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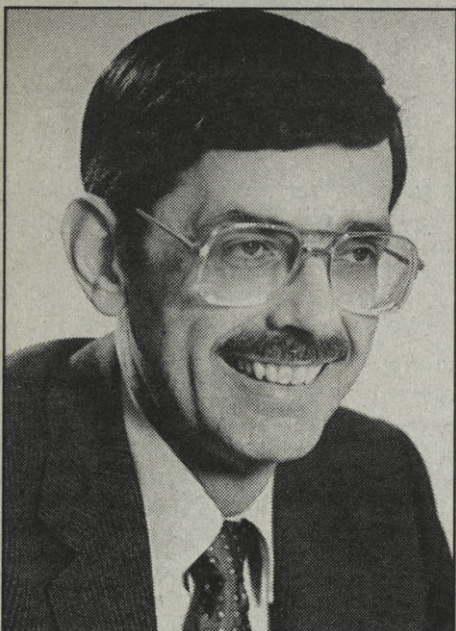
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Arie Brouwer

NCC reorganizes; leader under fire

by Elizabeth Eisenstadt

The governing board of the National Council of Churches (NCC) has approved a restructuring plan that it hopes will stem the internal dissension and financial woes which have brought the ecumenical agency so much public attention over the past year.

At the May 16-19 meeting in Lexington, Ky., the 265-member board, representing 32 member churches, also authorized the production of the new Revised Standard Version Bible. It heard good news about an increase in 1988 income and passed resolutions on topics ranging from the cocaine crisis to humanitarian aid for war-ravaged Lebanon.

But the regular business agenda took a back seat at times to a bruising debate over the leadership of NCC general secretary Arie Brouwer. The drama—played out over the three-day meeting—included an emotional speech in which Brouwer took on his critics and a vote which revealed the depth of the board's disagreement regarding the general secretary.

In preparing a blueprint for a reorganized council, the Committee of 15, appointed last fall, had held 40 consultations with member denominations and NCC unit staff. The new structure, which won approval from the board near the end of the meeting, is an attempt to give NCC units and denominational representatives on unit committees more control over decisions involving staff and budgets.

Under the new plan, the NCC will have four units rather than 11 divisions and commissions. The international witness and service unit will probably include Church World Service, which currently accounts for 70 percent of the agency's budget. The other units include prophetic justice, unity and relationship, and discipleship and communication. Since de-

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Traditionalists form new synod, seek to stay in Episcopal Church

by Steve Weston

Determined to preserve an all-male ministry of bishops and priests, the Evangelical and Catholic Mission (ECM) established the Episcopal Synod of America at a meeting in Fort Worth, Texas, June 1-3. The unprecedented move creates a "church within a church."

The meeting, called last November in the wake of Barbara Harris' election to be suffragan bishop of Massachusetts, attracted 1,500 clergy and laity and 22 active and retired bishops to the Travis Avenue Baptist Church for three days of liturgy, sermons, speeches and legislative action designed to preserve and expand the traditionalist movement in the Episcopal Church.

More than 5,000 had been expected to participate in the conference which also drew representatives from the Prayer Book Society, the Anglican Church of North America and other splinter groups, many of which had broken away from the Episcopal Church in the late 1970's over Prayer Book revision and the ordination of women.

ECM, which claims a mailing list of 11,000, announced it had received 22,000 signatures from throughout the church to a "Declaration of Common Faith and Purpose." The document stresses an all-male priesthood and episcopate and pledges support and loyalty to bishops who have established the new voluntary organization.

The location of the synodical meeting was tinged with irony. It occurred in a diocese whose bishop, Clarence C. Pope, Jr., heads the ECM and becomes the first president of the

new traditionalist movement. The Diocese of Fort Worth is deeply divided within the ranks of its laity over the ordination of women.

Pope, the five diocesan bishops engaged in ECM, and the Bishop of London, Graham Leonard, took pains to distance themselves from the appearance of schism. But the adoption of a constitution and resolutions defining the Episcopal Synod of America, with its House of Bishops and House of Deputies, made for a tense atmosphere.

A tone of defiance ran through sermons and speeches, alternately encouraged and played down. Loud, sustained applause and shouting often interrupted synod speakers.

Bishop David S. Ball of Albany celebrated the opening eucharist, and Bishop William L. Stevens of Fond du Lac presided at the closing service. Bishop Edward H. MacBur-

ney of Quincy addressed the meeting and compared the prejudice exhibited toward traditionalists with similar treatment the victims of the Holocaust received in concentration camps.

The three remaining diocesan bishops, William C. Wantland of Eau Claire, David M. Schofield of San Joaquin and Pope, acted as the major spokespersons for the synod and were joined by A. Donald Davies, retired bishop of Fort Worth and executive director of the ECM, in legislative sessions.

Humor and thinly veiled anger marked debate over support for the 1928 Prayer Book. Gary Kriss, dean of All Saints' Cathedral, Albany, objected to the inclusion of the Prayer Book Society. Advocates of the 1928 Prayer Book responded that liturgical reforms embodied in the 1979 book

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ECM Bishops Clarence Pope, left, and David Schofield

WCC conference ponders: Is Christ the only way?

Is the Christian gospel unique? Is Jesus Christ the only way to salvation?

Some 700 Christians representing 300 denominations from nearly 100 nations wrestled with these and other questions pertaining to Christianity's relationship to other faiths at the World Conference on Mission and Evangelism (CWME) in San Antonio, Texas, May 22-June 1.

Sponsored by the World Council of Churches (WCC) Commission on World Mission and Evangelism, the conference was the 11th of its kind since the ground-breaking Edinburgh World Missionary Conference in 1910 and the first to be held in the

United States.

For the first time at such a conference, non-Christian observers attended as invited guests. "They sensitized us to the needs of people of other faiths that they not be put down, but be recognized as on a quest as valid as our own," said Wayne Schwab, evangelism officer of the Episcopal Church and a delegate at the conference.

Retired Bishop Lesslie Newbigin, long-time missionary in India and the first director of the WCC's Commission on World Mission and Evangelism, said Christians should "confess the truth we have found in Jesus Christ" when they talk to persons of

other faiths but not pretend to have final judgment.

Wesley Ariarajah, a Methodist pastor from Sri Lanka and director of the WCC's sub-unit on Dialogue with People of Living Faiths, warned against speaking of Christ as "the only way" as the language of a church wielding power. "That is no longer helpful," he said.

"We can say salvation is available to all. But the moment we say Jesus Christ is the *only* way to God, the Hindu says, 'We have witnesses to God.' We would like to move beyond language that implies God won't have life without Christ," Ariarajah said.

Commenting on the Episcopal Church's Decade of Evangelism in light of the WCC conference, Schwab said, "We must seek ways to work with other churches. We set up ways to do this with Lutherans at the WCC

Please turn to page 24 (back page)

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the PRESIDING BISHOP

Fans, fanatics and true believers

by Edmond L. Browning

One of the best things about summer in New York City is the Yankees. Last summer I made it out to Yankee Stadium only once, on opening day, to sit in the sun, smell the hot dogs and cheer on the magnificent home team. Whenever possible, I watched their prowess and exploits (and wins and losses) from a distance. Television doesn't quite do it, but it is there anyway—the sharp crack of wood on leather, the power sprint toward home, the sure arc of the ball plummeting toward the upraised glove. Ah! No doubt about it. I am a fan.

I don't spend time thinking about why I like baseball or try to put a "theological spin" on it—though I have seen that done quite well. I don't think about the poetry of it—though there is surely poetry in baseball. I am just a fan and have been since I was a kid growing up in Texas.

I call myself a fan, but since the word comes from "fanatic," I guess I should sit a little lightly with that terminology. The term "fan" has taken on a softer meaning. I care about baseball (and especially the Yankees, who are in fifth place as I write this), but I care a lot more about other things. Maybe that's why I went to the park only once last summer.

Baseball falls somewhere on an unwritten list of concerns and priorities I have hovering about in my head for attention. I think we all have such a list, an unstated ranking or inner understanding of what we are interested in, or care about, or are committed to, or are zealous about, or would build our lives around, or—at the highest order—would give our lives for.

Our understanding about these priorities is mostly unconscious, and much of the time that is just fine. I don't have to bring it to consciousness to know that, though I care about baseball, I am not going to build my life around it. I'm glad some people do, or we wouldn't have the pleasure of watching from the stands. But not having a clear idea about our degree of commitment, or caring, or zealotry can sometimes get us into trouble.

In the recent issue of *World Monitor*, Melvin Maddocks, who for years has contributed thoughtful essays to *The Christian Science Monitor*, warns against the awful zeal of the "true believer." These, he says, are those who are "...so passionately convinced of their righteousness as

to judge themselves above and beyond crime or even sin." He refers specifically to the excesses of the so-called "holy wars" of the religious "faithful."

Religious fanaticism is sometimes so blatant that those not enmeshed in it can see the dangers. Lower levels of misplaced zeal exact a lesser price and are harder to spot. More subtle, they do not kill, but they may pull us from our path. As religious people, we must ask these questions: To what do we commit ourselves? Are we being careful about sanctifying lesser things in the name of Jesus?

We have all known times in our life in the church when a certain zealous righteousness has taken over inappropriately. Have we all not seen brothers and sisters in Christ practically coming to blows over alterations in the sanctuary furniture, or changes in the windows, or the time of a service, or an election to the vestry, or the call of a new rector? Though these things may be tremendously important, and I am all in favor of people caring passionately about their church, none of them should reach the intensity given by the "true believer." When we feel our zeal, we must ask, "What do we sanctify in the name of Jesus?"

To be a "true believer" in the sense Maddox uses the term is profoundly dangerous. What can save us from this trap is understanding the source of our commitment. I am passionately committed to following my Lord and Savior, and I do build my life around that. All that I am and have belongs to God. There is no room to sanctify lesser things in the name of Jesus and to treat them with the same passionate zeal I should reserve for his service.

I perceive the zealous righteousness of "true believers" in some corners of Christendom today, including in our own church. That disturbs me profoundly. This zealousness does not seem to come out of a knowledge of the wonder of God's love, the redemptive love of Christ and a willingness to be faithful. I feel within it the sanctification of lesser things.

Let's hear it for commitment, for zeal, for a life of service. At the same time, let us be clear that we worship God and follow the ways of Jesus. Let us be careful what we sanctify in the name of Jesus.

I hope your summer is full of zest, zeal and purpose even as you relax, refresh and renew. I also hope you are able to enjoy some good baseball. I'm sure I will!



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PB in Africa: Presiding Bishop Browning traveled last month to Mozambique, Namibia and South Africa. Firsthand reports on church life in Namibia and Mozambique and a profile of an Episcopal missionary in Mozambique. pp. 12-13

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QUOTE

Oh, I wish I could have saved my parents!

—**Mozambican child**, p. 13

Isn't it an anomaly that an *Episcopal priest* is an evangelist? No, it is not.

—**John Guest**, p. 16

This country is dripping with wealth and talent. Africa needs both, but especially people.

—**Christopher McConnachie**, p. 10

Laymen in this area are arising!

—**Jackson White**, p. 6



Church credit union gives East Harlem residents a start

by Anne Perkins

A bank for neighborhood people in East Harlem seems unlikely. But every day dozens of people hurry in to deposit their paychecks, repay a loan or just cash a check at the Union Settlement Federal Credit Union. Commercial bank branches have closed their doors in this neighborhood.

William Kirk, former head of Union Settlement Association and an Episcopal priest, helped found the credit union 30 years ago. It is the largest of its kind in the northeast with 2,600 members.

The credit union has circulated \$19 million in loans since its inception with a loss rate of roughly 1 percent. Current loans total over \$3 million. Why do the poor repay their debts? The reason, Kirk discovered, is they have so few places to obtain help.

In 1958, when the credit union—a member-owned financial coopera-

tive—was founded, it had one part-time employee, a treasurer who worried because he had never learned double-entry bookkeeping. Assets totaled \$4,729.

Settlement employees were the first members, but later neighborhood people were invited to join. They did so slowly at first, most seeking a loan. But they were encouraged to make deposits. Membership began to grow, and after a decade assets had grown to \$100,000.

The annual meeting of the credit union became a beloved event. Members whose average income was less than \$8,000 a year brought beans and rice to share with their neighbors. Meetings were noisy and cheerful as members' children shared the meal and heard about their parents' funds and new services to upgrade the community.

Joe Armanini, the first treasurer, believes Bill Kirk's human gifts helped bring people together in the new venture. "Bill is basically a humanitarian," Armanini says. "And it was foresight on Bill's part, or maybe just a hunch, that later the banks would pull out of our neighborhood. He nursed the credit union along and convinced Union Settlement's board that the credit union was worth seeing through its growing pains. Bill's great sense of humor was also an asset. Nothing bogged him down."

Kirk realized non-member deposits would strengthen the credit union so he invited churches to make deposits which would earn dividends and at the same time increase the loan pool needed in East Harlem for personal loans, small businesses and housing renovations and mortgages. To date, five Episcopal churches in the Dio-

cese of New York have made deposits for longer than a decade totaling \$120,000. Other religious institutions, corporations, foundations and individuals also have made deposits.

Loans have helped many East Harlem residents. Angela and Freddie Covo started Normandie Chocolate out of their apartment. When they needed a loan to purchase new equipment and expand production, the banks refused. They turned to the credit union for a loan of \$15,000. Today their wholesale business is brisk, one of many small businesses thriving in East Harlem.

Joe and Margie Flores are longtime residents of East Harlem and

credit union members. In 1984 they wanted to buy their first house. Both qualified for a mortgage loan, and the credit union extended them \$43,000. Today they are proud home owners and grateful that the credit union helped them realize their dream.

Kirk and Armanini have both retired but retain a keen interest in the credit union, which is expanding and adding services such as sharedrafts (checking), direct deposits (for senior members), student loans and utility payments.

Anne Perkins is a former staff member of the Union Settlement Association who now serves on its board.



Bill Kirk

NECAD: Learning to make a difference

"Making a Difference" was the theme of the 1989 Annual Gathering of the National Episcopal Coalition on Alcohol and Drugs (NECAD), held in Pittsburgh, Pa., June 1-3. More than 100 people discussed ways in which NECAD has made a difference in how the church addresses alcohol and drug problems.

A keynote address by NECAD's first elected president, Sally Michael, challenged the attendees to "dare to dream together, . . . to become a bit more revolutionary." She called on NECAD to use its resources to work on public policy and work more closely with other Episcopal social, economic and justice groups that were represented at the "Under One Roof" conference two years ago.

Management consultant Sandy Stewart outlined several of the dynamics of church-based leadership and led the group through exercises to practice leadership that will make a difference.

Three workshops addressed ways church groups can make a difference. One showed how parish teams can educate members of a congregation concerning the effects of addiction and provide resources to address these concerns.

A second workshop discussed "employee assistance programs" in the church that provide resources to help church employees, lay and clerical. Such a program has been formed at the Episcopal Church Center and serves as a model for many dioceses.

The third workshop reviewed ways churches can help prevent alcohol and drug problems in the community.

The Diocese of Pittsburgh's Commission on Alcohol and Drugs hosted the gathering, which presented the Samuel Shoemaker Award to Bishop David Richards in recognition of his role in establishing NECAD. The Diocese of Pennsylvania's Addictions and Recovery Committee received the first J. Russell Horton Award to recognize its significant achievements as a diocesan commission.

In the May issue the ad for Grace Cathedral inadvertently ran without an address. The address is as follows:

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Evanston churches overcome 'No homeless here' attitude

by Dave Jackson

The rough ice and naked light bulb at the bottom of the stairwell don't shout welcome any better than the sign on the door: "Center for Public Ministry, Plant Operations." But, "hey, man, it's my home away from home," as it is for 25 homeless guests each night.

The shelter for the homeless in the basement of First Baptist Church of Evanston, Ill., began in 1984. Bob Lynn, long-time civil rights activist and student at Seabury-Western Theological Seminary, encouraged people from First Baptist Church to join forces with the Episcopal Society for Reconciliation and Justice to form the Center for Public Ministry (CPM). They sought to raise the awareness of Evanston's churches to the needs of the city around them. The first project addressed the needs of Evanston's homeless.

When Evanston's Ecumenical Action Council did not respond quickly, CPM went to the city. "We don't have homeless people in Evanston," said city officials.

So on Halloween night, 1984, CPM supporters from local churches and a handful of authentic, homeless Evanstonians marched on the police station, asking that the homeless be housed there.

When the marchers were turned away—as expected—they went to First Baptist Church and conducted

an all-night prayer vigil. Who could object if a few people fell asleep while others prayed? Didn't precedent exist?

In spite of initial resistance from the city, homeless people have stayed in the church's basement every night since. The city's main objection was the shelter would attract homeless people from neighboring Chicago—which it has—and thereby blight beautiful downtown Evanston—which it hasn't.

CPM maintained that the shelter was a ministry of Evanston churches; it was conducted in a church building, and the city had no jurisdiction over it apart from matters of health and safety.

After about 18 months a truce was reached. A blue-ribbon committee of church representatives and city alderpersons worked out an understanding for maximum occupancy of the shelter and the city's assumption of some financial responsibility for the homeless.

Now the shelter, which requires an annual budget of about \$125,000 (from federal, state, city funds, plus contributions from over a dozen local churches), has four staff members. Dozens of volunteers help on a rotating basis. "Do you know why I do this?" says a local banker serving breakfast to the guests. "I enjoy it."

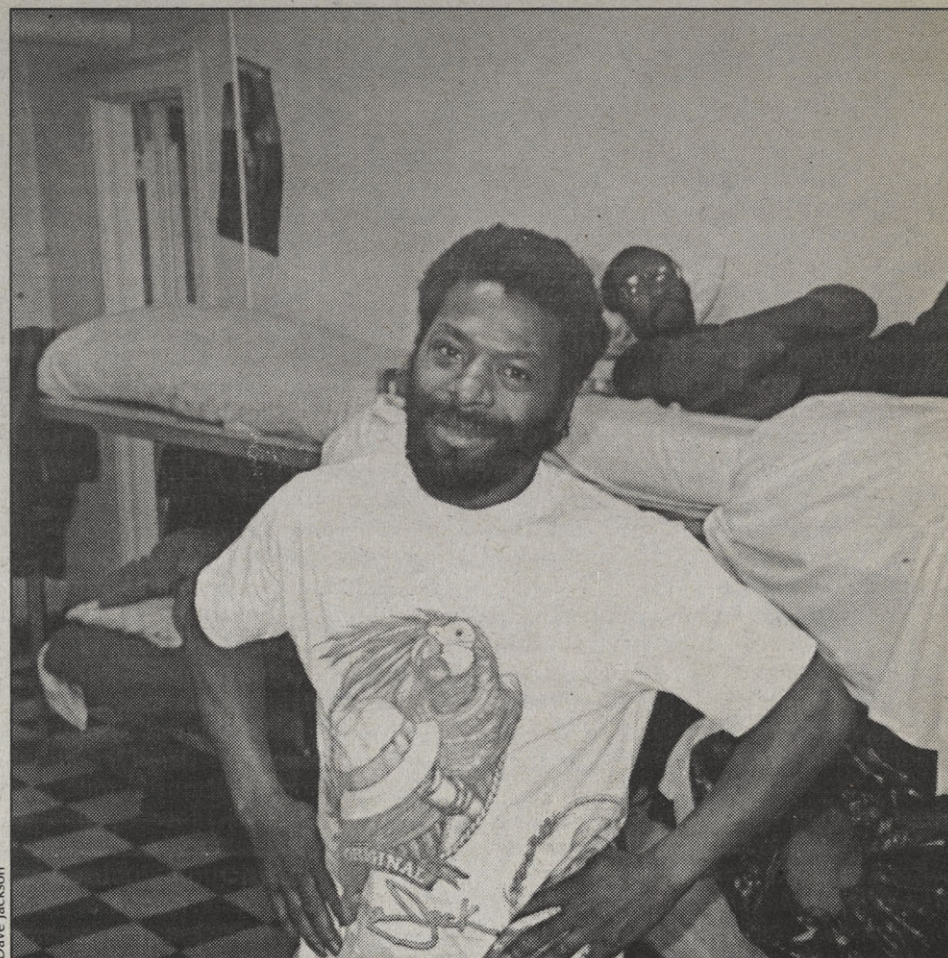
All who cannot pay for their room may come unannounced at 10:00 p.m. each evening. If they need to stay more than a few nights, a full-time case worker (contributed and supervised by the guidance center of a local hospital) will assess their needs and determine what services the shelter can provide to assist them in getting back on their feet.

"I got a job today," reports one man to his friends as he comes in from the cold.

"Steady work?"

"Yep. But hard: I was loading heating ducts into a truck all day."

Once a person obtains a job, the shelter allows him or her to stay until a couple of pay checks have come in—enough to find more permanent housing. During these weeks the case worker seeks to put together a plan which will last. Recently a sup-



Dave Jackson

"Hey, man, it's my home away from home!"

port group for former guests has developed to help them avoid slipping back into destructive patterns.

A camaraderie and seriousness bind guests together. Whether big and burly or small and tough, they all respect Hilda Carper, the silver-haired shelter director from a local Mennonite congregation. "How are you doing? Are you still in school?" she asks one man. He sheepishly nods. "Well, I'm really glad you are still in school," says Carper. "But I told you that you can't stay here if you are going to school. This is your last night."

The basement facilities include a men's dormitory and a women's dormitory with bunk beds, showers and washrooms, a kitchen and dining room. A clothing distribution room is open to the guests when needed. Chairs and sofas furnish a wide corridor which serves as a lounge between the men's and women's dor-

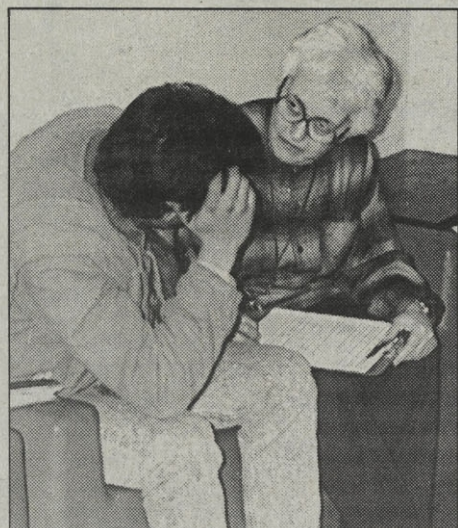
mitories.

After their night's sleep, the guests are served a hearty breakfast before they leave at 7:00 a.m.

Homeless families pose a special problem for CPM. Currently, the shelter has leased two apartments for them and borrows additional guest space from local church members when necessary. "Evanston's not really on the beaten path for most migrants or other transient homeless people," says Carper. "Therefore, the families we get are most often local people who have been evicted or have suffered some other catastrophe."

"It's humbling to realize how many people need this kind of help at some time in their lives," says a professor serving as a night volunteer.

Dave Jackson is a free-lance author living in Evanston, Ill.



Dave Jackson

Hilda Carper interviews a new guest.

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CALENDAR

July 2-7

National Stewardship Conference, Kanuga Conference Center, Hendersonville, N.C. Contact: Kanuga Reservations, P.O. Drawer 250, Hendersonville, N.C. 28793, or (704) 692-9136.

July 4

Independence Day

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, or (202) 328-8788.

July 9-15

1989 Evergreen Music Conference I, Evergreen, Colo. Contact: Evergreen Conference Center, Evergreen, Colo. 80439, or (303) 674-3525.

July 16-23

1989 Evergreen Music Conference II. (See above.)

July 22

St. Mary Magdalene

July 25

St. James the Apostle

August 2-6

Brotherhood of St. Andrew Triennial Convention, Hyatt Hotel, Pittsburgh, Pa. Contact: BSA Executive Director, P.O. Box 632, Ambridge, Pa. 15003, or (412) 266-5810.

August 6

Transfiguration of Our Lord Jesus Christ

August 15

St. Mary the Virgin

August 24

St. Bartholomew the Apostle

September 4

Labor Day

September 14

Holy Cross Day

September 21

St. Matthew, Apostle and Evangelist

September 21-27

Asia Mission Conference: The Mission of God in the Context of the Suffering and Struggling People of Asia, Cipanas-Ciantur, Indonesia.

September 29

St. Michael and All Angels

October 15

200th Anniversary of *The Book of Common Prayer*, Washington Cathedral, Mount St. Alban, Washington, D.C. 20016.

October 23-27

Conference on Black Theology and the Black Church, Auburn Theological Seminary, New York, N.Y. General Theological Seminary, co-sponsor. Contact: Auburn Theological Seminary, 3041 Broadway, New York, N.Y. 10027.

Episcopalians fight hunger through letters

Bread for the World, the Christian lobby against hunger, is urging Episcopalians to participate in its annual offering of letters. This year Bread is asking that parishioners lobby Congress for increased funding for the Special Supplemental Food Program for Women, Infants and Children (WIC).

In 1987, 60 Episcopal churches played a part in prompting a \$73 million funding increase for the prenatal and postnatal nutrition and education program. Currently 3.6 million women are on the WIC waiting list.

Offerings of letters are written to local members of Congress and are collected during a worship service. For more information, contact: Bread for the World, 802 Rhode Island Ave. NE, Washington, D.C. 20018, or call (202) 269-0200.

Bishops' secretaries meet in New Jersey

"We are women who pastor the pastor; liturgists who never went to seminary; managers of people, time, places, information and events; the hotline for callers with questions, tears, problems, complaints, rumors, demands and expectations."

Karen Lindley, secretary to the bishop of Delaware, was describing the ministry of the bishop's secretary at the annual meeting of BEST (Bishops' Executive Secretaries Together), held in Secaucus, N.J., April 12-15. Lindley is the group's new president.

Representatives from 58 dioceses attended the meeting. Presiding Bishop Edmond L. Browning and James C. Fenhagen, dean of General Theological Seminary, spoke to the group.

Sexuality hearing in San Francisco

Responding to action taken at the 1988 General Convention, the Commission on Human Affairs will hold an open hearing in San Francisco on Monday, July 3, at Grace Cathedral. The hearing is intended to facilitate the "listening process" in the church for homosexual Episcopalians and is a part of the commission's ongoing study of human sexuality.

The hearing will follow the national convention of Integrity, also to be at Grace Cathedral.

Representing the Commission on Human Affairs at the open hearing will be Bishop Frederick Borsch of Los Angeles, Lydia Lopez of Los Angeles, Mel Matteson of Seattle, and Bishop George Hunt of Rhode Island, who heads the commission.

Illinois congregation produces Braille hymnal

A Braille edition of *The Hymnal* 1982 has been prepared by St. Luke's Brailleists at Christ Episcopal Church, Waukegan, Ill. Production will begin sometime this month.

In addition to producing both the 1940 and 1982 hymnals in Braille, the

group maintains a lending library of Braille theological materials.

The new hymnal is being offered for sale at \$125, the cost of production. If interested, please contact: St. Luke's Brailleists, Christ Church Parish, 410 Grand Ave., Waukegan, Ill.

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Church joins striking miners in appeal to coal company

Harry Whitaker has to sleep sitting up. His legs, back and chest hurt all the time. High-powered liniment sometimes soothes the pain in his lungs caused by progressive black lung disease.

Whitaker was among 41 striking coal miners, spouses and sympathetic Episcopalians who traveled by bus from the Virginia coal fields to tell their story to Pittston Coal Company's annual stockholders' meeting in Greenwich, Conn., on May 10.

"I was promised if I worked, you'd give me health care benefits for the rest of my life," he told Pittston officials at a three-hour meeting in the company's corporate offices. "You took them away. Why? And what do your employees have to look forward to? I gave you my life."

An estimated 1,500 pensioners, widows and disabled miners have been without health benefits since Jan. 31, 1988, when Pittston's contract with the United Mine Workers (UMW) expired. Pittston announced the next day that their medical cards had also expired. An agreement was

later reached whereby the company would pay 80 percent of medical costs, but many miners say they can't afford to pay the remaining 20 percent.

Steve Hamilton, a 27-year-old striking miner, told the Pittston executives that all the miners want is a fair shake. "These people have served your company and have worked all their lives to make your salaries," he said.

"You're tearing our community up, destroying our children," said Lucille Whitaker. "Do you have a heart?"

In addition to decreased medical benefits, strikers object to Pittston's effort to require them to work on Sunday and to the company's practice of opening non-union mines adjacent to union mines, thereby eliminating union jobs.

The bus trip to Connecticut arose from a Bible study group at St. Mark's Episcopal Church in St. Paul, Va. The parish owns 206 shares of Pittston stock and sits in the middle of the coal fields.

Linda Johnson, director of an Episcopal learning center in nearby Wise County and a member of the Bible study group, said the biblical text for the trip comes from Matthew 18: "If your brother sins against you, go and tell him his fault. . . . If he refuses to listen, . . . tell it to the church."

"We are simply seeking to be the church," said Johnson.

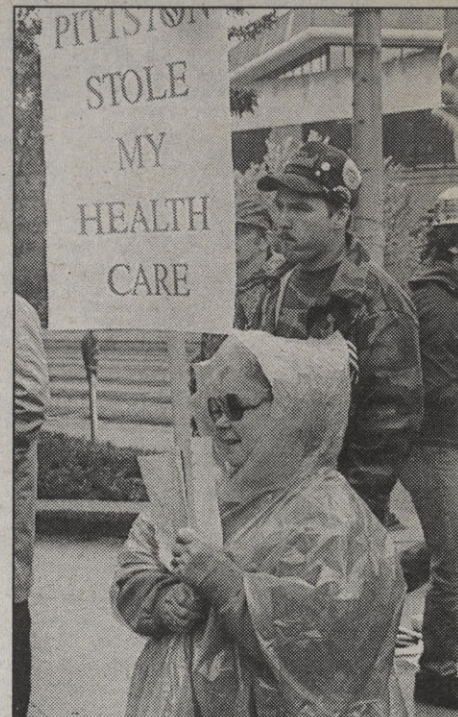
Church people welcomed the traveling strikers at several points along their way. As they stepped off the bus into the cold, late night rain, Connecticut's Suffragan Bishop Clarence N. Coleridge greeted them. In the spacious parish hall of Christ Church, Greenwich, where they were to spend the night, a "Welcome Miners!" banner hung over a long kitchen counter laden with food and drink.

The banner had been made earlier that day by the diocese's young people, as had the institutional-sized bowl of rice pudding and platters of cookies and cakes. Because of the rain and traffic, the bus had been delayed, otherwise the generous teens also would have been present to welcome the weary travelers.

Before the shareholders' meeting the next day, parish volunteers provided breakfast. They passed around a Greenwich newspaper carrying an advertisement supporting the striking miners and signed by 86 ministers and rabbis, and they made sandwiches for the travelers to eat on the bus while heading back south.

The travelers spent their second night as guests in private homes in Pennsylvania's Lehigh Valley. Parishioners of Trinity Episcopal Church in Bethlehem, Pa., gave them a potluck supper.

"This action of advocacy arises from obedience to the gospel," said T. Scott Allen, social missionary of the Diocese of Bethlehem. "We are inter-



ested in helping our sisters and brothers from Virginia tell their story because it is a model of how the church can be involved in advocacy for and with the poor, a sign of how people as church can stand in the breach in times of conflict and decision."

Back home again, Southwestern Virginia's Bishop Heath Light reflected on the event. "There is an African saying that 'where the elephants fight, it is the grass that is trampled.' When the giants do battle, it is often the little people who are hurt. The giants are the Pittston Company and the United Mine Workers. Those who are being hurt are principally the miners and the communities."

Contributors to stories on this page include Mary Lee Simpson in Roanoke, Va., Frank Eichenlaub in the Virginia coal fields, Jim Thrall in Greenwich, Conn., and Bill Lewell in Bethlehem, Pa.



Striking miners aboard bus to Greenwich, Conn.

Was the church duped by UMW propaganda or responding to injustice?

The United Mine Workers' strike against the Pittston Company has divided families and congregations both in Virginia and Connecticut.

Virginia families with members in both management and the union are being torn apart, and local churches are struggling to define their roles.

"You're either for it or against it. You can't straddle the fence," says Gay Martin, an elderly, third-generation miner's wife. Both Martin's brother and father died in mining-related deaths, and Martin says she's not willing to return to the old days.

R. Paul Cassell, a miner for 43 years and a member of St. Mark's Episcopal Church in St. Paul, Va., says, "I don't ever want to go back. I want to go forward. Right now they're asking us to take a step backward. We don't want much—we want job security."

J. Robert Thacker is rector of Christ Episcopal Church in Roanoke, Va. Thacker and two parishioners visited the mines May 17 with the intention of learning more about the strike and showing concern for people without taking sides.

But Thacker soon found himself among over 2,100 picketers and one

of seven priests arrested for blocking coal trucks from entering the mines. "After I had gone ahead and decided to engage in that act, a weight was lifted from my shoulders," he says. "I felt good being there."

Not everyone at Thacker's parish felt good about his being there. "When I speak as an individual, there is a sense among some people that I'm speaking for the parish. The issue is whether I need to get vestry approval for my individual actions," he says.

J. Tyler Pugh is a Roanoke stockbroker and vestry member of Christ Church. "Bob and the others went to gather information but were caught up in the spirit of the moment, electing to support the UMW on the basis of very little information," he says. "Anyone has the right to act as an individual, but, clearly, when four or five clergy from the same diocese go to an area like southwest Virginia with clerical collars on, they are representing more than their individual interests."

Jackson White, a parishioner of St. Thomas' Church in Abingdon, Va., feels the church has no business involving itself in what is essentially a "turf battle" between a big company

and a big union. White has done legal work for both the union and Pittston and says the clergy and bishops are ignoring the "dark side" of the union which has flattened tires on trucks and threatened replacement workers.

"They don't want to hear this because they are aligned philosophically and tactically with the UMW in this dispute. Laymen in this area are arising!" White says.

Similar differences can be heard in Greenwich, Conn. John Bishop, rector of Christ Church, signed the newspaper advertisement supporting the strikers. "Some people felt that when the clergy got involved, their churches were involved, and that was not the case," he says. "We didn't involve the vestry or the congregation. We just took a stand as clergy on something we felt strongly about."

David Marshall is a Pittston director and former vestry member of St. Luke's Episcopal Church in Darien, Conn. "We have felt very good about the company's moral tone in all the positions we've taken," he says. "If we have misjudged anything along the way, it was the superb public relations of the UMW."

Paul W. Douglas is chairman and chief executive officer of the Pittston Company. "It is far too easy to use the labels of evil, injustice, power and poor when absolutely no inquiry is made of one side and total acceptance is granted to the often distorted views of the other side," he says.

"I think Christians and others of good spirit do have an obligation to attack social injustice. Christians also have an obligation to distinguish between social justice and special pleading. Humility can be the source of understanding, just as honest convictions based on lack of understanding can so readily lead to accusations without foundation in fact. . . .

"We have offered increased wages, increased pensions, a modern 80-20 percent medical plan for active and retired employees alike and in return seek modernized work rules and other provisions consistent with our reliance on the world market for some 65 percent of our sales and therefore present and future job opportunities. We are presently endeavoring to sweep away any suggestion that we have anti-labor or anti-union bias by putting forward a commitment to enhance job security and opportunities," Douglas says.

Deacons convene: What is a 'servant ministry'?

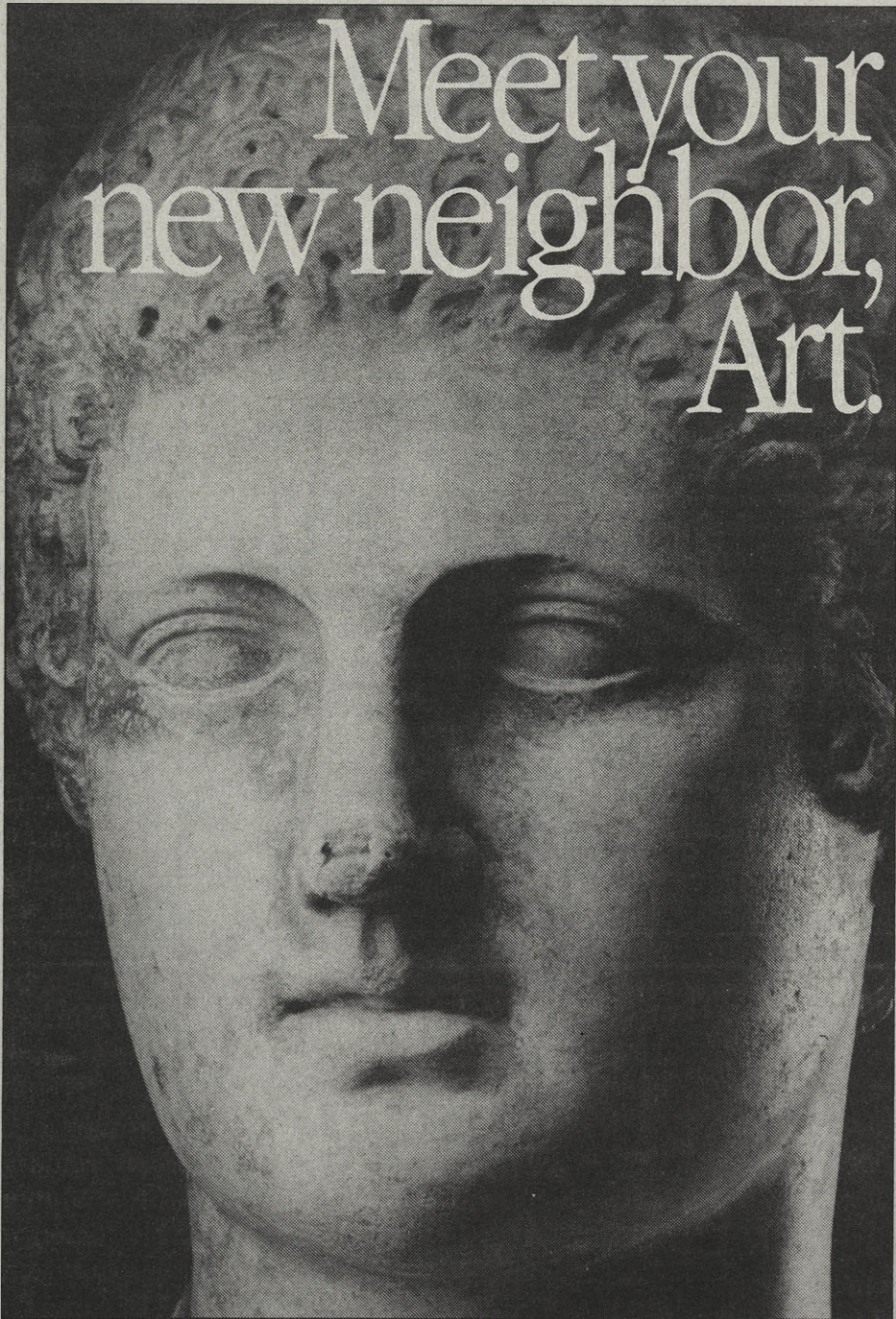
by Lois H. Gatchell

A mature diaconate emerged from the deliberations of the 1989 conference of the North American Association for the Diaconate (NAAD), held June 1-3 at Kanuga Episcopal Conference Center, Hendersonville, N.C. "Unlike previous conferences on renewal of the historic diaconate, this meeting focused on the vital ministries of today's deacons in the wider community rather than issues of dress, titles or liturgical niceties as in the past," according to Phina Borge-son, NAAD president from Nevada. Maylanne Whittall, Canadian representative on NAAD's board, set the tone of the conference in her keynote address on the theme, "Citizens of the World—Servants of Christ." Call-

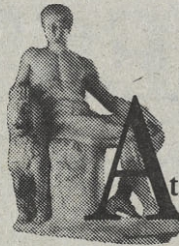
ing the servant ministers "agents of transformation," Whittall urged deacons to "listen where others don't—to children, to old people, to women, to street people, to natives, to people of color, to the voice of emerging nations. And listen to people we don't agree with for they can enrich our vision. "We deacons must have the ability, the strength and the willingness to make ourselves inconspicuous, to leave room for God to act, to avoid creating dependency. It means we put ourselves in a minus situation so others might grow and can act." A block to these guidelines, Whittall told the 150 deacons and others interested in this ordained order, is social segregation. "Our dominant culture does not reflect the reality of

the people who make up our community. Another block is the emphasis that predominates in our pastoral care education on one-to-one counseling, on a therapeutic and case management approach. These are important responses but they are not enough. They do not heed the root cause of people's condition. "If we are going to make the church a servant church, we have to look at a different emphasis," she said. "It is the realization that the real crisis is the existence and nature of human beings. Through involvement with the poor, with people who are oppressed, with those whom our society and culture are marginalizing, we come to understand God and Jesus the poor servant. We do not flee the world as a mystic community. As

servants of transformation, we take the incarnation seriously, we recognize that here and now has priority, we acknowledge creation as good." Western North Carolina's Bishop William G. Weinbauer greeted the gathering; Bishop Coadjutor Robert H. Johnson was the respondent at the closing session. Special guests included Roman Catholic Deacon Constantino Ferriola and Lutheran Deacon Tom Dorris, staff member of the World Council of Churches in Geneva, Switzerland. Worship provided the framework for the work sessions. Exhibits and social hours featuring Blue Grass music lightened the intense schedule. Lois H. Gatchell is a deacon on the staff of St. Dunstan's Church, Tulsa, Okla.



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Report of the Commission on Women in the Episcopate

The Archbishop of Canterbury's Commission on Women in the Episcopate, commonly called the Eames Commission after its chairman, Archbishop Robin Eames of Ireland, reported to the meeting of Anglican primates in Cyprus in May. Following is a point-by-point summary of the report.

The Eames Commission spells out its mandate, based on a resolution of last year's Lambeth Conference, in the introduction to its report: Its task was to "discover the language and context in which Anglicans can continue to live together" while maintaining the highest possible degree of communion (*koinonia*), given the di-

vergent principles and practices regarding the ordination of women to the episcopate. The commission hopes that the spirit of "respect" and "courtesy" spoken of at Lambeth will continue to influence the debate.

In "Koinonia and the Mystery of God," the first section of its report, the commission traces the depth of communion God offered his people in the Hebrew and Christian scriptures. In the church, "directed towards the kingdom and called to serve the world," the sacraments become a vehicle through which the church is enabled to live together in the living tradition handed down by the apostles.

"Since God wills the full communion of all humankind with himself and among all peoples," the report says, *koinonia* must be considered in an ecumenical context. Historically, total agreement on doctrine or practice has never been achieved. The church has, however, found ways of maintaining a high degree of communion, often including mutual recognition. Seeing each other as members of the Body of Christ, ecumenical partners must accord one another "a recognition of the 'ecclesial' integrity of the intention of the partner."

Some churches with whom we are in dialogue see the Anglican orders

of men (and, by extension, those of women) as provisional. Applying this insight to intra-Anglican dialogue, and recognizing the sacrifice involved, the communion could admit "some provisionality to the ministry of women" during the "reception process."

[Reception, a theological term, is the process by which an ecclesiastical body evaluates, then accepts or rejects, a change in doctrine or practice over a period of time. Such a process should ultimately result in a consensus. "It is through unity that we discern truth," says Eames Commission member Mark Dyer, bishop of Bethlehem. "It is not truth that establishes unity."]

In "Koinonia and the Anglican Communion," the commission suggests how those who oppose ordaining women and those who favor it can "live with this diversity and enter into one another's pain" without declaring each other to be "out of communion."

Conciliar and synodical decisions, while not infallible, must still be "received and owned by the whole people of God as consonant with the faith of the church through the ages professed and lived today," the commission says. Dissent from such bodies, whether they approve or oppose ordaining women, must be respected and heard, not "marginalized or excluded."

As various provinces make decisions about ordaining women, the process of reception should not be foreclosed within the communion, just as it has not been foreclosed in ecumenical dialogue. Reception will ultimately result in consensus, the commission believes.

In "Koinonia and Women in the Episcopate," the commission offers practical guidelines for life together now that a woman has been consecrated bishop. The commission opposes parallel episcopal jurisdictions on the grounds that such a move could amount to institutional schism and would injure the role of the bishop as the symbol of unity.

In discussing the Episcopal Church's "episcopal visitors" resolution, enacted at last year's General Convention, the commission recognizes that the resolution has met with opposition from those for and against women's ordination. The commission says a similar resolution could provide a "pastoral alternative" for dissenters and recommends that such an option be explored.

To say that any province or individual bishop is "out of communion" with another province or bishop is wrong. Nonetheless, the commission says, communion is "less full than it was." Anglicans have lived with ambiguity since the English church broke with wider communions and structures in the 16th century. We are still learning about living in full communion.

The last part of the report includes the commission's pastoral guidelines for provinces and their bishops, who "have a particular responsibility to

Continued on next page

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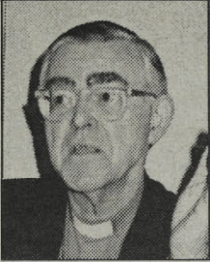
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'Fatally flawed,' Bishop Leonard says of Eames report

London, England—Bishop Graham Leonard of London called the just-released Eames Commission's report on ordination of women within the Anglican Communion "fatally flawed."



In an interview with the London *Times*, the traditionalist bishop also described a provision for "episcopal visitors" as "crazy." Episcopal parishes in the U.S. which disagree with their diocesan bishop over women's ordination currently have the option of asking for a visiting bishop to perform certain episcopal acts. "Those who accepted an episcopal visitor would nevertheless have to accept the position of the bishop of their diocese

BRIEFS

as being the ordinary," said Leonard. "Now, that creates an impossible problem. You can't have two bishops over you." The *Times* also reports that Leonard might be considering offering traditionalist parishes affiliation with "an alternative episcopal oversight" that would have parallel jurisdiction with established dioceses. The Eames Commission's report called such provisions "institutionalized schism."

Murder of a Philippine minister pegged to political motives

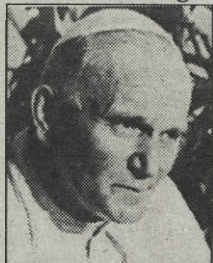
Barangay del Pilar, Philippines—A United Church of Christ in the Philippines (UCCP) team investigating the brutal deaths of a minister and her husband on May 1 says political and military motives are the most likely reasons for the murders. Vizminda Gran and her husband, Lovello Gran, were murdered by five men who barged into their house looking for Mr. Gran. Police reports stressing robbery as a motive are "highly implausible,"

the team says, because no money was taken. Vizminda Gran was a candidate of the Partido ng Bayan, a left-wing political party, in the last election. Although defeated, she became the target of death threats, according to the investigators. The Grans' murder came 15 days after another UCCP minister, Zenaido Ruelo, was gunned down.

Birmingham suffragan resigns over expenses of Tutu visit

Birmingham, England—Suffragan Bishop Colin Buchanan offered his resignation late in April in the wake of an ecumenical celebration whose main speaker, Capetown's Archbishop Desmond Tutu, did not attract the large crowds planners expected. Although the diocesan board of finance is advancing £200,000 to satisfy creditors, representatives of the congregations which backed the six-day "Christian celebration" agreed to accept responsibility for the shortfall. "There has been a kind of opposition to Archbishop Tutu which has been apparent in Birmingham during the year," said Buchanan, whose resignation is unprecedented in modern times. "Colin Buchanan has been to see me, and I greatly respect the integrity of his decision," said the Archbishop of Canterbury.

Pope chastises signers of Italian theologians' 'open letter'



Vatican City—Pope John Paul II let 63 Italian theologians and Roman Catholic intellectuals know that the church has no room for a "parallel and alternative Magisterium. The truth, which is Christ, was specifically entrusted to the apostles and their successors." The Pope was reacting to the group's "open letter" which questioned a current lack of attention to the Second Vatican Council. They argued that the role of theologians is being interpreted too nar-

rowly as teachers of the Magisterium. "They [theologians] are, in fact, also in the service of the church when they study and discuss the new questions of the intellect that arise from the new context surrounding the faith or when, together with their brothers in faith, they follow new, unexplored paths." The letter also criticized limitations on the role of episcopal conferences and current procedures for selecting bishops. In commenting on the letter, the Pope said theologians, like other Roman Catholics, not only are responsible for the deeper understanding of revealed truth, but also that "close, faithful and respectful cooperation with the pastors is expected from them in a special way."

Church council condemns attacks on Kenyan bishop

Nairobi, Kenya—Following an attack

on Anglican Bishop David Gitari, the National Council of Churches of Kenya has asked the government to provide more security for the prelate. The council condemned the April 22 raid in which some 30 people broke into his house and forced him to flee as well as an April 9 incident in which two members of the youth wing of Kanu, this country's only legal political party, heckled Gitari as he was preaching at a church in Kerugoya. Gitari, who heads the Diocese of Mount Kenya East, has been an outspoken critic of government corruption. While church leaders are solidly behind the bishop, some government officials have suggested that he has provoked the attacks. Pentecostal Bishops Francis Kigunda of Kirimari and Samuel Gichuki of Embu warned that if the blood of those anointed by God is shed, the soil of the nation will be cursed.

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Recent Diocesan Campaigns:

Upper South Carolina, \$1,119,584; Albany, NY, \$2,160,000; West Tennessee, \$2,427,052; Central New York, \$1,880,385; South Dakota, \$1,185,426; Arkansas, \$1,500,232; East Carolina, \$2,240,000; Alaska, \$634,599; Massachusetts, \$9,349,519; Kansas, \$1,319,065; Western Louisiana, \$1,377,031; Texas, \$7,000,000; N.W. Pennsylvania, \$1,002,000; Dallas, \$6,086,663; S.E. Florida, \$3,353,572; Hawaii, \$1,506,736; Western North Carolina, \$1,175,000; Georgia, \$1,021,410; Newark, NJ, \$6,235,000; Mississippi, \$3,175,180; New Hampshire, \$1,598,000.

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Report

Continued from previous page
foster the communion and interdependence of local churches."

As a symbol of unity, a bishop must avoid becoming the focal point of dissension. The commission suggests a "sympathetic look" at the Episcopal Church's episcopal visitors plan as a basis for further discussion and as an opportunity for bishops to exercise pastoral care to dissenters in their own dioceses.

Bishops on both sides of the question are "teachers and defenders" of the historic threefold ministry of bishops, priests and deacons, the commission says. They should take every opportunity to emphasize their "fundamental agreement on matters of faith and practice."

In accordance with Lambeth Resolution 72, the commission says bishops visiting other dioceses must respect diocesan boundaries; for any bishop or priest to exercise episcopal or pastoral ministry within another diocese without the permission of the ecclesiastical authority in that diocese is inappropriate. Visiting bishops should uphold the canonical position of the province from which they come while maintaining a sacramental presence consonant with a "degree of communion."

During the process of reception,

persons confirmed by a woman bishop should not be denied the right to receive communion in another diocese. The commission recommends that ordinations performed by a woman bishop be carried out collegially with a male bishop. [The Anglican primates rejected this recommendation, saying that it was not "practical or theologically appropriate" and would have the effect of questioning the female bishop's consecration.]

The commission suggests that provinces which do not ordain women priests and bishops might invite them to visit and allow them to participate to the degree that the province's canons allow. "In this way the people of God in the provinces concerned will have at least a limited experience of the ministry of women and some opportunity to understand and appreciate developments elsewhere in the communion." These people need to be sensitive to the position of their own dioceses and/or provinces—as do those extending the invitation.

Such advice also applies to the Archbishop of Canterbury, who is the focus of unity for the Anglican Communion. While conforming as much as possible to the customs of the province he is visiting, he also should uphold the canons of his own church.

Chris McConnell: Friend and physician in the Transkei

by Joan Ann Murphy

Dr. Charles Christopher Patrick McConnell went to the Transkei, a black "homeland" within South Africa, five times before accepting that his mission, his life's work, was to improve the medical care and health of its desperate inhabitants.

The Transkei is one of the 10 poorest areas in the world. Most of its men work in the mines and factories of Johannesburg. In their homeland, 400 miles away, women and children subsist on crops from overgrazed land and meager remittances from the men. Under the apartheid system, South Africa's eight homelands are considered independent nations, yet they have no official status or support from the rest of the world.

McConnell, the only orthopedic surgeon for the Transkei's 3.5 million residents, says malnutrition and curable diseases devastate the region. Pneumonia, flu and other illnesses wipe out a third of the children in the first five years of life. Tuberculosis, polio and birth defects cripple thousands more. For lack of a pair of glasses or a simple cataract operation, formerly literate people lose the ability to read, write and work.

"The real sadness is that so much of the illness in the world is curable," the physician says. "We try to find

'What does God want from you? He just wants your life.'

—Dietrich Bonhoeffer

more cures, but we don't use what we have in so much of the world—especially the third world."

To combat the needless suffering and train indigenous people to provide health and medical care, McConnell founded African Medical Mission (AMM) in 1981. St. James' Episcopal Church, Hendersonville, N.C., provided the seed money.

McConnell and his wife Jenny, a registered nurse, made extended working trips to the Transkei. Five years ago, he sold his thriving Hendersonville medical practice and moved his family to Africa although two of his six children currently attend the University of North Carolina.

Through AMM, the 51-year-old mission coordinator has helped develop Umtata General and Bedford Orthopedic Hospitals into a 1,000-bed medical complex. Support serv-

ice is provided by several orders of Roman Catholic nuns. Thirty physicians are in attendance. (The Transkei has one doctor for every 35,000 people compared to one doctor for every 1,000 people in the U.S.)

McConnell oversees the 220 orthopedic beds in both hospitals. Due to overcrowding, two or three patients may share a bed or even the hallway floor. Seventy percent of them are children.

In one day, McConnell may perform 15 operations or see 150 outpatients. Each week he makes rounds to outlying hospitals, traveling over primitive dirt roads. "Even with proper medical care, follow-up is poor," he notes. "People do not have telephones, and there are few ambulances or buses."

Although medical equipment and supplies are no more difficult to procure for the homeland than for elsewhere in South Africa, McConnell says that apartheid has produced a "basic black and white distrust." He and his wife have an 8-year-old adopted black Transkeian son, evidence of their faith in black South Africans.

"The real solution is black South Africa," McConnell emphasizes. "My job, my mission is to help black medicine. We need to train indigenous doctors in the Transkei. We need a black medical school."

To this end, African Medical Mission is sponsoring Dr. Gordon Soboto's orthopedic residency in Edinburgh, Scotland. "Soboto is a black African of humble origins. He managed to get a high school education in spite of apartheid," McConnell says of his protege. "He will be an important asset to South Africa."

AMM needs skilled volunteers for from one month (teaching) to three years. Most in demand are interns and other physicians (especially ophthalmologists and neurologists), physiotherapists, clinical workers and computer operators.

"This country is dripping with wealth and talent," the missionary says of the U.S. "Africa needs both, but especially people."

AMM is supported by the Episcopal Church, the Episcopal Diocese of



Chris and Jenny McConnell

Western North Carolina, Trinity Foundation of New York, other denominations, organizations and individuals as well as by many white South Africans.

"The support of the Episcopal Church is absolutely essential. We don't feel nearly so alone now," McConnell says.

Archbishop Desmond Tutu and former Secretary of State Cyrus Vance have endorsed AMM's humanitarian work. "I have been deeply impressed indeed and deeply moved by the dedication and commitment of the members of this mission," says Tutu. "It is their love for Christ our Lord, Savior and Healer, that has moved them to place their medical skills at the service of their far less well-off sisters and brothers in Africa."

Scottish-born McConnell says he abandoned a lucrative U.S. medical practice to bring health and hope to destitute Africans because "it just seems the thing I was called to do. It's my witness."

McConnell sees his work as a necessary part of his Christian discipleship. He quotes German theologian Dietrich Bonhoeffer: "What does God want from you? He just wants your life."

Joan Ann Murphy is a free-lance writer based in Scarsdale, N.Y.



Transkeian children at African Medical Mission

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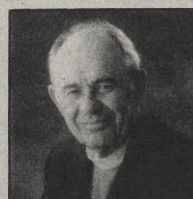
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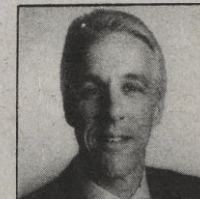
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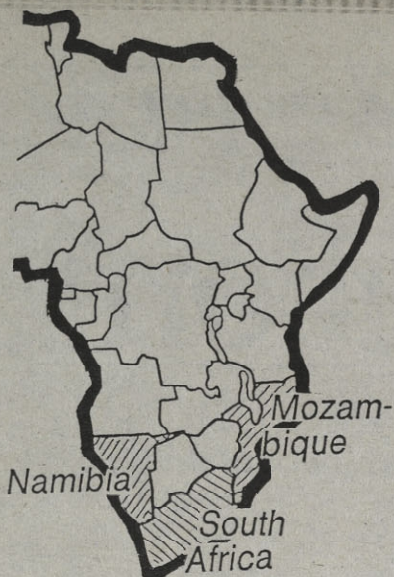
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by Katerina K. Whitley

"One of the things I love about the Anglican Communion is that it is world-wide," the Presiding Bishop of the Episcopal Church likes to say, and his exhausting travel schedule proves it. In one month he had visited Central America and Cyprus and on May 29 set out on a longer trip, across two continents, to southern Africa.

Edmond L. Browning was accompanied by his wife, Patti, and their youngest son, John; his deputy for Anglican relations, Patrick Mauney; and me. In South Africa, the team met with Canon Burgess Carr and his son, Oye. Carr is the Episcopal Church's Africa partnership officer and has a vast knowledge of the continent's turbulent history.

people—U.S. Ambassador Melissa Wells, who impressed him with her knowledge of the country and its people, Prime Minister Mario Machungo and the governor of the province of Gaza. He also visited the Christian Council of Maputo and the Roman Catholic cardinal.

But it was the people of the church in Mozambique, the hundreds of the faithful with their many children who attend the church services with joy and patience, who touched the Presiding Bishop and the rest of his party.

"The Marxist ideology doesn't worry us," Sengulane says of his country's government. "We are worried about human sin."

In Mozambique, "a vast, least evangelized country," according to the young bishop, sin has taken the form of extreme

neighboring countries. The life expectancy of Mozambicans is 42 to 45 years.

Mozambique is a long, lush country northeast of South Africa, a poor country with rich natural resources which, after 400 years of Portuguese colonization, gained its independence and has paid dearly for it ever since. The Portuguese left in 1975—but with a vengeance. A skyscraper stands empty on the lovely shoreline of Maputo, a testament to human cruelty. In a country where lodging is painfully hard to come by, this huge building stands unoccupied because the Portuguese poured cement in all the plumbing so local people could not inhabit it.

The contrast between white South Africa and Mozambique hit us in the face as soon as we entered the poor, sad airport of a country that barely survives. The archdeacon's van had its doors fastened with string, but he is always smiling, efficient and given to laughter.

The streets of Maputo are so riddled with potholes that riders hold onto the seat of the car in order not to hit the ceiling. Most of the children—so many children!—are dressed in ragged clothing and are very solemn. A tiny indigenous community of Anglican nuns trains girls to sew in a center next to the Church of St. Stephen and St. Lawrence. We cringed when we walked into their workshop. Dark and gloomy, it told of their poverty. They did not have enough money to buy a light bulb—a rare commodity in Mozambique—but they had tea waiting for us.

The Christians we met never complained or asked for anything. Even in the streets, no child approached us to beg, and we never felt any danger of being robbed as one always feels in the big "civilized" cities of the west.

Flying over the countryside we saw stretches of green, lush land but no paved roads and little evidence that the land is being farmed. The airstrip of Xai-Xai is paved with grass so when it rains the planes cannot take off.

Poverty is everywhere—in Maputo, the most prosperous city, and especially in its surroundings where thousands of

In Mozambique

Christian joy outweighs war and poverty

Presiding Bishop Browning led a party to visit Namibia, and Mozambique South Africa last month. He found an Anglican Church full of hope and song in one of the world's most troubled regions.

"My ministry is a ministry of presence," the Presiding Bishop said in one of his sermons in the Diocese of Lebombo, and the Episcopal Church indeed offered a ministry of presence to its sister church in the Province of Southern Africa. A year before Desmond Tutu, the archbishop of Capetown, had invited the Presiding Bishop to preach at Southern Africa's Provincial Synod. (The Provincial Synod, like General Convention, meets every three years.) The Province of Southern Africa covers, besides the dioceses of South Africa, the Dioceses of Lebombo and Niassa in Mozambique, Lesotho, Namibia, Swaziland and St. Helena. These are all areas of much suffering. Browning had asked to visit "one of the frontline states" during his sojourn in southern Africa.

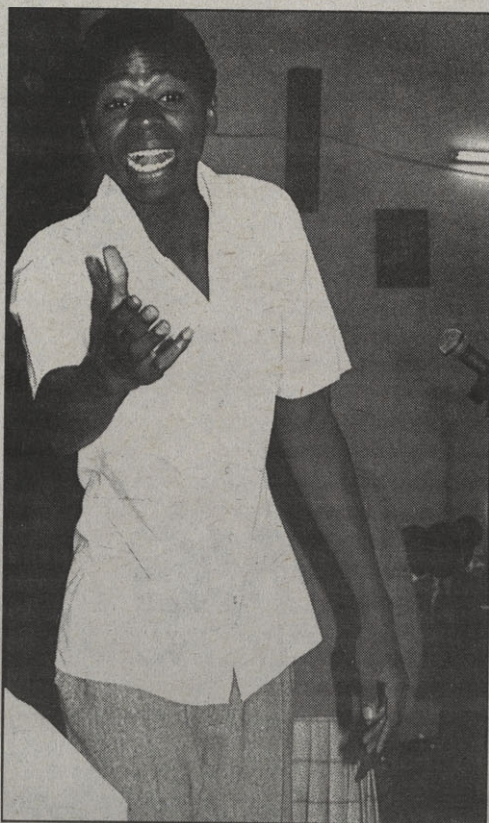
He chose Mozambique. Violence is pervasive in Mozambique, and Browning sought to share with Anglicans there the sympathy of the American church to their plight. In the cathedral in Macien he told the 1,200 gathered faithful, "My prayer for this diocese is the American church and the church in Mozambique can become partners and seek to serve God together. So I come here today to say to you that the people in the church in the United States wish to identify with you in your prayer and in your ministry."

Browning preached in two churches in Mozambique's capital city of Maputo and in the cathedral in Macien, a town that empties before dark because of the danger of roaming bands of guerrillas who strike at anyone, at any time.

The energetic young bishop of Lebombo, Dinis Sengulane, had arranged for the Presiding Bishop to meet with key

violence. The countryside has known many deaths, abductions, mutilations and dislocation of families since Renamo resurfaced in 1981. (Renamo was created by the Rhodesian military intelligence in 1976 and, by most accounts, has been supported by South Africa and right-wing groups in the U.S. and Portugal.)

According to Redd Barna, the Norwegian Save the Children organization, 4 million persons have been displaced internally and another million have fled to



Actor performs after services at St. Cyprian's, Maputo.

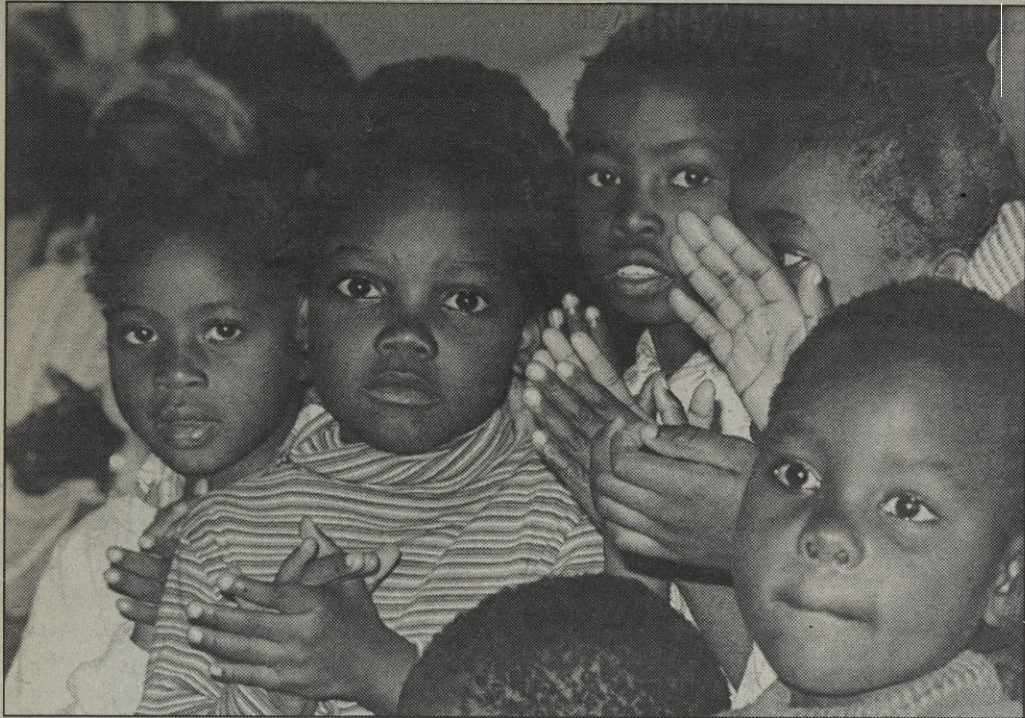
Namibian

by Bill Caradine

The "No-Go Zone" was a one-kilometer strip of sand and bramble which served as a buffer between Namibia and Angola. Its coiled barbed wire barricade touched the yard of St. Mary's, Odibo, the Anglican Church's cultural center which the South African army reduced to ruins. Watch towers were strategically placed within the No-Go Zone. Rifle fire from the towers took the lives of those who dared to enter the zone. The blood of many Namibians stained the sands of that one kilometer of death and destruction.

The coiled barbed wire is gone now, and the watch towers are unmanned. Namibians and Angolans now walk unafraid along its trails, raising their arms in national salute, smiling openly through teeth that were once clenched in fear and anger. The No-Go Zone which once symbolized the horrors of war now is a symbol of the freedom to come to Namibia.

Yet the Namibians are not celebrating. Hope is subdued for their hopes have been dashed too often. The feared Koevoet, the secret police who lie in ambush only to take more lives, is still a reality. Daily one hears tales of police brutality



Children of St. Cyprian's, Maputo

dislocados live in makeshift bamboo huts. We saw one little room housing a whole family, one well to give water to hundreds of people and no bathroom facilities. In want and misery and the most astonishing stoicism, the people survive.

Xai-Xai (pronounced shy-shy) is the capital of the province of Gaza. The governor waited at the airport for the Presiding Bishop and then led us to a home where he offered us refreshments and welcome: "Because there is faith in God, the distance which separates us from you has become meaningless. On behalf of all Christians who live here and in the name of the whole population of God and on behalf of the government, very vividly we say, 'Welcome.'"

The governor then offered a truckful of armed soldiers to accompany our small convoy to Macien. At the end of the red clay road was the cathedral, a building with a tin roof and hundreds of people to welcome the bishop from overseas. They sang their traditional songs, swaying to the music: "God sits us down, God stands us up, God binds us together." Then they poured into the church—

hundreds of them. But still orderly, patient, quiet. At least 400 children crowded near the altar, sitting on the ground for hours, the older ones looking after the babies.

During the Presiding Bishop's sermon, a torrential rain began, making a deafening din on the tin roof. Nobody moved. They sat patiently and listened. Their bishop celebrated with grace, without hurrying and with the holiness that imbues what he says and does. "I find Bishop Dinis," the Presiding Bishop said later, "a man of great saintliness."

Browning and the rest of us were moved as the people brought their offerings forward, each one bringing something precious—money, seeds, fruit, even a chicken or two. And all the while they sang. The solemn, spiritual melodies poured out and rose in a repetition of trust and faith. So moving and harmonious are these canticles that we left Mozambique singing the Kyrie in Ronga.

Katerina Whitley traveled to Africa with the Presiding Bishop for the Diocesan Press Service.

n church brims with hope

and the seeming inability of the U.N. forces to stop the slaughter.

In the churches, however, the Namibian people find their hope. The churches, especially the Anglican, Lutheran and Roman Catholic, have spoken as one voice against the injustices of more than 20 years. Martti Ahtisaari, U.N. special representative, has selected the churches to resettle the exiles, prepare the people for the coming elections and participate in the writing of a constitution.

Perhaps the most influential people in preparing for peace are Anglican Bishop James Kauluma and his Evangelical Lutheran and Roman Catholic counterparts. All three bishops are spending their time in the north, which has been known as the operations, or war, zone. The bishops look to the cessation of police brutality, the return of the exiles from Angola, free elections and the writing of a constitution as the signs that will turn subdued hopes into a celebration of freedom.

As a first step, the churches are preparing to receive and shelter the returning exiles. The Anglican Church will provide three centers. The most important will be St. Mary's, Odibo, which was the heart of the Anglican Church, having a

hospital, an elementary and high school and a theological seminary. Repair and renovation of St. Mary's has already begun. Australia is providing engineers to make the buildings safe again and restore water and electricity, which St. Mary's has lacked for more than 10 years. Swiss churches are providing money for rehabilitation.

In conversation with Anglican and Lutheran church leaders we were allowed a glimpse of their hopes. Julius Mtuleni, a Lutheran pastor, seemed to speak for all when he said, "The new government will be a people's government. Namibia will be a nation. No longer will we speak and think of occupation. If SWAPO wins, there will be black government in Namibia. But most important of all, everyone can participate in the building up of a nation."

Having visited Namibia five years ago and having just returned from an additional visit, I am excited about their future, and I am deeply touched by the significant part our church is playing in preparing for that future.

Bill Caradine, who accompanied Presiding Bishop Browning to Namibia, is assistant deputy for the Presiding Bishop's Fund for World Relief.

Psychologist helps children kidnapped and taught to kill

by John Justice

Psychologist Neil Boothby works to repair families broken by the civil war in Mozambique. And his work is cut out for him: The international Committee on Crisis Control says Mozambique has the highest level of human suffering in the world.

Boothby is sponsored by the United Nations and supported by his parish, St. Philip's in Durham, N.C. The parish commissioned Boothby when he left for Mozambique and raises funds for "Family Kits," which Boothby distributes, containing medical and health information, cooking oil, hoes, seeds and other necessities.

Some 200,000 Mozambican children are separated from their parents.

"Last year, we started the world's first training program for children kidnapped by the Renamos, the insurgent force, then taken to training bases and used as slave labor. Some of them were trained to kill," he says.

"As many as 10,000 children have been kidnapped by the bandits." Boothby uses the terms Renamo and bandit interchangeably.

Boothby supervises a team of Mozambicans in a two-pronged effort to rehabilitate the children psychologically and to reunite them with their families.

"It's a moral struggle rather than a psychological one," he says. "The children come from good families—poor by our standards—but they have been taught it was wrong to kill. Then they were kidnapped and taught to kill. This is different from never having known right and wrong."

The specifics of what the children have endured before Boothby and his team see them can be horrible.

A 6-year-old is kidnapped by guerrilla troops. They beat him. They force him to set his own home on fire. Then they force him to watch as they decapitate his parents and impale their heads on stakes. Flags are wrapped around the heads. They take the child out and fire weapons so he will become used to the sound of guns. They show him how to kill animals so he won't be bothered by blood. Then they order him to help them raid villages.

So what can you do for this boy?

The child was having bad nightmares, he wouldn't talk, he was worrying everyone with the pocketknife he brought to camp. Boothby helped

the boy remember—re-live—the experience. Particularly important was the child's re-living the worst part—seeing his parents' heads on sticks. The boy took part in a dramatic reenactment of his own story. His character in the drama said, "Oh, I wished I could have saved my parents," something the real-life boy had trouble expressing.

This boy eventually was reunited with what was left of his family.

Boothby is now training Mozambicans to do all but the trickiest individual therapy. This is both to develop a corps of local care-givers—

"there are no psychologists in Mozambique so you elect and train those with the necessary intuitive qualities," Boothby says—and to free him for other work.

The system is simple and laborious: Staff members take Polaroid pictures of the children and then copy the snapshots onto a newspaper-sized sheet. These sheets are then taken to villages throughout the country and tacked to trees and the sides of buildings. The villagers are assembled, and a staffer reads

the names of the children and their parents.

"It's a marvelous thing. They look at the picture and hear the name read, and they recognize their child, and they begin to cry," Boothby says.

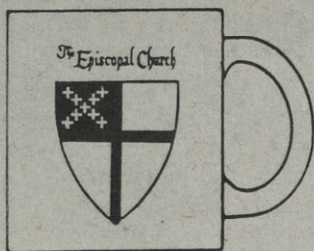
Although terrible things happen in Mozambique, Boothby says he finds the work uplifting. "You see *dislocados*—refugees—who have been stripped of everything. They come to us naked. And yet they are still alive. You see that there's something to human beings other than cognitive reality. You see it day in and day out with these people, and that's what's been so seductive to me. I went to Mozambique from academic curiosity, and I was changed."

His experience tells Boothby that many of us could benefit from some change. He says, "We need to get out of our houses—and out of the churches—and into the communities and work with people who are different from us, whether it's refugees or the homeless in this country. The important thing is making a difference."

John Justice is editor of *The Communicant*, monthly publication of the Diocese of North Carolina, from which this article is excerpted.

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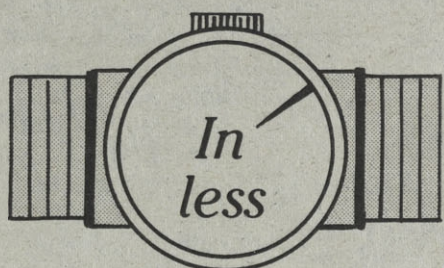
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Milwaukee couple scrounges and prays for Nicaraguan children

by Terry Lorbiecki

"It always looks as if we're either moving in or out," said Sallie Pettit. She stood amid a maze of boxes that started on the porch of her eastside Milwaukee, Wis., home, meandered through a hall and ended up in the living room. Litter doesn't deter Sallie Pettit.

Sallie and husband Bob are the driving force behind the Ecumenical Refugee Council (ERC), a group of Christians who send millions of dollars worth of medicines, clothing and other supplies to Nicaragua each year. The group also supports hundreds of children in orphanages and funds self-help projects throughout Central America.

The Pettits' work began in 1979 in the parlor of their parish, All Saints' Cathedral. Refugee resettlement was the original thrust. This changed when Sallie traveled to Nicaragua in 1982. She saw thousands of internal refugees, ineligible for international aid because they were displaced in their own country. "I found so many people who needed on-site help," she says. "I felt ERC's money would be spent better by helping refugees where they live rather than trying to resettle them somewhere else."

Three years later Bob Pettit gave up his \$34,000-a-year job in the military. "I felt I needed a different direction," he says. "It was a matter of conscience."

The Pettits are the organization's only full-time employees. Sallie directs Latin American projects—a board member calls her the "visionary" and "nurturing mother of ERC." Bob, characterized as a "work horse," handles administration, logistics and transportation. He taps into a lifetime of work in trucking and transportation to orchestrate the sorting and loading of ocean-going containers, sent to Nicaragua several times a year.

Along with a few part-time employees and a crew of volunteers, the couple accomplishes minor miracles. Children are clothed and hospitals are supplied with badly needed equipment. The lives of at least half of 650 Nicaraguan children stricken during an epidemic of meningitis and chicken pox were saved, thanks to donated medicines. The \$16,000 shipment was part of more than \$5 million worth of medicines which have been collected and distributed free of charge.

Sallie is a scrounger. She is confident she can fill any request. "It's all out there," she says. "You just have to know who to ask."

Her favorite project is a sponsorship program which matches honorary godparents from across the United States with children in orphanages in Nicaragua. In 1988, \$30,000 was distributed to children in



Maggie Pettit, left, and Sallie holding Yamalette on the porch of their Milwaukee home.

12 centers.

The Pettits' youngest child, Yamalette, came from one of the orphanages. They were attracted to the little girl, now 5, when they spotted her in a huge playpen full of toddlers. Children are not generally available for adoption, but the dark-haired, dark-eyed girl was allowed out of the country because of her medical and nutritional problems.

Besides Yamalette the Pettits have a blended family of nine children, 12 grandchildren and four great-grandchildren. Sallie Pettit is 55 and Bob 50. Their children are between 38 and 5 years old.

The Pettits have been to Nicaragua 15 times. A memory from one trip fuels Bob's zeal. "It was the contrast between the war-ravaged, embargoed country and Costa Rica. What impressed me most was seeing the young people of Nicaragua suffering, struggling so hard to make it while in Costa Rica kids of the same age were laughing and playing," he says.

Promoting ERC's work is an ongoing

task. The Pettits give slide and lecture presentations to anyone who will listen.

Sometimes meager beginnings have impressive consequences. A talk to an Illinois audience of four resulted in the birth of a 50-member group which now sponsors its own Central American projects.

All the frantic activity in the Pettit house, from collecting to answering the telephone from morning to night, comes under the umbrella of fervent prayer. The couple reads Morning and Evening Prayer daily, invoking the Holy Spirit for inspiration and help.

Sallie says ERC's spiritual motivation extends beyond the organization to its benefactors who, like the Pettits, consider their work ordained by God. "We feel called to help," she says. "God smiles on us so many times."

Terry Lorbiecki is a free-lance writer living in Germantown, Wis.

What do we mean by evangelism?

by Thomas Van Brunt

The Church has committed itself to praying for evangelism in 1989 and to making the 1990's a decade of evangelism. While we pray, we might also spend some time studying what we mean by evangelism.

Many publications from church organizations urge us to evangelical action, and a variety of practical workshops try to show the clergy and laity how to do it, but I have read little that tries to define our goals or which explores what evangelism is. Most of the material seems to assume that evangelism is the answer to the decline in our membership: "We've lost numbers over the last few years; we've been too concerned with social action and not enough with preaching the gospel."

Is there a vital connection between membership and evangelism? Is our loss of numbers necessarily a result of not being evangelical enough and will more evangelism surely result in increased membership for the Episcopal Church?

Evangelism is preaching the good news of Jesus Christ. That preaching is not restricted to clergy or to Sunday mornings. Nor is it restricted to words. The way we act as well as what we say preaches the gospel. Acts of evangelism include both telling people about the Christ who saves and all our behavior which shows our belief in that gospel.

Each of the synoptic gospels ends with an admonition by our Lord to perform these kinds of evangelism. "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

teaching them to observe all that I have commanded you. . . ." (Matt. 28:19-20) "Go into all the world and preach the gospel to the whole creation." (Mark 16:15) ". . . Repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem." (Luke 24:47)

John's rendition of the call to evangelism is predictably different. In his first appearance to the assembled apostles in chapter 20 Jesus said, "Peace be with you. As the Father has sent me, even so I send you." In John's final chapter Jesus feeds his followers with bread and fish and then three times instructs Peter to "feed my lambs . . . tend my sheep. . . feed my sheep."

We are told by our Lord to do what He had been doing in His ministry for three years: to tell people the good news of the salvation that comes from the love of a God who is here with us and to do what we can to help take care of God's crea-

tures. Nothing is here about signing people up on the rolls of the church, nothing about obtaining their assent to what has been preached except as they submit to baptism, which is surely meant to be voluntary. Nor is there any promise here that the people to whom we tell the good news will either understand it or accept it.

The consequences of preaching the gospel are unpredictable. We are simply commanded to do it. In a sense evangelism as Jesus commanded it seems to be its own reward: We are not to be concerned with what happens; God sees to the results.

Has the Episcopal Church been doing the kind of evangelism Jesus commanded? Yes and no. We have, I think, been trying to behave as He commands us. We have over the last 20 years or more been stressing our need to respond to God's love

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Professional Pages

Workaholism does not equal love of God

by Alanson B. Houghton

Clergy life styles, attitudes, and preconceptions need changing!

God does not equate unhappiness with faithfulness, all work and no play with goodness, the Church first and everything else second with charity. In fact, unhappy priests who work all the time and spend all or most of their time "helping others" may have lost touch with reality and the religion they so ardently espouse. I think that's all backward and comes largely from false expectations—what we think God expects from us, what we think the Church expects of us, what our ordination vows demand, the diocese, the parish, the community, and then way down the line our families and ourselves.

I have seen and listened to a lot of anger, hurt, and separation in clergy families over the years. (1) I've counseled them. (2) I am a clergyman myself. (3) I've been an unhappy and driven cleric and have a divorce in my past to prove it. (4) I am now a more balanced and happy parson and feel I know where I missed a boat and was able to catch another.

We, as clergy, cannot give to others what we do not have ourselves. Jesus didn't, nor did the disciples, so why do we try to out-pace them? Clergy are first and foremost human beings who need the same life balances as anyone else: a sensible work week, recreation, exercise, time with spouse and family and friends, time with self. God does not write in our appointment books—we do! The insidious thing is we find vicarious pleasure in seeing how busy we can be in the "service of God" and "others," even to the point of counting the



Alan Houghton and his wife Billie

number of appointments at the end of each day. I know this to be true for it is exactly what I did in New York.

All work and no play makes for more than dull boys and girls—it pushes us into a religious desperation which misrepresents the theology of ministry and mistreats the people committed to our charge. When we are so needy ourselves that we compulsively and competitively "minister" to others, we put our problem on top of the one they are already trying to cope with, and that simply is

not fair. If they have to worry about us because of harried looks, smiling faces without a trace of laughter, calls that seem too long or even laconic, then they are not being helped or healed.

Our families are of primary importance. They must come first, or they will end up last. God does not ask us to give up our families, our spouses, when we take up the ordained ministry anymore than He does when we become lawyers or doctors or teachers or bankers. We are to worship Him but adore them!

Our human love is best expressed through our love for and our relationships with other like creatures; our love for the Divine is necessarily different. We live with others even though we may live for God. Therefore our family's health and happiness is a direct measure of how seriously we take God's own creation. If we neglect or largely ignore our spouse or our children, we ignore and neglect Him for He is present in them in a special way. Remember St. Paul comparing marriage between a man and a woman to "the mystical union between Christ and His Church"?

Clergy are not indispensable, nor are they necessary for our salvation. This will come as a surprise for some who honestly feel they must save us from ourselves. Jesus came to save us for himself.

Clergy may be catalysts, but they are not the entire force and focus of the enterprise. Clergy are supposed to be leaders, which means they allow

Continued on page B

Parsonage pranks and loving relationships

by Vincent P. Fish

Upon ordination about a century ago, my father became the first resident priest in a lovely town in Vermont. His closest friend became the first resident priest in a rural New Jersey town. As soon as the dust settled, the Rev. William Mitcham traveled from New Jersey to Vermont to spend a week with my father, the Rev. Paul Rogers "Ichthus" Fish. They agreed that on Sunday, Father Mitcham would celebrate the early Eucharist and my father would take the later one.

Neither priest had shaken off the desire to play pranks. In college—St. Stephen's, now Bard, at Annandale-on-Hudson, N.Y.—that desire resulted in hoisting, under cover of darkness, a more or less placid cow to the roof of that eminent place of learning. By break of day, the cow was in great discomfort for lack of having been milked, to say nothing of being terrified of height. Much plaintive mooing brought a variety of responses, notably those of the dean and the local fire department. After assistance from the police and eager students, all ended well for the cow. The same cannot be said for the culprits, whose names are forever emblazoned upon the annals of St. Stephen's. Perhaps that prank makes more understandable what occurred during a fateful Saturday night and early Sunday morning in a quiet Vermont town.

Someone, who need not be identified, placed between the sheets of the visiting cleric's bed a generous quantity of itching powder. Before the dawn of the Sabbath, cries of anguish emanated from his bedroom. My mother was the first to respond to the soul-wrenching sounds and upon entering was startled to see that Father Mitcham's lips looked like two large bananas. Not only had the itching powder done its intended work, but he was allergic to the stuff as well. He was incapable of speech, and only agonized groans proceeded from his mouth.

My father was next upon the scene. Obviously, he would have to be the celebrant at both Eucharists. Between them, he again appeared at the bedside of his stricken friend. He had a pot of boiling-hot coffee and a funnel. With an angelic smile, my father offered the beverage to the poor



man who, with frightened eyes, pleaded for mercy as his lifelong friend inserted the funnel between his puffed lips and held aloft the coffee pot. The spirit of mercy finally prevailed, and my father overcame the fiendish desire to pour the steaming liquid through the funnel into his friend's mouth.

In a few days, Father Mitcham was once more his usual self and, after enjoying the remainder of the week, returned to his New Jersey parish. Justice triumphed, however, and my father was suitably punished. The next weekend, the bishop arrived for his pastoral visit. My mother had

carefully stripped the bed in the guest room, put on new sheets and pillowcases, and removed every particle of the offending powder from the mattress.

In spite of all her pains, however, his episcopal eminence descended Sunday morning, bleary-eyed and red of countenance. He was to celebrate the Holy Mysteries, preach, and confirm. His manner, however, was somewhat less than pastoral. A speck or two of the itching powder must have escaped my mother's careful scrutiny. But as the day wore on, the episcopal mind recalled his own days at St. Stephen's as well as the tale of the uplifted cow. With an occasional nod of his head and a wry smile, he fathomed the mystery.

Some 16 years later, we had moved to New Jersey, about two hours' drive from the country parish where Father Mitcham was still pastor. As was his wont, the good father visited us each summer for about a week. He loved to sit in the sun and bake. He wore his clericals plus a woolen vest for his blood had difficulty circulating except in the hottest weather, a strange phenomenon for he had been born into the damp and uncertain climate of England.

One very hot afternoon when I was about 10, I was ensconced on the top branch of a cherry tree and noticed the good father peacefully snoozing beneath me. He had a small bald spot on the back of his head—an inviting target. Although the study of genes has made great strides through the years, I doubt heredity accounts for the urge that held me in its cruel grip at that moment. It guided my actions as I climbed silently down the tree and headed for the tomato patch. There I armed myself with two overripe specimens and climbed back to my perch in the tree. Taking careful aim, I launched tomato number one. I did not need the second one for the first projectile landed accurately with a mighty splash that engulfed the target and sent rivulets running under Father's collar and down his neck.

Father arose with no lack of agility or stern purpose. As for me, I lost no time in slithering to

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Workaholism

Continued from page A

others to participate and lead as well. Clergy can be healthy examples if they lead the type of life they encourage others to lead, if they love their spouses and families the same way they describe to couples in pre-marital and post-marital counseling. Clergy can be happy and productive and unthreatened co-workers in the vineyard if they will practice in their private and semi-public moments what they preach.

The key to ministry is, by word and example, to let others sense and share in the joy and fulfillment and fun. Jesus did things with and for His disciples. He enabled them to be the miracle workers, the healers, the teachers. He was their Savior, and they knew it. He is our Savior, and we need remember that and not confuse our role with His.

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My first marriage ended for a lot of reasons, but large among them was my choice of the Church and what I felt its expectations were over my own family and my own mental health. I also got in the way of the Cross. I preached what I didn't always practice, and the sad and seductive part of it was I was a good and effective and popular parish priest. But the core of my humanity, the interpersonal relationships lived out and loved through at home, were a low priority and therefore neglected and eventually eroded.

Even though my first wife didn't like the Church, I used that as an excuse rather than asking why. Even when a fellow parent told me my son told her son "that goddamn Church took my father away," I heard it but really didn't listen hard enough to change my ways. How could I? I was rector of a large, suburban parish. How couldn't I? That is the question that still haunts me almost 20 years later. I should have looked harder in the mirror and sought professional help. I've sent others for help but not myself—until it was too late.

I've always learned the hard way, but I've learned! My second marriage is different and more grounded because my wife won't allow me to hide behind Jesus or the Church or whatever pious claptrap I try to feed her. Our marriage comes first—before the Church or anything else. Our love for God is shared and not competitive with our love for each other.

Our expectations are expressed, negotiated, and remembered. We do not operate under any

false assumptions or expectations. We may not always agree, and we do have fights, but they are about the right concerns, and we do not escape our individual responsibility to be a participating member and partner in our family, in our friendships, in our church and our community. Our personal life reflects outward into our professional lives and frames the way we approach our work, Billie as a therapist and marriage and family counselor, me as a priest, author, businessman.

False expectations from above, outside, or within can produce havoc at worst, a gradual eating away of our capacity to care at best. God is a demanding God, but what He demands is that we reflect Him through our own humanity. Jesus is our Savior, but our salvation also lies within our marriages, our personal relationships, our interdependence and interconnection with each other. The Holy Spirit is the nudger, the reflector, the wind that blows us back into the arms of those we love and out of the grasp of our self-centeredness, our unrealistic but seductive expectations, our attempts to avoid intimacy, real people, and real love.

We are told to love God, love our neighbors, and love ourselves. Why can't we do just that? That is what God expects of us—nothing else, nothing more. End of argument!

Alanson B. Houghton is vicar of St. Stephen's Mission, Charleston, S.C. This article, which first appeared in South Carolina's Jubilate Deo, is excerpted with permission.

Health care, deployment, and job satisfaction discussed at NNECA XIX

by Anne Monahan, Stephen Lane

Clergy deployment, health insurance, pastoral care, and quality of ministry sparked lively discussion at the 19th annual conference of the National Network of Episcopal Clergy Associations (NNECA) meeting in Raleigh, N.C., June 5-9. Representatives from NNECA's diocesan associations participated in professional education seminars, theological reflection, and discussions of pressing concerns to the clergy and the Church at large.

"Keeping Covenant with Yourself Professionally and Spiritually" was the conference theme. Much of the program focused on recovering and maintaining clarity about the role and functioning of the ordained ministry in a rapidly changing world and Church.

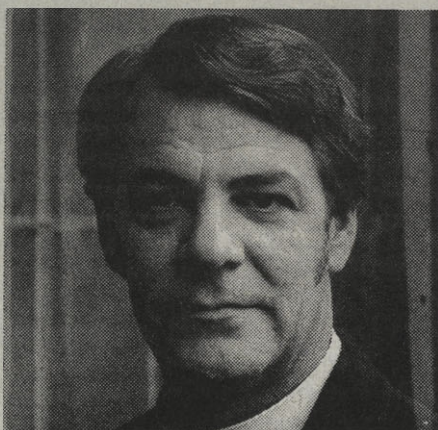
Highlights of the conference included:

- Concern over proposed changes in the health insurance plan offered by the Church Insurance Corporation, including the increase of deductibles; sharp reductions in payments for mental health treatment, including programs for alcohol and substance abuse.

The conference went on record as opposing such changes and in favor of urging the Church Alliance, which lobbies the U.S. Congress on behalf of the Episcopal Church and other denominations, to press for reform of the nation's costly and inequitable health care delivery system.

- Great interest in a review of the Church's deployment system, a review called for by NNECA XVIII in 1988. So far, more than 1,000 clergy have been surveyed, and interviews with bishops, the NNECA board, women, minority clergy, and 15 diocesan deployment officers are being conducted. The study is to be completed in April, 1990, and will address how deployment is handled throughout the Church. Clergy at NNECA XVIII indicated widespread dissatisfaction with the way the system now functions.

- Barry Evans of the Grubb Institute reported on the "Excellence in Ministry" study jointly undertaken by the Institute and the Episcopal Church Foundation. His report indicated that many bishops and other clergy are isolated from each other



Barry Evans

and their colleagues. He reported that clergy are confused about the goals of their ministries and as a consequence derive little satisfaction from them.

Despite difficulties many clergy are experiencing, Evans is optimistic about the future, he says, because many people of good will are addressing the issue.

- Plans were put forth for a conference on "Women in Charge of Congregations," proposed for 1990. With about 300 women rectors, vicars, and interims now in charge of congregations, NNECA hopes to

bring together many of those women to network and share learnings, consider the theological aspects of their experience and that of the Church, and to examine how the Church can nurture and support women in the episcopate.

Lee McGee, Squire Professor of Pastoral Counseling at Yale/Berkeley Divinity School, led a series of meditations to begin each day of the conference. She focused especially on clergy as caregivers and careseekers.

Noreen Suriner Craley, rector of Christ Church, Baltimore, Md., succeeded Thomas A. Blackmon of St. Michael and All Angels', Dallas, Texas, as president of NNECA.

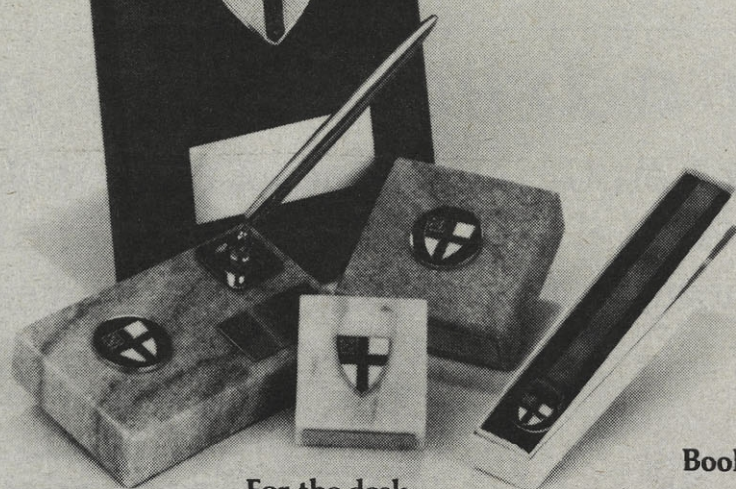
Anne Monahan is interim rector of St. Mary Magdalene, Wheaton, Md.; Stephen Lane is rector of Zion Church, Corning, N.Y.

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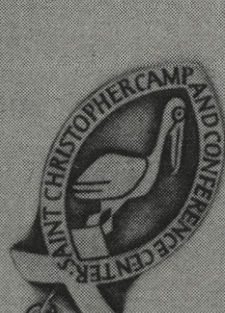


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Occasions of grace at Don's 66 Station

by William C. Morris

Don's 66 Station on Jefferson Highway is a place of odd contradictions and serendipitous adventures. You won't meet Don. He's retired and is hardly ever there, kind of like the Mrs. Smith who doesn't make Mrs. Smith's Pies. You will meet Alan, Charlie, David, and John—four people who are better than they think they are, who manage, between them, to keep a lot of cars and people glued together and running.

Don's is one of the few "full service" stations left—the kind where they don't treat a request to check your tires or under the hood as an obscene suggestion, even when it's late or hot or raining. "Full service" may also include whacky humor, philosophical conversation, a lot of lip, half an oyster loaf, a plate of ribs, a left-over Kastleburger, or even the timely rescue of your dog from the middle of the highway. It may be the only gas station in the world where you can have, along with your fuel, a discussion of the hypostatic union of the Persons of the Blessed Trinity or of the evils of uncritical tithing. Fast, it ain't—but that's because more is filled than your tank.

Don's sells gas by the liter, like Coke, in what appears to be an untypical gesture of support for internationalism and modernity. Actually, it has more to do with the cost of reconvertng the pumps to register in gallons. If the gallons were to reappear now, a certain mystique would be lost, but the fact remains that you're never quite sure what you bought.

On the whole, however, you receive more than you pay for. They'll revive your car, rescue you, give you good though reluctant advice, listen to you with interest and compassion (most of the

time), and make you glad you came—unless you complain too much about buying gas in liters: For this, they have two sentences. They'll teach you how to convert liters to gallons, or they'll recommend a station on the outskirts of Brisbane, Australia. Even though a sign over the door proclaims, "We are not responsible. . .," actually they are—but don't let on that you've figured that out. It would spoil the fun.

How the staff of four avoids corporate mayhem is the major mystery of the place. There are some minor mysteries, too. Like a wine cellar in the back of the drink machine. Once upon a time, the station had an air machine—a quarter a puff. The tire-flattened air hoses cost more to replace than running the compressor so the machine retired. Out back was a remembrance of the good old

days—a sign advertising gas for 36¢ a gallon; it was conveyed to a secret hiding place when customers threatened to initiate a gas war by carrying it around front.

Usually the place is pretty neat, but when things become too busy, it looks like a cross between a refugee camp and a multiple-vehicle expressway accident. When the staff is too stressed, everyone pouts, and lunch is v-e-r-y long. Then, somehow, everything gets straightened out.

Don's is one of those places God has stuck around here and there to remind us that the Church has no monopoly on grace.

William C. Morris is rector of All Saints' Church, River Ridge, La.

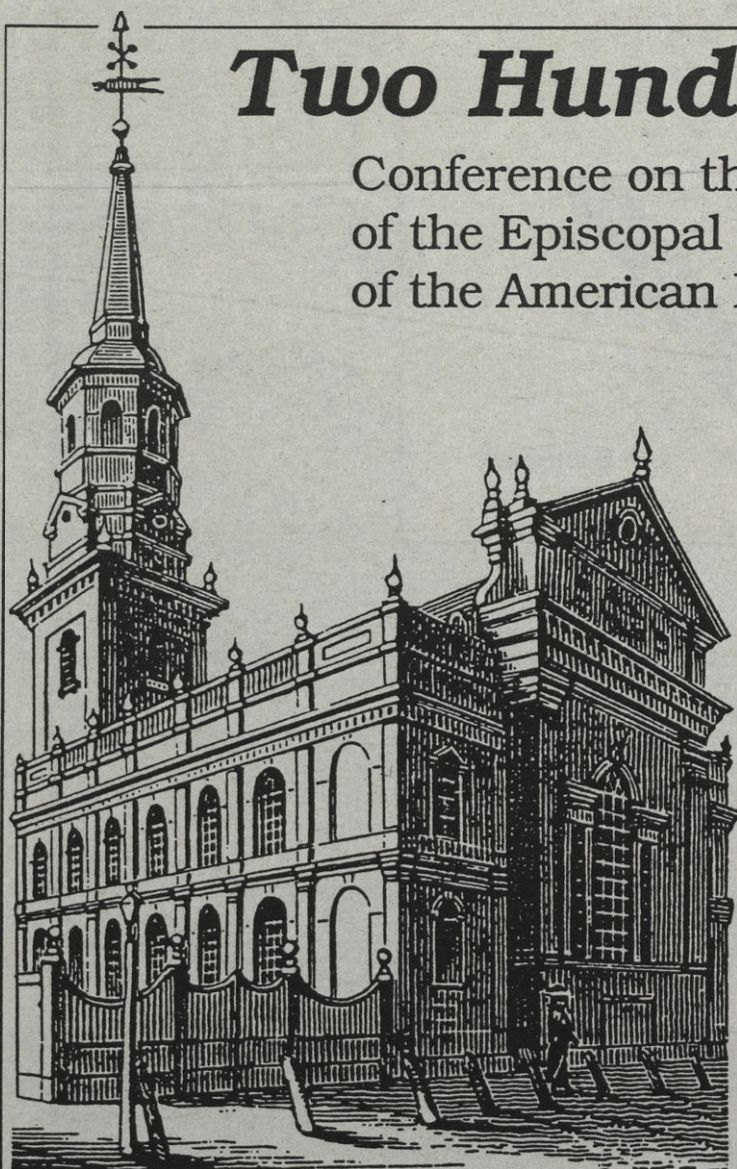
New Title Reviewed

The Poisoning of Eros, Raymond J. Lawrence, Jr. (282 pages, paperback \$19.95 + \$1.50 postage), Augustine Moore Press, P.O. Box 317, New York, N.Y. 10108-0317.

Raymond Lawrence has taken on a loaded topic and done an excellent job. The main premise of *The Poisoning of Eros* is that the Church's negative response to sex and sexuality is untrue to both Judaism and early Christianity. Lawrence looks at ancient Judaism, Greek and Roman philosophy and practice, the development of the Church through

the Middle Ages, the Reformation, and developments to today.

I found myself often thinking, "I didn't know that!" and checking other sources to confirm the author's facts. Lawrence's treatment of the subject is scholarly (with hundreds of footnotes) yet still readable. I am sorry the book has no index, which would make topics and passages more accessible for future reference. I recommend this book for a second printing. I also recommend that you buy, read, and keep it. —J.D.L.



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Fifteen centuries of same-sex unions

by John D. Lane, Editor

At General Convention a year ago, the most interesting event I attended was a lecture. The Church has blessed same-sex marriages since the fifth century, according to Dr. John Boswell, professor of history at Yale University. Only since the 18th century has it been fashionable to consider such unions bizarre.

Boswell addressed an Integrity luncheon and spoke to a large and attentive audience that seemed to be representative of all sorts and conditions—perhaps 20-25 bishops, a good sampling of deputies as well as visitors and press. Whatever the long-term effect of his remarks, those who came were treated to an entertaining and informative lecture.

He reported that several years ago he received a letter from a Melchite priest suggesting that he look for a certain medieval document, a 12th-century liturgy. He located the text and found a treasure that exceeded his expectations. It was a Roman Catholic service, written in Greek, blessing the marriage of two men.

Boswell has spent the last several years following the trail wherever it led. He claimed that some of these services are still being used and are almost exclusively in Greek and Slavic areas of the Roman Church. He would not say where they take place today; he hopes he can very quietly send an anthropology student to investigate the practice without drawing undue attention.

Ironically, Boswell found these "marriage" services in the Vatican Library. In addition, he said, the most recent list of approved Roman liturgical texts names one of them. He predicted the list would probably be revised if the truth were known.

He never really defined for his listeners what constitutes marriage, but he did leave them questioning their own views. Opponents of homosexual life styles have often pointed to the Bible to support their opinions. Boswell recalled that the Bible reports that King Solomon had 700 wives and 300 concubines. He suggested that most present would not think of these as real marriages.

"Wouldn't you make a distinction between an eight-week Hollywood marriage and a 50-year marriage with many children and grandchildren?" The first, he pointed out, is only significant economically—particularly when the lawyers work out a property settlement—while the second is a beautiful thing.

As is well known, the history of human marriage has often centered around economics and the occasional royal peace alliance. In the west, women have often been treated as property or chattel. Slaves were frequently not permitted to marry and, if they were, it was for reasons advantageous to the master. Marriages were arranged by others, and often the happy couple would not meet one another until the wedding day.

In contrast, he argued, same-sex marriages have a much longer history as primarily based on love. He

said he personally has found legal, though not liturgical, documents as old as the fifth century. In the Church, heterosexual marriage was not made a sacrament until the year 1215. In many countries of Europe, even today, marriage usually is performed outside the Church—and may or may not later be blessed.

Same-sex unions, conducted and blessed by the Church, have, Boswell claimed, a longer history. The "marriage liturgies" for homosexuals were originally written for Christians, always treated in a sacramental way, and always involved the consent of the two partners.

Boswell argued that friendship (and love) is a stronger Christian foundation for marriage than either procreation or economics. Differences exist in the liturgical texts between homosexual and heterosexual marriages, but, Boswell stated, homosexual and second marriage services he has located have often used the same texts—presumably because procreation has been less of a factor in second marriages.

His studies indicate that Christian heterosexual marriage comes from a hodge-podge of traditions, many of which have no specifically Christian foundation. Homosexual unions

have always been based on "some sort of Christian ideal."

In response to questions, Boswell said a minority of same-sex marriages show no evidence of a sexual element.

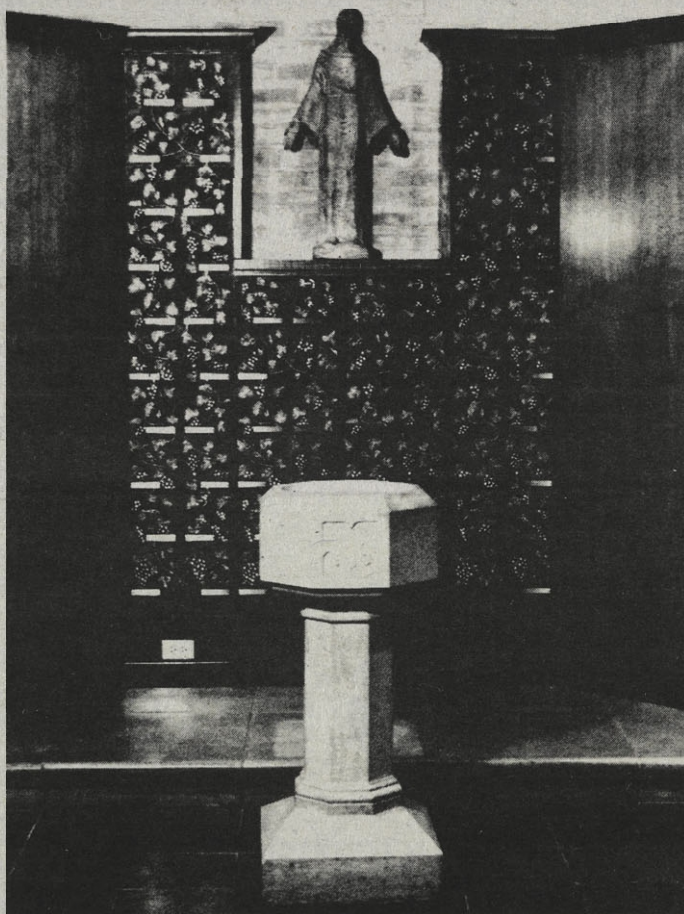
Probably not all who were present for Boswell's remarks found their minds changed, but they appeared certainly to have had their brains engaged. Boswell's book on this topic, *What God Has Joined Together: Same sex unions in the Christian tradition*, should see the light of day this year.

Please note: This is a report, not an editorial. Criticism, pro and con, should be directed to Dr. Boswell at Yale, not to me.

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

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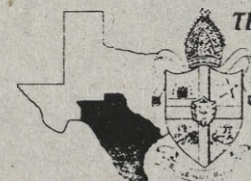


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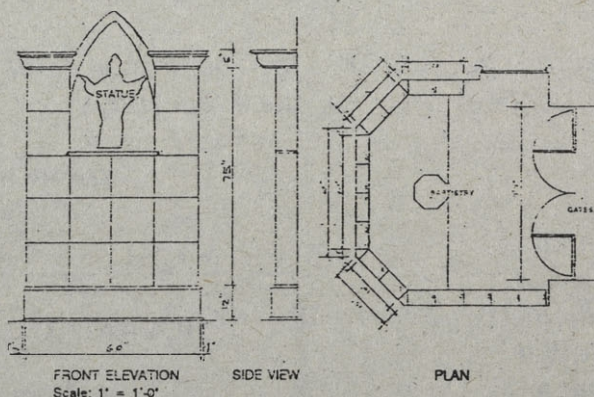
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Evangelism

Continued from page A

by doing what Jesus did: care for the poor, the marginalized, those who have been unjustly treated. Our social action programs since the 1960's—providing soup kitchens, places for A.A. meetings, espousing the causes of minorities, opposing unjust wars and political policies—are ways of telling the world of God's love. Opposition to abortion, programs to aid poor blacks, support of Bishop Tutu are ways of telling the gospel in action.

In addition, many of the Church's reforms in liturgy and polity can be seen in a similar light. The liturgy which more fully incorporates the laity into worship and willingness to include women in all forms of ministry are ways of saying God loves all people and is here present with us.

We frequently don't do those things efficiently, charitably, or with God's love clearly in mind. And we have not always made clear as we do them that Christ is the impetus for our action. But over the course of the last 20 or 30 years the Episcopal Church has been trying to feed God's sheep.

We have not done so well with telling the story. Richard John Neuhaus in *The Naked Public Square* in describing Americans' habit of switching from one Church to another says the Episcopal Church and the United Church of Christ "come out ahead." That is, we have more adult converts—about 60 percent of adult Episcopians—in comparison to other denominations, many of them, I hasten to add, through the influence of campus ministries.

"But both Churches finally come out on the losing end," Neuhaus continues, "because they suffer a hemorrhaging from their own ranks. Forty percent of the children of Episcopalians. . . leave their Church." If these figures are accurate, we have convinced many adults by our evangelism to join the Church but have failed miserably in keeping our own children in the Church.

Nor have we done well in talking to other

adults about our faith. Episcopalians seem embarrassed to say the word "Jesus" in public. While some so-called evangelicals don't seem to talk about anything else, we seem unable to talk about the love of Christ in ordinary conversation. We need more training and encouragement from the clergy and others who know the skills of being open about our faith.

We need much more emphasis on Christian education of both our youth and adults. With the proliferation of other attractive activities for children and youth, the Church has become simply another extracurricular event. Adults seem to have abandoned their responsibility to see that their

'Evangelism is the preaching of the gospel; church growth is the attempt to get those who have heard to respond by being a part of the Body of Christ.'

children grow up in the Church. Worship in many places is for adults only. We don't have to go to the extremes of informality or pentecostalism to be appealing to younger people, but we do need to inform our Eucharists and our education with life and passion. These changes might improve our church growth record.

We need to remember that church growth and evangelism are similar but not the same. Evangelism is the preaching of the gospel; church growth is the attempt to get those who have heard to respond by being a part of the Body of Christ. The difficulty is that preaching the gospel does not guarantee a positive response. Jesus was almost killed when He first preached to the people of Nazareth. Throughout His ministry some believed and some did not, and He was finally executed by those who thought the gospel was a danger to the faith and to the state.

In the last 20 years the Church has lost mem-

bers and failed to attract others because our message was not agreeable to them. We should not be pleased with that response. Loss of membership is not proof that we are preaching a true and difficult gospel. But we have no guarantee that having told of the love of God and tried to live as we think Christ would have us that we will increase membership.

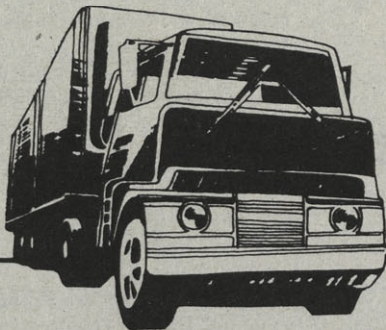
A couple of years ago I spoke to a men's group in a nearby parish about my work in the Church's missions. I spoke about the difficulties of making the gospel clear both to super-rational academics and to students reared in the hollows of eastern Kentucky. My conclusion was we have a long, uphill task in preaching God's word in the missions I serve.

Afterward a man pulled me aside and said, "If you'd just teach the true gospel of Jesus Christ, they'd come flocking in to hear it." For a time I felt guilty because if what he said was true, I must not be preaching the true gospel. But I soon saw the error in that advice. Our task is to preach, to tell the love of Jesus, to work for the coming of the reign of God, and to baptize those who come forward. God will convert, will save, and will bring in His reign.

We may spend a decade in active evangelism and end with no more membership than we now have. We may double our membership. We may turn so many people off because the gospel is too difficult to accept that we lose more members. What we need to think about now is how we combine our legitimate concern for the decline in our membership with our Lord's admonition to preach the gospel to all the world.

As we pray for evangelism and develop strategies for the 1990's, let us remember that the point of the exercise is not "success," either in terms of the numbers of people who attend church on Sunday or in eradication of poverty and war. God's love compels us to talk about our Lord and to act in His behalf. We leave the rest to Him.

Thomas Van Brunt is vicar of St. Alban's Church, Morehead, and St. Francis', Flemingsburg, Ky., as well as Episcopal chaplain at Morehead State University.



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Parsonage pranks

Continued from page B

the ground and escaping to my favorite hiding place behind the chimney on the mansard roof of our Victorian rectory. A search was instituted which bore no fruit, but after darkness had fallen, my appetite gave me the courage to face the danger of seeking food. With lightning speed, appropriate punishment was administered.

During the ensuing quarter of a century amply dotted with similar misdeeds, I grew to love and admire Father Mitcham. He continued his frequent visits to our home, and once I was invited to spend a week at his rectory. There was only one black mark against me. While examining his beautiful grandfather clock and hefting one of its weights, I let it slip from my fingers, and it crashed through the clock's floor. After I was safely home, the floor was restored to its pristine condition, but I was never invited again.

Many years later, at the time of my father's death, Father Mitcham drove his vintage Ford to our home for the last time. He had come to stand vigil at his old friend's bedside and administer the Last Anointing. At the Mass of the Resurrection, Father Mitcham was the principal celebrant, and he had the burial service at the grave, which was next to the plot which, just a few years earlier, he had picked out for his own so it would be near my father.

Not long after my father's death, my wife presented me with a beautiful baby boy, and we traveled a great distance so Father Mitcham could baptize him. While standing with Father in the sacristy before the baptism, with great insensitivity I said, "The baby is very energetic so be sure to keep a strong grip on him."

The dear man turned to me and said, "I have baptized many hundreds of babies and have not yet dropped one! Furthermore, the day you hit me

on the head with a ripe tomato, the juice ran down inside my collar where I had a boil and caused me terrible pain!" For some 35 years he had refrained from accosting me with my depredation, but my doubting his ability to hold a baby unloosed his private thoughts on the matter of the tomato.

Many years were telescoped into that one emotional moment: the deep friendship between Father Mitcham and my father; their love of practical jokes; my memory of what I had thought at the time was a good prank to play on him; our knowing and loving him through the years; his grief yet his care for all of us at the time of my beloved father's death; and now his baptizing of my son. Joy and sorrow, good humor and love all held together in one moment of time.

Though in his late 80's, Father Mitcham took the time and energy to correspond with my wife as she prepared for confirmation in the Episcopal Church. He did this because in the parish church we attended, the rector had very few meetings with those seeking instruction in the faith. Father Mitcham felt responsible for making up for that lack.

Learning that Father had not long to live, we drove to New Jersey to visit him. When we walked into his room, a golden light seemed to surround him as he sat almost enthroned in his chair; and, of course, he was tucked within a beautiful blanket to keep his English blood warm!

We reminisced for some time, careful not to tire him, and then we knelt before him as he blessed us and our marriage and whatever the future might bring us. He knew I was seeking the priesthood, and he rejoiced in that knowledge.

As I approach the end of my life, reliving in my memory the joys and sorrows of those two wonderful priests, and the similar experiences in my own priesthood, gives me great joy. I am convinced the Church will always have priests who enjoy pranks and leave to their children that same love of life. Growing up as a "P.K." had



more advantages than I could have guessed.

What a wonderful time my father and his dearest friend are having as they recall the many joyous occasions in their long and beautiful priesthood, so close in their love and service of their Lord and Saviour Jesus Christ. And yes, they laugh—at their pranks and mine!

Vincent P. Fish, although officially retired, is assistant at St. Michael's, Barrington, Ill., and chaplain at Northern Illinois Medical Center.

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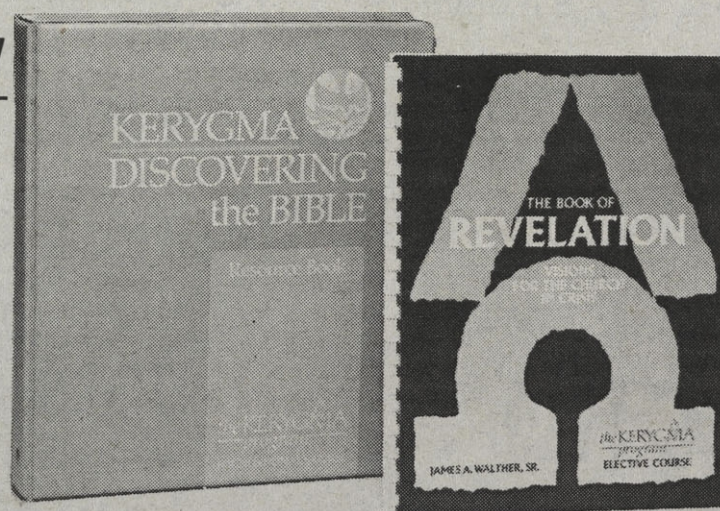
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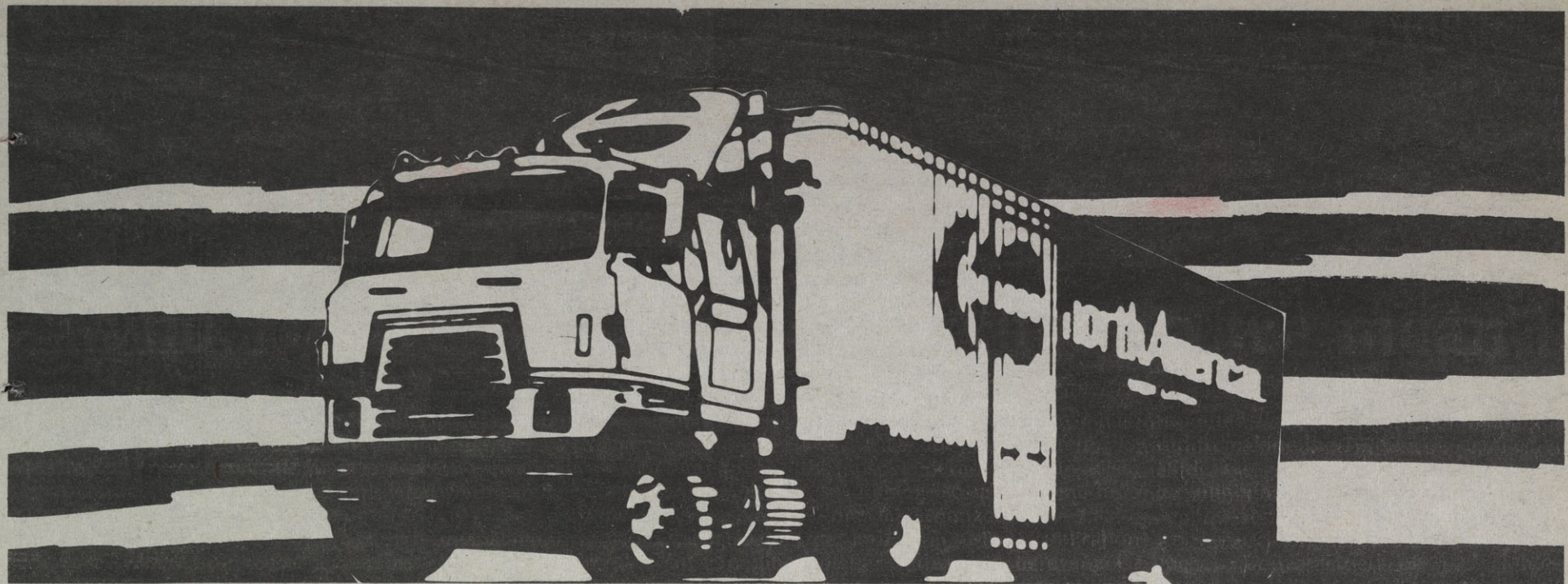
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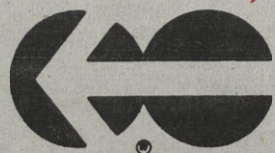


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BRIEFLY noted

George Alvarez, a member of St. Stephen's, Boise, Idaho, is the new president of the Idaho Board of Education □ **H. David Hermanson**, a member of St. John's, Bala Cynwyd, Pa., and a senior at General Theological Seminary, has been awarded a merit scholarship by the Evangelical Education Society □ **Ned Cole**, retired bishop of Central New York, celebrated the 25th anniversary of his consecration in April.

The third annual American Bible Society award was presented to **Barbara Enholt-Narzynska**, executive secretary of the Bible Society of Poland □ **Edwin Nettleton**, rector of St. James', Taos, N.M., was awarded an honorary doctorate by the Episcopal Theological Seminary of the Southwest at graduation exercises in May □ Prince **Philip**, Duke of Edinburgh, inaugurated the interfaith project, the International Sacred Literature Trust, at a U.N. ceremony late in May.

Roman Catholic Bishop **Anthony Bosco** of Greensburg, Pa., has been elected to the board of trustees of the National Interfaith Cable Coalition, the parent company of Vision Interfaith Satellite Network □ **Stephen Winsett**, rector of St. Paul's, New Albany, Ind., was elected president of the Recovered Alcoholic Clergy Association at its annual

retreat early in April □ **Christina Rhinehart** of Manlius, N.Y., is the new controller of the Diocese of Central New York.

On June 5, New York's Union Theological Seminary awarded its highest honor, the Union Medal, to **Richard Von Weizsacher**, president of the Federal Republic of Germany, for "his courage as a political leader to identify publicly the evil in his own nation's past" □ Franciscan Sister **Thea Bowman**, granddaughter of a slave, was given the 1989 U.S. Catholic award by the magazine of the same name for furthering the cause of women in the church □ **Robert A. Robinson**, for over two decades president of the Church Pension Fund, will retire in April, 1991.

Archbishop **Athanasius Y. Samuel**, metropolitan of the Syrian Orthodox Church, received an honorary degree from General Theological Seminary in May □ **Bill Cody**, program officer of the Diocese of West Texas, will retire this June □ Irish educators **Carmel Heaney** and **Norman Richardson** were awarded the International Peace Prize by the Dolores Kohl Education Foundation in Chicago, Ill. □ Archbishop of Canterbury **Robert Runcie** received an honorary doctorate from Yale University at graduation ceremonies in May.

episcopate



Edward Lewis Lee, Jr., was chosen bishop of Western Michigan on June 3 at a special convention held at the Cathedral Church of Christ the King, Kalamazoo, Mich.

Lee, elected from a field of five candidates, won on the fifth ballot. Rector of St. John's, Georgetown, Washington, D.C., Lee had served St. James', Florence, Italy, from 1973 to 1982. Prior to that he had been a parish priest, chaplain and seminary lecturer in the Diocese of Pennsylvania. Lee serves on the council of the Diocese of Washington, on the council of the College of Preachers, and is chairman of the board of American Schools Abroad. He and his wife Kathryn have one daughter. Lee's consecration is tentatively planned for the fall.


Frederic Lawrence, suffragan bishop of Massachusetts from 1956 to 1968,

died in April, aged 89. **Arthur Vogel**, bishop of West Missouri, scholar and ecumenical pioneer, retires July 1.



William Elwood Sterling was chosen suffragan bishop of the Diocese of Texas at a special council on Friday, May 5, at Christ Church Cathedral, Houston. Sterling,

62, was elected on the seventh ballot. A Houstonian, Sterling had been first vicar and then rector of Church of the Good Shepherd, Friendswood, for 23 years. At the time of his election he was president of the diocesan standing committee; president of St. Vincent's House, a Jubilee Center; and a trustee of the Episcopal Theological Seminary of the Southwest. He and wife Evelyn have a son and a daughter. His consecration will probably take place in September.



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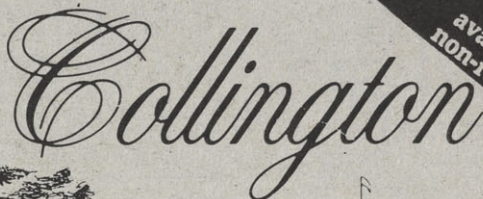
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Episcopal evangelist elicits 900 commitments in Texas crusade

"An Episcopal priest as the focus for gathering a city together for an evangelistic effort is always startling to the media people. They pick up on it as a unique conversation piece. They will say, 'Isn't it an anomaly that an Episcopal priest is an evangelist?' and it's great to be able to say, 'No, it is not.'"

John Guest is an Episcopal priest. And an evangelist. He reminds some people of Billy Graham, holding an open Bible in his left hand, rarely referring to notes, addressing large throngs in civic auditoriums, calling for his listeners to "Come down front" at the end of his message.

Rector of St. Stephen's, Sewickley,

Pa., Guest spends half his time, by agreement with his vestry, in evangelistic work away from his parish. "That my salary is paid by my church and that I receive no honorarium when preaching elsewhere and am away from my parish half of my time doing evangelism is a show-stopper for other clergy and laity," he says.

"It does two things: It takes away the criticism that evangelists come to town, rake in the money and leave; and it is a challenge to lay people who are trying to cramp their pastors' style and keep them in 'small corners playing church.'"

Guest completed a week-long

preaching mission in San Antonio, Texas, in mid-May. The effort began when four Episcopal congregations invited Guest to do a prayer mission in 1988. The response led them to invite him back a year later and to involve non-Episcopalians in the planning.

John Douglas from St. Mark's Episcopal Church was temporary chairman. "But we needed someone who was not an Episcopalian to head the team," he says. "We didn't want the crusade to have an Episcopal label, but to be interdenominational."

Presbyterians Betty and Forrest Smith emerged and provided enthusiastic leadership in assembling an executive committee. "We spent lots of time in prayer and praise, and we found that the different denominations didn't matter so much as did the effort to spread the message that this is a family of God," says Betty Smith.

Local Roman Catholic Bishop Patrick Flores welcomed Guest to the city, and Episcopal Bishop John MacNaughton of West Texas offered the opening prayer on the crusade's final night.

When over 900 individuals came forward during the crusade to make public affirmations of faith, a trained team of counselors received each one and referred them to congregations of the denominations of their choice in their neighborhood.

"I'd say the audiences were 10-15 percent Episcopal," says MacNaughton. "Many Episcopalians came forward. Although Guest's methods and manner resemble those of Billy Graham and other television evangelists, he's evangelical without being fundamentalist. He takes a good Anglican view of the scriptures, and he's not afraid of either the promises



John Guest

or the demands of scripture. He reads the Bible and preaches it."

Some Episcopalians were uncomfortable with the Guest crusade, but MacNaughton praised the Guest evangelism team. "If we as Episcopalians only support those things with which we fully agree in every detail, we will seldom support anything. The diocese and the Episcopal parishes of San Antonio supported the John Guest crusade even though it was not typically Episcopal because we knew there would be benefit for Christ in San Antonio and the diocese as a result of it, and for that benefit we felt total agreement with every aspect of the effort was not necessary," MacNaughton says.

Darrell Laurent, writing in *The News and Daily Advance*, said, "If he's not careful, a fellow like John Guest could wind up giving evangelists a good name."

Lin Conklin-Pratt, a free-lance writer from San Antonio, Texas, contributed to this story.

Browning conveys Central American concern to Bush

"The purpose of the meeting was to establish a pastoral relationship and to enable me to share with him concerns the church has around certain issues that he, too, is concerned with."

That's Presiding Bishop Edmond L. Browning discussing his 25-minute meeting in the Oval Office with President George Bush on May 11. "That purpose was accomplished," he summed up.

"We did talk about Panama," Browning said in an interview following the visit. "I shared with him briefly some reflections I had on the situation and those from the Bishop of Panama [James H. Ottley] as well as information I received from the Roman Catholic Church."

Four Anglican primates, including Browning, Archbishop Desmond Tutu of South Africa, Archbishop Michael Peers of Canada and Archbishop Orland Lindsay of the West Indies, had visited Nicaragua and Panama earlier in the spring.

They called on Panama's Manuel Noriega to cease abuses of human and civil rights. They also asked that U.S. sanctions against the country, intended to help topple Noriega, be abandoned because sanctions had

destroyed Panama's economy and "caused immense suffering to the poorest of the poor."

"He [Bush] was grateful for the information," Browning said. "He expressed deep concern about the tragedy in Panama, Noriega's taking over the election and destroying the will of the people and [about] the safety and welfare of the American people living in Panama."

Browning also told the President about the Anglican primates' recent meeting in Cyprus. "I said to him that many resources are available to me that I can share with him in terms of issues we all face," he added.

It was a "good, pastoral visit," Browning said. "I inquired about his mother's health and his family. I wanted to assure him of my support and my eagerness to be in partnership with him, and I think that was accomplished."

"I'm sure I'll be in contact with him from time to time. He's very open to hearing from the churches, his and other churches. . . . It's a different administration, willing to have the church's understanding and perspective on the world community."

"It was a very positive meeting," Browning said.

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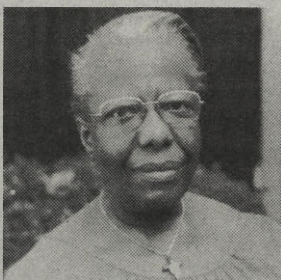
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'What we have in common is more important than what divides'

by Edmond L. Browning

Presiding Bishop Edmond L. Browning issued a pastoral letter May 22 to be distributed in all congregations. The following is a condensation of the letter.

Two events occupy my mind in this great season of Pentecost. One, just past, was the meeting in Cyprus of the primates of the Anglican Communion, a time for me of refreshment and encouragement. The other, lying just over the horizon, is the June meeting in Fort Worth called by the Evangelical and Catholic Mission (ECM) of our church.

ECM is a group formed after the action of the 1976 General Convention authorizing the ordination of women. ECM has not accepted such ordinations, and for them the recent consecration of a woman bishop precipitated a crisis.

Groups in our church and the secular media have been full of speculation and rumor about separation and schism.

I want to affirm the June gathering in Fort Worth. While upholding absolutely the authority of the 1976 General Convention, I believe there is value in the coming together of those in our church who disagree with the majority decision, value and dignity in coming together in love and charity as Christians to share fears, uncertainties, hopes and faith. I am happy that our church is one which can provide such opportunities.

I [believe] God is calling us to maintain our unity even in the midst of our diversity, tension and pain. My experience as your Presiding Bishop and my faith in Jesus Christ convince me that the Episcopal Church can maintain its unity, that we as the children of the one God can live together, can pray and worship together and can witness to the gospel together even in the tension of

our diversity.

I have been immeasurably strengthened in this belief by the actions of the primates of the Anglican Communion meeting in Cyprus. The 27 primates received and affirmed the report of the Archbishop's Commission on Communion and Women in the Episcopate.

The report has positive implications for the unity of the Anglican Communion; it also, I believe, contains good news for our own situation within the Episcopal Church. [A summary of the report appears on page 8.]

What we have in common is more important than what divides. We dare not now lose that which has been purchased [with the blood of

Christ]. We dare not now squander that for which the martyrs and saints have struggled so painfully.

As your Presiding Bishop, I have spared no effort nor will I. In these past few months I have met three times with the bishops of the Evangelical and Catholic Mission as well as with groups of clergy and laity of like mind. I recognize them as partners in the gospel, in deep communion through faith and baptism.

I have also spoken to individuals and groups frustrated that the discussion about women's ordination continues. For them—and indeed for the majority of the Episcopal Church—the issue has been settled. They are eager to get on with the mission of the church, not remain

mired in endless talk.

What is called for now, in the words of the report, is a willingness to "share each other's burdens and sufferings."

I call on you to pray for one another and for the church. I particularly call on you to pray for and with those with whom you do not agree. Let us take no precipitous actions to separate ourselves from those whose understandings of God's divine working in the world are different from our own.

"Be humble always and gentle, and patient, too. Be forbearing with one another and charitable. Spare no effort to make fast with bonds of peace the unity which the Spirit gives." (Eph. 4:2-3)

REFLECTIONS

Economic forces work God's will

by Edward R. Sims

Pierre Teilhard de Chardin was a prophet of God who studied geology and paleontology in the early 20th century. It got him into trouble with the defenders of orthodoxy. But time is kinder to prophecy than to orthodoxy, and I am fascinated to see his vision emerging again in arenas we habitually overlook in our search for divine activity.

I have just read a summary in *The Scientific American* of a study assessing the strengths and weaknesses of American industry in the face of a new competitive environment. The study uncovers elements and imperatives in the global industrial enterprise that profoundly vindicate Teilhard de Chardin's synthesis.

Teilhard perceived forces connecting the individual members of a species and their importance to evolutionary momentum. Pressures of any kind that move human beings toward collaboration, eroding barriers to human interaction, are just such forces. The study finds them at work in contemporary world commerce. Such a discovery is precisely what Teilhard's model of the cosmos predicts. I point to just two such forces the study identifies.

The opportunities and urgencies of world trade make national boundaries absurd. These artificial divisions not only inhibit the exchange of needed goods and technology, but deprive us of the inner enrichment and enlargement we experience as we encounter different cultures.



Health and nurture of both body and spirit—plainly among God's purposes for his creation—are thereby impeded. Thus world commerce operates to remove an impediment to human advancement. Doesn't that sound like a God of love at work?

So, too, the organizational changes required by more efficient management tools developed abroad. These techniques tend to flatten hierarchical structures and look upon the employee as a participant in management decisions, innovation and entrepreneurial rewards. A new kind of relationship emerges, expressing itself in group solidarity, a feeling of community and the development of new personal skills. Doesn't that sound like a God of love at work?

Robert Frost declared, "Something there is that doesn't love a wall." We passionately believe that "something" is the Father of our Lord Jesus Christ. Why should we be surprised to find him at work in every dynamic of the world he made and loves?

Edward R. Sims is a retired priest who lives in Rockport, Mass.

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A boyhood reminiscence

Peculiar to America

by George L. Cadigan

When I was a boy, I was a member of a gang. That gang had a secret name, and it held mysterious meetings at odd hours of the day and night. Each member had a special name like the "Hawk" or the "Panther." We shared all kinds of experiences, such as trapping muskrats and overnight hikes. I am afraid that more than once we were chased by the cops.

When we initiated a new member, he had to prick his finger and sign his name in blood, just as we had done. On a dirty piece of paper, hidden in a treasure hole, there were all kinds of names, all scratched in blood.

Some of those names sound like the Notre Dame football team. Together with my own Irish name, there were a Gorfinkle, Hesselgrave, Colombo, Diefendorf, O'Donovan, McGrath, plus a few good Yankee names.

Some of these boys were good at sports; others were better in the woods. Some were quiet and reticent; others were full of mirth and laughter. Some lived in nice houses; others in not so nice. Some were descendents of fine old families; others came across from the old country as babies in their mothers' arms. But each had pricked his finger, and his blood had spilled onto that scrap of paper which bound us together in a

gang.

Sometimes adults say that children do not know the difference between color and race. I am sure that they *know* the difference, but to them it does not make any difference. In their own honest way they either accept or reject a person for his/her own inner worth. Name, wealth, position and heritage mean nothing to them.

This childhood remembrance is something peculiar to America. In no other land could Italians, Hebrews, Yankees, Germans and Irish have mingled together, signed their names in blood, respected each other and matured into intelligent, useful citizens.

Louis Colombo, whose parents could not speak English, is a successful contractor. Herbie Gorfinkle, son of a rabbi, is a good lawyer. Ritchie Diefendorf is a brilliant orthopedic surgeon. His brother is a retired colonel. Jerry McGrath is a sound businessman. His brother is a priest in the Roman Catholic Church. I have lost track of Bob O'Donovan. Each of these boys had gifts which loving parents, a sound public school system and democratic principles brought to fruition.

My story might be a more romantic one if I could tell you that one of them died on Guadalcanal and one of them in Normandy. But they did not. They all served with distinction in the war, and they all believe they fought so that little gangs of boys all over the world might grow up with freedom.

I am glad to remember the old Summit Avenue gang who taught me more than books or schools have ever done the meaning and the hopes of America. It gave me understanding, too, of the significance and the preciousness of every human soul.

So now when I hear even respectable people talk about lousy kikes, the low-down wops or the dirty niggers, I am sorry for them—not so much for the unfortunate words they use, but because when they were kids, they never belonged to a gang who signed their names in blood.

George L. Cadigan, retired bishop of Missouri, lives in Amherst, Mass.



ASK
DR. CHURCH

Dear Dr. Church:

The other day a woman came up to me and asked, "Where are you in your spiritual journey?" Non-plussed, I mumbled something about attending the Episcopal Church. She looked at me pityingly and said, "Oh, I didn't mean *that*!" Before the exchange could continue, someone snatched her away. What did she mean?

Puzzled in Pulaski

Dear Puzzled:

In bygone days we used to ask, "What church do you attend?" or "Have you read Norman Vincent Peale's latest?" or even "Sister, are you saved?" Today the in question is: "Where are you in your spiritual journey?"

This reflects the restlessness of our age. It assumes that wherever you are, you are in transition to somewhere else. If you are settled in your convictions or church or prayer life, you must be spiritually dead.

Years ago Ogden Nash described one such person in "The Seven Spiritual Ages of Mrs. Marmaduke Moore." Beginning a Methodist, this lady became an Episcopalian. Then, deserted by her husband, she moved from theosophy to Bahai to Freudianism to yoga to the Oxford Groups. The final stanza reads:

*That is the story of Mrs. Moore
As far as it goes. But of this I'm sure—
When seventy stares her in the face
She'll have found some other state of
grace.*

Mohammed may be her Lord and master,

Or Zeus, or Mithras, or Zoroaster.

For when a lady is badly sexed

God knows what god is coming next.

I hope you can stay put in Pulaski.

Your friend,
Dr. Church

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

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by Virginia Richardson

Joseph of Arimathaea July 31

Joseph of Arimathaea is mentioned by name in all four gospels. Mark (15:42-46) tells us he was a respected member of the Sanhedrin, Luke (23:50-53) that he was a good, upright man who had not voted with the other members to condemn Jesus, Matthew (27:57-60) that he was a rich man. John (19:38-42) says Joseph was associated with Nicodemus. All the gospels record that he was a disciple of Jesus—John says he was “a secret disciple for fear of the Jews”—who asked Pilate for Jesus’ body, prepared it for burial and placed it in a tomb—Matthew says it was Joseph’s own tomb, hewn out of rock.

As a member of the Sanhedrin Joseph had to be well versed in the Law because that body was the highest court of justice in the country. He would know that the Law said the body of “a malefactor” must not remain unburied overnight: “You shall bury it on the same day. . . .” (Deut. 21:23) Roman custom left crucified bodies on display until reduced to bare bones, but Augustus Caesar had given the Jews permission to inter those who could be certified as dead. Great courage and compassion were needed to request that permission.

Joseph was probably a native of Arimathaea, an ancient city northwest of Jerusalem, but a resident of Jerusalem at the time of the crucifixion. His wealth was evident not only in his

provision for Jesus’ burial rites—linen and half a hundred weight of myrrh and aloes—but in the fact that he possessed a rock tomb in Jerusalem. These tombs were expensive and not easily come by. Some authorities believe he used the nearest available burial place because the day was growing late, but a stranger would be unlikely to give something so valuable for a “malefactor.”

Joseph knew that in revealing himself to be a disciple of Jesus he was risking his reputation and possibly his position on the court. Entering the Romans’ Antonia fortress to speak with Pilate would bring him humiliation and defilement, and his act of charity could be condemned as contempt for the Law.

Joseph soon became the subject of many legends: that he founded the first Christian group in Lydda, that he was the keeper of the Holy Grail—the cup Jesus used at the Last Supper—and, the most popular, that he was the first to bring Christianity to England. One legend has Joseph a tin merchant and uncle of Jesus who on a visit to the tin mines of southwest Britain took Jesus with him, another that he founded a church at Glastonbury where the famous Holy Thorn, that flowers at Christmas, is said to have grown from his staff planted in the ground.

Joseph was devout in his observance of the Law. Honor him with a dinner of traditional Jewish dishes: cold borsch, spiced beef with sour cream-yogurt sauce, lentil-cucumber salad, pita with vegetable filling and cheese mold with apricot topping. (Serves 8-10.)

Spiced beef with sour cream-yogurt sauce

4 lbs. beef brisket
1 tbs. olive oil
1 tbs. oil
1½ cups chopped onion
2 cups hot beef broth
1 tsp. pepper
2 tsp. paprika
2 cloves garlic, halved
1 bay leaf

¾ cup sour cream
¾ cup yogurt
1½ tbs. horseradish
1 tsp. brown mustard
1 - 2 tsp. honey (spoon up honey, allow excess to drip in)
1 tbs. sweet white wine, white grape juice or orange juice
½ cup crushed walnuts

Trim fat from brisket, rinse and pat dry. Heat oil in heavy skillet or Dutch oven. Add meat and sear on all sides. Add onions, stirring constantly until onions and beef are well browned. Add hot broth, pepper, paprika, garlic and bay leaf. Cover and simmer over low heat until meat is fork tender, approximately 2 hours. (Or cook in 325° oven until tender.) Cool in cooking liquid. In a small bowl, combine sour cream, yogurt, horseradish, mustard, honey, wine and walnuts; cover and chill. (If made the day before, flavors blend even better.) To serve, cut meat into thin slices; top with sour cream-yogurt sauce.

Pita with vegetable filling

2 cups chicory in bite-sized pieces
2 cups chopped watercress
1 cup shredded cabbage
2 cups chopped spinach
1 cup chopped celery
1 bunch radishes, chopped or diced
1 medium red onion, sliced thin
4 - 6 oz. jar artichoke hearts, chopped
½ cup chopped coriander (cilantro)

¼ cup walnuts halves
2 tbs. capers
3 tbs. olive oil
3 tbs. lemon juice
1 tbs. honey
1 clove garlic, minced
¼ tsp. dried dill (1 tsp. fresh)
½ - 1 cup yogurt
8 pita bread rounds, halved

In a large bowl, combine all ingredients except yogurt and pita; mix thoroughly. Stir in yogurt 1 tbs. at a time until vegetables are well coated but mixture is not soupy. To serve, heat pita until it is pliable; fill each half with ½ cup mixture.

Cheese mold with apricot topping

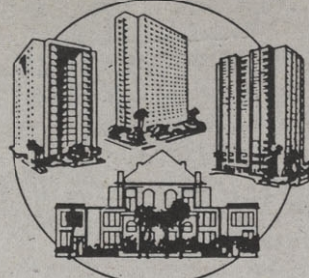
1 envelope unflavored gelatin
¼ cup water
1 cup cottage cheese
8 oz. cream cheese
¼ cup milk
1 tbs. honey
1 tbs. lemon juice
1 - 2 tsp. nutmeg
1 lb. dried apricots
2½ cups water
½ cup sugar
1 tbs. lemon juice

In a small saucepan combine gelatin and ¼ cup water; let stand until gelatin is soft; heat until dissolved. Combine cheeses, milk, honey, 1 tbs. lemon juice and nutmeg in a food processor or blender; process until smooth. Add gelatin and mix well. Pour cheese mixture into a wide, flat dish or pie pan; chill until firm. In medium saucepan, cook apricots in 2½ cups water 20 minutes or until soft. Add sugar; stir until dissolved. Process apricot mixture in blender or food processor until smooth; add 1 tbs. lemon juice. Pour apricot topping into serving bowl; chill. To serve, swirl 4 tbs. topping over cheese mold; pass remaining topping.

(Space prohibits printing all the recipes for this menu. For the others, send a stamped, self-addressed envelope to Feasts, The Episcopalian, 1201 Chestnut St., Philadelphia, Pa. 19107.)

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Doing 60

Thy kingdom come: Telling time counter-clockwise

by D. Gordon Rohman

When Jesus proclaimed that the Kingdom of God had arrived on earth with him, he turned wisdom on its head—the last shall be first, love your enemies, lay not up for yourselves treasures on earth—and he turned all clocks around. Ever since, Christians have been challenged to tell time counter-clockwise—as our friend. That's no easier to do now than it ever was in a clocked and calendared world.

Though we may not know it, when we pray "thy kingdom come," we are telling time counter-clockwise. The new "kingdom time" of Jesus differs from the old clock time in the way it tells time both in the future and in the present. "Thy kingdom come" embodies a promise and an enlistment, something then but also something now. George MacDonald saw this when he wrote: "We die daily; happy the man who daily comes to life."

Christians are most familiar with "kingdom time" as a promise for the future. It is our sure and certain hope that good will triumph over evil and life over death. When MacDonald says we daily come to life, he means that each day we, along with the whole creation, come ever closer to

the kingdom of heaven. In this sense, time is our friend because it takes us through evil to good and past death to eternal life.

But there is a second meaning of the kingdom of God and consequently of "kingdom time," something true and hopeful but also upsetting—literally and figuratively. It overturns the world and people. Jesus proclaimed the kingdom of God to be *now* as well as then. "The law and the prophets were until John; since then the good news of the kingdom of God is preached. . . ." (Luke 16:16)

As "kingdom now" Christian time conflicts directly with and seeks to overturn the secular world and its time. When we pray "thy kingdom come" in this sense, we are enlisting as individuals and as a church on God's side in what C. S. Lewis called a civil war to overthrow the kingdom of this world, and of ourselves, and to realize in both the kingdom of God now.

And when might this kind of counter-world, counter-clockwise "kingdom time" happen? Whenever, on some otherwise unremarkable Thursday of our daily go-rounds, we change our allegiance and our kingdoms. Then, in the other sense of MacDonald's words, we come to life.



We discover that although by the clock we are running down, we can also by the Spirit be waking up.

Many ordinary people have entered "kingdom time" on ordinary Thursdays of their lives. They discover that a larger life exists above or perhaps within their calendared

life—our clock-eyed vocabulary struggles to express it with words. At certain moments it is as if a doorway in time opens and they see into another country—or is it the same country really *seen* for the first time?

We pass through that doorway sometimes with pain, sometimes with laughter, sometimes with both. Lest the experience seem too mystical and therefore easily dismissed as visionary by those wound up in clock time, let me show you one way I think these extraordinary doors open for "ordinary" people like you and me on "ordinary" Thursdays.

A while back a cartoon by William Hamilton appeared in *The New Yorker* that showed a group of men at a cocktail party. One says to another, "I've learned a lot in 63 years. But, unfortunately, almost all of it is about aluminum."

This cartoon catches what MacDonald meant about daily dying and daily coming to life. Like most of us, this fellow has been looking at his life all his life without ever seeing it. Then one day he suddenly *sees* it. And he dies a little. It dawns on him that he has devoted a great deal of his life to something that suddenly appears less than a great deal. And since he is 63 when he realizes this, I believe we are also intended to infer in our youth-prejudiced world that it's now too late for him to live his life differently. He's over the hill.

But that's not the whole story of this cartoon—or, thank God, of our human life. This moment of dying may also be a moment of coming to life. In the twinkle of a punch line he is knocked clear out of his aluminum life. It is now his former life.

Or at least it can be. He now may live beyond that life in a new time, what I will call "P.A. Time"—post aluminum time. I say *may* because a new life for him is not inevitable. Only a choice is. Now he must decide whether to continue in the aluminum life or explore what lies unmapped beyond.

I like to cite such funny business from ordinary life to illustrate "kingdom time" rather than a more serious example of religious experience because I believe all life and time are "religious" as well as occasionally funny—both "ha ha" and "ah ha!"

Conventionally clocked and calendared people always presume to know what time it really is in their lives and, as a result, who at any moment they really are. But when you change your allegiance and tell time as "kingdom now," you can never be sure again what time it is or how to act your age. You have learned that your real life moves in mysterious ways, not by the numbers of a common and impersonal calendar, but by the infinitely various rhythms of "God's good time."

You may be only 21 years old by the calendar but "later than you think" in your real life. You may be well-to-do and well-thought-of in the world but drowning in the deep well of your real life. You may be slowing down *decadently* but just getting up speed in "God's good time." Some people come early to their real lives. Some late. Some, alas, never.

Unlike your aluminum life, your real life is not something you can earn like a sales bonus. It is more like a gift you are invited to accept some

Continued on next page

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America wears a scarlet letter A



by Richard H. Schmidt

Sex is the hot item nowadays. Strident voices on all sides echo off the walls of church parlors and conference rooms.

That's too bad. Sex is important, but it's not *that* important. Our preoccupation with it diverts our attention from the real scandal in our midst, the mammoth sin America wallows in.

A scarlet letter A hangs around America's neck. It stands for *avarice*, the inordinate desire for money.

The Bible brims with unambiguous statements about avarice, far more than about sex. The pre-exilic prophets lace their oracles with rebukes to the rich, often combined with warnings about easy religion. Jesus says more about our relationship to material wealth than any other topic—someone probably accused him of harping on it. The Gospel of Luke in particular offers parable after parable on this theme. The author of I Timothy neatly summarizes the biblical view: "The love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs." (I Tim. 6:10)

Why is this such a big deal? Two reasons, apparently:

First, money seduces. Its glamour is like that of an illicit lover whom we meet only in swank hotel rooms. We begin to think such a relationship is deep and real when really we are drawn only by the lure of glitzy surroundings and pleasure without commitment. By the time we see the emptiness of such a relationship, we may have lost the relationship that really matters, with the faithful lover who would stand beside us even when the sink is full of dirty dishes, the children whine in the background and there's not enough money to go to the movies. It is no coincidence that sexual infidelity is a

common image for religious backsliding in the Bible.

Second, money separates people. The rich associate only with their own kind, isolating themselves in large houses set back from the road, driving through poor neighborhoods only on elevated freeways, then praying for the poor from padded pews. This was apparently the relationship of the rich man and Lazarus. When some people hold onto large sums while others have little or nothing, justice is denied and the reasons those with the money give for keeping it don't wash.

The U.S. economy is like a luxury sedan that breaks down occasionally but usually runs well if given routine maintenance. Trouble is some of us spread ourselves out all over the back seat so others can't get in.

In 1970, 3.8 percent of American families had incomes under \$5,000 a year; by 1986 that figure had risen to 4.6 percent. In 1970, 13.4 percent of American families had incomes of more than \$50,000 a year; by 1986 that figure had risen to 20.7 percent (figured in constant 1986 dollars; source: U.S. Census Bureau). We have more poor people and more rich people today than in 1970—and fewer in the middle. It's called avarice.

The solution? Not government programs, please. We've tried that. And not socialism, please. Others have tried that. Besides, when government makes you do it, the joy of doing it because you want to do it is yanked away. Give me capitalism, please, because it's vibrant and efficient and leaves room for the joy of giving.

The solution is a new heart for America, a heart of flesh to replace our heart of stone. I don't know how to perform a heart transplant for America. But I think I know with which American I should begin. And I suspect you do, too.

any more forever?"

Yet I must admit it's hard to be counter-clockwise for very long in this relentlessly clockwise world. Most of the time I feel I'm in a clock shop at midnight when all the clocks are striking. My clockwise mind tells me it is deepest night. But my counter-clockwise soul tells me it is deepest morning.

And so with such soundings I probe the paradox of time as enemy and time as friend. I pray that the Author of my salvation who is helping me write this rough draft of my life will grant me the courage to do all the fearful dying and the even more fearful coming to life that will get me to the end of the story he intends to publish with my life. I'm dying to see how it turns out.

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 last of a series of three.

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No High Noon shoot-outs, please

In the wake of the meeting of Evangelical and Catholic Mission (ECM) traditionalists in Fort Worth early in June, our suggestion to all Episcopalians is: Let's do our best to avoid confrontations. We don't need High Noon showdowns on Main Street.

Some statements at and about the meeting encourage a climate of conciliation. The half dozen diocesan bishops at the meeting lent no support to moves of outright schism. And Presiding Bishop Edmond Browning's pastoral letter (see page 17) strikes the right note of unity and pastoral care.

We have reason for concern, however. Some leaders at the gathering say that ECM bishops will now perform sacramental acts in dioceses where the diocesan bishop has not invited them. A resolution passed by the group, which took the name Episcopal Synod of America, lent substance to such moves.

"We have to, or else we have no future," said Bishop Donald Davies, ECM executive director. "There really may be bad feelings at this point, and we want to avoid that."

Well, yes, there really may be. In such an incursion into a diocese, the ECM bishops' view of the validity of a given bishop's ministry would thus run smack into the authority of a diocesan to govern. Bishop John Walker of Washington, for instance, in an April pastoral letter said he sees no reason "to entertain a request for an episcopal visitor at any time." He added, "I will certainly uphold the canons regarding church property." He would hardly welcome an uninvited episcopal visitor.

Confrontations arising from intrusive visitors will help no one. The uninvited visitor may be convinced that right and even God are on his side, but institutional clout rests with the diocesan, and



congregations surely will become split and some sort of schism likely will result.

Keep in mind, too, that the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate holds up the Episcopal Church's visitor-by-request plan as a model for sympathetic inspection.

We like the approach of Bishop David Johnson of Massachusetts where Anglicanism's first woman bishop is suffragan.

Johnson says he has "not been sending Barbara [Harris] to the most obvious places." If a

parish objects to her ministration—none has so far—then he or Bishop David Birney, his assistant, will make the visit, and later "Barbara and I will visit and talk to the parish. I'm going to approach it with as much pastoral care and concern as possible. While I don't like being told how to approach a pastoral issue—it rests with me—we have not come to hard positions."

As the Presiding Bishop suggests, "Let us take no precipitous actions to separate ourselves from those whose understandings of God's divine working are different from our own." Amen.

OUR VIEWS

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

'Appalled' by Browning's views on Nicaragua

An article in your May issue attributes several striking views to Presiding Bishop Browning and other primates traveling with him in Nicaragua and Panama.

Most notably, it states that they expressed "new sympathy" with the view that "U.S. administrations... have been prepared to subject entire peoples to the ravages of war to pursue their economic interests and because of the ideological complexion of their governments."

The bishops reportedly also speak of U.S. government willingness "to inflict the evil of war on the people of Nicaragua."

I am appalled by these statements. They strike me as biased, simplistic and sweeping. Bishop Browning is quoted as saying he is President Bush's "chief pastor" and will share with him what he has seen and heard. Well and good, but if the bishop utters the kind of stuff cited above, I suspect any such meeting will be a short one.

Charles Schaller
Waukegan, IL

Primates should visit Indian reservations, too

Our Episcopal Church is deeply concerned with conditions in Central America, as well we should be.

The May *Episcopalian* tells of four Anglican primates' visits to Nicaragua and their anger at the suffering they saw.

In the next column is a story about our church and its presence among native Americans: "Twenty-five years ago in South Dakota we had three priests for 18 churches and had only \$333 per month. Now we have two priests, and the only resources available are the priests themselves."

The article goes on to speak of the great need for housing, of 95 percent unemployment and fear that the church will abandon them.

If the four primates toured our Indian reservations, they might find there more hopelessness and despair than in Nicaragua.

Some righteous anger here is long overdue.

Jane Thomas
Opelika, AL

Bush's Christianity is apart from his politics

In the May *Episcopalian* were two letters suggesting President Bush was less than fully Christian because of his social and political actions on several issues. While I do not count myself a Bush supporter and would probably find my own political posture in line with the critics, they have raised a theological issue which is larger than the political ones.

Our alliance with Jesus Christ is based on our faith in him and not on any support of given social, economic or political views—no matter how worthy they seem to be in a given historical circumstance.

If the Episcopal Church is no longer the "Republican Party at Prayer," neither should we become handmaid to any other political viewpoint or party. The Christian church must be open to all people of faith in Jesus Christ—not just those with whom I agree.

Let us disagree with President Bush, let us try to convince him of the rectitude of our current views, but let us

cease trying to read him out of the church.

The Rev. Herbert K. Lodder
Baltimore, MD

It's not our place to impugn Bush's faith

Because Ann Cobb's politics (May) do not coincide with George Bush's, she has decided he apparently is something other than a "Christian who takes his faith seriously." Thank God for people like Ms. Cobb who have a direct pipeline to heaven and can tell us what the true faith is.

One of her litmus tests of the faith is one must accept the idea that a woman has a right to control her own body. Mr. Bush and the other anti-abortion advocates also feel God is on their side, but they believe no such right exists. Ms. Cobb's implying that hers is the true Christian position is an unbelievable arrogance since sincere Christians on both sides disagree violently on this issue.

The fact is, Ms. Cobb, that Mr. Bush is as devout a Christian as you. If you wish to impugn his political be-

liefs, by all means do so. But scripture makes it crystal clear that it is not your place or mine to impugn the genuineness of his faith.

Ward A. Nelson
Beaverton, OR

She asks: Since when are we pro-choice?

In response to Ann Cobb (May), since when are Episcopalians pro-choice? Is God no longer the creator of human life? Or did we all create ourselves?

I invite you to visit the shrines in Necedah, Wis., where the Mother of God came to a poor farm girl to warn our country that God is outraged by the number of abortions performed every day and [of] a severe punishment if this is not stopped. In Necedah, the flag flies at half mast for the murdered unborn.

Jennifer Menghe
Racine, WI

No mention of ECM session in Ft. Worth?

While your May [issue] had many good and timely arti-

'Creation groans and travails in pain'

by Frederick Quinn

The chronicle of contemporary abuse of nature is easy to assemble. A recent writer said, "We have not inherited the earth from our fathers; we are borrowing it from our children."

Lester Brown of Worldwatch urges churches to join the effort to save our planet in his "State of the World 1989" report, writing, "We are now in a race to stop environmental deterioration before it becomes unmanageable, before it leads to economic decline and social disruption."

To save us from the present danger we need a theology of creation as understandable in a mission parish as in a seminary.

The tragedy in Prince William Sound may be the first shot that calls the church to an entirely new vision and action program about God's created universe and our stewardship of it. In the creation story in Genesis, God gives humanity dominion over nature. While earlier generations took this as a mandate to exploit the fruits of the earth, a new generation sees the idea of proper stewardship of natural resources as a biblical in-

junction for all humanity.

When God speaks through the whirlwind to Job, he does so as the lord of the universe and its creatures in some of the most beautiful nature poetry in world literature (Job 38:1-42:6). The beauty of this biblical landscape is untroubled by nuclear waste, oil spills, polluted streams and a threatened ozone layer. Sin is usually thought of as personal or sometimes communal, but in recent times it has spilled out onto the earth, disfiguring the world around us.

Three New Testament passages give perspective on humanity's predicament. The prologue of John parallels the Genesis creation story, and the transfiguration accounts are increasingly seen as statements of the unity of all creation in the Divine Presence. Paul says, "We know that the whole creation groans and travails in pain together until now." He explains the hope is that creation as well as man would one day be freed from its thralldom to decay and gain the glorious freedom of God's children.

The grounded supertanker suggests another frailer, smaller ship, Noah's ark, that once rode all that remained of the living universe through chaos to new life. Churches are built around a center section, the nave, literally "the ark." I thought of this one Easter dawn when the wooden frame of an ancient church creaked in

the strong wind and rain as a small congregation gathered in darkness for the Easter Vigil.

We need to respond as a church, as a worldwide community of boat people setting forth from a thousand small craft, doing the best we can to respond within our own environments to the groans and travails of nature.

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

A leftward tilt?

by Maurice M. Benitez

A short while ago I read an article by syndicated columnist Georgie Anne Geyer in which she wrote that the staff leadership of the main-line denominations in this country, including that of the National Council of Churches (NCC) and the World Council of Churches (WCC), has a strong leftist bias as they relate the program of the churches to world political and social problems.

She cited their quickness to condemn right-wing governments all over the world for violations of human rights—in contrast to a strange silence regarding the human rights violations of left-wing Marxist governments. She pointed out that church leaders seem quick to condemn any revolutionary movements aimed at overthrowing Marxist governments and the establishment of more democratic governments while ready to champion the cause of Marxist revolutionary movements throughout the world.

A few days later I received two copies of a document entitled *Behind the Mask—Human Rights in Asia and Latin America—An Inter-regional Encounter*, a document prepared by WCC staff members and sent apparently to all dioceses by the Episcopal Church Center. *Behind the Mask* is a carefully prepared and documented article with eyewitness reports of a host of human rights violations that have taken place in a number of countries.

I was quite horrified as I examined the booklet and rather fascinated when I read the table of contents, which brought to mind Ms. Geyer's column.

A violation of human rights is a travesty in the sight of God, wherever it takes place, and should be strongly condemned by all churches as well as by all humanitarian-minded persons.

But the table of contents seemed so totally one-sided. Human rights violations were condemned in El Salvador, but no mention was made of Cuba. Brutality by the military government in Chile was denounced, but no mention was made of political prisoners in jail in Sandinista Nicaragua. Human rights violations in the Philippines were cited, but no mention was made of human rights violations in Poland. South Korea was listed for its oppression of democratic groups while North Korea was not cited although it is regarded as one of the most oppressive governments in the world.

Could the countries cited nevertheless have a sufficient semblance of democratic structure and free press that church leaders are able to obtain the kind of documentation and eyewitness accounts contained in the booklet? Is such freedom of movement and criticism of government much more limited under left-wing Marxist dictatorships? Do church staffers in this country, or those of the NCC and WCC, feel that the U.S. government and governments in the "free world" are much more susceptible to criticism and public opinion than those behind the Iron Curtain, resulting in pressure being focused where it can achieve the most results?

Or do church staffers have a genuine leftward or Marxist bias that truly does not reflect the membership as a whole of the main-line churches?

Maurice M. Benitez is Bishop of Texas.

Pontius' Puddle



cles, I was surprised by the absence of any mention of the forthcoming synod of the Evangelical and Catholic Mission. It was even omitted from the calendar of upcoming events.

Can *The Episcopalian* be depended upon for news of all segments of the church or just a few? Since "inclusive" is our latest watchword, how inclusive is *The Episcopalian*?

R. Stephen Powers
Millington, TN

The *Episcopalian* carried a page 1 article on the ECM synod in its June issue, plus an Opinion Page article. The March issue included an interview with Bishop A. Donald Davies, ECM executive director. And see page 1 this issue. —Ed.

Can't we continue to worship together?

Whether or not the body that emerges from the Ft. Worth Synod remains part of the Episcopal Church, many parishes will face wrenching decisions. Can we not invent a new *modus vivendi*, where majorities and minorities share the same building even

though their worship and affiliations may differ?

We are, after all, Christians and are free to choose a path other than the well-trodden one of splits and recriminations.

Alastair Kyle
Frazer, PA

Henry VIII cartoon: We're getting too grim

I cannot tell a lie: I got a good laugh from the editorial cartoon in your March edition, satirically depicting Henry VIII as "our Founder" deploring "Bishop Barbara."

Then came the indignant letters published in May which also gave me a laugh, at least initially. How dare you even think that a 16th-century monarch had anything to do with the development of the Church of England!

Things are surely getting too grim when so many cannot enjoy a good joke, even when it relates to a serious issue. From editorial cartoon literalism, good Lord deliver us.

Joe T. Gilliland
Arlington, TX

Henry was not alone in Rome separation

Your statement, "...the Church of England was created as a political entity distinct from the Roman church by a series of parliamentary acts between 1532 and 1534. . . ." is a distortion. The Magna Charta was signed June 15, 1215. This charter, declaring the great liberties of the people, also affirmed the freedom of the Church of England.

The statutes of "Praemunire," which protected the English crown against encroachments by the papacy, were enacted by Parliament in 1353 and were reaffirmed and strengthened again in 1365 and 1393.

These were invoked by Henry VIII in 1530 in his political struggle with Pope Clement VII. Henry's repudiation of Clement, by act of Parliament in 1534, in which he made himself the supreme ecclesiastical authority in England, was not the first statement of freedom of the Church of England, but the sixth.

The Rev. Peter J. Reynierse
Arlington, VA

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NCC

Continued from page 1
nominations can allocate money to specific NCC programs, discussions about projects have often been clouded by disputes over funding. In September, denominational staff will have the opportunity, and the responsibility, to hammer out programs which they intend to fund.

"In the old system, all types of programs were competing for funds, and too many components of the old council were gasping for survival," says William Lawson, an Episcopal priest who served on the committee which produced the reconstruction plan.

"In terms of general relationships nothing will change. We will remain a member [of the NCC]," says Episcopal Church ecumenical officer William Norgren. "In terms of the programs the council does, we hope for a lot of changes."

The September consultation will determine the nature of the staff needed for the new organization. The executive coordinating committee (a revamped executive committee with increased responsibilities), in consultation with the new units, will then determine the suitability of current staff and what new staff will be

required, Lawson says. Due to the radical structural changes, the reorganization committee has recommended that no elected staff be guaranteed a job.

In the midst of planning the transition to a new structure, delegates were sometimes participants, sometimes spectators in a confrontation between Brouwer and those who called for new leadership. In an extraordinary address on the second day of the meeting, Brouwer rejected charges that his clashes with staff and denominational representatives were due to his authoritarian leadership style.

"The problem is that I have dared to speak truth to the will to power—particularly within Church World Service. They [the powerful] will readily destroy me and this council and Church World Service itself if necessary to pursue their will to power," he said.

In its report to the governing board, the Committee of 15 asked that the general secretary's job description be reassessed in light of the new structure, as would the positions of all elected staff. When Brouwer refused to submit to such a reevaluation, the executive committee did not pursue the idea, says Lawson.

Nonetheless, on Friday the executive committee offered a motion calling for new leadership. It failed by a vote of 57-57, with 12 abstentions, leaving the council "in limbo," according to Lawson.

"The Holy Spirit guided that vote," says Episcopal Bishop David Reed of Kentucky, a council officer and executive committee member. "It would have been so easy to read a one-vote margin as the direction of the Holy Spirit."

By making his impassioned speech before the governing board, which has limited contact with day-to-day council business, Brouwer "may have done tremendous harm to the council and to the ecumenical community," Lawson says. "This does not help the public image at all."

"I will be in prayer and fasting over the days and weeks to come and ask you to be in that same spirit with me," said Brouwer after the vote. Although some board members asked NCC president Patricia McClurg to investigate the council's legal options, the general secretary must now decide whether to step down or continue to fight, according to Lawson and Reed.

The Episcopal delegation was unanimous in endorsing the call for new leadership, Norgren says.

CWME

Continued from page 1
conference since we already had a working agreement with them. We hope the Decade of Evangelism can be officially announced in 1990 jointly with the Roman Catholics."

Also attending the WCC conference as observers were three representatives from the Lausanne Committee for World Evangelization (LCWE), a worldwide group planning its own conference in Manila this month and sometimes labeled "evangelical" or "fundamentalist." "I am afraid of relativism. I am concerned for the truth," said LCWE observer Cyril Horak of Czechoslovakia in a joint news conference with CWME director Eugene Stockwell.

CWME affirmations

The World Conference on Mission and Evangelism adopted a report called "Turning to the Living God." Following are excerpts:

The Holy and Triune God has revealed himself in diverse ways and made known his will to the people. The prophets of the old covenant proclaim the will of God in new ways in ever-changing circumstances. Finally and uniquely God has made known his will in Jesus Christ.

Secularism is not just something "out there": It has infiltrated and profoundly influenced our churches. Not only have some churches often adopted the same secularist ideologies

that operate in society at large (pragmatism, functionalism, etc.), they have also themselves contributed to the spread of secularism. Some results of this have been the compartmentalization of life into "public" and "private" spheres and the relegation of "religion" to the latter.

Any evangelism that does not promote good relationships with other Christians in the community must come under question.

It is possible to be non-aggressive and missionary at the same time. It is in fact the only way of being truly missionary.

ECM Synod

Continued from page 1
advocate women's ordination and homosexuality. Language supporting use of both Prayer Books was eventually adopted.

For ECM, the heart of the argument in establishing the Episcopal Synod concerns episcopal oversight for clergy and congregations which do not accept the ordination of women. Pope, MacBurney and Schofield also decried the abandonment of scriptural authority relating to questions surrounding homosexuality, inclusive language, marital fidelity, personal morality and what Pope called "the dangerous and unstoppable influence of radical feminist theology."

The need for financing "episcopal visitors" from ECM ranks and a warning from Davies that ECM bishops will now undertake sacramental acts in dioceses where they have not been invited shift the focus from the local to the national level. How the House of Bishops, meeting this Sep-

tember in Philadelphia, responds to the new synod's initiative will begin to determine whether the self-styled voluntary organization remains within the Episcopal Church.

In his opening address on the first afternoon of the synod, Pope alluded to the possibility of conflict should the Episcopal Church refuse to accept the new organization. "This is a measured and carefully planned approach," Pope said, "which has the real potential for meeting our needs without disturbing jurisdictional boundaries of any diocese or violating the Constitution or Canons of the Episcopal Church." Pope said ECM was "free to associate with whom we please and so to organize if we desire."

But he also stated that if "the goals set forth through the emerging structure of this synod be thwarted by forces who might wish to see us disappear, we shall immediately reassess our position and take whatever steps are necessary to insure the succession of the historic episcopate and to carry out our mission as

stated."

Pope refused to comment on actions he and other bishops are contemplating if their efforts are blocked. But Davies said that a resolution on episcopal authority passed by the Episcopal Synod of America "gives bishops warning that we are coming." Asked if he were going to cross diocesan lines uninvited, he said, "We have to, or else we have no future. There really may be bad feelings at this point, and we want to avoid that."

Bishop Leonard told the meeting, "We look to you to take action at this moment. Fear not, for those that be with us are more than those that be with them." As if to quell the anxiety over schism, he said, "We have to stay in the Anglican Communion. We must stay and be the salt which gives the savor. And we must be prepared to face the cost. We have to find a way of staying within without compromise."

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