

Title: *The Episcopalian*, 1989

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New periodical to appear next year; The Episcopalian to cease publication

by Richard H. Schmidt

The *Episcopalian* will cease publication around the end of 1989, and a new publication, *Episcopal Life*, will take its place.

Executive Council, meeting June 13-16 in Pittsburgh, voted to assume ownership of The Episcopalian, Inc., the independent corporation set up by General Convention in 1958 to publish *The Episcopalian*. It also voted to close the newspaper and approved creation of *Episcopal Life*, based on a prototype designed earlier this year and distributed among council members.

In taking over *The Episcopalian*, the council was responding to a request the board of directors of The Episcopalian, Inc., made last November, citing the newspaper's outstanding debts and operating deficit. Attempts to gain partial funding for the paper's operation from General Convention had failed, and the board felt that partner dioceses and other subscribers could not absorb the price increase necessary to pay the paper's debts and raise staff salaries to parity with similar publications.

Episcopal Life will more than replace *The Episcopalian*. It will also absorb several publications currently published by the Episcopal Church Center and mailed to limited constituencies. The council hopes this will result in wider dissemination of information about Episcopal ministries and resources.

The change will not come cheaply. In assuming ownership of The Episcopalian, Inc., the council takes on approximately \$340,000 in liabilities,



Communications sub-committee of Executive Council examines prototype of *Episcopal Life*. From left: Bishop Elliott Sorge of Easton, Ralph Spence of Texas and Bishop John MacNaughton of West Texas.

including \$130,000 in overdue accounts, a \$60,000 loan, \$75,000 to bring employees' benefits (but not salaries) to parity with employees of the Episcopal Church Center and \$75,000 to publish the paper through the end of 1989.

[The annual budget of The Episcopalian, Inc., is \$1.5 million. Income from subscriptions, advertising and sales of calendars, books and brochures is \$1,425,000.]

The council also acquires the assets of The Episcopalian, Inc., including contracts with advertisers, on-going publishing partnerships with 21 dioceses and other subscribers and 30

years of good will in the church. These assets will be critical in launching *Episcopal Life*.

Further costs will be incurred in starting the new newspaper. The feasibility study, production of the prototype and consultant fees cost \$155,000, and assembling a transition team to begin work on *Episcopal Life* while *The Episcopalian* continues to publish will cost \$150,000.

The money to pay these 1989 expenses—totaling \$645,000—is not in hand. Presiding Bishop Edmond L. Browning and Bishop John MacNaughton of West Texas, chairman of Executive Council's communications subcommittee, told the council they will work over the summer to raise the funds from private and foundation sources and are confident the money can be found.

The council also expressed its gratitude to the board and staff of *The Episcopalian* for their "invaluable contribution" to the church, "often at significant sacrifice to themselves."

Reaction at *The Episcopalian's* offices in Philadelphia was subdued. MacNaughton had told the council that present staff members of *The Episcopalian* are eligible to apply for positions at *Episcopal Life* but will receive no preference in hiring. Some staff members immediately began preparing resumes for other employment; others, especially those who have worked for the company for over 20 years, said they will remain until the paper closes.

Staff at the Episcopal Church Center expressed support for the new paper. "There have been some anxious, even painful, moments dealing with the challenge of creating a new

publication, laying to rest some current ones and rethinking our print priorities," said Margaret Larom, world mission information officer and convenor of the Church Center's periodicals task force. "But overall, what was a long and complicated process was also exciting and healthy for us as communicators, editors and members of the Presiding Bishop's staff."

The search for an editor-in-chief of *Episcopal Life* will begin soon. Browning said he anticipates the editor should be hired and have begun assembling an editorial staff by mid-fall.

Council did not discuss where the new paper's editorial office will be located, but a New York location is widely mentioned.

The council also spent a day with futurist Ted Gordon, who projected population, economic, agricultural and political trends to the year 2050, and Anglican evangelist David Bennett, who discussed mission opportunities in the next century.

Bishop Frederick Borsch of Los Angeles responded to Gordon and Bennett. "All these issues raise enormous ethical and moral questions for the church. The underlying issue is the individual versus the community. As soon as we look at this society, we see that we have put the rights of the individual on the highest plane."

Council heard Michigan's Suffrage
 Please turn to page 24 (back page)

Sorting out Fort Worth

by Richard H. Schmidt

Presiding Bishop Edmond L. Browning sought to assure traditionalists that they are welcome in the Episcopal Church following the creation of the Episcopal Synod of America in Fort Worth, Texas, June 2. The synod is a voluntary organization of traditionalist dioceses and parishes which seek to preserve an all-male priesthood and episcopate and other traditions of the church.

"Those who disagree with the majority must not be marginalized in our church and will not be. This is not a political strategy. This is a theological necessity," Browning said in remarks to Executive Council, meeting in Pittsburgh, June 16.

Browning also reiterated his belief that God is calling the church to unity amid diversity, tension and pain and

that the ministry of ordained women has brought a new sense of wholeness to the church's life.

The next day, a group of 35 clergy and lay people from the Diocese of Albany sought to distance themselves from the Episcopal Synod of America.

The Albany chapter of the Catholic Fellowship stated that traditionalist bishops entering a diocese without invitation from the diocesan bishop would undermine the unity and integrity of dioceses and asked that officials from Albany participating in the Episcopal Synod of America make clear that they were acting as individuals and not as representatives of the diocese.

Ball indicated he had gone to Fort Worth
 Please turn to page 24 (back page)

NCC head resigns

National Council of Churches general secretary Arie Brouwer resigned June 27.

Brouwer, a Reformed Church in America clergyman, had headed the ecumenical agency since 1985. He had been criticized by several member denominations for autocratic leadership, and a move to dismiss him at the council's governing board meeting in May failed by a vote of 57-57.

In his resignation statement Brouwer said the council was not ready to pursue the unifying goals he had set for it.

At the May meeting he referred to "rumors, innuendo and false charges" in defending his leadership. "The problem is that I have dared to speak the truth to the will to power. . . . The powerful are not accustomed to such behavior, and they are outraged."

James A. Hamilton, associate general secretary for public policy and a United Methodist layman, will serve as interim general secretary until a successor is chosen in September.

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the PRESIDING BISHOP

Find your story and tell it

by Edmond L. Browning

Preparing sermons is one of the rewards of parish ministry. I know that clergy reading this may say, "Wait a minute, Bishop!" This might especially be true of those with a sermon to prepare and running out of time. Pastoral emergencies and the other pressures of parish ministry can chip away at that Wednesday morning or Thursday afternoon you had carefully set aside.

But those who have this call know it is a privilege and a joy to preach God's word. Sometimes as part of that we tell our own story, reflecting theologically on our lives as we share with others God's actions in them.

Being your Presiding Bishop means I have the marvelous opportunity to spend time with groups around this church. Preparing for these gatherings gives me frequent occasion to think about how God has been made known to me and about ways to share that experience. This is a joy.

Recently, on two successive Friday evenings I spoke—first to the Anglican Fellowship of Prayer meeting in Pittsburgh and second at the celebration of the Order of St. Luke in Washington, D.C. Both these groups focus on what is central to our life as Christians, our life in the Spirit.

In preparing for the Order of St. Luke I remembered an experience from the earliest days of my ministry when I understood the healing power of God's love. I shared a story with them, and I would like to share it with you.

When I was a new priest in Corpus Christi, Texas, Patti and I had living with us for a time a very troubled young adolescent girl. Jean was 15, and she and her family were part of our parish. Her behavior had become a serious problem. Communication between Jean and her parents had broken down completely. She came to stay with us, which kept her from running away from home but didn't really solve anything. She was sad, defensive, isolated, and her parents were broken-hearted. I didn't know how the situation would ever be resolved or how such a broken family might be healed.

In this frame of mind Patti and I went to a conference where one of the speakers was Agnes Sanford. Many of you know her ministry of healing in the Episcopal Church and of her classic book, *The Healing Light*. This small woman got up in a roomful of clergy and spouses and asked us all to picture a situation in our ministry that seemed hopeless. That wasn't hard for me. I pictured Jean and her parents. I pictured their pain and sense of

failure and brokenness. While I was picturing this, Agnes Sanford prayed. She held our problems up to God. She prayed for healing. And then we went home.

I don't know how, and I never will, but I do know that during the course of that prayer, Jean's healing began. Her stony refusal to respond to her parents began to melt, and she began to miss them and to know how deeply they loved her. Whatever dark barrier had erected itself between that girl and her parents began to crumble.

To skip to the end of the story, Jean today is a happy, loving and productive woman who is married and has her own children. What happened? Her parents couldn't reach her. Her teachers couldn't reach her. Patti and I couldn't reach her. God reached her, and her life was changed, and so was mine.

I told this story to the Order of St. Luke not because they don't know about the healing power of God's love, but because we need to share the goodness of God with one another. In so doing we strengthen one another's faith and lift up one another.

To the Anglican Fellowship of Prayer I spoke of the importance in parish life of small groups, be they healing groups, Bible study groups, even book groups where people share their faith response to what they are reading. In small groups people learn to risk and to trust, to ask for prayer and—very important—to tell their stories as I just told you my story. (I know that strictly speaking we are not a small group but I think of this as a group of two: you, reading this, and me.) I hope you have some sort of small group as part of your faith life. If not, perhaps you can encourage its formation.

Summer is well upon us. We still have time for a little solitude and for reflection. I hope that during some of your quiet time you will think about how God is acting in your life. Who are the "Jeans" in your life? How do you see the healing power of God's love? How do you experience God calling you? Then, having sat and thought under a tree or by a stream or in some other favorite place, go out and tell your story when the time is right. What is that time? It just comes along. When we have a story to share, God gives us the occasions to share it. So share your sense of where God is in your life. Both the knowing and the sharing will make this a richer summer for you and those around you.

Our lives are full of the stuff of which stories are made. I hope this summer you have time to find and tell some of your stories. God bless.



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"There is a lack of willingness on the part of the church to believe that caregivers are abusers."

—**Mary Wostrel**, p. 13

"What has been our sin? To liberate our people from oppression? To provide health care and education for all? This is the gospel."

—**Sturdie Downs**, p. 14

"Scripture does not direct that anyone be ordained."

—**Tobias Haller**, p. 23

Healing is for everyone, conference told

by Christine Dubois

Three years after Roberta Dort's car accident, doctors told the Atlanta Episcopalian to prepare to spend the rest of her life in a wheelchair. Instead, Dort went to the prayer group at the Cathedral of St. Philip and was healed instantly as members of the group prayed for her.

"I felt a sensation go through my body, through me and coming out of



Woman in prayer at Festival of Healing

me," she says. "I felt electricity and heat. Bones came into place, nerves were restored. . . . In that moment, I knew that God loved me."

Dort was one of more than 750 people who gathered to worship, learn and give thanks for God's healing power at the Festival of Christian Healing, June 23, at Washington Cathedral. The festival was sponsored by the International Order of St. Luke the Physician.

Presiding Bishop Edmond L. Browning preached at the closing service. He also joined one of 24 prayer teams stationed throughout the cathedral to anoint and lay hands on those who came forward for prayer.

"Healing is not a matter of trying to get something done that is not being done," said William Beachy, North American warden of the Order of St. Luke, in his opening address. "The healing ministry is a matter of learning to join in what God has been doing from the very first and will always do to ages of ages. . . . In the

person of Jesus Christ and in his ministry, we have the assurance that healing is the heart of the Good News."

Barbara Shlemon, a registered nurse, author and therapist, said Christians too often assume that the healing ministry is just for the gifted few. "We sell ourselves short," she said. "We say, 'I can't pray like that.' But that's not what God says. He calls all of us to be ministers of healing in the world."

The Presiding Bishop told of his fruitless efforts to help a troubled young teenager and her family when he was a priest in Corpus Christi,

Texas. Nothing seemed to help until he heard Agnes Sanford speak at a healing seminar. She asked those present to picture in their minds a situation that seemed hopeless. Then she prayed, lifting those impossible situations to God.

"That was it," Browning remembered. "No theological lecture. No list of sure-fire prayer techniques. Just lifting our problems to God, like children holding up their broken toys for their father to fix."

The Order of St. Luke is an interdenominational organization dedicated to promoting the healing ministry in the church.

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

Jersey City tug of war tilts in favor of Diocese of Newark

Church of the Ascension in Jersey City, N.J., isn't what it used to be.

Founded in 1873 to serve the residents of a then well-to-do neighborhood, Ascension's fortunes changed as Irish, Hispanic, eastern European, Italian, Asian and black residents moved into the neighborhood.

George Swanson became rector of Ascension in 1977, his wife Katrina, also a priest, taking over nearby St. John's Church. Despite Swanson's excellent credentials in inner-city ministry, Ascension's decline continued until the church was virtually destroyed by fire on May 27, 1986.

The fire produced heat of an unexpected kind. An insurance settlement of \$847,477 was agreed to—but to whom should it be paid and what should be done with it? Since the Diocese of Newark's standing committee would have to approve any plans to rebuild, the Church Insurance Company made its check payable jointly to Ascension and the diocese.

Swanson wanted to build a new church on the original site. But the diocese favored a multi-purpose building on a more visible site to be used for day-care by nearby Christ Hospital as well as for worship. When the parish and diocese could not agree, the check remained uncashed for a year.

The controversy became personal. Swanson was portrayed as a brave priest fighting for his poverty-stricken little flock—and as a publicity hound tilting at windmills. Katrina Swanson then appeared before the House of Bishops in the fall of 1987 to present formal charges against Newark's Bishop John Shelby Spong to force him to give the money to the parish. The secular press in northern New Jersey carried frequent

stories on the controversy, sometimes quoting only Swanson and his allies.

A committee of bishops appointed by Presiding Bishop Edmond L. Browning examined the charges against Spong and dismissed them as insubstantial.

Meanwhile the diocesan convention met in January, 1988, and adopted a new canon to provide conservative fiscal management for troubled congregations and expertise to help them manage endowment principal. Although it had been three years in the making, the new canon appeared to some as an attempt by the diocese to get its hands on the settlement money. George Swanson filed a civil suit against the diocese on June 8, 1988.

Judge Harry Margolis ruled in February, 1989, in favor of the diocese. The settlement money has been handed over to the diocese for Ascension's future benefit, and, acting on the newly adopted canon, the diocese has moved to keep Ascension from liquidating its endowment to meet operating expenses.

Asked by diocesan council to give the diocese access to Ascension's financial records, Swanson refused. Spong has ordered Swanson to cease performing priestly functions in the diocese, and he will be tried before the diocesan ecclesiastical court in October for bringing false accusations under oath against the bishop and diocesan assistant chancellor.

Life goes on meanwhile at Church of the Ascension where Katrina Swanson takes most services as well as officiating at St. John's Church.

This is a condensation from an article by **James W. H. Sell** in the May issue of *The Voice of the Diocese of Newark*.

CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief

"Where is he who was born king of the Jews? For we have seen his star in the East, and have come to worship him."—Matthew 2:2



This year's card reflects the importance the Fund places on children all over the world. The theme for the season is "Hope for Children in Crisis."

The greeting inside reads: "May the Nativity of Jesus bring you joy, peace and hope this Christmas and throughout the coming year."

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Gay Episcopalians speak to the church

by Peter Carey

Four members of the Standing Commission on Human Affairs held open hearings at Grace Cathedral in San Francisco July 3 to listen to gay Episcopalians. The hearings were in response to General Convention's request for "open dialogue" on disputed questions of sexuality.

The hearings followed the national convention of Integrity, the Episcopal Church's largest organization of gays.

"It was something of a first," said Kim Byham, Integrity's president. "We certainly understood the event as a sign that the church is trying to reach out in the direction of its gay members, but I wouldn't want to exaggerate its significance. Gay people still have a long, long way to go in the Episcopal Church. We are still far from being accepted as full members of Christ's Body."

Four representatives of the Commission on Human Affairs were present: Bishop George N. Hunt of Rhode Island, head of the Commission; Bishop Frederick H. Borsch of Los Angeles; Mel Matteson, lay member from the Diocese of Olympia; and Lydia Lopez, lay member from the Diocese of Los Angeles.

The Integrity convention began on June 30 and ran for three days. The gathering marked the 15th anniversary of the organization's founding. Integrity has more than 50 U.S. chapters and 10 chapters-in-information in Canada and Australia.

The convention, which featured seminars and discussions by an array of scholars and civil rights leaders, attracted more than 350 participants.

At a festal eucharist on Saturday, July 1, the Episcopal Church banner led a procession down the center aisle of Grace Cathedral. The banner was flanked by two gay rainbow flags. On Sunday participants gathered for evensong and heard a sermon by Bishop John S. Spong of Newark.

"If gay persons cannot be publicly ordained, if their holiest commitments cannot be blessed by the church, the clear implication is that

gay and lesbian people are not quite human, that they need to be changed or 'fixed' or, if that is not possible, then they need to be repressed and made to keep silent," Spong said.

The Integrity convention was called to devise a strategy for the future. "There is no doubt we are at a crossroads," said Byham. "We felt we had to help the Episcopal Church move forward on lesbian and gay rights. The situation is all the more urgent because of AIDS, the rising tide of violence against gay people and the increase of 'throwaway kids,' young people who are thrown into the street by their families when they find these children are gay. We must have the church's help in dealing with these problems. But not only

that, the church needs us and the gifts we can bring, too."

The invitation to the Standing Commission on Human Affairs to receive Integrity's testimony was one part of the organization's effort to foster inclusiveness in the church. The gathering discussed plans for General Convention in 1991 and passed resolutions to encourage the church to greater acceptance of gay people.

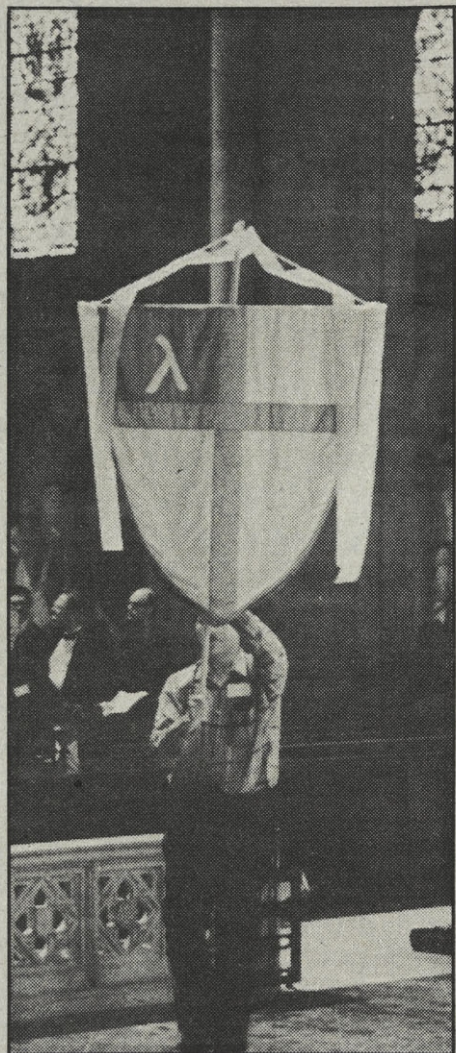
The convention passed resolutions that:

- called upon the church to repent for past persecution of lesbians and gay men;
- urged equal opportunity in the church, including equal access to ordination for gay people;
- denounced so-called "ex-gay" ministries as immoral and urged their rejection by the church;
- deplored the absence of any openly gay members on the Standing Commission on Human Affairs;
- urged the church's acceptance and blessing of same-sex unions;
- urged bishops to respond to anti-gay attacks with positive affirmations; and
- urged the House of Bishops to deplore the situation in the Anglican Diocese of Sydney, Australia, where gay people have been denied the sacraments, fired from church jobs and excluded from virtually every aspect of church life.

The convention also took steps to increase Integrity's own inclusiveness, particularly with regard to disabled persons, including those with AIDS.

One attendee from San Francisco, who is blind, praised the organization's efforts on behalf of disabled persons. "I joined the Episcopal Church," she said, "because of the wonderful 'smells and bells' of its services, and I joined Integrity because I found a community within the church that accepted me in every way—as a lesbian, as a disabled person and as a human being."

Peter Carey is a financial writer and a member of the board of directors of Integrity/NY.



Procession at Integrity convention

Newark begins gay ministry

"Just about every Episcopal church in the country has a sign out front that says, 'The Episcopal Church Welcomes You,' but in many places it would be more honest if they'd add a disclaimer: 'Gays and lesbians need not apply,'" says Robert Williams, director of the Oasis, a new ministry for homosexual men and women in the Diocese of Newark.

The Oasis operates out of All Saints' Church, Hoboken, where Williams, a homosexual deacon due to be ordained priest in December, is also associate to the rector.

Modeled after San Francisco's Parsonage ministry, the Oasis seeks not to convert homosexuals to heterosexuality, but to engage them in doing ministry as members of the Christian church.

"When we are invited to teach in a parish, we do what might be called 'The Bible and Homosexuality 101' in which we examine what the Bible really says about homosexuality, which is practically nothing, and remind people of how Anglicans have traditionally approached the scriptures, which is not the way fundamentalists approach them," says Williams.

Williams has also designed a program called "Making Love Last," which resembles Marriage Encounter and seeks to strengthen commitment and love for same-sex couples.

"We plan to work with Integrity to get some positive legislation in the Episcopal Church so same-sex relationships can be blessed by the church," says Williams. "We need criteria to determine which relationships should be blessed and under what circumstances."

Williams hopes homosexual Episcopalians can move beyond defending their right to a place in the church to more positive contributions in Bible study and spirituality, as Latin American base communities have done.

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Presbyterians boost evangelism

They fretted about the loss of a million members in fewer than two decades, committed themselves to a long-range evangelism effort, reaffirmed opposition to ordaining practicing homosexuals and for the first time elected a black woman to high office.

Some gathering of Episcopalians you hadn't heard about? No. All the above happened at the 201st General Assembly of the Presbyterian Church (U.S.A.) which met for eight days in June in Philadelphia.

The 600 commissioners, or delegates, took only two ballots to elect the Rev. Joan M. SalmonCampbell, 51, to be moderator, or presiding officer, of the 3 million-member denomination.

SalmonCampbell is the first black woman to head the church, formed in 1983 in a two-part merger. A former member of the African Methodist Episcopal Church, she is known to Presbyterians as a leader in

evangelism and renewal.

That interest will be put to use. The General Assembly committed the church to raising \$15 million in the next five years for evangelism. As a token of that commitment, the commissioners dropped more than \$9,000 into collection plates for evangelism efforts.

On the ordination of homosexuals, the assembly approved a statement that the organization is "bound by previous decisions until they are changed by constitutional means."

The action was taken, after hectic debate, when commissioners were warned that an earlier vote—against reaffirming the church's position on grounds of redundancy—could be misinterpreted.

The assembly also approved publication of a new curriculum on human sexuality which has been in the works for four years and has been field-tested and revised three times.

Opponents complained that it does not contain enough scriptural references and does not place enough emphasis on chastity. Supporters argued that the curriculum clearly states that sex should be reserved for marriage.

A major reason for the church's loss in membership, Presbyterians say, is it hasn't retained its children. The losses have been a spur to evangelism efforts.

But leaders, including SalmonCampbell, have warned against playing a numbers game. Just make the message of Jesus known, they say, and an increase in members will inevitably follow.

Church historians meet in Connecticut

Nearly 40 diocesan and parish archivists, historians and historiographers gathered at Trinity College, Hartford, Conn., June 20-23 for the annual conference of the National Episcopal Historians Association.

Nelson Burr, author of many parish and diocesan histories, spoke of the first General Convention of the Episcopal Church in 1789, and Anne W. Rowthorn, author of a biography of Bishop Samuel Seabury, spoke on the history of the Diocese of Connecticut, the first organized diocese of the Episcopal Church and Seabury's home diocese.

Frances Swinford, archivist of the Diocese of Lexington, spoke on the historic episcopate as a symbol of unity.

Southern Baptists invade Las Vegas

The Southern Baptist Convention met in Las Vegas for its annual three-day meeting in what was clearly a new experience for both church and city.

The Baptists said they prayed by name for everyone in the Las Vegas phone book, and they held revival meetings, including hand-clapping renditions of hymns, on the Strip.

The convention brought 20,000 "messengers," or delegates, to the city, about half the number that attended the meeting three years ago in Atlanta. The reputation of "Sin City," which city officials are attempting to upgrade, was said to have deterred many from attending.

The meeting, representing the 14.8 million-member denomination, U.S. Protestantism's largest, maintained the church's conservative trend.

Jerry Vines, 51, a conservative Jacksonville, Fla., pastor, was re-elected to a second one-year term as president, defeating Daniel Vestal, a moderate from suburban Atlanta, by a vote of 10,754 to 8,248. Both factions in the church are theologically conservative but differ over how much freedom Southern Baptists should have in interpreting scripture and how the president should use his appointive powers.

Conservatives also dominated action on resolutions, passing one calling for a constitutional amendment prohibiting abortion except "to prevent the imminent death of the mother."

The messengers approved a resolution condemning racism and repenting "any past bigotry" but voted against adding a phrase condemning "the heresy of apartheid" in South Africa.

They also voted down a motion to reconsider the denomination's \$137 million 1989-90 budget. The motion called for transferring \$350,000 from the Baptist Joint Committee on Public Affairs to other agencies. The joint committee is a Washington-based religious liberty watchdog often criticized by fundamentalists in the denomination.

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August 2-6

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August 6

Transfiguration of Our Lord Jesus Christ

August 15

St. Mary the Virgin

August 24

St. Bartholomew the Apostle

September 1-5

Labor Day Retreat, Peekskill, N.Y. Bishop John M. Allin, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

September 4

Labor Day

September 14

Holy Cross Day

September 14-17

NCC Consultation on the Transition, New York, N.Y.

September 14-21

Episcopal Church Women national board meeting, General Theological Seminary, New York, N.Y.

September 15-16

Economic Justice Through Investments, Cathedral House, Garden City, N.Y. Contact: Brian Grieves, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, or (212) 867-8400.

September 21

St. Matthew, Apostle and Evangelist

September 21

Overseas Bishops Meeting, Philadelphia, Pa.

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 22-29

House of Bishops Meeting, Philadelphia, Pa.

September 24-29

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

September 29

St. Michael and All Angels

September 30

Open House at Washington Cathedral, beginning a year of consecration and dedicatory events. For calendar of events, contact: Washington Cathedral, Mount St. Alban, Washington, D.C. 20016.

October 8

U.T.O. Sunday. 100th Anniversary of the United Thank Offering, Washington Cathedral (see address above).

October 15

200th Anniversary of *The Book of Common Prayer*, Washington Cathedral (see address above).

Aid stewardship? Convert parishioners

by Harry G. Toland

Want to raise the level of stewardship in your church? Then turn it into a covenant parish. What's that?

"A covenant parish must be charismatic," Douglas Meeks, theology and philosophy professor at Eden Theological Seminary, St. Louis, told a five-day conference on stewardship put on at Kanuga Conference Center, Hendersonville, N.C., by the Episcopal Church's Office of Stewardship.

A charismatic congregation, said Meeks, a 6'3", 265-pound former Vanderbilt linebacker, is one in which "the life and ministry of the congregation arise from the gifts of each person in the congregation."

Meeks began each day's session for the 30 participants with 90 minutes of

This is the first of two reports. Next month: How-to suggestions for stewardship in a congregation and reflections on stewardship.

biblical and theological reflection. Nuts-and-bolts material followed, but his discourses set the conference's tone.

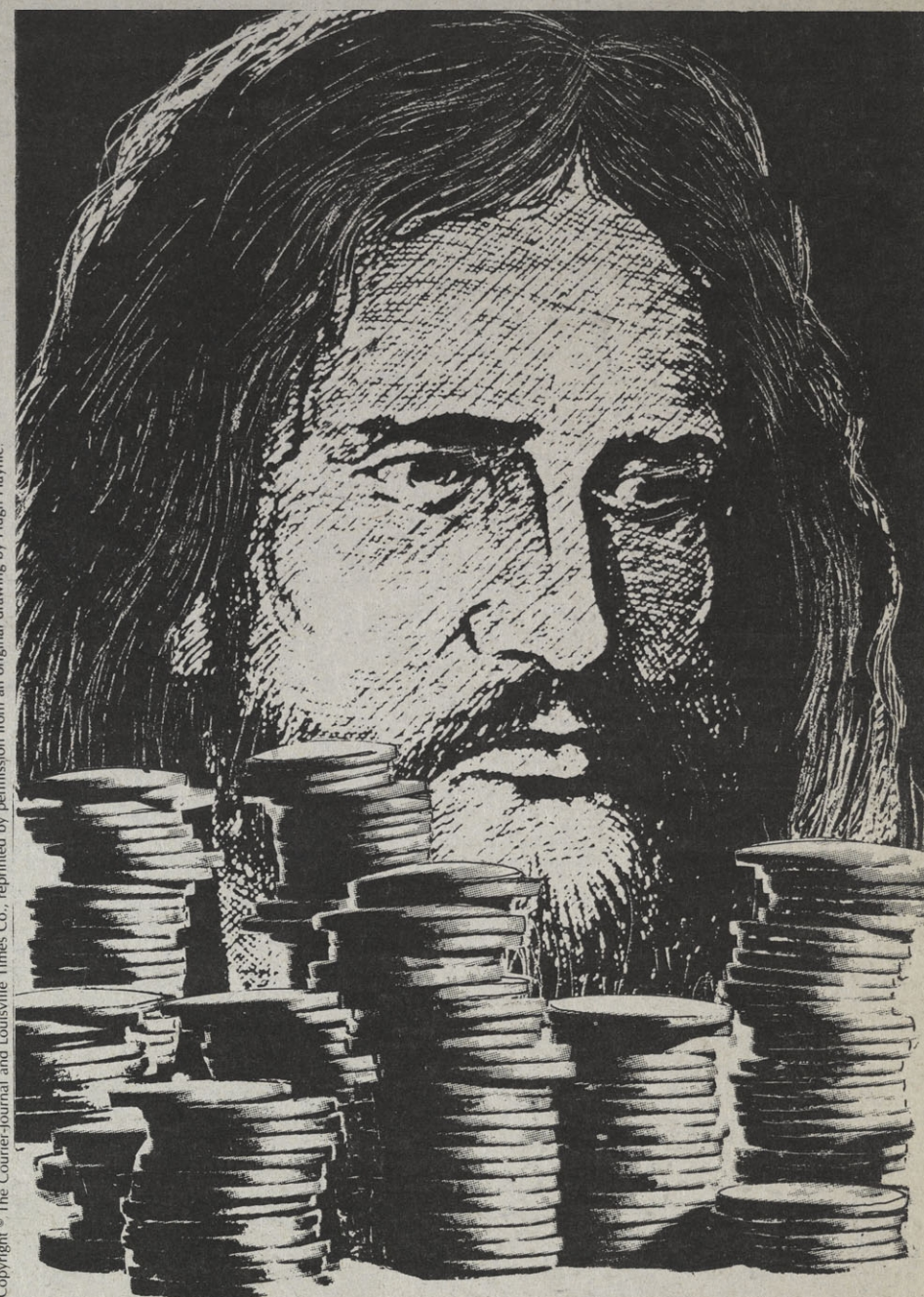
A congregation's stewards, he said, are created by conversion. "The 'C' word—we're a little scared of it, aren't we? Conversion requires wilderness, and we'll just barely live through conversion. It means wrenching us from everything we thought would bring us security."

The main-line Protestant denominations "are on their way out," warned Meeks, a minister in the Methodist Church and United Church of Christ. "If trends continue, our days are numbered. And there won't be stewardship without conversion."

People cannot become stewards, he added, unless they are put to work. "Sanctification sooner or later means *diakonia*, the one with the towel who serves."

He ticked off seven *diakonia* acts: feeding the hungry, clothing the naked, visiting prisoners, caring for orphans and widows, "bringing the cup of cold water," caring for the sick and caring for the dying.

"Every congregation has at least this work to do," he said. "Every person in the congregation should be engaged in hands-on ministry,



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hands-on stewardship. This is the joy of the gospel."

Begin, he suggested, with visiting prisoners. "We've lost that," he said. "We tend to pay someone to do that—chaplains. We miss the joy. Life becomes a void. Then we begin to wonder if we even need to give money. A charismatic congregation knows that every member is meant to experience this joy."

Every member can do something, he said, even the bedridden sick who can pray for the parish's *diakonia* ministry. When that happens, he added, giving in the congregation is not likely to stay at 1.3 percent of

income—standard in main-line Protestant denominations.

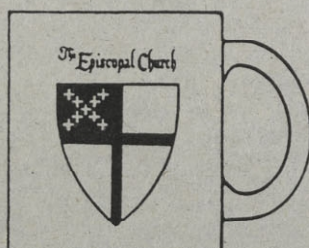
Not everyone has a gift for visiting prisoners, he said. Other parishioners can bake cookies for them or visit their families. "Life will get interesting in your parish," Meeks said with a grin. "The trouble with so many of our congregations is they are so damn boring."

An important part of stewardship, he told the group, is helping to take stewards through the wilderness of conversion, just as Ananias helped with the conversion of Saul of Tarsus.

"If you want to change stewardship," he said, "focus on eucharist."

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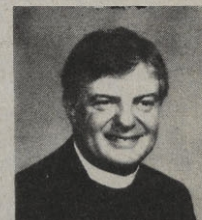
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The Reverend Joseph DiRaddo, Rector



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England: House of Lords backs ordination of divorcees

by Rob Marshall

The British House of Lords agreed July 3 to a proposal by Archbishop of Canterbury Robert Runcie that divorcees and people married to divorcees be able to be considered for ordination. This is not presently allowed in the Church of England.

Opponents saw the proposal as part of a liberal tendency which could take over the church. But backers of the change say the present law is ridiculous in that a reformed murderer may be considered for ordination and clergy who are divorced after ordination often continue in the ministry, but divorced persons cannot be considered.

Runcie told the House of Lords: "We believe this measure to be theologically sound, that it has wide support in the church and that justice requires it."

Some members of the House of Lords expressed regret at the church's action but felt that a battle between church and state on such a matter was not in the interests of

either. The measure must now go before the House of Commons after the summer recess.

Summer synod meets

The summer meeting of the General Synod of the Church of England in York was not the most exciting ever held. The agenda lacked sparkle and was dominated by matters necessary but uninspiring.

One of the highpoints of this meeting of the church's parliament was the Saturday evening keynote address by the Primate of All Ireland, Archbishop Robin Eames.

No mention was made of the divisive topic of women in the priesthood and episcopate. Eames, chairman of the Archbishop of Canterbury's Commission on Women and the Episcopate, was in York to talk about his experiences in the troubled land which he serves as primate.

Eames outlined the problems and joys of being Archbishop of All Ireland and warned against the withdrawal of British troops from Northern Ireland at this time. This could have disastrous consequences, Eames said. He also deplored those who profiteer from the troubles in

Northern Ireland.

Church of England worship services still contain sexist language, even in the 1980 Alternative Service Book. The General Synod spent a morning exploring how it could make women more visible in its services.

Debate on sexist language was keen though, perhaps as a result of traditional and characteristic English reluctance for too much change too soon, the sense of urgency obviously felt by some was not shared by all.

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

Chinese church backed student demonstrators

The June massacre of pro-democracy students in China placed the Chinese Christian church in danger as well.

Chinese Anglican Bishop K. H. Ting had issued a statement May 23 on behalf of the China Christian Council. "We wholeheartedly affirm the student demonstrations," the statement said.

In a personal note following the statement, Ting added, "I am glad that Christians are making their presence felt in these demonstrations [and] that the students in the Nanjing Theological Seminary are taking an active part."

Marge Burke, president of the Episcopal Church Women's organization, was in Beijing with her husband Don the first week in June when the massacre of the students occurred. "We could hear shooting a few blocks from our hotel," she says.

Defying government orders, the Burkes left their hotel. "You must tell our story—let the world know what is happening," a hysterical student pleaded with them.

The Burkes left China June 8 from Shanghai. "We were on the only American plane at the airport," Burke says. "Although many Chinese and foreign nationals were trying to leave the country, about 100 seats on the plane were empty because roads to the airport were blocked."

The same day, Presiding Bishop Edmond L. Browning wired Ting, expressing the Episcopal Church's "solidarity and support," assuring him of the prayers of Episcopalians and offering concrete expressions of the Episcopal Church's concern.

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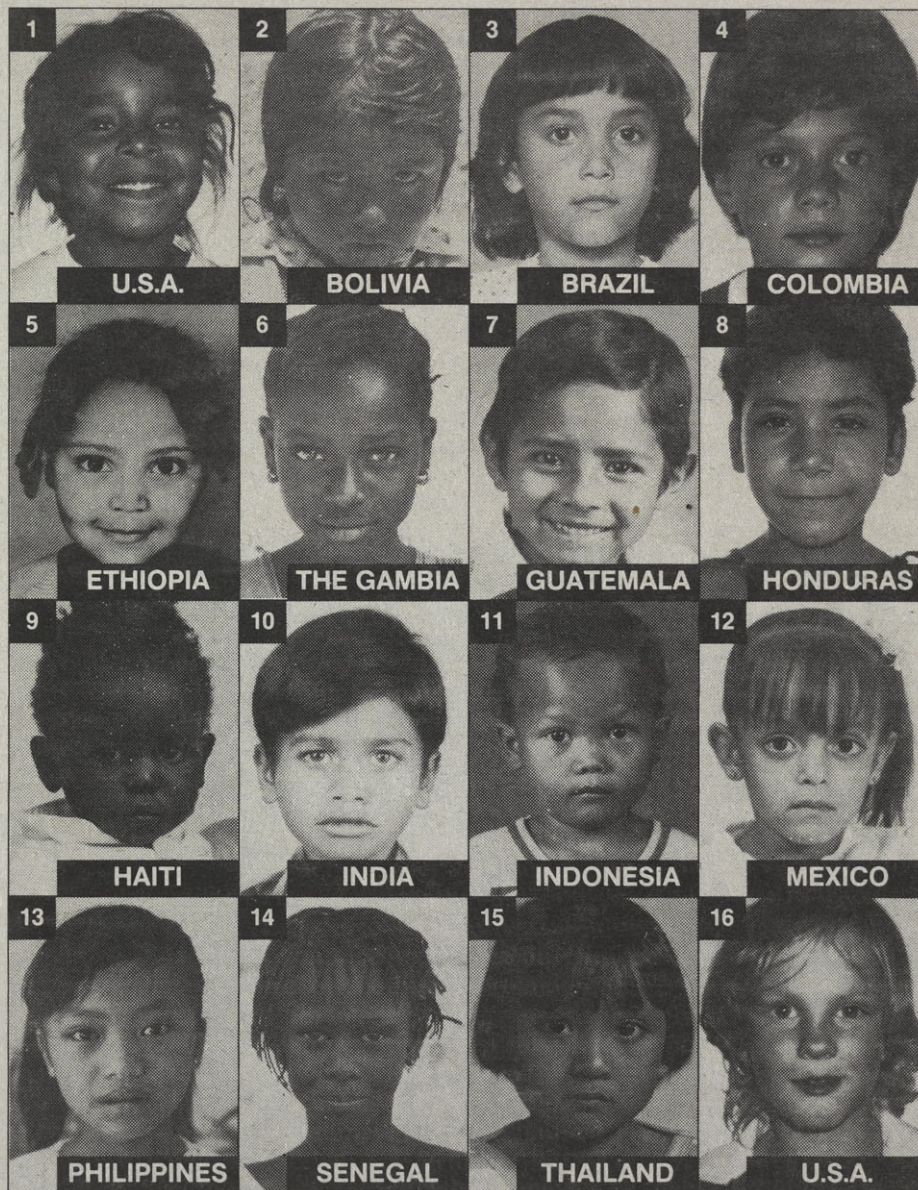
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Ohioans in Nigeria find joy, tension, growth

by Barbara Weaver

"Put your hands together. Clap your hands. Sing. Dance. You may have troubles. But let go of those concerns and praise God. Amen?" said the young band leader at the May 28, 9 a.m. Sunday service at the Anglican Cathedral Church of Christ in Lagos, Nigeria.

"Amen!" responded the more than 1,000 worshipers who filled the large sanctuary and stood outside, participating through the doorways.

Traditional African drums mixed with American-style drums, electric keyboard and electric guitar while charismatic singers led the people in hymns of praise and thanksgiving. Men, women and children dressed in colorful Nigerian clothing sang in clear, strong voices and danced in their places. Some people moved into the aisles where more room meant more joyful dancing. Large, rotating fans with their blasts of fresh air kept the equatorial heat at bay.

At the 11 a.m. service, communion was served to a second congregation of more than 1,000.

Participating in the cathedral and other Lagos church services that day were Episcopalians from the Diocese of Southern Ohio. Led by Herbert Thompson, Jr., bishop coadjutor, the 36-member delegation was in Nigeria to consult with the Anglican Dioceses of Lagos and Ijebu.

The link or partnership of the three dioceses began over 10 years ago at

'Our churches used to be formal and cold so we blended Christianity with our country's culture.'

—Abiodun Adetiloye

the 1978 Lambeth Conference when the first province-to-province relationship in the Anglican Communion was established between Province V (Midwest United States) and the church in Nigeria.

In 1983 delegates from the three dioceses met in Geneva, which was considered neutral ground where important topics could be discussed. At the Geneva conference, delegates decided that the partnership could be made stronger by meeting on one another's turf and by involving more lay people.

This May, delegates from Southern Ohio, Lagos and Ijebu met at the Ogere Conference Center, about one hour outside Lagos. The American delegates heard about the tensions between Christians and Moslems, particularly in northern Nigeria, and

about polygamy. Discussions also centered on church growth and women's ordination.

In years past, members of Islam, Christianity and the traditional African religions lived peacefully side by side. Often one family had members representing all three faiths.

Those days are gone.

"The campaigns of hate, particularly among the Moslem fanatics, are already taking their toll on the happy co-existence we have experienced in yesteryears," said Chief M. S. Adigun, a Nigerian delegate and lecturer.

The presence of Bettina Anderson, rector of St. Peter's, Delaware, Ohio, resulted in talk about women's ordination and provided an opportunity for Nigerians to encounter a woman priest.

Although she was not allowed to celebrate the eucharist in Nigeria, Anderson preached twice. "It was an honor to be the first ordained woman many of the Nigerian clergy and lay people had the opportunity to encounter," she said.

J. Abiodun Adetiloye, archbishop of Nigeria, was cautious in his comments, both publicly and privately. He is a member of the Eames Commission, charged with the study of women in the episcopate. Adetiloye must remain neutral while he serves on the commission.

But when Nigerian delegates were asked if women will be ordained in Nigeria, the most frequently heard response was, "Why shouldn't they be? It's only a matter of time."

Adetiloye was willing to share his thoughts on other topics.

One of the first things the Southern Ohio delegates noticed about the church in Nigeria was its rapid growth. The first Christian missionary arrived in Nigeria in 1842, and although diocesan statistics were not available, delegates saw large congregations within short distances of one another and many new churches under construction.

Adetiloye gave three reasons for the growth.

"The church in Nigeria is young so we are still growing," he said.

"Second, third-world people still feel a need for God. With affluence comes apathy.

"Third, Christianity always succeeds under persecution. Following the burning of the churches in northern Nigeria in 1987, the church experienced very rapid expansion."

The blending of African and Anglican traditions also intrigued Southern Ohio delegates. Adetiloye explained that the blending is a recent occurrence brought about by their youth.

"We discovered that our young people were moving into pentecostal churches. We asked why and found out their needs were not being met. Our churches used to be formal and cold so we blended Christianity with our country's culture.

"Life is not compartmentalized. We see God in everything," Adetiloye said.



Bettina Anderson chats with Ijebu's Bishop Isaac B. O. Akintemi.

Southern Ohio delegates also asked how the church in Nigeria deals with polygamy.

"When a man with more than one wife wanted to become a Christian, he had to choose only one and cast off the others before he could be baptized and receive communion," Adetiloye said.

"I know of one man who had seven wives and had to send six of them away. Another man had two wives. One was old and one was young. He chose the young wife and sent away the old one. The casting off of these wives was un-Christian.

"That's why we are so pleased with the results of the 1988 Lambeth Conference. Now, if a man wants to become a Christian and he is a polygamist, he and all of his wives who also want to be Christians can be baptized and receive communion. But he must not take on any additional wives from that point on—unless all his wives precede him in death. Then he can marry one only.

"Slowly, polygamy is disappearing," Adetiloye said. "It's an evolutionary process."

About the partnership of the three dioceses and the consultation, Adetiloye said, "It's been a tremendous experience having you in Nigeria, and, to me, it has given new meaning to the partnership/link which is more a link of people than dioceses or provinces.

"When we talk of Southern Ohio, people will remember faces, and it will mean more to them."

An expression frequently repeated by Nigerians seems to summarize what the Southern Ohio delegates observed: "The soil of Nigeria is so fertile you can put your walking stick in the ground, and it will grow."

Southern Ohio delegates returned to Ohio June 8 with Nigerian soil pounded into the inner-soles of their sandals and caked into the treads of their Reeboks.

The richness of their experiences can only result in a deeper, individual commitment to and the flourishing of the link with new friends in the Dioceses of Lagos and Ijebu.

Barbara Weaver is a regional correspondent for *Interchange*, the monthly newspaper of the Diocese of Southern Ohio.



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Prayer is encounter with the living God, Frey tells AFP

by A. Margaret Landis

"Jesus spent most of his time either in prayer or at parties," Bishop William Frey of Colorado quoted a friend. "Those are the two places where relationships are formed. In prayer you are in relationship with the living God and at parties with people who are made in the image and likeness of God."

Frey was addressing the annual international gathering of the Anglican Fellowship of Prayer (AFP), which had elements of both prayer and party as some 500 participants gathered at Chatham College in Pittsburgh in June to celebrate the 31st anniversary of the organization's founding.

The party atmosphere was set by a glorious opening service held in Chatham's chapel. The master of ceremonies was Junius Carter, rector of Holy Cross Church in Pittsburgh, and his choir led the congregation in hymns and anthems which resounded from the rafters. Music throughout the conference was supplied by the Fisherfolk. The closing service was held in Calvary Church,

where the AFP began. There Arthur McNulty, rector, hosted a traditional sung Eucharist which was jubilant and appropriate to the church's gothic style.

The party was billed as a homecoming, and indeed some 40 members of the original prayer groups that formed the AFP returned to the city of its birth, including Polly Wiley and Bishop Donald Hultstrand who, with Helen Shoemaker and other luminaries, founded the fellowship.

The fellowship has always been international, and to the party in Pittsburgh came AFP members and friends from Ghana and Uganda, England, Canada and the Bahamas. While the meetings so far have been held in the U.S. or Canada, that for 1993 is scheduled for England.

"Prayer is a relationship between persons," Frey told the conference in his opening address as keynote speaker. "It is the encounter of a human being with the living God. It's a fearful thing to fall into the hands of the living God, but it's far more fearful to fall out of [those] hands."

Throughout his addresses Frey spoke about prayer as both privilege



Bishop Francis Gray of Northern Indiana, Bishop William Frey and Barbara Frey

and challenge. Prayer is a challenge to our culture and our age, a challenge to rationalism. It is also a challenge to our image of God.

"The Bible is down on graven images. Why? Because graven images stay static, do not change, can only decay. But our image of God must grow as we grow, must be subject to change as we encounter the living God."

As we sharpen our image of God, Frey said, we'll discover that our image of ourselves will begin to change. Jesus knew who he was. He learned this not by asking God, "Who am I?" but by asking, "Who are you?"

"Who are you?" Frey asked. "We are children of God redeemed by Jesus," he answered. "Unless we know who we are in God's economy—that we are loved by him, belong to him—how can we approach the throne of grace with boldness and confidence? We need to let God give us our true identity, not be content with that the world gives us."

Frey gave powerful testimony to who he is, Conceived out of wedlock

to parents who married to give him a name, born in a difficult birth, he knew he was an unwanted child and acted out the image he had of himself. Only through prayer was he able to realize that he was indeed God's child and loved by him. As he discovered that the identity God had given him was not the same as the one the world had given him, his image of himself began to grow.

In his address at the closing service Frey spoke about evangelism. "I believe we're on the eve of the third Great Awakening, and as we approach the Decade of Evangelism, we need to pray for a decade of revival, renewal, awakening." If we do the evangelizing, Frey said, we'll have 10 years of boring programs. But if we let God do it, "stand back and watch out."

Other featured speakers at the AFP conference were Dean John Rodgers of Trinity Episcopal School for Ministry, who led the daily Bible studies, Dean James Fenhagen of General Theological Seminary and Presiding Bishop Edmond Browning.

AFP offers aids for evangelism

"Who cares?" asks Harry Griffith.

Griffith is executive director of the Anglican Fellowship of Prayer, designated as the agency to compile ideas and inspirations on evangelism as the Episcopal Church prepares for the Decade of Evangelism in the 1990's.

The AFP has prepared a camera-ready bulletin insert, to be sent at no charge to any parish which requests it. "The insert tells about the Decade of Evangelism, gives prayers for evangelism and provides space for people to send their own ideas to us," Griffith says. "But the response has been

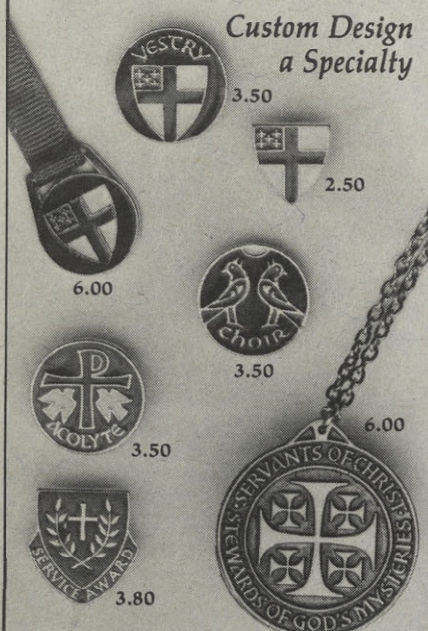
discouraging. Very few parishes have requested the insert."

The AFP makes other resources available as well. "We have trained quite a few of our diocesan representatives to lead our Powerhouse of Prayer workshops. This is a practical, one-day workshop to equip parishes to become more effective centers of prayer," Griffith says.

A video cassette by Dr. J. Edwin Orr called *The Role of Prayer in Spiritual Awakening* is also available through the AFP.

Interested parties may contact the AFP, Box M, Winter Park, Fla. 32790, or call (407) 628-4330.

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Ukrainian Baptists to receive record Bible shipment

Kiev, U.S.S.R.—Baptists in the Soviet republic of the Ukraine have received government permission to import 200,000 Ukrainian-language Bibles and children's Bible story books, the largest Ukrainian-language shipment the Soviet Baptist Church has ever received. Dr. Roman Cetenko of the Ukrainian Family Bible Association of Palm Desert, Calif., was notified by telegram that the Bible gift he had offered will be allowed to enter the country. The Bibles will be sent as funds for printing and shipping are raised, with the first boxes of books set to arrive here in September.

Pope visits Scandinavia; receptions vary

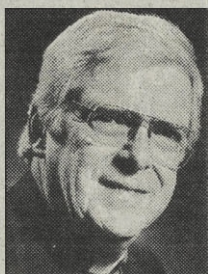
Oslo, Norway—Pope John Paul II visited five Nordic nations in June and was received warmly in most places. Norwegian Lutheran Presiding Bishop

hopes that most Afghan refugees could return to their country from Pakistan, Iran and Iraq have been dashed by the continuing civil war in that country; and that older Palestinian refugees have been displaced for as long as 40 years.

Danish Pentecostal missionaries held in Bulgaria

Sofia, Bulgaria—A group of Danish Pentecostal evangelists are being held in a campsite near here. The group, traveling with Danish evangelist Johnny Noer, had earlier toured Turkey and Greece, which they were forced to leave due to their high-profile evangelistic activities. Working closely with local Pentecostal congregations, the 40-member group attracted much attention in this country after their arrival February 20. Believers who attended their services were reportedly astonished by miraculous healings. Bulgarian authorities ordered the group to cease evangelizing. The group prepared to leave for Romania, but the Romanian government denied them visas in April. Attempts to leave via Yugoslavia, Greece and Turkey have also been unsuccessful.

Canadian primate attacks 'out of communion' claim



St. John's, Newfoundland—Anglicans who declare themselves "out of communion" with other Anglicans who support women priests and bishops are on dangerous theological

ground, Canada's primate, Michael Peers, said here in his opening address to the church's general synod. "The communion with each other we have in Jesus Christ can never be destroyed by human action," Peers said. Bishop Graham Leonard of London, England, has declared himself "out of communion" with Barbara Harris, suffragan bishop of Massachusetts, and with 55 other American bishops who participated in her consecration in February.

Hungarian government lifts anti-religious restrictions

Budapest, Hungary—The Hungarian Politburo has approved the reestablishment of monastic orders in this country and canceled previous government decrees which inhibited religious activity. Laszlo Cardinal Paskai has urged his clergy to inform their parishioners about the new opportunity for service in religious orders and informed Pope John Paul II that the new freedoms will "remove all forms of tutelage in church-state relations."

Australia hosts conference on indigenous cultures

Darwin, Australia—About 125 people from 14 countries convened in this northern Australian city to explore the treatment of indigenous peoples. Sponsored by the Programme to Combat Racism of the World Council of Churches, the group expressed outrage at past atrocities and testified to the continuing denial of human rights to indigenous peoples and threats to their survival in Australia and other places. The "Darwin Declaration" asserts that indigenous peoples have the right to control their own territories, reestablish nation-states and maintain traditional cultural and religious practices.

BRIEFS

Andreas Aarflot called the Pope's visit "a sign of movement toward improved relationships between our churches" but also referred to certain Roman Catholic positions "which many deplore as regressions." Most of the clergy of the National [Lutheran] Church of Iceland attended a gathering with the Pope, and one observer described the papal visit to Finland as "flawlessly harmonious." Danish Lutheran Bishop Ole Bertelsen reminded the Pope in Copenhagen that the Roman Catholic Church has not "annulled" its condemnation of Lutheran teaching. In Sweden, Lutheran Archbishop Bertil Werkstrom stood beside the Pope in Uppsala Cathedral where both prelates spoke of the unity that derives from Christian baptism.

Irish Anglicans move toward ordination of women

Dublin, Ireland—The synod of the Church of Ireland, meeting here, has voted by overwhelming majorities—74 percent among the clergy and 87 percent among the laity—to take steps to allow women to be ordained priests and bishops. If approved at the 1990 synod, women could be ordained in the Church of Ireland as early as 1991.

Number of refugees up; Africa and Asia hardest hit

Addis Ababa, Ethiopia—The world's expatriate refugee population increased from 13.3 million to 14.4 million in 1988. Many more persons remain displaced within their own countries, says the U.S. Committee for Refugees. "Each one of these 14.4 million represents an individual human tragedy," says Roger R. Winter, director of the committee. Roughly 350,000 Sudanese refugees are here in Ethiopia, and Winter, who recently visited the area, reports that "it is hard to believe that a humanitarian tragedy of this dimension, fully known to governments including our own, could materialize with nary a murmur." The committee's latest annual survey reports that Thailand received fewer Indochinese refugees in 1988, forcing thousands back into Cambodia and Laos and interdicting Vietnamese refugee boats; that



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Sexual abuse of children: Does

by Elizabeth Eisenstadt

There is a myth that abuse doesn't happen in our churches," says Cynthia Stout, a California therapist and Episcopal laywoman. "Child sexual abuse, along with child physical abuse, is an equal opportunity problem."

Incest. Molesting of children by day care workers, teachers, therapists. Clergy seducing little boys and girls.

Until recently, the pathology of sexual abuse of children has been the province of the social worker, the cop and the courts. But reports of the sexual abuse of children and teenagers are inundating an already overburdened child-protection system. The public is increasingly conscious of the havoc such abuse can wreak in its victims, their families and communities.

The church has traditionally been seen as a refuge for those seeking help with spiritual or psychic traumas. In this instance, critics charge, the Episcopal Church, along with most other denominations, has been slow to educate its clergy and laity about the signs of sexual abuse and how to help.

More seriously, experts say, congregations and clergy may unwittingly perpetuate damage already done by refusing to acknowledge when children are being molested by a respected parent or cleric or by attempting to resolve the situation without outside help.

"Unless the church changes, it is probably never going to be the place for counseling and long-term healing," says Diocese of Massachusetts staff member Mary Wostrel. Because the Episcopal Church holds up as the norm the image of the sacred, inviolate family and a male-centered hierarchy, the sexual abuse victim, in most cases female, may not be believed and may be victimized again, she adds. Wostrel is a survivor of incest with her father, a priest.

Confirmed cases of sexual abuse have skyrocketed over the past 13 years. In 1976, 6,000 such cases were reported to the American Humane Association (AHA). By 1986, the number had climbed to 132,000, says AHA information specialist Katie Bond.

The AHA receives voluntary reports from 28 state agencies, thus the number of victims of sexual abuse is likely to be much higher. More than 78 percent of victims are girls under the age of 18, with the average age of the molested child being 9.3 years, according to an AHA report.

In an article on sexual abuse written five years ago, University of New Hampshire professor David Finkelhor concluded that "it is fair to say that anywhere from 9 to 52 percent of the women [studied] and 3 to 9 percent of the men were sexually abused."

Abuse takes many forms, from indecent exposure to intercourse. Almost two-thirds of abusers, according to the AHA, are parents, step-parents, foster parents, adoptive parents and other relatives. The other abusers are outsiders, with "the majority being someone known and trusted by the child," according to Bond.

The victim of sexual abuse in a congregation may be easier to spot than the offender, according to David Delaplane, a United Church of Christ minister who heads Spiritual Dimension in Victims Services. Offenders in a parish may volunteer for activities that bring them into frequent contact with children. Often they show tenderness and loving care, "as in a wooing situation," says Delaplane, who trains clergy to recognize abuse and develop referral resources for victims.

Children engaged in a sexual relationship with an adult may display tremendous fear, Delaplane and other experts says. Perhaps they have been threatened with harm if they reveal the relationship. Sexual knowledge, language and behavior inappropriate for the child's age, coupled with other symptoms of trauma, are "pretty strong evidence that something is going on."

In teenagers, incest or abuse can manifest itself in promiscuity, often linked with volatile mood swings between acceptance and rejection of others. Sometimes adult abuse survivors have repressed the incidents so completely that only a personal crisis will unleash the memories.

The suicide of an incest victim was the catalyst which dredged up long-suppressed memories for Guy Tillson while he was pastor of a Roman Catholic parish in Virginia. As a child he had been the victim of sexual abuse by his babysitter's family.

Tillson experienced crying fits and mental flashbacks, common reactions for abuse survivors. "It really threw me into a tremendous emotional upheaval," he says. The recollection of abuse also threw his choice of a vocation into doubt. "I had projected my anger at adults onto God and was being a good little boy so I wouldn't be harmed."

After five years of trying to resolve



Roberta Nobleman: Victim and celebrant

"God protects us by allowing us to repress the memories when to remember would bring more pain than we could bear. We almost forget entirely. But when we're strong enough, God brings the memories to light, and we can deal with them, put them to rest. That has been my experience."

So says Roberta Nobleman, Episcopal laywoman, actress and survivor of childhood sexual abuse.

"The road for me has been from victim to survivor to what I call celebrant, as in the priesthood. I'm not talking about priesthood in the narrow sense of ordaining people, but priesthood that takes in and lives both sacrifice and forgiveness. Once we have experienced and acknowledged the anger, then forgiven both ourselves and the abuser, we can go out and share the good news. As celebrant, we move behind the altar and we dance before the altar."

Nobleman lost her virginity at the



age of 7 due to a sexually abusive father. "I lamented that I would never be a virgin again," Nobleman says. "I learned that the church is obsessed with the physical aspects of words like virgin and father. People say, 'Is she a virgin?' and mean something physical. Virgin is a beau-

tiful word that has been abused and misappropriated. Virginity is an inner quality."

The church has traditionally played the role of mother—silent, pretending all is well. "My mother said nothing while my father abused me," Nobleman says. "She kind of knew something was going on but wouldn't talk about it. That's what the church has always done. Just talking about it would be a major step toward healing."

But much will depend on the kind of talking done, Nobleman feels. "The worst thing we could do would be to hold a big symposium with lots of papers. We need to tell our stories. Each person has a story to tell. That was Jesus' approach, and the church can be a healing community if we share our stories with each other. We hold onto our stories out of fear. When we tell them, we release them and discover freedom and humility."

Does the church help or hinder?

his feelings through therapy and spiritual direction, Tillson, a Capuchin Franciscan who is now communications director for his religious community, says he still hopes for reconciliation. He has found solace through drawing, obtaining a degree as a therapist and offering workshops for persons experiencing mid-life crises.

In his workshops Tillson follows the precepts of a Jesuit priest whose counsel he sought during the period of vocational uncertainty: "Your inner child is dead," said the priest. "What is important for you is to allow you to meet the Holy Child."

In partnership with Episcopal laywoman and actress Roberta Nobleman, who is an incest survivor, Tillson offers workshops and retreats for survivors of sexual abuse. He hopes churches will offer practical training on parenting and support more strongly the dignity of children. "I'm

'There is a lack of willingness on the part of the church to believe that caregivers are abusers.'

really hypersensitive to the way I see parents dealing with their children."

A bequest from another victim of sexual abuse, a suicide victim, enabled the Women in Crisis committee of the Diocese of Massachusetts to publish a resource for incest victims and concerned Episcopalians. *Responding to Incest: In memory of Nancy* was sent to every bishop in the church and has already entered a second printing, according to Mary Wostrel, the committee's administrator.

As an institution that has so long preached womanly submissiveness within the family, the church needs to listen to girls and women who have experienced sexual abuse, she says. "There is a lack of willingness on the part of the church to believe that caregivers are abusers."

Can, or should, a victim seek to forgive her (or his) abuser? If the victim can forgive (not forget) the offender, that forgiveness may eventually help her to get on with her life, says Delaplane. "The problem is that in churches so often there is a tendency, because we know how powerful forgiveness and healing can be, to get the victim to do that too soon," he cautions. "They have to run the gamut of their anger."

Priests confronting abuse in their parishes need to make their first priority the protection of the child, says United Church of Christ minister Marie Fortune, who heads the Seattle-based Center for the Prevention of Sexual and Domestic Violence. If asked to be a character witness for the alleged abuser, who may be a respected parishioner, the priest must be willing to say, "Yes, I'll be glad to testify and say that you are all these

good things and that I have no reason to believe that you are not a child abuser."

Allegations of sexual abuse can polarize a parish, says Delaplane. Since the alleged offender will frequently deny what he has done, or try to minimize it, priests and bishops must be prepared, Fortune adds.

The Diocese of Olympia has begun to take steps to insure that its clergy are ready to face abuse in their parishes. Fortune led a conference on sexual abuse, mandated for clergy by diocesan convention. The personnel committee of the diocese has also adopted a policy which insures that employees who work with young people do not have criminal records.

"It [child abuse] is a very hot issue in the northwest," says Olympia's Bishop Robert Cochrane. Assessing the church's response, he says, "I don't see any evidence of anyone effectively addressing this issue." The bishop, who is retiring in six months, notes thankfully that he has never had a diocesan priest charged with sexual abuse.

Clergy are as capable of being abusers as anyone else, experts say. "What is significant about sexual abuse by clergy is that they have a certain status and position in our society," says Kenneth Lanning, who works in the behavioral science unit of the FBI. "I consider it a serious betrayal of trust, a crime which has impact on the victim far beyond the actual act."

Lanning divides clergy who abuse children into two categories, as he divides other sexual offenders. When clergy are lonely, under stress or having problems with alcohol, they may become situational child molesters, he says.

Some clergy, however, may have gone into the ministry to sublimate a preference for sex with children; these offenders usually have a large number of victims. Preferential offenders, or pedophiles, are considered much harder to treat than situational offenders.

Citing cases in which alleged offenders have simply been transferred to another parish, Lanning says the worst possible strategy is to try to gloss over the crime. "People then get the impression that large numbers of clergy are sexual perverts," he says. "If you want to clear that up, you have to get this issue resolved."

A family affected by sexual abuse by a minister will often file a civil suit against the church or diocese rather than the minister. According to Lanning, a priest or minister convicted of sexual abuse can face prison sentences ranging from five to 30 years. The Roman Catholic Church, he estimates, may have paid out as much as \$20 million in such lawsuits.

Six Episcopal priests are currently serving prison terms, ranging from a few months to seven years, for child molestation, according to Bishop Alexander Stewart of the Church Pension Fund.

Sometime this fall, the Women in Mission and Ministry (WIMM) office of the Episcopal Church will publish a pamphlet for parishes and dioceses



Where to get help

Here are resources for learning more about sexual abuse of children:

- The National Center on Child Abuse and Neglect, a division of the Department of Health and Human Services, (703) 821-2086. The center provides information on federal, state and local child protection agencies.
- The National Resource Center on Child Sexual Abuse, (800) KIDS-006.
- The National Criminal Justice Referral Service, (800) 851-3420.
- Agencies concerned with the religious dimensions of child sexual abuse:
 - Women in Mission and Ministry, 815 Second Avenue, New York, N.Y. 10017, (800) 334-7626.
 - The Center for the Prevention of Sexual and Domestic Violence, 1914 N. 34th Street, No. 105, Seattle, Wash. 98103. Director Marie Fortune has written a book, *Is Nothing Sacred?*

When sex invades the pastoral relationship, published by Harper and Row.

- SAFE (Stop Abusive Family Environments), Fuller Theological Seminary Graduate School of Psychology, 100 N. Oakland, Pasadena, Calif. 91101.
- Spiritual Dimension in Victims Services, c/o The Rev. David Delaplane, P.O. Box 163304, Sacramento, Calif. 95816. Delaplane is available for group and individual training.
- Women in Crisis, c/o Mary Wostrel, Diocese of Massachusetts, 138 Tremont St., Boston, Mass. 02111.

For information about the criminal and behavioral dimensions of child sexual abuse, professionals may contact Kenneth Lanning, Behavioral Science Unit, FBI Academy, Quantico, Va. 22135.

To arrange for a workshop on sexual abuse, contact Roberta Nobleman, 110 Beacon St., Dumont, N.J. 07628, (201) 384-6181.

which want information on the prevalence of sexual abuse and the need for increased vigilance and treatment. WIMM head Ann Smith hopes the pamphlet will be widely used and that her office will become a locus for information resources.

Whether the abuser is a priest or a family member, a school teacher or a therapist, professionals on the front lines of this battle say the Episcopal Church needs to join them. Advocating seminary training in family violence, Cynthia Stout hopes the church will strengthen fragmented family bonds.

The only way sexual abuse of children will decline, she says, is if men and women learn how to be more effective parents and church staff people learn to confront the problem instead of avoiding it.

Abusers exist among the clergy and laity of the Episcopal Church. Treatment and referral strategies are needed. Congregations and dioceses which want to breach the historic conspiracy of silence will voyage into largely uncharted territories where the dimensions of pain and the possibility for psychic healing are still largely untested.



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people & places

Nicaraguan bishop challenges Oregon audiences, has high hopes for Bush

Anglicanism came to what is now Nicaragua 300 years ago. At first the church of British colonists, the Episcopal Church today is Nicaragua's fastest growing church, evangelizing among Spanish speakers and headed by its first native Nicaraguan bishop, 42-year-old Sturdie Downs.

Downs visited the Diocese of Oregon in June at the invitation of Bishop Robert Ladehoff. He traveled widely, speaking on behalf of the Wheat for Peace project to donate wheat from the Pacific northwest to Nicaragua this fall. Proceeds from the sale of the wheat in Nicaragua will be used to develop family and community gardens there.

Downs spoke passionately about what the project would mean: "Bread means everything that is necessary—clothing, food, health, liberation. Why do Christians not concern themselves with making sure there is bread for all? Our Father means we're all brothers and sisters."

Politics and religion have long been linked in Latin America where a conservative Roman Catholic Church often helped perpetuate the privileges of a rich minority while promising the poor better things in heaven

Four bishops, four babies

Little Devin Christensen won't remember it on his own, but he had a memorable baptism on the Day of Pentecost.

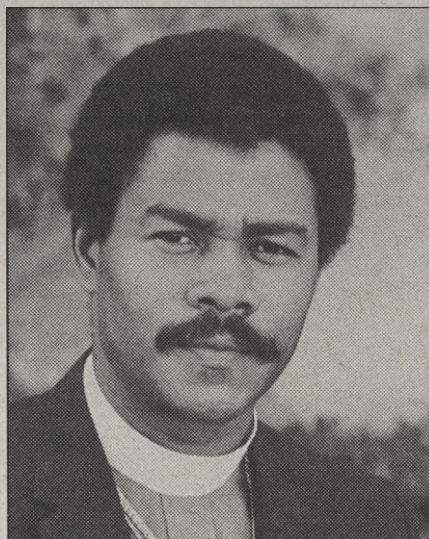
Devin, infant son of Steve and Diane Christensen of Trinity Church, Sutter Creek, Calif., was one of four children baptized in an ecumenical service in Sacramento, said to be the first of its kind since the Reformation.

The service, in the Roman Catholic Cathedral of the Blessed Sacrament, brought together bishops, clergy and laity of the Episcopal, Roman Catholic, Evangelical Lutheran and Armenian Apostolic Orthodox Churches.

The idea for the joint service was hatched about three years ago in the Ecumenical Commission of the Episcopal Diocese of Northern California, then chaired by Canon Deane W. Kennedy, who became a pivotal organizer of the event. The commission includes Roman Catholic and Lutheran representatives.

While a congregation of about 1,500 looked on, the bishop of each denomination baptized one infant using the rubrics of his denomination. The baptisms themselves demonstrated ecumenical variety.

Bishop John L. Thompson of Northern California held Devin in his arms while pouring baptismal water on his head; Roman Catholic Bishop Francis Quinn and Lutheran Bishop Lyle Miller administered the water while sponsors held the infants; and Archbishop Vatche Hovsepian, holding the naked Orthodox baby under the arms, dipped him in the font.



Sturdie Downs

in exchange for patient endurance in this life.

Downs openly espouses linking politics and religion—but not to protect a privileged few. "As a Christian, I'm called to look out for the interests of oppressed people anywhere. That is the gospel. The gospel is political. It impels Christians to denounce injustice. The church's role is to be prophetic. Desmond Tutu says, 'I am puzzled about which Bible people are reading when they suggest religion and politics don't mix.' The gospel carries a potent political message," Downs told his Oregon audience.

U.S. policy toward his country, which includes a trade embargo, is contrary to Christian principles, Downs said. "President Reagan would not impose sanctions on

South Africa, saying they would hurt the blacks. But in South Africa, those who are suffering are asking for sanctions. The Nicaraguan people didn't ask for an embargo, yet they got one.

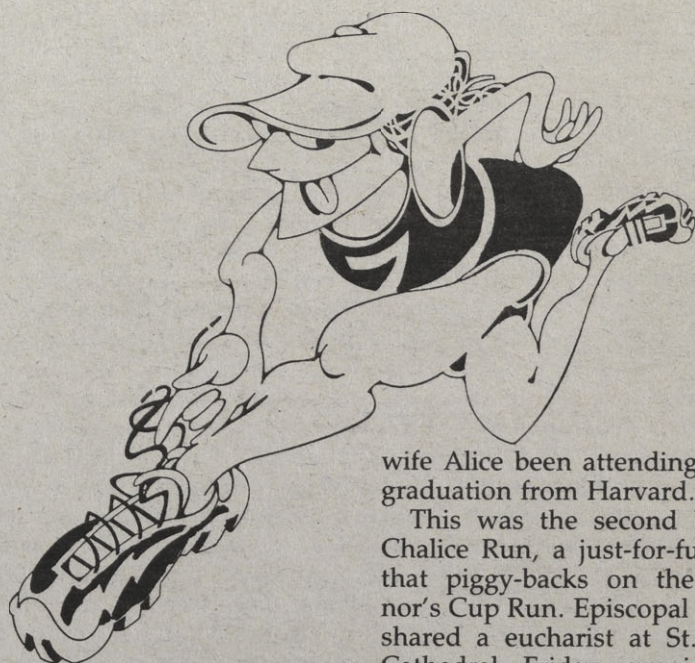
"We have hope for your new administration, that it will look to the gospel. We hope President Bush will be a Christian and act to fulfill the gospel. We are all the creation of God and have the right to life. It's not necessary that President Bush continue Reagan's policies. We have a lot of hope that he is a practicing Christian."

Downs questioned why the U.S. imposed a trade embargo on his nation. "What has been our sin? To have liberated our people from oppression? To provide health care and education for all? This is the gospel. You ought to love your country, but don't let political banners impede your work as Christians. Our Lord said, 'I have come to give life and to give it abundantly.' Are the people of Nicaragua not also children of God?"

Downs quoted Brazilian theologian Dom Helder Camara: "When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a communist." Downs denied that his people are communists, but "people looking to forge our own destiny."

Looking his Oregon audiences straight in the eye, Downs said, "The embargo needs to be lifted, and it can only be done by pressure from you."

This article was written from material provided by **Marie Rietmann**, director of Wheat for Peace, Portland, Ore.



wife Alice been attending a son's graduation from Harvard.

This was the second Bishop's Chalice Run, a just-for-fun event that piggy-backs on the Governor's Cup Run. Episcopal entrants shared a eucharist at St. Peter's Cathedral Friday evening, followed by a carbo-load pasta dinner. And for a \$10 fee, they also received a jade-green T-shirt bearing a sketch of a mitred Jones running with chalice and crosier.

After the Saturday run—with a choice of marathon, 20 kilometers, 10 kilometers or 5 kilometers—the Bishop's Chalice runners shared refreshments and "race talk" at the cathedral, said Lorna Johnson, one of the run's organizers.

You've heard of the Boston Marathon and the New York Marathon. But how about the Bishop's Chalice Run?

It happened Saturday, June 3, at Helena, Mont., with eight Montana Episcopalians running various distances. All the run lacked was the bishop, with or without chalice.

Bishop Charles I. "Ci" Jones, 45, would have run had not he and his

Native son selected Navajoland bishop

Steven Tsosie Plummer was



elected bishop of Navajoland at the June 10 annual convocation in Coalmine, N.M. The House of Bishops will act on the recommendation at its annual meeting in Philadelphia, September 22-29.

The historic vote was taken two miles from where Plummer, the first Navajo ordained to the priesthood, was born 45 years ago. Located five miles from a paved road, the community of Coalmine was once solidly Episcopal, an outgrowth of a 1915 effort by New England women medical missionaries who founded Good Shepherd Mission at nearby Fort Defiance, Ariz. St. Mark's Church in Coalmine is a stone's throw from Peabody Coal Company's open-pit mine where Plummer worked as a teenager.

General Convention in 1988 voted to enable the uniquely structured Navajoland Area Mission to nominate its own bishop with assurance that the House of Bishops would honor the selection. The 28 voting delegates at the 14th Navajoland Convocation were offered two options: The delegates could vote to name their native son bishop or vote to continue under a bishop appointed by Presiding Bishop Edmond Browning. Nineteen delegates voted for Plummer. Seven voted to continue under an appointee. Two abstained.

Plummer will not be consecrated until 1990 because of the Presiding Bishop's crowded schedule.

Plummer's study for the priesthood was different from the standard pattern in the Episcopal Church. Reared in a non-English speaking home, he dropped out of Albuquerque Indian

School in the ninth grade to help his mother haul water and gather wood. At 21, he returned to the classroom, entering Cook Christian Training School in Tempe, Ariz., and later earning his GED at San Juan Community College at Farmington, N.M. Plummer entered Church Divinity School of the Pacific in Berkeley, Calif., and was awarded a certificate in 1975. He has served churches in the Arizona and Utah regions of the enormous Navajo Reservation.

—Owanah Anderson

William E. Smalley, rector of Church of the Ascension, Gaithersburg, Md., since 1980, was elected the eighth bishop of Kansas at a special convention June 16-17 in Grace Cathedral, Topeka. Smalley, 49, was elected on the third ballot from a field of six candidates to succeed Bishop Richard F. Grein, recently elected bishop coadjutor of New York.



Kansas' bishop-elect received his education from Lehigh University, Temple University, Wesley Theological Seminary and from Episcopal Theological School. Ordained priest in 1966, he had served as chairman of long-range planning for the Diocese of Washington.



Andrew H. Fairfield, 46, assistant to the bishop of Alaska, was elected June 10 to be bishop of North Dakota. The diocese's 108 delegates made the choice on the second ballot. Fairfield is the second bishop in North Dakota's 18-year history as a diocese; prior to that it was a missionary district with bishops chosen by the House of Bishops.

A Phi Beta Kappa graduate of Trinity College with a divinity degree from Church Divinity School of the Pacific, Fairfield has spent 21 years in Alaska.

Charles L. Longest, 56, rector of Holy Cross Church, Cumberland, Md., was elected suffragan bishop of Maryland at an extension of the diocesan convention on May 13 at St. John's Church, Hagerstown. Longest was elected on the third ballot over four other candidates who are also rectors of churches in the diocese.



A graduate of the University of Maryland, the bishop-elect received his divinity degree from Berkeley Divinity School and was ordained priest in 1960. After serving three churches in the Baltimore area, he became rector of Holy Cross in 1973. He is a member of the diocese's standing committee and a board member of the Appalachian People's Service Organization.

Russell T. Rauscher, bishop of Nebraska, 1962 to 1972, died May 14.

BRIEFLY NOTED

The first woman in the Church of the Province of Southern Africa to be made a canon of the diocese is **Jeanette Milne** of the Diocese of St. Mark the Evangelist. **Donald D. Cole**, formerly rector of St. Paul's, Visalia, Calif., is the new dean of St. Michael's Cathedral, Boise, Idaho. A church without a home is tithing its building contributions to Habitat for Humanity; says **Robert E. Libbey**, rector of St. Simon and St. Jude, Irmo, S.C., "The goal is that as we build a house of God, we build a house for a family that would not otherwise have one."

Anglican Bishop **K. H. Ting**, a key leader of the Protestant Christian community in China, has been elected an honorary life member of the American Bible Society. **Michael W. Murphy** of El Dorado, Ark., has been elected to the board of the South American Missionary Society. Retired Col. **J. Walter Shugard, III**, is the new administrator for Richmond Hill, an ecumenical prayer, retreat and educational center in Richmond, Va. The University of the South has conferred an honorary doctorate on **William S. Wade**, headmaster of St. Andrew's-Sewanee School in Sewanee, Tenn.

Retired Archbishop **Trevor Huddleston**, president of the anti-apartheid movement in Great Britain and head of the International Defense Aid Fund for South Africa, received an honorary doctorate from Denison University in

May. Dean **James C. Fenhagen** of General Theological Seminary will be featured on the 12-week *Episcopal Series of the Protestant Hour*, beginning August 6. **Ian L. Bockus**, rector of St. Patrick's Church, Brewer, Me., is the new master of the Congregation of the Companions of the Holy Savior. The Athens (Ga.) Area Kiwanis Club recognized **Marge** and **Bill Massey** for their "outstanding involvement in all aspects of church life, particularly with teenagers."

Bishop **Mellick Belshaw** of New Jersey has appointed the husband-wife team of **Alice Mann** and **Robert Gallagher** to two Trenton parishes—St. Michael's and St. Andrew's—where they will specialize in evangelizing the local community. Archbishop **Desmond Tutu** of South Africa has been elected to the board of overseers of Harvard University.

Overseas consecrations include **Artemio Masweng Zabala** to be the first bishop of North Central Philippines; **George Lemmon** to be bishop of Fredericton, Canada; and **Godfrey Mdimi Mhogolo** to be bishop of Central Tanganyika in the Province of Tanzania.

Ruth Libbey, the Diocese of Washington's deployment officer, is not retiring, contrary to a note in this column in June. *The Episcopalian* regrets the error.



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Knight of the road or guardian angel?

by Charles M. Priebe, Jr.

I couldn't pass the hitchhiker even though I had promised my wife I wouldn't pick one up on this trip. She was afraid because of all the stories she'd read.

The snow was blowing over the hitchhiker's feet. He wore only faded Levis, tennis shoes and a light jacket. No hat. No gloves. After I passed him, he crossed his arms to tuck his hands into his armpits. He jumped up and down to keep warm.

When the wind shook my car and snow slashed across my windshield, I knew I had to disregard my promise. I hit the brakes and backed up. He picked up a brown paper sack and ran toward me.

I knew immediately I had made a mistake. He was big. He took an inventory of the contents of the car, and I felt he was estimating what my wallet might yield by assessing clothing and baggage on the back seat.

As he sized me up, I noticed his malevolent eyes, like the eyes of a bull I had seen being tortured in Venezuela. He even checked the gas gauge and commented on its low level. I guessed he wanted to be sure to have enough gas to get some distance before he put a knife between my ribs and took the car. I was scared.

I had drawn our bank account down to a few dollars to take this trip through Pennsylvania to upstate New York. I was exhausted from overwork, and my nerves were shot.

I was so distraught that I had had the impulse to jerk my car into the path of a tractor-trailer shortly before I had come upon the hitchhiker. I was well insured, and the double indemnity from an "accident" would bless my wife and children financially. That was "stinkin' thinkin'," but I didn't believe so at the time.

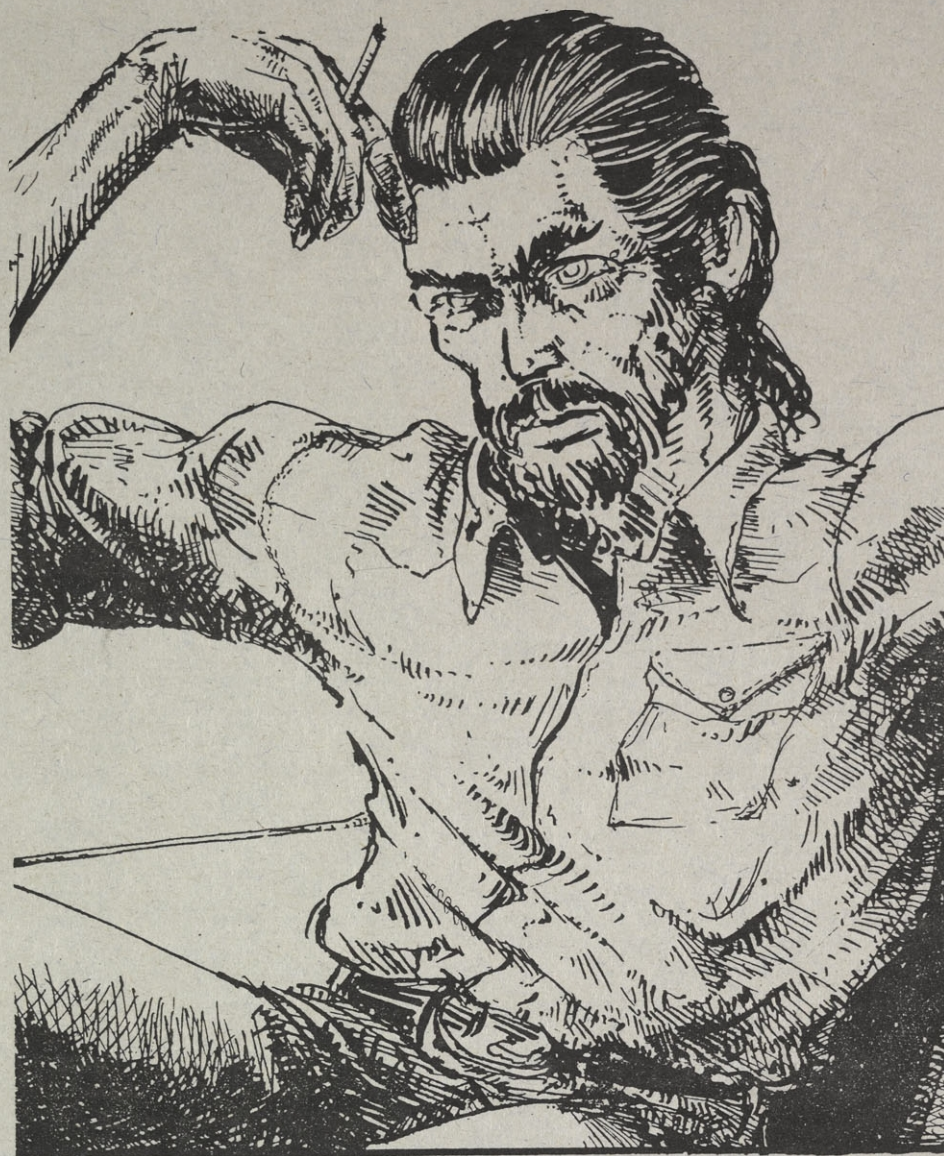
Thanks be to God! That big, mean, malevolent-eyed hitchhiker proved to be a guardian angel. Later when I told him of that impulse, he asked me what might have happened to that truck driver and how he would have felt about killing a man if he had survived the accident.

I didn't think angels talked this way, but this one looked over at me and said, "What the hell is the matter with you? You look terrible!" I looked straight into his eyes and suddenly realized he cared that I had troubles and wanted to help.

The man listened to me for mile after mile. Every time I spoke of my hurt, he shook his head unbelievably and repeated over and over, "The bastards. The bastards."

I'm an Episcopal priest. The hitchhiker didn't know that. Suddenly he stopped me cold with the question, "Hey, man, do you ever pray?" I looked at him in disbelief, doubting that he, of all people, would ask such a thing of me.

Suddenly I was interested in the man and wanted to know what he



believed. I asked, "What do you mean, pray? Do you do that?"

He was silent for awhile, and then he said, "Yes, I do. I just talk to God like you were talking to me. You just unload to him, and you always give it to him straight. He can take it, and, besides, he already knows. Don't kid around with him."

I looked at the man in disbelief—teaching a priest to pray. "Does it

help?" I asked.

He slowly nodded his head and said, "Well, when I get to the end of my rope, I pray. Nothing happens right away, but a few days or a week later I realize my problem is gone. Yes, it helps!" Then he added, "Don't you know some minister or priest you can talk to? You really need help."

Then the hitchhiker straightened up, almost hitting his head on the car roof, and asked, "Are you hungry?" You have to know that in order to prevent a stick-up I had told him I was broke.

"Yes," I said, "I am hungry, but I don't have the money to go to a restaurant." He opened the paper bag at his feet and pulled out a half loaf of bread and some cheese. He slapped them together and passed me a sandwich, apologizing for the lack of mustard. "Too hard to carry," he said.

After a second sandwich he broke out a quart of milk, drank some and passed it to me. "Drink out of the other side," he said. "You may have something I haven't got." He had effortlessly torn the whole top off the carton. It was as if we were partaking of the holy sacrament, and somehow I think we were.

As we traveled along Route 14, approaching a city in southern New York, the hitchhiker said, "I've got to get off at the next exit." When I offered to take him into the city, he said "No!" But then he looked at me

and said, "O.K., but I've got to tell you something. I'm not just a knight of the road." Then he added softly, "I'm an ex-convict, and wherever I stay, I must register first with the police. Drop me off at the sheriff's office."

As we drove toward the center of the city, he said, "Look, chum, I'm going to stay at a little mission here, and if you'll park your car down the street, I can get you in. Just leave your bags and get your overcoat off." Then he added, "If the boss likes you, he'll even stake you to gas money after I tell him your story. Just leave it to me." I explained that I had to go on, but I wish now I had gone with him.

I dropped him off but stayed at the curb until he opened the door to the sheriff's office. I thought he would turn and wave, and he did. Suddenly, however, he closed the door, laid his sack on the step and hurried back to the car, beckoning for me to wait.

As he got to the car, he pulled out his wallet and said, "You'll never make it to Rochester on that gas. They gave me some money when I left prison. Here, take half of what I've got. You'll need another meal, too."

I don't know how much he tried to give me because I couldn't take it. Instead, I got out of the car and hugged him as I would one of my brothers. I was close to crying. Then I told him I was a priest and, at length, how much he had helped me. All he kept saying was, "I helped you, a priest! I, an ex-con, helped a priest!" I don't know how many times he said those words.

When I stopped talking, we both started to laugh. He shook my hand and said, "Father, you're the best damned liar I ever met. I really believed you were broke."

I shook his hand right back and replied, "And you're the best damned ex-con I ever met—even though I thought you were going to kill me."

After that we went down the street and had a big supper together. Even though the heater in my car had cut out, I felt warm all the way to my destination.

We've gone our separate ways. I'm still a priest—retired now—and I suspect he's still a "knight of the road." We're separated by years and our ways of life, but in my mind we will always be inseparable friends. He saved my life, and the days I've had since have been better because I met him.

I continue to wonder, though, if he was an ex-con or my guardian angel. Wherever he is today, I pray God is blessing him as God blessed me through his ministry.

Charles M. Priebe, Jr., is honorary canon of the Anglican cathedral in Caracas, Venezuela.

'I didn't think angels talked this way, but this one looked over at me and said, "What the hell is the matter with you? You look terrible!" I looked straight into his eyes and suddenly realized he cared that I had troubles and wanted to help.'

Seeing how pieces of life fit together



by Christine Dubois

By the time I was packed and ready to leave for the National Order of St. Luke (OSL) Conference and Festival of Healing in Washington, D.C., I was so frazzled I wished I could stay home.

All the pieces of my life were spinning just beyond my grasp. My normally stressful job as an editor with a health care organization threatened to become even worse as negotiations with the nurses' union deteriorated. I had free-lance articles due, church and volunteer commitments and a writing workshop to prepare for. The oil in the car needed changing, and there was no food in the house.

Despite temperature charts and "never fail" tips from friends, I still wasn't pregnant, and I was beginning to wonder how I'd find time for a baby anyway.

Everything seemed disconnected and meaningless. I felt trapped in a never-ending "To Do" list where three items were added for every one that was crossed off.

The conference began with a healing service Wednesday night and continued with the usual mixture of worship, teaching and fellowship. As I prayed, attended workshops and talked with OSL members from across the country, God's peace filled my soul.

When my husband Steve (the one

who had made me promise not to take on anything else) and I were asked to help design a workshop for next year's conference, we immediately said, "Yes."

On Friday morning, the little blue line on the pregnancy test told us the good news: We were going to be parents. I spent that day at Washington Cathedral, taking notes for my articles and thanking God for the new life he'd entrusted to us.

For the first time in months, I felt a deep sense of integration and harmony in my life. Like a mosaic that only reveals its meaning from the distance, I could see how the pieces of my life fit together in God's plan. I knew I would have many outlets for my creative energies—writing, teaching, parenting—and all were part of who the Lord was calling me to be.

I came back to a schedule that was busier than ever. I wrote several articles about the conference. The nurses gave a strike notice. We began packing to move to a larger apartment.

But it was different now. The peace and harmony I felt at the conference stayed with me. "You're awfully calm about this," remarked my supervisor after we spent a long day putting out a special employee bulletin.

I laughed. "There's nothing like a little healing prayer to give you a better perspective on your life."

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

exchange

Poet-pen pal wanted

A Christian poet in Australia would like to correspond and exchange poetry with U.S. poets. Write to: Mrs. Ann Armstrong, P.O. Box 471, Port Macquarie NSW 2444, Australia.

Help Evangelism Office welcome newcomers

The Episcopal Church's officer for Evangelism Ministries, the Rev. A. Wayne Schwab, wants to publish a list of companies which supply the names, addresses and phone numbers of newcomers to an area. He would also like to include the cost schedule for each firm, the region of the country served and an evaluation. If you have information on such companies, please write to him at: Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Uganda needs doctors

Christian doctors and nurses fight life-threatening diseases killing thousands of East African children. Immunization teams leave the U.S. monthly, June through October, for four weeks of medical ministry in Uganda. Contact African Enterprise, Box 727 Monrovia, Calif. 91016.

Volunteer opportunities in Province of the West Indies

Would you like to help rebuild a schoolhouse destroyed by a hurricane on the island of Dominica, build a

community center on Antigua, or help develop income property on Anguilla? Or, if you are a retired priest, could you give three, six or 12 months to a vacant parish on St. Kitts, Nevis, Dominica, St. Vincent, Grenada or Montserrat? Write to: Ministries to the Caribbean, 33 Church St., White Plains, N.Y. 10601.

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New or used clergy shirts and collars (small and medium sizes) for 10 newly ordained Philippine priests. Contact: The Rev. Augusto Cuning, St. Bede's Mission, Panadungen, Besao, Mt. Province 2618, Philippines.

Eucharistic vestments and altar appointments in all seasonal colors as well as Sunday school tables and chairs for little children. Contact: The Rev. Edward L. Caum, III, Box 409, Wrangell, Alaska 99929.

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Information and anecdotes on Dr. Elizabeth Williamson, director of Brent House from 1942-1945, and Madge Stewart Sanmann, director from 1946-1952. Contact: The Rev. Sam Portaro, Brent House, 5540 S. Woodlawn Ave., Chicago, Ill. 60637.



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feasts for feast days

by Virginia Richardson

Jeremy Taylor August 13

One of the most learned scholars and distinguished writers in a literary age was Jeremy Taylor. Born in Cambridge, England, in 1613, the son of a barber, he entered Gonville and Caius College at Cambridge when only 13, was graduated in 1631 and ordained in 1633.

A handsome man with great personal charm and exceptional preaching ability, Taylor achieved instantaneous success when he deputized for a friend at St. Paul's Cathedral in London, thus attracting the attention of Archbishop William Laud. Through Laud's influence he became a fellow of All Souls' College, Oxford, in 1635 and three years later was named rector of the comfortable country parish of Uppingham in Rutlandshire. There he was able to read, write, meditate and grow spiritually, married and began a family.

Britain was in political turmoil. The Puritans gained power and in 1642 executed Laud. Taylor, as Laud's protégé and a Royalist, was deprived of his living at Uppingham. For the next three years he led a peripatetic existence as chaplain to King Charles and to the Royalist army before being captured by

Puritan forces. His release signalled the beginning of the 10 happiest and most productive years of his life.

At Newton Hall in Carmarthenshire Taylor helped establish a school and became chaplain to the household of the earl of Carbery. Without the books and papers he had had at Uppingham



to rely on and able to devote himself to prayer and "frequent discouragements between God and his own soul," he developed a freer style of writing and produced devotional works that are classics for their beautiful prose and powerful imagery.

King Charles was executed in 1649,

and the next year Taylor wrote the most famous of his works, *The Rule and Exercise of Holy Living*. The following year, both his wife and the earl's wife died, and Taylor wrote *The Rule and Exercise of Holy Dying*. Despite glimpses of personal grief and anger, Taylor pleaded eloquently for the Christian to practice his faith and be strong in adversity.

Under Puritan rule, the practice of Anglicanism was dangerous. Although imprisoned for short periods in 1654 and 1655 and newly remarried, Taylor made increasingly frequent visits to London to minister clandestinely to small groups of Anglican Royalists. Finally, in 1658, he obtained a post in Ireland.

When Oliver Cromwell died, the Royalists redoubled their efforts to restore the monarchy while the Presbyterians became more oppressive. Taylor was arrested again. Free in 1660, he returned to London where on May 29

he greeted King Charles II upon the latter's return from exile. Later that year Taylor was named to the bishopric of Down and Connor in Ireland.

Although he would have preferred a post in England, he worked tirelessly to restore Trinity College, Dublin, of which he became vice-chancellor, and took a leading part in reviving intellectual life in the Church of Ireland. He led the rebuilding of churches, restored the use of the Prayer Book (outlawed by the Puritans), attempted to bring into the church Presbyterian ministers who had rejected episcopal authority and became a member of the Irish Privy Council. He died Aug. 13, 1667.

Taylor was a family man. Celebrate his feast day with simple English and Irish dishes that can be served hot or cold: herbed chicken breasts, new potato salad, raw vegetable tray, Irish oatmeal bread, petticoat tails (a cookie that dates to the 1500's) and wine-and-fruit punch. (Serves 4.)

Herbed Chicken Breasts

2 whole chicken breasts
2 tbs. butter
1 cup white wine) or 1½ cups chicken
½ cup sherry) broth
¼ tsp. lemon pepper
1 bay leaf
½ tsp. basil

¼ tsp. thyme
¼ tsp. tarragon
1 tbs. fresh mint (do not substitute dried mint)
1 carrot, chopped
2 green onions, chopped
1 stalk celery, chopped

Split, skin and debone chicken breasts. In a large skillet, melt butter; add chicken and brown lightly on both sides. Add wines or chicken broth. Spread herbs and vegetables over chicken; cover pan tightly; cook over medium heat about 8 minutes or until chicken is done. Remove chicken and increase heat; reduce liquid to about ½ cup (about 5 minutes). Pour remaining sauce over chicken. Serve hot or cold.

Wine and Fruit Punch

1 cup pineapple juice
¾ cup lemon juice
½ cup orange juice
4 cups white wine or white grape juice
1 orange, sliced thin

½ lemon, sliced thin
2 slices pineapple, cut in small chunks
¼ cup sugar syrup, or 3 tbs. white corn syrup and 1 tbs. water
1 cup sparkling water

In a punch bowl or 3-qt. glass pitcher, mix together all ingredients except sparkling water; chill. Add sparkling water just before serving. To serve: Half fill 8 oz. glasses with cracked ice; add punch.

(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.)



ASK
DR. CHURCH

Dear Dr. Church:

Is it really true that in 2,000 years we've never had a woman bishop before Barbara Harris? I've been singing "Saints of God" all my life, and I always thought "one was a shepherdess on the green" was about a sainted bishop who was a woman, maybe in Ireland. Does this mean that the hymnal is wrong about women bishops or that bishops aren't really shepherds, just sheep like us?

Dumfounded in Denver

Dear Dumb:

I'm afraid you're the victim of a silly Sunday school teacher or an overly romantic imagination or both. The "shepherdess on the green" is most likely Joan of Arc, who ended up not being a bishop, but being burned by bishops.

Is the hymnal wrong? It is too heavy and ponderous a volume ever to be wrong. Like the Bible. But also like the Bible, it can be misunderstood.

Are bishops just sheep like us?

Have you ever seen a bishop at the head of a procession, leading his flock? No, bishops bring up the rear, following the other sheep.

Will women bishops change all that and exercise up-front leadership? If so, they may share the fate of Joan of Arc.

Sheepfully,
Dr. Church

Dear Dr. Church:

A new breeze is beginning to blow over the land of the free and home of the brave—a "Barbara" breeze—beginning with a Barbara in the White House, a Barbara as the first female bishop and still another Barbara as the first black female priest in my Diocese of Delaware. Blessed are all Barbaras if they can fan the breeze into a fair wind for all nations!

A Barbara Fan

Dear Barbara Fan:

I admire your enthusiasm for the name Barbara and the ladies you mention, but I add a word of caution. Look up the meaning of "Barbara" in a dictionary and study its cognomens before you set your hopes too high. What begins as a welcome breeze could turn into a savage wind!

Barbarically,
Dr. Church

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

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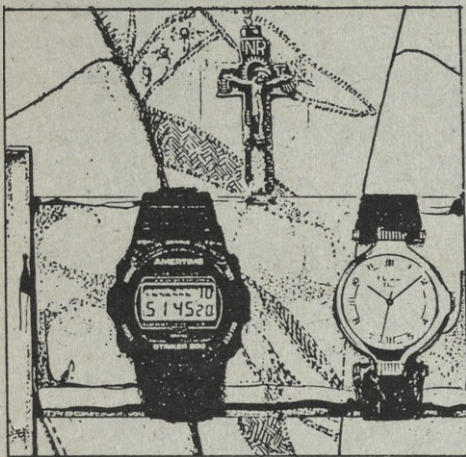
One day's purchase

Phyllis Tickle

I hate shopping, more in the summer than in the winter when at least the cold is exhilarating and the bustle of crowds more comforting. But, basically, I just hate shopping and do it by catalog whenever possible.

But some things have to be bought; they can't be "just ordered up," as a friend says—things like a new watch when one's beloved old rag-tag one has finally died, which is why I was shopping this morning.

Torn between spending a lot of money for a permanent piece of jewelry and considerably less for a glitzy digital I could throw away when I wearied of it, I was down to the last



showcase in the store and to the hour of decision.

Next to me at the counter and obviously absorbed by my process was a Roman Catholic priest whose only business seemed to be watching me. He was clearly a man of some stature, and every part of him bespoke breeding and taste. Embarrassed by his frank observation, I turned and half-smiled an I-can't-make-up-my-mind apology. Then thinking to divert his attention from me, I asked, "Which would you do?"

He did not answer me at first. His long, immaculate fingers reached out and touched the cross I wore around my neck. He felt it a moment, gave the lightest shrug of his shoulders and said, very slowly as if remembering an answer he had learned elsewhere, "We Christians should never allow ourselves to own anything we would not be willing to part with immediately in order to relieve another person's necessity."

He smiled, and I thought he was done with his answer and that he had voted for the digital when he suddenly added, "But which at the same time, of course, we would not keenly and painfully regret having to part with because of its beauty." I looked up, startled. He bowed just slightly, turned and left the store.

By the time I had recovered enough to try to follow him, he was gone. I was only as far as the sidewalk when I lost sight of him, but I did not go back in to buy either watch. I will do that some other day. My mysterious priest had given me quite enough to carry home from one day's shopping.

Phyllis Tickle is director of St. Luke's Press, Memphis, Tenn.



by Richard H. Schmidt
Managing Editor

New life for an ancient schism

A controversial man was chosen bishop of Carthage 1,700 years ago. He had sullied his reputation by compromise during a time of persecution, agreeing to hand over his Christian books to be burned when more rigorous believers risked resistance.

This episcopal selection split the church into two parties, both claiming to be the true church. Those scandalized by the selection seceded and chose their own bishop, a man of unimpeachable character. The separatist group, called Donatists after their most famous spokesman, spread throughout much of the Mediterranean world.

The question at stake was: Are sacraments administered by unworthy priests valid? No, said the Donatists; yes, said the Catholics. The great Augustine stated the Catholic position most forcefully in his *De baptismo*: "In the matter of baptism we have to consider not who he is that gives it, but what it is that he gives; not who he is that receives, but what it is that he receives. . . . In the case of one who receives baptism

from a misguided man, if he receive not the perverseness of the minister but the holiness of the mystery, being united to the church in good faith and hope and love, he receives the remission of his sins." The minister does not validate the sacrament, Augustine said—Christ does.

The Donatist controversy differs from our controversy over women bishops. Objectors do not question the character or worthiness of women, but claim the nature of the episcopal office excludes women, just as the nature of fatherhood excludes women and the nature of motherhood excludes men.

But a subsidiary question arising out of the present controversy is almost exactly the same as that the Donatists raised centuries ago. Some traditionalist parishes wish to be visited only by a male bishop who agrees with their objections to women bishops. The implication is clear: Unless a male bishop holds the right opinion, sacraments he administers are invalid. This is not a Catholic notion. We all hope our bishops know and uphold the truth in all matters, but when they don't, the validity of the sacraments is not com-

promised. Sacraments are rooted in an authority higher than that of bishops, no matter the bizarre behavior and opinions of particular bishops.

The "episcopal visitors" resolution adopted at last summer's General Convention makes provision for a parish which objects to women bishops to request a visit not only by a male bishop, but by a male bishop who agrees with their opinion about women bishops.

This seems to open the door to a rebirth of Donatism. Those who voted for the resolution presumably did not intend to reintroduce an ancient schism, but saw the resolution as a pastoral gesture to traditionalists and perhaps as politically expedient. Their intentions were to strengthen the unity of the church, not weaken it. This intention can be realized if:

- Traditionalist parishes recognize that male bishops who disagree with them about women bishops—or other matters—are real bishops of the church and refrain from asking for an "episcopal visitor" simply because they don't like the views or acts of their bishop.

- Liberal bishops honor the views of traditionalist parishes in their dioceses by agreeing to invite an "episcopal visitor" when the parish asks for one—even if the parish has ignored the guideline preceding this one.

- Everyone recognizes that God's views probably transcend all the opinions now being spoken and written about so passionately and that God may care more about justice and peace than about bishops.

education Guide

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Capital punishment: who controls life?

Many of us winced when we read or heard that China had sent some of its student protest leaders to the firing squad. Only a few days later the Supreme Court, in a 5-4 ruling, declared it was not "cruel or unusual punishment" for states to execute retarded convicts and juveniles as young as 16.

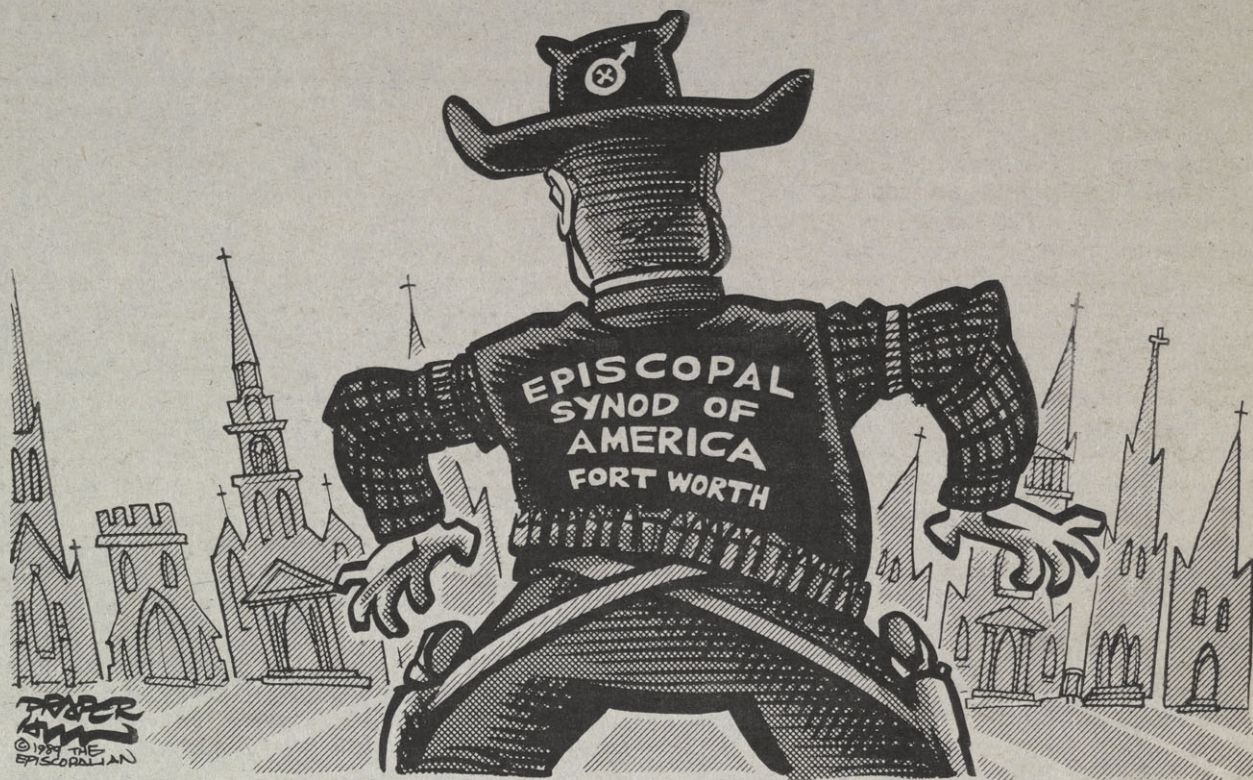
Yes, we know there are differences. In the U.S., virtually everyone on death row has gone through exhaustive trial, appeal and reprieve processes, all of which seemed absent in China. But the principle is the same: In the U.S. and China, the state decides who lives and who dies.

Is that a decision a government should make? Polls tell us that about 70 percent of Americans believe it is.

We are gratified that the Episcopal Church is on record, by General Convention action, as opposing capital punishment "on a theological basis, that the life of an individual is of infinite worth in the sight of Almighty God and the taking of such a human life falls within the providence of God and not within the right of man." The resolution adds, "The institutionalized taking of human life prevents the fulfillment of Christian commitment to seek the redemption and reconciliation of the offender."

That's what Christians ought to be about—redeeming and reconciling. Not an easy course, we grant. Take a case like that of Ted Bundy, executed last January for murdering three young women and responsible for the deaths of perhaps 30 more.

Here was a thrill killer who remorselessly snuffed out young lives and then did his best to make a monkey of the court system. Hardly a sympathetic character. Yet what if he had been



allowed to live? In an interview before he died, Bundy told of the role pornography and alcohol had played in his crimes and those of others he knew in prison. Could that awareness have been used to prevent future crime? Is any life so totally lacking in potential that the state can be certain in ending it?

Among the democracies of the world, the United States is the only one—with the technical exception of Israel—which imposes the death penalty. The Soviet Union and South Africa are the

capital punishment leaders. Americans seem as strangely numb about government's taking of lives as they are oddly insensitive about controlling the firearms with which so much murder is done.

We understand the pressures for the death penalty. As crime and its viciousness escalate, the cry for retribution swells. No one has shown that executions deter murder, but people want punishment that expresses outrage, regardless of what it accomplishes. That, however, is wholly apart from where that mighty judgment is properly made.

YOUR VIEWS

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

MacBurney's remarks 'trivialized' Holocaust

The *Dallas Morning News*, reporting on the Fort Worth synod presided over by Bishop Pope, stated:

"Bishop Edward MacBurney of Quincy, Ill., compared the dissidents' treatment to the Holocaust. Many wondered, he said, how... the Jews of Auschwitz and Buchenwald 'could be so tamely led into the gas chambers.' History would ask the same of the traditionalists 'if we had not come to Fort Worth,' he said. 'For we also were being led to a Final Solution that would remove or bury our witness.'"

If the report is accurate and the remarks are representative of the common mind of the synod, the mainstream of our denomination is confronted with a self-centered, insensitive reaction that deserves rebuke and repudiation.

For a bishop to compare the perceived plight of the far ecclesiastical right to the suffering of 6 million of God's chosen people denigrates his office and embarrasses our denomination.

The self-pity of the group

to which (or for which) the bishop of Quincy spoke trivializes the most enormous horror of our century. One wonders whether the synod would ever have taken place had more time been spent seeking the will of Christ than exalting forms and customs.

Peter G. Pierce, III
Oklahoma City, OK

Why do we need a new publication?

For goodness' sake, why? Why a new tabloid to take the place of *The Episcopalian*?

On question of title, what better than the one we have? On format, change can keep the extant publication contemporary without the bother and expense of a new creation. On location, why move when offices and personnel are established? On cost, doesn't our church have more worthy places to spend resources than on new titles, letterheads, stock, office equipment, etc.?

Is this another of those "vitally needed" changes which are destroying the recognizable character of our church?

The Rev. Richard Skidmore
Beachwood, NJ

'Keep up good work'

I have loved receiving *The Episcopalian*. With air mail postage costs and the low Australian dollar, it is now beyond my reach financially.

Please keep up the good work. It is a paper worthy of reading. It certainly keeps the church up to date with world and American happenings. (Very useful for country clergy in Australia.)

The Rev. Colin L. Ford
Muswellbrook, Australia

He objects to article on church, sub base

It is always gratifying to read a story about the growth of a parish. However, I found your story about Christ Episcopal Church in St. Marys, Ga. (June), both offensive and shallow. I am a lifelong Episcopalian and a lay reader and lay eucharistic minister. I was also one of the "hippies" and "professionals" who protested at St. Marys.

Didn't it occur to the authors of this piece, Richard Schmidt and William Daniels, that something is very wrong at St. Marys? To build a church on the creation of a machine that can destroy 408 cities is an abomination. Yet

this article smeared and attacked the people who are protesting the continual building of the Trident II.

These are people who put their Christian beliefs into action. Many, like myself, put their jobs on the line, not to mention their liberty, every time they risk arrest to protest the continual build-up of weapons when so many of our social needs continue to go unfulfilled.

I bitterly resent the implication of the story that the protestors would not desire to associate with the military personnel. In the Pax Christi action held at the submarine base on May 6, we held a liturgy and invited the military folks to join us. They not only refused, but retreated from us.

Gerry Burnell
Lanesboro, MA

Would Christ support Trident sub base?

I was surprised and distressed by the congratulatory tone of Mr. Schmidt's article on the Trident base at St. Marys. As Christians, we are all called to be imitators of Christ in the world.

If Jesus were alive today,

would he be at the base, working to maintain and implement a weapons system designed to rain destruction and carnage? Or would he say: "Love your enemies and turn from evil; offer the wicked man no resistance; he who lives by the sword will die by the sword."

Candace Mix
Elk Park, NC

He cites two positions of Tutu on sanctions

Bishop Desmond Tutu has waged a campaign both in this country and around the world to support sanctions as a means of attempting to rid South Africa of the practice of apartheid. Apparently it depends upon whose shoe is being fitted.

After a recent visit to Panama, Bishop Tutu said, "We have been informed by various groups and organizations of the disastrous effects of U.S. sanctions against Panama. These sanctions have led to the destruction of the country's economy, caused immense suffering on the poorest of the poor, increased unemployment and aggravated social problems. . . ."

That's exactly what sanc-

Reason ranks above tradition as a guide

by Tobias Stanislaus Haller

Has the church erred? What is the case brought by the [Evangelical and Catholic Mission] partisans against the Episcopal Church? Their pastoral lists several concerns, but the focus is "the purported admission of women to priestly and episcopal orders." This is seen as a deviation from the divine plan for the church, contrary to God's will.

As Bishop William Wantland of Eau Claire puts it, "I oppose the ordination of women to the episcopate because Holy Scripture does not direct that this be done; when Holy Scripture is silent, we have to look to the tradition of the church, and the 2,000-year tradition has been negative."

This statement sums up the problem for Anglicans who oppose the ordination of women. But this version of Hooker's "Anglican Tripod" simply is not Anglican doctrine—and certainly not Hooker's doctrine. The bishop of Eau Claire makes tradition the authority which must be relied upon when scripture is silent. What Hooker really said is this: "What Scripture doth plainly

deliver, to that the first place of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by the force of reason; after these the voice of the church succeedeth."

Tradition is merely the record of the church's decisions, including its errors. The process of reason (Hooker's middle term which Wantland fails to mention) must intercept the church before it imposes past tradition—or moves in hasty innovation—blindly.

Note a curious thing, however. Wantland states that "scripture does not direct" that women bishops be ordained. He and the other partisan bishops clearly believe that ordination is something established by Christ in scripture; they list the episcopate as part of the "gift from the Father through the Son in the Holy Spirit."

Have they not noticed that scripture does not direct that anyone be ordained? Scripture records the existence of deacons, presbyters and bishops but doesn't attribute their appointment to Christ. The only imperative word on the subject is Paul's direction to Titus, "Choose elders as I directed you," not "as the Lord commanded." And; of course, the appointment of Matthias as a substitute for Iscariot rested not on a dominical command, but on a few psalm verses and roll of the dice. The Twelve clearly did not intend to establish an institutional structure meant to be

handed down for generations—after all, they thought they were living in the last generation!

As the real Anglican doctrine—and it amazes me that the partisan bishops can appeal to the Articles of Religion in their pastoral and miss so clear a point—ordination is established by the church for the church, which is to say by God's Holy Spirit working through the church but certainly not by Christ (Articles XXIII and XXV). This is in fact what scripture records: The church invented ordination, inspired by the Holy Spirit.

Reason can assent to this development: With the delay of the imminent Day of the Lord, such an institutional development was prudent. Tradition shows us that the episcopate adapted itself over time to local conditions. The Episcopal Church—and I pray that the Holy Spirit is working through it—continues this developing tradition in accord with reason and has opened the historic episcopate to women.

Brother Tobias Haller, BSG, is editor of *The Servant*, Brotherhood of St. Gregory, an Episcopal religious order.

Exclusive language: think of feelings

by Jeannette Angell-Torosian

It appears to be one of those problems that never go away. We think we've dealt with it once and for all and then turn around to discover that it has found new life again.

It came up once more at a choir practice during Lent as the "Sussex Mummer's Carol" was being rehearsed. Someone pointed out that the word "man" figures prominently in the text and that changing it to "ones" might be a suitable option for making this hymn inclusive.

There was an immediate outcry. "I think that's really stupid," asserted one choir member. "If it's written 'man,' then we should say 'man.' We know that they really mean everybody."

"I feel strongly that it should be changed," said another. "Particularly when it's just as easy to change it."

Why is this still in debate? Even barring any institutional condemnation of non-inclusive language on the church's part, continuing to be insensitive to the needs of so many people doesn't make sense.

If indeed we take seriously the image of the church as the Body of Christ, then we are obligated to show some caring for all its members. In fact, if we are serious about belonging to that Body, then the pain of even one of its members hurts all of us: John Donne's concept of not existing in isolation from each other applies, primarily and primordially, to the community of faith.

The Episcopal Church has no dogma, no specialized statements of faith, no papal decrees: What we believe is to be found in *The Book of Common Prayer*. And the 1979 revision of the Prayer Book was obviously at pains to use language which does not exclude whole portions of the Body: It even allowed for the service of ordination to the episcopate to include women 10 years before that event actually occurred.

The new hymnal has gone to great lengths to exclude beloved hymns which could be interpreted as demeaning to either women or persons of color and has consistently changed that so-called generic "man" whenever feasible. Clearly the leadership of the Episcopal Church does not think that mere assumptions of inclusiveness are acceptable.

Yes, we do know that in texts where "man" is written, it is not *meant* necessarily to exclude women. But that does not mean that the feelings of exclusion generated by this usage are any less real. The church has recognized that inequity and responded to that pain.

Its members can do no less.

Jeannette Angell-Torosian lives in Georgetown, Mass.

Pontius' Puddle



tions against South Africa by the U.S. have done.

The Rev. George M. Ottsen
Camarillo, CA

As stewards we subdue and replenish the earth

I appreciate your June editorial, "Conserving the earth: Christians' business." In my opinion it provided correct theological insight and ethical application for our globally-shared environmental crisis. I am a college student and recently finished an enlightening course dealing with environmental ethics so I found your article particularly interesting.

The priestly tradition of the biblical creation account contains God's commandment to "replenish the earth and subdue it and have dominion."

The three aspects of this command (replenish, subdue and have dominion) shed significant light on the nature of our role in creation: As we replenish the earth, we are constantly involved in the maintenance and conservation of the environment; as we subdue the earth, we are constructively harnessing and maximizing its creative potential; as we exercise dominion

over the earth and its inhabitants, we are engaging in the divinely appointed responsibility of environmental stewardship.

Amy C. Bentley
Jackson, TN

Dr. Church fudged issue; rock candy is divine

I was intrigued by the possibilities suggested by your astute response to "Wondering in Worcester" (March). As devoted as the members of the Board for Theological Education are to their responsibilities, I must say it has not occurred to a single one of us to equate General Theological Seminary with non-specific education or our very fine divinity schools with fudge.

Inspired by your metaphor (and grateful for a respectable excuse), I visited a candy store, seeking alternative metaphors for what kind of education our seminaries ought to be providing. Although an array of tempting sweets presented themselves to me, no single candy seemed the perfect answer. Rock crystal came the closest, with its brilliance, beauty, sharpness, firmness and weight. In addition, this

candy's ability to contain and reflect light seems especially appropriate to divine activities.

Helen M. Havens
Board for Theological Education
New York, NY

South African seeks evangelism insights

I am the coordinator for mission, evangelism and renewal in the Diocese of Pretoria, and I am trying to coordinate the evangelism thrust for the Decade of Evangelism in the Transvaal region of South Africa.

I would very much like to hear from people who are actively involved in or committed to the Decade of Evangelism in order to share experiences, insights, resources and generally to encourage one another.

Would you take a moment right now to pray that the Lord will open many doors and provide both willing workers and receptive ears for the wonderful news of Jesus and his love for all.

The Ven. Robert G. Clarke
Holy Trinity-Middelburg
P.O. Box 699
Middelburg, Transvaal 1050
South Africa

Council

Continued from page 1

fragan Bishop Irving Mayson report from the committee charged with implementing the "Michigan Plan" adopted at last summer's General Convention. The committee is developing a handbook for distribution to all dioceses, listing funding sources for economic empowerment programs and discussing legal questions surrounding alternative investments.

In other actions, the council:

- elected Austin Cooper of Ohio and Pamela Chinnis of Washington to be representatives to the Anglican Consultative Council;
- condemned the recent attempted murder of Frank Chikane, general secretary of the South African Council of Churches, and supported Chikane's work for peaceful change in South Africa;
- deplored the violence and intimidation that characterizes everyday life in the Philippines, an action the Philippine Episcopal Church had requested, and asked the Episcopal Church's Washington Office to support the Philippine church's study on the effects of U.S. military presence in its country; and
- encouraged the Presiding Bishop to reconsider Phoenix as the site of the 1991 General Convention if Arizona's state legislature does not declare Martin Luther King Day a paid legal holiday.

Questions about *Episcopal Life*

Bishop John MacNaughton of West Texas chairs Executive Council's subcommittee on communications. The *Episcopalian* recently interviewed him concerning *Episcopal Life*.

Q. Why does the Episcopal Church need a new newspaper?

A. Two reasons: First, *The Episcopalian* now reaches only 25 percent of our church's households and is used on a diocesan plan by only 20 of our 97 dioceses. In addition, 18 or so separate periodicals designed for smaller, specialized audiences are sent out from the Episcopal Church Center. Nothing currently reaches even a majority of Episcopal households. The new newspaper needs a broader subscription base and to be designed to meet the communications needs of most of these separate periodicals.

Q. How will *Episcopal Life* differ from *The Episcopalian*?

A. The format will be substantially changed and reflect a bolder and more exciting look. It also will include a series of new features on a regular basis. The good and valuable features of *The Episcopalian* will be preserved.

Q. Who will pay for *Episcopal Life*?

A. It will need a broader subscription base, a broader and more imaginative advertising base, many more dioceses in the diocesan plan and almost certainly a small, ongoing national budget subsidy. No national church publication of quality in any denomination is totally self-supporting.

Q. How will you get *Episcopal Life* into every household?

A. Our goal is not just to get it into every household, but to get it read in every household. We will need to test many ideas to see what works and what doesn't. The quality, readability and coverage of the publication itself is one obvious way. Perhaps the most significant thing in all this is the change in the church's thinking that, for the first time, sees this as a serious goal to be sought.

Q. Why did Executive Council move so quickly?

A. The time pressure came from the serious financial problems of *The Episcopalian*. In November, 1988, the board of *The Episcopalian, Inc.*, advised Executive Council by letter that they could not

survive financially beyond July of 1989. Something had to be done quickly before we lost the valuable assets represented by *The Episcopalian*.

Q. Will *Episcopal Life*'s purpose be to promote church programs or report the news of the church?

A. Both—and in the reverse order. The statement of editorial policy [adopted by Executive Council] clearly dictates a wide coverage of the news of the Anglican Communion, the Episcopal Church and the ecumenical sphere. The news coverage will reflect the great diversity of the church. Of course, it will also include news about the church's programs.

Q. Will there be editorial independence?

A. Our vision is to have both a board of governors and an editorial advisory committee that will be independent of the Episcopal Church Center. The board of governors will be broadly representative geographically, perhaps even elected by each province as are some Executive Council members. Editorial independence has been high on our list of essential criteria as we have worked at this.

After Ft. Worth

Continued from page 1

Worth "because I wanted to observe what was going to happen and because I thought it was the responsible thing to do."

In Massachusetts, where Barbara Harris is suffragan bishop, diocesan Bishop David Johnson said, "I'm not aware of any significant response to the Fort Worth meeting here. I've had a few communications from lay people whose clergy support it and who differ from their clergy and a few communications from people in support of Fort Worth. But the number of responses has been quite small."

Johnson has said he will not attempt to send Harris into any congregation which does not accept the validity of women bishops.

Andrew Mead preached the opening sermon at Fort Worth. He is rector of Boston's Church of the Advent,

a historic Anglo-Catholic parish. "We should try to maximize our relations with each other, not minimize them," he said. "We will work together in all things good and honest. When it comes to differences about clear principles, that's another matter. Bishop Johnson has always respected our position as opposed to women bishops and has never sought to coerce us. I have no reason to think he will do otherwise in the future."

Bishop Clarence Pope of Fort Worth, president of the Episcopal Synod of America, acknowledged some division in his diocese but said it was "very small and vastly overstated in the press, coming from a handful of parishes where some of the laity are not in agreement."

"I am keenly aware of the pastoral problems this represents. This won't make any difference in how I deal with people," Pope said. "They are my people whether they agree with

me or not."

Pope sees the synod as a reconciling influence. "It is a positive thing, not a negative thing. There were no veiled threats, no anger. This is a way forward for the Episcopal Church, and everybody should support what we have done. The Presiding Bishop's statement that we must not be marginalized seems to undergird this."

At least some Fort Worth clergy see the diocese differently. "A significant number of parishes and people in Fort Worth don't agree with the synod concept," said John H. Stanley, Jr., rector of Trinity, Fort Worth. "There is a great deal of frustration, confusion and anger in the diocese and very little communication. Everyone is trying to be as supportive and loyal to the bishop as possible."

Washington's Bishop John T. Walker has said he will not invite a bishop from the Episcopal Synod of America to enter his diocese because he sees no need for it. He was unavailable for comment, but diocesan executive officer J. F. Frizzell said, "I find it interesting that people who appeal so much to tradition would so cavalierly disregard one of the fundamental traditions of the Episcopal Church, that a bishop is elected by his or her own diocese. When the synod places a group of parishes and areas of the Diocese of Washington under the pastoral oversight of the bishop of Fond du Lac, this totally disregards the right of a diocese to choose its bishop."

"I have no pastoral oversight of any congregations outside the Diocese of Fond du Lac," Bishop William L. Stevens of Fond du Lac told *The Episcopalian*. "The synod did divide the Episcopal Church into six areas,

and a bishop who is a member of the synod is assigned as the episcopal visitor for that area, but this would only occur at the invitation of the diocesan bishop." Asked whether he would enter a diocese to perform confirmations at the request of a parish which did not want its male bishop to visit the parish, Stevens said, "No, I would not." Would he do so if the only other bishop available to the parish were a female bishop? "That's a hypothetical question I cannot answer. It's the last thing I would want to do," Stevens said.]

In the Diocese of Georgia, Bishop Harry W. Shippo is willing to ordain women although no women have sought ordination. Georgia is home to an energetic traditionalist movement. Roughly a third of the clergy are members of the Fellowship of Traditionalist Clergy.

"It's their prerogative to form a fellowship," Shippo said. "Liberals form fellowships, too. There's nothing wrong with that. They have made no threats."

Richard Cantrell, rector of St. John's, Moultrie, Ga., and head of the Fellowship of Traditionalist Clergy, agrees. "If Bishop Shippo does something explicitly to recognize Barbara Harris as a bishop, we'll have a problem. I'm not sure what we'd do about it," he said.

Cantrell is warmly appreciative of the Fort Worth meeting. "We traditionalists accepted responsibility for our own lives at Fort Worth," he said. "We discovered that we didn't need permission of General Convention to be faithful to our obligations as we understand them. We're just going to be and do what we've always been and done."

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