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**All Saints' Marathon**  
**When we all gather  
at the finish**

**IN THE NEWS:**  
**Funeral rites held  
for Bishop Walker**



## The Fleeting Light of Fall

Time is a subtle thief. Time steals so little of each long, lovely summer evening that I am unprepared for the early dark of late August. The cicadas, in their dusk symphony, have played no overture.

The Scottish blood that flows in my veins comes down from forbears who knew the joy of daylight at the witching hour in the high summer. I cherish light. As October days lead inexorably to the date when the clock is turned back and darkness falls at five in the afternoon, my spirit shrinks and suffers as I brood on the long winter dark.

Once in Stornoway on the Isle of Lewis in the Outer Hebrides of Scotland, I marveled at the gentle dusk of a June midnight. A Lewisman countered that in December Stornoway is dark at four in the afternoon. So is Boston on a December day of grey skies and a biting wind.

Of all the days of the year, I live for winter solstice — the turning time — when daylight begins its six-month climb toward June. The flush of a rosy January sunset on snow-burdened spruces is a mute but joyous promise trumpeted by the redwings of March and echoed in the “guark” of night herons returning to the marsh in early May.

Rejoice and be glad, lovers of the light. Summer’s gold is ours for a season, and the thief is at bay until autumn. Savor the days and dreams of mid-summer, her sweet-sad songs, her fragrance and fullness, her long and lovely light. Too soon the thief of August comes stealing day. Gentle September offers brief consolation in bouquets of blue asters before October teases, reflecting the sun in her blaze of bright marigolds. Then one still morning there’s skim ice on the marsh, and yesterday’s marigolds are dark in the killing frost.

Seasons of the year, as seasons of the spirit, sing a symphony of life . . . life that finds its dormancy and rebirth under winter snows, in the dark seasons of the spirit, in a rhythm of eternity, the ultimate Light.

*Our guest columnist, June Knowles, resides in Belmont, Mass. She has contributed many poems to THE LIVING CHURCH.*



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## ON THE COVER

Presiding at the altar for the funeral of the Rt. Rev. John T. Walker, Bishop of Washington, who died recently at the age of 64, were the Rt. Rev. Ronald Haines, Suffragan Bishop of Washington (left); the Most Rev. Desmond Tutu, Archbishop of South Africa; and the Most Rev. Edmond Browning, Presiding Bishop [page 6].

Photo by Morton Broffmann.

# LETTERS

## Domestic Violence

I offer full support and gratitude to the Rev. Thomas C. N. Scott who wrote the article on uncovering domestic violence in pre-marital counseling [TLC, Sept. 10]. As the executive director of Sojourner Truth House, the largest shelter in Wisconsin for battered women and their children, I know all too often where clergy have not been fully informed about domestic violence. It is very important to uncover these problems in a relationship, and far better that it be done in pre-marital counseling than after the marriage. Disclosure of domestic violence is more likely to occur if a member of the clergy demonstrates knowledge and sensitivity of this issue to both the victim and abuser.

We are committed to informing and involving the interfaith community at the shelter as often as possible. Seminars from Nashotah House and from the Roman Catholic schools, Sacred Heart School of Theology and St. Francis Seminary, do field placement at Sojourner Truth House. Other clergy are regularly "present" and available to our residents.

My thanks to Fr. Scott for the article. It shall be used and distributed as often as possible.

KATHIE STOLPMAN

Milwaukee, Wis.

## Official Language

In your report on the synod of Province VIII, I read that a resolution was passed opposing "English as the official U.S. language" [TLC, Oct. 1]. I have read and listened in vain for any basis for opposing this proposed constitutional amendment which is rooted in logic or common sense. I have heard a lot of demagoguery, shrill cries of discrimination, racism, etc. Perhaps logical opposition exists, but I have not heard it. We need only look at our beautiful neighbor to the north to see what a frightful and expensive mess can stem from two official languages.

JOHN M. GORE

Oakton, Va.

## Season After Pentecost

It is inaccurate to state, as you did October 1, "After Pentecost, we simply have the so-called green time of year. The Sundays of the summer and fall

are not really a season, they are just plain ordinary Sundays." Quite clearly, according to the Prayer Book the Sundays mentioned above are part of the Season After Pentecost (BCP, p.32). Perhaps this season is not honored with the importance of some of the other seasons, but it appears in the same type, size and style, and I would, therefore, suggest that it is one of the seasons of the church year.

Finally, while, as you noted, it is a bit much to link all these particular Sundays with the Holy Spirit, it is not too much to think of them as a celebration of the work of God in the world and in the church. This, of course, would link the Sundays to the Holy Spirit in a distinct and wonderful way (BCP, p.852).

In conclusion, the editorial was correct.  
(Continued on page 5)

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# LETTERS

(Continued from page 3)

rect in noting that the Sundays after the Day of Pentecost do not comprise a "Season of Pentecost." But the corrective to this is not to juxtapose a Pentecost season onto Easter Season, but rather to note that the Day of Pentecost is a part of the season of Easter, and the Sundays after Pentecost are a part of the season after Pentecost.

Perhaps it would be appropriate to clarify what was written October 1 in a future editorial.

(The Rev.) RICHARD JAMES  
Church of the Resurrection  
Oklahoma City, Okla.

*We are grateful for the attention of our esteemed correspondent, but we believe the editorial of October 1st requires no clarification. The readings from Acts for Sundays and for weekday celebrations in Lesser Feasts and Fasts (4th edit, pp. 68-73) plainly express the emphasis on the Holy Spirit during the Paschal Season. To call the summer Sundays a season, for consistency of printing on p.32 of the Prayer Book, as correctly noted by Fr. James, is one thing, but it is not really a season. Furthermore, the numbering of these Sundays after Pentecost, instead of the use of the number of the propers has, we believe, confused many worshipers. Ed.*

## After Pentecost

Thanks for your editorial critical of church bulletins characterizing "Ordinary Time" as The Season of Pentecost [TLC, Oct. 1]. While personally sharing your viewpoint that the weeks between Pentecost and Advent are not "really a season," I think some of your readers might have liked you to couple that comment with a reminder that it is appropriate to refer to the period as "The Season after Pentecost." It is, after all, referred to thus in such places as the calendar (BCP, p.32) and the Collects (pp. 176 and 228).

NIGEL A. RENTON  
Oakland, Calif.

## Enjoying a Good Laugh

Thank you for Emmet Gribbin's splendid article, "God the Great Humorist" [TLC, Oct.1]. The author's own employment of humor in his public speaking as well as in his private conversations indicates that he believes strongly in his thesis that God enjoys a

good laugh, too.

More than 50 years ago, as an undergraduate at the University of the South, backed by the Kay Kyser orchestra, he convulsed his schoolmates with a delightful impersonation of "Ish Kabibble," Kyser's well-known comedian. He has continued to find the comical, although always without rancor. He told me not long ago of the N.A.W.T.S., "National Association for Wooden Toilet Seats," otherwise known as the Birch John Society.

If Emmet Gribbin's thesis is correct (and I believe it is) surely his ministry is and has long been a godly one.

(The Rev.) BEN A. MEGINISS  
Mobile, Ala.

## Weighty Hymnals

Your recent editorial on "hymn-books" [TLC, Aug. 20] prompts me to make a few observations about *Hymnal 1982* which I fear will not be popular among church musicians (I write as one who personally approves wholeheartedly of the new hymnal).

Many of my elderly friends find that *Hymnal 1982* is not user friendly; the print of the words is too small, and having to hold it close to the eyes they find the volume too heavy.

Complaints about the weight are shared by the nonmusical. They say they do not want the service music as they sing the canticles, etc. from their Prayer Books anyhow. All they need is the words of the hymns.

Another point: a priest I know uses the hymns as devotional help, which cannot be done easily unless they are set out as poetry in verse form. This is a great loss of a genuine aid to devotion.

It may be worth noting that elsewhere in the Anglican Communion hymn books with texts of the hymns only is the invariable format in the pews. They would find the American practice of providing full scores for pew use unnecessary and prohibitively expensive. The affluent and musical of course purchase their own scores.

(The Rev.) REGINALD H. FULLER  
Professor of New Testament Emeritus  
Virginia Theological Seminary  
Richmond, Va.

*After inquiry, we find that it is possible, at a future date, that a simpler book of hymn texts may become available.* Ed.

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## Bishop Walker Dies

Funeral rites were held October 5 at Washington Cathedral for the Rt. Rev. John Thomas Walker, sixth Bishop of Washington and vice-president of the House of Bishops. The Most Rev. Edmond Browning, Presiding Bishop, was celebrant. President and Mrs. Bush, the Most Rev. Desmond Tutu, Archbishop of South Africa, and other dignitaries of church and state were among the 5,000 people filling the cathedral. Hundreds more gathered outside.

Bishop Walker, 64, died September 30 of cardiac arrest following triple by-pass surgery two days before. He had recently undergone major surgery for other complications. His death occurred just as ceremonies were taking place inaugurating the year-long celebration of the national cathedral's completion. He had served the cathedral for 23 years, first as canon, then as bishop and dean.

He was born in Barnesville, Ga., to a family active in the African Methodist Episcopal Church, whose local congregation had been founded by his great-grandfather. He grew up in Detroit where he came into the Episcopal Church in 1947 through association with St. Paul's Cathedral. After graduating from Wayne State University, he entered Virginia Theological



Bishop Walker

Seminary as its first black student. Following graduation in 1954, he returned to Detroit where he became rector of St. Mary's, a white parish, and three years later, the first black master at St. Paul's School in Concord, N.H., a post he held until called to Washington Cathedral as its first black canon in 1966.

He was elected Suffragan Bishop of Washington in 1971, coadjutor in 1976, and became diocesan the following year when the Rt. Rev. William F. Creighton retired. In 1978 he assumed the office of dean of the cathedral to link it more closely with the diocese.

Bishop Walker was widely recognized as a leader in civil rights, community affairs, and ecumenical relations. He served on many boards including those of the Union of Black Episcopalians, the Black Student Fund, the Spanish Educational Development Center, the Riggs Bank, and the police chief's advisory council.

He was known beyond the Episcopal Church for his efforts in social and economic justice and world peace, for his strong advocacy of women's ordination, and his concern for the poor and oppressed.

Bishop Walker served the national church on many boards and commissions. He was the founder and first chairman of the Urban Bishops Coalition and he held several honorary degrees.

Long before the funeral rites began the cathedral had to turn people away. At noon the Bourdon Bell was tolled as Bishop Walker's ashes and his mitre

were placed on the High Altar, with his crozier alongside. At 1 p.m. the procession entered to the singing of "For All the Saints." In the long line were the cathedral clergy and chapter, representatives of its schools and its college of preachers; diocesan clergy and officials, Virginia Seminary faculty, and clergy of other denominations, including James Cardinal Hickey, of the Archdiocese of Washington. Entering last were some 30 Episcopal bishops representing every viewpoint within the church.

The service was the Rite I Burial Office and Eucharist, with Archbishop Tutu and the Rt. Rev. Ronald Haines, Suffragan Bishop of Washington, as concelebrants with Bishop Browning. Bishop Haines will be the ecclesiastical authority of the diocese until a new bishop is elected. The hymns were those specified in his will. Selections sung by the cathedral choir were drawn from cathedral music he had especially loved: anthems and motets by Tallis and Durufle. There was also a spiritual sung by the Howard University Choir.

There were no eulogies, only the homily by Bishop Walker's longtime friend and colleague, the Rev. Edgar Romig, rector of the Church of the Epiphany in Washington, who in 1971 nominated him for suffragan. Because of his caring ministry, he said "we know better how to fight the good fight, lay hold on life eternal, and be faithful to God's commandments." The service ended with Aaron Copland's "Fanfare for the Common Man" and a muffled full peal on the cathedral bells.

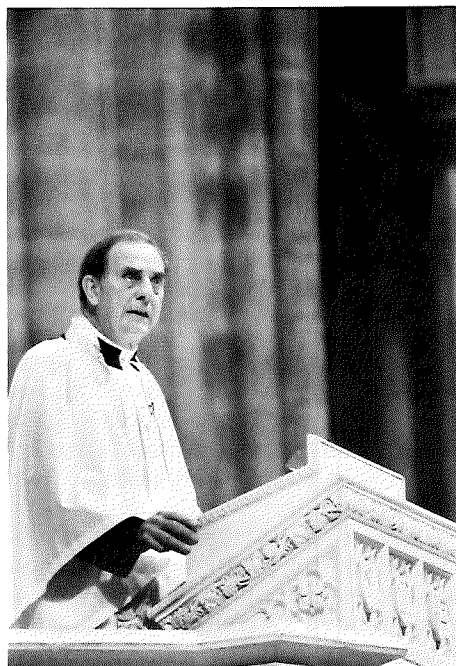
Bishop Walker is survived by his wife, the former Rosa Maria Flores of Nicaragua and Costa Rica, and three children; Thomas, Ana Maria, and Charles, and a brother, Henry O. Walker. Interment was in the columbarium of the cathedral. He had labored long for its completion and did not live to see its consecration, but cathedral and community will hold him in lasting remembrance.

DOROTHY MILLS PARKER

## Bishops' Statement

*The following was released by the bishops of the church at their recent meeting in Philadelphia [TLC, Oct. 22].*

We have met in Philadelphia, two



Dr. Romig preaches at Bishop Walker's funeral: "... fighting the good fight." [Photo by Morton Broffmann.]

hundred years after the General Convention which gave us the first American Book of Common Prayer and the structures of our common life. Out of the confusion which prevailed among Anglicans during the separation from English rule emerged the first independent province in what we now know as the worldwide Anglican Communion. At this meeting we welcomed, among other new members, the first woman bishop in the Communion, The Right Reverend Barbara Harris. With her consecration, the canonical process begun in 1976 has been completed. The members of this House recognize that reality. We joyfully affirm ordained women — indeed all women — in the ministries which they exercise in and through the Church.

Within the Anglican Communion and indeed even within our own church, there is not a common theological mind or agreed practice on the matter of the ordination of women. We acknowledge with gratitude the action of the Lambeth Conference in calling for the appointment by the Archbishop of Canterbury of a Commission to monitor and encourage consultation throughout the Anglican Communion and to ensure open dialogue. We acknowledge that within Anglicanism those who believe that women should not be ordained hold a recognized theological position. In our deliberations, we have heard the word of those faithful lay people, bishops, priests and deacons, members of the Episcopal Church who hold that view, and we affirm them as loyal members of the family.

We are grateful for the initiatives of the Presiding Bishop in his pastoral efforts during the past year to reach out to all parts of the church as they have responded to the election of Bishop Harris. His homilies at our daily Eucharists on the theme "Beyond Anger" and our shared Bible study each day have led us to discern afresh the dimension of our community of faith and to adopt this statement of our intention to live together. We intend to trust one another, to listen to one another, and to seek to model this charity to the whole Church.

### Life Together

Our common study of the *Report of the Archbishop of Canterbury's Commission on Communion and Women*

*in the Episcopate 1989* (The Primates Report) leads us to recommend its theological meditation on *koinonia* [communion] as well as its pastoral guidelines as a model for life together during this time of graceful challenge and opportunity.

We make particular reference to the way in which the Commission's report centers its pastoral guidelines within the context of theological reflection and the ministry of bishops. Referring to the 1988 Lambeth Conference Report "Mission and Ministry," it describes the ministry of a bishop as:

- a symbol of the unity of the Church and its mission;
- a teacher and defender of the faith;
- a pastor of the pastors and of the laity;
- an enabler in the preaching of the Word and in the administration of the Sacraments;
- a leader in mission and an initiator of outreach to the world;
- a shepherd who nurtures and cares for the flock of God;
- a physician to whom are brought the wounds of society;
- a voice of conscience within the society;
- a prophet who proclaims the justice of God in the context of the Gospel;
- a head of the family in its wholeness, its misery and its joy.

These elements of episcopal ministry have profound implications for the ways in which individual bishops relate to one another, parishes relate to their bishop, and dioceses relate to one another in responding faithfully to the Gospel challenge to seek at all times the deepest level of communion with God and community with one another.

In this regard we have taken to heart Resolution 72 of the 1988 Lambeth Conference which reads as follows:

"This conference:

1. Reaffirms its unity in the historical position of respect for diocesan boundaries and the authority of bishops within those boundaries; and in the light of the above
2. Affirms that it is deemed inappropriate behavior for any bishop or priest of this Communion to exercise episcopal or pastoral ministry within another diocese without first obtaining the permission and invitation of the ecclesial authority thereof."

This Lambeth resolution reflects Article II, Section 3 of the Constitution of the Episcopal Church.

### Our Continuing Journey

In the light of all this, we recognize the need to be true to our sense of structure and diocesan boundaries. There is a need as well to be pastorally sensitive to those who do not accept the ordination of women to the priesthood and episcopate. In these matters we will continue to carry with us the respect, courtesy and love for one another that has been so much a part of this meeting. This grace-filled bond of collegiality will help us to share each other's burdens and sufferings and thereby bear witness to the life of loving communion with God who suffers with us, for us and even at our hands.

We leave with a renewed sense that the power of God's love which we have shared impels us to ministry in the midst of a world torn by racism, poverty, and gross injustice.

"With the healing of division,  
with the ceaseless voice of prayer,  
with the power to love and  
witness,  
with the peace beyond compare:  
come, Holy Spirit, come!"

(*Hymnal 1982*, 513, v.3)

### Philippine Autonomy

The Joint Committee on the Philippine Covenant (JCPC) met in Boise, Idaho, Sept. 2-4, and established the date, May 1, 1990, for the inauguration of the autonomous Anglican province of the Philippines. The covenant between the Philippine Episcopal Church (PEC), now with five dioceses and approximately 100,000 members, and the Episcopal Church in the U.S.A., was mutually approved in 1988, after several years of consultations and conferences. Plans have been developed and projected for the future relationships between these two provinces of the Anglican Communion and for the autonomous life and mission of the PEC. The Most Rev. Manuel C. Lumpias, Prime Bishop of the PEC, has said: "Autonomy for mission. This is what these plans are all about."

The presence of the Episcopal Church in the Philippines goes back to

(Continued on page 10)

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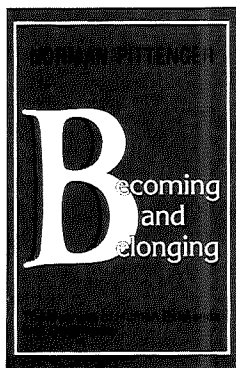
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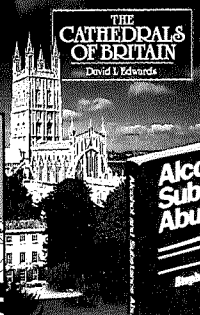
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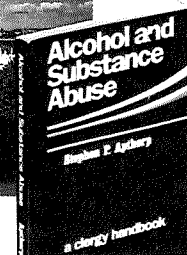
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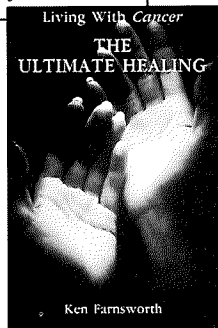
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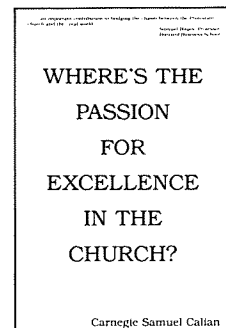
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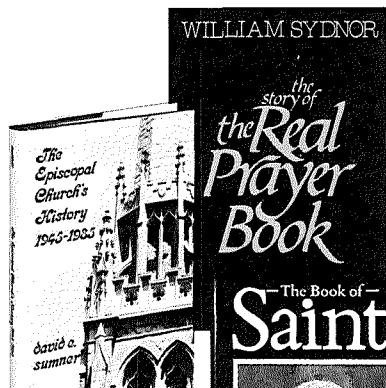
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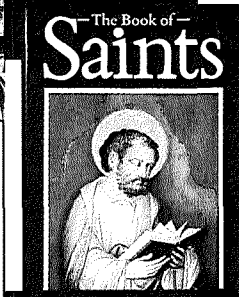
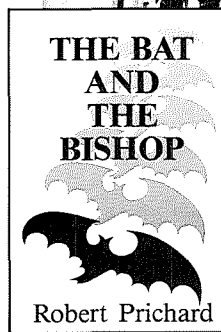
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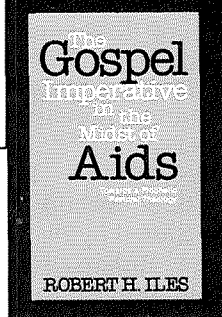
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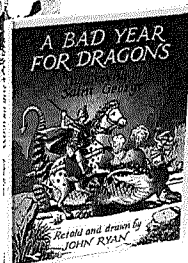
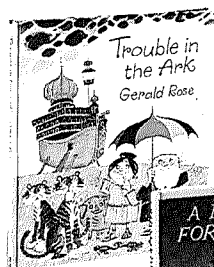
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(Continued from page 7)

the beginning of this century and the leadership of the first bishop, Charles Henry Brent: the mission was evangelistic, educational, and medical. Churches and mission stations were established primarily among the non-Christian peoples, and schools, clinics, and hospitals were built. Important links have been formed with the Philippine Independent Catholic Church, a body including a large sector of the Philippine people. The Episcopal Church is in full communion with this body.

The Boise meeting of the JCPC was primarily focused upon the long range financial plans. Pension plans for the Filipino clergy and the possibility of a similar program for the lay employees of the PEC were discussed, guided by the experience of and with the assistance of the Church Pension Fund and Affiliates here in this country. The consultants from the Episcopal Church Center and the PEC members presented the matter of the annual subsidy — a block grant — forwarded by the Executive Council of the Episcopal Council to the PEC for supporting ministries and programs in the five dioceses and related institutions. This financial assistance will be maintained at approximately the current level for 1990, and then will be reduced each following year as self-support increases and other avenues of financial aid are developed. The Rt. Rev. Furman C. Stough, deputy for the Presiding Bishop's Fund for World Relief, pledged to work with Danny Ocampo, the PEC's national development officer. An important stewardship training program in the Philippines is being planned.

Although there is some apprehension about the current financial stability of the Philippines and concern about the economic position of the PEC, Judy M. Gillespie, executive for world mission, concluded the Boise meeting with these words: "I firmly believe the people of the Episcopal Church across this great country want to be part of a new and exciting era of mission development in which we break all the old ties of dependency and domination and work as *equal* partners in bringing about a strong, self-governing, self-propagating, self-supporting church in the Philippines."

The Rt. Rev. Lyman C. Ogilby, fourth Bishop of the Philippines

(1957-67), bade godspeed to his former flock in moving words: "You have enriched my Christian commitments and my ministry immensely. I am sure I have learned more about the serving and saving Christ, who is the hope for justice and peace in our world, from you than I have learned from my own church in this country. And I am still learning from you. Go to love and serve the Lord as a much respected autonomous national church of the Philippines."

## Nebraska Consecration

The Rev. James Edward Krotz, rector of St. Matthew's Church, Lincoln, Neb., became the youngest bishop in the American episcopate when he was consecrated Bishop Coadjutor of Nebraska on September 30. The service for the new bishop, who is 41, was held at St. Cecilia's Roman Catholic Cathedral in Omaha. He is also the first native Nebraskan to become a bishop of the diocese.

Bishop Krotz was elected at a special council meeting in June [TLC, July 23]. He is the second bishop of the diocese to have served only in Nebraska.

The Most Rev. Edmond Browning, Presiding Bishop, consecrated, and was assisted by the Rt. Rev. Craig Anderson, Bishop of South Dakota, and the Rt. Rev. James D. Warner, Bishop



Bishop Krotz is vested by the Presiding Bishop, youngest bishop. [Photo by Willi Plith, Omaha.]

of Nebraska, who will retire January 31. The Rt. Rev. William Wolfrum, Suffragan Bishop of Colorado, and the Rt. Rev. Bob G. Jones, Bishop of Wyoming, also participated.

The sermon was given by the Rev. Charles L. Pedersen, rector of All Saints Church, Omaha. He stressed the need for the bishop to be accessible and accountable to the church, and he urged the clergy to be loyal to the bishop.

The bishop's parents, Mr. and Mrs. Anton Krotz of St. Mary's, Holly, the diocese's only rural mission, presented their son with a pastoral staff. Bishop Krotz's immediate family served as oblation bearers.

He is the second rector of St. Matthew's to become a bishop. The first was the Rt. Rev. William Paul Barnds, who was Suffragan Bishop of Dallas from 1966 until his death in 1973.

(The Rev.) W.J. BARNDS

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## BRIEFLY...

After a half-century of decline, the number of churches in **Boston** is on the rise, thanks to the influx of new immigrants. One-quarter of the 415 churches in the city were formed within the last 20 years, according to *The Boston Church Directory: 1989-1990*, published by the interdenominational Emmanuel Gospel Center, an agency that promotes church growth. The agency's director says U.S. churches could improve world mission efforts by training people of these new ethnic groups so they can witness in their native lands.



Church leaders in **East Germany**, from their pulpits on September 10, made pleas to citizens not to leave for the West. A prepared text stated society suffers "in many ways and is poorer when people withdraw and leave." The new Roman Catholic Bishop of Berlin asked if those who leave are "following Christ's way or their own way" and stressed the responsibilities Christians have "for the society in which they live." The churches are appealing to the government for more openness and trust at all levels of society.

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# An All Saints' Marathon

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“The road was lined with silver-clad runners encouraging those of us who were still struggling to finish.”

By WILLIAM C. NOBLE

*“Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus . . .” (Hebrews 12:1).*

**T**he Marine Corps Marathon begins and ends on the Arlington hillside, across the Potomac from our nation's capital, in the shadow of the Iwo Jima Memorial. On the gray and misty Saturday when I ran — six years ago — there was no sun and no shadow. The monument, cold bronze against an equally cold steel sky, posed a challenge, as did the chaplain with his blessing, his voice cold and quivering. When the gun went off, we elbowed and danced our way to a place in the opening pack. Two thousand runners on a 26-mile course.

It was my first marathon and, despite the weeks of training and six years of running experience, I had no idea how to pace myself. Soon the blessing wore off, along with my initial burst of energy. While still on the course in the Pentagon parking lot, I

came to my senses. With most of the race before me, I didn't know how I would make it. The shin injury that I had stupidly acquired on my last training run wasn't bothering me yet. Armed with pain killers, and running as much on the strength of the pack as my own, I pushed on. Peer pressure is not always a bad thing.

The first real hill was across the Potomac in Georgetown and, mercifully, it was downhill. At the bottom, under the shelter of an elevated roadway, table after table was laid out with cups of water. I stopped and drank — not because I was thirsty, but because I had been taught I must and because my leg had begun to hurt. I took two pain killers, pushed the little plastic bottle back into my shorts, said a quick prayer, and pressed on.

Soon I learned how stupid I had been to wear a shirt without my name on it. All along the route, but especially in Georgetown, people had come out to support the runners. In front of me and behind me, runners were being cheered and encouraged by name. But no one called out mine. Not even one bystander was willing to say, “You are looking great, whoever-you-are.”

We are baptized and sent out with a name, and for good reason, I realized.

At the top of Capitol Hill, my leg really began to hurt. The watering point in front of the Library of Congress was no luxury. With one hand I grabbed for the cup and with the other for the pain killers — but the pills were not there! Evidently I had dropped the bottle along the route. Now it was the marathon, the pain,

and me. To make matters worse, all those who write about the Marine Corps Marathon say the most grueling part of the course was yet to come: Haynes' Point.

Haynes' Point is a peninsula formed by the Potomac and the Anacostia Rivers. It's flat, but notoriously difficult because of the winds that often sweep across it. While on training runs in this area, I felt as if I were up against a wall. But on race day there was an uncommon silence, marked only by footfalls and a strange sound, a faint “rattle, rattle, rattle.” The pain killers had fallen into my shorts. I grabbed for them, ripped open the bottle, and forced three dry pills down my throat.

Prayers are answered in strange ways and sometimes at the last moment. Never give up.

I then gutted it out up the Arlington hillside toward the goal. The greatest help came when I captured a vision of the finish line that I had never expected. The winner and the others who had already completed the race were given silver capes to hold in their body heat, and for the last mile, the roadway was lined with silver-clad runners encouraging those of us who were still struggling to finish.

The first days of November are days for memories of a marathon, days for celebrating the wonder of the faith for all people through all ages — All Saints' days — for all of them, for me and you.

*“Through faith you are all the children of God in union with Christ Jesus. Baptized into union with him, you have all put on Christ as a garment” (Galatians 3: 26-27).*

---

*The Rev. William C. Noble, who holds the rank of major in the U.S. Army, has been a military chaplain since 1975 and is currently based in Nuernberg, West Germany.*

## German Exodus

**T**he great exodus of people from East Germany into West Germany [p. 10] is one of the surprising events of 1989. It is good news that conditions in the communist dominated nations are such that a large emigration has, up to a certain point, been permitted. It is bad news that conditions are still such that so many are eager to get out. Those who claim that life is rosy under a Marxist government will not easily explain this.

The religious implications of this exodus are yet to be seen. It is surmised that a larger number of practicing Christians are among those leaving the East. Will they strengthen church life in the West? Meanwhile, it is obviously disheartening to those Christian leaders in the East, who are struggling to hang in under difficult conditions, to have many of their fellow-believers leave. We must sympathize with those who go West. We must also hope that East Germany will not become totally bereft of democratically minded and Christian citizens who may in the future move East Germany out of its present totalitarianism.

## Making Decisions

**T**he making of decisions is truly one of those functions that burden our lives. It may be big decisions, such as whether to adopt a baby, or to change professions, or to move to a far away place. Or it may be trivial decisions such as what to do on Saturday afternoon, or which dress to put on, or what to have for lunch. Large or small, decisions can confuse us, irritate us, or even paralyze us. Such a simple thing as what time to go to church on Sunday morning can, as is well known, generate a full-fledged family battle.

Perhaps we are more burdened by decisions than our forbears. In past centuries, men usually succeeded to the

occupations of their fathers, and women only did housework. There was nothing to eat except the food available at the particular season. Except for the wealthy, people had few options for changing clothes. Many lived and died in the same village. Like it or not, however, we cannot turn back the clock. Even if we choose to adhere to established old-fashioned paths, that too is a decision. Indeed a series of decisions.

Modern do-it-yourself psychology and self-help literature often exalts decisions — “Take charge of your life”. Other authors go the other way — “Let go; let God.” Yet a single path cannot meet all situations. Those who seek to make big, pre-planned decisions often land in calamities, as happens to many men in mid-life. Yet certain decisions cannot be evaded. “Not to decide is to decide”.

Should the church and our Christian faith help us make decisions? Yes, but in varying ways. Christianity warns us sternly not to enter shady deals in business, politics, or personal life. Positively, it urges us to persevere in what is morally right. Yet most decisions are not morally clean cut. In some cases, there are many perfectly ethical options.

Our power to make good decisions is sometimes blocked by a stubborn desire to get our own individual way in spite of others. Yet a Christian is not one who simply goes along with the crowd. For all decisions, prayer is appropriate.

A friend said that a major factor in helping his family to survive the Great Depression of the 1930s was the pastoral care of their rector. “The advice he gave Dad was always wrong,” our friend said, “but he helped Dad to think and to see new possibilities. He kept hope alive in our family.” That surely was Christian help with decisions, though indirect help. It is a help that lay people no less than clergy can give.

One choice we cannot make is the decision to be happy. Happiness is not a thing we can simply conjure up, buy, barter, rent or steal. It is a by-product of duties done, of charity expressed, of gratitude and patience. As Christians we know this is most fulfilled in the peace of God.

# VIEWPOINT

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## Testing the Church

By RICHARD KIM

**I**n the introduction of a booklet published recently by the Church Pension Fund entitled “Alcoholism and Drug Abuse and the Church — A Call to Action” it is declared that alcoholism is recognized by the recognized medical and health authorities as the third largest health problem in the

United States today, being outranked only by heart disease and cancer.

Ten years have elapsed since the passage of a resolution by the General Convention in 1979 calling the church to act in dealing with the problem of alcoholism. During those ten years much has been done by way of education and published materials on alcoholism, but the scourge of addiction to alcohol and drugs continues at an alarming pace in our society!

In the preface of the Pension Fund booklet, president Robert A. Robinson

writes that in response to a request for the fund to undertake an anonymous study of the effects and costs of alcoholism on the church — and on the pension plan in particular — “we were truly shocked at the inroads made by alcoholism among parishioners and the damage to the ministry of clergy.”

The church must quite obviously do a more effective job in dealing with alcoholism, much more than just speaking to the issue and producing educational materials. We, clergy and lay leaders of the church, must be will-

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*The Rev. Richard Kim is rector of St. John's Church, Detroit, Mich.*

ing ourselves to give witness and set examples of conduct with regard to alcohol and drug abuse by taking the bold initiative to submit ourselves to drug and alcohol abuse testing. Testing by and of itself will likely prove nothing, but as an integral part of an overall intervention counseling program, might it not help identify, early, an alcohol or drug-related problem before the problem kills the victim?

### Major Industry's Example

All major industries in the country, especially where heavy equipment and safety to others is involved, i.e. airlines and railroad industries, the trucking

industry, among others, have in place testing programs. Why not the church? We may not have at our disposal a dangerous piece of heavy equipment, or a weapon that might accidentally discharge, but we have a more powerful and dangerous weapon — the Word. We may have no way of ever measuring the amount of damage the Word in the hands of an alcohol or drug impaired priest or lay leader might have caused over the years, but we can attempt to do a better job of preventing any further damage by acting now to implement in the church effective drug and alcohol abuse testing as part of an overall intervention program.

At the recent convention of the Diocese of Michigan, I proposed a resolution urging all clergy and lay leaders of the church to submit themselves to periodic testing so as to present a wholesome example to the church and to discourage abuse, and, when necessary, encourage treatment. The convention voted to refer the matter to the alcohol commission of the diocese for study, and for the commission to report its findings at the next convention.

The matter of testing for drug and alcohol abuse deserves serious attention throughout the Episcopal Church, if for no other reason than to help a victim live and not die.

## BOOKS

### New Liturgies

**SUPPLEMENTAL LITURGICAL TEXTS: Prayer Book Studies 30.** Pp. 130. Available in packages of 10 copies for \$24.95/ea. **COMMENTARY ON PRAYER BOOK STUDIES 30: Containing Supplemental Liturgical Texts.** Pp. 169. \$6.95. Both by the **Standing Liturgical Commission** and published by Church Hymnal Corp. Paper.

The rites here published are a revision of inclusive language liturgies submitted to the 1988 General Convention. They cover the same ground as their predecessors with several alterations. They both contain revised texts for Morning Prayer, Evening Prayer, An Order of Worship for the Evening, and the Holy Eucharist containing two new eucharistic prayers. The earlier edition contained a complete revised Rite II including some textual changes of Eucharist Prayers A and B, as well as two new eucharistic rites entitled "The Image of God," and "The Nurturing God." The present edition, however, retains one single eucharistic rite with two supplemental eucharistic prayers, and two supplemental prayers of the people. The first supplemental eucharistic prayer has the theme of all people created in the image of God, and the second eucharistic prayer emphasizes the birth and nourishing of creation.

The present edition of inclusive language liturgies are available from the Church Hymnal Corporation in two separate but similar looking books.

*Supplemental Liturgical Texts: Prayer Book Studies 30* contains the new rites with a musical supplement and may be ordered in groups of ten as a pew edition. The second book is called *Commentary on Prayer Book Studies 30*, and it contains a background essay by Leonel Mitchell, an introduction to the rites, guidelines for parish use, and study guides for adults and children. This volume also has the texts themselves but without the musical supplement. The commentary volume may be ordered as a single unit. These new rites are to go into trial use in various parishes across the country under the direction of the diocesan bishops, and will also be used in some seminaries. The texts are to be used for a month at which time the participants are to complete questionnaires. It is hoped that the evaluation process will be completed by next May.

### ELLC

Space does not allow for a listing of all the differences between the adapted rites and their equivalent in the 1979 B.C.P., but I would like to note a few things. Many of the canticles are slightly changed with a word or two such as the Magnificat which now has "forebears" instead of "forefathers." It should be noted that several of the texts in these adapted rites are from the English Language Liturgical Consultation. Formed in 1985, ELLC is an international ecumenical body in which our church is represented.

ELLC texts include the Benedictus, Magnificat, Te Deum, Gloria in excelsis, Apostles' Creed, Nicene Creed, Suffrages C at Morning Prayer, and the Sursum Corda. One notable change in the Nicene Creed is the phrase "was incarnate of the Holy Spirit and the Virgin Mary" thus translating the Greek in a precise way. On the other hand, the debated *filioque* clause is still included.

### Male Imagery

One of the fears of those who are strongly opposed to inclusive language liturgies is that all male imagery of God will be eliminated in favor of abstract and depersonalized images. This is not the case with these adapted rites. They include such terms as "Father" and "Lord" but not exclusively. Often the word "Savior" is used in place of "Lord" when referring to Jesus, such as at the end of collects. Instead of the Gloria in Excelsis, the adapted rites have the Dignus Es in the eucharistic liturgy. Two additional canticles have been added to the morning office which are drawn from Wisdom 10:15-9, 20b-21; and Ecclesiasticus 51:13-22; and both use female imagery in relation to God. The adapted rites also provide an alternative for the Gloria Patri which reads: "Honor and glory to the holy and undivided Trinity, God who creates, redeems, and inspires: One in Three and Three in One, for ever and ever."

The value of these adapted rites

may be considered according to the expressed purpose for having them as stated in the preface "Concerning this Eucharistic Rite." The new rite follows the traditional pattern of eucharistic worship, and follows the order of Rite II, and is to be used as a supplement to the B.C.P., not a replacement. However, in writing and using these new prayers, and for inclusive language liturgies in general, we must ask some questions.

### Eucharistic Prayer

One question that we need to ask is: Given that certain images of God are found in the tradition and in the Bible, do they still belong in the eucharistic prayer? The second eucharistic prayer has the theme of the nourishing God who takes care of us. It speaks of God taking us by the hand, and teaching us to walk the ways of faith, echoing Hosea. The prayer also uses the image of Jesus as a hen who wishes to gather her young under her wings (Matt. 23:37).

Just because Jesus is recorded as saying something on one occasion, does this mean we have to write a eucharistic prayer that uses it? I do not mean to trivialize the second supplemental prayer, but we must be careful that we are not proof-texting an ideology. This caveat is not just for those who wish to compose new prayers, but is also for the opponents of inclusive language liturgies.

The task of adapting our liturgies to the full biblical tradition and to the needs of contemporary eucharistic communities is unending and risky; but inevitable, necessary, and hopeful. Part of this ongoing process is the exploration of the richness of the liturgical tradition. We find in this tradition the phrases "Jesus, your Child," (Didache, early second century), and "your beloved child Jesus Christ" (eucharistic prayer in Hippolytus c.215); this is long before any Standing Liturgical Commission. The real review of these adapted inclusive language liturgies lies not in the reading, but in the doing. We will be able to evaluate them only after we have prayed and lived them. It is this reviewer's opinion that *Prayer Book Studies 30* provides a good start for such usage.

(The Rev.) RALPH N. MCMICHAEL, JR.  
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Nashotah, Wis.

### Heroic Figures

**MY LIFE AS A BOY.** By Quintard Joyner. Obtainable from the author (Proctors Hall Rd., Sewanee, TN 37375). Pp. 165. \$8 net, \$11 postpaid, paper.

Reading this book was for me, as we might have said in my boyhood days in England, "Like eating Devonshire cream." I simply could not put the book down until I had devoured every word.

It was my privilege to meet Quintard Joyner when his wife, Georgia, became a member of the text committee of *The Hymnal 1982* in the late 1970s. He impressed me immediately as a man of uncommon gifts, deep perception and a wonderful ability to express himself.

*My Life as a Boy* describes vividly the life of the Joyner family after 1908 when Quintard's father, the Rev. Matthew Nevill Joyner, decided to leave his parish and school in Tennessee to become superintending priest of the Pine Ridge Mission, a jurisdiction comprising some 20 congregations of Sioux Indians on the Pine Ridge Reservation in western South Dakota. The description of the journey and the subsequent life is simply breathtaking. A videotape could not be more compelling.

Quintard's assessment of his father's reason for making the change is espe-

cially significant: "My conjecture — and it's purely conjecture — is that Papa had two motives for accepting the challenge. I understood that he had a vocation for the mission field. At the same time, as he once admitted to me, he suffered from an intense ambition which he considered to be in conflict with the vocation of the sacred ministry. By removing himself to a remote and humble post, he forever foreswore worldly aspirations. Years later he remarked to me, 'It is very satisfying in the priesthood to have a job no one else wants'."

Mrs. Joyner's selfless spirit is described in the following paragraph: "Mama's willingness to undertake the joint venture — and it was exactly that — was consistent with the nobility of her entire life. Shortly before we left Bolivar, Tenn., I was in Memphis with my father, and so well remember his response to the question a close friend put to him: 'Nevill, why in the world are you going to that remote and wild region?' He responded, 'Lily is willing to undertake it with me; few wives would be.'"

I could quote and quote but the book will speak for itself. I shall read and re-read *My Life as a Boy* and commend it most warmly.

ALEC WYTON  
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# PEOPLE and PLACES

## Appointments

The Rev. **Norman Aldred** is deacon-in-charge of Trinity Church, Gloversville, NY.

The Rev. **H. James Graham** serves as interim rector of Grace Church, Lapeer, MI.

The Rev. **William R. Harper** is rector of Christ Church, Waverly and Brandon Church, Burrowsville, VA.

The Rev. **Harold Hartley** now serves as associate in the Parish of St. Oswald's, 2 St. Oswald's Rd., Fulford, York, England. Y014PF.

The Rev. **Wayne Hodge** is deacon-in-charge of St. Mark's, Suffolk, VA.

The Rev. **John Hutchinson** is deacon at St. Peter's Cathedral, 515 N. Park Ave., Helena, MT and deputy commissioner for academic affairs of the Montana University system; add: 720 Nonesuch, Helena, 59601.

The Rev. **Mary Jacques** as rector of St. James', 13100 Hwy. 41, N., Dillon, MT 59725.

The Rev. **David Kulchar** is assistant of St. Christopher's, Portsmouth, VA.

## Religious Orders

On September 6 at the Chapel of St. Hilda's and St. Hugh's School, New York City, the sisters of the **Community of the Holy Spirit** celebrated the new ministry of the Rev. **Mother Madeleine Mary** and gave thanks for two terms of office as mother of the community of Sr. **Mary Christabel**.

On September 30 in the Conventual Church of St. Mary in Cambridge, MA, the Rev. **Curtis Almquist** and the Rev. **Carl Bradshaw Winter** took first vows in the Society of St. John the Evangelist.

## Death

The Rev. **Howard Lane Foland**, retired priest of the Diocese of West Missouri and founder of the Episcopal Book Club and *The Anglican Digest*, died September 19 at a convalescent center in the Arkansas Ozarks at the age of 81.

Fr. Foland was born in Coffeyville, KS. He was ordained to the priesthood in 1941, served as an Army chaplain and rector of several parishes in Missouri in the 1940s and 1950s, and was editor of the *West Missouri Bulletin* from 1948 to 1952. He was director of the Episcopal Book Club, Eureka Springs, AR, from 1953 to 1981, and editor of *The Anglican Digest* from 1958 until his retirement in 1981. Fr. Foland was a student of several disciplines, having studied architecture at Washington Univ. in St. Louis, and having won scholastic honors in English at Kenyon College. He received the D.D. degree from Seabury-Western Theological Seminary in 1965, and the American Church Union voted him the Keble Award in 1969. Fr. Foland leaves no survivors.

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## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

## DRAMA

**THE PLAY** "Mass Appeal" with Fr. Lew Towler and R.K. Greene will be performed at St. Paul's Church, Wickford, R.I. on Nov. 5th. For tickets phone (401) 294-4357. For information on sponsoring a performance in your congregation phone (212) 977-7634.

## EDUCATIONAL RESOURCES

**SEARCHING FOR RESOURCES?** Baptismal preparation and reaffirmation, new parents, church school, spiritual journey, parish life, outreach. Resource catalog, guidebooks and consultation available through **New Day Resources**, Genelda K. Woggon, 118 Macon Ave., Asheville, NC 28801. (704) 253-1748. Write for free brochure.

## ORGANIZATIONS

**CANON GARETH BENNETT'S** analysis of the state of the church (the "Crockford's Preface") is distributed in the U.S. with the permission of Church House Publications by ECM. For a copy, send \$2.50 to: **ECM, 1206 Buchanan St., McLean, VA 22101.**

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Christopher Stephen Jenks, 42-27 164th St., Flushing, NY 11358.**

**THE LORD LOVES** to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in **The Catholic Fellowship of the Episcopal Church**. Write: **CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.**

## POSITIONS OFFERED

**BUSINESS MANAGER** for St. Mary's Altar Bread, Milwaukee, WI. Lay or clergy. Full-time. Marketing skills and ability to work with developmentally disabled people desirable. Salary and benefits. Send resumé. Reply **Box M-686\***.

**CONSERVATIVE**, traditionalist Rite I parish, 300 communicants, needs interim rector January 1, 1990. Write: **Search Committee, All Saints', P.O. Box 100686, Anchorage, AK 99510-0686.**

**COTTAGE PARENT COUPLE:** Residential home for abused, neglected and abandoned girls and boys; eight children to a cottage. Competitive salary and benefits; live on campus. **Fr. Bill Ilgenfritz, Resident Director, St. Jude's Ranch for Children, P.O. Box 985, Boulder City, NV 89005.**

**DIRECTOR** of year-round, 176 bed, camp and conference center owned by the Diocese of Georgia. Prior experience in conference center management preferred. Request job description from and send resumé to: **Search Committee, P.O. Box 22544, Savannah, GA 31403.**

\*In care of **The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.**

## POSITIONS OFFERED

**PRIEST:** Part time (negotiable): Beautiful Ozark Lake Country, warm weather, rapidly growing, recreational retirement area. Dedicated congregation seeks priest with strong pastoral, spiritual leadership, congregational development abilities. Please reply to: **The Rev. Canon James McLean, Jr., Canon-Missioner of Arkansas, P.O. Box #862, Conway, AR 72032-0862.**

**EPISCOPAL WORLD MISSION, INC.** welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: **Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.**

**WANTED:** Experienced church musician for our worship. Should have experience with Episcopal Church liturgy. Write to: **The Rector, Christ Church of Ramapo, P.O. Box 297, 65 Washington Ave., Suffern, NY 10901-0297** and include resumé.

## POSITIONS WANTED

**CLASSICAL** pastor, has good secular job, seeking bi-vocational position (preferably urban). Christian education, youth, alcoholism specialties. Associateship a possibility. Reply **Box G-687\***.

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**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday, New English Bible. Complete with proper Collect, Psalm and Preface.—**FREE SAMPLES.**—**The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.**

## REAL ESTATE

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## FOR RENT

**NEW ORLEANS GARDEN DISTRICT** apartment. Walk to diocesan center, cathedral, cuisine, antiques, trolley. From \$60. **1318 Washington Ave., zip 70130. (504) 891-2274.**

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**MUSIC FOR ADVENT:** 90-minute cassette of hymns, anthems, and chant. \$8.00 postpaid. **St. Peter's Church, 110 W. Madison, Chicago, IL 60602.** Prepayment required.

**PIPE ORGAN** — Four rank Wicks pipe organ built in 1971. Very good condition. \$15,000 negotiable. Phone: **Robert Tucker (704) 339-0769** after 5:30.

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## WANTED

**LOOKING** to purchase a used domed Sanctus Bell. Contact: **Howard Schoech, Box 446, Plattsburgh, NE 68048.**

