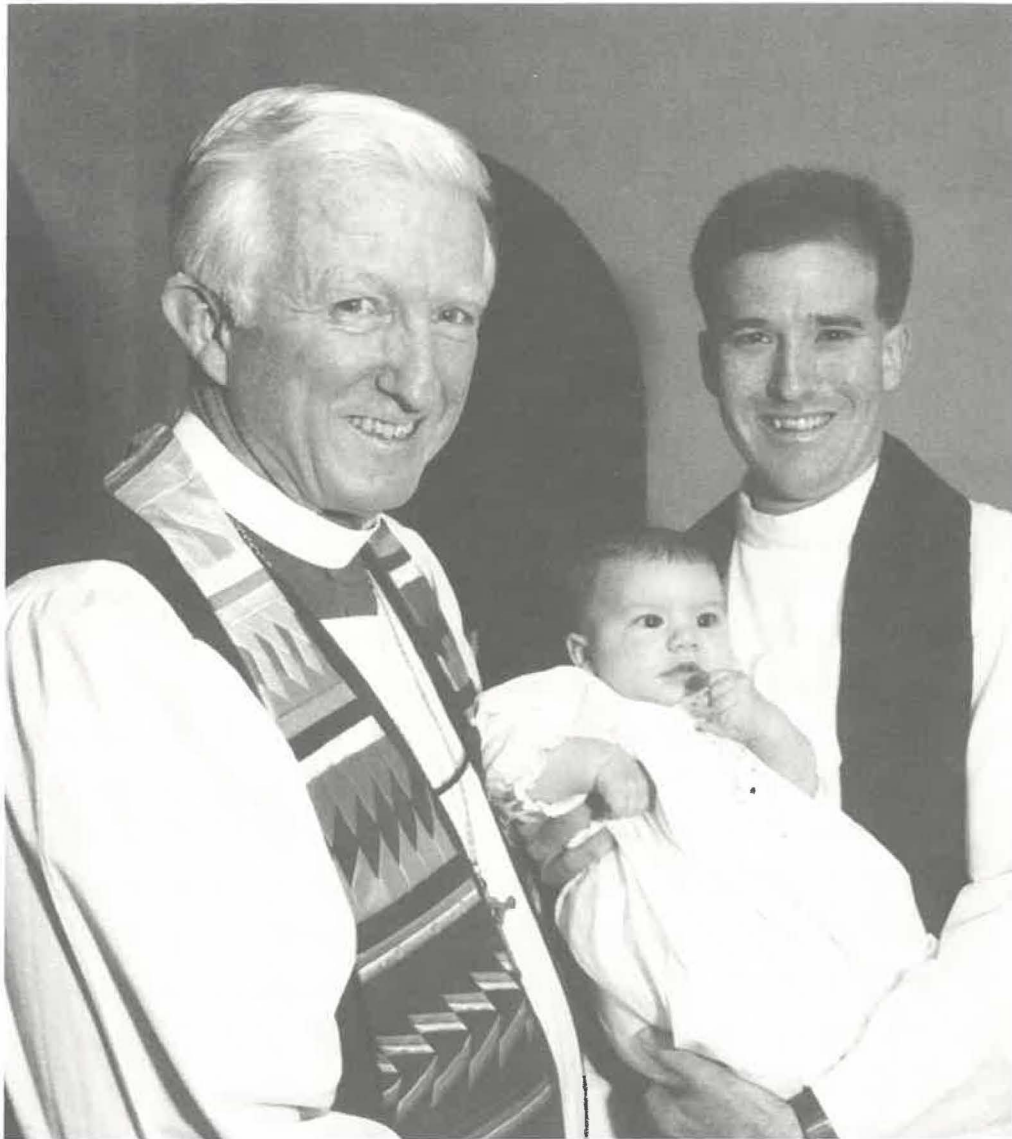


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Three Generations

see p. 2



Early Morning Walk

It is the hour before dawn. Warm clothing — lots of it — keeps out the winter chill. I am out on my walk through my town. The deep darkness is eased by the glow of new-fallen snow. The plows already have been out. While the streets are clear, there is a thin sheet of ice underfoot. I must choose my steps carefully.

As I move into a brisk, comfortable stride, my body moving more fluidly now, I can begin to focus on something else: my walk with God.

The biblical writers often refer to a relationship with God as walking with God. The mothers and fathers of the faith conversed with God in their long walks through deserts or forests or meadows or mountains. They were peripatetic prayers, these folks of old times. Contemplation often is practiced with the body still and the soul silent, in a solitary cell. But contemplation can occur on one's feet in matten-time, walking a familiar route before the day's distractions begin.

I walk toward the river, and my heart is drawn to scripture remembered: "Then the angel showed me the river of life, as clear as crystal, flowing from the throne of God down the middle of the great street of the city." And I pray, "Jesus, you are the river of life. Flow through me."

I walk past the house of a family belonging to the parish. The house is dark and silent; they are sound asleep. The words well up from Psalm 127: "Unless the Lord builds the house, their labor is vain who build it." Then I respond, "Be their builder, dear God."

And then I walk on past a church of another denomination. I know the pastor well. And I am singing: "The church's one foundation is Jesus Christ her Lord; she is his new creation by water and the Word . . ." They who sing pray twice.

Further on, past a school, I picture Jesus there, saying, "Unless you receive the reign of God as a little child, you shall not enter it." And I pray, "Guard the children, O God. I am your child today."

By contrast, the nursing home comes into view. The psalmist says, "And now that I am old and gray-headed, O God, do not forsake me." And I answer, "Let your presence be their strength, mighty Savior."

As I walk vigorously, I am drawn to pray constantly from the heart. As I return to my warm home, I am moved to utter one more prayer. "O Jesus," I pray, "when my earthly walk is done, receive me into your presence." As I begin another day walking with God, I realize that, even now, I am taking only the first few steps.

Our guest columnist is the Rev. John R. Throop, vicar of St. Francis Church, Chillicothe, Ill.

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ON THE COVER

When Presiding Bishop Edmond Browning baptized his grandson, Joshua Calvin, at St. James' Church in South Pasadena, Calif., recently, it capped a memorable weekend in the Browning family's life. The day before, the child's father, the Rev. Peter Browning (right), was ordained to the priesthood in the Diocese of Los Angeles.

Photo © Nancy Newman-Bauer

LETTERS

Role of Committee

The article, "Forming a Parish Baptismal Committee" [TLC, Jan. 12], shocks this reader. Does the author seriously believe that we should have "a baptismal committee . . . to advise the priest on who should — and who should not — be baptized"? What about the infant? Is the committee to be concerned with his or her interests or only with the church attendance records of the parents, grandparents and godparents?

I was taught that baptism is a sacrament that in emergencies can be effectively performed by believing laypersons. Indeed, I am morally certain that a pious Roman Catholic nurse perceived that an emergency resulted from our delay in getting our youngest son baptized and that she took matters into her own hands. She could thus live with her conscience if some tragedy had befallen the child.

Of course, it would be preferable if all in attendance at church baptisms were consecrated Christians, but the infant is better off being signed by the cross by an ordained priest than being denied the privilege by the parish baptismal committee.

ARTHUR W. MACHEN, JR.
Baltimore, Md.

Small Symbols

Have you noticed how small the symbols of the church have become, compared to their originals — a little shell of water for the entire Jordan River, a tiny stock of oil, a wafer for a loaf of bread?

I noticed the tiny amount of water used in the baptismal picture on your cover [TLC, Jan. 12]. And not only that, a shell was preferred to the bare hand. Baptism is a powerful event, far larger than an ounce of water.

Many use symbols in the miniature, perhaps without thinking about it, because that's the way they were taught. Symbols work for us in powerful ways because they point beyond themselves to a reality greater than themselves, and they do this at several different levels at the same time.

I no longer use the "miniature" oil stocks, miniature bread hosts in place of a whole loaf of bread, or a tiny amount of water in place of a river. I use a large pottery container for the chrism, a large pita and a massive con-

tainer of water.

I'd be interested in hearing about the experience and thoughts of others who are traveling along a similar path.

(The Rev.) JOHN HOLLIGER
St. James' Church

Wooster, Ohio

Follower's Duty

I read with interest Bishop John Burt's response [TLC, Jan. 12] to Bob Mendelsohn's letter [TLC, Nov. 17]. His reference to "Christians . . . denigrating those who still embrace the religious heritage in which he (Jesus) was raised" is misleading. Modern Judaism is as much a development of biblical religion as Christianity is. Believing Christians, especially Jewish ones, embrace the religious heritage of Jesus just as much as do traditional Jews. The Old Testament is very much part of my Bible; it is not merely an overly-long prologue.

Bishop Burt says Jesus did not "renounce his (God's?) promise to the Hebrew people." Of course not! He

claimed to be the fulfillment of God's promises to his people. If he was, then it is our duty as his followers to share the gospel of Jesus with everyone — especially the Jewish people. If he wasn't, then we Christians are idolaters and Christianity is a blasphemy against the God of Abraham, Isaac and Jacob. In affirming this, Mr. Mendelsohn is not denigrating the Jewish people. On the contrary, by declaring that he is a "Jew for Jesus," he is upholding God's choice of the descendants of Abraham to be a kingdom of priests and a holy nation, his own treasured possession (Exodus 19:5-6).

(The Rev.) PHILIP BOTTOMLEY
Fair Oaks, Pa.

Double Standard?

Since your report [TLC, Dec. 29] fails to mention it, presumably the convention of the Diocese of New Hampshire took no action on New Hampshire's failure to provide a paid holiday for state employees on the an-

(Continued on next page)

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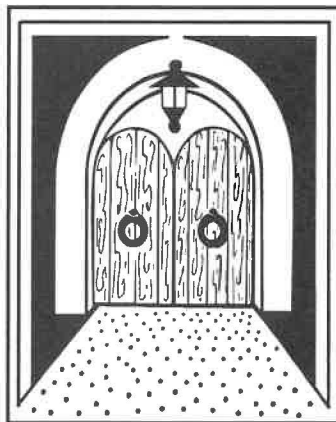
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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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editor and general manager
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LETTERS

(Continued from previous page)

niversary of the death of Dr. Martin Luther King. Having made such an issue of this matter in Arizona, why is the Presiding Bishop silent when it comes to New Hampshire? One smells a double standard here.

JAMES B. PARKER

New York, N.Y.

{ *The Diocese of New Hampshire did not address the matter. The state has only a Civil Rights Day observance.* Ed.

Pagan and Political

Upon reading Judy Turner's letter [TLC, Dec. 29] in response to the many letters from bishops and other clergy trying to avoid the responsibility of their actions at General Convention, I want to say "Hallelujah, Judy!" and add my support to her letter.

My heart goes out to everyone — bishops and other clergy, deputies and interested bystanders — who witnessed the things done at the General Convention in the name of the universal church, liturgical actions which were truly pagan and political in nature and were not in the best interest of Christ and his church. We must not use false religions just for "religion's" sake.

M. JOLAINE SZYMKOWIAK

Horsham, Pa.

• • •

Was there any value or even charity in printing Judy Turner's venomous misperceptions of Navajo tradition? [TLC, Dec. 29].

MARY GUADELUPE

Brooklyn, N.Y.

{ *The point was to allow Mrs. Turner to respond to persons who criticized her earlier letter.* Ed.

Social Concerns

In response to the editorial, "The Church and Public Issues" [TLC, Jan. 12] it would appear that the editorial writer misunderstands the Episcopal Church, its nature and social policies.

I do not know what matter was proposed for promotion, as received by the editorial writer. A pertinent question: Is it in line with policy authorized and approved by General Convention or Executive Council?

Christian responsibility includes so-

cial concerns. Hence, lobbying, as approved by the First Amendment, is a possible specific form of Christian advocacy ministry. To give concerned Christian judgment is specifically in order, I hope, in Congress.

(The Rev.) **PRESCOTT L. LAUNDRIE**
Fayetteville, N.Y.

Now You Know

From time to time you print news about Bishop Furman Stough. It's good to get this information, but perhaps some of your readers would like to speak about it also. And since "-ough" is probably the most diversely pronounced combination of letters in the English language, they may not know how to do so. So please:

Is it tough,
to deal with Bishop Stough?
Is there plenty of dough,
for Bishop Stough?
Do I hear a cough,
from Bishop Stough?
Out there on a bough,
is that Bishop Stough?
Are you through,
with Bishop Stough?

Or does he have a sixth pronunciation of "-ough" to add to this profusion?

CHARLES E. REID

Gainesville, Fla.

{ *Try bough, as in how, it rhymes with Stough.* Ed.

The Rest of the Story

David Kalvelage's column, "For What It's Worth" [TLC, Dec. 8], was a delight. I've been told that my mind was a "masterpiece of non-essential information." So be it. The tidbit on the St. Paul's Church in Beloit, Wis., and the St. Paul's in Beloit, Kan., was of

great interest to me.

Timothy F. Hersey from Beloit, Wis., was one of the early settlers of Beloit, Kan. Whether he was as Episcopalian or not, I have no idea. However, another early settler and contemporary of Mr. Hersey was my grandfather, William Conley Ingram, who was one of the founders of St. Paul's, Beloit, Kan.

I was baptized, confirmed and mar-

ried there, as were our three children and seven of our nine grandchildren. The last service I attended there was in August, 1990. At that service, there were 20 direct descendants and their families of William Conley Ingram.

St. Paul's Beloit, Kan., was sold in the summer of 1991 to another church, and it has ceased to exist.

CHARLOTTE B. ROSS

Aurora, Colo.

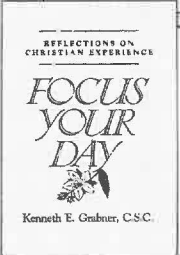
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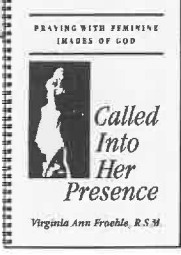
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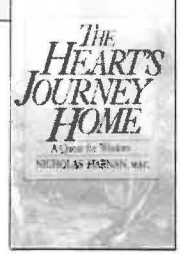
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ESA Bishops Affirm Missionary Diocese's Role

Nine bishops affiliated with the Episcopal Synod of America (ESA) met in Fort Worth recently to reaffirm their commitment to the missionary diocese and to encourage congregations supportive of the ESA to remain in the Episcopal Church wherever possible.

The bishops rejected the idea that the missionary diocese, established by the ESA in November, was schismatic, but described it as "a unique opportunity . . . for enhancing the growth and unity of the church" through incorporating into it evangelical and charismatic congregations and individuals of non-Anglican background.

In a statement issued shortly after their meeting, the bishops stressed four points:

1. Existing congregations "who are able to hold and propagate the positions of the ESA while remaining in place in their Episcopal Church dioceses" should do so.

2. Synod bishops will work with dissenting congregations and their dioceses "to improve their relationships where possible without violating the convictions of the congregation or the principles of the ESA."

3. The missionary diocese "has been formed for those who have already left the Episcopal Church or find it impossible to continue under any circumstances."

4. A number of "evangelical and charismatic congregations and individuals never associated with Anglicanism" are showing interest in the missionary diocese.

The statement was signed by the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire; the Rt. Rev. A. Donald Davies, retired Bishop of Fort Worth; the Rt. Rev. Edward H. MacBurney, Bishop of Quincy; the Rt. Rev. Donald Parsons, retired Bishop of Quincy; the Rt. Rev. Clarence Pope, Bishop of Fort Worth; the Rt. Rev. Paul Reeves, retired Bishop of Georgia; the Rt. Rev. John-David Schofield, Bishop of San Joaquin; the Rt. Rev. William C.R. Sheridan, retired Bishop of Northern Indiana; and the Rt. Rev. William Wantland, Bishop of Eau Claire.

Bishop Schofield Responds

In what he described as "a very positive meeting," the Rt. Rev. John-David Schofield, Bishop of San Joaquin, met with diocesan clergy recently at St. James' Cathedral in Fresno for an open forum discussion concerning his involvement with the Episcopal Synod of America (ESA) and the new missionary diocese.

The meeting was sparked by the actions of a number of clergy and laypeople who drafted a statement detailing their feelings of "betrayal" because of Bishop Schofield's ESA involvement [TLC, Jan. 12]. Opponents said Bishop Schofield's actions on behalf of ESA "are corroding the morale and discipline of the diocese."

In an interview, Bishop Schofield said he was surprised and delighted by the large number of clergy who attended the meeting and participated in the round of discussions. He emphasized to them that he and the diocese "had no intentions of leaving the Episcopal Church," and passed out copies of ESA's latest statement for clarification on the purpose of the missionary diocese.

"A number of people wish it had



ENS photo by James Solheim

Bishop Schofield

never happened," he said of the missionary diocese, "but they realize I have no intention of leaving the church and that ESA is reaching out only to those who have already left." He added that "people feel supported by this diocese and understand a little better that ESA's purpose is to build people up, not tear them down."

Talking Frankly of the Past

It seemed like a strange site for a meeting. After all, why would nearly 30 people with ties to the Diocese of Missouri travel to Philadelphia, Pa., to get together?

Participants traveled from all parts of the country to Philadelphia, where they joined retired Bishop George Cadigan in reminiscing about the Diocese of Missouri during his episcopate. In his invitation, the bishop, who served from 1959 to 1975 and now lives in Maine, asked for discussion about his years in Missouri, so that he might better understand the past.

During the sessions at the facilities of the Episcopal Community Services, participants recalled events of the 1960s in Missouri in which both Bishop Cadigan and the

Episcopal Church were targets of left-wing activists and of conservative reactionaries. As a participant in the pilot diocese program of the Episcopal Church, Missouri often found itself on the "cutting edge" of events, attempting to develop programs to strengthen the mission of the church. Sometimes the attempt failed, but not because the diocese didn't try, the group recalled.

Some remembered their disagreements with the bishop and with each other, and as these were brought up there was frank discussion with forgiveness. As they left the reunion, many were heard to say it does make a difference who the bishop is; not only as a diocesan leader but in relation to the clergy.

(The Rev.) CHARLES REHKOPF

Martin Luther King Legacy Fund Launched

Initiated at last summer's General Convention, the Martin Luther King, Jr. Legacy Fund was formally launched in Los Angeles January 22 at a dinner honoring the late civil rights leader's birthday.

The Legacy Fund will provide scholarships for young minority people at six Episcopal Church colleges.

Presiding at the event, held in the Beverly Hilton Hotel, was Diane Porter, executive for advocacy, witness and justice ministries at the Episcopal Church Center, under whose direction the fund is being developed.

Keynote speaker was Attorney Yvonne Braithwaite Burke, former member of the California Assembly, and Los Angeles County Supervisor and current member of the University of California board of regents.

Ms. Burke said the fund was the most appropriate direction in which to "establish the true legacy of Dr. Martin Luther King, Jr.," whose own commitment to education was well known. "Dr. King would be proud . . . of these efforts to offer help for young minds."

Dr. King was always looking beyond the present to the future, Ms. Burke said, and he knew that the future of America included ethnic diversity



Photo by Bruce Nickens

Ms. Burke

across the country such as already exists in Los Angeles. But, she noted, "Brotherhood gets to be really tough when everybody is fighting for the same piece of pie."

Dr. King gave the vision for a just society, Ms. Burke said, "but we have to come together to make it happen." The Legacy Fund, she said, is a way to help that goal.

Starting the Los Angeles program

was Florence LaRue, lead singer of the group "The Fifth Dimension" and an active member of St. Nicholas' Church in Encino, Calif.

Ms. LaRue brought her own message of support for the Legacy Fund, telling the audience: "Martin Luther King reminded us that we will live as fully human beings or not at all. Because of his faith and courage we, too, have courage to stand up straight and to make a difference. This fund is a way we can make a difference."

In his remarks concluding the evening, the Most Rev. Edmond Browning, Presiding Bishop, said, "Racism diminishes the community God would have us establish."

Noting that Dr. King had been the one who helped people understand the implications of racism, the Presiding Bishop said that establishing the Legacy Fund in Dr. King's name to demonstrate the church's seriousness about eliminating racism was probably the most important action of the General Convention.

A similar dinner was held in Washington, D.C. January 21 to mark the fund's initiation. More than a quarter million dollars has already been pledged or given to the fund thus far.

RUTH NICASTRO



ACNS photo by J. Rosenthal

Terry Waite is greeted by the Most Rev. George Carey, Archbishop of Canterbury, upon the former hostage's first visit to Lambeth Palace in five years.

BRIEFLY...

The Rt. Rev. Jerry A. Lamb was installed as Bishop of Northern California in a service February 9 at Trinity Cathedral in Sacramento. He succeeds the Rt. Rev. John Thompson, who has retired, as bishop. Bishop Thompson presided at the service.

An interfaith network has developed a toll-free **Green Hotline** to provide information about religiously-oriented environmental activities throughout the nation. Callers can learn about programs such as recycling, religious education and conservation methods used by various faiths. The network which established the line is based at the Cathedral of St. John the Divine in New York City.

Human Dignity and the Gospel

Third of three articles

By R. WILLIAM FRANKLIN

The reality for decades to come will continue to be pluralism in structure and worship between Anglicans and Roman Catholics. This is the case despite Rome's eirenic 1991 "response" to the *Final Report* of the Anglican-Roman Catholic International Commission.

On its positive side, this pluralism will provide more options for Anglicans to present the Catholic tradition of Christianity in a manner that is appealing, and in a way that responds to those who otherwise might be alienated from a monolithic Christendom.

From this perspective, it is important to remember that the Oxford Movement (1833-1845), with its emphasis upon the revival of Catholic tradition and liturgy within Anglicanism, was viewed in its own day as a suspect counter-cultural challenge to the Protestant hegemony in England, though it was launched by a group of Anglicans at the heart of the British academic establishment.

To E.B. Pusey (1800-1882), who led the movement in the 19th century after John Henry Newman's conversion to Rome and still speaks with unusual relevance to the distinctive witness of Anglican Catholicism, the old Anglican establishment, with the episcopal palace, the country parsonage with fire and sherry, the bare worship, these were not the ideal for modern Anglicanism. The Roman concepts of his day, such as "perfect society" that identified the church with hierarchy, were not the ideal either. The times required communities of faith showing how to keep the fast as well as the festival.

It is for this reason that in Septem-

R. William Franklin has been named *Society for Promotion of Religion and Learning Professor of Modern Anglican Studies at the General Theological Seminary, effective in July.*



E. B. Pusey

The crucifix stood
at the heart of Pusey's
understanding of
Anglican evangelism.

ber 1833 Pusey launched a campaign to build "eucharistic" parish churches in the new industrial cities of Britain. The established church had based its power and its privileges upon an alliance with country gentry. Pusey had grown up among the landed aristocracy — his mother was the last rural lady to be seen being carried to church by servants in a sedan chair when in London — and he had been appointed

Regius Professor of Hebrew at Oxford by the Tory Duke of Wellington when the previous incumbent in the chair, Dr. Nicholl, had died from breathing too much dust in Oxford's Bodleian Library, a sort of scholar's black lung disease.

But the parishes which Pusey founded or sustained often became "red flags" in a political as much as a theological sense in the face of the establishment, and their radical challenge to the *status quo* was deepened amid the interplay of economic, ideological and political forces within the local churches. By the year of his death, more than 500 out of 14,000 Anglican parishes in England and Wales were celebrating the Eucharist as the principal service of worship on Sunday morning, with the clergy often wearing eucharistic vestments — the invariable standard of a Puseyite church.

Pusey linked the network as liturgical, architectural and pastoral adviser. He was a powerful preacher, and he preached the consecration sermons at more than three score of these churches during his lifetime. An old woman who was hard of hearing came forward to him after one such occasion at St. Barnabas, Pimlico, in 1850, and said: "That was a fine sermon. With more preaching like that we would have fewer of these cursed Puseyites in our churches."

One theme in Dr. Pusey's preaching bears reflection as a source of Anglican Catholic witness into the next century: "the humanism of the atonement." In this discussion, humanism means the care and concern for the dignity of men and women which stem from the gospel of Christ.

To Pusey, in the humanism created by the gospel of Christ, women and men and children discover a God who affirms their full humanity in the midst of weakness and suffering, of death and plague, of failure and uncertainty; not a God who makes divine love conditional upon being fitted into one prescribed and standard pattern of

(Continued on page 10)

'Walking the Tightrope'

The Church in Ireland

By JANET IRWIN

I received a grant from The Kentucky Foundation for Women to visit Ireland recently, to find out how men and women, in pew and pulpit, were reacting to the ordination of women. From my first meeting with Elizabeth Gibson-Harries, press officer for the Church of Ireland, however, I realized that to concentrate on the position of women in the church would be to focus on the new coat of paint while ignoring the sagging wall it's on.

Talking with Anglicans in Ulster and in the Irish Republic, I began to see the Church of Ireland as a tightrope walker inching its way across an abyss without benefit of a net, knowing that at any moment the rope could break.

Irish Anglicanism is ruled by the need to maintain the catholic nature of worship while fending off charges of "popery." Even in the cathedrals in Belfast and Armagh, the "tables" (not altars) are adorned only with a plain silver cross and two candles. Except in the few Anglo-Catholic parishes, priests, including the 12 diocesan bishops and two archbishops, normally wear the simplest of vestments.

However, it is not the trappings of ceremony, or lack of them, which bring the greatest shock to the American visitor. It is the shortage of programs other than worship services, things such as adult church school classes, support groups, even coffee hours, which seem most strange. A notable exception to this lack of community groups is the Mothers' Union (more or less the equivalent of the ECW) which is currently wrestling with such problems as whether or not to accept divorced members; how to support working mothers; and how to

Janet C. Irwin is pastoral assistant at St. Andrew's Church, Louisville, Ky., and editor of Episcopal News in the Diocese of Kentucky.

support single parents, even those who are male.

Perhaps the oddity of the situation for one accustomed to an American church can best be illustrated by the rural parish of Six Mile Cross in mid-Ulster, where things are looking up because of the innovations recently instituted by a new priest, the Rev. Morris Armstrong.

Telling about Mr. Armstrong's programs, Ida and Lexi McClaren, lead-

'Religion' for many
means nothing beyond
politics or
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fundamentalism,
Catholic or Protestant.

ers in the parish for many years, fairly glowed with their enthusiasm. It is not that Mr. Armstrong has set up a Bible study class. Many parishes have that. Mr. Armstrong goes further. By allowing time for people to drink tea and chat at the beginning of the session, he has helped parishioners develop a sense of trust and a willingness to be open with one another about their faith and their lives. In doing that, he has also enabled them to begin to see the study of scripture as a guide for life, not an exercise in scholarship.

Mr. Armstrong also impressed his parishioners by handing out candy to people at the Christmas Eve service and by phoning or dropping by just to "see how things are going." Showing that he cares about the real lives of his parishioners, he has breached the tra-

ditional wall between clergy and laity.

The need for the sort of community building Mr. Armstrong is accomplishing was underscored by the Rev. Kathleen Young, who is one of three priests on the staff of a large parish in a Belfast suburb. Because she is a widow, Mrs. Young's rector suggested that she start a support group for the widows in the parish. Support groups are a new and welcome step in parish activity, one that other ordained women seem interested in developing.

The Rev. Jenny Kennerly, who teaches in a theological college in Dublin, feels that women are concerned not only with building community in parishes, but also with promoting adult education and developing a concept of lay ministry as something which happens outside the walls of the church.

While priests such as Mr. Armstrong and Mrs. Young are bringing new life and enthusiasm to some parishes, many people, especially those who have come of age since the most recent "troubles" began in 1969, have difficulty finding a connection between church and life. It is, according to a 25-year-old businessman whose work takes him to both Irelands, not "fashionable" for people his age to go to church. Although the sect into which one is born defines much of life in all of Ireland, "religion" for many means nothing beyond either politics or a mind-numbing fundamentalism, Catholic or Protestant.

Faced with the problem of keeping their footing on the tightrope, Irish Anglicans have not put a great deal of energy into attempting to bring an end to the terroristic murders which continue unchecked. From their traditional middle-of-the-road position, they seem to feel that the "trouble makers" are either Catholics or dissenters, probably Free Presbyterian followers of Ian Paisley, and that there

(Continued on next page)

PUSEY

(Continued from page 8)

humanity. Most of the glittering worldly humanisms which surrounded Pusey in 19th-century Britain extended their wares to the achievers and the capable. As for the forms of Christianity that surrounded Pusey in Europe, they extended their hand to those willing to be conformed.

By contrast, Pusey grounded Anglican Catholicism in the news of God's Son being rejected and killed. A ministry that ends in failure points to God's ideal of the human, and Pusey wished the crucifix to be restored to altar and to priest's study, to classroom and to refectory. The crucifix, symbol of the free response of the human to God in the plan of salvation, stood at the heart of Pusey's understanding of Anglican evangelism.

Pusey constantly joined the preaching of the cross to the celebration of the Eucharist to remind Anglicans of their own tradition of understanding the Eucharist as a sacrifice. He said our participation in a solemn, even beautiful celebration must also point to our own participation in Christ's death. In the Eucharist we receive not just divinity, we also receive the new humanity being fashioned in us by Jesus Christ.

And the humanity we receive at the

altar is the very humanity we see on the cross — the suffering servant, one who establishes justice, sustains the weary with a word, accepts shame and is spat upon.

Everything about Pusey's portrait of the image of humanity that the church receives at the foot of the cross is consistent with the biblical conviction that God works out the divine will in history through the faith, obedience, and, ultimately, through the suffering of God's chosen servants.

How those called to priesthood and oversight, how those called to non-ordained forms of ministry, play a role in this is illustrated by the parish Pusey founded in 1845 in an urban slum of the mill-town of Leeds, a parish which first bore the title "The Holy Cross."

Eloquent Indictments

The clergy appointed to Leeds spoke out with blunt passion about lives ground down in the continual din of revolving wheels, the glare and blaze of furnaces, and choking clouds of smoke and flax dust. Their sermons were eloquent indictments of mill owners who treated workers as "hands" or machines, not as sisters and brothers in Christ.

But it was the music and liturgy of "The Holy Cross," supported by a 30-member choir, a three-manual organ, a repertoire of English and continental

choral music that unfolded the images of the new life to which the workers were beckoned by the gospel. In 1848, a year of widespread European revolution, a visitor from the country saw and recorded how this worship in Leeds effectively proclaimed a humanism and a liberation:

"A poor woman and her two children were baptized during the Eucharist. All the clergy and all the choir made procession to and stood round the font, supporting the candidates as they went. We could not have done more honor to the queen's children and their sponsors with this music and ceremony, but we did not put to shame the tattered rags and mean appearance of these poor people. They were not at all out of place in this splendid house. I never witnessed one of the powers of the church more forcibly — that of raising up the poor — and by inference I felt another of the powers — that of pulling down the rich."

Can we not see in Pusey's concept of an Anglican Catholic humanism, open and welcoming to all, the definition of the very ideals our own Episcopal Church now strives to live into, an Episcopal Church despised by right and left, as Pusey was in his day, indeed often itself a wretched company, yet a church which through pain and loss has come to see that the Christian road to the future must be the way of the servant of all?

IRELAND

(Continued from previous page)

is little they can do to reach either group.

When asked about peace efforts in the Anglican churches, both clergy and laity referred to:

1. Ecumenical efforts through organizations such as the Irish Council of Churches.

2. Non-denominational efforts such as those at Corrymeela, a center for spirituality on the North Sea coast where Catholics and Protestants, adults and students, can come together to explore what they have in common rather than dwelling on the sectarian and historical background which divides them.

3. Increasing numbers of exchange groups among women, young people, schools and sports clubs which bring

people of various sects together for at least a short period of time.

4. The assumption that the trouble comes from people who don't think for themselves but believe what the rabble rousers on both sides tell them.

5. The fortunes being made by people on both sides who charge business people "protection money," smuggle illicit goods, including arms and drugs, into both Irelands, and have no intention of cooperating in efforts to make peace.

Ordaining Women

Given the difficulties of sheer existence facing the Church of Ireland, it seems strange they should have decided in 1990 to take the step of ordaining women. How and why did this happen?

Theories abound. The relatively weak Anglo-Catholic faction in Ireland made women more acceptable

there than it is in England. There is a shortage of priests, with 20 unfilled pulpits in early 1991. The women were persuasive without being threatening. Professional men have come to respect the women they have met in their professions. Other men take the more traditional Irish point of view, echoing one young farmer who said, "Priests wear skirts anyway. They might as well be women." And then there are those who claim that the vote in favor of women, especially among the laity, was in reality a vote to further separate the Church of Ireland from the Church of Rome.

For whatever reason, four women have been ordained in the Church of Ireland and others will soon join them. By their very existence women priests have broken the grip of tradition on the church while learning through their struggle to be ordained the value of community and mutual support.

EDITORIALS

The Job Crunch

On the day of this writing, an article appeared in a local newspaper stating that 46,000 more Americans joined the ranks of the unemployed during the previous month.

The growing number of unemployed is a problem which affects all of us. It is probably safe to say that anyone who reads this magazine knows someone who is currently out of work. Executives, mid-level managers, office workers and factory employees all have been affected by job-cutting measures.

Depending upon the length of time one is out of work, being jobless can be a devastating experience. Having a job gives a person a sense of self-worth and status, not to mention a paycheck. Being jobless can cause despair, depression, stress, anger, financial anxiety, boredom and

even health problems. There are instances of persons with jobs regarding the unemployed as lazy or without creativity. Such humiliation only adds to the problem.

This creates immense challenges for the church. Its clergy and lay members must reach out to the unemployed with support, friendship or counseling. Perhaps church members can provide help or advice to others who are attempting to return to the job market. A church can be helpful in providing those who are out of work with some volunteer ministry, which not only could help improve one's self-esteem, but also might help fill the hours of spare time one has when unemployed. Perhaps a parish can be instrumental in the formation of a support group for those without jobs.

The recession has brought about worrisome conditions for many of us. May our churches reach out with whatever assistance and support are possible to the unemployed in their time of need.

VIEWPOINT

Why George Bush Should Become a Baptist

By THEODORE McCONNELL

Last June in Atlanta, nearly 24,000 delegates representing the 15 million members of the Southern Baptist churches gave President George Bush a resoundingly-enthusiastic welcome to their assembly. In contrast, life-long Episcopalian Mr. Bush's actions were denounced and condemned a month later by a number of the Episcopal Church's leaders at General Convention in Phoenix. A brief look at some of the words and actions of the convention shows why the president might well be advised to seek a new religious home.

By all press accounts, the Episcopalians meeting in Phoenix devoted considerable time and energy to debates about the Persian Gulf War. While the House of Deputies passed a resolution that condemned Iraq's invasion of Kuwait and expressed appreciation for

the leadership of the president and the military, this was rejected and defeated by the bishops. Moreover, the bishops passed an alternative measure to deny and reject any recognition of the president's "commitment to prayer, and his sensitivity to the needs of military personnel, their families and the victims of warfare."

Bishops were reported as outspoken in their denunciations and condemnations of Mr. Bush while praising their own leader, Presiding Bishop Edmond Browning, for his much-publicized opposition to the president and his Gulf War policies. Bishop Browning was quoted as saying that he had "every intention of sharing" with Mr. Bush "what this debate was like and what we see happening in this house." Some bishops pushed further, pressing for a pronouncement that would have requested the president to lead the country in "an act of repentance" for the war. Name-calling, personal attack and slander were directed at the president by bishops.

In citing these war debates, I am neither suggesting nor implying that presidents, or any of us, can expect

agreement in every particular from the churches with which we choose to affiliate. However, when personal attack, slander and condemnation become the trademark of a church and its leaders, then those denounced should begin to question and re-examine their affiliations. What, after all, is the sense of belonging to any voluntary organization whose leadership consistently denounces, condemns and slanders you?

In President Bush's case, the bishops pursued their condemnations to the point of rejecting any suggestion that the president might have a prayer commitment or sensitivity to the injuries and tragedies of war.

All of this places Mr. Bush solidly in the company of other recent presidents who also have been denounced, slandered and condemned by the Episcopal leadership. Recall, for example, the numerous condemnations of Lyndon Johnson by Episcopalians over the Vietnam War, epitomized in a widely-publicized fire and damnation denunciation hurled at Mr. Johnson and his family when they attended a Sunday

(Continued on next page)

The Rev. Theodore McConnell is a retired editor, publisher and priest who lives on a farm in upstate New York.

VIEWPOINT

(Continued from previous page)

service at the historic Bruton Parish in Virginia.

One of the most frequently-claimed justifications for religious leaders' condemnations of the actions of queens, kings, governors or presidents is that of the prophetic role and mantle. In the case of wars, this justification is usually joined with various theological arguments for the prohibition of killing. However, when one turns to the Episcopal Church's words and actions in such matters, this is exactly the point where inconsistencies, contradictions, double standards and glaring hypocrisies can be found.

For example, in recent years the church's leadership has claimed prophetic and theological justification for condemning presidents Johnson, Nixon and Bush, but not John Kennedy. One searches in vain for pronouncements by Episcopalians about the Kennedy policies and actions in Vietnam, Laos or Cuba that might match those directed at presidents Johnson and Bush. Recall the Bay of Pigs invasion, the "contracts" on Castro, the murders of the Diem brothers, the Vietnam and Laos "adviser" programs of Kennedy's "best and brightest," and then ask where were the Episcopalians' pronouncements. In all those cases, the prophetic voice — or any voice — was silent, suspended in some kind of ecclesiastical deep freeze.

In addition to the war debates, double standards were much in evidence in other actions of General Convention. Perhaps foremost was the widely-approved support and commitment to work for the rights, welfare and liberation of women in American society and the churches, alongside a total silence concerning the relevant behavior and character of one of the country's most powerful senators, Edward M. Kennedy.

As chairman of the Senate committee that oversees health, welfare, labor and "human resources," and as a leading member of the Senate Judiciary Committee, Sen. Kennedy directly wields as much influence over the rights and welfare of American women as anyone. So Mr. Kennedy's lengthy and continuing history of involvement in questionable treatment of women dating from the bridge at Chappaquiddick and continuing through this year's Palm Beach at Easter episode ought to be a matter for

consideration wherever issues of American women's rights and welfare are discussed and debated. What understandings of justice, rights, welfare and values are embodied in Sen. Kennedy's behavior and what implications do they entail for American women? What kind of role model is this? What about the effects of character upon public policy? But these questions were not raised or debated by the Episcopalians in Phoenix. It is a striking example of the practice of double standards and hypocrisy.

In a similar fashion, the General Convention debate and forums concerning Palestinians and Israelis showed evidence of double standards that entail immense religious consequences. Resolutions supporting the "rights of Palestinians" and condemning Israeli policies were advocated by bishops and by the Presiding Bishop's wife. Yet no question or resolution was debated or even discussed concerning Palestinian terrorism, the PLO's activities or those of the PLF, Fatah Uprising, the Fatah Revolutionary Council or the Islamic Holy War Party. Visiting Rabbi Robert Kravitz of the American Jewish Committee pointedly told the convention that the "tone, substance and timing" of their resolutions were extremely unfair and prejudicial toward Israel and its people. He might well have added that here were clear-cut examples of double standards, double dealing and hypocrisy.

The PC Test

One way of understanding and explaining the Episcopal Church's current program and leadership is to recognize that it is the pursuit of a politically-correct creed or standard applied in the church's name to all aspects of society. This creed is based on the conviction that there are inevitably two ways of viewing every issue — a politically-correct way and all contrary ways. For Episcopalians, the politically-correct way of seeing things now bears a striking resemblance to the credos of the Kennedy-McGovern wing of the Democratic Party, American Civil Liberties Union, and media mogul Norman Lear's "American Way" political pressure organization. The PC test was applied equally and without discrimination to theological, political and financial matters at the convention.

But the deputies and bishops appar-

ently never recognized — or simply ignored — a major problem with their new creed. For despite all claims to the contrary, the PC creed collides in a big bang with another current rule and principle of the Episcopal church, that to "inclusive" membership. The Presiding Bishop has made it clear that inclusiveness is meant to be an absolute law in the church. However, the PC standard applied to anything and everything by definition excludes those who do not agree or measure up.

Quite consistently in the Phoenix convention, the newly-inclusive Episcopalians could be observed excluding many people by one resolution or another. And frequently the exclusions involved slanderous name-calling, denouncing and condemning those excluded. Also quite consistently, the convention could be observed practicing and living by double standards and hypocrisies.

For much of its life, the Episcopal Church was easily identified by its concern — some would say obsession — with social status and proper manners along with a love of elections and booze. But as the Phoenix convention made clear, the institution has undergone some dramatic changes. In the new Episcopalianism, the social status and manners have been dumped in favor of name-calling, slander, condemnations and general public brawling. And a new creed has been put in place, a political creed by which everything is measured, judged and then blessed or condemned. At the same time, elections and votes remain the great favorite pastime and occupation of Episcopalians who concluded General Convention with a notable unanimous vote — to spend \$8.26 million on themselves for the next convention.

Yes, George Bush and lots of us other Episcopalians probably should become Baptists. If, in Robert Frost's memorable statement, "home" is where they take you in when no one else will, then many of us need a new religious home. For it is becoming increasingly clear that in the new politics of inclusion, many of us are excluded, denounced and condemned. Perhaps George Bush provided both a religious assessment and a prophecy about the Episcopal Church when he told the Southern Baptists: "You've held to faith where others have lost it, gained in numbers where others haven't, made a difference where others couldn't."

BOOKS

Christian Maturity

DEALING WITH CONFLICT: Healing Our Hurts. By Michael Lawson. Twenty-Third. Pp. 146. \$8.95.

Many people become discouraged when conflicts occur with regularity in the family, in the workplace, in a marriage and in our relationships with God. We think if we truly commit our lives to Jesus, conflict will disappear. The opposite is true. God wants to perfect us. One of the ways he does it is by teaching us to work through our conflicts.

This book employs many life situations to show how the past often controls our relationships in the present. Readers are challenged to write down the nature of their conflicts to discover patterns that control their behavior. If the reader becomes involved with the author's teaching style, this book can be very helpful.

As the great listener, Jesus set an example for how we should live in relationship to one another. He was not afraid of anger, he did not back away from conflict, he outlawed revenge and reprisal, he accepted the behavior of others, he knew when to withdraw and he refused to waver from his mission to reconcile the world to God.

The reader is challenged to be free of fear and anxiety. This is possible as we align ourselves with our heavenly Father, believe we have a place in God's kingdom and hand over our worries to God. This sounds much like another "12-step" teaching principle that can lead members of the body of Christ into Christian maturity.

(The Rev.) H. DAVID WILSON
All Saints' Church
Winter Park, Fla.

Stepping Out

GREAT EXPECTATIONS: Preparing for Evangelism Through Bible Study. By Michael Marshall. Cowley. Pp. 150. \$8.95 paper.

This book is especially appropriate for the 50 days between Easter and Pentecost, though it could be used profitably anytime. The book is part of a program, "Pentecost Project," that includes a videotape and group discussion guides. According to the Anglican Institute, 300 parishes in the United States and 100 in the United Kingdom participated last Easter season.

The title questions whether we are

living in expectation, great expectation, or, presumably, merely attempting to remember and preserve the past. The author urges us to forego our decaffeinated Christianity, to be alert and prepare to witness to the gospel.

It is a fallacy to assume we can do evangelism just because we have been told to do so. Actually, much of life is preparation and practice. This book, read singly or studied together, can provide good biblically-grounded preparation. The next step is role playing of some of our ordinary witnessing situations. For if we don't practice, the chances are we will misplay or not play at all the opportunities that come our way.

The book ends with a liturgy for a Pentecost Vigil Service after which the participants are asked to take a New Testament and a lit candle to the home of a neighbor or friend to leave as a gift. This is a daring "expectation" for the program's participants. However, given the common experience of the previous six weeks and the power of the Spirit, perhaps Episcopalians can meet this challenge.

This is a powerful little book. It contains many stimulating insights and perspectives on the Book of Acts. It can be for you an important step in preparing to go out.

(The Rev.) John E. Ambelang
St. Michael's Church
Racine, Wis.

Books Received

LIVING NO LONGER FOR OURSELVES: Liturgy and Justice in the Nineties. Edited by Kathleen Hughes, R.S.C.J. and Mark R. Francis, C.S.V. Liturgical. Pp. 208. \$12.95 paper.

STATE OF THE ARTS: From Bezalel to Maplethorpe. By Gene Edward Veith, Jr. Crossway. Pp. xviii and 252. No price given, paper.

REINHOLD NIEBUHR: Theologian of Public Life. Edited by Larry Rasmussen. Collins. Pp. xi and 299. No price given.

MEN AND WOMEN: Sexual Ethics in Turbulent Times. Edited by Philip Turner. Cowley. Pp. 226. No price given, paper.

THE WORD AMONG US: Contextualizing Theology for Mission Today. Edited by Dean S. Gilliland. Word. Pp. 344. \$15.99 paper.

THE DYSFUNCTIONAL CHURCH: Addiction and Codependency in the Family of Catholicism. By Michael H. Crosby. Ave Maria. Pp. 256. \$9.95 paper.

THE GOSPEL ACCORDING TO JUDAS. By Ray S. Anderson. Helmers & Howard. Pp. 166. No price given.

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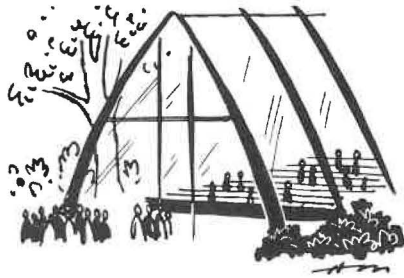
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PEOPLE and PLACES

Appointments

The Rev. David R. Archibald is assistant of Good Shepherd, 700 S. Broadway, Corpus Christi, TX 78401.

The Rev. Virginia H. Archibald is assistant of Good Shepherd, 700 S. Broadway, Corpus Christi, TX 78401.

The Rev. Richard S. Bradford is rector of All Saints', 209 Ashmont St., Boston, MA 02124.

The Rev. Robert L. Chiles is curate of St. John the Evangelist, 226 W. Lexington Ave., Elkhart, IN 46516.

The Rev. Sudduth R. Cummings is rector of St. Timothy's, 200 Ingleside Ave., Catonsville, MD 21228.

The Rev. James Gunn is interim rector of St. Philip's, Lemon Grove, CA; add: Box 577, Lemon Grove 91945.

The Rev. Gerald J. Harris is deacon-in-charge of Grace Church, 216 Center St., Ridgway, PA 15853.

The Rev. Wesley B. Hills is rector of Redeemer, 5130 E. State St., Hermitage, PA 16148.

The Rev. Scott Hunter is assistant of St. Michael's, Barrington, IL.

The Rev. David L. Hyndman is rector of St. Augustine's, Gary, IN.

The Rev. Harold Smith is rector of All Saints', 100 E. 26th Ave., Torrington, WY 82240.

The Rev. J. Thomas Staab, after retiring from the Army, staffed the Episcopal Church's Persian Gulf desk and is now chaplain at St. Francis Academy, Ellsworth and Salina, KS; add: Box 21, Ellsworth 67439.

Lay Appointment

H. Bruce Lederhouse is director of music and coordinator of parish ministries at Holy Spirit, 204 Monument Rd., Orleans, Cape Cod, MA 02653.

Resignations

The Rev. M. Eugene Carpenter, as vicar of Holy Cross, North East, PA.

The Rev. Donald B. McAlister, as vicar of Holy Trinity, Houtzdale, and St. Laurence's, Osceola Mills, PA.

The Rev. Jean Olsen, as deacon assistant of St. Thomas', Greenville, RI.

The Rev. William C. P. Raizor, as rector of Christ Church, Meadville, PA.

The Rev. David R. Springer, as vicar of Holy Trinity, Brookville, PA.

Changes of Address

The Rev. Jay P. Coulton requests mail be sent to his winter address: 138 Travel Park Dr., Spring Hill, FL 34607.

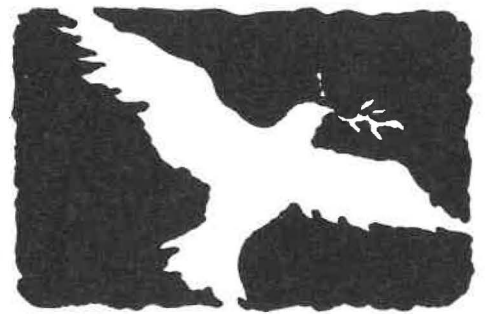
The Rt. Rev. Archie Crowley reports the new address of 33 Christian Ave., Box 15, Concord, NH 03301.

The Rev. Robert B. Greene may now be addressed at Box 10209, Liberty, TX 77575.

St. John's, Plymouth, MI asks that mail be sent to Sheldon Rd., Plymouth 48170.

The Rev. Gilbert A. Runkel, Jr. reports the new address of 48 Lowell Rd., Buffalo, NY 14217.

The Rev. Robert S. Shank requests that his mail be sent to St. John's, 574 S. Sheldon Rd., Plymouth, MI 48170.



BENEDICTION

Less than two years ago, before my senior year of high school, homelessness was an issue far removed from my concern. I began to awaken to this problem as I became a regular worker at a men's shelter.

The interaction with those men opened my eyes to the condition. I decided to go a step further by taking a job working at Kanuga's camp for homeless and abused children in North Carolina.

This was a sobering, yet glorifying experience. Through a child's eyes, homelessness takes on a new dimension. Even though they have suffered immeasurably, they have a great hope.

The children continually told us how they were going to be doctors and lawyers, and how they were going to go to college, and how they were going to break the cycle. They laughed and played and cried the same as any kids. After I kissed each girl in my cabin good night and said the Lord's Prayer with them, I prayed that someday the dreams they had would be reality.

Saying Goodbye

The hardest part of the week was not being dragged out of bed to take six different kids to the bathroom every night or scrubbing toilets, but putting them on the bus to go home. As they left, they cried and asked us to let them stay longer. All I was able to do was give them a hug and a kiss, tell them things would be okay and that I loved them, and then put them on the bus and stand by, crying myself, as they departed.

As a good friend's arms comforted me, I thought of the words Fr. Two Bulls left me with: "You have planted the seed. Now we must pray, in time, that it will grow."

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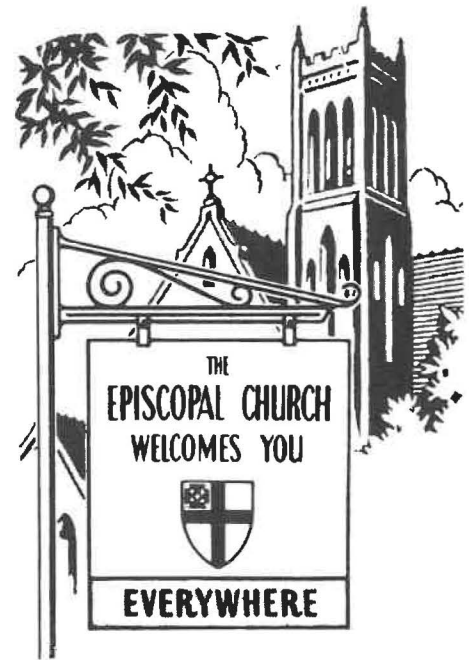
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