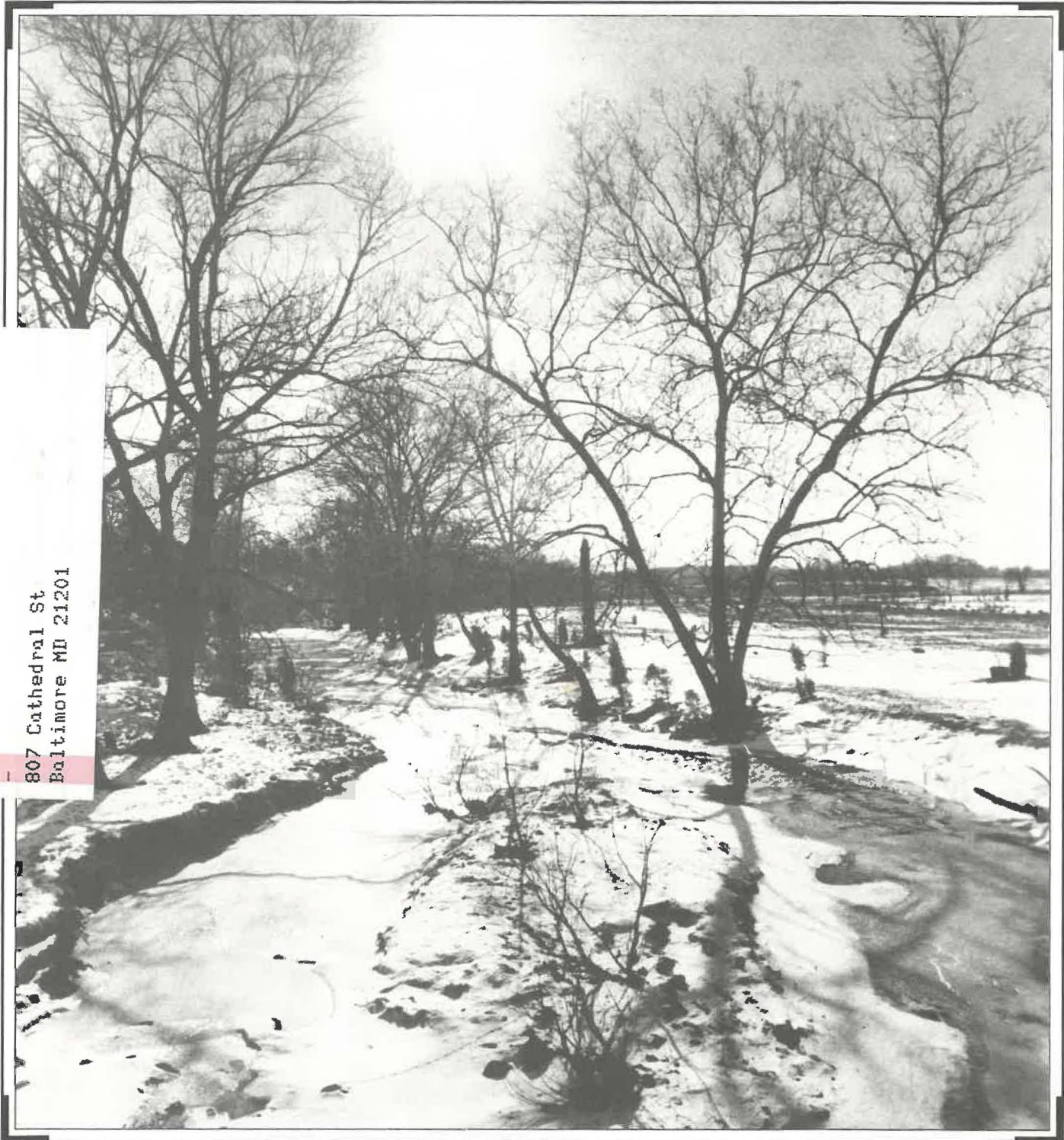


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“You have been gracious to your land, O Lord”

Psalm 85:1

(for the Fifth Sunday after The Epiphany)

IN THIS CORNER

We've Noticed Recently...

A highlight of the service for the celebration of a new ministry is a presentation of gifts to the person beginning that new ministry. While the prayer book specifies some of the gifts which are to be presented (a Bible, water, bread and wine), it also makes clear that other gifts, "as appropriate to the new ministry," may be presented. That rubric has been stretched a bit from time to time.

When the Rt. Rev. David Joslin was consecrated Bishop Coadjutor of Central New York, he was presented a jack-in-the-box by the Rev. Canon H. Alan Smith, who said:

"David, receive this jack-in-the-box, being mindful that you are called to be a fool for Christ, and remember that all work and no play makes for a mighty dull bishop."

And in the Diocese of Lexington, when the Rev. Dana Hardwick was instituted as associate rector of Trinity, Covington, Ky., she was presented with a pizza among other symbols.

"Dana, take this pizza and be among us as one who works with youth," said young members of the congregation in presenting the pizza box.

* * *

We also have noted some rather unusual blessings by members of the clergy. Not only did we have a blessing of bees in the Diocese of Los Angeles [TLC, Jan. 26] and blessing of all sorts of animals [TLC, Sept. 29] along with reports of blessings of the hounds in the East, two particularly noteworthy blessings took place at Roman Catholic parishes in Wisconsin. In the village of St. Nazianz, a priest blessed the rifles of hunters about to embark on deer hunting season, and in Milwaukee (where else?) a particular seasonal variety of beer was blessed before being consumed.

* * *

More biblical signs spotted during the pro football play-offs and college bowls: Rev. 3:20, Rev. 3:10, John 3:7 and John 5:24.

* * *

Memo to Mrs. B. of Lemon Grove, Calif: No, the Anglican Catholic Church is not in communion with the Archbishop of Canterbury. The title of that "continuing" body can be misleading.

* * *

Recent spottings of evangelistic license plates: Amen 5, 2COR4-4, PLUS R (think about it), U U Rev, JN3 14, GODS WD.

* * *

The Rt. Rev. Br. John-Charles claims the Episcopal Church officially practiced invocation of the saints for the first time when the hymn which contains the phrase "Blessed Martin (Luther King), pray for us," was sung at General Convention.

DAVID KALVELAGE, editor

CONTENTS

February 9, 1992

Epiphany 5

FEATURES

9 Without Love, Hope Dies

by George W. Wickersham, II
St. Paul had a great deal to say about that felicitous item, hope.

10 Anglican Catholicism in Historical Context

by R. William Franklin
The second in a three-part series on Anglican-Roman relations looks at the Oxford Movement.

DEPARTMENTS

3 Letters

7 News

11 Editorials

11 Viewpoint

- Changing the word on the street about the Episcopal Church

ON THE COVER

RNS photo

LETTERS

Boundaries Needed

Fr. Comegys responds to the Baltimore Declaration [TLC, Dec. 29] by writing, among other things, that the statement "Jesus is God" goes "a bridge too far" for him. He suggests it even goes beyond the tenets of the Nicene Creed. I would suggest that the Nicene Creed goes much farther by referring to Jesus as "God from God, Light from Light, True God from True God . . . Through him (Jesus) all things were made." The denial of Jesus as God and Mary as God bearer has long been considered a *prima facie* test of heresy. Perhaps orthodox creedal statements go too far for Fr. Comegys.

Our communion was founded not simply upon a common book of worship, but also upon doctrinal and liturgical boundaries. In the Elizabethan settlement, the boundaries of Anglicanism were clearly defined in the Articles of Religion. Only within these boundaries could our well-known tolerance and diversity flourish. Extremist theological viewpoints never found a home within Anglicanism until very recently. Whatever deficiencies might be found in the Baltimore Declaration, it is an attempt to begin the process of redrawing our boundaries. I do not care what a person believes about sexual controversies. I do care what a priest of the church believes about Jesus. Liberals, evangelicals, charismatics and traditionalists can live at peace within the same body if, and only if, such doctrinal boundaries are redrawn.

(The Rev.) JOHN S. LIEBLER
St. Peter's Church
New Smyrna Beach, Fla.

"What a shame that we spend so much time 'reading out' one another that those around us have a hard time seeing anything to commend us to them," wrote the Rev. Richard Comegys. He seems to do just that in dismissing the "Baltimore Declaration" as so much "Jesus Jingoism."

Evangelism may be a matter of apologetics, not dogmatics, but in the words of Dorothy Sayers, "The dogma is the drama." If we are to commend our faith to others, we better know the one in whom we believe, the God-Man Jesus Christ, and not some philosophi-

cal substitute called "the cosmic Christ." He is made known to us through the drama, the Word of God.

In recent years the content and authority of that revelation have been called into question. Those who take it seriously are more apt to be the ones "read out" in the councils of the church. The Baltimore Declaration is a serious attempt to reinstate the dialogue. I am grateful to my brother clergy in Maryland for sharing it with us.

(The Rev.) DONALD A. STIVERS
Santa Barbara, Calif.

. . .

Fr. Comegys, amazingly, has difficulty with the "Baltimore Declaration," section III, when it claims that Jesus is God. He calls this "short-cutting even the Nicene Creed." Perhaps a refresher would help. The creed states (BCP, p. 327) that Jesus is "God of God, Light of Light, very God of very God . . ." What does Fr. Comegys not understand? Or does he merely desire to reinterpret the Nicene Creed to say what it plainly does not say? Fr. Comegys also may want to acquaint himself with the Athanasian Creed (BCP, pp. 864-865): ". . . So the Father is God, the Son is God, and the Holy Ghost is God . . ." Perhaps his ignorance is understandable, since, previously in his article, he is surprised to learn that God's true name is Father, Son and Holy Spirit.

Thank you for printing Fr. Comegys' article. It shows how far removed we as a church are from the ideal of a theologically-educated and articulate clergy. To believe in the creed is not "Jesus Jingoism." It is minimal and essential Christianity!

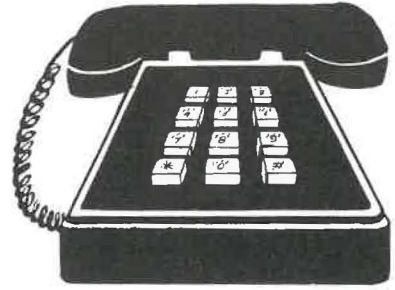
(The Rev.) R. STEPHEN POWERS
Seattle, Wash.

A Valid Question

Many thanks for your book review and editorial regarding the *Anglican Service Book* [TLC, Jan. 5].

At the conclusion of the editorial, you pose the question: why did the official church publishers "not publish a Rite I book incorporating . . . the many helpful additions and options of Rite II in Tudor English?"

Your question is a valid and good.
(Continued on page 5)



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LETTERS

(Continued from page 3)

one. Many of us who served on the editorial board of the *Anglican Service Book* have been asking the same question for about a dozen years. No alternative having appeared, we proceeded to produce a book in accordance with the rubrics of 1979, which we hope will meet the needs of many.

In a church that claims to want no "outcasts," traditionalists have been marginalized, ignored and made to feel unwanted and unwelcome in many areas of the church's life. Is that not the real policy of our church?

(The Rev.) CHARLES LYNCH, SSC
Church of the Resurrection
Clarkston, Mich.

Keeping Promises

The article "Forming a Parish Baptismal Committee" [TLC, Jan. 12] discusses a concern I have had for several years. Whenever I, as a part of a congregation, must answer affirma-

tively during a baptismal service, I feel I am making a promise which I have no way of keeping.

The Sunday of the Baptism of our Lord was no different from any other baptismal Sunday except I had never seen any of the parents, grandparents and sponsors in church before. Undoubtedly some of them are church people, if not in our parish, in another. Many of the group appeared to have little idea about what was going on, although they seemed anxious to be a part of a ceremony where their little one is held up and paraded down the church aisle. It is wonderful that this ceremony is a time for a family get-together, but I often wish they would not use the church service as the time to catch up on family news.

When I do not know the families of the children to be baptized and may never see them again, how can I promise to support these infants in their pursuit of Christian lives? I have failed to do this with some of my own god-

children. The most I have been able to do for those whose whereabouts only God knows is to pray for them and for their well being.

Nigel Renton has given practical suggestions for addressing this problem. Let us hope that many parishes will consider them.

PHYLLIS S. WETHERILL
Washington, D.C.

Inflamed by Fear

A letter by B.J. Brooks [TLC, Jan. 5] suggests as "a pregnant topic for your editorial musing" the question "Why do same-sex relationships inflame so much fear, hate and irrationality in so many 'straight' Christians?"

Perhaps a more helpful topic might be, "Why do persons resort to hysterical caricatures? Is it because their arguments are weak?"

I do not feel inflamed by fear, hate or irrationality. I am not inflamed at all. I just do not believe that homo-
(Continued on next page)



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LETTERS

(Continued from previous page)

sexual relationships are in accord with Christian teaching. Neither am I moved to fear or hate persons who disagree with me. I certainly do not feel that I am irrational in arriving at my opinion.

As for the assertion that "we . . . too easily dismiss as sinners" those who are

practicing homosexuals, I have for a long while been of the opinion that the category "sinner" applies equally to just about everyone.

(The Rev.) WILLIAM E. RASCHE
New Bedford, Mass.

What a Relief

Thank you for the article, "A Jack-of-All Liturgical Trades" by David

Hart Nelson [TLC, Jan. 12]. Having shared his anxieties over the liturgical functions both as a lay person and an ordained priest, I found his remarks familiar and amusing.

What a relief to discover something to laugh at in TLC (my wife heard me in another part of the house) after a deluge of letters and articles filled with complaints, criticism and controversy.

It's nice to know there are people who find humor in the church even at their own expense.

(The Rev.) BOB BAST
Peachtree City, Ga.

Sing the Psalms

H. Boone Porter's "Using the Psalms Effectively" [TLC, Jan. 5] only hinted at one significant point. Episcopalians, and probably others, are often taught that the Psalter was the hymnbook of the Hebrews.

In attending choral or sung services for 40 years, I have never heard directions to *read* responsively a hymn or *read* any other way, for that matter.

It seems that the only hymns which generally get read are the poor, old psalms. No matter how simple the musical setting, they should be sung, not read, if that service contains any singing at all.

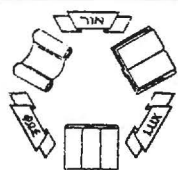
ROBERT F. DORUM
Poughkeepsie, N.Y.

Exhibitionist?

Concerning the ongoing correspondence about liturgical dance, in my 20s and early 30s, I had a lot of fun in dance recitals. I was best suited to sing and tap dance and nearly slid off a steeply-pitched, well-waxed stage of a huge auditorium. However, I did trifle with ballet and modern dance and am well aware that the late Ruth St. Denis and her husband, Ted Shawn, were able advocates of religious expression in dance. Still, my feeling is that dance is too exhibitionist to be effective with liturgy. As pianist/organist since 1942, I'm probably prejudiced. With music, one can close one's eyes in prayer if one wishes, but to be affected by dance, the eyes must be open.

CLIFTON NOBLE
Russell, Mass.

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated.



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Dr. Carey speaks with Israeli Prime Minister Yitzhak Shamir.

RNS/Reuters

Favors Talks on Palestinian State

Archbishop Carey Urges Israel to Support Peace Process

Israel should be prepared to fully participate in the Middle East peace process and should consider the establishment of a Palestinian state, said the Most Rev. George Carey, Archbishop of Canterbury, during a recent visit to Israel. He was there to celebrate the 150th anniversary of the founding of the Anglican Church in Jerusalem.

Archbishop Carey said: "Of course it's not for me to pontificate on how I see the peace talks going. That's not the purpose of my visit. However, I am passionately committed to peace."

He emphasized he supports the importance for every issue to be open to negotiation, including an independent Palestinian state.

Israel should consider the long-term effect of "what it means to give the Palestinian a home in his own homeland," he said. "The issue of statehood must come up at some particular point."

Archbishop Carey also criticized the government for its decision to deport 12 Palestinians from Gaza Strip and the West Bank. The United Nations and the United States government have already condemned the measure as violating the fourth Geneva Treaty.

Arrested during an Israeli Defense Forces sweep to seize armed terrorist gangs operating in the occupied terri-

tories, the deportees have been charged either with perpetrating violent acts or inciting violence.

They are appealing the decision in the high court. But even in the face of stern international criticism, Israeli officials stressed they have no intention of changing their course.

Pope's Visit Possible

Roman Catholic Cardinal John O'Connor of New York visited Jerusalem shortly before Archbishop Carey. The cardinal's visit was seen by some as a possible prelude to establishment of diplomatic ties between the Vatican and Israel and perhaps to a pilgrimage by Pope John Paul II to the Holy Land. At present, the Vatican does not officially recognize the state of Israel.

Neither Archbishop Carey nor Cardinal O'Connor proposed a specific plan for the role of their respective churches in the peace process or in decisions regarding the fate of Jerusalem.

Archbishop Carey did say, however, that the Anglican Church is strongly opposed to violence of any kind. He added, "We wish the peace talks well. We hope that both sides are going to do their best to make constructive gestures and efforts to make sure that the communities here can live side by side in peace."

Health Care

Religious Groups Campaign for 'Systemic Reforms'

Every person living in the United States should be allowed equal access to health care, according to a coalition of 15 religious organizations which have banded together to campaign for "systemic reforms."

A number of religious groups are already supporting the implementation of a universal health care system, and most recently, the National Council of Churches called for similar action in November.

Calling itself the "Interreligious Health Care Access Campaign," the coalition has indicated in a statement that it has limited its requests to broad principles, leaving practical application to legislators. The statement notes, "The more benefits included in any single piece of legislation, the more positively we will regard that bill."

The campaign's three-page list of principles calls for broad access to health care regardless of a user's "race, income, gender, geography, age, disability, health status, sexual orientation, religion, country of origin or legal status."

In a statement announcing the campaign, Sue Thornton of Austin, Texas, convenor of the coalition steering committee, said, "Our first priority is access to primary and acute health care for every person living in the United States. We believe immunization services, early diagnostic and treatment programs, and provider and consumer education are an integral part of a basic health care program for the United States."

Included in the group of prominent leaders who have put their support behind the campaign, are: the Most Rev. Edmond Browning, Presiding Bishop; Bishop Leontine T.C. Kelley of the United Methodist Church; the Rev. Paul H. Sherry, president of the United Church of Christ; and Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations.

Though the coalition is working with some Roman Catholic groups, none has affiliated with them, as most are developing campaigns of their own.

After War in El Salvador

(The author is an Episcopal seminarian at Yale Divinity School.)

Elijah arrived at the foot of Mount Horeb and found the voice of God was not to be found in the great and strong wind, nor in an earthquake, nor in a fire. Rather, Elijah found God was in a still, small voice.

So also the voice of God moves us today in the still, small voice to anoint new leaders to perform the will of God.

The new year brought a glimmer of hope for the people of El Salvador. In March, the Diocese of El Salvador will install the first Salvadoran native as its bishop. The installation of the Rt. Rev. Martin Barahona as bishop will come following the celebration of a cease-fire of the most bloody civil war Latin America has ever seen. After 12 years, the two forces finally negotiated a comprehensive plan that will stop the open aggression between the government of El Salvador and the freedom fighters. Hopefully, this cease-fire plan will lead to the end of the civil war that ravaged the tiny Central American country. The secretary general of the United Nations, Javier Perez de Cuellar, ended his term of office pursuing that peace agreement for El Salvador.

El Salvador became known to the world for the disparities in its distribution of wealth and land and the intensity with which its own people have gone about killing one another. In the end, the war will claim more than 75,000 lives, most of them civilian. From a population that was slightly more than 5 million when the war began, more than 1 million have been displaced from their homes or have fled the country as refugees.

The people of El Salvador are known to take their religious convictions seriously. Although mostly Roman Catholic, the country also knows the small, but vocal presence of both the Lutheran and Episcopal churches. Christian base communities pepper the hills, celebrating their lives and sustaining their hopes in the midst of the violence and destruction. Ameri-



RNS/Reuters
A woman prays in thanks for the cease-fire in El Salvador.

cans became aware of the power of a simple faith which the people practiced as their "liberation theology." Their stories are an offering to the God of life in the midst of the idols of destruction.

The Episcopal Church has taken a strong stance since the 1989 detainment of our own church leaders in El Salvador. An Episcopal parish, St. John the Evangelist, was attacked and damaged by the government army. Eight Episcopalians working at that parish were arrested and falsely charged with covering up guerilla activity on the grounds of the church. Arrested were the Rev. Luis Serrano, rector of St. John's and director of the social service agency for the Diocese of El Salvador, CREDHO; Josie Beecher, a lay worker from the Diocese of Olympia; and six other members of the Episcopal Church in El Salvador.

Presiding Bishop Edmond Browning, as the primate of the Episcopal Church, which includes Central America, met with El Salvadoran president Alfredo Cristiani at the end of January, 1990. The government of El Salvador, in response to Bishop Browning, offered monetary restitution for the damage of the church structure and moved toward normal-

(Continued on page 14)

BRIEFLY

Lectionary inserts from both the Revised Standard Version (RSV) and New Revised Standard Version (NRSV) Bibles will be available by the end of February, according to E. Allen Kelley, president of Morehouse publishing. In a survey administered by Morehouse last summer, the majority of the company's customers said they preferred the NRSV. "However," Mr. Kelley said, "since we made the change in December, we have heard from a sufficient number of churches which prefer to use the RSV."

Citing "biblical, theological and moral issues," a large congregation in the Diocese of Pittsburgh has voted to separate from the Episcopal Church. "If the church had passed the appropriate canon [last] summer, we would not have left the church," said the Rev. Stuart Boehmig, rector of Orchard Hill Church in Wexford. He was referring to General Convention's rejection of a canon prohibiting clergy from engaging in sexual activity outside of marriage. The diocese and church plan to mark the separation with a joint prayer service. After becoming a mission fellowship in 1989, Orchard Hill never formally became a parish.

The Rt. Rev. Ronald Haines, Bishop of Washington, has called for the election of a suffragan bishop, because of need of assistance in episcopal duties. The date set for election is May 30.

The Christian Reformed Church may be heading for a schism which may involve 15 of the church's congregations. Debate centers on whether the church, which has about 700 congregations in the United States, should revoke its ban on ordaining women. During the church's 1990 General Synod meeting, it was recommended that women be allowed into the pulpit, a move scheduled to come to a final vote in 1992. Conservative members, who have formed the Christian Reformed Alliance, are threatening to withdraw from the church over the issue.

Without Love, Hope Dies

By GEORGE W. WICKERSHAM, II

In his marvelous letter to the Ephesians, St. Paul prays that they "may know what is the hope" to which God has called them (Ephesians 1:18).

St. Paul had a great deal to say about that felicitous item, hope. The word occurs 40 times in his 10 letters. The most famous passage in any of those letters gives hope an exalted position beside faith and love: "So faith, hope, love abide, these three . . ." (1 Corinthians 13:13).

Every child understands the importance of hope. Children live, God bless them, in constant hope: hope for a trip to the beach, hope for ice cream at supper, hope for a new bicycle under the tree, hope that Daddy will have time to play when he comes home from work.

Early in my life, I learned to pity the poor little rich kid who got a complete set of electric trains for Christmas. To be sure, that was exciting, but for me the best thing about those wondrous trains was the hope of adding another item. If only a quarter of my Christmas list of cars, signals and switches was realized, that simply made the next birthday or the next Christmas so much the more to be desired. In the meantime, the rich kid had nothing left to hope for.

It is a matter of some moment, I think, that many of our drug addicts have been affluent young people. They have had everything which money can buy: cars, clothes, gadgets, travel — you name it. The item which many of them mention as missing is hope. Addicts in the ghetto, on the other hand, get hooked for exactly the opposite reasons: poverty, squalor, facelessness; but the ultimate reason is precisely the same: the absence of hope.

The addict from Underfed Row screams an important message, but the one from Suburbia tells us the most. Actually, what such a child has done, and that person is a child, is to tele-

scope into a few years what most of us who are less well-heeled (or indulged) spread out over a lifetime.

Nevertheless, we, too, are apt to find that the items for which we strive, and, indeed, for which most people strive, once achieved, have a strange way of leaving us yet unfulfilled. One by one, our hopes are realized, and one by one our reasons for living are canceled out. Achievement simply kills us. There is nothing left for which to hope. We have all our trains.

Romance, marriage, children, even such sacred items as these do not necessarily prevent the onset of dejection. Business success, prominence and all that goes with them sometimes have a way of making us reach for the bottle as often as any junkie ever reached for the needle. Alas, even the prisoner who has yearned for freedom may, when it is acquired, go to pieces.

What We Long For

Truth is, all of us have been called to a larger hope, a greater anticipation, than any of those referred to, save possibly one. And that one hope is the hope that Daddy will say, "Hello!"

"Daddy?" you say. "Daddy!" I say. Love is what we long for, love is what all of us require, from the greatest to the least. And when love is not forthcoming, though we gain the whole world, hope dies.

One is tempted to add that much of recorded history centers around various people's efforts to gain the whole world — a fearful substitute for that which really satisfies.

But, humanity has a sizable problem in this regard. The problem lies in the fact that neither Daddy nor Mommy, nor anyone else, is of themselves capable of providing that for which we all yearn. If anything has been established over the years, it is that the nature of unselfish love is such that no one can provide it until one has had it. All of which leaves the human race in a hopeless position, that is, unless St. Paul and those of his general persuasion are right.

It is a mistake to equate the object of Paul's hope with pearly gates or golden streets. His hope looks, rather,

for one who cares, one who notices the fall of a sparrow, one who counts the very hairs of our head. Here is where Mommy and Daddy gain their ability to be what mommies and daddies ought to be. "Hope," wrote Paul to the Romans, "does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given us" (Romans 5:5). What a tremendous statement! It is, in fact, the statement of our salvation.

Love is what life is all about, and love, according to Paul, begins with God. Through the Spirit, it comes to each of us, if only we let it. Hope, therefore, does not disappoint us.

What disappointed the poor little rich kid who had all his trains was not simply that there were no more trains to be had, but also that the trains which he did have did not represent anything. Indulgence is a cruel hoax. Those trains actually were poor substitutes for the affection he craved. They were a put-off, hence he learned to hate them. He had plenty of reason not to.

Other people have trains, too, and behind the various cars and locomotives they see persons whose kindness and friendship they cherish. Those trains are like sacraments. Human beings never get over the necessity of being loved. Ask any baby. The one thing to which all babies instantly respond is love. For this, it seems we were made, and for this we all hope.

The good news of the gospel is that hope is fulfilled. We are loved — and with a love which goes the limit. "In this is love," wrote St. John, "not that we loved God, but that he loved us . . ." (1 John 4:10) "When we cry 'Abba! Father,'" wrote Paul, "it is the Spirit himself bearing witness with our spirit that we are children of God" (Romans 8:15-16). In short, we have but to turn to an extremely accepting and understanding Father, who is ever with us in the Spirit.

This is the assurance which can be ours. Whatever happens to us, whether it be good or bad, we have hope. Why? Because we know we are loved, and with a love that never sleeps.

The Rev. George W. Wickersham, II, is rector emeritus of St. Luke's Church, Hot Springs, Va., and is a frequent contributor to THE LIVING CHURCH.

Anglican Catholicism in Historical Context

(Second of three articles)

By R. WILLIAM FRANKLIN

Since 1968 there has been a growth in understanding and friendship between Anglicans and Roman Catholics. The release in 1991 of the official "response" to the *Final Report* of the Anglican-Roman Catholic International Commission, which expresses agreement between us on such formerly divisive issues as the Eucharist, the nature of the ordained ministry, and authority in the church, marks a point of no return.

Though full communion between Anglicans and Roman Catholics has still not been achieved, the wish to substitute dialogue for polemic and the movement of rapprochement have been given fresh endorsement from the highest authorities. The "responses" of the Lambeth Conference and the Vatican to the *Final Report* do not solve all problems, but they do indicate a process forward for the next decades: the clearing up of past debates, the way of serene study and mutual consultation, and the multiplication of good-will gestures.

Several considerations will further the success of this approach to the ecumenism of the future, but none is more important than for the Episcopal Church to re-state forcefully in the next decades the distinctive claims of Anglican Catholicism against those of the Church of Rome. We can begin this process by looking anew at our history, as the "responses" to the *Final Report* have asked us to do.

The Oxford Movement is a source of

R. William Franklin has been a representative of the Episcopal Church to ARC-USA for the past decade. His most recent book is *The Case for Christian Humanism* (W.B. Eerdmans, 1991).

a distinctively Anglican style of Catholicism that speaks clearly to the circumstances of our church today. The Oxford Movement, whose dates have been given for 100 years as 1833 to 1845, was the beginning of a Catholic revival within Anglicanism. Its leaders — John Keble, John Henry Newman and E.B. Pusey — argued that the established church in Britain was not the *Protestant Church of England*, but the *Catholic Church in England*, and they fashioned their *Tracts for the Times* into instruments for a second, and Catholic, reformation.

In his incisive *Tracts* of 1841, which earned the appellation Tractarian for the movement, Newman revived the notion of a Catholic understanding of Anglican Christianity as the firmest bulwark in modern times against the potential for dehumanization in a political liberalism that left the individual naked before powers of state and

It is Pusey who speaks a word of Anglican Catholic hospitality to the 1990s.

commerce, and against the potential for dehumanization in the Evangelical Revival with its rigid appeal to biblical standards alone. For the century since his death in 1890, it has been Newman, with his conversion to the Roman Church in 1845, who has captured the imagination of the world and provided a key to the dominant popular interpretation of the mind of the Oxford Movement.

But if we shift the prism of history from Newman and focus instead on his forgotten Oxford colleague, E.B. Pusey (1880-1882), a different interpretation of the evolution of modern Anglicanism opens before us, one in which English roots, not Roman, were nurtured amid the erosive forces of modernization: democracy, industry, population explosion, each of these secular developments providing a positive stimulus for an advancement in Anglican spirituality. Pusey, with his mysterious penitential life in Cardinal Wolsey's rooms behind the walls of Christ Church in Oxford, where he

was said by some to wear hair cloth, to eat unpleasant food, to sacrifice a lamb every Good Friday, to drip candle wax on his tubercular hunchback children to awaken them for Mattins, has been in the shadows.

But it is Pusey who speaks a word of Anglican Catholic hospitality to the 1990s. First, it was Pusey, not Newman, who turned the Oxford Movement away from the better-funded parishes controlled by some of the most reactionary elements in British society and urged that the Anglican Catholic revival should of necessity focus on the modern cities and the outcasts of urban society, rather than on the gentry and on areas of former population concentration where the comfortable parishes were located. The transformation of the Anglican Catholic revival from a reactionary movement against modernization, of the university and the countryside, into a more radical phenomenon addressed primarily to "outsiders" within slum parishes, into a counter-cultural force within British society, was a work of Pusey, not Newman.

Second, it was Pusey who turned Anglican Catholicism into a movement that focused primarily on the centrality of eucharistic worship. In the atmosphere of the mechanized world of Victorian Britain, Pusey found that in order to make worship the act of all present who are members of Christ's body, the people's work, the Eucharist, rather than Morning Prayer, should be celebrated weekly. One hundred and sixty years ago, most Anglican parish churches celebrated the Holy Communion infrequently, perhaps only three or four times a year. But in time, Pusey's notion transformed the worship of the Anglican Communion in such a way to lead to the parish communion replacing Morning Prayer as the normal way of Anglican Sunday worship.

What has been forgotten in the course of the liturgical transformation of Anglicanism is Pusey's teaching that frequent celebration of the Eucharist implies a challenge to the easy acceptance of the social or of the ecclesiastical status quo. The simple elements of daily food, the social acts of eating and drinking, God takes precisely these things and through them challenges the secular order of the world. The welcoming community, open to all. God expresses a loving purpose for humanity in and through the persons and circumstances of such communities.

(Continued on page 13)

Many Needing Help

This is an especially difficult winter for a large segment of our population. Despite relatively mild weather in some parts of the country, temperatures certainly are low enough to bring about dangerous conditions for the large number of homeless persons. When one considers the current state of the economy and the growing number of unemployed workers, this becomes a catastrophic season for many.

We are pleased to note that many of our churches are helping to provide shelter for what seems to be an increasing number of the homeless. In some cases, churches are opening their buildings to provide food, warmth and a resting place. In other examples, churches are cooperating with local agencies which give assistance to those who are cold, hungry or homeless.

At this writing, the economy shows no signs of improvement, making it likely that additional persons will need assistance before this winter has ended. Hopefully, more of our churches will take seriously the words of the Baptist Covenant and "seek and serve Christ in all persons" as well as "respect the dignity of every human being."

Joyful Celebration

In many parts of the Episcopal Church, the Feast of Absalom Jones will be celebrated this week with great joy and solemnity. Since the inclusion of Absalom Jones in the church calendar, his feast day, on February 13, has attracted considerable attention, especially among black Episcopalians.

Why all the fuss? For one thing, Absalom Jones is believed to be the first black person ordained in the Episcopal Church. Born a slave in Delaware in 1746, he eventually bought his freedom and moved to Philadelphia, where he was ordained a deacon in 1795 and priest in 1802.

He helped form the Free African Society, which provided help to blacks in time of sickness and other crises, and was instrumental in the formation of St. Thomas' Church, which continues to have an effective ministry in the Diocese of Pennsylvania from its location on Absalom Jones Way.

Our best wishes are with those who will celebrate this feast. May the determined ministry of Absalom Jones inspire us all.

VIEWPOINT

Changing the Word on the Street

By THOMAS A. DOWNS

As a member of this troubled Episcopal Church, "I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you" (I Cor. 10:10).

Is our church a diseased skeleton disguised as the body of Christ? Are we only an aggregate of people collected in parishes, an organization of parishes in a diocese, a confederacy of dioceses in this nation, "ready to fall apart at the first serious shock?"

George Templeton Strong said something like this at the advent of the Civil War, accusing our country of being a debilitated chicken disguised in eagle feathers. Soon thereafter, secession, then family members fighting and killing one another.

Now in popular conversations, out

The Rev. Canon Thomas A. Downs is canon to the ordinary in the Diocese of Central Florida.

here in the street, we hear of the Episcopal Church organizing itself into factions.

First, it is said, we have the liberals. Their center is in New York at "815," their motto is inclusivity. *Episcopal Life* is their publication, and "reason run rampant" their problem. They presently control the church, but not for long.

The speck in their eye? The kind of inclusiveness which is articulated in these words from the Standing Commission on Human Affairs' report to our last General Convention: "Truth in complex issues is rarely comprehended fully from one perspective, and we believe we need each other's insights to grow together toward fuller understanding. How we live with this tension and care for one another and others is more important to God than how we resolve it."

The liberals have the greatest power in national church politics, "own" most of our major seminaries, and

have been supported, at least by default, by most of the "middle of the road" faithful in the church. But that is changing, we are told out here in the street.

For we hear of the evangelicals. Their center, it is said, is Trinity Episcopal School for Ministry, and their motto, "the Bible," Episcopalians United their organization and *United Voice* their publication, and the exclusivity of "evangelicalism" their problem. Or so we hear.

Disassociation, the displacement of money, people, power from "815" to alternative centers as an expression of deepest conscience, is their game. The church is sometimes described as together by a propositional faith and a primacy of prayer and praise, preaching, proclaiming, prophesying and planting. They sign statements of conscience.

Their blind spot? A flattened, two-dimensional view of the Bible which

(Continued on next page)

VIEWPOINT

(Continued from previous page)

makes the Word of God the words of God. Their popular support and stature is swelling, especially after Phoenix. Current actions in parishes and dioceses to diminish support to the "national church" is evidence of a major victory in the wind, "not with my money, you don't."

Then there are the traditionalists. Fort Worth is their center, purity of the gospel their message, the Episcopal Synod of America their organization. *The Source* is their publication, and Nashotah House, says word on the street, is becoming their seminary. They sign declarations.

Traditionalism to the extreme is their difficulty. In opposition to a threatened gospel in our church, they are examining an alternative Anglican jurisdiction for parishes and institutions in this country. Some call that schism.

Yet it is said they want to work together with others in the church for the advance of the gospel, and find considerable support from the evangelicals against the national church;

"815" can rely on no more subservience and dependence. That day is over.

What happens next? The word on the street is decentralization, which so readily becomes fragmentation. Some diocesan bishops and leaders have decided that their diocese is left to make its own decisions (we are really only a federation of dioceses, simply to be coordinated by the national church). Nothing about collegium or collegiality.

In the name of renewal, some parishes narrow their definition of church to independent congregations, with all that is required for reform and renewal available from within.

In the name of evangelism and mission, budgets (which are theological statements) are reshaped to shift resources from the existing structures of the Episcopal Church to new Episcopal missions, here and abroad.

These are the conversations we are hearing out here on the street. Look, standing near is someone listening, someone fascinated enough to ask, "Of what church are you speaking?" My sassy sense of humor prompts me almost to chirp, "Southern Baptist." But

we answer more truthfully, and painfully, "We are the Episcopal Church — would you like to become a member?"

From this concerned member comes an urgent plea to bishops and other members of the Episcopal Church: (and that's most every one of us). In the name of God, stop! As Clement of Rome said to the deeply-fractured Corinthians: "There must be no time lost in putting an end to this state of affairs. We must fall on our knees before the Master and implore him with tears graciously to pardon us, and bring us back again into the honorable and virtuous way of brothers (and sisters) who love one another . . . There are no limits to love's endurance, no end to its patience. Love knows of no divisions, promotes no discord; all the works of love are done in perfect fellowship."

How? Some suggestions. First, truth. The caricatures above are untrue. Out here on the street, such half-truths appear to be the reality. But we know deep down, these are not truths, but speculations and conjectures. We'd better find out from each other what really is true.

Second. You bishops must lead us and show us the way to unity, for the kingdom of God. We depend on you for unity in the faith.

Third. We get so caught up seeking to define the boundaries of our faith and tradition, we tend to ignore its center, our Lord, Jesus Christ. Instead of asking "who do you say that I am?" we are fighting about who we are. Where's our comprehensive center?

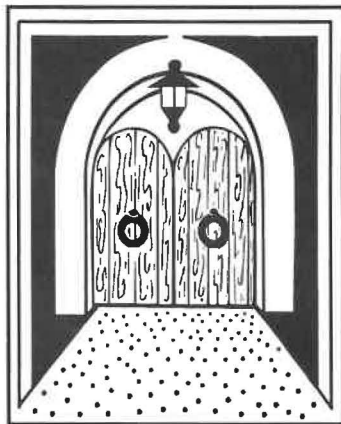
Fourth, projection. How we like to blame others, especially bishops. Scapegoats aplenty! Yet we know in conflict it is not "fixing" the other person that brings reconciliation, but becoming attentive to the relationships between that person and me. Diminish blaming, intensify relating. We preach that God expects other countries of the world to do so, we who more and more become a house divided.

Our history, our ethos, our experience as Anglicans can bring us to unity. The Archbishop of Canterbury, George Carey, said at his installation: "We must set above our divisions the urgency of witnessing to our nation that there is a God who cares and loves all people. And we shall only be able to do that if we stand together even when decisions are made that cause us terrible pain. Our witness to the God who unites divided humanity is always more important than our pain."

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CATHOLICISM

(Continued from page 10)

Central to Pusey's understanding of the parish and its worship was the patristic focus on the incarnation of Jesus, the church as his abiding incarnation, and the humanism implicit in the word becoming "flesh." Christ-Eucharist-Church: to Dr. Pusey these three are essentially one mystery through which the liberating power of God is unleashed to restore the dignity of man and woman. Pusey perceived that God's vision of the human challenged stereotyped roles for women and men in patriarchal Victorian society. Under that vision, women could be freed to lives of leadership in the church or public service, and men could feel unrestrained in showing such characteristics as warmth, tenderness, mercy and sacrifice in behalf of others rather than adhere to the competitive spirit of muscular Christianity.

It follows naturally that early Anglican Catholics organized communities in which women exercised oversight, a rarity in the 19th century, and that they offered celibacy as an acceptable standard of priestly life for Anglican men, this in the face of the disdainful frowns and sneers of many. Pusey wanted his skeptical contemporaries to be reminded in vivid ways that it is the Eucharist that even now brings us into contact with this re-creating and liberating image of the human given us in the incarnation.

Worship was central to this Anglican revival of Christian humanism in the cities of the industrial era because it was the liturgy of the parish which sensitized the members of a given community to the potential glories of God's created order. But the liturgy

kind irony

i crush thee with my teeth
thou feedest me
i bury thee in my throat
thou revivest me
thou answerest all my violence
with food that healeth me

William T. Stanford

could play this role in humanization only if the most beautiful music, the most solemn ritual, the most skillful preaching were offered in its service. The sublime creations of the human spirit — which might not be the popular, the easy or the emotional — were to be employed if the ideal of parish worship were to be achieved: the balance of the transcendent, the glorification of God, with the humanistic, the transformation of men, women and children according to God's plan.

Can we not see here a translation of

the tradition of Anglican balance into the revolutionary social and economic conditions of the 19th century which still speaks to us at the end of this century? Can we not see in Pusey's great themes — the welcoming community, the centrality of the Eucharist, and the beauty of holiness — a definition of Catholicism which must be at the heart of our Anglican witness into the next decades?

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(Continued from page 8)

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ization by releasing the church leaders.

Bishop Browning furthered his successful initiatives by organizing an ecumenical appeal with other heads of churches that supported a resolution urging peace negotiations within El Salvador. The resolution was brought to the United Nations through Secretary of State James Baker. The Rev. Robert Brooks of the church's Washington office is the negotiator who works with the initiatives of the Presiding Bishop. When asked what the attitude of the Episcopal Church was toward the government of President Cristiani, Fr. Brooks said:

"I have high hopes in the reality that the church can make the difference here. The Episcopal Church is in touch with what is going on with our own internal reports. We are aware that there is a momentum gathering in El Salvador for a genuine peace. Our efforts have been fruitful, playing a definitive role in the shifting of the political tide in these negotiations. Our attitude is one of trust, but verify."

The Episcopal Peace Fellowship (EPF) provides the national office with some of the information to which Fr. Brooks referred. Mary Miller, executive secretary of the EPF, described its work as being a grassroots organization by nature.

"The task for us in this regard is to see that the Presiding Bishop, Fr. Brooks and others in the national office are properly educated so that the national church is working with the reality of the situation," she said.

The EPF is an independent society of Episcopalians founded in 1939, guided by the realization that peace and justice are interdependent. Much of the organization is parish-based, with 60 chapters affiliated, with the intention of keeping the church honest in resolutions made at General Convention by filling in the cracks with information and continued prayer. One of the projects of the national office of the EPF is to sponsor "Witness for Peace" tours to El Salvador for church people. One of the members of EPF happened to be at the parish in El Salvador, St. John the Evangelist, that was damaged.

CISPES is another organization that has been working with the Salvadoran issue. CISPES, Committee in Solidar-

ity with the People of El Salvador, exerts pressure on the U.S. government to withdraw economic and military aid to the government of El Salvador. Many of the members of CISPES are people from a variety of churches, including the Episcopal Church. CISPES provides humanitarian aid to the FMLN, the freedom fighters who negotiated the cease-fire agreement with the Cristiani government.

Trisha Thorme, executive director of the Connecticut chapter of CISPES, expressed concern over the effect the resolve will have on American opinion:

"Now, more than ever, we need to continue to support the Salvadoran people in their efforts of rebuilding," she said. "The cease-fire is a complicated agreement and the ultra-right forces will continue to work against a lasting peace."

Efforts are being made to help the people of El Salvador to rebuild the country that has been devastated by a dozen years of war. Besides prayers, the Salvadoran people are in need of medical supplies and monetary support that could buy materials for rebuilding. It is not in the great wind, nor in the earthquake, nor in the great fire that the people of El Salvador felt the word of God moving within them, but in a still, small voice.

JEFFREY DEUTSCH

**San Diego Announces
Nominees for Bishop**

Five nominees for Bishop of San Diego have been announced.

The Rev. Robert Denig, rector of Holy Comforter Church in Vienna, Va., has previously served churches in Massachusetts and Frankfurt, Germany. The Rev. James Hagen, rector of the Church of the Redeemer, Astoria, N.Y., also served churches in Canton, Ohio, New York City and Brooklyn.

The Rev. Gethin Hughes, rector of All Saints, Santa Barbara, Calif., has served churches in Los Angeles, Woodland Hills, Calif., and on the Diocese of Los Angeles staff. The Very Rev. Mark Sisk, dean of Seabury-Western Theological Seminary, has served churches in New Jersey, New York and was archdeacon for the Diocese of New York. And the Rt. Rev. Stewart Zabriskie, Bishop of Nevada, has served churches in New York and Minnesota.

The election is scheduled for February 18.

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Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & 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

COCONUT GROVE, MIAMI, FLA.

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Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
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KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S by-the-Sea 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Al Downey, assoc
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INDIANAPOLIS, IND.

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BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
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ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
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Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily MP, EP, HC

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship

HACKENSACK, N.J.

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ST. MARY THE VIRGIN (212) 869-5830
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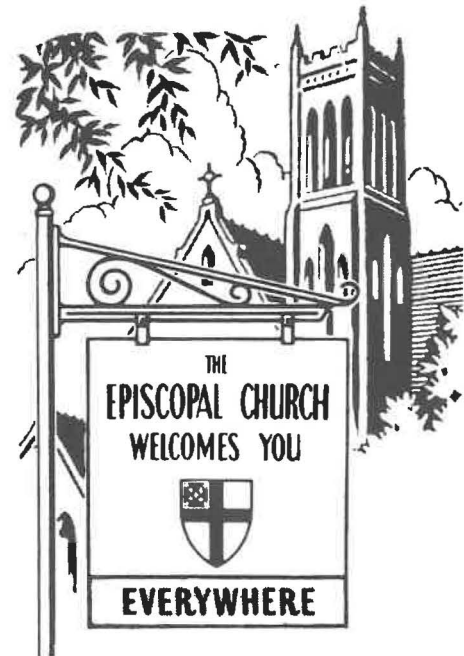
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