughter of Nobel laureate Desmond Tutu, carries many such memories with her. "Once my fiancé and I were beaten up by the police while we were standing outside a church waiting for my father to finish greeting the worshippers. It was physically painful, but there was an inner pain also, the sense that somebody has power over you for no inherent reason, but simply because he has a whip and you do not."

"Many things like that, big things and little things, work together to tell you that if you're black in South

Africa, you're more of an animal than a human being. As children our parents worked hard to teach us that we were human beings whom God loves, no matter what others might say or do to us."

Naomi Tutu has gone a long way from her childhood home in South Africa. She enrolled in Berea College in Kentucky in 1978, graduated and then took a master's degree at the University of Kentucky. She worked for a time in Hartford, Conn., and now is pursuing a Ph.D. at the London School of Economics. Her thesis topic: the economics of woman-headed households in black South Africa.

"My father was of course a great influence on me as a child. I remember so many times when he would be silly and playful, play the clown with my little niece and nephew. Some people think of my father as a man who is always thinking about weighty matters. They do not know him well," Naomi Tutu says.

When Desmond Tutu became a world figure, the Tutus' family life changed. "Daddy had been a parish priest, and we had learned to share him with the people of the parish—he was always in a sense their daddy, too. But that gave us lots of brothers



Naomi Tutu

and sisters, aunts and uncles. When Daddy became famous, that all changed. We continued to share him but with people we didn't know.

"But my mother was an important influence, too—people don't often ask about her. My mother taught me that your place in life and the things you should do are different as times change. When we were very young, she saw herself as a wife and mother primarily, but later she entered the political world. My mother helped set up the first domestic workers'

union in South Africa. She is more politically oriented than my father, who always thinks of things in religious terms. My mother sometimes advises my father on political things—but of course she advises him about most things!"

Naomi Tutu's engaging smile readily puts strangers at ease. She shows no bitterness. "But I have learned to be cynical of statements that things are going to get better if we just take the heat off," she says. "We've heard that before, and when we took the heat off, the clamps were tightened."

"I have learned to be cynical about western governments' pronouncements, too. I favor sanctions. . . . But the first thing I'd like from a western leader is far easier to bring to pass than economic sanctions. I'd like to hear a leader of the west say that apartheid is wrong—period. Many western leaders are willing to say, 'Apartheid is wrong, but. . . .' The 'but' means 'but we're willing to let your suffering continue while we talk about what to do.'"

Naomi Tutu has just published an anthology of her father's comments and sayings. *The Words of Desmond Tutu* is published by Newmarket Press.

WHAT KIND OF A WORLD DO YOU WANT?



Environmentally Sound? Peaceful?
With Equal Opportunity?
Concerned About World Development?

Then Consider

PAX WORLD FUND*

A mutual fund that invests in companies:

- _____ exercising pollution control
- _____ producing life-supporting goods and services
- _____ not involved in weapons production
- _____ with fair employment practices
- _____ promoting some international development

Pax World is a no-load, diversified mutual fund designed for those who wish to develop income and to invest in life-supportive products and services. IRA and Keogh plans available. Minimum investment \$250.

*Pax World Fund is the only mutual fund in the nation affiliated with a Foundation that, for six years, has supported tree planting in areas of the deforested Third World. This is not a solicitation in those states where the securities have not been qualified.

A prospectus containing more complete information about PAX WORLD FUND, including all charges and expenses, will be sent upon receipt of this coupon. Read it carefully before you invest. Send no money.

To: PAX WORLD FUND, INC.
224 State Street
Portsmouth, N.H. 03801

- ☐ Send IRA Packet
- ☐ Simplified Employer Pension Plan

Please send me a free prospectus and information on Pax World Fund.

EP1

Name _____

Address _____

City, Zip _____

Occupation _____

Telephone No. (☐ day ☐ evening) _____

QUALITY!

One can sense a fine swatch of fabric by its texture, color and durability.

At Fairhaven we associate "quality" with "our way of life," an active retirement community with a weave all its own.

Life care at Fairhaven has a weave all its own, a careful blend of services sensitive to its residents. Spacious living accommodations range from efficiency apartments to cottages with two bedrooms and den. Programs are designed to offer residents cultural opportunities on and off campus, or the serenity of Fairhaven's 300 acre campus.

The real fabric of Fairhaven is its ability to provide "long term" nursing care for its residents in a modern, fully-staffed Health Center.

Fairhaven is centrally located between Baltimore and Washington in historic Carroll County, Maryland.

If you are interested in learning more about a "total" life care retirement program, please write or call.

Ms. Judy Bernstein, Admissions Director, Fairhaven
7200 Third Avenue, Sykesville, MD 21784

FAIRHAVEN
A Non-Profit Corporation
(301) 795-8800

Sponsored by Episcopal Ministries To The Aging, Inc.

Yes, I am interested in more information.

A/89

Name _____

Address _____

City _____ State _____ Zip _____

Phone (____) _____

William Luceno, CEO of the New York advertising firm of Ally and Gargano, Inc., was honored by the Religious Public Relations Council for his work in developing the National Interfaith Advertising Campaign, a multimedia attempt to highlight the plight of the homeless □ On May 1 **Beverly Ann Moore Tasy** became the first black woman ordained priest in the Diocese of Central New York □ Soviet President **Mikhail Gorbachev** had several opportunities to chat with Archbishop of Canterbury **Robert Runcie** on his state visit to England early in April.

M. Richard Hatfield was installed March 29 as the 13th dean of Christ Cathedral, Salina, Kan. □ Bishop **Christopher Epting** has recently appointed **William Murdoch, Jr.**, archdeacon for the Diocese of Iowa □ Evangelist **Billy Graham** has accepted an invitation to preach in Hungary's largest outdoor sports stadium in July—the first time permission has been granted for such an event in an outdoor stadium anywhere in Eastern Europe.

episcopate



Sergio Carranza-Gomez, 47, was elected March 18 to be bishop of the Diocese of Mexico. Elected on the ninth ballot, he had led with a simple majority from the first ballot.

The Diocese of Mexico is one of the three jurisdictions formed when General Convention gave the Diocese of Central and South Mexico permission to divide. The continuing diocese of the church in Mexico, it voted to resume the name Diocese of Mexico; Carranza will thus become its sixth bishop. **Jose Saucedo**, who spent 31 years as bishop first of the Diocese of Mexico and then of the continuing Diocese of Central and South Mexico, chose to become the first bishop of the new Diocese of Cuernavaca.

Carranza, a cradle Episcopalian, attended Virginia Theological Seminary. Ordained in 1967, he has served churches in Monterrey and Mexico City and been dean and professor at Mexico City's St. Andrew's Seminary.

Rogers S. Harris, 59, suffragan bishop of Upper South Carolina, was elected April 29 to be bishop of Southwest Florida. The election was on the fourth ballot.



Jack Iker, rector of Church of the Redeemer in Sarasota, Fla., and immediate past president of the standing committee, was the closest contender in the field of six candidates.

A native of Anderson, S.C., Harris was educated at the University of the South and Virginia Theological Seminary. He has held numerous leadership roles in the Diocese of Upper South Carolina, including presidency of the standing committee. He is a member of the Theology Committee of the House of Bishops and a trustee of the University of the South.

Presiding Bishop **Edmond Browning** has appointed Long Island's Bishop **Robert Witcher** to be interim bishop for the Armed Forces until a new bishop is elected at the House of Bishops meeting in September □ St. Gregory's Abbey, the Anglican Benedictine

BRIEFLY noted

house in Three Rivers, Mich., has elected **Andrew Marr** its new abbot; **Benedict Reid**, the former abbot, resigned in February □ **Edwin B. Nettleton**, currently rector of St. James' Church, Taos, N. Mex., and Northwestern Pennsylvania's bishop coadjutor-elect, **Robert Rowley**, will be awarded honorary doctoral degrees by the Episcopal Theological Seminary of the Southwest at commencement ceremonies late in May.

Sister **Frances Mlocek**, a Roman Catholic nun and director of finance of the National Conference of Catholic Bishops, has been elected president of the 3,000-member District of Columbia Institute of Certified Public Accountants □ **James Solheim**, currently director of communications of the Diocese of Massachusetts, will soon become news director in the communications unit of the Episcopal Church Center in New York City □ **Ruth Libbey** is retiring after a fruitful and dedicated career as de-

ployment officer in the Diocese of Washington.

The Diocese of Newark has named **Elaine Kebba**, rector of St. Mary's Memorial Church in Haledon, N.J., its 1989 Canterbury Scholar □ **Florence Bustamante**, **William Porcher Dubose**, **Charles** and **Elizabeth Eades** and **Christina Gruning Hembree** have been honored with Newark's Bishop's Certificate of Merit □ **Phil Dietz** and **Ray West** have been named vice-presidents of Kanuga Conferences in Hendersonville, N.C. □ **Jerry Hames**, editor of *The Canadian Churchman* (now the *Anglican Journal Episcopal*) for the past 14 years, has resigned effective the end of June. □ **Peter Megargee Brown**, a New York attorney associated with the Episcopal Church Foundation since the days of Presiding Bishop **Henry Knox Sherrill**, has been elected president of the foundation, succeeding **David Emery Gile**.

Welcome, happy morning!

Jane S. Gould, assistant rector at Church of the Epiphany, Winchester, Mass., celebrated Easter this year with a Christmas-like observance.

She went into labor before the 9:00 a.m. eucharist on Easter Day, at which she was celebrant. The labor became heavy during the 11:00 eucharist, at which she assisted.

Jane left the church for the hospital with her husband John at 12:30 and gave birth to a healthy boy, Samuel Jennings Gould, eight pounds, 14 ounces, at 2:55 p.m.

Boys' School

DEDICATED TO THE INDIVIDUAL BOY WHO NEEDS SUCCESS

Est. 1946. Accredited boys' boarding • grades 7-12 • Structured for boys with basic subject deficiencies or not achieving potential • Remedial/Developmental Reading • International student body • ESL • 7 Interscholastic sports • Computers • Art and ceramics • Photography • Woodworking • Equestrian program • Farming • 5-week summer session.



The Phelps School
Malvern, PA 19355
(215) 644-1754

Women's Schools

"...the friends she's made will be her friends for life."

SAINT MARY'S

The Episcopal High School and College for Women

900 Hillsborough Street
Raleigh, North Carolina 27603
919-839-4100

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education with a most excellent presentation of the biblical faith. It teaches young people not only how to think, but how to shape their vision and values according to Christian ideals. It's a happy and wholesome place."

— Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on daughter Melissa's experience

Founded in 1922

Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call
THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800

education Guide

The Episcopalian reserves this section for listing qualified institutions of learning. To list your school contact **Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215)564-2010.**

Boys' School



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina



CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232



"The Circle"

The Circle *"The Dakota/Lakota (Sioux) believe that life is an unending circle without a beginning or an end . . . Within the circle are all living creatures, all that is in the heavens and all that is in the earth. A respect for all within the circle is a part of living in the circle, so that religious life cannot be separated from daily life."*

In the Spirit of the Circle

Having a baby: Are the workshops books, and therapists necessary?



by Christine Dubois

Everything my husband Steve and I do is a major production. It's the curse of being creative people. Whether we're rehearsing for a sing-

ing engagement, designing church school curriculum or planning the week's menus, everything takes endless discussion and generates wonderful creative energy.

So it's only natural that a major

decision like having kids would take some time.

Saying you're thinking about having a baby is like saying you're contemplating suicide—everyone tries to talk you out of it.

A neighbor lent us a book with page after page of checklists where "baby/maybe" couples could score the pros and cons of carrying on life on this planet. Our apartment was declared woefully inadequate, and our income was a joke.

But, for us, the practical considerations paled beside the moral/spiritual questions. Would God entrust a helpless, innocent life to two people like us? Were we called to be parents? Shouldn't we wait until we got ourselves together first—and if so, when would that be?

Older friends were mystified at our uncertainty. "In our day, you just got married and had kids," they said. "It worked for us." Younger friends recommended books and workshops and therapists who specialized in "life planning."

We talked, we prayed, we vacillated. Finally we committed our future to the Lord and tossed out the contraceptives.

It was different. Not physically—it's always good—but emotionally. Nothing anyone had said prepared me for the overwhelming sense of intimacy and love we felt. Opening ourselves to God and one another in this new way was like taking a step deeper into love. It felt like getting married all over again. I knew better than any checklist could tell me that we'd made the right decision.

Mountain climbers say there's a special bonding that takes place when you risk your life with someone. I've felt it on a smaller scale whenever Steve and I sing in public. Whether we're a hit or a bomb, we're in it together, and that's a joy nothing can match.

We're well aware of the risks of having children. But we also know that risk is part of any creative production. And by God's grace, most of our productions come together pretty well.

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

Doing 60

Time will tell—but *what*?

by D. Gordon Rohman

We learned as children to tell time, and the first thing was that we didn't "tell" it anything—like everything else adult, it told us. "When the little hand is on the eight and the big hand is on the one, it's five minutes past eight."

But that was the least of what time told us. Learning to tell time really meant learning to string the days of our lives like beads on the thread of our culture's story of time. Then we were to "tell our beads," that is, live our life according to the story we had been told. We learned lessons such as time flies, time marches on—and time will tell. For example, when the little hand was on the eight and the big hand was on the one, time was telling us, "You're late for school. Run!" Time, we quickly learned, was our enemy.

Learning to tell time this way can be fatal. We start running a race with the clock we will eventually lose. For among the other things our cultural time story tells us is this: Time finally runs out.

Time as enemy is the dominant time story of our time and of any time whose master myth is naturalism, the ideology that this world is the whole show.

The naturalist's story goes like this: Everything under the sun runs like a clock—including the sun itself. Everything from the solar system down to every last one of us is running *down*. In such a story, life is a terminal disease. We are born, we grow up, we run down, we die.

Like a play, our single-curve clock life is divided into three acts: childhood, adulthood and old age. Although nowadays we may break the acts at different decades, and although the whole play runs longer on average than it did 50 years ago, the plot's the same. We are assigned a part in each act so we will know how to "act our age."

In childhood we learn how to make a living. In adulthood we make it. In old age, arbitrarily defined by some birthday such as 65, we are told we've had it. We must get off stage because we can no longer cut it.

And that's what really bothers me about our culture's play for "doing 60." It isn't the shortness of breath, but the shortness of the story my culture wants me to tell on the beads of my life. "At 60 you're over the hill," my cultural Walkman dins into my ears. "Get out of the fast lane. Make way for the real producers. Get ready for the shelf and the script for shelf life, leisuring." In age we are not to do or to become anything productive. For the rest of our time, we are to *rest*.

Not only does life *run* down on this script, it also *narrows* down. "Old age" in this play is life without future, without productivity or potentiality or dimensions, without other or larger lives to live. If we allow ourselves to tell time this way, we will suffer heart failure long before we die of it. It is a self-unfulfilling prophecy.

But although this is how our "clock-eyed" culture, as Sam Levenson called it, wants us to "tell," or rather "be told by," time, I don't believe it's how Christianity teaches us to tell time. For the Christian, thank God, time can be our friend. But not unless we learn to tell time differently.

D. Gordon Rohman is professor of English and lifelong education at Michigan State University and a parishioner of All Saints', East Lansing, Mich. This meditation is the second of three. The concluding installment will appear next month.

? CELEBRATING ? SPECIAL EVENTS ? AT YOUR CHURCH

Anniversaries • New Buildings
Fairs and Bazaars



Commemorate with
Christmas ornaments, plates,
tiles, glassware, mugs or many
other items.

Custom Imprinted

with a sketch of your church
and appropriate phrases.

Great as mementoes, souvenirs or gifts for
present and past members, friends and
relatives.

FOR FREE INFORMATION CALL TOLL-FREE
1-800-THE EASY

In MA, call collect (413) 533-4655
Hampshire Promotional Services
P.O. Box 566, So. Hadley, MA 01075-0566

Never mind

"Whither Anglicanism?"

Now it's

"Whether Anglicanism!"

Never before has the Church known such turmoil. All around the world, the question is whether Anglicanism can survive in anything like the form which has endeared it to millions for over 400 years.

If you don't want to be run over by the rush of events, you've got to stay informed. You need to know **what's** happening, **why** it's happening, and **who's** behind it. And the **only** worldwide publication which takes an incisive look at Anglican and related Christian developments from the traditionalist viewpoint—fearlessly and without cover-ups—is **The Christian Challenge**.

If you want to be prepared for decisions ahead, you need the **whole** story to make up your mind.

To subscribe, send your name and address with \$20 US, \$25 Canadian, \$30 elsewhere (Visa, MasterCard, British and Canadian checks accepted) to:

The Christian Challenge

Dept. E

1215 Independence Ave., S.E.
Washington, DC 20003 U.S.A.

Episcopal
Accounting
System—
(made)
Easy

EASE

Accounting, Church Management
& Member Listing

Used by more Episcopal
Churches than any
other software.

- A full function church management computer program for only \$695!
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Comes with an instructional videotape to show you how to use it!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — **SEND NO MONEY!**



Call or write for more information:

Gosnell Computer Services

1331 Third Street • New Orleans, Louisiana 70130 • (504) 899-2355



How to banish fear and anger



When through the deep waters I call thee to go,
the rivers of woe shall not thee overflow;
for I will be with thee, thy troubles to bless,
and sanctify to thee thy deepest distress.

—Hymn 636

by Richard H. Schmidt,
Managing Editor

Fear—and then anger.

When heavy winds beat against fortresses we'd long thought secure, we grow frightened—and often angry at the wind. Familiar church traditions represent such a fortress for many of us. When they are challenged and then altered, fear and anger are natural responses.

Similar threats arise in our personal lives. Our jobs are eliminated. Our marriages break up. We become ill. Loved ones die. We are mistreated or misunderstood—or we think we are. Any of these can open the door of our souls to fear and anger, throwing us off the pilgrim's way.

"Just before us lie a couple of lions in the way, whether sleeping or waking we know not," say Mistrust and Timorous in *The Pilgrim's Progress*. Terrified, they turn back. But Christian, equally afraid, dares to approach the lions—and finds them chained. They roar but cannot harm him. Christian claps his hands and journeys on.

Later Christian enters a solitary wilderness of deserts and pits called the "Valley of the Shadow of Death." He hears doleful voices, rushings to and fro, but cannot make out what the voices say or who the speakers are. But the way to the Celestial City passes through this place, and there is no alternate way. Christian keeps walking.

External events often suggest danger where there is none. The real dangers are usually inner ones—the fear and anger that gnaw at our souls when we let go of trust in Christ. They paralyze, immobilize us. Frozen pilgrims, we can no longer walk forward.

Christ gives us peace, serenity, security, courage to march on. Three times following his resurrection he says to the disciples, "Peace be with you." I expect he repeats it again and again because we do not hear; and when we hear, we do not remember.

We forget that peace comes from Christ, not from outward circumstances or institutions, not even from the church if its orders and liturgies (whether old or new) replace Christ as the object of our adoration and loyalty.

Some day we will look back upon today's fears and uncertainties. In retrospect, trials often become blessings. Millions of recovering alcoholics will testify to this. Loneliness, confusion, fear—these often draw or drive us to Christ. Looking back, we can see Christ standing with us all along though we did not see him then.



ASK
DR. CHURCH

Dear Dr. Church:

An editorial in another Episcopal journal lists the clergy surplus as a crisis. I have been an Episcopalian for almost 40 years, and I can hardly remember when we did not have a supposed clergy glut. Yet I have heard we may soon face a clergy shortage. Which is more threatening: a clergy

glut or a clergy dearth?

A Nashville Inquirer

Dear Nashville Inquirer:

In reading the history of one mid-western diocese I was struck by the ups and downs of a certain small congregation. Without a resident priest the members worked to increase the membership and budget until they could afford a vicar. Then they would coast along happily for a few years. A decline would set in until they could no longer afford a priest. The process would start all over again. This waxing and waning continued for nearly a century until the mission finally went under for good.

Clergy leadership does not necessarily stimulate the "total ministry" of a congregation. Given the training of

most clergy, it may have the reverse effect. We have a glut today of seminary trained clergy competing for decreasing numbers of full-time and full-salaried jobs. We have a dearth of clergy who know how to provide voluntary ministries to increasing numbers of small congregations. A priestly, sacramental ministry is necessary to any congregation, but some forms of it may be neither appropriate nor affordable. To paraphrase an old saying about bishops, priests may be essential to the being of a church, but not all priests are essential to its well-being.

Your friend,
Dr. Church

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



from
ST. MARK'S PRESS
A LECTOR'S GUIDE
TO THE EPISCOPAL
EUCCHARISTIC LECTIONARY

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, *A Lector's Guide* is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, *A Lector's Guide* is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the *Episcopal Eucharistic Lectionary*, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the *Lectionary* contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

ORDER BOTH TODAY.

Perfect-bound *A Lector's Guide* only \$12.00

Spiral-bound *Lectionary* only \$12.00

Spiral-bound *Lectionary* only \$14.00

(A shipping/handling charge will be added to your order.)

Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439

VISA/MASTERCARD accepted

ST. MARK'S PRESS

2040 Westridge Drive

Wichita, KS 67203

CATHEDRAL RESIDENCIES

An Independent Living
Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
- Full range of social activities and outings
- Small pets welcome • 24 hour security
- Rental assistance available for qualified tenants

For Information Call (904) 356-5507 Ext. 458

601 Newnan St., Jacksonville, FL 32202

Sponsored by St. John's Episcopal Cathedral

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

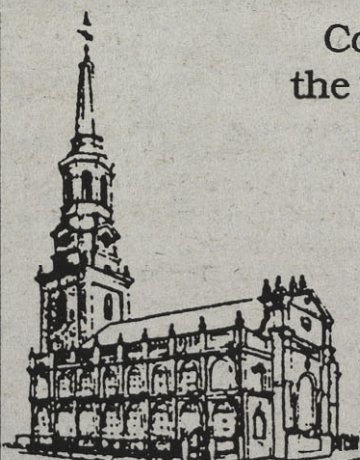
J. WIPPELL and COMPANY LTD.

1 Mill St. • PO Box 468, Branchville, NJ 07826

Phone: (201) 948-2134/2144

Two Hundred Years and Beyond

Conference on the Occasion of
the Two Hundredth Anniversary
of the Episcopal Church in
the United States and
the Ratification of
the American Book
of Common Prayer



CHRIST CHURCH,
WHERE THE EPISCOPAL
CHURCH WAS FOUNDED,
PHILADELPHIA,

OCTOBER 18, 19, 20, 1989

Subject: The past, present and future of the Episcopal Church in regard to its identity and purpose

Speakers: **The Most Reverend and Right Honorable Robert A. K. Runcie**, Archbishop of Canterbury
The Right Reverend James Hamilton Ottley, Bishop of Panama
The Reverend James A. Trimble, Rector of Christ Church
The Reverend John E. Booty, Ph.D., Professor of Church History, School of Theology, University of the South
Fredrica Harris Thompsett, Ph.D., Academic Dean and Professor of Church History, Episcopal Divinity School

Registration Fee: \$30.00 for the Series. Tickets may be obtained by writing to **Conference**, Christ Church, 2nd above Market Streets, Philadelphia, PA 19106

Conserving the earth: Christians' business

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord. Prayers of the People, Book of Common Prayer.

The sight—on TV—of sea otters and sea birds foundering and dying in the oily mess of the Exxon Valdez accident brought a sense of ecological horror that few such events have conveyed. Maybe it was because the disaster happened on an American shoreline and was lavishly covered by the media. But it hit us right between the eyes.

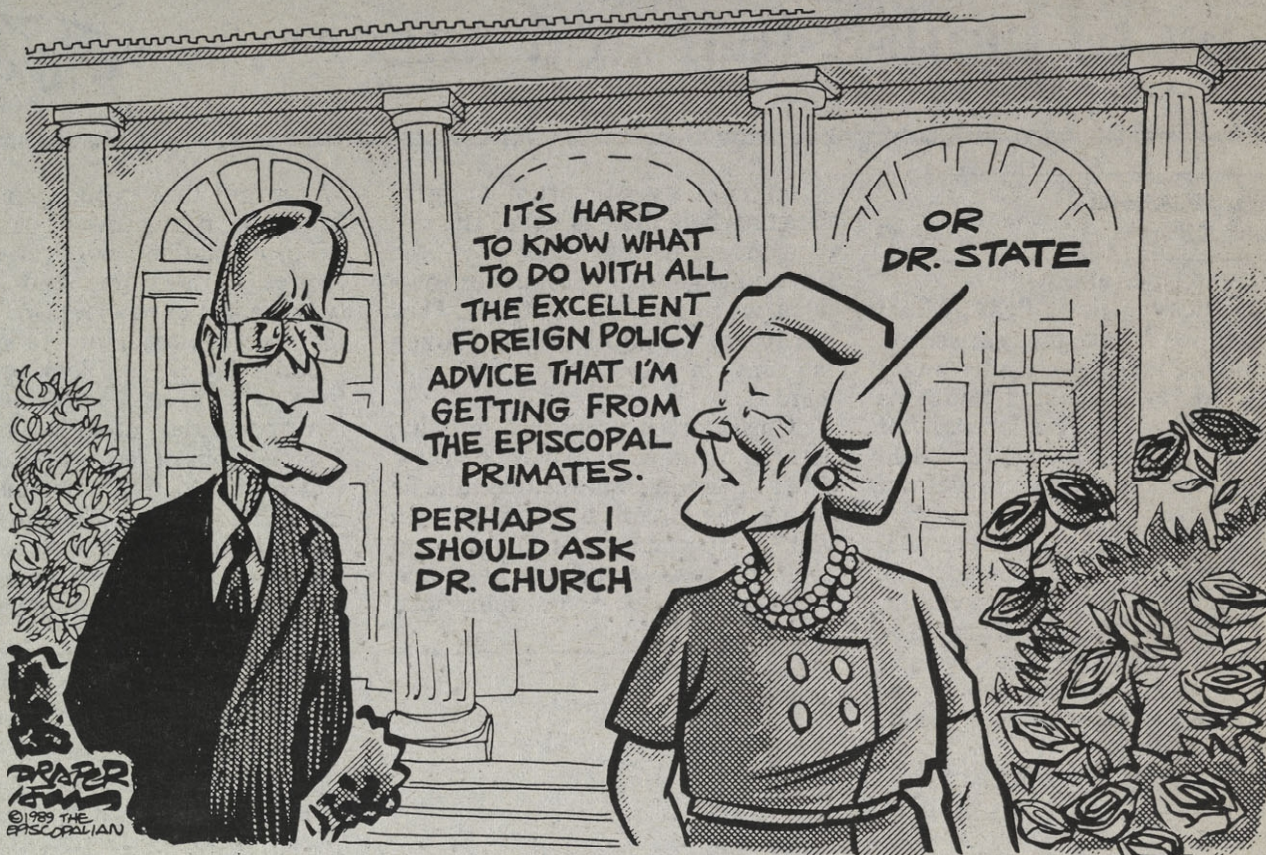
We should keep it in perspective, though. How much of our attention, for example, was riveted last August when 1,200 Bangladeshis died in floods, brought on in good part by another violation of the environment—deforestation and over-grazing in Himalayan highlands of India and Nepal?

Belatedly, the world is waking up to the realization that when God told Adam and Eve to "subdue" the earth, he didn't mean pollute it, poison it or turn it into a wasteland. And Christians are waking up to the idea that conserving "this fragile earth, our island home," is an essential part of good stewardship.

We should also be aware by now that the global family is in this together. Yes, we can be alarmed by the cutting and burning of the Amazon rain forest and its impact on the world's climate. But save some of that concern for the leveling of forests in our own Pacific Northwest.

We need to realize, too, that the way of life in industrial nations is a major source of environmental injury, in particular, global warming and ozone layer depletion.

The five hottest years in a century occurred in the 1980's; the seas are warming and rising; glaciers are shrinking and deserts are expanding. The cause seems to be the increasing release of heat-



trapping gases, carbon dioxide (up 0.4 percent a year) and fluorocarbons (5 percent a year).

In addition, 2 billion pounds of chlorofluorocarbons (CFC's), used in refrigerants and air conditioners, foam insulation and styrofoam cups and cleaning fluids, are produced every year. Measures are in the works to ban their production.

In the face of so massive a problem, what can an individual do? Conserve energy, for one. Energy efficiency rose by 24 percent between 1976 and 1986. Now we're regressing. Don't buy gas guzzler cars. Make no unnecessary trips in your

car. Keep your home cooler in winter and warmer in summer. Use china cups at your church's coffee hour.

We need to make demands on government leaders, too, to take action to curb acid rain, to support research into fuels and systems that produce electric power and transportation with less dangerous pollution.

And, as the Prayer of the People would have us do, let us pray to the Lord for the wisdom and the will to conserve the good earth.

YOUR VIEWS

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

She says we didn't clear record on Harris

Your attempt (April) to "clear up some misunderstandings" about Ms. Barbara Harris was misleading. With regard to Ms. Harris' lack of a college degree, you stated that "she passed the CLEP exam (College Level Examination Program), demonstrating the equivalent of a college education." No CLEP exam demonstrates the equivalent of a college degree; there are only a series of such exams in various basic introductory-level college courses. A student may generally be awarded no more than three college credits for each exam passed. No student, even one as brilliant as Ms. Harris, can earn the 120 credits needed for a bachelor's degree by this route.

As for "course work in Bible and theology at Villanova University," I think it only fair that you tell your readers how many credits you are talking about. My understanding is Ms. Harris earned a total of six credits in these areas. As a point of comparison, I am only a housewife with a liberal arts degree from a [Roman]

Catholic university, and I was required to earn 12 credits in theology, comparative religion and New and Old Testament exegesis, as were all my classmates.

Young men studying for the priesthood or ministry (two of my classmates became Episcopal priests) earned 36 credits in theology in preparation for three years of additional study in seminary.

As for your characterization of Ms. Harris' theological and moral positions as "prophetic utterances," I can only say that I have been reading her publications for a long time, and I would consider them something less than prophetic.

Patricia A. Chisholm
Huntingdon Valley, PA

Thanks for clearing the record on Harris

After many months you finally cleared the record regarding Bishop Harris. Thank you.

This reader believes that Bishop Harris, whose life has touched many human beings,

will be the instrument to make pronoun problems passe.

Let's not dismiss the opportunity to benefit from the faith of Bishop Harris.

Beatrice M. Kerner
Hollywood, FL

His objection to Harris was not her resume

Dorothy M. Parker's letter (April) was incorrect. My objection, delivered in the Prayer Book Society's behalf at Boston on February 11, made no mention of Ms. Harris' resume or politics, however regrettable these may be.

The objection referred only to an act of apostasy, to the breaking of communion and to a violation both of the universal tradition and of a particular church's constitution, all committed on that day by Edmond Browning.

T. John Jamieson
Chicago Chapter Chairman,
Prayer Book Society

Should all bishops have been Jews, too?

I have been bemused by

the argument that bishops must be male because Jesus chose males for his apostles. A cogent argument indeed. Let us carry it to its logical conclusion.

Besides being male, a candidate for bishop must have been born and raised a Jew and converted to Christianity as an adult. Further, the number of bishops shall be limited to 12, presumably to be allocated equitably among the Roman Catholic, Orthodox and Anglican Churches.

C. A. Philippe von Hemert
Philadelphia, PA

Attack was brought on by Spong's positions

One can sympathize, as I do, with the horror Bishop John S. Spong felt (April) when accosted by an angry woman at his wife's funeral; and one can concede that the bishop is a kind and decent human being without feeling obligated to share his vision of the church. Indeed, I feel compelled by conscience to disagree with his theological and social views which he is at pains to assert at every

available opportunity.

Self-styled liberals, when confronted with bad manners, or worse, on the part of groups whom they consider to be oppressed, are wont to excuse such behavior on the grounds that "root causes" need first to be resolved. I suggest that the root cause of the ugly attack on Bishop Spong was the fact that he has in the course of his ministry denigrated everything from the unique divine sonship of Jesus Christ to traditional sexual morality.

The woman who visited her rage on John Spong needs our prayers. So, too, does he.

The Rev. David Apker
Oconomowoc, WI

Evangelism includes service and justice, too

David Sumner's definition (March) of "a personal relationship with Jesus" as "one in which we share our most intimate feelings and thoughts" should go far in enabling communication among Episcopalians. He goes on to define service to those in need as essential to personal relationship as well.

Difficult conflict? Long resolution

by John M. Krumm

The Episcopal Church is in conflict within itself. We ought not to exaggerate how much this is true, but the fact that two protests were made to the consecration of Bishop Barbara Harris in February—so far as I know, an unprecedented demonstration of disagreement—indicates that the conflict is here and does not seem likely to disappear.

What can we learn from the 2,000-year-old history of the church that may help us respond creatively and faithfully to our present situation?

That long history teaches us, first, that some conflicts take a long time to resolve. The controversy that arose about the nature of Christ, for example, and led to the formulation of the Nicene Creed was still a burning question in western Europe some 400 years after the Council of Nicea had met and presumably settled the matter. The conflict of the Reformation of the 16th century is still not resolved although important steps of agreement have been made.

It is premature to use words like "heretic" and "schismatic" in a debate that is going to continue for a long time. The late Chinese communist

leader, Cho En Lai, when asked to assess impact of the French Revolution of 1789 on the world, said, "It's too soon to tell."

Some conflicts, of course, have to do with the fundamentals of the Christian faith, and there can be no compromise on such matters.

I once heard a quotation from an unidentified Christian philosopher, and it expresses this point neatly: "When you take away from anything that which makes it something, what you have left is nothing." An important phrase emerged from Vatican II: "a hierarchy of truths." Some truths are essential if the integrity and identity of the Christian church are to be maintained. Is an exclusively male priesthood and episcopacy a truth of that importance?

This question leads to other questions which may be higher in the hierarchy—the truth and relevance of the Bible and tradition in the church's teaching and practice.

Fully aware of the conflicts that threatened its community and fellowship, the early church treasured these words, ascribed traditionally to the controversial St. Paul: "I plead with you then to live a life worthy of the calling you have received, with perfect humility, meekness and patience, putting up with one another lovingly. Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force."

Perhaps we can learn like St. Paul to speak of

those with whom we differ at least as "weaker brothers" (today we would add "and sisters"). That is not the most flattering way to think of those with whom we differ, but at least it preserves a sense of family identity and suggests that growth is possible. Will that help the church avoid separation and division in a world which needs the witness of a unity which can transcend deeply felt conflicts?

John M. Krumm is retired Bishop of Southern Ohio.

Why we are going to Fort Worth

by David W. Rawson

For over 20 years the Episcopal Church has watched the ascendancy of a theological reconstructionist and politically liberal agenda.

The escalating conflict of these views diverts us all from our higher endeavors. Unfortunately, for historical reasons the structure of the Episcopal Church contains no such institution as a Supreme Court to oversee the equitable exercise of power by General Convention or church administrators in order to assure fairness toward minority rights derived under our historical documents and our guiding Anglican principles of scripture, tradition and reason.

Conservatives in our church are thus now perceiving many signs of discrimination and treatment as second-class citizens, such as intolerant personal attack or no longer being appointed or elected to church offices in representative numbers since the underlying nominating committees systematically screen them out. Liberal bishops withhold consent when parishes call conservative rectors. Conservatives are even invited to leave their Episcopal home if they don't embrace liberal policy—being offered a choice of forced conversion or banishment.

Well, traditionalists by nature don't like giving up their roots or their traditions of attending churches to which they have committed so much of themselves.

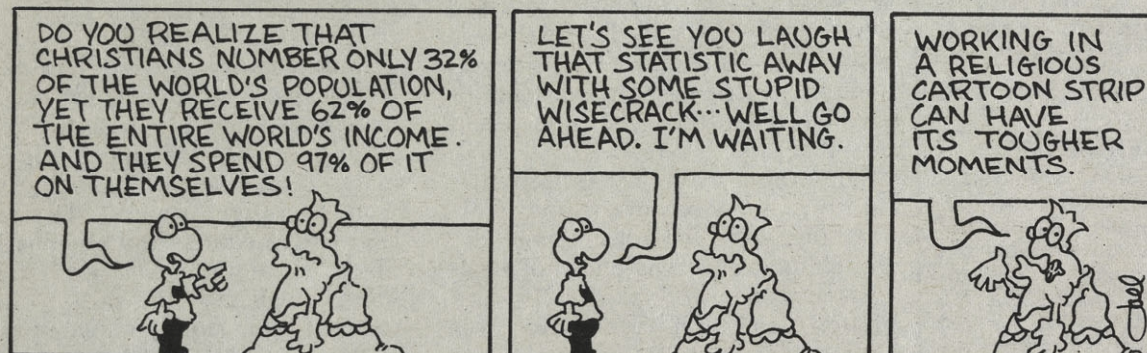
They are especially upset that General Convention in Detroit last summer expressly voted down the most basic guarantee of freedom of conscience and eviscerated the right of traditionalist clerics to invite sympathetic visiting bishops for sacramental purposes when their own diocesan has demonstrated hostility to their beliefs. A denial of such basic rights long embedded in the fabric of our nation and in our great Anglican tradition suggests a return to the mentality of the wars of religion.

Thus, with access to the Episcopal Church's administrative and legislative bodies substantially blocked and with no mechanism of judicial redress, [the Fort Worth synod June 1-3, convened by Evangelical and Catholic Mission bishops,] represents the last, best attempt to safeguard our traditions of freedom of conscience and worship. A lesson in modern church tactics has been taken from the very successful "Philadelphia Eleven," and this is buttressed by the strong theological support of a critical mass of Episcopal and other Anglican bishops.

Doing their best to avoid undesirable schism, but knowing after Detroit that only in a modified institutional framework can free exercise of traditional Christian belief be guaranteed, the delegates to Fort Worth will consider an extraordinary solution to match the assault upon their religious freedom: formation of a non-geographical 10th province within the Episcopal Church to give expression to traditionalist values and mission and, failing acceptance of this by the Episcopal hierarchy, then formation of a 28th province of our Anglican Communion to preserve the heritage of faith in this most unorthodox American branch of the church.

David Rawson is an ECM member of Berwyn, Pa.

Pontius' Puddle



Thanks for making it available.

How about printing another definition that includes hearing God's call to change the structures of our society which cause hunger, nakedness and crime? We who confess as Lord one executed by the social institutions of the day [have], in the coming Decade of Evangelism, a message to proclaim in words and in deeds of service and justice. Each without the other two is weak.

The Rev. A. Wayne Schwab
Evangelism Ministries
New York, NY

Column on 1928 BCP underestimates kids

Does Harry Toland really mean that the liturgy should be at the 12-year-old level? Are we all to hasten into a second childhood?

I have spent my adult life in college and high school teaching. The aim in this community is to stretch the children. Shakespeare, Chaucer, Milton, and Spenser are not strange names to them. Nor are they to our grandchildren, who go to the ballet

and are exposed to theater and classical music. Even grandparents should not underestimate children. To do so is to risk shortchanging them.

Our parish uses Rite I and the 1928 BCP for Morning Prayer. The children have responded well.

Charles O. Aschmann, Jr.
Hastings-on-Hudson, NY

Endowment funds do represent stewardship

The title of the article on page 5 (April), seems to have turned things backward—"Even with a large endowment, stewardship is essential." It would have been better to leave out the word, "even."

Stewardship involves the people of the past as well as the people of the present and the future. A large endowment represents the labor of people in the past who have given with good faith that their contributions would be well managed. Those in the present who contribute to an endowment presume that their earnings will provide for the church in the present and

will help sustain its activities in the future.

Eugene Guazzo
Chaptico, MD

Animal rights needed on 'factory farms'

I was pleased at the article of Christine Dubois (April), but she saw animals in a zoo, not in their own habitat.

Animals have a greater place than that, and we humans are in a position that demands that we protect them—not only pet them, but actively prevent human cruelty.

The worst practices against animals are on the factory farms, where calves and chickens and other animals are frightfully caged in crowded and painful conditions all their lives; [against] the fur bearers, caught cruelly in steel traps where they lie for days in pain and deprivation; and in the laboratories which treat animals like tools and deliberately inflict torture. These [practices] are real, not imagined, and they increase as managers and scientists see financial increase.

Sister Jane Patricia
Amherst, MA

TRINITY JOURNEY PROGRAM 1989



Russian Orthodox Monasticism - New Valamo (Finland) and Nine Monasteries and Convents in the USSR, June 2-18, The Rev. Dr. William B. Green, Episcopal Seminary of the Southwest, Guest Lecturer

Journeying with Julian - Seminars on the *Showings* of Dame Julian in Norwich, England and Visits in the Norfolk Area, July 31 - August 11 - Dr. Elisabeth J. Koenig, General Seminary, Guest Lecturer

Russia 1000 - Ecumenical Encounter with the Russian Orthodox Church in Leningrad, Moscow & Odessa, August 21 - September 3 - The Rev. James C. McReynolds, Director, Trinity Journey Program

The American Way of Religion - Amish Country & Colonial Williamsburg, October 9 - 14 - The Rev. Dr. W. Roland Foster, General Seminary, Guest Lecturer

For free brochure call the Christian Education Office (212) 602-0755 or write:

Trinity Journey Program
Parish of Trinity Church
74 Trinity Place, New York, NY 10006

TRINITY CHURCH
IN THE CITY OF NEW YORK



Primates

Continued from page 1
minister in the future."

The primates rejected this suggestion, saying it was neither practical nor theologically appropriate as it would have the effect of questioning the validity of a woman bishop's consecration. At the same time they acknowledged that "some Anglicans will feel unable to recognize the validity of ordinations presided over by a woman bishop."

The concept of "parallel jurisdictions," where within a jurisdiction one bishop would favor ordaining women and another oppose it, was rejected by the commission. The primates emphatically concurred, saying this would "jeopardize the role of the bishop as the symbol of unity."

The primates encouraged exploration of an "episcopal visitors" scheme whereby a male bishop might be called upon to perform episcopal functions in places which could not accept a woman bishop. But they offered a caveat. Though the commission suggested the "episcopal visitors" proposal passed by the General Convention of the Episcopal Church in 1988 might be "looked at sympathetically," they noted it has been "criticized by both those in favor and against the ordination of women within the Episcopal Church of the U.S.A. in the form in which it was passed. . . . However, such a proposal should be flexible as there is believed to be support for its development which would meet some of the objections that have been raised on either side."

The commission recognized that controversy concerning women's ordination will remain before the church for some time and said legalistic notions of individuals and groups being "in communion" or "out of communion" with one another are "insufficient."

"A real degree of authentic communion is entailed from the common recognition of baptism among separated churches. It follows that no province or individual bishop, still less priest or lay person, can meaningfully declare themselves to be cat-

egorically out of communion with another province or bishop," the report says.

Visits by women priests and bishops were considered by the commission as "particularly desirable where provinces have decided against the ordination and consecration of women or have yet to resolve the matter."

Though the ordination of women has particular interest in some provinces of the church, it was not the dominant issue on the primates' agenda or on their minds and hearts. Central to their discussions were issues of social justice and opportunities for evangelism.

The primates released a four-page statement that reflected their views on situations in which they live and minister. As part of their statement they:

- denounced Israel's handling of the Palestinian uprising;
- commended the appointment of a high-level delegation to Namibia;
- noted their deep distress at the "massive presence" of the South Africa Defense Force in northern Namibia;
- outlined a process toward stability in South Africa, including lifting the state of emergency and the acceptance of a bill of rights;
- deplored the "Contra" war in Nicaragua, "a war financed and sponsored by people sitting in the safety of foreign capitals."

"This is not my mother tongue, but I think it is right to say that we are 'limp rags,'" said one African primate as the meeting drew to a close. Their daunting schedule had the primates in motion from 7:15 a.m., with worship, often through to 11 p.m. or later with meetings and other events. They moved quickly from small group to plenary and meal to meal, with the Bible study and worship the anchoring events of the day. Some expressed regret that there was not more time for those "conversations around the edges" when a great deal of business is done.

Barbara Braver is information officer for the Episcopal Church and attended the Cyprus primates' meeting.

Alaska

Continued from page 1
donation to cover increased utilities costs. Residents take turns answering the phone and have established a message system for each other.

Cordova, like Valdez located on Prince William Sound, and Kodiak, on Kodiak Island in the Gulf of Alaska, face different problems. Both depend almost entirely on the fishing industry. Not inundated by job seekers, they are virtually empty because all boats are out working desperately to contain the oil.

"It looks like the middle of the seine season," said a friend to Diane Tickell, rector of St. George's Episcopal Church in Cordova. The few persons not out in the boats have time to worry about how to pay for the boats, home mortgages and children's college tuitions if the fishing industry collapses. The herring season has already been canceled, and no one knows whether the halibut caught in May or the market for them

will be healthy.

"We wonder what our Christian response is to this tragedy. I've been preaching a lot about it," says Herbert McMurtry, rector of St. James-the-Fisherman Episcopal Church in Kodiak.

Sadness born of an uncertain future pervades all three communities. But in true Alaskan spirit, the people are not giving in to sadness. Cordova recently celebrated Prince William Sound Day with singing, poetry reading and speeches expressing their love for the sound. A group of women has formed "Sound Love" to help children and adults share their grief together and to send messages of support in boxes of supplies sent out to workers on the boats.

The oil spill is like the death of a loved one. People keep their heads up and go on with what must be done, but then something recalls it, a picture triggers the memory of what used to be. And the tears return.

Sally Fairfield is editor of *Alaskan Epiphany*, newspaper of the Diocese of Alaska.

SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!

In stock (Navy) Sts. Andrew, George, James, John, Luke, Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity & NEW EPISCOPAL TIE - See how little they cost:
1-3 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11 Incl. mail.
Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English Hand Painted Shields for Churches & Colleges
Color Brochure Available

Please note our NEW ADDRESS:
THE HERALDIC COMPANY INC.
100 THE EAST MALL, UNIT 10
TORONTO ONTARIO, CANADA M8Z-5X2
TEL: (416) 252-2345 or FAX: (416) 252-0443
Mr. TONY DAWKINS - Mr. BRIAN POWELL

ST. DUNSTON CHURCHCRAFT
by
A. Edward Jones Limited
of England

SILVERSMITHS AND CRAFTSMEN IN METAL

Established 1902

We make the highest quality Church Silver and Metal Work including Altar Crosses, Chalice, Ciboria, Vases etc. Custom made or to your own design.

CATALOG, DRAWINGS, AVAILABLE FROM
A. Edward Jones Limited, St. Dunstan Works,
Pemberton Street, Birmingham, England.
Incorporating Blunt & Wray of London

YOUTH MINISTER NEEDED

Southeastern parish seeks a full time youth minister. Undergraduate degree with experience in youth related field preferred. Job description available on request. Send resume by July 15, 1989, to St. Paul's Episcopal Church, 212 N. Jefferson St., Albany, GA 31701

QUALITY CHURCH SUPPLIER

JRE J. R. EVANS & CO
209-683-6715
Box 2083 Oakhurst, CA 93644

Write or call for information

Personal Professional Attention to All Your Church and Clergy Needs

BED & BREAKFAST HAWAII STYLE

Experience the splendor of the Hawaiian Islands without high costs and crowds—write: AKAMAI BED & BREAKFAST, 172 Kuumele Place, Kailua, Hawaii 96734 or call: 1-800-642-5366. 50/nt; 300/wk; 900/mo.

Why Episcopalian?
'Anglicanism'

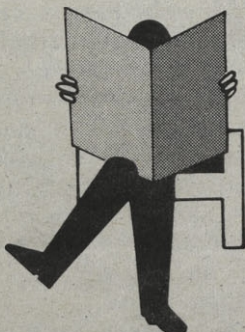
A ten-day programme of eminent speakers, historic English liturgies, pilgrimage, study & fun. Fine English cooking. For laity, seminarians & clergy of the Episcopal Church.

OXFORD
July 2 - 12, 1989
Spaces still open!
(bursaries available)

For information call
011-44-865-513117

or write to:
Anglican Studies Summer Seminar
1, Canterbury Road
Oxford OX2 6LU
U.K.

Know someone who should be reading this issue?



Give a Subscription
... or pass this coupon on to that someone!

☐ 1 YEAR \$6 ☐ 2 YEARS \$11
Add \$5 per year for foreign postage.
MAIL COUPON WITH PAYMENT TO:
THE EPISCOPALIAN
1201 CHESTNUT STREET • PHILADELPHIA, PA 19107

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PARISH _____ DIOCESE _____