

**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:

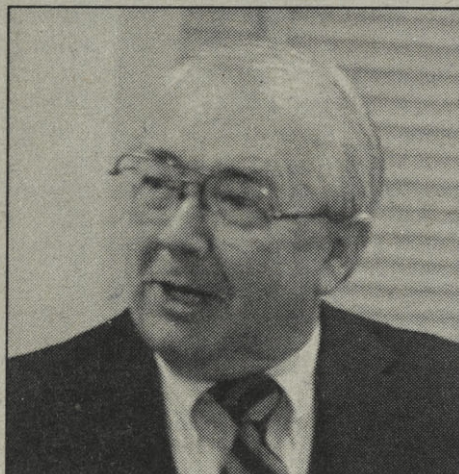
**Rights and Permissions Office**

The Archives of the Episcopal Church  
Email: [research@episcopalarchives.org](mailto:research@episcopalarchives.org)  
Telephone: 512-472-6816



DECEMBER 1989

VOL. 154. NO. 12



Robert G. Tharp

## Council launches new long-range planning project

by Richard H. Schmidt and Harry G. Toland

Executive Council has taken the first step in a long-range planning process to identify mission needs and priorities for the Episcopal Church. Presiding Bishop Edmond L. Browning had requested a year ago that such a process be developed.

Meeting in New York, November 4-6, the council studied and commended a draft proposal developed by a committee of six council members headed by Robert G. Tharp of East Tennessee.

"Our task was to look at the church's future beyond the three-year segments between General Conventions," Tharp said, "and to develop a process for envisioning and planning for a future into the next decade and the next millennium."

The proposal calls for a three-stage planning process beginning with the collecting of "stories of ministry"

Please turn to page 40 (back page)

## Episcopal AIDS conference speakers challenge church

by Mike Barwell

"While hundreds of thousands will be lost to us, we are in a moment of grace. There is still time to save a generation. Let's get on with it!"

That was the call Bishop Barbara C. Harris gave at the opening of the National Episcopal AIDS Coalition's conference, "Our Church Has AIDS," in Cincinnati October 26-28.

More than 300 clergy, care givers, health care professionals, persons with AIDS (PWA's) and even a few politicians spent 48 intense hours around the theme, "Responding to AIDS—The Church as Prophet, Servant and Teacher."

The conference's midwest setting

was chosen to acknowledge that projections indicate that the majority of new AIDS cases in the 1990's will be outside the east and west coast metropolitan areas where the disease has been most evident.

Prophetic voices were a constant highlight.

Tom Tull, preacher at the opening eucharist, likened the AIDS epidemic to the recent San Francisco earthquake and recounted his experiences of the earthquake and the aftershocks. Newscasts, he said, talk about the quake as the "epicenter of our lives. For many of us, AIDS has become the epicenter of our lives. But the gospel also is the epicenter of our lives."



Mike Barwell, Diocese of Southern Ohio

Members of the National Episcopal AIDS Coalition pray at conference.

Tull, who is the former head of the Parsonage in San Francisco, founder of the Episcopal AIDS conference in 1986 and a member of the World Council of Churches' consultation on ethics and AIDS, added that "for many of us, the barrage of hospital calls and funerals has resulted in aftershocks in our lives." And, he reminded his audience, "by the time this service is over, more than 600 people worldwide will have contracted AIDS, and three will have died."

Grim statistics were available throughout the conference. In 1985, Tull said, 12,000 people were infected. Now more than 60,000 have died in the U.S. alone. The disease is reaching epidemic proportions in some parts of Africa.

AIDS is now spreading in the heterosexual population, Harris noted, especially among teenagers. "New data show that the virus is rapidly spreading among some groups in the 13- to 19-year-old age bracket through heterosexual intercourse. . . . The extent of AIDS infection among teenagers is going to be the next crisis. And it is going to be devastating."

Harris cited "a danger and a hope" for the participants. The danger, she said, is "this church and this society . . . have shortlived love affairs with catastrophes, causes and concerns. . . . I have watched over the years

Please turn to page 40 (back page)

## Special section

This year marks the 200th birthday of the Episcopal Church. To observe the occasion, *The Episcopalian* offers a special, pull-out section with articles on the church's history and some of its foremost leaders, Christ Church in Philadelphia where the Episcopal Church began, and the church's future.

## Buildings largely intact, bay area churches focus on people

by Nell McDonald

As Bishop William Swing reflected on the earthquake that hit northern California on October 17, ending or shattering lives and property, "Terra firma is not very firm," he said, "but on the other hand, the Body of Christ is quite firm indeed."

Both Swing, bishop of California, and Shannon Mallory, bishop of El Camino Real, have received messages of sympathy and concern—and in many cases financial contributions—from people around the world, "from inconspicuous people and places such as the fifth grade class in Uplands, Calif., to Bishop Desmond Tutu, who tried for three days before reaching California by

phone, and the Archbishop of Canterbury, who immediately wired his concern," Swing said.

Mallory reported, "The good news is that we have had tremendous expressions of compassion. And we've had an average of \$2,000 a day coming in for earthquake relief." But now, thinking about the aftermath, one of his concerns is possible mud slides, causing further losses for the already hard-hit Santa Cruz mountain dwellers.

The Presiding Bishop's Fund for World Relief sent immediate grants of \$5,000 to each diocese with more to come as contributions earmarked for earthquake relief are received and as each diocese more completely assesses its needs.

Damage to churches in the bay area was remarkably minor in most cases. At Grace Cathedral, which sits majestically on San Francisco's Nob Hill, Dean Alan Jones reported, "There is damage to the vaulting in the choir, we can't ring the bells, the organ suffered and the stained glass is more fragile than it was, but we were quite lucky." The cathedral, begun in 1910, was completed only in 1964.

Reflecting the emotional and psychological trauma brought on by the quake, "people flocked to the cathedral," Jones said. "It is an open healing space. Many seemed to be wandering around in a daze, seeking a place of peace." A solemn evensong was scheduled two days after the

quake and a requiem mass was celebrated on the following Sunday.

In the Diocese of El Camino Real, churches closer to the epicenter were islands of stability in several stricken communities. Undamaged Calvary Church, Santa Cruz, located across the street from the devastated Pacific Garden Mall, became a center of relief activities. Restaurants brought food, and "we served some fairly exotic soups that first night," according to long-time parish secretary Ida Kelly.

In the following days the church worked closely with the Red Cross. Six people were killed in Santa Cruz and many buildings were damaged beyond repair.

Please turn to page 40 (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 Shemiatovets**,  
 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 Episcopalian 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

# After 200 years: Sifting, sorting, remembering, letting go



by Edmond L. Browning

This issue of *The Episcopalian* offers a perspective on Episcopal Church history. As individuals we frequently look into the past and imagine the future. Birthdays and anniversaries, those "marking" times, as well as times of transition, inspire this kind of reflection. Such reflection is a salutary thing for a community as well.

Each of us at some level is formed by what he or she remembers, and what he or she has chosen to forget. But some painful things we must *not* forget because they inform our present. Do we remember when people of color were not admitted to our seminaries and General Convention was a gathering of white males? This is a part of our history we forget at our peril, painful though it is to recollect.

Some painful things we need to let go of—grudges and old angers, slights real or imagined—as part of our own healing. Letting go and allowing healing are not the same as choosing to forget.

As a community we need to pay attention to the formation of our institutional memory. It is to this reckoning that I call the church as your Presiding Bishop. I ask that we stop at this place in the stream, at this time in our history, at this moment between what has been and what is yet to be to ask ourselves as a community where we have been and what that says about how we name ourselves. What do we remember of our own history? What have we chosen to forget? What have we let go and allowed ourselves to be healed of?

When the House of Bishops met in Philadelphia this past September, we celebrated the 200th birthday of the house. At that first meeting of the house, two members met in a small upper room of Christ Church.

I had occasion while in Philadelphia to look at a book printed in 1925 in connection with the parish's 225th anniversary. I was struck by the title: *The Things that Truly Last*. After 225 years of faithful service, the people of Christ Church had some sense of what had lasted, what they had brought along with them and what they had left behind.

We look back at our past to find out what—through our changes, growth, remembering and forgetting—has

truly lasted. We also look back at our past so we can craft visions and build dreams for the future. We look back into our past, at where we have been, to help us get a bearing on how God is calling us into that future.

Knowing that we are responding, through all our days, to God's call keeps us wisely sifting and sorting, with mind and heart, remembering and letting go. In obedience to that call we live in the moment with proper awareness of what has been and ponder what it has all meant. God calls us, a people who are always becoming, into our future.

One sure thing about the future is we don't yet *know* what it holds. That need not make us uneasy. Our faith gives us a clear understanding that God will be with us in it, no matter what.

We are inheritors of the past, of our personal memories and of the community memory of those faithful saints of God who have gone before us. We are also called to leave our own bequests. What have we done that will live on in the community memory? There are many answers. It isn't important that we find any one answer. What is important is that we attend to the question.

We want to be remembered as people who *carried* the message. We want to be remembered as people who held to the faith and broke the bread and continued in the prayers and teachings. We want to be remembered as faithful people who acted in response to Christ. We want to be remembered as people who have been faithful to our baptismal covenant.

Looking at our Mission Imperatives, those guideposts we have before us along the way, helps us think about how we want to be remembered: as evangelists and active witnesses, as preachers and teachers of the word of God, as faithful and responsible companions within our household of faith, as honest heralds and dedicated reporters of mission, as fearless contenders for justice and loyal friends of all, as servants and stewards of the bounty of God's creation, as models of Christ's love and compassion and as ambassadors of the one Lord and the one humanity we all share.

So let us look at our history and imagine our future. Let us move faithfully, ever becoming, making our memories and leaving our legacy, all at our Lord's leading.

## inside this Month

### nation

**United we stand:** Small Kentucky congregations support each other p. 4

**Working class:** Parishes address spiritual roots, low profile p. 5

**Hunger:** Diocese of Ohio launches new program p. 5

**Family home:** New Jersey parish takes homeless into former rectory p. 7

**Rocky Mountain high:** Denver cathedral grows p. 8

### WORLD

**Colombia:** Drug trade affects church and civil life p. 10

**England:** 500th anniversary of birth creates no big waves p. 13

### people & places

**Seattle:** Hospital volunteer ministers to the frightened and bereaved p. 28

### Reflections

**Bethlehem?** If Christ were born today, where would the manger be? p. 32

**Editorial:** What does it mean to be an Anglican? p. 38

### 200th Anniversary

To observe the Episcopal Church's 200th birthday this year, *The Episcopalian* offers a 12-page pull-out section reviewing where the Episcopal Church came from, how it arrived where it is today and forecasting where it will go next. p. 15-26

### centerspread

**On the street:** Moving from a comfortable suburban home to Manhattan's Penn Station, city streets and shelters for the homeless taught our correspondent something of how it feels, hour by hour, to live without a home. p. 14



## QUOTE

The church doesn't know how to relate to congregations except through the clergy.

**Robert Ahlenius**, p. 4

Access to leadership positions is a measure of the acceptance of a subgroup within the total community, and the bare facts of the church's treatment of black men and women tell a sorry tale.

**Pamela Darling**, p. 24

Homosexuality is a *given*, not a choice. Gay persons are naturally formed by the time of birth or soon thereafter. . . . A natural formation, "in God's image," *cannot* be considered a sin.

**Ann R. Wood**, p.30





Hewitt Johnston, center, with Bishops Robert Johnson, left, and Charles Duvall at Ridgecrest conference

## Renewal conference: 'Go where the fish are'

by Nancy R. Duvall

Take a crowd of 600 excited folks, six main attractions, a 50-member folk choir with flutes, guitars, piano and organ and have multi-colored kites fluttering and dancing overhead. Mix in 15 workshops, exhibits, a lot of laughter, good food and camaraderie. Add a drama group both funny and profound and the bright blue beauty of North Carolina mountains in November. You *could* come out with a circus.

What you had instead was the 1989 National Conference on Renewal, Ministry and Evangelism meeting at Ridgecrest, N.C., November 8-12. "Let Your Light So Shine" was theme of the gathering sponsored by PEWS-ACTION, a fellowship of Episcopal organizations committed to renewal in the church.

Undergirding and weaving through presentations, services and talks was the joyous music of Holy Trinity Folk Choir of Gainesville, Fla., led by Cindy Baskins.

Conference chaplain Charles F. Duvall, bishop of Central Gulf Coast, told participants at the opening service that "God is an equal opportunity employer whose plan calls for zero unemployment. He has a job for every one of us.

"You must go where the fish are. No one ever caught any fish in the bait shop," he said. "Too few are taking God's love out to those who are unlovely. Too few are praising God with holy hands soiled with the grime of human misery. Too few are telling friends and neighbors the story of how and from whom we came to depths of spiritual peace and joy."

Quoting comedian Woody Allen, who has said that 90 percent of success is showing up, William Frey, bishop of Colorado, told the group total commitment is needed in evangelism.

"Aren't you glad Jesus sent more than his best regards to the cross?" he asked. "We need to show up—in church, in places where there are hungry or lonely people, in the lives of those who yearn to know the Lord." He urged the crowd to do like

St. Francis and preach the gospel, using words only if necessary.

Karen and David Mains, for 13 years associated with the Chapel of the Air, a national radio program, listed eight signs of renewal. They named worship alive with meaning, love and harmony, a deep sense of wholeness and joy, excitement in service to others, holiness, "prayer which seeks to please God's heart rather than our needs," power in the Word of God and evangelism.

"When the church is what it should be, evangelism will happen," said the couple.

"We need to watch out that the Decade of Evangelism is not just going out and getting numbers," said Keith Miller, author of *A Taste of New Wine* and other books, including his latest, *Sin: Overcoming the Ultimate Addiction*. "God is already out there. He hangs out with the pain of the world. There is something wrong with us that cannot be fixed with money or pleasure. It is called sin. People want life—a new spirit. We need to free people, not control them. We need to feel their pain."

Speaking on the last evening, Presiding Bishop Edmond L. Browning told the group that "unity is life" for those in the Episcopal Church.

"A minute I spend being angry is a minute I spend not building up the body. I could be sharing the good news of Christ," he declared. "I cannot afford to waste that minute. None of us can. Who speaks for the household of God today? Who, if we

PEWSACTION consists of roughly 20 organizations dedicated to renewal of the Episcopal Church. Though they approach church renewal in many ways and appeal to various interests and constituencies, all seek to promote Prayer, Evangelism, Worship, Study and Action in the church. PEWSACTION is an acronym formed from these words. The National Conference on Renewal, Ministry and Evangelism is PEWSACTION's major triennial event. The fellowship, sponsors other smaller, regional events as well.

do not? We have not a minute to lose."

Tom Long and his "Friends of the Groom" Christian drama group presented several vignettes throughout the conference, including "On the Road to Jericho," a poignant yet hilarious version of the Good Samaritan story. A recitation of the Lord's Prayer with interruptions from God and a rap rendition of the story of Mary and Martha brought down the house.

Over 160 small Bible study and reflection groups drew participants together several times a day. Diocesan or parish meetings, healing services, walks in the woods—there was something for everyone.

Nancy R. Duvall, wife of Bishop Charles Duvall, is former editor of the Diocese of East Carolina's *CrossCurrent* and now lives in Mobile, Ala.

## Subscriptions to continue

Several subscribers to *The Episcopalian* have written to ask what will become of their subscriptions when the newspaper ceases publication in early 1990. Subscriptions to *The Episcopalian* with months remaining will be honored by the new newspaper, *Episcopal Life*. Subscribers will experience no interruption of monthly delivery of a newspaper. When subscriptions come due for renewal, should current subscribers renew? By all means—and they should encourage their friends and neighbors to subscribe as well!

## 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.

To offset printing and mailing costs we suggest a minimum of \$10.00 for an order of 20 cards.

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.



# Small Kentucky churches learn value of teamwork

by Richard H. Schmidt

"About five years ago this area went into a panic because a priest retired. What could we do? Where would we find a replacement? So the bishop threw this idea at us, and nobody liked it—nobody."

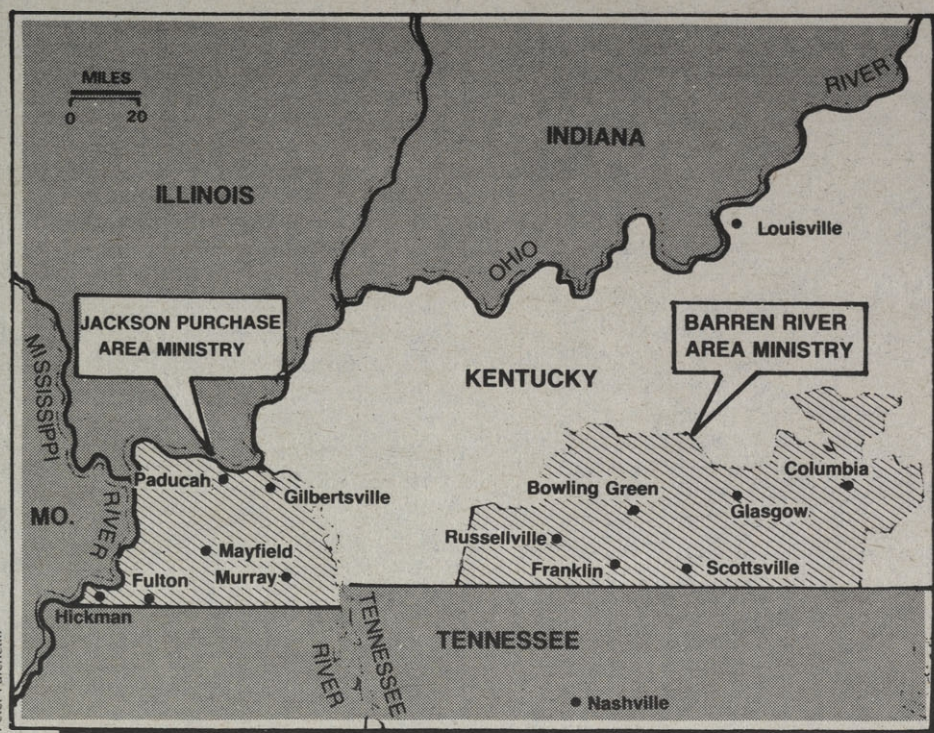
Rose Seelyee was speaking of Bishop David Reed's idea that the five Episcopal congregations in Kentucky's Barren River region form an area ministry. The area consists of 16 counties and is 20 percent larger than the state of Connecticut.

"It was a fight because everybody wanted something for their own congregation. But there's been a miracle here. We finally decided that if we worked together with the bishop, we'd have something, and if we didn't, we might have nothing. We quit fighting and competing, and it became a 'How can I help you and you help me?' attitude," Seelyee says.

Reed says the idea is just beginning to bear fruit. "I see it as a way to bring lay ministry into focus because there are many situations where clergy are not available to do things that lay people can do. The lay people are beginning to do the pastoral, educational and administrative ministry of the church and to take responsibility for their congregations in a new way. It's not just an economic measure or yoking, but a way to broaden ministry and overcome isolation and parochialism," Reed says.

The Barren River Area Council includes one parish, one campus ministry and five small congregations. Two full-time clerics and two non-stipendiary clerics work for the council, but lay people do most of the ministry.

"We visit people in the hospitals and lead study groups and call on newcomers," Seelyee says. "I'm a cradle Episcopalian, from Ohio where there was an Episcopal church in every town and we went to church because of the priest. But here we go because of the church. It used to be that when the priest left, I might consider going to another Episcopal church because they took my priest away. But here the congregation is



Map shows towns where congregations of Kentucky's Area Ministries are located.

much closer and we depend on each other." Seelyee drives 35 miles each way to worship at Christ the King in Columbia, Ky.

Dan Yelton heads the Barren River Area Ministry. He thinks not in terms of individual congregations, but of a ministry to the entire region. "We're not out necessarily to plant Episcopal congregations in new communities, but to help the people discover Christian ministries where they are."

"Many of these communities have no Episcopal congregation, and we do not anticipate one," Yelton adds. "There may be only one or two Episcopal families in the county. We form small fellowship groups of people who may be members of an organized congregation in the next county and try to help people minister to the needs of the community where they live, such as literacy, job preparation and welfare assistance."

The small congregations of the diocese once acted like competitors, each seeking a larger diocesan subsidy even if it meant less for a neighboring congregation. "They saw themselves as weak, isolated and marginal in their communities, and when one or two families would

move away, it caused major fear and disruption and the congregation felt very much at sea with no option but to ask the diocese for more money," Yelton says.

"But now they're beginning to see themselves as part of a larger group and their self-image and self-confidence are enhanced because they face their challenges together."

"We've got combined clout, which we never had when we did things alone," says Andrew Coates of St. James', Franklin, Ky.

A hundred miles west of the Barren River area is Kentucky's Jackson Purchase, an economically and culturally distinct area consisting of the state's eight westernmost counties.

Robert Ahlenius is area minister for one parish and five small congregations there, assisted by two non-stipendiary priests and numerous lay people.

Ahlenius draws a parallel between human development and congregational development. "In the paradigm of human development there is a time of independence between

childhood and marriage," he says. "Those who do not learn to be independent, to depend on their own resources and sense of identity, are unlikely to form successful interdependent relationships later on—that is, marriage."

"Our congregations have been dependent for a long time, dependent on the diocese for money and on the clergy for ministry. Our people need to become independent before moving to interdependence."

Ahlenius refuses to be called "priest-in-charge" because it connotes dependence on the clergy. He is "priest-in-service."

"The church doesn't know how to relate to congregations except through the clergy," Ahlenius says. "When the diocese wants to communicate with the congregations I serve, it communicates through the warden, not through me. Sometimes there are slip-ups because people don't know how to deal with this yet."

False expectations create an obstacle to effective area ministries, says Frank Harwood, a parishioner at Grace Church, Paducah, the Purchase area's only self-sustaining parish and a long-time supporter of the Purchase area ministry.

"Every little mission wants its full staff of professionals, but it's an impossibility these days," Harwood says.

"We're beginning to raise up individuals to take care of the day-to-day pastoral and administrative duties. We hope each of these communities can get to the point of having a deacon or lay person from within the community who can assume responsibility for the flock."

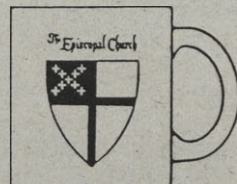
What will interdependence look like in the Purchase area when all six congregations reach that stage?

"Don't know," says Ahlenius. "There's no one pattern for success. You've got to jump in the water and swim, be free to make mistakes and learn from them and trust the Lord, the diocese and each other."

Dan Yelton agrees. "I've attended several small-church conferences and haven't run into two area ministries that are alike."

## 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

## Paraments for Your Church



N1191A

The symbolism on these white paraments is developed with applied fabric, embroidery, and metallic gold cord. Set also includes a lectern antependium, superfrontal, stole, altar antependium, burse and veil. For more information on this collection, other designs, or custom designs, contact the location nearest you.

Pulpit Antependium N1191A \$430.00  
Chasuble CH1191 \$475.00

## Augsburg Fortress

Contact the location nearest you:

Atlanta • Austin • Chicago-Niles • Chicago • Columbus • Harrisburg • Hicksville  
• Los Angeles • Minneapolis • Omaha • Mountlake Terrace (Seattle) • Puerto Rico

Or:

Ecclesiastical Art Department, 2900 Queen Lane, Philadelphia, PA 19129 1-800-367-8737



CH1191



# 'Working class' ministers meet, discuss parish's spiritual life

"Strategies... can be turned into gimmicks," Robert A. Gallagher told a group of 40 Episcopalians from 17 dioceses meeting in Plainfield, Ind., in October. "They need to be undergirded by some understanding of the spiritual life of the congregation. Without an understanding of the spiritual dynamics that work in the parish church, we are inclined to run through one gimmick after another, hoping something will work."

Gallagher, head of the Order of the Ascension and a member of the pastoral team for St. Michael's and St. Andrew's parishes in Trenton, N.J., addressed the sixth annual Working Class Ministry Conference, sponsored by the Appalachian People's

Service Organization (APSO) and the Working Class Ministry Steering Committee.

Participants were asked to name Episcopalians in the news, people they wished were Episcopalians and television characters known to be Episcopalians. After all the names had been called out, Gallagher asked, "Where are the working class Episcopalians?"

The group could name none, illustrating the image problem of working class Episcopalians. Gallagher assured the group that at least one working class Episcopalian had been portrayed on television—Edith Bunker of *All in the Family*.

The image of the church often

needs to be redefined as "what we are instead of what we used to be," Gallagher said, especially in congregations in working class and inner-city neighborhoods.

The conference took place at St. Mark's Church in Plainfield, a working class congregation that is happy to claim that status, says Jacqueline Means, rector. The parish has outgrown the former Baptist church it had originally bought and transformed into its church home three years ago and is now planning to expand the building.

"Things have completely turned around here in the last few years," says Means. "I'm not sure why, but our parish doesn't have some of the

negative features often associated with 'working class' congregations, such as not wanting to study or further their education. That may be because we have a good mix of retired people, blue-collar people and professional people."

What constitutes a "working class" parish? "It's an ambiguous expression," Means acknowledges. "The committee defines it as a parish in which most of the people have no control over their working hours. Teachers and nurses, for example, must work at their appointed hours. That makes them 'working class' by our definition. But few, if any, congregations consist entirely of such persons."

## Ohio launches new program to feed hungry

by Mary T. Watts

As the number of church-sponsored soup kitchens and food banks grows, Bread for the World, a Christian lobbying organization, has launched a new program to help Episcopalians expand their hunger ministries beyond charity.

Bread for the World, headquartered in Washington, D.C., is inviting Episcopal dioceses to join its new Covenant Diocese Friendship program, which has at its heart a simple devotional discipline called Two-Cents-a-Meal.

Through the Two-Cents-a-Meal prayer discipline, families and individuals in participating parishes remember hungry people at every meal. Each time two pennies are offered, the giver is reminded that God blesses even our smallest efforts at prayer.

The discipline is more about raising consciousness than money. Setting aside two cents a meal is a reminder that poverty is the main cause of hunger.

The pilot program for the Covenant Diocese Friendship relationships was developed with the Diocese of Ohio. In the first nine months of 1989, 1,230 Two-Cents-a-Meal participants in the diocese generated \$24,144.98. Half the money stayed in the parishes for direct relief ministries, while Bread for the World and the Hunger Network of Ohio divided the other half.

"These pennies are a reminder that the least coin of the realm can be great in nurturing human needs, awareness and action," said one Ohio woman in a recent diocesan newsletter.

Helping coordinate the BFW Covenant Diocese Friendship effort is Charles M. Watts, chairman of the Hunger Task Force Steering Committee of the Diocese of Ohio. For more information about the Episcopal Church-BFW covenant program, contact him at St. Paul's Episcopal Church, 87 West Main St., Norwalk, Ohio 44857.

Mary Thomas Watts is a free-lance writer in Norwalk, Ohio.

## TAX SAVINGS TODAY, A SECURE RETIREMENT TOMORROW,

### ...with a Church Life tax-sheltered annuity

Tax law permits Church employees — both clergy and lay — to have their employer reduce their taxable salary by an amount they specify, and pay that amount each month into an annuity for the employee's retirement.

#### • Tax savings today...

No current Federal income taxes are payable on the portion of salary that goes into the annuity. And, in the case of the clergy, no self-employment Social Security taxes are payable, either. The money goes right to work earning interest — without current taxation — at rates geared to financial market conditions.

#### • Other pension programs not affected...

Other retirement plans that your employer may provide (such as The Church Pension Fund) are not affected by this voluntary reduction, and are still based on the full amount of your salary.

#### • A secure retirement tomorrow...

Aside from the tax savings, you will have built up a substantial sum of money over the years that will guarantee an extra measure of financial security for your retirement.

RETURN THE ATTACHED COUPON TODAY.

We'll send you full information by mail.

Or call Joe Ganci or Tony Rossi, toll free,

(800) 223-6602; in New York City, 661-6700.



## CHURCH

Church Life  
Insurance Corporation

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

An Affiliate of The Church Pension Fund.

Form 912



## CHURCH

Church Life  
Insurance Corporation

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

Please send me more information, by mail, about Church Life's tax-sheltered annuity program.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Nature of salaried Church employment \_\_\_\_\_

Date of birth \_\_\_\_\_



## Synod advertises for new members

The Episcopal Synod of America has launched an advertising campaign in church and secular newspapers aimed at attracting members to the in-church traditionalist organization.

Bishop A. Donald Davies, the organization's executive officer, late in October said the campaign, which began before the synod was formed in June, had produced 25,000 responses.

He said he did not know the cost of the campaign. Synod adherents in various cities sponsor and pay for the ads, he said. "We hope to go up the east coast city by city and then cover the rest of the country."

The *Philadelphia Inquirer* carried a quarter-page ad and a few days later five two-column,

two-inch ads for the synod. An advertising department spokesman said the cost for a church-related agency would come to \$7,377.

Davies said the Prayer Book Society is sending out 800,000 letters on behalf of the synod which he hopes will result in 250,000 members by March, 1990.

A letter on this subject appears on page 38. —Ed.



A. Donald Davies

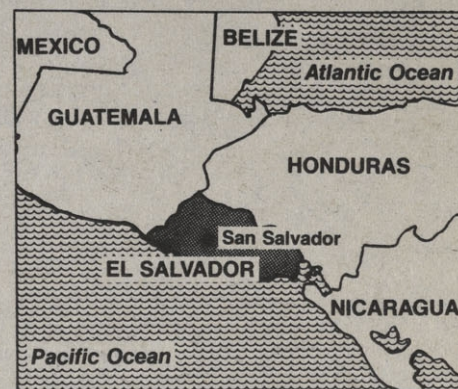
## El Salvador in NCC documentary

Christian base communities in war-torn El Salvador will be the subject of a National Council of Churches (NCC) documentary, *La Lucha (The Struggle)*, to be broadcast by ABC on Sunday, December 3, at 12:30 p.m. (EST). The program is narrated by Mike Farrell, co-star of the long-running *M\*A\*S\*H* television series.

Christian base communities, which gather for worship and Bible study outside traditional church structures, have grown in size and strength in Latin America in the past 10 years.

*La Lucha* is the second program in the ABC television series, *Vision and Values*, which is presented by the Interfaith Broadcasting Commission.

Two other documentaries—a Jewish Theological Seminary of America program, *Rituals*, and a U.S. Catholic Conference production, *Strangers in a Promised Land*—will be aired in 1990.



## Ecumenical Sunday materials now available

Ecumenical agencies around the country will be highlighted in the new materials for use on Ecumenical Sunday, Jan. 21, 1990.

The National Council of Churches (NCC), sponsor of Ecumenical Sunday, is distributing a one-color church bulletin insert stressing the 1990 theme of "Witnessing to Unity."

It has a list of suggested activities for celebrating the day and of organizations whose interpretive materials would make good resources for an observance.

For a free sample packet, contact the NCC Communication Unit, Room 850, 475 Riverside Dr., New York, N.Y. 10115, or (212) 870-2227.

## Ministry training programs now on computerized list

The Episcopal Church's Office for Ministry Development, in collaboration with the Board for Theological Education, has inaugurated a computer-based service that provides information on non-seminary ministry development training programs. The Ministry Development Office is also interested in receiving information from dioceses about their training programs. It can provide dioceses seeking models with print-outs of similar programs. The office welcomes questions from individuals wanting to search the Ministry Training and Development Service files for courses of instruction or upcoming events. It is not designed to list educational offerings for those who want to participate in them nor is it a calendar of conferences. The service, open to lay people and clergy, is free, supported by a grant from New York's Trinity Church. Interested parties should write the Office for Ministry Development, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

## Open hearing on sexuality set

The Commission on Human Affairs will hold the second in a series of open hearings on sexuality Saturday, January 6, in Washington, D.C.

The hearing will take place from 1:30 to 5:30 p.m. and from 7:30 to 10:00 p.m. at Church of the Epiphany. Six members of the Commission on Human Affairs will be present. Interested persons may sign up to speak.

## Patti Browning's father dies at 84

Patti Browning, wife of Presiding Bishop Edmond Browning, received word November 7 that her father, Walter C. Sparks, Jr., of Taft, Texas, had died at 84 after a long illness. Bishop and Mrs. Browning flew to Texas for the funeral, held November 10 at the United Methodist Church in Taft.

In addition to Patti Browning, Sparks is survived by his wife Lyra and a second daughter, Cathleen Gallander of New York City.

## Church court says Swanson is guilty

The five-member ecclesiastical court of the Diocese of Newark on October 30 unanimously declared George Gaines Swanson, rector of Church of the Ascension, Jersey City, guilty as charged of "conduct unbecoming a member of the clergy." (See *The Episcopalian*, August, 1989.)

The court recommended a sentence of suspension from all clerical duties for two years. Bishop John S. Spong of Newark will wait at least 30 days to pronounce the sentence as required by canon law.

Swanson may appeal the verdict to a regional church court, in which case the sentencing would be postponed.

Meanwhile, the Jersey City rector remains under inhibition due to his presentment before the ecclesiastical court and may not lead worship or perform other priestly duties.

The eight days of testimony before the court demonstrated to the judges that Swanson had made misstatements in swearing under oath in a civil suit against Spong, diocesan

vice-chancellor Michael Rehill and the diocese. He claimed in a deposition that they had "engaged in a scheme to raid, take, convert and acquire the corporate assets" of Ascension Parish.

The court's nine-page decision stated that Swanson's actions were "irresponsible," "injurious" and "malicious."

Remarking on the tribunal's decision, Spong said, "I am pleased that the ecclesiastical court has affirmed the integrity of the diocesan process and canons and done justice for Michael Rehill, a dedicated Christian lay leader who has suffered unnecessarily because of the malicious statements of Father Swanson. The diocese and I remain committed to working for a healthy Episcopal ministry in the Heights of Jersey City and for the rebuilding of Church of the Ascension."

Spong also indicated his approval of the way a painful church dispute was resolved openly and with full access to the public and the press.

## 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

## "BURIAL in THE CHURCH not from THE CHURCH"

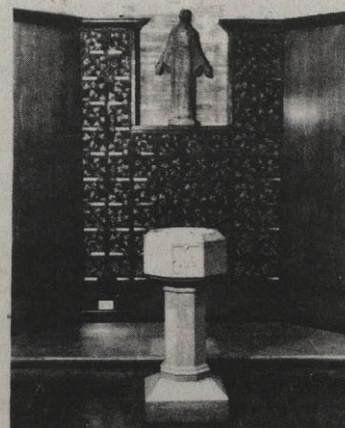
After careful research and planning, we installed a 64 unit Armento Columbarium. We were pleased that within four months, 29 niches had been claimed. Much of this positive response was due to the education and preparation of the congregation.

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.

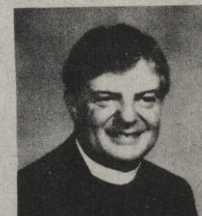
*Joseph DiRaddo*

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



# New Jersey parish helps the homeless, family by family

by David L. James

Maria Lopez was 8½ months pregnant when she left her husband. As his alcoholism and physical abuse increased, Maria felt she had no choice and took her four children on Thanksgiving night in search of a shelter.

She didn't speak much English, which made her search more difficult, but she had heard about a shelter that doesn't separate you from your kids, so she set out to find it.

What she found was St. Peter's Haven, a single-family shelter in a single-family home located in the former rectory of St. Peter's Episcopal Church in Clifton, N.J., a blue-collar parish in a blue-collar town.

Started as the result of a parishioner's concern about people living in cardboard boxes on a river bank in town, the shelter became a reality under rector Jorge Gutierrez' leadership, with wide parish support.

When Gutierrez was called to St. Peter's six years ago, he found a property-rich but resource-poor parish struggling along with a survival mentality. Under the directorship of Carolyn Gutierrez, the rector's wife, the Haven has become the centerpiece of St. Peter's community life and transformed its preoccupation with survival to preoccupation with ministry.

Since the shelter opened in 1986, 33 families have been served. As the only shelter in Passaic County and one of the few in the United States that accept whole and intact families, it never has a vacancy. When a family leaves in the morning after an average stay of about eight weeks, another family moves in that night.

Carolyn Gutierrez says, "The families that come to the shelter are not the chronically homeless, but the transitionally homeless. These are families who live on the edge of life, and when a job loss, accident or other displacement occurs, the dominoes of disaster begin to fall as utilities and rent go unpaid and families face life without a home."

St. Peter's Haven is not human warehousing as so many secular shelters are, but a healing environment where love, compassion and nurture are wedded with social advocacy to help families enter entitlement programs and obtain job counseling and medical and legal assistance.

This model of shelter ministry is also aimed at preventing homelessness by keeping families together while they put the pieces of their lives back together. When a displaced family is relocated back into its own community, it maintains the social, school and religious support systems which help prevent recurring homelessness.

Initially feared as a magnet for undesirables, this ministry has since been recognized as valuable by a wide range of funding organizations in the community.

The Gutierrezes recently ran a workshop in Wilmington, Del., on how parishes can use limited resources for outreach. They have scheduled another one in North Carolina, and they are preparing a booklet on how this model for minis-

try can be used by small, medium and struggling parishes. As Jorge Gutierrez is fond of saying, "You don't have to have large resources to be obedient to the gospel."

Maria Lopez has learned English and is doing well in her new apartment. She has five children to care for, but she offers what she can as a volunteer. Like St. Peter's, she offers her all as she provides a safe home for single-parent kids in her neighborhood and is a translator for other non-English speaking families in need.

Obedience always results in large gifts.

David L. James is an Episcopal priest and free-lance writer whose articles have often appeared in *The Episcopalian*.



Leonor Merino and her three children were recent residents at St. Peter's Haven.

## Sponsor a Child for Only \$12 a Month.

At last! Here is a \$12 sponsorship program for Americans who are unable to send \$20, \$21, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$12 a month you will receive:

- a 3½" x 5" photograph of the child you are helping.
- two personal letters from your child each year.
- a complete Sponsorship Kit with your child's case history and a special report about the country where your child lives.
- quarterly issues of our newsletter, "Sponsorship News."

### All this for only \$12 a month?

Yes—because Children International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keep you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Children International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages and schools.

### You can make a difference!

\$12 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$12 a month will help provide so much:

- emergency food, clothing and medical care.
- a chance to attend school.
- help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

### A child needs your love!

Here is how you can sponsor a child immediately for only \$12 a month:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "Emergency List" box and we will assign a child to you that most urgently needs to have a sponsor.
3. Send your \$12 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



Little Marta lives in the Holy Land — and she is only one example of children from countries around the world who urgently need a sponsor.

## Sponsorship Application

- ☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$12. Please assign me a ☐ Boy ☐ Girl
- Country preference: ☐ India ☐ The Philippines ☐ Thailand  
☐ Chile ☐ Honduras ☐ Dominican Republic ☐ Colombia  
☐ Guatemala ☐ Ecuador ☐ Holy Land Crippled Child

☐ OR, choose a child who needs my help from your EMERGENCY LIST.

NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_  
 STATE \_\_\_\_\_ ZIP \_\_\_\_\_

- ☐ Please send me more information about sponsoring a child.  
☐ I can't sponsor a child now, but wish to make a contribution of \$ \_\_\_\_\_

Please forward your tax-deductible check, made payable to:

## Children International

Joseph Gripkey, President  
 2000 East Red Bridge Road • Box 419055  
 Kansas City, Missouri 64141

The worldwide sponsorship program of Holy Land Christian Mission, a non-profit organization serving children since 1936. Financial report readily available upon request.



# How a maverick downtown cathedral flourishes in Denver

by Elizabeth Eisenstadt

When St. John's in the Wilderness was founded on the heels of the 1858 Gold Rush, it was 700 miles from the nearest church—in Kansas territory. Over the course of 129 years the wilderness has been transformed into Denver, a city with the economic and ecological problems which face most urban centers.

Named a cathedral in 1879, St. John's, which has moved twice, now stands amidst a school, a punk-rock neighborhood and government office buildings in the city's Capitol Hill area.

But St. John's has been bucking the conventional wisdom which says inner-city churches without a neighborhood constituency must decline. In eight years under Dean Donald McPhail membership has jumped from 200 active communicants to 2,000, McPhail says. The yearly budget, he adds, has increased from \$400,000 to \$1.8 million.

With a long history of community outreach and an assortment of opportunities for Christian education and spiritual growth suited to all tastes, St. John's traverses the lines usually drawn between "liberal" and "conservative" parishes.

The maverick quality which keeps the cathedral from falling into an ecclesiastical rut can be traced back to Dean Martyn Hart, says Denver history professor Allan Breck. An English emigre, Hart came out of the progressive wing of the Church of England. Dean from 1879 to 1920, he was fascinated by the new science and outspoken on such matters as public cleanliness and alcoholic beverages. One of the founders of what is now the United Way, Hart also established other churches, including an active black parish named Holy Redeemer.

In the middle of this century, Breck says, Paul Roberts, dean from 1936 to 1956, was noted for his ecumenical work.

But under McPhail's leadership the parish has become a phenomenon, flourishing while other main-line churches are fading.

Delegating responsibility to a team of colleagues and creating opportunities for lay leader-



ship have sparked parish growth, McPhail says. Challenged to renew their faith, the congregation decided to "proclaim the gospel and reach out in love and service to our fellow human beings."

The congregation now has over 400 lay ministers who are chalice bearers, food and clothes cupboard volunteers and hospital visitors. In addition to regular parish groups like the altar guild, St. John's has an extensive ministry to senior citizens and youth.

Canny publicity also helps the church spread its message, says McPhail. "When I came, I insisted the vestry give me a person gifted in PR.

What we send out is an expression of who we are."

Music at St. John's is another means of evangelism, says McPhail. The 38 concerts given this year, which draw average crowds of 1,200, showcase artists from the Waverly Consort to the organist from Robert Schuller's Crystal Cathedral, says organist-choirmaster Donald Pearson. A number of those attending concerts have returned on Sunday to attend a service, he adds.

St. John's has a number of young people's and adult choirs as well as a group of bellringers. With the support of the dean and the vestry, the music program has expanded greatly over the years. Recently the church choirs produced an album of Christmas music for the Church Hymnal Corporation. "We are trying something unique that works for us," says Pearson. He adds with a laugh, "We are in the west so we can be more daring and adventurous."

As part of its outreach program St. John's took over St. Andrew's, a parish in one of the poorest sections of the city. Under the leadership of a vicar on the staff of St. John's, the congregation has grown from nine to 80, says McPhail.

Central Denver Community Services (CDCS), an ecumenical coalition offering food, clothing, job counseling and other emergency aid, had been housed in St. Andrew's. St. John's bought a downtown building for the organization and leased it back to them at \$1 a year.

"St. John's has always been really interested in the community," says CDCS worker John Lake. Former head of the cathedral's social concerns committee, Lake attributes parish growth in large part to the dean. "He's real good at supporting people with leadership ability and letting go of some of his power."

At press time, McPhail had been elected bishop coadjutor of Arizona. Ministry at St. John's, he says, does not depend on a cult of personality, but a willingness to move on.

"It [the church] still needs to keep growing. As long as we are in this world, we need to grow spiritually and in our witness, our care for people whom the Lord cares for."



## 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



## His Life Is On The Line

THE  
ST. FRANCIS  
HOMES  
EPISCOPAL



JCAHO Accredited • CHAMPUS Certified • Financial Assistance Available

### He needs attention, not detention.

Behavior-disordered adolescents can get into man-sized trouble. To start over, they need intensive treatment — the kind of treatment we've pioneered for over 45 years.

**Give him a fresh start.** St. Francis Homes, a ministry of the Episcopal Church, provides treatment centers in Kansas and New York. Our programs combine psychiatric care with Therapy in Christ. We help children and adolescents, ages 10 through 18, make a fresh start.

**YOU can make a difference.** Your tax-deductible gift will allow many more children and their families lead fuller, more productive lives.

**To invest in the future of a child, or for your free copy of *Focus*, call or write...**  
St. Francis Homes, Inc.

c/o Keith P. Richardson, CFRE  
P.O. Box 1340

Salina, Kansas 67402-1340

In New York, Call 800-822-4363

From Other States, Dial 800-423-1342

In Kansas, Call 913-825-0541 Collect



## CALENDAR

### November 30-December 4

Council of Seminary Deans, Duncan Conference Center, Delray Beach, Fla. Contact: Richard Reid, Virginia Theological Seminary, Seminary P.O., Alexandria, Va. 22304.

### December 1-3

Second National Gathering of Lay Professionals, Bishop Mason Conference Center, Dallas, Texas. Contact: Ruth Schmidt, National Network for Lay Professionals, 2401 Bristol Ct., S.W., Olympia, Wash. 98502, or (206) 352-1127.

### December 1-3

AIDS Grief and Healing Workshop, Center for Christian Spirituality, New York, N.Y. Contact: Margaret Guenther, General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011, or (212) 675-1524.

### December 1-3

Advent Retreat, Peekskill, N.Y. Peter Laister, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

### December 7-8

World Council of Churches U.S. Conference, Washington, D.C.

### December 7-9

Acting for Better Child Care: The Church's Role, A Symposium, Cardinal Spellman Retreat Center, New York, N.Y. Sponsored by the National Council of Churches. Contact: Margery Freeman, 1816 Chestnut St., New Orleans, La. 70130, or (504) 948-4515.

### December 10-15

Anglican Consultative Council Ecumenical Network, Montreal, Canada

### December 21

St. Thomas the Apostle

### December 25

Christmas Day

### December 26

St. Stephen

### December 27

St. John the Evangelist

### December 28

Holy Innocents

### January 1

Holy Name

### January 4-7

Lutheran-Episcopal Dialogue, Duncan Conference Center, Delray Beach, Fla. Contact: William Norgren, Episcopal Church Center, 815 Second Ave, New York, N.Y. 10017.

### January 6

Epiphany

### January 6

Commission on Human Affairs' Open Hearing on Sexuality, Church of the Epiphany, Washington, D.C. Contact: George N. Hunt, 275 N. Main St., Providence, R.I. 02903.

### January 11-13

Anglican-Orthodox Theological Consultation

### January 18

St. Peter the Apostle

### January 18-25

Week of Prayer for Christian Unity

### January 21

Ecumenical Sunday

### January 25

St. Paul the Apostle

### February 2

Presentation of our Lord

### February 9-16

Episcopal Church Women national board meeting, Scottsdale, Ariz.

### February 15-17

Consortium of Endowed Episcopal Parishes' annual conference, Indianapolis, Ind. Contact: Nancy Deppen, P.O. Box 2884, Westfield, N.J. 07091.

### February 16-20

Three-Day Retreat, Peekskill, N.Y. David A. Norris, conductor. Contact: St. Mary's Convent (see address above).

### February 24

St. Matthias the Apostle

# Economic justice plan needs parish support

The Michigan Plan has hit the road.

Backers of the plan, which seeks involvement of parishes and dioceses of the church in furthering economic justice, came to Philadelphia on November 10 to tell about it and kindle new commitments.

"Our dog and pony show," Timothy D. Wittlinger called it. He is secretary of the church's Economic Justice Implementation Committee. He and Suffragan Bishop H. Irving Mayson, Jr., of Michigan, the committee's chairman, took turns addressing the meeting.

Wittlinger urged parishes and the diocese to start with 2 percent of endowment funds and set up an "alternative fund" which can support

grass-roots efforts in poor communities.

The Michigan Plan, which won unanimous approval at the 1988 General Convention, proposes that such funding support worker-owned businesses, housing cooperatives, community land trusts and locally based credit unions.

"If you set up a fund like that," said Wittlinger, "I guarantee it will catch on. People in your parish will get involved and people in other parishes will get interested."

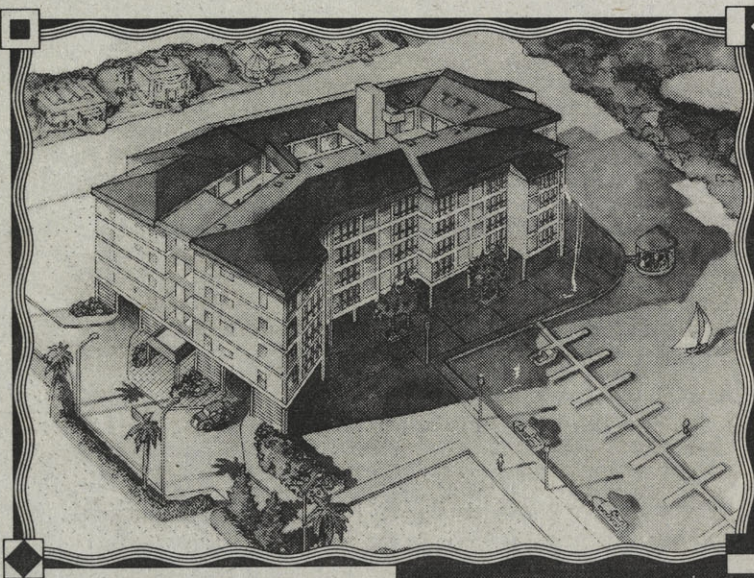
Two books will go out soon from the committee to dioceses, he said. One, to be received in March, will be a step-by-step guide for involvement in economic justice; the other will list resources available.

The Episcopal Church's Executive Council earlier in November established an alternative investment program using \$7 million—or 6 percent—of the church's trust funds, Wittlinger told the group.

Half of those funds will be invested in "alternative investments" that may produce somewhat less income than conventional holdings but go to improve the quality of life in low-income communities.

The other half of the \$7 million will be used to set up a national Episcopal Fund for Community Investment and Economic Justice. Its principal value will be to act as a magnet in attracting a proposed \$24 million from foundations, corporations and wealthy individuals.

## Why Shell Point Village, Which Has Been Flourishing For 21 Years, Is Suddenly Being "Discovered"



On the island itself Shell Point's nearly 1,100 residents enjoy shops, restaurants, pools, spas, The Village Church, and many many other amenities.

Life care at Shell Point features an on-site medical center, luxurious personal care residences and superior rated nursing center.

Harbor Court—it's just about everything one could design into fine retirement living. And more. Much more. Because it's anchored to the 21 years of experience and stability of Shell Point Village.

Discover Shell Point Village.  
Discover Harbor Court.

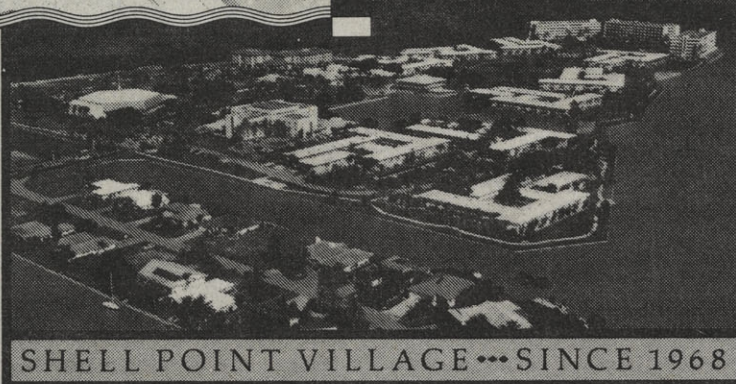
### Introducing Harbor Court—Luxurious Waterfront Living Anchored With Care.

**W**hy Shell Point Village, America's premier retirement community, is suddenly being "Discovered"—again—is Harbor Court. 64 new luxurious apartments nestled in the southwest corner of Shell Point's 75-acre island, and bordered on three sides by water and boat dockage.

Each of these fine residences has a formal entry and boasts generous living and bedroom areas, superbly-equipped kitchens and luxury baths with Jacuzzi whirlpool tubs.

And besides the magnificent setting and first class apartments, the possibilities for adventure and activity outside the apartments are almost endless.

At Harbor Court you're but a few steps from your boat and only minutes by water from world class Gulf fishing and some of the finest beaches you'll ever explore.



SHELL POINT VILLAGE... SINCE 1968

### Discover Harbor Court!

For more information on Harbor Court call or write to Shell Point Village, Dept. EP, 15000 Shell Point Blvd., Ft. Myers, FL 33908. Phone: 1-813-466-1131

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

A ministry of The Christian and Missionary Alliance Foundation, Inc.

## Waterfront Living Anchored With Care

AT SHELL POINT VILLAGE • 15000 Shell Point Boulevard • Fort Myers, FL 33908 • (813) 466-1131

88040  
PrAd  
4/7/89



# Drug trade poses ethical dilemmas for Colombian church

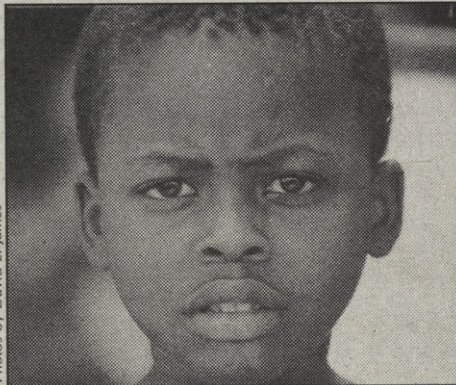
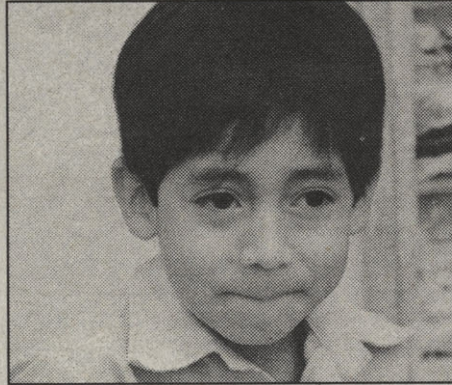
by David L. James

Father Hector Lopez picked up the phone and was told to tell his bishop that he was as good as dead!

The call was a mistake, as the phone listing for the Episcopal church in Cali, Colombia—Iglesia Episcopal en Colombia—seems to be a listing for the Roman Catholic bishop's office. Although the call was an error, it was taken seriously. Death threats are a common part of life in Cali these days.

Colombia has a long history of political violence. Roughly 300,000 people were killed in the 1950's as political parties from the right and left were swept into a cycle of political assassination and revenge. Although the current government seems stable, 140 paramilitary groups remain active. Some of these are funded and used by the narco-traffickers for protection while others have been the traffickers' victims.

As a result, the motive and people responsible for a bomb, murder or



Photos by David L. James

Faces of Colombian children reveal ambiguities of growing up in a drug-producing culture.

## 'Are we being wise as serpents and harmless as doves, or have we lost our prophetic voice?'

threat are not always certain. An official state of siege exists in Colombia which means some personal freedoms can be abridged. But the life of the church continues uninterrupted although more gates, walls and security measures are involved when people gather to worship.

A careful study of the U.S. mass media over the past three months reveals a heavy emphasis on Colom-

bian drug trafficking and the threats and assassination of judges and journalists who have taken a stand against the drug cartels. What is never mentioned, however, is the church's role.

In response to the questions, "Why does the church seem to have nothing to say? Where is the church in all this?" Dr. James Giles, president of the Baptist International Seminary in Cali, notes, "Because the threats to American missionaries have nothing to do with the gospel, but with retaliation against the extradition treaties with the U.S., some missionary leaders as well as the U.S. Embassy see a high profile stance of the church as an unnecessary risk of life for something unrelated to their work."

Other Christian leaders suggest that North Americans are hypocriti-

cal when they condemn narco-traffickers since the ravenous U.S. appetite for cocaine is clearly what keeps the cartels in business.

When asked about the church's apparent silence, Pedro Rubiano Saenz, Roman Catholic Archbishop of Cali, said the Colombian Bishops' Conference has made repeated strong statements about refusing "dirty money," saying mass in private chapels in narcos' homes and converting the drug lords' opulent property into public projects for the poor. "But the media isn't as concerned about our statements as they are about the latest bomb or killing."

When asked if the church's statements were harmless and insignificant, the archbishop said they were not but later admitted that no narco-traffickers have been excommunicated.

The archbishop further noted that while 97 percent of Colombia may be Roman Catholic by baptism, it is not controlled by the church's doctrine.

"The problem of drug trafficking in Colombia is one of justice," he said. "There is great economic injustice in this country which the church addresses at the highest levels of government. But the government only pays lip service to the improvement of the poor; its real concern is in maintaining power."

The 3 percent of Colombians who are not Roman Catholic belong to 64 denominations and sects of which the Episcopal Church is a small and struggling minority of about 12 parishes, pastored primarily by former Roman Catholic priests such as Father Lopez, who serves Holy Trinity Church part-time.

*Continued on next page*

... TAKE THE NEXT STEP!

### THE DOCTOR of PASTORAL COUNSELING (D.P.C.) DEGREE



at  
Loyola College in Maryland

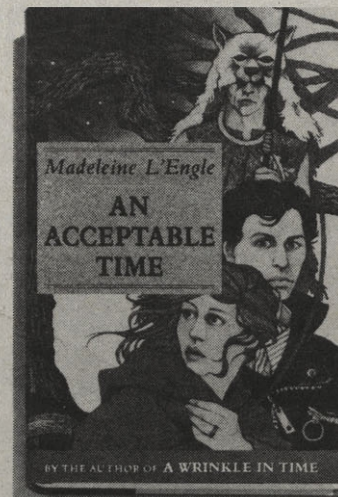
an international, ecumenical, interdisciplinary  
center integrating religion and the  
contemporary helping professions.

- Doctor of Pastoral Counseling prepares for teaching, advanced clinical work, supervision, research and writing.
- Phone and written inquiries and personal visits to campus prior to filing a formal application are welcome for a preliminary assessment.
- Needed prerequisites can often be taken concurrently with doctoral courses.
- Persons with a strong history of commitment to ministry are encouraged to apply.
- D.P.C. courses are conveniently scheduled one day per week.
- Combined M.S./D.P.C. Program Option available.
- Columbia, Maryland is 35 minutes from Washington D.C. and Baltimore.

Graduate Program in Pastoral Counseling  
Loyola College Columbia Center  
7135 Minstrel Way, Columbia, MD 21045  
Phone: (301) 290-5995

By the author of *A Wrinkle In Time*

## Madeleine L'Engle AN ACCEPTABLE TIME



\$13.95 • Ages 12 up • ISBN 0-374-30027-5  
Available at bookstores.

**FARRAR • STRAUS • GIROUX**



Colombia

Continued from previous page  
No common ecumenical voice speaks for the 90,000 non-Roman Catholic Christians. However, a consensus of many Protestant Christian leaders, including Lopez, is the real drug problem is not production in Colombia, but demand in the U.S. Lopez notes, "God's work goes on here. All churches are growing."  
Ironically, Colombia, which has become synonymous with cocaine and all the attending images of evil in the U.S. such as death, theft and

prostitution, is a country which possesses an old-fashioned morality. A strong emphasis upon family, church and traditional values pervades the society, and drug use here is not the problem it is in the U.S.  
Colombians are a proud people who live in an abundant land and see the narco-traffickers as a stain upon the fabric of their culture. But they are also lured by the vision of instant wealth—or at least escape from the cycle of poverty.  
A man in the remote Choco province near Panama came to his pastor and said he had been offered three times his wage as a seasonal log

cutter to help build an airstrip in the jungle. In counseling he admitted he knew who was building the airstrip and why, but his family was hungry, the work was steady and the pay was good. He is no longer active in his church, but his family presumably eats regularly.  
A long-term missionary pastor who had seen many political and economic crises in Colombia over four decades said of the crisis: "I've had a theological conversion about the nature of sin. Our theology has been to convert people one by one until society is transformed. What we've witnessed is that narco-

traffickers convert faster than we do."  
Boyce Wallace, a Presbyterian missionary in Cali for over 30 years summed up the question facing many concerned Christians in Colombia today when he noted, "The prophets who are being martyred are not the pastors and priests, but the judges and journalists. The question the church in Colombia must ask is, 'Are we being wise as serpents and harmless as doves, or have we lost our prophetic voice?' "  
David L. James is a priest and free-lance writer who lives in New York City.



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.

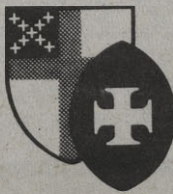
The Episcopal Synod of America is an association of dioceses, parishes, institutions, societies of laity and clergy of the Episcopal Church who embrace the Gospel of Jesus Christ, uphold the Evangelical Faith and Catholic Order of the historic Church, and are called to proclaim and propagate this Faith 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, 1928 and 1979.

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 \_\_\_\_\_





## Christmas at Kanuga

Spend an old-fashioned holiday with wassel and horse-drawn carriage rides, sing-a-longs, and a most unusual Santa Claus. Children, singles, extended families...write for reservations today. December 21-26, 1989.

**Kanuga**  
AN  
EPISCOPAL  
CENTER  
Postal Drawer 250  
Hendersonville, NC 28793  
704/692-9136



## Complete Software For Episcopal Churches

- 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



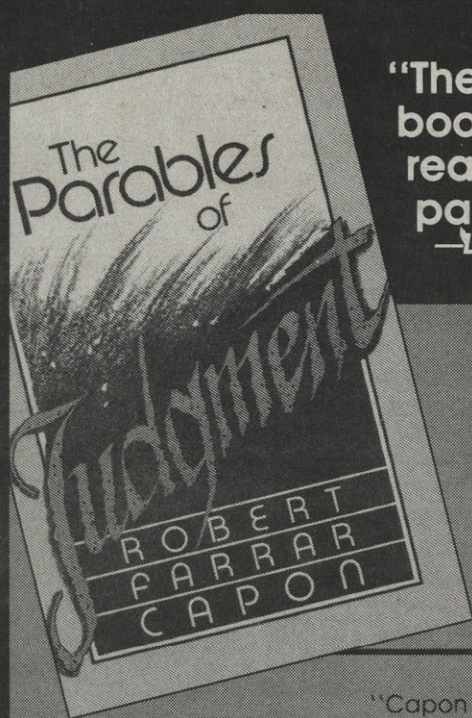
## GREAT HYMNS

The organ of St. Bartholomew's, New York City, Jack H. Ossewaarde, Organist. 225 Rank Aeolian Skinner, 41 Hymns on two cassettes. Order from Peter A. Smith, 216 River Road, Belle Mead, NJ 08502. Price for Tapes \$15.00, NJ sales tax \$.90 Shipping \$1.30.

## 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



"The most powerful book that I have ever read on the judgment parables."  
—LEWIS B. SMEDES

"If you think that you have heard and seen everything there is to hear and see in Jesus' parables of judgment, then you haven't looked and listened with Robert Farrar Capon. Anyone who cares about scripture will be edified through Capon's interpretive work."  
—WILLIAM H. WILLIMON

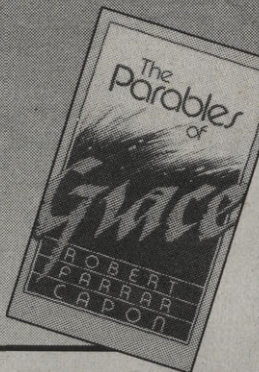
"Capon is ever the marriage of deep thought and contemporary communication. . . His insights are as fresh as Chesterton's, and his writing style is alluringly delicious, beckoning us to his never predictable but always sumptuous table."  
—CALVIN MILLER  
Cloth, \$15.95

Also by Robert Farrar Capon

## THE PARABLES OF GRACE

"Capon turns to Jesus' tales told between the feeding of the 5000 and the triumphal entry. . . As always, Capon sometimes pushes his point to outrageous extremes; yet if he virtually ignores the concept of God's justice, he is surprisingly orthodox in his insistence on dealing with all of Scripture. Most provocative."  
—LIBRARY JOURNAL

Cloth, \$15.95



At your bookstore, or call 1-800-633-9326  
In Michigan, call collect 616-459-4591  
FAX 616-459-6540

914 **WM. B. EERDMANS PUBLISHING CO.**  
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICH. 49503

## Church of England Synod backs ordaining women priests

London, England—After heated discussion, the policy-making body of the Church of England voted November 7—323 to 180—in favor of allowing women to become priests. The General Synod measure will now go to the dioceses for debate and vote. If the dioceses approve, the measure will come back to the General Synod in 1992 where it will require a two-thirds majority before going to both houses of Parliament and the Queen for approval. Archbishop of Canterbury Robert Runcie said he favors passing the question on to the dioceses although he personally is undecided. Some clergymen warned of impending disaster in the measure's wake, but proposals for a "continuing" Church of England and non-territorial dioceses were defeated. "We must hold the Church of England together as one church within which differences are respected and allowed," said Archbishop of York John

## BRIEFS

Habgood. Presiding Bishop Edmond Browning of the American church says he is "truly delighted at the news of this positive step." He hopes the time before the 1992 synod "will be an opportunity for an honest sharing of views and listening to one another by those on both sides of this question." Women could be ordained in 1993 at the earliest.

## East European Protestants optimistic, press for reform

Budapest, Hungary—As the Hungarian communist party disintegrates, religious and political changes here will become irreversible, said Bishop Karoly Toth of the Reformed Church in a recent interview with Religious News Service. Toth, who has worked for decades to foster better relations between church and state, successfully persuaded government officials to permit Bibles to be used in churches and schools. His colleague, Bishop Elmer Kocsis of Debrecen, has reported that seminaries which had been closed for a generation are now reopening and more students are applying than ever before. In East Germany in September, 60 synod delegates representing eight regional Protestant churches in East Germany called for a real variety of political parties, candidates and programs. In October, the Protestant bishop of East Berlin demanded that the German Democratic Republic's leadership under Egon Krenz apologize for alleged falsification in last May's municipal contest and Protestant leaders as well as Berlin's newly installed Roman Catholic Bishop Georg Sterzinsky called for free elections. In a television interview in West Berlin, Sterzinsky said a free election "would show who has the leadership in the country."

## Finnish Lutheran bishops say "not yet" to women bishops

Helsinki, Finland—In a 9-8 vote, bishops of the Evangelical-Lutheran Church in Finland (SELK) have recommended that women not yet be made bishops. SELK's 108-member synod, which meets next May at the earliest, has the final say. Over 300 women have been ordained to the priesthood since permission was granted last year. Most of those who voted "no" to women bishops see no theological reason not to have them but say the church should

first become accustomed to having women priests. One SELK bishop still refuses to ordain women. Under Finnish law, SELK bishops are also civil servants and cannot refuse ordination on grounds of sex. When the church's synod approved women's ordination it passed a resolution saying SELK has room for those both for and against, said SELK Archbishop John Vikstrom. That resolution, however, was not given the force of law, and a parliamentary commissioner of justice has sent a warning to Olavi Rimpilainen, the dissenting bishop.

## British Muslims renew death threats against Rushdie

Manchester, England—Muslim clerics and lay people here renewed the call for novelist Salman Rushdie's death made early this year by the late Ayatollah Khomeini of Iran. When Kalim Siddiqui asked the congregation at his mosque for a show of hands on whether the author of *The Satanic Verses* should live or die, an overwhelming majority voted for his death. Afterward Siddiqui said he personally would be prepared to kill Rushdie. A recent *Daily Express* editorial noted that a BBC poll "revealed that two out of every three Muslims in Britain believe their religion's rules more important than the law. As few as 19 out of 100 would uphold the law if it conflicted with their religion, and nearly a third agreed with the death sentence." The newspaper warned that "the threat against Rushdie is serious, not something to be passed off in Whitehall as merely the blathering of hotheads."

## Christians leaving West Bank, Bible college head warns

Bethlehem, Israel—Israel could soon be "without a Christian presence" if the rate of Christians leaving the West Bank and Gaza Strip continues, says Bishara Awad, president of Bethlehem Bible College. He cites lack of due process, educational opportunities and basic rights as the reasons. "We are afraid to meet and teach the word of God because of possible repercussions from military authorities," he adds. Israeli authorities have closed all universities in the occupied territories, but students are circumventing Israeli restrictions by studying with teachers who have gone "underground" or by taking correspondence courses.

## Anglo-Catholic bishops challenge opposition to women's ordination

London, England—In a letter to the independent *Church Times*, 11 Church of England bishops argued that the priesthood and episcopate should be open to women, that ordination of women is a correct development of the catholic tradition and that Anglo-Catholics who support ordination are loyal to that tradition. Many Anglo-Catholics feel their element in the church has been hijacked over the question of women's ordination, said James Thompson of Stepney, the bishop who initiated the letter. Deploring "certain rigidities" that "have become the classic signs of the movement," Bishop Richard Holloway of Edinburgh, Scotland, wrote in the *Church Times* that "the Catholic wing of the church has been operating for years as a brake rather than an accelerator." The solution, he said, is for Anglo-Catholics to "increasingly come out of the closet and show what they truly think."



# British quietly observe 500th anniversary of Cranmer's birth

by Bob Libby

Americans, if they recognize the name of Thomas Cranmer at all, are likely to have formed their opinions more from TV mini-series than from any understanding of his momentous contributions to Anglicanism, reformed Christianity and the English language.

Thomas Cranmer was born July 2, 1489; he was burned at the stake Mar. 21, 1556. Between those dates he was a Cambridge don, royal ambassador, Archbishop of Canterbury to both Henry VIII and Edward VI, author of much of *The Book of Common Prayer*

**TV dramas depict Cranmer as a wimp, but others see him as a student of the scriptures and a theological scholar. The Prayer Book is his lasting memorial.**

(1549 and 1552) and shaper of the English Reformation.

But even in his native England he is something less than a folk hero. A move to issue a commemorative postage stamp on the 500th anniversary of his birth was quietly turned down by the British Postal Service.

The most visible celebration of Cranmer's contributions is the quincentenary exhibit at the British Library, an adjunct to the British Museum in London. The exhibit is a joint venture of Cambridge University, Lambeth Palace and the British Library, with a financial boost from National Westminster Bank. Archbishop of Canterbury Robert Runcie opened the exhibit October 27. It will run through Jan. 21, 1990.

While TV dramas depict Cranmer as something of a wimp, dutifully sanctifying King Henry's bedding arrangements, one receives another impression from the exhibit, that of a scholar steeped in scripture and immersed in the great theological questions of his time.

Early in his years at Cambridge, where he matriculated at age 14, Cranmer devoted himself to the study of the Bible. According to one of his 17th-century biographers, "Before he was infected with any man's opinions or errors, he applied his whole study three years therein."

A fellow student noted that he was "a slow reader but a diligent marker."

Slow reader or not, his personal library of more than 750 volumes was very large for the time. Although all Cranmer's personal property was confiscated when he was convicted of treason, many of his books have

been recovered, along with his notes and comments, and are on exhibit. These include not only the works of continental reformers such as Luther, Calvin, Zwingli, Bucer and Erasmus, but the writings of Thomas Aquinas and the early church Fathers. No wonder he was able to strike what Richard Hooker was later to describe as the Anglican *via media*. A church struggling to live with diversity will find a lesson in this.

Cranmer's most lasting memorial is, of course, *The Book of Common Prayer*, which even in its most contemporary editions reflects the genius of the man. A copy of the 1552 edition lies open to the infamous "Black Rubric" which stated that kneeling to receive communion implied no adoration of the sacrament. It was inserted against Cranmer's will.

Another anniversary regarding Cranmer should also be noted. This year marks the 450th anniversary of the provision in 1539 for the *Great Bible* to be set up in parish churches throughout the realm. Cranmer was behind this royal edict.

Cranmer began his career deeply committed to a high doctrine of royal



Thomas Cranmer

supremacy which he defended on biblical grounds, the Old Testament idea of the godly prince. This in turn led to his appointment to be Archbishop of Canterbury and the beginning of the Reformation in England. But when a later sovereign, Mary, demanded a renunciation of his reforming works, he first sought to comply with royal authority but then renounced his earlier renunciations. He was burned at the stake in Oxford, offering his right hand to the flame in punishment for denying his former convictions.

In stark testimony to the event is a 16th-century manuscript which grimly records the cost of his execution:

100 wood faggots	cost	6s 0d
half a hundred fir faggots	cost	3s 4d
Carriage of these	cost	8d
2 labourers were paid		16d

The total costs of Cranmer's burning were 11s 4d.

Bob Libby is rector of Church of the Good Samaritan, Orange Park, Fla.

## The Rev. Harry H. Pritchett, Jr.'s GOD IS A SURPRISE

Songbook \$5.95  
Cassette \$9.95  
(teaching)  
BOTH \$14.95  
Add postage \$1.75  
*Songs of Faith, Joy & Love*



Order:  
Oak Hill  
Music Pub. Co.  
P.O. Box 120068  
Nashville, TN 37212  
(615) 297-4673

## 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

## MARDI GRAS SPIRITS

Experience Mardi Gras as New Orleansians do. Stay in the home of a fellow Episcopalian for five days/four nights. For more information, please write:

### Mardi Gras Spirits

St. George's Episcopal Church  
4600 St. Charles Avenue  
New Orleans, Louisiana 70115  
All proceeds will benefit the building renovation/preservation fund.

## 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

## This Christmas, Make A Friend Who Will Love You Forever.

This is Maria. This Christmas, Maria and millions of children like her need caring friends to love them.

Some are orphans.  
Many are malnourished.  
All of them struggle with poverty.

They'll spend this Christmas like they spend most of their days—cold, hungry and afraid.



## How You Can Make A Friend

For more than 35 years, World Vision has been finding friends for needy children. We make it possible for you to sponsor one of these children for only \$24 a month.

By becoming a sponsor now you can provide things like food, clothing, medicine and a Christian education for a child like Maria in time for Christmas. You will also be helping your child's family, and even their community.

You'll be able to write to your child. You'll receive letters as

well—letters full of hope and thanks and love.

This Christmas, open your heart extra wide and give a special gift.

Add a needy child like Maria to your Christmas list. And make a friend who will love you forever.



## WORLD VISION

World Vision is a Christian relief and development organization, helping the poor in the name of Christ in more than 80 countries throughout the world.

## WORLD VISION CHILDCARE SPONSORSHIP

- ☐ Please send me information and a photograph of a child who needs my help.
- ☐ I prefer to sponsor a child living in:
  - ☐ Africa ☐ Asia ☐ Latin America ☐ Or a child who has been waiting the longest
- ☐ Enclosed is my first month's payment of \$24.
- ☐ I will send my first month's payment of \$24 within 10 days of receiving the materials, or I will return them so someone else can help.
- ☐ I can't sponsor a child now, but here's a special gift of \$\_\_\_\_\_ to help care for a needy child. 1700

Your gifts are tax deductible and you will receive a receipt. Please make checks payable to World Vision. Thank you! AB9WSB

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City/State/Zip \_\_\_\_\_



AC9XN1

MAIL TODAY TO: WORLD VISION • Childcare Sponsorship • Pasadena, CA 91131



# Homeless for a night

## Priest encounters the world of the streets

by David L. James

**D**ozens of times over the winters of the past few years I've entered Penn Station in New York City dressed warmly in a dark suit, a clerical collar and shined shoes on my way to celebrate the eucharist in the comfort of a suburban parish.

But tonight, in a frayed coat, worn baggy pants and an old pair of shoes whose left sole flaps when I walk, I enter from 8th Avenue, not to travel, but to sit where it's warm.

People no longer nod and smile and say, "Good evening, Father," but look past me as I descend into the warmth of the station and settle into a seat as one of those people I avoid.

I've read about the homeless in New York City. I've seen the stories on TV and even preached about the problem. But I did not know what it feels like. I really didn't know what I was talking about. It's one thing to read about people who are hungry, cold and homeless; it's quite another to experience it.

So in an effort to understand better this growing phenomenon in America's cities, I decided to spend a few days living on the streets of New York, penniless and cold just like the rest of the homeless. But even this

---

**'The sound of the springs in 900 metal cots lulls me to sleep like a field full of crickets.'**

---

will give me only a hint of what it is really like. Although I will be cold, hungry and afraid, I know I can leave anytime. From my days as a seminarian in this city, I know people I can call on if I am in any trouble. And I am still educated, I still have a job, I still have hope.

It's the first day, and I've been walking the streets of lower midtown most of the day. My attempts to blend in with other homeless people have failed. Many are not only homeless, but also isolated and alone.

The wind is picking up, and I'm feeling gritty and raw from a day on the streets. My feet hurt and my legs ache so I head for the nearest public place to sit where it's warm and arrive at Penn Station.

After I am warm, I wander around the station, trying to find a natural way of making contact with other homeless people. I'm not successful as I look into vacant, hopeless eyes. Younger-looking men are hanging around the arcade machines, their talk laced with exploits of drug highs and street hustles. I move on, sit, watch, beginning to feel the mind-numbing ache of having nothing to do, no one to talk to, nowhere to go.

Rush hour begins as waves of people flood into the station, filling seats,

newsstands and coffee shops. They slowly drain down the escalators and stairs to the trains, leaving the rest of us dotting the station like stumps in a forest of moving trees.

I shift to a seat next to a homeless-looking man. He asks if I can spare some change. I say no, and he gets up and moves away. I sit up too straight; I'm too alert. I look like a very badly dressed junior executive waiting for a train.

A short, fat woman with a man's wool cap pulled down almost over her eyes enters the station, teeters at the top of the stairs, then slowly descends one step at a time, clutching four shopping bags, two in each hand. She's wearing layers of coats of varying colors and lengths. She veers away from the seating area and finds a spot against the wall where she first kneels and then sits on the floor, never losing her grip on the bags.

As I sit and watch, walk and listen, I realize that this seemingly random assortment of homeless people in the station, as well as those on the street, is rigidly segregated. The alcoholics stay away from the druggies, the crazy bag ladies and men fiercely avoid everyone, and even in this place the ageless black-white separation is maintained.

Two men with trimmed beards begin to move from one homeless man to another. They split up and move through the station. The sandy-haired one approaches me and asks if I'd like to come to a men's shelter for the night. I feel a rush of excitement as I finally feel as though I've made it. Someone has talked to me. I have an identity even if it's as one of the homeless.

I'm non-committal, not sure whether the station or the shelter will provide the more insightful experience. He senses my hesitation. "It's warm and clean, and you'll get breakfast," he says. "They're going to run you out of here by midnight. You'll be better off there." I see one of the other men agreeing to go so I join him, and in 20 minutes six of us are leaving for the shelter.

It's snowing, and we pass a black woman with no teeth having a schizophrenic argument among her many selves. She's offered a ride to a women's shelter but turns her back on the offer to argue with someone else.

We climb into a dented blue van. The trip takes two hours as we stop at other public places of warmth along the way. We pick up three homeless men from the waiting room at Bellevue Hospital and add four more from Grand Central Station. With the van crowded and warm, the mixed odors of alcohol, sickness and filth are overpowering. We finally arrive at the Fort Washington Armory where the drivers have coffee and then head back downtown.

The lights in the huge armory are dimly lit as we stand in line waiting for a meal ticket and instructions on where to go, what to do and when to do it. I find an empty cot, but it smells of vomit so I find another and watch men roll up their shoes in their coats as pillows. The cot next to mine is surrounded by frayed browned shopping bags like sandbags around the bunker.

I remove my shoes, rubbing the soles of my aching feet on the edge of the iron frame of the cot, but lie

down in my clothes like most of the others. Tired but too curious to sleep, I watch men come and go and listen to a hundred conversations in hushed whispers, drunken bragging and occasional cackles. Somewhere I hear sobbing, and then, as in a scene in a Fellini movie, charges of "stealing my stuff" are yelled and a fight breaks out. It's a slow-motion affair, more like a clumsy minuet than a brawl as heavy drunken arms are swung, hitting nothing, the momentum propelling one of the men to the floor. Guards come to intervene and move one of the men to the other side of the building.

Eventually, as quiet takes over and as the sleepers turn and move, the sound of the springs in 900 metal cots lulls me to sleep like a field full of crickets.

Waiting in a long line for breakfast, I'm shocked as I catch sight of my reflection in a window. The food is a nondescript hot cereal and black coffee. As the guards tell us to hurry so others can eat, the man across the linoleum table from me pours his coffee into a quart jar with a screw-on lid and keeps going back for more until it's full.

Most men are too busy eating to talk, but as we pack up, some begin to chat about the day. Welfare checks are due next week, making this week the worst.

Talk about weather and the need for a drink dominates conversations as I amble along with a wispy-haired guy named Carley and two others. As we wait for a van to take us back downtown, an inventory of financial resources is made among the four of us. I offer 28¢.



Some homeless persons are "warehoused" in shelters such as this one in New York City. . .

Ruby Washington, The New York Times

The Philadelphia Inquirer



# Happy birthday!

*The Episcopal Church is 200 years old. The Episcopalian invited historians and others to reflect on the church's history and future.*



## Philadelphia parish hosts bicentennial celebration

by Elizabeth Eisenstadt

Their spirits undampened by torrential rain and the creeping chill of the venerable brick walls of Philadelphia's Christ Church, Episcopalians of diverse interests and backgrounds spent two days grappling with the history and fate of the 200-year-old denomination.

"Two Hundred Years and Beyond," held October 18-20, celebrated the ratification of the church's Constitution and Canons and the adoption of its first *Book of Common Prayer*. Most of the horse trading over liturgy and legislation 200 years ago took place in the 262-year-old building.

The commemoration, which included presentations by two church historians, an overseas bishop and the 18th rector of Christ Church, culminated in a Sunday eucharist at which Archbishop of Canterbury Robert Runcie preached.

In a speech which judiciously examined the church's history both of reconciliation and apostasy, historian John Booty invited his listeners to remember the church as part of the catholic tradition, the Anglican Communion and the American nation.

"We resist remembering our corporate history, reluctant to confront our common heritage, knowing that if we do so we shall have to repent, reform and change," said Booty.



Archbishop of Canterbury Robert Runcie preaches at Christ Church, Philadelphia.

To care about the Episcopal Church is also to "focus less on individuation and more on relationship, less on justice and more on caring, less on self-sufficiency and more on interdependence," Booty said.

Like Convention delegates in 1789, Episcopalians today need to recognize that the church is no longer at the center of events, said Christ Church rector James Trimble. "Per-

haps the same radical rethinking of structure and mission and relationship to the political establishment that occurred in 1789 is in fact in order for us today if we are to speak meaningfully to 20th-, soon to be 21st-, century America."

To have a significant impact on the future, the Episcopal Church must turn its attention from debates over "plumbing," like the ordination of

women, to strengthening local parishes, engaging the laity in their role as Christian citizens and re-examining what the church really needs in persons studying for ordination, said Trimble.

"We are a missionary society, not a cemetery for the properly attired contented of privilege," he added.

Trimble's analysis of contemporary  
*Please turn to page 26*

### What's inside:

**Bishop William White: A portrait of the father of the Episcopal Church** p. 16

**Christ Church, Philadelphia today: Seeking a vision for tomorrow** p. 17

**1789-1889: An energetic missionary zeal inspires the Episcopal Church** p. 18

**1889-1989: The Episcopal Church molds a nation's leaders** p. 19

**Westward, ho! Most Episcopalians stayed put** p. 20

**Constitutions: Church and federal documents have much in common** p. 21

**1989-2089: Where to now?** p. 22

**Prayer Book: 1789 American Prayer Book blazed a new liturgical trail** p. 23

**Women and blacks: Always present, often overlooked** p. 24

### Contributors to this section:

**Frederick H. Borsch** is bishop of Los Angeles. **William R. Coats** is rector of St. Clement's, Hawthorne, N.J. **Pamela W. Darling** is a doctoral candidate at General Theological Seminary, New York City. **Mary Sudman Donovan** is a church historian living in Little Rock, Ark. **Elizabeth Eisenstadt** is news editor of *The Episcopalian*. **Guy Roland Foster** is professor of church history and world mission at General Theological Seminary. **Carlson Gerdau** is director of ministry deployment and communications of the Diocese of Chicago. **Denise Giardina** is a novelist (*Storming Heaven*) living in Durham, N.C. **Marion J. Hatchett** is professor of liturgics and music at St.

Luke's School of Theology, Sewanee, Tenn. **David L. Holmes** is professor of religion at the College of William and Mary, Williamsburg, Va. **Robert E. Hood** is professor of church and society at General Theological Seminary. **Martin E. Marty** is senior editor of *The Christian Century*. **Frederick V. Mills** is professor of history at LaGrange College, Fredericks, Ga. **Robert Bruce Mullin** is assistant professor of religion at North Carolina State University in Raleigh. **S. Ivan Ramirez** is vicar of Iglesia San Jose in Arlington, Va. **John S. Spong** is bishop of Newark. **Harry G. Toland** is associate editor of *The Episcopalian*. **William C. Wantland** is bishop of Eau Claire.



# First Presiding Bishop was friend, pastor to many

by Harry G. Toland

**D**uring an era when one's churchmanship made a serious difference, Bishop William White was known as a low churchman, distrusted by high churchmen but having no sympathy for low-church evangelicals.

That mindset, however, did not get in the way of the bishop's exercising his pastoral duties or of friendships with clergy who marched to a different drum.

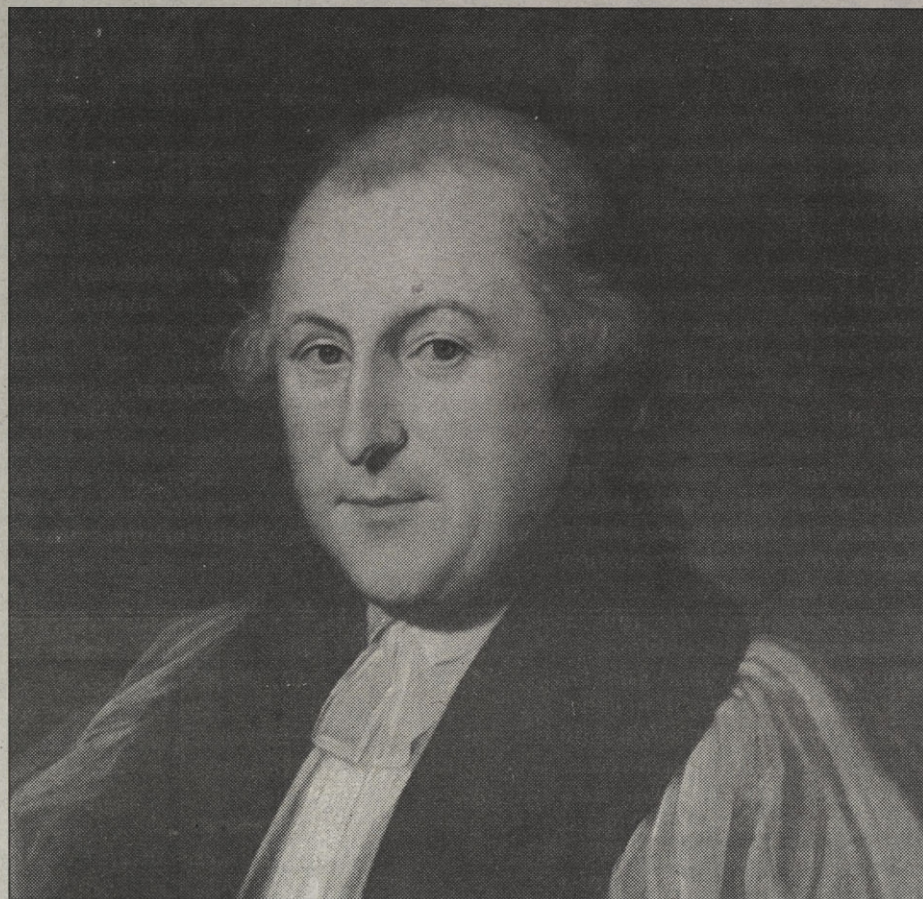
When St. Paul's Church, Philadelphia, called Stephen H. Tyng, a leading evangelical, to be rector in 1829, a high church minority vigorously opposed his election and placarded the church when he arrived. Tyng later wrote:

"On the first Sunday evening, . . . amidst all the outside hostility which I had encountered, just before I began reading the service, the tall and venerable form of Bishop White was seen walking up our middle aisle, with his cane in his hand and his green spectacles on his eyes.

"He came up to the chancel and laid his hat and cane upon the cushion and seated himself quietly in a chair. It was a most generous defense—as much as to say, whosoever contends with this young man must also fight with me.

"This he continued regularly on Sunday evenings and gave me the full benefit of his paternal defense, completely protecting me and establishing me in my work."

At the other end of the spectrum, White was a close friend of and correspondent with Bishop John Henry Hobart, a militant high churchman to whom White had been a mentor and



William White

whom he had helped consecrate, and Bishop Jackson Kemper, a former assistant at Christ Church and a high churchman.

That bespoke the White personality—friendly, outreaching, "moderate, scrupulously fair [with] a slight tendency to legalism, the natural weakness of a calm and orderly mind," according to one biographer.

White is said to have led a Fourth of July parade one year, locking arms with a rabbi on one side and a Roman Catholic priest on the other—an almost radical demonstration of ecumenism at the time.

If you take a tour of White's 10-room brick house at 309 Walnut Street in Philadelphia, your park ranger guide will tell you that a greater throng of people attended his funeral than turned out for Benjamin Franklin's 46 years earlier.

William White was born April 4, 1748, in Philadelphia, the only son of Thomas White and his second wife, Esther. Their daughter Mary grew up to marry Robert Morris, "the financier of the Revolution."

The bishop's great-great-grandson, William White, Jr., a 75-year-old retired Philadelphia lawyer, says that Thomas White had worked as a surveyor and lawyer for Lord Calvert in Maryland and came to Philadelphia a wealthy man.

"Thomas was the maker of the money and his son was the spender," says the descendant with a chuckle.

A young girl neighbor of the future bishop would say in later years, "Billy White was born a bishop." He would tie an apron around his neck, she recalled, stand behind a chair back which he called a pulpit and preach "to me about being good."

One day, she said, he ran from the house yelling his refusal to go to dancing class, arguing, "I don't think it is good to learn to dance"—a popular view among Philadelphia Quakers

of the era.

As a father of teen-age children, however, he held dances for them and their friends in his first-floor parlor, according to the National Park Service.

At age 17, White was one of an extraordinary threesome who helped bring off an elopement. The other two were Franklin and Francis Hopkinson, both signers of the Declaration of Independence.

Betty Shewell, then living in her brother's Philadelphia house, wanted to marry the rising young painter, Benjamin West, who was living in England. The brother adamantly opposed the marriage.

White, Franklin and Hopkinson—all friends of West—got Betty's maid to smuggle a rope ladder under her dress to the fiancée, along with a note telling her to climb out her window at 11 o'clock of a given night.

They met Betty and transported her by carriage to a waiting ship docked at Chester which took her to England, marriage and a happy life with West.

Years later, the bishop said of the adventure, "Ben deserved a good wife, and old as I am, I am ready to do it again to serve such worthy people."

After study in America, White embarked for England at age 22 in 1770 for further study and ordination. Two years later he returned to Philadelphia and took up duties as second assistant at Christ Church where he had been baptized.

In 1773 he married Mary Harrison who bore eight children, only three of whom survived beyond childhood. She died in 1797 and White never remarried.

During the war years, Christ Church's rector, Jacob Duche, and the first assistant, Thomas Coombe, both declared loyalty to England and departed for the mother country, leaving White alone in charge of that church and St. Peter's, then administratively yoked to it.

He became a pivotal figure as churches along the eastern seaboard

*Continued on next page*

## White in his own words

### Music

"[Music] ought to have as much effect as can be given to it, in exciting the devotion of the congregation, but the less it is itself the object of their attention the better. I have often been disgusted by seeing light-minded people turn around and stare at the organ loft, when their attention ought to have been fixed on their devotions."

### Bishops' power

"In the minds of some, the idea of episcopacy will be connected with that of immoderate power; to which it may be answered, that power becomes dangerous, not from the precedency of one man, but from his being independent."

### Spreading the gospel

"To the sincere believer in Christianity there can be no subject of more delightful reflection than the rapid progress which, by the blessing of God upon the exertion of Christians of all denominations she has made, and is yet making in every quarter of the known world. Her disciples, fighting, not with human weapons, but in the armour of their divine Master—speaking peace

and good will to the inhabitants of the earth—have triumphantly planted the standard of the Cross in regions where idolatry had for ages maintained an undivided sway."

### Colonial bishops

"There cannot be produced an instance of laymen in America, unless in the very infancy of the settlements, soliciting the introduction of a bishop; it was probably by a great majority of them an hazardous experiment."

### Hobart's death

"I have never known any man on whose integrity and conscientiousness of conduct I have had more full reliance than on his. In contemplating what must be the brevity of my stay in this vale of tears, it has been a gratification to me to expect that I should leave behind me a brother whose zeal and labors were a pledge that he would not cease to be efficient in extending our Church, and in the preservation of her integrity. But a higher disposal has forbidden the accomplishment of my wishes; much, as I verily believe, to his gain, although greatly to our loss and that of the Church."



Bishop White at 88, after an original by his protegee, Albert Newsam, a deaf boy White educated at the Pennsylvania Institution for the Deaf and Dumb.



# Bishop White

Continued from previous page

began to coalesce into an American Episcopal Church, heading the first convention in 1785.

A year later, he was unanimously elected bishop of Pennsylvania and, with a sum of £350 voted to him by his parish, set sail for London to be consecrated by the Archbishop of Canterbury—after Parliament passed an act allowing consecration of a bishop who was not loyal to the crown.

Back in America, the new bishop became the key mediator between the former colonies' two other Episcopal bishops—Samuel Seabury of Connecticut, consecrated in Scotland in 1784, and Samuel Provost of New York, consecrated with White in 1787—who were generally at loggerheads.

As Presiding Bishop, White conducted the first session of the 1789 General Convention which drew up the constitution and adopted an *American Book of Common Prayer*. His major contribution was establishment of the laity in the House of Deputies of the General Convention.

His preaching was not universally esteemed—"serious" and "argumentative," a biographer calls his sermons, adding that they were noted for "judicious instruction."

But his congregation loved him. When St. Peter's and St. James' (which had been added to his parish) decided to become separate churches, they insisted that White continue as rector of each—for the remainder of his lifetime.

As a diocesan bishop—his see included all of Pennsylvania and Delaware—he made missionary journeys beginning in 1813 and concluding in 1826. At age 77 he made his first trip west of the Allegheny Mountains to Pittsburgh and Wheeling, a trip of 830 miles. The following year he went north to New Milford, near the New York line, and Bradford County.

Even at age 86, White was doing his rounds by horse and carriage of Philadelphia and suburban Chester and Bucks Counties.

A doctor of divinity, White prepared a syllabus of theological education which was approved by the House of Bishops and for many years served as the church's standard for clergy education.

"He was an active, interested person who cared for people around him and enjoyed helping them," says his descendant, William White, Jr. "And he enjoyed life."

Family lore has it, the bishop's descendant adds, that when White's brother-in-law, Robert Morris, was in debtor's prison in Philadelphia (from speculation in western land), the bishop brought him baskets of good food and wine.

His habit, according to the Park Service, was to have two glasses of wine a day, and the table in his bedroom is bedecked with playing cards. Burn marks on the chair rail of his study testify to his daily ration of two cigars.

On his death bed, someone said to him, "How comforting it must be to you, sir, to realize the protecting care of God in life, in death and beyond the grave."

"Oh, it is charming," replied the bishop.

## Bishop White: First and longest

William White, the leading figure in the founding of the Episcopal Church, was the first Presiding Bishop of the Episcopal Church but his initial tenure lasted only two months, from July 28 to October 3, 1789.

As the fourth P.B., however, his term lasted longer than any other holder of that office—40 years and 10 months, from 1795 to his death at age 88 in 1836.

White also set tenure records as bishop of Pennsylvania—49 years—and as rector of Christ Church and St. Peter's, Philadelphia—a whopping 57 years. The parish positions were the only ones that paid him a salary.

A partisan of the Revolutionary

cause, he served as chaplain to the Continental Congress and later to Congress while the government was seated in Philadelphia.

He is also credited with starting the first Sunday school—in the Northern Liberties section of Philadelphia in 1814.

Among the many clergy trained and ordained by White was Absalom Jones, the church's first black priest.

The bishop was energetic in outreach concerns. He was president of the Philadelphia Society for Alleviating the Miseries of Public Prisons, the Philadelphia Dispensary, which brought medical aid to the poor in their homes; the Magdalen Society, which a biogra-

pher says "sought to reclaim a class of women regarded as 'untouchables,'" and the Pennsylvania Institution for the Deaf and Dumb.

He was the first president of the board of General Theological Seminary in New York and first president of the first Sunday school association, the First Day Society, founded by his friend and neighbor, Dr. Benjamin Rush.

White founded the Episcopal Academy, now in Merion, Pa., and the Bishop White Prayer Book Society which donates prayer books and hymnals. For 50 years he served as trustee of his alma mater, the college later named the University of Pennsylvania.

## Christ Church today: Hardly a museum

by Elizabeth Eisenstadt

A visitor strolling through Philadelphia's Christ Church, as thousands do each year, could easily be overwhelmed by the weight of the past. Founded by English immigrants in 1695, Christ Church was the spiritual home to seven signers of the Declaration of Independence.

Now a national shrine, the red brick building with the clear, arched windows and the 18th-century altar table was also the place where clergy, lay delegates and bishops hammered out a foundation for the Episcopal Church in this country.

But today's church bustles with as much activity as when carts and horses clattered down the unpaved streets in 18th century Philadelphia, the largest city in the colonies. In addition to the tourists who pour off the buses, the neighborhood house doorbell buzzes constantly, and street people wait to see James Trimble, the 18th and current rector.

Trimble gave secretary Arlene Cusuman a sign, which she displays prominently on the bulletin board. Christ Church is indeed a "registered historic nuthouse," says Trimble, whose office is decorated with pictures and memorabilia which mark the transitions the parish has gone through.

At the time of the Revolutionary War, Christ Church

was the largest parish in the city, and a notable number of its members chose to side with the revolutionaries, says Trimble. Along with Benjamin Franklin, Robert Morris and Francis Hopkinson, rector William White cast his lot with the patriots.

Franklin, Morris, Hopkinson and the four other signers of the Declaration of Independence are buried either in the churchyard or in the Christ Church cemetery, located about five blocks away in ground then "located in the suburbs." White, who was originally buried in the Morris vault in the churchyard, was disinterred in the late 19th century and buried beneath the altar, according to clerk of works Bruce Gill.

Eighteenth-century Christ Church was forward-looking in its adherence to William Penn's principles of religious toleration. Methodists would come up from their chapel, St. George's, to receive communion four times a year. Thanks to the Latitudinarian, or low church, form of worship predominant at the time, Congregationalists would feel comfortable attending services. In 1740, the parish contributed \$1,000 to build the first Sephardic synagogue in the United States, Congregation Mikveh Israel.

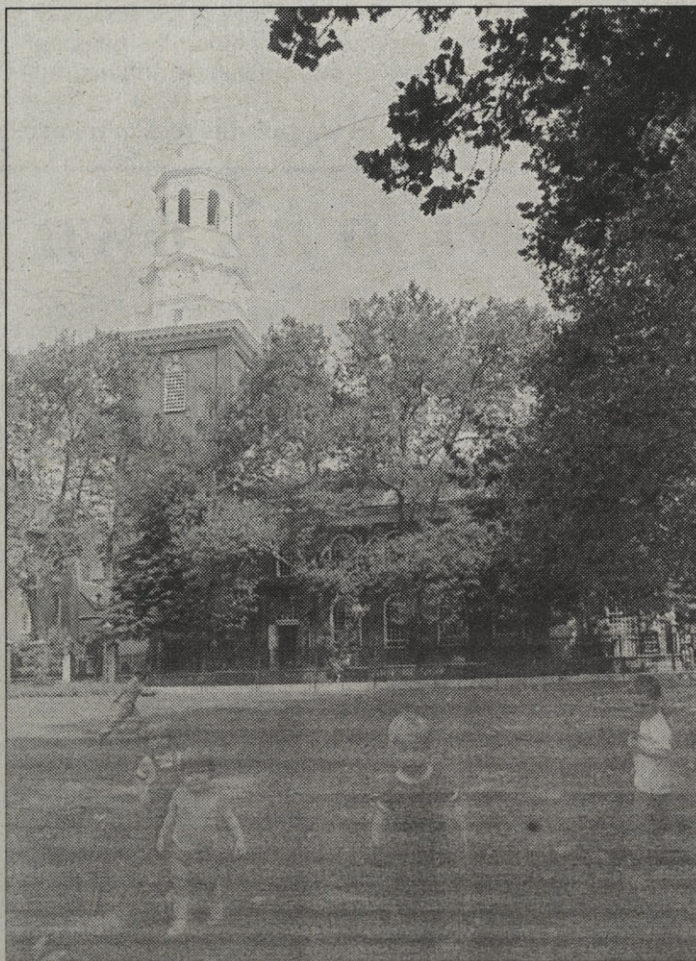
Benjamin Dorr, who lost a son at the Battle of the Round Tops at Gettysburg, was prominent among 19th-century rectors, says Trimble. Sisters Jean Frohlich and Dorothy Wiley remember Louis Washburn, who spent 30 years as rector in the early 20th century. Washburn was a happy man who would greet the children at the Sunday school door with a song, says Wiley. His wife Helen oversaw the Sunday school which, says Frohlich, had 500 children. Washburn encouraged the parish to build a neighborhood house, says Trimble, and during the Depression, the church had baby clinics and a soup kitchen.

With the Delaware River as their economic lifeline, colonists built their houses near the river. As the years went by, the area around Christ Church became largely commercial, and parishioners moved out to the suburbs. When Trimble arrived in 1978, the parish had 125 communicants. Now it has 500, thanks in part to the renaissance of the historic homes of neighboring Society Hill. In recent years the parish has enjoyed an influx of urban professionals from the converted factories and office buildings around the church.

The return of residential tenants is one factor in insuring the church's future, says senior vestryman Robert Gill. Others include the fine music, the church's history and its connections with old Philadelphia families. "We hope we can keep all those reasons available for people," he says.

Trimble speaks proudly of the fact that services have been held every Sunday since the parish was founded. The battle now, he says, is to keep the church vital and growing without letting it become a museum. "The real difficulty is that you have all this stuff here and a parish here. You are not sure who you are. Every once in a while, it drives you insane."

"The mission of the church hasn't changed," says Trimble. "It is to preach the gospel." Christ Church has always been a place where prophetic things happen and will continue to be the conscience of the city, he hopes.



Children play in the yard of Christ Church, Philadelphia.



# John Henry Hobart and the missionary expansion

by Robert Bruce Mullin

Transition is never easy, and for religious communities it is perhaps especially difficult. Such was the case in the Episcopal Church in the last decade of the 18th and the first part of the 19th centuries.

Little in the history of Anglicanism offered much of a guide to the challenge. Anglicanism had been formed as an established church in a land that had been Christian for a millennium, but in the United States it found itself without the resources of state support and called to minister to a population rapidly moving westward into unsettled regions. In England its institutions and structures were defended by antiquity and tradition; in America the revolutionary era had made all tradition suspect.

Thus Episcopalians found themselves searching for new answers to such perennial questions as how churches should be supported, how clergy should be educated and how the faith was to be spread. They also pondered the meaning and function of age-old institutions within the new democratic society. What, for

Courtesy of General Theological Seminary



John Henry Hobart

ceses. Hobart also left the church with a distinct vision of its meaning and purpose and the role it should play in the new American society.

From the beginning of his ordained ministry in 1798 Hobart dedicated himself to the reinvigoration of all facets of church life. Two of his lifelong concerns were education and missions. As an individual—as evidenced in his vast correspondence—he freely responded to needs in these areas, offering both encouragement and resources. As a born organizer he helped form numerous societies to support these endeavors.

Yet only after 1811, with his election to the episcopate, did Hobart find an arena large enough to encompass his tremendous energies. Elected as a comparatively young (36) man—indeed, so young that at times he powdered his hair to look more distinguished—he quickly left his mark on his diocese and eventually the whole church.

Traveling at times between 4,000 and 5,000 miles a year, Hobart tra-

versed his sprawling diocese in a way no American bishop—indeed, no Anglican bishop—had ever attempted. Under his encouragement and support the number of missionaries serving the far-flung reaches of his diocese increased 25-fold.

Hobart also inaugurated the use of formal pastoral charges to instruct his flock. Nor did his commitment to education flag. Through his labors—and, one could add, manipulations—the first Episcopal seminary, General, was founded and given shape.

Hobart, however, was more than a doer; his actions stemmed from a vision of the place of the Episcopal Church among the other denominations and within the society itself. His was a “high church” understanding that was balanced equally upon the two halves of his famous motto, “evangelical truth and apostolic order.” Only by preserving both sides of this heritage could the Episcopal Church—for Hobart—fulfill its mission.

Hobart was for this reason tremen-

dously suspicious of any cooperative action with non-Episcopalians, even in something as innocent as Bible distribution. We of a later and more ecumenically sensitive age might wince at this exclusivity, but for Hobart it was the only way in which the church could remain pure. For him, the position of the Episcopal Church in 19th-century America was like that of the small post-apostolic Christian community in the first centuries after Christ. Both were strangers and pilgrims in alien environments and without vigilance either could easily have been swallowed up. Thus bishops, for him, were truly the modern heirs of the apostles, called to shepherd their flocks and keep them unsullied from the spirit of the age.

This self-identification with the church of the apostolic age was not surprising. The American republic’s separation of church and state had untied that which Constantine had brought together 1,400 years before. But Hobart saw this separation in even more radical terms: Church and state were not only politically separated, but psychologically separated as well. The church as a spiritual society must constantly strive to maintain its sense of independence from all worldly concerns.

Hobart’s solutions to these questions were far from universally accepted. Many opposed his adamant refusal to cooperate with other Christian communities. Still others balked when he and his successors called for a radical distancing of the church from the concerns of the nation.

Yet if his answers reflected only part of the church, the questions he raised and the concerns he felt were largely shared by the church during his era. Questions of identity, reinvigoration and the adaptation of teachings and practices to meet the new challenges were on many minds. Only in wrestling with such questions did the Episcopal Church begin to define its role in America.

**‘Hobart traversed his sprawling diocese in a way no American bishop—indeed, no Anglican bishop—had ever attempted.’**

example, would be the role of bishops (“lord bishops” until so recently) in a democratic church and what was to be the authority of the church itself in a culture emphasizing democratic individualism and free expression?

All agreed that the most fundamental need during these decades was not institutional maintenance, but invigoration and mission. The appointment of missionary bishops in the 1830’s and 1840’s, such as Jackson Kemper to the northwest and George S. Freeman to the southwest, suggested a new missionary role for bishops. Bishops no longer followed upon the establishment of the church, but were to be like the apostles, actively spreading the faith.

This missionary spirit was by no means limited to the frontier, but also inspired the ministries of a number of strong Episcopal leaders in already settled areas.

Of all these great figures of the missionary period, however, perhaps the most striking was the great bishop of New York, John Henry Hobart.

Hobart transformed the American episcopate in many ways. After him bishops were no longer viewed as scholarly, retiring figures, but as the vigorous chief pastors of their dio-

## Hobart in his own words

### The good old path

*“I strike into no new paths. I advocate no new principles. I arrogate no new discoveries. The good old path in which the Fathers of the primitive Church followed their blessed Master to martyrdom and glory; in which the venerable Fathers of the Church of England found rest to their souls—is the path in which I would wish to lead, to a ‘rest eternal in the heavens,’ myself and those that hear me.”*

### Bishops

*“Episcopacy has the sanction of ancient universal usage; while Presbyterianism sprang up but a few centuries ago . . . [Bishops] hold their rights, therefore, by prescription, by long immemorial usage. This is a title which has peculiar claims to the respect*

*and obedience of all friends to institutions sanctioned by the wisdom of the ages.”*

### The righteous man

*“Daily advancing in all holy virtues and graces, his love to God, his trust in his Savior, his pious and devout affections should constantly become more sincere and strong, and his active sympathy and benevolence should burn with a brighter and brighter flame.”*

### Church Fathers

*“Go back to the first ages of Christianity, and contemplate the learning and the eloquence of an Origen and a Tertullian, a Cyprian and a Jerome, a Basil and a Chrysostom, an Athanasius and an Augustine. Bring often to*

*view the constellation of divines, that adorned and adorns the Church from which you are descended, illustrious in talents, learning and eloquence, and aiming at their learning & eloquence be emulous also, with equal fidelity and zeal, to come forward in the world, the champions of the Christian faith.”*

### His consolation

*“I . . . have the consolation of having faithfully borne my testimony to the principles of the Apostolic and primitive Church; to principles which ‘the noble army of martyrs’ confessed in their writings, in their lives, in the agonies of those cruel deaths to which their persecutors hunted them; to principles which in every age have ranked among their advocates some of the brightest ornaments of science, and intrepid champions of divine truth.”*



# William Reed Huntington and the national church

by Guy Roland Foster

As the Hobartian vision of an apostolic church began to crumble in the 1870's and 1880's, a new and powerful vision of the mission and identity of the Episcopal Church developed.

Unlike most other main-line churches, the Episcopal Church emerged from the Civil War undivided. Its prestige was high; it was growing rapidly; its stately liturgy and sober conservatism attracted urban middle- and upper-class persons who feared the unrest that was being stirred up as industries grew and new currents of thought swept through old and venerable academic centers.

The new vision also drew upon old and partly forgotten memories of its ancestor, the Church of England. The English church was an established church; colonial Anglicanism itself had been established in colonies like Virginia and Maryland; and the Episcopal Church had buried deep within its collective psyche its call to be an established church. Establishment meant far more than legal recognition—which was, of course, impossible after the Bill of Rights. Establishment also meant an attitude toward all society, a sense of being the church of the nation, of being—in some unique way—the national church responsible for national life.

Many persons wrote about the new vision of the church, but none more convincingly than William Reed Huntington.

Born in Lowell, Mass., Huntington was a descendent of Mayflower pilgrims. He graduated from Harvard in 1859, read for holy orders and became rector of All Saints', Worcester, Mass., where he served for 21 years. In 1883 he became rector of Grace Church, New York City, where he remained until his death, having de-

clined numerous episcopal elections.

Huntington quickly became the leading priest of this church. His interests, developed at Worcester and extended in New York, included virtually every aspect of significant church life: the revision of the Prayer Book, the reunion of the churches, the building of the Cathedral of St. John the Divine and the reshaping of the identity of the Episcopal Church.

Huntington argued that the mission of the Episcopal Church was to unite all non-Roman Christianity in this nation and thus to shape and mold the Christian character of the nation. The Episcopal Church's identity was simply to be that national church which would be both catholic and apostolic. And Huntington argued, as William Augustus Muhlenberg had done two generations earlier, that this church's self-understanding would have to change drastically to fulfill that mission.

And change came. Many of the features of the Episcopal Church we know today came into being during this great transformation into a "national church."

Huntington himself led two of those changes: the substitution of the Quadrilateral for the Thirty-Nine Articles as the effective statement of faith and the adoption of a new and somewhat more flexible Prayer Book.

With Huntington's support, the General Convention of 1886 adopted a Quadrilateral which proposed that scriptures, creeds, the sacraments of baptism and Holy Communion and the historic episcopate provided a sufficient basis for a national church. And his conviction that a simpler Prayer Book would be needed by a national church led to the revised Prayer Book of 1892.

Soon even more sweeping changes were underway. The cathedral movement was one. An apostolic church did not need cathedrals; a national church did. We see that understand-

## Huntington in his own words

### Essential things

*"What are the essential, the absolutely essential features of the Anglican position? . . . The word brings up before the eyes of some a flutter of surplices, a vision of village spires and cathedral towers. . . . But we greatly mistake if we imagine that the Anglican principle has no substantial existence apart from these accessories."*

### National church

*"If we would have our Communion become national in very truth—in other words, if we would bring the Church of Christ into the closest pos-*

*sible sympathy with the throbbing, sorrowing, sinning, repenting, aspiring heart of this great people—then let us press our reasonable claims to be the reconciler of a divided household."*

### Our ambition

*"If our whole ambition as Anglicans in America be to continue a small, but eminently respectable body of Christians, . . . then let us . . . frankly renounce any . . . claim to Catholicity."*

### A roomy household

*"God's Household is large enough and roomy enough for all forms of activity that make for good."*

## 'Huntington argued that the mission of the Episcopal Church was to unite all non-Roman Christianity in this nation and thus to mold the Christian character of the nation.'

ing clearly in New York. In 1887 Bishop Henry Codman Potter urged the building of a cathedral not as a church for the diocese, but because the nation needed a symbol of its spiritual and political values, "a sanctuary worthy of a great people's deepest faith."

The cathedral, he continued, would be "the people's church," with all pews free, a place to honor and recall national events and heroes and a center where workers would be trained to cope with "our grave social problems."

Still another development was the change in mission by the many Episcopal boys' preparatory schools, which had long been among the leading prep schools of the nation. Many schools amended their statements of purpose in the later 19th century. They continued, as before, to offer a "Christian education," but now they had a second mission as well. They were also "to prepare the leaders of the nation." And they did! By 1920, 50 percent of the senior officers in the army and navy were Episcopalians, and the extraordinary percentage of Episcopal senators and representatives was frequently noted.

Especially dramatic was a new attitude toward questions of social change and justice. Earlier, the Episcopal Church had avoided social questions. Bishop Hobart argued that

a good churchman would so avoid politics that he would refuse to vote. But a national church had to be concerned with national problems, and the record of the Episcopal Church's involvement in the great labor crises of the late 19th century is a heroic if largely unknown one. That great theologian of the social gospel, Walter Rauschenbusch, wrote of his amazement that "the Episcopal Church, the church of wealth and privilege, is leading the way."

Equally dramatic was the new, more dynamic role of women. Still largely circumscribed by custom and law, the leadership of women in the Episcopal Church grew dramatically as women participated in religious orders, numerous social service institutions—orphans, hospitals, settlement homes, etc.—and even, though usually behind the scenes, in national church politics.

The vision of a national church was far richer than I can suggest here. That vision gave the Episcopal Church confidence, a sense of identity, mission and pride. It served this church well until it began to come apart in the 1960's.

The United States itself underwent profound changes in the 1960's, and as the nation changed, the vision of a national church crumbled. Too much of the old vision was out of touch with a nation after Vietnam, Watergate, Kent State and the campaign for the Equal Rights Amendment. Along with many other main-line traditions, the old vision had deep strains of racism, sexism and homophobia. The liturgical movement, too, held up a profoundly different vision of worship from Morning Prayer and Sermon. At almost every level, what had seemed to be old verities were challenged.

Once again the Episcopal Church is in a period of transition, searching for a revised understanding of its mission and identity in a very different world.

This church has gone through periods of transition before and has found creative and life-giving answers. Perhaps we need another William Reed Huntington who will help the Episcopal Church express its deepest convictions about its mission and its identity in a very new world.

THE EPISCOPALIAN DECEMBER 1989 19



William Reed Huntington



# How Episcopalians didn't win the west

by David L. Holmes

From surface appearances, the Episcopal Church should have achieved a far greater membership than it did on the western frontier.

By the 19th century Americans were beginning to forget their colonial prejudices against the Church of England, and many were in full revolt against predestinarian Calvinism. The Episcopal Church offered stately liturgical worship and an appeal to antiquity. It permitted its adherents to dance, attend the theater, drink alcohol and participate in other worldly amusements. It tolerated different shades of theological opinion, an attraction to Christians who desired greater intellectual freedom.

The Episcopal Church was also blessed with a remarkable series of missionary bishops, beginning in 1835 when the House of Bishops elected Jackson Kemper bishop of the Northwest. In that year General Convention took the New Testament as its model and proclaimed that missions should be the responsibility not of separate missionary societies, but of the entire church. By virtue of baptism, it asserted, all Episcopalians were members of the Domestic and Foreign Missionary Society. The House of Bishops thereafter regularly elected new bishops for missionary areas.

Kemper traveled 300,000 miles in the 35 years of his episcopate over an area comprising Indiana, Wisconsin, Iowa, Missouri, Minnesota, Nebraska and Kansas. For many years he claimed only Christmas to spend with his family.

In 1866 the House of Bishops elected William Hobart Hare bishop of Niobrara, a jurisdiction of Indians in the northern plains. A contemporary described him as "distinctly a man of fineness and cultivation, one who seemed peculiarly fitted to meet the demands of an intricate and highly organized civilization."

One bishop is said to have lamented Hare's election, saying the church "sets her finest men to her commonest work. She is continually using a razor to split kindling."

Like so many other missionary bishops, Hare worked tirelessly in what many considered a remote and undesirable field. He became perhaps the Episcopal Church's greatest missionary to the Indians.

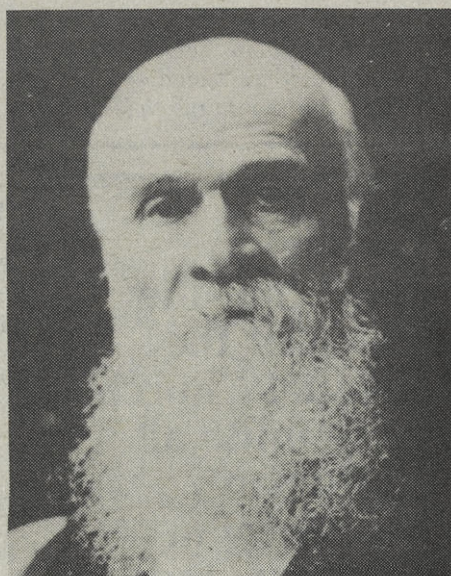
Bishop Daniel S. Tuttle of Montana, Idaho and Utah not only worked with miners, ranchers, hunters and fishermen, but endured hardship with a quiet, whimsical humor that caused even notorious outlaws to think of him as *their* bishop.

Despite these advantages, the Episcopal Church made only a modest impact in the west. The reasons fall into two categories, those not entirely of the church's making and those the church itself partially or wholly created.

One thing over which the church had no control was who decided to settle in the west. Most Americans who left the older areas of the country moved because they were discontent with their economic or social



Henry B. Whipple



Daniel S. Tuttle

status. This meant that relatively few Episcopalians went west.

Even in the newly settled areas, the Episcopal Church tended to attract what was then called "good society." References to doctors, lawyers, public officials, plantation gentry and leading merchants run through the reports of Episcopal missionaries. In most areas pews were rented in order to cover expenses.

The consequences were clear: The average settler who visited an Episcopal church was either uncomfortable with the social strata of its membership or uncomfortable with Prayer Book worship that presupposed literacy and played down emotionalism—or he or she was simply priced out of the market.

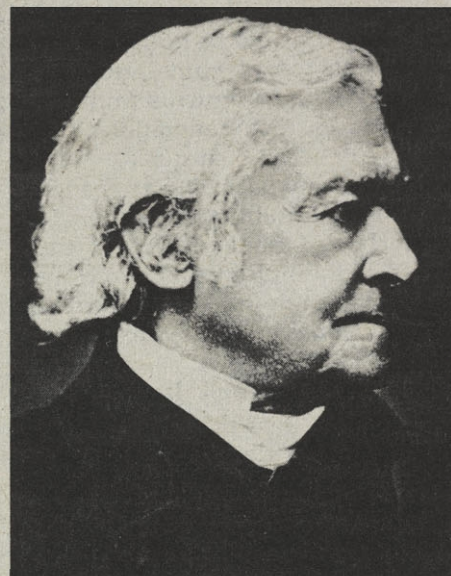
Since the west was settled largely for material reasons, a general and sometimes scandalous disregard of religion characterized the area during the 19th century, affecting the missionary endeavors of all churches.

Mobility was another problem. People in the new areas were always settling but never settled. Many Episcopal missionaries viewed the floating nature of the population as their greatest affliction. They would painstakingly gather a congregation and introduce new communicants to the Episcopal Church only to see them move, generally to areas which lacked Episcopal churches.

Other factors working against Episcopal missionary efforts, however, resulted from attitudes and practices among Episcopalians in the settled east.



William Hobart Hare, from the reredos of St. Paul's, Chestnut Hill, Philadelphia, Pa.



Jackson Kemper

Many eastern Episcopalians saw the support of western missions as a drain on their own churches at home. Some rectors refused to allow missionaries or those representing them to speak in their churches. Most established dioceses had mission programs of their own—with their own missionaries and financial needs—and many opposed any systematic plan to fund western missions.

Party strife also worked against support of missions in the west. A tacit agreement had placed high-church members on the domestic committee of the Domestic and Foreign Missionary Society and low-church members on the foreign committee. This caused many Evangelicals—who came from some of the wealthiest parishes in the church—to withhold support from domestic missions.

Missionary districts—like Kemper's—were huge and unmanageable. Joseph C. Talbot, consecrated in 1860 to be bishop of an area covering eight western states, styled himself "The Bishop of All Outdoors" and said a bishop living in London could better exercise jurisdiction over New York than he could over his diocese.

Good missionaries were also scarce. Many Episcopal clergy came from comfortable backgrounds and had no interest in the lowered life styles, unhealthy conditions and reduced educational opportunities for children which missionary work would require.

But perhaps the most insurmountable obstacle confronting Episcopal domestic missions in the 19th century was lack of interest. The per-

centage of Episcopalians who concerned themselves with the missionary work of their church was perhaps the smallest of any major denomination in the United States.

A classic story tells of Bishop Franklin S. Spalding of Utah on a fundraising tour of the east. He was invited to speak about the needs of his missions to a dinner party of Park Avenue Episcopalians. "Bishop," said one of the guests, "there are tens of millions of dollars represented in this room." Afterward Spalding received a note of thanks and an honorarium of \$25.

Another western bishop visited New York in 1870 and wrote, "You cannot administer the Holy Communion here without seeing on the fingers of those who receive the Body and Blood . . . wealth enough to make the wilderness blossom as the rose."

Perhaps the reason for the lack of interest is many 19th-century Episcopalians found missions indecorous, ungenteel and smacking of enthusiasm.

Despite all this, however, there is something about the 19th-century missionary bishops of the Episcopal Church that grips the mind and stirs the imagination. In a tradition that began across the Atlantic with bewigged and gaitered lord bishops, these men were a new American breed, going into saloons to seek out potential parishioners, riding in stages or on horses for days, sleeping and cooking in the open, posting notices of services in mountain hamlets that had never seen a minister of Jesus Christ, arriving for worship covered with dust, going into what they called the new and unoccupied territories to make disciples and to baptize.

As Bishop Henry B. Whipple of Minnesota said in his sermon at the consecration of Nebraska's Bishop Robert Harper Clarkson in 1865, "I dare not tell you that a bishop's life is a way of roses. You will miss the strength and comfort of the ties which bind a parish priest to his flock. You will feel like a man who has drifted out to an unknown sea where there is no help but to cry to God our father. You will be misunderstood. You will encounter prejudice. Your godly discipline may provoke hatred. Your own sons may stand aloof. You may be weary with deferred hope. You may be faint with the sight of unoccupied fields. There will be times when you would gladly exchange your bishopric for the humblest parish in the land—if it were not that he who taketh the plow and looketh back is not worthy of the kingdom of God."

"And yet with all which will make the heart ache and the feet bleed, you will find this a holy, a happy and a blessed life. I know of no joy like the privilege of being the herald of Christ to new and unoccupied fields."

This article is condensed and adapted from a longer essay by the author which appeared in *Beyond the Horizon*, by permission of Forward Movement Publications, Cincinnati, Ohio. (See "For further reading" on page 26.)



# Two constitutions embody the same values

by Frederick V. Mills

**T**he year 1789 was a time of constitution making in both state and church. To what extent was the Episcopal Church's constitution a product of its time?

The American Revolution was an experiment in independence, republicanism and federalism. A careful reading of the U.S. constitution of 1787 and the Episcopal Church's constitution of 1789 discloses all three features present in both documents.

The titles of both constitutions acknowledge the independence of the United States and the elimination of the legal bonds to Great Britain. Both documents incorporate republicanism by providing for an elected Congress and a representative General Convention.

The principle of federalism (a division of authority among more or less autonomous units) is implicit in Article 1 of the federal constitution and explicit in Article 10 of the Bill of Rights. In the ecclesiastical constitu-

rial parliament and royally appointed governors also worked against creating a strong executive in both the church's and the nation's constitutions.

None of the 31 deputies who signed the constitution of the Protestant Episcopal Church in the United States of America on Oct. 2, 1789, had been among the 39 delegates who signed the constitution of the United States on Sept. 17, 1787, nor had any of them been among the 55 delegates who attended the federal Constitutional Convention.

But signers of the two documents were in frequent communication. Two-thirds of those who signed the Declaration of Independence were members of the then Church of Eng-

land. Bishop William White had served as chaplain to the Continental Congress. John Jay, James Duane, Jacob Read and Charles C. Pinckney all supported the cause of independence and served in the General Conventions of 1785 and 1786 or both, and Pinckney was a delegate to the federal convention of 1787.

Clergy and lay deputies of 1789, though moderate in their sentiments, were not unmindful of their fellow churchmen's views.

By building the structure of the Episcopal Church in the post-war years from the parish to the state (or diocesan) convention and then to the General Convention with its republican concept of government, the framers of the church's governing docu-

ment were in step with the essence of the American Revolution.

This contrasted sharply with the old-world hierarchical approach. American Episcopalians held a more positive view of human nature, believing more people should be included in the process of ecclesiastical governance and that the gospel could safely be entrusted to representative bodies, including the laity.

The Church of England in colonial America between 1763 and 1789 experienced a remarkable ecclesiastical revolution, adopting concepts of representative government in place of hierarchical ones and preserving the essentials of church polity based on episcopacy and a revised Prayer Book, liturgy and canons.

***'The framers of the church's governing document were in step with the essence of the American Revolution.'***

tion it appears in Article 2 which states that "Churches which shall have adopted, or may hereafter adopt this constitution, ... the Church in such State shall nevertheless be bound by the Acts of such [General] Convention."

Both constitutions include or allow for creation of legislative, executive and judicial functions of government.

The federal document provides for an elected Congress, and the ecclesiastical document provides for a General Convention which "shall proceed to business." General Convention consists of two houses—Deputies and Bishops—which must concur before legislation is adopted. The legislative structure of the church is therefore similar to the House of Representatives and the Senate of the United States.

The civil constitution states the "executive power shall be vested in a President," but the ecclesiastical constitution does not require a national executive role.

While the two constitutions have much in common, a closer examination reveals important differences.

One can speculate on the reasons for these differences. The framers of the federal constitution had benefited from experience under the Articles of Confederation and decided to place stronger authority in the new national government.

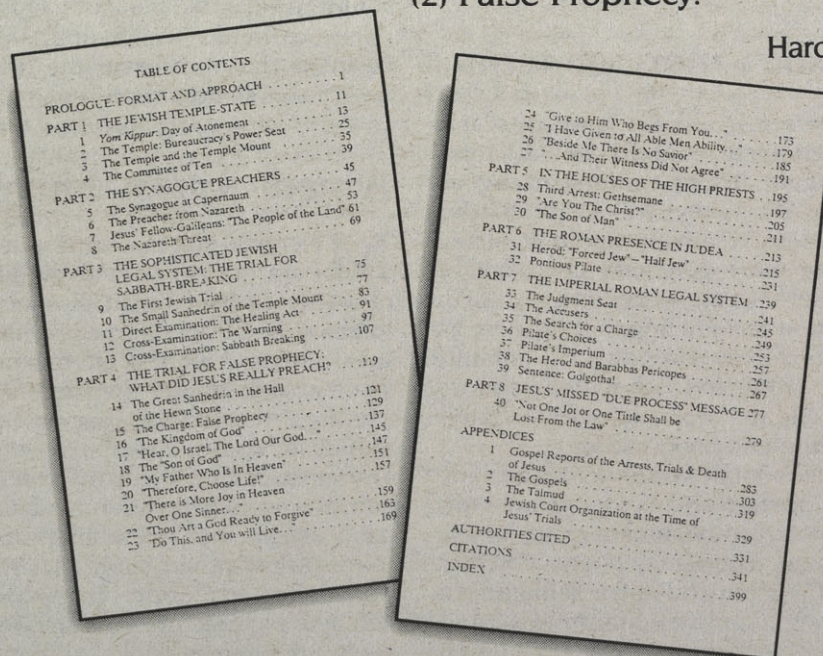
But the recent memory of an impe-

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.

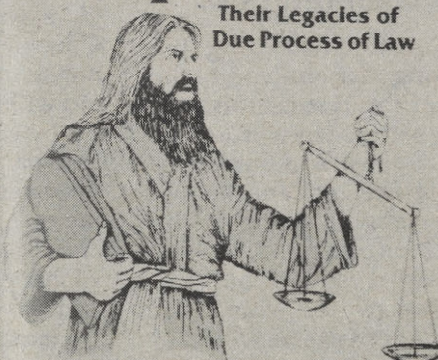
When Jesus said, "...til heaven and earth shall pass away, not one jot or tittle shall be lost from the Law. (Matt. 5:18)," He honored God's Law of "Due Process" which permitted His two acquittals in the Jewish Courts for

- (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!

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

THE EPISCOPALIAN DECEMBER 1989 21



# In a fast-changing world, where do we go now?

## Permanently marginal

Historically and numerically, we have ministered on the margin of American society to the nation's elite, to its established power structures and affluent classes, with some work among the marginalized such as Indians and slaves. We have maintained the existing social fabric while—recently—advocating for the poor and disenfranchised.

Guarding the Anglican tradition no longer rests solely with the Church of England and its Eurocentric daughter churches. A challenge of historic dimensions calls us to change our mentality. We must learn to accept ourselves as a permanently marginalized church in a nation with newly pluralistic power structures and within an increasingly non-white Anglican Communion.

—Robert E. Hood

## Exciting, demanding era

Tomorrow's church will sing the Lord's song faithfully in the strange land of the 21st century. We will free our sacred story from the pre-modern framework of our beginnings. We will live into the knowledge explosion that is changing the very way reality is perceived. We will escape the sexual stereotypes imposed upon us by the patriarchal prejudices of yesterday. We will transcend our narrow religious tribal definitions to embrace a startling universalism. We will laugh at the debates of our day. We will engage the task of defining again and again the essence of our God and our Christ until we separate packaging from truth, treasure from earthen vessel.

It will be the most exciting and demanding era ever in which to be a Christian. I hope we are prepared for the opportunity.

—John S. Spong

## Struggle against death

Although immersed in a culture dominated by death, the church stands against it. Brutal and at times hiding in unsuspected places, death is our most formidable enemy. It reveals its insidious presence in our structures of injustice, demonic instruments of war, greed, hatred, disorderly passions and barriers that oppress and separate people.

Standing on the threshold of the 21st century, the church may better concentrate her attention not so much in programs and strategies as on discerning her vocation and the ultimate source of her convictions. Our vocation is to follow the Risen Christ who, as the incarnation of love, supremely affirms life and proclaims hope. The prophetic and servant ministry of the church makes sense only when connected to that mystery, to the invisible creative energy of Father, Son and Holy Spirit, preparing the universe "to be freed from the shackles of mortality."

Only a church transformed by her faith and the power of her conviction

**Different sectors of the church envision and seek very different futures. What does the future hold for the Episcopal Church? Historians, bishops, priests and lay people offer their guesses, dreams, fears and hopes.**

tions can expect to have a part in the transformation of the world. Our struggle is against death; our destiny is to throw our lot on the side of life. Everything else is a footnote.

—S. Ivan Ramirez

## Focus on roots

As we move into a new millennium, we live in a period of global upheaval within the church and within society at large. More and more we will be living in a non-Christian, or even anti-Christian, environment in the first world with the strength of Christianity in a newly Christian third world.

I hope the Episcopal Church will focus on its biblical roots, strengthening its spiritual life and proclaiming clearly the good news of God in Christ Jesus. Anglicans must herald the Kingdom of God, the love of Christ and the power of the Holy Spirit.

—William C. Wantland

## Bolder, more generous

I foresee a more courageous and disciplined church, its disciples having a deeper understanding of their faith. They will think harder and more creatively about it. They will be more generous in giving of themselves and working for justice, bolder in recognizing that change, as well as the unchanging heart of faith, comes from God. There will be more ecumenical and interfaith understanding and cooperation.

Society may continue to become more secular and centered on individual accomplishment and entertainment. There may be less conventional religion and at the same time a growing spiritual emptiness and sense of lack of purpose. The church will be able to respond with its gifts of acceptance, forgiveness and the challenge to right living and loving, offering belonging and purpose—community and ministry.

—Frederick H. Borsch

## Seniors are the key

How often have we said, "Children are the future of the church"? For the Episcopal Church's third century, I'm convinced that just the opposite is true: "Senior citizens are the hope of the church." People

today are retiring earlier and living longer; and the vast majority of Episcopal retirees are economically secure—with time and talents to contribute to parish life.

Two other demographic trends portend increasing isolation and fragmentation: More children will be living in families where both parents are employed at full-time jobs, and those jobs increasingly will be low-skilled, monotonous, repetitive positions in which individuals program machines, apart from the company of

**See also Presiding Bishop Edmond L. Browning's comments on the future of the Episcopal Church, page 2.**

other human beings. Community, connection, human interaction—these will be crucial needs for the next generation of Episcopalians, needs that the parish's senior citizens could meet.

The churches which flourish will be those that rediscover the rich resource our seniors represent.

—Mary Sudman Donovan

## A new Amos, Thomas

My crystal ball is a bit clouded so I am not sure about the future of the Episcopal Church. Rather than forecast the future, let me tell you my greatest hope for the church in the years ahead. I hope the present emphasis upon pastoral care and individualistic spirituality, a detriment to any sense of Christ as Lord over all of culture and all of creation, will diminish. Cities are crumbling. Small towns know urban blight. There is a knowledge explosion. In space we can take pictures of Neptune. Yet we seem to be preparing for the 21st century with growing Quietism.

My hope is an Amos will arrive, calling us back into the world, and that a Thomas Aquinas will come and incorporate all the new learning into the life of the church.

—Carlson Gerdau

## A bleak forecast

The future of the church is bleak. The relentless decline in numbers, the loss of coherence and identity, our bitter fragmentation and a leadership seemingly unable to rise

above clichés bode ill. We are adrift.

American society, meanwhile, seems to have narrowed the religious choice to mindless fundamentalism or atavistic Roman Catholicism. Would an authentic evangelism help us? Perhaps. But our resources are limited. No one wants our celebrated rationality or calculated leniency, much less our vaunted liturgy. Our past—the "Great Anglican Tradition"—is in fact thin, marred by class bias, formalism and lack of fervency. Our own national church history is undistinguished: Can a church without martyrs be a real church? The present attempt by our own brand of evangelico-fundamentalists to seize the Episcopal carcass is probably doomed. Why would anyone want to be a fundamentalist and an Episcopalian?

Still, there is the great monastic tradition with its call to asceticism, simplicity and fervency (virtues we have long detested). Join that to an authentic biblicism (à la Karl Barth or Bill Stringfellow) and a politics which says "no" to the national gods, and though we would not grow, we might at least be adjudged faithful. Maybe.

—William R. Coats

## Take a hike

At the beginning of this third century, I have grave doubts about both the future of the church and my place in it. I continue to be drawn to the mystery of the sacraments and the power of scripture. But the Episcopal Church has long been the refuge of the comfortable, the powerful, the male. Like other denominations, it has done little to oppose the idolatry of Americanism and our drift toward fascism. I find myself drawn toward Bonhoeffer's vision of "religionless Christianity." It seems to me the most powerful workings of the Spirit may be outside the church, that God may be doing a new thing, and that faithful people should take a hike and see what's out there.

—Denise Giardina

## Abundant resources

The Episcopal Church, once central to the American establishment, is now one of many components in American pluralism. It will continue to adjust to that new status for years to come and will make its impress as it reshapes its identity, is faithful to the evangelical tradition of the English Reformation, speaks a clear word of God, responds to the needs of the hearts of those within it and impels them to make some difference in the world.

Mourning over its place as part of a "main-line Protestant" world or carrying on "Anglo-Catholic" pretensions may interest some insiders, but the public is ready to ask: "What have you done for me lately?" It has resources abundant to "do"; it need not lack will; it would not, if it responds, lack grace for the tasks.

—Martin E. Marty



# 1789 Prayer Book blazed new liturgical trail

by Marion J. Hatchett

The American Revolution made necessary a revision of the 1662 English *Book of Common Prayer* for use among American Episcopalians. Many Americans wanted to reincorporate people who had felt cast out by the 1662 revision, shorten the services, eliminate repetitions, update language and provide additional services. The rise of historical-critical study of liturgy had raised many questions, especially in relation to the structure and content of the eucharistic prayer. In the Age of Enlightenment many Episcopalians were uncomfortable with the use of the whole Psalter and with some of the Prayer Book formularies related to the Trinity, priesthood, absolution, baptism and the eucharist.

The Church of England managed to avoid revision; the Episcopal Church in the United States could not. At the first General Convention a revision was ratified Oct. 16, 1789.

The language was updated. "Our Father, which art in heaven. . . Thy will be done in earth. . . As we forgive them that. . ." became "Our Father, who art in heaven. . . Thy will be done on earth. . . As we forgive those who. . ." Throughout the book "who" was substituted for "which" when referring to persons and "which" for "that" when referring to things; "spiritual" was substituted for "ghostly," "Jesus" for "Jesu," "forgotten" for "forgot," "public" for "publick," etc. In the Litany "to love and fear thee" replaced "to love and dread thee"; in the eucharistic rite "impartially administer justice" was substituted for "indifferently minister justice" and "living sacrifice" for "lively sacrifice"; in the marriage rite "joined together" replaced "coupled together."

The services were shortened. Substantial material was omitted from the marriage rite and the Ash Wednesday service. Ante-Communion was abbreviated, and several forms in the baptismal rite were made optional. The New Testament was to be read twice rather than three times a year at the Daily Office.

Repetitions were reduced. In colonial times the Sunday morning service consisted of Morning Prayer, the Litany, and Ante-Communion, if not the whole of the eucharistic rite. This meant the Lord's Prayer was said four times and the Collect of the Day twice, two creeds were said and there could be as many as 11 repetitions of the *Gloria Patri*. The American revision eliminated most of the repetitions.

The 1789 revision included enrichments as well as abbreviations. The daily nature of Morning and Evening Prayer was stressed by insertion of the word "Daily" in the titles of both offices. "A Prayer for all Conditions of Men" and "A General Thanksgiving" were printed in these offices. Rather than the continuation of sequential readings, specific lessons were appointed for Ash Wednesday and each day of Holy Week and for the New Testament readings on Sundays.

As early as the late 16th century Anglicans had felt dissatisfaction

with the 1552-1662 eucharistic prayer due to its structure and lack of an anamnesis, an oblation and an invocation of the Holy Spirit. In some churches in Pennsylvania and Maryland the Scottish non-juring Episcopalian revision of the eucharistic prayer was used in the 1662 rite. Samuel Seabury, first bishop of Connecticut, carried a revision of the eucharistic prayer in a notebook to the 1789 convention. This version, based on the Scottish rite and modified by earlier Maryland and Pennsylvania proposals, formed the basis for the eucharistic prayer adopted for the 1789 book.

Further enrichments included additional prayers among the Occasional Prayers and in the Visitation of

the Sick, a form for the Visitation of Prisoners from the Irish book, the whole Tate and Brady metrical psalter and a selection of 27 hymns, the first authorized Anglican hymnal.

The revisers attempted to accommodate those who had difficulty with doctrinal questions and with the use of the whole Psalter. The Athanasian Creed was omitted. An alternative Proper Preface was provided for Trinity Sunday, mostly in language from the scriptures, and neither preface was required. Provisions for private confession and absolution were deleted from the Visitation of the Sick, and the passage concerning private confession in the Exhortation was stripped of its reference to absolution.

The new Church of England Daily Office lectionary of 1871 followed the 1789 American book in providing specific lessons for Ash Wednesday and each day of Holy Week and in appointing the New Testament to be read twice rather than three times each year. The Church of Ireland in 1877 issued a revised Prayer Book heavily influenced by the American book of 1789 in its elimination of repetitions, shortening of services, more flexible use of the Psalter, inclusion of an authorized hymnal and in some of its new texts. Later revisions for other provinces of the Anglican Communion also have incorporated many features which first made their way into a *Book of Common Prayer* in the first American revision of 1789.



ORDER THESE  
BEST SELLERS  
NOW  
FOR YOUR  
**Christmas Fair**



## EPISCOCAT BOOKS

Ever popular, these whimsical cats with their rare insights on church life have delighted readers for several years. Five different editions make popular, profitable items for your book table.

Price for each edition in quantities of 10 or more of same book— **\$4.00** each plus postage and handling.



## 1990 EPISCOCAT CALENDAR

Just in time for you to sell for Christmas giving, this all new calendar not only will brighten every day of 1990 for cat lovers, but the calendar pages will keep users in daily touch with the deeper meaning of the church year.

Price in quantities of 10 or more— **\$3.00** each plus postage and handling.

Priced to help you make a profit. No individual sales at these low, low prices!

**MINIMUM ORDER—10 of any one book or calendar. PAYMENT MUST ACCOMPANY ORDER.**

Postage and Handling Charges for bulk orders—

10-20 of same item \$3.50	21-30 of same item \$4.50
31-40 of same item \$5.50	41-50 of same item \$6.50
51 or more of same item—actual cost of postage billed	

**The EPISCOPALIAN, Box 1379, Wm. Penn Annex, Philadelphia, PA 19105-1379**

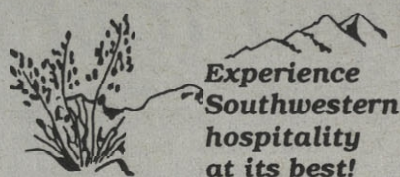
**MINIMUM ORDER—10 of any one book or calendar. PAYMENT MUST ACCOMPANY ORDER.**

Please Send:

- |  |  |
|--|--|
| _____ copies of Episcocat Book #1 (Don't You Just Adore Gothic?) | _____ copies of Episcocat Book #4 (Holy Cats!) |
| _____ copies of Episcocat Book #2 (Halo Again)                   | _____ copies of Episcocat Book #5 (Hallelujah) |
| _____ copies of Episcocat Book #3 (Bless You!)                   | _____ copies of 1990 Episcocat Calendar        |

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_





**The Franciscan Renewal Center  
Conference and Retreat Site**

Located in Scottsdale,  
Arizona- just 30 minutes  
from the Phoenix airport.

*This oasis in the desert provides:*

- Professional staff to attend to all your conference needs.
- Swimming pool, jacuzzi
- Home cooked meals
- Day and overnight accommodations
- Single and Double rooms with private bath

**FOR RATES AND FURTHER INFORMATION:**

Diane Runfola/ P.O. Box 220  
Scottsdale, AZ 85252  
(602) 948-7460



**CONTINUING EDUCATION  
FOR CLERGY**

**Doctor of Ministry Program**

Summer Courses  
The University of the South  
June 20 - July 25

Dr. Donald S. Armentrout  
Dr. Reginald H. Fuller  
Dr. Marion J. Hatchett &  
Mr. Raymond F. Glover  
Dr. Robert D. Hughes

For information write: **The Director's Office, School of Theology, Sewanee, TN 37375-4001**



**Career counseling for clergy and laity**  
at the Life/work Planning Center offers a program for discernment of call and career and for coping with transitions. These services are for ordained clergy, professional church workers, and lay people in non-religious employment. For information, please write or call the Rev. Russell C. Ayers, Director.

**The Life/work Planning Center**  
1525 H Street, NW  
Washington, DC 20005 (202) 783-3639

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



**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 Bibliopole  
858 Church Street  
Saratoga Springs, NY 12866  
(518) 587-7470



**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



The Diocese of Massachusetts last year chose Philadelphia's Barbara Harris to be suffragan bishop.



Religious News Service

Window in Atlanta's Church of the Incarnation depicts the ordination of Absalom Jones by Bishop William White.

# Role of women and minorities: Important but often overlooked

by Pamela W. Darling

**B**efore the Civil War, black Episcopalians outnumbered whites in many areas of the south. From at least the late 17th century to the present, women have outnumbered men as active members of the Episcopal Church.

These facts seem astonishing because the official leadership of the church has always been in the hands of white men. Because our history has focused on those leaders, black men and women of all colors have been virtually invisible in the story of the Episcopal Church in America. Invisible, too, have been the thousands of Asians, Hispanics and other minorities within the church.

Writing these faithful members back into our story is an enormous task. It involves examining how the church has treated those outside the white male norm over the centuries, the stated and unstated policies which have affected whether and how they became members of the church and the roles they were permitted to play within it. It must also recover the actual religious experiences of these invisible groups and the extraordinary but usually hidden contributions they have made to the life and ministry of the church. This article looks at two of these groups.

Access to leadership positions is a measure of the acceptance of a subgroup within the total community, and the bare facts of the church's treatment of black men and women tell a sorry tale (see facing page). Although slave catechists were used to evangelize their fellows in the 17th

**'Black men and women of all colors have been virtually invisible in the story of the Episcopal Church in America. Invisible, too, have been the thousands of Asians, Hispanics and other minorities...'**

and 18th centuries, not until 1804 was the first black man, Absalom Jones, ordained to the Episcopal priesthood.

Another 70 years passed before a black American became bishop: James Holly was consecrated in 1874 to be missionary bishop to Haiti. Suffragans, without vote in the House of Bishops, were invented by General Convention in 1910, and in 1918 Edward Demby became "suffragan bishop for colored work" in Arkansas, the first black consecrated for work in the United States. In 1970 John Burgess was elevated from suffragan to diocesan bishop, ministering to all the people of Massachu-

setts; and in 1987 Orris Walker became the first black elected coadjutor without first having served as suffragan.

Only 29 of the almost 850 bishops in the American church's history have been black, 13 of them consecrated for service in predominantly black churches overseas. All but six became bishop after 1960.

This pattern symbolizes the painfully slow process of changing the racist attitudes of white Episcopalians from tacit support for slavery and a paternalistic model of white leadership to a segregated system allowing black leadership in black congregations to the beginnings of integration and acceptance of black leadership within the whole church.

A somewhat different pattern marks the treatment of women as a group, regardless of color. Although during certain periods men and women sat in separate pews, sex segregation chiefly took the form of excluding women from visible leadership roles, both liturgical and within parish and diocesan governing bodies. Church women developed several ways of exercising their ministries alongside the formal structures of the church.

Anne Ayers began the Sisterhood of the Holy Communion in 1853, the first form of the religious life in the Episcopal Church. The Woman's Auxiliary and its successor, the Episcopal Church Women, has functioned since 1872 as an invisible "church alongside the church," coordinating "women's work" in local parishes and a far-flung missionary

*Continued on next page*



# Milestones on the way to full participation

1743-63	SPG school trains blacks for missionary work in Charleston, S.C.
1794	Absalom Jones founds first black Episcopal congregation, St. Thomas' in Philadelphia
1804	Absalom Jones ordained first black priest (became deacon in 1795)
1823	Eight regional women's auxiliaries represented at first triennial meeting of Board of Mission
1830	Frances Hill and husband become first overseas missionaries
1844	Alexander Crummell ordained priest after being refused admission to General Theological Seminary in 1837 and completing studies at Cambridge University in England
1845	Anne Ayers founds first religious order in Episcopal Church
1853	St. Philip's Church, founded in 1819, is granted vote in New York's diocesan convention
1855	Two deaconesses set apart by Bishop of Maryland
1866-91	Bishop Potter Training School for Women, Philadelphia
1872	Woman's Auxiliary to national Board of Mission established
1874	James Holly ordained missionary bishop for Haiti
1874	First Triennial Meeting of Woman's Auxiliary
1878	Constance and Companions give lives in Memphis yellow fever epidemic; added to Episcopal calendar in 1985
1878-1949	Bishop Payne Divinity School, Petersburg, Va., trains blacks for ministry, first as segregated branch of Virginia Theological Seminary, then independent
1881	Hutchens Chew Bishop graduates from General Theological Seminary
1883	Crummell organizes Conference of Church Workers Among Colored People to counter segregationist proposals
1888	Women form Church Periodical Club
1889	Deaconess canon approved by General Convention; women create United Thank Offering
1890	Deaconess training schools begin in New York City, Philadelphia and San Francisco
1910	Vida Scudder, Susan Knapp and Mary Simkovitch appointed to General Convention Joint Commission on Social Service
1918	Edward Demby ordained "suffragan for colored work" in Arkansas
1919	Church constitution amended so women may not share in governance
1920	Woman's Auxiliary becomes part of National Council
1925-40	Bishop Tuttle School for Negro Women Workers, Raleigh, N.C.
1928-67	Windham House in New York City offers graduate training for women church workers, as does St. Margaret's House in Berkeley, Calif.
1934	Convention approves Triennial representatives to National Council
1946	Elizabeth Dyer seated as a Missouri deputy at General Convention
1949	Women deputies refused seats at General Convention
1951	John Walker admitted to Virginia Theological Seminary
1954	Last racial bar to representation at diocesan conventions removed
1955	General Convention moved from Houston to Hawaii to avoid segregated facilities in Texas
1958	Episcopal Society for Racial and Cultural Unity formed as interracial group to combat segregation in American society
1958	Women admitted to Episcopal Theological School
1967	General Convention gives first approval to women as deputies
1968	Union of Black Clergy & Laity founded; later became Union of Black Episcopalians, working against exclusion of blacks from full participation in the church
1969	Convention authorizes women lay readers and chalice bearers
1970	John Burgess elevated to diocesan bishop in Massachusetts
1970	Twenty-six women seated in House of Deputies; deaconesses become deacons and can participate in Church Pension Fund
1971	Episcopal Women's Caucus formed to support ordination and inclusion of women in all aspects of church life
1974	Eleven women "irregularly" ordained priests in Philadelphia
1976	Charles Lawrence elected president of House of Deputies
1976	General Convention authorizes ordaining women to all orders
1977	Pauli Murray becomes first woman of color ordained priest
1983	Council of Women's Ministries formed to coordinate women's programs outside national church structure
1985	Pamela P. Chinnis elected vice-president of House of Deputies
1987	Orris Walker elected bishop coadjutor of Long Island without having served as suffragan
1989	Barbara Harris ordained suffragan bishop of Massachusetts

# Minorities

Continued from previous page

network. Because seminaries were closed to women, they established their own training programs, and women "church workers" developed ministries alongside ordained men despite lower salaries and the lack of housing and other benefits provided for clergy. Only within our own generation have the constitutional and canonical barriers to women's full participation in the church been removed, culminating symbolically in the election of Pamela Chinnis as vice-president of the House of Deputies in 1985 and the ordination of Barbara Harris to be suffragan bishop of Massachusetts in 1989. But many emotional barriers remain to the acceptance of women

in leadership positions and thus to their recognition as full members of the church. Despite the severe restrictions placed on them by racism and sexism, blacks and women in the Episcopal Church have a rich tradition of Christian service in and outside the church. They also have well-deserved reputations for faithfulness in public worship and commitment to personal spiritual growth despite the inhospitable environment of the institutional church. The hidden contributions of women and minorities to the prayer and witness of the Episcopal Church in the United States are the essential other half of the picture of its white male leadership. Perhaps it is no accident that the first woman bishop is black, but a vital sign of the church's slow progress toward healing and wholeness.

## 1990 CALENDAR

Featuring the Episcocats



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 \_\_\_\_\_



# Celebration

Continued from page 15

woes in a church which has gone from being a "main-line" to a "side-line" denomination sparked lively conversation in the discussion groups which followed.

In response to the perennial question of why Episcopal churches are losing members while evangelical churches grow, Panamanian Bishop James Ottley said the Pentecostal movement in his country has political overtones. "When someone says you don't have to worry about the world, just your relationship with Christ, you're pulled out of the world. Somehow that moves you away from the suffering of the people around you."

In his afternoon address Ottley presented a mission program enriched by his experiences leading a small band of Episcopalians in the troubled country of Panama. "Mission is our response to God's call to the situation or situations where we find ourselves. But we must be cognizant that our actions in one part of the community of the world affect the lives of other people in other parts of the world," he said.

In the recent past, priorities in mission have changed with new mutuality between the old missionizing countries and developing nations with their own indigenous ministries. Referring to the "fish model" of mission, Ottley said this is the "why-give-a-man-a-fish-when-you-can-teach-him-to-fish," age. "However, if you live in the third world or in third-world conditions, then it is not sufficient to 'learn to fish.' You must also learn how to keep the fish that you have caught. And then you must learn to share the fish."

Episcopal Divinity School academic dean Fredrica Harris Thompson ended the conference with cautions and birthday wishes as the Episcopal Church enters its third century. It is not enough to settle for mere inclusivity, Thompson said. Instead Episcopalians need to "value connections nurtured amid diversity."

Churchgoers must also battle a modern tendency among Christians

to espouse a shallow optimism and a North American bent for making inappropriate appeals to the separation of church and state. "The danger comes from invoking the constitutional principle of church-state separation to excuse American Christians from social vision and social response."

Americans need to move from an "anthropocentric focus on first-world humans" to an understanding and celebration of the symbiotic relationship between God and all of God's world, Thompson said.

North American Episcopalians must avoid the temptation to spiritualize interdependence and mutuality, Thompson warned. Holding up the "whole state" of Christ's church, responsible, prosperous citizens must

not be "holding companies" for North American special interest groups, she said.

More than 450 people packed Christ Church the Sunday following the conference to hear Archbishop Runcie preach.

After celebrating *The Book of Common Prayer* as a "vehicle of God's amazing grace," Runcie, taking his cue from the Old Testament story of reconciliation between Jacob and his brother Esau, compared the American church to Esau, coming to meet his apprehensive (English) brother with 400 armed men in tow.

"There is perhaps an Esau tendency in the American character—generous, not harboring grudges, less devious than Jacob but very independent and, it seems, in its eccle-

siastical form, headed east across the Atlantic!"

The powerful experience of family unity experienced by Jacob and Esau characterized both last year's Lambeth Conference and the September meeting of the House of Bishops in Philadelphia, said Runcie. "To see each other's faces, in the midst of very real differences of opinion and diversity of practice, is like seeing the face of God."

Fresh from his September talks with Pope John Paul II, Runcie, in a dinner speech earlier in the week to 1,500 Diocese of Pennsylvania convention delegates and guests, said his Vatican visit was symbolic of a "long process of reconciliation" between Christians "who have more that unites us than divides us."



Archbishop Runcie took time to talk with the children of Christ Church.

## For further reading

Arranged chronologically:

*Anglican and Episcopal History*. A quarterly magazine published by the Church Historical Society. Subscriptions are \$15 a year from P.O. Box 2247, Austin, Texas 78768.

Prichard, Robert W., ed., *Readings from the History of the Episcopal Church*. Wilton, Conn.: Morehouse-Barlow, 1986. A useful collection of mostly theological documents.

Mills, Frederick V., *Bishops by Ballot: An eighteenth-century ecclesiastical revolution*. New York: Oxford, 1978. A fresh look at the formation of the Episcopal Church after the Revolution.

Hatchett, Marion J., *The Making of the First American Book of Common Prayer, 1776-1789*. New York: Seabury Press, 1982. The standard study.

Carroon, Robert G., ed., *A New Heart, a New Spirit: Sermons and addresses commemorating the*

*bicentennial of the consecration of Samuel Seabury, first bishop of the American Episcopal Church*. Wilton, Conn.: Morehouse-Barlow, 1988.

Mullin, Robert Bruce, *Episcopal Vision/American Reality: High church theology and social thought in evangelical America*. New Haven: Yale, 1986. A fine new study of the Hobartian high church tradition before the Civil War.

Henery, Charles R., ed., *Beyond the Horizon: Frontiers for mission*. Nashotah, Wis.: The Jackson Kemper Conference, Nashotah House, 1985. Interesting essays on the history and theology of mission in the Episcopal Church.

Donovan, Mary, *A Different Call*. Wilton, Conn.: Morehouse-Barlow, 1986. An excellent study of the role of women in the Episcopal Church, especially in the late 19th century.

Skardon, Alvin W., *William Augustus Muhlenberg: Church leader in the cities*. Philadelphia: University of Pennsylvania Press, 1971. The best

study of the most prophetic Episcopalian in the 19th century.

Hayden, J. Carleton, *Struggle, Strife and Salvation: The role of blacks in the Episcopal Church*. Cincinnati: Forward Movement, 1976. Good but brief; a more comprehensive study is needed.

Young, Frances M., *Whatever Happened to Good Old "Women's Work?"* New York: Episcopal Women's History Project, 1986.

Sumner, David E., *The Episcopal Church's History, 1945-1985*. Wilton, Conn.: Morehouse-Barlow Co., 1987. The best survey of the contemporary Episcopal Church.

Wright, Robert J., ed., *Quadrilateral at One Hundred: Essays on the centenary of the Chicago-Lambeth Quadrilateral*. Cincinnati: Forward Movement, 1988. A detailed history of the Quadrilateral and an interesting series of interpretative essays about that document.

—Selection and comments by Roland Foster



Three of us stay together, heading for the Port Authority Bus Terminal to wait for out-of-town buses to raise some cash. I find a used morning paper and lose track of the other two for an hour. When I find them at the newsstand asking customers for change, they've already finished a pint together and are on their way back toward Penn Station.

I go as far as the station with them but decide to stay on the streets for the rest of the day. I walk past the dumpster behind McDonald's where I heard that cold but good food can be found when the gate is left unlocked.

I walk slowly for what seems like miles, moving out of the way of well-dressed people who seem in a hurry. Hunger is starting to make me feel light-headed, and my toes are numb.

Recognizing a little red-faced guy from last night, I join him and a small

**'They are passing a brown paper bag from one to the other with all the care one would use with a chalice.'**

knot of men sitting in a boarded-up doorway. Someone in the building has put the arm back on a record player that keeps playing over and over a scratchy 45 of an old Roy Acuff song:

*Wasted love, set me free,  
Turn me loose, let me be.*

They are passing a brown paper bag from one to the other with all the care one would use with a chalice. It's handed to me, and I feel included as cheap booze burns all the way down. The bag starts around again until its last drops hang on the chapped lips of Petey. Nothing reserved, fingers begin to excavate

ragged pockets, and a dirty hand with a scraped thumb collects the change, and I'm included. Mumbling, counting, cursing, a tall bow-legged man named Harry careens off toward the liquor store 50 feet away.

*Take away these memories  
Wasted love, why must you torture me.*

The air smells like wet snow. The men smell like urine. Chico has vomit on his shoes, and his pants legs are as stiff as cardboard. Harry returns like a father on payday, and the family crowds around.

The bottle begins its rounds. My stomach gnaws from hunger so I fake a drink, fearing that another drop will make me sick.

It's growing dark and colder as people begin coming home from work. I walk over to a kitchen exhaust fan outside a restaurant and warm my hands as I've seen others do. The hot greasy air makes them smell like French fries. As the bottle empties, the men begin to drift away, and soon I'm huddled in the doorway alone with my knees drawn up, listening to the wind squeak through a splinter on the door.

*Every night, sun goes down,  
Then the blues start comin' round,  
Like they found a place to stay,  
Lord, tomorrow's just as gone as yesterday.*

Wispy-haired Carley comes limping toward me. One knee has a bandage made out of a pair of men's shorts with the word "Jockey" showing through the gaping tear in his pants.

"You look pale, boy," he says.

"I'm hungry."

"Take up a collection."

Shivering and embarrassed, I put my head down and say, "I don't know how."

He shifts his weight and looks down the street.

"You wait right here," he says, and off he limps.

He stops as people pass him. Most keep walking as he speaks to them. Some shake their heads. A few place

something in his hand. His response is an unsteady bow and a mumbled, "God bless you." He limps on past an overstuffed dumpster outside a deli and intercepts people leaving, some with change still in their hands.

He crosses at the corner and starts back down the block on the other side of the street. He stands at the top of the subway stairs, waiting for the trains to present their offerings. Most commuters ignore his invitation, but a few respond. He continues along the sidewalk, his limp seeming to increase as he approaches a cluster of old black men. He talks and turns and points across the street at me as they pass a green bottle back and forth. He moves on, the bus stop seeming to yield something, but the people waiting at the crosswalks are too concerned with the lights to be bothered.

Carley is crossing back toward me when a taxi nearly hits him. He whirls around and almost goes down but makes it to the curb, weaving but still standing. He makes one last appeal to a woman in a red hat and then heads toward me, pocketing an orange from a grocer's sidewalk stand on the way.

Beads of sweat stand out on his forehead as his steamy white breath comes hard. He digs his hand into the torn pocket of his greasy coat and presents everything that's there. I reach out to accept it, and a nickel falls near my foot. He stoops to pick it up, admonishing me, "Take care of yourself, boy," and starts off.

After a couple of steps he turns back, and I think he is going to ask for some of the money for himself, but he just hands me the orange from the other pocket and limps off.

The record continues to play as I open my hand: \$2.47, a subway token and a crumpled \$1 food stamp.

*Hands of time, comfort me,  
Wasted love, why don't you set me free.*

David L. James is an Episcopal priest and free-lance writer whose articles have often appeared in *The Episcopalian*.

## Church agency saves skid row hotels in L.A.

by Harry G. Toland

What preventive medicine is to illness, Skid Row Housing Trust is to homelessness in Los Angeles—it's out to save 65 skid-row hotels so the people who live in them won't be made homeless.

"If we lost the hotels, 8,000 people would be homeless and the city would have to build homeless shelters," says Alice Callaghan, an Episcopal priest who is the sparkplug of the effort.

Callaghan, 42-year-old associate for urban ministry at All Saints' Church, Pasadena, is director of Las Familias del Pueblo (the families of the city), an agency that helps workers in "garment-industry sweatshops."

Las Familias is also now co-owner of three of the single-room-occupancy hotels in skid row. The other owner is Church and Temple Housing Corp., set up by All Saints' and Leo Baeck Temple in West Los Angeles, which have had a working relationship for 15 years.

The three hotels are at or near the intersection of 5th and Main Streets, dubbed "the pit" by local residents—a focus of drug dealing, stolen-goods fencing, mugging and prostitution, says Callaghan.

One of the three hotels—the old Pennsylvania, now named Genesis—was opened last spring after extensive renovation of its 30 single-room units. The hotel—with small refrigerators in each room, a common kitchen, a dining area and Maytags in the laundry room—charges boarders \$185 to \$225 a month, compared to the \$300 they had been paying.

About 1,000 people in the 50-square-block skid-row area sleep on the streets, another 2,000 in missions and shelters and 8,000 in the hotels.

The area, says Callaghan, is under heavy redevelopment and gentrification pressure on a couple of fronts. A recent national survey showed that 896,000 housing units renting below \$200 a month were lost between 1974 and 1983.

Callaghan, whose Las Familias agency has moved hundreds of families off skid row, asked All Saints', with 2,200 communicants, and Baeck Temple to buy and rehabilitate the three hotels. The other two, now named Pershing and Roma, are to be renovated and opened before the end of the year.

Church and Temple began their work with a \$20,000 grant from the Irvine Foundation whose president, Dennis Collins, is an Episcopalian. That, astonishingly, was "leveraged" into \$8 million in federal, city redevelopment and public-private tax equity program funds.

Skid Row Housing Trust, a non-profit spin-off of Las Familias, is setting up other church-and-temple combinations, other church and non-profits groups to purchase, renovate and manage skid-row area hotels. It now has 11 hotels in the process of rehabilitation. Its goal is to do 10 a year.

Encouraged by Bishop Frederick H. Borsch of Los Angeles, two West Side Episcopal churches, St. Alban's and St. Matthew's, have teamed up, respectively, with Stephen Weiss Temple and University Temple to begin work to save low-rent hotels. In addition, a coalition of black Baptist churches is seeking to buy 15 hotels, Callaghan says.



...while others must sleep in the streets, such as these men in Philadelphia.



## The Letters of Paul

"A New Spiritual World View"

by Hilarion

This vitally important new version of Paul's letters answers questions you have had concerning women, human sexuality, celibacy, the church, flesh vs spirit, and more.

It shows how Paul proclaimed the unity of all creation and sheds new light on the message of Christ.

Make check payable to: Triad Publishers, P.O. Box 3119, Ashland, OR 97520 \$12.95, plus \$2.50 shipping. Embossed soft cover, 352pp.

## MUSIC BOX MELODIES

VOLUMES 6 & 7



## RELIGIOUS MUSIC

For centuries man has had his religious beliefs enhanced and reinforced by music. Every conceivable musical instrument contributed to heighten man's evangelical aspirations. Musical boxes of the 19th and early 20th centuries played their tunes in churches and homes of clergy and laymen. . . lifting their spirits and enriching their souls with their harmonious melodies.

These recordings offer exquisite examples of religious music produced by the two basic types of Musical Boxes; the Cylinder Musical Box and the Disc Musical Box. Gone forever is the era which produced these lovely instruments, but the fascination they hold for us will never wane. Few people today have heard one of these rare instruments, but the miracle of digital recording has preserved for all of us what is, after all, the very soul of the Musical Box: Its Music! May these tunes provide you with renewed faith that the music of the past still has the power to move the soul and make the spirit soar.

A selection of 17 different Musical Boxes were used for these recordings. All 77 tunes (63 different ones) were recorded on Digital Equipment for the best possible fidelity. Total playing time: 110 minutes.

### CHROME CASSETTE COMPACT DISC

Volume 6	\$14.95	\$18.95
Volume 7	\$14.95	\$18.95
SPECIAL SET PRICE - Purchase Both Vol.		
Vols. 6 & 7	\$24.95	\$29.95

Price includes 8 1/2" x 11" color poster of cover illustration and shipping.

Other recordings available include:

Vol. 1 - Christmas Vol. 2 & 3 - Classical  
Vol. 4 - Ragtime Vol. 5 - Troll-Baker (an exquisite interchangeable cylinder music box with a set of 10 bells. 54 tunes.

SPECIAL SET PRICE - All Seven Recordings  
305 tunes played on 36 different musical boxes.  
Cassette \$79.00 CD \$99.00

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ St \_\_\_\_\_ Zip \_\_\_\_\_  
Phone ( ) \_\_\_\_\_

Please list Volume numbers and quantities of cassettes and/or CDs desired. Please make check or money order payable to:

TELEMETRY SYSTEMS, INC.  
P.O. BOX 187, MEQUON, WI 53092  
(414) 241-8335

Dealer Inquiries Invited

## people & places

# South African clergy family takes Texas life in stride

by Bob Kinney

John Dyers is amazed at the many restaurants in Austin, Texas. "In our country we only go out to eat on special occasions. Does everyone here eat out all the time?"

His children are attending Austin public schools "where everyone dresses differently. There are no uniforms." His son came home from school one day with the "largest soft drink cup I have ever seen."

Aside from discovering the cultural peculiarities of the United States during his first visit here, Dyers welcomed the opportunity to assess firsthand the results of our civil rights movement. He hopes some lessons from that continuing struggle are applicable in his homeland of South Africa.

The seriousness of that purpose is tempered with an appreciation of the ironic as well. He laughs heartily when told that his daughter, who is designated a "colored" person by the white South African government, has just enrolled in an Austin elementary school named for the foremost general in the Confederate Army, Robert E. Lee.

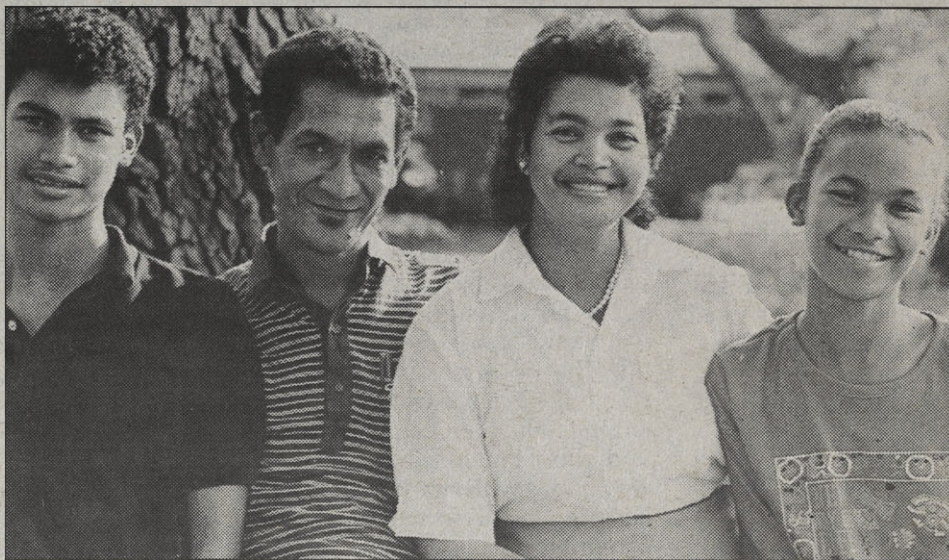
The Dyers family—John and Lydia; son Jonathan, 16; and daughter Yolanda 11—are becoming acquainted with Austin and relaxing far away from their home in Cape Town. Dyers, a 43-year-old Anglican priest, is on a sabbatical leave at the Episcopal Theological Seminary of the Southwest. He plans to use this respite for theological reflection and meditation, as well as for much-needed relaxation.

Lydia Dyers, a first grade teacher, hopes to familiarize herself with education in the U.S. before returning home. The Dyers family is living on the tranquil campus of the Austin seminary through mid-December.

Reflecting on his country, Dyers says equality for blacks in South Africa is bound to come about despite the government violence during recent elections there. "The administrations of George Bush, Margaret Thatcher and, to a degree, Helmut Kohl, seem to want to give the South African government five more years. I do not know why," he says.

"It can only be that human dignity and equality are being put on hold for black South Africans in exchange for political expediency in propping up the evil system of apartheid," he says. "Only when a negotiated democracy free of white domination and oppression can be ushered in will the investments of the western countries be meaningful to all people of South Africa. Right now, it is firmly keeping the minority in power with a false economy. The problem is not sanctions, but apartheid."

Dyers is rector of two Cape Town churches: St. Philip's, with a predominantly elderly congregation,



The Dyers family, from left: Jonathan, John, Lydia and Yolanda

and St. Bartholomew's, a church with a younger mix of members.

St. Philip's particularly stands as a poignant example of the cruelty of apartheid. It was a neighborhood church for more than a century until the government declared the site "an open area for white occupation." As a result, all blacks—many of whom attended St. Philip's—had to leave their homes and live elsewhere. Members of St. Philip's continue to come back to their church in the neighborhood that once was theirs. "Many pass several other Anglican churches to get back to St. Philip's," Dyers says. The church is "the only link with their vibrant past where old neighbors and friends can still meet and share their lives in a limited but

meaningful way."

The sabbatical program that brought the Dyers family to the seminary stems from an offer Texas Bishop Maurice Benitez made to Archbishop Desmond Tutu a few years ago. Benitez asked what Texas Episcopalians could do to help the Anglican Church in South Africa. The archbishop suggested a sabbatical program for his clergy. The program began two falls ago when Cape Town Archdeacon Reginald Alexander and his family spent three months in Austin.

Bob Kinney is director of publications at the Episcopal Theological Seminary of the Southwest in Austin, Tex.

## Volunteer brings compassion, humor to hospital waiting room

by Christine Dubois

Not long after sunrise, half a dozen people waited anxiously in a lounge in a Seattle hospital. They sipped coffee, thumbed through magazines, and stared at the clock, counting the minutes until their loved ones emerged from surgery. Then hospital volunteer Richard Gritten broke the silence. "Has anybody ever raised pigs?"

"They came alive!" he remembers. "Three families had lived on farms. We had a great conversation. It sure got their minds off the biopsies."

As a volunteer in the surgery waiting area, Gritten, 64, is a link between the families of surgery patients and the mysteries of the operating room. He answers questions, checks on patients, and shares people's joys and sorrows. His compassion and off-beat sense of humor make the waiting a little easier.

A former management data processing consultant and operations researcher with the Boeing Company in Seattle, Gritten is no stranger to

hospitals. He's had eight major surgeries himself—including back surgery and hip replacements—and has survived prostate cancer. When he says, "I know how you feel," it's true.

But Gritten wasn't always in a position to encourage others. Twenty years ago, suffering from painful back problems and set-backs at work, he sank into a deep depression.

"It was just black despair," he says. "I had visions of everything covered with shiny black polyethylene."

His father, a militant atheist who used to joke that only chiropractors and priests could earn a living without knowing anything, and an uncle had committed suicide in their 40's. As Gritten lay on the bed planning to follow their example, a voice interrupted his thoughts: "Don't you know what Jesus is for?"

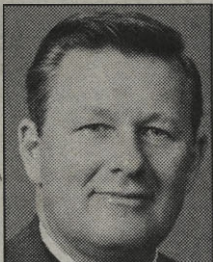
Instantly, the shiny blackness disappeared. "I came out of the slough of depression like a rocket and the whole world changed," he remembers.

Continued on next page



# episcopate

**Donald S. McPhail**, dean of St. John's Cathedral in Denver, was elected bishop coadjutor of Arizona at the annual convention of the diocese November 9. McPhail handily defeated four out-of-state nominees and David Bailey, rector of St. Stephen's, Phoenix, on the second ballot. A consecration date has not been set.



A native of Canada, McPhail is a graduate of General Theological Seminary. He served churches in Long Island and Montreal before taking the Denver post in 1982. He and his wife Randall have three children.

**William C. Frey** has resigned as bishop of Colorado to become president and dean of Trinity Episcopal School for Ministry in Ambridge, Pa. He will take up his duties sometime in the spring of 1990. Frey has been bishop of Colorado since 1973. The date for electing a successor has not been announced.

**Thomas Augustus Fraser, Jr.**, 74, retired eighth bishop of North Carolina, died October 25 in Southern Pines, N.C. **Jonathan Goodhue Sherman**, 82, retired fifth bishop of Long Island, died at his retirement home in Connecticut on October 26. **Edwin B. Thayer**, 84, retired bishop of Colorado, died Sunday, October 8, at his home in Denver.

## BRIEFLY NOTED

Executive Council member **Karen Graves**, 41, was killed in an automobile accident near Cadillac, Mich., October 20. **Walter Dennis**, suffragan bishop of New York, has accepted the position of episcopal visitor to the Brotherhood of St. Gregory, an Episcopal religious community. **Wall Street** investment advisor **Alan F. Blanchard**, an active Episcopal layman, has been named president-elect of the Church Pension Fund and Affiliates.

Retired Presiding Bishop **John M. Allin** has been named 1989 Distinguished Alumnus by the University of the South's Associated Alumni. **Jonathan Bush**, brother of President **George Bush**, visited St. Augustine's College, Raleigh, N.C., November 18 to celebrate the college's first annual Educational Awareness seminars.

**Jane Hargate** of Elyria, Ohio, was honored recently by Presiding Bishop **Edmond Browning** for lifelong commitment to Christian education at the lo-

cal, diocesan and national levels. **J. Robert Wright**, professor of ecclesiastical history at New York's General Theological Seminary, was the keynote speaker at the Diocese of West Texas' celebration of the 200th anniversary of the American Prayer Book. **Nathan Baxter**, dean of Lancaster Theological Seminary, was recently elected to the board of the Harvard Institute for Management of Life-Long Education.

**James Rosenthal**, communications officer of the Diocese of Chicago and editor of Chicago's *Anglican Advance*, has accepted a communications post with the London-based Anglican Consultative Council. **Evangelist Billy Graham** has received the 1,900th star on the Hollywood Hall of Fame, the first clergyman to be so honored. **Congratulations to Leonard Freeman** and **Lindsay Hardin**, priests, communicators and *Episcopalian* correspondents, who were married November 4 at Washington Cathedral.

## Gritten

*Continued from previous page*  
bers. His health improved, his layoff was canceled, and he became an active member of the Episcopal Church of the Holy Spirit near his home on Vashon Island.

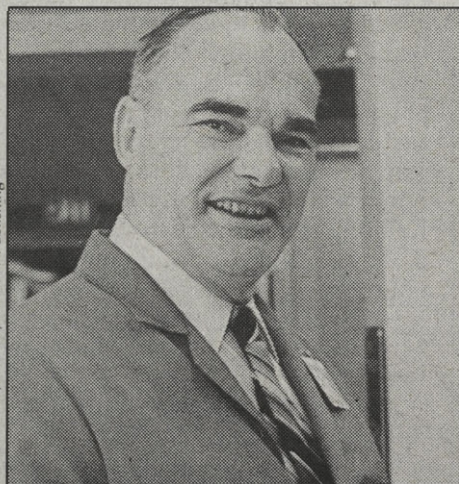
Four years ago, Gritten learned he had advanced prostate cancer. Not wanting to spend his last few months in an office, he resigned his job. As his condition improved with treatment, he began volunteering, partly as a way of thanking God and the hospital for giving him a new lease on life.

"My prayer is that I will understand what God wants me to do and do it," he says. "Being a volunteer seems to be one of the most successful things I've done by that criterion."

"There's a great reward in volunteering. It's not like a paid job. If I won the lottery, I'd still come here."

Every Friday, Gritten puts in a nine-hour day in the surgery waiting room. He deals with people who are worried, exhausted, and often angry. "I tell them, 'No one comes here for fun. Don't be embarrassed if you feel upset.'"

A firm believer in the therapeutic power of talking, Gritten tries to draw people into conversations. He'll often start by asking people how far they had to drive ("Everyone knows



Richard Gritten

where they live") or what they like to do. Or he'll open a group discussion on anything from politics to raising livestock. Over and over, people tell him how good it is to have someone to talk to.

He's found that the secret to helping people is being able to share their perspectives. "Say there's a woman who's panicked," he explains. "She's never been sick, and her baby's never been sick, and now the baby's in surgery. You don't say, 'Well, it's just a tonsillectomy.' If it's a major catastrophe to her, that's what you work with."

**Christine Dubois** is a Seattle-based freelance writer who contributes frequently to *The Episcopalian*.

## 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.

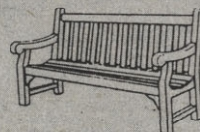


## DEVOTIONS

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

## British Teak Classic Garden Seats

Enduring Gifts to Celebrate or Dedicate Life's Milestones



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

### VOYAGE INTO ENGLAND

Explore historical and literary England on a comfortable canal-boat. Ancient towns, lovely country, and famous sites are uniquely accessible from 2,000 miles of peaceful waterways. Four guests enjoy the personal attention of skipper-historian, (Ph.D. Harvard) \$545 weekly, all meals included.  
England Afloat, Box 2083E,  
Springfield, Mass. 01101. Tele 413-562-9296.

### CARTER KERNS INVESTMENT ADVISOR

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

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

hand silk-screened  
100% preshrunk cotton  
white dove on royal  
adults \$10.95  
child 2-4 \$6.95  
child 4-6 \$8.95  
child 6-8 \$10.95  
child 8-10 \$12.95  
child 10-12 \$14.95  
DESIGNS BY LUSANDRE  
P.O. Box 266  
BEDFORD HILLS, N.Y. 10507

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Explore...  
the Religious Life  
Winter Program  
February 16 - 19, 1990  
Prayer - Study - Ministry  
Write:  
Sisters of St. John Baptist  
Box 240, Mendham, N.J. 07945  
201-543-4641

### WALSINGHAM MEDAL

Sterling silver relief medal of Our Lady of Walsingham. Send \$19.95 (U.S.) to Holy Rosary Apostolate, P.O. Box 263, (Dept. EP), Zurich, Ontario, Canada NOM 2T0

# GOD WITH US

Trinity Institute® 1990  
Twenty-first National Conference

### Featured Speakers:

**Frederick Buechner**

**Maya Angelou**

Through autobiography and story  
the featured speakers will recall experiences of grace.

### EAST

New York, Jan. 22 - 24

### WEST

San Francisco, Jan. 25-27

For registration and information please write to: **Trinity Institute, Parish of Trinity Church**, 74 Trinity Place, New York, NY 10006-2088, or call 212-602-0870.

☐ **EAST: Jan. 22-24**

☐ **WEST: Jan. 25-27**

Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_ Spouse (if attending) \_\_\_\_\_

Registration fee(s)\* \$ \_\_\_\_\_ enclosed. (\$65 each; Spouse \$30; Students \$15)

\*Retired clergy, members of religious orders are invited to attend as guests.



**IRELAND**

Ecumenical Seminar at Historic  
TRINITY COLLEGE DUBLIN  
July 9 - 20, 1990

**"Proclaiming Traditional Truths in  
Modern Terms"**

Dr. Raymond Hammer with Irish & British scholars  
Day trips to Glendalough, Powerscourt Demesne  
Optional Irish tours  
\$849  
\$829 (spouse, student)

Another Unique Program from  
INTERNATIONAL SEMINARS  
106 SO. FRALEY ST. KANE PA 16735 USA  
Phone 814/837-9178

**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

**Episcopal Charismatic Community,**  
a loosely knit network of clergy, laity and  
congregations who bear witness to the  
diversity of Charismatic Renewal in the  
Episcopal Church.

**For more information write to:**  
**Episcopal Charismatic Community**  
Emmanuel Episcopal Church  
1145 W. Valencia Mesa  
Fullerton, CA 92633  
714-879-8070

**ENGLAND  
YOUR WAY**

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

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

**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 ship-  
ping. Write for brochure.

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

**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

**WCV**  
Winant-Clayton  
Volunteers, Inc.

**CONGREGATIONS ENJOY PARTICIPATING...**

The Narrative of the Passion of Our Lord  
arranged in dramatic form  
for several readers and congregation,  
available in all four Gospels  
for use on Palm Sunday and Good Friday

-write for free sample-  
St. Gregory's Episcopal Church  
1200 Seminole Rd., Muskegon, MI 49441

**Individual homes  
for today's active retirement**

Affordable homes in beautiful  
southern Ohio.

Call 800/223-9766 Ext. 37  
In Ohio 800/223-3811 Ext. 37

111 Wendy Lane, Waverly, Ohio 45690  
An affiliate of National Church Residences.

**Bristol  
Village**

**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!
- 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

## REFLECTIONS

# Readers respond to editor's 'Personal statement' on gays

The Episcopalian received many let-  
ters in response to managing editor Rich-  
ard H. Schmidt's "Homosexuality and  
AIDS: A personal statement" in our Oc-  
tober issue. A sampling of responses ap-  
pears below.

As a gay man I really appreciated  
your wise and gentle approach to the  
question of homosexuals as sinners.  
And I'm very glad the person with  
AIDS you mentioned has you as a  
friend.

I'd like to muse on your analogy of  
the violin and the bow as representa-  
tive of necessary sexual differentia-  
tion. "Two violins without a bow,"  
you said, "cannot do what violins are  
meant to do." As a violinist I would  
respond, "You would be surprised  
what two violins can do without  
a bow." Did you know that if two  
violins are tuned to exactly the same  
pitch, and if you pluck one string on  
one violin, the identical string on the  
other violin will resonate, clearly and  
discernibly?

Bows, of course, can be used on  
instruments other than violins. To  
say that violins and bows are insepar-  
ably wedded is to lack imagination.  
I have bowed my violin, plucked my  
violin, and even plucked someone  
else's violin. What seemed most im-  
portant at the time, and remains so,  
is the quality of the beautiful music  
we make together.

Peter Skye  
New York, NY

You say that you find "homosexu-  
ality unappealing." What is your rea-  
son for making such a statement? It  
tells us nothing about gayness or  
AIDS. Can it be that you are trying to  
establish your *bona fides* as a hetero-  
sexual, lest anyone should think you  
gay? If so, then you know something  
of what has so long kept so many gay  
and lesbian people in the closet: the  
fear of harassment, loss of job, eviction,  
perhaps even physical violence. If  
"homosexuality" is "unappealing,"  
do you find discrimination more  
appealing?

Edward Walton  
Morgantown, WV

A man must do what a man must  
do! If you must pack your bags and  
leave the church because God sends  
disease to punish homosexual behav-  
ior, then so be it. Jerry Falwell never  
said he or God hated homosexuals,  
but that AIDS is a natural conse-  
quence of the homosexual union and  
that if men chose to risk the punish-  
ment, that was their business.

Patience Reeder  
Seattle, WA

Bravo for your excellent, thought-  
ful, loving statement on AIDS. [My  
husband and I] had a long and loving  
marriage and thanked God that we  
were able to find each other. But we  
could never condemn those who do  
not find the joys with a person of the  
opposite sex as we did. One thing we  
did object to was the movement to  
make it permissible to have licentious

sex without a commitment. Sex for  
the physical joy alone with no regard  
for the spiritual meaning was abhor-  
rent to us.

Pat Trueman  
Waldport, OR

The reason that orthodox Chris-  
tians believe homosexual acts are  
wrong is that such acts are inherently  
disordered and destructive. The ho-  
mosexual, in his or her hatred of his  
or her body as created by God, treats  
that body with contempt and reck-  
lessly endangers it.

So we shouldn't glibly conclude, as  
Schmidt does, that homosexual acts  
are not as seriously sinful as hatred.  
Homosexual sins (like all sins) are  
sins of hatred—hatred of God, of  
self, and of neighbor.

Austin L. Hughes  
Houston, TX

Your "Personal statement" seemed  
intrusive and jarring, set in the midst  
of articles on ministry and compas-  
sion regarding AIDS. Your own het-  
erosexual hangups about homosexu-  
ality are not the issue. I wonder if  
you would tell Jesus of Nazareth that  
he was a violin without a bow, or the  
Blessed Virgin that she was a bow  
without a violin.

The Rev. Grant Gallup  
Managua, Nicaragua

Homosexuality is a *given*, not a  
choice. Gay persons are naturally  
formed by the time of birth or soon  
thereafter. Most of us, through mea-  
sures no one yet understands, have  
an attraction and bonding to persons  
of the opposite sex. Some 10 percent  
of God's family have an attraction  
and a bonding to a person of the  
same sex. A natural formation, "in  
God's image," cannot be considered a  
sin.

One does not call a left-handed  
person a sinner for *using* the left  
hand. They too are about 10 percent  
of our human family. We do not  
know or understand why these vari-  
ations exist, but we accept many  
wondrous variations in God's family.

Ann R. Wood  
Spokane, WA

It was very meet and right that [a  
section on AIDS] should have at least  
one article mentioning the gay com-  
munity, but that article should have  
been written by an openly gay man.  
A gay man would probably have  
touched on the social justice issue  
and the church's role in stigmatizing  
and ghettoizing the lesbian and gay  
community, which helped create the  
conditions for the AIDS epidemic.

Schmidt has trivialized gay rela-  
tionships and gay sex by declaring,  
"Two violins without a bow cannot  
do what violins were meant to do."  
Such a statement is obviously the  
view of a self-avowed heterosexual.  
It does not, in fact, reflect the depth,  
wholeness, and complementarity my  
spouse, Jim, and I experience.

The Rev. Robert Williams  
Hoboken, NJ



# Resolved, the House of Bishops concurring,

## House of Bishops

C. Charles Vache  
John Shelby Spong  
H. Irving Mayson  
James D. Warner  
Gerald N. McAllister  
Edward W. Jones  
C. Brinkley Morton  
G.P. Mellick Belshaw  
Brother John-Charles, S.S.F.  
Herbert D. Edmondson  
James B. Brown  
Joseph T. Heistand  
C. Shannon Mallory  
Frank H. Vest, Jr.  
Alexander D. Stewart  
Robert F. Gibson  
Lyman C. Ogilby  
Joseph Meakin Harte  
Jose G. Saucedo  
David S. Rose  
Cornelius J. Wilson  
William H. Folwell  
A. Donald Davies  
Adrian D. Caceres  
Robert H. Cochran  
Richard A. Abellon  
William A. Jones, Jr.  
Duncan M. Gray, Jr.  
Robert M. Wolterstorff  
Donald J. Davis  
William G. Weinbauer  
Robert P. Atkinson  
Quintin E. Primo  
A. Heath Light  
Calvin O. Schofield, Jr.  
Leigh A. Wallace, Jr.  
John L. Thompson  
G. Edward Haynsworth  
David K. Leighton  
William C. Frey  
John H. Burt  
William Davidson  
Scott Field Bailey  
Walter C. Righter  
Lemuel B. Shirley  
William C. R. Sheridan  
James H. Ottley  
Harry W. Shipp  
Robert L. O. Longid  
James R. Moore  
Charles I. Jones  
Allen L. Bartlett  
Narciso V. Ticoaby  
Robert O. Miller  
Stewart C. Zabriske  
Leopold Frade  
Donis Dean Patterson  
Elliott L. Sarge  
Alex D. Dickson  
Daniel L. Swenson  
David C. Bowman  
Arthur B. Williams, Jr.  
Vincent King Pettit  
Clarence C. Pope, Jr.  
Don A. Wimberly  
Edward C. Chalfant  
Roger J. White  
Craig B. Anderson  
Peter James Lee  
William G. Burnell  
Andrew F. Wessemann  
David S. Ball  
David H. Lewis, Jr.  
Harold A. Hopkins, Jr.  
Robert W. Hust  
Clara Huerta-Ramos  
George N. Hunt  
Rustin R. Kimsey  
William L. Stevens  
A. Theodore Eastman  
Francis C. Gray  
William C. Wantland  
Charles F. McNutt  
Sam B. Hulsey  
William H. Wollum  
Charles F. Duvall  
O'Kelley Whitaker  
John F. Astby  
Richard F. Grein  
George C. Harris  
Donald P. Hart  
Sturdie Downs  
Frank T. Gnsword  
Rogers S. Harris  
Oliver B. Garver, Jr.  
W. Franklin Carr  
George Reynolds  
David E. Johnson  
Robert L. Ladehoff  
Edward H. MacBurney  
Earl N. McArthur  
German Martinez-Marquez  
E. Don Taylor  
Frank K. Allan  
Cabell Tennis  
Ronald H. Haines  
Clarence N. Coleridge  
Herbert A. Donovan, Jr.  
John M. Krumm  
Luc Garnier  
Arthur A. Vogel  
H. Coleman McGeehee  
Otis Charles  
Bob G. Jones  
Robert M. Anderson  
Charles J. Child, Jr.  
Alden M. Hathaway  
Henry B. Hucles  
Bradford Hastings  
Donald M. Hulstrand  
David B. Birney  
Thomas K. Ray  
Gordon T. Charpentier  
William G. Black  
Arthur E. Walmsley  
B. Sidney Sanders  
Walter D. Dennis  
William A. Beckham  
William E. Swing  
Mark Dyer  
Robert M. Moody  
John Chien  
Frederick H. Borsch  
Oris George Walker, Jr.  
William E. Sanders  
Maurice M. Benitez

## House of Deputies

**ALABAMA**  
Harold B. Nicrosi  
Laurence A. Gibson  
Marcus B. Robertson  
Charles H. Patton  
Jeanne Johnston  
Maria B. Campbell  
Walter L. Elam III  
John W. Cruise  
**ALASKA**  
Eric E. Wahlforth  
Mark A. Boesser  
D. Rebecca Snow  
Anna Frank  
Bessie C. Titus  
Charles H. Eddy  
**ALBANY**  
David Kavalage  
George Silvernell  
C. B. King  
Claire M. Stahler  
Peter K. Simpson  
Thomas T. Parke  
**ARIZONA**  
David E. Pettigill  
Matthew K. Chew  
Ralph E. Hutton  
Gordon Packard  
Margaret A. Babcock  
Elizabeth A. Cole  
David E. Bailey  
Charles H. Smith  
**ARKANSAS**  
Mark A. Linder  
Larsen M. Anderson  
James R. McLean, Jr.  
Kenneth E. Bailey  
Bert Parke  
Edward J. Holt  
**ATLANTA**  
Robert H. Johnson  
David B. Collins  
Herschel R. Atkinson  
R. P. M. Bowden, Sr.  
Edward L. Warner  
Willard R. Fey  
James Knox Yeary

## That we the members of this 69th General Convention of The Episcopal Church

affirm the tithe as the minimum standard of giving for Episcopalians; and be it further

Resolved, That we the deputies and bishops of this Convention do hereby affirm through our signatures that we are tithing, or that we have adopted or will adopt a plan to tithe within the next three years; and be it further

Resolved, That we do call all members of the Church to join us in accepting the tithe as the minimum standard of Christian giving; and be it further

Resolved, That the Secretary of the Convention be directed to prepare and distribute signatory pages for bishops and deputies of each diocese signifying their commitment to the tithe as the minimum standard of giving; and be it further

Resolved, That the Secretary be directed to collect the signatures with this resolution and publish the list of signatures in the Journal.



**MARYLAND**  
Phebe Coe  
Calhoun Bond  
Philip B. Routledge  
Carl N. Edwards  
Jerome D. Brastow  
Robert P. Patterson  
John J. King

**NICARAGUA**  
H.E. Wilson  
Antonia Gomez  
**NORTH CAROLINA**  
Robert L. Sessum  
Neil Powell  
E. Dudley Colhoun, Jr.  
Huntington Williams, Jr.  
Scott T. Evans  
Jane Ruffin House  
Anne B. Tomlinson  
**NORTH DAKOTA**  
Sandra Holmberg  
John R. Baird  
Dennis Tippet  
Sandra Holbrook  
Innocent Goodhouse  
Frank H. Clark  
D. Michael Ruisager  
Dorothy L. Travis  
**NORTHERN CALIFORNIA**  
Harry Allagres  
Robert F. Gaines  
Kent S. McInair  
Nancy W. Andrews  
Dorothy S. Blackmore  
Stephen M. Carpenter  
L. Miles Snyder  
Mary L. Goshert

**PANAMA**  
Ellen H.M. Chandler  
Dennis N. Josiah  
Maizee Lennan  
Victor A. Scantlebury  
Clarence W. Hayes  
**PENNSYLVANIA**  
Janice M. Duncan  
John H. Lewis, Jr.  
Arthur H. Criddle  
Charles L. D. Poindeexter  
William J. Fischer  
James A. Trimble  
Ruth Fiesel  
Wilfred F. Penny  
**PITTSBURGH**  
Keith L. Ackerman  
Lawrence M. Knapp  
John H. Rodgers, Jr.  
Ira C. Houck, Jr.  
David P. Jones  
Rebecca C. Spanos  
George Werner  
Lucella Motley  
**QUINCY**  
Bernard G. Templin  
Laurence Larson  
Robert V. Fairman  
Gus L. Franklin  
James C. Emerson  
Patricia N. Eddy  
**RHODE ISLAND**  
James P. Frink  
Gordon J. Stenning  
Franklyn T. Cook  
W. R. McClintock  
Dorothy E. Belden  
Marjorie Harris  
Hebert W. Bolles  
Arthur F. Olsen  
John H. Slavin, Jr.  
H. M. Gordon, Jr.  
**RIO GRANDE**  
Bradford J. Pretti  
Bruce T. Brown  
Edmond L. Bailey, Jr.  
Arthur J. Bevins  
Fred J. Kuellmer  
Edwin Nettleton  
Norman Alexander  
Ronald Reed Thomson  
Virginia A. MacCallum  
Kelsey Edmo, Jr.  
Barbara G. Strome  
**ROCHESTER**  
James B. Prichard  
Janet Farnsworth  
Stephen T. Lane  
R. M. Wainwright  
Moses Gilbert  
Stanley M. Topping  
Miriam E. Owens  
W. Richard Hamlin

**SOUTHERN OHIO**  
Anne W. Robbins  
Robert D. Gerhard  
Albert B. Bishop  
Samuel M. Allen  
Barbara Schlichter  
Terry A. Meadows  
Robert Appel  
Sallie Bailey  
**SOUTHERN VIRGINIA**  
Rodney L. Gaulkins  
William M. Todd  
Susan B. Bowman  
Robert V. Lee, Jr.  
George Estes  
Randolph C. Charles  
John H. Emmert  
Barbara R. Grice  
Cromwell C. Douglas  
Joseph M. Green  
Mary Larson Davis  
**SOUTHWEST FLORIDA**  
Herbert E. Beck  
Joan Kline  
Jackie A. Ikar  
Paul Game, Jr.  
Grayson B. Garvin  
Janita G. Harris  
Richard A. Pollard  
Roger D. Schwenke  
Philip M. Duncan II  
John D. Kley  
Reid D. Farrell  
**SOUTHERN PHILIPPINES**  
Amando Bansigan  
Dolores A. Laconico  
**SOUTHWESTERN VIRGINIA**  
Elsa H. Hale  
Louis C. Fischer III  
Patricia Robinson  
Michael K. Thompson  
John A. Furgerson  
Francis C. Tatem  
Frances C. Marshall  
Nancy R. Taylor  
Dennis G. Case  
Edmund Pendleton, Jr.

**SPOKANE**  
Hugh C. Duncan  
Frank Storey  
Robert A. Hassler  
Wallace A. Rehberg  
Caryl Marsh  
George T. Shields  
Mark K. Craft  
Thomas Robinson  
**SPRINGFIELD**  
W. N. Malottke  
David F. Heneghan  
Marilyn Belville  
Alan A. Herbst  
Richard A. Pugliese  
**TENNESSEE**  
Richard C. Britton, Jr.  
Lucy L. Shetters  
Phebe C. Hethcock  
Frank C. Hightower  
John Lane Denson III  
James G. Stranch III  
Douglas A. Baxter  
Mary Jane Levitch  
Kathryn A. Hinton  
George Reynolds  
Paul B. Roberts  
**TEXAS**  
J. Pittman McGeehee  
Ralph Spence  
R. Randolph Cooper  
Mary Lou Hall  
Laurens A. Hall  
Sheldon H. Crocker  
Rayford B. High, Jr.  
Albert R. Rodriguez  
**WEST VIRGINIA**  
Kenneth L. Price, Jr.  
Ruth T. Foose  
T. Scott Allen  
George Strader-Duncan  
William J. Pugliese  
Arthur L. Bennett III  
James L. Johnson  
James W. Waggoner, Jr.  
**WESTERN KANSAS**  
Dennis R. Gilhouse  
Jeffrey L. Bullock  
Ben E. Helmer  
Richard C. Fitch  
Jeanette C. Young  
Floyd L. Fairleigh  
Linda S. Boone  
**WESTERN LOUISIANA**  
W. Craig Morgan  
R. Thad Anderson  
Robert J. Hargrove  
Susan Hardner  
Robert K. Cooper  
Betty Hutchison  
S. Ross Jones  
Kenneth W. Robertson, Sr.  
David Greer  
Charles Dana Krutz  
Janet M. Morgan  
**WESTERN MASSACHUSETTS**  
Nancy L. Lawton  
Daniel S. Weir  
Clyde H.  
Peter T. Elvin  
Mary H. Chiles  
John H. Goewey  
John H. Farquharson  
William H. Coyne  
**WESTERN MICHIGAN**  
D. Edward Emerheiser  
Charles Luley  
Jane P. May  
Karen Grant  
William C. Hamm  
Mark D. Story  
Joe Reynolds  
Edward Kuhn  
Joseph Neiman  
Robert A. Addison  
**WESTERN NEW YORK**  
Charles W. Whitmore  
Barbara J. Northan  
Albert S. Sam  
Edwin L. Neville  
Nathaniel W. Massey  
Kevin M. Doherty  
Elton O. Smith, Jr.  
M. Richard Mabee  
Danford A. Lavis  
**WESTERN NORTH CAROLINA**  
Cornelius A. Zabriske  
Alfred N. Salley  
Barbara Mann  
Thomas C. Daily  
Bradford Rockwood  
Lawrence Thompson  
William G. Edwards  
**WYOMING**  
Warren Murphy  
Bob Swope  
Joseph Harte, Jr.  
Ann K. Fontaine

**EL CAMINO REAL**  
Lawrence K. Mikkelson  
Edgar H. Markham  
Bavi Rivera Moore  
William K. Young  
Roy W. Strasburger  
Suzanne M. Taylor  
Emily Baxter  
David J. Jones  
Mary R. Bishop  
Ann P. McElroy  
**FLORIDA**  
Gustave J. Weltsek, Jr.  
Robert K. Riley  
Francis I. duPont  
W. Robert Abstein  
Susan Carmichael  
Barnum McCarty  
James R. Auman  
Walter T. Saffran  
**FOND DU LAC**  
Robert J. C. Brown  
Phoebe Pettingell  
James H. Dolan  
Thomas Hunt  
Arthur K. D. Kephart  
Blanche Powel  
William M. Johnston  
M. Marilyn Crawford  
John J. Phillips  
**FORT WORTH**  
B. W. Coggin  
Billie R. Boyd  
Charles A. Hough  
Robert M. Randolph  
R. D. Perry  
Walter Virden III  
Judy R. Mayo  
Mary Anne Wilkerson  
**GEORGIA**  
Neal Phelps  
Gordon J. Pantan  
John L. Jenkins  
Anne Beebe  
Charles H. Hay  
William G. Eager III  
Henry I. Loutitt, Jr.  
Jules Victor, Jr.  
**HAWAII**  
W. Edwin Bonsey, Jr.  
Richard H. Hagemeier  
Arthur K. Kusumoto  
S. Elaine Funayama  
Hollishead T. Knight  
Lynette Golderman Schaefer  
George S. Lockwood  
David Yasuhide Ota  
**IDAHO**  
James H. Davis  
Edwina Aker  
Don L. Robinson  
Carol Keller  
Roland N. Smith  
Jean K. Swartling  
George E. Alvarez  
Joan Laliberte  
**INDIANAPOLIS**  
David I. Shoulters  
Katherine Tyler-Scott  
Nancy Rayfield  
Scott E. Evenbeck  
Nan A. Peete  
Hugh C. Laughlin  
Richard Roos  
Nancy C. Mackey  
James B. Lemler  
**IOWA**  
Robert E. Holzhammer  
Burns H. Davis  
S. Suzanne Peterson  
Henry M. Walker  
William H. Morley  
Miriam J. Ingram  
Arthur P. Becker  
Charles E. Hawtray  
J. Michael Engels  
**KANSAS**  
R.W. McCandless  
Robert W. Harvey  
June Mendenhall  
Allen Wiechert  
Frank Connizzo  
B. Shepard Crim  
Thomas E. Punzo  
Jacqueline J. Snyder  
David F. With  
Jesse Milan  
Charles E. Neale  
**KENTUCKY**  
H. Howard Surface, Jr.  
Anne Carter Mahaffey  
J. Raymond Lord  
E. Moray Peoples, Jr.  
George Casparian  
Whitney O'Bannon  
John M. Hines  
Martha Blair Harrison  
**LEXINGTON**  
Christopher B. Platt  
John G. Allen  
Bruce W. Boss  
George Gawthrop  
Mary Ann Weiss  
John D. McCann  
Carolyn C. Ware  
Clifford A. H. Pike  
**LONG ISLAND**  
Robert C. Royce  
Vincent A. Nardello, Jr.  
Jane Strinsky Wood  
Herbert Thompson, Jr.  
Domenic C. Ciannella  
Cecil David Williams  
Robert V. Wilshire  
Kenneth W. Miller  
Muriel W. Sobers  
**LOS ANGELES**  
Warner R. Traynham  
Ellen Mursaki  
Gethin B. Hughes  
Betty Connelly  
John A. Fricker  
Elizabeth Habecker  
Gary Commins  
William Rodiger  
**LOUISIANA**  
William C. Morris, Jr.  
Lillian Robinson  
Susan S. Gaumer  
W. Gedge Gayle, Jr.  
Pete H. Rhymes  
John A. Lawrence  
John R. Williams  
Jervis O. Burns  
James M. Coleman  
**MAINE**  
Stephen W. Foote  
Harold H. Brown  
David D. Holroyd  
Charity Waymouth  
John C. Beaven  
Roger Nash Flagg  
Roger S. Smith  
Joel C. Martin

**MASSACHUSETTS**  
Jürgen Lias  
Marshall W. Hunt  
Donald E. Burke  
Titus Presler  
Margaret B. Gunniss  
Sylvia N. Slayton  
Byron Rushing  
Nancy Jeanne Martin  
Barbara MacDougall  
M. Jeanne Sproul  
**MICHIGAN**  
Timothy D. Wittlinger  
Sally T. Head  
A. Raymond Babin  
John W. Bennett  
Almus M. Thorp, Jr.  
Bertram Nelson Herlong  
**MILWAUKEE**  
Russell E. Jacobus  
Evelyn L. Seaver  
Peter Arvedson  
Richard A. Crane  
William W. Wiedrich  
William G. Murphy  
Bryce E. Hunt  
Constance K. Ott  
John M. Schroeder  
**MINNESOTA**  
George H. Martin  
James A. Newman  
Judy Hoover  
Philip Allen  
Erma J. Vizenor  
Mary Hassell  
Terry Roberts  
Elaine Johnson  
**MISSISSIPPI**  
Colton M. Smith  
Suanna Smith  
Lowell E. Grisham  
David S. Luckett  
Ruth W. Black  
Joe G. Burnett  
Lee Davis Thomas  
George R. Rea  
**MISSOURI**  
Susan C. Skinner  
David K. Flynn  
George H. Quarterman  
Lance Williams  
James P. Falls, Jr.  
Margery N. Gantt  
Erma J. Vizenor  
Mary Hassell  
Terry Roberts  
Elaine Johnson  
**MONTANA**  
Edwin C. Speare  
Gus W. Salbador  
Donald Mackay  
Vernon E. Sylvester  
Ken Dunham  
Carolyn S. Keil  
Thad Butcher  
**NEBRASKA**  
James E. Krotz  
John Paige Bartholomew  
Ronald L. Wiley  
Luis Uzueta  
Nancy G. Westerfield  
Susan J. Miles  
Judith Amber  
Thomas M. Davies  
**NEVADA**  
Josephine Borgeson  
J. Michael Garrison  
Mary English  
John Yoder  
Lawrence Kirk  
Paul M. Chalk  
Samuel H. Caldwell  
**NEW HAMPSHIRE**  
Clare Fischer-Davies  
G. Richard Siener  
Barbara Carbonneau  
Douglas M. Black  
**NEW JERSEY**  
George J. Willis, Jr.  
Ronald G. Albury  
W. Perry Winterrowd  
Virginia M. Sheay  
Gerrie Dressler  
Haskell Rhett  
Donald M. Sykes, Jr.  
**NEW YORK**  
Michael Kendall  
Joyce Phillips Austin  
Joel E. A. Novey  
Diane B. Pollard  
George Zabriske II  
Harry W. Havemeyer  
Thomas F. Pike  
George Browne  
**NEWARK**  
Emil Joseph Piel  
Richard L. Shimpfky  
Dillard Robinson  
Michael F. Rehill  
Audrey M. King  
Elizabeth G. Maxwell  
Marjorie L. Christie  
Nancy H. Witting  
Annette Jecker  
James W. H. Sell  
**NEWCASTLE**  
Jerry A. Lamb  
Ann G. Brown  
E.R. Hall  
Dorothea J. Pinch  
Virginia P. Finch  
Sallie E. Shippen  
Theodore A. Berthold

**NORTHERN INDIANA**  
Robert Sizano  
James A. Pankow  
Anne Donnelly  
Harold L. Comer  
David L. Hyndman  
Leroy M. Lacey  
H. Roy Thompson  
John Blakslee  
Nancy L. Moody  
Chester L. Williams  
**NORTHERN ILLINOIS**  
Ignacio Soliba  
Gabriel Baluano  
Allen Algo  
Pablo Wangdali  
**NORTHERN MICHIGAN**  
John E. Hayes  
Marcelino Rivera  
Miguel Hernandez  
**NORTHERN MINNESOTA**  
Richard M. Graybill  
Steven E. Powers  
William Hyry  
Philip J. Nancarrow  
Ellen M. Burgess  
Carol S. Hosler  
Harold E. Pigeon  
Thomas E. Lippart  
**NORTHERN PHILIPPINES**  
Thomas Ambucay  
Alexander Wandag  
Edward Malecand  
John L. Botengnan, Sr.  
Norman Faggaso  
Sofia O. Bacwaden  
**NORTH TEXAS**  
Betty Gilmore  
James P. Haney  
Valerie Pickett  
C. E. McIntyre III  
Albert Brand  
Jackie Batjer  
Robert Carr Vincent  
Robert B. Hedges  
Harold Clinehens, Jr.  
David L. Veal  
**NORTHWESTERN PENNSYLVANIA**  
John W. Kline  
M. Barbara Akin  
Dennis A. Blauser  
Terry W. Russell  
W. R. Burrows III  
Mary G. Swarts  
**OHIO**  
Loren McClanahan  
Ernest S. DuRoss  
Patricia B. Kilpatrick  
Jess J. Petty, Jr.  
Sterling Newell, Jr.  
Harry V. Nevels  
Paul A. Frank, Jr.  
Patricia Selwood  
**OKLAHOMA**  
George H. Back  
Robert F. Birbeas  
Kenneth L. Armstrong  
Macolm Deisenroth, Jr.  
C. Dewitt Boyce  
Glenn T. Clifford  
Robert H. Fellows  
Marilyn Adams  
C. Wallis Ohi  
**OLYMPIA**  
Patrick A. Tomter  
James F. Church  
Robert L. Christie  
Joyce McConnell  
Stephen J. Gehrig  
Roy D. Green  
Kenneth M. Snyder  
John P. Lambert  
Mary S. Drew  
Mel Matteson  
**OREGON**  
Jerry A. Lamb  
Ann G. Brown  
E.R. Hall  
Dorothea J. Pinch  
Virginia P. Finch  
Sallie E. Shippen  
Theodore A. Berthold

**SAN DIEGO**  
Richard B. Harris  
Patricia Howse  
Richard C. Lief  
Barbara P. Bright  
Wayne F. Sanders  
Gloria C. Roetter  
James E. Carroll  
John W. Witt  
**SAN JOAQUIN**  
John D. Spear  
Thomas M. Foster  
David C. Chambers  
Ronald Swanson  
Donald D. Cole  
Raquel J. R. Andres  
Nancy T. Salmon  
F. Corby Dale  
**SOUTH CAROLINA**  
Richard L. H. Belsler  
R. S. McKenzie, Sr.  
Arthur H. Lachicotte, Jr.  
Michael T. Malone  
Thomas Kirkland, Jr.  
John C. Buchanan  
John C. Wilson  
Nancy A. Price  
Morris J. Lent, Jr.  
**SOUTH DAKOTA**  
Robert J. Maule  
Robert Two Bulls  
John B. Davis  
James R. Gundrum  
Betty L. Furois  
Marjorie D. Gross  
**SOUTHEAST FLORIDA**  
Donald A. MacDonald, Jr.  
Donald W. Knickbaum  
Lorraine L. Tenerelli  
Frederick J. Masterman  
N. Vaughn M. Owen  
G. Kerry Robb  
Richard E. Miller  
Ralph R. Warren, Jr.  
Richard Marquess-Barry

**UTAH**  
William Maxwell  
Rita Foust  
Peter Chase  
Elizabeth M. Dalaba  
Kenneth W. Green  
Francis L. Winder  
Betty P. Janich  
Lee Shaw  
**UPPER SOUTH CAROLINA**  
Sarah G. McCrory  
George I. Chassey  
Bill Walsh  
Frederick C. Byrd  
Patricia Duncan  
Jeanne C. Kean  
James L. Haynes  
J. Philip Purser  
John E. Banks, Jr.  
Philip H. Whitehead  
**VERMONT**  
Ernest W. Gibson III  
Molly Stata Comeau  
Allan R. Arbuckle  
Robert W. Anderson





**SPECIAL  
CHRISTMAS  
GIFT IDEA FROM  
ST. MARK'S PRESS**

Spiral-bound **Lectionary** and **Lector's Guide** priced at \$18.95 plus postage & handling.  
Perfect-Bound **A Lector's Guide** only \$12.00.  
Perfect-bound **Lectionary** only \$12.00  
Spiral-bound **Lectionary** only \$14.00.  
**Quantity Discounts Available**

For information, or to place your order call

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

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

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.

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 1289

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_ Birth Date \_\_\_\_\_

Parish \_\_\_\_\_ Diocese \_\_\_\_\_



## 'And there were in the same country teenagers keeping watch over their hamburgers by night...'

by Sister Arlen, S.S.M.

They were cleaning up the grills in the Burger King, under the supervision of a retired insurance accountant, the evening supervisor.

Suddenly, the glory of the Lord shone around them, and they thought the CO<sub>2</sub> mechanism had tripped, the system that showers carbon dioxide to suppress grill fires. They drew back in terror and no one wanted to mention what looked like a person in the cloud. What if it was Freddie?

*Don't be afraid. I bring you good news of great joy that will be for all people.*

If this was a new corporate promotional scheme, they were in no mood to appreciate it.

The supervisor had already locked the doors—robberies often occurred just at that hour—but they couldn't have run anyway: They were frozen with terror.

What is joy, anyway? No more grills? Get rid of the supervisor? Find some decent, responsible kids to work if there are any anymore? Be the sole winner on the Lotto?

*Today, right in Southbridge Towers, a savior has been born to you, who is Christ the Lord.*

This was even crazier talk: "Christ" was a long time ago. "Savior?" Did someone need a savior? From their grandmother's wrath? Someone who could help keep them

**'If this was a new corporate promotional scheme, they were in no mood to appreciate it.'**

clean from drugs? From fear of dying penniless and helpless?

Who was this message for? To which one was this "savior" born? Was the father in the room?

*This will be a sign to you: You will find a baby wrapped in an old sweater, lying by the dumpsters over on Gold Street.*

They wanted to voice their opinions on that statement, but suddenly there was with the angel (that's what they finally decided it was) a great company of the heavenly host, right there, in the closing Burger King, praising God and saying,

*Glory to God in the highest, and on earth, peace to those on whom God's favor rests.*

They were totally shaken when the angels left. Any comment on what had happened would have been clearly stupid. They knew it, but they felt an urge to reassure and comfort each other, and they decided

to get some food together and go around and take a look in the dumpster area. If a baby had been born there, the kid or the mother might need some help—they could take them to Beekman Hospital across the street, maybe.

So they hurried off and, sure enough, found a Cambodian couple and the baby, tiny and wrinkled. It was kind of cute!

The family did not seem to be looking for any special help. They were sweet about accepting the food and laughed over the cardboard crown that had been included. They seemed glad to have the gifts and the visitors. Everything seemed all right although no one could establish much communication, with the language barrier and all.

When they had seen the child and gone back, they found themselves praising and glorifying God for what they had seen, and they spread the word concerning what had been told them, and all who heard it were amazed at what the Burger King employees were saying. Even the supervisor backed up the story.

They called the police to report it to them. The police went around, but it seemed the family had moved on.

Sister Arlen is a member of the Society of St. Margaret now stationed in New York City and doing pastoral work among retired and handicapped persons in conjunction with Trinity Parish.



# Christmas books for children

by A. Margaret Landis

When I was a child, my favorite gifts were books, especially books with pictures. Today's children have access to many of those same books, but authors, illustrators and publishers are producing stories which are more lavishly illustrated and should prove even more enticing. The following is just a sampling of what's available for Christmas giving for young children (ages 1-10).

A visually stunning book is Jan Pienkowski's *Christmas*, now available in paperback (\$6.95, Alfred A. Knopf, New York). From "In the days of Herod the King. . ." to "And the Child grew, and waxed strong in spirit. . ." Pienkowski uses the King James text to narrate the Christmas story, but he gives his imagination free reign in his illustrations, black silhouettes superimposed on painted backgrounds and vines traveling across two-page spreads. Look for hidden treasures in Pienkowski's pictures.

The gentle friar from Assisi who called the sun and moon and all living things his sisters and brothers wanted to share the Christmas story in a special way. In *A Gift from Saint Francis* (\$13.95, Morrow Junior Books, New York) Joanna Cole tells the story of St. Francis' life and of the first recreation of the manger scene of Bethlehem. Illustrated with Michele Lemieux's full-page pictures and medieval-styled miniatures this is a lovely book for families with young children, especially for those who make a rite of setting up the creche.

Jada Rowland has given today's children a delightful gift in her retelling of the classic tale of *The Shoemaker and the Elves* (\$12.95, Calico Books, Chicago). Hard-working shoemaker Timothy Sparks and his wife Elizabeth are in desperate financial circumstances, but they never neglect each night to leave a thimbleful of wine and a few crumbs for the wee folk who reward the pair for their kindness. Rowland's illustrations are charming, her text crisp. Her research into historical details of 19th-century England lends realism to the story.

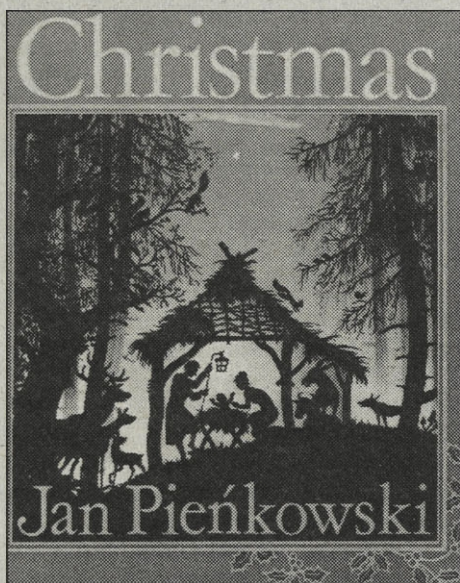
Dame Julian, a 14th-century English mystic, lived in an anchorhold attached to St. Julian's Church near Norwich from which she counseled hundreds of visitors. She is commemorated in a stained glass window in Norwich Cathedral where pictured at her feet is a majestic yellow cat. Mary Little's *Julian's Cat* (\$10.95, Morehouse Publishing, Wilton, Conn.) is a charming tale, rich in historical detail and hair-raising adventures. Those who love cats will recognize that the author is just as authentic in her descriptions of cat behavior as she is about life in the 14th century.

Veterinarian James Herriott is a master storyteller. His latest book for children, *The Market Square Dog* (\$10.95, St. Martin's Press, New York) will delight readers of all ages. The story of a stray dog who finds a loving home is simply told and appropriately illustrated by Ruth Brown in bold colors. Another winner is *The Christmas Day Kitten* (\$9.95), in which a dying cat brings her kitten to a woman she knows will lavish love

and care upon it.

Those who have relished Mitsumasa Anno's previous books will delight in his latest, *Anno's Aesop* (\$16.95, Orchard Books, New York). Anno gives the fables a novel twist, telling them in words and illustrations as they have been told for centuries but also telling them in the words of Freddie Fox's father, an interpretation that does not quite jibe with Aesop's. Anno's wit and humor are sharp and delightful. This is a book the whole family can enjoy.

The story of *The Pied Piper of Hamelin* (\$14.95, Harcourt Brace Jovanovich, San Diego) dates from the 16th century although we are more familiar with Robert Browning's 19th-century poetic version of the spiriting away of the children of Hamelin following a plague of rats. But Sara and Stephen Corrins' retelling, with Errol Le Cain's marvelous whimsical illustrations, may become the classic ver-



sion. Also included is a history of the legend, based on an event which took place in 1284 A.D.

In *Beastly Verse: Cats* (\$3.95, Calico Books, Chicago), T. Lewis' pastel illustrations are a perfect backdrop for Eleanor Farjeon's poem which begins, "Cats sleep anywhere." This small—6" square—book with its chrome-coat board pages should be a welcome gift for the smallest child who will delight in having a book of his very own.

In Jane Chelsea Aragon's *Lullaby* (\$11.95, Chronicle Books, San Francisco) a mother sings her child to sleep. The lullaby travels all night on the breeze until it returns to greet the pair as they awaken to a new day. The course the song travels, through meadows and woods, to the moon and under the sea, is richly portrayed in brilliant, exquisitely detailed illustrations by Kandy Radzinski. A lovely book to read to and with young children.

Every Wednesday night Grandma comes to stay with Anna because her truck-driver father is on the road, her mother works late at the office and her brother has a meeting. Grandma comes with a bag of books, and the two spend the evening immersed in the wonders of the printed page because they are planning a surprise for Dad's birthday. *The Wednesday Surprise* (\$13.95, Clarion Books, New York) by Eve Bunting, with Donald Carrick's marvelous watercolor illustrations, is a beautiful story about real people. The ending is truly a surprise.

## 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

## SILK SCREENED APRONS

*Have you hugged an Episcopalian today?*

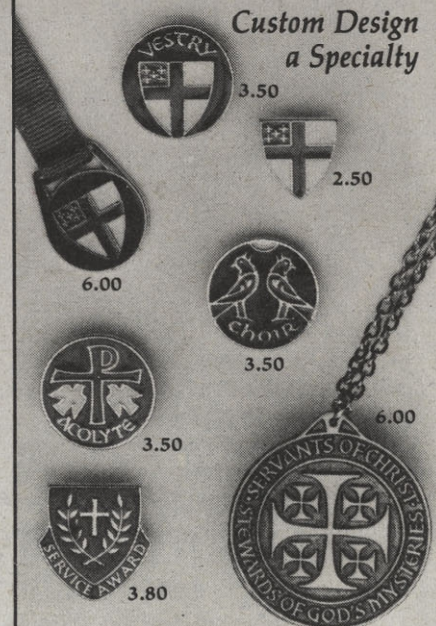
- Yellow apron with navy imprint (AE501)
- White apron with royal imprint (AE502)
- Medium blue apron with white imprint (AE503)
- 36" long and 24" wide • Durable easy-care fabric
- Handy waist pocket & adjustable neck strap
- Quality crafted in New York State

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

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

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

We are seeking ministers to organize small groups to the Holy Land. Ministers and spouse travel free & other benefits. Call

**SUNNY LAND TOURS**

1-800-631-1992 NJ 201-487-2150

## 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





## Saint Barnabas CENTER

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

## EPISCOPAL DIVINITY SCHOOL

A SEMINARY FOR THE EPISCOPAL CHURCH

*"Join us in the pursuit of hospitable, faithful,  
liberative theological education."*

Dr. Fredrica Harris Thompson, Academic Dean



DEGREES: Master of Divinity, Master of Arts, Doctor of Ministry, Certificate, and Continuing Education programs.

AREAS OF CONCENTRATION: Parish Ministry in the Contemporary World, Anglican Studies, Feminist Liberation Theology, and Sacred Music.

For more information: 99 Brattle Street, Cambridge, MA 02138. 617-868-3450.



### Help Keep A Marriage Blooming!

GIFTS For You • Family Members • Dear Friends

• Creatively cartooned BEST OF FRIENDS Marriage Enhancement Calendar. Year-long couples communication calendar with zany stickers - \$9.95. Each additional save \$1. • His & Hers BEST OF FRIENDS Oversized T's (2 for \$19.95) or Sweatshirts (2 for \$29.95). Great for LOUNGING or SLEEPING White - S, M, L, XL, XXL. • SAVE on Calendar & T's - \$24.95. • Calendar & 2 Sweatshirts \$34.95. • ORDER NOW for Christmas/New Years or Call for Brochure. FeatherTouch Arts, 1-800-888-1205, MC/Visa \$2.50 s&h.

Perfect for Marriage Encounter Alumni  
and Newlyweds

### What does it take to make a GREAT incense worthy of sacred worship?

For one thing you have to start with great ingredients. Aloes from Saudi Arabia; pure rose, cassia and sandalwood oils from India; premium frankincense tears from Yemen and Ethiopia; fragrant balsams imported from South America; these and other rare and costly ingredients are essential to the making of our three blends of church incense. You will see and EXPERIENCE the quality.

For more information, please write to:



**the holy mountain**  
P.O. Box 594, Department E  
Monterey Park, California 91754-0594

### 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 7 1/2" x 3")

All Plus Postage and Handling  
\$ .95

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

### Cards and Candy

Ecumenical Order of Brothers has for sale hand-designed cards, & from our kitchen: Butter Crunch Candy & fruitcake. Your order will help us establish a residence. Write for brochure: Ecumenical Brothers of the Mercy of God, Suite 212/341 East Ctr. St., Manchester, Ct. 06040.

### 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

### INTEGRITY, Inc.

Gay and Lesbian  
Ministries

Write: Box 19561  
Washington, DC  
20035-0561



### 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.

# feasts for feast days

by Virginia Richardson

## Holy Innocents December 28

"The Holy Innocents" is the name given to the children of Bethlehem who were murdered at the order of Herod the Great in his attempt to eliminate the newborn "King of the Jews."

Herod had been king of Judaea about 35 years (40-4 B.C.) when "wise men from the East came to Jerusalem" (Matt. 2:2-18) to honor the infant. He considered this "king" a worldly threat to his position and sent for priests and scholars to tell him all they could about the prophesied messiah.

Herod learned that the "one who is to be ruler in Israel" would come from Bethlehem (Mic. 5:2). He met with the magi privately and asked that they "search diligently for the child" and return to tell him exactly where the baby was so he, too, could do homage.

Warned in a dream not to return to Jerusalem, after the magi had seen the child Jesus and presented their gifts, they "departed to their own country by another way."

When Herod realized the magi would not return to him and he could therefore not identify the child, he decided that the only certain way to eliminate the supposed threat to his power would be to destroy all male children in the area under the age of 2.

Early church assumptions placed the number of tiny victims far too high; later scholars believe that perhaps only 25 children died. Though no secular historical reference specifically mentions the massacre of the children, it is consistent with Herod's character and previous acts: The historian Josephus described Herod as "a man of great barbarity" who had ordered many deaths, including those of three of his own sons, for fear of losing his throne.

Since the fourth century the church has regarded these babies of Bethlehem



By permission of Plough Publishing Co.

as the first martyrs because they died in Jesus' place. Originally they were celebrated at Epiphany, but the celebration has been separate since the fifth century.

In medieval times "Innocents' Day" was widely believed to be unlucky. In France, King Louis XI would not allow any state business to be conducted. In England, Edward IV postponed by a day his coronation in 1461 so it would not come on Innocents' Day. The general populace thought it such an unlucky day they would not do any housework, buy new clothes or even cut their fingernails.

In England, it was called "Childermas." To remind children that the day was one for mourning, they were whipped while still in bed, a custom that persisted until the 17th century. Since then, however, the date has become a special day for children.

Since this is a day for children, have a simple supper of things they like and can prepare with a minimum of supervision. (Serves 4.)

### My Own Pizza

8 oz. jar pizza sauce  
4 English muffins, split  
1/2 onion, sliced into thin rings  
1 green pepper, seeded and sliced into 8

rings  
1 cup shredded mozzarella cheese, or 8 slices  
1/2 lb. Italian sausage, sliced into 8 pieces

Preheat oven to 425°. Spread a large spoonful of sauce over each muffin half. Arrange onion and pepper rings on top of sauce; cover with cheese. Lay sausage slices on top of cheese. Place muffins on cookie sheet. Bake 7 minutes or until cheese is melted and sausage is hot.

### Easy Crunchy Salad

10 oz. pkg. frozen mixed vegetables  
1/2 cup chopped celery  
1/4 cup shelled sunflower seeds

2 cups chopped lettuce  
2 tomatoes, cut in wedges  
1/4 cup Italian salad dressing

Thaw vegetables; blot between paper towels until they are dry. In a bowl, mix vegetables, celery and sunflower seeds. Spread lettuce on each of 4 salad plates. Spoon vegetables onto lettuce; add tomato wedges. Sprinkle 1 tbs. salad dressing over each salad.

### Winter Fruit Mix

1 apple, cored and chopped  
1 orange, peeled and separated into sections  
1 banana, peeled and sliced

1/2 cup raisins  
1/2 cup crushed pineapple with juice  
2 tbs. undiluted lemonade or orange juice concentrate

Mix fruit and juice in a bowl. Cover and chill 1 hour or more.


### Fool's Cake

1 1/2 cups sifted flour  
3 tbs. cocoa  
1 tsp. baking soda  
1/2 tsp. salt  
1 cup sugar

5 tbs. oil  
1 tbs. white vinegar  
1 tsp. vanilla  
1 cup water  
Powdered sugar

Preheat oven to 350°. Grease an 8" x 8" square pan. Place flour, cocoa, baking soda, salt and sugar in sifter and sift directly into pan; shake pan to level flour. In the flour mixture, use a large spoon to make 3 equidistant holes. Into the first hole add oil, into the second vinegar and into the third vanilla. Pour water evenly over all. Stir with a fork until ingredients are blended and flour is evenly moistened; the batter need not be completely smooth. Bake 30 minutes. Cool 10 minutes, then turn out onto rack. When cool, shake powdered sugar over top.





# THE ECUMENICAL DECADE FOR CHURCHES IN SOLIDARITY WITH WOMEN

1 9 8 8 - 1 9 9 8

*"We must begin to work together, with one accord, to change  
the structures of alienation to structures of grace."*

*—Presiding Bishop Edmond L. Browning*

For every woman tired of acting weak when  
she knows she is strong, there is a man weary  
of appearing strong when he feels vulnerable.

For every woman sick of acting dumb, there is  
a man burdened with the constant expectation  
of "knowing everything."

For every woman accused of being an  
emotional female, there is a man denied  
the right to weep.

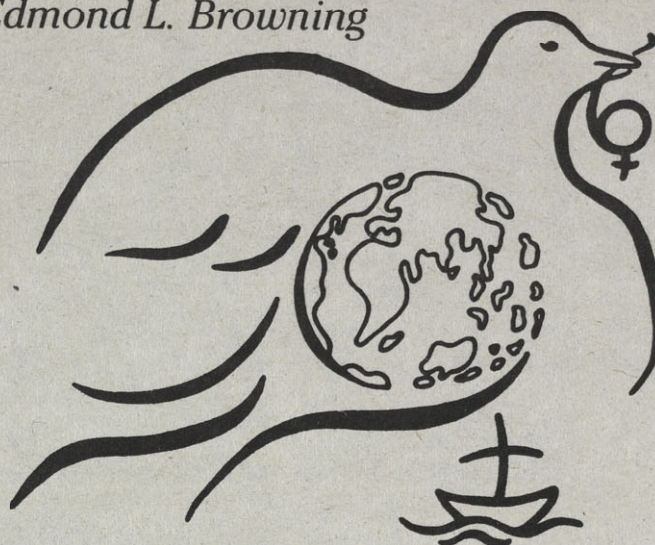
For every woman called unfeminine when  
she competes, there is a man for whom  
competition is the only proof of masculinity.

For every woman feeling tied down by  
children, there is a man denied the full joy  
of sharing parenthood.

For every woman denied meaningful  
employment or equal pay, there is a man  
bearing full financial responsibility for  
another human being.

For every woman who takes a step towards her  
own liberation, there is a man who finds the  
way to freedom made a little easier.

The focus of the Ecumenical Decade is upon  
*human* issues. It is built upon the belief that  
justice, peace, and integrity—in human  
relations and in the whole created order—is  
part of the Church's calling in Christ. It holds  
as basic the belief that as long as one person  
or group or class is denied freedom and  
justice, all suffer. As we approach the third  
Christian millennium, the World Council of  
Churches—building upon *Forward Looking*



*Strategies of the U.N. Decade for Women—calls  
upon all Christians to pray, study, debate,  
plan, and take action in fulfilling the goals for  
the Ecumenical Decade—*

- to free the Churches from teachings and  
practices that discriminate against women
- to improve the status of women and the  
world
- to empower women and men to challenge  
oppressive and unjust structures
- to hear and act upon women's perspectives  
on justice, freedom, and peace, and
- to affirm full and equal participation and  
responsibility of women and men in the  
home, the Church, and the world.

For more information on the Ecumenical  
Decade and the Anglican Encounter, contact  
The Office for Women in Mission and Ministry  
The Episcopal Church Center  
815 Second Avenue  
New York NY 10017

## ANGLICAN ENCOUNTER IN SOLIDARITY WITH WOMEN FOCUS FOR 1992

One third of the way through the Ecumenical Decade, March 8-13, 1992, the Anglican Churches of the Americas will host an event for the entire Communion. Workshops, debates, and celebrations will lead participants in the struggle to live, thrive and move forward into the next millennium. The Anglican Encounter will provide the focus for Anglican women and men as they work for equality, development, and peace.





**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

**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

## hallelujah breakdown

### Eliminate Christmas gifts?



by Christine Dubois

It's become an Advent tradition—at least in the church—to complain that Christmas is becoming too commercial, that the focus on gift-giving detracts from the spiritual meaning of the holiday. Well-meaning Christmas reformers have suggested ways to simplify Christmas, but, judging by the retail sales figures, their ideas haven't caught on.

We've tried to de-commercialize our Christmas. We agreed on price limits; we donated food and clothing to the poor; we made presents from scratch. But no matter what we've tried, we always ended up down at the mall with everyone else. There's something about Christmas that makes you want to buy gifts.

I thought it was only Christmas that made people act this way, but I've discovered one other thing: babies.

We moved into a larger apartment when we learned we were pregnant, and it's a good thing we did. We never would have had room for all the presents we've received.

Babies bring out the gift-giving urge in almost everyone. People who've never so much as sent us a card show up on the doorstep with packages wrapped in soft pastels with pictures of cuddly lambs. "I just had to get something for the baby," they say. Our baby isn't even due

until spring, and already we have a closet full of balls, blankets, fluffy bunnies, adorable little sleepers and a German teddy bear in a black-and-white parka.

It's not just us. We visited our neighbors shortly after their baby girl was born and found them drowning in pink wrapping paper. Every surface was stacked with gifts from friends and relatives all over the country. We added ours to the pile.

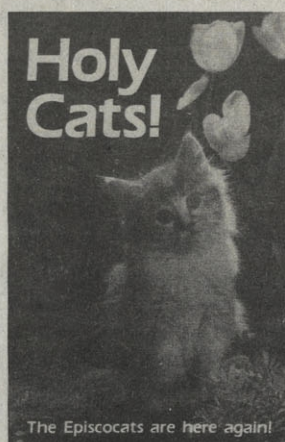
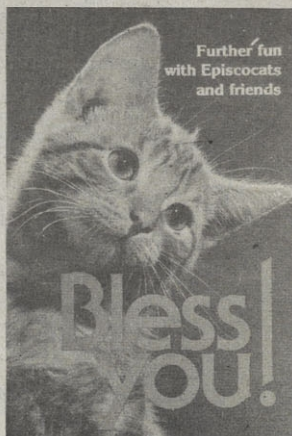
Nowadays, even the hospital birth centers send you home with gifts—though they tend to favor more practical items like rectal thermometers.

It's as if birth is a celebration everyone wants to be part of. A newborn child gives us hope for a brighter future, a fresh start. Bringing a gift is a way of welcoming and affirming that hope.

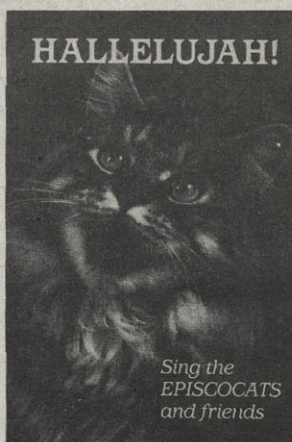
Maybe that's why we haven't eliminated Christmas gifts. In the Christ child we see God's promise of a better life. When we give gifts to those we love, we welcome the new life God gives us.

This year, when I start to complain that Christmas is too commercial or that I'll never finish my shopping list, I'll think of our closet and give thanks for the opportunity to celebrate the hope we have in Christ.

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



**All 5 popular EPISCOCAT BOOKS for your giving or —keeping**



For years the witty, whimsical Episcocats have delighted the hearts of cat-lovers and even some who claim to be lukewarm about cats. Their famous one-liners on the lighter side of church life are becoming classics. Order today for yourself—for friends.

**\$6.50 each** (add \$2.00 a book for overseas postage)

**EPISCOCAT BOOKS**  
 BOX 1379 WM. PENN ANNEX  
 PHILADELPHIA, PA 19105-1379

Please send \_\_\_\_\_ copies **DON'T YOU JUST ADORE GOTHIC?**  
 Please send \_\_\_\_\_ copies **HALO AGAIN**  
 Please send \_\_\_\_\_ copies **BLESS YOU!**  
 Please send \_\_\_\_\_ copies **HOLY CATS!**  
 Please send \_\_\_\_\_ copies **HALLELUJAH!**

**\$6.50 each / Add \$2.00 per book for overseas postage.**  
**PAYMENT MUST ACCOMPANY ORDER.**

NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_



**ASK DR. CHURCH**

**Dear Dr. Church:**

I come to church every Sunday and never have any trouble finding a seat near the back. I come to the midnight mass on Christmas Eve and all the good seats are taken, plus most of the not-so-good ones. What should I, and other regular churchgoers, do about this?

**Displaced in Des Plaines**

**Dear Displaced:**

You could get there early and invite these intruders to share your pew. Among the motives you may think brought them there—a dim sense of duty, childhood memories, familial or social pressure—there might just be a question haunting their minds like the one John Betjemen asks in "Christmas":

*And is it true? And is it true,  
 This most tremendous tale of all,  
 Seen in a stained-glass window's hue,  
 A Baby in an ox's stall?  
 The Maker of the stars and sea  
 Become a Child on earth for me?*

*And is it true? For if it is, . . .  
 No love that in a family dwells,  
 No carolling in frosty air,  
 Nor all the steeple-shaking bells  
 Can with this simple Truth compare—  
 That God was Man in Palestine,  
 And lives today in Bread and Wine.*

**Your friend,  
 Dr. Church**

**Dear Dr. Church:**

The fourth Sunday in Advent this year is December 24, which is also Christmas Eve. I'm sure our rector will insist on singing hymns that morning that have to do with John the Baptist, the Second Coming or some other less than festive theme. How can I make him understand that regardless of what the church calendar says, Christmas begins for most people early in December and is nearly finished by the time he gets through Advent?

**Impatient in Petaluma**

**Dear Impatient:**

Start sending him cards every week or so, quoting James Russell Lowell's great hymn (alas! omitted from the new hymnal):

*New occasions teach new duties,  
 Time makes ancient good uncouth;  
 They must upward still and onward  
 Who would keep abreast of truth.*

**Your friend,  
 Dr. Church**

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



## FINE LINES

# The church is like a...



"Parliament is not a congress of ambassadors from different and hostile interests, which interests each must maintain, as an agent and advocate, against other agents and advocates; but parliament is a deliberate assembly of one nation, with one interest, that of the whole."

Presiding Bishop Browning was quoting Edmund Burke in his opening remarks to Executive Council last month. He was speaking of the inner workings of the council, but his citation from Burke applies as well to every arena of church life.

Walk into any parish and mention a neighboring parish. The conversation will be in the third person. The neighboring parish is *them*. Mention the diocese. The diocese is *them*. Speak of the national church and you're discussing *THEM*.

That's a narrow vision of the church, but the Bible's vision is broad. St. Paul's analogy of the body and its many members is the most developed statement of the biblical vision. Perhaps we think so little about its implications because we've heard it too often. What other analogies might we devise to express the

relation of Christians to each other?

- *Sheep in a flock.* This image has the advantage of suggesting the foolishness of most of us and our need of a shepherd. It falls short because the purpose of each sheep is the same as that of all the others—to give wool and mutton.

- *Ingredients in a recipe.* Salt, flour and butter are not interchangeable; each has its own role, and if it is left out of the mix, the whole is flawed. The church is like that. But in most recipes the ingredients lose their individuality when mixed together. The church is not like that.

- *Apples on a tree.* One cannot mistake the source of life for apples—it rises through the trunk of the tree, flows out through the branches and into the fruit. That's a good metaphor for our dependence on God. But the apples are unrelated to one another.

- *Stones in a mosaic.* Each stone finds its purpose as part of a larger picture, and the stones retain their individuality when placed together. Moreover, only when a viewer stands back from the mosaic can she see the big picture. The stones themselves, if they were conscious, might only be aware of their immediate neighbors. Christian living is often like that. But Christians are not stones; we have life, minds and wills.

- *Members of a family.* This is a popular and useful metaphor. Family members have different roles in the household and must learn to tolerate and forgive each other. But a family is a small and exclusive unit, hardly an adequate model for the church.

- *Tools in a toolbox.* This image is helpful in that each tool is uniquely useful—you can't pound in a nail with a saw—and none is useful ex-

cept in the hands of a craftsman. Christians are useful only when we surrender our wills to the will of God. But tools have no choice, no free will; their participation in the craftsman's creativity is passive.

- *Students in a class.* Students—good ones, that is—are not passive. They hunger for wisdom and strive to attain it. But they sometimes see themselves as competitors, especially when their teacher will grant only a fixed number of high grades. The disciples of Jesus Christ are equally and totally redeemed; a competitive spirit is impossible among faithful disciples of Jesus Christ.

- *Musicians in a band.* I like this one best of all. Each player has his own instrument and score; he plays as directed; good music results only when the players act like a single organism.

The church often limps along because its members don't act like members of anything, but like solo performers. I'm one of those Christians who has experienced a saving event in his life, but Christ came to me through other Christians and binds me to them. Without them, I die like a coal pulled out of the fire. Christ does not say to the Christian, "You are saved," but "Ye are saved."

# 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.

## 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

## Women's School

"... and best of all, with her scholarship we can afford it!"

**SAINT MARY'S**  
*The Episcopal High School and College for Women*



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

## Boys' School

### DEDICATED TO THE INDIVIDUAL BOY WHO NEEDS SUCCESS

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



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

## Boys' School



### Christ School

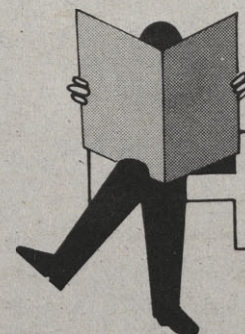
Since 1900

- 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

Know someone who  
should be reading  
this issue?



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

☐ 1 YEAR \$6 ☐ 2 YEARS \$11

Add \$5 per year for foreign postage.

MAIL COUPON WITH PAYMENT TO:

**THE EPISCOPALIAN**  
1201 CHESTNUT STREET • PHILADELPHIA, PA 19107

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

PARISH \_\_\_\_\_ DIOCESE \_\_\_\_\_



# OUR VIEWS

## The distinctive gifts we Anglicans offer

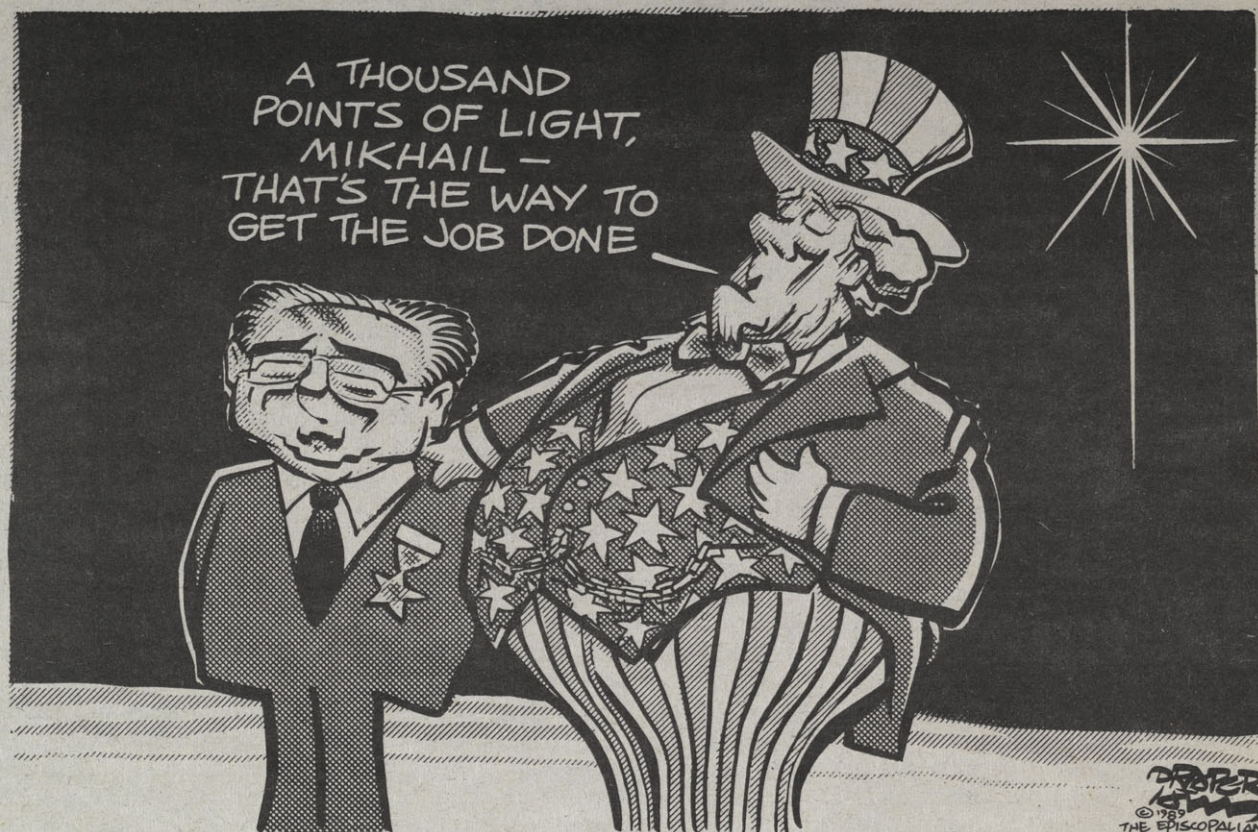
"The merit claimed for the Anglican Church," Ralph Waldo Emerson wrote, "is that if you let it alone, it will let you alone."

Presiding Bishop Edmond Browning used the quote in his recent address to Executive Council to illustrate "that genteel blandness so characteristic of Anglicanism at its worst." Genteel blandness is unacceptable baggage these days, especially as the Episcopal Church and other Anglicans embark on the Decade of Evangelism in the 1990's.

But what staff and backpack will we need for that trip? "Effective evangelists are true to themselves," said the P.B., this time quoting a statement of the Anglican primates who met last spring in Cyprus. In other words, let Anglicans be Anglicans, using their distinctive and appealing gifts. "Our heritage of liturgical and sacramental worship," said the primates, "our apostolic continuity and our 'reasonable tolerance' are all evangelistic tools and distinctive gifts. . . ."

That, of course, is by no means a comprehensive summary of what it means to be an Anglican. John Booty, Episcopal historian, goes back to the dawn of the Church of England to show its early emphasis on how the Christian church functioned in the first to fifth centuries—apostles journeying as far as India and England to spread the good news of Christ.

The Church of England early shared power with the laity, emphasized public reading of scripture and preaching the word of God, allowed for differences in matters not necessary for salvation, stressed the goodness of God's creation. Later, the Chicago-Lambeth Quadrilateral spelled out four bedrocks of Anglican faith. And mission—in obedience to Christ's teaching—has long been pivotal to Anglicans.



In his talk to Executive Council in New York City, Browning elaborated on some of these points and made some of his own: Just as the Orthodox praise God "supremely well," Anglicans emphasize the Incarnation—the embodiment of God's Word in Jesus; ours is an ecologically attuned faith, rooted in belief that all God's creation is to be cared for, that justice and feeding the hungry cannot be put off to tomorrow, but are today's urgent priorities.

Out of Executive Council's meeting came solid evidence that the church is moving to implement

the eight Mission Imperatives that were accepted at last year's General Convention—evangelizing, teaching, reaching out worldwide, communicating, striving for justice and peace, acting as faithful stewards, supporting people in faith journeys and furthering the unity of all God's people.

These transforming efforts are now being built into the church's budget, and that's good news for evangelists. Evangelism is never done in a vacuum. If the Episcopal Church is seen to be acting seriously on those eight fronts, that surely will be the most effective kind of evangelism.

# YOUR VIEWS

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

## Synod is supported by non-U.S. bishops

The Episcopal Synod of America was attended by Anglican bishops from Africa, Australia, Scotland, Ireland, England and Melanesia in addition to those from the United States. Episcopalians [must] understand the worldwide nature of the support enjoyed by ESA.

The synod may be the last great opportunity for the Episcopal Church to avoid another mass exodus. Just and fair hearing of the synod's message is essential to the future of all Episcopalians.

The Rev. Ferdinand D. Saunders  
Walnut Creek, CA

## He objects to ad of synod we carried

I am upset by *The Episcopalian's* poor judgment in [running] the Episcopal Synod of America ads.

I realize the Episcopal Church must patiently remain in dialogue with this movement, but why must we assist it? The very language

used in this ad, referring to the synod as "a church within the Episcopal Church," offers confusing testimony.

This ad invites our people to rally in defense of principles which sound compellingly faithful. Where in the ad is the full picture presented? Where do our people read about the synod's attitudes toward the roles of women in our church? Where is any mention of the synod's attempt to arrogate unto itself the right to supersede the long-respected authority of diocesan bishops?

The Rev. Peter T. Elvin  
Williamstown, MA

## Seminaries must connect their various disciplines

In the article on Episcopal seminaries (October) Bishop Anderson expresses the crucial problem in education today when he states that "students cannot possibly absorb everything given to them. . . . And students emerge unable to relate one discipline to another."

It takes tremendous energy

to absorb individual facts and ideas in quantity unless relationship is made clear. We Episcopalians spend a lot of time trying to make one of the Trinity and little time realizing the oneness of creation.

The consequences of the lack of relationships in education are great for our church. Fragmented students become

fragmented clergy whose problems carry into parish life.

The solution is not a "radical" change in seminary curriculum, but a radical change in educational approach. In my experience as a private educator, I have seen how this approach of relatedness can work. Every student has enough knowledge to begin the process. Often only a few sessions are needed to show how the parts fit the whole.

Letters responding to Richard Schmidt's reflection on homosexuality and AIDS (October) appear on page 30.

Elaine Ward Loomis  
Richmond, VA

## Older seminarians bring vital experience

I was concerned by Harry Toland's article on Episcopal seminaries in which the author and others connected the "older seminarian" with the "loss of moral leadership" in the church today. Since when is moral leadership restricted to the young? And why is gifted youth necessarily preferable to gifted experience?

I am a 43-year-old candidate for holy orders with an excellent career behind me; I find my colleagues are talented people who also excelled in other careers (law, medicine, business, education, etc.) whose faiths and calls grew and deepened through life experience. We bring with us experience in leadership as well as many years' experience in the lay ministry of our church. Married seminarians cost more, yes, but all the other complaints seem to me to be unfounded and discriminatory.

Margaret A. Hanson  
General Theological Seminary  
New York, NY

## He jumped to a false conclusion

The Rev. Lowell J. Satre, Jr. (October), suggests a retraction from me is in order for calling the banner shown in the photograph that accompanied my article on Integrity's national convention (August) "the Episcopal Church banner." I did no such thing, nor did *The Episcopalian*.

I wrote the article with no idea of what photo would accompany it. I simply wrote, "At a festal eucharist on Sunday, July 1, the Episcopal Church banner led a procession down the center aisle of Grace Cathedral." And so it did. The photograph, which showed the banner of Integrity-San Francisco, was captioned by *The Episcopalian*, "Procession at Integrity convention." Another simple statement of fact.

Father Satre jumped to the false conclusion that someone was calling an Integrity banner the Episcopal Church banner.

Peter Carey  
New York, NY



## Do Christians play the numbers game?

by Julian A. Cave

"Will those who are saved be few?" The question [in Luke] suggests that the early disciples were as intrigued with statistics as we are. Repeatedly Jesus predicted limited receptivity to his message: "The gate is wide and the way is easy that leads to destruction. Those who enter by it are many. The gate is narrow and the way is hard that leads to life. Those who find it are few." (Matt. 7:13-14)

The forecast of a less than overwhelming response to Christ's way gives pause for those of us conditioned to venerate bigness. Furthermore, this mindset seems to be at odds with those oft-heard comments by some religious activists that churches are under divine orders to grow.

Some argue that the Bible has a bias for smallness, that Christian discipleship is designed for a minority. Growth is discouraged. Such an orientation would prompt Episcopalians to celebrate their shrinkage of 1.7 percent during 1988. We are doing something right!

Understandably, Christian discipleship doesn't always attract huge numbers, yet being minuscule is not necessarily a clear sign of authenticity. It could indicate lethargy and the absence of joy.

As with littleness, neither does largeness have to be irrefutable evidence of validity. Mega status

need not mean correctness. This pressure for the church to get bigger and bigger is laced with subtle dangers.

How are we to respond to Jesus' giving discipleship a minority status? "Disciples are few in number and will always be few. Never let a disciple of Jesus pin his hopes on large numbers," wrote Dietrich Bonhoeffer.

Only a few are Christian disciples. Why?

For one thing, discipleship has a decisive character. We don't simply drift into it. The intentional feature of it needs to be underscored constantly to prevent our being deluded by mistaken identity. For example, it's possible for one to assume he/she is a Christian by virtue of parental commitments. Or one might equate being a disciple with functioning as a citizen.

More correctly, Christianity calls for decisions—not one, but many—and the failure to be decisive could result in a person's hearing a verdict similar to the one contained in Jesus' words: "I do not know where you come from." It is possible to mistake being conversant about Christianity with making commitments to Christ.

In addition to being decisive, Christians reflect a difference. That's another reason for the few. "You shall know the truth, and the truth shall make you weird," writes Flannery O'Connor.

Although institutions are necessary, ultimately Christianity is about life. "I come that you might have life, abundant life," said Christ. (John 10:10) Just joining and getting others to join a religious group doesn't guarantee that anyone is onto life.

In his classic volume, *A Serious Call to a Devout and Holy Life*, William Law writes, "If religion causes me no pain or trouble; if it puts me under no rules and restraints; it is foolish to think I am striving to enter at the strait gate." It's been noted that discipleship is so difficult there's no room for volunteers—one has to be drafted, "called" is the biblical term.

Julian A. Cave is assistant rector of St. James' Church, Wilmington, N.C.

## We're not prodigals in talks with R.C.'s

by Marjorie Menaul

Those who report on the dialogues between Roman Catholics and Anglicans often use language implying that the Anglican Communion is engaged in dialogue in the hope that Rome will take Canterbury—and all Anglicans—back into its fold.

That implication is especially clear in reports concerning the ordination of women, which frequently refer to inclusion of women in ordained ministry as a "stumbling block to unity." Such language seriously misrepresents both the dialogues and the churches which participate in them.

At issue in Anglican-Roman Catholic dialogue is not whether the Roman Catholic Church will embrace everything that has happened within the Anglican Communion since Henry VIII. We are not prodigals, hoping that when we renounce all we have done in the time since we left home, we will be forgiven and graciously received back as obedient children.

Authority continues to function differently in the Roman and Anglican Communion. Honest dialogue between the two can only proceed if it is grounded in the assumption that authority can function differently without either authority structure necessarily being wrong.

In the Roman Catholic Church, centrally-made decisions are binding on churches all over the world. The Church of England was born out of the belief that the healthy life of the church in that place required a particular sensitivity to the local situation which Rome could not give. Neither is wrong. But they are deeply different. And the structure of the Anglican Communion today, in which national churches make autonomous decisions, such as ordaining women, is one that preserves the intent with which the Church of England began.

There are advantages and disadvantages to each. As to ordination of women, some Anglicans and some Roman Catholics are distressed—some Anglicans are pained by the inclusion of women in ordained ministry; some Roman Catholics are pained by the exclusion of women from ordained ministry. Yet neither church can abandon its responsibility for following, to the best of its understanding, the guidance of the Holy Spirit.

The Roman Catholic Church suffers from a clergy shortage. It hasn't enough single males to do even the most essential task which priests traditionally have done. As a result monks and nuns, married deacons and especially lay people are being called on, not merely as support staff for priests, but as ministers in their own right.

In the Episcopal Church, the admission of women to the priesthood and episcopate means that the diversity in ordained ministry can now mirror the diversity within the church.

Our differences need not be stumbling blocks to dialogue. As each church lives out the particular sort of openness to the Holy Spirit to which its particular system of authority lends itself, our differences may become gifts which we can offer one another.

Marjorie Menaul is assistant of St. Andrew's Church, Ann Arbor, Mich.

## Pontius' Puddle



## Tithing not just from Old Testament

In the September issue two clergymen dissent on General Convention action which establishes the "tithe as the minimum standard of giving for Episcopalians." [It strengthens] my belief that some clergy are a primary reason the church has difficulty with stewardship education.

The Rev. Messrs. Robert Beasley and John Sorenson appear to [assume] that tithing is an Old Testament law. Both overlook our Lord's words in Matt. 23:23 and Luke 11:42 that we not neglect tithing while practicing justice, mercy and the love of God. Elsewhere in Matt. 5:17, Jesus also is quoted as saying that he did not come to abolish the law, but to complete it. He then proceeds in the remainder of chapter 5 to call us to a new standard which is higher than in the Old Testament. This can be interpreted to mean that the tithe is only a minimum.

In the Catechism (BCP, p.856) our duty as Christians

to follow Christ is amplified by "to come together week by week for corporate worship and to work, pray and give for the spread of the Kingdom of God." Rather than General Convention's instituting a "sudden requirement," it appears [to have] finally recognized what our Lord has been calling us to all along and what we have promised to do in our baptism.

Nicholas V. S. Mumford  
Detroit, MI

## Did we need article on Mariners' Church?

It is getting a bit tiresome to read yet another article about members of the church who cannot accept the lawful authority of diocesan bishops and the actions of General Convention.

Maybe it is time *not* to honor situations like Mariners' Church and the bishop of Michigan with another story about another internal fight. After all, there are literally thousands of other stories that would benefit our well-being as a branch of

Christ's church.

The Rev. Charles E. Walling  
Harrison, AR

## Christian soldiers have been needed

The "Fine Lines" essay, "The church needs a few Christian soldiers, but not very many, please!" (October), begs for a reply.

[Richard Schmidt is] obviously a member of the generation that has never experienced the dilemma of a threat to our country's sovereignty or the reality of a threat to our very way of life, as was the experience of those who lived through World War II. He therefore enjoyed the luxury, expensively bought in lives, of denigrating "Christian soldiers."

We were saved—and it was a close call—by a mighty army of young men, most of them just out of high school. Thousands and thousands of this army never came home or came home to spend the rest of their days in veterans' hospitals.

Doreen Hansbury  
Cape Coral, FL



# Earthquake

Continued from page 1

Clergy of St. Luke's in Los Gatos, a small city 50 miles south of San Francisco, found "organ pipes scattered around like pick-up sticks," but the 107-year-old frame-and-stucco church came through well. Buildings all around the church were badly damaged.

"Attendance was unusually high the Sunday after the quake," reported deacon Ruth Eller, "which was all the more remarkable because people had to park blocks away and walk through debris just to get here."

Also in the Diocese of El Camino Real, the small towns of Hollister and Watsonville were hard hit though the church buildings were undamaged.

The rector of All Saints', Watsonville, William Young, reports that hundreds of people are living in tents. "These are people with marginal incomes at best," he said.

Finding temporary housing for the low-income elderly has been a major relief effort of All Saints'. As they are in many places, Episcopal leaders are working ecumenically on earthquake relief and resulting problems. The principal concern, Young said, is long-term recovery as opposed to relief. "The aid from agencies is going to dry up. That's what is scaring us."

In Hollister, Young reported, a large employer whose facilities were damaged by the quake is considering relocating, presenting the prospect of considerable unemployment. "We've got to raise people's consciousness, . . . alert them that the problems are not going away," he said.

Only a handful of Episcopal church buildings in San Francisco sustained more than minor damage. Costly repairs are expected in order to reinforce masonry sections of St. Peter's and St. Luke's although the buildings were usable after the quake. In fact, the congregation of a badly damaged Presbyterian church around the corner worshiped with St. Peter's parishioners the Sunday after the quake.

A number of churches, like St. Augustine's, Oakland, benefited from recent efforts to make their buildings more earthquake proof. "I'm convinced our church would have fallen down if we had not recently reconstructed it" to the tune of over \$600,000, said church treasurer Bill dePoy. "But we had no damage whatsoever."

The fact that more churches were not seriously damaged reflects diocesan efforts to encourage retrofitting to withstand quakes. "We've tried to make congregations aware of the hazards," said Diocese of California comptroller William Geisler. "Parishes have spent significant amounts of money in the last few years to bring buildings up to snuff."

The Diocese of California carried group earthquake insurance for years, Geisler said, but dropped it when the price escalated and advised parishes to investigate it on an individual basis. The deductible is usually quite high, he noted. He is advising parishes to submit claims to the Church Insurance Company so they can determine if any damage is covered.

Nell McDonald is a free-lance writer living in San Mateo, Calif.

## Kenyan diocese sends \$1,000 to quake victims

When Bishop Alexander Kipsang Muge of the Diocese of Eldoret in Kenya called his home from California just after the earthquake, he learned that his people has been praying for him and for the people of California. He attended California's hastily rearranged diocesan convention the Saturday after the quake and brought greetings from Eldoret.

Eldoret is located in western Kenya. While the southern part is fertile, the northern part is arid. The bishop seeks to raise money to drill wells so that with a stable water supply his people can become settled and not live a nomadic life. One of his priests rides a camel as he travels with the people so they will have the services of the church.

The people of Eldoret felt a need to help the people of California and raised \$1,000 which they sent to Bishop William Swing. Californians have been stunned by the check, overwhelmed by such generosity.

Swing's letter of thanks to Muge calls the sacrificial gift "the single most touching and important event that happened to me and this diocese after the earthquake."

## AIDS

Continued from page 1

this church of ours shift and drift from one noble undertaking to another without stopping to make the links and connections between what we have been doing and what we are about to do. We must remain cognizant that the struggle against AIDS, the science of survival and the dynamics of inclusion are inextricably linked."

The hope, she said, "lies in us. . . . Let's not waste energy on the origin of the virus. Let's get on with the more difficult task. We need to look for glimmers of hope and commit ourselves to push forward for those fronts with redoubled efforts. We know how the disease is transmitted and how it can be prevented."

"We need to confront both church and society with the responsibility of this nation to mount a sustained national effort. . . and to be in the forefront of an international effort that rivals our commitment to the space program. If we can spend the money, that much money, to put people in outer space just to see if we can get there, then we ought to get serious about putting those kinds of financial resources toward the eradication of this illness."

The question for the conference was, "How will the church respond?" Hope was reassuringly evident. Every one of the speakers and workshop leaders spoke of the important role the church has in the midst of the AIDS crisis. "People need good news," Tull said. "People

need the gospel."

The major portion of the conference was devoted to 48 workshops ranging from health care and pastoral care to specific programs and models of significant work done through the church. Several workshops were devoted to AIDS ministries among minorities and one dealt with how the church can effectively influence local, state and national legislation on matters relating to AIDS.

Conferees previewed "Youth Ministry in the Age of AIDS," a resource for congregations produced by the Youth Ministries Office of the Episcopal Church Center. The three-part manual includes subjects such as dating and sex education by dealing forthrightly with facts and fictional concerns of AIDS and practices that are considered risky. A video also is included in the packet.

Tull and Bishop William E. Swing of California were presented with the first Episcopal AIDS Coalition awards for outstanding ministry in response to the AIDS crisis.

Attention was focused on the power and love of God during a healing service on the last night of the conference. Nearly 500 people attended the service in which 12 clergy and lay healing ministers anointed and prayed for PWAs, care givers and church workers.

Bishop Douglas E. Theuner of New Hampshire preached at the healing service. "All Jesus cared about was healing—the rest was politics," he said.

Mike Barwell is communications officer for the Diocese of Southern Ohio.

## Council

Continued from page 1

from individual Episcopalians, dioceses, church agencies and organizations.

The council would then listen to the stories emerging from the church and shape and articulate a vision for the church in the 1990's and beyond. The third stage of the process would implement the programmatic consequences of the vision.

Browning set the stage for the report in his opening remarks to the council: "After two decades of introspection and strife we know what divides us. It is now time to move forward, to share and celebrate what unites us."

Browning also urged the church to "discover and use distinctive Anglican gifts" such as the deep Anglican understanding of the incarnation and its implications for creation, human nature, community, suffering and spirituality.

### Economic justice

Executive Council voted unanimously to take \$7 million of Reserve Deposit Funds and set up an Alternative Investment Program. The funds would be invested in order to satisfy economic justice commitments of the Episcopal Church.

Income from half the \$7 million would go to the church's budget for general purposes. The other half would be used to establish a National Episcopal Fund for Community Investment and Economic Justice.

The principal aim of the latter fund would be to goad the church into

raising \$24 million to be used "as a revolving loan fund, with income to the budget for general purposes."

The move would further the so-called Michigan Plan resolution General Convention adopted in 1988. Council member Hugh Jones, speaking for the measure, called it "a way to meet our social responsibilities in investments."

### Other actions

The council passed several resolutions recommended by its Social Responsibility in Investments committee asking that:

- Amoco and Union Pacific issue reports to shareholders within six months on the companies' environmental efforts;
- Westinghouse not renew its contracts for management of nuclear weapons contracts;
- AT&T make available to shareholders information on the company's involvement with nuclear weapons technology;
- BankAmerica refuse to make new loans to South Africa or extend the term of any of its present loans;
- Comcast, Saloman and General Re Corp. take steps to include blacks and women on their boards of directors.

Bishop John MacNaughton, chairman of the council's communications subcommittee, announced that 43 persons had applied for the position of editor of *Episcopal Life*, the new monthly newspaper to replace *The Episcopalian*. A screening committee is to review the resumes, interview

the top candidates and send Presiding Bishop Browning a list of first, second and third choices. Browning will make the appointment, probably around December 1. MacNaughton said the first issue of *Episcopal Life* would be no earlier than March, 1990.

## New coalition will advance Indian work

Executive Council heard about a new structure, the Episcopal Coalition for Indian Ministries, at its meeting in New York.

The outline of the new coalition was given in a report of the Presiding Bishop's Blue Ribbon Task Force on Indian Affairs and in a talk by Bishop Craig Anderson of South Dakota, chairman of the task force.

The coalition's purpose would be to develop a comprehensive approach to native American ministries and to set and implement goals for the ministries.

The task force recommended that the share of the church's block grant going to Coalition 14 (C-14) for Indian ministry be reallocated to the proposed new coalition, starting in the 1991 budget year.

"The task force in no way wants its position to be seen as being critical of Coalition 14," its members wrote. "Rather, Coalition 14 serves as the primary model for this new coalition."