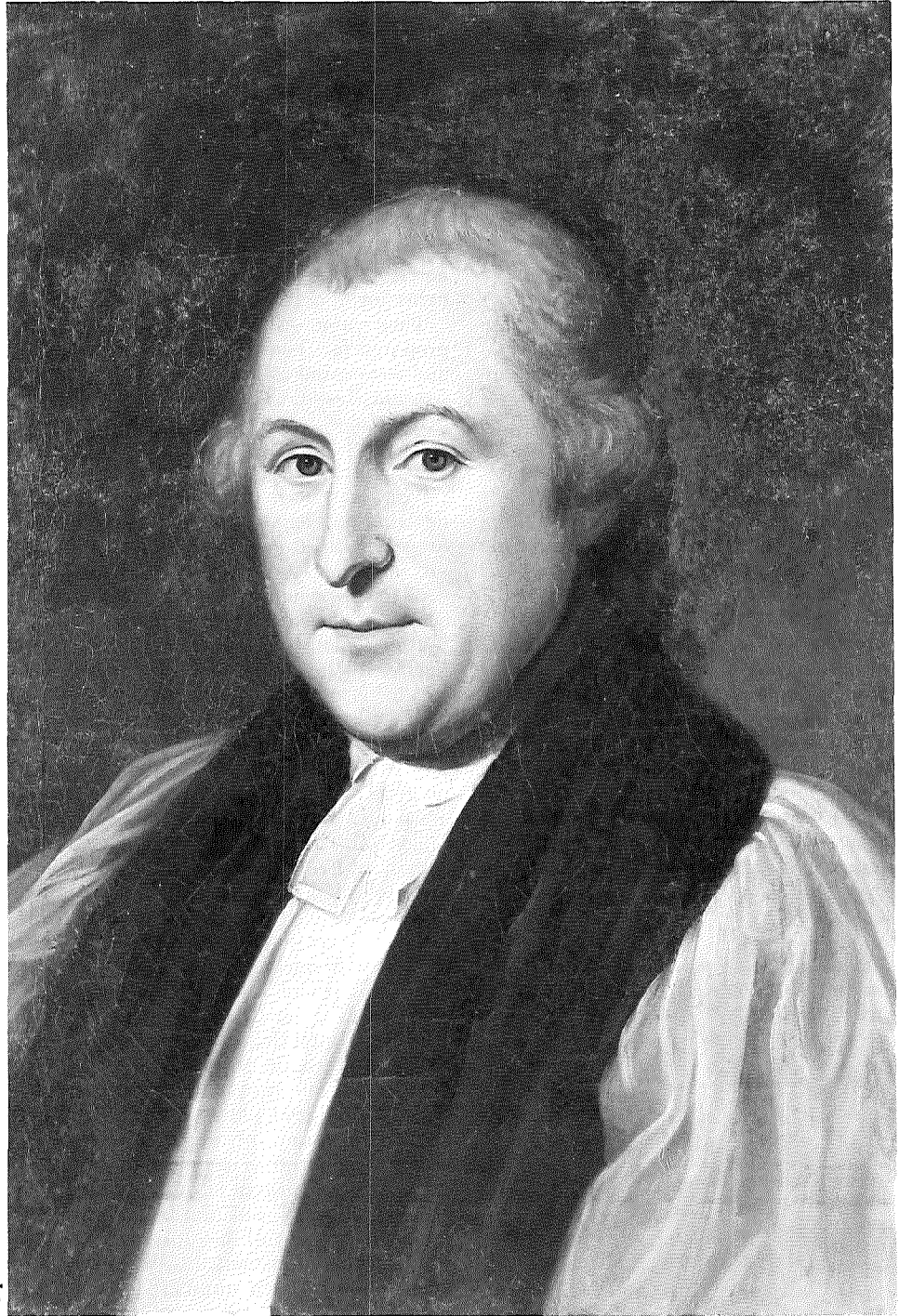


THE LIVING CHURCH

House of Bishops Meeting

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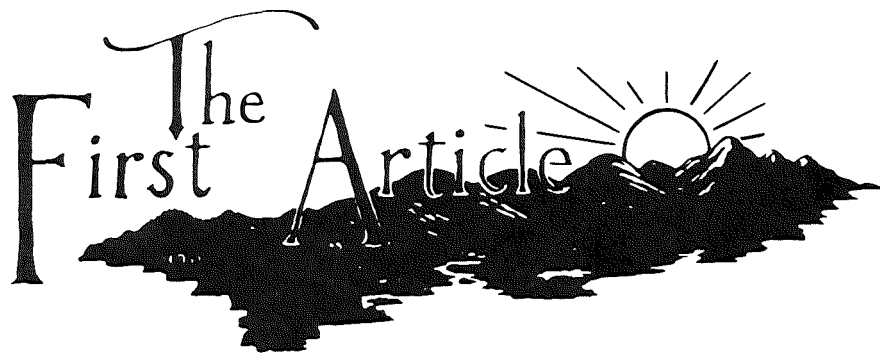
The Rev. Jervis S. Zimmerman

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Independence National Historical Park Collection

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[p. 8].



THE LIVING CHURCH

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The Taming of Halloween

By FREDERICK PHINNEY

Some people think of autumn as a sad time of year — shortening days, cold winds presaging winter, falling leaves. “I dread fall,” someone remarked the other day. “It suggests the shortness of human life.”

For me it is quite otherwise. In autumn more than at any other time of year, my thoughts are carried back to childhood: to the spectacular beauty of New England hills, the smell of the forest — damp under foot from a twilight mist or from fog off the ocean. Pumpkins, huge bonfires (which required no official permits), jack-o-lanterns and witches’ costumes on Halloween.

Halloween seems to have changed in recent years. It has been domesticated. The change is healthy, perhaps, insofar as it has curbed vandalism. But change has been for the worse to the degree that Halloween’s original symbolism has been muted. It was ghosts we were afraid of in the old days. It was the dark forces of death, the terror of the unknown, the built-in angst of the natural man, which found expression on All Hallows’ Eve. None of your space suits or

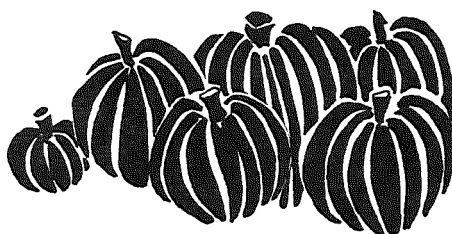
other tokens of computerized culture. Not even collections for the poor of the earth. Fright, and mystery, and the macabre joy of acting out our premonitions.

Then came All Saints’ Day, suitably prepared for. The day symbolizing light and love came to dissipate the night of fear and despair. The isolation of individual malaise was caught up and transformed in the bright fellowship divine, the communion of saints.

Nowadays it is not polite to discuss death in public. Or anxiety or fear. Children are told those bears under the bed are nonsense. Adults do not admit (except to the psychiatrist) those deep anxieties about themselves and their ultimate destiny. It might sound too medieval. But for us who are Christians of an historic tradition, it is different. Thank God for our Anglican lectionary which lists All Saints’ Day as a major festival! Halloween and All Saints’ are no mere relics of a pre-literate past: They are healthy, practical dimensions of our religion in the present. Sorry about the taming of Halloween! For it would do us good to talk out loud about our fears and phobias, to exorcise those bears under the bed, to act out if need be the struggle of light with darkness, to put All Saints’ Day back where it belongs as a central expression of our Christianity.

There is something as refreshing as an autumn afternoon in setting a day aside to celebrate our gratitude for the light of God’s love. Light emerges only against the background of darkness. God’s power is best known as his love conquers the shadowy corners of our hearts, and as each season — autumn included — is revealed as part of his gift to us. By nature we are his creatures, but by baptism we have been numbered with his saints.

Our guest columnist is the Rev. Frederick W. Phinney, associate editor, Province I, for TLC.



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LETTERS

Superb Presentation

The article by the Rev. Dr. B. W. Coggin, "Can We Take It Too Far?" [TLC, Sept. 27] is superb. I am very grateful for his well reasoned presentation on the faults of the attempt by some to create an "inclusive language" in our worship, preaching and teaching. I concur with his analysis of the movement and stand alongside him in affirming the proper use of English as the means of communicating to all of those entrusted to our care.

(The Rev.) JOHN B. PENNINGTON
St. David's Church

Venetia, Pa.

. . .

Hooray for Fr. Coggin's 17-year-old daughter who knows that she is a "ma'am."

The drive for inclusive language overlooks a simple fact: "Male and female he created them." This was one of the basic facts of life long before it was written into the Book of Genesis. All it means is that the sexes are different, physically and psychologically. To try to pretend otherwise is to deny reality.

(The Rev.) HENRY H. CHAPMAN
Asheville, N.C.

. . .

Your parallel articles on so-called inclusive language appeared while I was studying the new "Liturgical Texts for Evaluation," a Jezebelian brew recently caudroned by the Standing Liturgical Commission as the basis for the next Book of Common Prayer.

Those Episcopalians, like myself, who believe that the biblical and Christian religion is, by immutable essence and divine intent, a patriarchal religion (i.e. identifying the *arche* with the *pater*), must gaze at these current experiments in syncretism and cultural idolatry with no slight apprehension, as threatening the very death of that religion in the Episcopal Church. Thoughts of Athanasius and Ambrose come to mind, to say nothing of Elijah.

(The Rev.) PATRICK H. REARDON
Trinity Episcopal School For Ministry
Ambridge, Pa.

. . .

The comment in the editorial introducing two articles on inclusive language, about the use of the phrase "if any man sin" when celebrating a weekday Eucharist for a small congregation of ladies, raises an important point with regard to the pros and cons for the authorization of a supposedly "inclusive language" lectionary.

Seldom if ever would one expect to find at such a celebration ladies who in

their godly wisdom and understanding were unable to accept the traditional biblical translations as they appear in the Book of Common Prayer. As with most of the recent changes which have been so divisive and caused so much pain throughout our church, the demand for "inclusive" language comes not from the folks in the pews, but from a rather select few.

Furthermore, if Fr. Stuhlman's questions are as valid as he seems to think, then how does he account for the response which so many saintly women have made from hearing and reading the Bible and participating in the liturgy throughout the history of Christendom? Does a Mother Teresa lay awake nights pondering the male bias of the "sons of God" and "brethren?"

(The Rev.) D. H. GOLDSMITH
Church of Our Saviour

Killington, Vt.

. . .

Indeed, I agree with Fr. Stuhlman that the gospel "mandates inclusivity" [TLC, Sept. 27]. I have favored and will continue to favor those attempts to make language referring to people more inclusive. In fact, it is fair to say that in our parish I have promoted the new hymnal's approach to inclusive language as a model of what can be accomplished by thoughtful people.

However, the desire to rewrite 2,000 years of Christian history and tradition, the entire canon of scripture, as well as the experience of God as Father in the lives of countless millions of Christians with a flip of a thesaurus is ridiculous. The fact that there probably are people who think of God as a man is no reason for rewriting revelation.

The most astounding suggestion Fr. Stuhlman makes is that we avoid the use of a pronoun when referring to God. This is tantamount to saying that we avoid using pronouns in referring to people. What is the difference? The Trinity is God in three *persons*. It seems to me that one of the purposes of Jesus' ministry was to emphasize the personhood of God, a God who is a shepherd, who has the hairs of our head numbered. It is true that God is a spirit. But, surely Jesus was saying to us that God wants us to think of him as a person.

I think that Fr. Stuhlman makes a good point in his suggestion that the church make more use of the feminine images of God that are already in the Bible. This nurturing aspect of God is represented well in scripture although I am not sure why "nurturing" needs to be considered exclusively a feminine trait.

However, I cannot abide the rest of his suggestions. One woman I talked to said it would "kill her" if these changes came

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about. Others have reacted in anger, scorn, and disbelief. Of course, there are women who support this idea as well as men, and doubtless, changes will come. I hope and pray that those making the decisions can tell the rest of us just exactly when and how God appeared to them with this new vision of who or what He/She/It is.

WARD A. NELSON

Beaverton, Ore.

• • •

Thanks for broaching a delicate subject. Both "views" were well presented and have merit, but isn't there another approach more likely to breach the horns of this dilemma? Jesus said that some would be offended by his words and his actions. It may seem trite but "the truth does hurt" and to attempt to make the gospel all things to all persons flies in the face of the original Example.

If we take to heart the essence of the gospel, we are reminded that greatness is measured by servanthood and not personal rights. Jesus was not pleased when his disciples argued about rights and positions. He gave up his rights on the cross. We grow in faith when we free ourselves of claims upon him and merely try to serve him. Is this being too simplistic?

(The Rev.) JAMES G. ESTES
St. Francis Church

Pauma Valley, Calif.

Boiled and Chilled

As a longtime subscriber to TLC and since this is my first letter to the editor, I'd like to note that the 1987 weekly issues have been more interesting and have contained more information concerning the current state of the Episcopal Church than any in recent years. And too, I hasten to add that my blood has both been chilled and boiled at the absurd arguments in many of the 1987 articles. I've just finished reading the September 27 issue and have the following comments.

The article concerning inclusive language, "Can We Take It Too Far" by the Rev. B. W. Coggin is excellent. I stand with him in running the risk of being accused of being insensitive. Neither am I frightened of this accusation, for I too believe that "a church which makes a greater crime of insensitivity than of pre-natal infanticide lacks sufficient moral authority to scare me much."

The Rev. David Apker's viewpoints column, "The Authority of an Opinion," in response to Bishop Moore was in its entirety exceptionally diplomatic. The very idea of being persuaded toward ordination of a lesbian because she was so honest about her sexuality makes a very loud statement about Bishop Moore's lack of adherence to the Bible.

It's no wonder that the Presiding

Bishop, in his address to Province VIII cited in your news item, said that wherever he travels he "has been confronted by apathy" and that you in your editorial "Available Clergy" point out that "church agencies are reluctant to discuss or even admit to the gravity" of the problems concerning the supply of clergy and (in my estimation the over-supply of) the seminaries themselves.

Christian statesmanship rather than the existing prolific secular-like politics is sorely needed. When, oh when will that voice in the wilderness be heard? Perhaps, only after most of us (laypeople) have sought out a church community that puts the worship of God first and the petty needs and arguments of man (and shall I add woman?) second.

WILLIS G. SHORT

Dallas, Texas

Two Dilemmas

The editorials for the September 27 issue of TLC on "Inclusive Language" and "Available Clergy" quickly caught my interest. They are areas that have been gnawing within me for sometime. I see these two dilemmas interconnected to our mission and to a certain extent hindrances.

As a black, southern, female seminarian, former social worker and teacher, and a community worker, my theme is inclusive action rather than inclusive language. The lack of action, inclusiveness, and appreciation of cultural differences bothers me more than the language. Far too long, have we spent time on words without action.

As I look at the Constitution, and other documents of our country, I have seen and continue to see many words and principles that apply to only a certain segment of society due to the color of skin or economic status. As a church we need to be thinking inclusive action to see that what we are about is inclusive and sensitive to all people and cultures beyond gender. We need to be concerned as to whether our religious experiences and education uplift, identify and are

Rib Dance

For three days I hid and three nights I heard you breathe night breaths. Shallow rhythmed rib dance beneath cotton covering.

Deep sighs after a turn, sighs too deep for words heard across time. The sounds are dream whispers speaking of the day

when we will arise.

J. Pittman McGehee

inclusive of all the gifts, religious experiences, cultures, music, liturgy, and social concerns of all our people. As Paul said so many times, "we are the body of Christ and individually members of it."

There are many social problems such as unemployment, teen pregnancy, drugs, illiteracy, the homeless, etc., that could be addressed with our time, energy, and resources. Just think of the possibilities if as much energy, effort, and resources were being spent in these areas as are being placed on the inclusive language controversy. We need to be sensitive to the needs of people for the basics (food, clothing, shelter, jobs) of everyday living beyond the narrow walls of the traditional American society. Addressing the basic needs of life are important to bring wholeness to our broken world.

If we are truly interested in being inclusive, let's do it all the way at the heart of human existence within the parish, through outreach, and in educational institutions. Most persons from oppressed, ethnic groups as black, Hispanic, and native Americans have had to learn to live in two or more worlds and societies for survival. I know that from firsthand experience. My life has been enriched in knowing how it is on both sides of the street. I'm more appreciative of where I am today because of living on the other side of the street in poverty and oppression.

Seminarians need to receive well-rounded theological experiences, training, and exposure beyond mainstream America to become sensitive to and knowledgeable of the total needs of society beyond middle and upper class white America. Perhaps then with greater sensitivity, awareness, and less fear, persons will be available, equipped, and willing to serve parishes that are not "ordinary parishes."

Then we will all be truly able to follow in Jesus' way to "preach good news to the poor . . . set at liberty those who are oppressed. . . ."

In Bishop Browning's installation sermon he called us to reaffirm our mission for these times. He termed compassion as ". . . a matter of entering the pain and suffering of others and identifying in the brokenness of the world. . . . To understand our own need for Christ who will heal and restore and give wholeness is to know the need of the world in its brokenness and its need for healing, restoration, and wholeness."

One needs exposure and experiences to have compassion to a world outside our own. Once we have the action of compassion, words and language will become automatic. We'll be running for the "unordinary parishes." The only language we will need is, "I do it for the least of these."

SAUNDRA D. RICHARDSON
Alexandria, Va.

Good Writing

It seems to me that THE LIVING CHURCH is doing a great job of running good writing about important church issues. I think you're getting better and better.

JOHN B. JUSTICE

Raleigh, N.C.

Lack of Communication

In response to the article "Master Shepherds" by Audrey Compton [TLC, Oct. 4], I sense a feeling of frustration and perhaps abandonment or neglect in her writing. I wonder how she determined how much time bishops spend away from their flocks. I do not feel the bishops or the meetings they are called to make up the whole of the problem. I am not sure the author is speaking of relationships between bishops and clergy, or among bishops, clergy and congregations. I respond from the place of clergy wife.

Communication between clergy, their family members and bishops is often poor. If the clergy don't feel comfortable and at ease with the bishop, how can the congregation be expected to feel a close relationship with the "shepherd?"

The fault lies with all people concerned, not just one. Many clergy feel threatened if a problem they have might come before their bishop. After all he, in a sense, is the boss. Some clergy are reluctant to share their problems with each other, for fear word might get back to the bishop or their peers will find fault with them. Spouses are often left feeling they have no one to talk with, for fear of exposing their husband's/wife's problem or themselves, for the same reasons. Church members may not realize problems exist, or may feel caught in the middle.

I view the problem as one of communication or the lack of it rather than the

bishop being away at meetings. In defense of several bishops I know, their schedules do not interfere with pastoring their flocks. Furthermore, not every bishop is given the gift of pastor. But, I do feel a pastor should be present in every diocese to provide needed attention and guidance. This individual would not have to be ordained.

I thank Ms. Compton for the article and hope a better understanding of the need for communication, at all levels in the church, will result from it.

CHARLOTTE NEYLAND

Great Bend, Kan.

• • •

I wondered if your juxtapositioning of the piece on adultery and the opinion piece on the master shepherds was in itself an editorial comment on your part.

Anonymous apparently did not make any attempt seek the advice and counsel of his pastor until the situation was far beyond repair. Note in that context Ms. Compton's final paragraph.

I agree with the thrust of Ms. Compton's remarks; however, I cannot say another level of bureaucracy at the provincial level would be the best solution.

WILLIAM S. FLANIGEN

College Park, Md.

Clergy Placement

Regarding your several editorials on the subject of clergy placement [TLC, Sept. 20, 27 and Oct. 4], I believe there are quite a number of clergy in the last five-ten years of their active ministry who would very much enjoy placement in a different situation than the "ordinary" one in which they find themselves. If this is true, the question is one of connecting the people who desire with the places that need.

(The Rev.) RICHARD GUY BELLISS

All Saints' Church

Riverside, Calif.

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THE LIVING CHURCH

October 25, 1987
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House of Bishops

The House of Bishops faced a heavy agenda at their recent meeting in St. Charles, Ill., September 25 — October 1, including preparation for General Convention and for the Lambeth Conference, the international meeting of Anglican Bishops each decade, both to be held next year. Highly controversial current questions were also discussed, including the possible election of a woman as bishop.

The opening service of Evensong was led by the Presiding Bishop, the Most Rev. Edmond L. Browning; and the Rt. Rev. Frank T. Griswold, Bishop Coadjutor of Chicago. The preacher was the Rt. Rev. James W. Montgomery, who was about to retire as Bishop of Chicago.

The following day, participants went to Chicago, to St. James Cathedral, for the Solemn Eucharist commemorating the centenary of the Chicago-Lambeth Quadrilateral, which was first adopted by the House of Bishops in that very church a century ago [TLC, Oct. 18].

Later the bishops returned to St. Charles and began a series of sessions which continued through Thursday. One of the first events in the crowded agenda was to hear the address of the Presiding Bishop.

After the first two years of his primacy, during which Bishop Browning had devoted himself to listening to different sectors of the church, he now announced that he would turn his attention to positive action. He went on to survey the eight "mission imperatives" which had been discussed and revised at meetings during the past months [TLC, July 5 and July 19].

First is the "ministry of servanthood," and secondly the development of educational programs. Third is the partnership of the Episcopal Church in the Anglican Communion. Fourth is the priority of communication within the church. Fifth is striving for justice. Sixth is the stewardship of creation. Seventh is the support of individuals and families in living the Christian life. Eighth is commitment to the unity of the church and of all people.

The Primate concluded with observations about the role of a bishop as teacher. This role, he asserted, would mean bringing to the attention of the church the crucial issues of our time. "The teaching ministry brings both prophetic and pastoral roles together for me and enables me to fulfill both."

As he summed up, he said, "I have a vision of the people of God working for justice, peace, and equality. A people of God gathered around the table with their bishop who takes and breaks bread, feeding and nourishing them."

At the Holy Eucharist on Sunday morning, the preacher was Dr. Martin E. Marty, of the University of Chicago, Lutheran writer, speaker, and commentator on current religion. He engagingly appealed for a ministry of servanthood. On subsequent days, the Eucharist was celebrated before breakfast, with Morning Prayer after breakfast, followed by a devotional address by the Rev. John E. Booty, professor of Anglican studies at the School of Theology, Sewanee, Tenn. Dr. Booty explored themes of fellowship, mission, and reconciliation.

The first of several talks looking for-

ward to the Lambeth Conference was given Sunday by the Rt. Rev. Mark Dyer, Bishop of Bethlehem. The four areas of concentration for the conference will be mission and ministry, dogmatic and pastoral concerns, Christianity and the social order, and ecumenical relationships.

This past summer, the St. Augustine's Seminar, held near London, engaged in planning all four areas. Bishop Dyer reviewed the draft document on dogmatic and pastoral concerns. Like some others, he mentioned the matter of "reception." Conferences and synods can vote for certain things, but it remains up to local churches whether they will receive the message and put it into practice.

A subsequent talk was given by the Rt. Rev. David Evans, Bishop of Peru and Bolivia, who commented in detail on the draft document on Christianity and the social order. Lambeth, he explained, will not repeat the material in this field covered at the Anglican Consultative Council (A.C.C.-7) in Singapore earlier this year.

Speaking at a dinner Sunday, the Rev. Canon Samuel Van Culin described the arrangements and schedule for Lambeth. This year its size will be considerably larger. New dioceses have in recent years been formed at the rate of about ten per year. This will be the first time that churches in communion with the Anglican Church, such as the Philippine Independent Church and the Church of South India, will have participating members seated in the conference. In the past they only had observers. It will also be the first time that simultaneous translation will be provided in all the principal languages.

Canon Van Culin had served at the Episcopal Church Center in New York for a decade before going to his present position as the secretary general of the Anglican Consultative Council in 1983.

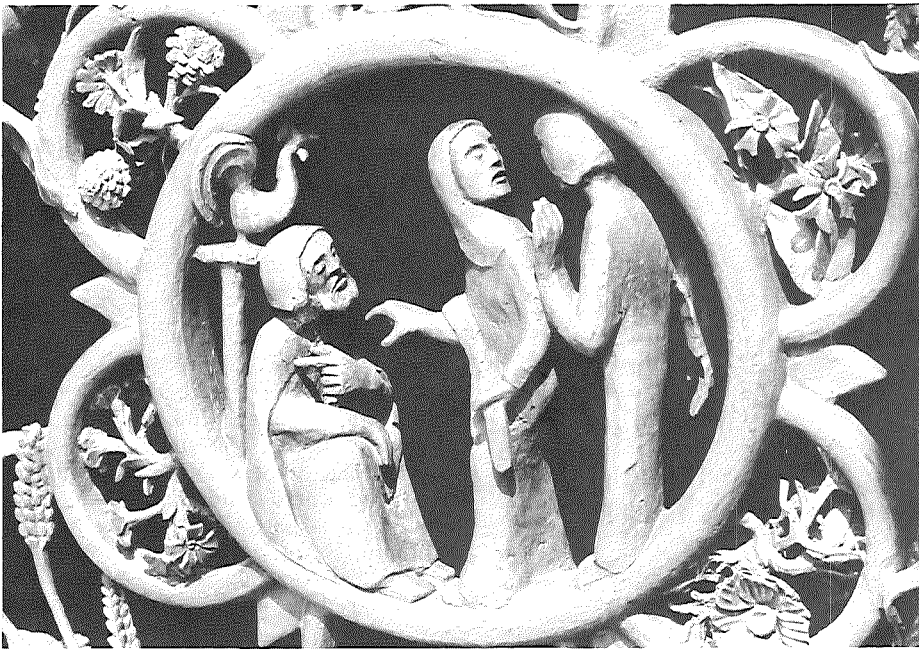
On Monday morning, the Primate of Canada, the Most Rev. Michael G. Peers, spoke on ecumenical matters facing Lambeth which are presented in a book, *The Emmaus Report*, recently published in England (Church House Publishing, London). The Episcopal Church, he said, would have a leading role in reporting on relations with Lutherans, since we have now gone the farthest. The archbishop amused his audience by speaking of the exacting labor of preparing the final ecumenical docu-

Continued on page 13



Concelebrants (in white chasubles) and other bishops at ecumenical celebration.

Frederick W. Putnam



From the St. Peter Gates at Washington Cathedral.

Cathedral Gates Dedicated

Washington Cathedral's annual Open House in late September was highlighted by the dedication of the final set of sculptured bronze gates that complete the three portals of the building's west facade. The four panels, each 15' x 4' and weighing 1,200 pounds, form the portal at the base of the north tower named for St. Peter, co-patron of the cathedral with St. Paul, who is commemorated in the south tower.

The first pair of gates was installed in the center portal in 1979, those in the St. Paul tower in 1984. The three sets carry out the iconographic scheme of the west front — the Old Testament theme expressing the roots of the Judeo-Christian faith and the belief in God as creator of the universe. The frieze over the central door represents the Creation as the beginning of God's promise of salvation, and its bronze gates depict events in the lives of the patriarchs Abraham and Moses which set forth the process of God's revelation to mankind.

The gates at the base of the twin towers depict successive stages in the life and ministry of the two apostles. Both are the gift of Mrs. Charles McGill Thomas in memory of her sons Charles Jr. and Gregory.

In the new gates six vignettes are set into the panels on either side of each saint. They represent Peter the fisherman being called by Christ, and Peter the disciple entreating Christ to save him from drowning; his denial of Christ and his recognition of Jesus as Lord in the post-resurrection appearance; Peter healing the beggar at the temple gate, and being called to the Gentiles in a vision.

Intricate floral sculpture surrounds all the figure vignettes. The dogwood, sym-

bolic of the wounds of Christ, is featured in the center portal; wheat and corn adorn the St. Peter gates, and grape

leaves those of St. Paul, signifying the bread and wine of the eucharist.

All the doors are the work of Ulrich Henn of Leudersdorf, West Germany, who was present for the occasion, and represent a 12-year project begun in 1975. His career began during his internment in an American prisoner-of-war camp after World War II, where he improvised Christmas decorations out of scrap metal. He later was an apprentice to a woodcarver, and recognition came with his postwar restoration of German church art. Today his unique pierced sculptures can be seen in some 50 German cities, including bronze doors in Cologne, Stuttgart and Tübingen.

The Washington Cathedral sculptures were first formed of beeswax set inside wooden frames. They were cast under Mr. Henn's directions at a West German foundry, and installed in June at the cathedral. They were dedicated by the Rev. Canon Charles Martin in colorful rites employing the cathedral choir, the National Symphony Brass Quintet, and the St. Andrew's Pipers and Drummers, in the presence of a large assembly welcomed by Provost Charles Perry.

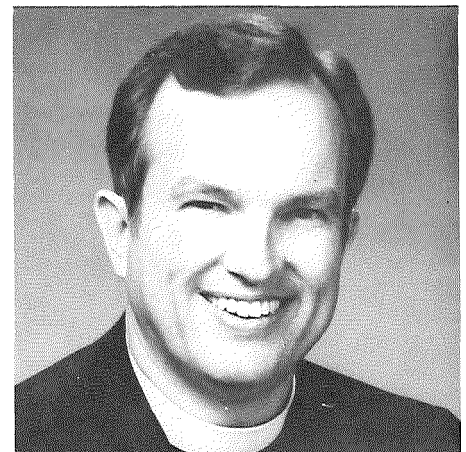
DOROTHY MILLS PARKER

BRIEFLY...

A 500-year-old Latin Bible that is valued at \$28,000 has been donated anonymously to the library of St. Vincent College, a Roman Catholic institution in Latrobe, Pa. Known as the "Biblia Latina," the six-volume work was published in 1480 and was the first Bible printed with glosses, or commentaries, which were written by Walafrid Strabo and Anselm of Laon. They are considered "the two best exegetical texts of the Middle Ages," according to the Rev. Chrysostom V. Schlimm, director of libraries at St. Vincent. Before it was sold at an auction in 1980, the Bible was the property of the General Theological Seminary in New York.

At a press conference following an address September 18 at Westminster College in Fulton, Mo., the Rt. Rev. Graham Leonard, Bishop of London, said "I would only define my role as being one of those bishops, of whom there are a number, who would be perfectly happy to be known as wanting to maintain the orthodox faith as we know it within the Anglican community." In his lecture, he said tensions are splitting denominations along conservative and liberal lines. Predicting new alignments among traditionalists of all churches across jurisdictional lines, he said the movement "in time could acquire the dimensions of a second Reformation."

The Rt. Rev. Pui-Yeung Cheung, Bishop of Taiwan, died in Taipei, Taiwan, September 6, following a long battle with prostate cancer. He was 66. Educated at the University of Nanking and Min Hua College, Union Theological School in Hong Kong, he was ordained to the priesthood in 1967 and held a variety of positions in the Diocese of Hong Kong. He was elected Bishop of Taiwan in 1979. He is survived by his wife, Lucy Ue-Chen Poon, and two sons.



The Rt. Rev. Charles F. Duvall, Bishop of the Central Gulf Coast, will be speaking on 12 programs of the Episcopal Series of the Protestant Hour, the first of which aired October 4. The programs, produced by the Episcopal Radio-TV Foundation in Atlanta, Ga., will be heard over more than 400 radio stations in the U.S. and also on the Armed Forces Network. The choirs of St. Paul's Church in Mobile, Ala., and Christ Church in Pensacola, Fla. will be featured.

When the House of Bishops First Me

By CAROLYN HUTCHENS

Many people may not know that the room in which the first House of Bishops met has been preserved as an historical site. It is a study upstairs in the home of Bishop William White.

At Third and Walnut Streets, just around the corner from Independence Hall and Christ Church, Philadelphia, the house is part of the Independence National Historical Park. The meeting was held Monday, October 5, 1789 and it culminated a long, bitter struggle



Bishop White's study where the first House of Bishops met.

among Anglicans in the New World to preserve their spiritual line with the mother Church of England while at the same time become part of the framework of the new nation.

Today the House of Bishops numbers about 150 members, but on that historic occasion only three bishops had been duly consecrated to serve outside of the British Isles, and only two attended the first meeting — Samuel Seabury (1729-1796) of Connecticut and William White (1748-1836) of Pennsylvania. Samuel Provoost (1742-1815) of New York, was absent. All were native Americans. Their consecrations raised serious parliamentary questions in England. For instance, could funds designated for use by the Society for the Propagation of the Gospel in Foreign Parts (the SPG) be used for work not under the British flag?

Samuel Seabury was born at North Groton, Conn., and his father had been a

Puritan minister before conforming to the Episcopal Church during a religious upheaval at Yale College, known as the "dark days at Yale." At the commencement there in 1722 several of the Puritan ministers, some associated with the faculty at Yale, read statements announcing their conformity to the Church of England. Some left soon after for England where they were ordained to the diaconate and priesthood by the Bishop of London. The leader among them was the Rev. Samuel Johnson. Bishop Seabury must have known about these events and also must have known Dr. Johnson's son, William Samuel Johnson, one of the principal framers of the Constitution.

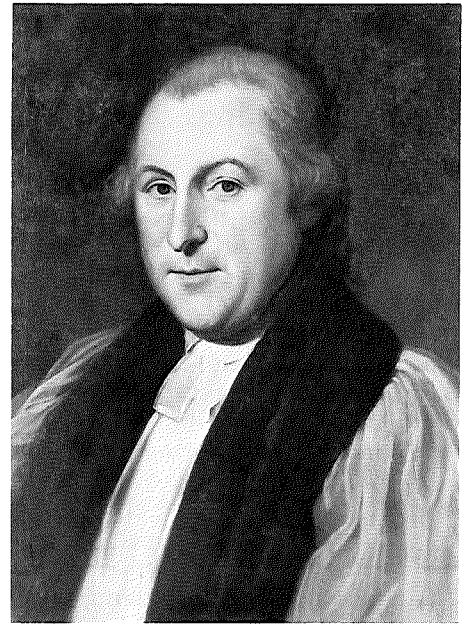
Young Seabury, following in his father's footsteps, was ordained to the priesthood in London. But unlike his father who had been reassigned to Connecticut, the SPG assigned him to parishes on Long Island and later in New Jersey. Those assignments brought him to occasional conflicts with the British governors of those colonies, who changed frequently. Gradually he became one of the leading "Loyalists" to the Church of England and to the English King.

Bishop Provoost was born and raised in New York. Oddly, considering propaganda of the times, he was the only one of the three bishops who graduated from the previously controversial King's College (now Columbia University), which was founded by Samuel Johnson. At the time of the bishop's consecration, Samuel Johnson's son William was in Philadelphia debating questions concerning church and state. Propaganda of the times and of later clouded the picture and Bishop Provoost comes to us in history as a "Patriot."

Bishop White was, as he said in his *Memoirs*, just a lad when the Stamp Act was passed and during the pamphlet war. He was born, lived and died in Philadelphia. As a member of a prominent family, he spent his early years at the port of one of the most famous oceanic and coastal shipping routes in the world. From his childhood he would have come in contact with prominent travelers bringing news from afar. Also, Philadelphia, "The City of Brotherly Love," was renowned for its toleration.

Bishop White, a "Patriot," had not

Carolyn Hutchens has for many years been a student and researcher of American church history. She resides in Litchfield, Conn. Her late husband, the Rt. Rev. J. Warren Hutchens, was Bishop of Connecticut. Charlotte M. Porter of the University of Florida in Gainesville has supplied information on Sartain. We are grateful for the cooperation of Shirley Mays and others on the staff of the Independence National Historical Park.



Bishop White

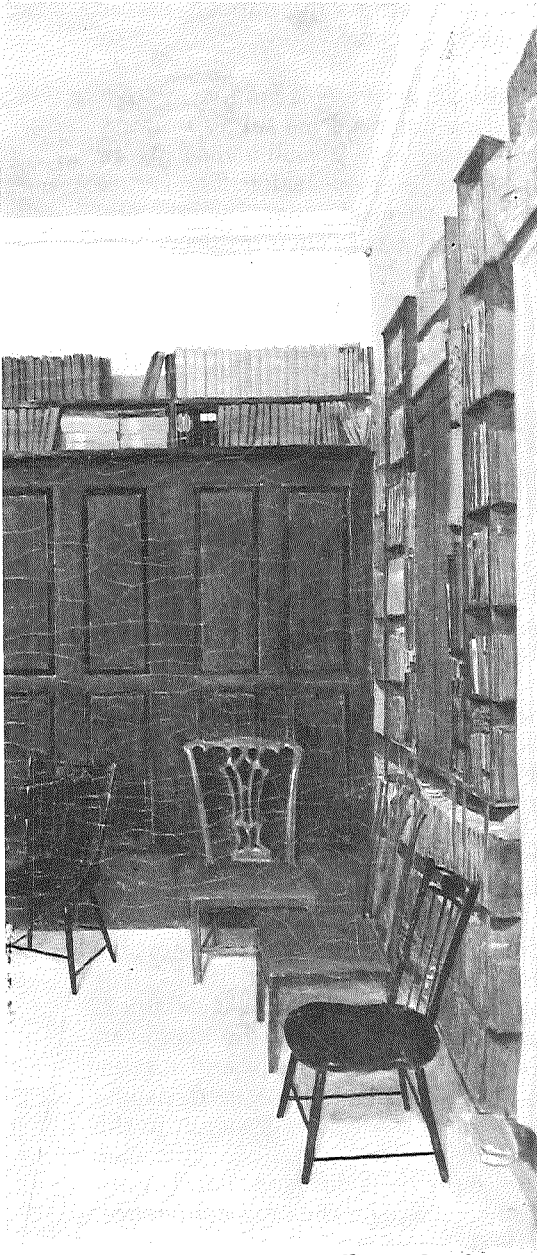
gone abroad to study, and even his preparation for the priesthood was in a local school (non-Anglican). After his ordination in England he returned to Philadelphia as a rector, not as a missionary (as was usual in Connecticut). He was an amiable man, suitable to shepherd two parishes, Christ Church and St. Peter's Church, during those perilous times.

His brother-in-law was Robert Morris, the well-known financier of the Revolutionary War, who entertained lavishly in his home in Philadelphia. It is probable that by the end of his life, after serving many years as Presiding Bishop, Bishop White had personally met most of the distinguished people in this country.

When he died in 1836 at age 88, his family commissioned an artist to record for posterity the historic first meeting place of the House of Bishops. With much skill the well-known artist John Sartain created on canvas his perception. He placed the Windsor chair (made by the famous craftsman John Letchworth) in the foreground, it being symbolic of the local seat from which a bishop exercises jurisdiction. Above the mantel the artist placed engravings of the three bishops from whom the apostolic succession has descended.

John Sartain (1808-97) was born in London, emigrated to the U.S. in 1830, and was for many years an active painter, engraver, and publisher in that city. He also engraved a portrait of Bishop White.

The painting and the chair have been preserved in the house and donors have contributed books and other items that belonged to Bishop White. The room itself has been said, with good authority, to be among the finest restorations in the country. It is open to the public. Episcopalians and others can be grateful that this site has been so beautifully preserved.



Independence National Historical Park Collection

EDITORIALS

Bishops' Meeting

The meeting of the House of Bishops at St. Charles, Ill. [p. 6], was unusual in the large number of topics dealt with and in the substantive character of many of them. The celebration of the centenary of the Chicago-Lambeth Quadrilateral and preparation for Lambeth next year all bespoke Anglican respect for tradition and adherence to our roots. In contrast, the discussions of the reception of women in the episcopate, and the report on sexuality reflected departure from tradition and movements in new directions.

The talks orienting the bishops to the coming Lambeth Conference were largely commentaries on preliminary documents and, hence, did not lend themselves well to summary. As might be expected in regard to the august gathering in England, the material proposed was generally judicious and circumspect.

What is clear, however, is the great increase in numbers and in geographical extent of the Anglican Communion in recent years. Bishops from the so-called Third World will outnumber those from the British Isles and North America, and they can be expected to have different concerns and priorities. Imagine having an argument over 16th-century English, or over inclusive English, with someone whose language has no links with the Indo-European linguistic family, and whose language has just begun to be printed as Bibles and Prayer Books are published! Meanwhile they will have much more urgent problems they wish to discuss — persecution of Christians, the shift to self-support, polygamy, the revival of non-Christian beliefs and practices, and many other topics.

Presiding Bishop's Address

The address of Presiding Bishop Browning to the House of Bishops was largely built on the eight "mission imperatives" which he has discussed before, and which have been clarified and improved. They do not seem to fit, however, into any quick list or acronym. What we found of particular interest was a new emphasis on the unique role of bishops in general, and of the Presiding Bishop in particular. We find such statements as the following:

I am going to invest the resources of this church in developing educational programs . . .

I will use my overseas travels to our partner churches to proclaim . . .

I am making communication a priority.

I also see it as my responsibility to provide the resources necessary . . .

Episcopacy provides the community of faith with sacramental leadership . . .

I have a vision of the people of God . . . gathered around their bishop for study, nurture and support . . . A people of God gathered around their bishop to reflect and think theologically . . . A people of God gathered around their bishop who takes and breaks bread. . . .



For anyone who has been studying the documents coming from our ecumenical conversations, and from their many discussions of what the role of bishops ought to be, it is evident that Bishop Browning has been paying attention to these statements. He sees bishops as leaders who make it possible for things to happen, and he sees the national primacy as helping the other bishops to carry out this kind of leadership. Students of history will perceive the contrast with the role of English bishops during the past few centuries: they seem to have devoted much of their time and energy in seeing to it that nothing did happen, and in suppressing, so far as they could, movements of renewal.

Certainly we do need an active episcopate, but not *too* active. A bishop does not need his finger in every pot, nor need he rush to every possible meeting or attempt to give a speech on every occasion. The House of Bishops will continue to need older, benign, and relaxed members, and we hope that their influence also will be felt.

Lambeth Conference

Sometimes it is helpful to explain technical points. The Lambeth Conference, referred to in the report on the House of Bishops, is an international meeting of Anglican diocesan bishops. They come at the invitation of the Archbishop of Canterbury, who presides. The first such conference was in 1867, and they have since been held about every ten years. In recent times, they have occurred on the eighth year of the decade, the last having been in 1978.

The conference gets its name from Lambeth Palace, the historic residence of the Archbishop of Canterbury in London. Why is it a palace? Because that is the standard term in England for a bishop's official residence. The meeting was originally held there, then later in Church House, Westminster. In recent years, with growing numbers, the campus of the University of Kent, on the outskirts of Canterbury, has been found more suitable. A visit to Lambeth, as well as a garden party at Buckingham Palace, remains an enjoyable part of the program.

The Lambeth Conference is not a legislative council. Because it is representative of the entire Anglican Communion, and because of the research and discussion that go into its published documents, its decisions and recommendations are accorded great weight in the Episcopal Church and in other Anglican churches around the world. As in previous decades, *THE LIVING CHURCH* promises full coverage on the next conference, July 18-August 7, 1988.

The Johannine Effect

By JOHN M. GESSELL

I've been noticing a phenomenon that emerges often in discussion and debate over critical moral issues in church and society, one that arises predictably when certain factors are present. Since I have discovered it, I shall call it the "johannine effect."

For example, I do a lot of speaking and I am often tempted to use public issues by way of concrete example to show what I mean. Often these examples have what my listeners regard as political overtones.

I notice that when I appear to be favoring the "conservative" side, I am told I am a forceful speaker, perspicacious, sensitive, and bright. But when I appear to be coming down on what some folks believe to be the "liberal" side, they tend to get edgy and condemn me for getting "involved in politics."

When I speak against what is often called "permissiveness," I am congratulated and accepted as an ally in a great cause. But when I point out that the models for permissiveness in society may often be either an administration that defies the law at its pleasure or business executives who strenuously object to regulation of their conduct in the marketplace, then I am told that I speak out of ignorance and inexperience.

The "johannine effect" often takes vigorous root in the church when issues of human sexuality are discussed. If Bishop John Spong of Newark were to use his hermeneutical approach to biblical texts in support of nuclear deterrence and in justification of a preemptive nuclear strike against the enemies of the "free world," I do believe that he would be regarded as something of a hero-bishop, and not as the traducer of biblical faith.

However, when he attempts to engage in scriptural criticism along the lines of the best contemporary authority in order to suggest that New Testament christology is at best "adoptionalist," that the anti-Semitism of the New Testa-

ment is deplorable but not the last word, and that there are no clearly laid down apodictic principles about sexual activity, then he is regarded as bordering on heresy and opening up the life of the church to the baleful influence of "secular humanism."

Bishop Spong has in the past year been embattled in many quarters of the church, not the least of which by his brother bishops, because of a report of a task force in his diocese on changing patterns of sexuality and family life.

The task force has advocated only that these matters would be seriously studied in that diocese. So far no recommendations have been made, but from reports in the church press one would get the impression that the bishop is in the vanguard of the troops, like Henry IV crying on for victory at Agincourt. The "johannine effect" goes into instant play; while more reasoned judgment would discover that the diocesan task force, and no doubt, the bishop, are suggesting that in order to discover guidelines and principles to form moral judgments, we cannot and must not literalize the scriptures nor use them as a sourcebook of

unchangeable moral precepts.

For the future of productive and rigorous moral discourse in the church, it is important that we be able to move beyond the "johannine effect" and its tendency to reduce all opposition to the trivialization of an *ad hominem* argument. We also need to agree that in matters of sexual morality, as well as in the matters of war and peace, on women speaking in church and being subject to their husbands, on eating "any manner of blood," on a husband having sexual relations with his wife during the menstrual period, the scriptures must be interpreted in context.

Further, it is important that we agree on the role of contemporary experience and social scientific insights as they bear on our discussions. Proper theological and ethical discourse in the church has always adverted to scripture, tradition and reason. By reason, we mean reflection and contemporary personal and cultural experience in the light of scripture and tradition.

If we cannot adhere to these criteria, then the destructive influence of the "johannine effect" will continue to direct our discussion to a dead end.

Autumn Rainfall

Awaking to the sound of heavy rain,
that steady, more than hiss, not quite
a roar — echoing somehow its sister sound,
the crash and sibilant retreat of waves
along the seashore — gurgle in the gutters,
gush of drainpipes, processing splash
of passing traffic on the liquid road below,
I welcome sound into my darkened room,
reseat the windows of the eye, become awake
to every drip, drop, tap and trickle falling
downward ever downward, and attune myself
to the declining of the year,
the long decay of summer's harvest,
the yearly tumble down toward the dark and damp
where warmth is an achievement,
birth a distant lantern gleam, and hope
is shaped by firesides and family tables
bright with festive candles.

J. Barrie Shepherd

The Rev. John M. Gessell, Ph.D., is professor emeritus of ecclesiastical history and editor of St. Luke's Journal at the School of Theology, the University of the South, Sewanee, Tenn.

BOOKS

Problems in Contemporary Medicine

SECOND OPINION: Health, Faith, and Ethics. Edited by James P. Wind. Park Ridge Center (1875 Dempster St., Suite 175, Park Ridge, Ill. 60068). Pp. 125 or more per issue. \$35 for three issues per year.

This publication spans the gap between a magazine and a book by providing in each issue a collection of essays on medical, social, and ethical problems. The Rev. Charles B. Moore, of the Ochsner Clinic near New Orleans, reports that *Second Opinion* merits attention by physicians, nurses, technicians, medical administrators and other paramedical personnel as a step toward understanding the magnitude of the problems facing medicine today.

The first three volumes to appear have each contained an article by a major American theological writer: Martin E. Marty, Langdon Gilkey, and Joseph Sittler. Each volume is interestingly illustrated with photos, artwork, and old engravings, some of documentary value. Some of the articles have extensive footnotes and bibliographical references.

H.B.P.

Practical and Useful

QUESTIONS ON THE WAY: A Catechism based on the Book of Common Prayer. By Beverley D. Tucker and William H. Swatos, Jr. Forward Movement. Pp. 124. \$2.80 paper.

Anyone who has ever prepared people for confirmation or baptism has known the frustration of having a limited number of useful and readable introductions to the faith and life of the Episcopal Church.

Questions on the Way was first issued a number of years ago by Beverley Tucker and was based on the 1928 Book of Common Prayer. In cooperation with the original author, William Swatos, Jr. has rewritten the book to bring it up to date with the present Book of Common Prayer and hymnal.

This little book should be very useful for individual preparation and private study of the Episcopal Church as well as for study groups which want to cover basic faith and practices.

On the whole this inexpensive little catechism is one of the most practical and useful items now available to clergy and lay teachers of the faith. However, one wishes at times that it embraced the spirit of the present Prayer Book and canons a bit more. Some of the statements about holy matrimony are excellent; rarely is the church's position stated as well and as simply. Yet the section on divorce and remarriage does not seem to capture the positive spirit of

the present marriage canons. Some other details reflect a bit older way of looking at things liturgical, including a statement that Advent, like Lent, is a season of penitence.

The book is rich in biblical and Prayer Book references, which could be very valuable for a study group or serious individual reader. The book concludes with a useful outline of events in the life of Christ which gives the reader chapter and verse references for the location of major events in the story of our Lord. The other concluding list is a "Church History Chart" which is as much interesting for the events omitted as it is for those included.

Any parish could benefit from having it in tract rack or bookstall.

(The Rev.) D.J. MADDUX
The Church of St. David of Wales
Shelton, Wash.

Readable and Hopeful

WHEN THE SAINTS GO MARCHING OUT. By Chuck and Anne Murphy. Chosen Books. Pp. 130. \$5.95 paper.

Many in the church have met Fr. and Mrs. Charles Murphy at various teaching workshops and Lenten missions. Theirs is always a powerful and moving message. In this their latest book, they speak of the possibility of blessings and a new life, encouraging believers to spread the good news and to promote it

through the community of the church in unity with other believers. They give us steps to achieve that goal.

They draw on their personal experience to illustrate their message. It is not complicated. It is biblical and rooted in the theology of the sacraments of baptism and Holy Communion. They describe the church as based on a three-legged stool — sacramental, evangelical and pentecostal. They deal with these premises in simple clearly written words. Long after the reader of this book has closed it, he will remember and ponder certain expressions: "A smile or a hug can be a sacrament," "the church can learn a great deal about working together as the people of God by observing Canada geese. When the geese fly in formation, they travel faster than when they travel alone."

This book is recommended reading for study groups and clergy. Its message is direct and clear.

VIOLET M. PORTER
Hartford, Wis.

A Great Holistic Thinker

MEDITATIONS WITH NICHOLAS OF CUSA. Translated and adapted by James F. Yockey. Bear & Co. Pp. 143. \$6.95 paper.

This is a welcomed volume in the series of "Meditations with" holistic mystics and prophets in the creation-centered tradition of theology, as



Short & Sharp

By TRAVIS DU PRIEST

The following four books are put out by Collins Liturgical Publications in England and are now distributed in the U.S. by Harper & Row.

ALIVE TO GOD: 36 Sessions for Youth and Confirmation Groups. By Christopher Herbert. Collins. Pp. 127. \$5.95 paper.

A practical handbook with lesson plans, activities, and sample conversations for use with adolescents. Each lesson clearly states its aim and the reading or equipment needed. Thoroughly Anglican, and from the looks of several — "Jesus the story-teller," "How the Bible Came to Us," and "The Anglican Church Now" — quite workable. Recommended.

TIME TO DANCE: 12 Practical Dances for the Non-Dance Specialist in Educa-

tion, Church & Community. By Martin H. Blogg. Collins. Pp. 72. \$9.95 paper.

Easy-to-follow directions for fairly simple dances to be used in church school and worship. As a co-director of Christian Education, I appreciate such a publication because it will allow us to incorporate another of the arts more fully into our children's participation in processions and liturgical worship. Music is printed along with dance instructions for large and small numbers of participants. Instructions are clear, but require patience.

BE THOU MY VISION: A Diary of Prayer. By Christopher Hebert. Collins. Pp. 80. \$2.95 paper.

Beautifully printed and bound, this little book of prayers by an Anglican priest is once again available, having been first issued in 1985. Would make a fine gift for a friend, or a companion for your own bedside table.

HEART OF PRAYER. By Anthony Gittens. Collins. Pp. 176. \$5.95 paper.

Another handsome Collins reprint of a 1985 book, this one by a former missionary in West Africa who now teaches at the Catholic Theological Union in Chicago. Arranged under topical headings, these prayers are biblical and African.

opposed to the fall-redemption emphasis typical of Western Christianity.

Nicholas of Cusa, the 15th century Rheno-Flemish mystic and scholar, cardinal in the Roman Catholic Church, calls today's broken world to "synthesize diverse strains of thought in . . . spheres of politics, religion, science, and philosophy" (p. 13). Contemporary physicists are coming to Nicholas's insights into the nature of the universe in which ". . . in any creature all creatures are found" (p. 9). Further ". . . the nature of God is revealed by creation since creation continually unfolds from God" (p. 9).

SUSAN MANGAM, S.T.R.
Tannersville, N.Y.

Books Received

FIVE LOAVES AND TWO FISHES: New Life Through Inner Healing. By Phoebe Cranor. Paulist. Pp. 132. \$4.95 paper.

WOMEN OF FAITH IN DIALOGUE. Ed. by Virginia Ramey Mollenkott. Crossroad. Pp. 195. \$9.95 paper.

THE SHADOW OF THE GALILEAN. By Gerd Theissen. Fortress. Pp. 212. No price given.

LIFE FOREVER: New Testament Study Guide. Collins Liturgical Publications, distributed by Harper & Row. Pp. 48. \$2.95 paper.

KNOWN UPON EARTH: Old Testament Study Guide. By Sister Mary Lenaghan. Collins Liturgical Publications, distributed by Harper & Row. Pp. 96. \$2.95 paper.

THE BREATH OF LOVE. By Michel Quoist. Crossroad. Pp. 206. \$8.95. paper.

STRENGTH IN SERVANT LEADERSHIP. By Paul A. Cedar. Word. Pp. 173. No price given.

THE OLD TESTAMENT PSEUDEPIGRAPHA. By D.S. Russell. Fortress. Pp. 212. No price given.

PRAYER AND OUR CHILDREN: Passing on the Tradition. By Mary Terese Donze. Ave Maria. Pp. 96. \$3.95 paper.

WOMANPRAYER, SPIRITJOURNEY. By Judy Esway. Twenty-Third. Pp. 70. \$4.95 paper.

THE QUEST FOR UNITY IN THE NEW TESTAMENT CHURCH. By Paul J. Achtmeier. Fortress. Pp. 132. No price given.

THE MOTHER TERESA STORY. By Maria Shradly. Paulist. Pp. 143. \$3.95 paper.

ADULTERY IN THE UNITED STATES. Ed. by Philip E. Lampe. Prometheus. Pp. 224. \$21.95.

MASSES WITH YOUNG PEOPLE. By Donal Neary. Twenty-Third. Pp. 95. \$6.95 paper.

THE PHILOSOPHY OF CIVILIZATION. By Albert Schweitzer. Prometheus. Pp. 347. \$13.95 paper.

FIRE AND LIGHT: The Saints and Theology. By William M. Thompson. Paulist. Pp. 201. \$8.95 paper.

PASTORAL MARITAL THERAPY: A Practical Primer for Ministry to Couples. By Stephen Treat and Larry Hof. Paulist. Pp. 126. \$7.95 paper.

COMFORTABLE COMPASSION, POVERTY, POWER AND THE CHURCH. By Charles Elliott. Paulist. Pp. 194. \$7.95 paper.

THE WAY TO CONTEMPLATION: Encountering God Today. By Willigis Jager. Translated by Matthew J. O'Connell. Paulist. Pp. v and 144. \$7.95 paper.

WHEN YOU ARE ANGRY WITH GOD. By Pat McCloskey. Paulist. Pp. 128. \$4.95 paper.

GOD IS RICE: Asian Culture and Christian Faith. By Masao Takenaka. World Council of Churches Publications. Pp. 82. \$4.95 paper.

NEWS

Continued from page 6

ments which are "so carefully phrased, so correctly and delicately nuanced, as to become for many people incomprehensible."

The series of speeches looking forward to Lambeth was concluded by the Rt. Rev. Michael Nazir-Ali. Having served the Church of Pakistan in which he was ordained, Bishop Nazir-Ali presently resides in England as a specialist in the field of Christian-Muslim relations and as a theological consultant of the Archbishop of Canterbury. He spoke of missionary and ecumenical efforts in the Middle East and said he was encouraged to see the vigor and fidelity of Christians in Iran during a recent visit.

Bishop Alex D. Dickson of West Tennessee expressed the hope that American bishops would go to Lambeth in a sincere spirit of consultation, not confrontation, over the prospect of women bishops. Several bishops, however, indicated they would not celebrate at the altars of English churches, except when doing so as part of the conference, because American ordained women are not recognized in the Church of England.

Meanwhile, other topics were also claiming attention in the busy schedule, which included group discussions and brief consideration of a variety of items. Monday noon at a special luncheon, the Standing Liturgical Commission presented its work in the field of inclusive language [to be more fully reported in these pages next week].

Women Bishops

Monday afternoon saw the discussion of the most controversial topic of the

meeting, the anticipated election of a woman to be bishop. At the last meeting of the House of Bishops in San Antonio [TLC, Oct. 19, 1986], Bishop Clarence C. Pope of Fort Worth asked his fellow prelates to consider the position of those more conservative bishops who could not accept what is contrary to their consciences. A committee was formed under the chairmanship of Bishop Edward W. Jones of Indianapolis to meet with these bishops.

Bishop Jones said that in their discussions they had been "honest and cordial, but unable to reach a mutually agreeable conclusion." A long document was presented by the committee arguing for the ordination of women as bishops on various grounds. Others also spoke. Proposals for the accommodation of traditionalist bishops were not ready for consideration.

Bishop William C. Wantland of Eau Claire directly challenged the entire procedure. While assuring everyone of the fair intent of both Bishop Jones and the Presiding Bishop, he pointed out that the committee consisted solely of promoters of women in the episcopate, and hence could not make a report reflective of the different shades of opinion. A member of the Seminole Nation, Bishop Wantland said the report exemplified a typical white Anglo-Saxon practice of giving no voice within an official document to those who would be most adversely affected by it.

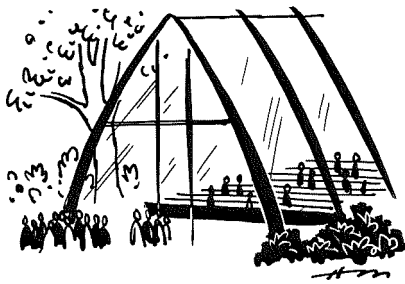
After some spirited debate, it was decided that the written report was to be designated as a majority report only and that a minority report would accompany it when it is disseminated at a later date.

In a somewhat related matter, Bishop Donald J. Parsons of Quincy brought up the matter of the recent election of



Bishop Martiniano Garcia, Suffragan of Central and South Mexico, visits with the Rev. Leonardo Cespedes who provided simultaneous translation in Spanish through earphones for the Hispanic bishops.

Frederick W. Putnam



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Dean Edward H. MacBurney to be his successor [TLC, Sept. 20]. He said better communication among the bishops would have avoided much confusion. Bishop William G. Black of Southern Ohio, in whose diocese the standing committee had objected to the plans for nominations for the Quincy election, expressed approbation of Dean MacBurney, whose right to support or oppose the ordination of women he entirely respected. Bishop John S. Spong of Newark also spoke for MacBurney and said, "I would like to appeal to liberal bishops to urge your standing committees to approve Dean MacBurney." Applause followed.

Among other matters dealt with during the first days of the meeting, the Rt. Rev. Manuel C. Lumpias, Prime Bishop of the Philippine Episcopal Church, reported on progress toward the establishment of an autonomous Anglican province in the Philippines. The Rev. Edward Morgan of the Church Pension Fund spoke of new benefits for pensioners facing calamitous medical expenses. Bishop Edward C. Chalfant of Maine moved approval of a statement on economic justice which passed.

Armed Forces

Bishop Calvin O. Schofield of Southeast Florida reported on the office of Suffragan Bishop for the Armed Forces and of the efforts to be made to choose a successor to Bishop Charles L. Burgreen who plans to retire from this office the year after next. Bishop William E. Swing of California spoke on efforts to minister to sufferers from AIDS and commended the concern of the Episcopal Church. The Rev. David W. Perry of the national church staff reported continuing work on educational programs.

On Tuesday evening, the Feast of St. Michael and All Angels, the Presiding Bishop and a group of others went to St. James Cathedral in Chicago to celebrate the 25th anniversary of the consecration of Bishop Montgomery. A large congregation joined in the Solemn Mass, and the mayor of Chicago declared it "James Winchester Montgomery Day." Bishop Montgomery retired as Bishop of Chicago on September 30.

A major presentation Wednesday related to a committee report on sexual morality, and was led by Bishop George N. Hunt of Rhode Island. In many respects the report upheld traditional moral standards and the sanctity of marriage, but it asserted that these standards are widely ignored today and some new way to communicate the Christian view must be found.

Homosexuality

Homosexuality was viewed by the committee as probably predetermined, even before birth, and hence outside the

realm of traditional moral judgment. Permanent and committed relationships between such individuals was recommended, but the committee did not go so far as to advocate so-called homosexual marriage. Group discussions pursued these topics further and later reported back. Need for clearer theological grounding was expressed, and concern that the committee seemed to have given little attention to scripture or tradition. Bishop Arthur A. Vogel of West Missouri questioned whether the situation today was actually so different from previous eras when there was also plenty of sin.

International Matters

A number of resolutions were passed dealing with various international matters. These included expressions of support for Archbishop Tutu and others in Southern Africa, for the Central American Peace Agreement signed by the presidents of Central American nations, support for Bishop Jabez Bryce and the Church in Fiji, for fellow churchmembers in the Philippines, and for prayer for Haiti and for Terry Waite. A motion commending President Reagan for pursuing negotiations with the Soviets contained a statement discountenancing the deterrence provided by nuclear weapons. This was strongly opposed by Bishop Maurice M. Benitez of Texas who argued at length for the validity of this protective use of nuclear armament. The resolution barely passed.

A motion expressing support for Palestinian people containing a reference to the PLO was strongly opposed by Bishop John H. Burt, retired Bishop of Ohio. Other aspects of the wording were questioned and the motion was tabled. It was brought forward again by Bishop James B. Brown of Louisiana on Thursday shortly before adjournment and it was passed.

On Thursday morning, the final day of the meeting, a draft of the pastoral letter was read and discussed. It spoke of the Chicago-Lambeth Quadrilateral and followed in many respects the opening address of the Presiding Bishop. Such a letter is customarily issued at such meetings by the bishops.

Seminary Deans

Another major presentation then followed. Appearing on the platform were the deans of the 11 accredited Episcopal theological seminaries. Each was introduced by the Very Rev. Richard Reid of the Virginia Seminary in Alexandria.

The Very Rev. James C. Fenhagen of the General Seminary in New York opened a significant discussion concerning the difficulty seminaries have in evaluating students for the dioceses in view of the different needs of dioceses,

different understanding of such evaluations, the ambiguities surrounding the general ordination examinations, and so forth. Different bishops and different deans spoke in what was described as a valuable meeting and the first of its kind ever arranged. It was generally felt that better communication between the bishops and the seminaries was needed.

Further speeches were made by the Rev. Preston T. Kelsey, executive director of the Board for Theological Education; the Rev. Wallace A. Frey of DeWitt, N.Y., BTE member; Barbara Klemme of Stillwater, Minn., a lay member of BTE; and the Rev. John E. Booty of the School of Theology at Sewanee whose meditations each morning were acclaimed as an important part of this meeting.

Communion and Children

In the middle of the final afternoon, the question of the administration of Holy Communion to small children was raised. Bishop C. FitzSimons Allison of South Carolina vigorously defended the traditional Anglican sequence of baptism in infancy, with confirmation following at an age of discretion, and then Holy Communion. Bishop Roger S. Harris, Suffragan of Upper South Carolina, William C. Frey of Colorado, Richard F. Grein of Kansas, William J. Cox, assistant bishop of Oklahoma, and others spoke of the advantages of communicating children.

Meanwhile, as others were leading the discussions, the Presiding Bishop retired to his suite where formal charges were presented to him against Bishop John S. Spong of Newark by concerned persons. Before the meeting adjourned, Bishop Browning returned to the chair and announced he had received two presentments and that the subsequent canonical procedures would follow [further report next week].

Other final matters included a resolution calling for the observance of the Feast of St. Sergius of Moscow in Episcopal parishes on September 25 next year, when it will be on a Sunday, commemorating the 1,000th anniversary of the conversion of Russia. Retired Bishop William C. R. Sheridan of Northern Indiana was applauded for a valedictory speech, and Bishop Oliver B. Garver, Suffragan of Los Angeles, reported on the severe earthquake earlier in the day and prayer for victims was asked. The Rev. J. Leonardo Cespedes, retired priest of the Diocese of Northern Mexico, was warmly applauded for supplying simultaneous translations of the proceedings for the Hispanic bishops. This was the first meeting of the House of Bishops in which this facility was provided. The final evening closed with a dinner in honor of the retiring bishops, and many reminiscences and humorous anecdotes were exchanged. H.B.P.

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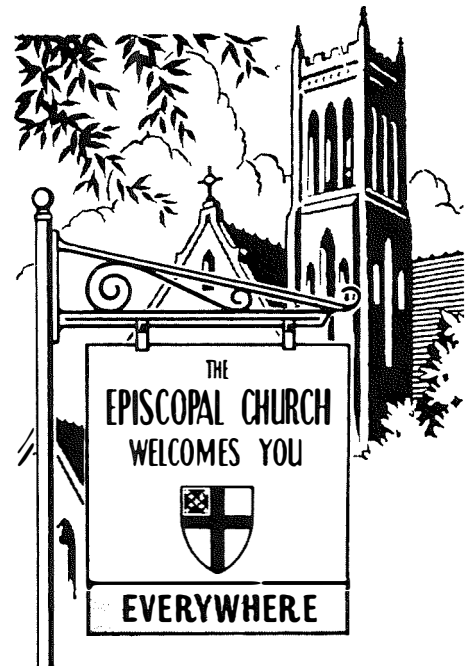
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