

THE LIVING CHURCH

Serving Episcopalians Since 1878



When Guests Speak

**Same guidelines on
being gracious hosts**

IN THE NEWS:

**Pentecostal congregation
received in Georgia**



The Mystery of Ice

By ROBERT M. HAVEN

*From whose womb came the ice?
Who gave birth to the hoarfrost of heaven?
The waters become hard like stone
And the face of the deep is frozen.
(Job 38:29-30)*

These are the words of God telling Job that he is just a finite man who should not presume to question God and who cannot understand the mighty things of God's creation, things like ice.

It is easy to understand why Job ended up by putting his hand on his mouth. There is a great mystery in ice. The fact that cars can be driven upon it and the way it moans and realigns itself in the bitter cold have always intrigued me.

Up in Northville on the Great Sacandaga Lake where my wife and I own a house, it was almost 30 degrees below zero a few weeks ago and some of the heating and plumbing pipes were frozen solid. The pipes were so full of ice that when they ruptured there was not any water spillage: only ice. Some of the pipes were not properly insulated and others were exposed in vulnerable places. Nobody was prepared for this because nobody has lived in the house in winter for many years.

When I went up to take a look around, it was almost as cold inside as it was outside, with the heating system completely broken down. As I looked out a window toward the lake, I could see the single headlight beams of snowmobiles as they were raced across the ice. I also saw ice fishermen. They looked like little matchstick figures grouped together around their huts. These people welcome temperatures of 30 below zero. For them, the ice was fun. For me, it meant heating service repairs, plumbers, insurance claims once again and worries about insulation, draughts and my own profound inability to master mechanical things.

But it is winter. Frozen pipes and ice fishing. Also a mystery. Those of us who live in the northeast know the good and bad of it. We know about ice. God's question is put to us too. Like Job, we are mute. Like Job, we marvel.

Our guest columnist, the Rev. Robert M. Haven, is rector of St. Ann's Church, Amsterdam, N.Y.

CONTENTS

February 4, 1990

Epiphany 4

FEATURES

8 Don't Speak Unless Spoken To

by A.E.P. Wall

Sins against guest speakers are not quickly expiated.

DEPARTMENTS

2 The First Article

4 Letters

6 News

9 Editorials

9 Viewpoint

10 Christian Parenting

11 Books

12 People and Places

ON THE COVER

Stanley White, pastor of the non-denominational Pentecostal congregation of the Church of the King in Valdosta, Ga., presents the Rt. Rev. Harry Shipps, Bishop of Georgia, with a book of the names of congregation members who wish to be confirmed into the Episcopal Church. The Rev. James Bullion, associate rector of St. Paul's, Augusta (center), looks on during the January 14 service [page 6].

Photo by Jack Row.

FOR NINETY YEARS WE'VE INSURED ONE HOUSE.

We're very proud of our record of dedication to protecting the nation's churches and their related organizations. It's a commitment to caring that over 44,000 churches trust.

Today, in addition to worship services, an active church provides many social, recreational and educational functions, both at the church and away from it. These added activities also add to your risk for tragedy.

Our Church Mutual Specialists are trained to help you recognize and minimize your exposure to tragedies such as fire, vandalism, theft, auto mishaps, lawsuits, child sexual abuse, and more.

We've taken our knowledge and developed a series of 12 Protection Series booklets that address these important topics. The booklets contain over 380 useful tips, guidelines and supervisory tactics to help you make activities safer both at and away from your church. And they're yours **free** for the asking.

You can also request a free, no-obligation evaluation of your church's protection



needs. Our representative or agent will work with you to analyze your specific situation, tailoring an insurance package for your unique needs.



The Specialist

Get the best advice in the business, from The Specialist—Church Mutual. To receive a free, no-obligation evaluation of your church's protection needs, or a free set of 12 Protection Series booklets, or both, write to:

Church Mutual Insurance Company
3000 Schuster Lane
Merrill, WI 54452



Rated A+ (Superior) by A.M. Best, their highest rating.

Church Mutual serves you in these states: AL, AZ, AR, CA, CO, FL, GA, ID, IL, IN, IA, KS, KY, MI, MN, MO, MS, MT, NE, NC, ND, NY, OH, OK, OR, PA, SD, TN, TX, VA, WA, WV, and WI.

© 1990 Church Mutual Insurance Company

Explore . . .
the Religious Life
Weekend Program
Feb. 16-20, 1990
Prayer - Study - Ministry

Write:
Sisters of St. John Baptist
Box 240, Mendham, N.J. 07945
201-543-4641

VESPERS OF THE DEAD

For Public or Private Devotions

For further information address
The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N.J. 07079

STATIONERY

MEMOS • BUSINESS CARDS • EXECUTIVE
ESPECIALLY FOR CHURCHES Exclusive designs
in raised print on textured stocks or low cost bond.
Discount Prices! Fast UPS delivery anywhere. Send
for large kit of samples, ideas, prices and FREE
"How To Design Your Business Card."

Parish Office PO Box 1039 Brunswick, ME 04011

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19103

MOREHOUSE PUBLISHING

Send for our NEW catalogs

BOOKS • VIDEOS Morehouse Publishing
AUDIO CASSETTES 3000 Canby St.
CHURCH SUPPLIES Harrisburg, PA 17103
(800) 272-5484

When writing to advertisers,
please tell them you saw
their ad in
THE LIVING CHURCH

THE LIVING CHURCH

Volume 200 Established 1878 Number 5

An independent weekly record
of the news of the Church
and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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

The Rev. Canon H. Boone Porter,
editor and general manager
John E. Schuessler, managing editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
Clarissa H. Porter, book editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor
and editorial assistant

The Rev. Canon Frederick W. Phinney,
associate editor, Province I
The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV
The Rev. Canon James P. DeWolfe, Jr.,
associate editor, Southwest

Peter A. Dayman, business manager
Irene B. Barth, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; H. N. Kelley, Deerfield, Ill.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Milwaukee; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.

(Members of the Living Church Foundation are listed monthly.)

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Beginning a New Church

Thank you for your recent issue on parish administration [TLC, Jan. 7]. Both your editorial linking administration to growth and mission, as well as W. Armistead Boardman's article on beginning a new church in Colorado, should remind us that keeping the institution running is not to be our main work. Administration, and all our other internal parish activities, ought not to be seen as ends in themselves but as means to the end — that being mission: what we do on the outside.

Fr. Boardman's single-minded commitment to seeing a new congregation take root is what we will need more of in our church if this Decade of Evangelism is to be more than one more Episcopal pious flop.

To be effective in our mission, which includes both evangelism and service, we need many more new congregations and much more outward oriented parish administration in the congregations and dioceses already in existence; otherwise the decade following this one may very well be the decade of irrelevance.

(The Ven.) DAVID P. JONES
Diocese of Pittsburgh

Pittsburgh, Pa.

Two Most Difficult Jobs

Hurray for the parenting column! [TLC, Jan. 7]. Certainly no one needs it more than the clergy. What a tragedy that virtually none of us receives any formal training for life's two most difficult jobs, marriage and parenting.

(The Rev.) PAUL C. BAKER
Alexandria, Minn.

Stand Up, Stand Up

The new *Presbyterian Hymnal* will include "Lift every voice and sing" but will omit "Stand up, stand up for Jesus" because it is considered offensive to the handicapped [TLC, Dec. 31]. Who considers it offensive? I'm so crippled that I can't stand up at all, but I don't take offense at a perfectly good figure of speech (I'm still "standing on the promises" and "standing in the need of prayer"). We crippled people suffer enough indignities without this kind of public silliness on our behalf.

If crippled people were offended by "Stand up, stand up for Jesus," why

wouldn't vocally handicapped people (there are many) be offended by "Lift every voice and sing"? Are blind people supposed to be similarly offended by our national anthem because it begins "Oh say can you see?"

I think "Stand up, stand up for Jesus" sounds like a high school *alma mater* overdue for retirement, and I congratulate the Presbyterian Church for weeding it out. But it should be retired for its very real flaws, not as a purported kindness to those of us in wheelchairs.

KATHRYN LINDSKOOG

Orange, Calif.

• • •

The Episcopal Church determined that "Rise up O men of God" was offensive to the feminists and changed that old hymn. The Presbyterians recently dropped "Stand up, stand up for Jesus" because it was offensive to the handicapped. What would these two groups do if they jointly studied the opening words of our national anthem: "O say can you see?"

(The Rev.) RICHARD B. DUNCAN (ret.)
Cuba, N.Y.

• • •

Having read the article concerning the changes to the Presbyterian hymnal, specifically the exclusion of "Stand up, stand up for Jesus" because it is considered offensive to the handicapped, I wondered how many hymns would have to be excluded from the Episcopal hymnal, using the same sensible criteria. Herewith my suggestions:

No. 61 ("Sleepers, wake") will surely offend insomniacs. No. 204 ("Now the green blade riseth") is an affront to every Kentuckian (where the grass, as you know, is blue). Gossips will want no. 324 ("Let all mortal flesh keep silence") removed forthwith. Should we have visitors from outer space, they won't like no. 377 ("All people that on earth do dwell"). And can we risk offending the Ku Klux Klan by singing no. 607 ("O God of every nation, of every race and land")? No. 647 ("I know not where the road will lead I follow day by day") will surely aggravate members of the automobile club.

Inclusive language is fine, but let it be done sensibly by level-headed people of good will. And let's not assume

that the blind cannot "see," the deaf cannot "hear" and the handicapped cannot "stand up" for Jesus. True inclusiveness sometimes involves being blind to our differences.

JEFFREY NEEDLE

Chula Vista, Calif.

• • •

Certainly hymnologists must know that "Stand up, stand up for Jesus" is not a reference to posture. It means "witness to Jesus," just as those about to marry ask friends to "stand up" for them. For one, I believe this ridiculousness has gone far enough. Hopefully our American schools will give once again a classical foundation for the understanding of English and an appreciation of poetic expression.

(The Rev.) ROBERT A. TOURIGNEY (ret.)
The Woodlands, Texas

Disability Awareness

It was a real joy to see our Central New Yorkers cutting the ribbon on the cover of the December 17 issue. I do want to straighten out one minor point, however. You refer to the Rev. Nancy Chaffee as "executive director of disability awareness for the Diocese of Central New York." That is not accurate. Nancy is executive director of an entity entitled Disability Awareness: An Empowering Ministry. This ministry has no official connection with the diocese, though the diocese does contribute some monetary support. It is, rather, an ecumenical ministry which simply happens to have its headquarters in Central New York, where Nancy herself is indeed canonically resident.

ANITA MONSEES

Syracuse, N.Y.

CAMP AND CONFERENCE CENTER AUTOMATION CLINIC

The Diocese of North Carolina and The Church Pension Fund will be sponsoring "The Automation of a Conference Center, Browns Summit: A Case Study." This event will be held February 11 - 13th at the Conference Center of the Diocese of North Carolina at Browns Summit.

This two day event will be of special importance to anyone responsible for the operation of camp and/or conference centers. Those individuals who are planning or are in the process of automating their facilities will find this conference to be of special interest.

The conference begins with dinner on Sunday, February 11th, and ends with dinner on Tuesday, February 13th. The cost for this event, excluding transportation, will be \$125.00. Included in the price: 2 nights' lodging, seven meals.

Further information can be obtained by calling Ms. Letty Magdanz at (919) 787-6313 or Mr. George Pascucci at (212) 661-6700, ext. 719.

Thailand

Ecumenical Seminar
July 30 - August 10, 1990
in cooperation with
Faculty of Theology,
PAYAP UNIVERSITY
CHIANG MAI
\$649

Lectures, excursions, meetings with local Christians, Buddhists.
Lost-cost air fares, travel options.

Another Unique Program from:
INTERNATIONAL SEMINARS
106 S. Fraley St. Kane, PA 16735
814/837-9178



The Very Rev. Alan Jones
Dean of Grace Cathedral, S.F.



The Rt. Rev. William E. Swing
Bishop of the Diocese of California



Lenten Study Video, Diocesan Office, 1055 Taylor St., S.F., CA 94108

Lenten study video

Ideal for Lenten study groups, congregational presentations, sermon preparation and Sunday school classes—a 59 minute video in two parts:

- 1 - Lectionary of the five Sundays of Lent addressed by Bishop Swing and filmed on location in the Holy Land, each followed by a Dean Jones meditation.
- 2 - Holy Week in Jerusalem with Bishop Swing.

Price: \$70 includes mailing charges.
Make check to: Diocese of California

Pentecostal Congregation Accepted

Gathered in the large Valdosta, Ga. warehouse they use as a temporary house of worship, the non-denominational Pentecostal congregation of the Church of the King was received into the Episcopal Church January 14 as an unorganized mission of the Diocese of Georgia.

As the church's 50-member choir sang a number of original songs to accompany the service, more than 550 congregation members and visiting Episcopalians witnessed the confirmation of Stanley White, church pastor, by the Rt. Rev. Harry Shipps, diocesan. Mr. White was also presented with a license to serve as "lay pastoral leader" while he undergoes a special process to become an Episcopal priest.

The unusual service proceeded one and a half years after Mr. White and 200 members of his congregation severed their relationship with a 600-member Assemblies of God congregation and became nondenominational. The 27-year-old senior pastor had been incorporating liturgical worship from the Book of Common Prayer into weekly services. Since the separation his Valdosta congregation has doubled, and he supervises a full-time staff of eight with a yearly budget of \$350,000.

During the January service, Mr. White's entire congregation was received into the Episcopal Church as baptized members and Mr. White pre-

sented Bishop Shipps with a list of 315 names of those who wished to be confirmed. More are expected to add their names and a confirmation service is planned around Easter.

"[The service] was extremely joyous and triumphant," said the Rev. H. Jacoba Hurst, rector of St. Ann's Church in Tifton and president of the diocesan standing committee. He had been involved with the congregation from the beginning, when Mr. White contacted him expressing an interest in the Episcopal priesthood. At first he thought the young pastor was joking, Fr. Hurst told TLC, but then he met with him and was impressed by his seriousness and ability. "Frankly though, I never thought the congregation would go along with it," Fr. Hurst said.

After many discussions and much study, Mr. White met with the diocesan standing committee and the bishop to apply for candidacy to the priesthood under a canon which recognizes the past education and experience of pastors of other denominations. Fr. Hurst said the committee was so impressed with the young man they gave their unanimous approval of acceptance. That alone was "some kind of miracle," he added humorously. Bishop Shipps has taken the church under his pastoral wing and has been "very supportive of them," Fr. Hurst said.

Mr. White's congregation also accepted the idea with enthusiasm. [An interview with Mr. White will appear in next week's issue.] K.K.

Salvadorans Released

The Rt. Rev. Roger White, Bishop of Milwaukee, returned from El Salvador in early January cautiously hopeful that Christians in that country who now fear persecution may see a change.

The first positive sign was the announcement January 5 that the Rev. Luis Serrano, rector of the Church of St. John the Evangelist in San Salvador, and six lay workers who had been held on charges of war crimes, had been released from jail. Another lay worker, Julio Caesar Castro, remains in jail as of this writing. He has been reported to be the brother of a prominent leader of anti-government guerrilla forces.

The Episcopalians had been accused of failing to tell the government that a truck was loaded with explosives, on orders of leftist rebels, while the truck was parked on the grounds of the church.

Fr. Serrano said after his arrest that leftist rebels had forced church workers to load the truck and that he had not reported the incident for fear of jeopardizing the workers.

The Rev. Ricardo Potter, the Episcopal Church's partnership officer for Latin America, said the Spanish ambassador of El Salvador played a key role in gaining release of the workers. He added that Fr. Serrano, a native of Spain, was planning to go to that country for a period of rest.

All seven responded to their release "with mixed feelings . . . happy but still frightened about their safety," Fr. Potter said.

Bishop White learned of the release as he arrived in Guatemala City, Guatemala, en route to El Salvador. He was with an ecumenical group of 11 Christians, including three Lutheran bishops, who accepted the invitation of Salvadoran Lutheran Bishop Medardo Gomez to accompany him for protection as he made a trip home to El Salvador to celebrate the Feast of the Epiphany.

Bishop White said it "was not any coincidence" that the release of the seven took place the same weekend of the ecumenical group's planned visit. The U.S. Congress also put pressure on the government for the release. The bishop said U.S. church leaders would "continue to put pressure through Congress to see that Julio [Castro] is



Confirmation service at Church of the King: incorporating liturgical worship. [Photo by Jack Row.]

released or at least given a hearing.”

As for Bishop Gomez, he has been in exile since November because of threats to his life. He has plans for speaking tours in the U.S. and Europe over the next few months, but has said he hopes to resume his work in his country in March.

The Lutheran bishop has been targeted because of his defense of human rights and support for resettlement of refugees, according to Eileen Purcell, executive director of the SHARE Foundation of Washington, D.C., as quoted in the *Milwaukee Sentinel*. SHARE, an ecumenical humanitarian organization with ties in El Salvador, organized the trip for U.S. church leaders.

The government of El Salvador has contended that there is no persecution of Christians, Bishop White said, “but it is very obvious to us that there has been and it continues.”

Despite the denials of persecution, Bishop White was encouraged by President Alfredo Cristiani’s televised admission on January 7 that “some elements of the armed forces” were behind the November 16 slayings of six Jesuit priests, their cook and her daughter at their Central American University residence in San Salvador. A week later, the president announced the arrest of a number of military personnel.

Also on November 7, the ecumenical delegation toured the haunting scene where the Jesuits had been slain, which had been left untouched. Bishop White described the scene as “gut-wrenching.”

Before the tour of the Jesuit residence, Bishop Gomez preached at an emotional homecoming service before several hundred people at his church in San Salvador, the Lutheran Church of the Resurrection. He also led a memorial service in the chapel next to the Jesuit residence, which brought together Roman Catholics, Lutherans, Baptists and members of other churches.

Bishop White was enthused by the support he witnessed among Christians of all denominations and said one purpose of his trip was to alleviate fear and allow the Christians to come together. “Many clergy came out of hiding for the service,” he said. Many Christians fear going to church.

That same day, in another show of support from outside the country, the



Bishop White

Rt. Rev. Richard Holloway, Bishop of Edinburgh in Scotland, arrived in San Salvador as a representative of the Archbishop of Canterbury, the Most Rev. Robert Runcie. He met with Bishops Gomez and White.

The U.S. delegation needed assistance from William Walker, U.S. Ambassador in El Salvador, to travel in the country, Bishop White said. During a two-hour meeting with Mr. Walker, the delegation told him they were “convinced there is intentional persecution of Christians” in the country and that “American military aid was partially responsible,” the bishop said.

They urged the ambassador to put pressure on the Cristiani government to bring to justice those responsible for the November killings, and they also talked about providing protection for Bishop Gomez when he resumes his work in the country. The ambassador said he would “do all he can,” Bishop White said.

On January 11, he joined other church leaders in Wisconsin in releasing a statement urging President George Bush and the Congress to stop military aid to El Salvador and to pressure the Salvadoran government to work toward a negotiated settlement with the rebels.

Bishop White said the timing of the trip was strategic because it drew media attention to El Salvador during a period when world interest has been focused on events in Panama and Eastern Europe.

J.E.S.

Atlanta Declaration

A continuing concern for the AIDS crisis brought more than 100 religious leaders on the first weekend in December to Atlanta, Ga., where they produced a document described by participants as a “landmark.” *The Atlanta Declaration* was signed by leaders from 17 denominations.

“The tragedy of the HIV virus epidemic has confronted each of us personally, each of our religious institutions, as well as the whole society with the need for a new understanding of the interconnectedness between physical disease and social responsibility,” the declaration states.

This past October 15, the Episcopal Church’s Day of Prayer for Persons Living with AIDS assumed an ecumenical dimension as many non-Episcopal parishes around the country joined in prayer.

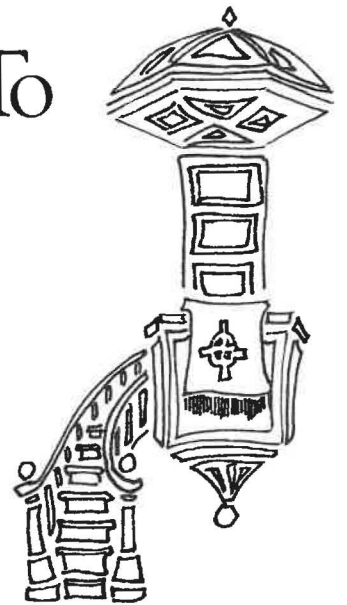
The Atlanta event, “AIDS — The Moral Imperative: A Call to National Leadership,” was convened by the Carter Center of Emory University, the AIDS National Interfaith Network, and the Atlanta AIDS Interfaith Network. The declaration calls for creative action among all institutions — medical, social, economic, political, educational, and religious — for the purpose of providing systematic, compassionate attention to the epidemic. Participants in Atlanta attended seminars and small-group discussions to explore the ethical questions posed by AIDS and to develop strategies to be used by the religious community.

The Most Rev. Edmond Browning, Presiding Bishop, reminded the assembly of the weight of responsibility that religious leaders carry in their vocation as ethical leaders. “People want to know what we think about this disease and what we see as a faithful response.”

The day before the conference began, Atlanta’s Cathedral of St. Philip was host to an interfaith service of hope and healing. The Rev. Canon George Brandt of the cathedral said that more than a thousand people attended.

The service was particularly moving and helpful for some cathedral parishioners “who have not been touched by the crisis,” he said. “They understand more completely now that people living with AIDS are human beings who are loved by God.”

Don't Speak Unless Spoken To



Sins against
guest speakers
are not
quickly
expiated.

By A.E.P. WALL

When William Buckley was invited to speak at Rollins College in Florida some time ago, I'm told, he was escorted to a bare and unfurnished platform. Standing there, staring at the empty space that might have held a lectern but didn't, he turned his eyes toward the audience. "I guess I'm the first speaker you've ever had here at Rollins," Buckley is reported to have said.

Rollins is not an Episcopal school. You probably think that guest speakers are treated more thoughtfully in an Episcopal church, school, parish hall, whatever. After all, the church thinks so much of professional public speakers that it ordains them.

Not long ago I drove five hours to give a talk at an Episcopal institution. The ordained minister who made the arrangements knows how long it can take to prepare a talk. I was asked to speak for 20 minutes.

As a writer, one who thinks through his fingertips on a keyboard rather than with his mouth, I write at least a detailed outline of a talk when the subject calls for research, when it is something I don't work with day by day.

I know that a 20-minute talk is es-

A.E.P. Wall is communications officer for the Diocese of Central Florida. He has given talks in many places but seldom twice in the same place.

entially a 2,000-word article. It can take a big chunk out of a day to write one.

Why was I not stunned when I arrived at the scene to be told that the program had changed, and that I would have five to seven minutes instead of the 20 I'd prepared for?

Why was I merely bemused when the person who introduced me conveyed to the audience, accurately, the notion that he knew nothing about me or my work or why I was there?

Why did I not slip away when I discovered that my talk would follow an aimless business meeting and then a string of announcements?

The answer is that I was not surprised by any of those things. They happen often.

I've been introduced more enthusiastically to fellow guests in a friend's home than at public events where I have been the invited speaker.

Maybe my most forthright introduction was at a community auditorium. My host stepped to the microphone and said, "I suppose you are wondering why we invited Mr. Wall to speak tonight. Well, he's the editor of the paper and we thought if we had him here to speak he'd give us a good write-up." That was it.

Then there was the time I was asked to speak at a Scout event. Nobody mentioned until after I was on the platform that there would be 400 awards. That's like maybe 20 years of Nobel Prize ceremonies compacted into one enchanted evening. Nothing to it except to keep talking as a sort of connecting link in a program that ended after four or five hours. There's not even a merit badge for non-stop public speaking that's the equivalent of igniting a thousand campfires with one soggy match.

Then there was the invitation to speak at a naturalization ceremony. The hosts didn't think it worth mentioning that almost nobody in the au-

dience understood English. Try telling your howler of an opening joke to row after row of sober women and men using this lull to reflect on life in fabled Osaka, Caracas, Minsk or Dar es Salaam.

If it ever falls your way to arrange for a speaker at anything, at an Episcopal youth gathering or a Rotary Club luncheon, you might want to consider a few facts that take on a new urgency as you grow older. Sins against guest speakers are not quickly expiated. Ecclesiastical authorities have been hard pressed to find a patron saint for program chairpersons.

A speaker worth hearing is going to prepare the talk and then stand up to deliver it. Both of those activities are work, as distinguished from recreation. It should be pleasant work for audience and speaker and it usually is. Here are some helps.

1. You may invite a speaker over the phone or during a casual encounter. This should be followed up immediately with a written memo that includes at least this much information: subject of talk, length of talk, where it will be given, size of the audience. Also include the age of the audience if that is relevant. The speaker needs to know ahead of time if the audience will be comprised mainly of children, entirely of women, mostly of the elderly, of speech instructors, or whatever.

How will members of the audience be dressed? Casual? Business suits

(Continued on page 14)

EDITORIALS

Religion and Health

There has been growing attention to the relation between religion and health. This has many dimensions, including ministry in hospitals, attitudes toward illness, treatment of addictions, special ministries (as to AIDS victims), prayer and spiritual healing, and the way we as Christians live. This concern should not be low on the church's agenda, since much of the public ministry of our Lord appears to have been to the sick or afflicted.

Of course virtually all religions desire the health and welfare of their constituents, although one community may have practices which others see as detrimental to health. Thus Mormons deplore the Episcopal acceptance of tobacco, alcohol, coffee and other stimulants, whereas we are horrified at the Seventh Day Adventist ban on blood transfusions. Members of all churches contribute much, as they should, to the founding and maintaining of hospitals, but many health problems can, in a simpler fashion, be prevented in the first place.

Obviously the mission of the church is not to produce muscular, lean and athletic people. Those who do not have these or other positive attributes must be welcomed within the body of Christ. Yet neither should the church be a setting within which people find encouragement for habits and practices which in the long run will bring pain, inconvenience, and expense to themselves and to others.

Has the Episcopal Church been too acquiescent in regard to the heavy consumption of alcohol and tobacco? (We would like to discuss that next week.) Have we taught the Christian tradition of discipline in regard to eating?

Many of us were brought up to observe Fridays as a day of abstinence, which in practice was observed, and by some is still observed, by not eating meat.

Of course one can fill up on fish (as is common in Wisconsin at Friday night fish fry). It has been argued that it would be better to eat smaller, cheaper meals and give the money saved to charity, but what is saved if I eat one less piece of toast at breakfast, one less canned pear at lunch, and one less potato at supper? For most people this proposal is unrealistic. With the old Friday ban on meat, one did accept the reality of discipline, one did allow one's faith to stand judgment over the dinner table, and on at least some occasions, one was subjected to considerable inconvenience and/or hunger. One also eliminated what is usually the most expensive item and the one of which Americans eat far more than their fair share in the world. We believe the old rule of no meat on Fridays (except for Fridays exempted by rubric in the Prayer Book, p. 17) is a good thing and ought to be maintained. As has been found by many other parts of the Christian church (both Catholic and Protestant) special other times of more severe restraint may be beneficial to both soul and body.

Although physical health is not the basic purpose of Christian sexual morality, it is one dimension of the matter. Promiscuity is physically dangerous — today one may almost say it is inevitably so. We will all be better off if the church is honest enough to say this.

We anticipate pursuing some of these matters in the future. In the meantime, remember that February is a bad time for children's contagious diseases, for falls on the ice, for flu and for the common cold — all at least potentially serious.

VIEWPOINT

Leadership in an Indifferent Age

By SCOTT A. BENHASE

Many commentators have said that the church is facing a culture that has become indifferent to it — both as an institution and as a cultural force. A Gallup poll published in the summer of 1988 seemed to indicate just that. It showed that 84 percent of those surveyed believed in the divinity of Jesus Christ, yet 44 percent said they were not members of an organized church. According to Gallup, this shows a clear gap between "believing and belonging."

Of course, parish priests do not need commentators to tell them of the indif-

ference they face. They have experienced it first hand. Clergy have found that their role in the community has changed significantly. They no longer hold the status they once held.

In past generations it was necessary for a community or political leader to be at least nominally affiliated with a church. Secular leaders no longer need the imprimatur of the church for their success as leaders. The consequence of this for clergy is that they have been (except in a nominal sense) shut out of community leadership. Lip service may remain, invocations at city council and Rotary Club meetings may still be offered, but the ability of the clergy to help shape the climate of the community from within its structures is usually non-existent.

The crisis of indifference, in my

mind, is directly related to the issue of failed leadership. The prevailing culture sees a church and its clergy as hamstrung, unable to provide leadership that addresses clearly the mission of the church in their communities. People in our communities are challenging the church by saying, in effect, "Show us the church has something to it besides the 'sweet by and by.' Show us the church can be a sign of this kingdom of God you are always talking about. Show us that we can count on the church to be an anchor of hope in our communities."

Since leadership is the issue, it is important that our church's clergy learn to be effective leaders. Our seminarians are taught many important things: the holy scriptures, church history, skills in pastoral care, how to cel-

The Rev. Scott A. Benhase, O.A., is rector of St. Paul's Church, East Cleveland, Ohio.

celebrate the Eucharist, how to face issues of ethics and social justice. Unfortunately, leadership has not been on the list. But unless clergy learn how to be effective parish and community leaders, much of what they have learned in seminary will go unused because they will not have the people nor the context to use this knowledge. Without leadership training, how can clergy lead a parish through a difficult neighborhood transition, or organize a parish for evangelization, or address the scourge of drugs in a neighborhood?

Traditionally, deacons and curates have been expected to learn leadership skills from their rectors. It is true that certain leadership styles are passed on in an informal way to most new clergy during their diaconate year or during their time as a curate in a parish. But the agendas of most rectors do not have leadership skills for the curate

high on the lists. Even if they do, many rectors are uncertain how to lead the church in facing today's problems. Many of the experienced rectors in our church were raised in a church culture that is radically different from the present culture.

We can no longer march right into a neighborhood and open the church doors and expect people to rush in faster than we can count them. To meet the challenge of our day, we need clergy who can engage in guerrilla tactics in our parish neighborhoods. As uncomfortable as I am in using a combat image to describe our predicament, it fits appropriately. We are fighting for the life of the church and we must have the confidence that our Lord is fighting with us.

We need clergy who can lead communities to repentance and discipleship. We are fighting a losing battle when we focus only on the conversion

of individuals or on waving the banner of changing social structures. We cannot promote change (repentance) in individuals or social structures until we get to the heart of the culture that supports the present age and call people (discipleship) to a transformed community (culture) known as the church.

Meanwhile, we continue less important debates on our national church agenda. Everybody seems to have their "issue" and I am sure some will see my concern as just another "issue." So be it. If it is any comfort, I hope I am wrong about the severity of this one.

We invite readers to share stories with us of their successes and failures in leadership as their churches have worked to change their neighborhoods and communities. Ed.

CHRISTIAN PARENTING

Covenants and Curfews

No matter what time we tell our 13-year-old daughter to come home at night, she is always late. How do we get her to come in at the time we tell her?"

Curfew is a common problem between teenagers and parents. It is also an excellent opportunity for teaching responsibility and for enhancing parent/child relationships.

Family research has shown that parent/child contracts have the best success record in this kind of problem because it is a process of attributing power and significance to the child without the parent giving up any power. However, it is more than a labor/management contract. Responsibility in a family is based on a covenant relationship. A contract is an agreement between equals and has an established termination point. A covenant is an agreement between a superior and a subordinate, initiated and defined by the superior, and is a living testament that defines relationships. A

covenant is formed in an environment of grace, and grace always precedes law. In other words, love and forgiveness are real (not "cheap grace") only when they are followed by appropriate, clear, and reasonable expectations. Conversely, expectations are fair and reasonable only when they follow love and forgiveness.

Another dynamic of the curfew problem is that friends are far more significant to adolescents than family. That is the way it should be. After all, they are moving into the process of preparing to leave the family and form a life of their own. Your negotiations should begin by recognizing this fact.

You might begin by saying something like, "I know your friends are important to you and that you want to spend as much time with them as you can. And, we agree with that." The next step is to voice your concerns. "However, we are afraid that we are losing our place in your life and we don't want that. And, I'm really tired of all the fighting between you and me when you come home late at night. I want a relationship where we care about each other."

Then you can describe other problems her late hours might be creating,

such as low school grades, habitually late for school, and chores around the house not being completed.

After you've carefully described the problem, the next step is to agree on a curfew. Ask her for her input first. The request can be as simple as, "What do you think is a reasonable time for you to be home at night?"

Negotiating

Be prepared for her to name a ridiculously late hour. It is legitimate for you to react with dismay and to comment that it is much too late. Then offer a time that you think she should be home. Make it early enough that you can comfortably change it to a later hour. This will indicate your willingness to work with her.

The exchange may sound something like this: "That is much too late. I was thinking more like 8:30." Her reaction will be something like, "Mother, I'm not a child!"

"You're right, you are getting older. That's why I'm asking you to be involved in this decision. What is a time that will work for both of us?"

She will initially resist this process

This column was written by the staff of St. Francis Homes, Inc., of Salina, Kan., which ministers to troubled young people.

by showing that a fixed time won't work. "You know basketball games are on Tuesday nights and they never get over until 10:30." Impress upon her that the curfew to be agreed upon at this point will be the usual curfew under normal circumstances and that exceptions can be negotiated. No matter what obstacles your daughter puts in the way, treat them as matters that will be taken up after a general curfew time is agreed upon. This will help keep her on task and should help you avoid being manipulated.

Consequences need to be determined so the contract is enforceable and, like the curfew hour, are negotiated. Ask your daughter what she thinks should happen if she were to come in late some night and use the same process discussed above, making sure that the consequences are enforceable.

Consequences differ from family to family. Some parents deduct the amount of time beyond curfew from the following night's allotted time. Be-

cause that requires considerable book-keeping and allows room for manipulations, most parents prefer something simple and straightforward like: if late (regardless of how late) the child does not go out at all the following night. Other consequences can be worked out, such as: if late twice in one week, the child is grounded the entire following week, etc.

Reminders

Do not remind the child of the curfew when she leaves for the evening. Rather, let her remind you, which can be done by asking her what time she will be home. The time she gives should be the agreed upon time. That reinforces the time in her mind and, at the same time, she is making you a promise. If she is late, she has lied to you as well as violated the contract. Dishonesty in the relationship is another issue that will need to be resolved.

The problem solving method described here can be expanded to other problems and your relationship with your daughter will be enhanced, providing you remember to maintain a safe, accepting atmosphere (an environment of grace). Do not criticize or judge the child but keep the focus on the issue at hand. Accept or reject proposals, not the child, asking for refinements or revisions of the rejected proposals. The atmosphere should convey a "both-and" attitude in which both the child and the parents get what they want. The parents maintain their position of being in charge by conducting the meeting, keeping the discussion on task, and not ending the meeting until a workable agreement is reached.

This process has a history of giving power back to the parents because it is founded in love. The child obeys out of response to the parents' love (which is the biblical definition of obedience) rather than out of fear of the parents' power.

BOOKS

Archbishop Tutu and Others

CRUCIBLE OF FIRE. Edited by Jim Wallis and Joyce Hollyday. Orbis. Pp. 169. \$9.95 paper.

Most of the articles, sermons and interviews found in this book were first printed in *Sojourners* magazine. The sermons preached by Archbishop Desmond Tutu and the Rev. Allan Boesak give a clear record of how the ecumenical Christian community in South Africa has been standing together. Tutu and Boesak are featured on the cover of this publication along with Archbishop Stephan Naidoo, the Roman Catholic Archbishop of Cape Town, who died last summer. I'm sure this book would be cast as even more ecumenical if some of this particular archbishop's sermons had been included.

Perhaps the most helpful part of this book for any reader trying to gain a deeper insight into the South African situation is the glossary printed in the back of the book. Everything from Afrikaans to UNITA is defined for the person who gets lost trying to follow names, places and movements connected with the South African situation.

There is also a list of resources given with addresses of organizations, periodicals and other books. This section will prove to be of value for the student or reader who is serious about

learning more about the church in South Africa as it continues to confront apartheid.

(The Very Rev.) M. RICHARD HATFIELD
Christ Cathedral
Salina, Kan.

For Prayer Book Aficionados

PRAYER BOOK PARALLELS: Anglican Liturgy in America Volume I. By Paul V. Marshall. Church Hymnal Corp. Pp. 703. \$32.95.

This large-format volume provides, in parallel columns distributed over facing pages, the contents of successive editions of the American Book of Common Prayer. The first column on the left is the English Prayer Book (1662) as used prior to the Revolution. Then follow the Proposed Book of 1786, the first American Prayer Book of 1789, the revisions of 1892 and 1928 respectively, and the present book, with columns for Rite I and Rite II where applicable. The compiler, Dr. Marshall of Berkeley Divinity School at Yale, has performed a massive task. A second volume will contain many Prayer Book contents not here included.

The parallel texts are preceded by a brief general introduction and then a longer more specialized introduction, explaining the history of printing parallel Prayer Book texts which began

with Harmon L'Estrange, a lay scholar of the 17th century, on whose writings Dr. Marshall is an expert. With L'Estrange, Prayer Book study emerges as a disciplined field of scholarly inquiry. Richard Hooker, Lancelot Andrewes, Herbert Thorndike, Jeremy Taylor and other classical Anglican writers who commented on the Prayer Book are touched upon. These are several of the authors selections of whose writings are printed in *Prayer Book Spirituality*, recently edited by J. Robert Wright [reviewed in TLC, Oct. 8, 1989]. Indeed this introduction may be of more concern to the readers of Dr. Wright's book since the latter gives no commentary on the authors whose works are used.

Prayer Book Parallels is recommended for parish libraries, and for Prayer Book aficionados. As with many technical works of reference, one must know what one is looking for in order to find it. An example occurs in the collects now appointed for Morning Prayers. These are provided in both Rite I and II forms. The first four are printed with no parallels in earlier American Prayer Books, as if they had originated in the 1979 book. In fact three of these four do occur in 1928, but in other parts of the book. One has to know where to find them.

Similarly, among the miscellaneous

prayers for funerals, the famous prayer of Jeremy Taylor, "O God, whose days are without end" (pp. 489, 504) is printed without apparent antecedents in previous books. Of course it did appear in the earlier American books, but was placed among the miscellaneous prayers for sick visitation. Examples may be multiplied. It is not clear in these cases why cross-referencing was not made. This will be a useful volume for those equipped to use it. Like other technical works, it may be puzzling to those not so equipped.

H.B.P.

Reasoning Faith

WE ARE THEOLOGIANS: Strengthening the People of the Episcopal Church. By Fredrica Harris Thompson. Cowley. Pp. 150. \$8.95 paper.

The title of this book, which at first strikes one as pompous or simply inaccurate, is actually taken from the great Christian humanist, Erasmus. In the introduction to his translation of the New Testament, he wrote fervently that (since laypersons would now be able to read the Bible) "All can be Christians, all can be devout, and I shall boldly add, all can be theologians."

To be a theologian, Dr. Thompson says, means you can reason about your faith, your humanity and your world. She believes that the biblical illiteracy which prevails in the majority of Episcopal parishes today undermines the capability of laypersons to reason about their faith, and thus to be active participants in their church. She is scornful of the clerical notion that a

weekly study of Luke in Advent meets the need for study and reflection that would empower the people of God.

In fact, this is not a new observation, but it is expressed with lively spirit and a wealth of examples. One hopes that in her next book, the author will suggest solutions for our national church problem, or point to models that have worked.

ANNE PERKINS
New York, N.Y.

Plain Truth

ALBERT OUTLER, THE PREACHER. Edited by Bob W. Parrott. Abingdon. Pp. 280. \$18.95.

The late Albert Outler, who died in September, 1989, was one of the ecumenical movement's most able exponents. Long professor of historical theology at Southern Methodist University, and before that at Duke and Yale, Outler made particularly outstanding contributions to our understanding of St. Augustine and John Wesley. Yet Outler was an outstanding preacher as well, and his sermons — collected by a former student — are really probing essays on the nature of the Christian faith. Outler offers fresh insights into the nature of prayer, the sanctification of the believer, the work of the Holy Spirit, the power of the sacraments, and the triumph of grace. He once described his sermons as "plain truth for plain people by an egghead." The phrase is most apt.

JUSTUS DOENECKE
New College of the
University of South Florida
Sarasota, Fla.

Sermon on the Mount

(Matt. 5:14-16)

Let your light shine. "But, Lord, what light is mine?
Yours is the glory; I am only clay;
Your light shone out of darkness that first day;
Your light, refracted, bent the rainbow sign;
Your fire called Moses to the bush that burned;
Your fire spared Daniel and amazed the king;
Your light woke shepherds to hear angels sing;
Your glory was what John the Seer learned.

My eyes are blind, I have no words that burn,
And yet the surface of the lifeless moon
Reflects a radiance that crowns the night.
I have no light but yours, so I must turn
My face toward your glory so that soon
Earth's dark may be dispelled by mirrored light.

Christopher Webber

PEOPLE and PLACES

Appointments

The Rev. **Harlan Bemis** is priest-in-charge of Church of the Messiah, Paris Olney Rd., Foster, RI 02825.

The Rev. **Douglas Frederic Brunson, Jr.** is rector of Church of the Epiphany, 542 Potters Ave., Providence, RI 02907.

The Rev. **Robert Barron Dunbar** is assistant of St. Helena's, Box 1043, Beaufort, SC. 29902.

The Rev. Canon **John Hall** is rector of All Saints', 111 Greenwich Ave., Warwick, RI 02886.

The Rev. **Gail Helgeson** is priest-in-charge of Holy Trinity, Tiverton, RI; add: 275 N. Main St., Providence, RI 02903.

The Rev. **E. Bradlee Hultman** is curate of St. Stephen's, 114 George St., Providence, RI 02906.

The Rev. **Raymond Potter** is rector of St. Alban's, Box 3962, Centerdale, RI 02911.

The Rev. **Carlisle Ramcharan** is rector of Calvary, 106 Line St., Charleston, SC 29403.

The Rev. **Gerald A. Skillicorn** is rector of St. Paul's, Box 372, Lees Summit, MO 64063.

The Rev. **James Verber** is assistant of St. John's, 191 County Rd., Barrington, RI 02806.

The Rev. **Jerry Lee Wiseley** is rector of St. George's, 9110 Dorchester Rd., Summerville, SC 29485.

Resignation

The Rev. **Robert Swope**, as rector of St. John's, Green River, WY.

Retirements

The Rev. **Alan Campbell**, from St. Louis, MO; add: 3502 Drummond St., Houston, TX 77025.

Changes of Address

The **Diocese of Oklahoma** may now be addressed at Episcopal Church Center of Oklahoma, 924 N. Robinson, Oklahoma City, OK 73102.

The Very Rev. **Harold F. Lemoine** may be addressed through May 1 in care of Barnhart, 1415 Victoria St., Honolulu, HI 96822 and after May 1 in care of Giacinto, 580 Mineola Ave, Carle Place, NY 11514.

Deaths

Sister Mary Benedetta, S.S.M. died on December 20 in the 38th year of her religious profession, St. Margaret's Convent, 17 Louisburg Sq., Boston, MA 02108.

The Rev. **Edward Price**, retired priest of the Diocese of Pennsylvania, died in Norristown, PA on December 11 at the age of 77.

Fr. Price received degrees from Milton Univ. and Brown Univ. and received the B.D. from Episcopal Theological School; he was ordained priest in 1945. He served parishes in Massachusetts and Rhode Island before becoming rector of Calvary Church, Conshohocken, PA in 1957, where he remained for 20 years, retiring in 1977. Prior to his death, he served Emmanuel Church, Philadelphia. Fr. Price is survived by his wife, Dorothy, two sons and a daughter.

The renewal of a caring ministry:
burial in the church, not from the church



Left:
This Columbarium of 40 niches, houses the bronze sculpture of St. Francis and his prayer, within the Leaf design, bronze face plates.

Right:
The Patio of Prayer and Remembrance embraces the Columbarium which beckons family and friends to linger, pray and be consoled.



ARMENTO
COLUMBARIUMS

I have called you by your name and you are mine. ISAIAH 43:1



The Consecration of the Columbarium by the Bishop, The Rt. Rev. John Krum, and The Rev. Ray M. Smith, rector.

"Caring for our loved ones is an important part of our ministry at St. Martha's. The beauty of the columbarium not only adds to our grounds but also gives comfort to our families in providing permanent care of their deceased loved ones. Our people see it as work of art as well as an important ministry."

*The Reverend Ray M. Smith, Rector
St. Martha's Episcopal Church, West Covina, California*

" This project was by a group of St. Martha's dedicated to this ministry, sanctioned by the vestry. With faith and patience we developed plans which resulted in building the first outside columbarium in San Gabriel Valley. We cannot overlook the knowledgeable and enthusiastic participation of your representative, Janet Kane, since 1987. Thank You."

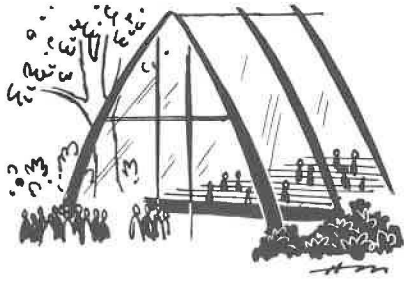
Calvin Tilch, Chairman, Columbarium Ministry



ARMENTO LITURGICAL ARTS 1011 MILITARY ROAD BUFFALO NEW YORK 14217

Phone 1-716/875-2423 FAX 1-716/875-8011

For Free Kit of Information and Design Spreadsheet, write, phone or fax



YES! I Would Like to Join The Living Church Family

Do you read **THE LIVING CHURCH** weeks or months after its publication date because you are waiting for a friend to finish his or her copy? Now's your chance to join **THE LIVING CHURCH** family and receive the magazine that has been serving Episcopalians for over 110 years. In addition to current diocesan, national and international news, **THE LIVING CHURCH** presents features and commentary to keep you informed and enlightened for only 67¢ a week. Subscribe today!

THE LIVING CHURCH
816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

Please send me 52 weeks of **THE LIVING CHURCH**. I enclose my payment of \$34.95 (foreign postage \$15 additional).

Name _____

Address _____

City _____

State _____ Zip _____

DON'T SPEAK (Continued from page 8)

- with ties for the men or aloha shirts?
2. You should spell out just what your budget provides for the speaker. How much will you pay the speaker for working for you in this way? What mileage will you cover?
 3. The speaker should be informed, still as part of your memo, as to whether the talk will follow a meal. Will there be other speakers? Is there anything special about this event? The speaker ought to know before arriving that the talk marks the 75th anniversary of the organization, the parole of its president or the burning of a mortgage.
 4. The speaker should be asked to provide a brief resume to help with the introduction and publicity. Copies of news releases, bulletin announcements or any other publicity should be sent promptly to the speaker. They help the speaker to understand the nature of the audience, and that can make a difference. After all, you want the best the speaker can give.
 5. A lectern should be provided. Most speakers use notes. They need a place to put them. This is so basic that it seems unreal each time I find myself standing there with a fistful of paper facing an audience like a crooner without a mike.
 6. Make certain that the lectern is not in the dark. If it does not have a respectable light on it, the kind you would want on your desk, it must be placed in a well illuminated area. I once gave a lecture, one that required long pages of researched material, in a large auditorium. The lectern was placed at the extreme left side of the stage, where it received almost no light and cast its own shadow across my script. I suppose the audience wondered why the sponsors had flown from another part of the country a speaker whose most distinguishing marks were a squint and bulging eyes.
 7. So simple, really. Put a glass of water within the speaker's easy reach.
 8. If the speaker is driving, it is your job to see that a parking space is provided and that the speaker knows precisely where it is.
 9. The speaker must be greeted by you or someone you designate. Think of the speaker as a guest in your home. You are alert for the arrival of a guest. You welcome a guest and see that any immediate needs are met. The speaker will enunciate words of joy, all conso-

nants sharp and clear, if directed to a bathroom that includes a mirror. Is there time for coffee, tea or water?

10. The speaker should be shown the other facilities, too. If possible, the speaker should be taken to the lectern or table or whatever you have provided. The speaker should be made familiar with microphones and given a chance to test the sound system.

11. Have an adequate sound system. Many churches neglect their sound systems, which were installed by the junior warden's uncle 14 years ago. Would you invite Luciano Pavarotti to sing for your church, then place him in front of an outdated microphone wired to an inadequate speaker system? (I've been invited to churches that would. Why invite a public speaker to give a speech if you don't make reasonable arrangements for him or her to be heard without strain?)

12. It is your obligation to make things happen when you told your guest speaker they will happen. If a speaker is scheduled to begin at 8:15 it is not the best of manners to let things drag until 8:45. If your speaker is scheduled early in a meeting, with a lot of unrelated business to follow, invite the speaker to stay but make it convenient to leave.

13. It seems to speakers that the less they are paid the more casually they are treated by their hosts. Rude inattention to the guest speaker can be as shattering as rudeness anywhere. The difference is that the speaker has to go on with the job at hand, trying to make a successful event for those who extended the invitation even though they seem to have lost interest right after their invitation was accepted.

14. Is the talk to be recorded on audio or video cassette? If so, this should be discussed with the guest speaker at the time of the invitation. The speaker may be a platform wanderer who doesn't worry about facing microphones unless told they are hooked up to a recorder.

15. Try to be friendly, thoughtful and helpful because you are a Christian and not because the speaker may write about you someday in **THE LIVING CHURCH**.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

FASCINATING ACCOUNT: Mary's appearances at Zeitun, Egypt. 300,000 witnesses. Fifty photos of actual apparitions. Official verification (Orthodox/Roman): testimonies. Best seller! \$9.50. Cenacle Press, Suite 211, 1902 Ridge Rd., West Seneca, NY 14224.

"MORE BLESSED TO GIVE" by the Rt. Rev. John H. MacNaughton — reprinted by popular demand! This classic stewardship book, praised as both theologically and biblically sound and directly usable in parish life, is now available for \$8.00 through: "More Blessed to Give," Episcopal Diocese of West Texas, P.O. Box 6885, San Antonio, TX 78209.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

CHURCH MUSIC

MUSIC FOR LENT: hymns, anthems, and chant for the season of repentance; cassette and booklet, \$8.00. Cassettes of **TENEBRAE** and of **GREAT PASCHAL VESPERS**, booklet and tape, \$8.00 each. Write: Music Ministry Office, St. Peter's Church, 110 W. Madison St., Chicago, IL 60602. Prepayment required.

ORGANIZATIONS

THE LORD LOVES to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, BSG, 42-27 164th St., Flushing, NY 11358.

DOES THE CHURCH create truth? No, the Truth is Jesus Christ, and union with Jesus Christ creates fellowship. If you agree with this, support the Evangelical and Catholic Mission. Write: ECM, 1206 Buchanan St., McLean, VA 22101. Send \$20.00 to subscribe to our newsletter.

POSITIONS OFFERED

DIRECTOR OF EDUCATION sought by corporate size parish with active Church school and adult education program. We need a layperson, full-time, trained at master's level with a theological background. Director will be member of nine-person ministry team. Resumé to: Rector, Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.

HOUSEPARENTS NEEDED: Mature married couple with no dependent children to work as houseparents at St. Michael's Farm for Boys, a therapeutic group home. Contact 601-798-2418.

POSITIONS OFFERED

A SMALL CITY in northern Minnesota — two hours from BWCA and Voyageurs National Park — is seeking a clergy person. Award winning schools, community college, vocational technical college are among our assets. A position could be found for a physician spouse. Write for an information packet and/or application to: Search Committee, St. James' Episcopal Church, 2028 Seventh Ave., E., Hibbing, MN 55746.

ASSISTANT FOR PASTORAL CARE: Charismatic Episcopal congregation seeking ordained assistant to the rector. Primary responsibilities are pastoral counseling, visitation and enabler/trainer supporting lay counseling, home cell group, and compassion ministries. Qualifications: born again and renewed in the Holy Spirit; pastoral heart and calling to serve people; training and experience in counseling; experience in teaching, training and program administration; and at least five years ordained/pastoral ministry. Send resumé and CDO profile to: Search Committee, The Church of the Apostles, P.O. Box 2306, Fairfax, VA 22031.

POSITIONS WANTED

TRADITIONAL AND CONSERVATIVE priest, age 38, married, seeks new call to parish desiring strong spiritual leadership with priorities on sacraments, preaching, teaching, visiting, pastoral counseling; additional importance on stewardship and evangelism. Prefer call as rector, 150-500 communicants; will consider associate. Reply Box L-692*.

PRIEST seeks full-time position: half-time church music (Master's Degree in Sacred Music, 10 years experience) and half-time pastoral care (M.Div., 10 years experience as rector). Married, grown children. Reply Box Y-691*.

PROPER

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—FREE SAMPLES.—The Proper, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

FOR RENT

NEW ORLEANS APARTMENT: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

PIPE ORGAN Four rank Wickes pipe organ built in 1971. Very good condition, \$15,000 negotiable. Phone: Robert Tucker 704-339-0769 after 5:30.

CHURCH PEWS with kneelers, total quantity 25 units (18 long 20 ft., 7 shorter approximately 8 ft.); altar chairs with arms, quantity 2; six piece sectional bench (each section 3 ft. wide); prayer benches, quantity 3; altar linen chest (2 rows of 5 drawers); and baptismal font. Natural oak finish. All in excellent condition. Direct inquiries to: Episcopal Diocese of CNY, 310 Montgomery St., Suite 200, Syracuse, NY 13202. (315) 474-6596.

SERVICES OFFERED

MUSICAL LEADERSHIP FOR YOUR CHURCH. Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036.

SUMMER PROGRAMS

REASONABLY priced Alaska Wilderness Adventures! Kayak, canoe, backpack with Wilderness Manna, a special ministry of Holy Trinity Church, 325 Gold St., Juneau, Alaska 99801, (907) 586-3532.

TRAVEL

TRINITY JOURNEY PROGRAM 1990. Sponsored by Trinity Church, Wall Street. **The Church of Rome: Our Western Roots** Rome, Assisi, Florence, May 27-June 8 with Prof. J. Robert Wright, General Seminary. **Come, Let Us Sing to the Lord: A Journey into English Cathedral Life and Music,** Winchester (Southern Cathedrals Festival), July 9-20 with the Rev. Nancy Roth and Mr. Robert Roth. **Journeying with Julian: A Seminar on the Showings of Dame Julian of Norwich,** Norwich, July 11-22 with Prof. Elisabeth J. Koenig, General Seminary. **The New Russia: Orthodox, Culture and Transition,** New Valamo Monastery (Finland), Leningrad, Odessa, Moscow, Helsinki, August 19-September 3 (Labor Day) with Madeleine L'Engle. **The New Russia II: A Russian Christmas,** Moscow, Odessa, Leningrad with the Rev. James C. McReynolds, Director, Trinity Journey Program. Program prices for \$1,800 to \$3,295 include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office** (212) 602-0807 or write: Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.

OBERAMMERGAU PASSION PLAY TOUR: 12 days leaving June 28, 1990. Germany, Austria, Switzerland and Northern Italy. For brochure write: The Rev. William Egelhoff, Box 229, MCV Station, Richmond, VA 23298. Phone (804) 786-1525 (O); 272-0536 (H).

VACATION/RENTAL

CUERNAVACA, MEXICO: Vacations, Spanish study, sabbaticals. Apartment rentals: Hawkins Properties, 4308 Lambeth, Fort Worth, TX 76103. (817) 534-4925.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10:4-3:30 Mon-Fri, 10:4-3:30 Sat & Sun

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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Tanya Beck, priest assoc; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; the Rev. Welles Bliss, pr. ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVee, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

OMAHA, NEB.

ST. MARTIN'S S. 24th & J, just off I 80
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-Catholic. Fr. F. S. Walinski, SSC

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

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

BINGHAMTON, N.Y.

CHRIST CHURCH 187 Washington St.
"Binghamton's First Church — Founded 1810"
The Rev. W. Frisby Hendricks, III, r
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Leonard Bowman, r (516) 432-1080
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

SHARON, PA.

ST. JOHN'S 226 W. State St.
(1st exit on I-80 in Western Pa.)
The Rev. H. James Conside, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't
Sun Services 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkds Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ST. ANDREW'S (downtown) 917 Lamar St.
(817) 332-3191
The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor (512) 226-2426
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno