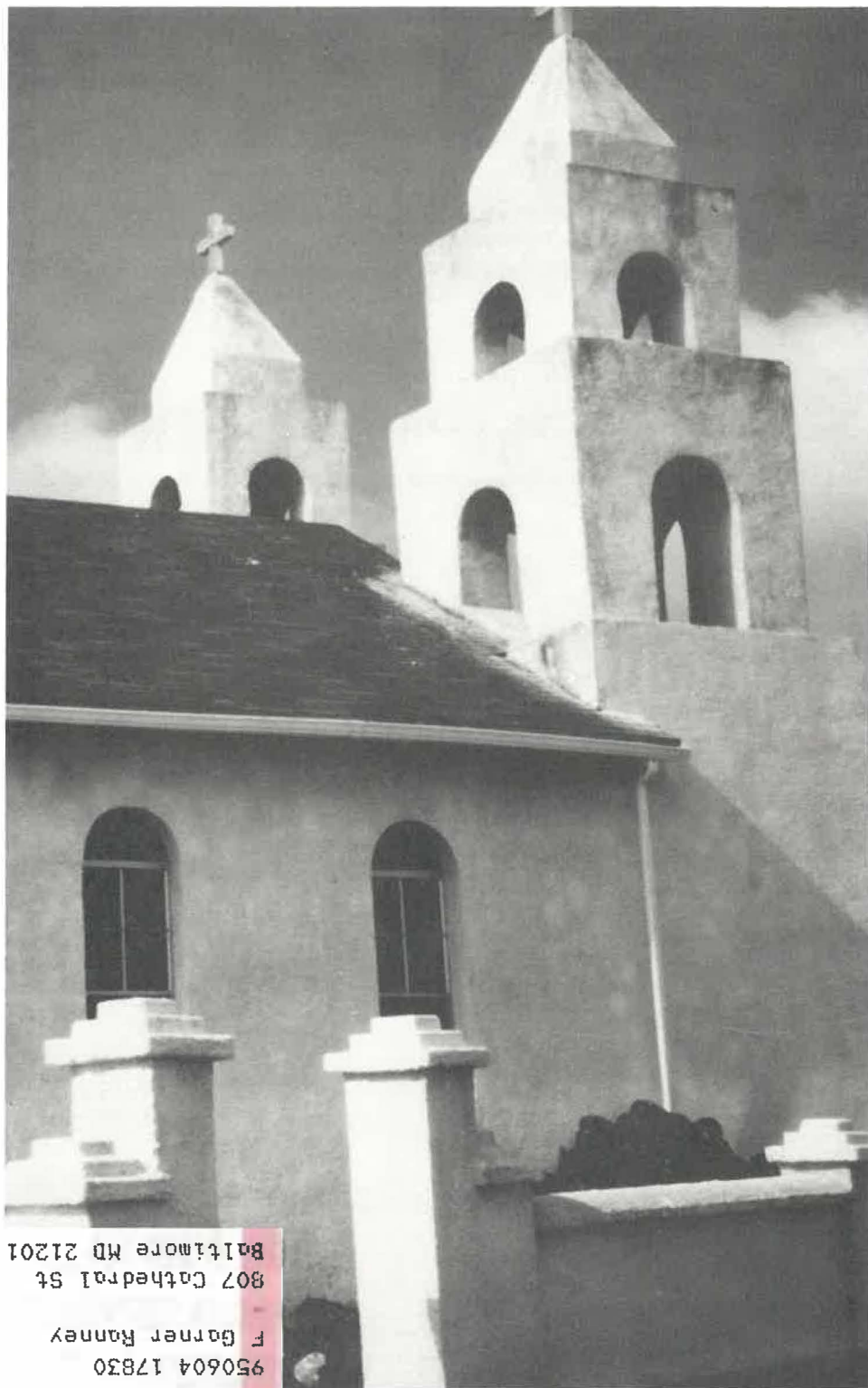


The Living Church

November 13, 1994 / \$1.50

The Magazine for Episcopalians

Anglicanism is of a different sort in the **Bahamas**, as a Florida priest learned while spending 10 weeks on Long Island (page 8)



St. Paul's, Clarence Town, Long Island, in the Bahamas

IN THIS CORNER

Benevolent Biker

The September issue of *The Missionary*, newspaper for the Diocese of Northern California, reports St. Matthew's Church, Sacramento, was victimized by burglars and vandals 16 times between June 30 and July 15. The Rev. John Schively, rector of St. Matthew's, recounts in the article how people came to the aid of the parish following the incidents:

"One man, a big, beautiful burly biker, replete with leather vest and cut-off gloves, sauntered into my office asking, 'Where is the offering plate?' 'Right here on my desk,' I replied. He said 'I know it all . . . and I want to help.' With that he pulled out \$20, dropped it on the desk and simply disappeared saying 'See ya'."

* * *

More license plates: GOD4US, WEPRAY, ACT2 38, YO PRAY, DCN TOM, PSA 100, EXJESX and X MERCI.

The Rev. Elizabeth Wiesner of Cambridge, Mass., reports her own license is RABAT, and that of the Rev. Peg Custer is FR-MOM. She also spotted GILEAD.

The Rev. John T. Rollinson, rector of St. James' Church, Clovis, N.M., has the plate JESUS on his car, and his wife, Shirley, has PRAY on hers.

Alan O. Dann of Woodbridge, Conn., saw BLESED in New Haven, Conn.

And the Ven. Donald Seeks, archdeacon of San Joaquin, contributes KJV 4US and LUKE 23.

* * *

Spotted in parish newsletters: St. James' Church, Manitowoc, Wis., held its church picnic at Devil's River Campground. The bicycle club at St. John's Cathedral, Denver, calls itself "St. John's Holy Rollers." Church of the Ascension, Hattiesburg, Miss., has an annual golf tournament it calls "Divine Duffers." The Cathedral Church of St. Luke, Orlando, Fla., has a series of noontime concerts known as "Bach's Lunch." Trinity Church, Indianapolis, has a program titled "Godly Play for Grownups."

* * *

Among the names suggested for the new diocese in Michigan are: Blue Water, Christ's Servants, Michigan's Sunrise, Wolverine, Between the Bridges, Great Lakes, the Holy Name, Mackinac, Northern Life and Winter Wonderland.

* * *

Sign observed at a recent National Football League game in Buffalo: Jesus Loves the Bills.

* * *

The all-girl rock band "TLC" has nothing to do with this magazine.

* * *

To Michael in Tampa: We do not publish news of the "continuing churches" simply because we are trying to report news of the Episcopal Church.

DAVID KALVELAGE, editor

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ON THE COVER

The people who attend St. Paul's Church, Clarence Town, are linked to six other congregations as part of St. Paul's Parish, on the southern half of Long Island in the Bahamas. The Rev. Warren Richardson spent 10 weeks as priest-in-charge of the congregations [p. 9].

LETTERS

One-Sided

While I substantially agree with Kenneth Aldrich's Viewpoint, "The Better Choice Is to Stay an Episcopalian" [TLC, Oct. 16], I have some reservations about his statement, "that to be a 'continuing Anglican,' one must be in communion with the see of Canterbury."

That sounds perfectly reasonable, but where is it written? Is that Truth with a capital "T" or is it just a comforting thought that we sucked out of the end of our thumb? I suspect that the Non-Jurors would have been shocked at such an idea.

I recently discovered our romance with Canterbury is a little one-sided. We were in Rome when the C of E female ordinations were taking place and saw it all by satellite TV. Every dignitary who would stand still engaged in self-congratulation over this great "first." There were oblique references to Australia and something that happened in China when the Communists took over, but we never heard one word about the poor relatives on this side of the Atlantic. We don't seem to exist.

I don't give much thought to Canterbury either. It is the wine, not the wineskin, that commands my attention.

(The Rev.) WILLIAM H. RISINGER
St. Michael's Church

Fort Worth, Texas

• • •

Thank you to Fr. Aldrich for his thoughtful Viewpoint article, "The Better Choice Is to Stay an Episcopalian." The purpose of my letter is to offer a tentative counter-proposal, accompanied by a request for readers' responses.

Although I share Fr. Aldrich's concern for preserving orthodox Christianity, I cannot embrace his optimism; moreover, his use of Athanasius as role model is apt only to a point.

One must recall that the final coup in favor of Nicene doctrine was instigated by imperial maneuvers. The Council of Constantinople (381), which authoritatively affirmed the work of the Council of Nicaea, was convoked by the Emperor Theodosius I, in his insistence upon the *homoousios*. Although the plucky perseverance of Athanasius was indispensable, so also was the clout of an assertively orthodox emperor.

By contrast, it would be absurd in this era of church-state separation to await any political developments which would resolve intra-ecclesial struggles. Instead there is a pressing necessity for prevent-

(Continued on next page)



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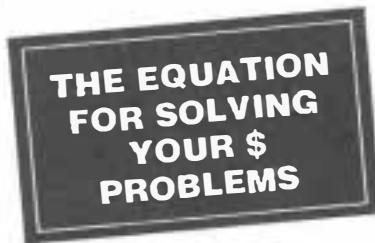
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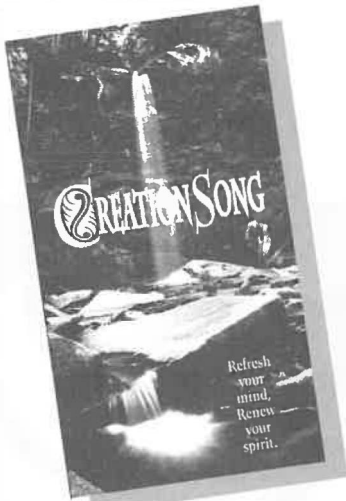
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The Living Church

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

ing the shaping of doctrinal developments by the powerful influences of popular culture in a secular age. It appears to me that at this time in history (though certainly not during the Middle Ages) the Roman Catholic Church possesses the ecclesiastical structure best suited for resisting secular trends in doctrinal matters.

My proposal is that unless there is a significant change of direction in the Episcopal Church within the next decade or two, the considerable number of tradition-minded Episcopalians (or even Anglicans worldwide) might ponder some sort of *en masse* affiliation with Rome — perhaps similar to that of the Melkites — in which the Anglican liturgy and clerical marriage would be retained. Possibly the *fait accompli* of ordination of women might pose less of a stumbling block to Christian unity for a future Bishop of Rome.

Although it is often difficult to transcend denominationalism, I hope this suggestion will not elicit cries of "Treason!"

CAROLE C. BURNETT

Silver Spring, Md.

Is It Personal?

With reference to the item noting the dismissal of an Anglican priest from his post for declaring in a book he wrote that he now disbelieves in a personal God [TLC, Oct. 9], I wonder if the naughty man took his dismissal *personally*?

(The Rev.) SPAULDING HOWE
Cordova, Alaska

Ministers of Marriage

May I offer my sincere gratitude for Fr. Hurst's Viewpoint, "The Church Should Stop 'Doing' Marriages" [TLC, Oct. 9]? It is what I've long believed and he explains the reasons clearly.

Since this country insists more and more on the complete separation of church and state, let the Episcopal Church follow through with our own consistent compliance. We believe the ministers of the marriage are the husband and wife, not the officiating clergy. Therefore, let these two citizens secure their civil license and the state's approval, and then seek the blessing of God on their union by and in his church.

Such a separation would release our atheistic government from its hypocrisy; the bride could have as many candles, flowers, ferns and camcorders as she wanted "in the shade of the old oak tree"; the church could repeal all the jots and

tittles of her canons on divorce; and with those who believe, our pastors could speak of the wonderful love and grace which God bestows on the man and woman who vow to live together in his Name.

Thank you, Fr. Hurst. Now, let's get General Convention to catch up to this ancient European custom.

(The Rev. Canon) FRED J. BUSH
Jackson, Miss.



As a dual citizen of France and the United States, I concur with the Rev. William Hurst's suggestion about de-secularizing our marriage practice. Indeed, in France a couple ordinarily go to *la mairie* — the city hall — to be legally married by the mayor of their city or town. Then they go to church some days later to have their marriage "celebrated and blessed." If Americans adopted the same practice, we would have one less issue obscuring the interpretation of the First Amendment.

I was wondering if Fr. Hurst meant in his proposal that the couple would sexually consummate their marriage before the church wedding, since he used the term "legally consummated" instead of "legally contracted" to describe the state of their marriage upon arriving at the church. In France, it has traditionally been scandalous that a couple should live together as husband and wife before the church blessing (less so, these days, of course). In view of the dilapidated state of our current theology of marriage, this question is important.

(The Rev.) PIERRE W. WHALON
St. Andrew's Church
Fort Pierce, Fla.

Prayer Encouraged

The article reporting on the House of Deputies at General Convention [TLC, Sept. 18] contains a statement that is a bit premature: "Most promising at this point are the negotiations with the Evangelical Lutheran Church in America (ELCA). Deputies endorsed the 'Concordat of Agreement Toward Full Communion' with the ELCA."

The *Concordat* will not come before General Convention or the ELCA's Church Wide Assembly until 1997. This year, General Convention encouraged prayer about the proposal, joint study of the *Concordat* and its explication in *Toward Full Communion*, and further partnerships in mission during this triennium.

The Lutheran-Episcopal Joint Coordinating Committee hopes that, when the proposal for full communion, or full altar and pulpit fellowship as the Lutherans often say, comes before General Convention and the Church Wide Assembly, our respective churches will have established deep and broad relationships with one another, and that those relationships will help inform the 1997 decisions.

MIDGE ROOF
President, Diocesan Ecumenical Officers
Danville, Ind.

Added to Calendar

I appreciate TLC's coverage of General Convention and the decisions concerning new commemorations for Lesser Feasts and Fasts. However, I recall that three years ago General Convention declined to add St. Lucy and Evelyn Underhill to the calendar, even though these two worthies were recommended for inclusion by the Standing Liturgical Commission.

Can TLC or one of its readers explain why they were not accepted by General Convention despite the recommendation of the Standing Liturgical Commission? I note that neither one was discussed at convention this year. Is their cause no longer viable?

(The Rev.) WARREN C. PLATT
New York, N.Y.

St. Lucy and Evelyn Underhill were added to the calendar of Lesser Feasts and Fasts by General Convention in 1988. Ed.

CLARIFICATION: The Rt. Rev. Robert Varley should have been identified as bishop-in-residence in the Diocese of Florida in the Oct. 9 issue.

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Romeward Bound

Bishop Pope of Fort Worth Leaving to Become a Roman Catholic

The Rt. Rev. Clarence C. Pope Jr., Bishop of Fort Worth, startled many in his diocese with his announcement Oct. 25 that he will leave the Episcopal Church and, along with his wife, Martha, become a Roman Catholic. Bishop Pope, 65, already had announced plans to retire at the end of this year.

Bishop Pope chose a meeting of the Catholic Clerical Union at St. Luke's Church, Fort Worth, to announce what some already had suspected. He read from a two-page statement, then fielded questions from the estimated 30 priests in attendance.

"My love for the Episcopal Church and Anglicanism is very deep," Bishop Pope said in his statement, which became a memo sent to diocesan clergy. "I owe much to this church and especially for introducing me to an understanding of catholic sacramental principles and the disciplined life which follows.

"Over the many years of ministry, first as a priest for 30 years and now as a bishop, the catholic elements within Anglicanism seemed to me to beg for more wholeness. I thrilled to the possibilities for our communion as the Anglican Roman Catholic International Commission took up their work and made such wonderful progress in finding a way forward toward organic reunion between Rome and Canterbury. Every province of our communion endorsed the principle of organic reunion and our hopes soared.

"However, one by one the provinces of the Anglican Communion began to make decisions concerning the sacred ministry which greatly increased the problems of institutional reunion with the Holy See," he continued. "And yet many of us continued to hope that somehow the Church of England would not do this and that there would still be a way forward toward reunion."

Women Priests in England

Bishop Pope cited the November, 1992, decision by the Church of England to ordain women as the time when "this hope disappeared ... It was then that I became very aware that the pilgrimage I had longed to take corporately would now have to be taken alone."

The bishop gave no timetable for his



Bishop Pope: "Over the many years of ministry ... the catholic elements within Anglicanism seemed to beg for more wholeness."

departure, but stated, "When appropriate I shall offer myself for service through the pastoral provision for Anglicans coming into full communion with the Holy See. In this regard I hope to be of use in the possible development of the pastoral provision which I would consider reflective of some of the goals of those years of reunion talks."

The Most Rev. Edmond L. Browning, Presiding Bishop, who has known Bishop Pope since the two attended seminary together at Sewanee more than 40 years ago, said, "It saddens me that this breach has occurred. I pray that this new chapter in his life will be an occasion for grace."

The Rt. Rev. Jack Iker, Bishop Coadjutor of Fort Worth, who had taken over leadership of the diocese while Bishop Pope was on sabbatical leave [TLC, Oct. 30], issued a pastoral letter to be read in all congregations on Sunday, Oct. 30.

"Though I am personally saddened by this decision, I remain supportive of Bishop Pope and am sympathetic to the concerns which have brought him to this point in time," Bishop Iker said. "It should be stressed that this is a personal decision of Bishop Pope's and indicates no change of direction for the Diocese of Fort Worth.

"This is a time for us all to pull closer together as a diocese and to move forward with the work which God has given us to do with gladness and singleness of heart. I still believe we have an important role to play within the Episcopal Church, and by

'We need people with his faith and commitment to stay in the Episcopal Church ...'

Judy Mayo of Fort Worth

God's grace, I intend to lead us in this vocation with courage and enthusiasm."

The Rev. John Twyman, rector of St. Paul's, Gainesville, and president of the standing committee, said Bishop Pope had shared the news with the committee some time ago. "It saddens me," he said. "I'm sad he chose this time to make this announcement. I wish he had waited until his retirement."

Judy Mayo of Fort Worth, a lay deputy to the recent General Convention, also was saddened by the news. "I admire Bishop Pope 100 percent," she said. "I think he's done wonderful things for the Diocese of Fort Worth. I hate to see him depart. We need people with his faith and commitment to stay in the Episcopal Church and to fight the good fight."

'Not Surprised'

"I'm not surprised by the news," said Robert Patton, a former member of the standing committee. "He has been very upset by some of the trends in the church. Many of us are trying to figure out where we might be going."

Other bishops, when told by TLC of the news, seemed surprised. "I think he's been increasingly ill at ease in this church," said the Rt. Rev. Robert Moody, Bishop of Oklahoma, who noted Bishop Pope was not active with other Province 7 bishops. "He's a humble man. He will be missed."

"It's a terrifying self-centeredness," said the Rt. Rev. William C.R. Sheridan, retired Bishop of Northern Indiana, who served with Bishop Pope in the Episcopal Synod of America (ESA). "It's an attitude

(Continued on page 8)

Western Kansas Bishop-Elect Is Archdeacon in Wyoming

The Ven. Vernon E. Strickland, archdeacon of the Diocese of Wyoming, was elected Bishop of Western Kansas Oct. 22, on the third day of the diocesan convention in Garden City. Archdeacon Strickland, 55, was elected on the fifth ballot from among four persons nominated by a committee.

The bishop-elect is a native of Holopaw, Fla. He is a graduate of Carson-Newman College and Virginia Theological Seminary. He was ordained to the diaconate in 1970 and to the priesthood in 1971 in the Diocese of Florida. He became vicar of St. Agatha's Church, DeFuniak Springs, and St. Thomas', Laguna Beach, Fla., in 1970, and was rector of St. Luke's, Live Oak, Fla., in 1971.



Archdeacon Strickland

He was assistant at St. Michael's, Orlando, 1973-77; rector of St. David's, Lakeland, Fla., 1977-79; archdeacon of eastern New Mexico congregations 1980-81; rector of St. James', Dillon, Mont., 1982-83; rector of St. James', Clovis, N.M., 1983-85; and rector of St. Luke's, Buffalo, Wyo., 1985-89. He became archdeacon in 1989.

In Wyoming, he has served on executive council, as a delegate to the Province 6 Synod, chairman of the Commission on Ministry, and as a delegate to Coalition 14. He and his wife, Joyce, are the parents of a daughter.

Others nominated were: the Rev. John F. Flora, rector of St. Stephen's, Wichita, Kan.; the Rev. Michael P. Milliken, rector of Grace Church, Florence, Ky.; and the Rev. Canon Tim E. Vann, canon of the ordinary of the Diocese of Nebraska.

Archdeacon Strickland will succeed the Rt. Rev. John F. Ashby, second Bishop of Western Kansas, who will retire Jan. 1.

Vulnerable Age

Diocese of Connecticut Puts New Emphasis on Children

The Diocese of Connecticut began a major campaign to encourage parish programs to assist children and families and raise money for a new Bishop's Fund for Children at its convention Oct. 21-22 in Hartford.

"I have come to the conclusion that there is no group in our society more disinherited, more disenchanting or more vulnerable than the very young — the children of the world," the Rt. Rev. Clarence N. Coleridge, Bishop of Connecticut, said in his opening address at Christ Church Cathedral.

Reciting a list of statistics showing significant proportions of children in the state are affected by poverty, homelessness, teen pregnancy, low academic achievement, and drug and alcohol use, Bishop Coleridge said, "clearly the problems are there and getting worse."

Tutoring and Mentoring

Bishop Coleridge called for new efforts by congregations to meet the needs of children and families through tutoring and mentoring programs, feeding programs, parenting training and other services. He also announced a new annual appeal called the Bishop's Fund for Children that will support new and existing outreach to children and families by Episcopal-related institutions.

"I am launching a campaign to mobilize this diocese, to enlist the help of all of us in the support, succor, aid and educational and spiritual development of our children . . . of all children," he said.

The campaign will be directed to children in Episcopal parishes, he said, but also to "the children beyond our parishes, in our inner cities and in our suburbs and rural areas, our children of every race and every ethnic group who are our responsibility, but also our very real hope."

The more than 500 delegates approved a 3 percent cost of living increase for clergy salaries, and adopted a resolution calling for the merger of two churches in New Haven — St. Paul's and St. James the Apostle. Another St. James' Church in New Haven was not affected by the merger.

A budget of \$3.65 million was adopted for 1995, representing a slightly less than 2 percent increase over 1994.

JAMES H. THRALL

WESTERN KANSAS VOTES

| BALLOT | 1 | | 2 | | 3 | | 4 | | 5 | |
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| Milliken | 10 | 31 | 12 | 32 | 13 | 34 | 14 | 33 | 12 | 34 |
| Vann | 4 | 10 | 2 | 7 | 0 | 1 | 0 | 0 | 0 | 0 |
| Flora | 3 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |

Needed to elect: Clergy 13, Laity 36.

Cathedral Service Supports the Poor

An interfaith service celebrating the courage of the poor was held at the Cathedral of St. John the Divine in New York City Oct. 17 as part of the World Day to Overcome Extreme Poverty, and the Fourth World Family Congress.

The Rt. Rev. Richard F. Grein, Bishop of New York, and the Very Rev. James P. Morton, dean of the cathedral, were among the participants.

"In bearing witness to the struggles of the poor, we must not drown out their voices or disempower them," Dean

Morton said. He added that the service was being held to enable people to come together around the poor, and he thanked those who represent the poor from so many countries.

The Ven. Michael Kendall, archdeacon for mission in the Diocese of New York, also spoke.

"We should not romanticize or spiritualize or in any way deny poverty," he said. "Poverty kills; poverty hurts us all. All we have to do is share the abundance of the earth."

Bank Purchases DeKoven Property

A Wisconsin bank became the owner of DeKoven Center, the historic property in the Diocese of Milwaukee, Oct. 25, in a sheriff's sale at the Racine County Law Enforcement Center. The M&I First National Bank of West Bend bid \$3 million for the 25-acre property in Racine which includes DeKoven Center and Lake Oaks, a retirement community.

The bank is trustee for about 1,700 people who purchased more than \$12 million in bonds to finance Lake Oaks, an 85-unit residence developed in 1992 by Episcopal Homes Management, an agency of the diocese. Earlier this year, the bank won a foreclosure judgment against Episcopal Homes Management.

Bank officials were unable to comment on their plans for the property until the sale is confirmed, but it is believed the property may be resold.

The Rt. Rev. Roger White, Bishop of Milwaukee, was hopeful the diocese may be able to reacquire the property.

Hopeful for Buying Back

"We believe there is no one out there who is interested in the DeKoven property," Bishop White said. He cited the cost of maintaining historic buildings as a major reason. He said the diocese hoped the trustee might accept a bid for the entire property and that DeKoven Center could be sold back to the diocese.

In that event, Bishop White said a national campaign and perhaps a local drive might be organized to restore the



One of DeKoven's historic buildings.

142-year-old property.

DeKoven Foundation, which oversees operations at the DeKoven Center, had bid for the property before the sheriff's sale, but the trustee did not respond.

The sheriff's sale was attended by residents of Lake Oaks who are concerned about the ownership of their residence.

The property, on the south side of Racine on Lake Michigan, was once the site of Racine College, which closed more than 50 years ago, and later was the home of the Western Province of the Community of St. Mary, an Episcopal religious order for women. In recent years, DeKoven Center has been used for retreats and conferences, and has been leased by other groups.

"We have a fully booked schedule for 1995," Bishop White said.

Bishop Pope Switching to Rome

(Continued from page 6)
of 'it's my pain' — not thinking of the faithful who remain. I had hoped better of Bishop Pope."

The Rt. Rev. Keith Ackerman, S.S.C., Bishop of Quincy and formerly a rector in Bishop Pope's diocese, called Bishop Pope "a great leader," and said he was "deeply saddened because of my great personal admiration for Bishop Pope. He was a kind pastor to me when I was a rector in his diocese."

Roger Boltz, associate director of Episcopalians United, said, "It's always sad when someone has to make the choice to leave rather than to stay and make a witness."

Donald P. Moriarty of Orange, Calif., president of ESA, said Bishop Pope was "a beacon of hope to thousands of Episcopalians."

Bishop Pope was consecrated bishop coadjutor in 1985 and became diocesan bishop in 1986. He was rector of St. Luke's Church, Baton Rouge, La., for 22 years prior to his consecration. He was elected president of ESA at its founding in 1989 and served until his resignation in 1993.

It is believed Bishop Pope is the second diocesan bishop to turn to Roman Catholicism. The first was the Rt. Rev. Levi S. Ives, Bishop of North Carolina, who left in 1853.

Broken Family

Quincy Bishop Speaks Out on Mission and Evangelism

The Rt. Rev. Keith L. Ackerman, S.S.C., Bishop of Quincy, presided for the first time at the diocesan synod Oct. 14-15 at the Cathedral Church of St. Paul, Peoria, Ill.

In his address to the synod, Bishop Ackerman spent considerable time talking about mission and evangelism.

"There are some climates where mission and evangelism simply cannot work," he said. "Mission and evangelism cannot be done in a politically charged, adversarially dominated climate where there are winners and losers. It doesn't work because mission and evangelism look out. The rest looks in. It does not work where the family is so fragmented that no one knows about the other person and really couldn't care less."

"Mission and evangelism do not operate where priests have to beg to get anything done in their parishes and/or laity believe or have been led to believe that only Father can get the job done. Mission and evangelism cannot work where there are no Bible studies and no prayer groups."

Bishop Ackerman asked for a commitment from the diocese, including the following:

- that each parish and mission will conduct a self-study that will identify the needs, talents and gifts which exist;
- that each parish and mission establish a master plan;
- that each submit a mission statement, vision statement and a statement of evangelism;
- that a continuing education fund for clergy be established;
- that all persons commit themselves to bringing one person to their church "by this time next year";
- and "that we discipline ourselves to look for the deeper problems in the church instead of picking pet issues which take our energy away from the most important aspects of our faith."

In its business sessions, the synod adopted resolutions that the diocese commit itself to full and active participation in the Decade of Evangelism, that 1995 be designated as the year of the family, and that every congregation establish a master plan.

A 1995 budget of \$396,947 was established.

(The Rev. Canon) JAMES C. EMERSON

Anglicanism of a Different Sort

in the Bahamas

*Ten weeks as priest-in-charge
of seven congregations
on the southern half
of Long Island ... and a
return to old friends*

By WARREN E. RICHARDSON

As my plane approached Nassau, I remembered the promise to myself 24 years earlier to return to these beloved Bahamas. At that time, I was leaving Freeport on Grand Bahama Island after three years as rector of Christ the King Church.

God had blessed me with a congregation of Anglicans from 14 countries and the marvelous companionship of two Bahamian priests, both of whom became bishops, one of Barbados, the other of the Bahamas. Now that same bishop, the Rt. Rev. Michael H. Eldon, Bishop of Nassau and the Bahamas, had invited me to a 10-week interim ministry on Long Island.

This would be vastly different. Freeport had been a boom town of 15,000 people on an island 150 miles northwest of Nassau, the capital; Long Island was some 150 miles southeast of Nassau, with no cities. Instead more than 40 small, rural settlements, with sheep, goats and people, punctuated the one battered main road which ran the entire 75-mile length of the island.

My overnight stay in Nassau afforded delightful reminiscences with Bishop Eldon and talk of new duties. I would be priest-in-charge of St. Paul's Parish, consisting of seven congregations ranging from three to 30 miles apart on the southern half of the island. I would visit three congregations one Sunday, four the next, and alternate during the week so that every church had the Eucharist and sermon once each week.

Plus there were shut-ins to visit. Forty of them to see twice a month, before or after weekday services. At age 66, I wasn't headed for any idyllic tropical vaca-

The Rev. Warren E. Richardson is a non-parochial priest of the Diocese of Central Florida who has contributed a number of articles to THE LIVING CHURCH.



St. Paul's in Clarence Town, where the sea breezes reach the nearby rectory and provide respite from the heat.

tion, although the island was tropical, hilly and scenic, and surrounded by the most beautiful water imaginable — clear, clean and warm and of extraordinarily brilliant blues, greens and turquoises sparkling in the hot, bright sunshine.

That was adequate compensation for the drawbacks of the rectory. For instance there was no electric power from 7:30 a.m. to 7:30 p.m., no TV, radio, or telephone, and a 12-mile drive to the nearest newspaper. There was a phone about three “blocks” away, and most folk had battery operated radios which received news from Nassau, including world events along with who had just died on which island and where the family and funeral would be.

Sweltering Heat

Situated on a hill overlooking picturesque Clarence Town and its spacious harbor, the rectory took full advantage of sea breezes. The nights were quiet and cool, unlike the days. Totally soaked in sweat 10 minutes into the first of my three Sunday morning Masses, I vowed to shoot the designer of the modern white Anglican cassock-alb with its two criss-crossing flaps effectively cutting off any air from reaching one's upper body. Obviously designed for England, not the tropics.

Not to worry. At least I had indoor cooking, plumbing and running water at the rectory. No such luxuries at my seven churches.

Clever timing enabled me to overcome such deficiencies except for one memorable instance when a sudden, unexpected, impending onslaught of diarrhea made

me shorten a sermon, race across the road in full eucharistic attire, and struggle through the tropical brush to the nearby “outhouse,” shedding vestments on the way! After which I returned to begin the Nicene Creed with the patient congregation.

Services were different in other ways, too. No *filioque* clause in the creed, and the text of the West Indian liturgy is just different enough and beautiful to make me keep a wary and appreciative eye on the Mass booklet.

The real difference, however, was in the singing. Bahamians need no accompaniment; their pitch is excellent and they casually and heartily harmonize the simple melodies of hymns and liturgy, which they have memorized to an astounding degree. And there is this notable difference: tempo. Either we Americans sing too fast or the Bahamians sing too slow. Better yet, let's just say, as my visiting wife did, that we each sing at tempos we like which reflect our different cultural styles and pace.

Positive Race Relations

As for culture, Bahamians set significant examples in race relations. About 90 percent black and 10 percent white — a strong contrast to the U.S. — they seem to mingle, intermarry, conduct business and worship together in a way much more relaxed than do Americans. Bahamian children's manners and respect for elders at home, church and school remind us that technology and material largesse aren't everything.

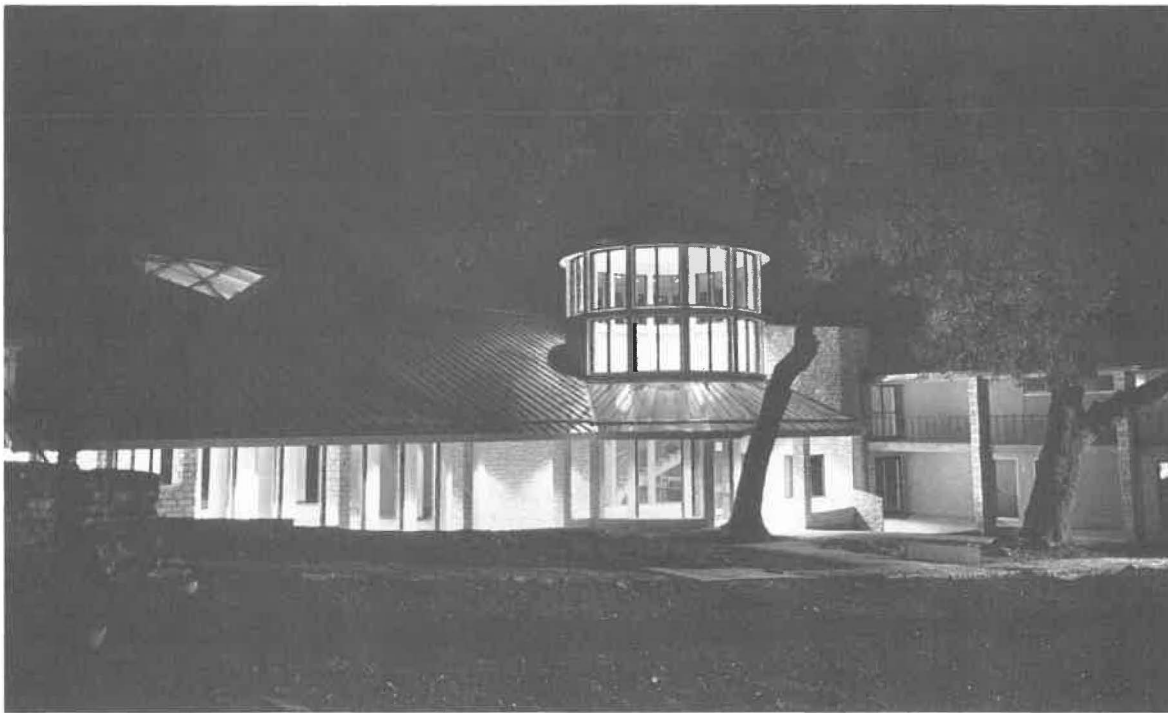
As for the shut-ins, they already knew Jesus was everything. I was led to them by faithful catechists who knew every applicable dwelling and occupant near or far from the main road. And their family histories. These visits were blessed reminders of the benefits of simple faith and face-to-face ministry.

In homes running the gamut from comfortable suburban-like houses to the simplest, stark super-heated wooden shacks, faithful Bahamians welcomed their priest with cries of “Jesus is everything to me; thank you for coming and bringing him, Father.” A reminder that our current Anglicanism, beset with great challenge and change, nevertheless still offers sacramental ministry at all times and in all places.

Hub of Seminary's Life



The Silver Thistle Band of Austin, Texas, plays bagpipes and drums at the dedication of a new campus center at the Episcopal Theological Seminary of the Southwest.



The new campus center in Austin is a multi-use facility, including a dining hall and guest rooms.



The Rev. Marta Weeks (left), whose name the center carries, visits with the Rt. Rev. John Hines, retired Presiding Bishop and one of the seminary's founders.

A new campus center at the Episcopal Theological Seminary of the Southwest, Austin, Texas, was dedicated in early September and has become the focal point for daily life at the seminary, including lectures, lunches and other programs. The center is named after the Rev. Marta S. Weeks, a non-parochial priest in the Diocese of Southeast Florida and a 1991 graduate of the school, who donated \$1 million to a capital campaign begun a few years ago.

The \$2.5 million building includes a 115-seat auditorium that has been designated an Episcopal Cathedral Teleconferencing Network (ECTN) down-link site, where people from area churches can view religious programming that is transmitted via satellite.

Also in the center are a skylit and glass-walled dining hall, two lounges, a bookstore and guest apartments.

Voice of Young People

Regular readers will recall that we have advocated for some time the active participation of young people in the life of the church. Including older teenagers on vestries, search committees and other groups concerned with parish life assures input from and participation by a segment of church membership which is often overlooked.

In some places, young persons are delegates to diocesan conventions, and some participate on various diocesan committees. A group of young people from all nine provinces has been highly visible at the last several General Conventions, and now youth representatives will be involved in one of the most important groups in the church — the Joint Nominating Committee for the Election of the Presiding Bishop.

At the 71st General Convention in Indianapolis this summer, a resolution was adopted which will add two persons age 16-21 to this committee. During that convention, deputies from each of the nine provinces caucused to elect members of the committee. Young persons in attendance asked if there might be a way in which they could be part of the process.

A resolution was proposed that would have added one young person from each province to the committee. Because there were already 18 members elected to that committee (two members from each province), a substitute was offered, adding two youth members. Both houses of convention approved the substitute, so two young persons will be selected by the president of the House of Deputies to participate in the nomination of candidates to succeed the Most Rev. Edmond L. Browning as Presiding Bishop.

That action will take place in 1997 at the 72nd General Convention in Philadelphia, when the House of Bishops elects

after the Joint Nominating Committee has submitted names.

This legislation includes our young people in the life of the church as never before. The youth representatives at General Convention were a talented, eager and dedicated group. Their ability to grasp the legislative sense of convention and to work with the process was impressive. Their voice in the selection of the next Presiding Bishop should be significant.

Charity for the Poor

The church's calendar this week includes observances of three lesser-known saints whose lives devoted to good works made an impact upon the United Kingdom. On Wednesday, Nov. 16, the church recalls Margaret of Scotland. The following day, the feast of Hugh of Lincoln is celebrated. And on Friday, Nov. 18, it's Hilda of Whitby.

Margaret is perhaps best known as queen of Scotland during the 11th century. She worked zealously for church reform, and spent considerable time in prayer and fasting. But it was her charity toward all people, especially the poor, which made her a saint.

Hugh, who lived in the following century, was a monk who became Bishop of London. Like Margaret, he was a defender of the rights of people, especially the poor and the sick.

Hilda was the founder and abbess of the monastery at Whitby, where both nuns and monks lived, and later she founded a second monastery. Her teaching emphasized peace and charity and attracted both royalty and the poor.

May the lives of these saints devoted to charity and serving the poor be an inspiration to all, and may God continue to raise up servants devoted to good works.

VIEWPOINT

Pension Fund Takes Ethics Seriously

By DONALD BITSBERGER

Allen Besse, in his Viewpoint article [TLC, Sept. 25], challenged the trustees of the Church Pension Fund to develop "comprehensive and inclusive ethical and moral principles to guide its approach to investing."

He stated that "until the trustees endorse such a clear, comprehensive and

wise statement," it will be difficult to "judge whether the Pension Fund is guilty of usury." That is a serious charge and deserves a response.

As a trustee of the fund since 1982, and chair of its Committee on Social and Fiduciary Responsibility in Investments since 1991, the ethical dimensions of investing have never been very far from my conscience and concern. Until three or four years ago, the committee, which is one of the most active of several committees of the board, focused primarily upon South Africa and the injustice of apartheid. With the dismantling of apartheid, the spectrum of concern is

much wider, and the role of our committee has grown larger.

Shareholder Resolutions

There are ways by which socially responsible investors from within and without the church pursue their objectives. One requires active participation in sponsoring or supporting shareholder resolutions which challenge a company's policies and practices. For most religious investors, this has become the preferred means to bring about changes in, for example, environmental practices, equal

(Continued on next page)

The Rev. Donald Bitsberger is a priest of the Diocese of Virginia who resides in Bethesda, Md.

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Ethics Important to Pension Fund

(Continued from previous page)

employment opportunities, tobacco advertising and any questionable conditions under which goods are produced abroad.

Through the Interfaith Center on Corporate Responsibility 275 religious investors in the United States — including the Church Pension Fund — coordinate their consideration of shareholder resolutions. The ICCR assists its members in writing the resolutions, initiating discussions with management and then monitoring the status of resolutions as they are submitted and voted. Our committee works closely with the ICCR, and I consult frequently its executive director.

During 1994, religious investors submitted 198 resolutions to 138 U.S. and Canadian companies. The impact of the resolutions will be measured by the responses of the companies involved and the changes, if any, that are made in their policies and practices. As in the case of South Africa, change may come slowly.

Successful Negotiations

What can be measured immediately, however, is the number of resolutions which are withdrawn each year as the result of successful negotiations between shareholders and management. In these instances, the companies agree to make changes — for example, inclusiveness on boards of directors — or provide information requested by the resolutions. The ICCR describes such results as “win-win.” Accountability has been acknowledged; changes in policies and practice take place.

In the case of the Church Pension Fund, this year our committee examined and deliberated upon nearly 60 resolutions filed with companies in which the fund held stock. In 50 instances, involving more than 5 million shares, we recommended the trustees support the shareholder resolutions. The trustees concurred in every instance.

Holding companies accountable in the manner does not satisfy Fr. Besse. He believes there should be a “screen” by which any potential investment is judged as to whether or not it satisfies stated ethical principles.

A number of religious investors include very limited screens in their investment policies. They may, for example, “screen out” companies which produce or market tobacco or alcohol. Others will not invest

in companies where defense contracting exceeds a certain small percentage of the business.

The Church Pension Fund does not use a screen in evaluating potential investments, but it will consider the appropriateness of investments in certain companies, as we have in the past with companies which supported the South

**Diversification
not only lessens
risk; it also
enhances return.**

African government's policy of apartheid through the sale of their products or services.

Fr. Besse prescribes 10 ethical principles which should be met before the fund invests in any company. No doubt it would be simpler to apply these 10 criteria to a \$100 million portfolio than the fund's \$2.5 billion. At present the fund owns stock in more than 400 companies. Examining each of the companies in the light of these criteria would be an onerous, costly task. Considering potential investments through such a screen could only delay and complicate the work of investment managers.

Staying Above Inflation

What effect would the application of these principles have upon the fund? It could possibly lower the rate of return because diversification of assets would be more limited. It is widely recognized that diversification not only lessens risk; it also enhances return. The benefits promised by the fund depend upon achieving a certain rate of return on investments year in and year out. Those who have read this year's annual report know that if there is to be any future improvement in present benefits, the fund must obtain an annual return of 4.5 percent above the rate of inflation.

Through broad diversification and careful selection of investments, the trustees seek to fulfill their responsibilities to the fund's present and future beneficiaries. At the same time, we shall seek to hold accountable the companies in which we invest to the ethical standards which we share with other religious investors.



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Appointments

The Rev. **Gene Asbury** is rector of Mediator-Redeemer, 217 N. Broadway, McComb-Magnolia, MS 39648.

The Rev. **Susan Astarita** is chaplain at the University of Maryland, College Park, MD 20742.

The Rev. **Christopher A. Beeley** is assistant rector of St. David's, Box 315, Austin, TX 78767.

The Rev. **James Bimbi** is rector of St. Peter's, Box 3005, Pueblo, CO 81005.

The Rev. **Susan A. Burns** is rector of Redeemer, 6201 Dunrobbin Dr., Bethesda, MD 20816.

The Rev. **David A. Garcia** is executive director of Episcopal City Mission, Boston, MA.

The Rev. **J. Mark Goodman** is rector of Trinity, 115 N. 6th St., Hamilton, OH 45011.

The Rev. **Jane Soyster Gould** is Episcopal chaplain at Massachusetts Institute of Technology, Cambridge, MA 02139.

The Rev. **Patricia Hanen** is diocesan missionary of the Diocese of Ohio, 2230 Euclid Ave., Cleveland, OH 44115.

The Rev. **Jerry E. Hardy, Jr.** is rector of St. Stephen's, 74 S. Common, Lynn, MA 01902.

The Rev. **Judith G. Hardy** is senior missionary of the Assabet Valley Cluster in Massachusetts.

The Rev. **John Carleton Hayden** is chaplain / missionary at Howard University, Washington, DC 20059.

The Rev. **Pamela Jane Mott** is rector of St. Eustace's, 44 Main St., P.O. Box 869, Lake Placid, NY 12946.

The Rev. **Dwight E. Ogier, Jr.** is assistant of Holy Spirit, Box 1010, Cumming, GA 30130. The Rev. **Wendell R. Phillips** is vicar of St. Matthew's, Salisbury, NC; add: 2911 Drake's Crossing Dr., Charlotte, NC 28262.

The Rev. **Anna Louise Reynolds-Pagano** is interim vicar of Holy Spirit, Greensboro, NC; add: 114 Laurel Hill Rd., Chapel Hill, NC 27514.

The Rev. **William C. Tapley** is rector of Redeemer, 648 Madison, Eagle Pass, TX 78852.

Ordinations Transitional Deacons

Albany — Karen Kleinmann, 2179 Story Ave., Schenectady, NY 12309; Alan Tatlock, 2938 Birchton Rd., Ballston Spa, NY 12020.

Retirements

The Rev. **Nelson L. Chowenhill, Jr.** as non-parochial; add: 2974 Gilmore St., Jacksonville, FL 32205.

Changes of Address

The Rev. **Donald J. Gardner**, 1B Nottingham, London Square, Clifton Park, NY 12056.

The Rev. **David B. McConkey**, St. Elizabeth of Hungary Church, 14 Clarendon Circle, Belvedere, Harare, Zimbabwe.

The Rev. **Julian K. Schellkopf**, 504 Central Ave., Albany, NY 12206.

The Rev. **Harry E. Smith**, 3901 Park Ave., Union City, NJ 07087.

St. Paul's Church, 656 Avenue L, NW, P.O. Box 3429, Winter Haven, FL 33885.

Corrections

The Rev. **James Flowers** is rector of Christ Memorial, 405 S. Washington, Mansfield, LA 71052.

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Ev & B 6. Masses daily 7, 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

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The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

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Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri
5:30

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. C. Frederick
Barbee, v; the Rev. Mary A. Caucutt, the Rev. Steven W.
Lawler, the Rev. William M. North, Jr., the Rev. James
D'Wolf

Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

HACKENSACK, N.J.

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Fri 9. C Sat 4

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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7).
EP Mon-Fri 5

KEY – Light face type denotes AM, bold 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. A/C, air-conditioned; H/A, handicapped accessible

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The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
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; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

MUNICH

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
Tel. 49/89 64 8185
The Rev. Harold R. Bronk, Jr.
Sun 11:45

ROME

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

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ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9

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