

Title: *The Episcopalian*, 1989

Digital Copyright Notice

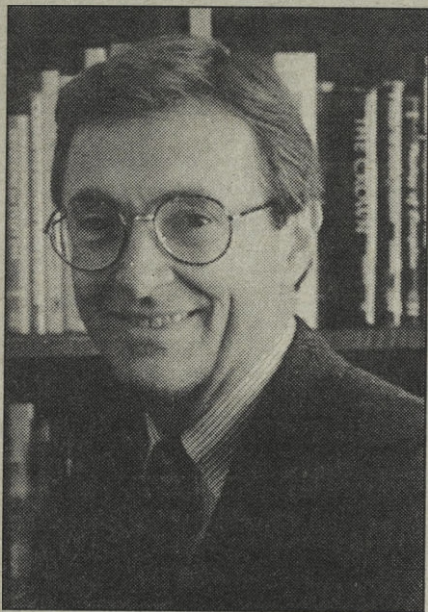
Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

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

Send requests for permission to re-publish to:

Rights and Permissions Office

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



Harold W. Rast

New publisher to offer major theological fare

Trinity Press International (TPI), which describes itself as "a new force in religious publishing," has issued its first catalogue. Dated September 1989 to February 1990, the catalogue carries 23 new titles. Authors include Edgar N. Jackson, John Macquarrie, Jurgen Moltmann and David E. Jenkins.

The catalogue was circulated to more than 13,000 scholars, theology teachers, libraries and others. Harold W. Rast, TPI's U.S. managing director, said his office has received 250 orders.

Trinity Press, whose American headquarters are in the former rectory of the Episcopal Church of the Saviour in Philadelphia, has been partially funded by a \$1.5 million matching grant from the Parish of Trinity Church in New York City, but the publishing house estimates it needs \$3 million in start-up funding. It projects a self-supporting status by its fifth year.

"We are getting \$250,000 of the [Trinity] grant," says Rast, "and we have raised another \$150,000." Fund raising, he says, is up to the board of governors headed by Bishop Frederick H. Borsch of Los Angeles.

During the summer, TPI installed a Vista publisher's computer system to track inventory and print invoices and monthly statements. "It's a way of keeping down overhead and giving accurate, prompt customer service," says Rast.

The new venture combines a group of U.S. scholars, ecclesiastical leaders and publishers with SCM Press, Ltd., described as Britain's leading theological publisher.

John Bowden, a Church of England priest and managing director

Please turn to page 32 (back page)

House of Bishops' agenda: Talk, learning, fellowship

"I hope each of us will come away from Philadelphia having been renewed and refreshed by our Bible study, prayer and worship. Such a time away together gives us the opportunity for mutual support and to share common concerns with those in similar situations."

Presiding Bishop Edmond L. Browning was speaking of the interim meeting of the House of Bishops to occur in Philadelphia, September 22-28.

The bishops of the Episcopal Church convene every year. Once every three years their meeting takes place during the church's triennial General Convention and is usually dominated by church business and resolutions on controversial topics. The other two meetings are usually more relaxed and concerned with fellowship and personal renewal.

"This will be a time to see friends you don't see too often, to catch up with each other," Browning said of this year's meeting. "We have many new members in the house so it will be a time of getting acquainted as well."

Of the 17 bishops consecrated since the 1988 General Convention, one is likely to stand out from the crowd. "I anticipate Barbara Harris will receive a warm welcome," predicted Bishop Herbert Donovan of Arkansas, secretary of the House of Bishops. "I anticipate no protest and trust that those opposed to women bishops will remain politely quiet."

Spouses of the bishops will be included in the week's program more than they have been at previous meetings of the house. "This will also be a time for spouses to form and renew friendships," Browning said. "I hope it can be a time for real sharing for them as well."

The bishops and spouses will spend most of a day with Philip Guerin, a psychiatrist in private practice and director of the Center for Family Learning in Rye Brook, N.Y. Guerin is author of *Family Therapy: Theory and Practice*, the leading textbook on family therapy.

Guerin will speak to the bishops and spouses twice on the theme, "Marriage and Other Acts of Faith," and lead discussion following his remarks. "I'll present a model for looking at the marital relationship, understanding its structure and the emotional process that goes on within it. Then I will focus on the major sources of conflict in marriage—sex, parenting, in-laws

and addictions," he said.

Blocks of time have been set aside for the bishops to discuss the report of the Archbishop of Canterbury's Commission on Women in the Episcopate, the report of the Episcopal Church Foundation on "Excellence in Ministry" and the new inclusive language liturgies to be available for use in December.

The group will also tour various ministries in the city of Philadelphia. "What brings the House of Bishops to Philadelphia is the 200th anniversary of the first General Convention of the Episcopal Church and the ratification of the first *Book of Common Prayer*, which took place at Christ Church, Philadelphia, in 1789," said Bishop Allen Bartlett of Pennsylvania. "The bishops and spouses will have many opportunities to recall

those historic events. But they will also see Christian mission and ministry in the late 20th century at its most challenging and demanding."

Browning expressed confidence that the strong sense of fellowship among the bishops would assure a productive meeting. "We are a community of bishops, and these interim meetings provide the time and space for us to live in a spirit of *koinonia* and develop our identity as a house."

"We have strong bonds of affection between us, and it is a joy to witness that and be part of it. I know that even though we do have differences between us on numbers of issues, those bonds and our common commitment to our church and our Lord are much more important than what divides us."

Please turn to page 32 (back page)



Richard W. Ingalls in his office at Detroit's Mariners' Church

Detroit parish fights bishop over Prayer Book, autonomy

by Richard H. Schmidt

What is an Episcopalian? Opinions differ in Detroit these days.

Mariners' Church is a parish located two blocks from the site of the 1988 General Convention in downtown Detroit. "We accept the sacramental authority of the bishop of Michigan but not his administrative authority," says rector Richard W. Ingalls.

"They're playing games with words. They need to decide they're either part of the church—loyal to its doctrine, discipline and worship—or they're not. You can't have your cake and eat it, too," says Michigan's

Bishop Coleman McGehee.

The words "episcopal" and "bishop" both derive from the Greek *episcopos*, meaning overseer. A bishop is one who oversees the life and worship of a group of congregations; an "episcopalian" is a Christian who accepts the oversight of a bishop. The first General Convention of the Episcopal Church chose the church's name to distinguish it from other churches which do not operate under the oversight of bishops.

But what is the nature of this oversight?

The Mariners' controversy centers

Please turn to page 32 (back page)

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

Administration

Janice M. Duncan, General Manager
Harriette M. Padgett,
Executive for Administration
Vera Shemiatoverts,
Business Manager
Emma Richardson,
Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor
A. Margaret Landis, Assistant Managing Editor
Harry G. Toland, Associate Editor
Elizabeth Eisenstadt, News Editor
Renee Stokes, Production Supervisor

Advertising

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

Circulation

Anita Spence, Director of Circulation
Paulette Roberson, Manager, Data Services
Stefanie Kitchen, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor
Elizabeth S. Eisenstadt, **David L. James**, **John D. Lane**, Editors

Diocesan Editors

Bethlehem's Diocesan Life
Bill Lewellis, Editor
Central Pennsylvania Churchman
Kenneth H. Quigley, Editor
Delaware Communion
Lynn Kelleher, Editor
East Carolina's CrossCurrent
Ede Baldrige, Editor
Eastern Oregon's Oregon Trail
Tish Croom, Editor
Easton's Eastern Shore Churchman
William P. Chilton, Editor
Iowa Episcopalian
Nancy Morton, Editor
The Milwaukee Churchman
Nancy McDonald, Editor
The Nevada Desert Church
Rick Sorensen, Editor
New Jersey's Via Media
Sarah G. Antin, Editor
The Episcopal New Yorker
James Elliott Lindsley, Editor
Northwestern Pennsylvania's Forward
Ruth S. Walker, Editor
Northern Michigan's Church in Hiawathaland
Thomas Lippart, Editor
Oklahoma's Mission
Charles Woltz, Editor
Pennsylvania's Diocesan News
Barbara Ogilby, Editor
Southwest Florida's Southern Cross
Jeanette Crane, Editor
The Springfield Current
Betsy Rogers, Editor
Utah's Diocesan Dialogue
Sarah T. Moore, Editor
West Virginia's Mountain Dayspring
Robert A. Goodrich, Jr., Editor
Western North Carolina's Highland Episcopalian
C. A. Zabriskie, Editor

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

the PRESIDING BISHOP

How do we best use our time and energy?



by Edmond L. Browning

A kind friend said to me recently during an especially full week, "Ed, you have so little time!"

I understood what my friend meant. He sat across from me with his brow all furrowed and his mouth turned down at the corners. I knew he was worried that I wasn't going to be able to pack in to the week all that I wanted and needed to. I thanked him for his concern, and then I think I surprised him a little when I said, "Actually, I have 24 hours a day, just as much time as anyone else!" And so I do. We all do. And that is all the time we have, regardless of how full our calendars are or how empty.

I have been thinking about time a great deal lately, the kind of thoughts that pop up and roll around in your head during a welcome vacation. I have also been thinking about what it means to be given that gift. At its simplest, being given the gift of time means we need to think about its use.

The use of time involves another gift—energy. What a gift that is, and I thank God for it. Don't we all know the wonder of those mornings when we wake up and we are ready. Full of pep. Full of, as we used to say, vim, vigor and vitality. I wish I could remember who wrote, "I wake up in the morning and I can't decide if I should save the world or savor it. That makes it awfully hard to plan my day."

There is a time for both savoring and saving. As the writer of Ecclesiastes puts it: "There is a season for everything, a time for every occupation under heaven."

What shall we do to be good stewards of our time and energy? The answer is not going to be the same for everyone. We each have our own interests and abilities. God calls us each in a different way. Some of us are working in our parish church school, some are doing hospital calling, some are baking bread and planting bulbs, some are in peace marches, some work as doctors or clerks or horse trainers or bishops.

There is not a single right answer for how we will use our time and how we will stir ourselves up and go forth each morning. The point is not to find one right answer to that question. The point is to ask the question and to keep asking it and praying about it as our feet hit the floor.

I know a musician who is famous the world over. His sister told me he is "accountable to God for his gift on a minute-by-minute basis." So are we all. We sometimes just don't think about it.

Our youngest son John is going to be a senior at the University of California, Santa Cruz. His tennis team, the Banana Slugs, has a motto: "Not winning the national championship is not the worst thing. Life without having tried for it is." I am happy to say they *did* win the Division 3 National Championship, but if they hadn't, it wouldn't have been the worst thing. They were accountable.

We have to think intentionally about the use of our time and energy as individuals. We also have to do that as a church. How do we as the Episcopal Church best use our time and expend our energy? We are asking and answering these questions all the time. That is what our mission imperatives are all about. They give guideposts along the way to think about how we shall be. That is what our program priorities are all about. They give us goals along the way and chart a course for what we shall do.

We are two years out from the next General Convention. At the beginning of the second year of this triennium, there is a great deal going on all around this church. Individuals, parishes and dioceses as well as Executive Council, the committees and commissions are using their time and energy to carry on the mission to which we have been called. We can take pride in that. When we gather in Phoenix in 1991, we will have accomplished some of the things we have set out to do and made progress on others. At that time we will make new choices about how we shall commit our time and energy.

At the same time, over these next two precious years, we must continue to think about wise use of our time and energy. We must continue to be sure that we do not allow ourselves to misspend our gift of time and misuse our particular energies.

This might be a good time to recommit ourselves, as individuals and as a church, to prayer and discernment about how we use these gifts beyond price that God has given us.

*Behold, now is the acceptable time.
Now is the day of salvation.*

inside this Month

nation

Boise: Province VIII "Potlatch" attracts record number p. 4

Seminaries: Deans question student quality p. 5

Cincinnati: Parish blends renewal and social ministry p. 6

New York: Homeless people drop in for rest and refreshment p. 8

Lutherans: Financial woes hit new church p. 9

WORLD

China: Church lies low after crackdown p. 10

Ireland: Woman priest finds warm welcome p. 11

people & places

When parents grow old: A daughter's last lesson from her father p. 21

On the road: Indiana family takes the gospel from coast to coast p. 22

centerspread



Reflections

The cutting edge: Not everyone need be there p. 29

Editorial: AIDS ministry is a two-way street p. 30

Stewardship: A personal testimony p. 31

Episcopal colleges: Striving for the best p. 31

AIDS and the church: In an 8-page spread, *The Episcopalian* and the National Mission in Church and Society unit of the Episcopal Church Center review the church's ministry with persons with AIDS, educational efforts and available resources p. 13

Happy Birthday, U.T.O.! Four pages review the history and ministry of the United Thank Offering as it enters its second century p. 23

QUOTE

"What moved—and, yes, surprised—me most was power of the *old* communion service."

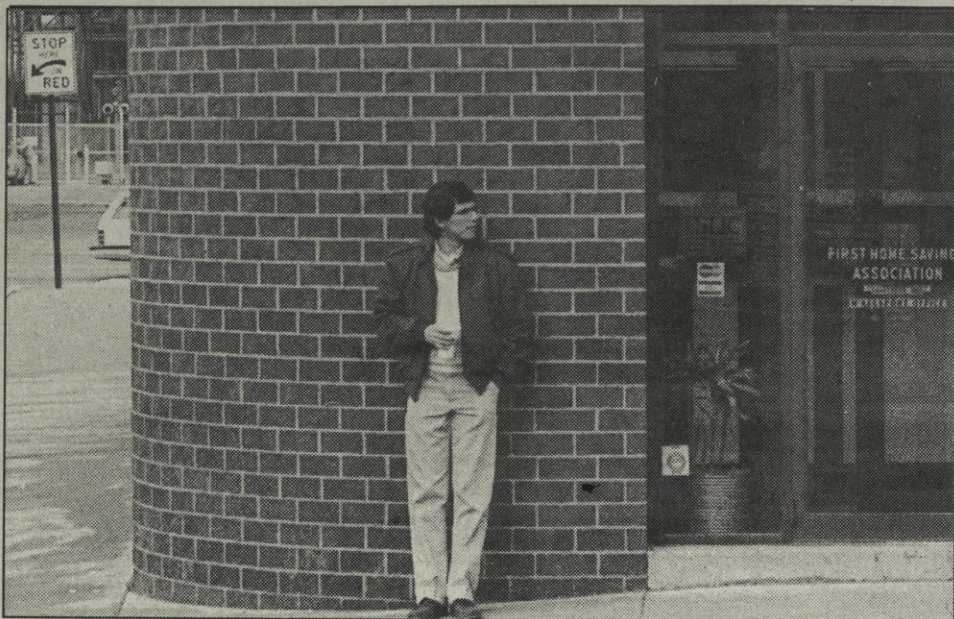
—Noreen Mooney, p. 11

"We need to step back and make a radical reappraisal of theological education and what it has to do with ministry."

—Craig Anderson, p. 5

"If I die, I don't want to be forgotten."

—Bill, p. 15



Vicar Kevin Higgins of the Redeemer Fellowship conducts much of his ministry on the streets of McKeesport

New congregations sprout and grow around Pittsburgh

by Rodgers T. Wood

In the Diocese of Pittsburgh, quietly, without a great deal of theory but with a lot of hard work, mainly at the parochial level, something is being done to reverse the slide in membership the church has experienced over the last few years.

Parishes from across the theological spectrum are planting new congregations in a variety of settings.

McKeesport, in the Monongahela Valley, was hit hard by the collapse of the steel industry. Many unemployed people no longer appear in the statistics because they have exhausted their entitlements and unemployment agencies no longer have a record of them.

In 1987 Kevin Higgins, assistant rector at St. Stephen's in McKeesport, invited people he found hanging out at a fast-food restaurant to begin a Bible study. "Most of them were from the margins of society, some retarded and involved with out-patient mental clinics," Higgins says.

The group quickly tripled, outgrew the room in a local housing development where the Bible study began and started worship services in the basement of St. Stephen's. Some 45-50 persons now regularly meet on Sundays.

Earlier this year a spin-off group began in nearby Duquesne, Pa. "Both groups go by the name of Church of the Redeemer, and the leadership flows back and forth between the two groups," says Higgins. The Duquesne group numbers 25-30.

Joseph Vitunic was a student at Trinity Episcopal School for Ministry in Ambridge, Pa., in 1984. "We became aware that eight out of 10 children in my daughter's second grade class had no fathers at home and were suffering as a result," he says. Vitunic began a ministry with children after school and in the summer.

"People started asking, 'Where's your church?' We hadn't planned to start a church, but we saw that the

needs went far beyond the children. The town's major employer, American Bridge, had laid off thousands of workers. Alcoholism was pervasive.

"We began worshiping in our living room with 10 or 12 people. Then we moved to the American Legion hall, and now we meet in the seminary chapel with 70 or 80 people on a Sunday. We're called the Church of the Savior, and while we now have some professional people as members, we still see our particular calling as reaching out to those estranged from church and society.

"Pressing as the social needs are," Vitunic adds, "the primary need we see is spiritual. We try to make sure people know God loves them."

Aliquippa is another town devastated by the loss of industry. All Saints' Church worked with the poor and gained a Jubilee parish designation.

The parish had long been planning to relocate in the nearby community of Hopewell Township to gain what it lacked in downtown Aliquippa—parking space and room to expand. But leaving Aliquippa became unthinkable because of the community's critical need.

The problem was solved when a religious order, the Community of Celebration, relocated from Scotland to Aliquippa and its warden, Graham Pulkingham, became vicar of All Saints'. A new congregation, Prince of Peace, grew quickly in Hopewell Township and is now located in its own building.

In suburban Franklin Park a more traditional kind of church is emerging. St. Brendan's was launched as a parochial mission of Christ Church, North Hills. Vicar Patricia Carnahan began with a core of families from the parent congregation. The new congregation is housed in a Presbyterian church and has services on Saturday evenings. Numbers have steadily grown to nearly 100 today. The congregation has bought land and will

Please turn to page 32 (back page)

The Center for
Christian Spirituality
of
The General Theological
Seminary
offers

SUMMERS AT GENERAL

A program in
Spiritual Direction

June 3-22, 1990

For further information, write or
call the Center at 175 Ninth
Avenue, New York, NY 10011
(212) 675-1524

Create a "Family Prayer Center"

with a
Kneeling
Bench

Kneeling
benches are
widely used in
homes in Europe
and the United States. The "Family
Prayer Center" gives you a special
place to worship. CREATE A
"FAMILY PRAYER CENTER" IN YOUR
HOME! Write for literature today.



DEVOTIONS
Dept. 89EP • Box 627
CLOVER, S.C. 29710

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."

Choose from two styles:

- * cards carrying the greeting
- * cards with an imprint in
addition to the greeting:
"In lieu of a gift, a contribution
in your name has been made
to the Presiding Bishop's Fund
for World Relief."

Order cards now, using the coupon below.
Please indicate the number of cards you need in each style
in batches of 10 (total minimum order 20),
and enclose a contribution to the Presiding Bishop's Fund. Your use of
these cards will promote the work of the Fund in alleviating some of
the hurt of children, and in meeting some of their needs.

We regret that orders postmarked later than November 15
cannot be processed.

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

Please send me _____ cards and envelopes with the greeting only.

Please send me _____ cards and envelopes with the additional imprint.
Total minimum order: 20 cards

Name _____

Address _____

City _____ State _____ Zip _____

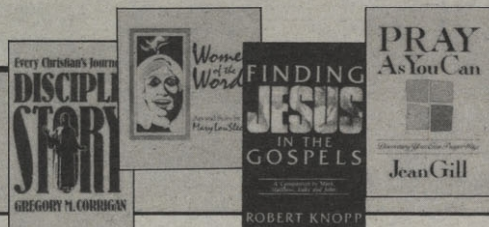
Please make check or money order payable to Presiding Bishop's Fund.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 Second Avenue, New York, NY 10017
The Most Rev. Edmond L. Browning, Presiding Bishop

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

FALL 1989



THE MARGINAL CATHOLIC by Rev. Joseph M. Champlin

Addresses such issues as how to respond to parents who seldom attend Mass, but who request the baptism of a child, or an inactive couple that seeks a church wedding. Proposes practical ways of handling such situations.

0-87793-406-1 July 160 pages, \$6.95

WOMEN OF THE WORD by Mary Lou Sleevi

Seldom are words, color and form matched so well. 16 compelling full-color portraits of women from the Old and New Testament with stories all telling of woman's place in God's plan for human creation.

0-87793-404-5 July 112 pages, \$12.95

THE GIFTS OF LAY MINISTRY by Barbara Dent

Responding to prospects of more and more acute clergy shortages, offers a variety of suggestions for ministries that will enable lay people to use their many gifts and talents for the service of God and one another.

0-87793-407-X July 96 pages, \$4.95

FINDING JESUS IN THE GOSPELS by Robert Knopp

A friendly companion to the gospels that fills the gap between the formidable scripture commentaries and the superficial "how-to" books. A clear, readable guide to the good news.

0-87793-405-3 August 328 pages, \$9.95

PRAY AS YOU CAN by Jean Gill

Encourages readers to expand their notions of prayer and to seek and explore new prayer ways, to free their imaginations and trust their inner selves to seek God in creative and vibrant ways.

0-87793-402-9 August 104 pages, \$4.95

DISCIPLE STORY by Gregory M. Corrigan

The somewhat rarefied subject of discipleship made real, recognizable and understandable. A book about our spiritual journey and our personal encounters with the Lord of the journey — and other disciples along the way.

0-87793-408-8 August 144 pages, \$5.95

TEN (FUN) THINGS TO DO BEFORE YOU DIE

by Karol Jackowski

A unique blend of humor and insight. Writing in a delightfully witty yet reflective manner, the author offers advice about serious challenges and everlasting worth. Her recipe is for nothing less than a happy and integrated life.

0-87793-409-6 October 112 pages, \$5.95

THE IMITATION OF CHRIST: Thomas à Kempis

William C. Creasy

More than just another new translation of a timeless work, this re-creation of a 560-year-old classic infuses it with life and meaning for contemporary readers and offers new insight and deeper understanding with each reading.

0-87793-411-8 October 160 pages, \$6.95

Available from your local bookstore, or

AVE MARIA PRESS NOTRE DAME, INDIANA 46556

You're Invited

to hold your next conference, retreat, or meeting at ROSLYN, the perfect place for people and their ministry to GROW.

Here in the heart of Virginia, you'll find comfortable lodging, tasty meals, and modern educational facilities. All that in the beauty of a 160-acre James River estate, complete with huge oak trees and deer.

We're the Virginia Diocesan Center. Our ministry is to help the Church prepare for more effective ministry. So call us to discuss your own plans and dates. We have the ideal setting and you'll be surprised by our affordable rates for Church groups.

The Roslyn Conference Center

8727 River Road
Richmond, VA 23229
Phone: (804) 288-6045

Contact: Louise Bridgman
Conference Coordinator
Overnight Capacity: 100
Conference Rooms: 10
(groups of 12 to 125 persons)
Dining for 125
Airport: Richmond, VA.
(30 minutes by Groome Limousine)



Olympia's Bishop Robert H. Cochrane, right, is senior bishop of Province VIII. With him at the Province VIII meeting are Olympia's Bishop Coadjutor Vincent W. Warner, Jr., and Province VIII Episcopal Church Women President Dot Gailey.

Province VIII synod

Farewell to the Philippines, debate over episcopal visitors

by Sarah T. Moore

"Potlatch, a Gathering of the Clan" brought record numbers of Episcopalians to Boise, Idaho, August 29-September 1 to study the Bible, share stories of faith, pass an annual budget and discuss matters of concern to members at the 61st synod of Province VIII.

Marion Cedarblade of San Francisco, the first woman and first lay president of the province, chaired the four-day meeting in which the 18 western dioceses of the United States bid farewell to five dioceses of the Philippines who will form an autonomous church next year.

"This is the largest gathering we've ever had," said Clarence Stacy, synod secretary. He reported 143 delegates seated and a total of 406 persons for both the synod and the annual meeting of the Episcopal Church Women, held simultaneously.

The closing eucharist was a salute to the Philippines after many years under the jurisdiction of the Episcopal Church of the United States. Filipino delegates led the procession clanging metal *gangsa*s. Bishop Manuel C. Lumpias of the Central Philippines preached, asking the province for "fellowship, sympathy, understanding, tolerance and time enough to fashion our own story of history."

The synod offering was given to help defray costs for setting up the new Philippine church.

Although taking a small portion of the four-day agenda, three resolutions presented from the Diocese of California generated the most conversation and emotion.

Victor Wei presented a resolution citing "no need for episcopal visitors anywhere in the province" which was subsequently withdrawn on the stipulation that the matter be debated on the floor.

Dr. Alda Marsh Morgan opened the 5 p.m. discussion with background presentation. She was followed by 13 speakers who touched on ministry of all persons, ordination of women, theological and justice concerns, catholic order and Lambeth Conference.

"I have fear and trepidation... of crossing lines over to another diocese without invitation or acquiescence of the second," said Bishop William Swing of California, referring to a bishop performing sacraments in one diocese without diocesan permission. "If that happens, there will be a nuclear explosion. I want to make our province a nuclear-free zone."

Bishop David Schofield of San Joaquin, a member of the Evangelical and Catholic Mission, said everyone at the Fort Worth synod agreed that a bishop would not go to another diocese without an invitation. Otherwise "the worst-case scenario" would develop, and "traditionalists did not want that."

Bishop Shannon Mallory of El Camino Real said he voted for episcopal visitors in Detroit, but "I feel like we opened Pandora's box and think Fort Worth may realize that."

The Diocese of California's resolutions to reject discrimination against women and persons with homosexual orientation for employment in the Episcopal Church and in access to any order of its ordained ministry received considerable debate. Both resolutions passed, the one on homosexual persons with revised wording.

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

Church membership continues decline

Main-line churches in the United States continue to lose members, according to *The Yearbook of American and Canadian Churches 1989*.

Reports from 219 religious bodies show that 58.6 percent of Americans belong to one of their churches, synagogues or religious congregations. Among the churches showing membership losses was the Episcopal Church, down 1.69 percent to 2,462,300 members. The Christian Church (Disciples of Christ), the Presbyterian Church USA, the United Church of Christ, the United Methodist Church and the Lutheran churches also reported losses.

Are Episcopal seminaries getting the best students?

by Harry G. Toland

The Episcopal Church's Board for Theological Education (BTE) delivered a blunt message to last year's General Convention.

"The church in recent years," said the BTE, "has seemed to say, 'The harvest is little and the laborers are plenty—we don't need you for the ordained ministry; go start another profession and then see if you care to drop it and reconsider the ordained ministry when you are 35.'"

"The urgency of the times," the board added, "demands that the Episcopal Church actively raise up and recruit the best prospects for the leadership we need. We must be careful not to frustrate the work of the Holy Spirit by dissuading some good candidates, by failing to encourage some young people who might have needed nothing more than an invitation or by using a screening process that is unduly long and complex and counterproductive."

In recent years, the average age of students in Episcopal seminaries has hovered around 37, the result mostly of an influx of older, second-career students.

In July, *The New York Times* carried a page-one article reporting "signs that fewer gifted young people are joining the ranks of the clergy" and quoting religious leaders that the nation faces a "loss of moral leadership."

Leaders at seven of the 11 Episcopal seminaries surveyed by *The Episcopalian* agreed generally on the "young" assertion in that article but uniformly argued that their students were as gifted as ever or more so.

"My sense is not what *The Times* said," says Charles W. Taylor, acting academic dean at Church Divinity School of the Pacific in Berkeley, Calif. "We're getting incredibly talented people."

Preston T. Kelsey, BTE's executive director, however, was not so sure. "Are we getting our share of outstanding people who will be the leaders, the bishops?" he asks. "My gut feeling is the brightest go into investment banking or law."

And Bishop Craig B. Anderson of South Dakota, a BTE member, laments that the church is not attracting younger students and those newly out of college. "The question of selection is an outward and visible sign of the malaise of the church which mirrors society, the new conservatism and the privatization of religion," he says.

The influx of older seminary students means more married students. In the 1988 academic year, 59 percent of students in the 11 seminaries were married.

That, in turn, has made for higher student expenses and perhaps debt burden. In 1988, married students' expenses averaged \$19,971, or 76 percent higher than single students' expenses of \$11,296.

The question of student quality is twofold. First, what kind of applicants do bishops and their advising commissions on ministry send to seminaries? Second, how well do the seminaries prepare their students for

ordained ministry?

Most applicants "have been through a careful selection process at the diocesan level so we reject a relatively small number," says William P. Haugaard, associate dean for academic affairs at Seabury-Western Theological Seminary in Evanston, Ill., who reflects the view of a number of seminary leaders.

No data is available on the quality of seminarians, says BTE's Kelsey, save for the Graduate Record Exams seniors take. Variations in the results of the exams are statistically insignificant, he says.

Another question is what and how the seminaries teach. Anderson believes students cannot possibly ab-

sorb everything given to them in the three-year curriculum. And, further, students emerge unable to relate one discipline to another.

"We need to step back and make a radical reappraisal of theological education and what it has to do with ministry," he says. "The center is not holding."

Kelsey agrees. "Students get caught up in courses and don't relate one to the other. They become specialists, and they have an inability to be apologists for Christian faith."

Seminary deans, says James E. Annand of Berkeley Divinity School in New Haven, Conn., have discussed the idea of having subjects like evangelism and stewardship taught in dioceses during a priest's diaconal year. He opposes the notion of add-

ing a fourth year to seminary education, mostly because of increased cost.

Finally, are the seminaries producing enough—or too many—priests for the church? That seems to depend on where you look.

"The system is in balance," says Helen Havens, who chairs the BTE. The church has an oversupply of clergy in affluent urban areas and an undersupply in rural areas and inner cities, she says.

A priest supported by a small church on a low salary, who is trying to educate his or her children, has a hard time, she adds. One answer may be to raise up indigenous, canonically restricted clergy as dioceses such as Utah, Nevada and Alaska have done.

A SPECIAL MESSAGE TO CHURCH EMPLOYERS



Years of faithful service should lead to a meaningful retirement benefit — one that assures a degree of comfort when a lay employee retires. This is one reason why more and more Church employers are looking into the Episcopal Church Lay Employees' Retirement Plan as an easy and practical way to attract and, most important, retain good people.

Income Retirees Can Count On

The Easy Retirement Plan is a *defined benefit* pension plan. This means that well before your employees retire they can determine the lifetime benefits their pension plan will provide. Under the Plan, employees can begin collecting their pensions at the normal retirement age of 65 — even as early as 55. Or they can opt for late retirement at some age after 65. There are also benefits in the event an employee becomes disabled.

A Good Deal for Employers, Too

With The Easy Retirement Plan, employers don't have to worry about the investment risks and administrative costs involved in managing a pension program. The employer makes a quarterly contribution. We take care of all the details.

For Further Information

For the specifics about this easy and economical retirement plan, call James T. Brown, Manager, Lay Employee Pensions, Church Life. You can reach Jim toll-free at 800-223-6602; in New York City, 212-661-6700. Or write him at Church Life Insurance Corporation, 800 Second Avenue, New York, NY 10017.



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

Spiritual renewal drives outreach at inner-city church in Cincinnati

by Betsy Rogers

For many who know of it, Cincinnati's Church of the Advent serves as a kind of sacrament—an outward and visible sign of inward and spiritual grace.

Only grace and the power of God can explain how a relatively small, inner-city church, located in a ghetto neighborhood and beset with all the problems ghetto demographics imply, can accomplish what Advent's congregation accomplishes.

Consider the ministries of this parish of 200 in a predominantly black neighborhood of the city's Walnut Hills section:

- The Open Door, a community service program with an annual budget of \$170,000, helps the area's poor and mentally ill deal with hunger, housing and medical care.

- The Walnut Hills Redevelopment Foundation provides attractive new housing for families with incomes of \$18,000 to \$22,000.

- The Advent Housing Corpora-

tion provides apartments for the poor and elderly.

- Teams of callers visit newcomers to the church, four younger men preach in the streets and Open Door volunteers share the gospel as part of their work.

- And, lately, the House of Your Servant, a group home, provides "discipling in the Way," education in Christian living for some of their street-people neighbors.

The parish's 1989 budget allocates 47 percent of expenditures to work outside the parish, including the diocesan assessment and an additional voluntary pledge. Money never seems to be a problem for this hardy group of Episcopalians who advertise themselves in the Cincinnati papers as a "charismatic, socially concerned congregation."

Says Murray Hastings, rector: "We pray in the money and the gifts of ministry that we need."

Certainly money wasn't a problem when the parish started to renovate its 125-year-old limestone church.

The entire building and the adjacent parish hall were refurbished and refurnished at a cost of \$300,000—all without a capital funds drive.

"God has so blessed us," Hastings observes. "Our endowment is up to \$1.5 million. All the income from that goes to outreach, including \$100,000 to the Open Door and another \$30,000 to other ministries."

Up to a point, Church of the Advent's history parallels the history of many inner-city congregations. Hastings went there as rector in 1960 after five years at another Cincinnati parish. Filled with 1960's-style zeal for social ministries, he tackled Advent's problems head-on.

Though the church and the neighborhood had fallen on hard times and the surrounding population was a volatile mixture of blacks and Appalachian whites, Hastings was confident. His attitude, he says, was "Send me in, coach; I can do it."

Years of frustration and discouragement later, as he turned more and more to prayer for guidance and help, he says God brought him to understand that spiritual renewal and community outreach go hand in hand. It was then that the parish began its involvement in the renewal movement, which has grown and expanded through the years.

Spiritual growth in the parish has included Faith Alive weekends, prayer groups, retreats, conferences, preaching missions, healing ministries, home church groups and evangelism training.

Parishioners live out their commitment to the spiritual life in worship, which is "very free and open, with tremendous music," according to Hastings; in Christian education, in which the Bible is at the center of all they study and provides the basis for all they do; in small group ministry which incorporates parishioners and Open Door clients alike; and in parish life, including monthly dinners and a variety of outings to which neighborhood people are always invited.



Client at Advent's Open Door

But their community ministries are where Church of the Advent's parishioners show most clearly the reality and power of a living relationship with Jesus Christ.

The parish recognized early the importance of advocacy on behalf of its neighbors and of working with other agencies to "build a better serving network in the city" to benefit the disadvantaged. Parishioners also realized the importance of continuing to press governmental agencies for change.

They became involved in community programs—housing, a baby clinic, an ob-gyn clinic, mental health clinics, joint efforts with businessmen to revitalize the neighborhood and, at length, the Open Door.

This remarkable program began 15 years ago with a budget of \$25 per month and two women who served coffee and cookies to neighborhood people who came in looking for help.

As the program continued, Hastings and the volunteers realized that local residents needed advocates, people to help them with red tape in dealing with the courts and public and private agencies.

In the last five years the work has changed as the parish has discovered that the chief problem in the neighborhood is mental illness. Many of the clients have dropped out of mental institutions and are unable to cope with daily life.

The Open Door now operates on a \$170,000 annual budget. Its staff includes Angelo Puopolo, Open Door

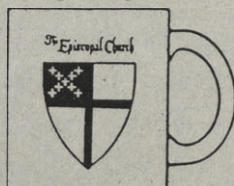
Continued on next page



Volunteer and client at Church of the Advent's Open Door

HIGH TEA

11 oz. White Ceramic Mug with
3 color Episcopal Shield



send **6.95** to: (includes shipping)

Shield Products

350 Burnside Rd.

Monticello, IL 61856

Also Available: 50/50 heavy-weight white tees and white crew sweatshirts with 3 color shield crest design.

(Only available in S - XL) Send **9.95** for each tee and **16.95** for each sweatshirt

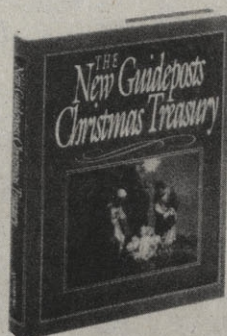
(Prices include shipping)

allow 4 weeks for delivery • custom orders available

Remember This Christmas With Something Special

THE NEW GUIDEPOSTS CHRISTMAS TREASURY

A collection of 12 stories for Christmas enjoyment all year long. Contributors include Charles Dickens, Helen Steiner Rice, Martin Luther, Mary Blair Immel, and others. With popular *Guideposts* authors, you'll encounter the miracles that are part of the Christmas season and rekindle the warmth of love with the true meaning of Christ's birth. 224 pages. 7 1/2 x 9 1/4". Hardbound. ISBN 0-8066-2416-7 Code 09-2416 \$14.95



CHRISTMAS

The Annual of Christmas

Literature and Art, Volume 59

Readers are taken south of the border for a fascinating look at the rich and varied traditions of our South American neighbors. Also included are 5 Spanish Christmas carols, the story of Jesus' birth, and much more. 64 pg. 10 3/4 x 13 1/4"

Gift paper edition in envelope

ISBN 0-8066-8974-9

Code 17-0138 \$8.95

Deluxe cloth edition ISBN 0-8066-8975-7

Code 17-0139 \$17.95

Augsburg Fortress

ATLANTA, GA • AUSTIN, TX • CHICAGO-NILES, IL • COLUMBUS, OH • HARRISBURG, PA • HICKSVILLE, L.I., NY
• LOS ANGELES, CA • MINNEAPOLIS, MN • MOUNTLAKE TERRACE (SEATTLE), WA • OMAHA, NE
• PHILADELPHIA, PA • In Puerto Rico—LA REFORMA

Cincinnati

Continued from previous page
director and assistant at Advent, seven paid staff members and 70 volunteers, 45 of them members of the parish.

A number of them function as caseworkers: They find out what their clients' problems are and help them deal with them. They work with agencies; they deal with landlords and the courts; they help clients with their finances.

Most of all, the Open Door provides food, prayer, Bible study, fel-

lowship and emotional support for many who have nowhere else to turn. Nor do the volunteers hesitate to share the gospel with the clients. "We're insistent about that," Hastings says. "The volunteers are trained in evangelism. And we find that it is no problem to talk with our clients about the Lord."

Parish volunteers are warmly enthusiastic about the work. Some of them, like Linda, came to the program as clients and stayed to work. Linda arrived at Advent after wandering through the city on a rainy day. She was deeply depressed. After a long talk she committed her life

to Christ and now volunteers full time as a secretary for the Open Door and for Advent.

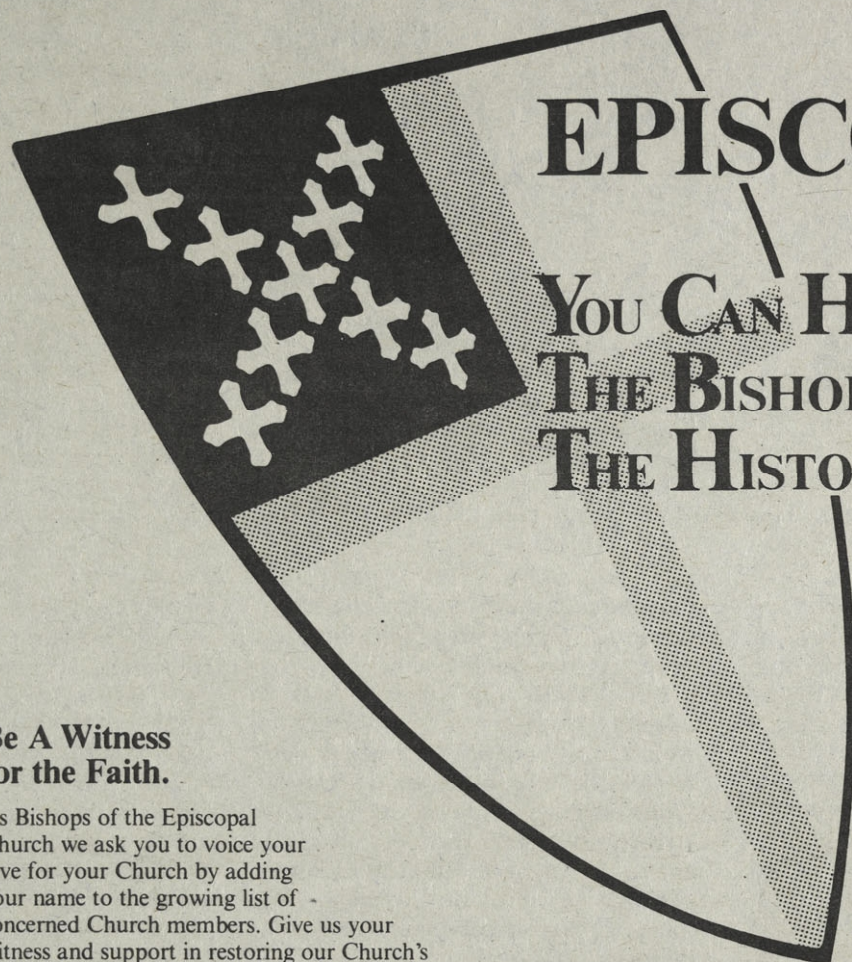
"Advent and the Open Door are a place of caring and loving people who can help," Linda says. "Advent helped me when I had problems and needed someone to talk to. They helped me, and now I work with them."

Donna, a diagnosed manic depressive, also sought help at the Open Door. Prayer and counseling gave her hope. "Now I have been blessed with hope," she says, "and am ever grateful." The Open Door is grateful for her as well: She has taken respon-

sibility for the clothing ministry and is, according to Hastings, "a blessing to us all."

Advent's parishioners believe that the effectiveness of what they do is bound up with their commitment to walk with Christ and share the gospel. "There are perfectly valid ministries performed with care and compassion" apart from the gospel, Hastings readily acknowledges. "But if we as Christians are not sharing the gospel, then we're missing our unique call."

Betsy Rogers is editor of *The Springfield Current*.



EPISCOPALIANS!

YOU CAN HELP
THE BISHOPS PROCLAIM
THE HISTORIC FAITH!

Be A Witness for the Faith.

As Bishops of the Episcopal Church we ask you to voice your love for your Church by adding your name to the growing list of concerned Church members. Give us your witness and support in restoring our Church's Scriptural Authority and Tradition.

The difficult road of Witness

We realize that what we ask is not an easy thing to do. Those who raise their hands will do so against the wishes of many church leaders unwilling to compromise, unable to admit the possibility of human error. In just the past few years, the Episcopal Church has lost over 1.5 million members. Many of those who dropped off the rolls were disaffected by the rapid, radical changes undermining the Biblical foundation of our Church. But thousands of concerned Episcopalians believe it is better to stand up for the Church we love, and for historic, Scriptural Faith we have received.

Stand up and be counted

We ask only for your commitment... your name to be recorded on the roll with thousands, who like you, share a Common Faith and purpose.

Stand with the Bishops, call or write today!

Clarence C. Pope, Jr.-Fort Worth, William C. Wantland-Eau Claire, William L. Stevens-Fond du Lac, David M. Schofield-San Joaquin, Edward H. MacBurney-Quincy, David S. Ball-Albany, A. Donald Davies, William C.R. Sheridan, Victor M. Rivera, Charles-T. Gaskell, Charles F. Boynton, G. Paul Reeves, Brother John-Charles, Stanley H. Atkins, Clarence R. Haden, Hal R. Gross, Allen W. Brown, William H. Brady, John S. Higgins, Albert A. Chambers, Robert H. Mize, Edward C. Turner, Joseph Harte, James L. Duncan, Donald J. Parsons,

The ESA Speaks

The Evangelical and Catholic Mission synodical meeting of orthodox Episcopalians was an historic event! The Episcopal Synod of America, a Church within the Episcopal Church, was constituted in Fort Worth in June, 1989.

The Episcopal Synod of America is an association of dioceses, parishes, institutions, societies of laity and clergy of the Episcopal Church who embrace the Gospel of Jesus Christ, uphold the Evangelical Faith and Catholic Order of the historic Church, and are called to proclaim and propagate this Faith and Order, laboring with zeal for the reform and renewal of the Church.

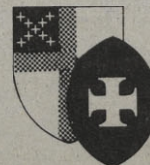
As a result of deliberations, the synod adopted and declared that...

- We accept the Holy Scripture as containing all things necessary to salvation and as being the rule and ultimate standard of Faith.
- We accept the Apostles' Creed as the Baptismal symbol and the Nicene Creed as the sufficient standard of the Christian Faith.
- We accept the two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
- We accept the historic Episcopate and our obligation to continue it as the means of handing on the full Faith and Order of the Apostolic Faith.
- We declare our determination to maintain and propagate this Faith and Practice according to the patterns of teaching, worship, Church Order, spiritual and moral life developed by historic Anglicanism, especially in the Books of Common Prayer.

In addition, we also passed Resolution G which calls us to work for unity with all Christians according to the terms spelled out in the Chicago-Lambeth Quadrilateral of 1888.

STAND WITH THESE BISHOPS CALL THIS TOLL FREE NUMBER 1-800-225-3661

Episcopal Synod of America
6300 Ridglea Place, Suite 910
Fort Worth, Texas 76116



Yes, I want to add my name and names of family members

(Please note: Mr., Mrs., Ms., Miss)

Address

Zip

Phone Number ()

Parish/City

Diocese

Early opponents now work for homeless drop-in center

by David L. James

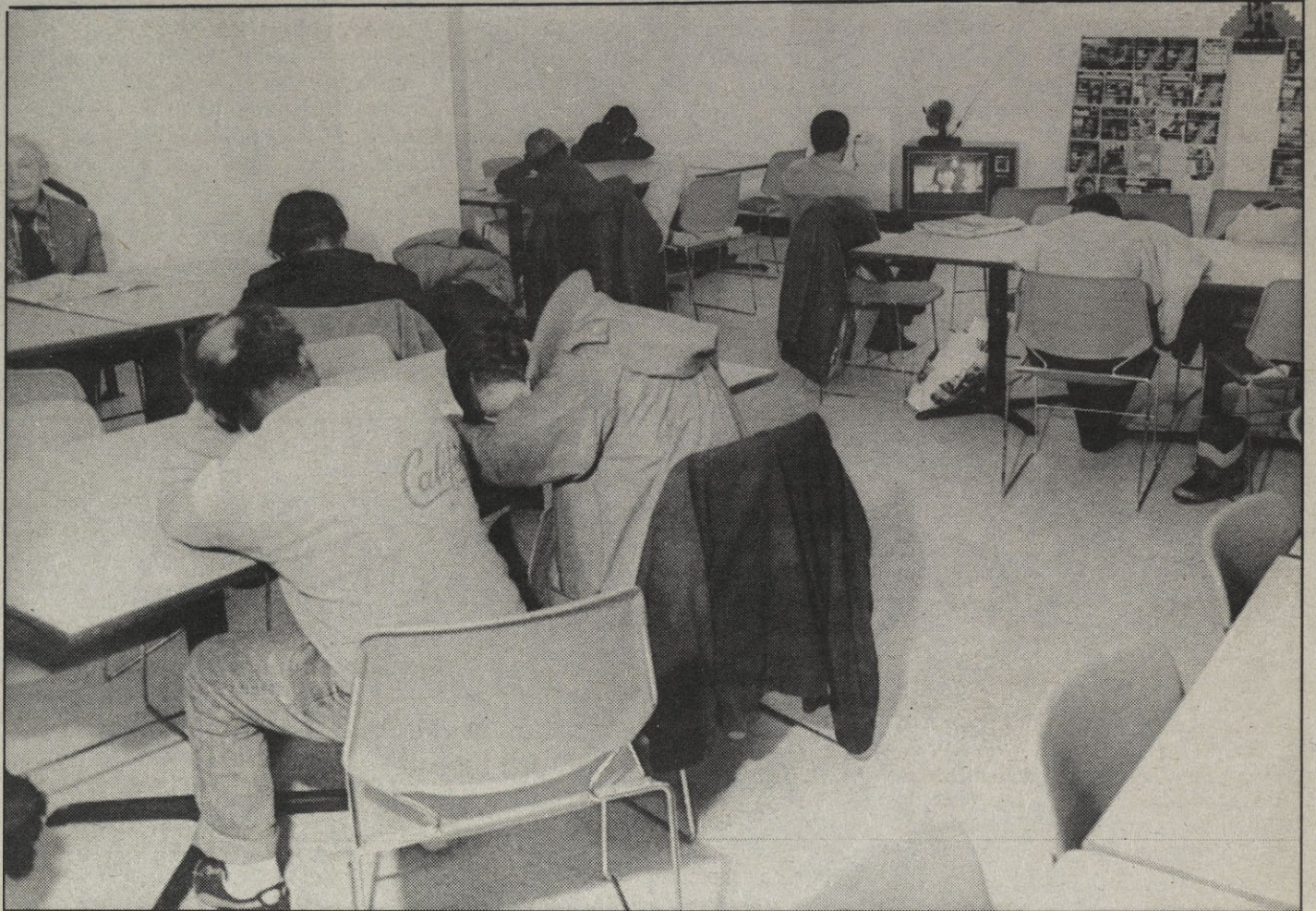
The Zagat gourmet restaurant guide to New York says that the 150-year-old Delmonico's is "one of Wall Street's oldest and best dining traditions." The restaurant was also the site of strategy meetings held by opponents of Trinity Parish's drop-in shelter for the homeless—the John Heuss House.

Today some of those same opponents who went to court to stop the shelter and prevented its opening for three months are some of its strongest supporters. John Huber, owner of Delmonico's, located two doors from the shelter, donates food to the center and with other former opponents sits on the Heuss House advisory board.

"We had this vision of people lined up outside or camping on the sidewalks, causing a general nuisance," Huber explains.

Another early opponent, Art Piccolo, president of the Bowling Green Association, a downtown business group, said the business community was unaware how many homeless people were in the area and feared a drop-in center would attract street people to the neighborhood from other parts of the city.

F. M. Kearney



Homeless New Yorkers relax at John Heuss House.

The dramatic change came because Winfield Peacock, Presbyterian minister and program director of the shelter, is as concerned about the needs of the neighborhood as he is about the needs of the shelter's clients.

Peacock, who formerly ran the First Moravian Church Community Coffee Pot, one of New York's first drop-in centers, has extensive experience in working with community, business and city leaders. As he

helped the lower Manhattan community see its homeless inhabitants, he also helped them see that meeting the needs of the homeless was meeting the needs of the neighborhood.

But the change from opposition to support is more than enlightened self-interest, says Jennifer Barrows, social services supervisor for the shelter. "Attitudes have been changed and hearts softened as people see that we're here to help the whole neighborhood."

As the community has become involved with the center and seen that it does not warehouse people for the city, but offers a wide-ranging ministry aimed at nurturing the neighborhood's most fragile residents, former opponents are now searching for ways to support the shelter.

The drop-in center has no beds. It is not a residential facility and thus does not attract homeless people from other parts of the city. Rather, it's a clean, well-lighted place where the neediest and most vulnerable of

the homeless can have meals, showers and clean clothing 24 hours a day, seven days a week.

But that is only the first level of ministry of Heuss House. The center's 21 full-time staff members work hard at developing ongoing relationships on a day-to-day basis with their clientele to assist them in obtaining health, social security and Medicaid benefits and provide mental health, job and housing counseling as well as spiritual guidance.

In an unusual coalition between church and state, John Heuss House, named after Trinity Parish's 13th rector, is sponsored by Trinity Parish but primarily funded by the city's department of Human Services Administration. Volunteers come from local churches and synagogues to work in the facility owned by the City of New York and renovated by the Port Authority of New York and New Jersey.

Port Authority representative and Episcopal Church vestry member

Debbie Finn says, "It's really exciting to see this kind of cooperation between the secular and sacred. It reminds us we're all in this together."

According to many who have been homeless for years, this center is different from other city shelters because of its cleanliness, safety and caring.

"Walking through a shelter is like walking through a war zone," says shelter veteran Malcolm Williams. "You have to sleep on your shoes. At this place you can leave your bag down and nobody will take it."

As shelters go, John Heuss House is unique because of its model for ministry. "We don't use a social work model," Peacock says. "Our model is the cross. These are not cases to be monitored and problems to be solved, but are children of God, made in his image to be nurtured and loved."

Priest and free-lance writer David James is a frequent contributor to *The Episcopalian*.

BED & BREAKFAST

at Clouds Rise Farm overlooking Lost Cove in Sewanee, TN. Gourmet fare, Continental croquet, informal skeet shooting, stables & kennels. \$60 per nite double. Nancy Boykin, 615-598-0993.

STATIONERY

ESPECIALLY FOR CHURCHES Custom letterhead, business cards, memos, Exec. stationery. Your choice of low cost Bond or Textured Stocks. Sale Prices! Fast UPS delivery anywhere. Send for layout ideas, prices, samples, and FREE "How To Design Your Business Card"

Parish Office Box 651 Mattoon, IL 61938



ENGLISH PARISH HOLIDAYS

... an idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:
PARISH HOLIDAYS
North American Office
106 S. Fraley Street, Kane, PA 16735
814/837-9178

"BURIAL in THE CHURCH not from THE CHURCH"

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

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

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

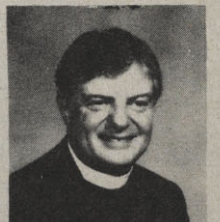
Joseph DiRaddo

The Reverend Joseph DiRaddo, Rector



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

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



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

ARMENTO
Liturgical
Arts

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

Write or FAX for FREE Kit of Information

CALENDAR

October 3-5
RACA Retreat, Francisco Grande Resort and Golf Club, Casa Grande, Ariz. Recovering Alcoholic Clergy Association retreat for western states. Contact: David Bailey, St. Stephen's Church, 2310 N. 56th, Phoenix, Ariz. 85008.

October 6-9
Anglican-Roman Catholic Consultation, Duncan Conference Center, Delray Beach, Fla.

October 8
U.T.O. Sunday. 100th Anniversary of the United Thank Offering. Special service at Washington Cathedral, Mount St. Alban, Washington, D.C. 20007.

October 8-11
Conference for Resource Librarians and Archivists, Hendersonville, N.C. Contact: Kanuga Reservations, Drawer 250, Hendersonville, N.C. 28793.

October 15
200th Anniversary of *The Book of Common Prayer*, Washington Cathedral (see address above).

October 16-19
Stewardship Clergy Practicum, Duncan Conference Center, Delray Beach, Fla. Contact: Ronald Reed, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

October 18
St. Luke the Evangelist

October 18-20
200th Anniversary of the Constitution of the Episcopal Church, Christ Church, Philadelphia, Pa. Speakers include Archbishop of Canterbury Robert Runcie. Contact: Conference, Christ Church, 2nd above Market St., Philadelphia, Pa. 19106.

October 20-21
Working Class Ministry Conference, St. Mark's Church, Plainfield, Ind. Sponsored by Appalachian People's Service Organization and Working Class Ministry Steering Committee. Contact: Sandra Elledge, Box 1007, Blacksburg, Va. 24063.

October 20-22
Fall Retreat, Peekskill, N.Y. Mother Mary Jean, CSM, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

October 20-22
Room to Grow: Nurturing God's Family, Aliquippa, Pa. Conference on Christian nurture. Contact: Conference Administrator, Celebration Conferences, Box 309, Aliquippa, Pa. 15001.

October 23
St. James of Jerusalem

October 23-27
Conference on Black Theology and the Black Church, Auburn Theological Seminary, New York, N.Y. General Theological Seminary, co-sponsor. Contact: Auburn Theological Seminary, 3041 Broadway, New York, N.Y. 10027.

October 26-28
Our Church Has AIDS National Conference, Christ Church and Hyatt Regency, Cincinnati, Ohio. Contact: Sue Scott, Box 550275, Dallas, Texas 75355.

October 27-29
Prayer and Christian Formation, Aliquippa, Pa. Conference on development of individual prayer life. Contact: Conference Administrator, Celebration Conferences (see address above).

October 28
St. Simon and St. Jude, Apostles

November 1
All Saints

November 2-5
Episcopal Society for Ministry on Aging fall meetings, University of San Francisco, San Francisco, Calif. Contact: ESMA, Sayre Hall, 317 Wyandotte St., Bethlehem, Pa. 18015.

November 2-6
Executive Council meeting, New York, N.Y.

November 5
International Bible Sunday. Contact: Inter-

national Bible Society, Box 62970, Colorado Springs, Colo. 80962.

November 10-12
Renewal Weekend, Peekskill, N.Y. Jeffrey T. Simmons, conductor. Contact: St. Mary's Convent (see address above).

November 10-12
Episcopal Peace Fellowship's 50th Anniversary

November 11-19
Anglican Consultative Council, Duncan Conference Center, Delray Beach, Fla. Contact: Judith Gillespie, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017

November 23
Thanksgiving Day

November 28-30
Vergers Guild Conference, St. George's Church, Nashville, Tenn. Contact: William Gleason, St. George's Church, 4715 Harding Rd., Nashville, Tenn. 37205.

November 30
St. Andrew the Apostle

Finances overshadow social concerns at Lutheran gathering

Evangelical Lutheran Church of America delegates, meeting in Chicago for the first time, confronting the reality of lower-than-expected congregational giving, were forced to come out with a lean 1990 budget.

The 5.2 million member church, representing the 1987 merger of three denominations, ran a deficit of \$15.8 million last year.

The some 1,000 delegates approved a \$102 million budget for 1990, with actual spending to be kept to about \$90 million, church officials said. Reduced programs and staff layoffs are expected.

As a partial response to the budget crisis, the convention approved "Mission90," a churchwide program of Bible reading, evangelism and tithing among at least a million members.

In other moves, delegates voted overwhelmingly on membership in the World Council of Churches (WCC) and the National Council of Churches (NCC). The former Lutheran Church in America (LCA) had been a member of the NCC; the American Lutheran Church (ALC) and the LCA were members of the WCC.

In a seeming retreat from statements on abortion approved by the ALC and the LCA, the delegates amended a previously approved statement on bio-medical/reproductive questions so that it makes no mention of abortion.

Human rights and civil liberties here and all over the world are threatened because we do not appreciate their source — **The Great Law Codes of The Old Testament**, which also give us the base of our unique Judeo-Anglo-American Common Law system.

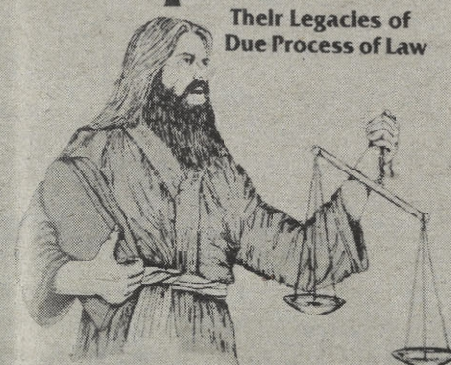
Using safe historical sources, this distinguished legal scholar shows our 1900-year misinterpretations of the **Gospel** accounts of Jesus' legal trials, and then points out their affirmative message.

When Jesus said, "...til heaven and earth shall pass away, not one jot or tittle shall be lost from the Law. (Matt. 5:18)," He honored God's Law of "Due Process" which permitted His two acquittals in the Jewish Courts for

- (1) Sabbath-Breaking, and
- (2) False Prophecy.

Jesus' Two Sanhedrin Acquittals

Their Legacies of Due Process of Law



Marshall Houts J.D.

Hard cover
414 pages

At the peril of all humanity, we continue to ignore His key command to, "Go ye into all the world and preach..." His "Due Process" message.

Sold only by mail order.
Not available in book stores.
Order Now!

TABLE OF CONTENTS	
PROLOGUE: FORMAT AND APPROACH	1
PART 1 THE JEWISH TEMPLE-STATE	11
1 Yom Kippur: Day of Atonement	13
2 The Temple: Bureaucracy's Power Seat	25
3 The Temple and the Temple Mount	35
4 The Committee of Ten	39
PART 2 THE SYNAGOGUE PREACHERS	45
5 The Synagogue at Capernaum	47
6 The Synagogue at Nazareth	53
7 Jesus' Fellow-Galileans: "The People of the Land"	61
8 The Nazareth Threat	69
PART 3 THE SOPHISTICATED JEWISH LEGAL SYSTEM: THE TRIAL FOR SABBATH-BREAKING	75
9 The First Jewish Trial	77
10 The Small Sanhedrin of the Temple Mount	83
11 Direct Examination: The Healing Act	91
12 Cross-Examination: The Warning	97
13 Cross-Examination: Sabbath-Breaking	107
PART 4 THE TRIAL FOR FALSE PROPHECY: WHAT DID JESUS REALLY PREACH?	119
14 The Great Sanhedrin in the Hall of the Hewn Stone	121
15 The Charge: False Prophecy	129
16 "The Kingdom of God"	137
17 "Hear, O Israel: The Lord Our God"	145
18 "The Son of God"	151
19 "My Father, Who Is In Heaven"	157
20 "Therefore, Choose Life"	159
21 "There is More Joy in Heaven Over One Sinner"	163
22 "Thou Art a God Ready to Forgive"	165
23 "Do This, and You Will Live..."	169
PART 5 IN THE HOUSES OF THE HIGH PRIESTS	185
24 Third Arrest: Gethsemane	187
25 "Are You The Christ?"	197
26 "The Son of Man"	205
PART 6 THE ROMAN PRESENCE IN JUDEA	211
27 Herod: "Forced Jew" - "Half Jew"	213
28 Pontius Pilate	215
PART 7 THE IMPERIAL ROMAN LEGAL SYSTEM	231
29 The Judgment Seat	239
30 The Accusers	241
31 The Search for a Charge	245
32 Pilate's Choices	249
33 The Imperium	253
34 The Herod and Barabbas Pericopes	257
35 Sentence: Golgotha!	261
PART 8 JESUS' MISSED "DUE PROCESS" MESSAGE	267
36 "Not One Jot or One Tittle Shall be Lost From the Law"	277
APPENDICES	279
1 Gospel Reports of the Arrest, Trials & Death of Jesus	283
2 The Gospels	283
3 The Talmud	319
4 Jewish Court Organization at the Time of Jesus' Trials	329
AUTHORITIES CITED	331
CITATIONS	341
INDEX	399

Please send me _____ copies of "Jesus' Two Sanhedrin Acquittals." Enclosed is my check or money order for \$ _____ (\$19.95 each; CA residents add 6% sales tax).

Name _____
Address _____
City _____ State _____ Zip _____

send payment to:

Swallows Book Publishers • 31878 Del Obispo, Suite 608 • San Juan Capistrano, CA 92675



Thanksgiving

at

Kanuga

November 21-26

Make your reservations now.

Kanuga

AN EPISCOPAL CENTER
POSTAL DRAWER 250
HENDERSONVILLE, N.C. 28793
704/692-9136



CANTERBURY
SUMMER
SCHOOL
• Ecumenical
• International

July 12-24, 1990

Canterbury, England

Theme: "Christianity and World Faiths"

Housed in modern Christ Church College in the Cathedral's shadow, inspiring lectures by world leaders. Reduced-rate travel to/from England and Europe.

Accommodations for 200 international participants. A great experience on an historic site!

OPTIONAL TOURS: HOLY LAND
CATHEDRAL CITIES

CANTESS REPRESENTATIVE

106 South Farley St. Phone 814/837-9178 Kane, PA 16735

Position Available
Diocese of Hong Kong and Macau
Director of Christian
Counselling Service

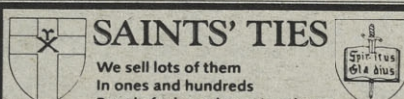
The Counselling Service is part of the pastoral ministry of the Cathedral to the community in Hong Kong. Established in 1977, it ministers in-depth to people with spiritual, emotional, relational or behavioural problems.

The Director will:

- Head a team of trained, volunteer counsellors.
- Continue to evolve and evaluate training and supervisory programmes.
- Engage in personal and relational counselling.
- Develop group work in self-awareness and personal growth.
- Share as part of the team in the parochial ministry of the Cathedral.

The person selected will be in Anglican/Episcopalian orders; have proven experience in counselling, group work and training and be committed to personal growth. Contract includes: four year initial appointment; home leave with air fares every two years; apartment accommodation provided; health and educational package. Applicants should include, detailed C.V. and names of 3 referees one of whom should be applicant's current trainer/supervisor.

To: The Dean, St. John's Cathedral,
Garden Road, Hong Kong



SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!
In stock (Navy) Sts. Andrew, George, James, John, Luke, Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity & NEW EPISCOPAL TIE - See how little they cost:
1-3 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11 Incl. mail.
Write for larger quantity discounts.

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

Please note our NEW ADDRESS:

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

WORLD

Chinese church seeks low profile after crackdown

by Cynthia K. McLean

Last spring Christians marched in Beijing and Shanghai, carrying crosses and banners with biblical prophecies written on them. In Nanjing more than 90 percent of the students at Jinling Theological Seminary joined demonstrators with signs identifying their institution and faith commitment. Marching and singing, they also provided food and water to their fellow students, serving tea with salt, glucose and certain Chinese herbs out of the back of an Amity Foundation van.

Anglican Bishop K. H. Ting issued a statement of support for the hunger strikers, praising their patriotism. Christians appealed in letters to the National People's Congress for the convening of an emergency meeting to resolve the tensions between the students and the government before blood was shed.

According to telephone conversations with Chinese Christians and Amity English teachers, like Episcopalian Katy Kincaide of Ohio, late May was a time of exhilarating hope and expectation of political reform in China. But then, in the early morning hours of June 4, the iron fist came down, smashing hundreds of workers and students in Tienanmen Square.

Ting and Han Wenzao, president of the Amity Foundation, wrote Amity colleagues in Hong Kong, saying, "We are with our people in this time of suffering and uncertainty. . . . We firmly believe God's justice and people's democracy will prevail. . . . We need your prayers, especially for strength and wisdom at this difficult time."

Since 1985 the denominations of the National Council of Churches' China Program, including the Episcopal Church, have worked with the Christian-inspired Amity Foundation to provide teachers of English to small Chinese colleges. Last spring there were 27 such teachers in China. They remain at their posts today.

Early in July the NCC received two communications from Christians in China. One was a loosely worded statement of support for the decisions of the Fourth Plenum, a legislative body which met late in June and endorsed the June 4 crackdown as well as the government's newly liberalized economic policies. The church's statement of support dealt largely with the economic policies and did not explicitly endorse the violent crackdown of June 4. The second communication was a pastoral letter from Ting as president of the China Christian Council, thanking American Christians for their prayers and concern.

Read together, the two statements starkly present the tension Chinese Christians face as they seek to remain loyal both to their God and to the state.



K. H. Ting

Late in August 10 new NCC-Amity teachers flew to China, including Episcopalian Pat Bower of the Diocese of San Joaquin. Except for seemingly more red tape on visas and medical forms, the teachers had no difficulty entering China and attending an orientation at the Amity Foundation in Nanjing.

No reprisals have been reported against seminarians who participated in the marches or against church leaders who supported them. Students at all the seminaries, like their counterparts in the universities, are currently studying the writings of Deng Xiaoping. News reports indicate that fewer Chinese students will be sent to study in the United States. At this time, however, the NCC China Program still expects to receive four theological students in January, 1990, who will enter American seminaries the following fall.

No one can know how the situation in China will evolve in the next few months. Unless government policy takes a drastic turn to the left, however, there is no reason to fear for the safety of Christians, who constitute less than 1 percent of the Chinese population. In fact, according to a Hong Kong report, the majority of Chinese Christians were uninvolved in the demonstrations on principle, believing that the church's witness should be purely spiritual.

Chinese Christians continue to ask for the prayers and patience of the American church. They do not support harsh sanctions which could cripple their already faltering economy and isolate China internationally. The times call for a low profile and, as Ting wrote June 27, "the faith which assures us that the visions of the young and the dreams of the aged are not lost to God's memory and will in his good time come to fruition."

Cynthia K. McLean is an Episcopal lay woman with the National Council of Churches' China Program.

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



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

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

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



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

The EPISCOPALIAN
PARISH DIRECTORY SERVICE

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



©Mooney 89

Irish Anglicans are friendly and accepting of woman priest

by Noreen Mooney

I spent three weeks in Ireland this summer. It was my sixth trip to Ireland but my first extended visit as a priest.

How would I be received by a church which has ordained just four women deacons in the past two years and yet voted at last May's synod to pursue the possibility of women priests?

About Irish reactions in general: I wore clerical clothes only on Sundays, but when people asked me what I did for a living, I willingly told them. Reactions ranged from the local equivalent of "How about that!" to "Well, it's about time!" Women of every denomination were very supportive.

I thought that having waited so many years to be ordained a priest in Long Island, I might find it painful to function now as a deacon in the Church of Ireland. There wasn't much time to brood about that; I was too busy trying to keep up with local rectors. On one Sunday, I preached in four churches in four different towns, and I felt as though I were playing Clue: Is it a eucharist with an alb and *The Book of Common Prayer* and then Morning Prayer with cassock and surplice and the *Alternative Service Book*? Or is it the other way around? Which hymnal? Which psalter? What lectionary?

Ah! Canon Mustard, in the undercroft, with a mace!

As one of my host rectors said as we pulled up beside a stone wall, "I park my car like a bank robber!" The same priest told me later that one mid-summer week, what with holidays, illness and vacancies, he had the oversight of 13 parishes!

This work-load is only slightly atypical, and yet Church of Ireland

(C of I) clergy don't look frazzled, and they seem highly regarded in their communities for their hard work (with low salaries) and the quality of their pastoral care.

I've heard Americans describe the C of I as "backward, autocratic and very, very Protestant." Maybe I was steered to a carefully screened sample, but that's not what I saw. Americans say you'll never see candles or crosses on the altars and the clergy don't wear albs. Not so. All the above are infiltrating C of I churches. (I think fewer and fewer people see these things as harbingers of papal encroachment.)

But what moved—and, yes, surprised—me most was the power of the old C of I communion service. At its most Protestant, if you like. I had purchased a Prayer Book on a previous trip, and I had thought the communion service severe, almost chilling, to read. As I found it celebrated (with some optional sections mercifully omitted, yes) it had a depth of reverence, a stark power, a sense of the holy that I've seldom known.

If I had to choose one most persistent memory, it would be of slipping down to the rectory kitchen for tea early on Sunday morning. No matter how early I get up, the rector is already there! After tea, he gets out a cutting board and sharp knife and opens a bag of sliced white bread. He takes out a few pieces, trims off the crusts and then carefully scores each slice with the knife. Nobody speaks. Each slice is neatly wrapped in a paper napkin, and then we are ready to pile the vestments, books and bread in the car and go to church.

Noreen Mooney is supply priest at St. John's Episcopal Church, Oakdale, N.Y., and Episcopal chaplain in Suffolk.



Saint Barnabas
C E N T E R

A cooperative mission of the Episcopal Diocese of Milwaukee, the DeKoven Center and Rogers Memorial Hospital.

Wellness is a psychological and physical quality. Wholeness is a spiritual quality. At the Saint Barnabas Center we believe that psychological or addictive disease cannot be treated apart from the spiritual journey.

The Saint Barnabas Center is a spiritually based, ecumenical mental health and addictions treatment center for clergy, their families, and members of religious communities. Our mission is the achievement of wholeness: spiritual and psychological.

If you are concerned about a psychological or addictions problem, please call for a free, confidential consultation.

US 800-346-5690 ■ WI 800-635-3675

34810 Pabst Road

Oconomowoc, WI 53066

New Liturgical Work from HOWARD GALLEY

Working Editor of the 1979 Prayer Book

The Ceremonies of the Eucharist

A Guide to Celebration

by Howard E. Galley

Unlike liturgical manuals intended for use exclusively by priests, this new, long-awaited book by one of the primary liturgical authorities in the Episcopal Church, addresses organists, deacons, lectors, cantors, bishops, acolytes, and of course, priests. Galley gives practical ceremonial instructions for all ministers, complete with a synopsis of the ceremony across two-page spreads outlining the simultaneous functions of the priest, deacon, acolyte and other ministers.

"A guide to the Prayer Book that is sensitive both to its liturgical and theological background and to the practical and pastoral issues surrounding public worship today." —Thomas J. Talley

OTHER NEW BOOKS FROM COWLEY

Spirituality and Pastoral Care

by Kenneth Leech

Extols the pastor's role as spiritual director.

149 pp • \$8.95

The Heart of the Parish

A Theology of the Remnant

by Martin Thornton

(Formerly published as *Pastoral Theology: A Reorientation*)

Insists that the priest's role is to teach us to worship. 278 pp • \$9.95

The Word Is Very Near You

A Guide to Praying with Scripture

by Martin Smith

A Selection of the Episcopal Book Club

Includes verses for thematic praying. 211 pp • hard \$16.95 • \$9.95

A New Christian Yoga

by Nancy Roth

Preface by Tilden Edwards

118 pp • w/ 60 minute exercise tape \$19.95 • book only \$10.95

Sharing The Vision

The Spiritual Lessons of the Religious Life

by Lavinia Byrne

A British nun offers ideas on spiritual discipline. 101 pages • \$7.95

Ecclesial Boston, 1990

A 12-Month Liturgical Calendar

Includes 8x10 photos • \$8.95

1. Circle titles you wish to order.

Name: _____


2. Enclose prices of books chosen plus \$2.00.

Address: _____


3. Or call with MC or Visa number.

COWLEY PUBLICATIONS

980 Memorial Drive • Cambridge, MA 02138 • 1-800-225-1534



SHALEM
GROUP LEADERS EXTENSION PROGRAM
February 1990-February 1991
 For Leaders of Spiritual Formation Groups & Retreats



Our ecumenical program is open to laity, religious and clergy who want support and deepening in their ministries of spiritual formation group leadership. Graduate credit from Washington Theological Union optional.

At-Home Work	February-May, 1990
1st Residency	May 8-15, 1990
At-Home Work	June 1990-February, 1991
2nd Residency	February 21-26, 1991

Ecumenical Staff: Tilden Edwards, Marlene Maier, Barbara Osborne, Gerald May, Rose Mary Dougherty.


Shalem Institute for Spiritual Formation, Mount St. Alban,
 Washington, DC 20016 Phone: 202-966-7050

OTHER PROGRAMS ARE ALSO AVAILABLE.

**SPEND A SUMMER AS A
VOLUNTEER IN ENGLAND**

Don't miss this chance to develop your personal and social service skills. All over the age of 18 may apply for this unique opportunity to grow in a new culture.

Some scholarships available
 Deadline is Jan. 31st, 1990
 For more information write to:
 The Winant & Clayton Volunteers
 St Bartholomew's
 109 E. 50th Street
 N.Y., N.Y. 10022
 (212) 751-1616





**EPISCOPAL
CHURCH TIES**

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgandy.

Finest silk blend. An ideal gift. \$19.75 including gift box and shipping. Write for brochure.

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



**ST. DUNSTAN
CHURCHCRAFT**
 by
 A. Edward Jones Limited
 of England

**SILVERSMITHS AND
CRAFTSMEN IN METAL**

Established 1902 We make the highest quality Church Silver and Metal Work including Altar Crosses, Chalice, Ciboria, Vases etc. Custom made or to your own design.

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

**Cloisonne Church Emblem
NECKLACE**

16" Sterling	\$ 9.95	\$8.95
18" Sterling	\$10.95	\$9.95
18" Silverplated	\$ 6.95	\$4.95
Lapel Pin	\$ 4.95	\$2.95
Charm	\$ 4.95	\$2.95
Key Holder	\$ 3.00	\$2.00
Purse	\$ 4.00	\$2.00

(folded size 7½" x 3")

**All Plus Postage and Handling
\$.95**

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



**ENGLAND
YOUR WAY**

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

Pilgrim's Way
 Box 1307 Havertown, PA 19083. (215) 649-1868.

MISSION'S SAFARI

Experience God's wonders in East Africa.

- Dynamic warmth of emerging African Church
- Exotic beauty of African wildlife
- Hosted by a diocese • Guided by professionals
- Meaningful and affordable

African Team Ministries
 Box 115, Sierra Madre, CA 91024
 Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also available. Call (818) 405-0843


Episcopal
Accounting
System—
(made)
Easy

EASE


Accounting, Church Management
& Member Listing

Used by more Episcopal
Churches than any
other software.

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



Call or write for more information:
Gosnell Computer Services
 1331 Third Street • New Orleans, Louisiana 70130 • (504) 899-2355



Tutu says police killed 23 in election protests

Johannesburg, South Africa—Anglican Archbishop Desmond M. Tutu accused South African security police of killing at least 23 demonstrators protesting the September 6 elections from which the nation's 28 million blacks were excluded. Police asked him for proof of the estimate. "Mr. DeKlerk's presidential seat is a pool of blood," said Allan Boesak, president of the World Alliance of Reformed Churches, referring to Acting President F. W. DeKlerk. Earlier in the election campaign, Tutu had been arrested and briefly detained. The archbishop protested that on September 4 police armed with guns and whips had

BRIEFS

entered St. George's Anglican Cathedral in Cape Town in search of protesters and refused admittance to the cathedral's dean, Colin Jones. Tutu said they had desecrated the cathedral. "This act was performed by those representing a government that claims to be Christian," he said. The following day he held a service reconsecrating the cathedral.

Auschwitz convent flap heats up

Warsaw, Poland—A Carmelite convent established in 1984 at the site of the Auschwitz death camp has become a source of tension between Jews and Roman Catholics in this country. Roman Catholic and Jewish leaders signed an agreement in 1987 which called for the convent to be removed to a projected interfaith prayer center by February, 1989. When the move was not made, Jews protested and seven were beaten after demonstrating on the convent's grounds. Polish primate Jozef Cardinal Glemp has implied that the Jewish protesters had sought to kill the nuns and destroy the building. "Dear Jews: Do not talk to us from the position of a people raised above all others, and do not dictate conditions that cannot be fulfilled," he added. Glemp's remarks, which also accused Jews of controlling the mass media, drew fire from Jewish organizations, the Solidarity newspaper and New York's John Cardinal O'Connor. "One now gets the impression that Cardinal Glemp is so distressed" that he no longer intends to move the convent, said O'Connor. "Normal decent people could construe from such a statement that the blame be shifted to the Jews for demanding that the signed accord be carried out." Some people estimate the number of people killed at Auschwitz at 4 million, with 2.5 million being Jews. Others believe the Jewish death toll at the camp was as high as 80 percent.

NCC wrestles with implications of missionary AIDS program

New York, New York—AIDS is causing missionaries to rethink their recent trend of identifying with the cultures in which they serve. In an attempt to avoid using local blood supplies whenever possible, the National Council of Churches (NCC) is recommending that missionaries, particularly those serving in central African countries, identify "safe" blood donors and themselves become "walking blood banks." In addition, it has begun supplying missionaries with special emergency medical kits containing syringes and blood tubes. "It would be foolhardy to go out and not take care of yourself," says Dr.

Duvon Corbitt, medical secretary of the United Methodist Church's General Board of Global Ministries. Within three weeks of their availability more than half the 1,000 emergency injection kits were distributed by six of the NCC's largest member denominations, including the Episcopal Church.

Mass Christian rally held in Lenin Palace of Culture

Tallinn, Estonia—Despite a public transit strike about 18,000 people attended "Gospel Youth Festival '89" at the Lenin Palace of Culture and Sports here. It is unprecedented for Soviet authorities to allow use of a non-church facility for a major Christian assembly, according to Youth for Christ International president Jim Groen. Authorities also supported pre-assembly publicity, he said. In another rare occurrence, at least 1,800 persons made public confessions of faith. Seventy-five musicians, speakers and organizers from the U.S., England, Scotland, Poland and Finland helped conduct the gathering. Youth for Christ International and Outreach for Christ International organized the August 11-13 event at the request of Estonian Christian leaders.

Roman Catholic archbishop assassinated in Somalia

Mogadishu, Somalia—Salvatore Pietro Colombo, Roman Catholic archbishop of Mogadishu, was assassinated July 9 at the cathedral here. While authorities blame the murder on an unknown assassin, numerous other sources say Colombo, 68, was shot by a professional hit squad firing a machine gun mounted on a passing vehicle. An Italian missionary who arrived here in 1948, Colombo led an estimated 2,000 Roman Catholics in a country where Islam is the state religion and was said to have maintained good rapport with the Islamic majority. His murder may have sparked recent political violence here in which dozens of people have been reported killed in a suspected coup against President Mohamed Siad Barre, according to News Network International sources.

Jesuits in El Salvador face intimidation campaign

San Salvador, El Salvador—A propaganda campaign led by the press and right-wing government officials has helped incite violence against Jesuit priests here, say church spokesmen. The attacks, they add, are similar to those on Jesuits who worked closely with assassinated Archbishop Oscar Romero in his campaign a decade ago against political killings and human rights violations. In July, four bombs exploded at the printing press of the order's Central American University. No arrests have been made in the incident which, according to Jose Tojeira, Jesuit provincial of Central America, was perpetrated by "ultra-rightist groups connected with various sectors both of the state structure and private business." In another incident, Richard Howard, director of the Central American operations of Jesuit Refugee Service, has been ordered to leave the country; in 1986 he was deported for helping hundreds of Salvadoran refugees return to homes and villages they had fled in the country's continuing civil war. Church-state tensions have increased since President Alfredo Cristiani took office in June and Roman Catholic and Protestant leaders began stepping up their criticism of human rights violations.

Churches welcome persons with AIDS, could play key role in education



by Elizabeth Eisenstadt

Since AIDS was first identified, a disproportionate number of American homosexual men, minorities and drug abusers have suffered the ravages of the disease which cripples the body's immune system.

Because AIDS is transmitted through sexual acts or the exchange of bodily fluids, it can have a shattering impact on every community, say Episcopalians engaged in AIDS ministry. As the dimensions of the crisis have become clear, dioceses, congregations and individuals across the country have begun to lobby for housing, offer counseling, train volunteers and educate their children.

But the church, with its gospel vocation to reach out to society's outcasts, can be more effective in heading the assault on prejudice, misinformation and fear about the disease, say church members who have spent time battling both AIDS and public apprehension.

"Is the church ready to listen to the experience of the gay and lesbian community, of the black and Hispanic and native communities? Is it ready to listen to the experience of women who are addicted, HIV-positive and bearing children who are HIV-positive?" asks Randolph Frew, Episcopal Church AIDS consultant. "We have got to learn how to talk about addictive behavior, and we have to learn how to talk about sexuality, not homosexuality per se."

Thanks to new drug treatment and other medical advances, many people with AIDS are now living longer. In some cases the course of the disease has been arrested, at least temporarily.

But for many, such progress comes too late. As of July 31, 59,391 people out of 102,621 people with full-blown AIDS had died, according to the Atlanta-based Center for Disease Control (CDC). Of the estimated

1-1½ million people who test HIV-positive, about 50 percent are expected to develop AIDS within the next 10 years.

Among white homosexual men, the reports of new infections has "decreased dramatically," according to CDC statistician John Karon. But reports of AIDS are on the upswing among non-white homosexuals and IV drug users. A rise in AIDS among

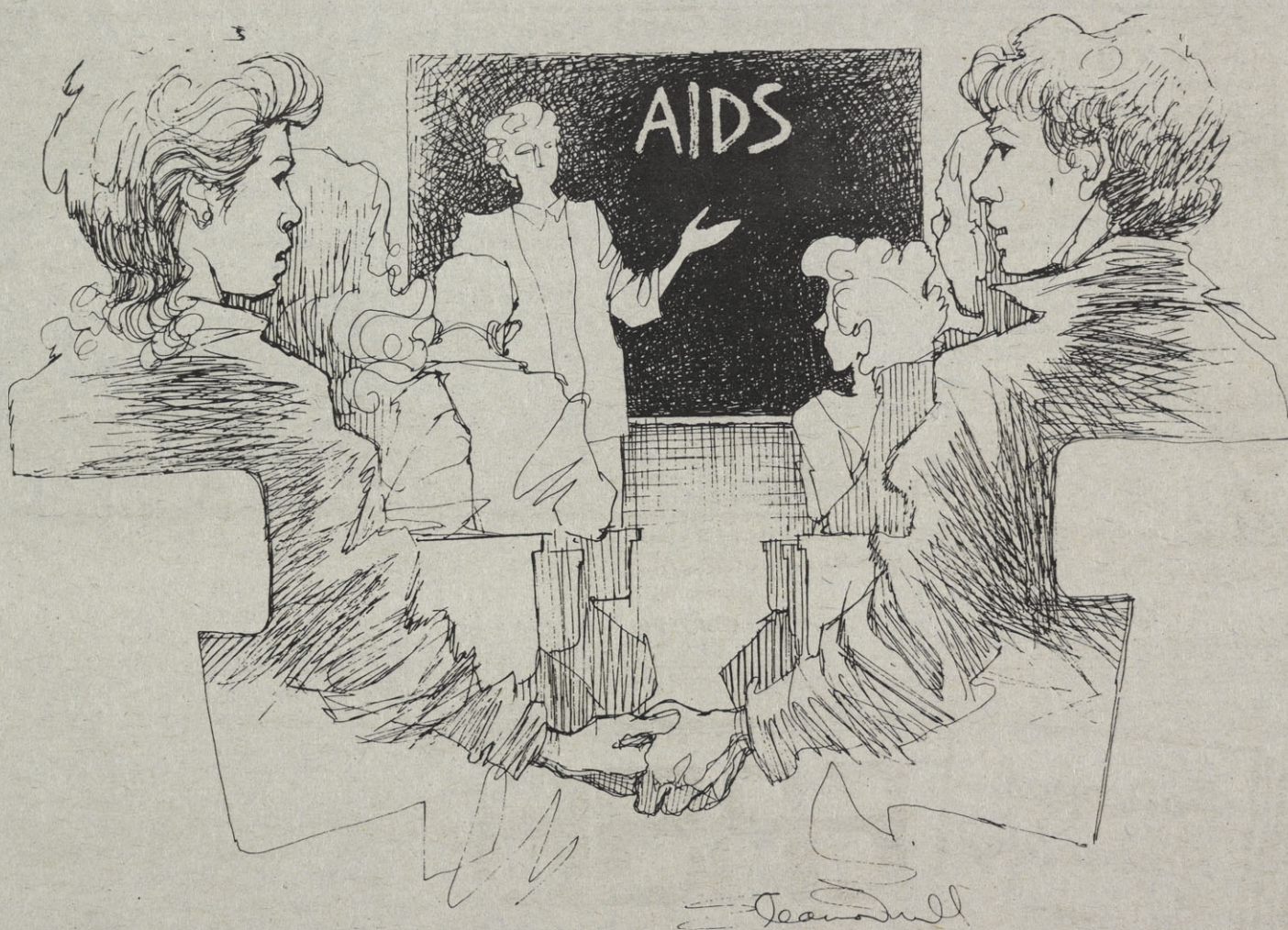
Jesus spent most of his ministry—that has great and urgent needs," says Bishop Douglas Theuner of New Hampshire, head of the church's joint commission on AIDS mandated by the 1988 General Convention. "The church has an opportunity to respond."

"You don't have to live in New York or San Francisco to be concerned about a caring response to

to tell her story.

Christ Church pays for Jennifer's AZT and her husband Michael's methadone. Hoping that she and Michael will eventually have a place together, Jennifer lives in housing provided by Golden Rainbow, an organization of Las Vegas entertainers, singers and dancers who raise money for AIDS housing.

"The Lord has put so many beau-



heterosexual non-IV drug users can be attributed in most cases to sexual relations with IV drug users or bisexuals, he adds.

"Here is a dispossessed population—the type of folk among whom

AIDS," adds Theuner, who comes from a state which has few persons with AIDS and an ethnic minority population of less than .5 percent.

Jennifer, a recovering heroin/cocaine addict with AIDS, says the people of Christ Church, Las Vegas, Nev., made her a part of the family from the day she emerged from jail. Serving time on drug charges, Jennifer was baptized in prison by Christ Church's rector, Karl Spatz, after an encounter with Sister Faith, a Sister of Charity, impelled Jennifer to "ask the Lord to come into my life."

When Jennifer went to the doctor for her first "T-cell" immunity test, he told her she might have only a year to live. "I told God that I know the nature of the disease, that I would probably suffer, but if one person in the world could learn from that pain, here I am." With the AIDS education coordinator of a local treatment center, Jennifer travels around

tiful people in my life and taught me so much about unconditional love, . . . that I am an O.K. person and don't have to kick myself."

Although Las Vegas has a stable core community, it attracts more than 12 million visitors a year, says Spatz. Attending the 1986 Episcopal AIDS conference, Spatz heard AIDS expert Mathilde Krim say that AIDS was moving with some speed into the heterosexual community. "If you looked at where tourists went, you could predict where the next outbreaks of the disease would be."

Returning to Las Vegas, Spatz became an apostle for AIDS ministry in his parish and his city.

Christ Church, where school teachers mingle with the casinos' financial wizards, has had no hesitation in welcoming persons with AIDS, says Spatz. The parish also supports the two AIDS organizations

Continued on next page

This special 8-page pull-out section on AIDS ministry is a resource for individuals, parishes and dioceses to keep and use. Pages 13-16 were prepared by *The Episcopalian's* staff; pages 17-20 were prepared by the AIDS Ministry Office and Communications Unit of the Episcopal Church Center.

AIDS

Continued from previous page
in town through annual fund-raisers. A dozen parish members have been trained as AIDS ministry volunteers.

Walking the delicate line between promoting the church's traditional teachings about abstinence and monogamy and the need to present "candid and complete instruction" on safe sex and IV drug use, the Youth Ministries office of the Episcopal Church has developed an AIDS resource packet to be sent to every congregation.

Mandated by the last General Convention, the four-part resource includes a curriculum to be used by youth groups, Sunday school classes or adult education forums. "Youth Ministry in the age of AIDS" also contains a guide for adults who work with young people, information for families pegged to specific age groups and a line-drawing pamphlet for young people. Two videotapes will be sent to each diocese, according to Gene Robinson, a priest in the Diocese of New Hampshire and the project's editor.

The resource packet, having been reviewed by Christian education experts and representatives of other concerned church groups, is expected to arrive in parishes by mid-to-late October, says Robinson.

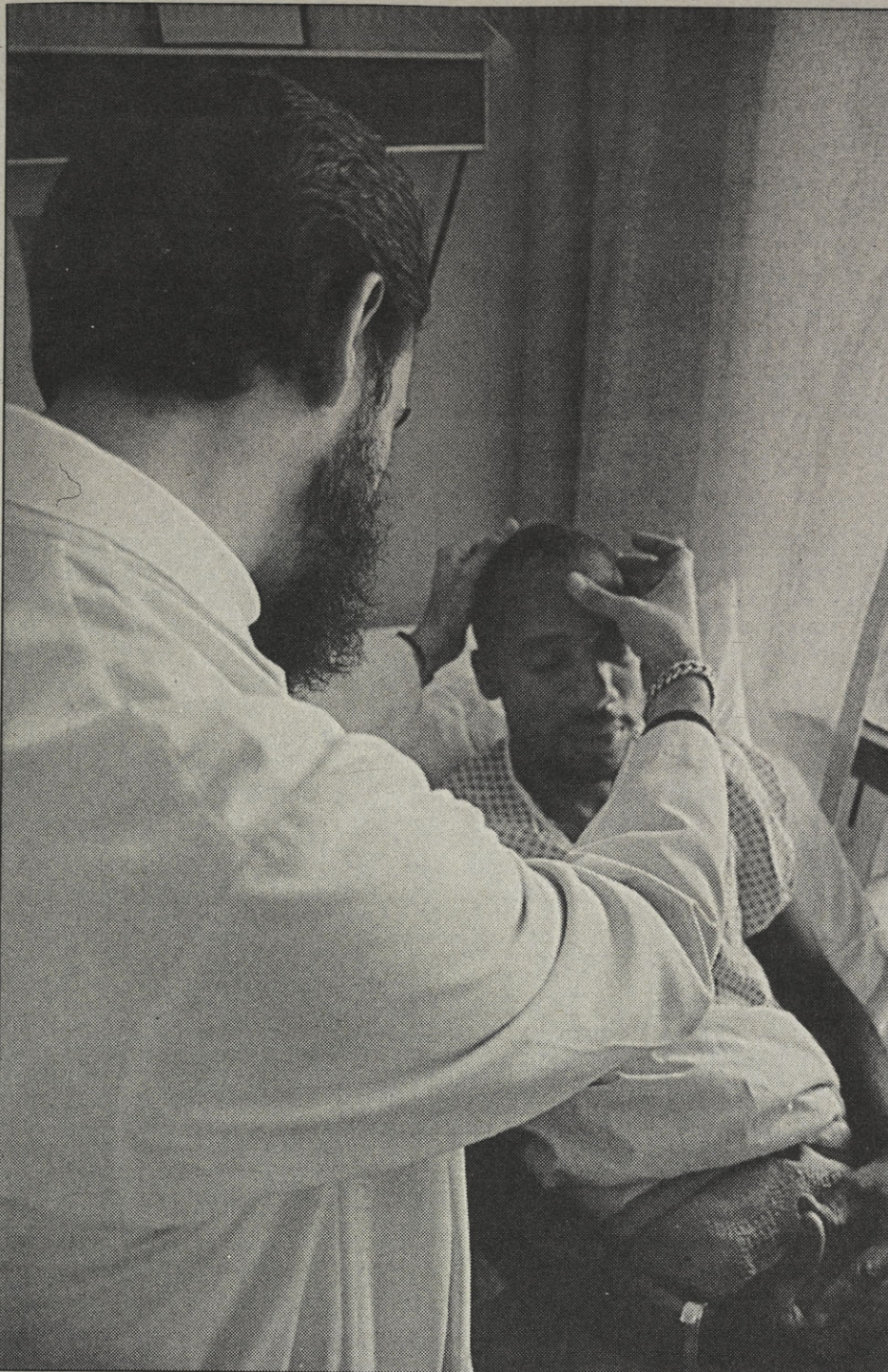
Citing statistics which say that one college student in 3,000 has AIDS, Frew says the church has not taken seriously its responsibility to talk with young people about how the disease is transmitted and the need to practice safe sex. "If we are not teaching our children that much, there is something wrong."

At the Province VII camp in August, 1988, young people developed "Way of the Cross liturgy" to be used on AIDS Sunday or other occasions. Focused on the story of a young man who contracts AIDS from a blood transfusion, each of the 14 stations illustrates how friends, family and doctors respond to his plight.

Matthew Murdoch, youth coordinator of St. Clement's Church, El Paso, Texas, and his youth group shared the liturgy with the congregation during Lent last year. Murdoch, who shares up-to-date AIDS information with his junior and senior high youth groups, is looking forward to using the new curriculum.

"Meeting people who have AIDS put a face on the disease for me, and I found I couldn't ignore it anymore," says Murdoch, who first encountered persons with AIDS at last year's youth retreat. As with the adults in this large parish, young people who have had contact with a person who has AIDS are likely to have a more profound awareness of the devastation the disease can wreak, he adds.

However insulated people may feel from AIDS, it crosses social and economic lines, says Union of Black Episcopalians (UBE) AIDS Task Force head Charles Poindexter. "For the most part the black Episcopal Church has tried to ignore the AIDS problem by saying it's somebody else's problem," says Poindexter, rector of a large, middle-class parish in Philadelphia.



Alan G. Ampolsk

An Episcopal chaplain ministers to a person with AIDS at St. Luke's/Roosevelt Hospital in New York City.

A brochure outlining ministry possibilities and resources, due off the presses by mid-October, will target every UBE chapter and every black priest in the United States and Caribbean, Poindexter says.

At St. Philip's Church in New York's Harlem neighborhood, recovering addicts, homeless, and affluent professionals meet every Monday night for dinner, socializing and networking, according to curate Cecily Broderick-Guerra. The one common denominator is they are all black and live or work north of 110th Street. Sponsored by the Minority Task Force on AIDS, the dinner is "like an extended family coming together for a weekend meal at Mom's house," Broderick-Guerra says.

Because of its extensive outreach ministry and its prominence as the second oldest black Episcopal church in the United States, St. Philip's is seen by former members as the place to return for rites of passage. Within the past year parish clergy have officiated at seven funerals of persons with AIDS.

St. Philip's, which founded the Community Council of Greater Harlem, also provided in-class and after-school AIDS education for neighborhood children. Thanks in large part to the love and respect they have for rector Chester Talton, the parishioners have become more

forthcoming about AIDS and what they can do to help those affected by the disease, Broderick-Guerra says.

In midwestern communities not yet confronted with the full force of the AIDS crisis, priests and bishops are gearing up to meet the needs of persons with AIDS who return home once they become ill.

When Frew held workshops on AIDS in the Diocese of Eau Claire, Bishop William Stevens of neighboring Fond du Lac made sure that members of his diocese attended. Stevens' goal, however, is to identify people in his diocese who can be trained to counsel persons with AIDS in their communities.

Although Fond du Lac does not have large homosexual or IV drug-using populations, Stevens does not think his flock will have moral or health problems with AIDS ministries. "These people coming back are children of God, made in his image, who need help. . . . AIDS is touching us in a way that we need to respond to."

Episcopal Church AIDS experts underline the importance of structuring an AIDS ministry program appropriate to the community. The database at the Washington, D.C.-based National Episcopal AIDS Coalition (NEAC) includes about 200

Episcopal-linked organizations doing work in approximately 90 dioceses around the country, according to NEAC's April Hockett. NEAC's information bank is available to any parish, diocese or individual seeking information on programs, resolutions or pastoral resources.

"Love First," the brainchild of the Diocese of Atlanta's AIDS task force, offers a model of a diocesan program emphasizing grassroots participation in individual parishes. The workshop, which takes roughly four hours, includes a time in which participants can anonymously ask sensitive questions about AIDS, according to task force head Joel Mason.

An opportunity to meet persons with AIDS or ARC and their relatives "puts a human face on AIDS," according to Mason. After small group exercises, participants come back together to discuss how they can be most effective in AIDS ministry.

Four parishes in the diocese, including St. Philip's Cathedral, have participated in the "Love First" training while small and mid-size parishes have asked for educational materials, says Mason. Young people active in youth ministry have demonstrated a commitment to AIDS education, and the diocesan convention has passed a resolution mandating a quarterly healing service.

Parishes can participate at four levels, according to Mason. Prayer for an individual or a group of persons with AIDS, the first level, is possible for any parish.

Secondly, parishes can supply financial assistance for the AIDS project of their choice.

Offering transportation, house-keeping assistance or preparing meals is a third way to become more involved.

At the most intense support level, the congregation sets up a parish team to work directly with persons with AIDS or to "adopt" a person with AIDS.

Mason is motivated by the Great Commandment: Love God and love your neighbor as yourself. "I love myself enough to know that I wouldn't want to die without dignity in a gutter," says the priest, who has worked with the homeless.

Frew, who spent many years as an advocate for the homeless and other disenfranchised groups, stresses the urgency of the need for new AIDS ministries and says that the church has not yet sufficiently exploited its resources.

"I would like to have the church be more spiritual and less religious, provide the tools of prayer, of community, the sacramental signs of the presence of Christ so they [persons with AIDS] don't feel isolated and alone and rejected."

Jennifer, the 27-year-old mother from Christ Church, Las Vegas, is living testimony to the power of acceptance and support. One of the posters on her wall says: "Just when the caterpillar thinks the world is coming to an end, God makes a butterfly."

The church has been her cocoon, says Jennifer. "I am building my wings, and someday I am going to fly like an eagle."

Former Tucson rectory is home for AIDS patients

by Kathryn Runbeck

Frensdorff House, a residence for persons with AIDS, is located in the remodeled rectory of St. Andrew's Church, Tucson, Ariz. It will open this month and become home to five men who have no other place to live.

Named after the late Bishop Wesley Frensdorff, the home is located in a historic, inner-city Tucson neighborhood. The parish, neighborhood, support groups for persons with AIDS, interested individuals and other churches all helped create Frensdorff House, the first church-sponsored project of its kind in Arizona, according to Charles Ingram, rector of St. Andrew's.

Vestry member Margo Higgins says the congregation was ready for a "big leap" project. In decline 10 years ago, it has shown a steady membership growth from only 17 people then to 180 today. "We have a lot of new people who go about the jobs that need to be done without a lot of hoopla. It is an exceptional, friendly, active parish," she says.

When Ingram presented the idea to his congregation, it was met with questions about safety and what would be expected of the congregation. "We made no decisions until all the questions were answered," Higgins says. "We are a strong community in ourselves. We try to live what we believe." She senses the



Pete Duerr, left, and Charles Ingram at the door of Frensdorff House

project has added to the revitalization of the parish.

Ingram was looking for an outreach project to add momentum to St. Andrew's. "I felt we would know when the right program came along that didn't duplicate others."

The availability of the debt-free rectory helped the parish make the decision. The home had been used as a rental property since 1976, and the loss of \$7,500 a year in income represents part of St. Andrew's financial commitment to the project.

The congregation looked for neigh-

borhood support at the outset. Ingram says his small parish had been a friend of the Armory Park neighborhood since the church was built in 1930. "This made a difference when we presented the potentially sensitive project to the [neighborhood] association," he says.

An initial meeting of the two groups, during which questions were asked and answered honestly, resulted in donations for landscaping, a neighbor's offer of her backyard for use as a vegetable garden by the home's residents and some personal time commitments.

Ingram says the neighborhood, located near Tucson's barrios, has gone through several changes in the last 40 years and is now being renovated. Its association was formed at a meeting at St. Andrew's to save the area from freeway encroachment. The area, including St. Andrew's buildings, was declared a historic district in the late 1960's.

Backed by \$3,000 of contributions from individual parishioners, a \$5,000 legacy from the family of a person who died from AIDS, a \$1,000 Episcopal Community Services grant and donations from individuals and churches, remodeling began in December, 1988.

Pete Duerr, a member of the parish, donated contracting services. Members of other Tucson Episcopal churches, students from the Univer-

sity of Arizona and members of Integrity donated work days. Volunteer help continues, and furnishings are still being donated.

The St. Andrew's Bach Society gave concerts to benefit the house. Limited edition posters were produced for the society and given for a donation.

The five residents will care for the home and themselves and have volunteer help if it is needed. Each resident will have a parish advocate, trained by the Tucson AIDS Project. The present director is Robert Williams, assistant at St. Andrew's. The home has no resident director or nurse.

Education for the community and training for the AIDS advocates is part of the Frensdorff House project. This one-on-one personal ministry has become as important to some members of St. Andrew's as the work of the renovation itself.

The parish also sponsors the Tucson Persons with AIDS organization. Ingram says support groups formed naturally out of the family closeness of the congregation.

And what is next for St. Andrew's? The parish already is looking for property for a second home, perhaps for children with AIDS if research proves it is needed in Tucson.

Kathryn Runbeck is a free-lance writer who lives in Phoenix, Ariz.

Requiem performance boosts Kansas City AIDS home

by Lyn Foister

Bill recalls clearly the day he learned he had AIDS. His first thought was he was going to die. His second was more frightening.

"I thought," he says, "Who the hell's going to care?"

Now, two years later, Bill believes he has an answer: "A lot of good and decent people."

In April, Bill moved into the SAVE Home in Kansas City, a special facility for homeless people with AIDS. Late in May, a benefit known as the Requiem Project, sponsored in part by St. Paul's Episcopal Church in Kansas City, raised nearly \$100,000 for the SAVE Home.

Since opening in September, 1986, the SAVE Home has served 66 residents; 58 have died. Currently the home has six residents, and it usually has a waiting list of three to four persons.

Although all residents are asked to contribute 50 percent of their income, no one is denied admission for lack of funds. Most, like Bill, have very little left anyway.

"We're not just providing a roof over their heads," Barrow says, "but a safe environment where we can help them retain their dignity."

Bill, who requests that his name not be used, has not worked full time in nearly two years. He was fired from his last job, and although a scheduling conflict was the reason cited, he believes a co-worker told his boss that Bill has AIDS. For a while he lived on his own. But as his illness progressed he found that after climb-



Jeffrey Powell conducts the Kansas City Symphony in the premiere of Christopher Lacy's Requiem.

ing the stairs to his apartment, "all I had the strength left to do was go to bed." With no job and no savings, he stayed for several months with friends but left when they became overwhelmed by the almost constant care he needed.

Although he has had none of the major illnesses that often strike AIDS patients, he has lived through various physical torments—the "explosive" diarrhea that can cause acute dehydration; high, spiking fevers accompanied by chills so severe that "even under seven blankets I was shaking so much I thought I would die."

Funds from the Requiem Project make up a large part of the home's annual budget of more than \$122,000. The project premiered *Requiem Mass*, a work by young Kansas City composer Christopher Lacy.

The idea to present *Requiem* as an AIDS benefit sprang from a discussion over Stephen L. McKee's kitchen table two years ago.

"At first, we thought if we made any money at all, we would donate it to the SAVE Home," says McKee, an associate at St. Paul's who also was a co-chairman for the Requiem Project. "Then the music started getting bigger and we started thinking bigger,

too—maybe \$5,000, \$10,000."

By opening night, May 25, the cost of the project—\$90,000—had been donated in cash or services from a variety of community groups. That meant that proceeds from all ticket sales went directly to the SAVE Home. Nearly 1,500 people attended the premiere, which featured the Kansas City Symphony, a 75-member community choir, a 30-member children's choir and four vocal soloists.

"It showed me that there are a lot of people out there that really do care," says Bill.

For a time, Bill's primary concern was his mother, who is elderly and in poor health. He still has not told his mother he has AIDS although he suspects she has guessed.

As for the possibility of death, Bill says he has concluded that he could just as easily die in a car accident as from AIDS. On the surface, he seems to be nonchalant, but Bill knows better.

"I hope people see the fact that even though I've taken this virus very seriously, I've not let it get me down—that my good attitude will get me through the past, the now and the future.

"If something happens to me, I guess I want God to know that I've done wrong and I've done good and to be gentle in his judgment of me.

"If I die, I don't want to be forgotten."

Lyn Foister is a former editor at *The Washington Post* and *The Kansas City Star* and *Times*. She is a communicant of St. Paul's Episcopal Church in Kansas City, Mo.

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

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

Phone: (201) 948-2134/2144

CATHEDRAL RESIDENCIES

An Independent Living
Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

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

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

601 Newnan St, Jacksonville, FL 32202

Sponsored by St. John's Episcopal Cathedral

Ritual Notes

The International Anglican Fellowship is pleased to announce a Limited Reprint of **RITUAL NOTES; 11th Edition**. The cost is \$35.00 per book, including U.S. postage. Additional costs will be added for foreign postage. Please send check to:

ANGLICAN CATHOLIC CHURCH,
INTERNATIONAL ANGLICAN FELLOWSHIP,
BOX 18372, SPARTANBURG, SC 29318

BISHOP WHITE PARISH LIBRARY ASSOC.

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

Money For Your Treasury OVER 2 MILLION



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

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS



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

CARTER KERNS INVESTMENT ADVISOR

Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801

INTEGRITY, Inc.

Gay and Lesbian
Ministries

Write: Box 19561
Washington, DC
20035-0561

Nameless AIDS babies: Martha's ministry

This article is written under the cloak of confidentiality. No one wanted to talk about the AIDS babies. The hospital doesn't want its name used or mention made of the city where it's located. The nurse, here called Martha, insists on anonymity.

St. Nowhere's is a state-of-the-art hospital serving a metropolitan area. Seven AIDS children live in the pediatric unit. Martha does not work in pediatrics. She stumbled on them by accident when meeting a fellow nurse for lunch.

The children fall into two categories: those who contracted AIDS through blood transfusions and those who inherited the HIV virus from their mothers. All seven are male. The transfusion group is all white; the inherited group, all black.

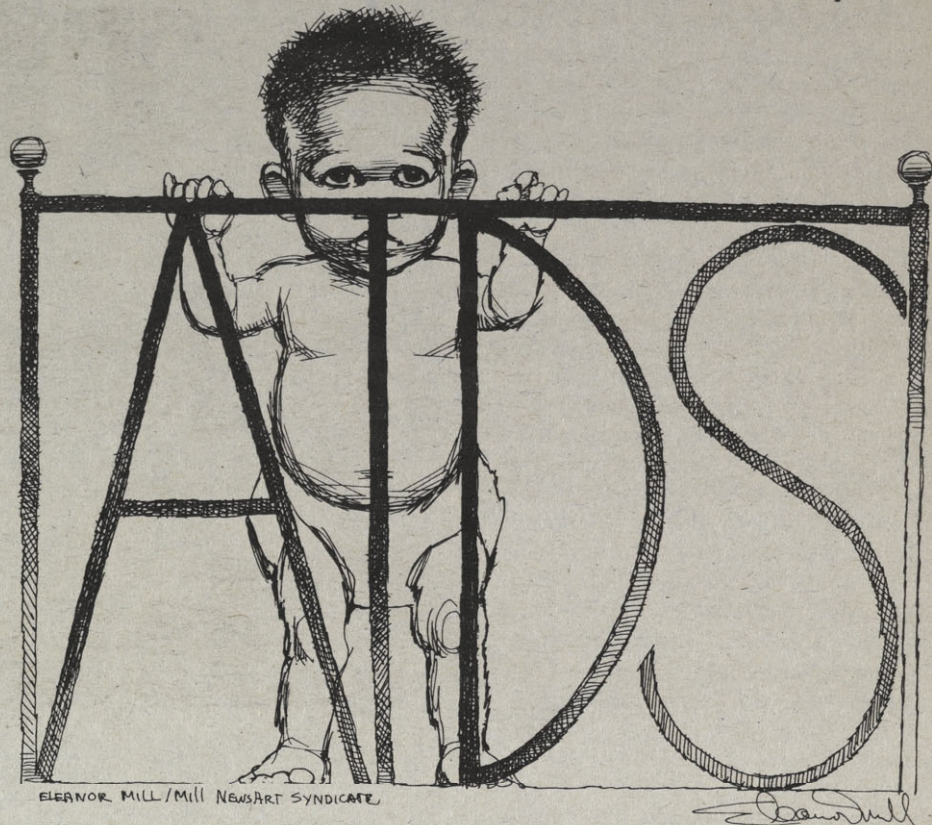
Here are profiles of the three babies in the inherited group:

Child A: The mother and father never married. The mother slept around and contracted AIDS from the father who was bisexual. Child A was well at birth but quickly developed chronic diarrhea. Several operations failed to help; AIDS was diagnosed.

The child finally gained weight and has gone home with his mother until he becomes ill again. He is now 2½ and looks good.

Child B: The mother was a prostitute and an IV drug user. Child B was born underweight and a drug addict. The mother left the hospital after giving birth and was never seen again.

After the child was withdrawn from drugs in the hospital, a routine AIDS test proved positive. Potential adoptive and foster parents refused to take the child when told he had



AIDS. He died of pneumonia at age 16 months, having never left the hospital.

Child C: The mother was a prostitute, the father unknown. The baby was born with AIDS and neurological impairment from minute brain hemorrhages. His mother came to the hospital for a while to see him but after a few months did not return and has not been seen since.

Child C became a ward of the court and had frequent surgery. He was never well enough to be considered for placement. He died at 6 months in the step-down ICU.

When Martha first discovered the AIDS children, she also discovered that many of the staff and doctors refused to touch the babies unless

they had to give ordered care. "TLC was not given," says Martha, "because they were afraid of AIDS."

Martha's ministry is a simple one. She just visits the ward when she can and holds the children in her arms.

Martha is an Episcopalian with a husband and three teenaged children. She is active in her church and in her heart would prefer 1928 Morning Prayer to Rite II Eucharist. She helps the kids with their homework and does what she can in the community, but she's not a social activist or crusader. She just saw some little ones who had been left alone and did what she could.

"It's not a big thing, but it may be the only love they will know in their short lives."

Homosexuality and AIDS: A personal statement

by Richard H. Schmidt

A friend of mine has AIDS. His doctor told him he has at most two years to live. When I heard this, I felt as if I had been struck by a brick. My friend is a relatively young man, articulate and witty and committed to the same ideals which I hold dear. This was terrible news.

I had known from the beginning that my friend was a homosexual. We had never discussed it because I don't generally ask people about what happens in their bedrooms. I knew of it, but it didn't seem particularly important. He was my friend.

Upon learning of my friend's disease, I recalled a remark made several years ago by evangelist Jerry Falwell. He said AIDS is a disease sent by God to express his displeasure with homosexuals. I find homosexuality generally unappealing; I find Jerry Falwell totally repulsive. If Christians must believe in such a tyrannical, vindictive God, then I'm turning in my papers and leaving the church. I will not serve such a God.

But one can believe that homosexuality is a sin without regarding AIDS as a divine visitation upon the sinner. Is it a sin? The church has traditionally said so, and the Bible *seems* clear about it. But the church has from very early times tolerated homosexuality in its ranks. And the biblical passages which seem to condemn homosexuality are very few and lend themselves to various interpretations, some of which are plausible and do not see the passages as statements about sexuality at all.

I am sure of one thing. Female and male are designed for each other—like violin and bow, like lock and key, as C. S. Lewis said.

Two violins without a bow cannot do what violins were meant to do. And two males, although they may form a fast friendship, cannot, sexually speaking, do what they were meant to do. But does that constitute sin? I am willing to admit it might. But I'm not sure.

If homosexuality is sinful, it is surely not one of the more deplorable sins. Pride, avarice, anger, hatred (including hatred of homosexuals) and a host of other sins of

which most of us are repeatedly guilty are far more serious and damaging to the soul. If I'm going to work myself up into a lather over sin, it's going to be on behalf of a sin worth working up lather for.

But what about my friend? If I am a follower of Jesus, then my course of action is clear. In his day there was a disease which made the sufferer so repulsive to most other people that they wouldn't go near him, but Jesus was notorious for fraternizing with lepers. While I hope no one shuns my friend now that he is sick, someone may. As a Christian, I cannot. Nor do I want to.

I understand the point of Jesus' friendship with lepers—and publicans and Samaritans—to be that the usual categories of clean and unclean, good and bad, nice and nasty are really nothing but baloney when they are applied to people. There aren't two kinds of people. There's only one kind—sinner standing in need of the grace of God. My friend is such a person. I am such a person. And that's all the bond I need with anyone.

**The
Episcopal
Church
commends
an AIDS
treatment
that doesn't
require FDA
approval...**

...pray...

A Litany in the Time of AIDS

God the Creator, *have mercy on us.*
God the Redeemer, *have mercy on us.*
God the Sanctifier, *have mercy on us.*
Holy Trinity, One God, *have mercy on us.*

[Blessed Mary, *pray for us.*
Woman of women, *pray for us.*
Counsel of the afflicted, *pray for us.*

Blessed Michael, *pray for us.*
Blessed John Baptist, *pray for us.*
Blessed Joseph, *pray for us.*
Blessed Mary Magdalene, *pray for us.*
Blessed Peter and Paul, *pray for us.*
Blessed Luke, *pray for us.*
Blessed Francis of Assisi, *pray for us.*
Blessed Catherine of Siena, *pray for us.*
Blessed Raphael, *pray for us.*
Blessed Constance and Companions, *pray for us.*
Blessed Oscar Romero, *pray for us.*
Blessed Julian of Norwich, *pray for us.*
Blessed Aelred, *pray for us.*
Blessed Martin Luther King, *pray for us.*
Blessed Martin de Porres, *pray for us.*
Blessed Elizabeth Seton, *pray for us.*
Blessed David Oakerhater, *pray for us.*
Blessed Absalom Jones, *pray for us.*
Blessed Florence Nightingale, *pray for us.*
Blessed (N.), *pray for us.*
Blessed martyrs of God, *pray for us.*
Blessed saints and angels, *pray for us.]*

Draw near to us, O God,
And sustain us with your Holy Spirit.
Be present in our sickness and pain,
And sustain us with your Holy Spirit.
Hear us when we cry to you,
And sustain us with your Holy Spirit.
Forgive us our transgressions,
And sustain us with your Holy Spirit.

We pray for the creation, the planets and stars, and the earth our home.
Help us to be committed and humble stewards.

We pray for the Catholic Church, for Edmond our Primate, for (N.) our bishop(s), and for all bishops and other ministers.
Give us grace to show your glory in the world.

We pray for George our President, and the leaders of other nations.
May they govern with courage and be guided by compassionate strength.

We pray for the abiding presence and comfort of your Holy Spirit.
For it is by grace alone that we shall prosper.

We pray for courage to walk with those who are living with HIV.
Encourage our hearts and open our hands.

We pray for those who are afflicted with HIV and with any other grief or trouble.
Give us relief and quietness of spirit.

We pray for all HIV care givers, hospital workers and researchers.
Be with them in their tasks, enliven their spirits and grant success in your time.

We pray for the families, friends, and loved ones of persons living with HIV.
Fill them with your healing and redemptive love.

We pray for the frightened, the timid and those who breed fear.
Loosen our bonds and help us to grow more and more into the likeness of Christ.

We pray for the dying.
May they know the light and joy of your presence.

We pray for those who have died of AIDS and for all the departed.
May angels surround them and saints welcome them in peace.

O Christ hear us.
O Christ hear us.

Lord, have mercy. Kyrie eleison.
Christ, have mercy. or *Christe eleison.*
Lord, have mercy. Kyrie eleison.

The Collect

God of the living and the dead: Pour out the abundance of your grace upon us and show us the comfort of those who have gone before. Strengthened in this communion of love and aided by their prayers, may we continue steadfast and faithful in our time on earth; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

or

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we pray, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit lead us in holiness and righteousness all our days; that, when we shall have served you in our generation, we may be gathered to our ancestors, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a religious and holy hope, in favor with you, our God, and in perfect charity with the world. All this we ask through Jesus Christ our Savior. *Amen.*

*This new litany is the work of the Rev. Randolph L. Frew, AIDS Consultant,
The Episcopal Church Center, New York, N.Y.*

...work...

The Episcopal Church is ministering with persons living with AIDS, their families, friends, and care givers, through a variety of national, congregational, diocesan, and community-based organizations. From errand-running to prayer and personal encounter, the opportunities for making a difference are endless—there is room for every gift and talent. Contact one of the following national Episcopal AIDS ministries for more information about how to become involved.

AIDS Ministry Office The Episcopal Church Center

The Rev. Randolph L. Frew, AIDS Consultant
The Episcopal Church Center
815 Second Avenue, New York NY 10017
800/334-7626 (1-800/321-2231 in N.Y. state), or 212/867-8400 x487

Through the AIDS consultant at the Episcopal Church Center, the national Church provides information about resources and works with national, diocesan, provincial, congregational, and ecumenical task forces, coalitions and networks. The consultant also serves as a resource to the General Convention and Executive Council as these bodies address the many issues and concerns which arise as AIDS affects the life of our Church. Other offices at the Episcopal Church Center involved with AIDS ministries include the National Committee on Indian Work, the Episcopal Commission for Black Ministries, the Episcopal Asiamerica Ministry, the National Commission on Hispanic Ministries, and the National Association of Episcopal Schools.

The Washington Office of the Episcopal Church

Dr. Betty Coats; The Rev. Robert J. Brooks
110 Maryland Avenue, N.E.
Washington DC 20002
800/228-0515

Brooks chairs the AIDS Working Group of the Washington Interreligious Staff Council (WISC) to track legislation addressing or affecting HIV/AIDS/health issues. The Washington Office provides officials of the several branches of government with the positions of the Episcopal Church, as formulated by the General Convention, and works toward the adoption of these positions as public policy.

The Joint Commission on AIDS of the Episcopal Church

The Rt. Rev. Douglas E. Theuner, Chair
63 Green Street
Concord NH 03301
603/224-1914

The Joint Commission focuses the Church's attention on the theological, ethical, and pastoral issues of AIDS by developing recommendations and strategies for increasing AIDS awareness throughout the Church, facilitating communication among the Church's AIDS ministries, and advocating with and for those who are affected by AIDS.

Youth Ministry in the Age of AIDS

a new resource produced by

The Youth Ministries Office
The Episcopal Church Center
815 Second Avenue
New York NY 10017

Copies of this curriculum will be made available to every diocese and congregation of the Episcopal Church. Ask your rector, vicar, or lay leader about it—and when it will be used in your congregation.

The National Episcopal AIDS Coalition (NEAC)

The Rev. Canon Earl Conner, Executive Director
Ms. April Hockett, Database Manager
The Rev. Thaddeus Bennett, President of the Board
1511 K Street, N.W., Suite 715
Washington DC 20005
202/628-6628

NEAC is a nonprofit grass-roots membership organization that works in conjunction with the national Church to expand and serve the growing network of Episcopal AIDS ministries around the country. It maintains the National Episcopal AIDS Database, provides referrals to models for ministry in education, pastoral care, and direct services, serves as a network linking Episcopal AIDS ministries, produces a quarterly newsletter, and sponsors national conferences on AIDS ministry.

Union of Black Episcopalians AIDS Task Force (UBEAT)

The Rev. Charles Poindexter, Chair
5421 Germantown Avenue
Philadelphia PA 19144
215/844-8544

UBEAT conducts workshops and develops HIV/AIDS educational models for black clergy and congregations. UBEAT has produced a theological statement, and is in the process of developing an educational program for black colleges, a quarterly newsletter, and increased cooperation with Latino communities.

**...give—
of your time,
of your talent,
of your treasure,
of yourself.**

Contributions may be sent to
The Presiding Bishop's Fund for World Relief
The Episcopal Church Center
815 Second Avenue
New York NY 10017

Designated: AIDS Ministry

'But I want to'

A loving father's last lesson to his daughter

by Betty-Jo Rule

As persistent as fingerprints, elements of individuality mark us from our first days to our last.

Exterior and functional characteristics may fade, but something of an inner essence holds on, filtering through age and disability to reveal who we are. I witnessed this vitality in my aging father.

He was a Kansas native who went east and succeeded. He lived with unusual devotion to church, family and profession. By his mid-70's my father was in the final stages of bone cancer.

The hours we spent together during my last visit with him were both precious and difficult. We were switched out of character. The caretaker-parent had become dependent; the woman-child shifted into a protective stance.

I knew Daddy wanted to call a taxi service (as he always had because he did not drive) to take me from the New York suburbs to JFK International Airport—but he could no longer dial the telephone. He wanted to help me close and lock my suitcases, then check to be sure I had my airline ticket and enough money—but this ritual, started during my college years, was also impossible. He wanted to walk with me to the waiting car, help me inside, give directions to the driver and a final kiss to me—but all these caring actions, performed many times before, were out of the question.

My father was seated in his body-molded easy chair when I went into the bedroom to face the farewell. As I crossed the room, he reached for a nearby walker, bracing himself to rise from the chair. I put my arm around him and scolded, "Daddy, you don't need to get up for me."

His response was quick and firm: "But I want to."

BRIEFLY NOTED

Hope Koski, rector of St. Lawrence of Canterbury, Dix Hills, N.Y., is the first woman rector in the Diocese of Long Island □ **Howard Tischler** of Grosse Pointe, Mich., and **Fred Gore** of Hockessin, Del., have been reelected chairman and president of Faith Alive □ Former Presiding Bishop **John Allin** and his wife **Ann** have moved to Jackson, Miss., from Sewanee, Tenn.

Bishop **Michael Nazir-Ali**, a native of Pakistan, has been appointed general secretary of the Church Missionary Society, the first non-Briton to be appointed to the senior executive position of the Church of England's largest missionary society □ Bishop **Michael Marshall**, director of the Anglican Institute, Bishop **Frank Griswold** of Chicago and author **Madeleine l'Engle** were keynoters at the annual meeting of the Association of Anglican Musicians in June □ **Judy Jones**, 57, wife of Bishop **Bob Jones** of Wyoming, died in June from head injuries incurred in a fall in their home.

This was not petulant fussing. It was a statement of fact, conveying the kernel of a spirit which identified my special parent.

But . . .

He began by taking gentle exception to what I had said. *Take a minute to consider my point of view. I see it differently.*

But I . . .

Then he asked me to acknowledge the real person. *Remember, I am still here. I am intact—with great limitations but intact. Do not diminish my I. It is the I you always have known. I remain your loving father, trusted friend, wise elder, available counselor, thoughtful gentleman. Do not deny me these roles because they still are what I am.*

But I want to.

Here the message and tone revealed both frustration and determination. *I still have wants, most of them impossible to have but a few of which, even now, can be fulfilled. Please recognize my wants and know that they are not frivolous. I want to stand; I want to stand for you; I want to stand and embrace you. I intend to reach for what is within my grasp because I still think and feel and will do as much as I can.*

"But I want to." Brief, basic words, not intellectually formulated, spontaneously reflecting an inner nature.

My father's simple statement taught me a vital last lesson: As we struggle to cope with aged and ailing loved ones, the misconceptions of ageism, the segregation of sickness, can bring about a kind of passive betrayal.

For those of us who wait and care, the declining days ask us to respect individuality and to recognize that life's needs, even at its close, may not be solely utilitarian.

Betty-Jo Rule is parish librarian at Christ Church, Denver, Colo. Her father, the late Joe Boyle, was editor of *The Spirit of Missions*, which he renamed *Forth*, a journal which later became *The Episcopalian*.

David Willis is the new editor of the Diocese of Rochester's *Chronicle* while his sister **Ann Willis Scott** is editor of the Diocese of California's *Pacific Church News* □ Bishop **Colin Bazley** of Chile is the new primate of the Province of the Southern Cone □ Brothers **Charles Kramer** and **Laurence Andrew Keller** made their life professions in the Brotherhood of St. Gregory during its annual convocation in June □ **Emily Gardiner Neal**, deacon and president of the Episcopal Healing Ministry Foundation, is recovering in Cincinnati from an arterial embolism.

Retired Bishop **John Coburn** of Massachusetts was awarded the Episcopal Church Foundation's **Henry Knox Sherrill** Medal for "outstanding service" □ Congratulations to **Pettlyn Job** of Brooklyn, N.Y.; **Mollie Zeigler** of Buffalo, N.Y.; and **Frances Abbot** of Cambridge, Mass., student winners of the top prize in the 20th Annual Essay Contest sponsored by Church Life Insurance.

The Bible publishing event of the decade...

1970
The New English Bible is published to great acclaim...
"May well be the most notable effort in centuries."—TIME

1989
The Revised English Bible—a complete and far-reaching revision of The New English Bible is published.

Regular edition: \$19.95 With Apocrypha: \$21.95
Leather edition: \$45.00 With Apocrypha: \$50.00



HISPANIC COOKERY
182 especially selected recipes from Mexico, Central & South America and the Caribbean. Single copies \$10.50. Volume discounts for fund raising.
The Hispanic Mission, Diocese of Oklahoma
2709 Meadowbrook
Norman, OK 73072

RECTOR NEEDED
St. Andrew's, Roswell, New Mexico is accepting applications for the position of Rector. Interested persons may request an information packet by letter addressed to St. Andrew's Episcopal Church, 500 North Pennsylvania, Roswell, New Mexico 88201, or by calling (505) 622-1353.

The Ten Commandments

This 16" x 20" full color plaque beautifully illustrates the Ten Commandments as presented by God to Moses at Mt. Sinai. Now you can proudly display the laws of God in your home or office. Simply complete the form below and mail it to Bronwyn, P.O. Box 416, R.D. #2, Emporium, PA 15834. Let everyone know that you believe in the laws and power of God.



A great gift to family and friends for:
• Christmas
• Weddings
• Anniversaries
• Special Occasions
Only \$29.95

Actual Plaque is 16" x 19" x 1/4" and comes with a thick, high-gloss Klee-Kote finish. (Ready for Mounting)

Don't Delay Another Day - Order Now!

No Phone or C.O.D. Orders Please Allow 4-6 Weeks Delivery

Name _____
Street Address (No P.O. Box No.'s) _____
City _____ State _____ Zip _____
Phone _____ Signature _____
Payment By: Enclosed is my check or money order for \$ _____ Payable to BRONWYN
Charge To: ☐ VISA ☐ MASTER CARD
Exp. Date _____
My Card No. is: Mth. _____ Yr. _____
Quantity Each Total
Ten Commandments Plaque No. 10 \$29.95
UPS Shipping & Handling \$4.00 Ea.
PA Orders Add 6% Sales Tax
Total Order

Mail To: Bronwyn, P.O. Box 416, R.D. 2, Emporium, Pa. 15834

Indiana family takes singing ministry on the road

by Charissa Meserve

A maroon mini-van pulls up in front of another church. As the door slides open, Deborah, Jonathan, Patrick and Daniel Hutchison spill out. Then Gladriel, a three-legged black labrador, jumps to the ground and stretches.

This family of travelers has been touring, part-time, for more than five years, spreading music, love and the name of Christ. Deborah, playing the flute, and Jonathan, playing the guitar, and both singing harmony, have filled the air with contemporary Christian music in churches, schools, prisons and nursing homes across the country.

The Hutchisons are singers, song writers and recording artists, but their music isn't just entertainment. It's part of a ministry that uses the music as a way to "touch people with Christ." Some of their songs are scriptural ballads based on biblical stories like the woman at the well and the anointing of David. Others address the difficulties, joys and responsibilities of Christianity in dealing with hunger, injustice, oppression.

Jonathan, a 37-year-old Episcopal priest, explains that the purposes of this musical ministry are to support the Body of Christ and to practice musical evangelism in prisons, group homes, nursing homes and colleges. "I feel more and more urgency for all Christians to find a way to tell the story of the gospel," he says.

This sense of urgency is particularly strong when they play in prisons and homes for troubled youth. "I want to say something or sing some-



Deborah and Jonathan Hutchison at their home in Bean Blossom, Ind.

thing to turn them around, to tell them that God is real and that Christ loves them. . . . We want to do it in a way that's gentle, a way that's not condemning, to try to communicate the loving nature of God and his desire to make people whole."

In addition to being musicians, the Hutchisons are also a family. Because they want to keep the family together, Patrick, 13, and Daniel, 9, go along when their parents take to the road. Deborah believes that just being a family is a powerful "ministry of presence" at youth conferences and group homes where their family provides an example to children who

may never have experienced family life.

"We arrive as a family, and we work together and communicate our love for each other," Deborah, 38, explains. She feels that communication is the most important element in their ministry.

"It's like a fabric, like a tapestry," she says. "It's all involved with meeting people and learning their stories and sharing our story with them. . . . It's all woven together."

Deborah sees herself as a spokesperson for people's spiritual journeys. "Sometimes I feel that because a lot of what we write is personal

from our own experiences or from a particular piece of scripture that has come up at a specific time in our growing closer to God, we're giving words to other people's experiences, too."

Traveling three to four months a year keeps Patrick and Daniel from attending school near their home in Bean Blossom, Ind. Instead, their van becomes a moving classroom where Deborah teaches the boys from a home school curriculum. They also visit museums, historical sites and other points of interest, considering these to be part of the boys' education.

Though Patrick and Daniel don't sing with their parents on stage, they participate in performances by keeping track of cassette tape sales. According to Jonathan, their tape sales are small by recording industry standards, but they provide a large part of the funding that keeps their ministry alive. Their ministry is also supported by honoraria and Jonathan's part-time job as the coordinator of youth ministries with the Diocese of Indianapolis.

The couple met as folk singers at Hamilton College, Clinton, N.Y. After Jonathan received his divinity degree from Berkeley Divinity School in New Haven, Conn., they discovered that their most receptive audiences were church-related groups.

At the end of each concert stop, the Hutchisons jump back into their van and head down the highway, weaving the thread of Christ's love across the country as they go.

Charissa Meserve is a free-lance writer and parishioner of Grace Church, Ponca City, Okla.

LITURGICAL CALENDARS

EPISCOPAL and CHURCHMAN ORDO

Individualized for your Church
CALL or WRITE FOR FREE BROCHURE



ASHBY COMPANY

P.O. Box 2051, Erie, PA 16512
(814) 453-3414
FAX (814) 453-4698

OLD ORTHODOX PRAYER BOOK

Old Believers' prayerbook as used by the Russian Orthodox Church before the 17th cent. reforms. Beautifully bound in imitation black or maroon leather. Printed in two colours. Church Slavonic and English. \$29.95 (U.S.) Holy Rosary Apostolate, Box 263 (Dept. EP) Zurich, Ontario, Canada NOM 2T0

BED & BREAKFAST HAWAII STYLE



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

OUT-OF-PRINT BOOKS

relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings, or \$1 for catalog or selections from extensive stock.

The Anglican Bibliophile
858 Church Street
Saratoga Springs, NY 12866
(518) 587-7470



An Invitation — to host your own brass rubbing workshop

If you provide the space and a group of volunteers for us to train, we will bring — at no cost to you — all the plates and materials, so that you can offer the old English craft of brass rubbing at your church.

- A unique and original fund raiser
- A fun 'hands-on' activity for young and old alike
- An educational experience for school children and youth groups in your area

For more information contact:

The London Brass Rubbing Centre
in Washington D.C., Inc.
11808 Silent Valley Lane,
Gaithersburg, MD 20878
Tel.: (301) 279-7046

As seen at the Washington Cathedral and now on a national tour.



NATIONAL CONFERENCE

Celebrating and sharing
educational and
pastoral ministries
in the Episcopal Church

October 26 - 28, 1989
Cincinnati, Ohio

THE NATIONAL EPISCOPAL
AIDS COALITION

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

Looking for a book ?

When you're looking for a book — from the Bible to the Classics — think of us. We specialize in mail and phone orders.

- The Book of Common Prayer
 - Sturdy pew bindings
 - Deluxe gift editions
- Inspirational and scholarly literature
- Anglican Studies

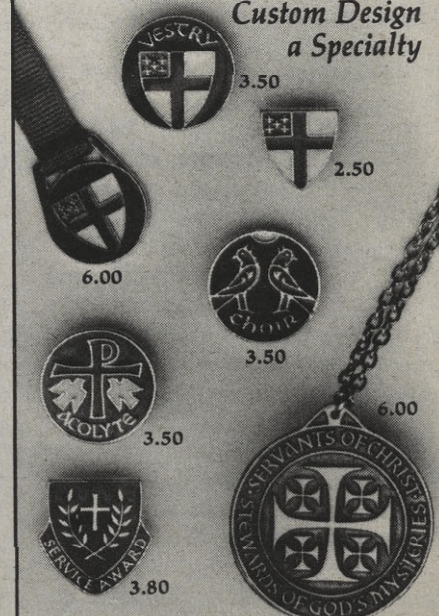
Call or write:
Trinity Bookstore
74 Trinity Place
New York, NY 10006
(212) 349-0376

AMEX, VISA, MC
Churches will be billed.

**TRINITY
BOOKSTORES**

Write or Call for Catalog of Insignia and Gifts

Custom Design
a Specialty



The Unmistakable Quality of
© TERRA SANCTA GUILD®

858 Sussex Blvd., Box 300
Broomall, PA 19008
1-800-523-5155 in PA 215-544-9900

Happy Birthday, UTO!

On Oct. 3, 1889, the offering at the Triennial Meeting of the Women's Auxiliary was placed upon the altar of Church of the Holy Communion in New York City. The offering was too small to fund the proposed mission projects of building a church in Alaska and sending a missionary teacher to Japan. So other moneys were united with that offering and the United Offering, which became the United Thank Offering in 1919, was born.

Since that year when the Dakotas, Montana and Washington entered the Union, Jane Addams established Hull House in Chicago and Nellie Bly circumnavigated the globe in just 72 days, over \$75 million have been placed upon the altars of Episcopal churches throughout the world.

The altar which received that first offering is now in Church of the Holy Communion in Lakeview, N.Y. On Oct. 8, 1989, at that parish and most of the other parishes in the Episcopal Church a special celebration to mark the 100th anniversary of the United Thank Offering is being planned. But no U.T.O. offering will be placed upon any of their altars that day, as Centennial Sunday has been designated as a celebration of the first 100 years of the United Thank Offering, not as an ingathering.

In parishes throughout the provinces of the Episcopal Church, celebrations, birthday parties and special liturgies will observe the enduring nature of this extraordinary program. Opportunities for representatives from grant sites to share the stories of current ministries made possible by U.T.O. grants as well as relate the past history will be part of the celebrations.

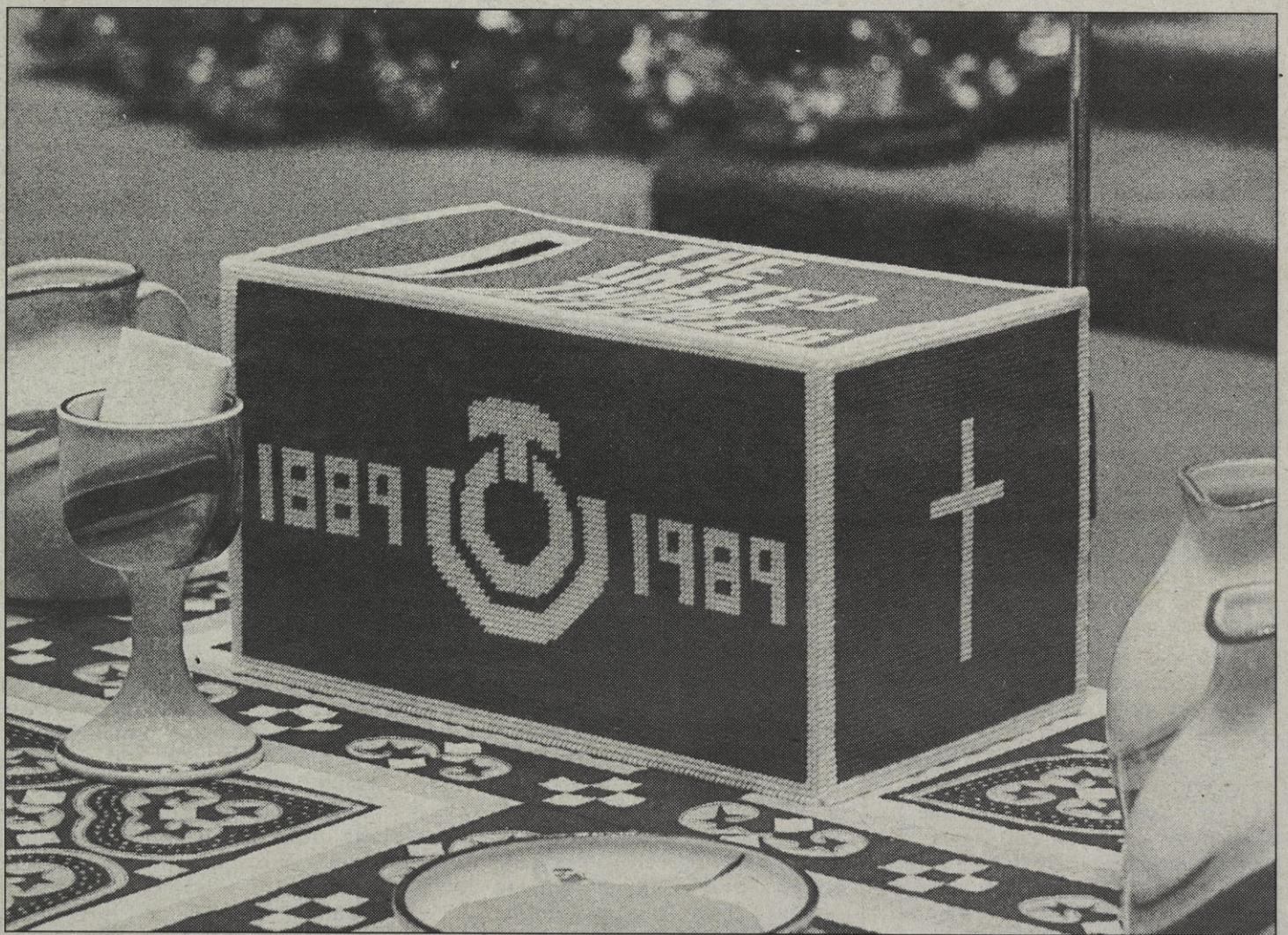
Founded by women at a time when women were not perceived as leaders, the U.T.O. has witnessed the dramatic changes that have occurred over the century in the status and role of women in the world, the nation and the church.

Centennial Sunday will celebrate this past century of service and look forward to its second century at a time when all roles in the church have been opened to women.

Certainly one of the U.T.O. stories to be told is the incredible flexibility of this remarkable program which has survived a tumultuous century, a century which has seen revolutions in communication, travel and information, felt the anguish of major and minor wars tearing the world apart and survived the Great Depression, church growth and decline, and changes in Prayer Books, hymnals and liturgies.

This ability to adapt to the times has enabled the U.T.O. to move away from "sending" to "enabling," from "doing for" to "doing with."

"It is more important to thank God for blessings received than to pray for them beforehand," Archbishop William Temple once said. Episcopalians have given thanks in an unusual way for 100 years: When they are thankful for a specific blessing, they drop an offering into a small blue box while saying a prayer. Twice each year these offerings are gathered in parishes in every diocese. Such small offerings from many thankful hearts carry the good news far and wide. This is the United Thank Offering.



The Diocese of Haiti has traditionally had only one annual ingathering because the distance and cost to many of its 80 missions and parishes was too great for their representatives to travel to the cathedral in Port-au-Prince more than once a year.

But this year will be an exception as the U.T.O. representatives will travel to Holy Trinity Cathedral for a second time to celebrate Centennial Sunday. The ingathering at Holy Trinity will be unique as the gifts will be regional offerings of art, poetry and crafts in thankful response for the buildings, programs and ministries the U.T.O. has provided in response to their needs and requests.

At Holy Trinity Church in Fayetteville, N.C., Nancy Broadwell, Province IV representative, will be the

preacher. And at Washington Cathedral, in the nation's capital, where Pamela Chinnis, vice-president of the House of Deputies, will preach and Gini Peterson, U.T.O. chairman, will be a reader, the emphasis will not be upon money, but upon the relationship between prayer and thanksgiving.

The U.T.O.'s leaders hope this special anniversary will be used to continue to educate the clergy and laity about the connection between giving thanks and giving money. They also hope it will help the church understand that "theology is the basic coin in the Blue Box." As one parish chairman stated, "Thanks comes before offering in our name, offerings which are never out of guilt, always out of

thanks."

Through its patented blue boxes, the U.T.O. has helped alleviate some of the world's pain, educate some of its doctors, teachers and priests, and build some of its hospitals, schools and churches. It has given fish to hungry people but has also taught them how to fish. It has carried the gospel of Jesus Christ to remote parts of the globe, followed his example as good Samaritans and brought his message of hope and salvation to a broken and dying world.

On October 8 some of these individual stories will be retold in missions and parishes throughout the church as the remarkable story of the U.T.O. is celebrated—a story not just of money put in boxes, but of lives poured out for others, never out of guilt, always out of thanks.

Tracking a grant from start to finish

Every day people write or phone the U.T.O. office in New York City requesting information on how to apply for a grant. Each request is handled on an individual basis but ultimately referred back to diocesan bishops. The first U.T.O. grant criterion to be met is: Does this request play a part in the mission strategy of the diocese from which it comes?

The application forms for U.T.O. grants which are in each diocesan bishop's office include four pages seeking detailed information and a fifth page for the bishop's comments. As only two requests can be submitted from each diocese each year, the bishop makes the first screening decision.

Diocesan U.T.O. coordinators frequently assist their bishops through their contacts with parish coordinators and clergy in researching the requests and providing firsthand information about grant projects.

The U.T.O. office receives over 200 requests each year through this process. These requests are then submitted to the province representatives for further research. The 13 persons on the screening committee present the heart and soul of the grant requests to the rest of the U.T.O. committee.

The nine provincial representatives, plus the three members at large and the Executive Council liaison who research and present the overseas proposals, put in thousands of hours of work each year. They talk to diocesan coordinators, discuss projects with the bishops and visit as many grant sites as possible in an effort to represent faithfully the requests in their provinces.

Each province representative carefully reads and rereads each proposal from her province to see if it fully meets U.T.O. criteria of a single project of compelling human need or mission expansion with Episcopal Church connection. When she has questions that need answers, people on the local level help in the process.

As Nancy Broadwell notes, "It is critical to the province representative to have diocesan U.T.O. coordinators and ECW presidents familiar with the projects to do adequate research."

In addition to the thorough research each representative does from her own province, she also studies all the grant proposals from the other eight provinces and those from overseas.

When the representatives gather for their annual meeting to present, discuss and vote on which of these worthy projects will be funded and which will not, they begin and end each day with prayer.

As the voting took place for the 1989 grants, Kathy Plumb says she felt such a heavy burden of responsibility that "I was praying constantly for God's guidance, and I discovered all the other women were praying, too."

By the time a vote on a grant takes place, it has been thoroughly screened through the diocesan, provincial and national process. While all the programs are good, they cannot all be funded.

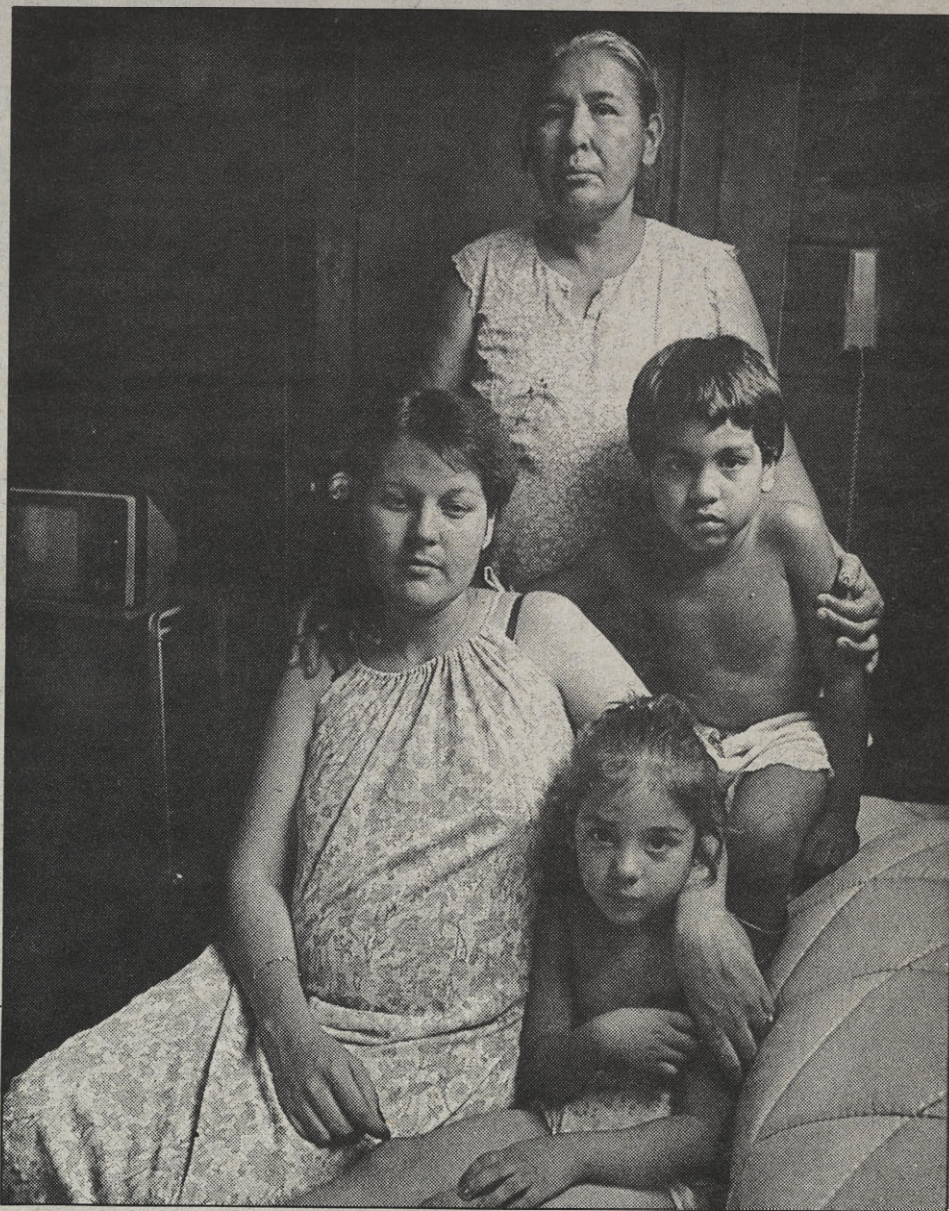
Each of the representatives has lived with the proposals from her own province for nearly six months and become emotionally involved with them. But when the time comes to vote, each reports a kind of divine detachment from her province's projects so she is able to vote only on the merits of the proposals.

"It is a humbling experience to sit for a week and decide which among these worthy projects will receive U.T.O. funding and which will not," Mandy Alford says. "During the voting two of the projects in my province were not funded, and I worried that I had not presented them well. But when we finished there was a peace that God's will had been done."

Grants do not require a unanimous vote to be funded, but they do require 10 of the 13 votes to pass, which is a very strong consensus.

When the committee first votes for grants, it doesn't know how much money it has. The grant is voted solely on its merit. Only after the grants have been presented, discussed and voted upon are the amount from the ingathering announced and final adjustments made.

Kathy Plumb, whose province had a project which was not funded, discovered later that the project had



A Nicaraguan family who received food through the Miami Christian Community Service Agency's Nicaraguan Ministry

found additional funding elsewhere. She says, "You have to trust the process."

"When it was over I could see why a few of the projects in my province were not funded and others were," says Leah Corning.

For the two years between Triennial Meetings, this is how a grant that starts with a dream, comes through a bishop's office and moves through the stages of research and review becomes a ministry of the church. During the Triennial year the process is the same except that the committee must do its work earlier and make recommendations to the over 500 del-

egates to the Triennial who then question, discuss, pray and vote on those recommendations.

Through this process and network of highly dedicated volunteers the gifts of coins in a blue box have found their way into churches, hospitals, schools and other ministries of hope worldwide for 100 years.

This special section on the United Thank Offering was researched and written by **David L. James**, a New York-based priest and free-lance writer and frequent contributor to *The Episcopalian*.



Gini Peterson

United Thank Offering Committee, 1988-1991

Selected by Province

I Joan Lang, Vermont

II Marie Obermann, Newark

III Kathy Plumb, Central Pennsylvania

IV Nancy Broadwell, East Carolina

V Yvette McCoy, Milwaukee

VI Leah Corning, North Dakota

VII Mandy Alford, Arkansas

VIII Julia Rae Walz, Los Angeles

IX Ada De Guzman, Dominican Republic

U.T.O. Executive Committee
Members-at-Large

Chairman
Gini Peterson, Georgia

Vice-Chairman
Olga Shirley, Panama

ECW Liaison
Betty Silva, Connecticut

Executive Council Liaison
David Cardenas, Mexico

Staff
Willeen Smith, New York

How the contents of a little blue box travel the world

A little girl in a red dress who was squeezing her hands so tightly that her fingers were white whispered to the squirming boy next to her, "I wish they'd hurry up; I can't wait."

What she was anxiously waiting for was her Sunday school class' turn to go to the front of the church and place their coins in a box.

She had a new baby brother and had seen another baby from another land on a poster and had been saving the quarter her grandmother had given her for this moment of thanksgiving.

Because of this gift united with others in 1989, babies with ordinary infant problems which might otherwise go untreated will receive adequate care at the Well Baby Clinic in the renovated undercroft of the Church of Our Saviour in Dubois, Pa.

Thanks to the combined nickels and dimes in thousands of Blue Boxes, totaling nearly \$3 million, the U.T.O. was able to make grants in 1989 to enable the Prayer Book to be translated into the language of the Miskito Indians in Nicaragua and a new church building to be constructed to serve the Sioux Indians in South Dakota.

In the Anglican Church in Bangladesh, 16 churches will be able to replace mud floors with solid ones so when the floods come the buildings can be used as refugee centers.

In St. Croix, Virgin Islands, a small church with a floor and walls built with parishioners' hands will now have a roof.

When a woman in Texas learned that her grandchildren were coming

for a visit, she put a dollar in her U.T.O. box. When they left, she put in \$5!

Those \$6 from Texas, multiplied by the thanksgiving gifts of others throughout the country, will help latch-key children in Arkansas who are alone during much of the day have contact, support and guidance from counselors on the other end of the Phonefriend Line.

From an educational grant to St. Andrew's Center for Racial and Ethnic Understanding in Colorado to a new church building in St. Andrew's Parish in Barbados, U.T.O. grants are made without formulas or quotas.

Intense screening of grant requests at diocesan, provincial and national

levels are made, but the decision to fund domestic vs. foreign, building vs. program, start-up vs. completion projects is never an issue.

And yet in 1989, 46 percent of the U.T.O. grant money awarded was for the U.S. and 54 percent for overseas. This balance is welcomed but unplanned and seems to happen year after year as ministries offering health, hope and truth literally ring the globe on five continents.

The 135 grants made in 1989—86 in the U.S. and 49 overseas—included ministries to aid:

- Counseling and educational programs for St. Leonard's House for ex-offenders in Chicago and a Labour Institute at St. Barnabas' Church in

Ulsan, Korea.

- Women needing employment in St. Louis, Mo., and in the Erimayoor-Palghat District of India.

- Orphanages in Bogota, Colombia, and in San Pedro Sula, Honduras.

- Teen fathers in Cincinnati, Ohio, and teen parents in Orange County, N.C.

- Economic development programs in Nambale, Kenya, and in the Diocese of Toamasina in Madagascar.

- New church buildings in the Diocese of West Malaysia and in Wagner, S.D.

- Ministries to those who suffer from AIDS in Norfolk, Va., and in the Diocese of Minnesota.

- Hunger programs in Seattle, Wash., and Dhaka, Bangladesh.

- Homeless in Gaithersburg, Md., and Phoenix, Ariz.

This year, the Hispanic Ministry at Christ Church in Reading, Pa., the Education to Mexican Migrant Workers ministry at St. Mary's in Bridgeville, Del., and Immigrant Ministries at the Christian Community Service Agency in Miami, Fla., will be better able to obey Christ's command to invite the stranger in because of coins in a box of thanks.

Whether those seemingly insignificant little boxes are crocheted or made of ceramic or cardboard, whether they are on the corner of a desk in an office, next to the toaster in the kitchen or rattling around somewhere in the car, because of the bills and coins placed in them, some of God's work on this earth will be done this year.



Adolescent parent education in Hillsboro, N.C.

The U.T.O.'s two best-kept secrets revealed

To most Episcopalians, the United Thank Offering is synonymous with, and limited to, a little blue box. A famous example of this identification was when in 1952 Bishop William Gordon of Alaska named his U.T.O.-funded airplane "The Blue Box."

But in addition to the enormous numbers of unpaid volunteers who make this \$3 million-a-year ministry possible are what Betty Silva likes to call "the two best-kept secrets in the Episcopal Church," the U.T.O. Loan Fund and the Memorial and Gift Trust.

The U.T.O. has always recognized that some financial needs are temporary, needs not for grants, but for loans. But by the mid 1950's, as post-war new church growth exploded, the need was critical.

So in 1958 the U.T.O. Loan Fund was established with \$750,000 and later raised to \$1 million to aid parishes and dioceses which needed start-up money for church planting and expansion.

The loans today are administered in conjunction with the other loan funds of the Episcopal Church and are initially received and reviewed by the Episcopal Church Building Fund. They are made to parishes which need help for new mission initiatives that will enable them to do more

ministry.

Over the years loans have been made for a variety of needs. Parish halls have been built, burned roofs have been replaced and church buildings have been constructed. Loans this past year have included building expansion to provide a senior day care center at St. David's in DeWitt, N.Y.; remodeling, repair and expansion of the church of St. Mark's in St. Albans, W.Va.; and a new parish hall for St. Francis' in San Antonio, Texas.

Judith Gillespie, former coordinator of the U.T.O. and current executive officer of World Mission for the Episcopal Church, says that one of the most exciting things in her years associated with the U.T.O. and world mission has been to witness the approval of loans to continue ministry in strong parishes which began as small missions with U.T.O. grants.

"That kind of good stewardship," she notes, "has always been the hallmark of U.T.O. grants and loans."

"Every penny in the Blue Box goes for mission" is an important and accurate statement of trust among the men, women and children who have placed over \$75 million in little blue boxes over the century.

But that important claim could not be made today without something called the Memorial and Gift Trust,

the second best-kept secret of the U.T.O.

Although the rising administrative costs of running the U.T.O. are extremely low, the committee felt it was important to continue the tradition that every coin in the Blue Box go for mission.

So in 1982, the U.T.O. Committee voted to create the Memorial and Gift Trust Fund. This fund provided an opportunity for people to make larger gifts of thanksgiving, recognize the ministries of individual people and make memorials.

The committee also decided that the income from this fund would be used to pay the administrative costs of the U.T.O. Committee.

By 1985, however, the committee recognized that the trust fund was not growing fast enough to meet the rising costs of printing, communications and committee expenses and that additional funds would be needed.

So the committee voted to set aside funds from the 1986, 1987 and 1988 U.T.O. offerings to achieve the goal necessary to meet the committee's expenses and assure its independence.

There was intense discussion and debate about the appropriateness of using some of the U.T.O. offerings

for the trust fund. Many saw the move as good planning and an exercise in good stewardship. Others thought funds should be raised through a separate appeal with no money being set aside from annual U.T.O. offerings. Indeed, many women and ECW's made separate substantial gifts for this purpose. But everyone agreed upon the necessity and importance of such a fund.

Today, the income from the \$1.2 million Memorial and Gift Trust is used to provide U.T.O. Committee expenses and to cover the cost of the essential interpretive materials needed to operate the U.T.O.

The only paid professionals in the entire U.T.O. program are the three staff members at the Episcopal Church Center in New York City whose salaries are not paid by the U.T.O., but by the Episcopal Church. These are U.T.O. Coordinator Willeen Smith and her assistants, the Rev. Daniel Darko and Steven Bailey.

Typical of the forward-looking vision that has characterized the U.T.O. for 100 years, the committee is hoping that in the future the Memorial and Gift Trust will not only cover the U.T.O. Committee's expenses, but also fund additional mission projects.

Marvelous and diverse things sprout from little seeds

In a surprise event that astounded the entire 1988 General Convention, meeting in Detroit, the United Thank Offering presented every diocese in the Episcopal Church with a \$1,500 "Seed Money" voucher to be used for any of the church's Mission Imperative projects—a pre-100th anniversary present.

These funds had no strings, restrictions or accountability except the request for a brief statement of how the money was used.

The purpose of the report was not to monitor the money, but to be able to present to the Presiding Bishop in book form a permanent record of how and where the seed money was sown. And someday in the future, perhaps at the 200th anniversary of the U.T.O., people will be able to look back at this anniversary with thanks.

When farmers would bring their crops to harvest, traditionally the first thing they did with the proceeds was to put away the seed money. Knowing how easy it would be to spend the money later in the winter when things grew tight, wise farmers saved the seed money to insure a new crop in the spring and harvest in the fall.

The "seed money" metaphor suggests this probability of a harvest in the future and was an apt name for the gifts presented to each diocese in celebration for the first 100 years of the U.T.O.

Some dioceses took the seed money metaphor literally and made it grow before it was distributed. Others distributed it as it was received, trusting that growth would occur in the lives of the people and ministries in which it was invested.

Bishop William Frey was so moved by the surprise U.T.O. gift that he returned to Colorado and challenged all 108 of his parishes to match the gift for mission.

Frey has said the church will die in Colorado if it doesn't support mission. So on the U.T.O.'s Centennial Sunday the matching gifts, which are estimated to be in the tens of thousands of dollars, will be presented for the support of the new suburban missions springing up around the metro areas and the existing missions in the remote areas of the state.

In Newark, Bishop John Spong set up a seed money committee to encourage growth of the money. Named "Grow A Dream," the committee set about obtaining matching gifts. It asked the ECW, which had never raised money on the diocesan level before, for a matching gift. The group decided it would try a "Grow A Dream" jazz concert to be held in a parish church. Not only did the women match the seed money, they learned they could raise money.

Quickly Newark's seed money grew and resulted in a gift of \$6,500 to the Oasis ministry of support to gays and lesbians and education of those issues to the diocese.

Marie Obermann, Province II U.T.O. representative, says, "The seed money proved not only to be a gift of money to the diocese of Newark, but a gift of learning to the ECW

which next year will once again raise money for important ministries."

In Central New York, the seed money quadrupled before being channeled toward the development of evangelism programs.

In Rhode Island, the state founded by theologian and planter Roger Williams, the seed money metaphor was clearly understood in the agrarian sense. Seen as starter money to be increased before being brought to harvest, Bishop George Hunt challenged a seed money task force to think creatively about how to use this opportunity for mission.

The results were startling. A goal of \$25,000 was set for the completion

of the cathedral in Rhode Island's companion diocese of Northern Brazil. Creative communication, publicity and challenge resulted in \$1,500 growing to over \$35,000. The cathedral has been completed and will be dedicated in February, 1990.

As the reports come in of how the seed money was used, the uses reflect the whole range of human need in our time. From an AIDS day care center in Southern Virginia to a women's shelter in Northern Indiana, from the production of video tapes of the mission of the church in the Dioceses of Springfield and East Carolina to a prison ministry in Upper South Carolina, the gospel of Jesus Christ is

being sown across the land.

Land for a new church, a new jeep for an old one, travel to and from a companion diocese, a diocesan history project, handicapped access in a diocesan house are just some of the ministries funded by seed money.

From as private as a gift to a homeless family in North Carolina to as public as the completion of a cathedral in Brazil, seeds of hope have been planted in the Kingdom of God.

Upon being complimented for such a creative use of the money, Judy Maurer, former Province VI representative from Colorado, replied: "Some plant, others water, but only God makes things grow."

A case study: The Dominican Republic

"The sugar plantation has agreed to melt down the brass bells from old locomotives to make candlesticks for the new church!"

This news was symbolic of the changes which were beginning to take place in the life of the Episcopal Church in the Dominican Republic in 1955.

From the turn of the century until the 1950's, the Episcopal Church in the island nation was a holding action. Served primarily by American clergy and other missionary leaders, it struggled to remain alive as a church of missions and small parishes in this country of great poverty and political oppression.

But in 1955, the storefront Mission of All Saints in La Romana received a U.T.O. grant to build a real church building. The 30-member congregation was excited and built as much of the church as they could with their own hands. The membership began to grow, and another U.T.O. grant was made in 1958 to start a school with three grades and 15 students.

A year and a half later the 30-member congregation had grown to 200, and today that school is K-12 with 400 students and is the best school in the city.

In 1961, a \$10,000 grant was made to the little Church of San Esteban in San Pedro-de-Macoris. In 1964, a \$47,500 grant was made to the high school there. In 1972, a \$52,000 grant was made for hostels to house Episcopal university students, many of whom were educated at San Esteban and other Episcopal parish schools. And in 1974, a grant of \$5,000 was made to establish a pension plan for the school's lay staff.

Since 1955, 24 grants totaling over \$700,000 dollars have enabled this story—growth from mission to church to school—to be repeated over and over again.

Like ripples in a pool, the ministry of the Episcopal Church in the Dominican Republic has spread out from those initial grants to affect the entire life of the nation.

What those grants did was to give legitimacy and prominence to a church which had been on the periphery of the country and its culture. Not only did the grants give people a place to worship, in which they could take pride, they began to educate the people in a country where good education was at a premium.

Soon the Episcopal Church was no longer just another of the small non-Roman Catholic denominations scattered throughout the country, but the church which was becoming known for having the best schools and a growing influence in the life of the nation.

This important perception of respectability attracted young men to the ministry and directly led to the growth of an indigenous clergy which today is nearly all Dominican.

Today, leaders in church, society and government received their first formal education at parish schools which were made possible by U.T.O. grants. Instructed in the faith at the Church of San Esteban, educated at its school and taught English by its teachers, the current U.T.O. Province IX representative, Ada De Guzman, says, "I am a living example of the power of U.T.O. grants."

The effectiveness of single grants which led to addi-



U.T.O. cans instead of boxes at Todos los Santos (All Saints' Church) in La Romana, Dominican Republic

tional ministries and additional grants has created a strong national presence of the Episcopal Church in the Dominican Republic and testifies to the thoroughness and discernment of the U.T.O. grant-making process for screening and review.

The young vicar of All Saints', William Wipfler, who today is the World Mission officer for Asia and the Middle East for the Episcopal Church, says, "If it hadn't been for the U.T.O., I seriously doubt that the Episcopal Church in the Dominican Republic would be the vibrant church it is today."

Similar stories of the effectiveness of U.T.O. grants in developing a holistic ministry in dioceses, regions and countries such as the Philippines, Guatemala and Alaska affirm the truth that the U.T.O. is more than a giver of grants to isolated projects.

Rather, it is interested in the lives of the people it touches and is a force which systematically attempts to help build the Kingdom of God.

Written just for me?



by Christine Dubois

I once had a friend who wouldn't start the day without reading a meditation from a devotional booklet. "Today's meditation was written just for me," she'd say. "It was just what I needed to hear."

Of course, I knew better. I worked in publishing. I knew about deadlines and blue lines and press checks. I knew those meditations were written six months or a year before.

Then Steve and I began writing scripture meditations for a conservative Protestant publication. I was responsible for sparkling writing; Steve was responsible for inspired ideas.

They were like puzzles. Each meditation had to be 25 lines long, start with an anecdote, end with a prayer and incorporate the assigned scripture. It was fun to try to fit our upbeat, "Isn't-the-Lord-wonderful!" style into a magazine full of austere exhortations to flee the delights of the world. We thought we provided a good balance though occasionally the editors thought we went too far. A meditation we wrote about "the holy fire of God's love" ended up as "the holy fire of God's judgment."

When the booklet was finally published this fall—13 months after we had sent in our meditations—it was like opening a forgotten trunk in the attic. We turned straight to our section and read it through, laughing at the editorial changes and enjoying how good we looked in print.

Reading our work brought back memories. A meditation on "The In-

visible Empire" compared spiritual warfare with the battle against yellow fever which, unknown to doctors, was being spread by the tiny mosquito. I had mentioned to a co-worker that my great-grandfather was an engineer on the Panama Canal, and she lent me a book on the history of the Canal Zone. I read it while suffering from a bout of flu so the descriptions of yellow fever were vividly engraved on my mind.

Another meditation explained that the sweetest grapes come from vines that grow in difficult, arid conditions because those vines develop the deepest roots—a fact I had learned while touring a local winery with my father.

A meditation on the power of prayer quoted an Episcopal woman we'd met who had felt the prayer support of her congregation while on a mission overseas.

Although the meditations reflected what we were learning about God a year ago, they were amazingly relevant to our life now. The importance of knowing who or what you're fighting, the sweet fruit you see in your life when problems force you to reach more deeply for God and the power of the prayers of your friends—all were messages we needed to hear today.

I'm beginning to think my friend was right. God is in control—even of the publishing business.

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

Dear Dr. Church:

I am a priest who loves to sing as much of the liturgy as possible. I rejoice in the many possibilities for this the new Prayer Book and Hymnal give. But I am not aware of any text and music to be used at the exchange of the peace, which surely should be celebrated in song. Do you know of any?

Singing in Ossining

Dear Singing:

Perhaps you would like to try this one, adapted from the work of some noted Hebrew liturgists, I. and G. Gershwin:

Embrace me, you sweet embraceable you.

Embrace me, in this liturgical do. Just one look at you I feel a tuggin' in me.

I love all the many charms about you.

Above all, I want my arms about you.

Don't be so haughty, ladies, Come to Father, come to Father, do! My sweet embraceable you.

Your helpful friend,
Dr. Church

Dr. Church is an Episcopal bishop who chooses to remain anonymous.



ASK
DR. CHURCH

Dear Dr. Church:

The parishioners in my new cure seem to be upset because I have a bushy beard and rather long hair. Some are even angry. What do you think I should do about it?

Feeling Awkward in Anchorage

Dear Feeling Awkward:

Said a priest with much hair and a beard, "The reaction's much worse than I feared.

Is there anything criminal About being liminal, Or even a little bit weird?"

On the other hand, it is sometimes better to cut off your beard than your parishioners.

Your friend,
Dr. Church

A SYMBOL OF FAITH
To Help You Achieve Your Goals

GENUINE MUSTARD SEED BALLPOINT PEN

Now for the first time, a quality pen that contains an actual mustard seed encased in clear resin and the barrel is inscribed with this truly inspirational passage...

If ye have faith as a grain of Mustard Seed

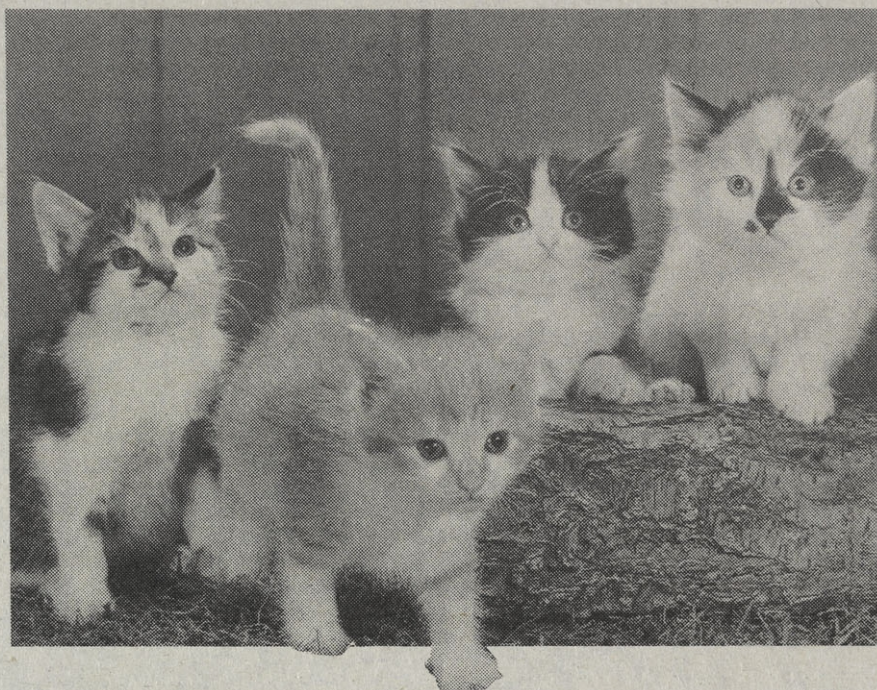
Nothing shall be impossible unto you. Matthew 17:20

To order send 2.50 plus .50 P&H (FL res. add. .15 sales tax) to ...
IDEAS INTERNATIONAL INCORPORATED
1789 Gulf to Bay Blvd., Clearwater, FL 34615 (813) 447-0563

Name _____ Tel. _____

Address _____

Inquiries for Bulk Orders or Fund Raisers please write or call us.



Here we come again
to brighten all 365 days
of the coming year

THE ALL NEW 1990 EPISCOCAT CALENDAR

There are 15 of us—making our debut on the November 1989 calendar and taking our curtain call on the January 1991 page. In between, our witty, whimsical insights will keep you smiling through each month. For your more serious moments, the calendar portion will keep you in touch with the deeper teaching of the Church Year.

\$5.50

(add \$2.00 for overseas postage)

EPISCOCAT CALENDAR
Box 1379, William Penn Annex
Philadelphia, PA 19105-1379

Please send _____ 1990 EPISCOCAT CALENDARS. \$5.50 each (includes U.S. postage and handling). Add \$2.00 per calendar for overseas postage. PAYMENT MUST ACCOMPANY ORDER.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

The church needs a few Christian soldiers, but not very many, please!



by Richard H. Schmidt,
Managing Editor

*Like a mighty army
moves the church of God.* —Hymn 562

The heck it does. " 'Like a mighty turtle' is more like it," a friend once bemoaned to me. My friend was right, of course, but I'm not sure that's cause for bemoaning.

Armies have done more harm than good through the centuries. Few causes for which human life is sacrificed seem worth dying for centuries later, and those billed as holy wars lose their luster the fastest.

The Crusades, carried out at immense sacrifice in the name of God, are now seen as examples of misguided idealism or worse. And the slaughter between Roman Catholics and Protestants in the 16th century seems pointless to many in our ecumenically chummy age.

menically chummy age.

Armies also require uniformity and single-mindedness. I picture soldiers in parade, stepping in time, lined up straight, dressed alike. Without such discipline an army would collapse—but is that what we want for the church?

I recently visited an institution associated with the Episcopal Church. Discussion ranged over several hot controversies—inclusive language, the place of homosexuals in the church, Barbara Harris, abortion, liturgical procedures. Everyone in the room held the same point of view on every question. I realized that whether these people were liberals or conservatives (and I won't say which they were) didn't matter because they could have been either. All were "true believers," uniform and single-minded; I was alternately frightened and bored. That's how I feel about

armies: When they're fighting, they scare me; when they march in parade, they bore me.

I prefer to think of the church on a pilgrimage. Picture Chaucer's motley and scattered assortment of pilgrims. It was neither uniform nor single-minded, but neither did it frighten or bore. Each pilgrim was unique. Some lagged behind while others plodded ahead. Some traveled as an act of devotion, others for a good time, to make money, because of friends or for reasons unclear. Some showed nobility of character, some were rascals, most were something in between. Yet all were headed for Canterbury, and sooner or later most of them would surely arrive there.

To speak of the church as an army is more exciting, but to speak of it as on a pilgrimage—perhaps even as "a mighty turtle"—is more accurate. And I expect that even in ages of

religious fervor most Christians went to mass on Sunday and did their duty day by day, their energy largely consumed just holding body and soul together. There was little left for wielding swords and spears, however noble the cause.

On those blessedly rare occasions when we are asked to die for our Lord, we must all be willing to become soldiers and go the whole distance. But our present controversies, however deep the passions they arouse in us, lack such ultimacy. We need a few soldiers to fight for that part of the truth they hold dear lest the rest of us lose sight of it; we need a few "true believers" to keep us on the pilgrim's way and out of the ditches and snares by the side of the road. But we do not need many.

After several years of searching for "the cutting edge" in order that I might do battle there, I've chosen a place back on the broad, flat part of the knife where most of the pilgrims are found. To be on the cutting edge is also to be on the fringe, isolated from most of the body. I see too much good in too many different sorts of people to dissociate myself from them.

I may arrive at the Kingdom's door somewhat later this way, but I'm enjoying the trip, and I have much to learn from sundry souls whom I shall come to know along the way.

education Guide

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

Women's Schools

"...as a member of the Vestry, she's developing her leadership skills."

SAINT MARY'S

The Episcopal High School and College for Women



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

Coeducational School

THE STONY BROOK SCHOOL



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

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

Founded in 1922

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

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

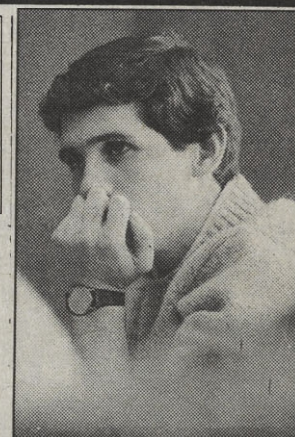
Coeducational School

THE WHITE MOUNTAIN SCHOOL



With a student/faculty ratio of 5:1, this independent co-ed school offers a traditional college preparatory curriculum for boarding and day students in grades nine through twelve. Post graduate study available also.

THE WHITE MOUNTAIN SCHOOL
West Farm Road, Littleton, NH 03561
(603) 444-2928



Boys' School

At South Kent, every boy counts...

- In the classroom
- On the playing fields
- In our daily life

South Kent School is a small boarding school for boys in grades 9-12. Located 75 miles north of New York City, the school is situated on 500 acres of beautiful farmland. Dedicated to the Episcopal principles of community life and service, our boys assume responsibility for running the daily routine of the school.

Innovative teaching and a strong, traditional curriculum prepare our students for success at college and beyond. Small classes, averaging 8 students, and a faculty/student ratio of 1:6 ensure individual attention to each boy.

Students pursue a wide range of extracurricular opportunities in team sports, art, drama, music and other activities.

For more information, contact:
Peter Bartlett
Director of Admissions
South Kent School, Box E
South Kent, CT 06785
(203) 927-3530



Boys' School



Christ School

Since 1900

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



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

feasts for feast days

by Virginia Richardson

Teresa of Avila October 14

Teresa de Cepeda y Ahumada was born in Avila, Spain, on Mar. 28, 1515. One of 12 children, she was reared in a comfortable, cultured home by a father given to prayer and good works and a mother gifted with common sense.

When only 6 or 7 Teresa ran away with her brother Rodrigo "to become a martyr" because she was certain it was the easiest way to attain the blessings of heaven. Following her mother's death when she was 13, however, she went through a phase of "personal vanity" and confesses in her autobiography, "I lost nearly all my soul's natural inclination to virtue." At 18 she read some books which inspired her with a fear of hell and deduced that being a nun "was the best and safest state and so, little by little, I determined to force myself to accept it."

Although her father refused his permission, she entered the Carmelite Convent of the Incarnation at age 21. The decision had not been easy; she felt a physical wrenching at leaving home and wrote that "I had no love of God to subdue my love for my father and kinsfolk." Yet she felt freedom and joy in her choice.

The Carmelite order had originally been dedicated to prayer and poverty, but over the years its convents in Spain began to resemble exclusive clubs for unmarried gentlewomen. For the next 20 years Teresa enjoyed her life at the Incarnation yet experienced interior conflict. Her allegiance divided between God and the world, she described herself as a plant of slow growth in constant need of watering.

About 1555 Teresa experienced her second conversion and began to sense God's presence in her and to have visions. Centering her life now in prayer and contemplation, her intimate communication with God deepened rapidly and she dreamed of a convent whose nuns would follow the original Carmelite rule. In 1562, despite ecclesiastical and civil opposition but with the local bishop's approval, she and four novices established the Convent of

St. Joseph, beginning the Discalced (shoeless) Carmelite order.

In 1567 Teresa received instructions from the Carmelite general to establish more convents as well as monasteries for men who would observe the Primitive Rule. Before her death she had founded 17 convents—"with not so much as a penny to buy one"—and, through a young Carmelite priest, John of the Cross, was responsible for the founding of 12 monasteries.

Teresa wrote tirelessly: letters, poems, instructions and treatises. Her *Life*, written at the instruction of her spiritual directors, portrays the journey of her soul as well as her life story. She followed this with *The Way of Perfection*, *The Interior Castle* and several other spiritual guides. *The Book of the Foundations* describes her establishment of the convents.

Teresa's writing was as natural as she was—practical, tart, spiritual by turns yet so wise, powerful, rich with love and understanding that four centuries later her works are still eminently readable and considered spiritual classics.

Her sense of humor, a constant surprise to those around her, laced her writings. She believed humor reflects the optimism good Christians should have because they are constantly in God's care and insisted that her nuns possess both humor and intelligence. "Heaven preserve me from sullen saints!" she wrote.

Nor was she hesitant in telling her Lord exactly what she thought. During an arduous journey, one biographer records, her saddle slipped from the back of her mule. Complaining to the Lord that this should happen when she was traveling in his service she heard his reply: "Teresa, whom the Lord loves, he chastises. So do I treat all my friends."

Teresa snapped back, "No wonder you have so few!"

In 1582, at the age of 67, Teresa died of a cerebral hemorrhage at Alba de Tormes. She was returning to Avila after founding a convent at Burgos. To honor her, serve a simple supper of Spanish dishes—roast chicken, Spanish rice, *legumbre mezcla* (mixed vegetables), *pepinos* (cucumber salad) and *frutas de oro*. (Serves 4.)

Roast Chicken

3 lbs. whole roasting or frying chicken
3 tbs. olive oil
6 - 8 small carrots, scraped, cut lengthwise and halved
½ lb. small white boiling onions

1 cup white wine
Fresh mint or dill
2 tsp. flour
Salt
Pepper

Preheat oven to 325°. Rinse chicken and pat dry. Heat oil in heavy skillet; add chicken, searing breast side. Spread carrots over bottom of roasting pan; put chicken on top, breast side down; spread onions around. Deglaze skillet with wine, scraping up brown bits, and pour over chicken. Roast chicken until tender, about 1½ - 2 hours. Remove chicken and vegetables to serving platter and garnish with mint or dill. Measure liquid from roasting pan and add additional liquid (wine or chicken broth) to make 1 cup. Add flour to skillet and heat until it starts to change color; add liquid and stir until it starts to thicken, about 1 minute; season with salt and pepper. Serve gravy separately.

Frutas de Oro

20 oz. can apricot halves
10 oz. can Mandarin oranges
Orange juice
2 tsp. cornstarch
1 tbs. water

2 tbs. brandy (or 2 tsp. brandy flavoring)
½ tsp. almond extract
½ cup blanched almonds, slivered and toasted (or ½ cup toasted coconut)

Drain fruit separately and reserve juices. Combine apricots and oranges in serving bowl. Measure apricot nectar and add enough orange juice to make 1½ cups. (Orange juice has more flavor than mandarin juice.) Mix cornstarch and water in a small saucepan; add juice and cook until mixture is clear and begins to thicken. Remove from heat; add brandy and almond extract; pour over fruit. Let stand 2 hours or more. Serve rewarmed or chilled, sprinkled with almonds.

(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.)



Complete Software For Episcopal Churches

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

Call or Write Today
For a Free Demo Diskette

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

SILK SCREENED

SWEATSHIRTS & T-SHIRTS

Have you hugged an Episcopalian today?

Colors: white, yellow, light blue, and red
T-Shirts: standard weight, short sleeves
Sweatshirts: long, raglan sleeves, crew neck
Quality: premium, U.S. made national brands
Money back guarantee. Quantity inquiries invited.
Sizes: Adult-small, medium, large, extra-large
Youth sizes are available. Please inquire.
T-Shirts: (ET601) \$9, two shirts-\$16, six-\$42
Sweatshirts: (ES701) \$16, two-\$30, six-\$84
Add sales tax for delivery in N.Y. UPS costs included.

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



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

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

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

ORDER BOTH TODAY.
Perfect-bound **A Lector's Guide** only \$12.00
Perfect-bound **Lectionary** only \$12.00
Spiral-bound **Lectionary** only \$14.00
(A small shipping/handling charge will be added to your order.)

Quantity Discounts Available
For information, or to place your order call
TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted
ST. MARKS PRESS
2040 Westridge Drive
Wichita, KS 67203

Individual Retirement Homes

Active retirement in beautiful southern Ohio. Join the caring community at Bristol Village. Independent living. Individual homes from \$20,000 to \$65,000. Life lease with refund. Assisted living apartments available. Modest monthly fees. First night visit FREE. Bristol Village, Waverly, Ohio. Call 800/223-9766, Ext. 19. In Ohio call 800/223-3811, Ext. 19.



Individual homes for today's active retirement.
An affiliate of National Church Residences.

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

THE SOCIETY OF MARY

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

The Saint Thomas Choir presents

Christmas at St. Thomas,
New York—a Stradivari Label
Carols by Gibbs, Cleobury, Saint-Saëns, Gigout, Mathias, Goss, Warlock and Gruber.
Judith Hancock, Organist.
Available as a CD—\$13.50 or Cassette—\$12.00.

Silent Night at St. Thomas

12 traditional Christmas favorites.
Available as an L.P. or Cassette.

Festive Music at St. Thomas

An eclectic collection of new and old works for choir and organ.
Available as an L.P. or Cassette.

The Great Service—Byrd

An exquisite performance of Byrd's greatest piece of sacred music. A rare and complete version recorded by a choir of men and boys.
Available as an L.P. only.

Easter Morning at St. Thomas

Featuring the *Missa resurrectionis* by Master of Choristers, Gerre Hancock and Bairstow's popular *Sing Ye to the Lord*. Recorded live.
Available as L.P. or cassette.

These recordings are \$12.00 each. Any three L.P.s or cassettes for \$29.00 except Christmas at St. Thomas.
All 4 L.P.s for \$36.00 except Christmas at St. Thomas. U.S. currency, please.
All prices are post paid on orders delivered in U.S. only.

WONDERFUL GIFT IDEAS!

MAIL ORDER FORM

Music, St. Thomas Church
1 West 53 St., New York, N.Y. 10019

Please send me the following:

_____ copies of **Christmas at St. Thomas** \$_____
☐ C.D.s @ \$13.50 ☐ Cassettes @ \$12.00
 _____ copies of **Silent Night** \$_____
☐ L.P. or ☐ Cassette
 _____ copies of **Festive Music** \$_____
☐ L.P. or ☐ Cassette
 _____ copies of **The Great Service** \$_____
☐ L.P. only
 _____ copies of **Easter Morning** \$_____
☐ L.P. or ☐ Cassette

Name _____
Address _____
City/State/Zip _____

ENCLOSE CHECK OR MONEY ORDER

The mutual benefit of AIDS ministry

Sometimes it seems that AIDS has been with us as long as the common cold, such has been our awareness of the disease. But the epidemic is little more than a decade old and the virus causing the syndrome was identified only six years ago.

Public response to the disease has evolved from astonishment to fear and revulsion to education to concern and compassion. Those steps do not apply universally, of course. But it was heartening to read of a Gallup poll last year showing 87 percent of respondents expressing compassion for AIDS patients.

AIDS is a many-sided problem—medical, public health, sexual, drug abuse and more. But for Christians it is a matter that begins with prayer and should end with reaching out in love.

Some Episcopalians no doubt believe that the epidemic is a scourge of God visited on drug users and promiscuous homosexuals. Such a view unfortunately often translates into discrimination against and isolation of people with AIDS. The perception also does not account for the infected who are not in those two groups—AIDS was reported last year to be the ninth-leading cause of death of children aged 1 to 4.

None should forget, as a recent diocesan pastoral letter on AIDS put it, that "Every human being, baptized into Christ's community, is a child of God and full heir to the Kingdom, with an equal claim upon the full pastoral care and ministry of the church."

What can we do? Begin by observing on Sunday, October 15, a day of prayer for persons "touched by the AIDS epidemic," which includes patients, care-givers, family members and friends—in other words, many of us.



Beyond that, parishes can educate members about the disease—for example: visiting, shaking hands with and casually kissing an AIDS patient will not infect the visitor, even over many visits. A resource directory and an AIDS network can be set up. Churches can do their best to end religious and cultural prejudice about the malady and replace it with compassion and care.

A drug, AZT, has some effect in slowing down the impact of the disease, but it is expensive and a cure appears a long way off. Much needs to be done in medicine, public health and education to

prevent AIDS, basically secular work but work in which Christians can feel comfortable participating.

Christians are called to reach out. When they do, they are likely to be rewarded. "AIDS ministry, like all ministry, is reciprocal," said Presiding Bishop Edmond L. Browning recently. "I have received as much and at times more than I have given in particular relationships. Persons living with AIDS are creative, difficult, vibrant, crabby, strong, broken, vital human beings and have much to teach about life and hope."

YOUR VIEWS

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

Does Stevens contradict Fort Worth synod?

I am confused! In your article, "Sorting out Fort Worth (August), you quote from the Bishop of Fond du Lac, stating, "I have no pastoral oversight of any congregations outside the Diocese of Fond du Lac."

My confusion arises from his statement which appears to be in direct conflict with the decisions and actions taken by the synod at Fort Worth. In the synod's Declaration of Common Faith and Purpose which every member of the synod is required to sign, the signer pledges to seek the "godly counsel of an ECM bishop." Furthermore, Resolution A, adopted unanimously by the synod, states, "We will respond to requests from congregations desiring the ministrations of bishops of this synod. . . and give spiritual and pastoral guidance. . ."

The synod bishop to whom the request was made would seek the permission of the diocesan; if that were denied, then the office of the Presiding Bishop; but if these ef-

forts fail, "the bishops of this synod will nonetheless act in accordance with their mission. . . and minister as requested."

Either these brave words mean what they say and the bishop of Fond du Lac now wishes they didn't (and I rejoice if this is the case), or the Fort Worth synod was simply an exercise in "sound and fury signifying nothing."

Canon John R. Frizzell, Jr.
Executive Officer
Diocese of Washington

Bishop Stevens says he was misquoted

I am seriously misquoted by Richard H. Schmidt in his article, "Sorting out Fort Worth" (August). When asked by Mr. Schmidt in a telephone interview if I would minister in another diocese if the only bishop available to a parish in that diocese were a female, my reply was that I would seriously consider such a request and hope for the cooperation of the local bishop and the Presiding Bishop in the matter.

I further made it clear that I

would not consider entering a diocese which had a male bishop because—whether he held the traditional and scriptural view of the ordained ministry or not—I would still consider him a validly ordained bishop in the apostolic succession. The hypothetical question referred to in Mr. Schmidt's article had to do with a specific parish, and I did not think it appropriate or helpful to that parish to respond to the question.

The Rt. Rev. William L. Stevens
Bishop of Fond du Lac

'Wonderful face-lift'

In the last year or so, *The Episcopalian* has undergone a wonderful face-lift. It has become a newspaper of the '80's—as exciting as the secular press!

Mary A. Legge
Redondo, WA

Ordaining homosexuals should be rejected

It was with great concern that we read the reports on the meeting held in Grace Cath-

edral, San Francisco, on July 3 and that All Saints' Church, Hoboken, N.J., will ordain a practicing homosexual to be a priest.

To say the Bible has little to say on the matter ignores the message in the first chapter of Romans as well as the destruction of Sodom.

Homosexuals should be admitted to the church as should any sinner. We are all sinners. Our mission is to become better people, better Christians, with Christ as our standard and God's word as our guide.

Does the church now sanction all that God's word calls sin or only this one variation of it?

For the long-term spiritual health of the church we would hope that the ordination of homosexuals is rejected.

James & Francine Titherington
Milwaukie, OR

It wasn't church banner

With reference to your article on the recent Integrity convention (August), please inform the author that the rag depicted in the photograph is

not "the Episcopal Church banner." I suggest that a retraction from Mr. Carey would be in order.

The Rev. Lowell J. Satre, Jr.
St. Paul, MN

Gunslinger cartoon 'totally inappropriate'

Even though I am a priest totally at odds with the principles of the Episcopal Synod of America, I cannot help but be offended by the gun-toter cartoon (August). It might, indeed, express some truth; some people might find it funny; but it is totally inappropriate for the national publication of any church embroiled in controversy. It reeks of the spirit of a partisan publication rather than reflecting the inclusive reasonableness of the Presiding Bishop.

I don't see how you could allow it to appear in the same publication as your own excellent article, "Sorting out Fort Worth." The incongruity is stunning.

The Episcopalian has improved so dramatically in the last few years—especially in terms of inclusively repre-

The special qualities of Episcopal colleges

by Samuel R. Williamson

Why should the church own or support or sponsor institutions of higher education? Why should Episcopal parents or students consider the benefits of an Episcopal institution of higher education—University of the South, Kenyon, St. Paul's, Bard, St. Augustine's (Raleigh), St. Augustine's (Chicago), Voorhees and Hobart?

The paramount reason for considering any college must be the quality and character of its undergraduate education. A poor church college is a poor college, not offset by the trappings of religion. For Episcopal colleges the accent has always been on quality—though to be sure this quality varies. But the commitment to quality is there.

Academic program diversity must also be addressed. The Episcopal colleges offer a remarkable diversity. Some have specialized programs; others such as Voorhees and St. Paul's seek to address vocational needs. Still others are committed to traditionally defined liberal arts curricula.

Only then should one turn to what truly distinguishes the Episcopal college from its secular

counterparts: the fact that each college is a part of the Anglican heritage and proud of that fact. The church, either as owner or sponsor or supporter, occupies a central place in the life of the college. Not only does this mean that religion and ethical questions receive curricular attention, it also means that the college affirms, by its very existence, the Anglican conviction that education and religion can co-exist, that reason can buttress faith.

The interactions of quality and commitment mean an emphasis upon the chapel and the chaplaincy, upon the declarative presence of worship as a possible feature of undergraduate experience, of the possibility even of a faith encounter on the campus.

The chaplaincy demonstrates an active commitment to the church and is an affirming presence. The chaplain acts as preacher, counselor, teacher and religious presence on the campus.

Increasingly, the chaplaincy has also become a campus focus for community service activities and volunteerism. Anxious to show that faith must have a dynamic impact upon the lives of others, as well as on the believer, chaplains sponsor community service projects, establish overseas programs to help third-world communities and expose students to the unpleasant realities of poverty and despair.

Finally, the Episcopal tradition of higher education is committed to educating the individual

in a setting that offers religion but does not impose it. These colleges encourage the exploration of belief without insistence upon an outcome, allow a comparative perspective on religion and ethics and attempt to develop both the intellectual and the spiritual lives of undergraduates.

At the end of this educational experience, not only will the graduates be well educated, they will have had a chance to experience a sense of community, to have shared in the Anglican tradition of higher education and possibly to have resolved for themselves the inherent tensions between Jerusalem and Athens.

Samuel R. Williamson is president and vice-chancellor of the University of the South at Sewanee, Tenn.

Tithing—then belief

by Bruce A. Rockwell

As the son of an Episcopal priest, I grew up in the church. Unlike some PK's, I never rebelled and left the church. As a youngster I was an acolyte and sang in the junior choir. While in college I taught Sunday school one year. Since then I have been at various times a vestry member, Christian education teacher, choir member and every-member canvasser.

During the first 39 years of my life, all that I did in the church seemed like a duty. Worship was a dutiful part of my life for one hour a week. I prayed in church on Sunday, and when I was scared, I gave money to the church as an obligation, something I thought I ought to do. The other things I did in and for the church felt like tasks or burdens.

Seven years ago I began a life-changing conversion experience. It wasn't like St. Paul's. There was no blinding light. It began when I was led to some education about stewardship. Whereas I had once thought that stewardship was merely a fancy word for the every-member canvasser, I soon learned that as God's children, we are called to be stewards, or managers, of creation. Stewardship involves how we manage all the gifts God has given us. These gifts include all that we are and all that we have. In other words, our time, talent, treasure, our whole lives are gifts from God.

Everything we do involves using our God-given gifts (much as we often like to take all the credit for them). Stewardship, therefore, is everything we do after we profess our belief in God.

Learning this has brought the words, "All things come of thee, O Lord, and of thine own have we given thee," to life. As a result, I have tithed in order to offer back to God a meaningful and sacrificial portion of the material gifts God has enabled me to possess. When I began tithing, I started acting like a believer, and belief happened.

After that, my conversion was off and running. I have begun to pray every day. Worship has taken on a whole new meaning for me. It has become an important time to praise and thank God for the many blessings of my life and a time to be strengthened to go out into the world to help do the mission of the church. Mission has become for me a central focus of what church is about.

The work of the church is done as we allow God to work through us in the world. This work is only done as we use our God-given gifts. As I reach out to others with those gifts, I am doing the work of the church as a lay steward.

For me, stewardship, using our God-given gifts to do the mission of the church, is the main work of the church. I know that some have trouble with the statement that stewardship is the main work of the church, arguing that worship, evangelism or perhaps social ministries are the church's main work. But to do any of these requires God's people, God's stewards, to use their gifts sacrificially.

Bruce A. Rockwell is assistant to the Bishop of Rochester for stewardship and planned giving.

Pontius' Puddle



senting all the factions of the church—that I am baffled by little liberal jibes that keep appearing. I'm a liberal and proud of it. I appreciate grown-up liberal stands on the editorial and op-ed pages. But I despise what Paul calls "party spirit" and am embarrassed to find it month after month in these mediocre cartoons.

The Rev. Robert C. Morris
South Orange, NJ

Cartoon: 'a new low'

The editorial cartoon in the August issue hit a new low. You seem determined to go out of business still hurling epithets at traditional churchmen. No other reports I have read or heard characterized the Fort Worth synod in the way your so-called news articles did.

The Rev. Edward G. Meeks
Asheville, NC

Communists share in woes of Nicaragua

Bishop Browning and his companions [on their trip to Nicaragua and Panama] cited

former President Reagan for "willingness to impose sanctions... and to inflict the evil of war on the people of Nicaragua." Why was no mention made of deeply involved communist dictators Fidel Castro and Mikhail Gorbachev?

Archbishop Desmond Tutu, a member of the group, added that "the rich of the world decided they would teach the people of Nicaragua a lesson." But if one speaks of the people of Nicaragua, one must include their government, a body that has never been tested in fair and open election. Surely the archbishop knows a dictatorship when he sees one, especially one with its own form of racial distinctions, police tactics and press censorship.

Had Archbishop Tutu talked with Bishop Obando y Bravo, he could have learned a great deal more. I cannot help wondering why he and his colleagues did not meet with the Roman Catholic leader. A great opportunity to exchange views was missed.

Cyrus J. Sharer
St. Davids, PA

Dr. Church: 'rude and insensitive'

I like the idea of an advice column in *The Episcopalian*, but couldn't someone a little more objective than Dr. Church be found?

The idea that he can make rude and insensitive comments, the ones concerning Barbara Harris being only the most recent example, while hiding behind anonymity is really not tolerable.

What right does Dr. Church, above everyone else, have to a monthly forum for his particular perspective?

The Rev. Terence Blackburn
Pelham, NY

'Pontius' Puddle' title 'really offends me'

The title of Joel Kauffmann's cartoon, "Pontius' Puddle," really offends me.

When it comes to [Jesus'] Passion, this most holy of all his life is one area that must be held sacred above all other.

Couldn't the title of the cartoon be changed? It does not apply in any way.

Mrs. J. F. Holmes
Memphis, TN

SUNDAY SCRIPTURE INSERTS

Your congregation can have the New English Bible readings in a complimentary Bulletin insert.

Write **The Propers**, 555 Palisade Ave., Jersey City, NJ 07307-1409 or call (201) 963-8819

QUALITY CHURCH SUPPLIER



Write or call for information

J. R. EVANS & CO

209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs



STAINED GLASS "SUNCATCHERS"

Episcopal Church Emblem

Handcrafted — 5"x5 1/2" — \$14.00 pp.

ECW—The Nativity and St. Stephen's

159 S. 2nd St., Newport, PA 17074

Proceeds to support ECW mission work

Bulk prices available

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

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

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

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

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

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

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

E 1089

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Birth Date _____

Parish _____ Diocese _____

Mariners'

Continued from page 1

around its continued use of the 1928 Prayer Book. "We don't want to trash the traditional Prayer Book," says Ingalls. "I don't go along with the view that the traditional book is imperialistic, racist or whatever. We realized 20 years ago that the American church was the only branch of the Anglican Communion with a death wish for the traditional, and we decided to go with the traditional."

McGehee wrote to every parish in the diocese when the 1979 Prayer Book was adopted, offering to work with congregations to introduce the book at a pace suitable for each congregation.

"We never put pressure on the congregations until three or four years ago," says McGehee. "But then I said we'd had enough time and I asked the half dozen or so congregations still using the 1928 book to make plans to introduce the new book. Those plans are underway in all parishes but Mariners'."

Both the parish and the diocese have long memories.

"Mariners' Church was incorporated by the state legislature in 1848," Ingalls states. "Julia Anderson left \$13,000 in her will at that time for the construction of a church. No mention was made of any denominational affiliation. A board of trustees was set up to run the church and to hire a clergyman. I am an Episcopal priest, and the church has always used the Episcopal liturgy and enjoyed the

Pittsburgh

Continued from page 3

soon worship in its own building.

In the expanding community of Cranberry Township is the Church of the Resurrection. Begun with 10 families a few years ago by vicar William Eaton, Resurrection has a charismatic style that has attracted some 50 families. The parish is planning to build its own church soon.

Also providing ministry to the expanding suburban population is Orchard Hill Church, begun by St. Stephen's Church in Sewickley. This church provides ministry to young professional families who have bought homes in the affluent sections of northern Pittsburgh. Rector Stuart Boehmig uses aerobics classes and sports clinics with members of Pittsburgh's professional teams in his unique approach to worship and ministry.

Not all the mission attempts have been successful. A mission in Plum Boro in the eastern suburbs did not take root. After three years of hard work and repeated attempts to nourish the effort, the decision was reluctantly made to close the doors and to place the emphasis in other places.

What is different in all of this? Nothing is going on in Pittsburgh that isn't possible anywhere. In a variety of settings, clergy and lay people have worked to establish new churches, using modest resources and the commitment and dedication of a small group of people who want to make something happen in their communities.

Rodgers T. Wood is rector of Christ Church, North Hills, Pittsburgh, Pa.

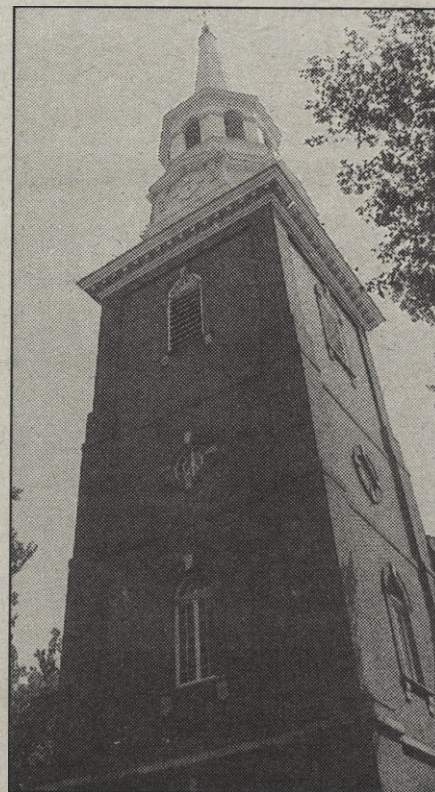
sacramental oversight of the bishop of Michigan. But we have been and remain independent."

The diocese points out that Julia Anderson was an Episcopalian and that the board of trustees of the congregation debated the desirability of a denominational affiliation and voted on Oct. 18, 1849, "to accede to the constitution, canons, doctrine, discipline and worship of the Protestant Episcopal Church and to the constitution and canons of the Diocese of Michigan."

"For much of Mariners' history, the parish has been like any other parish in the diocese," says McGehee. Until recent years the rector of Mariners' had always attended diocesan and convocational functions and the parish had paid an apportionment, sent delegates to diocesan convention, used the liturgy of the church and accepted the authority of the bishop.

"When an Episcopal bishop visits a parish and confirms people, into what body does he confirm them if not the Episcopal Church? I am a bishop of the Episcopal Church. I do not, could not and would not try to confirm someone into some other ecclesiastical body," McGehee says.

The deteriorating relationship between Mariners' and the diocese seems to be coming to a head. As an independent parish, Mariners' is under no obligation to any bishop, Ingalls says. "I've told Bishop McGehee that it's as if I as an Episcopal priest were appointed chaplain at a private school. That wouldn't make the school subject to the bishop."



Bishops and spouses will worship at historic Christ Church, Philadelphia.

Bishops

Continued from page 1

"I believe the Episcopal Church has the opportunity to model how a province can handle its diversity with grace. The bishops hold a range of opinions on a variety of issues. The issue we will discuss that is most in the public consciousness is the ordination of women. How we handle our diversity, our differences as we talk about that issue can be a model to the rest of the church. I do believe it will be," Browning said.

But McGehee scheduled a visitation last April without seeking the trustees' invitation. "And he said we would have to work out an order of service for confirmation from the 1979 book that he would approve," says Ingalls. This was unacceptable to the parish's trustees.

"I said we would use the 1979 confirmation service and offered to help them prepare a leaflet containing the service since there were no Prayer Books in the pews," says McGehee. The visit did not take place.

Several parishioners wonder whether McGehee will defrock Ingalls and attempt to seize Mariners' property for the diocese.

"Not at all," says McGehee. "I'd like to get their status clarified so that when Bishop [Coadjutor Stewart] Wood takes over in January, he won't have this left-over business to deal with. Is Dick Ingalls an Episcopal priest or isn't he? Is Mariners' Church an Episcopal parish or isn't it?"

That's a good question. Says Ingalls: "Mariners' is not an Episcopal parish because its material resources are not the property of a centralized ecclesial authority. Our act of incorporation as an independent congregation has been neither amended nor repealed."

"None of that distinguishes Mariners' from dozens of other parishes of the diocese," replies McGehee. "Many parishes were independently incorporated and own their own property—in trust for the diocese and larger church."

Trinity Press

Continued from page 1

of SCM Press in London, is managing director of TPI's United Kingdom division.

Launching the new enterprise followed a year's discussions by a group of church leaders and scholars convened by Borsch. He challenged them to secure the future of serious theological publishing "at a time when denominational publishing is experiencing retrenchment as a result of institutional mergers and dislocation. . . ."

Borsch explained that the structure of the new press will reflect the circumstances of ecclesiastical existence today. Since all publishing today must develop a worldwide market to survive financially, TPI is intentionally international in arrangement. Because denominational boundaries have long disappeared in serious theology, TPI will be ecumenical in the character of the books published. To guarantee both its independence from institutional and commercial pressures and its service orientation toward the Christian community, TPI is independently chartered with strong links—falling short of official ties—to the Anglican Communion.

Support for the project has come from Presiding Bishop Edmond L. Browning and Archbishop of Canterbury Robert A. K. Runcie, both of whom will appoint representatives to TPI's board of governors.

Rast, a 56-year-old Lutheran minister, was former senior editor of Fortress Press. He and his wife Jean, a psychiatric nurse, live in Villanova, a Philadelphia suburb. They are parents of two sons and a daughter.