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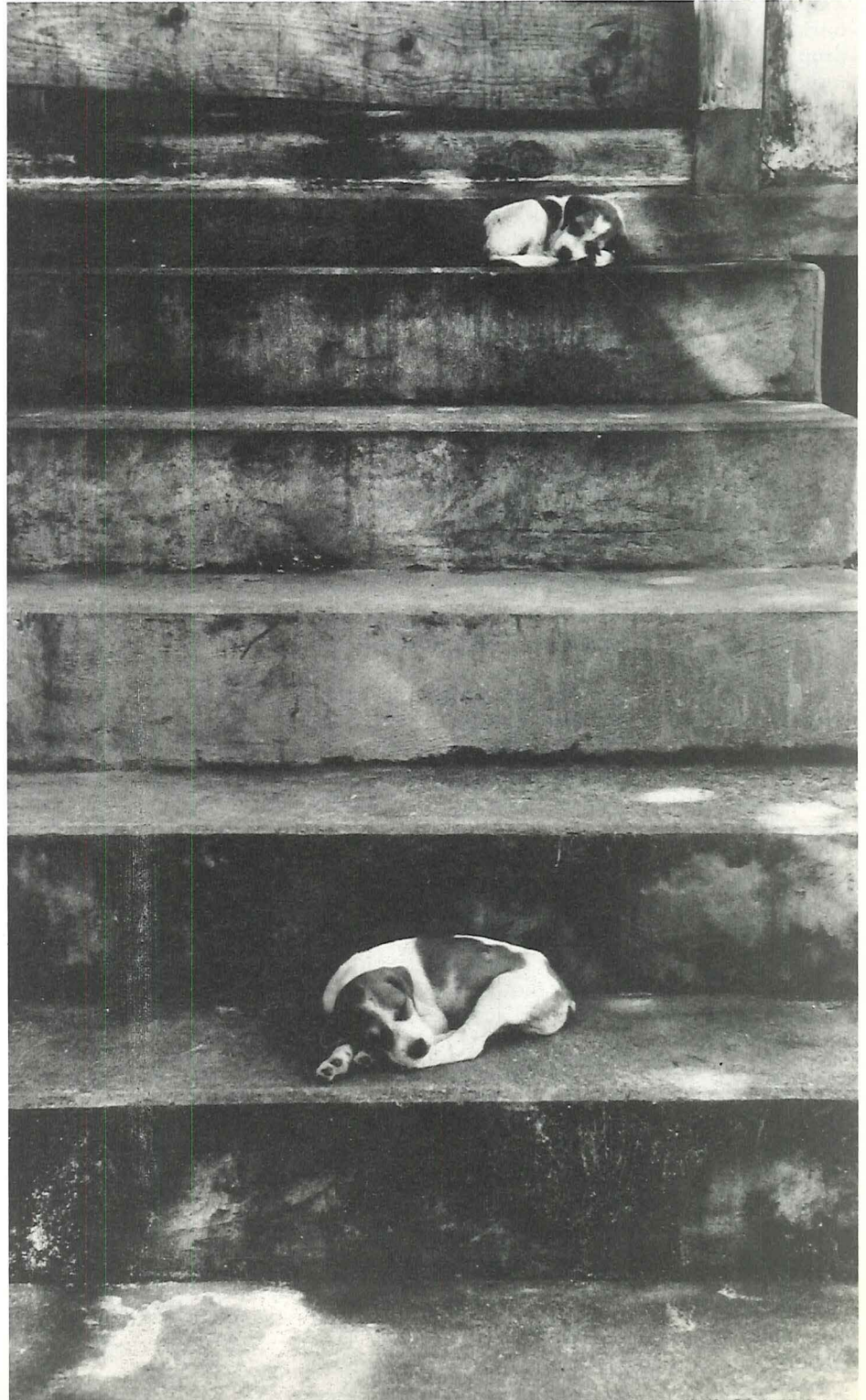
Absalom Jones

**A Voice Counter
to Public Opinion**

IN THE NEWS:

**Archbishop Tutu's
Comments Criticized**

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Only One Master

At our house we have three cats and two dogs. The only reason that we have no more is that the veterinarian we go to hasn't arranged to have any more dropped off in our yard lately. He swears he is not responsible, but I know better! Otherwise why would they wink at him every time we take them to him?

Actually, the first and oldest of our menagerie we bought, albeit in a moment of weakness. The rest just moved in . . . not right away. First, they show up (or are dropped off) outside the back gate . . . and we ignore them . . . that is until they wear us down, in an hour or two. Then we feed them through the fence . . . in the naive hope that being well-fed they will move on . . . like good transients. But, of course, they never do.

Before long they are in the house . . . where they promptly get sick (I think maybe it's the water) . . . and then we're off to the vet. He's a kind young chap who instantly assures us (after a 30-second exam) that after it has been defleaed, dewormed, bathed, brushed, clipped and properly inoculated, and given a quick heartworm check, and a free bottle of assorted vitamins and minerals, and a prescription for more of the same . . . "It will make you a great pet!"

For some strange reason we always say "Thank you" and pull out the checkbook, only to hear him say, "Don't worry about that now. Just take her home . . . and we'll bill you later."

Back home starts the next part of the routine: seeing how the new one fits in with the rest, and in what order. They seem to have their own arrangements for that sort of thing; and while it is sometimes painful and occasionally noisy, within a week or two they all have their own place.

Animals, while having peculiar and sometimes exasperating natures, are always natural-by-nature. Man, however, while having a "nature," does not fulfill it by nature, that is, naturally. He fulfills it (if at all) by free will. Unlike the animal kingdom, he has a choice . . . even a choice to be beastly (though I suspect real beasts resent the use of the word, and rightly so!). But also unlike an animal, whose nature it is to be itself alone, man's nature is not to be himself alone, but to be himself only in relationship to God his Maker.

Our cats and dogs would be no less happy or less complete living somewhere else. As C.S. Lewis pointed out, a dog will wag his tail at his master even if mistreated, but will growl at a stranger who wishes him no harm. Any master will do as long as he is familiar. But man is complete only in one place, only in one home, only in one relationship . . . with God, who has made us for himself.

Our guest columnist is the Rev. Herbert Catlin, rector of Trinity Church, Bay City, Mich.

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"Our cats and dogs would be no less happy or no less complete living somewhere else" [First Article].

RNS Photo

Joy

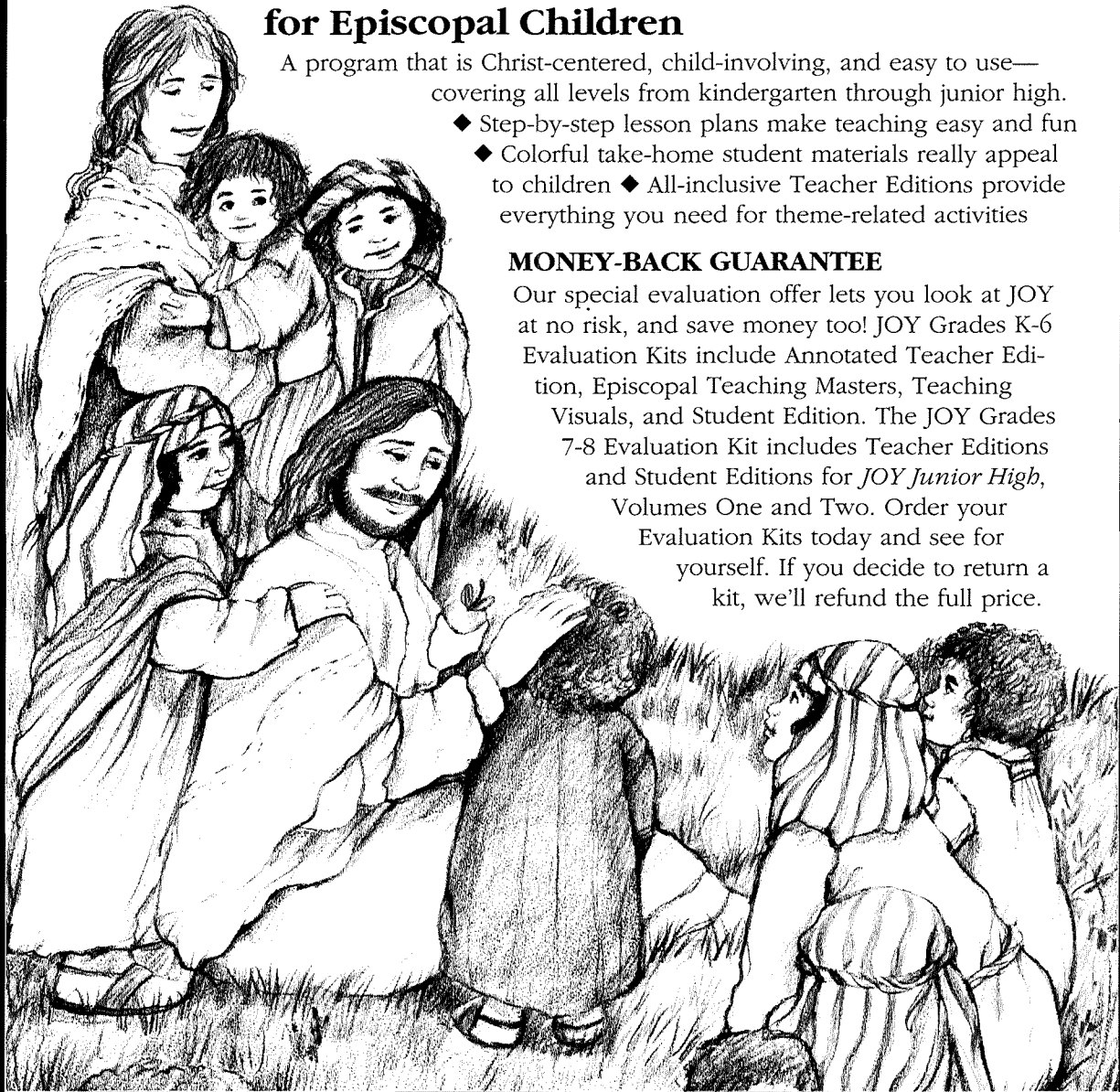
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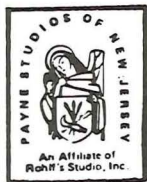
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LETTERS

Final Judgment

In response to Fr. MacKie's letter [TLC, Jan. 14] regarding evangelicals' position on prayers for the dead — the medieval practices were certainly of great concern to the reformers. However, it was not the practices, but the theological problem behind it which was the great motivation for Luther and others.

Even though some of those practices have ceased, the prayers for the dead perpetuate the theological problem, i.e., why do it? On what authority? It is seen by evangelicals as a case where tradition overrides the clear witness of holy scripture — Hebrews 9:27 states "... man is destined to die once, and after that to face judgment." With citations too numerous to list here, scripture proclaims two judgments; one for the just and another for the unjust. In both cases, the outcome was fixed at time of death. It is not time for repentance, change, growth or faith. There is nothing that can be changed. Therefore, prayer for the dead at best is one without effect, and at worst, misleading and giving a false hope. Why be concerned for anyone's salvation, or witness to them while they're living, when we can just "pray them in" after they die?

Thus the evangelical Anglican is very suspicious of any practice which is not provided in scripture, but which is in fact contradicted by sound biblical theology.

(The Rev.) RICK E. HATFIELD
Church of the Holy Spirit
Osprey, Fla.

Evangelical Traits

In his letter [TLC, Jan. 7], the Rev. Peter Rodgers listed eight marks of an evangelical: the authority of scripture; the divinity and humanity of Christ; the sufficiency of his atoning death; the historicity of his bodily resurrection; the necessity of new birth; the possibility of a changed and holy life; the unity of word and sacraments; and the certainty of Christ's return.

Twenty-five years ago, as a religiously precocious teenager coming into the church from Congregationalism, I read through the Prayer Book to see what the church believed. I concluded that to be an Episcopalian meant to believe a number of things — including all eight tenets listed above.

I thank God that evangelicals have held up these beliefs before the church. It would be manifestly sad, however, if these truths were to be dismissed as evangelical distinctives or seen as partisan quirks.

Several Anglo-Catholic colleagues over the years have told me that to be a good Anglo-Catholic one needs also be an evangelical. This, I believe, is true for anyone, whatever label he or she wishes to wear.

(The Rev. Canon) MARK A. PEARSON
Institute for Christian Renewal
Sharon, Pa.

Infant and Adult Baptism

In his article "An Adult Convert to Infant Baptism" [TLC, Jan. 7], the Rev. Julian Cave, Jr. makes an excellent case for continuing our Episcopal Church's practice of infant baptism. In addition, if we are to become, in Bishop Swing's words [TLC, Jan. 14], "a pregnant church again," infant baptism must continue to be a significant feature in implementing our strategy. Four or five joyful baptisms a year can only help us fulfill our mission of evangelism.

I hear few voices in our church who would insist on a believer's baptism, for many of the reasons Fr. Cave expresses so well. However, a low birth rate in Episcopal families and the indifference of many parents to early

childhood Christian education has reduced the number of infant baptisms. Particularly in the type of mobile urban environment typical of Bishop Swing's own diocese (California), the church must also continue to rely on the initiation of adults to maintain its numbers. Many of us hope that the revival of the catechumenate will help us develop committed laypersons, who will assist in the evangelization of others.

I suggest, any infant baptism should be a significant event in the life of the parish and particularly in the lives of the sponsors. As the child grows in understanding, it is the responsibility of the sponsors to teach the significance of the rite to the new Christian.

For adults, especially those who have been catechumens, the baptismal rite is likely to be a very powerful religious experience. I suggest that this is natural and fine. Our task should not so much be to downplay the significance of baptism, but rather to be sure that our neophyte is not left to deduce that the journey along the Way is complete. Incorporating the new communicant into the service (as well as the social) life of the parish is important. So, in skilled hands, is the mystagogic maturation of the committed adult, whether as newly baptized or newly reaffirmed.

NIGEL RENTON

Oakland, Calif.

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Cornerstone Project

Excellence in Ministry, the national venture designed to strengthen the ordained leadership of the church, is now called The Cornerstone Project. The new name more accurately reflects the growing nature and scope of the process, said the Rt. Rev. Harold A. Hopkins, Jr., director of the national church's Office of Pastoral Development and chairman of a 13-member steering committee appointed by the Most Rev. Edmond Browning, Presiding Bishop, to oversee the project.

"Excellence in Ministry began two years ago as a straightforward study of Episcopal clergy," Bishop Hopkins said. "Since then, we've realized to what a great extent the whole church, and even some societal influences, determine what kind of leadership is provided by clergy. We've also developed a tremendous respect for the profound vocational commitments and personal sacrifices made by our clergy."

Bishop Hopkins explained that the new name was chosen because of the biblical references in 1 Peter and Isaiah 28 to God laying a chosen and precious stone in Zion. "If the church is to be leading and prophetic force in the next century, we need a deeply committed cornerstone of ordained leaders, a cornerstone that will assist the laity in bringing gospel values to bear on a highly technological and sophisticated world," Bishop Hopkins said.

"We're talking about a whole new way of seeing things: a process that best backs, supports, educates and provides resources for clergy, enabling them to be top-notch leaders and educators in a complicated and challenging world," he said.

The name change and project expansion came during a recent meeting of The Cornerstone Project's steering committee at Virginia Theological Seminary in Alexandria.

In September, after two years of study and discussion throughout the church, research findings were presented to the House of Bishops. In a written questionnaire following the 60-minute presentation, 80 percent of the bishops responding said they believed that the issues raised by the study "should be urgently pursued by the church."

"The most important finding of the

study was the need for the church to be much clearer about its identity, purpose and mission," said the Rev. Loren B. Mead, president of the Alban Institute, in regard to the research. "The Episcopal Church experiences parallel those in other denominations. We've got a lot of health and strength and wholeness, but there is also a deep spiritual malaise."

The findings also indicated that clergy are not as sure of their roles as in the past, that better relationships are needed between bishops and clergy and congregations, and that more financial, educational, and vocational resources are needed.

To date about \$150,000 has been invested in The Cornerstone Project by its primary sponsor, the Episcopal Church Foundation. The foundation will invest an additional \$165,000 in 1990, and other sponsors are expected to join the venture in the coming months.

Although the details of the project are still being finalized, several commitments are expected: a system of lifelong learning opportunities for clergy, continual reflection and evaluation on ministry, stronger vocational guidance and expanded resources for bishops.

At the recent steering committee meeting, a number of ventures were named as possible Cornerstone pilot projects. A likely project will be a three-day conference for 15 bishops, concentrating on building strong relationships between clergy and bishops.

LINDSAY J. HARDIN

Comments Criticized

Several American Jewish leaders have charged the Most Rev. Desmond Tutu, Archbishop of Capetown, with being insensitive for having urged Jews, during his recent visit to Israel, to pray for the perpetrators of the Nazi Holocaust.

After viewing the Yad Vashem Holocaust Memorial in Jerusalem, Archbishop Tutu said, "Our Lord would say that in the end the positive thing that can come is the spirit of forgiving, not forgetting, but the spirit of saying, 'God this happened to us.'" He suggested that the descendants of the Holocaust victims might pray "for those who made it happen. Help us to forgive them and help us so that we in our turn will not make others suffer'."

Rabbi Leon Klenicki, director of the Interfaith Affairs Department of the Anti-Defamation League of B'nai B'rith, said Archbishop Tutu's remarks reflected a "profound naivete about Judaism." According to Rabbi Klenicki, "before Jews can forgive the wrongdoer, that individual must make an effort to undo the wrong. Forgiveness must be a component of a larger process of personal contrition."

Instead of asking forgiveness, he said, Archbishop Tutu "should speak out forcefully against the ever-present scourge of anti-Semitism."

Former New York mayor Ed Koch wrote in the *New York Post* that the South African primate "shows his deep lack of understanding of the Jewish concept of forgiveness. What is that fundamental concept? It is that forgiveness can only be offered by the actual victim. Bishop Tutu can 'forgive' the Nazis if he wants, but those survivors of the death camps who are still living most likely will never forgive."

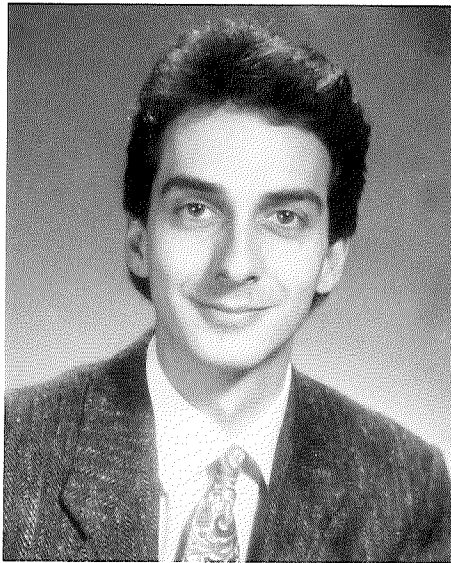
A Call Answered

At a time when many conflicts and concerns in the church seem to drive more people away than it attracts, a young pastor and his congregation have taken the steps to join a denomination they say they have "fallen in love with" in an unusual faith journey.

Last week it was reported in TLC that Stanley White, pastor of the non-denominational pentecostal Church of the King in Valdosta, Ga. had been confirmed into the Episcopal Church as a licensed layreader and his congregation of 400 was accepted by the diocesan bishop as baptized members of an unorganized mission. In addition, many members of the congregation signed a book indicating their wish to be confirmed in a service scheduled around Easter.

Contacted in his Valdosta office, where he supervises a full-time staff of eight with a yearly budget of \$350,000, Mr. White, 27, told TLC he had definitely felt the "hand of God" in his decision to become an Episcopalian.

He was raised in the pentecostal charismatic tradition, he said, a member of a Valdosta Assemblies of God church his father pastored for 25 years until his retirement. He assisted his father in church for six years. Four years ago he started studying church history



Mr. White

and a friend gave him a Book of Common Prayer, which he started using in his private devotions.

Out of curiosity he visited a liturgical church and "was pleasantly sur-

prised to really experience God there," he said. After additional study Mr. White slowly introduced his parish to liturgy, including readings and responses, limited use of vestments and more emphasis on communion and processions. "It was an attempt to beautify our worship," he said. The changes were not appreciated by all, and in 1988 he was asked to leave by the local church board of deacons. He did, with half the congregation, and started his own non-denominational church in a Valdosta warehouse they are renovating. A year later the congregation had doubled.

"Our goal is to be a charismatic and evangelical church and also a sacramental and liturgical church," he said, adding he saw no contradiction in that. However last summer the young pastor had a strong feeling that his flock should belong to an historical church. The feeling was so strong, he said, he had to make that contact or "risk being disobedient to the Holy

Spirit."

That contact was in the form of the Rev. H. Jacoba Hurst, rector of St. Anne's Church in Tifton and president of the diocesan standing committee. Mr. White had met him previously and was warmly received when he called the rector. "I had studied many different types of churches and always felt closer to the Anglican way of doing things," he recalled.

After attending services at St. Anne's, Mr. White met with the Rt. Rev. Harry Shipp, Bishop of Georgia, and the diocese's standing committee and committee on mission and ministry in order to be approved as a candidate for the priesthood. Again he said he was warmly received by all and the committees gave their unanimous approval. But the most difficult step was yet to come—telling his congregation.

With some trepidation one Sunday morning he announced his intentions

(Continued on page 12)

BRIEFLY...

The Indianapolis-based Lilly Endowment, Inc. has awarded a \$29,450 grant to the **Episcopal Divinity School** in Cambridge, Mass. The school plans to use the grant to support trustee governance and effective school management. The Lilly Endowment, Inc. is a charitable organization with interests in strengthening American religious institutions and non-profit leadership.



By about 2,000 votes out of 167,000 cast, voters in San Francisco have repealed a "domestic partnership" law. It had been approved by the board of supervisors and signed by the mayor. The law allowed homosexual couples and unmarried heterosexual couples to register their partnership and thereby obtain some rights of married couples. Roman Catholic and evangelical representatives were notable among opponents of the law.



At its recent board meeting, **Adventures in Ministry** appointed George E. Romot as full-time executive director.

Mr. Romot, a member of Emmanuel Church in Orlando, Fla., succeeds Dr. Jack Ousley and his wife, Nancy, who led the Florida-based organization since it started five years ago. Mr. Romot was previously employed with Orlando General Hospital as director of human resources. AIM was established in 1985 as an organization to develop and enhance lay ministry.



Six bishops have been appointed by the Most Rev. Edmond Browning, Presiding Bishop, to the new bishops' advisory committee of the **Brotherhood of St. Andrew**, a ministry to men of all ages in the church. Appointed were the Rt. Rev. William A. Beckham of Upper South Carolina; the Rt. Rev. Maurice M. Benitez of Texas; the Rt. Rev. Clarence N. Coleridge of Connecticut; the Rt. Rev. John W. Howe of Central Florida; the Rt. Rev. Terence Kelshaw of the Rio Grande; and the Rt. Rev. Edward MacBurney of Quincy.



Episcopal World Mission, Inc., an organization which supports career missionaries in Africa, Asia and Europe, recently announced the appoint-

ment of the Rev. Sam B. Gilkey as deputy director for the central United States. Fr. Gilkey is a vocational deacon serving St. Mary's Church in Madisonville, Ky., and worked as a missionary in Cyprus from 1984 to 1986. He will be responsible for representing the organization to dioceses, interviewing missionary candidates and arranging parish visitations by missionaries.



Due to a threatened lawsuit by Robert Sherman of American Atheists, city officials of Wauconda, Ill. removed the crosses from two municipal water towers; since then residents of the town of 5,911 have spoken out by adorning their yards, homes and businesses with over 200 crosses. Some people use their TV antennas to support lights hung in the shape of a cross. "We feel very badly that this man could come in here . . . and say that we had to stop a tradition we've been doing for years," a resident told the Associated Press. The crosses are not being displayed to attack Mr. Sherman; rather, says the Rev. Byron Maher of Transfiguration Roman Catholic Church, "we've got countless people praying for him."

A Voice Counter to Public Opinion

Absalom Jones, 1746-1818

By ANNE B. ALLEN

For Absalom Jones and other black Americans living during the years when our nation came into being, the role which they would play in the new society was a matter of deep concern. While the notion that slavery

was incompatible with Christian teaching was gaining ground in some parts of the country, it was still hard for people of European extraction to go one step further and acknowledge that all races were of equal status in the eyes of God. Even the idea that all white people were created equal was revolutionary; blacks, Asians and Native Americans were expected to accept without question the secondary, subservient position to which 18th century society had relegated them. Absalom Jones refused to do so.

Jones was born a slave in Delaware in 1746, just as America was embarking on a period of great intellectual ferment. The colonies were entering their third decade of sustained economic expansion. A favorable market for their produce, combined with a generous immigration policy, had resulted in a quadrupling of their population between 1713 and 1754. The philosophers of the Enlightenment, with their theories of human equality and government by the will of the governed, were widely quoted by colonists who had come to America in search of economic, religious and political freedom for themselves and their families.

Religious fervor was at a high point as well. It was only ten years since Jonathan Edwards had published his classical treatise on evangelism, "The Faithful Narrative of the

Anne B. Allen is a writer in Iowa City, Iowa, where she is a communicant of Trinity Church.



Surprising Work of God in the Conversion of Many Hundred Souls in Northampton," launching the Great Awakening and contributing directly to the birth of the Methodist movement. Revivals were popular. Every issue of common life was measured against the moral standards of the Bible.

As a result of all of this, many honest and sincere people were beginning to question the morality of owning slaves. Abolitionist societies were formed, and in many of the northern states (where the smaller farms made slave-owning a luxury rather than an economic necessity) free blacks were beginning to outnumber slaves by a significant margin. In 1790 only one-third of the blacks in Pennsylvania were slaves, and in Philadelphia less than a tenth.

As a house slave, Absalom Jones grew up with access to the Bible and other books, from which he taught himself to read. When he was 16, he was sold to a storekeeper in Philadel-

phia, which with almost 19,000 inhabitants was the largest city in America. He began attending a Quaker school at night. Although he was a slave, he was able to keep the money he earned, and he saved diligently in order to buy his freedom. In 1766 he married a fellow slave, paying for her freedom out of his savings, and eight years later he became a free man himself.

Then came the Revolution. The American colonies broke free from English rule and formed a new nation, a republic founded on the principles of freedom and justice for all of its citizens. In 1787 the new states held a federal convention in Philadelphia to write a constitution for a national government.

The American churches, too, were redefining their relationship with England. The Anglican church, in a series of conventions held between 1784 and 1789, organized itself into the Protestant Episcopal Church of America and sent its elected bishops

Despite the split in the community, Jones and Allen continued to work together.

to Great Britain to seek proper ordination. The Methodists, who until then had been part of the Anglican establishment, elected to separate from the mother church entirely, and in 1784 they too held a convention (in Baltimore) where they founded the Methodist Episcopal Church in the United States.

But what role would black Americans have in any of this? It was a question of supreme importance to Absalom Jones and to the black community in Philadelphia.

Father of All

Deeply convinced that God was the Father of all mankind and always ready to intervene on behalf of the oppressed and distressed, Jones had become a lay preacher at St.

George's Methodist Church. With his friend Richard Allen, another black preacher, he carried the word of God to the black people of Philadelphia. Their evangelism was so successful that soon the black members of the congregation at St. George's threatened to outnumber the white members on any given Sunday.

This situation alarmed the vestry, who feared that the white communicants at St. George's would refuse to continue to sit beside slaves and ex-slaves and to accept them as equals in the faith. They decided to confine black worshippers to a section of the upstairs gallery.

On the day that this edict was put into force, Allen and Jones attempted to comply, but were angrily informed that the gallery pews where they were kneeling were not the ones they were supposed to use. When Jones was slow to abandon his seat, the ushers attempted to remove him by force.

This was too much. Jones and

Allen walked out, accompanied by the entire black congregation. It was time, they agreed, to form their own religious community.

Unfortunately, the group could not agree on what form of worship the new church would adopt. Many of them were uncomfortable with the formal separation of Methodism from the Anglican community, and perhaps the attitude of the vestry of St. George's exacerbated this feeling. A vote was taken, and the group divided. Each congregation chose its own piece of land, raised its own money, and built its own church. In 1794, the two churches — Bethel African Methodist Episcopal Church, led by the devout Methodist Richard Allen, and St. Thomas African Episcopal Church, led by Absalom Jones — were officially dedicated.

Soon after its organization, St. Thomas applied for membership into the newly-organized Episcopal Church with three conditions: that they be received as an organized body; that they retain control over their local affairs; and that Jones be licensed as a layreader and, if qualified, ordained as a priest. The conditions were agreed to, and in 1795 Jones was ordained a deacon by Bishop William White. He became a priest in 1804.

Despite the split in the community, Jones and Allen continued to work together. In 1794 they founded the Free African Society, the first self-help organization of its kind for blacks. Its purpose was to help black people of an "orderly and sober life — support one another in sickness and for the benefit of their widows and children." Members paid monthly dues, which supported those in need, including in time blacks from other states who were fleeing from slavery. The organization cooperated with the Pennsylvania

Abolition Society (reorganized in 1787 under the leadership of Benjamin Franklin) and established communication with similar groups in other cities. During the yellow fever epidemic which devastated Philadelphia in the summer of 1793, the Free African Society won the official gratitude of the city government for its work nursing the sick and burying the dead.

Absalom Jones was a forceful preacher and an outspoken opponent of slavery. His chief concern, however, was the welfare of his flock. His mild manner and diligent visiting made him a beloved figure in his community, which grew to over 500 communicants in its first year.

By encouraging his people to both take charge of their own affairs and refuse to accept a subservient role in their worship of God, Absalom Jones proclaimed the right of all Christians, regardless of race or social origin, to full participation into the life of the church. Jones's ministry reminds us of our calling to profess the word of God boldly, if necessary even in defiance of public opinion.

Apocalypse

O burning flame
Rise high upon your wick
Of carefully woven incarnation
Human and divine.
Illumine the dark ignorance
Of our souls
By your steady beam
And burn away all pretense
That we may see
The coming of The One
In whom all light
And darkness
Are held in tension
Until we are consumed
By fire
And born anew
No longer reaching for the stars
But held within the flame
Of God's unflickering love.
A new age
A new time
The conflagration of our wills
By whose ashes
He will create new life
As in another time
He took the dust
And by his breath and tears of joy
Gave birth to living beings

Bob Graves

Before It Is Too Late

By the Veteran of the Vestry

I'll try to tell this one just the way I heard it. It was one of those somewhat sticky farewell dinner situations. Tom was changing jobs. He had been with Walps and Winkleby for seven years. He had worked hard and saw opportunities to expand the market — which he hoped would make his job more challenging and more highly paid. But nothing ever happened. W. and W. had no plan except to continue with a respected but gradually declining operation. When a close friend asked Tom to take a job with another type of business, he was delighted. He and his wife Joan talked it over carefully and he finally notified both companies of the definite decision to move.

In the final week, Old Man Walps and Mrs. Walps took Tom and Joan to dinner at the big club in town. They had cocktails first and Walps told a couple of very funny stories. Mrs. Walps asked Joan about the children. It seems they had grandchildren the same age as the couple's two youngsters. Tom was surprised that she knew they had children. At dinner old Walps talked about the company. He said he appreciated Tom's efforts (another surprise) and his vision of expansion. The problem had been that Winkleby, the older and less visible partner, was married to a lady who had inherited a large block of shares in the rival company into whose territory it would be possible to move. Not wishing any conflict between the major sources of family income, Winkleby always vetoed any expansion. Now, however, Mrs. Winkleby had died last year, and all her shares were up for sale. Winkleby supported moving ahead, and a consultant had already been chosen to help plan for expansion.

As they drove home, Joan said,

The author writes, "Years ago I did several articles for THE LIVING CHURCH. Some people liked them so, I figured I would stop while I was ahead. Now my old friend the editor has urged me to start hunting and pecking on my typewriter again — before it is too late."

"Old Walps is funny. I should think it was fun to work with him."

"I never knew him that well," Tom replied. "He always looked like such an old grump that I kept away from him. I sure was surprised about the Mrs. Winkleby bit. If I had known that, I would have stuck around, but now it is too late."

Change a few points and this scene is being acted out hundreds of times, when people leave businesses, when teachers leave schools, when priests leave parishes and when families leave a neighborhood. People are so very nice when someone is leaving. One priest friend recently told me, "Marilyn and I said that if they had been that nice to us five years before, we could have had a wonderful ministry in that town for many, many years. But when we had found another parish, it was too late."

Why do people hold out the hand of friendship when it is too late? Probably some meant to in the first place, but never got around to it. They finally make the effort when it can no longer be put off. Some fear (perhaps correctly) that they and others around the place had not been nice enough to you and that this just possibly might have been a factor in your leaving. They want to make up for it, and not have you go away saying they weren't nice. Perhaps some others hadn't wanted involvement anyhow. Being friendly is "safer" if you are leaving.

Maybe there's something else here, when the person leaving had some special position or status. Some folks fear someone that they think in some way judges them. They are shy, or are afraid they somehow won't measure up to that person's standards. When such persons are leaving their position they can be looked at in a more relaxed and more pleasant way. Also, a "lame duck" is no longer competing for power: a friend can just be a friend.

Isn't it something like this with rectors? Parishioners feel rectors know if they weren't pledging enough, or weren't in church often enough, or didn't help with the Sunday school, or whatever. I think that when a rector has resigned, the weight of this is taken off. So folks



get very friendly when it is too late. The same people may always have been more relaxed with a curate or deacon.

Of course we can't spend all our time being friendly to newcomers, but if there is a future for a friendship, we should start it early. A newcomer will appreciate a cup of coffee, a conversation, a lift home, or whatever especially when he or she is new and feels alone. A warm friendship may emerge. The newcomer might even accept an invitation to come to your church — before they have already joined another church and it is too late.

A few days ago I was visiting a widow lady in our parish. Her kitchen table was spread with cookies. "A new family just moved in next door," she explained, "so I'm taking them a basket of cookies this evening." That is the way to do it!

I think people in the Episcopal Church could do a little thinking about new clergy. Welcome them on the way in, not just on the way out. Those of us who are on vestries or church committees or organizations can set an example. You don't have to give a dinner party (although it is mighty nice if you do).

A new priest (and family if any) can be invited on a picnic, or to the beach, or to join a family expedition to the zoo on a Saturday. A priest can be invited to see the shop, office, or plant where you work, or to just have a cup of coffee or a beer at your favorite local hang-out. Maybe some organization you belong to has an open meeting a guest can attend. Such things cannot only plant the seeds of friendship, but can also help a priest and spouse get to know and be known in the community. Whatever it is, do it before it is too late!

EDITORIALS

Smoking and Drinking

Last week we raised the question of whether the Episcopal Church encourages good health. A most obvious focus of such a question is in the use of alcohol and tobacco.

Provided they be used in a reasonable fashion, Anglican tradition has always permitted freedom of choice regarding their use. This has been defended theologically on the grounds that God's creation is good and that the things he has made are to be received with gratitude to enhance our life. Many people have been attracted to the Episcopal Church precisely because it does not label smoking and drinking as inherently sinful.

On the other hand, this is by no means a simple matter. What is reasonable use? For the alcoholic, or for the chain smoker with emphysema, the reasonable use of alcohol or tobacco respectively is total abstinence. Unfortunately, those who are most damaged by these and other dangerous substances are often ones who have lost the power to control themselves. They have lost their freedom of choice. The church must minister to them without condoning or encouraging their situation.

In regard to tobacco, evidence seems to accumulate as to its potential harmfulness both to the smoker and to others. The argument for it from the goodness of creation is eroding.

Regarding alcohol, we know what people have known since the dawn of history: some people say it makes them sick, some say it makes them better. Physicians stand on both sides of this question. Some lives are cheered by it; some are blemished or destroyed.

Both alcohol and tobacco help many people to relax, to be sociable, to forget the strains of work or illness or personal sorrow. Many human occasions can be so enhanced. If a grandfather lights a cigar and sits and talks with his family after dinner; if a family has a bottle of champagne when they come home from midnight mass at Christmas; or if one offers a cigarette to someone who is upset, these are not simply permissible pleasures, but probably are constructive and commendable. The C.S. Lewises find their pipe a trusted companion when engaged in great writing and thinking.

Many Episcopalians feel that young people accustomed to moderate drinking before or at mealtime with their families will acquire moderate habits for a lifetime.

In today's climate, an increasing number of places are declared off-limits for smoking. We all know this applies to the church itself. Polite or humorous signs inviting people not to smoke are appropriate in many parts of a parish house. But in the rector's study? Many people will find it easier to discuss an embarrassing or painful situation if they have a smoke. The sacristy? We find no excuse whatsoever for smoking in this symbolically significant area. In short we believe the church should discourage

CORRECTION: In last week's editorial, "Religion and Health," we referred to the "Seventh Day Adventist ban on blood transfusions." We should have attributed this ban to the Jehovah's Witnesses, not the Seventh Day Adventists, and we regret the error.

smoking as a constant practice, but not to the extent of becoming a select club for people who do not smoke.

We believe that the church should continue to support the moderate use of alcohol for those who desire it. The Bible and our liturgy preclude a total ban on it. Concurrently the church should make known its concern for alcoholics and its readiness to put people in touch with assistance. We may recall that the Episcopal Church was involved in the founding of Alcoholics Anonymous, and perhaps this was our most unique achievement of this century. The North Conway Institute, based in Boston under the leadership of the Rev. David A. Works, and a number of other agencies witness to Episcopal concern for alcoholism. For both adults and young people, suitable times can be chosen for frank and informative discussions of these topics, as well as of illegal drugs.

Finally, Lent is almost upon us. It is a good time to curtail or totally give up smoking and/or drinking. If you are able to do so, your habit is under control. If not, perhaps you have a problem deserving serious attention.

Sermon on the Mount

(5:21-48)

This you have heard
Laid down by those of old:
"You shall not kill."
This you have heard
But this I say:
"Do not be angry;
Never say, 'You fool!'"
This is my word.

And you have heard it said,
"Do not commit adultery
Or you shall die."
But this I say,
"You must not look with lust
Within your heart."
This is my word.

They said of old
That if you put away your wife,
You must then set her free.
This you have heard
But this I say:
"The one who separates
Commits adultery."
This is my word.

Yes, you have heard it said,
"Love all those near to you
But hate your enemy;"
This you have heard.
This is my word:
"Love and do good
And bless your enemy."
This is my word:
"You are to be like God;"
This is my word.

Christopher Webber

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NEWS

(Continued from page 7)

to his congregation and asked if he could have their support in continuing this path of ministry. To his surprise and delight he was given a standing ovation. "I don't think an average pentecostal charismatic church would have accepted it," he said on reflection. But as a congregation gradually acclimatized to "corporate rather than pulpit-centered worship" as well as the spirit of ecumenism, his people seemed to take it in stride.

His wife and staff were very supportive of the move, and his own parents have signed the book indicating their wish to be confirmed into the Episcopal Church. "I really feel that the [mix] of the charismatic church with the structure of the orthodox base and the beauty of the liturgy... blended it is very beautiful. It is more like the early church," he said.

At present he is a licensed lay reader but will start taking classes through the University of the South's Education for Ministry. He will have tutors for various subjects, will undergo several examinations and will train under Fr. Hurst. He said he expects to be ordained in a year or so and is looking forward to it with much anticipation.

As a newcomer to this church how does he see her toils and tribulations? "In my studies the church seems to always find the middle and work out its problems," he told TLC. He feels the pendulum will again swing to middle ground and he "hopes to see healing." However, he added, he and his congregation are not very politically oriented and they try to focus on the good in all things. "I hate to see any kind of division," he said.

K.K.

Around the Church

St. Paul's Church in Pleasant Valley, N.Y., recently held a service of Even-song to commemorate the 200th anniversary of the birth of the Rt. Rev. Jackson Kemper, first Episcopal missionary bishop, who was born in Pleasant Valley. Though built in 1842, the church building and rectory are located just a few hundred yards from the house where Bishop Kemper was born. Bishop Kemper's long ministry resulted in the establishment of six new dioceses.

* * *

A project called "Happy Birthdays Unlimited" at St. Paul's Church in Grinnell, Iowa, is an unusual outreach ministry to students at nearby Grinnell College. Started 37 years ago, the project involves parishioners who bake cakes and other goodies which are ordered by family or friends and delivered to students on campus.

* * *

Last year, after the Washoe County Library in downtown Reno, Nev., was overrun by the homeless, Trinity Episcopal Church and First United Methodist began providing day shelter. This winter the two churches have been joined in the effort by Bethel African Methodist Episcopal. Trinity's rector, the Rev. V. James Jeffrey, and other community leaders have been critical of the city's inaction in developing a permanent solution. The city council is considering using up to \$2 million from a new motel room tax to build a permanent shelter, but no time frame for the project has been set.

* * *

Grace Memorial Church and St. Michael and All Angels Church in Rumford, R.I., have voted to merge their parishes as of January 1. The combined parish will be known as St. Michael's and Grace Church and will be housed in St. Michael's building.

* * *

A year-long refurbishing project at St. John's Church in Dover, N.J., included the painstaking needlework of 24 church members who completed new choir kneelers and sanctuary cushions. With a basic golden chain design, volunteers incorporated their own motifs into their section of needlepoint and the 27 separate panels were then connected.



The Very Rev. Alan Jones
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Filling a Need

SPIRITUALITY ROOTED IN LITURGY. By Shawn Madigan. Pastoral. Pp. 200 \$13.95 paper.

In the past decade or so, books on personal spirituality have turned up in great numbers, but liturgical spirituality hasn't rated much attention. Shawn Madigan's excellent work should remedy that problem. Her book is clearly oriented toward Roman Catholicism. However, all the major issues she examines also lie at the heart of the Book of Common Prayer, so the transfer to the Episcopal Church is an easy one.

An associate professor of liturgy and spirituality at the College of St. Catherine in St. Paul, Minn., Madigan attempts in her opening chapter to structure and define some of our conceptions of spirituality and liturgy. I have questions about some material in this chapter, but still find the book strong and immensely useful. Her discussion of liturgical spirituality in the Jewish period and in the nascent church of Jesus Christ exposes and traces out metaphors through which each succeeding generation understood itself. Madigan sketches two models of Christian worship shaped by the conflicting modes of theological thinking in the early period of the church and in the early Middle Ages. Today, the tension between these opposing modes continues to affect worship as well as other areas in the church.

As a study volume, the bibliography is current, reliable and accessible. Each chapter except the last has a well-crafted summary. End of chapter questions are provocative, but more suited to the classroom than the casual study group.

FRITZ FRURIP
Los Angeles, Calif.

Help and Hope

SMOKE SCREEN. By Betsy Tice White. Abingdon. Pp. 270. \$10.95.

Knowing of my addiction and my volunteer work with those affected by alcohol/drug problems, someone recommended this book to me. If you are in any way involved in working with young people today, if you have children, or if you know someone who fits either of these two categories, please

do yourself and the whole world by reading *Smoke Screen*.

It is a very clear story of a family who got sucked into the drama of their teenage son's spiraling descent into the hellish life of poly-addiction (alcohol and drugs). It is fascinating in that the enablers were the "professionals." This book is the most accurate delineation of the often overlooked drama taking place. The eventual beginning of healing of the entire family makes a

powerful statement.

I hope everyone will avail themselves of the knowledge contained in Mrs. White's extraordinarily painful but very accurate book. It may become the "Bible" of entrapped families. Although this story will not stop the epidemic of addiction, it will help many thousands gain a new understanding of it.

WILLIAM F. BRAME
Kinston, N.C.

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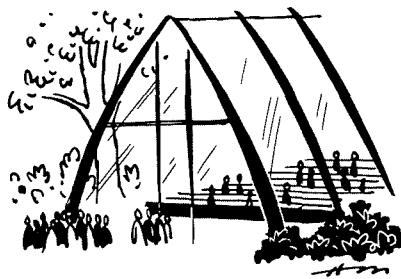
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BENEDICTION

The author, David E. Sumner of Knoxville, Tenn., is the author of The Episcopal Church's History: 1945-1985.

How do you recognize another Christian? When Jesus told his followers how they would recognize one another, he did not say it would be based upon proper doctrine, baptism, correct behavior, or affiliation with the right group. Instead, he said, "By this all men will know that you are my disciples, if you have love for one another" (John 13:35, NAS).

Friends may not consciously judge or scrutinize us, but our words and actions gradually build an image in other people's minds about what we are really like. The crucial question is: Are we recognized for having loved one another?

The answer is critically important for the body of Christ. Juan Carols Ortiz, an Argentinian church leader, has said he believes church unity is so important that he never criticizes another body of Christians.

The answer is critically important for the Episcopal Church. Evidence of lack of love towards others in our own communion is illustrated by the following examples:

- Politics at parish, diocesan, and national levels that put personal ambition and greed ahead of the welfare and unity of the church;
- Enmity between both supporters and opponents of the ordained ministry of women;
- Hostile criticism of the "liberal leadership" in the church or casual dismissal of its "conservative reactionaries";
- "Fundamentalist-bashing" by many Episcopalians that reveals a lack of respect for other members in the body of Christ.

Jesus didn't give any clear answers to the divisions that trouble us. But the familiar tune reveals what he did say: "They will know we are Christians by our love."

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THE LIVING CHURCH

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Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

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WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
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Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

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Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't
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SEDAN, KAN.

EPIPHANY 309 W. Elm St. 67361
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Sun Sol Eu 10:30. Daily as announced

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Historic designation—circa 1890

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NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
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Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N.M.

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CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
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ST. MARY THE VIRGIN (212) 869-5830
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The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

NEW YORK, N.Y. (Cont'd.)

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The Rev. Canon Lloyd S. Casson, Vicar
TRINITY Broadway at Wall
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ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

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129 N. Market
Sun Mass 10:30. Weekdays as anno

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Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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