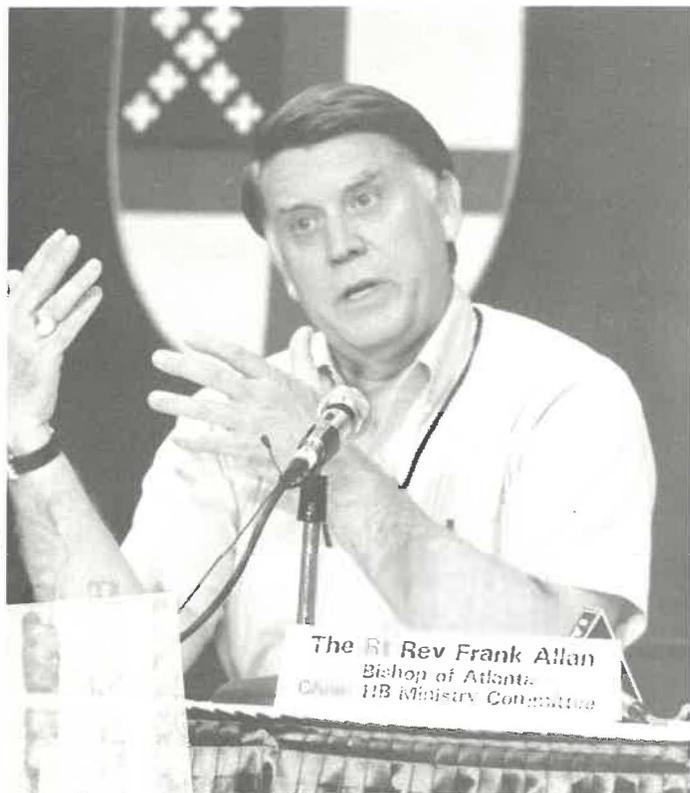


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General Convention completes business

IN THIS CORNER

Thoughts from Convention

Is the Episcopal Church becoming kinder and gentler? Perhaps. With the exception of some finger-pointing and name-calling in the House of Bishops and a brief conflict between supporters of the Church Army and Integrity, participants at convention seemed unusually well-behaved. Very little of the pre-convention anger we had experienced or heard about was manifested at convention.

The open hearing on sexuality, attended by nearly 3,000 people, had the potential to erupt in inflammatory arguments, but the two-and-a-half-hour hearing was amazingly peaceful. Speakers stated their positions quickly and without emotion and moved aside without argument when their time limits expired.

In addition, people from different points of view seemed more willing to listen to each other than in the past. There were exceptions, of course. Diocese of Fort Worth deputies reported verbal harassment from other deputies who walked past the Fort Worth tables, yet, in one of convention's lighter moments, the Fort Worth deputation wound up voting with Newark on a resolution which would add two names to the church calendar. Hugs, laughs and applause followed that development.

Two bishops did admonish members of their house. The Rt. Rev. William Sheridan, retired Bishop of Northern Indiana, said, "I've never seen this portion of Christ's body so deeply, spiritually ill. The chief clue is this: We often seem to enthrone ourselves in place of Christ our king." And the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, looked over the number of empty seats at the bishops' tables on the final afternoon of convention and said: "I am appalled at the empty seats in here. I know some people have difficulty with travel arrangements, but this seems to me irresponsible behavior on the part of the leadership of this church."

• • •

It would appear that the gap between the Episcopal Church one sees at General Convention and the Episcopal Church at the parish level is continuing to widen. While parish vestries continue to struggle with holes in roofs, lack of evangelism, dwindling numbers of choir members or feeding the poor in their communities, General Convention deputies and bishops are working on resolutions concerning sanctions on South Africa, Palestinian-Israeli relations, the commemoration of Dietrich Bonhoeffer and upholding the rights of Koreans in Japan.

As long as the Episcopal Church is part of the worldwide Anglican Communion, there will be a need for it to become involved in global ministry. But the people in the pews, who look to General Convention to provide guidance, if not answers, shouldn't be forgotten.

• • •

Some lasting memories of the 70th General Convention: the singing during the last of the three major services, the farewell address to the House of Deputies from Dean Collins, the passing of the resolution adding Jonathan Daniels to the church calendar, how welcome 105 degrees feels after ten hours in air conditioning, the soul-searching I did during the racism audit; mountain vistas on the Arizona landscape.

DAVID KALVELAGE, Editor

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ON THE COVER

Scenes from General Convention (clockwise from top right): taking a vote in the House of Deputies; many straw hats were seen at convention, including this woman's that carried a sign stating "I Sure Miss Bishop Pike"; former Archbishop of Canterbury Robert Runcie passes through the convention hall; Bishop Allan of Atlanta speaks to an issue.

Photos by Kenneth Busby

LETTERS

A Calling for Some

I was shocked, put down, and emotionally wounded by the viewpoint expressed by the Rev. John Null [TLC, June 23].

I am a gay Christian of the Anglican tradition and have been active in my parish in various forms of ministry, including a Cursillo grouping. Fr. Null's article said three things to me: 1. My homosexuality is included with pride, greed and the other seven cardinal sins. 2. To be an instrument of grace, I must be celibate. 3. Trusting in God's grace to help me be celibate, I can take an acknowledged place in the community of faith.

Accepting my sexuality was a struggle, but in time I was able to accept my sexual orientation as part of God's creative plan. Since God does not have double standards, I had two choices — to be celibate or to have a loving relationship with another person of the same sex. I chose the latter, realizing that celibacy is a calling for some, but not all.

The Episcopal Church I know has been a nurturing, loving, non-judgmental community of faith.

TOM ANDERSON

San Diego, Calif.

• • •

Thanks for being! I feel the quality of your articles is improving. Thanks, in particular, for the graceful "Viewpoint" of John Ashley Null.

This was bordering on the inspired, and we need lots of inspiration to help us move beyond self-centered needs to Christ-centered evangelism.

(The Rev.) JAMES G. ESTES

St. Francis Church

Pauma Valley, Calif.

• • •

Although the Rev. John Ashley Null is to be commended for his intention to be biblical, his interpretation on homosexuality seems to not be informed that the New Testament doesn't make a negative comment about a committed, faithful relationship between a same-gender couple.

There is no New Testament Greek word for the modern psychological word "homosexual." Paul's words "malakoi arsenokoitai" (I Corinthians 6:9) literally means "soft male-couch," or soft (in the sense of loose living) male-

prostitute, which cannot be applied to all homosexual love-making.

When Fr. Null does not accept homosexual "orientation as God's intention in creation," he does not realize our God enjoys the diversity he created, including the diversity of sexual orientations.

STEVEN WESLEY COOK

San Jose, Calif.

For Episcopalians?

In reply to Fr. Toomey's letter [TLC, June 16] I must write to defend TLC and its logo. Since it is a magazine for Episcopalians, not for the Church of England, it is natural that more coverage is given to events within the Episcopal Church. The ESA convention is of much greater importance in this country than is the enthronement of an English archbishop.

I would ask Fr. Toomey why he is of the opinion that the logo should no longer apply. Are members of ESA not Episcopalians? If not, what is his canonical definition of an Episcopalian?

WALTER H. MORTON

New York, N.Y.

A Biblical Lesson

In response to the Rev. Christopher Webber's "Vanity, Vanity" [TLC, June 23], I could not let this column pass without comment about my license plate, which I have enjoyed for more than 13 years.

It doesn't state who I am, it simply states a message. Those who are curious enough to ask what it means get a biblical lesson. I practice what I preach. My license plate reads TITHE.

(The Rev.) VIRGINIA A. KIRK
Philadelphia, Pa.

Powerless Victims

It may be that this Decade of Evangelism may best be remembered for what we did not proclaim rather than for what we did say.

The Commission on Human Affairs from Province 2, for example, has been considering four main concerns: homosexuality, sexual abuse, the environment and homelessness. No resolutions have been proposed to voice the concerns of the victims of sexual abuse

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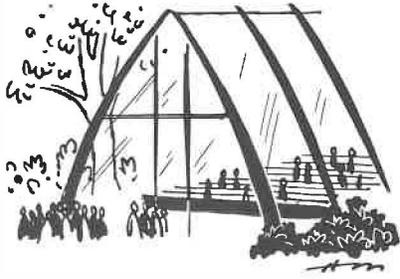
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LETTERS _____

(Continued from previous page)

or the homeless. These are the powerless and voiceless of our society. These are the ones whom Mary sang of in what we call the *Magnificat*. If we do not hear their pain and give voice to their concerns, who will?

(The Rev.) **WILLIAM R. HINRICHS**
St. John's Church

Massena, N.Y.

Alive and Well

In reply to the Rev. M.S. Compton's letter [TLC, June 16], I would like to report that the program started at Roanridge is alive and well. Since the early 1970s, it has been held every year under the title of LAND (Leadership Academy for New Directions). Held at Roanridge until the property was sold, LAND has been a direct beneficiary of that sale as the money went into a trust fund and is administered by the national church for, among other things, small church projects and training. There are currently more than 400 graduates of LAND serving all over the world. We welcome the newly-ordained as well as seasoned veterans, lay folks and clergy, to share with each other through our programs, visions and experiences to enhance the ministry of the church.

I hasten to add we are not the only program for training in small church ministry, but we are the longest-lived continuing education program in the national church.

MARY HASSELL
Executive Director

New Directions Ministries
Faribault, Minn.

Matter of Opinion

The Rev. Murray L. Trelease, in his letter [TLC, May 26], says with regard to the editorial, "Divisive Proposals" [TLC, April 7], "I assume you believe 'division' of opinion to be a bad thing." Fr. Trelease goes on to show that he does not so think.

Pardon me for observing that the emperor wears no clothes. "Opinion" is only one of a broad spectrum of intellectual responses to any teaching of the church or otherwise. We are accustomed to forming opinions with the casualness of pigs rutting. But it is certainly possible, even to be expected, to hold and to express feelings, points of logic and of fact with respect to

authoritative teachings, short of distilling these mental processes into the hard, sharp point of opinion.

Reformation of *consensus fidelium* can, and should, result without the adoption or consequent need to change individual "opinions." The process if rightly consummated in duly constituted church councils (forget the secular flippancy of General Convention), wherein the participants, through prayer and the guidance of the Holy Spirit, find that developments in non-opinionated (though otherwise freely expressed) perspectives among large numbers of the faithful have led to evolutionary development in the *consensus fidelium*.

Before our church can be healed, it is important for us to acknowledge that "opinion," with all of its focused posture, and in unreflective challenge to the tradition and teachings of the church, is an expression of the greatest of all sins — pride.

TOD MIXSON

Orange, Texas

Pro-American

After reading the updated article on the Valdosta congregation [TLC, April 21] and remembering how much interest that event generated, I thought I might bring to your attention a somewhat similar story.

From 1987-90, I was priest-in-charge of All Saints' Church in Waterloo, Belgium (a suburb of Brussels). The congregation was started ten years ago from the downtown Anglican Pro-Cathedral of the Holy Trinity (C of E), where there was an American priest on the staff. Although aimed at the "American ghetto" in Waterloo, the congregation always had almost a two-thirds majority of British.

The congregation over those ten

years always had an American Episcopal priest-in-charge, used the American prayer book (1979) and had the American bishop in Paris as its visitor, yet technically it was a "chapel" of the English cathedral.

During my term the congregation had continued to grow and became financially able to fully support its priest. Its members were told by the English archdeacon to formalize themselves, to draw up a constitution and electoral role. The congregation acknowledged itself to be a part of the English Diocese of Gibraltar, but wrote into the constitution that the American bishop would have an equal say in the choice of clergy, the disposition of property, and changes in the constitution. All Saints' unique heritage was preserved, the American bishop accepted, but the English bishop refused to "share power." He told us to choose one way or the other, apparently confident that the congregation which was primarily British would choose rightly.

Shortly before I left, the congregation chose to join the Episcopal Church by an overwhelming 93 percent vote in favor, five percent abstaining, and only two percent voting to join the Church of England. All Saints' applied to the Presiding Bishop and has now been received into ECUSA as the newest American congregation in Europe.

(The Rev. Canon) GEOFFREY HAHNEMAN
St. Mark's Cathedral
Minneapolis, Minn.

An Honest Church

Article XXXII of the Articles of Religion states: "Bishops, priests and deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

Recent outcries from so-called traditionalists and nouveau fundamentalist watchdogs about the propriety of ordaining homosexual persons fail to take Article XXXII into account. Various diocesan commissions on ministry seem to be obsessed with invading the privacy of persons who believe themselves called by God to the ordained ministry.

When will the Episcopal Church be honest about itself? When will we face the real world? Whom do we think we are kidding? When will we publicly acknowledge that there have been homosexual bishops, priests and deacons who have ministered nobly, courageously, faithfully and well throughout the history of the church?

NAME WITHHELD

The Right Quotes

In my account of the ordination of an avowed lesbian in Washington [TLC, June 30], the objection raised by the retired priest, the Rev. James O. West, reads "Ms. Carl's lifestyle is an impediment to her to a commitment to Christ." It should have read "is an impediment to her total commitment to Christ."

In Bishop Haines' statement, referring to "the mysteries of human spirituality" should have read "the mysteries of human sexuality."

DOROTHY MILLS PARKER
Washington, D.C.

• • •

After reading of the action of Bishop Haines of the Diocese of Washington in regard to his ordination of an avowed lesbian, and his statements concerning this, one must wonder if he isn't someone who wants his own way without regard for other bishops, catholic faith, order and tradition.

It is persons like him who please the gravediggers of the Episcopal Church, for they bury it in needless controversy. Bishop Haines appears to be more concerned about himself and his personal views than the future of the church.

CHARLES F. SCHREINER
Port Orchard, Wash.

Worth a Visit

I've just returned from a weekend cruise to the Bahamas. Cruise ships don't make it easy to get to church, but the effort to visit Christ Church Cathedral in Nassau is well worth it.

It's a lovely old airy building with a thoroughly integrated congregation and familiar hymns.

LIVING CHURCH readers would find it a memorable experience to worship there. It sure beats the casinos.

Mrs. WILLIAM L. LAHEY
New Smyrna Beach, Fla.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

Deputies Complete Business Taking Numerous Actions

Deputies to the 70th General Convention in Phoenix July 11-20 spent considerable time on a resolution on supplemental texts after the House of Bishops had adopted it with little debate.

The debate on the inclusive language texts, which the deputies eventually approved, was a highlight of the final three days of convention in Phoenix.

Bishops had approved the draft texts July 17 after deleting two sections. One was a doxology which referred to Jesus Christ as "the eternal word," and the other was the third of three proposed eucharistic prayers. Deputies wound up voting on the resolution's first two resolved clauses separately by orders, with both passing easily.

The resolution directs the Standing Liturgical Commission "to continue to study, develop and evaluate supplemental inclusive language texts as previously directed by the 68th and 69th General Conventions . . ."

The *Supplemental Liturgical Materials* authorized by the resolution will be under the direction of the diocesan bishops. They are not entire services designed to replace those in the Book of Common Prayer, nor are they the same texts which were part of *Prayer Book Studies 30*, which received trial use during the previous triennium.

Budget Approved

Deputies also approved a general church program budget of \$43.5 million for 1992 with little debate. The budget is about \$1 million larger than the 1991 figure, but it also includes a reduction in staff at the Episcopal Church Center and cuts in diocesan assessment to the national church.

Harry Havemeyer, chairman of the Committee on Program, said there would be a 10 percent reduction in spending in the national budget. He added that dioceses would pay an apportionment to the national church of 3.75 percent of their net disposable income rather than the current 4 percent.

After the budget was approved by both houses, Presiding Bishop Edmond L. Browning said the budget

cuts will mean "reducing staff and cutting out some programs that cannot be supported." He said the staff at the church center was aware of the cuts in personnel, and that there is "a lot of anxiety about who's going to be there at the beginning of 1992."

Both houses also approved a General Convention expense budget of \$8.26 million for 1994.

Deputies failed to concur with the House of Bishops on a resolution



which dealt with six commemorations proposed by the 1988 convention and had been under trial use since then. The bishops had approved only Thomas Gallaudet and Henry Winter Syle to be added to the church calendar. Deputies showed concern that the four persons rejected by the bishops were women, and thus submitted a substitute resolution back to the House of Bishops proposing that Brigid of Kildare and Evelyn Underhill be added to the calendar. Bishops concurred with that action as their final piece of business.

Among other resolutions adopted by the deputies during their final three days of convention was one which encouraged seminaries to re-examine curriculum which relates to human sexuality and homosexuality. Another created a national Episcopal Housing Corporation for persons of low and moderate income.

Nearly all of the legislative action during the last two days consisted of concurrences of resolutions which had been sent to the deputies following approval by the House of Bishops.

DAVID KALVELAGE

House of Bishops

Equal Access Resolution Defeated

Resolutions allowing equal access to ordination and censure of two bishops failed during final legislative sessions July 18-20 of the House of Bishops at General Convention. The two actions were among many dozens of resolutions acted and debated upon as the house moved into its most congested days of convention.

To the surprise of many, bishops quickly defeated a resolution, reintroduced and passed by the House of Deputies, which said "all members shall have equal access to the selection process for ordination in this church."

The resolution originally had been discharged with several others by bishops after their adoption of a general substitute resolution on sexuality, A-104, which acknowledges the church's teaching is that sexual relations are appropriate only within "life-long monogamous union of husband and wife" but also states that there is disagreement among Episcopalians on the issue.

A major concern with passage of the proposal on equal access to ordination was the potential erosion of trust among bishops. "All we forged on Monday is at stake," said the Rt. Rev. John MacNaughton, Bishop of West Texas. "To recommend concurrence is to violate trust."

Another concern was voiced by the Rt. Rev. William Wantland, Bishop of Eau Claire, who mentioned the potential lawsuits such a resolution could stir.

Possible Censure

Major action in the house July 19 took place in the afternoon, when a lengthy debate concerning the possible censure of two bishops drew several hundred spectators and numerous proposed amendments.

Instead of the original resolution, which called for the censure of Bishop Walter C. Righter, Assistant Bishop of Newark; and Bishop Ronald Haines,



The House of Bishops at work.

Photo by Kenneth Busby

Festive Service Includes United Thank Offering

The celebration of the Eucharist with the ingathering of the United Thank Offering was for many the high point of General Convention.

The service included familiar hymns sung with the fullness of sound only 3,500 people can make, a sermon by the recently-retired Archbishop of Canterbury Robert Runcie, and the naming of 121 dioceses as a woman from each came to the altar for the symbolic presentation of the \$3,052,922 contributed by women in the past triennium. The celebrant was Presiding Bishop Edmond Browning, assisted by Bishops Joseph Heistand of Arizona and Steven Plummer of Navajoland.

The Diocesan Chorale of Arizona, about 300 members of parish choirs in the diocese, sang several anthems. They were accompanied by an organ and the Southwest Brass Ensemble. The vast congregation in the Phoenix Civic Center's largest hall seemed particularly appreciative of the Ralph Vaughn Williams setting of "All people that on earth do dwell" (hymn 378) to the tune "Old 100th." The first four stanzas were sung as a choir anthem, but the fifth, introduced by brass fan-

(Continued on next page)

Bishop of Washington, for ordaining non-celibate homosexuals, the bishops agreed to a substitute resolution which "recognizes the pain and damage to the collegiality and credibility of this house and to the parts of the whole church when individual bishops and dioceses ordain sexually active gay and lesbian persons in the face of repeated statements . . ."

"This is not a personal vendetta," said the Rt. Rev. Gerald McAllister, retired Bishop of Oklahoma, who proposed the censure resolution. He added he had ordained celibate homosexuals and had a lesbian in his family. Noting that the house had acted to "disassociate" itself from the actions of the Rt. Rev. John Spong, Bishop of Newark, when he ordained a practicing homosexual, Bishop McAllister added that "nothing has changed since that time. Silence is consent."

The Rt. Rev. Edward Jones, Bishop of Indianapolis, and the Rt. Rev. Stewart Wood, Bishop of Michigan, both stated that if the censure resolution was passed, they wanted their names included next to Bishops Righter and Haines because they too had ordained non-celibate homosexuals.

Speaking against the resolution, the Rt. Rev. Cabell Tennis, Bishop of Delaware, stated the subject was not one of ordaining homosexuals, but rather one of accountability. "There are no clear boundaries," he said. "Some feel there should be, but they are not clear."

Bishop McAllister's resolution failed

by majority voice vote, and after the rejection of a number of amendments, the substitute resolution, which had been formulated by the Committee on Miscellaneous Resolutions, was passed. It directs the Presiding Bishop and his Council of Advice to consider the bishops' "deep concern over the gap between what we profess and what we do." This would be taken up during an interim meeting of the House of Bishops scheduled for next March.

In a press conference after the vote, Bishop Haines said he was content with the resolution, and added that since the resolution's focus was on

(Continued on page 16)



One of the daily convention Eucharists.

Photo by Emmet Cribbin

Table Fellowship Provided at Daily Eucharists

Problem No. 1: How to communicate 3,000 or more people at a Eucharist without using up quantities of time.

Problem No. 2: How to have small group Bible study for the same people.

The solution: The cavernous space of the Phoenix Civic Center Convention Hall had an altar in the middle, and around it 300 numbered round tables with ten chairs at each table. When they registered, all bishops, deputies and Triennial delegates found a table number on their name tags. Their table companions were not members of their own dioceses, but persons from elsewhere, chosen randomly by computer. At each table there was at least one priest or bishop.

On each table before every service, the Altar Guild members placed beautiful ceramic vessels decorated with Indian designs. Bread was on the paten, and wine in the cruet. When the celebrant at the central altar read the eucharistic prayer, one priest or bishop at each table concelebrated. The consecrated bread and wine were then passed around the table. Each person, after receiving the sacrament, turned and administered to the next person. Thus in three or four minutes all 3,000 persons had made their communion.

In the morning services, everyone remained seated and one person at each table read the gospel from the printed bulletin or the same passage from the Jerusalem Bible translation which also was provided. Twelve to 14 minutes of meditation and discussion on the particular gospel for the day



Photo by Emmet Gribbin

Altar Guild members clean the 300 chalices.

followed. There was no sermon in the mornings, but a sermon instead of Bible study during the two evening Eucharists.

At the time of the offertory, persons at each table placed whatever money offering they were making in a basket. Ushers carrying large baskets came by, and the table baskets' contents were placed in the larger one. Two or three of these were carried to the high altar as symbolic of all the others.

At the conclusion of a service, the dozens of persons on the Altar Guild collected all the communion vessels and carried them into a kitchen to be cleansed. Three hundred patens, 300 chalices, 300 cruets from the tables, plus those from the altar and from the stations. Paper "linens" stamped with crosses were destroyed after each service.

So the system worked. But what did people think of it? As might be expected, some thought it wonderful, some did not. Attendance at the tables was not as high later in convention as it was the first few days. One bishop said some of the lay people from his

diocese stopped attending because they disliked the method of administration. They did not see why the priest or bishop at each table could not administer the sacrament to his companions.

A woman lay deputy who has attended a number of conventions said this kind of service was all right, but it prevented the Episcopal Church from doing what it does so well, that is, to have a glorious and colorful liturgical event. Services at previous conventions have had processions of all the bishops in vestments, and deputies have sometimes been in the procession too. Fifty or 60 bishops would administer the sacrament.

Another criticism was that the congregational singing was not as good as it might have been. The words of the hymns were appropriate to the Bible passages, but many of the hymns seemed unfamiliar to those present.

This was the first General Convention at which it was expected that every bishop and deputy might come to a daily Eucharist, and the first to attempt group Bible study. If this is to be the pattern at future conventions, this year's system probably will be followed. It did solve the problems posed. Although some criticisms have been voiced, many persons felt the informal structures of the services and the Bible study was just what was needed and most appropriate for this particular convention. They also welcomed making new friends of their table companions.

(The Rev.) EMMET GRIBBIN

UTO SERVICE

(Continued from previous page)

fares, was sung in stunning volume and enthusiasm by those present.

Dr. Runcie's sermon was appropriate to the tensions and discussions with which the Triennial delegates and the General Convention deputies and bishops had been struggling.

His sermon included such quotes as the following:

• "We were all warned that Phoenix would be hot in more senses than one."

• "We have not been disappointed, but the Holy Spirit leads us into truth, as in everything else, through relationship, by our staying in discourse with those whose views may sometimes appall us, without rubbishing their spiritual integrity."

Dr. Runcie also acknowledged the United Thank Offering. "Now we who give thanks to God for our faith and for each other will give thanks finally for the whole creation that God has called us to serve," he said. "Our commitments to a world in all its brokenness and in all its beauty we shall proclaim in a few minutes as re-

presentatives of each diocese bring to the altar the United Thank Offering — itself a thanksgiving for blessings received as well as a sign of a vocation to feed the hungry, clothe the naked, bind up the wounded.

The gospel was proclaimed in four languages — English, Spanish, Navajo and Arabic, with readers moving to different corners of the altar to represent the four points of a compass.

The congregation burst into spontaneous applause when bagpipers arrived to lead participants from the hall.

(The Rev.) EMMET GRIBBIN

Women's Triennial: a Forum for Many Perspectives

The 40th Triennial Meeting of the Women of the Episcopal Church was in Phoenix, July 11-19, concurrent with the General Convention. Marjorie Burke of Massachusetts presided, and there were 487 delegates registered. Most dioceses were represented by four persons.

It was announced the United Thank Offering for the past triennium amounted to \$3,052,922. During a Eucharist, at which Presiding Bishop Edmond Browning was the celebrant and retired Archbishop of Canterbury Robert Runcie was the preacher, one woman from each of 121 dioceses came to the altar and symbolically presented this offering.

The theme, "Restoring God's Creation to Wholeness," was presented and discussed from many perspectives during the course of the Triennial. The preacher at a Sunday morning Eucharist was Bishop Barbara Harris, Suffragan of Massachusetts, and the celebrant was Bishop Steven Plummer of Navajoland.

Major speeches were given by the Rev. Canon Nan Peete of Atlanta, Dr.



Photo by Emmet Gribbin
Triennial President Marjorie Burke

Fredrica H. Thompsett, a faculty member of the Episcopal Divinity School, and the Rt. Rev. Frederick

Borsch, Bishop of Los Angeles. Canon Peete's subject was "Seeking God," Dr. Thompsett's "Sharing God," and Bishop Borsch's "Serving God."

Several times during the week the women chose from among 42 interest groups to attend, a few conducted in Spanish.

The Triennial shared the daily Eucharist and Bible study with members and visitors of the General Convention, and delegates attended the joint sessions with the House of Deputies and the House of Bishops.

The newly-elected officers and executive board members were installed by the Presiding Bishop at a Eucharist the final day of Triennial. Ginger Paul of the Diocese of Western Louisiana is president; Mary Leigh Armstrong, of Virginia, vice-president for program; Helen Young, California, vice-president for information; Sybil Fickle, Georgia, treasurer; Emily Wilson, Connecticut, secretary; and Nancy Broadwell, East Carolina, United Thank Offering national chairperson.

(The Rev.) EMMET GRIBBIN

Black Episcopalians Focus on Unity and Youth

Uplifting worship services built around the themes of evangelism and unity among black members of the church shaped the Union of Black Episcopalians' annual meeting in New Orleans, La., June 24-28. More than 600 people attended.

An opening Eucharist, at Holy Name of Jesus Church on the campus of Loyola University, commenced with an organ recital of music of black composers performed by Anthony Williams, organist at Dillard University.

The service reflected the conference theme, "Expanding Our Horizons Through Evangelism: Uniting the Children of the Diaspora." As the clergy proceeded behind the crucifer to their seats, the faint sounds of African drums became louder and louder as African dancers welcomed those present and added praises to the Lord. The drumming and dancing subsided and the bishops then followed the crucifer, including the Rt. Rev. Cornelius

J. Wilson, Bishop of Costa Rica and honorary dean of the conference. The Rev. Canon Harold Lewis, staff officer for Black Ministries at the national church center, preached. All clergy were invited to the altar to concelebrate the Eucharist.

Past and Future

Among the other conference services was one dedicated to the memories of the black priests and other UBE members who had died, and another dedicated to the youth, which included a gospel prelude by the Gospel Soul Children of New Orleans under the directorship of Norman Shepard. Young people made the bread for the Eucharist. Preachers at the two services were the Rev. Lloyd Henry, rector of St. Augustine's Church, Brooklyn, N.Y., and the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, respectively.

At the opening plenary session, Judy

Conley, UBE president, spoke of her vision for a rights of passage program for the youth and commented on the one-year-old youth leadership program.

A program followed by group discussion was done by young people, entitled, "Do as I say, not as I do," and focused on how parents and other adults practice double standards.

Morning Prayer, Eucharist and Bible study began each day.

In business sessions, reports were given from each of the three black Episcopal-sponsored colleges: St. Augustine, St. Paul's and Voorhees. Resolutions concerned treatment of the Haitian population in the Dominican Republic, the deplorable conditions for black South Africans, and the bicentennial of the life of Absalom Jones, the first black Episcopal priest.

The UBE is an organization devoted to the encouragement of black participation in the total life of the church.

General Convention Quotes

“The Committee on Music has no comments on sexual matters, but is interested only in harmony.”
Bishop Jeffrey Rowthorn, Connecticut

“I like being a member of the messiest church in Christendom.”
Bishop John Spong, Newark

“It is time that the family of the church talk about these issues rather than just sending each other stuff in the mail.”
Patrick Waddell, El Camino Real

“A mind is like a parachute . . . no good to you unless it opens when you need it.”
Bishop Frederick Borsch, Los Angeles

“Worship here has had a transforming effect on us.”
The Rev. Hugh Laughlin, Indianapolis

“I hope you won’t think that I’m like Patricia Schroeder and not fit to be president because I’m getting emotional.”
Pamela Chinnis, Washington

“God spoke and the word (Jesus) came forth. Jesus called God his father. I’m not going to argue with Jesus. I’m going to obey him.”
The Rev. Ruth Urban, Bethlehem

“The people in the pews are screaming. We have to have some discipline . . . some accountability.”
John Wilson, South Carolina

“Pamela Chinnis turns out to be no pushover.”
Archbishop Robert Runcie

“Let us speak with love and respect toward every member of this house.”
The Very Rev. David Collins, Atlanta

“The people in my diocese are urging the church to speak with a clear voice.”
The Rev. Samuel R. Todd, West Texas

“As an environmentalist I’m a bit concerned about the forests that have to come down to keep convention supplied with paper.”
Archbishop Michael Peers, Canada

“What has happened to the Decade of Evangelism?”
The Rev. Harold Symons, El Camino Real

“If we called a caucus of all the gay bishops and clergy in the House of Bishops and Deputies, there’d be a sizable number.”
Bishop Spong, Newark

“A heterosexual relationship is not the only relationship that is appropriate or ordainable.”
The Rev. Sue Thompson, Atlanta

“It’s a farce to stand before the people at home and say ‘I knew exactly what I was doing on every issue.’”
Bishop David Johnson, Massachusetts



In 1986, on his home island of Leyte, the Rev. Vic A. Esclamado was consecrated a bishop and sent to the United States to be chief pastor of the Philippine congregations in the U.S. These are now located in California in Venice, San Pedro, San Diego and Los Angeles, and in Tampa, Chicago and Honolulu. Bishop Esclamado was seated at General Convention with the collegial bishops, a dozen bishops from other countries now resident in the United States. They do not have a vote in the House of Bishops.



Photo by Emmet Cribbin
 Charles Crump, deputy from West Tennessee, was a frequent speaker in the House of Deputies during his 12th General Convention.

National Altar Guild Association

‘Mary and Martha Ministry’ Studied

The National Altar Guild Association met July 11-18, and although it shared in some aspects of General Convention, it had a full agenda of its own. Thirty-nine dioceses were represented by 105 persons.

The general theme was “Mary and Martha Ministry,” and consisted of a combination of devotional and practical presentations and discussions. One visitor commented that she had stumbled across an oasis of prayer and good sense in the midst of a troubled convention.

Nancy Grandfield of California, president for the past six years, has

visited altar guild groups in 27 dioceses and Hong Kong and Taiwan. She turned leadership responsibilities over to the new president, Barbara Wilson from the Diocese of Texas. Several former presidents were in attendance, among them Phyllis Hayden of Eau Claire, Wis., who served, 1980-85.

The Rev. Louis Weil, professor of liturgics at the Church Divinity School of the Pacific, led two workshops on “Living Liturgy.” One of his topics was, “Purifying the symbols of the whole worship experience.” The program chair was Barbara Gent of Connecticut.

Welcoming the Unchurched

A small congregation conducts an evangelistic mission

By DAVID WILSON

From its founding, the Church of the Savior in Ambridge, Pa., has been committed to reaching the unchurched for Christ. The church began the Decade of Evangelism by conducting an evangelistic mission featuring the Rev. Canon John C. Chapman, an evangelist of the Diocese of Sydney in Australia.

The Church of the Savior, a mission congregation, was started in the living room of the Rev. Joseph A. Vitunic Jr., in 1984. It is the first completely new congregation to be planted in the Diocese of Pittsburgh in at least a quarter century.

Originating as an outgrowth of a Kid's Club Ministry begun by Fr. Vitunic during his days as a seminarian at Trinity Episcopal School for Ministry (TESM), also located in Ambridge, Fr. Vitunic and his wife Cindy were concerned that there were few Christ-centered children's programs existing in the steel-mill town of about 8,500. Meeting after school and during the summer, upwards of 70 children were enrolled in Kid's Club and a handful of other seminarians and townspeople began assisting the Vitunics. Parents began to ask what church sponsored this program which so excited their children. It was then that Fr. Vitunic felt he was being led to organize a new Episcopal congregation. The congregation has grown to a Sunday attendance of 100, and now meets in a rented church building with Fr. Vitunic as vicar.

The Ven. David Jones, archdeacon of Pittsburgh, explained that on any given Sunday about 40 percent of the adult population in western Pennsylvania is not in church. The Church of the Savior seeks to discover and minister to this 40 percent in its community.

Aware of this commitment, the Ven. Ray Smith, director of Trinity Episco-

pal Extension Ministries at TESH, approached Fr. Vitunic about reaching the unchurched through an evangelistic mission culminating in two addresses by Canon Chapman.



Fr. Vitunic

First, a series of dialogue evangelism meetings was planned, with Church of the Savior parishioners as hosts. Held four to six weeks prior to the mission weekend, they were conducted in either houses or community meeting spaces. The hosts committed them-

selves to inviting unchurched friends, relatives, neighbors and coworkers to hear a short, straightforward presentation of the Christian faith by a lay person or member of the clergy trained in evangelism. The meetings concluded with a question and answer period. A hard sell evangelistic approach was deliberately avoided.

The congregation members were encouraged to pray for the mission and also pledged themselves to inviting three unchurched persons to the weekend. A bookmark was produced with a mission prayer and spaces for the user to write in the names of their three guests.

Minimized Fears

The weekend mission began on a Saturday evening with a potluck supper. No guest was asked to supply any of the dishes. A short contemporary Christian musical program followed the dinner. It was decided that no congregational singing or worship would be included in order to minimize any fears the guests might have. Videos were shown for older children and a staffed nursery was provided for infants and toddlers, enabling the adults and teens to hear the evangelistic presentation unimpeded.

Canon Chapman spoke about the

gospel from John 3:3-6. He set the congregation at ease using much Australian humor and explained his purpose fully. Each person was given an inexpensive printed version of the Gospel of John. In this way each could follow Canon Chapman's exposition verse by verse. On the back cover, a gospel outline was presented.

Canon Chapman believes a public confession of faith by standing up or raising one's hand or by going forward to the communion rail is a threatening method of response for the unchurched. The method he employed was to invite those who were so moved to repeat a commitment prayer after him in their minds. Slips of paper were distributed to each person and each was asked to either write a comment about the weekend or to check off a block which acknowledged praying the prayer of commitment. The slips were collected with the understanding that only the priest would see them.

A Sunday service was conducted for those who could not attend the Saturday night event. Again, the intention was to have a gathering that was unthreatening to outsiders. Instead of the normal celebration of the Eucharist, an easy-to-follow liturgy was compiled which included an instructed litany prayer and was accompanied by uncomplicated hymns.

The two main parts of the service were a testimony given by a newly-converted couple in the congregation and an evangelistic message based on John 3:16 delivered by Canon Chapman. The same method for registering responses was employed as was used the previous night.

During the course of the dialogue meetings, Saturday night program and Sunday service, 20 persons made commitments to Christ. Fr. Vitunic believes about 10-12 of these were first-time commitments and the rest are recommitments to faith. Of the new commitments, he estimates 90 percent of the respondents were guests of the congregation. The vicar and lay leaders followed up each commitment within a week.

David D. Wilson is executive director of the Brotherhood of St. Andrew, headquartered in Ambridge, Pa.

In Typical Anglican Fashion...

The 70th General Convention turned out to be typically Anglican after all. The inordinately large number of resolutions dealing with various aspects of sexuality soon came down to three pieces of legislation. And, following various amendments, substitutions and other parliamentary maneuvering, what we wound up with was Anglican compromise. Nobody got what they wanted, and nobody was turned away empty-handed.

What turned out to be the main resolution seemed to satisfy no one. That resolution, numbered A-104, was, in its original version, part of the report of the Standing Commission on Human Affairs, which stated that each diocese is competent to determine who is fit to be ordained. It also recommended that the Standing Liturgical Commission study theological and liturgical issues involved in affirming and blessing covenants of gay and lesbian persons and begin the process of developing liturgical forms for them.

The resolution went back and forth twice between the two houses of convention before it was adopted. Those who hold conservative theological positions will be pleased that the resolution states "that this General Convention affirms that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within the lifelong, monogamous union of husband and wife . . ."

Persons who are of a more liberal theological stance got something from the resolution in the resolve "that this church continue to work to reconcile the discontinuity between this teaching and the experience of many members of this body."

But while everyone could find something positive in this resolution, nobody seemed happy about it. Such divergent groups as the Episcopal Synod of America and Integrity had the same mixed reactions to the substitute of A-104.

In our view, this resolution is unsatisfactory. It failed to address the issue of whether practicing homosexuals can be ordained or whether the church should bless committed, same-sex relationships, and it, and other legislation, failed to mention what disciplinary action might be taken against bishops who perform such ordinations or priests who take part in such blessings.

Another resolution which wound up in typical Anglican fashion was one which stated "all members shall have equal access to the selection process for ordination in this church." This resolution, which was perceived by many to open the way for ordination of homosexuals, was soundly approved in the House of Deputies. Near the end of convention, the House of Bishops surprised many by rejecting it.

The third of the sexuality resolutions turned out to be no compromise at all. Its statement that "all members of the clergy of this church shall abstain from genital sexual relations outside of holy matrimony," was rejected by both houses.

We are incredulous that convention was unable to affirm a statement of biblical morality. Even a compromise on this issue wouldn't have been good enough.

The debate on sexual issues has not ended. If the Episcopal Church takes the compromise resolution seriously, there will be debate on these issues at the diocesan and parish levels during the next three years. We welcome such processes and only hope they are not too late.

A Cracked Mirror?

One of General Convention's most moving moments was the short address given to the House of Bishops by the Most Rev. George Browne, Archbishop of the Province of West Africa and Bishop of Liberia, a country in tremendous turmoil after civil war.

During the war, Archbishop Browne said, he elected to stay behind with his people rather than seek asylum, assigning them to read and meditate on Psalm 23 three times a day. He commented on the tremendous strength and courage he and his people received from this practice. "Many of us used that psalm throughout the crisis," he said, adding that "our lives are a mirror of our thoughts."

His presentation stood as a beacon of light to the House of Bishops, which seemed to be experiencing its own kind of turmoil.

No matter the hurrahs for unity, the pre-legislative hours spent venting frustrations, the copious use of those "p" words: "pain" and "pastoral," the strain among the bishops showed.

It showed in little things, such as one bishop's announcement that "we don't have clear boundaries" to make decisions, while another maintained there are boundaries in scripture and ordination vows.

After one tentatively-worded, hard-fought resolution on sexuality was carefully sent out into the riptide of opinion, members seemed to quail in front of the equal access ordination question and the censure of two bishops, more because of jeopardizing a tenuous "unity" than because of the actual issues.

On the final day of legislation, when a number of key resolutions came up for final consideration, such as backing minors' rights to abortion, many bishops had left the house for home or vacation.

Archbishop Browne, his priests and his peoples' solidarity in the face of tremendous persecution, held together by the power of a psalm, speaks volumes of their lives, thoughts and Christianity in general. What about the House of Bishops of this 70th General Convention? Is their mirror cracked?

May Blessings Continue

Even though General Convention's House of Deputies now will be under the capable leadership of Pamela Chinnis [TLC, Aug. 4], its past president, the Very Rev. David Collins, will be sorely missed.

Dean Collins presided over the house skillfully, and fairly, combining a delightful sense of humor and parliamentary expertise. He concluded his tenure as president when the 70th General Convention ended July 20. He delivered a farewell address to deputies that day, using portions of Acts 20, and emphasizing the words of Paul as his message to deputies: "I commend you to God and to the message of his grace . . ."

We wish Dean Collins well in his retirement, and continued blessings in Windsong Ministries in which he and his wife Ginny are involved.

Take, Eat: This Is for You

(Last of a monthly series of three)

The institution of the "first communion class" is based on the principle that children need to be "prepared" for their first experience with the sacrament of bread and wine. A certain level of articulate, intellectual understanding is assumed to be a prerequisite for participation in the sacramental act itself. This idea, formerly attached to confirmation class but now separated out and applied to six- or seven-year-olds, is so much a part of our inherited tradition that we rarely stop to question it.

In our families, we express love, forgiveness and acceptance by hugging and kissing. Hugs and kisses are the sacrament of family love. Every member of our culture knows and understands that touching a baby's cheek with our lips and making a strange little smacking noise signifies love, acceptance and delight in the baby. But the baby, at birth, does not know this. He learns, quickly enough, by experience; and we start to teach him to do it too: "Kiss Mommy." "Give Daddy a big hug." Kissing and hugging quickly become, for the baby as well, sacramental actions — signs of love and pleasure.

Imagine if, until your child was six, you never kissed her, but only let her watch older people kissing each other. Then, when she had learned to read and write (and, incidentally, had already passed the age where her imagination was most eager to grasp non-verbal experience and make it a part of her deepest self), suppose you sat her down with a special curriculum entitled "Kisses and Hugs: Signs of Love," and had her color pictures of people



hugging and kissing, and answer questions about why we choose this way of all ways to express our love. Finally, on a special day, when you were sure she understood enough about hugging and kissing to be truly "ready," you would hug and kiss her for the very first time. She would feel so proud and so special.

Or would she?

Sacramental actions work directly on our emotions and imaginations; the intellect is only a supplement, important in its turn for full integration of the experience, but secondary and subsequent in its contribution to our understanding. The early church, intuitively grasping this principle, withheld instruction in the sacraments, even for adults, until after they had been experienced. To articulate and codify these emotional and imaginative experiences, and require that the child learn to engage them cognitively and academically, is to deprive them of much of their power. To go still further, and require that the child learn them theoretically before being allowed to experience them at all, is almost to guarantee that they will have only a theoretical power.

In their book, *The Bible: A Child's Playground* (Fortress, 1986), Gertrude and Roger Gobel argue that providing children with "answers" can cause

them to cease exploring and, ultimately, to become "stuck" at immature levels in their own engagement with big and challenging questions. When an answer is offered with the sanction of adult authority, they take that answer, in whatever form they are able to formulate it for themselves, as fixed, definitive and clear:

"Adults who cast themselves in the role of answer giver . . . feel compelled to give an answer. . . . A 'final answer' ends the conversation and may rob the child of further exploration and wonderment. It is well to remem-

(Continued on next page)

"This is really fun. Do we have to go now?"
The Third Grade
St. Thomas Episcopal
Church
Denver, CO

"Thank you for this opportunity to use first class materials in the third world."
Jane Sutherland,
Belmopan, Belize
(Central America)

"Living the Good News is one resource that provides an education process for the whole Church that nourishes and supports the faithful of all ages."

The Most Rev. Edmond
L. Browning
Presiding Bishop,
The Episcopal Church

"Living the Good News is an excellent resource for Christian educators. It opens up the scriptures in a compelling way."

James D. Whitehead
Consultant in education and
ministry; South Bend, IN

FOR A FREE SAMPLER CALL TODAY

Gretchen Wolff Pritchard, of New Haven, Conn., publishes "The Sunday Paper," materials for Christian education with an emphasis on conveying the gospel to children.

ber that we possess very few final and fixed answers. When we offer 'final answers,' we produce unnecessary closures on children. The 'final answer,' in whatever way they may understand it, prompts children to conclude that they have the 'right and final answer.'"

The temptation, in engaging children with the Eucharist, may not be so

ulum in the schools cannot possibly make up for a child's own lack of experience of being lavishly, generously loved. Children who have been welcome at the Lord's table since earliest infancy are like children who have had plenty of hugs and kisses — they hardly need to be taught about God's love in bread and wine, because they

rist, we have frequently borrowed the imagery of baptism when formally admitting children to communion.

Many parishes make a point of scheduling first communions on the baptismal feasts, or on the Sunday of the bishop's visitation; traditions have been developed involving the use of sponsors, the asking of questions or making of promises, the bestowal of candles or certificates or gifts. The children may come to the altar as a group, singled out from the rest of the congregation; the course of preparation often climaxes with an individual interview with the rector. All these features work to impart to first communion the sort of solemnity and importance that characterize a transitional or initiatory event.

Those baptized at a later age, after a period of searching and a momentous choice, will long remember both their baptism and their first communion, as truly transitional and initiatory moments — as a day when a door was opened at which they had been knocking, and they were at last invited in and welcomed to the family and the feast. That was my own experience, and I know it is wonderful. But in choosing to baptize our children as infants, we have already acknowledged that for them, the pattern of conversion does not apply.

Locking Out

It is artificial and futile to use access to the Eucharist as a way of imposing that pattern on the Christian nurture of those born in the household of faith — to lock them out of the feast only so that they may have the happy experience of being let in. It remains to us to have the courage of our convictions, and not impugn the dignity of baptism by finding occasions of ersatz initiation for children who have been part of the family all along.

Children raised in Christian families have a different natural pattern, with its own wonders. They share the family's feast as their birthright; they do not have to knock and enter, because they are already home. In Jesus' story that we call the Prodigal Son, the father has two children. One of them — the one we always seem to notice — "was dead, and is alive again . . . was lost and is found." But to the other, he says, "Son, you are always with me, and all that I have is yours." Let that be grace enough.

The image of "first communion" is a hard one to give up . . . because it strikes deep unconscious chords in us.

much toward giving "right and final answers" about the meaning of the sacrament, as toward shying away from the sacrament itself and focusing on liturgy in general — the idea of belonging, of Christian family and community, of sharing food; the shape of liturgy, the details of words and gestures. In our de-mythologized culture, these are much more presentable and plausible subjects than the concepts at the heart of the Eucharist itself: creation, sin, alienation; Passover, sacrifice, cross; death, life, flesh, blood. At best, focusing on "going to church" as we prepare children for communion will leave them free to wonder and speculate about the eucharistic sacrifice, and grow into their own understanding of it.

It's easy enough to explain to children why we come together on Sunday as a parish family, why we read the lessons and say the creed, confess our sins and pass the peace. It's easy to teach them the right words to say, so that in church they will "know what's going on," in that sense. What is just about impossible to explain to a child (or anyone else) is why we do these things with the bread and wine in the first place — what on earth we mean by saying that we are eating the body and drinking the blood of Jesus when we pass out little wafers and take little sips of wine.

There is no way to present the Eucharist itself in terms that make it intelligible to the discursive mind. We don't even really know why a kiss on the cheek feels like love. All the more, we do not know why bread and wine feel like Christ. Psychologists know that even the best "family life" curric-

already know all about it; they feel it in their bones.

Children who have always been communicants have had years of intuitive engagement with the Eucharist through which to build a deep, lasting sense of its meaning — sense of its meaning for them, which arises from their own experience, their own speculation and wonder about its words, its gestures, its smells and tastes; a sense which is fully owned because it is theirs alone.

As children grow toward middle childhood and begin to read and write and to desire a more conscious, cognitive grasp of all their experiences, then they can be taught about the Eucharist, and such teaching will be an enrichment of the knowledge they already have, not a substitute for it or a set of approved ways of approaching the Eucharist that must be grasped before we can trust them with the experience itself.

The image of "first communion" is a hard one to give up — not only because it is simply traditional, but because it strikes deep unconscious chords in us. Knowing that the experience of union with our Lord through a mysterious physical act is deep and earth-shaking, we have a tendency to try to make it special, to "save" it, as it were, until a child is old enough to appreciate it.

The Roman Catholic tradition of dressing little girls in white gowns and veils for their first communion has tremendous psychological reverberations. Anglicans have not been so eager to adopt nuptial imagery for first communion, but since confirmation ceased to be the gateway to the Eucha-

BOOKS

Compelling Odyssey

HE THAT COMETH. By Reginald Fuller. Morehouse. Pp. 117. \$8.95 paper.

The Rev. Reginald Fuller, scholar, teacher, author and emeritus professor of New Testament at Virginia Theological Seminary, has added a significant work to his body of writings. It is a small but meaty and enlightening review of the New Testament's perspectives on the birth of Jesus.

Dr. Fuller ends his work where we might expect him to begin: with the birth stories of Matthew and Luke. He works, rather, from the other writings where one finds references to Jesus' birth, lifting clues from both obvious and subtle places in the New Testament, as he leads us on a search for the process by which the birth stories came to have their significance and their final form. It is a fascinating and compelling odyssey.

The book, which was adapted from a series of lectures for laity, is not heavily footnoted, and the pace of his writing is brisk. He touches on many issues of controversy, and, while he draws his conclusions carefully and thoughtfully, the depth of argument one might expect of a scholarly work is missing. Instead, we have a text which reveals Dr. Fuller's careful thought and insightful reading of scripture. Here we meet a scholar whose knowledge of scripture and its study, as well as his clear faith, result in a delightful book of benefit to well-read clergy and teachers, as well as to the less scholarly

reader. Dr. Fuller's purpose, to introduce the reader to a process by which the birth of Jesus came to have meaning for the early church, succeeds very well.

Certainly this book would be a good preparation for clergy, as they begin to reflect upon the significance of the Advent and Christmas lections. But, because it treats the birth of Jesus in the context of the whole New Testament, and especially in the shadow of the death and resurrection, it is a book that will refresh and enlighten at any time of the year.

(The Rev.) PETER WENNER
Milwaukee, Wis.

Pastoral Responses

EMBRACING THE CHAOS: Theological Responses to AIDS. Edited by James Woodward. Triangle. Pp. 118. \$6.95 paper.

This book points out the need for better theological responses to the AIDS crisis. The contributors include health care professionals, theologians, clergy of various vocations, counselors and writers. Interspersed with their essays are vignettes that give personal stories of AIDS sufferers.

A common theme is the need for the church to take a deeper look at what is happening. Stephen Pattison, an officer of a British health agency and lecturer in theology, puts it this way:

"The problem is that the institutional churches have preserved a tradition but lost a memory. The doctrine of the resurrection, whose form is so

lovingly cherished by some Christians even as it is stretched out like barbed wire to exclude fellow human beings from the church, embodies the possibility of life, fellowship and love in the face of death and chaos. . . ."

Those who may flounder in trying to formulate theologies of suffering and of sexuality can find support here. Also, the book may stimulate readers to plan a scripturally-based and thoroughly Christian point of view. It points to the need for Christians to participate in the pain and vulnerability of AIDS patients and of all sufferers.

As a practitioner of the healing ministry, a police chaplain and a parish priest, I believe this book can help open our minds in approaching our pastoral responsibilities. The church itself provides the reason this book had to be written. As many of us try to protect the institution by exclusion, it reminds us that Jesus calls us to let people in.

(The Rev.) GEORGE HILL, III
Cincinnati, Ohio

Safe Harbor

Brave Sea Gull maneuvering against the wind
finds his safe harbor amidst his forebears.

But with the slightest breeze
he glides with perfect ease.

Returning to white crested coastal waters
he surveys his beach, dunes and salty quarters;

then with quickness of flight
he wings home through the night

Intrepid Gull fold your feathers, claim your dream.
from this Safe Harbor — all your ancestors beam.

B.J. Bramhall



NEWS

(DEPUTIES — from page 7)

working through differences, “we the bishops will struggle together in a new way theologically or biblically. What we’re all saying is that we’ve got to revisit the scriptures and our own theology. I would like to see the church really begin to define an ethic on sexuality for all people.”

The Rt. Rev. George Bates, Bishop of Utah, commented after the vote, “It was the best we could do under a difficult situation, and the best we could do without hurting the gay community.”

Acrimonious discussion surrounded a resolution commending President George Bush and the military for their role in the Persian Gulf War, which had been passed in the House of Deputies and was up to bishops for concurrence. The Rt. Rev. Sanford Hampton, Suffragan Bishop of Minnesota, was one of many who opposed the resolution, saying he felt the President’s role in the war to be “entirely inappropriate and inconsistent, even for those who support the so-called ‘just war’ theories.”

By one vote, an amendment was passed to remove a paragraph in the resolution which would recognize President Bush’s “commitment to prayer and his sensitivity to the needs of military personnel, their families and victims of warfare.”

The Rt. Rev. Paul Moore, retired Bishop of New York, spoke against the resolution when he commented that the President should be blamed for the 200,000 Iraqi dead and “to commend him is the last thing we should do.” The resolution failed by voice vote.

Reconsidered A-104

Bishops also reconsidered resolution A-104, which had been amended and approved by the House of Deputies and sent back to bishops. The amendment called for the development of a pastoral teaching prior to next convention. The resolution was passed and sent back to deputies after a slight word change.

Another sexuality resolution was reviewed which “requested to have . . . education courses in the area of human sexuality in general, and homosexuality in particular” and asked the

church to “acknowledge and re-examine its attitudes about sexuality through education.” It was passed in an amended form by the bishops.

The Rt. Rev. Christopher Epting, Bishop of Iowa, proposed an amendment removing the first paragraph of the resolution which read, in part, that the convention “acknowledges the presence in people of the church (clergy and lay) of destructive attitudes about sexuality that cause us to deal with one another in judgmental and limiting ways.” The amendment passed and other bishops expressed their reservations toward the resolution, including the Rt. Rev. Andrew Fairfield, Bishop of North Dakota, who said that while no one was named in the resolution, “are we going to change the tradition of the church by ‘re-examining’ our attitudes?”

The Rt. Rev. Donald Parsons, retired Bishop of Quincy, spoke to a major resolution he presented before the house, concerning the Episcopal Visitors plan, which had been adopted by the 1988 convention. The resolution asked the Presiding Bishop and house for “some kind of mechanism” to minister to congregations whose opposition to the ordination of women has strained relations with diocesan bishops.

The original resolution, which had asked for the Visitors plan to be rescinded, failed in the House of Deputies. Fearing an undermining of authority, several bishops criticized the lack of a clause guaranteeing diocesan bishops the right of refusal when congregations request a bishop from another diocese for confirmations and ordinations.

Church as Advocate

The Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, spoke in opposition to their concerns, saying if the church is an advocate for the world’s marginalized, “surely it’s possible for us to help those who feel marginalized within our own church.”

The resolution was passed, with a provision that the Presiding Bishop report on the matter during the 1992 House of Bishops meeting.

In response to earlier legislation regarding Israeli-Palestinian conflict, Rabbi Robert L. Kravitz of the American Jewish Committee criticized both houses during addresses. Several of the resolutions had expressed concern for the establishment of Israeli settlements

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General Convention

BRIEFLY

in the occupied territories of the West Bank and Gaza Strip. "We would have hoped for a positive and reconciling statement regarding Israel, especially after our tribulations in the recent Gulf War, including 39 unprovoked missile attacks against civilian targets," he said.

Training Programs

Other resolutions passed and concurred by the house with the House of Deputies included those which:

- Ask the Council for the Development of Ministry to develop educational training programs to aid in the elimination of discrimination in deployment.
- Establish communications between the African Methodist Episcopal Church, African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church.
- Instruct interim bodies of the General Convention to explore how racism, sexism and other discrimination may limit their work.
- Encourage dioceses to financially support their members who serve as missionaries of the church.
- Permit appointed missionaries to raise funds.
- Arrange for the transfer of assets for pensions of Anglican Communion clergy who have emigrated to the U.S.
- Affirm lay eucharistic ministers.
- Continue the Joint Commission on AIDS.

Bishops also passed a resolution which gives all members of the church equal access to the church's "life, worship and governance," a motion which eliminates references to race or ethnicity. In addition, they voted to allow retired members of the house to keep their seat, voice and vote at General Convention.

The house also discharged a resolution which would have deleted the *filioque* clause from the Nicene Creed in the Book of Common Prayer.

2 on Abortion

On July 20, the last day of convention, two resolutions concerning abortion were amended and passed. The first, entitled "Women's Right to Choose," was amended by bishops back to an affirmation of the 1988 General Convention resolution on abortion.

The second, which affirmed minors' rights to abortion without parental consent or judicial override, was also affirmed with little debate.

KIRSTEN KRANZ

High temperatures during convention ranged from 105 to 110F, and lows were in the mid-80s overnight. Such strange readings as 95 at 7:40 a.m. and 101 at 10:15 p.m. were noted. Humidity ranged between 13 and 30 percent, until the final day of convention, when the Phoenix airport recorded its first measurable precipitation in 115 days.

The Rt. Rev. John S. Spong, controversial Bishop of Newark, seemed omnipresent in Phoenix. Besides being a dominant figure in the House of Bishops, he was preacher at an Integrity-sponsored Eucharist at Trinity Cathedral and was observed autographing copies of his books in the exhibit area. Bishop Spong even stopped at THE LIVING CHURCH booth to talk about the resurgence of his New York Yankees.

In conjunction with the convention, superiors of religious orders gathered for their triennial gathering at a retreat house in suburban Scottsdale. Many members of religious communities were present at convention as volunteers or serving in other capacities.

Two deputations were seated at General Convention for the first time. The dioceses of Southeastern Mexico and Cuernavaca (Mexico) had their first deputations. The Diocese of Taiwan deputies took honors for the longest distance traveled to Phoenix.

The heat, and informality of this General Convention led to some interesting apparel by deputies and bishops. Shorts and sneakers were spotted everywhere with T-shirts very much in evidence. There was a wide variety of straw hats, various baseball-type caps and even a couple of pith helmets. One priest wandered about the House of Deputies barefooted, and another wore a miniskirt. Clergy shirts seemed to be of every color, with some of the

most noteworthy being pink with flowers, blue with flowers, orange with brightly-colored trim, and military green.

The host Diocese of Arizona presented a night of entertainment featuring Dolan Ellis, Arizona's "official state balladeer." The singer entertained convention-goers at a nearby theater with music about Arizona and its people, while he showed slides he had taken in his travels around the state.

The Metropolitan Community Church also held its national convention in Phoenix, a few miles away from General Convention. The Metropolitan Church, which is composed mainly of gays and lesbians, held a large-scale blessing of same-sex couples, with more than 200 pairs receiving the blessing.

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ORGANIZATIONS

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ASSOCIATE PRIEST: St. Michael's Church, Barrington, IL, is seeking an experienced priest to join in a partnership of ministry. Primary responsibilities include youth programs, equipping of laity, liturgy and administrative responsibilities. Experience and/or training in youth ministries preferred. Interested candidates should send resumé to: St. Michael's Episcopal Church, 647 Dundee Ave., Barrington, IL 60010.

ORGANIST AND CHOIRMASTER: The Church of St. Michael and All Angels (Episcopal), Baltimore. Seeks to fill position this September. Tradition of Choir of Men and Boys. Salary and benefits negotiable for this full-time position. Resumé and inquiries to: The Rev. William M. Dunning, The Church of St. Michael and All Angels, 2013 St. Paul St., Baltimore, MD 21218.

DIRECTOR of youth ministry wanted for exciting, renewing, young fast-growing Episcopal church. Experience in youth evangelism, discipleship, and program building are required. Must have a vision for growth and pastoral care with youth. Write to receive position details or send resumé to: The Rev. David Roseberry, Christ Church, 4550 Legacy Dr., Plano, TX 75024.

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Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP
6; C Sat 5-6

KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon, d.r.e., director of
religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, 1st Sun-
day; hol, holiday, HC, Holy Communion; HD, Holy
Days; HS, Healing Service, HU, Holy Unction; Instr,
Instructions; Int, Intercessions; LOH, Laying On of
Hands; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector emeritus;
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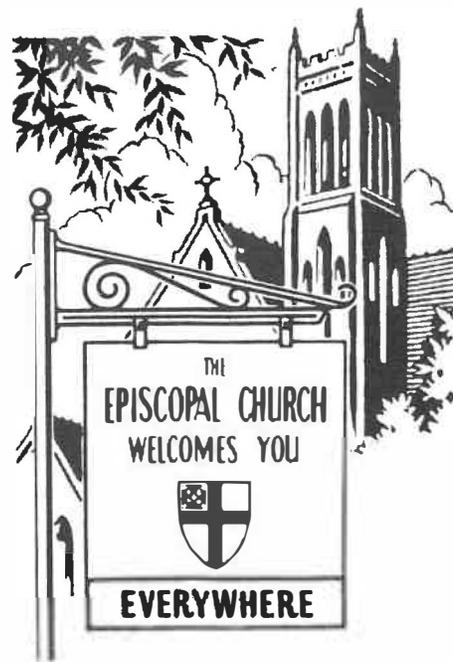
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(Continued on next page)

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(Continued from previous page)

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West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun Eu 8 & 10:15. Wkdays & Holy Days as anno

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St.
(Across from Court House) 272-4092
The Rev. Vernon A. Austin, r; the Rev. David W. Deakle, ass't; the Rev. John A. Schultz
Near Exits 25 (Valley Forge) and 26 (Norristown) of PA Tpk
Sun H Eu 8, 9:30. Tues, Thurs 9; Wed 6:30, Fri 12:05

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Macdade)
The Rev. William Duffey, Ed.D., r 461-6698
Sun Eu 8 & 10 (Sung). Ch S 10. Daily Office & Mass as anno

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

RAPID CITY, S.D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. A. D. Lewis, ass't
Sun Eu 8 & 10

ELIZABETHTON, TENN.

ST. THOMAS' 815 N. 2nd St.
The Rev. Michael Doty, v (615) 543-3081
Sun H Eu 10:30. Wed H Eu 7

KNOXVILLE, TENN.

ST. JOHN'S CATHEDRAL 413 W. Cumberland Ave.
The Very Rev. James L. Sanders, Dean
Sun H Eu 7:30 & 10; Mon, Wed, Fri H Eu 7; Tues H Eu 12 noon;
Thurs H Eu & Healing 12 noon

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, c; Fr. Reginald Mallett, ass't; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537



Church of the Transfiguration,
Silver Spring, Md.

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Summer Sun Services: 8 HC, 10 MP & Ser, Ch S, HC 1S, 11:15 HC (ex 1S). Nursery available at 10. 1928 BCP. Daily as anno. (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery
The Rev. Robert Francis DeWolfe, r (512) 787-1243
Sun: 9, Sunday School; 10 H Eu. Thurs 9:30 H Eu/Healing

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426

Sun 8 and 10:30 H Eu

IVY, VA. (near UVA & Charlottesville)

ST. JOHN THE BAPTIST
(3.5 miles from exit 21 on Hwy 64 on SR 637)
The Rev. Dale K. Brudvig, v
Sun 10: 1S & 3S MP; 2S & 4S H Eu

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
Sun H Eu 8, 10. Thurs H Eu 10

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore; r; the Rev. Mark J. Miller
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30 Sung, Adult Ed 9:15

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

SEAVIEW, WASH.

ST. PETER'S The Peninsula Church Center
The Rev. Robert S. Downs, Jr., v 500 "N" Place
Sun H Eu 9:15. Wed H Eu 11 (206) 642-3115

CHARLES TOWN, W.VA.

ZION CHURCH 300 E. Congress St.
The Rev. John A. Bower, r (304) 725-5312
Sun H Eu 8 & 10:30

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno