



# Episcopal Life

## CONVENTION

# DAILY

PHILADELPHIA, THURSDAY, JULY 24, 1997

## New work squeezed into tight budget

By CAROL E. BARNWELL  
CONVENTION DAILY STAFF  
AND WALT GORDON  
EPISCOPAL NEWS SERVICE

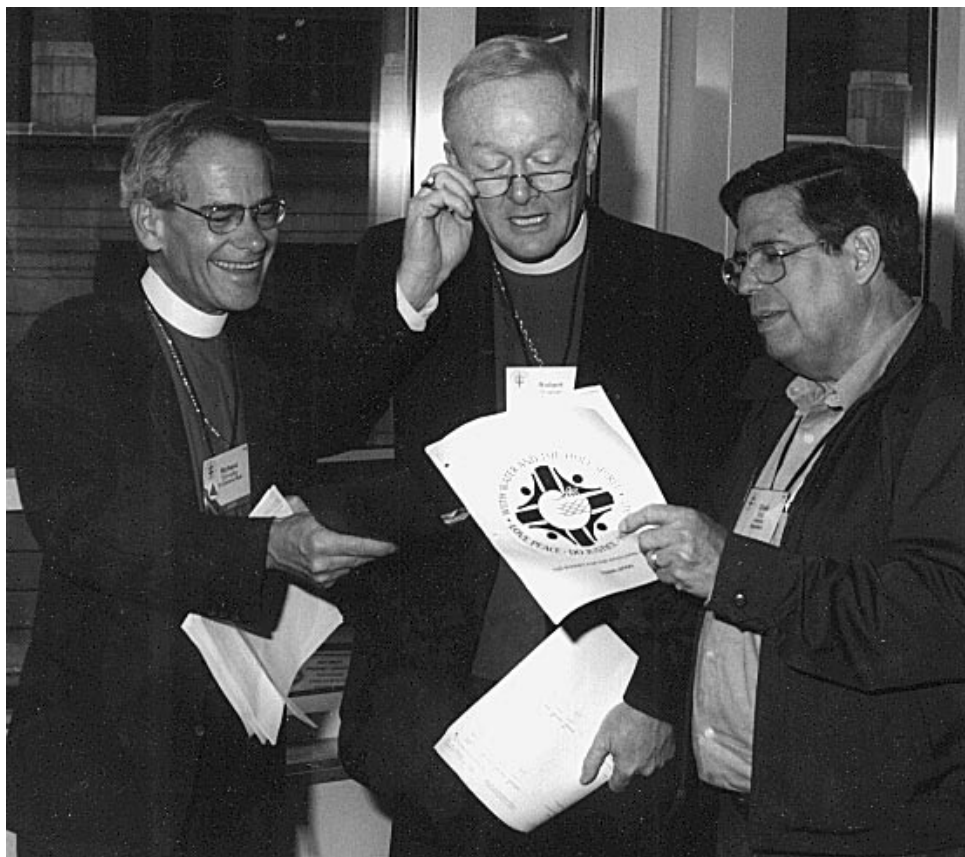
Financial relief for many dioceses and funding for a small number of new programs were included in a \$114 million budget proposed today for the 1998-2000 triennium.

The mission initiatives would be paid for by cuts in other programs and a 21 percent asking from diocesan income. However, a \$100,000 exemption would be applied before calculating the assessment.

The budget was presented to a joint session Wednesday by the Joint Standing Committee on Program, Budget and Finance (PB&F).

"At the committee hearing on the funding some of the smaller dioceses were opposed to the flat 20 percent" proposed by Executive Council, said treasurer Stephen Duggan. "We responded to that by giving all dioceses a \$100,000 off-the-top exemption. ...That resulted in a \$2 million decrease in our income. We went to the 21 percent flat rate to regain some of the income. The net effect, after figuring in a reserve, is to put us about \$700,000 down."

The total budgeted income from the dioceses for the three years is \$78.7 million.



*Inspecting the proposed church budget — with varying emotions — are, from left, Bishop Richard Shimpfky of the Diocese of El Camino Real; Bishop Robert Shahan of the Diocese of Arizona; and Bishop Onell Soto, assistant bishop in the Diocese of Atlanta.*

PHOTO/DICK SNYDER

### Formula helps smaller dioceses

In presenting the proposed funding formula, Bonnie Anderson of Michigan, co-chair of PB&F, said the \$100,000 exemption means 40 dioceses would pay less and 33 would pay no more than a \$30,000 increase. Only two or three dioceses might have a hard time making the assessment, she said.

"I'm going to say a few words about funding: *dinero*, moola, geld, bread, shekels, yen, cash, dough, loot, quid, greenback, bucks and, as we say in Detroit,

scratch. We have been voting on legislation that with the necessary 'scratch' can be transformed from wishes and hopes into actual mission and ministry." She added that "Giving by the dioceses funds 69 percent of the mission and ministry of the Episcopal Church."

### A few new mission requests funded

In order to overcome the \$700,000 shortfall from the new funding formula, and to provide \$1.3 million to respond to convention's request for new initiatives,

## CALENDAR

Notices to be placed in the Calendar for Friday's issue must be delivered to the Convention Daily office, Room 107B, by 4 p.m. today.

○ a.m. / ● p.m.

### THURSDAY, JULY 24

- 7:30 a.m. Forum on Evangelism: New Models for New Churches, sponsored by Cognate Committees on Evangelism. Speaker: The Rev. James Carlyle, Diocese of West Missouri. Marriott Hotel, Salon G.
- 9:15 a.m. Final Eucharist.
- 10:45 a.m. Legislative sessions.
- 1 p.m. Meeting of Alcoholics Anonymous, convention center, Room 201C.
- 2 p.m. Legislative sessions.
- 6 p.m. Meeting of Al-Anon/ACOA, convention center, Room 201C.

the committee found savings in administration and asked most program areas to take a 10 percent cut.

"The charge to the subcommittee was daunting," said Marjorie Christie, a deputy from the Diocese of Newark and member of PB&F. "We learned the budget was seriously out of balance when we arrived in Philadelphia and, before we could even consider new funding resolutions, we first had to examine every line item in the proposed budget. It was not a pleasant activity."

Seven of the dozens of requests for new money were granted.

Four of them reflect the church's commitment to cultural diversity. Funds for

*Continued on page 3*

## Bishops surprised at deputies' vote on retired bishops

By HERB GUNN  
CONVENTION DAILY STAFF

It was perhaps the convention's most surprising turn of events.

The House of Bishops voted to restrict the vote of its retired members. Then, to the surprise of all — and the chagrin of many — the deputies rejected the change to the constitution that it has sought for years.

"The reaction of all of us was absolute astonishment. We could hardly believe our ears that the House of Deputies had not concurred," said retired Bishop William Sheridan of the Diocese of Northern Indiana. Now attending his 16th General Convention — eight in each house — Sheridan explained that the mere idea that such an action might occur was laughed off as convention began.

"My personal response was that it was good work on their part because the theology of the episcopate is that when you are consecrated, you're consecrated for life," Sheridan said. "In other words, holy

orders is indelible. It cannot be erased. It cannot be cut off. This action brings encouragement to a lot of bishops who have been faithful for a long time."

"The House of Deputies expressed its mind," said Bishop Orris "Jay" Walker of the Diocese of Long Island, N.Y. "There are obviously a lot of members of the house that value the input of retired bishops in the total process of General Convention. It shows you how the system works. If our arguments about taking away [the vote] were not convincing to the House of Deputies — they did the right thing."

A number of bishops, however, were deeply distressed about the resolution's defeat by the deputies and some expressed hope that the matter will be reconsidered.

"I think there was disappointment," said Bishop Tom Ray of the Diocese of Northern Michigan. "There is a theological issue here about jurisdiction."

"If [the deputies] fully understood the issue as we discussed it and then voted

### Resolution B001s on restricting vote of retired bishops

**House of Bishops passed, 108-72**  
**House of Deputies, voting by orders, defeated (56 needed to pass):**  
**Clergy — yes 52; no 47; divided 12**  
**Laité — yes 47; no 40; divided 23**

against it, I can live with that," Ray added. "My concern is that we had not really conversed with our deputations around this issue and so they did not have the benefit of our perspective."

"I was offended that the other house would tell us who could vote in our own house," said Bishop Hays Rockwell of the Diocese of Missouri. "We don't do that to them. Canonically, of course, they have every right to do this. But I'm not sure the canons are right on this."

"I see the non-concurrence in the house

of clerical and lay deputies as but another instance of the secularization of the church," said retired Bishop Arthur Vogel of the Diocese of Western Missouri and past professor of theology at Nashotah House. In the secular world, he explained, people seek political means to accomplish their own ends.

"I think we never put ourselves in the position where we have to trust God alone. We are always looking for a fail-safe method," he said. "But someplace we have to think that God in the end is in control of all situations, works through all means, and that everything does not depend on us and our representation to each other."

"Ordination is not a personal property that God gives us," Vogel said. "It's not something that a person carries around with them and then can suddenly invoke in a difficult situation."

"It's an issue that can be consistently and I think convincingly argued either way, theologically," said Vogel.

# Deputies approve strict disciplinary procedures for bishops

By DAVID SKIDMORE  
EPISCOPAL NEWS SERVICE

Bishops of the Episcopal Church should be subject to stricter rules of discipline, deputies to the 72nd General Convention said today.

The church has been revising its Title IV disciplinary canons for several years. Major changes concerning priests and deacons in the church were made in 1994. The current set of revisions essentially equalizes the procedures for bishops.

"We have brought bishops fully into the disciplinary process of the church," said the Hon. Jim Bradberry, who introduced the 65-page report.

The proposed changes, contained in a resolution (A015) presented by the Stand-

ing Commission on Constitution and Canons, were overwhelmingly approved by the deputies and now go to the bishops for consideration.

Debate was brief and mostly in favor of the changes.

The Rev. Barbara Schlacter of the Diocese of Southern Ohio and former president of the National Network of Episcopal Clergy Associations board, praised the SCCC for its work and said she hoped to see additional improvements to Title IV. "We see this as a work in progress," she said.

J. Patrick Waddell of the Diocese of El Camino Real reminded the deputies the new Title IV was more "a work in evolution" than a work in progress, and he urged the deputies to forward their diocese's recommendations for additional changes to the SCCC during the next triennium.

The only amendments to the SCCC's proposal were relatively minor, dealing with procedural rules for summary judgments and pleadings.

One substantive amendment was soundly defeated. It proposed deleting the requirement of standing-committee consent to the inhibition of a bishop with jurisdiction, and the ability of the presiding bishop to modify or dissolve a temporary inhibition.

The amendment's sponsor, the Rev. Lowell Grisham of the Diocese of Arkansas, argued that requiring standing-committee consent could lead to "an abuse of power" by the bishop since the bishop might easily intimidate the standing committee.

## Setting uniform procedures

The starting point for the canonical overhaul was the fallout from a rash of sexual misconduct cases in the late 1980s, particularly several high-profile cases involving Bishop Steven Plummer of the Navajoland Area Mission, the Rev. Wallace Frey, former vice-president of

the House of Deputies, and five faculty members of Nashotah House seminary in Wisconsin.

The outcry from church members, coupled with the impact of multi-million dollar lawsuits, led the 1991 General Convention to direct the SCCC to revamp the disciplinary canons to make them clearer, more uniform and more balanced in addressing the rights of both victims and accused clergy.

In 1994 the General Convention approved more than 100 amendments to 16 canons, establishing uniform procedures for ecclesiastical courts, protecting the due-process rights of accused clergy, increasing the types of persons who may file charges, reducing the statute of limitations on filing misconduct charges and removing bishops from the presentment process.

## Central America granted autonomy

By JAN NUNLEY  
EPISCOPAL NEWS SERVICE

The Central American dioceses of the Episcopal Church in Nicaragua, El Salvador, Guatemala and Panama will join the autonomous Diocese of Costa Rica in forming a new province of the worldwide Anglican Communion — La Iglesia Anglicana de la Region Central de America (IARCA).

The new province comes into being Jan. 1.

Deputies approved a resolution (B019sa) that includes a 40-year financial

aid plan. The plan requires progressive annual reductions in funding from the Episcopal Church.

At the 1994 General Convention in Indianapolis, the Central American dioceses were turned down because all the provisions for autonomy — including funding considerations — had not been met. The new province also will have to put a pension program into effect within five years.

A minor correction by the deputies sends the measure back to bishops for their concurrence.

## Bishops want same-sex blessing study

By GENIE CARR  
EPISCOPAL NEWS SERVICE

The Episcopal Church should continue studying the theological and liturgical aspects of committed relationships of same-sex couples, the bishops decided today.

In adopting a substitute resolution (C003s), the bishops removed phrases about compiling and disseminating existing rites. But they directed the Standing Liturgical Commission to continue studying the issue.

The commission must also report on any rites, theological commentaries and comments on committed same-sex rela-

tionships submitted to it during the study.

The bishops retained phrasing affirming the sacredness of Christian marriage between one man and one woman.

Bishop Hays H. Rockwell of the Diocese of Missouri said the bishops' decision "provides a vehicle for carrying on the dialogue (and) gives substance to the dialogue" without meaning that it affirms any practice of rites of blessing same-sex relationships.

The measure will not mean a moratorium on blessings of same-sex relationships, said Bishop Joe Doss of the Diocese of New Jersey, who had proposed the substitute.

## Deputies credit covenant for civil debate

By SHARON SHERIDAN  
DAILY CONVENTION STAFF

More than half the House of Deputies have signed the Committee on the State of the Church's covenant that promotes a respectful and prayerful dialogue at General Convention, according to Dean H. Scott Kirby, committee chair and dean of Christ Church Cathedral in the Diocese of Eau Claire.

"We hope that it has helped bring to the conscience of the deputies how we conduct ourselves, how we express ourselves, how we react and deal with one another," he said.

"The committee worked on this at great length at our meeting in Washington in November, and we felt that this would be a very positive contribution that we could make to convention. And it's not only received the approval of the deputies, but also the bishops at their meeting in Kanuga [the Kanuga Conference Center]."

The councils for advice for both the presiding bishop and the president of the House of Deputies reviewed it, he added, "and the response was favorable."



Edward Little

Several peoplesaid they believed the covenant had affected the debating climate.

"[The] tone at the convention has been better" because of the covenant,

said its author, the Rev. Canon Edward Little, chair of the San Joaquin diocesan deputation.

"This is my third convention, and there has been significantly less name calling. No one has pulled any punches in presenting their ideas. But we are dealing with each other as individuals. ... I have made some friends among people with whom I have profound disagreements."

The Rev. Ronald Wiley of Nebraska, a senior deputy attending his seventh convention, said he thought the debate has been civil and that the covenant has helped. "We all know that we're supposed to be civil, but we need reminders."

Thirteen-time deputy Robert Gaines of the Diocese of Northern California said he considered the covenant a good thing. "I think the new presiding bishop might be a very good person for making the dialogue less strident," he commented.

"I think there were some rather sharp words said, which I didn't appreciate very much," said 13-time deputy Robert Gaines of the Diocese of Northern California. But "in general," the debate was civil, he said.

Bishop Herbert Donovan Jr., House of Bishops secretary, said that while he didn't believe the covenant had been presented for the bishops to sign, "It certainly has been symbolic of a very good healthy relationship here in the house."

Differences have been clear and strong, but shared in a "good spirit," he said.

"A lot of people might have come here feeling it was going to be a divisive one," said Diane Pollard, a seven-time deputy from the Diocese of New York. "But it hasn't been," she said. "The Holy Spirit, I think, had something to do with it."

Dick Snyder also contributed to this article.

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**BUDGET**

*Continued from page 1*

indigenous ministries were increased by \$300,000, one-tenth the requested increase. A recent plan for an indigenous theological training institute would receive \$225,000. Addressing the PB&F hearing, Bishop-elect Mark MacDonald of Alaska called the lack of indigenous leadership "a crisis" and asked the church to "invest in the future" by supporting the training.

Additionally, Hispanic stewardship training would receive \$20,000, and \$54,000 would restore four ethnic commissions for American Indian, Asian-American, black and Hispanic ministries.

The committee responded to convention's wish to restore social ministries by allocating \$300,000 for justice, peace and environmental programs. The total requested had been \$2.25 million.

Funds for music development in small churches, which was strongly supported in the hearings, was set at \$60,000.

**Highest program priorities**

The two highest priorities heard by Executive Council members and national staff when they visited the dioceses during the past three years were youth and communications. As a result, those two areas were asked to take only a 5 percent cut.

However, communications had \$210,000 added back for emerging technologies and training.

Youth had \$25,000 restored when the task force on Province 9 told the committee it could afford less than the amount budgeted for it.

A few areas — the church archives,

**Scripture first in defining doctrine, bishops say**

By DAVID SKIDMORE  
EPISCOPAL NEWS SERVICE

**The Bible is the foundation for defining church doctrine in disciplinary matters, according to the church's bishops.**

All other sources — the historic creeds, or statements of belief, and the Book of Common Prayer — are secondary to Holy Scripture.

The bishops made their decision Tuesday when they unanimously approved a resolution defining doctrine "as the basic and essential teachings of the church" found in the canons of Holy Scripture, as understood in the Apostles and Nicene creeds, and in the sacramental rites, ordinal and catechism in the prayer book.

The definition is being added to Title 4 of the canons, which concern clergy discipline. It now goes to the deputies for consideration.

The definition approved by the bishops came from retired Bishop Arthur Vogel of the Diocese of Western Missouri. He amended a proposed resolution (A014) from the Standing Commission on Constitution and Canons to give primacy to Holy Scripture.

Vogel said he specifically included the words "canons of Holy Scripture" because "Scripture must be taken in its

wholeness and integrity, rather than in isolated bits and sentences."

"Scripture must be used for the norm of the church's life as the church intends it to be," he said.

Speaking in support of Vogel's amendment were bishops from both liberal and conservative camps, including Bishop Andrew Fairfield of the Diocese of North Dakota, who withdrew a substitute resolution that defined doctrine as "the consistent teaching" of Holy Scripture, the creeds, sacraments, pastoral offices, ordinal and catechism.

**Move to defer defeated**

An attempt by Bishop Roger White of the Diocese of Milwaukee to refer the resolution to the House of Bishops Theology Committee was defeated.

Bishop Joe Doss of the Diocese of New Jersey, speaking for the resolution, said the definition was not an attempt to frame "a general understanding of doctrine," but only as it is used in Canon 4.15.

"This is not forcing us into a confessional church," Doss said. "This is for purposes of discipline."

The strongest objection came from the conservative side. Bishop William Wantland of the Diocese of Eau Claire,

Wis., argued for including in the definition the 39 Articles of Religion adopted by the 1801 General Convention and included in the historical documents section of the 1979 prayer book. By not including the articles — which clearly give primacy to Holy Scripture — in the definition, the bishops "will be repealing 200 years of history in this church, and 450 years in the Church of England," Wantland said.

The issue of determining church doctrine of the church was the central point of the pretrial hearings in the presentment against retired Bishop Walter Righter, who was charged in 1996 with violating church doctrine by knowingly ordaining a non-celibate gay deacon in 1990.

Wantland and other traditionalist bishops argued for a broader definition of doctrine, based on Scripture but including other statements, such as resolutions of General Convention and decisions made by the House of Bishops.

In the Righter case, the court ruled "core doctrine" should be more narrowly defined and said it was unable to determine a violation of doctrine on the basis of the arguments made in the pretrial hearing or until General Convention defined its meaning of doctrine for the church.

Episcopal Parish Services, the church's Philadelphia office and the bookstore at the Episcopal Church Center — would receive more than 10 percent cuts.

**Bishops help define role of 'bishops suffragan'**

By GENIE CARR  
EPISCOPAL NEWS SERVICE

**"Suffragan Bishops" will become "Bishops Suffragan" in 2000 if a constitutional change that was adopted Wednesday by the House of Bishops gets through the rest of the process.**

Suffragans generally are elected to assist bishops who exercise primary oversight of a diocese.

In addition, a change in Article I, section 2, of the church's Constitution deletes the phrase "having jurisdiction" regarding bishops (A089a).

The basis of the change is that all bishops — or in the original Greek *episcopes* — are called to oversight, said Bishop Robert H. Johnson of the Diocese of Western North Carolina.

The office of suffragan is specified with having "delegated oversight."

A related resolution (A090) dealt with defining a bishop suffragan's job description. The bishops directed that before an election of a bishop suffragan in a diocese, the bishop diocesan "shall submit a description of the roles and the duties of the bishop suffragan to the convention of the diocese."

The original proposal would have directed that before an election occurs a diocesan convention "adopt a canon or canons" describing the role and duties of

a suffragan.

Some bishops considered a canon unnecessary. "It sounds like sending a canon to do a BB's job," said Bishop Edward Salmon of the Diocese of South Carolina.



**Bishop John Thornton of Idaho spoke about ministry in small churches to forum on evangelism Wednesday morning. The forum was sponsored by the cognate committees on evangelism.**

PHOTO/DICK SNYDER

**Bishops refuse to pay deputies' president**

By DAVID SKIDMORE  
EPISCOPAL NEWS SERVICE

**The president of the House of Deputies will not be paid.**

The bishops Wednesday afternoon dashed the deputies' decision to pay their president a \$110,000 annual stipend.

A resolution (A030) proposed by Executive Council would have changed the canons governing the funding of the presiding bishop's office by including a stipend for the president of the House of Deputies. The canon now provides only reimbursement of expenses to the president.

Bishop Peter Lee of the Diocese of Virginia argued that providing a stipend to the president would send the wrong message to other lay people providing

significant ministries to the church without the benefit of being paid.

By effectively converting a volunteer position into a professional one, Lee said, the convention would end up barring ordinary lay people from serving in the highest offices of the church. "I think it would further remove the concerns of ordinary people from the life of the church," said Lee.

Also arguing against the stipend was Bishop Martin Townsend of the Diocese of Easton (Maryland). The issue is not about money, he said, noting that the \$330,000 paid out over three years "is relatively insignificant." The larger concern is one of process. The deputies' action invites "a new form of government for our church."

**AROUND THE CONVENTION...**

Gifts can make a difference. You can enjoy the beauty of handmade crafts and jewelry while helping to support the work of less fortunate artisans.

SERRV is a non-profit organization from New Windsor, Md., which promotes the social and economic progress of people in developing regions.

"The average income of the artisan whom we are in partnership with is \$300 to \$700," said Sheila Buttner Law, public relations manager of SERRV International. "The SERRV purchases add significantly to the income of a family in the developing world."

Jewelry, handmade crafts, candles, onyx, creches and woven baskets are made by at least 170 artisans from 40 countries.

"Our goal is to preserve indigenous crafts from around the world," Buttner Law said.

Free catalogs and information packages are available at booth 74.

\* \* \* \* \*

Gorgeous greens ...

Good homes are needed for the beautiful plants that have graced General Convention's worship space. Anyone wanting to adopt them should come to the worship space between 1 and 3 p.m. today.

A free-will donation for any plants adopted will be graciously accepted.

\* \* \* \* \*

Excerpts from Wednesday evening's teleconference with Presiding Bishop-elect Frank T. Griswold III will be shown on television monitors this morning at the information Desk situated near the Worship Hall A.

**CORRECTION**

Dalia Mesa, a Spanish translator, is from the Diocese of Southeast Florida. She was misidentified in a story in Wednesday's Convention Daily. Also, the Rev. Tim Hoyt of Western North Carolina was omitted, the Rev. Margarita Ortiz-Swetman was not identified as a priest and Edgar Spalding's name was misspelled.

# 'I'm not here to keep the faith; I'm here to share it'



PHOTO/WILLIAM DOPP

BY WILLIAM DOPP  
FOR CONVENTION DAILY

**T**housands of Episcopalians have traveled from far and wide to Philadelphia to be part of the 72nd General Convention of the church, but none has come with a clearer vision of mission than DeLaney Armstead.

The Rev. DeLaney W. Armstead is a deacon serving St. Christopher's Church in San Lorenzo, Calif., in the Diocese of California. He is a 69-year-old newly ordained African American who smiles and says, "I'm not here to keep the faith; I'm here to share it."

This attitude reflects Armstead's devotion to his cause as a lobbyist for the Union of Black Episcopalians. "Being a Christian is a joy, and I intend to proclaim my joy in Jesus Christ by what I do here," he said. "I'm here to speak for African American Episcopalians and to witness the important business of this convention."

Although Armstead is a vice president of his local chapter of the Union of Black Episcopalians, that is only the beginning of his ministry. He is an active participant in the Cursillo movement and a team leader in the Kairos prison ministry, and he serves his diocese in Christian education.

All of his service to the church is underscored by his desire to share the faith. That is his reason for paying his

own way to Philadelphia: He hopes that in a small way he may influence the church to also share the faith.

Armstead is by no means a single-issue lobbyist. He has an interest in social justice, particularly issues dealing with race. But he also has a strong interest caring for the needs of men in prison, and he is concerned with ministry in his own community.

During his 37 years as a bus driver and driving instructor, he gained a reputation as a witness for the Lord. His ever-present smile was a giveaway.

"People would get on the bus and ask, 'Why do you smile like that?' And all I could answer is that I have to share my joy," he recalls.

**H**is journey to the convention began many years ago. In 1956 DeLaney Armstead found himself in a difficult situation: He was newly divorced and had three young children to raise.

It was then that he began to draw on his faith. It was then that he began to learn that faith was like love — he had to learn to share it.

Throughout his years in the church, he shared his faith in a variety of ministries.

Then, in 1979, he felt called to the diaconate. He began the process by meeting with his bishop and rector. After a time of prayer, he began part-time studies at the School for Deacons in San Francisco.

Eighteen years later, on Dec. 7, 1996, he was ordained. "I just hung in there and kept the faith," he said. "The thing that kept me going was that I learned that I was called to share the faith."

It was in 1982 at a Cursillo weekend that he was able to understand what it meant to share faith. From that time on he began to reach out with more and more zeal. He began new work in his community, and he discovered the Kairos ministry.

**O**n many levels, DeLaney Armstead has made a long journey to the convention in Philadelphia. It was a journey of many miles and many years, a journey of faith and love.

DeLaney Armstead and his wife, Joann, traveled to be a voice — not just for a few issues but for the love of Christ for all people.

The social policy resolutions of the conventions are often lost in the huge amount of business transacted. But to one faithful deacon from California, the sharing of faith by proclaiming the Gospel and stating the love of Christ in resolutions proclaimed at the church convention is what the gatherings are all about.

"When I dismiss my congregation, I don't just say the words, but I boldly proclaim . . . 'Let us go forth into the world, rejoicing in the power of the Spirit,'" Armstead says.

That says it all.

## Nightingale gets chance to become church 'saint'

BY SHARON SHERIDAN  
CONVENTION DAILY STAFF

Florence Nightingale will receive another shot at sainthood.

"We are delighted for the whole church that beloved Florence Nightingale, a Christian and also one who suffered through chronic illness most of her life, will be reconsidered in the process of commemoration for 'Lesser Feasts and Fasts,'" said the Rev. Ted Karpf, executive director of the National Episcopal AIDS Coalition. "That gives us a model who died in the 20th century and whose spirituality will carry us well into the 21st century."

Karpf said he was surprised and delighted that both houses so quickly passed a resolution directing the Standing Liturgical Commission to reconsider Nightingale for inclusion in the book and the calendar of the church year.



A previous attempt to add her to the calendar failed on second reading in 1991 after allegations were raised about

her life, faith and death.

Nightingale already appears on the English, Australian and Canadian church calendars. Although a member of a Prayer Book and Liturgy Committee said Canada had rejected her for inclusion, the Canadian church actually approved her in September 1957 and included her in its 1959 prayer book.

Karpf said he had been surprised during the process of considering Nightingale by the "difficulty of incipient sexism toward women," in which lies and falsehoods have been believed before facts have been believed.

### CLARIFICATION

Today's service of prayer and healing at St. Luke and the Epiphany Church was co-sponsored by the National Episcopal AIDS Coalition and the Diocese of Pennsylvania's AIDS Task Force.

## Peacemakers seek justice based in spirituality

BY SHARON SHERIDAN  
CONVENTION DAILY STAFF

"Justice is faith lived. Injustice is faith denied. And somewhere between those two points rises or falls that precious thing we know as peace, and peace is the birthplace of community."

Thus Bishop Stephen Charleston began his call to Presiding Bishop-elect Frank T. Griswold III and to the church to articulate a new vision as a step in the quest for justice.

Charleston, chaplain of Trinity College, Hartford, Conn., and former bishop of Alaska; Presiding Bishop Edmond L. Browning and the Rev. Canon Naim



PHOTO/DICK SNYDER

Ateek of St. George's Cathedral, Jerusalem, spoke at a forum Monday called "The Quest for Peace." Moderated by House of Deputies President Pamela P. Chinnis, the forum addressed the tie between action and prayer.

Spirituality and the ministry of justice and peace are "really two sides of the same coin," Browning said. He called making peace and seeking reconciliation "the vocation of everyone who has experienced the water of baptism."

*The Rev. Canon Naim Ateek (left) and Bishop Stephen Charleston (right) were participants in "The Quest for Peace" forum.*

Charleston outlined a seven-step process leading to injustice, beginning with the loss of vision. People next begin grasping at formulas, he said. "We then begin to build paper walls of doctrine. Ideology becomes more important than community, and lawyers begin to wear the robes of priests."

The problem is, "We all have a different formula," he said. So, in the third step, a sense of isolation increases, along with a rise in sectarianism and racism and a decrease in compassion.

Charleston offered a "modest proposal" to Griswold and others in the church: "If we want to begin to see justice as faith lived ... we must begin with the very first step in vision." He said a tolerant community allows "ambiguity in abundance."

He urged replacing fear with new hope and confidence and noted that "Jesus is in control of this church."

A new spirit is going to be felt moving through this church," he prophesied. "Not a single Episcopalian will be able to miss its movement."

Ateek, a Palestinian Christian, described his views on the Middle East peace process and the work of the Palestinian ecumenical center for liberation theology, which he directs.

During Browning's term, Ateek said, "I have seen the Episcopal Church move to the forefront of the struggle for justice and peace in the Middle East."

There will be no peace unless the U.S. government pressures Israel to end its occupation of the West Bank and Gaza Strip, he said. "You as Americans have a great responsibility. Peace for the Middle East is going to be made in Washington, D.C., and that puts a burden on all of us."

He warned: "Unless Israel stops its injustice, there will be massacres back home."