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The Sun to Rule the Day

(First of two parts)

This time of year, we may get tired of the sun, and wish it would go away or get behind the clouds more often. Our scriptures, nonetheless, were written in the Middle East where there is, by our American standards, far too much sunshine. Yet, recognizing both its essential importance for earthly life and its beauty, the Bible repeatedly praises God for it. Let us, too, look with gratitude to that light.

Not surprisingly, many peoples have regarded the sun as a god. The Hebrews, on the other hand, regarded it as a creature of the one true God, and as a witness to the divine power and wisdom. Here is where paganism and the religions deriving from Abraham part company.

From the greatness and beauty of things we see, we are led on to an awareness of the further greatness and beauty of the invisible God who created them. This remains the significant point for us.

The psalms sing of the sun, which "comes forth like a bridegroom out of his chamber; it rejoices like a champion to run its course" (Psalm 19:5). God made the sun to rule the day (Psalm 136:8), and it is among the first creatures called upon to praise God (Psalm 148:3 and the Song of Creation, BCP, pp. 48 and 88). The son of Sirach, in Ecclesiasticus in the Apocrypha, speaks with awe of the incalculable energy poured forth by the sun (43:2-5).

In these references we see a recognition of the wonder and mystery of the sun. It is not just one more thing to be taken for granted. Although we see it daily, it remains something astonishing, something amazing, something that moves us to think of worship, something that inspires the biblical poets to call upon the sun itself to worship its Maker.

In a clear sky the sun is blinding, dazzling and profuse light. By this light we see the world around us, we understand things, we grasp what is going on. Illumination, the shedding of light, enlightenment, become synonyms for knowledge, reason and the communication of truth. All of this is part of the multi-layered meaning of the biblical story of creation, when God begins by creating light (Genesis 1:3) and so the First Day, what we call Sunday, came to be. (Perhaps surprisingly, Genesis 1:14-19 has the sun wait until Wednesday to be created.) God's truth and wisdom are the light by which all else was then made. The beginning of St. John's gospel, interpreting the beginning of Genesis, attributes this divine light to God's eternal word, who has come among us as Jesus Christ (John 1:4-9).

The sun overhead reminds us of God's light as forcibly as our eyes can tolerate. As Christians we know that this divine light is focused in Jesus Christ. He is our true spiritual light. May he rule all our days.

(The Rev.) H. BOONE PORTER, senior editor

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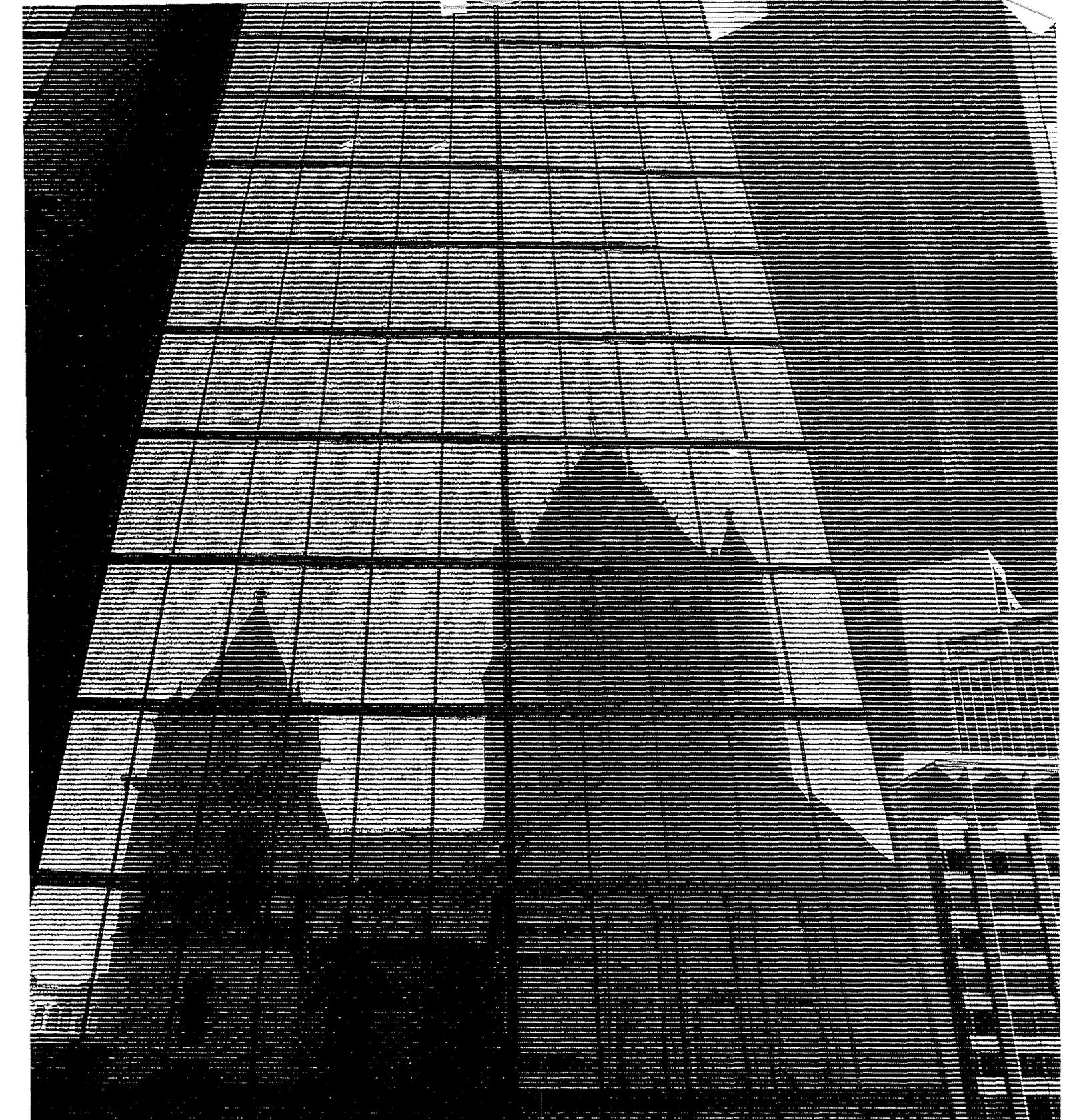
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Volume 203 Established 1878 Number 10

*An independent weekly record
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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.

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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.

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LETTERS

Disastrous Effect

The House of Bishops was asked at the recent General Convention [TLC, Aug. 4] to vote on Bishop Frey's simple proposed canon: "All clergy of this church shall abstain from genital sexual relations outside of holy matrimony." Eighty-five voted "yes," and 91 voted "no." By such a vote these 91, in effect, renounced their consecration vows to "be wholesome examples to the flock of Christ."

The effect of this vote on the clergy of our church, not to mention the laity, must be disastrous. Are such "shepherds" trustworthy guides in the moral and theological morass in which we now find ourselves?

Perhaps the best verdict about this unhappy action in the House of Bishops would be "attempted suicide while of unsound mind."

(The Rt. Rev.) JOHN S. HIGGINS
Bishop of Rhode Island (ret.)

Providence, R.I.

Benign Neglect

Since I have friends who have been to more than one General Convention, one of the editor's recent comments seemed particularly on the mark: "It would appear that the gap between the Episcopal Church one sees at General Convention and the Episcopal Church at the parish level is continuing to widen" [TLC, Aug. 11].

If there is a disparity, the logical mind then asks, "Which version really represents the Episcopal Church?" There would seem to be no justification, either in common sense or in ecclesiology, for asserting that the church life all of us lead week to week is simply a pale reflection of the "real" life of General Convention.

Most church bodies, including ours, are much given to the metaphor of the church "family." But how do most families work? By incorporation and tolerance, and by often refraining from putting in neon what everybody knows anyway. Aunt Minnie might enjoy seeing her college-age great-nephew and his girlfriend at Thanksgiving dinner as long as no one says, just before dessert, "Why don't you tell us all about your living arrangements off campus?"

The same benign neglect might serve the church well, so I suggest that we consider a decade of no General

Conventions. The result couldn't be worse than some now fear, and we may find that we can indeed do very well without confronting all of our vaunted diversity so publicly and intensely.

ROBERT F. ALLEN

Richmond, Va.

Concise Picture

Since I was on vacation during the time of General Convention, I had only fragmented media reports of the doings in Phoenix during the time it was all taking place. How great to be able to return home and read the issues of THE LIVING CHURCH that had collected in the mail in my absence — and get such a complete yet concise picture of the convention at one sitting [TLC, Aug. 4, 11]. Your balanced coverage enabled me to learn of decisions made (or not made), and people elected, yet it was not dry reading because you conveyed something of the mood of the meeting as well.

David Kalvelage's column referred to the wide gap between those at convention grappling with global, national and church-wide matters and those at home struggling as vestries and other groupings with matters of local concern. This gap was eased somewhat for me when I realized that most of those who sat in the houses at Phoenix also sit at tables in church basements and meeting rooms all over the land when not at convention as part of the local church dealing with local issues.

Thanks for doing so well a job that is not the easiest to do. Count me among those you have helped.

(The Rev.) RICHARD J. ANDERSON
St. Mark's Church

Mt. Kisco, N.Y.

Wisdom Was There

I am astounded by the tone of your editorials about General Convention [TLC, Aug. 4, 11]. Their sourness suggests the mindset of a school boy who did not get his way about things. Nowhere do I detect in them any joy or surprise at the work of the Holy Spirit.

Is it not possible that God is wiser than you in these things? Might it be that, even though our smallness of vision and intent be that conservative or liberal or whatever, that God in all his

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LETTERS

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wisdom was in our votes moving us along in a path best for us in our day? I believe the power of God's wisdom was there, bringing his sinful children in this wing of his church toward him in all gentleness and kindness.

It would be far more helpful if your editorials would attempt to discuss God's working in the midst of our prayerful deliberations rather than just measuring their results through the lenses of your own persuasions. If God is alive, then he is at work amongst us. Help us to see his hand at work.

(The Rev.) RUSSELL JOHNSON
St. Paul's Church
Edenton, N.C.

The 'Other Sins'

I hope that we end our obsession with sexual behavior of other Episcopalians with this General Convention just concluded. In parish life, when sexual sins become public, most people seem to know when acceptance and mercy are appropriate, and when judgment and repentance are expected. Should we be trying to legislate sexual behavior? Are there not more important sins than sexual sins? I believe so.

It's the other sins on the Pauline lists that are common to all of us and yet easy for us to ignore. It's the other sins that are eating at the life of the parish, the diocese and the national church. It's the other sins on the Pauline lists that we forget have equal billing with sinful sex. It's the greed, the envy of those in power or of others who want ours; it's the deceit; it's the anger, resentment and lack of charity for those who disagree with us; it's the gossip and slander; it's the faithless, heartless, ruthless way we put down those who do not see God the way we do. It is the simmering, brewing, hateful anger I find so much of, anger directed at anyone who meddles with our idea of what the true church is.

Sin, in much more dangerous forms than sexual imperfection, infects our churches. It used to be said of people like us, "see these Christians, how they love each other." This is a love that looks beyond conservative or liberal, beyond who "won" and whose agenda was "set back" at General Convention. If we can rediscover such love, we might, in this Decade of Evangelism,

attract people back into the Episcopal Church. It's better to spend time on the sins that prevent love than on regulating sex.

(The Rev.) JOHN T. SORENSEN
Trinity Church
Plattsburgh, N.Y.

Local Indifference

Several of David Kalvelage's comments in "In This Corner" [TLC, Aug. 11] resonate with my own experience.

General Convention was not "felt" locally, at least within my purview. There was a lack of pre-convention anxiety, little or no prayer during convention, and no widespread relief, thanksgiving or disappointment afterwards. Some of the issues were potentially explosive; yet what should or could have been an extended family event simply wasn't. When one local priest let her position on the sexuality issues be known in the monthly parish newsletter, a rather typical reaction was, "Why doesn't she leave well enough alone?" (Deanery and diocesan get-togethers unfortunately go unheeded as well.)

Contrast this with the depth of the "soul-searching" via the racism audit developed and compiled by Dr. Clayton Alderfer of Bethany, Conn., a friend and neighbor whose credentials are impressive. The audit was so much more vital than Gallup polls of the past. There clearly are important ways to get "hooked," and good survey/feedback is one of them.

Let's focus on ways to include all of us in future convention deliberations.

ALAN O. DANN
Woodbridge, Conn.

It Was Assumed

As an alternate deputy from East Tennessee, I found my first General Convention very interesting. Perusing the broad spectrum of reporting of the events of convention has been another educational experience.

Overall, I thought your coverage of the convention was quite objective. However, in your editorial "In Typical Anglican Fashion . . ." [TLC, Aug. 11] your presentation of "The third of the sexuality resolutions . . ." misrepresents the facts.

The editorial refers to the quotation as a statement, "all members of the clergy . . . shall abstain from genital

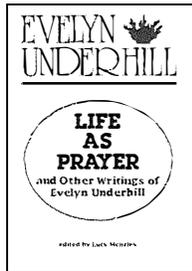
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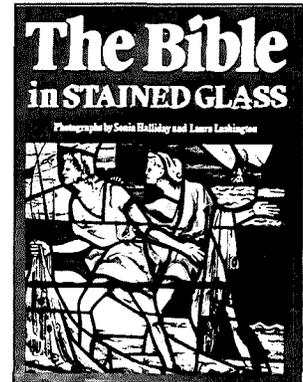


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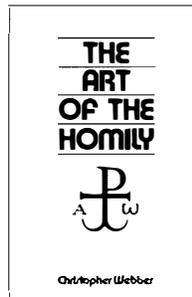
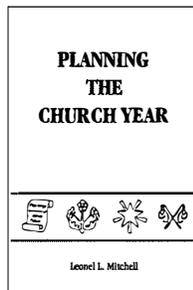


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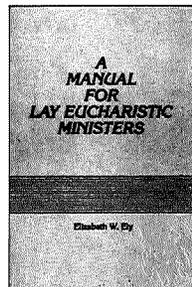
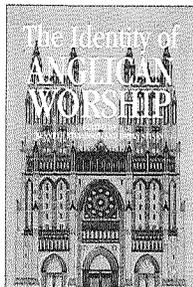
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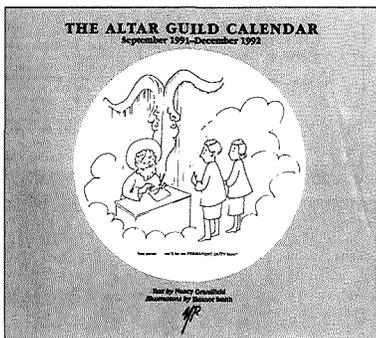
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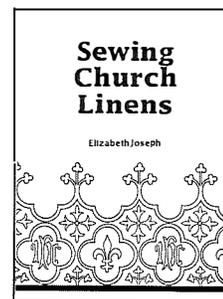
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LETTERS

(Continued from page 6)

sexual relationships outside of holy matrimony." This was not merely a statement; it was presented as a proposed canon. Is there not a difference between a statement and a canon?

We have never in the past found necessary or sufficient cause to canonize the behavior of clergy. It has always been assumed they would meet the same standards as all baptized Christians.

I suppose if we could write a sufficiently definitive set of requirements, we could relieve the Holy Spirit of the bother of being involved in this whole excruciating process.

JAMES SHEAROUSE, Jr.

Hixson, Tenn.

It Says Little

As a six-time lay deputy to General Convention, I was shocked, then angered, and finally saddened to read the article, "Conservative Views Receive Setback" [TLC, Aug. 4].

That article says little to tell the reading public, which did not have an opportunity to attend the convention and participate in the debate, the substance of Resolution A-104s/a/a, which was adopted overwhelmingly in both houses. Your article did not do justice to the resolution, which should have been printed in full.

STERLING NEWELL, Jr.

Cleveland, Ohio

Occult Ritual?

A recent cover [TLC, July 28] shows a Navajo medicine man, Alfred Yazzie, Sr., involved in a ritual in the opening service of the General Convention in Phoenix.

On page 7 of that issue we read "the prayers are part of the Native American culture which hallow a space by emphasizing the four polar ends — north, south, east and west."

But what is really happening? This is an occult ritual calling on the "powers" (or "spirits," actually *demons*) of the four directions. The same "hallowing" goes on at satanic cult meetings and witches' sabbats. When is the church going to realize that it cannot use another culture's religious rituals without knowing who or what is being worshiped and venerated? Any medicine man (the term "medicine" refers to occult power) who truly

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Fort Worth Parish to Become Roman Catholic

Disappointed in recent actions during General Convention, the 150-member congregation of St. Mary the Virgin Church in Arlington, Texas, has voted to leave the Episcopal Church and seek affiliation with the Roman Catholic Church.

The Rev. Allan Hawkins, rector of the traditionalist parish in the Diocese of Fort Worth, said his congregation met twice after General Convention and on August 2 voted nearly unanimously to break with the Episcopal Church and seek ties with Rome.

"We were very disturbed by the outcome of the General Convention," said Fr. Hawkins, a Cambridge-educated Englishman. "We were concerned about the church's inability to affirm traditional Christian morality." He noted specifically the failure of a measure which would have limited clergy sexual activity to marriage.

Fr. Hawkins, who is married with two grown children, said he would seek ordination as a Roman Catholic priest, an action which is allowed for Episcopal priests who become Roman Catholics.

Though Bishop Joseph Daley, who heads the Roman Catholic Diocese of Fort Worth, has not commented publicly on the situation in Arlington, Fr. Hawkins said the bishop was "most kind and understanding" when he learned of St. Mary's vote.

Any final decision on establishing St. Mary's as a Catholic parish would have to be approved by the Vatican.

The parish had finished a new church building in 1990 and has a debt of \$250,000, something which may be taken into consideration by the Roman Catholic diocese.

The Rt. Rev. Clarence Pope, Episcopal Bishop of Fort Worth, issued a statement saying he deeply regrets the St. Mary's decision but pledged not to interfere. In particular, the bishop said he would institute no proceedings to take over the parish property.

The Rev. Thomas Hightower, chairman of the diocesan standing committee, said the committee met for three hours with Bishop Pope and decided to recommend against any action opposing St. Mary's decision.

No Action

"We're really saddened by their decision, but in some ways we understand it," said Fr. Hightower. "We wish they had gone another way." The committee wants to "cause the least amount of damage in a bad situation," he said, without causing unnecessary pain to the parish, the diocese or the national church.

Fr. Hightower said his committee's recommendation went to both Bishop Pope and the diocesan executive council, which will in turn make a recom-

mendation to the diocesan convention October 4-5.

According to Fr. Hawkins, St. Mary's will seek Roman Catholic affiliation under a provision approved by the Vatican in 1980 that makes allowances for Anglican converts to continue the Anglican worship style.

Although the Arlington church is the first Episcopal congregation in Texas to seek affiliation with the Roman Catholic Church, groups of Episcopalians who have converted to Catholicism have organized "Anglican Use" churches in San Antonio, Houston and Austin, according to the Rev. Christopher Phillips, pastor of the San Antonio church. The Rev. William Norgren, ecumenical officer at the national church center, said the "Anglican Use" provision was adopted to make individual converts from Anglicanism feel comfortable as Roman Catholics — not as a tool to pave the way for entire parishes to leave the Episcopal Church and join the Roman Catholic Church.

"There is no provision from a Roman Catholic point of view for a local congregation to negotiate its way into the Roman Catholic Church," he said. However, Fr. Norgren acknowledged that if authorities from both churches agree in principle to honor the vote, then "there should be no ecumenical problem about this."

'Cleansing' of New York Cathedral Suggested

Because of a June service at the Cathedral of St. John the Divine in New York, which was held in conjunction with the city's gulf war parade, a Muslim leader suggested that the cathedral be "cleansed" by a "service of atonement." The suggestion did not meet with favorable response from cathedral officials.

Mohammad T. Mehdi, secretary general of the National Council on Islamic Affairs, circulated an announcement which said that an August 4 service was "to cleanse the temple, heal the wounds and undo the damages done to the cathedral when it was desecrated by the militarists."

However, a cathedral sub-dean, the Rev. Joel A. Gibson, said the sched-

uled service had nothing to do with the June 9 service. Rather, the service was held to give worshipers an opportunity to atone for humanity's reliance on violence to solve the problems of the world.

Two days after the June 9 service, Mr. Mehdi resigned from his position as vice president of an interfaith organization connected to the cathedral, saying, "I must dissociate myself from the house of worship which honors murderers and war criminals, providing them with the occasion to justify their evil deeds."

Mr. Mehdi then wrote to the Very Rev. James Morton, cathedral dean, suggesting a reconsecration of the cathedral during the service of

atonement.

Though Dean Morton was out of town when the letter was received, it was read to him and he was angered by it, according to Fr. Gibson.

The June 9 service was attended by Gen. Norman Schwarzkopf and other top gulf war military leaders. However, Fr. Gibson noted that it was not intended as a celebration of victory but a memorial service to all who died during the gulf conflict. So to cast the August 4 service as an atonement for the earlier service, Fr. Gibson said, would be inappropriate.

A number of prominent religious leaders joined Mr. Mehdi for an "alternative" worship service held at the Community Church of New York.

Church Pension Fund Experiences Steady Growth

The Church Pension Fund Annual Report 1991, issued in late July, includes interesting statistics and comments.

Begun in 1917, the Church Pension Fund's income is derived from an

18 percent assessment on the "pension base" of an ordained person. The pension base is the person's salary plus 30 percent of that salary for housing. The assessment is paid by the parish or church organization employing the or-

daind person. This assessment income is invested, and substantial income is realized from these investments.

The Pension Fund also owns several subsidiary companies which produce some profits for the fund. The Church Insurance Company provides property and liability protection. The Church Life Insurance Company makes available a variety of personal coverages. The Episcopal Church Clergy and Employees Benefit Trust is a group health insurance plan in which 70 percent of the dioceses participate. The Church Hymnal Corporation publishes the Book of Common Prayer and the hymnal and other liturgical material, and last year had a sales total of nearly \$2 million.

The growth of the fund's assets, even when inflation is discounted, is remarkable. It started in 1917 with \$8.7 million contributed, for the most part, by private donors. By 1960, the fund's assets reached \$100 million. Now the total is \$1.89 billion. Much of this growth is accounted for because as clergy salaries have increased in recent years, the assessment totals have increased. This makes possible even more investment income.

Benefits are paid by the fund to retired clergy, widows and minor age orphans and to clergy disabled before retirement. When one retires, a resettlement benefit of four months pension is provided. There is a death benefit of \$5,000.

Since the fund's beginning, the trustees have increased benefits whenever sound actuarial principles and resources made this possible. In 1958, for example, pensions for all retired clergy were increased 20 percent. Beginning in 1985, and every year since, retirees have received a "13th check" or a "Christmas check" in early December. The amount received is \$18 for each year of "credited service." So for 20 years, the check would be \$360, for 40 years \$720. In 1988, the basic pension was increased \$25 for each year of credited service. A cost of living increase of seven percent went into effect January 1, 1991 for all pensions.

At present, the fund mails out more



Photo by Frank Clarkson

The North American Congregation of the Society of St. John the Evangelist

Order for Men Celebrates 125 Years

The Society of St. John the Evangelist (SSJE), the oldest religious order for men in the Anglican Communion, celebrated its 125th anniversary this summer. The society, a community of priests and laymen who take life vows of poverty, celibacy and obedience, was founded in the parish of Cowley, Oxford, in 1866.

All of the brothers of the North American Congregation made a three-week pilgrimage to England in August to mark the anniversary.

On August 2, the brothers went to the island of Iona, which lies in the midst of the Hebrides in Western Scotland, for a week of exploration and retreat. St. Columba and his companions had come to Iona in 563 as a base for evangelizing neighboring islands. In 1897, on the 1300th anniversary of Columba's death, the Bishop of Argyle and the Isles built a house of retreat on the island and asked SSJE to provide a living monastic presence. The society served on Iona until 1908.

On the anniversary pilgrimage, the SSJE brothers also visited Durham, Lincoln and Walsingham prior to arrival in Oxford August 13. In Oxford, a conference on the religious life was held with the Sisters of the Love of God, founded by the SSJE, and on August 17, a Holy Eucharist was celebrated in the former conventual church of St. John the Evangelist at St. Stephen's House, Oxford.

Over the years, the SSJE has served in India, South Africa, Japan and Canada. In the United States, the SSJE now maintains houses in Cambridge and West Newbury, Mass., and in Durham, N.C. and runs a camp for inner-city boys in Foxboro, Mass. The SSJE English congregation maintains houses in Westminster, London, in Oxford, and in Haywards Heath, Sussex.

The brothers of SSJE live a life of prayer and are active as spiritual directors, retreat leaders, confessors and evangelists. The organization, under the name of "Cowley Publications," also publishes books on spirituality.

The Trauma of War

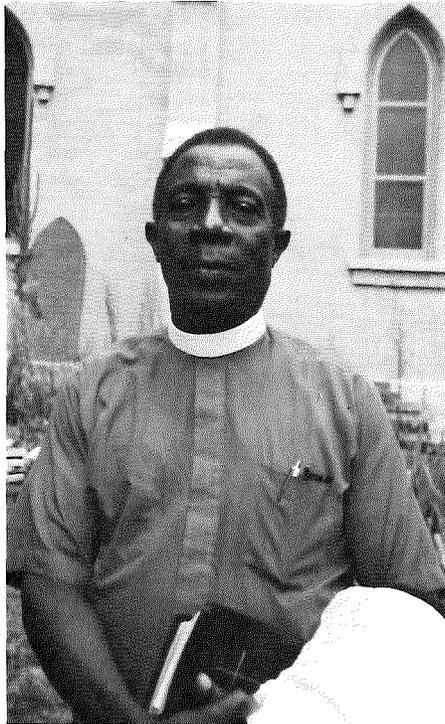
Archbishop Hopes for Healing in Liberia

He is an unassuming man with a warm smile and a calm demeanor, a grandfather who has faced tremendous hardship and death with iron-clad faith as the head of a vast geographical area. He is the Most Rev. George Browne, Archbishop of West Africa and Bishop of Liberia, fresh from General Convention and visiting two sons and a new grandchild in Milwaukee. In the course of his visit he stopped at the offices of TLC and shared some thoughts about his province, his country and General Convention.

With 11 dioceses covering Ghana, Sierra Leone, Guinea, Gambia, Cameroon and Liberia, the Province of West Africa "is growing at about nine percent a year," he said. "In two days alone last year in Liberia I baptized 300 people." Liberia itself only recently joined the province, after being allowed to separate from the Episcopal Church in 1982.

Cameroon, which is considered a missionary diocese, is the most recent country to join the province. The 3,000 people who make up the church there came under Archbishop Browne's ministry in 1989 at the request of the Most Rev. Robert Runcie, then Archbishop of Canterbury, after it had ceased to be part of the Church of Nigeria. "It has been very difficult to minister to Cameroon," Archbishop Browne said, "because I must fly over two other not-so-friendly countries to minister to the people there." At present there are only two ordained priests in the entire country. "Right now we don't need missionaries, we need to look for a way to train indigenous clergy," he said. He emphasized his gratefulness for the aid he has received from the England-based United Society for the Propagation of the Gospel and other organizations which are his sole source of funding Cameroon.

Administering to such a huge province is arduous, he admitted, though there is a Suffragan Bishop of Liberia to help. As he travels from country to country, often with unreliable transportation at best, he must deal with a multitude of different languages, cultures and currency. "Communication



Archbishop Browne

from diocese to diocese is very difficult," he said, though it is aided somewhat by individual telex machines scattered across the miles. Sometimes all he hears from a diocese may be from a three-month-old newsletter. Though the church does not have the money to set up a communications system, Trinity Church in New York City is working with the province to develop a network of radio operators across the dioceses.

Such everyday difficulties were compounded last year when civil war tore apart Liberia. Archbishop Browne chose to stay with his people during the war, unlike many other church leaders who fled the country. Those attending either of the houses at General Convention may remember his presentation, in which he described telling his people to read the 23rd Psalm twice a day for 10 days to strengthen them. "It truly worked," he said with awe in his voice. "The Lord gave us strength and we endured."

Endurance was needed because the conflict between warring factions meant starvation for many as food lines were cut off for two months.

With his wife, children, and two other families living in his house, Archbishop Browne said the 25 people subsisted on the cores of palm trees, supplemented with occasional small fish caught in a nearby stream. "It is better now because Church World Service and agencies from the United Nations went in with food," he said. "Much of our rice was received from the U.S."

When asked whether he feared for his life during this time, the bishop laughed merrily at such an understatement. "Oh yes, definitely. During July (1990) Doe's fury was at its peak," he said, speaking of Samuel Doe who was in power at the time. "He was out to get all clergy and he wanted the leadership of the Liberian church the most." The bishop said a saving grace was that his home was in territory seized by Doe's enemies. "It was said that Doe kept a lion . . . and that he hoped to feed the bodies of church leaders to that lion," he added. "But no one was killed. God was with us."

Another close call occurred when armed soldiers pulled up to his house last September, ordered him into the car and told him he was to be executed because of political remarks he was said to have made. Though he had not made those remarks, Archbishop Browne said it was only through the intervention of a young soldier who was a friend of one of his sons that he was released. "God had sent this boy ahead of me. It was a miracle."

His face became pensive as he reflected on those days of fear and starvation. "It was a creative time, a time when you had to depend on God," he said slowly. "When you must pray each and every day literally for your daily bread . . ."

He cheered up slightly when discussing the present state of his country. "The spirit of the people is good," he said, though because of very high inflation it is still difficult to acquire enough to eat and "it is almost the survival of the fittest." He described the church's greatest challenge as "re-orienting the minds of the people," many of whom have lived with vio-

(Continued on page 23)

The Call to Lay Ministry

By RUSSELL LEVENSON, JR.

If you really wish to know the truth, leave your teachers and your father, and go with the women and the children to the women's quarters, or to the cobbler's shop, or to the tannery, and there you will learn the perfect life. It is there that these Christians find those who will believe them.

Celsus, the second century historian, wrote these words as sarcasm regarding the integrity of the growth of the early Christian faith. Celsus scoffed at the fact that followers of Christ grew not through the efforts of wise philosophers and trained moralists, but through the common folk in their everyday life and work.

One of my most interesting experiences in seminary has been coming to know some people who cease pursuing ordination as a special form of vocation because they realize they already have a calling by virtue of their baptism. Indeed, the proclamation of the church is that Christians are people so moved by the life, death and resurrection of Jesus that they are willing to give their all to him. The offering of ourselves to the new birth that Christ gives to all who follow him, enables us to live out an increasingly energetic and selfless vocation of service to God in whatever arena we find ourselves. Martin Luther used the word "beruf" to remind Christians that they serve God in a vocation both in the church and the secular world. How well are we who are being trained (and are trained) as the ordained reminding laypersons that they are indeed the *ecclesia*, the "called out" from the world to serve the world by pointing the way to life through the cross?

A common criticism one hears of the Episcopal Church is that "clergy don't listen to the laity." The rate of clergy burnout (see *Parade* magazine,

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April 14) would seem to confirm that at least some clerics have a great deal of trouble sharing the call to active ministry with their parishioners. The result may be a parish where the ordained and lay are increasingly separated into a scenario of a tired shepherd and a frustrated band of

What too often happens is that people begin to live for 5 p.m. Friday.

sheep who have few outlets for their own vocations.

As we continue in the Decade of Evangelism, the ordained and lay need to ask, "What can the church offer laypeople to empower their journeys as Christians serving in a secular world?" In other words, what is it that the church can spark to inflame the laity to do the work of evangelism as artists, doctors, homemakers, lawyers and salespeople?

What too often happens is that people begin to live for 5 p.m. Friday. The church is responsible for reminding its family members that there is more to a job than just activity. Vocation is not just calling to ordination, it is calling to life.

I was recently told of a businessman who said, "Every decision I make every day has ethical implications. I often ask clerics for advice, which they seem reluctant to give. They seem to be more comfortable allowing one to first make a mistake and then they are ready to offer forgiveness."

The kind of frustration this layperson has expressed calls on the church to break through the mindless chatter of computers, FAX machines and cellular phones to remind the laity that

they are, right where they are, a reflection of Christ. By doing so, the ordained offer the laity an opportunity to experience the excitement of Christian vocation.

Concrete Methods

Here are a few suggestions that might be ways of empowering believers to answer the call to lay ministry:

- Every week, during the prayers of the people in the Eucharist, pray for various vocations represented among people in your parish. One week you might pray for nurses, musicians and parents. The next week for bankers, government officials and writers. The list is endless and the power of these kinds of prayers is both a way of affirmation and a gentle reminder.
 - At least once a year, "commission" the baptized to be disciples of Christ in the world, as one might commission the vestry or a new group of Sunday school teachers.
 - Develop a special adult class and recruit Christians in various forms of vocation to speak about how they live out their lay calling. For instance, one of the most energetic "ministers" in my hometown is president of one of the largest life insurance agencies in our region of the country. He lives out his vocation at the office, but also is an active leader in organizing ecumenical ministries. As a cradle Anglican, he is sought by many Episcopal parishes to inspire others in adult education classes.
 - Run a short article in your church's newsletter or bulletin which highlights a person within your parish who lives out his/her vocation. Perhaps, once a month, your bulletin could include a short write-up on prominent Christian laypeople who have made a difference by living out their baptismal vows in their secular careers. Examples include C.S. Lewis, J.R.R. Tolkien, Charles Williams, Corrie Ten Boom and Jimmy Carter.
 - Perhaps the most important suggestion is to be clear to recruit, commis-
- (Continued on page 24)*

A Good Reason to Tithe

Life-long Stewardship is the Goal

By JULIAN CAVE

Tithing has always been an integral part of my churchmanship. Maybe it was inevitable, as my father was a Baptist clergyman, and I have spent the major part of my ministerial career among Baptists. Tithing and Baptists are linked inseparably.

I remember vividly my father preparing offering envelopes for all six members of our family each Sunday morning. Adding the amounts listed on them equaled a tithe of his modest income. He was not legalistic, but had deep convictions regarding what a Christian should contribute to church — ten percent every week to the congregation where one is a member. He practiced what was called “store-house” giving. This idea, based on Malachi 3:10, says the tithe is to be given exclusively to one’s local church.

Singular Role

Most probably, my father’s commitment influenced me to tithe over the years. Not unlike him, I have given it to the church I attended. My rationale for “store-house” giving, however, was not based on a dubious proof text, but grew out of an intense desire to invest my limited resources where I wanted the most success to occur. I realize many charities have great appeal and promise immediate, quantifiable results. Some people prefer them to a church that’s often myopic and ineffective.

However, I have always felt the

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church has a singular role to play in our world. Its presence, power and perspective are crucial. It gets my ten percent! Beyond the tithe, my gifts answer non-church requests. There are many good ones. I would like to be more generous. Of course, each person needs freedom to invest tithes and offerings as he/she is inclined.

Another difference between my father and me concerns the use of scripture to support tithing. Granted, the tithe was practiced during biblical times, but I would argue this doesn’t mandate its use by those who aspire to live by biblical teachings today. I contend many things that were believed and practiced during the biblical era are not obligatory for persons living at other times and places.

In the biblical world, tithing was integral to its social, political and economic orders. (Incidentally, tithing is not restricted to the Hebrew/Christian tradition.) In the Old Testament, the tithe served two purposes: 1. It expressed thanksgiving to God for a good harvest and/or an important military victory (Deut. 14:22-27); 2. it was used to support the priesthood and/or persons in distress (Deut. 26:12-13). I would caution against drawing a close parallel between tithing in ancient Israel and in modern-day America.

More Fundamental

Additionally, Jesus did not disavow tithing, but neither was it central to his call to stewardship. To build a case for the tithe on Jesus’ single reference to it (encouraging the Pharisees to get beyond giving tithes of mint, dill and cummin — Matthew 23:23-24) is to overread the passage.

To use the Bible as the basis for

mandating a tithe for church requires extensive proof-texting, yet it does teach stewardship — that’s different and more fundamental. Stewardship means being accountable for how we manage the resources that God places at our disposal. Yes, what a person gives to church is related to stewardship, but it is not the essence of it, nor is it irrefutable evidence that one is a good steward. More specifically, the test of stewardship is not tithing, but how life is handled.

No Exceptions

This viewpoint prompts me to note there are circumstances that could preclude tithing — some people might never be able to do it — but no circumstance makes stewardship inoperative. We can be stewards whether employed or unemployed, affluent or poor. Income is immaterial. Persons are responsible only for what has been entrusted to their care.

Also, stewardship is not restricted to a percentage of time, talent or money. I would argue that persons intending to publicize the status of their stewardship should report on how all income is spent, not just contributions to church. To make known merely a facet of one’s stewardship is misleading and breeds a spirit of one-upmanship.

We are to be stewards of all that is ours, and since success at doing this is always partial, we stay committed to the task. However one desires to monitor progress in this area is fine, but as each person’s circumstance is unique, no particular measuring device applies to everyone, except that anything less than 100 percent accountability is inadequate. The Bible makes total claims.

Of course, we are still left with hard

questions: "What do I contribute to church?" and "Is there any correspondence between this gift and the practice of stewardship?" I am satisfied with the following:

1. I believe we are to make "significant" gifts to church. What "significant" means varies. For one person, it might be \$100,000 a year; for another, it is \$5 a Sunday, or less. The size of our gifts varies according to challenge and circumstance. I contend "significant" is measured by what is left after a contribution is made. Jesus viewed the widow's mite as substantial, yet it was a pittance. I have always considered ten percent of my income as "significant" for me and have suggested such a calculation for others, but I protect their space to make that decision.

A substantial gift to church is necessary because, on the one hand, church cannot function at the level of its high calling with a membership of two-bit flippers, and on the other hand, gifts to church usually indicate how seriously we take our stewardship. Check-books reveal our priorities, don't they? Or, as the Bible says, "Where your treasure is, there is your heart also" (Luke 12:34).

2. In addition to contributing significantly, we are to do it systematically. My father's logic for an offering each Sunday ("On the first day of the week . . ." the apostle said, I Cor. 16:2) was not only the belief that giving is an integral part of worship, but this weekly ritual forces one to keep under surveillance the level of his/her commitment. Stewardship is a life-long venture. There is always irresponsibility to counter — 10, 20, 30, even 90 percent is not sufficient. In giving, we demonstrate accountability, or lack of it, with what we have, and pledge greater accountability with what we are about to receive.

A Stimulus

Thus, my cogitations about stewardship. I take it seriously, and encourage others to do so. From my vantage point, it is not limited to a fragment of one's time, talent and money, but concerns the responsible use of all resources. Stewardship is inclusive. As for tithing, I do it and will continue. I offer it as an option for others, but only as a stimulus for deeper commitment and with caution lest it is construed as the goal rather than a milestone on the way to becoming good stewards.



Resources for Small Churches

By NEFF POWELL

We can't do it. We're too small. "They" have all the money and people. We don't have the resources. How often have we heard these words? How often have we said them?

What I have written is based on eight years in a mission church and eight working with small churches in the Diocese of North Carolina.

Let us remind ourselves once more that small churches make up the bulk of our congregations. This is true for the Episcopal Church in general, and for the majority of congregations of all denominations in the United States. For the most part, large churches are new to the scene, a 20th century, post-World War II creation. The small congregation is the model which extends back to New Testament times.

First, remember that members of the clergy are a key, if not *the* key, resource in the small church. Full-time or part-time. The work, if we clergy are faithful, is long, hard, and not always intrinsically self-rewarding. The rector or vicar must take care of himself or herself, body and soul.

The first three resources are the same for all Episcopal churches of whatever size: the Bible, the Book of Common Prayer and the hymnal. These resources together are the taproot of our Christian, Anglican faith.

There are other resources:

1. We must be bold and unapologetic about being a deeply biblical

church. Who gave the English translation of the Bible to the world? We did. This one act brought the action of the first Pentecost into reality for the English-speaking world. Who reads aloud chunks of scripture every week in church? We do. More than anyone else. My experience is that most Episcopalians who attend church with some regularity are actually familiar with a broad range of scripture. We are familiar with the Bible differently and in a way more true to the way scripture was written than are our more Protestant sisters and brothers.

Prayer Book and Hymnal

2. The Book of Common Prayer is written with great sensitivity for the small congregation. It is badly used in small churches when clergy and laity try to copy the way it was done somewhere else. Our mental images usually turn to the seminary chapel, the church where we grew up, where we served as curate, or some large, multi-staffed congregation that touched our lives.

3. *The Hymnal 1982* is a little problematic. Some of the material is not suitable for small churches. The simplified Anglican chants are both beautiful and simple enough that anyone can handle them. We do ourselves terrible disservice when we try, and fail miserably, to match the choir and organ expectations of the large church. By the same token, some small churches need to let go of the dream of having a beautiful pipe organ and invest in a good piano first. I found it much easier, when I was a mission
(Continued on next page)

The Rev. Neff Powell is assistant to the Bishop of Oregon.

Promoting Music

There are many ways to keep the congregation informed

By JERRY F. DAVIDSON

A church musician who cannot communicate musically with his or her congregation almost surely is doomed to failure. While the music performed during Sunday services is a musician's most obvious form of communicating with the congregation, other opportunities should be se-

Jerry F. Davidson is chairman of the Department of Music at the University of Arkansas at Little Rock and has been a church musician for more than 30 years, currently serving as organist and choirmaster at St. Luke's Church, Hot Springs, Ark.



riously considered. For many church musicians, verbal communication with the congregation is often over-

looked or minimized.

The most usual and obvious is the Sunday bulletin or service leaflet. It is important in most cases that the titles and composers of significant music for the day be printed there because they can provide an effective aid for worship. If a chorale-prelude setting of the opening hymn is planned as the service prelude, the bulletin listing will make the connection in the worshipper's mind more quickly than can be done aurally. Seeing that the music is chosen with some care (as will sometimes be evidenced by the titles) gives many people a heightened interest in the functions of liturgy and can enhance their participation.

Having the titles and composers
(Continued on page 25)

(RESOURCES—from previous page)

vicar, to find a piano player than an organ player. I especially learned this one Christmas Eve, when the volunteer organist (God love him) decided to take his family sailing.

4. Our people. An often awkwardly-tapped resource is the people among whom we live and serve. We begin with what we have in people as resources rather than always trying to begin by dreaming up programs, and then seeking and usually failing to find people and money to back the programs. This is a balancing act, a seesaw, of matching needs, demands and goals on one end with the gifts of the people on the other end. If you have a high school speech teacher in the congregation, invite his or her help in toning up your lay readers. If you discover that a member of the congregation is doing some good ministry in the community, hold that up as a ministry of Christ and an example of what is being done by the congregation and Christ through that person. It takes imagination and is often difficult, but it is critical.

5. Local communities are loaded with resources. Most small towns and rural counties have public schools,

nearby community colleges, public libraries, people who have been somewhere, who have ideas. We borrowed the minister from the United Church of Christ to lead a marriage enrichment class. A professor from the local college was delighted to be invited to talk to the adult Sunday school class about his research into the Holocaust. I found large churches grateful for the opportunity to share or give away what was surplus for them. For example, music resources, Sunday school materials and furniture. By hooking up with other congregations, we had one Sunday a folk mass, another Sunday a handbell choir, and one Sunday a large youth choir. These visits to us enriched both congregations, the giver and the receiver.

Peer Support

6. A few words about clergy support of clergy. Clergy peer support is where you find it, and essential if the priest is to stay alive. I found it ecumenically in a small town. Del at the Methodist Church and Rich at the United Church of Christ were my two best clergy friends. I could count on Del to say, "You are right, Neff. They are

crazy. You are a good and decent person and you are doing a good job." I could count on Rich to say, "The solution to this problem is X, Y and Z. When are you going to get started?" If you are among the clergy, find peer support. If you are a lay person, encourage and support your clergy in doing this.

7. The diocese. Every diocese in the Episcopal Church has resources and people ready and willing to assist. Call your diocesan office. Keep your eyes open for diocesan workshops and conferences. Many dioceses have annual Christian education and stewardship conferences. The folks organizing these conferences almost always design them with some thought directed toward the smaller congregation. Go and take home what you can. There are people willing to come to your congregation and give you a hand. Ask around.

8. The national church toll free telephone number is 1-800-334-7626. Call and ask for help, especially for stewardship, Christian education and evangelism.

Finally, the resources are all about us. All we have to do is open our eyes, look about, and ask.

EDITORIALS

Center of Church Life

This issue is one of the four special Parish Administration Numbers we publish each year. It features articles pertinent to the day-to-day life of a parish as well as appropriate advertising.

As usual, the Parish Administration issue is being sent to all active members of the clergy of the Episcopal Church. We welcome them, many as new or occasional readers, and we hope they find articles of interest.

For most Episcopalians, the parish is the center of their church life, the place where most activity takes place. How do we know? Many parishes send their newsletters to THE LIVING CHURCH, and we are able to learn of significant ministries taking place at the parish level.

To those persons who are responsible for sending us parish newsletters, we say thank you. Please know that the newsletters are being read, and that they help to keep us abreast of developments at the parish level.

A Price Increase

Ever since the United States Postal Service put in place an increase in postal rates last February, we have resisted the need to increase our subscription rates. In general, depending upon what class of service the consumer uses, postal rates increased as much as 50 percent this year, and another hike is in the works.

During the months which followed the postal rate increases, we have been watching closely what effect that has had on the cost of sending THE LIVING CHURCH to subscribers. In addition, we have been considering such cost-cutting measures as reducing the number of pages, buying less expensive paper, eliminating or cutting back on the use of color (we already have reduced our use of color), and reducing the frequency of issues. We continue to study the first three of those options, but the fourth is no longer under consideration. Regardless of which options or combinations of options we might choose, if implemented, we believe our magazine would be less

attractive to readers and advertisers and less effective in its attempt to serve Episcopalians.

With all this in mind, we have reached the painful decision that it is necessary to increase our subscription rates. We came to that realization based on the following points:

1. Since the postal rate increases in February, the cost of sending THE LIVING CHURCH to subscribers has increased 24 percent.
2. The U.S. Postal Service already has taken initial steps toward increasing rates again, perhaps as early as this year.
3. The costs of printing, production and paper continue to increase, and probably will go up again in 1992.
4. The three-year grant to The Living Church Foundation from Trinity Church, New York City, which enabled us to defray the costs of some phases of our production process, has expired.

Therefore, on Nov. 1, 1991, the one-year subscription rate for THE LIVING CHURCH will increase to \$39.50. In addition, we are offering an 18-month rate of \$54.60 and a two-year rate of \$70.72. All three subscription plans represent a considerable savings from the cover price of \$1.50 per issue. For example, the one-year subscription rate means readers will receive their magazine for 76 cents per issue. The 18-month rate is 70 cents per issue and the two-year subscription means the cost is 68 cents per issue.

We are offering new subscribers an opportunity to take advantage of the present one-year subscription rate of \$34.95 through October 31, 1991. Current subscribers also may take advantage of this offer by extending their subscription for one year at \$34.95. A subscription ad, for your convenience in ordering, may be found on page 28 of this issue.

We believe we have reached this decision thoughtfully and responsibly. We hope our readers will understand the need for the increase, and that they will take advantage of the lower one-year rate before it expires October 31. In return, THE LIVING CHURCH will continue to present the news and views of the Episcopal Church in a timely, balanced manner, 52 weeks a year.

VIEWPOINT

Deployment: Facing a Changing Church

By NEILSON RUDD

I have seen the deployment system from just about every possible point of view: as a lay member of a search committee and, since ordination, as an interim pastor, many times as a consultant to search committees, twice as a priest deployed by the system, and as deployment officer for two

The Rev. Neilson Rudd is planning officer for the Diocese of Ohio.

bishops in two dioceses.

I am now preparing to retire. It is a good time for reflection, especially since I have on my desk two publications which challenge the system of which I have been a part. First is the report of the Deployment Review Committee of the Church Deployment Board titled *Deployment, the First Twenty Years and Challenges for the Future*. The other is *The Clergy*

Search Dilemma by Charles and Diane Crane (Cowley, 1991).

The report of the Deployment Review Committee, based on responses obtained in a sampling of dioceses, from focus groups, including clergy, minority clergy, search committees and others, finds that in many of the groups polled there exists dissatisfaction with the system. It is not clear, however, that all groups would agree

(Continued from previous page)

on the changes needed.

The Cranes, who write from the perspective of a clergy family which feels it has suffered in the deployment process, report similar findings based upon their interviews of similar groups. They offer more extensive discussion.

It seems clear to me that many of the present concerns in deployment are symptoms of more pervasive issues within the church, principally issues of leadership and control. We are a church caught up in the midst of change — in the world, in society, within and among the people of the church.

All things considered, it seems to me the church is doing remarkably well. Who would have dreamed 25 years ago of a church in which so many people have been mobilized into active ministries, of true leadership as well as of service. It may be that our numbers are shrinking, but it is evident to me that the activity and commitment of our members has increased markedly.

These are not passive “pray and pay” people. The more active and committed they become, the more they expect to have a voice in the life of their parish, diocese and national church. They are members of a generation which increasingly does not take parochial and denominational affiliations as matters of heredity but rather as matters of choice. If they don’t feel they have meaningful participation in one parish, they try another and, if the Episcopal Church doesn’t fit, they are perfectly willing to try the other church down the street.

While I am convinced that a more active and involved laity is good and healthy and portends an exciting future, it does challenge much of the control structure which has been implicit in the Episcopal Church and its ministry. Gone are the days when most people would accept leadership authority conveyed solely by office or by ordination, a fact which clergy, both priests and bishops, are handling with mixed grace.

In this respect, the church is going through something of the same process which parish vestries went through three decades ago. I well remember the real pain, not to mention anger, when long-time vestry members, often people of some standing in the community, were told they had to “rotate off” the vestry. It was a marvelously liberating experience for the church,

but traumatic for those who assumed that they ruled by divine right or at least by right of seniority and prestige. I see much the same thing happening among the clergy at the diocesan and national levels.

We are experiencing the realization of a goal to which we have given much lip service, the restoration of the laity to their proper role in ministry, the return of the church to its people. But for some, reality is less comfortable than the dream.

Nothing typifies so well the tensions within the deployment process as do questions relating to acquisition and disclosure of personal information about clergy. Many clergy criticize the Church Deployment Office profile because it requires them to reveal too much. Many search committees find the same profile inadequate because it does not contain much of the specific professional and personal detail which they consider important. Many clergy and others want the CDO to omit potentially “discriminatory” information. Search committees resent being patronized and told what information they may see and what they may not.

We clergy make much of the special nature of the parochial relationship, the tenured status of the rector, and yet many of us seem to believe that we should be called to a position with less intensive scrutiny of our public performance and our personal character than would be commonplace for a secular position from which we could be fired at will.

Frustrated Clergy

Many of the voices now being heard are those of disappointed and frustrated clergy, those referred to in the Cranes’ book in the chapter titled “Losers.” Not surprisingly, neither the “Search Committees” nor the “Winners” (also chapter titles) express the intensity of dissatisfaction that emerges from the “Losers.” The choice of title words says something about the authors’ orientation, an orientation also present in the Deployment Review Board’s report. It raises concern about the clericalism reflected in the “tilt” of both publications.

Who is the loser when we impose upon a congregation a priest whom it cannot affirm and whose interests and talents don’t meet the needs of the community? Is not a congregation which receives an inappropriate rector also a “loser”?

But, yes, there are among the clergy

those who may feel like, and be, “losers,” and for the most part it is not the fault of the deployment process. The Episcopal Church produces more clergy than it can possibly employ, many of whom with expectations the church can’t possibly meet.

In the ’90s and probably into the early part of the next century, the ordained ministry is going to be a high-risk profession. There are, and will continue to be, many unemployed and underemployed clergy. But clergy unemployment, or underemployment, is neither the fault of the deployment process nor of the congregations. It simply reflects the inadequacy of our present models of ministry.

Deployment Processes

It is an oversimplification to speak of the deployment process in the singular, for I know of no two dioceses which follow exactly the same procedure. But, in addressing weaknesses, wherever they are found, I hope we will not lose track of the strengths of the system as it has evolved over the last two decades. It is an open system. It is a system which permits input from a number of sources. It puts the principal responsibility for clergy selection where I believe it belongs, with the congregation which is inviting the new pastor into its midst.

It can provide the tools, both information and techniques (if they are used), which enable the local search committee in its ministry of calling. It provides opportunities for bishops to express concern and offer advice. And it offers a means by which the clergy may make known to the whole church the gifts which they offer in our Lord’s service.

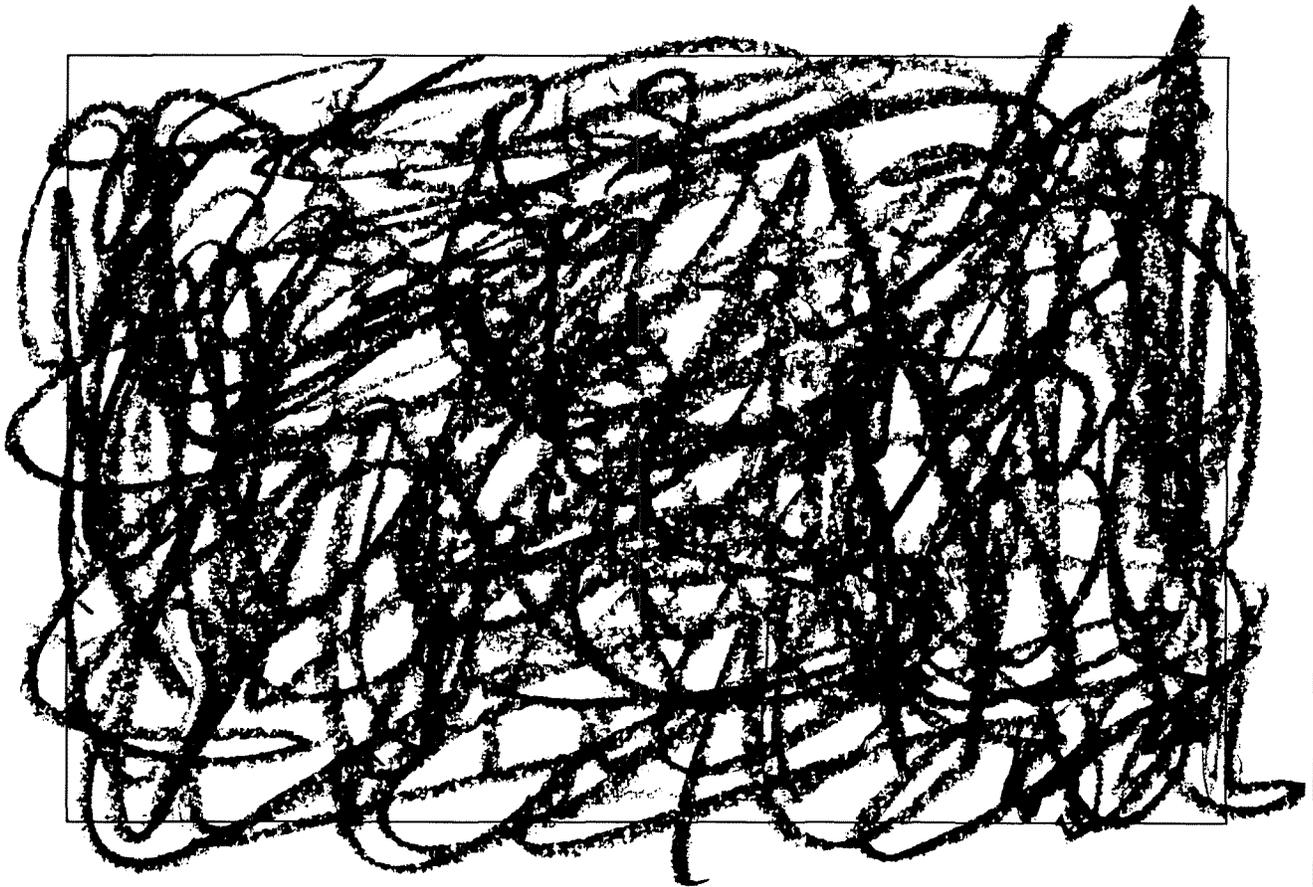
I would like to think that in this diocese the worst kind of offense happens only rarely. But I know that occasionally an inquiry will not be acknowledged, or an unsuccessful candidate will not be thanked, or an interview will seem more like an inquisition. Some search committees do not understand, or forget, or ignore, what they have been told about various steps along the way. Unquestionably, there are places where “the process” takes too long, but there are also congregations which, even after a year or more, are by no means ready to receive a new priest.

The 1990s present a difficult time for the church. It is confronted with

(Continued on page 20)

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VIEWPOINT

(Continued from page 18)

serious issues of theology and practice. Many of the physical plants in which parishioners took great pride are now financial millstones. Clergy compensation costs, while not keeping up with other professions, are now beyond the means of many congregations. Demographic change shakes the very roots of the traditional parochial system.

The future for many congregations will be very different from the past. Any priest and any vestry or search committee, and any diocese for that matter, engaged in the deployment process which does not confront these realities is preparing to join those the Cranes call the "losers."

The future of church deployment also will be troubled by legal concerns. Society, quite rightly I believe, is demanding that the church take responsibility for the actions of those who minister in its name. At present, concern seems focused on clergy who cross sexual boundaries, but the church also may be vulnerable in connection with the counseling offered by many clergy, perhaps even for their actions in ordinary parish administration and pastoral care.

We, the church, selected, trained and ordained the clergy, and as they present themselves for employment by congregations or in contacts with the public at large, clergy carry with them the implied endorsement of the church. When they do wrong, or prove ineffective, the deployment process, the bishops, indeed the church as a whole, is now being held accountable.

As I leave deployment work, I remain tremendously encouraged by the people of the church, their wisdom, their courage, their faithfulness. Calling a new priest to a congregation is not an easy task, and yet I have seen search committees grapple with the process, master it, and make good decisions, often wiser than I might have made. I have seen congregations grow as they learn more about ministry, that of the clergy and their own.

Yes, I have seen search committees make mistakes, but I have seen bishops and deployment officers make mistakes as well, and I would prefer not to say which is more fallible. And I also have seen clergy thrive under a system which make them accountable for their lives and for their gifts of ministry, accountable to those whom they wish to serve, to themselves, and to their families, to Christ's church.

BOOKS

Bonding with the Divine

WHY I BELIEVE IN A PERSONAL GOD: the Credibility of Faith in a Doubting Culture. By George Carey. Harold Shaw. Pp. 145. \$8.95 paper.

George Carey's *Why I Believe in a Personal God* (first published in Great Britain in 1989) provides most Episcopalians and others with their first substantial indication of the central theological ideas and interests of the Archbishop of Canterbury. It also gives us a good indication of his personal spirituality and pastoral style.

The genre is that of traditional apologetics: Giving a reason for the faith that is within us. There is no pretense of breaking new theological ground. Rather the intention is to be popular, readable and timely. And it succeeds.

Tightly-organized, the book is lightened by Dr. Carey's use of personal and anecdotal material, but most of all by brief citations from a wide range of poets, novelists, scientists, philosophers and theologians.

Thus the book is literate, as we might expect; but, marvelous to say, we also discover in these citations an English theologian in constructive conversation with German, Continental and North American theologians. The principal context of the discussion, however, is British. Dr. Carey gives sustained attention, for example, to the centuries-long British preoccupation with the tension between the Christian faith and the natural sciences.

Astute Observations

The archbishop is pastorally astute. In the first chapter he observes correctly that most contemporary agnosticism is "not the result of honest reflection and argument" but issues rather from the uncritical acceptance of "conclusions that emanate from assumptions current in our society." Primary among these assumptions is the possibility of successfully imagining the world as mechanical and self-explanatory.

In chapter 2, he seriously considers "The Case Against God," and then goes on to ground his Christian response in precisely the right place: The primary religious experience of the sacred, the "bonding with the divine." Chapters 5 and 6 face the problem of evil, refuse to give any easy answers,

and finally join Job in affirming that it is possible to love God for no reason at all: In spite of . . . nevertheless . . . so much more.

Will everyone be satisfied with Dr. Carey's book? No.

Those who want a consistently exciting and felicitous writing style will be disappointed. Those who place a high value upon the insights given by the history of religions or depth psychology will be disappointed. Firm adherents of feminist or other liberation theologies will find their perspectives receive more than perfunctory acknowledgement, but they will not be satisfied. Theological purists will deplore the cursory treatment of process theology.

Yet, the informed, balanced and wise theology of Christian experience found in this book will serve the chief pastor and administrator of the Church of England well in the years ahead, and in so doing will serve us all well.

(The Rev.) W. TAYLOR STEVENSON
Seabury-Western Seminary
Evanston, Ill.

Pertinent Essay

LITURGY: Active Participation in the Divine Life. Edited by James P. Moroney. Liturgical. Pp. 93. \$4.95 paper.

This volume contains addresses given at a recent Roman Catholic conference, and they all consider the successes and shortcomings of the liturgical movement since the Second Vatican Council a quarter of a century ago. Much of what is said will be pertinent to Episcopalians, if the reader makes some mental transpositions.

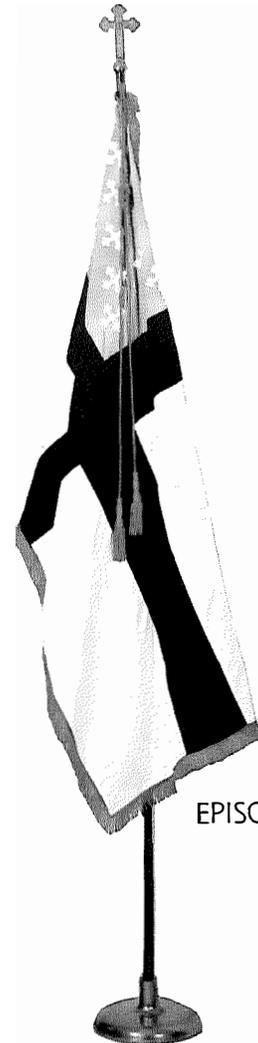
The most challenging essay, by Mark Searle, points out that while we seek to relate liturgy to current culture, great moments in liturgical history have occurred when Christian worship confronted and opposed the surrounding life of the world. The concluding essay, by Archbishop Rembert G. Weakland of Milwaukee, reminds us that liturgy must be God-centered and transcendent, while also closely linked with other aspects of human life.

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

Books Received

FROM MINISTRY TO THEOLOGY. By John Patton. Abingdon. Pp.128. No price given, paper.

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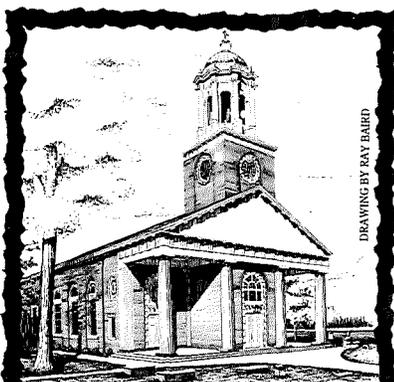
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NEWS

(Continued from page 11)

than 6,000 beneficiary checks each month, almost double the number mailed in 1967. The total benefits distributed in fiscal 1991 was \$56,252,577. Some 200 priests under the retirement age of 65 are disabled. Between 1980 and 1991, the average yearly benefit rose 141 percent from \$4,680 to \$11,292. The present pension base median clergy salary (including housing) is \$35,100.

Almost all retired clergy also receive Social Security benefits equal to or often greater than their Church Pension Fund checks. Since the church pension is figured on a percentage of the highest average compensation received over a given number of years multiplied by the number of years of credited service for which assessments were paid, some clergy receive substantially more than others. Those who were ordained after working for a number of years in some other occupation have a limited number of years of credited service. Clergy whose salaries late in their careers have been well above average and who were ordained when in their 20s receive the most because on actuarial principles more has been contributed in assessments or taxes for their eventual benefit.

Robert A. Robinson retired as president of the Church Pension Fund on April 1 after 25 years of leadership. In his final report, he noted, "The fund has never tried to get rich quickly with 'junk bonds' or perilous real estate investments. And we never will. A steady, if not always a spectacular, growth in assets through prudent investments has always been, and will remain, our policy." Thousands of clergy in the past and on into the future will have profited by his leadership of the fund. He has been succeeded as president by Alan F. Blanchard. The trustees of the fund are elected by General Convention.

(The Rev.) EMMET GRIBBIN



(ARCHBISHOP - from page 12)

lence and fear most of their lives. Through ministry and counseling he voiced the hope that healing will begin.

Along with the psychological trauma of war, the people are in desperate need of basic necessities such as clothing, shelter and food. "We have laid our plans and needs before the Presiding Bishop's Fund for World Relief. Liberia will be a major issue," he said.

Massive Destruction

But the people are not the only ones going without basic needs. "When the 'freedom fighters' came through my office they destroyed everything," Archbishop Browne said, describing a fate of many church buildings in besieged towns. The destruction included all educational materials and preliminary work on liturgical translations, a vital project in a province with multiple languages and cultures. Parishioners in Liberia and Cameroon use the Episcopal Church's prayer book and other areas of the province use the liturgy from the Church of England. "Though it does work, we do have some difficulties," he said. "When you are addressing a native congregation, some of whom have had actual experience with cannibalism, and you offer up 'the body and blood of Jesus,' it takes on a very different meaning to them," he said.

Animism and polygamy are other pervasive and difficult cultural realities the church must cope with from day to day. "We deal with them as they come up," he said. "We don't try to punish anyone." There are no real "home-based" churches such as you might see in the U.S., because "many Africans believe there should be a separation between spirits in the home and 'the greater spirit' in the church," he said. Thus many new congregations go out of their way to put up a separate church building, the roofing of which is provided by the province.

In most of his dioceses, all the wives and children in a family are baptized, with the understanding that "no more wives will be added or replaced," and some dioceses monitor individual husbands carefully.

Though he finds the growth of Is-

lam in Africa disturbing, Archbishop Browne said he has been able to maintain cordial relations with some Islamic leaders, especially during the worst of the civil strife when they joined in an interfaith organization for peace.

Of the new Archbishop of Canterbury, the Most Rev. George Carey, Archbishop Browne said he strikes him as "very personable" and "he looks as though he is anxious to put an emphasis on pastoral ministry and listening."

Turning his attention to the recently-completed General Convention, where he attended the House of Bishops for several days, Archbishop Browne said he was surprised by some issues raised in the house. Many issues, now as years ago, had little relevance to the church in Africa. "It seemed amazing to me that the church spent 50 percent of its time discussing sex, with all the other issues at stake in the world," he said. However, the fact that the house defeated the "Frey canon" to the sexuality resolution was especially alarming to him. "If you can't say that fidelity in marriage in the priesthood is the standard of the church, how can you stand in front of a congregation and expect people to believe in you?" he asked. He added firmly, "If the church does not reaffirm the solidarity of the family unit, then the church is ready to commit suicide. When the church cannot deal with social issues in a biblical way, then it is digging its own grave."

KIRSTEN KRANZ

815 Executive Resigns

Judith M. Gillespie, executive for world mission at the national church center since 1986, resigned suddenly after a meeting held shortly after General Convention.

After expressing optimism about the General Convention's legislative actions and how they would impact upon her position, Ms. Gillespie quit following a three-day management meeting which planned to reorganize structure at 815 Second Avenue in light of budget cuts. She did not explain her resignation.

The Rev. Patrick Mauney, officer for inter-Anglican affairs, was immediately named as interim director by the Most Rev. Edmond Browning, Presiding Bishop.



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LAY MINISTRY

(Continued from page 13)

sion, affirm and recognize the work of the laity in your own parishes. I am fortunate, at a seminary, to meet several bishops during the year. I have been amazed to learn that aspiring ordinands are literally knocking down the doors of diocesan offices, and often the bishops are not able to support these hoards. On one hand, this may be a good sign. God may be calling three, four and five times as many people than he was a generation ago to handle the leadership of all the new parishes that will be born as a result of the Decade of Evangelism. However, bishops and commissions on ministry may have an easier time discerning who is called to ordained ministry if parishes were more intentional about empowering the laity to serve in their parishes.

What does this actually mean? We must recruit all sorts of people — young and old, male and female, single and married — to share the responsibilities of the parish. This means that the usual ten percent of the mem-

bers who tend to carry most of the load of ministry is to be increased up to a goal of 100 percent participation.

The work of the laity should be recognized publicly. I know of a young woman who had given many years of her life to organizing the Christian education of a parish, and the ten-year anniversary of her service passed without a word being said. My guess is, if she were a cleric, there would have been quite a fanfare. These kinds of oversights need to be blotted out.

Keep Affirming

In addition, the work of the laity needs to be affirmed again and again. Thank you notes, letters and words of gratitude to those who make a parish run smoothly can make all the difference in the world. If the vocation of the laity within the parish is affirmed, lay persons will no doubt have a greater sense of courage and excitement about carrying the gospel into their secular environments.

If the Episcopal Church seeks the growth the Decade of Evangelism has called for, then it needs only to look to

its earliest days. On the heels of our Lord's ascension, the hope of the gospel was strengthened through Christian fellowship and worship under trained leaders. But the faith grew through the words and actions of believers in the marketplace, around the supper table and at public meetings. The same is true today. The church has the obligation to remind every person who has experienced new life in Christ that it is vital that they live out their vocation not simply on Sunday mornings, but each day in each arena.

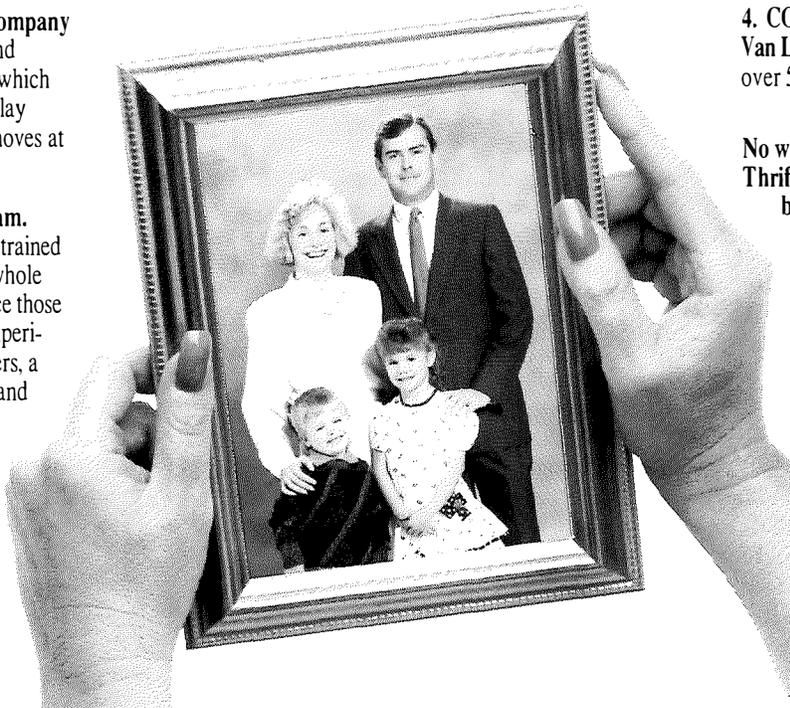
I was recently told of a priest who was standing in the back of the nave waiting on the processional hymn when an elderly woman came in the door behind him. She whispered to the priest, "When does the service begin?" He smiled and very gently replied, "The service begins when the worship is over." May all of our clergy have similar insight. When does the service begin? It has begun already, and will grow with limitless boundaries with each new answer to the call to lay ministry, as every believer moves into the world to shine the gospel of our Lord to all with whom we work and live.

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MUSIC

(Continued from page 16)

printed also will provide valuable historical documents. If the church's secretary doesn't keep a file of service leaflets, then the church musician should. Musicians often need to go back through these files to see when an anthem or a hymn was last done, to abstract out the music from the past

*The idea of
actually getting up
into the pulpit
and saying something
about music had
never occurred to me.*

few years to see if there is good balance in selections.

If bulletins and service leaflets are not accurate, a musician should either help to improve them or press to have them omitted. Few things give worshippers a stronger sense of "worship is not important here" than a bulletin with mistakes, misspellings, strikeouts or childish prose. Churches frequently have word-processing equipment which makes the job of proofreading and corrections simple and easy.

Another opportunity for printed communication with the congregation comes in the form of a weekly or monthly church newsletter. If your church has one, every issue should contain some mention of the music program — and most assuredly not just pleas for more participation. You may want to write occasional "program notes" in some depth, or perhaps feature one of the choirs with a short blurb (which will function as a subtle advertisement for new members) or even a brief discussion of some future plans for the music program.

One should always use discretion as to what is put on the printed page. Outright pleas for new choir members

should generally be avoided. Announcing that "altos are particularly needed" or some-such can actually be detrimental. People want to join active, thriving groups, not those that are struggling to keep afloat. Would you actively sign on to the ship's crew if you had read that the ship already was taking on water on the port side? Positive statements such as "our church has a strong ministry in music; you are welcome to become a part of it" seem to get better results.

Written communications are not enough. Cultivate every opportunity to speak to whomever will listen about the ministry of music in your church. When I went to one position, the chief pastor said, "Of course, you will want to speak to the congregation several times a year, won't you?" I was dumbfounded. I speak every week to them through my fingers at the organ and through the voices of my singers, but the idea of actually getting up into the pulpit and saying something had never occurred to me.

The first few times I tried it was rather rough going. I'm a musician, not a member of the Toastmasters Club. Still, the Holy Spirit found ways of loosening my tongue and the results were gratifying. People who heretofore couldn't have cared less actually began to relate to the direction in which the music program was going — not just singing anthems and playing organ pieces every week but trying to illuminate the word of God and bind our congregation together.

Sunday School

In addition to addressing the congregation, musicians may want to make it known that they're willing to speak to and work with Sunday school classes. This can be a first-rate way of teaching new hymns, gently pointing out some of the inadequacies of the "good old" hymns and getting in some promotion for the music program with some relatively soft sell. Generally I need only open up a topic, speak briefly on my views, and then invite questions, which frequently come hard and fast. Musicians should be prepared to defend their views, that neither "In the Garden" nor "the Old Rugged Cross" is the greatest hymn ever written.

If musicians are really interested in furthering the ministry of the gospel of Jesus Christ, they'll find the congregation will support them every time.

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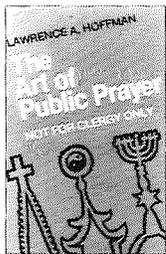
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LETTERS

(Continued from page 8)

comes to Christ knows he must renounce the old ways. How can anything be "hallowed" (or "made holy") by the power of an occult ritual? How can any space, any meeting, be hallowed except by the power of Christ?

This scenario infuriates me, as it should infuriate every orthodox Christian.

JUDY TURNER

Rock Springs, Wy.

A Long Wait

For a person who awaits news of legislative action of General Convention, it seems that weeks go by before any substantive information is received. The local newspaper in my area carried only one small article on the subject. Eventually, a copy of THE LIVING CHURCH arrived with a thin, cursory overview of the entire event. In a setting like this, one tends to gain the impression that whatever we do as Episcopalians is not very important or significant.

The resolutions on sexuality adopted by convention appear to substantiate the criticism that the church is unable to handle the subject of homosexuality in any definitive style. The "equal access" resolution on ordination keeps the subject open as to the rightness or wrongness of the ordination of active homosexuals. Most of the church's membership was hoping for a firm position on the subject.

Perhaps the whole question of homosexuality needs three more years of deeper study and another General Convention to reach a conclusion, but the simplistic answer to this complex question still remains in the area of moral posture and appearance for the average parishioner in the pew.

(The Rev.) JOHN W. HAYNES
Knoxville, Tenn.

Bewildered People

St. Augustine wrote in his classic book, *The City of God*, "Two cities have been formed by two loves; the earthly by love of self, even to the contempt of God, the heavenly by the love of God, even to the contempt of self." Clearly, we have a choice of which city we would prefer.

We are a church divided over the moral choices God would have us make. Out of one side of our mouth, we affirm "the teaching of the Epis-

copal Church is that physical, sexual expression is appropriate only within the life-long, monogamous union of husband and wife." Then, on the other side of our mouth, we reject the premise that "all members of the clergy of this church shall abstain from genital relations outside of holy matrimony." Are we to conclude by these actions of General Convention that it is all right for the clergy to be promiscuous but not the laity?

God's people in the Episcopal Church are truly bewildered by the inconsistency of the resolutions passed by the proceedings in Phoenix [TLC, Aug. 4, 11]. It seems we have forgotten the reason Jesus died on the cross for us in the first place.

If we are reluctant to name anything sin for fear we will offend someone who is guilty, then we should take Good Friday off the liturgical calendar and look for a symbol that will offer total inclusiveness for all people. Then all we will have to do is teach people how to avoid taking personal responsibility for their actions so they will always feel good.

No, I believe we would be far wiser to heed the suggestion of St. Augustine and seek the heavenly kingdom.

(The Rev.) H. DAVID WILSON
All Saints' Church

Winter Park, Fla.

Oh, Fudge!

During the recent General Convention, we (members back home) received a daily printed report of the action taken at the convention entitled *The Source*.

In issue #10, dated July 20, a report on the front page was entitled: "Bishops Fudge on Censure." This title inspired me to concoct a commemorative candy in celebration of the 1991 convention. Here is the recipe for:

Bishops' Fudge

- 1 pound of bitter chocolate
- 2 pounds of nuts
- 1/2 cup honey

Melt chocolate over hot brimstone.
Add nuts

Pour mixture into pan lined with very thin sliced bologna.

Drizzle on honey.

May be sprinkled liberally with grated TUMS if desired.

Serve to anyone crazy enough to eat (swallow) it.

MARTHA KOMSTEDT
Fort Worth, Texas

Secular Leadership

I am fascinated by a letter from Bishop Johnson of Massachusetts, appearing in the August 5 edition of *The Boston Globe* and probably unseen by most church members throughout the rest of the country.

Taking exception to the remarks of a local columnist regarding General Convention, Bishop Johnson goes to considerable length to demonstrate the importance of the convention aside from its considerations of matters of sexuality.

In about 425 words, the bishop delineates 30-35 actions of General Convention dealing with political, diplomatic, social and psychological issues of import.

What fascinates me is the fact that, in the entirety of his letter, Bishop Johnson does not mention either God or Jesus Christ, even once.

I question whether this letter was written by a real bishop of the church. It would seem, rather, to be a short lecture from a psycho-politico-sociologist, accidentally in holy orders.

Given this kind of purely secular leadership from our fathers-in-God, it should surprise no one that the clergy are turning less and less to their bishops for spiritual help and guidance.

(The Rev.) CLINTON H. BLAKE, III
Franconia, N.H.

Out of Touch

The statements made by the trustees of Nashotah House are dangerously out of touch with reality [TLC, July 14]. It is very likely they will cause the demise of our seminary within the next five years.

In his article, Bishop Stevens writes that Nashotah is not "a one-issue" seminary. That may be true in the trustees' eyes, but the fact is that when the "one issue" involves a matter that is of significant importance to bishops and prospective students — such as the validity of women's call to the priesthood — it may be an issue that is enough to deter those who normally would consider Nashotah to be a desirable place to attend seminary.

Bishop Stevens states that the trustees are simply maintaining the stand they have always held in not allowing women to celebrate at their altars. They feel it is the rest of the church that has moved away from a once widely-held position. The problem with their standing pat while much of the rest of the Episcopal Church has

altered beliefs concerning women clergy is that Nashotah may no longer be generally viewed as a seminary that should speak for the church or train its future clergy.

Our society and our church has evolved away from believing that women are not called or are not competent to be priests. The fact is, people do not withhold quality and places of honor from those they esteem highly. The actions of the Nashotah House trustees speak louder than their words.

ANNE SHERER WARNER

Littleton, Colo.

By Implication

Antonia Matthew [TLC, July 9] objected to the picture of a white male ordinand on the cover [TLC, June 2], saying it contradicted both the title and the subtitle of the magazine.

She says, therefore, by implication, that I, and hundreds of others like me are: 1. not capable of serving; 2. not Episcopalians; and, apparently, 3. not alive.

So much for inclusiveness.

(The Rev.) PAUL S. NANCARROW
Dearborn, Mich.

Generic Use

The proposed exegesis and etymology of I Cor. 6:9 in Steven Cook's letter [TLC, Aug. 11] is incorrect. Grammatically, the adjective, *malakoi* and the noun, *arsenokoitai* are masculine gender. He has mistaken the last element of the second word for the feminine noun *koite* which means bed or couch, especially, the marriage bed. The more literal and correct rendering would be "soft men who sleep with (make a marriage bed with) men." Rather than restricting the Pauline phrase to "male prostitution," it is hard to imagine how it could possibly be more generic.

(The Rev.) ROBERT J.C. BROWN
St. Peter's Church
Ripon, Wis.

To Our Readers:

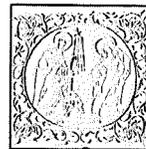
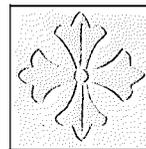
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The Rev. Charles Brumbaugh is assistant rector at St. Paul's, Mt. Lebanon, PA; add: 1066 Washington Rd., Mt. Lebanon 15228.

The Rev. George Gennuso is chaplain at St. Mark's, Shreveport, LA; add: Box 4442, Shreveport 71134.

The Rev. Desmond Goonesekera is assistant at Grace Church, Colorado Springs, CO.

The Rev. Alan W. Hansen is rector of St. John's, Versailles, KY.

The Rev. Elinor Dana Hardwick is associate at Trinity, Covington, KY.

The Rev. Jane Henderson is rector of St. Peter's, Freehold, NJ.

The Rev. John Henry is rector of Christ Church, Tarrytown, NY.

The Rev. Bryce E. Hunt is rector of St. Luke's, 7700 22 Mile Rd., Utica, MI 48087.

The Rev. Henry Mikaya is rector of Sts. John, Paul & Clement, Mt. Vernon, NY.

The Rev. Lloyd L. Olsen is rector of St. Paul's, 309 S. Jackson St., Jackson, MI 49201.

The Rev. Lance Robbins is rector of Church of the Good Shepherd, Webster, NY; add: 1130 Webster Rd., Webster 14580.

The Rev. Deuel C. Smith, Jr. is rector of St. John's, 504 Prospect St., Howell, MI 48843.

The Rev. Charles F. Sutton, Jr. is rector of Trinity Church, 33 Linwood Ave., Whitinsville, MA 01588.

The Rev. Bill Veinot is rector of St. Andrew the Apostle, Rocky Hill, CT.

The Rev. William A. Whisenhunt is canon missionary in the Diocese of Western North Carolina.

The Rev. Mark Wright is assistant of St. Paul's, Shreveport, LA; add: Box 52208, Shreveport 71135.

Ordinations

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North Carolina—Judith A. Davis, 354 Canner St., #612, New Haven, CT 06511. Arthur Jenkins, St. James, Charleston, SC; add: Box 16631, Alexandria, VA 22304. Mary Jeanne Eckert Kroohs, 1700 Queen St., Winston-Salem, NC 27103. Elmer Taylor Malone, Jr., 516 Carl Dr., Chapel Hill, NC 27514.

West Texas—E. Michael Allen, graduate student at General Seminary, 175 Ninth Ave., New York, NY 10011.

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Reception

On June 10, The Rt. Rev. John N. MacNaughton, Bishop of West Texas, received as a priest the Rev. Timothy J. Turner, assistant of St. John's, McAllen, TX; add: 2500 N. Tenth, McAllen 78501.

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Refer to Key on page 32.

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H Eu; Sun 5:30, Tues 8, Wed 5:30, Thurs 8

PENNSYLVANIA

BLOOMSBURG UNIV. OF PA.

ST. PAUL'S E. Main at Iron, Bloomsburg
Bruce M. Robison, r (717) 784-3316
Sun H Eu 8 & 10. Wed H Eu 9:30

SUSQUEHANNA UNIV.

Selinsgrove

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

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

PENNSYLVANIA (Cont'd.)

UNIV. OF PENNSYLVANIA Philadelphia
ST. MARY'S, Hamilton Village 3916 Locust Walk
The Rev. John M. Scott, r & chap
Sun Eu 8 & 10:30

SOUTH CAROLINA

COLLEGE OF CHARLESTON Charleston
GRACE CHURCH 98 Wentworth
The Rev. Benjamin B. Smith, r; the Rev. Dr. Herbert
Plimpton, c
Sun Eu 8, 9, 11. Wed 5:30

TEXAS

TEXAS SOUTHERN UNIV. Houston
ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
The Rev. Theodore R. Lewis, Jr., r & chap
Sun HC 8 & 10:30; Wed EP 6; HD as anno

TEXAS TECH UNIV. Lubbock
TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.
The Rev. Jo Roberts Merriam, chap; Emily Brenner, lay ass't
Sun 6; Wed 5:30. Canterbury House open 8-5 daily

VIRGINIA

JAMES MADISON UNIV. Harrisonburg
EPISCOPAL CAMPUS CENTER 995 W. Main St.
The Rev. Gary Barker, chap (703) 432-9613
Weekly Eucharist (703) 434-2357

MARY BALDWIN COLLEGE Staunton
TRINITY 214 W. Beverley
Sun Eu 8, 9, 11

UNIV. OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.
The Rev. David Poist, r & chap; the Rev. Paula Kettewell,
assoc & chap
Sun 8, 10 & 5:30. Student Fellowship Tues 5:30

WASHINGTON & LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE
R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r & chap; the Rev. Hugh Brown, ass't/co-
chap; the Rev. Barbara Taylor
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

The Church Services Near Colleges
Directory is published
in all of the
January and September issues
of THE LIVING CHURCH.

If your church serves in a college
community, and your listing is not
included, please write to the
Advertising Manager
for the nominal rates.



BENEDICTION

The author is the Rev. Timothy P. Perkins, vicar of St. Mark's Church, Coleman, Texas.

In a whisper I command myself, "Breathe deeply," thinking the flow of oxygen would cause the abdominal cramp to loosen.

The temperature was already 95°F and the humidity high when I had left for my morning jog. Before reaching the first mile my clothes had become drenched with perspiration. My wet socks and shoes now squeak with each footfall.

If I can make it to the top of this hill I think I'll be all right. My side has quit hurting, but I'm straining to inhale. This is supposed to be a dry climate!

Why do I put myself through this? In a couple of weeks, I'll turn 37. It may be time to stop trying to prove myself to myself. Is that what I've been doing all these years?

At last I turn the corner and reach level ground . . . more than half-way through the three miles. My feet feel lighter and my breathing is returning to normal. Then I hear a younger, faster runner gaining on me from behind. He or she (I can't tell which) passes me in a flash, saying clearly and joyously, "They who wait for the Lord shall renew their strength . . . they shall run and not be weary, they shall walk and not faint."

"Yep," I say, adding an unrefined "Amen." That's why I'm doing this. Not to run without growing weary, nor even to renew my strength, but to wait for the Lord. Out here, alone, wrestling with my own physical frailty, I often find an opportunity to wait for the Lord — even while in perpetual motion. It's not waiting for him to come, but waiting for him to remind me of his presence.

Thank you, Jesus, for the angel who ran by me today, who jogs beside me sometimes, who reminds me you are here.

CLASSIFIED

BOOKS

PARISH DEVELOPMENT RESOURCES from Ascension Press. Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders, Alice Mann (\$7.25). Prayer and Prophecy: Some Reflections on the British Urban Scene, Kenneth Leech (\$3.50). Conformed to Christ: Standards and Structures in Parish Development, Gallagher/Mann/Broadhead/Mann (\$5.50). Parish Assessment Workbook, Gallagher/Tavello (\$4.00). Faith Sharing Workbook, Mann/Gallagher/Broadhead (\$4.00). Clergy Leadership in Small Communities: Issues and Options, Alice Mann (\$7.25). Priestly Spirituality, Eleanor McLaughlin (\$3.50). Rule and Constitution: Order of the Ascension (\$3.50). All paperback. Postage additional. Seabury Bookstore, 815 Second Ave., New York, NY 10017; 800-334-7626.

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.

C.S. Angel's COME WITH ME — COME AND SEE "Evangelism for Episcopalians." Phone: Canterbury 1-800-277-7040.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397.

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.

CONFERENCES

TENTMAKERS TAKE NOTE: Worker priests, non-stipendiary, dual-role clergy: over 20% of active ordained personnel. National group for support, stimulation, communication, advocacy. National Association for Self-Supporting Active Ministry. 20th anniversary conference October 11-13 at Canterbury Retreat Center near Orlando. Trade victory tales, horror stories, learn more of our creative clergy ministry model. Appropriate for Decade of Evangelism and 21st century. Families welcome. Stay over October 13th-15th and visit Disney-Epcot. Information and registration: contact Jay Lowery, NASSAM, Room 707, 14 Beacon St., Boston, MA 02108. Phone (617) 742-1460. Deadline October 8th.

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00. All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

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DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. **Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185.** Phone (312) 231-0781.

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ORGANIZATIONS

CATHOLIC-minded Episcopalians who affirm the authority of General Convention can support the Church, challenging it to be all that it should. **The Catholic Fellowship of the Episcopal Church, 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. George Keith, BSC, 235 W. 48th St., #14-G, New York, NY 10036.**

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a foundation open to men who feel called to be friars, and to men and women who wish to be Associates or Tertiaries. Inquiries to: **P.O. Box 317, Monmouth, IL 61462-0317.**

PERIODICALS

LECTIONARY STUDY groups. HOMILY SERVICE will make a significant difference in your discussions. Each monthly issue includes lection guide, exegesis, pertinent illustrations, samplesermons. Writers include biblical scholars and parish pastors. Regular rate is \$50 per year. Study groups may order at \$35 for each participant; minimum order is 4. All copies mailed to one address. Order from: **The Liturgical Conference, 1017 12th St., NW, Dept. ES, Washington, DC 20005.** Or call 1-800-394-0885 to use Visa or MasterCard.

POSITIONS OFFERED

WE ARE CURRENTLY seeking a full-time priest for the largest parish in the Diocese of Montana, located in Billings, Montana. Must be a seminary graduate with at least five years experience. We are a Eucharist-centered parish and support four ministries, namely, evangelism, worship, Christian education, pastoral care and outreach. Send inquires, resumé and references to: **Mrs. John Marshall, Chairperson, Search Committee, St. Luke's Episcopal Church, 119 N. 33rd St., Billings, MT 59101.**

SMALL SELF-SUPPORTING MISSION seeking renewed, ESA affiliated vocational priest. Experience in youth ministry, evangelism and scriptural teaching. Apply to: **Bishop's Warden Lloyd Running, 605 S. 83rd Ave., Yakima, WA 98908.** Collect calls accepted. (509) 965-0048.

DIRECTOR of youth ministry wanted for exciting, renewing, young fast-growing Episcopal church. Experience in youth evangelism, discipleship, and program building are required. Must have a vision for growth and pastoral care with youth. Write to receive position details or send resumé to: **The Rev. David Roseberry, Christ Church, 4550 Legacy Dr., Plano, TX 75024.**

POSITIONS OFFERED

FACULTY POSITIONS—GTS. The General Theological Seminary announces two faculty appointments to be made, respectively, in a) the field of moral theology and ethics (including church and society), with special reference to the Anglican tradition; and b) the field of modern Anglican studies (including missiology and the history and polity of the ECUSA). Both appointments carry the possibility of tenure. Preference will be given to holders of the Ph.D. or Th.D. and the M.Div. or its equivalent. The General Seminary is an equal opportunity/affirmative action employer. Inquiries and applications may be addressed to: **Sub-Dean John Koenig at 175 Ninth Ave., New York City 10011.**

DIRECTOR OF YOUTH MINISTRIES. Professional educator to administer Sunday school and youth programs. Large parish, Christ-centered, Bible-based. Either lay or clergy with MRE or M.Div. Salary plus housing. Send resumé to: **Rector, Trinity Episcopal Church, 2338 Granada Ave., Vero Beach, FL 32960.**

LIVE!Y, growing Anglo-Catholic parish, E.S.A. affiliated, seeking curate to share with rector in exciting ministry. Good preacher, teacher and pastoral skills. For parish profile and job description write: **Holy Trinity Church, W. 1832 Dean Ave., Spokane, WA 99201.**

ADMINISTRATOR/DIRECTOR for diocesan camp/conference center — lay or ordained (TEC), must possess NY Camp Director's Certification or will obtain, experience preferred in camp work, administration/supervision in youth work, education, recreation. Salary \$30,000. Resumés by 9/30/91 to: **Personnel Committee, Camp DeWolfe, P.O. Box 487, Wading River, NY 11792.**

DIRECTOR of youth ministry wanted for exciting growing Episcopal parish. Experience in youth ministry required. Must have vision for team ministry and growth with youth. Write to receive position details or send resumé to: **The Rev. Martin Gornik, Church of the Ascension, 800 Northshore Dr., Knoxville, TN 37919.**

ASSISTANT TO THE RECTOR in a downtown program size parish in a medium size midwestern city. Would like someone with special gifts in outreach, Christian education and youth ministry. Send resumé to: **The Rev. Frank Moss, Trinity Church, 611 W. Berry St., Ft. Wayne, IN 46802.**

PREACH FOR THE POOR — Food for the Poor, an interdenominational non-profit relief agency aiding the poor of the Third World, is in need of an Episcopal priest to preach in preassigned churches on behalf of the poor. This is a full-time salaried position with full travel expenses provided. Contact: **Michael Hickey, Food for the Poor, 550 SW 12th Ave., Bldg. 4, Deerfield Beach, FL 33442.**

YOUTH DIRECTOR: Full-time layperson who loves Jesus and will gladly share the Gospel with young persons ages ten thru college in parish and community. Must be self-starter. Send resumé and faith statement to: **Att: T. Akins, Holy Trinity Episcopal Church, 95 Folly Rd., Charleston, SC 29407.**

PROBERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES —** The Probers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

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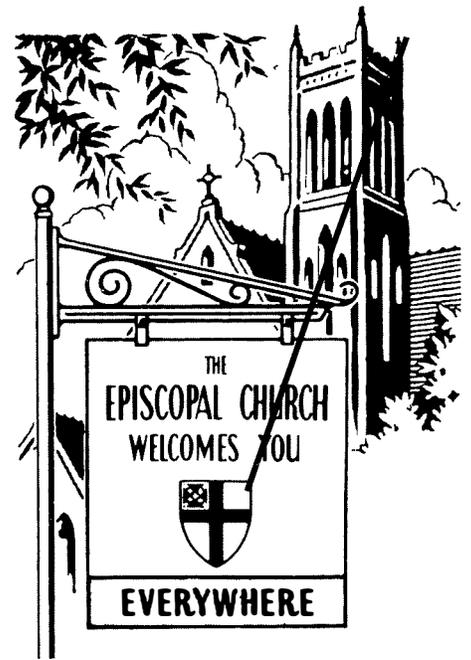
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CHURCH DIRECTORY

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.



GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

REDDING, CALIF.

ALL SAINTS' 2150 Benton Dr. (916) 243-1000
No. Market St.-Hwy 273 north to Quartz Hill Rd., then 1 mi. west
Sun H Eu 9. Thurs: H Eu & HU 10 (ex July)

WASHINGTON, D.C.

WASHINGTON NATIONAL 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. Thurs: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr., assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

INDIANAPOLIS, IND.

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 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; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Ph.D., r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assocs
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:15, 9:15, 11:15. Daily MP, EP, HC

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; the Rev. H. King McLaughon, ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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; the Rev. Gary E.A. Lawler, ass't
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wklys 7:30, 10, 5:30

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
Fr. Richard D. Visconti, r; the Rev. Jack V. Dolan, d
Sun Masses 8:30, 11 Daily Mass

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun Eu 8 & 10:15. Wklys & Holy Days as anno

WHITEHALL, PA. (No. of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu: 9:15 Ch S; 10:30 Sung Eu; 12 NPF. Tues 9:30 Eu & HS. Thurs & Fri 7 HC. HD 7. Bible & Prayer groups. 1928 BCP

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
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Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

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. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 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)

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SAN ANTONIO, TEXAS

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Sun 8 and 10:30 H Eu

SEATTLE, WASH.

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609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Phillip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno