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Staying Married

In a more innocent age, the issue of sexual morality which vexed the church was divorce. [p. 10]



IN THIS CORNER

Thoughts from Above

Thoughts from 31,000 feet aboard an L-1011 aircraft: The wonders of God's handiwork in the western United States are amazing to behold, even from the air. The sights below remind me of this morning's psalm (no. 111): "His work is full of majesty and splendor."

I wonder what the visitors from New Zealand who came to the Diocese of Nevada to study its Total Ministry program thought of the casinos in Las Vegas.

Those two young ladies across the aisle who have their Bibles open on their laps seem to be getting more enjoyment out of Bible study than anyone I've ever seen.

With all the signs one sees along "The Strip" in Las Vegas, the familiar blue-and-white "The Episcopal Church Welcomes You" would have been a welcome sight.

A young man walking down the aisle is wearing a cross that would put to shame the pectoral crosses of any of our bishops. Somehow he is managing to walk in an upright position.

There is a certain fascination in beholding the desert, especially from above when one can see the desolation of the landscape. Is this what Psalm 28 refers to with the phrase "give them their just deserts"? (BCP, p. 619) (And why do so many people turn that phrase to read "just desserts"?)

If the hotels along the Las Vegas "Strip" could use one day's electric bill just from their signs, imagine how many hungry people might be fed.

What were people thinking when they spotted a full-habited nun walking through a casino?

Seeing what appeared to have been the northern rim of the Grand Canyon reminded me of the strong candidates in the upcoming episcopal election in the Diocese of Arizona [TLC, May 24].

During a time of water crisis in much of the west, it is agonizing to see mammoth waterfalls bubbling away in front of Las Vegas hotels.

As a bus passenger whizzing past St. Jude's Ranch for Children in Boulder City, Nev., I wished I could stop and see this vital ministry first-hand.

One cannot realize the popularity of the Las Vegas wedding chapels until one visits them and asks some questions.

Spotting Denver below in the now-darkened landscape, I think of St. John's Cathedral and the amazing variety of ministries which take place there.

Somewhere over eastern Nebraska, recalling the important ministry at St. Monica's Home in Lincoln, my head begins to drop to my chest and . . . uh . . .

DAVID KALVELAGE, editor

CONTENTS

May 31, 1992

Easter 7

FEATURES

9 Make the Most of the Music Budget
by Jerry Davidson

10 Staying Married Makes More Sense
by H. E. Baber
The fallout from the sexual revolution caused a great deal of harm and pain.

11 Brotherhood of St. Andrew
by William Ferguson
Meeting needs and reaching unchurched men

DEPARTMENTS

3 Letters

6 News

- Presiding Bishop's Fund dinner brings \$3 million in pledges

12 Editorials

12 Viewpoint

13 Books

14 Short and Sharp

ON THE COVER

RNS photo

LETTERS

Political Support

At what place has this church arrived? In many parishes, prospective rectors and assistants now have to declare political support of practicing homosexuals and wholesalé, indiscriminate abortion before their appointment is possible. I thought the church had already decided this. Or has the church been browbeaten into a political corner? The standing committee of the Diocese of Massachusetts is now campaigning in a recent letter to other standing committees for prospective bishops to declare the right ideology, namely, that which Massachusetts would support, before election.

We are not making political appointments here, but calling to leadership those whose life and proclamation will reflect the faith and nurture of the historic church. Or are we so sick that we have lost our true focus? Has "right" ideology replaced right doctrine? If so, heaven help us, because no one else can.

(The Rt. Rev.) **TERENCE KELSHAW**
Bishop of the Rio Grande
Albuquerque, N.M.

Stay Put

I write to support the editorial, "A Better Solution" [TLC, May 3].

As rector of two churches in the Diocese of Virginia, I share your belief that the ordination of practicing homosexuals and the blessing of same sex relationships are inappropriate for the church. I am keenly aware that many of my colleagues in this diocese do not agree with me.

I do not think this calls for traditionalist or conservative congregations and clergy to leave the Episcopal Church. We are part of the Anglican Communion, which tolerates very divergent views on a variety of subjects. It seems to me that this is a time for emphasis on stronger faith, a greater devotion to Jesus Christ, who is Lord of the whole church, and considerable tolerance for those with whom we disagree.

It is my prayer that your editorial will have a positive impact on the entire church, and especially on traditionalist or conservative congregations and rectors. We may disagree strongly in the Episcopal Church, but we need to hold these disagreements in tension,

not desert the church because our opinion does not prevail.

(The Rev.) **CHARLES SYDNOR COOK, JR.**
St. John's Church
Warsaw, Va.

• • •

I resent the implication in the editorial, "A Better Solution," that the root cause of the decline and schism of the Episcopal Church is "the failure of the 1991 General Convention to take a stronger stance against the ordination of practicing homosexuals and the blessing of same-sex relationships." Applying the church's teaching, the clear implication of these sentiments is that homosexuals are not first-class Christians, or that somehow their baptisms are not as valid as other peoples'. I find the implication repugnant, anti-scriptural, irrational and against tradition.

These attitudes fly in the face of the first commandment: "I am the Lord your God who brought you out of bondage. You shall have no other gods before me" (The Decalogue, BCP, p. 350). The conservatives would set up the idol of heterosexuality before the Lord our God and sacrifice validly baptized gay Christians for worldly measures of success.

Belief in Jesus the Christ is key to redemption, not sacrifice to some idol of sexual morality. Redemption is not accomplished by condemning others. And, truth is always the mark of a redeemed people.

NICHOLAS PAPADOPOULOS
San Francisco, Calif.

Being Fair

I write to commend you for your balanced reporting of the story of St. Luke's, Richmond, and its departure from the Diocese of Southern Virginia [TLC, May 3]. In covering it for our diocesan newspaper as the story unfolds just across the James River from my office, I have struggled to be fair. So I appreciate the way your reporter managed to convey the facts without sensationalizing a sad situation, and without making everyone involved sound shrill. This, I think, is what the church press should be all about: We can model for the secular news media how to tell the truth and leave everyone's dignity intact.

There is one point which I wish to
(Continued on next page)



Moses led the people across the sea.

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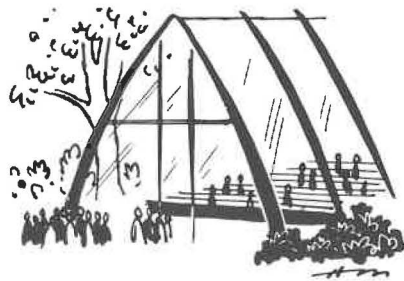
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LETTERS

(Continued from previous page)

address: St. Luke's claims that the congregation was chartered by the House of Burgesses in 1777 before the establishment of the Episcopal Church. Since the Diocese of Virginia (Southern Virginia's mother diocese) was formed eight years later, in 1785, and James Madison became its first bishop in 1790, it is stretching things to say that St. Luke's was established "decades" prior to an established Episcopal structure. Whether St. Luke's immediately joined, I don't know — though I imagine this will be brought out if the property dispute winds up in court.

SARAH BARTENSTEIN
Executive for Communication
Diocese of Virginia
Richmond, Va.

Familiar Slogans

I was amused at Bishop Spong's indictment of Roman Catholicism [TLC, April 26], particularly his overly-familiar slogans, "patriarchy, repressed stances toward women and homosexuals."

When the Anglican Church evolved from the Reformation, it retained the Roman form of Christianity which had been established officially in England at the synod of Whitby in the seventh century. It kept the canonical structure, doctrine of the church (though revised), ordinal for preserving the historic succession of the episcopacy, and the liturgy.

The *Wall Street Journal* and the *New York Times* both gave Bishop Spong good coverage last year. One paper stated he had been a fundamentalist Baptist; the other, a fundamentalist Presbyterian. The key word is fundamentalist. Both papers publicized one of his books. Bishop Spong is quoted as saying that in *Rescuing the Bible from Fundamentalism*, he is attempting to give "moderate and liberal Christians a way to reply to the fundamentalist argument that the Bible must be taken literally" (*The Wall Street Journal*, Feb. 20, 1991).

Many Episcopalians are asking where Bishop Spong is coming from. At no time in its history has the Episcopal Church been accused of fundamentalism, except recently by fundamentalists. Nor is the church, as reported by the WSJ writer in the same article, "defined more by its lit-

urgy, prayers and other rites of worship than by any particular creed.”

It is obvious that Bishop Spong has brought with him into the Episcopal Church his deep-seated prejudice of Roman Catholicism. However, he seems to enjoy the very Roman title, Bishop.

DANA HERBERT

Nashville, Tenn.

Assurance of Love

Karen Howe asks why our church is “continually focused upon Christ’s unconditional love for sinners” [TLC, April 5]. The answer is simple: If his love for us were conditional, none of us would be loved. Our church’s repeated assurance of his love is what gives us strength and hope to enable us to take some steps toward reducing our imperfections. That is why the confession of sin is such an important part of the Eucharist.

The question was coupled with the implication that “it (our church) neglects his assertion that Christians are to strive to be perfect . . .” The coupling suggests that Mrs. Howe would have the Episcopal Church preach less love and more perfection.

To be sure, every one of us must strive to be perfect, strive to delight in God’s will, and strive to walk in his ways. But because we are all sinners, not one of us is in a position to judge how faithfully or how successfully the rest of us strive to be perfect.

If all of us could refrain from using political and financial pressures as substitutes for the love that Jesus commended to us, we might miss the emotional highs we get from our infighting, but we would have a stronger Episcopal Church.

ROBERT FLEISCHER

Moorefield, W.Va.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

Name-Calling

The letter from Fr. Lamar [TLC, April 19] accuses the Rev. George Regas of “deceitful and arrogant behavior” for blessing the relationship between Mark Benson and Philip Straw at All Saints’ parish in Pasadena, Calif. [TLC, March 1]. Obviously, Fr. Lamar doesn’t know Fr. Regas.

Fr. Regas certainly doesn’t need me or anyone else to defend him, but this attitude in our church of attacking anyone who differs from us as arrogant, deceitful, hateful, ignorant, etc., fails to add anything of value to the dialogue on the issues which certainly need to be discussed openly throughout the church. For the record, George Regas is one of the most open, honest and loving priests I know. While I don’t agree with him on some issues, including this one, I would never hesitate to ask and share his insights on the issues that face our church. The love of Jesus is in his heart and mind, and he tries to act on that daily.

Let’s keep the dialogue going in a balanced and open way without having to denigrate those who try to hear and speak the word in our own day.

(The Very Rev.) GARY W. GOLDBACKER
St. Mark’s Church

Durango, Colo.

Fresh Meaning

Thank you for the article on Ashby House, Ltd. [TLC, April 12], which is now into its fourth month of operation in Salina, Kan. It took more than a year of hard work and dedication to the task before the Ashby House board was ready to say that the vision is now a reality. This vision of transforming the old deanery into housing for the homeless was first seen by two members of Christ Cathedral, Barbara Young and Sara Osborn. The tenacity of these two women has kept all of us involved in this project from giving up when tempted to do so.

Matthew 25 has a fresh meaning in the Diocese of Western Kansas with the birth of Ashby House. Again, thanks to TLC for helping us to spread this good news.

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



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PB's Fund Dinner Triples its Goal in Pledges

The 50th anniversary celebration of the Presiding Bishop's Fund for World Relief was also an opportunity to break new ground in raising support.

More than 700 people attended a May 7 benefit dinner held in the nave of New York's Cathedral of St. John the Divine at which pledges were made to the fund in excess of \$3 million, tripling the dinner's goal. It was reported the amount equaled or surpassed revenues to the fund for any single year during the 1980s.

Guests from across the nation included 170 members of a new fund-raising effort, the Society of the Anchor. Each member pledged to give or raise \$10,000 toward a goal of \$20 million annually. Also present were a number of bishops, members of the Executive Council, United Nations diplomats and ecumenical representatives.

Soft lights from hundreds of candles illuminated palm trees and spring flowers set beneath the cathedral's massive tree-like columns, transforming one of New York's largest indoor spaces into what seemed like a formal patio dinner.

The Most Rev. Edmond Browning,



The Anchor of Hope

Presiding Bishop, described the evening as a "turn of events" for the fund. "This will make a huge amount of difference in terms of our compassionate response," he said.

The dinner was held one day after the Presiding Bishop toured Los Angeles, where he met with members of the church and witnessed the city's destruction [TLC, May 24]. Upon returning to New York, he announced that in addition to a \$25,000 emergency grant, the fund had designated \$300,000 to help rebuild the city.

Before the dinner, in a service at the cathedral's high altar, the Presiding Bishop presented each member of the Society of the Anchor with the society's emblem, a red cross linked by four white anchors surmounted by a gold mitre. "This cross is a sign not of an

honor but of service," Bishop Browning said. "May we ever be willing to carry this cross and to live our lives in the service of those in need."

At the end of the evening, the Rt. Rev. Sergio Carranza-Gomez, Bishop of Mexico, a recipient of the Presiding Bishop's Fund, testified that in addition to relieving pain, the fund "brings a sense of family supporting you through prayer." Bishop Gomez reported that all money collected in the Diocese of Mexico on the Day of Pentecost would be contributed to the fund.

Another recipient, Pamela Bradley, who described herself as a "formerly homeless woman," said that without support from the fund, a program to help the homeless at St. Peter's Church in New York City "would not exist."

Earlier in the day, a festival Eucharist celebrating the fund's 50th anniversary was held at St. Bartholomew's Church in New York City. The Rt. Rev. Furman Stough, deputy of the fund, asserted its deeper purpose — to be "a symbol of hope and a sacrament of healing." Prayers of the people were offered in English, Spanish, French, Korean and Russian, demonstrating the international scope of the fund.

BRIEFLY

The process for the election of a suffragan bishop for the **Diocese of South Dakota** has begun. A nominating committee has been put in place, and it is hoped that an election will be held in January, 1993. A suffragan bishop will work with the Rt. Rev. Craig B. Anderson, Bishop of South Dakota.

Trinity Church, Wall Street, in New York City, recently released 15 employees from its staff. Weakness in New York's real estate market, and changes in the church's operation and management and in mission priorities contributed to the decision to reduce staff, said the Rev. Daniel P. Matthews, rector. "Real estate generates approximately 95 percent of Trinity's annual income," explained Kristine Dahlberg, the church's chief financial officer. The department of archives and the position of executive assistant to the

rector have been eliminated, and the staffs of the congregational and music departments have been reduced.

The Stewardship Office at the Episcopal Church Center in New York City is sponsoring three conferences, **emphasizing commitment to Christ**. The first conference, in Kansas City, had 230 participants, who heard the Rev. Robert Bonner, director of stewardship for the national church. "Our approach to stewardship is to help people move from the recognition that Jesus is a unique person to the acceptance of him as Lord and Savior," he said. "You are going to go to heaven, but the question is, 'How do you want to live your life while you are waiting?'" A second conference was held in Atlanta in late April, and the third will be held in San Francisco in October.

The Rt. Rev. Misaeri Kauma, Bishop of Namirembe (Church of Uganda) has announced that persons who wish to be married in his diocese must have a **blood test for AIDS**. It was estimated by Bishop Kauma that of the four million Christians in his diocese, about 250,000 carry the AIDS virus.

The Most Rev. Desmond Tutu, Archbishop of Capetown, has said he has been "**deeply saddened at the separation** of Nelson and Winnie Mandela" and "hoped against hope" that they could rebuild their marriage. African National Congress leader Nelson Mandela announced in April that he and his wife of 37 years were separating "in view of the tensions that have arisen owing to differences between ourselves on a number of issues in recent months."

Structure Commission Tries to Simplify General Convention

The volume of resolutions at General Convention and the delay in their consideration was a major topic of discussion at the organizational meeting of the Standing Commission on the Structure of the Church, April 24-26, at Toddhall Retreat Center, Columbia, Ill.

After noting that a record 582 resolutions had been introduced at the 1991 General Convention, the com-



A General Convention session last July

mission considered procedures to alleviate the problem caused by such volume.

The commission voted to recommend that "bishops and deputies channel their proposed resolutions through their dioceses or provinces and that all resolutions of bishops and deputies be proposed by one bishop or deputy and be endorsed by not less than two additional bishops or deputies, all three being from different dioceses, and that bishops and deputies be limited to proposing three resolutions."

Because of the volume of resolutions, the press of business and the number of public hearings and other events at General Convention, the commission tentatively decided to recommend that the 1994 General Convention in Indianapolis commence two days earlier with no legislative action on the Saturday afternoon or Sunday midway through the convention.

The meeting was convened by the Rt. Rev. William A. Beckham, Bishop of Upper South Carolina. Charles Crump of the Diocese of West Tennessee was elected chairman.

The commission will meet again Nov. 15-17 at the Toddhall Center.

Welfare of Cities Addressed

The unrest in the city of Los Angeles reminds us that living in a modern American city, for many, feels more like Babylon than Jerusalem, said Dr. Cain Hope Felder, speaking at the Church and City Conference, May 4-6, in Washington, D.C.

"The Holy City? Abundance and Scarcity" was the theme for clergy and lay leaders involved in city ministry, who came to the conference from various places in the eastern half of the country.

Dr. Felder, professor of New Testament language and literature at the School of Divinity, Howard University, reminded participants that biblical images of the city are associated with Jerusalem and Babylon. He said God's word in Jeremiah is his word for today as well, to "seek the welfare of the city where I have sent you." Tears, Dr. Felder said, are part of the human response to exile, but because God is

present with his people, hope is not lost.

He spoke also of justice, identified as righteousness in the New Testament, which is fundamental to the city's welfare, he said. The central issue of justice for the urban church is full participation by all peoples in the life of the church, Dr. Felder said. He indicated many of the criteria used to separate people, especially by race, have been developed since the Renaissance.

The rector of the Church of the Intercession in New York City, the Rev. Frederick B. Williams, also gave an address. He reminded participants that inclusiveness had not always been a goal of the conference, and that members should continue to struggle with the issue in seeking to strengthen the mission of the church in the city.

The 1993 conference is scheduled for April in Birmingham, Ala.

'Trust Anglican Way,' ESA Told

Three hundred delegates and observers met in Irvine, Calif., April 29-30 for a meeting of the legislative body of the Episcopal Synod of America. Leaders and members of the Missionary Diocese of the Americas, created by ESA in late 1991 as a haven for traditionalist Episcopalians, met at the same time and place.

In his presidential address, the Rt. Rev. Clarence Pope, Bishop of Fort Worth, said the ESA was "in the middle of things," a time when "the beginning is over and the end is not yet in sight." He called for perseverance, moderation and continued trust in the Anglican way. "The synod exists to help us live around what we believe to be dangerous and destructive and with which we can have no part," he said. "But in applying the remedy we must take care not to be destructive to ourselves."

Bishop Pope called the creation of the missionary diocese a "very bold step" taken out of necessity. He added that "a moratorium on attacks against MDA congregations and clergy might be called by the institutional church as a sign of a willingness to seek a resolution" of differences between traditionalists and ECUSA leaders.

Other speakers included the Rt. Rev. Donald Davies, leader of the missionary diocese, the Rev. Jeffrey Kirk of England's Cost of Conscience Movement, noted Bible scholar J.I. Packer, and the Ven. George Austin, Archdeacon of York, England.

Among resolutions passed by the 101-member legislative body was a call to identify and keep track of male ECUSA candidates who submit themselves for ordination at the hands of women in "episcopal orders." Delegates also reaffirmed their desire to create a "positive statement" about "the rightful ministry of women in the church." A motion to reaffirm the synod's support of the use of the 1928 Book of Common Prayer by those inclined to do so passed unanimously.

Bishop Pope was re-elected president for a three-year term, the Rt. Rev. John-David Schofield of San Joaquin was chosen vice president, and the Rt. Rev. Edward H. MacBurney of Quincy was elected to the synodical council. Also named to the council were the Rev. Rex Perry, rector of the Church of the Incarnation, Dallas, Texas, and Mrs. Richard Hatfield of Salina, Kan.

THOMAS C. REEVES

Anglican Doctrine Examined

Scholarly Engagement with Anglican Doctrine (SEAD), an organization of Episcopal scholars, parish clergy and lay leaders, held its third annual meeting April 30-May 2 at Virginia Theological Seminary, Alexandria, Va.

About 40 persons from all over the country gathered for three major presentations. Daniel Hardy, director of the Center for Theological Inquiry at Princeton University, spoke about "Language for God." A second presentation was made on the Baltimore Declaration, with two of its authors present, and the third main session was presented by the Rev. Stephen Noll, professor at Trinity Episcopal School for Ministry, Ambridge, Pa., on the authority and inspiration of scripture.

Participants also gathered in small

groups to study theology, Anglican studies, ethics, spirituality and pastoral issues. The daily offices and Holy Eucharist also were part of the gathering.

The Very Rev. Richard Reid, dean of Virginia Seminary, said he expects SEAD "will provide a forum for theological reflection based on the scripture and central affirmations of the Christian faith, with a commitment to witnessing to and commending the faith in an increasingly complex world."

The Rev. Christopher D. Hancock, assistant professor of theology at Virginia and co-chairman of SEAD, was coordinator of the annual meeting. Fr. Hancock said SEAD is hoping to organize meetings on a regional basis.

Around the Church

Virginia Episcopal School, a co-educational, boarding and day school in Lynchburg for students in grades 9-12, has received the largest gift in its history. The school is the beneficiary of a \$2.5 million trust given by Frank Stone Loyd, a 1932 graduate who died in January.

* * *

The Rt. Rev. Msgr. Raymond Menard, a Roman Catholic from Concordia, Kan., became an honorary canon of Christ Cathedral, Salina, Kan., recently. "The Diocese of Western Kansas is recognizing Monsignor Menard for his 53 years of ecumenical service to the Christian community," said the Rt. Rev. John Ashby, Bishop of Western Kansas, who preached at the service of installation.

* * *

The first black bishop of the Episcopal Church, the Rt. Rev. Edward Thomas Demby, was honored in a graveside memorial and dedication service in Cleveland, May 17. Bishop Demby, who was Suffragan Bishop of Arkansas, 1918-1939, was buried in an unmarked grave in 1957. Through the efforts of several persons, a gravestone designed by Bishop Demby in 1945

was placed at the service. The Rt. Rev. Arthur B. Williams, Jr., Suffragan Bishop of Ohio, officiated, and the Rev. Canon Harold T. Lewis of the Episcopal Church Center was the preacher.

* * *

The Diocese of Oregon is expanding its **Triangle Lake Conference Center** near Junction City by building additional facilities onto its 220-acre site. A 7,000-square-foot activity building for children is planned for completion by summer, and an adult lodge will provide 16 additional beds and a meeting room. The master architectural plan calls for three such lodges.

* * *

Once again, St. Paul's, Vergennes, Vt., hauled in bark mulch from Hershey, Pa., this time 25 tons, for a weekend sale to support a local charity. A 25-pound bag of the cocoa bean byproduct, sold at \$5, covers a 4-by-6-foot area and lasts three years. Not only is it considered decorative, but the mulch environmentally is a safer way to fortify the soil. "Besides that, it smells wonderful!" said Pat Barrows, who arranged the first sale four years ago.

CONVENTIONS

St. Thomas' Church, Newark, was host to the convention of the **Diocese of Delaware**, April 24-25. It was decided to dissolve Calvary Church, Wilmington, which has had a dwindling membership for sometime. The church is to be used as a bishop's chapel, and clergy from other parishes in the city are talking with the bishop on how to continue ministry in the growing Hispanic community in the area of Calvary Church.

The diocese continued to seek the best way to receive funds from congregations. A resolution was approved to dissolve Episcopal Charities, which had been formed two years ago in an effort to coordinate fund-raising for the diocese. Financial giving to the diocese was reported to have increased. The diocese also agreed to pay its full assessment to the national church.

The convention did not have a banquet and guest speaker, but much of the time was spent in workshops. Presentations were given by the commissions on congregations, pastoral leadership, and Christian education.

A budget proposal of \$986,169 for 1993 was approved.

• • •

The 125th council of the **Diocese of Nebraska** focused on stewardship while meeting in Kearney, May 1-2, under the leadership of the Rt. Rev. James Krotz, diocesan bishop. The Rev. Ronald Reed, formerly of the department of stewardship of the national church, spoke at the banquet and closing Eucharist. Seminars were conducted on stewardship, every-member canvass and planned giving.

A 1993 budget of nearly \$600,000 was adopted after much debate.

Under the leadership of the Rev. Marshall V. Minister, the council was guided through revision of the constitution and canons of the diocese. The major change enacted was to provide for proportional representation at council rather than three delegates for parishes and two for missions, which has been the practice in previous years.

Reports were given on the progress of the diocese's youngest mission, St. Martha's, Papillion, and about a youth trip to Panama this summer.

(The Rev.) W.J. BARNDS

Make the Most of the Music Budget

By JERRY DAVIDSON

Money is a perennial concern for those who work in the church. There is rarely enough money to do all the things that should be done. This is compounded by the fact that churches must rely almost entirely upon donations from their members. In money matters, church musicians have two concerns: being cost-conscious when administering church music programs so that little or no waste is involved, and being able to account for the funds that are spent.

Most church musicians have little business training, so it is often difficult for them to conceive of a need for careful bookkeeping. Nevertheless, it is essential for the music director to keep a close account of funds allocated to the music program, and the way in which the funds are disbursed.

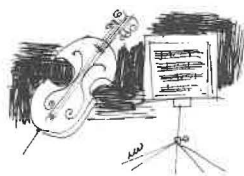
In many churches, informal records for the music program are sufficient. A music director may keep a simple ledger with a listing of disbursements. This record-keeping will show where the money goes at various times of the year and will provide helpful information for making budgetary requests for succeeding years. Bookkeeping such as this ought to be checked against the more formal records of the church's treasurer.

Coordination with the treasurer may also be necessary to provide some procedure for timely payment of the music program's bills. It is an embarrassment to order music from a supplier only to have the order returned with a notation that because of the church's long-standing unpaid bill, no further music will be supplied. While most church treasurers are scrupulously honest and have the best intentions, it is easy to err when not following a clear procedure.

One of the most important aspects of budgeting includes the planning and submission of a yearly request for

funds. Church musicians must make sure that the monies requested will be adequate by planning the program to fit the requested money, or by making plans for additional money through donations or revenue-producing activities.

The major funding for running a music program usually comes from an allotment assigned by the church's vestry from the master budget. It is essential that the request for music program be as organized and complete as possible. A church musician should submit a request for funds listed line



by line, showing totals and the general direction in which the money is to be spent. This need not be particularly elaborate. A single typewritten page with a clear format cleanly prepared will be sufficient.

The request should be free of distracting corrections and be attractively laid out. Once this is done and approved, there should be an agreement that the assignment of funds to particular categories and uses will not be applied too rigidly. For example, if \$200 has been budgeted for additional choir folios and no new choir folios are needed, while \$200 is desperately needed for new handbell handles, the money could be moved within the budget without approval of anyone other than the musician and perhaps the rector.

The music budget request should include not only ample money for specific programs plus increases based on the current inflation rate, it also should contain a small cushion for unexpected expenses.

Another way in which a music program can receive funding is by gifts and bequests. Keeping the program's need for funding before the congregation is a significant duty of a musician. While not surprised to be asked for donations for specific causes, church members rarely are asked to help some particular activity in the music program. For example, many churches use extra musicians on a regular basis.

It is appropriate, and a fine gesture, for someone to provide the funds for hiring an extra musician in honor or in memory of a friend or relative. We do it with flowers, why not music?

Bequests *in memoriam* are equally appropriate. If a program receives a bequest sufficient to buy one piece of music for the choir, it would be nice to stamp each piece with the notation that this is "A gift in memory of . . ."

There are always creative ways to stretch a budget. One possibility is to organize a library consortium with other churches in town whereby music may be borrowed from one another to save on the purchase price. While this may sound attractive, it can be a difficult situation to manage. Choirs tend to guard their libraries as jealously as the public library guards its books. There will be conflicts in timing, i.e., one church wants to use an anthem at the same time another does. There will be problems with lost or damaged copies.

Still, a consortium can be a money-saver, even if only major works are loaned. Few choirs can afford multiple copies of many major works. Consider the possibility of setting up a central choral library which will contain copies of *Messiah*, *Elijah*, *St. Paul*, etc. or other such works that all choirs can *rent* with the proceeds going to buy copies of additional works. This requires one person who is willing to devote a great deal of time to being librarian for this kind of library.

Of course, the choir director and organist of *every* church should be paid. Smaller churches which depend entirely upon a volunteer for choir director and/or organist are setting themselves up for disaster. Too often when the incumbent, unpaid musician leaves, there is no one available to fill the void and no money budgeted to pay for a "professional." It is far better to pay someone from the beginning, even if only a nominal sum, so the money is always budgeted. If the incumbent truly wants to serve as a volunteer, there is nothing to prevent that person from donating the money back to the church.

Keeping a faithful and careful stewardship of the funds available is only one more aspect of the job for conscientious church musicians.

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

Staying Married Makes More Sense

The fallout from the sexual revolution caused
a great deal of harm and pain.

By H.E. BABER

In a more innocent age, the issue of sexual morality which vexed the church was divorce.

The Anglican position on divorce was a source of widespread public disapproval, not only because it was uncharacteristically conservative, but also because it interfered with the projects of the British royal family, whose romantic entanglements were a source of endless fascination throughout the English-speaking world. The story of King Edward VIII, who gave up the throne for the woman he loved, had assumed mythic proportions, and everyone sympathized with Princess Margaret, who was forced to cancel her marriage plans because the man she loved had been divorced.

In both these scenarios, the Church of England figured as the heavy, the enforcer of stifling respectability and pointless rules against personal fulfillment and romance. Moreover, whenever the affairs of Princess Margaret and her uncle were discussed, there were sure to be sniggering remarks about the church's supposed "founder" and his marital irregularities. The church's refusal to remarry divorced persons was an embarrassment.

By the '90s, the church's traditional position on divorce and remarriage was no longer even socially acceptable. The practice of divorce had itself become respectable. In the United States, approximately half of all marriages ended in divorce and, in some communities, divorce had become the norm. "No-fault" divorce laws were passed to make the business less costly and time-consuming. "Staying together for the sake of the children" was

roundly condemned by child-rearing experts on the grounds that growing up in a loveless household was far worse than living in the bosom of a "blended family," surrounded by loving parents, step-parents, siblings, step-siblings and half-siblings.

By the '90s, however, it had become apparent that this was simply false. As it turned out, there was strong evidence that even where divorce was treated in the approved "mature" manner, children still suffered on a long-term basis. In addition, the happy blended families displayed in the media were not common: women approaching middle-age and encumbered with dependent children did not find it easy to remarry.

Economic Factor

Most importantly, divorce was economically disastrous for women and children. The royals and their coterie could afford to be romantics about marriage. After all, being demoted to Duke of Windsor was not that bad. For men and women who were not independently wealthy, by contrast, marriage was an economic arrangement as well as a personal relationship. From the economic point of view, women in traditional marriages agreed to specialize in child care and domestic production on the understanding that men who participated in the labor force would contribute financially to the household. When such arrangements collapsed, women who had "invested" in marriage were disadvantaged, and children, whose economic well-being depended on the integrity of the family unit, suffered.

By 1990, more than one-fourth of all children in this country lived in poverty, and the increase in the incidence of poverty among children was due primarily to the increase in female-headed households. While

such statistics reflected the high rates of illegitimacy among the urban underclass, the rising divorce rate also contributed heavily to the declining economic status of women and children. In spite of lurid tales of massive divorce settlements, child support awards were typically negligible compared to the actual costs of raising children, and few women were awarded alimony on a permanent basis. In divorce cases, the court typically assumed that, with minimal retooling, most women could support themselves and contribute to the support of dependent children.

This assumption was, in fact, false. The investment many women made in marriage, to the extent of foregoing training and work experience, made it extremely difficult for them to re-enter the labor market on competitive terms, and ongoing discrimination against all women made it impossible for most to get the sort of work which would enable them to support themselves and their children in a decent fashion.

While the increase of women in highly visible and highly prestigious professions had all but persuaded the public that sex discrimination was no longer a problem, the exclusion of women from many well-paying traditionally male positions was routine.

While conservatives blamed the women's movement and the entry of women into the labor force for the dissolution of the "nuclear" family and the rising divorce rate, there was compelling evidence to suggest that it was economic factors, including the rising divorce rate, which pushed women into the labor market and ultimately gave rise to the women's movement.

The divorce rate, in fact, began rising inexplicably and almost imperceptibly shortly after World War II. As the divorce rate skyrocketed, in the
(Continued on page 13)

H.E. Baber is associate professor of philosophy at the University of San Diego.

Brotherhood of St. Andrew: Meeting Needs and Reaching Unchurched Men

By WILLIAM FERGUSON

The Episcopal Church may be in the Decade of Evangelism, but the Brotherhood of St. Andrew has been involved in evangelism for more than 10 decades. "We hope to continue for at least another hundred years," said Jerry L. Myers of Clearwater, Fla., president of the brotherhood.

This Episcopal ministry to men was founded in 1883 in the undercroft of St. James' Cathedral in Chicago and its goals today are the same as then: to bring men and youth to Christ. There are some 400 chapters and about 3,500 members.

Brotherhood members have three basic disciplines: prayer, study and service. "We are not an organization," one past president said. "Who needs another organization? We are a ministry to men."

As might be expected, brotherhood chapters are helpful to parishes as caretakers, painters, preparers of suppers and handymen. And, of course, they are vestry members, lay readers and eucharistic ministers. But as Brothers of St. Andrew, they march to, if not another drummer, at least a different one that calls on them to reach out to others, to witness to Christ in their everyday lives, and to encourage unchurched men to "come and see."

Outreach takes many forms for the brotherhood. Chapters support soup kitchens, counseling for the jobless, Boy Scout troops and youth groups. Some work with prison inmates and at least two chapters have been formed inside prison walls.

Over the years, the brotherhood's outreach has helped establish chapters in such places as Canada, England, Japan, the Philippines, Uganda and Ghana.

The brotherhood sent missionaries to the Philippines at the turn of the century and helped establish the Episcopal Church there. The Philippine

Church now has five dioceses, all with brotherhood chapters — 25 at last count.

In Uganda, where the brotherhood began its ministry in 1981, there are now chapters nationwide, and the U.S. team is paying the salary of the national secretary there.

When the brotherhood leadership extended its outreach to Uganda, the focus was on a small village, Baale, in the east area of that country, 50 miles north of the capital, Kampala. This is an area where 30,000 people live, mostly in rural poverty. It had been a

ing the water crisis. A cistern was built with brotherhood funds, but it became apparent that what was needed was a way to get water to the village, especially to help irrigate gardens in dry weather. A truck seemed the most feasible. So fund-raising efforts went forth among U.S. brotherhood chapters. Help came from chapters and their parishes, and from the national church. A suitable water tank truck was ordered from a company in India for \$35,000 and after many delays, finally was delivered 18 months later. Meantime, evangelistic teams from the Diocese of Mukono have been touring



The Bishop of Mukono, Uganda, and companion with the water tank truck.

self-sustaining farm community before the ravages of the Idi Amin years. The brotherhood's goal was to re-establish the farm community, and to this end, efforts have been made to set up new chicken farms and peripheral work that would revitalize the community's economic viability.

Along the way, the brotherhood's object of financial support was to improve an uncompleted and damaged church. It is now called St. Andrew's Chapel and is in use daily. The brotherhood provided hymnals, prayer books and other needed items, saw to the installation of a priest-in-charge, paid for a house for him and gave him a bicycle.

One of the most pressing problems in Baale (sometimes spelled Mbale) has been the lack of a local ground supply of water. Therefore, water is carried from the Nile River, five miles away, on bicycles, heads and hands. The brotherhood has tried to help dur-

ing the water crisis. A cistern was built with brotherhood funds, but it became apparent that what was needed was a way to get water to the village, especially to help irrigate gardens in dry weather. A truck seemed the most feasible. So fund-raising efforts went forth among U.S. brotherhood chapters. Help came from chapters and their parishes, and from the national church. A suitable water tank truck was ordered from a company in India for \$35,000 and after many delays, finally was delivered 18 months later. Meantime, evangelistic teams from the Diocese of Mukono have been touring

the country and establishing brotherhood chapters and, according to their claims, "bringing thousands to Christ every week." The brotherhood has had a similar experience in Ghana, on the west coast of Africa. There chapters are being organized thanks to a young priest from Ghana who spent some time at Trinity Episcopal School for Ministry in Ambridge, Pa. When about to return home, the Rev. Seth Sackey wondered if the brotherhood could provide him with an automobile. Word went out to chapters, and soon a used vehicle was found and shipped to Ghana (where it had to be ransomed from customs). Now Fr. Sackey uses it to make his parish rounds.

President Myers said outside help is always welcome for projects. "Our members, by and large, have average incomes," he said, "and many are retired, so we welcome participation by others."

William Ferguson is a resident of Milford, N.H., and is editor of The New Hampshire Episcopal News.

It Was Bound to Happen

The recent incident of some biologist supposing Anglican primates were some kind of ape [TLC, March 29] was amusing, but hardly surprising. To be honest, we had been waiting for it to happen.

Some years ago (1980) in these pages, and again in 1991 [TLC, Oct. 6] we urged that the American Presiding Bishop be given the title Archbishop, in conformity with most Anglican churches elsewhere, with Scandinavian Lutherans, and with many other parts of historic Christendom. Presiding Bishop is an essentially meaningless title because the work of all bishops is to preside — in liturgical services, and in various meetings, conferences and councils. It is what they all do.

Archbishop has the simple advantage of being understood. You don't need to study canon law to know that it means a chief bishop, and it would thus clearly identify our chief pastor to the public, to the media and to our own people. (Ask around. Many good Episcopalians have no idea who, what or where the Presiding Bishop is.)

The House of Bishops discussed this matter. They decided Archbishop was too good, but they added the title Primate. This term has an ancient and honorable history in the church, but in ordinary English speech today it refers to apes, monkeys and baboons.

Let us by all means keep Primate in technical documents. But like canon to the ordinary, prebendary, metropolitan see, letters dimissory, examining chaplain and royal peculiar, it is useless for constructive public communication.

VIEWPOINT

Searching for Answers

By HARRY T. COOK

At the Eucharist on a recent Ember Day I said to the faithful that I was puzzled at the number of persons in what we call in Michigan the "ordination pipeline." A member of the standing committee of the Diocese of Michigan, I have participated within the past six months in dozens of interviews of persons seeking candidacy and ordination to the diaconate and the priesthood.

At a recent meeting, we interviewed a 48-year-old woman recently graduated from the Episcopal Theological Seminary of the Southwest. She remarked that the average age of her class was 37. Another woman postulant at Sewanee told us that in her class of 21, all but three are over 35.

No fewer than 100 persons are somewhere between the aspirant level and the eve of their ordinations to the diaconate and priesthood in the Diocese of Michigan alone, which already has more than 350 members of the clergy for fewer than 150 full-time parish positions. The Diocese of Michigan may have lost as much as half of its communicants in the last 25 years.

So now a good many of our parishes are wanting for communicants while our seminaries and schools of theology

seem to be bursting at the seams.

What is the Holy Spirit saying to the church?

Well do I remember the autumn Embertide of 1957, my freshman year of college. I was one of only a handful of 18-year-olds who were would-be seminarians. Life in St. James' Church, Albion, Mich., was rich in those days. Episcopalians everywhere. My late and revered mentor, the Rev. Dudley Holcomb Burr, was telling us of the great shortage of priests in the Episcopal Church at a time of great growth. So off to seminary we went.

A quarter of a century and more later, we are 50-something and bewildered by the shift in cargo from the parish to the seminary. And we ask: What is the Spirit saying to us in all of this?

My partner in ministry, the Rev. E. Anne Kramer, observed that the numbers are a mystery but the older age of seminarians can be explained. "The Holy Spirit is saying to us that we have failed at the bottom," she said. "Parishes simply gave up on strong Christian education programs in the 1960s and '70s." Following a trend rather than leading a wave, the Episcopal Church just past mid-century let catechism, substantive parish education and value transmission turn into babysitting services, if they survived at all.

Meanwhile, the "me-generation" overtook us; the confounding images

conveyed through commercial television turned us into a generation of couch potatoes and materialistic consumers. This whole generation by and large became bereft of gospel values and vision.

People now in their 30s and 40s have come back to the church here and there buffeted and wounded by life. They say they are seeking God. "Where is God in all of this?" they ask. And in too many cases what parish education and preaching are saying back is "Damned if we know" — if not in so many words, at least in effect.

Eventually some of these people find the seminaries and begin what amounts to basic Christian education. Thus, as author Maggie Ross has said, the seminaries have taken the place of the catechumenate.

So is the Holy Spirit saying to the church that it must stand over against the prevailing attitudes of contemporary American culture — against 2 Live Crew, conspicuous consumerism, the corporate value of profit, privilege and position? And is the Spirit also saying that the church must begin to teach and live out the gospel in earnest, to demonstrate that the way of the cross is a straight and narrow way, demanding, challenging, sacrificial — but the way that leads to the truth and life of resurrection and redemption?

Whatever is the Spirit saying to the church?

The Rev. Harry Cook is rector of St. Andrew's, Clawson, Mich., and a weekly columnist of the Detroit Free Press.

MARRIED

(Continued from page 10)

late '60s and '70s, and as real income for white males declined, making it difficult for families to maintain the standard of living they had come to expect on one income, it had ceased to be either economically feasible or socially acceptable for women to remain at home.

During the 1960s, a great many of us rejected the traditional code of sexual conduct, including the ideal of lifelong, monogamous marriage, not because the behavior it prescribed was difficult, but because the traditional prohibitions did not seem to make sense from the utilitarian point of view. Restrictions on sexual activities between consenting adults seemed pointlessly puritanical because, it seemed, such actions were mutually pleasurable and hurt no one.

Nevertheless, even granted that activities by which no one is hurt are morally blameless, the problem is that, in retrospect, the fallout from the sexual revolution caused a great deal of harm and pain, particularly to those who were most vulnerable.

Arguably, however, what has caused this harm is not the liberal ethic as such, but the naivete of some of its adherents, insofar as they fail to recognize the extent to which interests conflict and one individual's pursuit of personal gratification may be harmful to others.

'Human Realities'

In popular discussions of controversial moral issues, the dispute is almost inevitably understood as one between utility and duty, or between the pursuit of happiness and the dead hand of tradition, rather than as a conflict of individual interest. Thus, when the church's position on divorce has been discussed, the dispute has most often been construed as one between utilities, "human realities," psychological well-being and romance on the one hand, and the Christian ideal of lifelong monogamous marriage on the other.

It might just be that divorce is a sin. And it might just be that it is a sin not because it is contrary to some special religious prohibition, the point of which only God knows and which we must take on faith, but simply because it does harm and, in particular, because it does the greatest harm to those who are most vulnerable.

BOOKS

Against the Grain

FIRE IN THE BELLY: On Being a Man. By Sam Keen. Bantam. Pp. 272. \$18.95.

JOHANNINE FAITH AND LIBERATING COMMUNITY. By David Rensberger. Westminster. Pp. 168. \$14.95.

Sam Keen's popular book *Fire in the Belly* should be read with the Gospel of John next to it. David Rensberger's *Johannine Faith and Liberating Community* will be helpful in setting the Fourth Gospel into a similar context: faith lived in a liberating community.

The work done in Johannine studies in the past two decades has been driven by, among other things, the experience of deep political and social upheavals. We have seen something of the cost of taking a stand, of being a whistleblower, of going against the grain.

Rensberger understands the Johannine community to be rejected by the synagogue because of its Christology. The fellowship sees in Jesus its own rejection. In Jesus it finds a place for its own lost religious heritage. Jesus and the Christians share the world's rejection and hostility.

Sam Keen recognizes the sense of loss which men (and women, too) experience now, especially the loss of a close relationship with their fathers. Keen's hope is in a healing and nurturing community — a place "where our name and story are known — a small group of people (perhaps no more than 100 — more than a nuclear family but less than a constricting tribe) that greets us and takes an ongoing interest in our lives."

For the Christian, that community is set in the context of the rejection and suffering of Jesus.

(The Rev.) CHARLES V. DAY
St. George's Church
Hellertown, Pa.

The Solitary Life

ANCHORITIC SPIRITUALITY. Translated by Anne Savage and Nicholas Watson. Paulist. Pp. xi and 487. \$22.95 paper.

The solitary religious life was a major component of English spirituality. The 10 works from the 13th century in this volume offer today's reader/

historian a glimpse of the foundation on which this go-it-alone spirituality grew. The extant manuscripts of these works range from a composition date in the early 1200s to copies in both Latin and French as late as the 16th century. The instructions in *Ancrene Wisse*, originally written for three enclosed sisters in the West Midlands of England, became so popular that the work continued to be the guide for the eremitic life for several centuries after its composition, and was probably the same rule, or a copy thereof, by which Julian of Norwich lived in the 15th century.

Ancrene Wisse is the major component in this work by Savage and Watson, though it also includes *Sawles Warde* (the soul's keeping) *Holy Maidenhod*, *The Wooing of Our Lord*, the passion stories of the martyrs Katherine, Margaret and Juliana and three meditations or prayers which would have been a part of the devotional reading material for solitary religious of that period. The introduction and notes prepared by the translators provide a valuable tool for leading one through the "unknowns" of medieval spirituality and Middle English terminology. The book also includes a general index as well as indices to scriptural citations and patristic citations within the texts.

The piety and devotions of our day are often absent or hidden beneath the facades of "normality," so the writings of this period of religious history may seem foreign to most readers. These works should not only teach about the historical development of our faith, but perhaps lead individuals to assess their commitments to living by rule and maintaining personal devotions.

Sister SCHOLASTICA MARIE, OJN
Order of Julian of Norwich
Waukesha, Wis.

Broad Canvas

ARCHBISHOP FISHER: His Life and Times. By Edward Carpenter. Canterbury (Norwich, Norfolk NR 3 3BH United Kingdom). £35.

Long before I met the 99th Archbishop of Canterbury, I knew of his wry sense of humor. Dr. Carpenter gives only superficial treatment to Fisher's growing up, taking triple "first classes" at Oxford, or being Bishop of Chester and then Bishop of London. But once Fisher succeeds
(Continued on next page)

(Continued from previous page)

SHORT and SHARP

By TRAVIS DU PRIEST

William Temple at Canterbury, Carpenter brings out rich archival material of which he makes the most.

Fisher accomplishes much: "restarting" the Anglican Communion after World War II and calling a Lambeth Conference (it had not met for 18 years), becoming the first Primate of All England to call on a pope since 1397, setting up permanent representation in Rome, and opening a hostel within Lambeth Palace as a meeting place for Anglicans from throughout the world — a project lamentably allowed to lapse after his departure.

Carpenter thoroughly explores the Bishop of Hong Kong's war-time ordination of a Chinese woman, bringing the story to 1984, a dozen years after Fisher's death, when she is honored at Westminster. There is doubt about Carpenter's over-all accuracy when he repeatedly refers to us as the Protestant Episcopal Church of America and permits himself unworthy clichés — "glutton for punishment" and "from the word go."

The book closes with a serene picture of Fisher's final years assisting in a village parish, and confirms my memory of the archbishop's wit. At 85 he suffers a stroke and he tells his wife, "Don't bother me, dear, I'm busy dying." True to his word, he does so the next day.

(The Rev.) JAMES B. SIMPSON
Washington, D.C.

THE FACES OF FRIENDSHIP. By Isabel Anders. Cowley. Pp. 144. \$9.95 paper.

A pre-publication excerpt from this book entitled "Why We Should Read" appeared in our Christmas Book and Gift Number [TLC, Nov. 17, 1991]. The author has a wonderfully inclusive view on friendship — befriending yourself, others and God.

EERDMAN'S HANDBOOK TO THE BIBLE. Edited by David and Pat Alexander. Eerdmans. Pp. 680. \$19.95 paper.

This popular ready-reference is now available in paperback. Includes numerous color photographs and charts, though the layout is "busy."

PROCLAIMING ALL YOUR WONDERS: Prayers for a Pilgrim People. Liturgical. Pp. xv and 185. \$5.95 paper.

Daily prayers laid out by liturgical season, week and hour (the monastic "hours" of the day, that is). Translated from the French, the prayers are short and usually fresh: I particularly like the opening synonyms of address such as "God, friend of all who live," "God,

Father of the poor," "God of all faithfulness." Each prayer is followed by a phrase or word summarizing the prayer's theme and a list of biblical references.

IN SEARCH OF TRUE WISDOM: Visits to Eastern Spiritual Fathers. By Sergius Bolshakoff and M. Basil Pennington. Alba. Pp. xii and 176. \$9.95 paper.

A reprint of the 1979 book which introduces or reintroduces, as the case may be, the reader to the wisdom of Eastern Christianity, a topic often sadly overlooked by Western Christians. Written with lots of detail and vignettes and quotations which enliven the presentation.

LEARNING CONVERSATIONAL PRAYER. By Rosalind Rinker. Liturgical. Pp. 48. \$3.95 paper.

Despite our experiments with various forms of meditation or contemplative prayer, many of us come back, or at least I do, to a form of simple conversation with God. What this book focuses on, however, is conversational prayer with others, that is, prayer shared by a group. While many of us will not warm up to this way of praying, those who do will find this little guide resourceful.

TRUTH IN RELIGION: The Plurality of Religions and the Unity of Truth. By Mortimer J. Adler. Collier. Pp. 162. \$10 paper.

No doubt many readers enjoyed Adler's "Great Ideas" series, as did I, on television several years ago and appreciate his ability to make the great ideas of our civilization — whether you agree with him or not — understandable and interesting. This book tackles the issue of where to locate truth if there is truth in any religion.

Books Received

WORLD RELIGIONS: A Story Approach. By Leonard Biallas. Twenty-Third. Pp. 336. \$14.95 paper.

WOMEN AND CHURCH: The Challenge of Ecumenical Solidarity in an Age of Alienation. Edited by Melanie A. May. Foreword by Monika K. Hellwig. Eerdmans. Pp. 197. \$10.95 paper.

THE TRAVAIL OF NATURE. By H. Paul Santmire. Fortress. Pp. xiii and 274. No price given, paper.

THE OPEN DOOR: Variations on Biblical Themes. By Gerd Theissen. Translated by John Bowden. Fortress. Pp. xii and 191. No price given, paper.

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POSITIONS OFFERED

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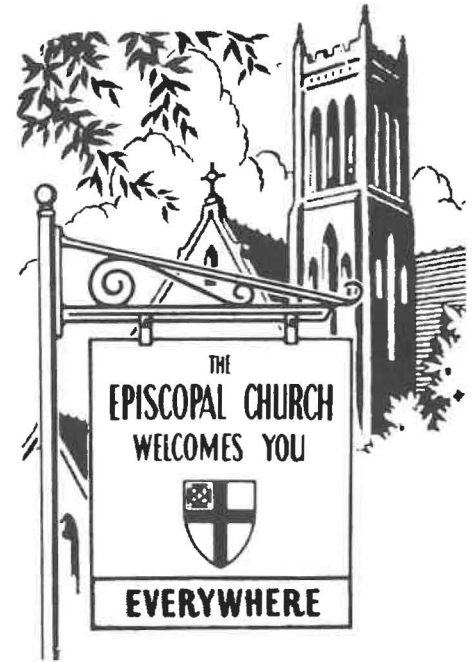
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BOSTON, MASS.

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

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The Rev. Kenneth J. G. Semon, 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 & 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

HACKENSACK, N.J.

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NEWARK, N.J.

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(212) 869-5830
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The Rev. Canon Lloyd S. Casson, Vicar

TRINITY

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