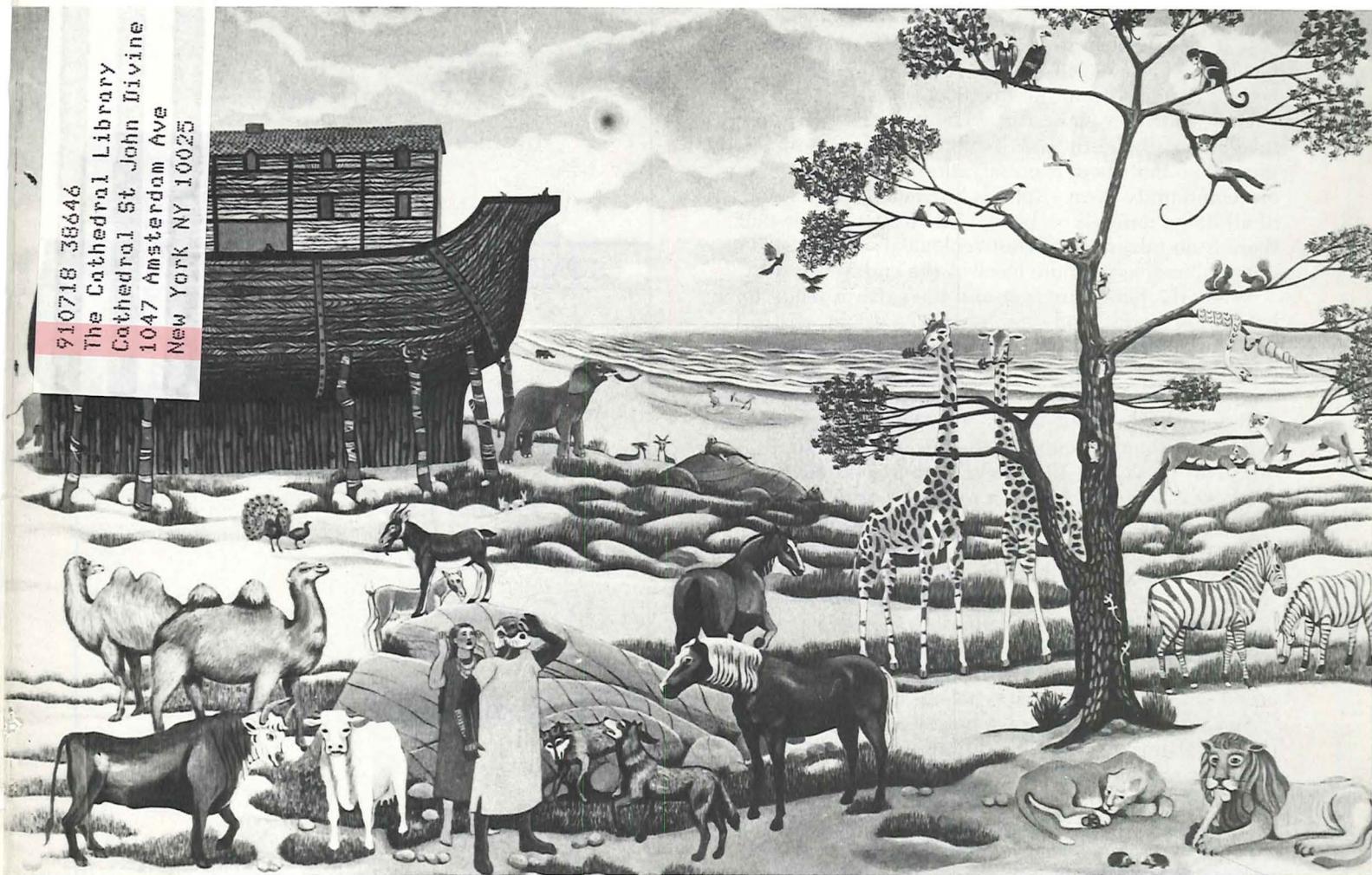


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Called to Serve

**Bishop Tucker Theological
College in Uganda**

IN THE NEWS:

**Gay priest resigns, Bishop
Spong issues statement**



Noah Revisited

The biblical story of Noah speaks to our human responsibility to be careful stewards of God's creation. God's decision "that the end has come" (Gen. 6:13) rests on his evaluation of human behavior and how it has affected all of creation. Noah then learns he has found favor with God and is to build an ark so that he will be saved from the floods to come.

He learns more, however, when he learns that he is to take his family on the ark. In this Noah and humankind should see that there is no salvation or wholeness without community. Next, Noah is instructed to load pairs of all living animals on board. The lesson here is that there is no salvation without ecological wholeness. This point is made even more clear at the end of the story.

When the floods are over and the earth is ready for habitation again, God establishes a covenant, not just with human beings, but with all of creation. "I am now establishing my covenant with you and your descendants to come, and with every living creature that was with you: birds, cattle and every wild animal with you; everything that came out of the ark, every living thing on earth" (Gen. 9:9-10). God goes on to say that the rainbow is set in the sky as a reminder of that covenant between God and every living creature on earth.

It seems that people today have forgotten the lessons of Noah. Many think that they are complete unto themselves; they need to remember that salvation and wholeness is found within our relationship to others in the global human community. This community, however, is not the total picture. Real wholeness can only be experienced within an ecological wholeness.

Since the days of Noah we have learned that our planet earth is an "ark" filled with unique life forms that is moving through a vast and complex cosmos. Each and every one of us, like Noah, needs to care for every living being on this ark and the environments that support life. Unlike Noah, we are losing several species-passengers each day as our life support systems are destroyed in order to support a wasteful, poisoning, and self-indulgent way of life for a few people, mostly in North America.

As Christians and global citizens let us work for world understanding and peace between individuals and nations. As God's stewards of creation let us each become a person who cares deeply for the earth and God's creatures and works for ecological wholeness. It will be humans that God will hold responsible for the destruction of this gem of creation which was chosen out of all the cosmos to be the home of Jesus Christ and the starting point of the new creation.

Our guest columnist, the Rev. Roger Wharton, is rector of Holy Trinity Church, Juneau, Alaska.

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ON THE COVER

Painting by Patricia Deho, titled "Before the Voyage":
"... let us each become a person who cares deeply for the earth ..." [The First Article].

RNS photo.

LETTERS

Ministry with Youth

I appreciate very much Bishop Swing's article "To Be Young Again" [TLC, Jan. 14]. I do note, however, that our dilemma is not one requiring just younger clergy — as beneficial as that will be — but a commitment to minister to youth by all the church's leadership, particularly the clergy, and particularly rectors, regardless of their age. I'm 43, getting no younger, but I find my ministry to youth the highlight of my parish's ministry.

In this diocese, active adult youth leadership spans all the ages, from just out of high school to those in their 60s. Sadly, very few of that broad spectrum is clergy, and the message is not lost on our active youth leadership — or on those youth even less likely to stick around. As goes the clergy, so goes the parish, and there are many larger parishes in this and all dioceses with no youth group at all. The clergy, young and old, find youth ministry "beneath them" — and that message is soon translated accurately that it is the youth themselves that are "beneath them."

In order for Bishop Swing's litany to be fulfilled, clergy young and old will have to change their attitudes. A church-load of teenagers in ripped jeans, spiked hair and untied basketball shoes, singing renewal songs and clapping their hands, frightens many a clergyperson — the younger ones perhaps even more so as their whole future careers flash before their eyes when asked if the Teens Encounter Christ group can join the service. Our parish recently took that hazardous course, only to find our parishioners, young and old, crying for joy at such a wonderful experience.

(The Rev.) A. RAYMOND GERE, III
Church of the Holy Apostles
St. Paul, Minn.

Children's Needs

It is very gratifying to hear a call for a new focus on ministry to children from a bishop of the stature of Bishop Swing. But I can't help questioning his association of the "aging" of the church, and its inattention toward families and children, with the recent surge in mid-life ordinations.

The average ordinand around 40 of whom he speaks is just as likely to be a woman as to be a man, and more than likely to have young or school-age



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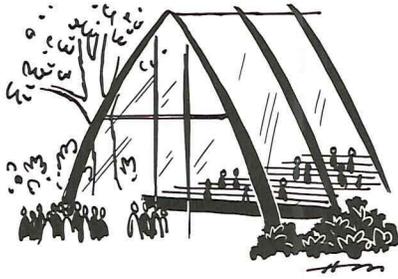
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children at home. Such a person is coming to seminary and ordination after years of active lay ministry in parish life, often including heavy-duty work in Sunday school and youth ministry.

In my travels around the church and my acquaintance with dozens of seminarians at Yale over the years, I've seen such candidates bring with them into the ordained ministry a tremendous new awareness of children's needs and children's gifts — often much more than one finds among younger, single ordinands who have had scarcely any contact with children since they themselves entered their teens, and who are eager to do exciting, "grown-up" ministries in parish leadership, counseling, and the wider world of social action.

After all, it was in the decades when the normal ordinand actually was a young male who had gone to seminary straight from college, that we established the habit of devaluing work with children and families, whose fruits we are, unfortunately, not reaping.

GRETCHEN WOLFF PRITCHARD
New Haven, Conn.

. . . .

For generations we nurtured our children in Sunday schools, confirmed them when they hit the sixth grade and simply accepted the fact that most would leave for a while, coming back when they had Sunday school-aged children of their own. There was a time when church was a "constant" in the lives of Episcopal families, one which could be passed from generation to generation.

The Episcopal Church today requires something other than loyalty to traditional practice in order to hold the allegiance of congregations. Although it was once enough to worship in the words and forms known since childhood, this "new" church requires an understanding of the Christian reasons for having a church in the first place.

Consider what we have done with our Sunday schools. We have taught our little children, in the only way we can, that Jesus loves them, that he was born a sweet little baby, that he taught, healed the sick, went from place to place doing good and that he

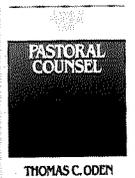
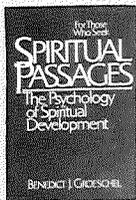
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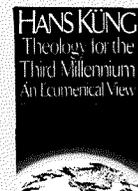
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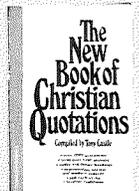
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Bishop Brown Dies

The Rt. Rev. Allen Webster Brown, Bishop of Albany from 1961 to 1974, died January 19 of congestive heart failure at a nursing home in southwest Massillon, Ohio. He was 81.

A native of New York, Bishop Brown graduated from Syracuse University in 1930 and received divinity degrees from Philadelphia Divinity School in 1934 and 1937. He was ordained to the priesthood in 1934. He served in several New York parishes and was dean of All Saints Cathedral, Albany, from 1953 to 1959 when he was consecrated Suffragan Bishop of Albany. He was elected diocesan bishop in 1961.

After his retirement in Albany in 1974, he was bishop-in-residence of Southeast Florida until 1977; he was president of the St. Francis Home for Boys and Girls in New York from 1976 to 1977.

Before his election to the episcopate, he was a deputy to General Convention and edited the *Anglican Society Newsletter*, from 1945 to 1947. He was a member of the Executive Council from 1970 to 1973, and was involved in Anglican/Orthodox dialogue.

He is survived by his wife of 59 years, Helen; three sons, one daughter, 13 grandchildren and six great-grandchildren. A memorial service was held at All Saints Cathedral on January 27.

Gay Priest Resigns

Controversial comments at a Detroit conference have led to the resignation of the Rev. Robert Williams, newly ordained priest of the Diocese of Newark [TLC, Jan. 14, 28]. Fr. Williams, who is openly homosexual, was one of several speakers who addressed about 50 people gathered at St. Matthew's and St. Joseph's Church in Detroit for a formal discussion about homosexual weddings.

As a result of his comments he was asked to resign from The Oasis, a diocesan ministry serving gay and lesbian persons which he has directed. In receiving his resignation, the Rt. Rev. John Spong, Bishop of Newark, has asked him to refrain from speaking publicly and acting as a priest. In addition, Fr. Williams' ordination process will be examined by a diocesan committee [more next week]. Bishop Spong issued a statement shortly after

the Detroit conference [see box].

Fr. Williams endorsed the idea of same-sex unions and called erotic sexual relationships "probably our most profound icon and teacher about how we come to relationship with God," Religious News Service reported.

Fr. Williams said he considers monogamy and fidelity to be separate issues for same-sex couples, arguing that a couple can be faithful to each other and still have other relationships as long as they return to their "spouse."

On the subject of monogamy, Fr. Williams told symposium participants, "Monogamy is as unnatural as celibacy. If people want to try, okay. But the fact is, people are not monogamous. It is crazy to hold up this ideal

and pretend it's what we're doing and we're not."

A retired seminary professor attending the symposium challenged Fr. Williams' views on celibacy and asked him whether "Mother Teresa of Calcutta's life would be substantially enriched if she took a lesbian lover?"

Fr. Williams responded, "If you're asking me do I think Mother Teresa ought to get laid, my answer is 'yes'."

The professor told RNS later that he thought invoking the name of the woman who has dedicated her life to helping the poorest of the poor would be a sure-fire way of demonstrating the merits of celibacy. "I was absolutely appalled," he told RNS.

When contacted by TLC, Fr. Wil-

Bishop Spong Responds

The following is a statement by the Rt. Rev. John Spong, Bishop of Newark, in response to remarks made by the Rev. Robert Williams, the recently ordained gay priest in his diocese.

In my opinion, Mr. Williams' remarks were insensitive, immature and totally destructive of what this diocese has tried to do in supporting responsible gay and lesbian relationships. I think he has hurt this cause and I have asked him to apologize. Furthermore, I have told him that I cannot defend the kind of personal behavior indicated by his statements even though I want to defend the place of gay and lesbian people in the life of the church.

Anyone who decides to be a trailblazer and challenge the prevailing values in society has to be exemplary in his or her personal life. I call that the Jackie Robinson syndrome. If you want to break the barrier, you have to be somebody really good. Otherwise your lifestyle is counterproductive to your efforts.

I have been asked if I would ordain Mr. Williams under the current situation. It should be noted that he was screened for ordination over a two-year period. At no point in the screening process were these recent positions or attitudes noted. Robert Williams was highly recom-

mended by both the dean and the faculty of his seminary. They were not aware of his recently expressed attitudes. If his recent statement had preceded ordination I doubt our Commission on Ministry or the Standing Committee would have given approval. In this diocese we have a collegial process in making decisions regarding ordination. I have never refused to ordain someone recommended to me by the canonically authorized bodies, nor have I ordained someone not approved by them.

I have reprimanded Mr. Williams by letter and in a telephone conversation. His own life needs to be conducted according to the same standards applied to all priests, homosexual or heterosexual. Should he, for example, be unfaithful to his own partner that would be a cause for public scandal in the church. If Mr. Williams is not able to conform to the standards of this diocese, then his resignation would be requested.

Monogamy in committed relationships is the standard of this church. To me, monogamy and fidelity are essential ingredients in committed relationships. I honor celibacy in my teachings and in my most recent book. I believe it is a vocation to which people are called, not a lifestyle that can be imposed on others.

liams supported the statements he made in Detroit and added he felt "celibacy might be a therapeutic option for people recovering from sexual abuse" but found no merit in it otherwise, and indeed "contributes to a whole sex-negative culture." In addition, he said that he felt commitment to monogamy was "not necessarily a component in a marriage."

Also making presentations at the Detroit symposium were the Rev. Zalmon Sherwood, curate of St. Paul's Church in Jackson, Mich.; and the Rt. Rev. R. Stewart Wood, Bishop of Michigan.

Fr. Sherwood spoke of the concept of family in his presentation. "I am frequently asked by gay couples, 'Will you marry us?'" Fr. Sherwood said. "I tell them . . . the church's only contribution is to convey an ecclesiastical sanction on the relationship. But the blessing has the power to challenge the entire social order because it challenges the concept of the nuclear family unit, which no longer seems a viable model."

In his presentation, Bishop Wood said, "In those cases where the people have been living together for some time, I had no difficulty giving thanks to God for what had been expressed in their relationship."

Bishop Wood added that a diocesan-wide policy of blessing same-sex unions may be far off. Episcopal Church canons forbid priests from marrying any couple that does not have a civil marriage certificate. Persons of the same sex are forbidden by civil law from legal marriage.

Dean Charged

The Very Rev. Donald McPhail, dean of St. John's Cathedral in Denver, Colo., recently pled guilty to a December charge of indecent exposure and has entered a treatment program to deal with his extreme exhaustion, stress and depression.

The Rt. Rev. William C. Frey, Bishop of Colorado, spoke to the cathedral congregation in January and urged them to support the dean in this difficult time. "I and the doctors are convinced that this stress-induced, isolated event was an anxious cry for help, not a characteristic of Donald's behavior," Bishop Frey told the congregation. "Repentance and healing are essential parts of God's field

equipment."

According to Bishop Frey, Dean McPhail had been having blackouts and was undergoing counseling for some time before news surfaced that he had been arrested in December for what was described in court records as a homosexual act in a Denver public bathroom. The charge was given a deferred judgment in Denver County Court, meaning that the offense will be dropped from his record if Dean McPhail remains out of trouble for his one year of unsupervised probation.

The incident occurred several weeks after Dean McPhail, 57, had been elected to and then declined the position of Bishop Coadjutor of Arizona, allegedly because of misunderstandings concerning salary and housing during the election process [TLC, Dec. 17].

In an interview with an Arizona newspaper after the controversial election decision, Dean McPhail said, "It has been a time of incredible pain and stress for me. I have lost many a night's sleep and have spent hours weeping about this."

The charge surfaced after an anonymous letter was sent to the *Rocky Mountain News*.

Barbara Benedict, communications officer for the diocese, told TLC that Dean McPhail is undergoing an extensive treatment program at a center in the midwest which will include neurological testing.

Panama Report

The following excerpts are from a report by the Rt. Rev. Furman Stough, senior executive of mission planning and deputy for the Presiding Bishop's Fund for World Relief. It concerns his recent fact-finding trip to Panama.

At approximately 1:05 a.m., on December 20, the Rt. Rev. James H. Ottley, Bishop of Panama, was awakened by what he thought was the noise of automobiles backfiring. In a moment, his son said, "No father, those are machine guns."

Quickly he and his family went to the basement of the bishop's residence, barricaded the entrance door as best as possible and waited. The U.S. military action to overthrow General Noriega had begun. The bishop turned on his television, and there was a live picture of President Bush announcing the mil-

itary action on behalf of the U.S.

The cathedral, the diocesan office and the bishop's residence are within blocks of General Noriega's headquarters, one of the principal targets of the U.S. military.

Included in the same area is the largest parish in the diocese, St. Paul's, whose rector is the Rev. Victor Scantlebury, a member of the Executive Council and of the board of the Presiding Bishop's Fund. Both the diocesan complex and St. Paul's were spared.

Immediate Response

According to Bishop Ottley and his communications officer, Nikolina Nikolov, no Episcopalians were killed, but some were injured. In an immediate response, an emergency grant of \$10,000 was sent to Bishop Ottley from the Episcopal Church Center in New York and this was quickly converted into rice, beans, baby formula, etc. These food supplies were distributed throughout the country in the first several days until the government and the U.S. military could begin a process of providing these necessities.

As the economic infrastructure has been seriously impaired, unemployment was already high prior to the military action in December, but it is even higher now.

In a joint message to the world, the ecumenical committee of Panama stated that the population of the country has been heavily influenced by loss of family members, loss of homes, displacement from their communities, physical and mental effects, detained, arrested and displaced family members and unemployment.

One of the most immediate problems has to do with the more than 6,000 families that are homeless and displaced. The majority of them originally lived in the very poor section of Chorillo that surrounded General Noriega's headquarters, the latter being one of the principal focal points of the military assault. Now army tents and discarded parachutes provide much of the people's shelter.

To combat lack of food, the United States Army has a huge field kitchen erected in the Balboa High School stadium. Many of the people originally brought to the stadium were moved

(Continued on page 11)

Called to Serve

Celebrating 75 Years: Bishop Tucker Theological College, Uganda

By EMMET GRIBBIN

In Mukono, Uganda, East Africa, the Bishop Tucker Theological College is celebrating its Jubilee, 75 years of training clergy for the church of Uganda. My wife and I were visiting our son and his family in Kampala, the capital city, where he is deputy chief of mission at the American embassy. We were invited by the Rev. Ernest Katahweire and his wife, Mabel, both faculty members, to visit the college and meet the faculty, staff and students. Some years ago Fr. Katahweire had studied at the General Seminary in New York and had become friends with my nephew, Fred Northup, then curate at St. Bartholomew's Church, New York City, who welcomed him with some part-time employment in that parish. Now the Katahweires wanted to be hospitably welcoming to Fred's uncle and aunt. Ernest also studied at Yale and Princeton and now teaches pastoral counseling and African theology. Mabel has been ordained to the diaconate, has a master's degree and teaches Christian education.

Our son Bob went with us for an interesting day walking around the well-kept grounds and buildings including extensive farm lands. In addition to vegetables and coffee, there were chickens, pigs and dairy cattle. A sign by the road notes that the Presiding Bishop's Fund for World Relief provided money to improve the farm. We were particularly impressed with the library of 17,000 volumes and a medical clinic building under construction. Several of the present buildings had been given by the Episcopal Church and the United Thank Offering. Bob, who has worked in five African countries and been in Uganda for 15 months, said the college buildings and grounds were as fine as any he has seen.

Since I have participated in theological education in several categories, in-

The Rev. Emmet Gribbin, a retired priest of the Diocese of Alabama, is an associate editor of THE LIVING CHURCH.

cluding ten years as administrator of the General Ordination Examinations, and have visited every Episcopal seminary in the United States, I could lend an informed and attentive ear to the principal and the dozen faculty members as they discussed their teaching and ministries. They also asked me to speak to them of my experiences and interests.

Examination Themes

I talked first about the GOE and its basic examination themes, subjects and principles. They asked if anyone ever failed, so I mentioned several reasons why some candidates were not approved. One man who had graduated with honors from a distinguished university, had an advanced degree from another, and an outstanding academic record at a seminary failed the GOE completely. He was very evangelical and instead of answering the questions as posed on the exam, he testified to what the Lord meant in his life and could mean to others. At this the faculty broke into gales of laughter nodding to each other. They were well acquainted with students who would testify rather than answer.

I also spoke briefly about the Episcopal Church's ministry to the deaf. I have some experience in this ministry and had learned that the Church of Uganda sponsors a School for the Deaf in Kampala. Later we visited this school, and I have written an article about it for the *Deaf Episcopalian*.

The Katahweires served us and several guests a delicious lunch in their home and later that afternoon had the three American students for tea. These are Episcopalians on an exchange program sponsored by our church headquarters and Episcopal seminaries, but none of these three happened to come from an Episcopal seminary.

Two days later (November 29) we returned for the graduation exercises and the Jubilee celebration. The school year coincides with the calendar year. St. Philip's Cathedral of the Diocese of Mukono is adjacent to the BTTC grounds, and the day began

with the Holy Eucharist there. The service was a modified form of the Church of England's provisional service. Some hymns were sung in English but several were in Luganda, the main language in this part of Uganda. Words of the English hymns and one of the Luganda ones were printed into the service leaflet. Most of the singing was unaccompanied except by drums and tambourines which certainly kept the tempo from dragging. Two familiar hymns were "Praise to the Lord, the Almighty, the King of creation," and "O Jesus, I have promised to serve thee to the end," sung to a tune unfamiliar to me. I soon was able to join in, and in doing so remembered my own ordination in 1941 when this was one of the hymns.

The cathedral seats about 600 or more and was full. There were 12 bishops and other dignitaries present, including government officials who were introduced. A splendid sermon was preached by an English bishop, the Rt. Rev. Keith Sutton of Litchfield. He has served six years on the faculty of BTTC before returning to England two decades ago.

Various Certifications

The graduates wearing academic gowns and hoods and some with their wives and a few babies were called to the altar rail for a prayer and blessing. In addition to the bachelor of divinity graduates several others have qualified for various certifications. The student body number about 160, of which 12 are women. The number of women students is limited by the fact only 12 can be accommodated in their dormitory. I chatted with two alumnae women deacons from different dioceses who said their bishops did not approve of women in the priesthood, but that one bishop had ordained a few, perhaps five. The B.D. candidates came from 14 of the 21 dioceses in the Church of Uganda. This theological college is the only one in Uganda, although some diocesan schools do prepare persons for the or-

dination. The one at the Martyrs of Uganda shrine serves five dioceses. The Church of Uganda is growing and four new dioceses are expected to be created in the next few years.

After the Eucharist there was a parade of alumni, faculty, students and about a thousand children in purple dresses or shirts from the Bishop's School, a primary and secondary school next to the cathedral and BTTC. The parade was led by a drum and bugle corps from the school which played with loud enthusiasm.

After the parade about 500 people sat under a shelter made of canvas stretched on poles as protection from the sun. Here the usual commencement speeches were made and the degrees conferred. It was quite warm, and I was thankful not to be wearing academic regalia as were the faculty and graduates.

Development

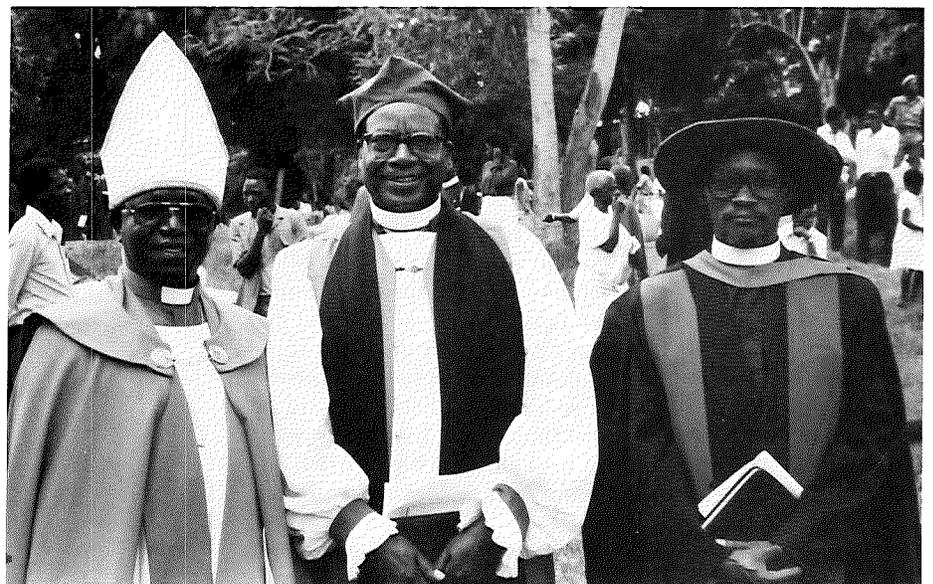
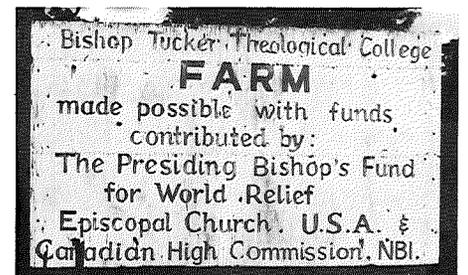
As part of the ceremonies, the "Development Programme 1990-1994" was inaugurated with both the hope and expectation that contributions in Uganda shillings and U.S. dollars would total \$2,270,000 over the five years. The large farm would be improved, further reducing food costs, and as the college is growing, new dormitories, classrooms, faculty quarters, library facilities, improvements in the water system, a bus and lorry, and a badly needed modernized kitchen and expanded dining hall are needed.

It seemed to me two themes were evident in all the talks and activities, themes which are perhaps the same in all seminary commencements everywhere. There was much merriment, laughter at many comments of the speakers, especially during the opening remarks of Bishop Sutton and the welcome by the Bishop of Mukono. There was a general aura of happiness and good cheer.

There were also reiterated emphases on Christian commitment. At the Eucharist an eight verse narrative hymn with chorus was sung in Luganda. The Uganda priest next to me told me this was the "Anthem to the Martyrs of Uganda." That the graduates were leaving to be parish priests and to serve the Lord in diverse places and ministries was a recurring theme. The motto of Bishop Tucker Theological College is "Called to Serve." This motto is frequently seen here and there on the campus, even on T-shirts.



Scenes from Bishop Tucker Theological College (clockwise from top left): a storage bin; the parade during recent graduation ceremony; milking time on the farm; a sign gives recognition to North American support of agricultural development at the college; the Rt. Rev. Benon Ogwal, Bishop of Northern Uganda and celebrant at the Jubilee Eucharist, with another bishop and one of the college's professors. [Photos by Emmet Gribbin.]



Toward a Balanced Life

During the past two weeks we have considered the question of whether or not the Episcopal Church contributes to good health. One aspect of it especially concerns young people.

Youth activities do not need to be confined to things that happen in a room. Most Episcopal churches today do not have youth groups large enough to sponsor team sports. Yet there are many out-of-doors activities which a small group can engage in, such as a one-day hike, going out in someone's boat, cleaning up the church grounds, repairing the garage of an aged parishioner, or going out of town to visit a farm.

Nowadays, in urban areas as well as in the country, 4-H programs can be organized. Various levels of scouting and similar activities are valuable resources. In late winter it is none too soon to think about getting kids in the parish to go to the diocesan camp in the summer. It can also mean something to young people if some people in their church turn out to see events that they participate in under other auspices — such as a high school basketball or volleyball game, or a county fair where young people exhibit the animals they have raised.

Such varied events and activities enrich the outlook of everyone in the parish, and need not be confined to the young. Adults too may enjoy a boatribe, or a picnic, or going fishing together. We know of one parish in a very flat area of the midwest which organized a very successful ski club.

We are suggesting that parishes can witness in a variety of ways to a balanced, healthy, humane and civilized way of life. Achieving it is not so much a matter of financial cost as it is of the vision and commitment to do so. For many of us, it may mean a less expensive way of life.

As Lent approaches, let us think about our personal habits and way of life. Cutting down on a number of indulgences may be good for the soul as well as the body. Losing weight is not the purpose of giving up things in Lent, but it can be an added benefit. In addition to giving things up, however, there may be some good things to add — like going for a walk every day, or doing some light calisthenics. Some of us who are older can indeed feel younger if we do some of the right things.

Hope for Northern Ireland

Was it politicians, or was it churchpeople and their prayers, both non-Roman and Roman Catholic, who have brought into existence one of the first truly practical plans for reducing tension and bloodshed in Northern Ireland? Both perhaps. The Derry/Boston Ventures plan, announced in Londonderry just before Christmas, deserves praise from Christians of all stripes; and it merits far more attention from the media, so often preoccupied with the unsuccessful and the macabre, often so alert to report the latest sectarian tragedy in that troubled land.

Conceived more than two years ago by Mayor Ray Flynn of Boston, Mass., a devout Roman Catholic; and

John Hume, a member of Parliament, a staunch Roman Catholic and a leading anti-IRA political personage in Northern Ireland, the plan calls for construction of a complex of offices and shops in a rundown area at the center of Londonderry. The location is strategic, as the complex will straddle the division between Catholic and Protestant sections, draw upon both groups for employees, attract customers similarly, and render IRA "economic target" bombing too tricky to try.

Fourteen thousand new jobs will be created, big stores like Marks & Spencer will be represented. Equal-opportunity hiring practices are already in force, the British government has been persuaded to provide a subsidy, and a leading Boston development firm has invested a major amount of money in the project. This is the kind of political and commercial action which just could turn out to be a real answer to many a fervent prayer.

In a world where there is too much cynicism, and where many people have come to view religion as most of the problem and not much of the solution, this act of faith, on several levels to be sure, but faith all the same, involving business people and politicians from Northern Ireland, the USA and the UK, and rank and file Christians on location, merits praise and moral support from all Christians everywhere. It is a far cry from the days when the IRA could count on misguided financial help from Irish Americans. It would not have happened without intensive effort on the part of politicians and churchpeople alike. We salute them all!

In His Sight

(I Samuel 2-4)

Strange about Eli's sons —
I can't put them down so far myself
because they took the sacrificial
meat from the people.
What haven't I taken from "the people" —
those of God? I have stolen faith, I have
stolen love for my own purposes.

The fat burned crisp sends up a mighty smell;
so Eli's sons prevented that. Think of the
incense I've kept from God. Those delicate
odors of friendships, of wounds healed,
of the sorrowful succored.
These would be delights I've prevented.
I could stand apart in judgment but dare not.
I have tasted of fine meat myself.

Judy Sternbergs

NEWS

(Continued from page 7)

within a short time to one of the permanent U.S. military bases near Panama City, and the remainder were moved when the high school resumed classes after the Christmas break.

Basic medical supplies and antibiotics are needed immediately, especially outside Panama City, in the more isolated communities and villages. The Panama Red Cross has begun gathering medical supplies and has asked the Diocese of Panama and the Presiding Bishop's Fund to take part in this very vital and desperately needed program.

Jobs are also in short supply. A fair number of development and skill-training projects are already in place through the diocese. The Presiding Bishop's Fund is being asked to consider participating in what is hoped will eventually be a multitude of job training projects that will assist in reducing unemployment.

In the city of Colon, on the Atlantic side of the nation, the military action has heightened and has made more acute the need for a team ministry to include two priests, a social worker and a development officer.

In a meeting with the clergy and lay leadership of the diocese, the perilous status of the four church schools became apparent. Private parochial schools such as these, as well as the public schools, have been closed by the government for almost a month and teachers have not been paid since then, as their salaries came from fees paid by the students. The dramatic jump in unemployment, it is feared, will simply worsen this situation. The consensus was that if the schools could receive one month's relief in payroll costs — about \$40,000 — the overall situation would improve as operations return to some sense of normalcy. About 350 teachers are involved in the diocesan programs.

East Meets West

A long-time Memphis resident and native southerner; a third generation Greek American who unceasingly spreads the glad tidings of his own family heritage: Orthodox priest Nicholas Vieron is very much a part of St. Mary's Cathedral in Memphis, Tenn. For longer than most of the parishioners at the cathedral can remember, Fr. Vieron has chanted the Gospel in Greek each year at the traditional Feast of Lights observance of the

Epiphany of Our Lord.

This January 6 observance marked the 35th consecutive time he has served as the gospeller for the service. This is also his 35th year as rector of Annunciation Greek Orthodox Church in Memphis. But being involved at the cathedral is inseparable from his Memphis experience. "Bishops come and go, deans come and go; even the three kings change, but I couldn't stand a year without doing this," he said.

The Feast of Lights, sometimes called the "Epiphany Pageant," is held on the Sunday evening nearest the Twelfth Night. Three singing kings process down the center aisle, bearing the traditional gifts which are presented at the altar. After the sermon (and this year the preacher was Fr. Vieron) the large church is darkened and relit in candlelight, the flame taken from the Paschal candle. But for many, the most exciting part of the evening is to hear the Gospel chanted in Greek, and then in English by an Episcopal priest.

"The first time I chanted the Gospel at the cathedral Epiphany service, I did it wrong — in Greek that is. I did the part about the baptism of Christ," he said. "Imagine how I felt when your priest chanted in English all about the Magi coming to visit the Christ child! The cathedral congregation was very kind to me — no one criticized me for my mistake."

Fr. Vieron prides himself on familiarizing the Memphis community with the Greek language. The adult Greek

class he has taught for years at his parish church is open to the public. Enrollment is always at capacity, and students include prospective tourists as well as clergy who want to brush up their language skills.

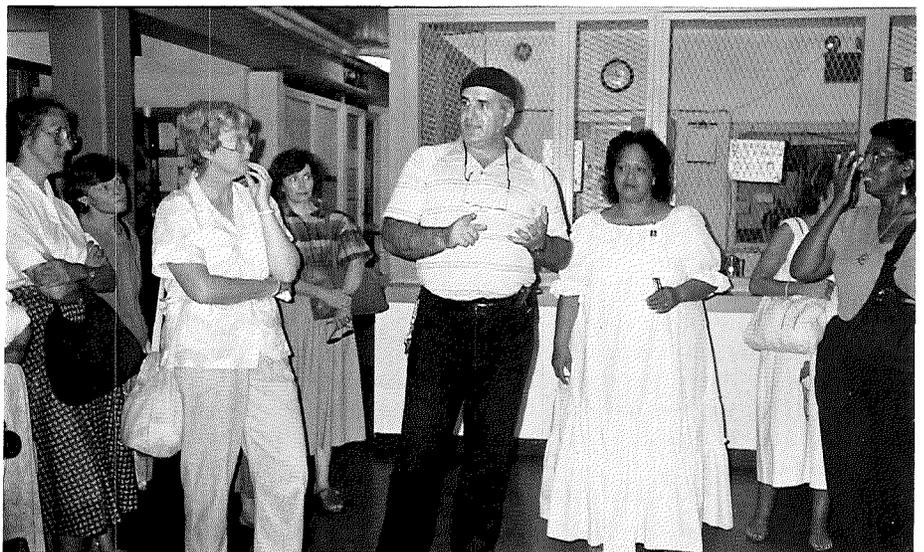
He compares the Feast of Lights liturgy with his midnight Easter Resurrection Mass because of "the beauty, the majesty and the spiritual fulfillment."

"It is one and the same church," he said. "I come to the Episcopal church not as a guest, but to worship. I would seek your bishop's blessing as my own bishop; I enjoy the fellowship of the Anglican clergy. Being the only Greek Orthodox Church in Memphis could be like an island, isolated, but it is not because we have so much in common, especially as we share apostolic traditions."

He cited several examples of Orthodox congregations in smaller towns not having their own worship space, so the local Episcopal church shares its buildings. Often, persons of Greek descent will attend an Episcopal church in the community because it is the nearest faith to their own.

"Another way of expressing epiphany is the Greek word 'theophania', meaning the appearance of God," Fr. Vieron said in his sermon at the cathedral. "God has shown himself throughout the years of our coming together in the Feast of Lights and other activities. But the real service begins when we carry out light — the light of God into the world."

BINDY SNYDER



Arnie Dietrich and Auntie Loraine (center) of the Institute of Human Services, a homeless shelter in Honolulu, explain their ministry to members of the Council for Women's Ministries. The homeless shelter, which receives assistance from Episcopalians, was one of a number of ministry projects the council members visited during their meeting in Hawaii, November 29 to December 3. Representatives of more than 15 women's organizations in the United States and other countries participated.

LETTERS

(Continued from page 5)

ended up in Jerusalem where he was unjustly put to death. On Easter, of course, he rose-from-the-dead-and-isn't-that-wonderful. This is utterly appropriate teaching for little children. But let's not kid ourselves into believing that this is enough for an adult understanding of the Christ-event in history.

Bishop Swing's "To Be Young Again" cannot be thought of only as a longing for little-child education if his call for a younger church is to be answered. We must look at that age of which our own children are throwing over the traces of parental control and at which they are challenging all the commandments of childhood: teenage.

We need clergy who are not afraid to start at the beginning with disbelieving kids — clergy who can begin with, "What if the resurrection is a fake?" That's where the teenagers are and unless clergy can be comfortable with such challenges and even solicit such challenges, our teens will continue to leave and not come back.

(The Rev.) LAURISTON H. MCCAGG
St. Michael and All Angels
Portland, Ore.

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While I can agree with Bishop Swing's concern for the decaying state of the Episcopal Church, it is not all clear to me that reordering our priorities to "aim our attention toward babies and children" is going to make a difference.

It is not a matter of where we aim programs, but of how we support that crucible where children are born, given personality structure, and handed on a tradition that gives substance to life, namely the family.

What for decades now has been derided as the "nuclear family," or the "Dick and Jane family of the 1950s," is still the only substantial way we have of raising infants into maturity and of passing on to them the significant truths about life that we have acquired by our accumulated experience of revelation and culture.

The shattered family life of America is producing children growing up like weeds, with little sense of commitment, purpose, or self-discipline, unable to read, unable to ask, let alone answer, serious questions about life, and increasingly absorbed in self-

titillation as the answer to life's problems. They will be totally bored by programs aimed at them unless presented with entertainment and circus geared for attention spans three to four years below grade level.

If that is a bit of an exaggeration, it is not by much. We will either get our family act back together, or it will not make much difference whether they stay in the Episcopal Church.

(The Rev.) EARLE FOX
Norwalk, Conn.

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Bishop Swing has identified some major institutional barriers to the Episcopal Church's growth and to its evangelization efforts. I say this as one who was the youngest seminarian in my class when I graduated in 1981, and as vicar of a growing congregation where one-third of the baptized membership is under 18 years of age. It's also growing noisier all the time, and that's music to my ears.

Two additional questions are in order to build on Bishop Swing's remarks. First, when will we raise up the importance of training for youth ministry in our seminaries (and not only for future curates, but dedicated laity)? We could take a cue from our evangelical friends, who have developed skilled and able youth ministries. And how can we adapt the rite of confirmation to reach young adults with, as the bishop says, "the identified presence of Jesus Christ?"

We will evangelize effectively when we no longer regard children and young persons as the "future" of the church. They are its present.

(The Rev.) JOHN R. THROOP
St. Francis Church
Chillicothe, Ill.

Political Trump Card

As a member of Integrity, Inc., I have long appreciated the many priests, bishops, deacons and leading lay members of our church who have been outspoken supporters of gay and lesbian civil and ecclesiastical rights. We have, for nearly two decades now, played as partners in a political card game, attempting hand by hand and trick by trick, to establish those rights.

Bishop Spong has long been a high stakes player in this game, and certainly there are many who have marveled at the risks he has taken on our behalf. His decision recently to ordain to the priesthood an openly gay man

who is living in a committed relationship [TLC, Jan. 14] at least speaks to his personal conviction that gay and lesbian people lack nothing necessary to hold holy orders in our church. However, a "sense of General Convention" resolution passed in Detroit in 1988 urging against such ordinations at this time pits him against the majority (do not read "moral majority") of his episcopal colleagues.

It is not the issue whether or not Bishop Spong was within his canonical rights to ordain the man, clearly he was; the real issue is the way in which he went about it. The public fanfare and media attention Bishop Spong called in to focus on this particular action was self-serving and provocative. He unduly politicized what otherwise would have been a run-of-the-mill affair. Bishop Spong played a political trump card called antagonism. The problem is that his partner, Integrity, Inc., would most probably have taken the trick with an ace in the hole in Phoenix 1991. We can now only hope and pray that as this hand plays itself out, his gambit does not cost us too many points.

TODD E. MASHLAN
Toledo, Ohio

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Your article and editorial on Bishop Spong's ordination of a practicing homosexual highlights the confusion that exists about the canons on ministry. First, no bishop has to ordain anyone. The fact that the canons have been changed to permit the ordination of women does not require that they be ordained. Rather, they may now be legally ordained. Note the change in canons does not resolve this on-going theological issue. This was the basis of the Eames Commission report — that we could move toward a consensus while holding opposing theological views. No one would be forced into any position. No one on any side of the question of women in orders has ever believed there was a moral issue here.

Not so the issue of practicing homosexuals. There exists a large moral question which has not been resolved. Therefore, the 1979 resolution of General Convention simply upheld the existing canons. One cannot be ordained if one's moral character can seriously be called into question. It would appear that neither the bishop, standing committee nor the commission on ministry in the Diocese of Newark understand the Title III canons. Serious

questions were raised right up to the actual laying on of hands and were apparently either unheeded or unresolved. One hopes the House of Bishops can find some peaceable way to rectify this. The one thing they cannot do is ignore it.

There is a larger issue in all of this and that is simply the process by which we obtain ordinands. After the immediate issue is dealt with, perhaps the bishops ought to question whether we should ordain anyone who presents themselves simply because they have an axe to grind. No one has the right to ordination. The first apostles did not present themselves for ordination but rather were called by the Lord. Later the church called men (and perhaps women) to ministry. Those who tried to usurp the office were sent away.

(The Rev.) **TERRENCE E. JOHNSON**
St. Francis-in-the-Fields
Somerset, Pa.

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The ordination vow for a bishop (BCP, page 517) calls for that person to be in harmony with the apostles about interpreting the gospel, to be an example to the entire flock of Christ, and to share in the leadership of the church throughout the world. There is difficulty in finding congruency between Bishop Spong's choice to ordain "a non-celibate, avowed gay man to the priesthood" and the ordination charge. It would be most helpful for the bishops to deal with this situation so that we as priests, deacons and laypeople can indeed be guided in our ministries by the spiritual authorities of our church!

(The Rev.) **ROBERT L. TEDESCO**
Fairfax, Va.

Growing Church

I lived and worshiped in New Hampshire for 39 years before moving to Maine in 1988. For a variety of reasons, I am very glad I made the move. I decided where I was going to worship first and then found a physical home. I am happy to say that I am in a church where the average age is about 35 years, the pews are crawling with children and babies, and only three percent of us are cradle Episcopalians. A very, very alive church! One that is growing and has a good handle on how to grow effectively. I am also in the minority when it comes to age — 65 years — and I'm definitely outnumbered — very happily!

JOAN SIMONDS
Yarmouth, Maine

Heavenly High Priest

THE EPISTLE TO THE HEBREWS: A Commentary on the Epistle to the Hebrews. By **Harold W. Attridge.** Fortress. Pp. xviii and 437. \$39.95.

This magisterial commentary is published in the Hermeneia Series. Its author is a Roman Catholic layman now teaching at the University of Notre Dame.

The work follows the normal Hermeneia pattern: introduction, the commentator's own English translation of the text divided into pericopes, analysis of each pericope and verse by verse comment. The comment is philological, literary, structural, religio-historical and theological. Greek words are neither transliterated nor translated except for extensive citations of classical and Hellenistic writers where both text and translation are provided. There are also 13 excursus. Like other commentaries in the series, it is intended for a scholarly readership. It is a superb piece of work.

Hebrews has played an important role in Anglicanism since the Reformation, and it is appropriate in a review for TLC to concentrate on that issue. In 1549/1552 Cranmer rewrote the Canon of the Mass on the assumption that Hebrews taught the once-for-all character of Christ's sacrifice on Calvary, and that that sacrifice therefore could not be repeated. The Eucharist could only include a "sacrifice of praise and thanksgiving." This view of the Eucharist is still held by evangelicals. Classical high church divines, basing their interpretation on Hebrews 7:25, held that the once-for-all sacrifice of Calvary is pleaded by Christ in heaven and that the church participates in that pleading as it celebrates the Eucharist on earth. This concept is graphically portrayed in the engraving on the front cover of TLC, October 8, 1989. Post-tractarian Anglo-Catholicism has generally held that Christ offers his sacrifice eternally in heaven and that the church on earth externalizes this offering at its altars. All agree that Christ's sacrifice is not repeated in the liturgy.

Except in one brief note, where Attridge cites F.G.N. Hicks for the Anglo-Catholic view (shared surprisingly though in a different sense by the Socinians, p. 220), he does not deal directly with this intra-Anglican de-

bate, though many of his exegetical observations have clear implications for it. Attridge argues that Hebrews appropriated two distinct traditions of priesthood, one originating in Yom Kippur (for the view of Calvary), the other derived by apocalypticism, which attributed intercessory but not sacrificial functions to the angels in heaven. The two traditions are never integrated in Hebrews. Consequently there is neither a pleading nor an offering of Calvary, either by Christ in heaven or by the church in the Eucharist.

Episcopalians will regret that there is no full treatment of this issue in an excursus (the excursus practically fade out after chapter nine). We could wish at least that Attridge had noted the essay by the Roman Catholic New Testament scholar Myles M. Bourke, in the symposium *To Be A Priest* (ed. by Robert E. Terwilliger and Urban T. Holmes, Seabury Press, 1975). Msgr. Bourke offers a spirited defense of the Anglo-Catholic view on the basis of the full ritual of Yom Kippur and the Platonic/Philonian world view of Hebrews. Here is a challenge that Anglican theologians of whatever stripe cannot ignore.

We are grateful to Dr. Attridge for raising these important issues.

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

Newest Prayer Book

AN ANGLICAN PRAYER BOOK. The Church of the Province of South Africa. Collins Liturgical Publications. Pp. 795. \$12.95.

The new South African book is the most recent arrival within the worldwide family of the Book of Common Prayer. Broadly speaking, it resembles our American book of 1979. It is, however, in Rite II language throughout. (Presumably the South African book of 1954 meets the needs of those who desire a Rite I service). Among its distinctive features, each major service, or group of services, is helpfully preceded by a page or two of pastoral explanation. The psalms are pointed for chanting. There is a service for admitting adult converts as catechumens, and a special form when divorced persons, with the bishop's permission, enter a second marriage.

The catechism follows our American one, but has added sections on the practice of the Christian life, stewardship, fasting, and the angels.

What is particularly interesting is the way this book is more "advanced" than American 1979 in some respects, but more conservative in others. On the one hand, Corpus Christi is listed as a major feast and the services for Holy Week are provided in very elaborate form, including many optional ceremonies, such as the dipping of the paschal candle into the font, and the sprinkling of the congregation with the blessed water. On the other hand, there is an evident reserve in praying for the souls of the departed, and a reluctance to offer to God the bread and wine within the Eucharistic Prayer (of which there are four for regular use — all somewhat different from ours).

There are some admirable items which could be provided for American use in some future edition of *The Book of Occasional Services*. Among these are the "O Antiphons" for Advent, and an excellent selection of sentences for introducing the Peace on different occasions. H.B.P.

Books Received

THIS GOSPEL SHALL BE PREACHED (Volume 2). By Gary B. McGee. Gospel Publishing. Pp. 358. NPG.

THE NUMINOUS UNIVERSE. By Daniel Liederbach. Paulist. Pp. 159. \$9.95 paper.

THE SERPENT AND THE GODDESS: Women, Religion and Power in Celtic Ireland. By Mary Condren. Harper and Row. Pp. 268. \$13.95 paper.

ORIGINAL JOY: Free the Playful Child in You. By Joseph G. Doners and Elizabeth Byrne. Twenty-Third. Pp. 156. \$9.95 paper.

PRAY AS YOU CAN: Discovering Your Own Prayer Ways. By Jean Gill. Ave Maria. Pp. 102. \$4.95 paper.

DISCIPLE STORY: Every Christian's Journey. By Gregory M. Corrigan. Ave Maria. Pp. 142. \$5.95 paper.

JOURNEY INTO COMPASSION: A Spirituality for the Long Haul. By James McGinnis. Meyer Stone. Pp. 148. \$9.95 paper.

WHAT ARE THEY SAYING ABOUT GOD AND EVIL? By Barry L. Whitney. Paulist. Pp. 134. \$5.95 paper.

THE FUTURE IS MESTIZO: Life Where Cultures Meet. By Virgil Elizondo. Meyer Stone. Pp. xii and 111. \$7.95 paper.

ELEGANT CHOICES, HEALING CHOICES. By Marsha Sinetar. Paulist. Pp. 164. \$7.95 paper.

STRONG AT THE BROKEN PLACES: Persons with Disabilities and the Church. By Stewart D. Govig. Westminster. Pp. 146. \$9.95 paper.

PEOPLE and PLACES

Appointments

The Rev. Robert H. Crewdson is rector of Holy Communion, Glendale Springs, NC.

The Rev. Miguel Grave De Peralta has been appointed vicar of St. Luke's, Box 603, Selma, CA 93662.

The Rev. Dorsey F. Henderson, Jr. is now dean of the Cathedral Church of St. Paul, Fond du Lac, WI.

The Rev. Hal T. Hutchison is rector of St. Paul's, Edneyville, NC.

The Rev. Bruce D. Rahtjen is vicar of St. Mary's, Kansas City, MO, and dean of the Diocesan School for Ministry, 1307 Holmes, Kansas City, 64106; add: 3412 W. Coleman Rd., Kansas City 64111.

The Rev. Ronald L. Swanson is assistant of St. Andrew's, 6401 Wornall Terrace, Kansas City, MO 64111; add: Box 22443, Kansas City 64105.

The Rev. R. Edgar Wallace is vicar of St. Matthias', Box 936, Minocqua, WI 54548.

The Rev. Roger S. Williams is rector of Calvary, 505 N. Holladay, Seaside, OR 97138.

Ordinations

Priests

Chicago—Richard Bormes, curate, St. Charles, 994 N. 5th Ave., St. Charles, IL 60174. Denzil Luckritz, curate, St. James the Less, 550 Sunset Ridge Rd., Box 222, Northfield, IL 60093. Dawson Moorer, curate, Cathedral Church of St. James, 65 E. Huron, Chicago, IL 60611. Kathleen Russell, assistant, Grace Church, 6725 Montgomery Rd., Elkridge, MD 21227. Ellen Rutherford, St. James, 9 Williams

St., Clinton, NY 13323. Randall Warren, assistant, Church of Our Saviour, 116 E. Church St., Elmhurst, IL 60126. Mollie Williams, interim rector, All Saints, 4370 Woodland Ave., Western Springs, IL 60558.

Colorado—Robert E. Welch, assisting priest, St. Bartholomew the Apostle, Box 548, Estes Park, CO 80517.

Fort Worth—William C. Cantrell, curate, St. Christopher's, 3550 S.W. Loop 820, Fort Worth, TX 76133. David W. Cardona, curate, St. Vincent's, 1300 Forest Ridge, Bedford, TX 76022. Herbert W. Herrmann, curate, St. Mark's, Box 933, Arlington, TX 76010. Michael D. Larue, curate, St. John's, 2401 College, Fort Worth, TX 76110.

Louisiana—James Arthur Anderson (for the Bishop of Chicago), curate, St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806. Charles W. Cornell (for the Bishop of Northern California), rector, St. John's, Box 917, Kenner, LA 70063. Daniel Hayden Martins, curate, St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

Northwest Texas—Elizabeth Newnam, vicar, St. George's, 2512 4th Ave., Canyon, TX 79015 and chaplain, West Texas State University. Andy Parker, curate, Church of the Heavenly Rest, 602 Meander, Abilene, TX 79602. Timothy Perkins, vicar, St. Mark's, Box 838, Coleman, TX 76834.

Rochester—Frances Kay Johnson (for the Bishop of Missouri), assistant, St. Luke's, Box 376, Brockport, NY 14420.

Changes of Address

The Rev. Elizabeth Barlow-Kay may be addressed at Apt. 6 BONAMINX, 38 Brand Rd., Glenwood, Durban 4001, R.S.A.

The Rev. Stephen Dewey may be addressed at Box 117, Rte. #3, Hillman, MI 49746.

The Rev. James Russell Hughes, Sr. may be addressed at 3822 Sarah Dr., Zephyrhills, FL 34249.

Preparing for Ash Wednesday

By ELDRED JOHNSTON

We had observed the traditional Ash Wednesday custom of making a cross of ashes on the foreheads of the people. Following the service I noticed a small black girl lingering in the back pew. I assumed she was waiting for people to leave so she could speak with me privately.

"What's the matter, Honey?" I asked, putting my arm around her shoulder.

"It isn't fair, Father," she said. "Anyone can see that the white kids received the cross, but it doesn't show up on my skin!"

The Rev. Eldred Johnston is a retired priest in Columbus, Ohio.

I was tempted to preach a sermonette about what does it matter as long as God knows; or Jesus' challenge of religious exhibitionism: "When thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast. . . ."

But I sensed instantly that neither of these would do. I concluded that there was only one solution. Taking both of her hands in mine, I looked her squarely in the eyes and spoke, "Next year I'm going to have white ashes and black ashes. I promise." My reward was a beautiful smile.

Frankly, I don't know how I'll keep this vow but I'll bet some sympathetic chemist will show me how to make white ashes!

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

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