

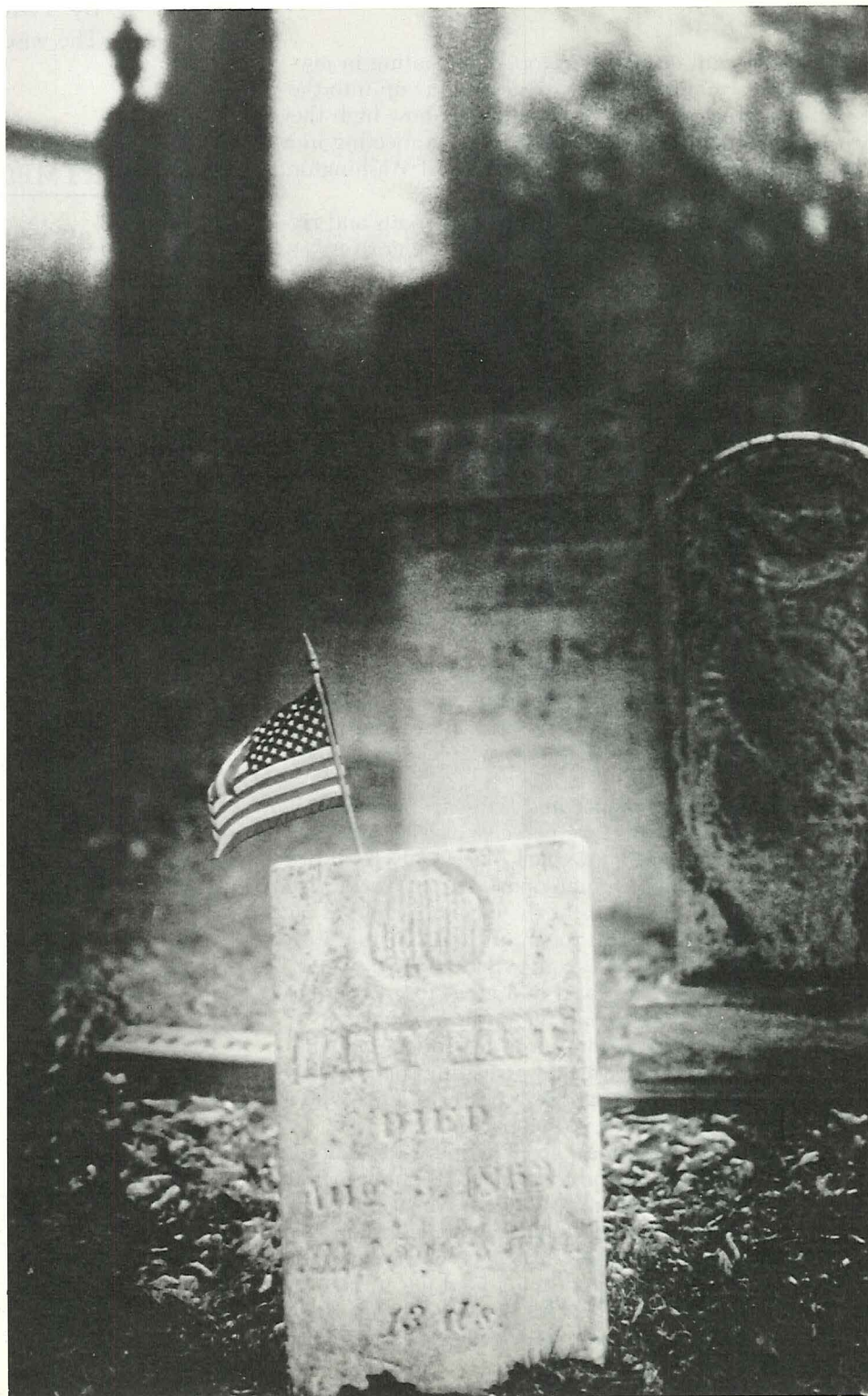
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IN THE NEWS:

**Eames Commission
Issues Report**

**Southwest Florida
Elects Bishop**



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Three Storied World

We look out at mountain tops culminating in jagged formations of rock, reaching far up into the blue sky. Large patches of snow indicate how high they are and how cold they must be. I am at a meeting in a church camp in the Cascade Mountains of Washington, and the views are breathtaking.

In the valley where we are, where the roads and rivers run and the few houses are located, the grass is bright green. Abundant wildflowers are blooming. Beside doorsteps large flowers have unfolded. The warmth and advanced spring is in striking contrast with the peaks overhead.

Such surroundings stir our spiritual sensibilities. It is easy to see how ancient people believed that powerful gods resided on the high mountain tops. The sight of such mountains causes us to lift up our hearts too, and to think of our God. To climb mountains, even part way, makes us aware of God's presence.

Our spirits are also stimulated by the abundant flowering life of the valley. Here we perceive the nurturing and sustaining divine gift of fertility. Here we are made aware, in a different way, of the wisdom and love of our Creator.

Yet there is a middle layer, the second storey, so to speak, in between the valleys and the peaks. This is the lower slopes and shoulders of the mountains. Here there are the evergreen forests. What do we feel about God there?

The dim light, the silence and the soaring trunks all give to great forests what we perceive as a temple-like quality. Yet most of us know such places only from brief visits. Earlier peoples, in many parts of the world, lived for thousands of years in or at the edge of primeval forests. We preserve only a touch of their spiritual intuitions in our Christmas trees and wreaths. How would we feel about God if we lived in a great forest? Perhaps as a wise One who knows all the paths in the deep recesses of the woods. Perhaps as a fearsome One who comes upon us without warning, treading silently the carpeted forest floor. Perhaps as a powerful One who is close to the bears, wolves and leopards.

Is it proper and legitimate for Christians to allow their understanding of God to be shaped in any measure by the natural environment? Whether proper or not, our surroundings in fact do mold our perceptions of spiritual reality. As catholic Christians, however, we do believe that the one true and living God has in fact made all these things, and in his work we see his fingerprints, his footsteps, and the signs of his greatness and love for his creatures.

H. BOONE PORTER, Editor

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ON THE COVER

Memorial Day, May 29 [see poem, page 13].

RNS photo

LETTERS

Seminaries Praised

I enjoyed your article on Trinity School for Ministry [TLC, April 30]. I rejoice in their success. But I take exception to your editorial that posits the "difficult straits" of theological education in the Episcopal Church, questioning the cost effectiveness of educating older, career change students and critiquing the overabundance of "liberal" theological perspectives in the seminaries.

Before TLC begins another round of seminary bashing, I want to insist that my education at Virginia Seminary (1985) was excellent in every way, and prepared me very well for my ministry so far in the church. VTS is a superior school with a full, well-balanced curriculum, which, like Trinity, produces excellent parish priests. I saw no "difficult straits"; I found plenty of conservative thinking and moderate thinking to balance the "liberal" thinking. Most importantly, we learned how to think, preach, pray and minister the gospel of Jesus Christ.

(The Rev.) JOHN T. SORENSEN
Church of the Holy Trinity

Midland, Texas

Much to the point, in the present instance, is that Virginia is reported to be instituting a required course in evangelism. Ed.

• • •

Alleluia and God bless for your great article on Trinity Episcopal School for Ministry [TLC, April 30]. Excellently and thoroughly biblical, theological, catholic and evangelical, is the institution.

It is no mystery to me (a retired chairman of a diocesan board of examining chaplains, member of diocesan commissions on ministry, and president of diocesan standing committees) why the Board for Theological Education will neither deny nor affirm Trinity's ranking in General Ordination Examinations, nor why the preponderance of bishops in the Episcopal Church hesitate to send their postulants there. Trinity sends out theologians, biblical scholars, pastors, teachers, all committed to the doctrine, discipline, worship, moral and ethical theology of the historical church. Many call that stuff "narrow." But seminaries are supposed to be that, not a college for 20th century

social scientists who can't say "no" to anything "the world, the flesh and the devil" offers up to a vacuous humanity.

Thank God for a seminary that challenges its postulants as to their Christian commitment, and for Dean John Rodgers whose vision of priesthood is turning the holy church back to her biblical, theological pastoral roots.

Thank you also for publishing the article on the arson fire at All Saints, Hershey, Pa. [TLC, Feb. 26]. Many expressions of love resulted from your caring.

(The Rev. Canon)

HOWARD KISHPAUGH (ret.)

Hershey, Pa.

We are always interested in knowing what is happening on the parish level, both the tragedies and the triumphs. Ed.

All Things Equal

Thank you for publishing Anne Hocutt's "An Absolute Necessity" [TLC, April 23]. I find a great deal to appre-

ciate and agree with. Her example, "My children will be fine men . . ." is striking.

So much of our religious background is patriarchal; I do not propose to re-write history or the Bible but it would be comforting if, for example, Canticle 14 had a companion which addressed the "God of Sarah, Rebekah and Rachel." The continuous use of male-oriented terminology can cause women at best to feel ignored or at worst, to feel themselves actively rejected.

JOSEPHINE R.L. EARL

Spartanburg, S.C.

• • •

The example which Anne Hocutt cites, "My children will be fine men when they are grown," as an argument that inclusive language is "an absolute necessity" is an improper example. When she speaks of "my children," she is speaking of particular people, not of people in general, and so it is expected that she knows what gender her children are and will speak accordingly;

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LETTERS

when speaking of people in general, or of a large class of people, it has always been proper to use a generic term, and "men" has always been a generic term, albeit an embattled one in recent years. Furthermore, whenever I have heard people speak of children as a class, in more than a few sentences, I have always heard them say "boys and girls" for present reference and "men and women" for future reference.

I do agree, however, that our language of worship should use "men and women," "humankind," and the like, since language usage is shifting and nothing theological is at stake as long as we are talking about humanity. Even with this use of more clearly generic terms, however, it is not proper to amend the creeds, as she suggests; they are historic documents, and to begin tinkering with them will lead to a loss of connection with those who have gone before us.

Furthermore, we cannot change language about God. If God has been pleased to reveal himself using masculine terminology, even though he may use feminine imagery at times to show that both men and women are in his image, then we must accept his self-revelation. Of course, if the use of masculine terminology in reference to God is only an accident of history, then we are freed from that constraint, but it leaves us absolutely unsure of anything about God, for then any concept about God may simply be an accident of history.

(The Rev.) CHARLES F. SUTTON, JR.

St. Luke's Church
Gladstone, N.J.

What Anne Hocutt asks for in her "Viewpoint" is reasonable and fair, and those who have carefully studied the Book of Common Prayer 1979 will know that the Rite II services were in fact done in the kind of inclusive language she is calling for. So have most of the contemporary translations of scripture, including the very evangelical New International Version.

To be sure, Rite I was not touched because of considerable opinion which disagrees with Ms. Hocutt. The only opposition I personally have encountered in all this is when the poetic imagery of some of our great hymns has been tampered with to the extent that

meaning has changed, poetry has been hurt, and the integrity of the original author not respected.

The real debate in the church today is not over inclusive "people" language, but over tampering with "God language" to the extent that the very nature of God is in dispute. Refusing to call God "Father" is but the beginning, and some of us will not and cannot follow down this gnostic path.

Since Ms. Hocutt was good enough to suggest a book for our reflection, I should like to recommend one as well. It is *The Language of Canaan and the Grammar of Feminism*, by Vernon Eller, Eerdmans 1982.

I consider it a happy coincidence that the same issue included a fine article on the sainted Bishop Grafton, surely an apostle for our times.

(The Rev.) J. ROBERT ZIMMERMAN
Church of the Holy Trinity
Lansdale, Pa.

Prime Minister's Plan

I am troubled to read in your editorial, "Stockholder Resolutions," your proposal respecting the turmoil in the West Bank and Gaza that churches should be mounting "effective economic pressure on the offending government" (which you identify as Israel). You give no indication that the surrounding Arab nations share in the blame for the tragedy of the 20-year occupation by their refusal to negotiate an end to their state of war against Israel.

The editorial also fails to make clear the objective of your proposed boycott. Presumably, I suppose, it is to force an end to Israel's occupation of those territories. But have you forgotten that Israel did not choose this occupation but rather was forced to take it on for her own security in the aftermath of military invasions by both Syria and Jordan?

As for the P.L.O., which West Bank residents now offer as their single and only choice to represent them in negotiations, that movement has been and still is a loosely organized, faction-ridden terrorist body and is far from being a responsible government with the ability to "deliver" on what it might agree to do at a negotiating table. Despite the recent assurances of P.L.O. leader Yasir Arafat that he now acknowledges Israel's right to exist, his own deputies have rejected his "peace

overture" and the Palestinian National Covenant which he serves still calls for the eventual obliteration of Israel. Do you really believe, Mr. Editor, that we should force Israel to capitulate to this same Arafat as the price of continued American financial support?

In my view, instead of calling for a boycott of Israel, you should have expressed editorially some approbation for the new plan which the prime minister of Israel has set both for elections and the granting of a degree of self-government in the occupied territories.

Meanwhile, the difficult occupation goes on with far too much killing and far too many casualties.

(The Rt. Rev.) JOHN H. BURT
Retired Bishop of Ohio
Marquette, Mich.

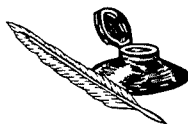
Age Limits?

A fervent "Amen!" to the letter of Dr. Chase about voting by retired clergy [TLC, April 30]. We already seem to be throwing out the accumulated wisdom (as well, it must be admitted, as some of the dross) of two millennia. Must we as well eject those whose wisdom is transmitted through living lips rather than dead writings?

The next link in this chain is clear; set maximum, rather than minimum, ages for membership in all orders, ordained and lay. That way we would get rid of all the old people as well as all the old ideas. If they no longer will be influencing us, come to think of it, why keep them around at all? Surely there is some humane way, if humanity is to be insisted upon, to eliminate unproductive members of our new society. And why should the arbitrary cut-off age be in the 60s or 70s? After all, many of us experience diminution of our faculties as we enter our 40s; let's stop it at 30, 35 at the latest. Or better yet, set up an examination to ascertain contemporary mores and cultural productivity, and base our society on those criteria alone.

We could; in fact, the word for that already exists: "totalitarianism."

(The Rev.) RICHARD M. FLYNN
St. James' Church
Union City, Tenn.



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Eames Commission Report

Pastoral guidelines formulated to bring some order to the Anglican Communion have been issued by a panel appointed by the Most Rev. Robert Runcie, Archbishop of Canterbury.

The report of the archbishop's seven-member "Eames Commission," presented during an April 27-28 meeting of Anglican primates in Cyprus, outlines ways for opponents to "respect" each other's opinions on female ordination without appearing to accede to the contrary point of view.

Early indications are that primates representing all churches of the Anglican Communion endorsed major points in the report but took exception to a recommendation that female bishops perform ordination ceremonies only if a male bishop is also participating in a "collegial" manner. They said such a move "would have the effect of questioning the validity of the [woman bishop's] consecration and be demeaning to the woman concerned."

In addition to this suggestion for collegial ordinations by male and female bishops, highlights include recommendations that:

- both proponents and opponents of female ordination be willing to view the ordination of women in a "provisional" context until a consensus emerges within the Anglican Communion and in a broader Christian context;
- Anglican churches around the world, particularly those opposed to or undecided about female ordination, "welcome and foster" visits by overseas female priests and bishops as a way of gaining experience about the ministry of women;
- "parallel" jurisdictions that would operate within or alongside existing Anglican jurisdictions — separating proponents of female ordination from supporters — be considered inappropriate because they set up "rival episcopal thrones" that could result in "institutional schism";
- the "Episcopal Visitors" plan adopted last year at General Convention, which permits the use of "visiting" bishops in cases where churches disagree with their as-

signed bishop on female ordination, be given consideration by the other 26 churches in the Anglican Communion;

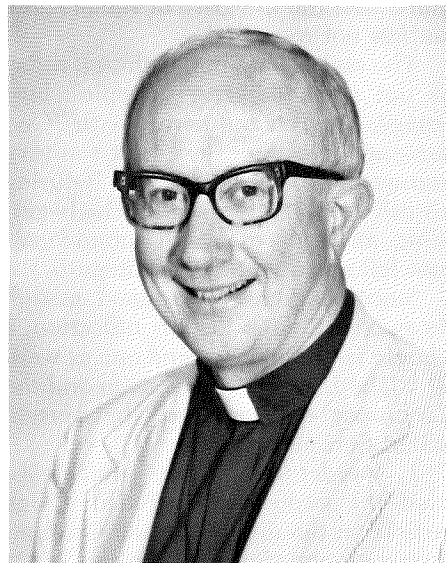
- persons confirmed by a female bishop not be excluded from holy communion anywhere in the Anglican Communion because of their confirmation by a female bishop.

What is important, the report says, is to recognize that, despite "anomalies," Anglicans hold much in common: "Much more unites them within the one Anglican fellowship than divides . . . Should Anglican groups come to define themselves over and against one another it would entrench division and make reconciliation between Anglicans as difficult to achieve as reconciliation between now separated churches."

"Reception"

Also central to the commission report is the concept that the process of "reception" of church doctrine is a "continuing and dynamic" one.

Quoting from a report produced at the 1948 Lambeth Conference of Anglican bishops, the commission report notes that consensus "does not depend on mere numbers or on the extension of a belief at any one time, but on continuance through the ages, and the extent to which the consensus is genuinely free."



Bishop Harris

Bishop Harris Elected

The Rt. Rev. Rogers S. Harris, Suffragan Bishop of Upper South Carolina, was elected Bishop of Southwest Florida on the fourth ballot April 29. He will succeed the Rt. Rev. E. Paul Haynes, who died last year [TLC, June 16, 1988]. The special convention for the election was held in Punta Gorda, Fla.

Also nominated for the position were the Very Rev. George H. Back, dean of St. Paul's Cathedral in Oklahoma City, Okla.; the Rev. George LaBruce, vicar of St. James' Church in Tampa, Fla.; the Rev. Jack L. Iker, rector of Redeemer Church in Sara-

Southwest Florida Election

C=Clergy
L=Lay

BALLOT NUMBER	1		2		3		4	
	C	L	C	L	C	L	C	L
Nominees								
Back, George H.	2	5	0	0	0	0	0	0
Edwards, Don R.	24	42	20	37	6	12	3	7
Fleming, Peter W.	6	5	2	5	3	4	3	3
Harris, Rogers S.	48	84	48	111	60	132	81	144
Iker, Jack L.	37	40	45	51	35	57	38	52
LaBruce, George	4	3	1	2	0	0	0	0

Needed to Elect: 63 clergy, 104 lay.

sota, Fla.; the Rev. Peter W. Fleming, rector of St. Thomas' Church in St. Petersburg, Fla.; and the Rev. Don R. Edwards, rector of St. Stephen's Church in Richmond, Va.

Bishop Harris, 59, has received several degrees from the University of the South in Sewanee, Tenn., and received an advanced degree from Virginia Theological Seminary in Alexandria, Va. in 1986. He was ordained to the priesthood in 1958 and served in several parishes in South Carolina. He was rector of St. Christopher's Church in Spartanburg, S.C. from 1969 until he was elected Suffragan Bishop in 1985. He has been married to his wife, Anne, since 1953 and they have three children.

Bishop Harris has said he is very supportive of women's ordained ministry and his election is expected to bring change to a diocese which, up to this point, has not allowed women to be ordained to the priesthood.

Liturgical Texts Approved

At a recent meeting, the Standing Liturgical Commission approved the Supplemental Liturgical Texts, to be made available for use by Advent 1989 on an experimental basis throughout the church. The commission reviewed materials resulting from the consultations with the theology committee of the House of Bishops, and other consultants, as called for in a resolution of the 1988 General Convention.

The materials will be available for use under the direction of ecclesiastical authority shortly after their presentation to the House of Bishops meeting in late September. The evaluation period will last from eight to ten months, ending in time for results to be tabulated and any necessary revisions made by Advent 1990. Details will follow.

Also approved were background, introductory and explanatory materials to accompany the worship texts.

"It is exciting to be moving into the next phase in the development of these services," said the Rev. Canon Lloyd Casson, convener of the Committee on Supplemental Liturgical Texts and vicar of Trinity Parish, New York City.

"The dialogue and discussion about them will now involve all those who will experience worship with them.

The committee and commission are anticipating this part of the process as a crucial time to hear and consider these responses," he said.

The Church Hymnal Corporation will publish *Prayer Book Studies 30—Supplemental Liturgical Texts* with services of Morning Prayer, Evening Prayer, and the Order of Worship for the Evening; services of the Holy Eucharist; and a service music appendix. They will be available in packets of ten at a low price. A separate *Commentary on Prayer Book Studies 30* will contain chapters on the theological, biblical and liturgical background to the texts, and other materials intended to enhance the understanding of and experience with the new services.

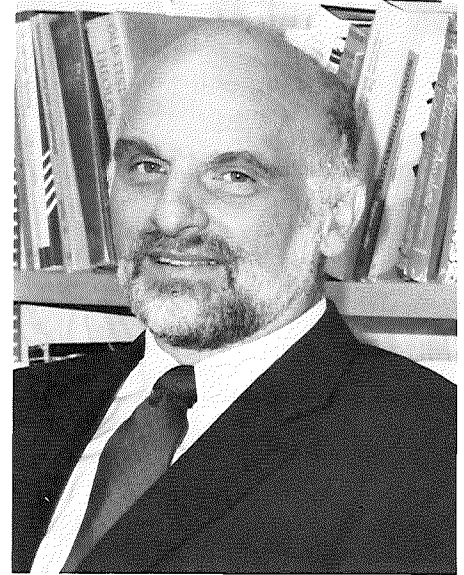
Prayer Book Studies 30 is the continuation of a process begun in 1985 by the General Convention, which instructed the Liturgical Commission to develop "inclusive language liturgies for the regular services of the church. . . ." After writing, evaluation in 40 settings (parishes, seminaries and religious orders) and extensive editing, the services were presented to the 1988 convention.

Following the convention, a day-long consultation was held with a subcommittee of the bishops' theology committee and members of the Committee on Supplemental Liturgical Texts. The discussion explored many aspects of the services.

Following the consultation, further revisions were made to the texts by the committee and its writers. These were then presented to the commission and, following further discussion and revision, approved for publication.

In other business, the commission:

- discussed a convention resolution requesting a service for the time of retirement;
- approved the formation of an advisory committee of seminary professors who may be called upon for recommendations regarding approval of new translations of biblical texts for use in services;
- resolved to appoint an adviser for theological concerns that come before the commission;
- considered the means by which the Episcopal Church will participate in the National Council of Churches' liturgy and evangelism work.



Dr. Brueggemann: re-reading the city.

Church and City

In Covington, Ky., Judy Krefting has been involved in a community research project on how to help the homeless. The city is located just over the Ohio River from Cincinnati where she lives and where she worships at Christ Church. Another member of the same church, Isaiah Hyman, divides his time between working at a local hospital as a cytologist examining blood cells, and cooking meals at a drop-in center. Both are members of a community ministry committee at Christ Church.

In Peekskill, N.Y., an hour north of New York City along the Hudson River, the Rev. Robert Taylor is rector of St. Peter's Church. He and other members of the community of 20,000 are about to open a day-care center for low-income families. Hunger, homelessness, AIDS: these are just some of the problems Fr. Taylor faces day in and out. "The urban issues are the same everywhere," he says. "Just the scale and scope is different."

His sentiments were shared by about 100 other people, including Mr. Hyman and Ms. Krefting, as they gathered at St. Paul's Church in Milwaukee, Wis., April 28-30, for the Church and City Conference. Held annually, the conference is designed to strengthen the ministry and mission of the church in the city.

Walter Brueggemann, professor of Old Testament of Columbia Theologi-

cal Seminary, Decatur, Ga., provided a biblical perspective on justice and city issues. Dr. Brueggemann, an ordained minister of the United Church of Christ and one of the nation's leading Old Testament scholars, is the author of many articles and books, including *Israel's Praise: Doxology Against Idolatry and Ideology*, published last year.

Saying that "the Old Testament was wrought in the midst of an urban cri-

sis," Dr. Brueggemann exhorted his listeners to re-read the Bible by looking at how God was concerned about this crisis. "As we reread the Bible, we can reread the city," he said.

He said "the public processing of pain," as demonstrated by the Israelites in their crying out to God while enslaved in Egypt, "moves Yahweh into the urban crisis. Holy justice gets to work because brutalized pain is made audible."

The prophetic role of the church today, "is to help people see that what we thought was a given [in the urban situation] is a contrivance," he said.

In the second address of a three-part lecture, Dr. Brueggemann explained the alternative, as demonstrated by the Israelites as they came out of Egypt, to a hierarchical social structure — covenanting. In a covenantal relationship, "all are vulnerable and at risk . . . a drastic contrast to our capi-

Organizing East Los Angeles

Whether it's in the schools, on the streets, in the homes, Lydia Lopez, believes that to improve urban life, you need to organize people. At the Church and City Conference in Milwaukee recently, she spoke of having a passion for the urban ministry. She talked specifically about her work as a community leader in east Los Angeles during an interview between sessions of the conference.

Ms. Lopez works closely with the United Neighborhoods Organization, a church-based coalition of 130,000 families of which she is past president. She is a member of the vestry at the Church of the Epiphany in Los Angeles.

She grew up in Whittier, Calif., a suburb of Los Angeles, in a barrio that is now covered by a freeway. The Episcopal Church became a home for her after many years of personal struggle with her faith and her racial identity. She is now proud to call herself a Chicana and she also takes pride in her neighborhood and its people.

Making Things Happen

She speaks with a soft voice, but her resolve is unwavering. To improve life in her neighborhood, "I look for ways to make things happen," she says. This may include calling the mayor or the police chief if necessary to get something done. "We've gotten lots done in Los Angeles because we're not afraid to deal with the authorities."

The church in Los Angeles has a weighty task and needs a strategy, she says. "There are so many people who are not being touched who could be,

because the church doesn't have a strategy to reach out and bring in," she said. "What is called the minority is becoming the majority and we [the church] haven't caught up."

It takes a lot of work to organize people, Ms. Lopez said, but it's worth it. "One of my lessons I've learned," she said, "there is very little I can do myself. The power is in working with others. The give and take is not easy and is slower, but in the end it is more productive."

The cooperative effort of the people in east Los Angeles has brought about many successes, she said. "I have seen people become trained to take a role in public life, people like our grandmothers going before the mayor and challenging to change the thinking of the city on how funds are used," she said.

She explained one change in city policy she initiated. In reading the newspaper a few years ago, she noticed a proposed plan for a subway system. Excited at the prospect of using the system, she was disappointed to see that the lines would not go through her neighborhood. So she organized a committee of the neighborhood coalition which took its ideas before city government. The result was a \$100 million plan to take the subway to the neighborhoods, not just the outer regions of metropolitan Los Angeles.

"We were able to say what we wanted and it's going to happen," she said. "When you study how decisions are made, they are made by people."

Another success was getting the state government to support a pro-



Lydia Lopez: passion for the city.

Photo by Louise M. Allen

posed increase in the minimum wage. The coalition had over 7,000 people in attendance at a state committee hearing on the proposal, "a pushy bunch of people exerting pressure on public policy, and it worked," she said.

"You have to imagine that these things can be possible, that these possibilities are there," she said. "I think that's what hope is."

"After you dream it, you go to work on it, do it in community, that's where the fun is, that's where Christ is."

Today there is a new clash of cultures in east Los Angeles as the Chinese and Mexican communities move closer together. To Ms. Lopez, it is a reminder of the barriers faced by her parents and people of their generation when moving into the city years ago. The challenge is the same: learning to work together.

"It's tough. It's tough," she said. "I wouldn't live anywhere else."

J.E.S.

talist idea of self-sufficiency."

He said "the church is the last community that has not settled for despair."

In his final address, Dr. Brueggemann concentrated on the book of Isaiah, which he called "a useful map for the city of Jerusalem and every city in crisis." The hope of Isaiah 52:7 — "Your God reigns!" — is that "the God of Jerusalem is going to return and reclaim the city." Because God cares about the city and has power to change it, the people do not have to live in fear, he said.

Dr. Brueggemann reflected on the condition of the city and the needs of people today. "The most profound yearning any of us has is for somebody to touch our pain and know it," he said.

Unfortunately, "the urban ideology is for us to build fences around our vulnerability so that nobody can get to us," he said. "The strange secret of the gospel is that in losing life is the only way we can get it."

The conference also included workshops explaining a number of economic ministries. One was led by the Rev. David Benke, pastor of St. Peter's Lutheran Church in Brooklyn, N.Y., who talked about the Nehemiah Housing Project, a cooperative effort of churches in east Brooklyn. Since 1985, 1,500 homes have been built on a section of abandoned land purchased from the city for \$1 an acre. The homes are built for a fraction of the normal price of a home in New York City. They are sold mostly to families who have been living in public housing projects and have never owned a home.

The organization has worked out a financing package in which the Department of Housing and Urban Development makes a \$10,000 grant for each home and the buyers receive mortgages at three percent below the prime rate.

Mr. Benke said there are 5,000 families on a waiting list and only one family has moved out. Any family can buy one of the homes, but only one and the family must live in it, he said. This stipulation keeps landlords from gaining control of these units, which continue to increase in value, he said.

Other seminar leaders were the Rev. Frederick Ennette, pastor of the Concord Baptist Church, Brooklyn, who with his congregation maintains the

Concord Federal Credit Union; the Rev. John Rausch, a Roman Catholic priest from Atlanta, Ga. who coordinates Human Economic Ministries, a group which organizes and educates people in Appalachia and the south; and the Rev. Craig Taylor, founder of the South Atlanta Land Trust, a housing development ministry.

Lydia Lopez, a community leader in Lincoln Heights, Calif., part of east Los Angeles, led daily meditations [p. 8]. She is on the national church's Standing Committee on Human Affairs.

Next year's conference will be held in Buffalo, N.Y., and plans are being made to meet in Washington, D.C. in two years with all Episcopal members of Congress and with the Urban Bishops Coalition. The Rev. T. James Snodgrass, rector of Christ Church, Cincinnati, is president of the organization.

JOHN SCHUESSLER

Associated Parishes

At the end of April the council of the Associated Parishes, Inc., held its annual meeting at the Huston Center, the camp of the Diocese of Olympia in Gold Bar, Washington. The Rev. Leonel L. Mitchell, and the Rev. Charles L. Winters, both of the faculty of Seabury-Western Theological Seminary, presented scholarly discussions of the issues involved in possible inclusive language rites. Council members studied the current texts [p. 7] for inclusive language forms for the daily office and Eucharist and prepared comments and criticisms for the Standing Liturgical Commission.

An extended workshop on church architecture and furnishings utilized as a case study the chapel of Christ the Lord at the Episcopal Church Center in New York. Features in this chapel have been objects of praise and of criticism for some years, and many believe a renovation is due.

In accordance with custom, the council adopted an annual statement to the church [at right]. The newly elected president of A.P. is the Rev. Henry I. Louttit, rector of Christ Church, Valdosta, Ga. The new vice-president is Mrs. James Crapson of Topeka, Kan.

Founded over 40 years ago, A.P. is a group of American and Canadian clergy and laypeople dedicated to im-

plementing the ideals of the liturgical movement in the pastoral life and witness of the church. During the period of Prayer Book revision, members of A.P. were conspicuous for their advocacy of the Holy Eucharist as the principal service on Sunday, and of the public administration of holy baptism.

H. B. P.

The Gold Bar Statement

The following was composed by the council of the Associated Parishes.

"The Council of the Associated Parishes for Liturgy and Mission met on April 26 through May 1, 1989 at the conference center of the Diocese of Olympia in Gold Bar, Wash., a place where the majesty of God's creation is revealed in the splendor of the Cascade Mountains. We have worshiped in this beauty and reflected on it. Anglican tradition has long encouraged worship in the beauty of holiness. The 1979 Book of Common Prayer and the Canadian Book of Alternative Services offer worshipers the opportunity to continue in this tradition.

"Appropriate art and architecture are powerful factors in the creating and nurturing of the community of faith. In planning of new churches and remodeling old ones, every effort should be made to create spaces which invite the assembly to focus on and become open to the principal symbols of the faith — bread and wine, water, the Word, and most important, the gathered assembly. In doing so, such spaces convey both the immanence and the transcendence of God.

"Spaces for worship should be open and uncluttered. The symbols which inform the lives of the people should be experienced in their fullness. Specifically, we urge that the bread smell, look, and taste like bread, and that the water for baptism be copious.

"The furnishings, objects and vestments used in worship should be appropriate to their use, of good quality, and of honest materials. Specifically, we urge that the altars look like tables and be completely free-standing, and that fonts provide for immersion or total effusion.

"As we renew the spaces in which we worship, we renew the church and its mission and service in the world. This is especially important as the Anglican Communion prepares for a Decade of Evangelism."

Picking Up Sticks

By TRAVIS DU PRIEST

I went away for a week at the monastery, as any pilgrim does, looking for rest, quietness, beauty, peace of mind, goodness, inner healing, possibly even God. When I got there, that's not what I found at all.

Instead of beauty and solitude, quietness and rest, I found a dingy little room with a metal-frame bed, a painted concrete floor, a scarred-up desk, and a draft right over my head at night. And that's not all. As if to add insult to injury: I had to work.

Supper was tasty and compline, appealing, though my mind wandered with every distraction — none from without, all from within. "Settle down, settle in," I told myself, but my feet were cold and I was tired.

I did get a good night's sleep, despite the cold air pouring in my window, the noisy old heating system, and the four o'clock bell for matins. At least there's rest here, I thought; and, of course they'll be plenty of silence.

"Do you mind breaking the silence before mass?" a voice next to me at breakfast asked. "Yes, indeed I do; silence is why I'm here, not to talk to the likes of you" is what I thought; "I don't want to break the brothers' silence, but no, not really" was what I said.

A few monastic questions and then the recent separation from his wife: pain, regret, misunderstanding, and longing were in every word, every look on his face.

Remembering the aphorism, "My interruptions are my work," I tried to listen. I did listen as well as I could, but the scene reminded me of "The Rhyme of the Ancient Mariner," and

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then too there was all that noise inside my head. Why was I in this place — down-at-the-heel, noisy, and, I was soon to learn, busy.

At ten o'clock I was assigned my morning's work. (There was a sign in my room asking me to volunteer because the brothers were shorthanded. I did so gladly, I don't mind sweeping a bit or chopping a little celery.)

Pick up tree branches and limbs which had been blown off by the storms or brought down by the weight of snow over the winter. "Sure," I said, glancing out of the window to what I thought would be a ten-minute job. An hour later, after my tenth trip to the dirt road where such items were dumped, I realized that work meant work.

But it was during my seventh or eighth trip of dragging cumbersome twigs and labyrinthian tree limbs that I began to catch on.

I didn't really mind what I was doing; it wasn't that difficult or taxing. In fact, I was enjoying the fresh air and the exercise. I loved the thought of working off my overindulgent breakfast! No, what I actually minded was the thought that this menial labor was keeping me from the "work" I had come to do: reading, doing a bit of research in the monastic library, meditating.

I caught on when several branches fell from the bundle under my left arm. Why, I thought to myself, am I in such a confounded rush? Why am I taxing myself with awkwardness and stress? I happened to notice the loveliness of the branch I was bending to pick up. A limber, yellowish-green willow twig, it was a miniature Japanese garden in itself: bridges, islands, asymmetrical geometry that was utterly beautiful.

Then I looked at what I was carrying — my arms were full of beauty,

each twig its own color and design, each branch its own Zen garden. "Wait a minute," I thought, and possibly for the first time in my life, I took that advice literally. I stopped.

I stopped. And looked. And breathed. Nothing more. And in that moment of nothingness, my inner spirit began to renew itself and speak to this conscious part of me that would listen: "no work prefaces other work, this is the work God has given you to do at this moment."

Actually I began to hope for more branches around the other side of the house, because I didn't feel compelled to rush. There was nothing "to get out of the way," there was this task, which I happened to be in love with.

I ran up a hill, glanced through the window and saw my friend who had come to the monastery to pull his life back together, and I looked forward to our next conversation. The silence was beginning to take rest in my heart.

Back in my room, my bed looked warm and comfortable. The guest before me who had made the bed up must have had a military background; the sheets and blanket were tucked in so tightly I felt swaddled when I lay down. The place was mine, my cell — at least for five days — and I was beginning to like it, to feel at home.

I was beginning again to like myself. I had forgotten how good a physical workout makes you feel and what a satisfying feeling a job well done gives you. I had obviously forgotten, if I ever had known, the internalized wisdom of *labora et oratio*, work and prayer, which real monks don't bother to distinguish between.

In the Kitchen

I chuckled to myself as I recalled the 17th century monk, Brother Lawrence of the Resurrection, whom I had been reading; he reportedly said that he felt closer to God doing his daily chores in the kitchen than at formal prayer and that he had turned down his abbot's offer for a longer period of time for prayer.

And I chuckled even more when I realized the humorous yet deep grace that had befallen me from allowing God to play pick up sticks with me that morning. I like my place, myself, and in a new and childlike way, my God; and I think I began to understand the wisdom of the Zen Master who said to the neophytes, "I draw water, I draw water."

EDITORIALS

Our Policy on Letters

Comments from readers make it clear that the letters to the editor section continues to be a most popular element in this magazine. We appreciate receiving all the letters, including ones we do not print, since all help us keep in touch with the views of our readers.

It has been asked whether we select letters for publication on the basis on their agreement with our own position on controverted questions. In fact this is not our policy. Where many letters reflect one position, it is because we receive many such. If we receive 20 letters affirming a certain position, we might print excerpts from half a dozen, giving the reader an idea of the views expressed. In such a case, if we received only one long letter on the opposing side, we would probably allow it extra space. Debate cannot be sustained if both sides are not heard from.

Positions on controverted questions are not the only

factors, however. We usually give preference to comments on news or views which have recently appeared in this magazine. Comments on an article a month or two past are not usually accepted (although by the time the letter reaches the reader, the object of comment will indeed be a month past, because of time for printing, mailing, etc.)

We accept letters to be printed anonymously if there is a fair reason to do so, but such letters are not accepted if author's name is not given to us. We do not accept letters with a stipulation that "nothing whatsoever be changed or omitted." Even the best letters often have grammatical or spelling errors which must be corrected. We never know when the exigencies of getting together an issue may necessitate shortening a letter, article, or review. We read with interest copies of open letters, or copies of letters to important personages which are sent to us. It is not our policy, however, to print letters not written specifically for our own readership. Writers who are especially eager to see their letters in print should remember promptness and brevity.

VIEWPOINT

The Next Steps

By JOHN M. HOLT

The consecration of the first woman bishop in the Episcopal Church, the first in any church that claims continuity of catholic practice in its administration of the sacrament of order, has produced a new situation that contains both challenge and peril for the church as a whole. If there is nothing new in the latter, there is more than enough in the former.

Since the situation with a woman bishop now exists, regardless of what may come in the long run out of the Fort Worth synod scheduled for

June 1-3 and called by the Evangelical and Catholic Mission, Episcopalians on all sides of the matter need to take seriously the division this action has produced and take appropriate steps to prevent it from becoming worse. Although bishops in their pontifical position have a responsibility to build bridges that go far beyond etymology, it is incumbent upon all members of the church to join in taking the next steps beyond where we are now.

The first and obligatory step is that of self-examination. Whenever I am distressed with a situation, I must first examine myself to ascertain what in me is causing the alarm or dismay I feel. It is useless and at least a bit sub-Christian to start with scrutiny of others and lamentation over their folly or sins and never get around to looking at

self. Readiness to acknowledge that some deed, attitude, or presupposition of mine contributes to the situation I deplore is the only way to break any deadlock that exists and clear the way toward resolution of the trouble at some more adequate level.

What this involves in practical terms is the abandonment of the claim, however tacit or implicit, that all truth is on my side of the matter and error is found only among others. In an imperfect world peopled only by sinners in need of redemption and growth in grace, there is no room for absolutist claims. All humans and all human institutions, including the church founded by Jesus Christ, have to operate with that humility toward self that alone keeps us open to the guidance of the Spirit of God spread-

The Rev. John M. Holt is a member of the religious studies faculty at Villanova University, Villanova, Pa., and assists in churches in the Philadelphia area.

“The biggest and most demanding step is diligent homework in theology . . .”

ing abroad the grace of Christ. Anglicans have a sturdy tradition of disallowing a claim of infallibility or total possession of all truth for anyone short of God Almighty.

Once those on all sides comply with the call to dismount from high horses, the next recommended procedure is to give up all attempts to use force on each other, whether legal procedure to compel compliance that some are still unwilling to give cheerfully; appeal to generalized or unspecified final authorities like “the tradition of 2,000 years” (dangerously multiform in its entirety) or “the witness of scripture” (quotable by the devil or anyone else to prove a point) or “the free and sovereign choice of the incarnate Redeemer” (perilous when applied selectively); or other strong-arm tactics that can never do more than stop discussion for a time without illuminating it.

One who is argued down, patronized, disdained, or legislated into compliance but not convinced remains unreconciled, and Christians must be unwilling to leave matters there. This applies equally to those who try to exercise the tyranny of the majority and to those who stand defiantly fast with an incompletely reasoned case, withdraw into connectional or sectarian separateness, or threaten to pull out and go somewhere else.

The next step calls for starting really to talk and listen to each other, not just those one agrees with already but those pesky people who see it other ways. That requires that all stop dismissing others with derogatory epithets that display more spite than insight, writing each other off as heretical, schismatic, invalid, even despicable, particularly on a single-issue basis. All can do well to remember that the great ecumenical councils of

the early church made their positive contribution for all time in the central doctrines that they established and defined, not in the anathemas they hurled at their foes.

The big and most demanding step is diligent homework in theology, too quickly bypassed in the impatience to get on with the votes and consequent actions (and reactions) that have produced the present state of affairs. There is much work still to be done on the basic doctrine of the incarnation and its consequences for teachings about the person of Jesus Christ and the involvement of himself and of the church he founded in the world of historical conditioning and experience.

With the church as the sacramental continuation of and response to what God has done in the incarnate Redeemer, all our questions are ultimately christological ones. Continuing theological discussion at all levels needs to note how church tradition shows its authenticity and vitality most persuasively in its ability to keep on doing and teaching the same things, with unchanging faith manifest in constantly changing forms. The church has done so through all the changes and modifications that have already happened to bring us to where we are now. Where there is a will to find the way to live together in peace and charity, the church can go on doing the same now, confident that the will to keep existing divisions from becoming worse and to find the way to better unity enjoys the firmest blessing of the Savior who wills all to be one with each other in the love that reveals the deepest secret of the inner being of God.



BOOKS

Secret of Aliveness

A MATTER OF LIFE AND DEATH.
By John V. Taylor. Twenty-Third. Pp. 74. \$5.95 paper.

The very title of this book conveys the theme. Jesus' cross and resurrection reveals “the secret of aliveness, his and ours. Life is renewed through the habitual laying down of life.” He understands this mystery as of the core of human existence. We each face this reality as individuals, as members of communities including our own families and surely as members of the church.

That creative freedom, that life to the full, which so marked Jesus, leads Bishop Taylor and the reader to enter a progressive diversity of refreshing insights into the total fabric of human living. He shows that we all make, often in subtle ways, “unwitting choice of deadness rather than aliveness.” Part of the gift of coming alive, becoming aware, will lead us to challenges of involvement we often would prefer not to embrace, yet we are still beckoned to become increasingly alive. We are called to move by the communion of the Holy Spirit from “the clenched hand to unimagined new life.”

The Rt. Rev John V. Taylor is the retired Bishop of Winchester. His refreshing book will enrich any who read and ponder it. He urges us afresh to come as learners, dreamers, pioneers. The cleric will also find in it a provocative source of biblical scholarship as well as winning sermon pictures. His discussion of the resurrection was to me clear, authentic and related to ordinary living. The five radiant prayers relating to each chapter remind one of the vision, power and openness of an Eric Milner-White or a Geoffrey Studdert Kennedy.

(The Rev.) **HEBERT W. BOLLES**
Portsmouth, R.I.

The Call to the Heroic

THE HERO JOURNEY IN DREAMS.
By Jean Dalby and Wallace B. Clift. Crossroad. Pp. 206. \$16.95.

Jean and Wallace Clift, clergy and analysts, bring us their second book on dreams. Two immediate explanations: the book, entitled *The Hero Journey in Dreams*, is for the awareness of the

archetype, "the hero," and the title is inclusive. They write, "Can women be heroes? We answer a resounding yes to that frequently asked question. Heroes may be either male or female . . . we use the 'hero' to include both men and women, in part because the usual feminine form 'heroine' tends to connote a person who is rescued, a passive recipient of help, not a helper or a mover and shaker." The second explanation is that the book is about much more than dream interpretation. Parts I and II develop a concept of the hero archetype, distilling C.G. Jung and Joseph Campbell on the mythological nature of the human journey.

In simple, understandable terms, the Clifts develop the concept of the monomyth of the hero, with the tripartite movement from departure to initiation, through return. Using specific dreams to illustrate the mythological hero in each personality at each stage of the hero journey, they develop well the hero motif in dreams.

The constant call to the heroic comes from the same place that dreams and myths come, and is woven into each. The authors have given us a book which is about story, myth, dream, personality, archetype, dream interpretation, prayer and active imagination. Clear and sensitive is the style and insightful is its content. The beginning reader will benefit, but so, too, the student of Jung or Campbell. This is a valuable secondary source for those two giants, but is original enough to compliment Jean and Wallace Clift on their own creativity.

(The Very Rev.) J. PITTMAN MCGEHEE
Christ Church Cathedral
Houston, Texas

Mary and the Trinity

THE LORD'S DEALING: The Primacy of the Feminine in Christian Spirituality. By Robert Faricy, S.J. Paulist. Pp. 113. \$6.95 paper.

An exciting answer to the serious suppression of the feminine, which began early in Western culture and was exacerbated by the Protestant Reformation and modern science, emerges from this provocative book. Robert Faricy reflects on evolutionary process, interpersonal relationships and the interdependence of spirit and matter, using the psychology of C.G. Jung and the theology of Teilhard de Chardin.

In Christianity the Virgin Mary

(symbol of the feminine) unites with the Trinity to form a quaternity or the wholeness of perfection. In the Incarnation Mary becomes all matter, all nature, all Creation loved by the risen Christ. In this love relationship God the Creator acts as the masculine principle and Mary as Creation reacts as the feminine principle. "In lived-out Christian spirituality, the feminine has primacy."

HARRIET H. MERRY
Duxbury, Mass.

Succinct Summary

AN EMERGING THEOLOGY IN WORLD PERSPECTIVE: Commentary on Korean Minjung Theology. Edited by Jung Young Lee. Twenty-Third. Pp. vii and 211. \$14.95 paper.

The title of this book is an apt description of its content. In an age when cultural context and indigenesness in theological formulations are matters of great concern, this volume undertakes (in the words of the editor) "to help bring minjung theology — a Korean theology of and for oppressed and destitute persons — into dialogue with the major theological developments of our era."

The editor, Jung Young Lee, chairperson of the department of religious

studies at the University of North Dakota, presents a succinct summary of minjung theology, followed by several essays by well-known theologians who comment on this emerging style of theology. Two appendices, one a searching letter from the theological commission of the *Evangelisches Missionswerk*, and the other a reply from one of the leading minjung theologians, Ahn Byung-mu, may perhaps provide this book's most helpful means to understand minjung theology.

Minjung theology, while it has its own very distinctive cultural context and hence a distinctive style, belongs to the genre of liberation theology. The fact that most of the commentators are themselves strong advocates of liberation thought or of theological contextualization, of necessity colors what they have to say.

At this stage of the dialogue, this is helpful. Perhaps the volume will pave the way for deeper and more penetrating discussion between minjung theology and other contemporary theological styles — a dialogue with can only advance the cause of all concerned.

(The Rev.) SHUNJI F. NISHI
Prof. of Philosophical Theology,
Emeritus
Church Divinity School of the Pacific
Berkeley, Calif.

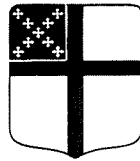


American Soldiers

They fought and died, most of the names forgot,
Winds hammer at lost stones where they are not.
What they have given, we are required to keep
In walking, and in labor, and in sleep.

Paul Ramsey

THE EPISCOPAL CHOIRMASTER'S HANDBOOK



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— Alec Wyton, Organist-choirmaster,
Former Coordinator, the Standing
Commission on Church Music

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SHORT and SHARP

By TRAVIS DU PRIEST

FROM SURVIVAL TO RENEWAL.
Edited by John Thornley Docker.
Council for the Development of Ministry. Pp. 57. \$5 paper. (May be obtained from EFMM, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017. Checks should be payable to Domestic and Foreign Missionary Society.)

This large-page booklet reviews the experience of the Episcopal Church with what were formerly known as "Canon 8 Clergy" but are now designated as local priests and deacons. The conclusions are positive and include a variety of brief and encouraging case studies. Should be read by members of commissions on ministry and others concerned with ordained ministry, especially in small communities.

THE JOY OF SAINTS. By Robert Llewelyn. Templegate. Pp. xxvi and 374. \$14.95.

Well-known spiritual writer and chaplain of the Julian Shrine in Norwich, England, Robert Llewelyn has collected into anthology form readings for each day of the year from "classics" of mysticism and spirituality, including selections from *The Cloud of Unknowing*, the Desert Fathers, St. John of the Cross, Julian of Norwich, Brother Lawrence and John Wesley. "The Joy of the Saints" introduction is a most helpful reminder of the constancy of God's love. While I regret the absence of the Anglican divines of the 16th and 17th centuries, I do appreciate the selections he has gathered for our meditations.

THE CALLING OF THE LAITY: Verna Dozier's Anthology. By Verna Dozier. The Alban Institute. Pp. 149. \$12.95, plus \$2.85 postage and handling, paper.

The church's premiere lay educator in biblical studies collects essays under the following headings: Making Decisions, Living With the Incomplete, Education Support Systems. Several contributions are by Verna Dozier herself, including "Toward a Theology of the Laity," a sharp and suggestive piece of writing.

PEOPLE and PLACES

Appointments

The Rev. David M. Bargetzi becomes on July 1 chaplain of St. Dunstan's Chapel, 136 E. Magnolia St., Auburn, AL 36830.

The Rev. Robert E. Hoggard is now interim rector of All Saints, 4033 S.E. Woodstock Blvd., Portland, OR 97202.

The Rev. David L. Jeffery is now assistant of All Saints, 4171 Henricks Ave., Jacksonville, FL 32207.

The Rev. Robert T. Jenks is vicar of St. Ann's, Spring St., Block Island, RI 02807.

The Rev. Gary C. Lemery is rector of St. Mark's, 10 Turner Ave., Riverside, RI 02915.

The Rev. Steven Mues becomes on July 1 rector of St. Luke's, Box 6081, 1884 N.W. 22nd St., Rochester, MN 55903.

The Rev. Robert A. Rauh becomes on July 1 rector of St. Stephen's, 8020 Whitesburg Dr., S.E. Huntsville, AL 35802.

Changes of Address

The office of the American Friends of the Anglican Centre in Rome is located at St. George's, 160 U St., N.W. Washington, D.C. 20001. The chair is the Rev. Richard Cornish Martin.

Resignations

The Rev. Dorman A. Ball, as rector of St. John's, St. Louis, MO; add 3040 Hawthorne Blvd., St. Louis 63104.

The Rev. Carl Connell Bright, as rector of Grace Church, Anniston, AL.

Seminaries

Episcopal Divinity School, Cambridge, MA, has announced the resignation of the Rev. Randall Chase, Jr. as associate dean for student and community life, effective June 30, a position he has served in since 1986. Fr. Chase will be joining the staff of the Diocese of Massachusetts on a part-time basis.

Deaths

The Rev. Frederick W. Dorst, retired priest of the Diocese of Central New York, died in Ithaca, NY on March 27, one day short of his 78th birthday.

Educated at New York University and Virginia Theological Seminary, Fr. Dorst was ordained priest in 1941 and served as assistant of St. Paul's Cathedral, Detroit, MI; rector of St. Mark's, Newark, NY; and rector of Christ Church, Binghamton, NY. After retirement, he continued to serve churches in Trumansburg and Ithaca, NY. He is survived by his wife, Adrienne, a son, and a daughter.

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ORGANIZATIONS

HAS THE PREDICTION already been fulfilled? *What will happen to God? Feminism and the reconstruction of Christian belief*, by William Oddie. Copies available from ECM for \$7.50. Write ECM, 1206 Buchanan St., McLean, VA 22101.

MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

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. Stephen Storen, BSG, Director of Vocations, 42-27 164th St., Flushing, NY 11358.

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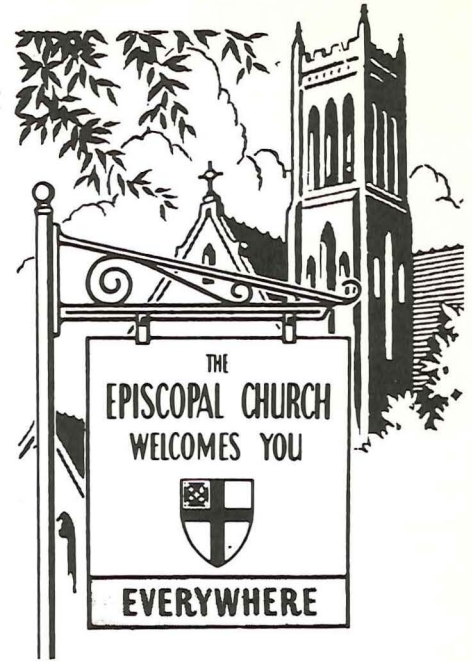
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