

THE LIVING CHURCH

Serving Episcopalians Since 1878



Looking Back at 1992



930604 17530
F. Garner Ranney
807 Cathedral St.
Baltimore MD 21201

Another Perspective

Shoots of New Life

I suspect that, for many living in Britain, new year has come, this year, only just in time. As the days grew shorter toward the close of 1992, they became progressively darker in every sense. The year was certainly not alone in feeling that 1992 had been a terrible year. Recently, nothing seems to have gone right for all the institutions of England: the monarchy, the government, Europe, the church and the pound.

"The Essential Anatomy of Britain — Democracy in Crisis," published in December, paints in 160 pages or so, a sorry picture of disintegration and decay. This book is a somewhat slimmer and updated version, following on from earlier national surveys at the pen of Anthony Sampson, a sort of cross between a secular Martin Marty and a literary Alistair Cooke.

In this latest book, there is precious little good news. In fact, it is rather a case of bad news throughout, in which the church is largely ignored, except for a few dimming references.

Imagine my horror at lunch with a family recently, when I heard their lively and perceptive teenage daughter, just completing her first semester at Cambridge, say that she could not bear to read the daily newspapers because they would cause her to throw herself out the window. She felt she had nothing to look forward to, even from her privileged position of educational opportunity.

"The only trouble with the good news," wrote Frederick Buechner, "is that you generally have to find it among all the bad news." Surely that has been the experience of the church and of God's people throughout history. After all, we are essentially a people of the resurrection. Again and again in Christian experience, we have discovered the shoots of new life in the wilderness; the light in the darkness. For the God of Jacob can always be found at the heart of the struggle and furthermore giving his blessing in that struggle and combat.

Liturgically, the various saints' days and festivals after Christmas Day flash alternatively white and red, so that our celebration is rooted in the reality and struggle of the human story which is never glossy, monochrome or straightforward. The light and glory of Epiphany are experienced in the shadow of Herod, tyranny and tragedy.

Yet, from another perspective, it is precisely in the darkness of despair that we come to know our need of God most acutely. It is our knowledge of that fundamental need which makes us a people of the first beatitude. Remember Joseph's amazing statement of contradiction to his brothers (indeed a foretaste of resurrection contradiction): "You meant it for evil, but God meant it for good."

Both as citizens on earth and citizens of the kingdom, we need (not least at the beginning of the new year) to reclaim our identity, not as bland optimists (nor hopefully as abysmal pessimists) by laying hold again of that Pauline conviction that "all things work together for good, for those who love God." It was this conviction that enabled Paul, even in the darkness of prison, to say to Christians in his day what Christians need to say to one another repeatedly in our own day: "Rejoice in the Lord always and again I say rejoice."

(The Rt. Rev.) MICHAEL MARSHALL

CONTENTS

January 3, 1993

Christmas 2

FEATURES

14 Memorable 'Courtships'

by Ralph W. Pitman

Improving parish interviews of clergy candidates

15 Finding the Truth

by Gary G. Nicolosi

An Epiphany meditation

DEPARTMENTS

5 Letters

10 News

- Women in the priesthood frames issues of 1992

16 Editorials

16 Viewpoint

17 Books

20 Short and Sharp

24 People and Places

ON THE COVER

Jubilant at her election as Suffragan Bishop of Washington (upper right), the Rev. Jane Dixon clasps the hand of the Bishop of Washington, the Rt. Rev. Ronald Haines; while the Church of England's Synod debated, supporters of women priests waited outside (lower right); the Most Rev. George Carey joined in celebrating 300 years of Anglicanism in Maryland during his September visit to the United States (left).

ENS photos (clockwise from top right) by David Werth, Jeffrey Penn and Bob Stockfield

Giving More Churches More Peace of Mind
Than Any Other Insurance Company In America.

Since 1897, we've specialized in church insurance. Today, over 52,000 churches, many of them Episcopalian, trust us for individualized coverage, personal service, and fast, fair settlement of claims. At competitive rates. Find out how you can benefit. Just write or call us for a free evaluation and premium quotation: 1-800-542-3465.



Church Mutual
The Specialist



KENT

Kent School is a college preparatory, boarding and day school for young men and women in grades 9-12. On our newly consolidated campus in northwestern Connecticut, 75 miles north of New York City, we offer:

- ❖ a liberal arts program with Advanced Placement courses in all disciplines
- ❖ small class size and individual attention
- ❖ a strong college placement record
- ❖ a values-centered education in the Episcopal tradition
- ❖ a diverse student body from over 30 states and 20 countries
- ❖ extensive extracurricular activities in sports, music, drama and the arts



We welcome your inquiries. For more information contact:

James P. Stearns
KENT SCHOOL
 Kent, CT 06757
 203-927-3501
 800-538-KENT (5368)

THE LIVING CHURCH

Volume 206 Established 1878 Number 1

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

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

EDITORIAL AND BUSINESS OFFICES
 816 E. Juneau Ave., Milwaukee, Wis. 53202
 TELEPHONE 414-276-5420
 FAX 414-276-7483

David A. Kalvelage, editor and general manager
The Rev. Canon H. Boone Porter, senior editor
John E. Schuessler, managing editor
J. A. Kucharski, music editor
The Rev. Travis T. Du Priest, Jr., People and Places editor and book editor
The Rev. Emmet Gribbin, Jr., associate editor, Province IV
Betty Glatzel, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; The Rt. Rev. Stanley Atkins, Oconomowoc, Wis.; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

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: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

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

©1993 The Living Church Foundation, Inc.

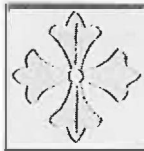
All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.



MARY MOORE

from C. M. Almy & Son

Heirloom Quality
Altar & Communion Linens



"We are pleased to continue the Mary Moore tradition of excellence in hand crafted church linens."

Dept. M
 10 Glenville St., Box 2628
 Greenwich, CT 06836-2628
 203-531-7600

Write or call today for our free catalog.

AFRICAN PALMS

Palm Crosses For Palm Sunday
Available Year Round

African Palms is a non-profit outreach program operated by St. John's Episcopal Church. Our Palm Crosses are made in Tanzania, Africa, to help supplement average annual incomes under \$100.00 and to help provide for educational, health, medical, agricultural, and other community needs. The crosses sell for \$6.00 per 50 — \$12.00 per 100 — in multiples of 50. For further information contact:



AFRICAN PALMS
 P. O. Box 575
 Olney, MD 20830
 301-774-2832

Announcing

Annual Louise Ward Haskin Lecture Series

April 30th and May 1st, 1993
 Saint Paul's Parish
 Washington, D.C.

THE REVD DR JOHN MACQUARRIE
"BASIC TRUTHS OF CHRISTIAN FAITH"

All are invited to spend this weekend of faith in Washington. Dr. Macquarrie will preach at the Sunday Eucharists on May 2nd.

Brochures are available from St. Paul's Church
 2430 K Street N.W. Washington, D.C. 20037
 or call 202-337-2020



ENGLISH PARISH HOLIDAYS

... an idea whose time has come!
 Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:
PARISH HOLIDAYS
 North American Office
 106 S. Fraley St. Kane, PA 16735
 814/837-9178

LETTERS

Still Divided

In response to the Rev. John Stanley's call for discussion about our differences over the status of ordained women [TLC, Nov. 29], I would like to offer the following experience:

When I came to my present parish six years ago, it was about equally divided between those who accepted the ordained ministry of women and those who didn't. There was also a high degree of anger, and even hatred, on both sides. One side was approved and supported by the leadership of the church, the other side was the "enemy," who had to be destroyed or else they would destroy us.

I refused to be part of this, and began to encourage both sides to consider themselves an essential (not just tolerated) part of the church. A few on both sides could not bear to see their opponents encouraged, and left for churches where their anger and hatred would be supported, but the great majority were glad of the support.

In the six years of maintaining this approach, there has been only one change in the situation: The anger and the hatred have vanished. We are still about equally divided, I would guess, but there is no longer an enemy, just a differing point of view. What has made this possible is the complete freedom that both sides have had to believe what they believe.

The existence of both sides is as much a fact of life in the church as is the existence of women in the ordained ministry. Those who cannot accept the ordained ministry of women for themselves must accept the fact that this ministry is functioning in the church, and women in the ordained ministry must accept the fact that there are places where their ministry will not be accepted, and therefore cannot be exercised.

I don't know if the church will ever have one mind on this issue. After six years of bringing both sides together, I

admit I have not seen a single mind changed. I do know, however, that it is possible to disagree on the issue without rancor, and I urge the bishops and standing committees to aim for what is possible now, while we wait for what may become possible one day.

(The Rev. Canon) PHILIP WAINWRIGHT
Church of the Holy Faith
Santa Fe, N.M.

• • •

Concerning the Rev. John H. Stanley's letter and your editorial [TLC, Nov. 1], I agree with Fr. Stanley when he says "the majority in the Diocese of Fort Worth do not recognize the validity of any of those (women priest) ordinations."

I must strongly disagree, however, when he says "the issue has become real for us now that . . . a woman priest has moved to Fort Worth," because certainly it has been very real for several years prior to any ordained woman moving to Fort Worth.

I am personally in favor of ordaining women, but I also believe that my roll must be that of support even though I am one of the loyal opposition; and further, I believe we should not keep the vindictive and negative fires burning. Fr. Stanley might re-study his ordination vows with particular attention to his relations with his bishop. He might also take to heart the message of Bishop Marshall [TLC, Nov. 29].

WILLIS G. SHORT
Arlington, Texas

• • •

The Rev. John Stanley says the failure of the Diocese of Fort Worth to affirm the validity of ordinations of women to the priesthood or episcopate raises the question of schism.

As the prayer book preface to the ordination rites (p. 510) clearly shows, our church's theology of ordination has been that holy orders derive from our Lord in his choice of the apostles, as well as from the leading of the Holy Spirit in the subsequent oversight of the church by bishops. Valid orders come to us through the bishops, who are supposed to maintain faith, unity and order on behalf of the whole church catholic. This is not the same as a Protestant choice to ordain minis-

(Continued on next page)

One stroke
of your pen
provides
you with
income
in tune
with the
times . . .
and
makes a
lifetime gift
to your
church



The Episcopal Church Pooled Income Fund is a diversified, professionally-managed investment portfolio. Your contribution enables you to receive income that responds to inflation—and, at your death, becomes a gift to your church. For details, complete and return the coupon below or call 1-800-334-7626 Ext. 5149.

TO: PLANNED GIVING OFFICE LC 193
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me at no obligation
additional information about
EPISCOPAL CHURCH POOLED
INCOME FUND

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Parish _____

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.

LETTERS

(Continued from previous page)

ters who have no ecclesiastical authority other than that given by the ordaining denomination. This is why we have always re-ordained Protestant clergy.

In the General Convention of 1976, we gave no serious consideration to the theology of ordination or to the ordi-

nation practices accepted by the vast majority of contemporary Christians (whether papal, Old Catholic or Orthodox) — as well as by all catholic-minded Christians of the past. As a result of our unilateral judgment, we have actually authorized the ordination of women to be limited denominational ministers, not to be sacramentally valid catholic priests or bishops.

This unprecedented decision — not the reaction of the Diocese of Fort Worth — is the root of the unpleasant partial schism.

(The Rev.) DON H. GROSS
Sewickley, Pa.

Deserving to Hear

Once again a diocese has succumbed to the agenda of the Jewish rabbis to prevent the evangelism of a particular people. At the convention of the Diocese of Minnesota [TLC, Nov. 22], although the focus was evangelism, it adopted a resolution that called on the church to refrain from evangelizing. What mockery! Are we going to evangelize all people or are we going to be select in those who don't deserve to hear? Not only is this a mockery of the great commission, but it is an antagonistic prevention of Jewish people's reception of the gospel.

The question is, do we want to evangelize at all? Or will we by one excuse or another prevent ourselves and others from doing that which Jesus tells us to do? Do we have anything to share or not?

BOB MENDELSON
Jews for Jesus

Washington, D.C.

• • •

Concerning the report on the convention of the Diocese of Minnesota, is it not an oxymoron to report that evangelism was the focus of the convention, then "refrain from 'proselytizing' Jews?"

Why are we discriminating against our Jewish brothers and sisters and not offering them the same love and joy we who follow Jesus Christ have found?

And then to table "by overwhelming majority" for any reason "that genital sexual relations are appropriate only within . . . holy matrimony." Appalling!

JOAN FRANCIS

Edwards, Colo.

Why Treatment?

We've received repeated assurances from gay militants and their associates that homosexuality and bisexuality are perfectly normal, perhaps God-given conditions, comparable, in terms of deviation from the norm, to left-

(Continued on page 8)

Practical Stewardship Expertise You Can Use

FOUR 1993 CONFERENCES TO
HELP YOU CONDUCT A SUCCESSFUL
STEWARDSHIP PROGRAM

- 1 **EAST COAST**
February 12-14, 1993
Omni-Shoreham Hotel
Washington, DC
- 2 **SOUTHWEST**
April 30-May 2, 1993
St. Mark's Church
San Antonio, Texas*
- 3 **WEST COAST**
June 11-13, 1993
Christ Church/Lake Oswego
Portland, Oregon*
- 4 **HEARTLANDS**
October 15-17, 1993
Trinity Church/Wauwatosa
Milwaukee, Wisconsin*

* Free Home Lodging Available.

Learn to
motivate,
recruit,
train
volunteers,
and plan a
program
that works.



Quotes from 1992 Conferences –

"Fabulous." ... "Beyond our wildest expectations."
"Best conference I ever attended."



Register early – attendance limited!
REGISTRATION FEE \$100.00

To register for a conference or obtain
more information, contact:

The Episcopal Church Center
The Rev. Hugh Magers, Interim Director of Stewardship
815 Second Ave., New York, NY 10017 (800) 334-7626 Ext. 5134



WHO CARES WHEN CHILDREN SUFFER?

By The Rev. Phillip J. Rapp
*President,
The Saint Francis Academy
Incorporated*



At Saint Francis, we care. We live in a time when everything in our culture — drugs, divorce, violence, the decay of our educational system — seems to conspire against the health of our children. At The Saint Francis Academy, we treat hundreds of troubled young people and their families every year.

They're of every race and every religion. They come to us from every state, under every circumstance. They are dispirited. Many have suffered physical, verbal, or sexual abuse. Some are from broken homes. Some have alcoholic parents, or absent parents. Some are on their way back from drug rehabilitation centers or high security psychiatric hospitals. Some were on their way to jail.

We treat troubled youngsters ages 10 through 18. We have accredited psychiatric hospitals and treatment centers in Kansas, accredited psychiatric treatment centers in New York, and a center for adjudicated youths in Mississippi. Saint Francis also runs therapeutic wilderness programs in Kansas and New York. Since 1976, we've served 2,876 youngsters from 82 Episcopal dioceses.

The guiding philosophy of The Saint Francis Academy is one that has served our young people well for over forty-five years. We treat youngsters in mind, body, and spirit. As a ministry of the Episcopal church, we stress Christian values.

We call our method of healing "Therapy In Christ." Therapy In Christ is a caring and forgiving approach to treatment. It helps

young people form positive values and builds healthy self-esteem. It works. We have 24 years of scientifically validated, published research that shows Saint Francis has the highest success rate in the country.

A society that permits its youths to grow up without love, without discipline, and without faith is in desperate need of Therapy In Christ itself. As Christians, we must confront this issue.

Here's how you can learn more about youths-at-risk. Write us for a free brochure or more information about how you can help us continue our ministry. Write to: The Rev. Phillip J. Rapp, The Saint Francis Academy, 509 East Elm Street, P.O. Box 1340, Salina, KS 67402-1340. Or call us toll-free at 1-800-423-1342.



Write or Call for Catalog
of Insignia and Gifts

Custom Design
a Specialty



The Unmistakable Quality of
TERRA SANCTA GUILD®
858 Sussex Blvd., Box 300
Broomall, PA 19008
1-800-523-5155

**INEXPENSIVE
EPISCOPAL SOFTWARE**

79 & 28 BOOK OF COMMON PRAYER
RSV & NRSV LECTIONARY TEXTS
Word processing, planning,
desktop publishing, study

CHRISTIAN EDUCATION
confirmation, catechesis;
children, youth, adult,
family ministries

PARISH OFFICE MANAGEMENT
record keeping, registers,
reports, liturgy, planning

**SCRIPTURE TEXTS OF MAJOR
BIBLE TRANSLATIONS**

**FOR IBM, MACINTOSH, AND
APPLE II COMPATIBLE COMPUTERS**

CONTACT
Software Sharing Ministries
2020 North Fremont Street
Tacoma, Washington 98406
206-756-7980

**HOLY CROSS
INCENSE**

Holy Cross Monastery
West Park, NY 12493

914/384-6660

LETTERS

(Continued from page 6)

handedness or red hair. Why then, when a priest acts out such a sexual orientation, is he invariably sent into "treatment"?

Treatment for what, if there is no pathology? Immorality, and sometimes crime, are surely involved, but these call for discipline, punishment, penitence and forgiveness, not therapy. But we go for therapy, invariably. It must be because, deep down, we don't buy the alternate life-style argument. When priests engage in homosexual acts, we see sickness as well as sin.

The Presiding Bishop is quoted, [TLC, Dec. 6], as having told the members of the Executive Council that "had the victims (in the Wallace Frey case) been female instead of male, the offense would have been just as great and the church's disciplinary action would have been exactly the same." This is certainly true except for the fact that the "discipline" imposed included "treatment." Would it have done so if the "victims" had been women? If so, what would it have been intended to "cure"?

We have to outgrow our double-think on the matter of sexual orientation if we are to come to any common mind and consistent policy. Homosexual behavior is either pathological or it is not. If it is not, then let it be handled purely as a disciplinary matter, where adultery or other moral issues are involved, and not pretend that it is a "treatable" condition. If, on the other hand, we really feel that such behavior calls for more than punishment, then let's quit all this foolish talk about left-handedness and red hair.

GEORGE O. WHITFIELD
Wilmington, N.C.

Not the Place

I fully support the Viewpoint written by the Rev. Dale Coleman [TLC, Nov. 29]. In the same resolution where General Convention admitted that we could not resolve the discontinuity between our teachings on sexual morality and our experience through legislative efforts, the resolution called for continued dialogue and then discussion again at the next General Convention. If the legislative body could not resolve discontinuity in Phoenix, why should it address the issue again in Indianapolis? A legislative body, with limited de-

bate, is not the place to determine the future sexual morality of our church.

By focusing our attention on ordination, the advocates of sexual freedom have taken control of the debate. They have confused the moral issue by combining it with the issue of individual human rights. They hold the ordination of women before us as a precedent for the ordination of sexually-active homosexual persons. They have tried to conceal the issue of same-sex unions until they win the first battle. The clear strategy is to win ordination based on human rights, then how can the church deny the union of ordained sexually-active homosexual clergy?

If successful, they will circumvent the less-confused opposition to same-sex unions, and the more united support of the teachings on sexual morality. I know many people who favor ordination of sexually-active homosexual persons, but they are opposed to same-sex unions, sexual freedom and promiscuity. Everyone must understand that this is not just an issue of individual human rights. We cannot favor ordination of the sexually-active homosexual without eventually accepting same-sex unions as well.

RALPH SPENCE, JR.
Billings, Mont.

• • •

I pray that Fr. Coleman's article will not be just another voice crying in the wilderness.

During Christ's earthly ministry, there was a "discontinuity" between the ways of the world and his saving gospel. He did not call for dialogue, he called for repentance and baptism. He could do no less. Why can't our leaders see that and get their agenda from him?

The world is literally starving for the word of God, and what do we give them? We give them General Convention resolution A104sa.

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

• • •

Fr. Coleman is correct that David Greenberg's massive historical study, *The Construction of Homosexuality*, should be required reading for all Christians seeking to understand the phenomenon of homosexuality. That it is widely ignored or disregarded by diocesan and national church study

groups is indicative of the politization of our church.

If we were to read this book, we would discover that the Judaeo-Christian restriction of sexual intercourse to the covenanted relationship of marriage — and thus the clear rejection of homosexual intercourse — is virtually unique among the cultures of the world. By this restriction, the marital relationship was transformed from a mere economic and social relationship to a life-long bond of love, mutual fidelity and sexual satisfaction.

In the ancient world, homosexuality was ubiquitous and normal. Indeed, the very distinction between heterosexual and homosexual acts was introduced into the world by the Bible's prohibition of male homosexual acts.

The Judeo-Christian teaching on sexuality was — and is — revolutionary and countercultural. That it is difficult to live, I certainly agree. But our compassion for others is not a justification for changing a difficult teaching.

(The Rev.) ALVIN KIMEL, Jr.
St. Mark's Church

Highland, Md.

The Whole Bible

No doubt we could all add to and argue the merits of scriptural passages omitted from the daily office lectionary. The recent discussions on the subject in your columns seem to me to miss a more important point: that those who use the offices should have the opportunity to be exposed to all of scripture, not just a selection of it.

There will no doubt always be a "canon within the canon" of scripture, created officially by the Eucharist lectionary, plus readings selected for other occasions, and unofficially by individual preferences of all types — from personal markings of favorite passages to the various guides for Bible reading and study. But should not the official daily office lectionary keep before the church the whole Bible in orderly fashion?

Even if the church has to go to a three-year cycle to get everything in, it would be better. There is no reason not to provide two Old Testament readings each day, as would probably be necessary to cover the OT-Apocrypha in a

reasonable length of time.

(The Rev.) RAYMOND E. BIERLEIN
Three Rivers, Mich.

Joy and Hope

Boyd Wright and the Rev. Stephen B. Smith seem to hold fast for us orthodox the good news [TLC, Dec. 13]. Even the formation of the "Episcopal Missionary Church" can be a sign of hope. And the editor calls us back to devout service in the timely "What Happened to Advent?" It is an issue that brings joy and hope to my heart.

It may be timing, too: Tens of persons in the great congregation of the Cathedral Church of St. John in the Wilderness, Denver, were admitted on 2 Advent as catechumens or candidates in a liturgy that God the Holy Spirit worked through powerfully. That opened me once again to the wonderful movement of the Spirit renewing and refreshing our lives in concrete commitment that is shared by the whole household of the faithful.

(The Rev.) ERNEST PRIEST
Denver, Colo.

REDUCING CLERGY TAXES IS PART OF OUR NEW POLICY



*Providence PT™
from Ministers Life*

If you are a religious professional, you'll want to know about Providence PT™.

Providence PT™ was designed specifically to take advantage of the tax benefits granted by Internal Revenue Code Section 403(b). This provision allows you, as a religious professional, to pay a significant portion of your life insurance premium with pre-tax dollars!

What does this mean for you?
It means you may save dollars on your current taxes. Ultimately, you may reduce your insurance costs while providing peace of mind for your family.

It's from Ministers Life — the specialists.

Unlike most insurance companies, Ministers Life has worked strictly in the religious market since our founding in 1900. We have a strong corporate commitment to "serving those who serve."

This long-time commitment has made us professionals with the insight of an old friend. We understand our market, and strive to discover opportunities beneficial to the religious community.

Providence PT™ is just such an opportunity, and we are proud to bring the benefits of such a policy to you.*

Providence PT™ — provision for the future with pre-tax dollars.

Please call us toll-free at 1-800-328-6124 to learn more about how you can take advantage of our new policy — today!



MINISTERS LIFE

*A Mutual Life
Insurance Company*

* Not available in all states.

Women in Priesthood Frames Issues of 1992

The last quarter of 1992 produced most of the news in the Episcopal Church and Anglican Communion, with events in November highlighting the year in review.

The year's biggest story took place outside the Episcopal Church when the Church of England Synod voted Nov. 11 to approve the ordination of women to the priesthood. The measure was approved by all three houses of the synod, with bishops and clergy voting well beyond the two-thirds total needed, but laity passed it by only two votes. Because parliament and Queen Elizabeth II both need to approve the matter before women can be ordained, it is anticipated that the first ordinations will take place sometime in 1994. It was estimated that about 1,400 women deacons in England are awaiting ordination to the priesthood.

Within Rome?

Soon after the vote was taken, various predictions were made concerning the numbers of clergy who would leave the Church of England, but, for the most part, a wait-and-see attitude was taken by opponents. The Rt. Rev. Graham Leonard, retired Bishop of London, discussed the possibility of an Anglican rite jurisdiction within the Roman Catholic Church in an article published in London.

The Church of England vote was followed 10 days later by the Anglican Church of Australia, which became the 15th of 30 Anglican provinces to approve the ordination of women. The Most Rev. Peter Carnley, Archbishop of Perth, had ordained 10 women illegally March 7, but the Australian Synod made it official Nov. 21 after individual diocesan synods had voted. Ordinations of more than 90 women were scheduled during December.

A third Anglican province approving the ordination of women was the Church in the Province of Southern Africa, which gave assent in September by a wide margin, and ordained women almost immediately.

The ordination of women topic continued to be felt in the Episcopal Church, as the Rev. Jane Holmes Dixon was elected Suffragan Bishop of Washington, then consecrated Nov. 19



ENS photo
The Presiding Bishop's Fund held a dinner in the Cathedral of St. John the Divine in New York City, celebrating 50 years and the start of a new fundraising effort.

at Washington National Cathedral. Bishop Dixon became the third woman bishop in the Anglican Communion. The other two were co-consecrators at the service — the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, and the Rt. Rev. Penelope Jamieson, Bishop of Dunedin in New Zealand.

Missionary Diocese

Other news stories in November included the Episcopal Church's Executive Council, meeting in Melville, N.Y., spending a large amount of its time dealing with the subject of clergy sexual misconduct in the wake of the resignation of the Rev. Wallace Frey, vice president of the House of Deputies of General Convention, following his admission of sexual misconduct.

In another November development, the Missionary Diocese of the Americas, a non-geographic jurisdiction

formed by the Episcopal Synod of America (ESA), declared its independence and formed the Episcopal Missionary Church. The Rt. Rev. A. Donald Davies, who heads the group, said he would renounce his orders in the Episcopal Church.

Bishops

The House of Bishops met twice in 1992, with both meetings differing drastically from the tense sessions during the 1991 General Convention. In March, bishops went to Kanuga Conference Center in Hendersonville, N.C., and participated in a closed meeting, with most of their time spent in small groups. A statement released by the bishops at the end of their meeting said, in part: "What has emerged is a commitment to a new community of relationships among the bishops without which it is not possible to make decisions which manifest the gospel."

The second gathering of bishops took place in Baltimore in early September, again in a small-group format, with the authority of scripture being the main topic. A highlight of that gathering was the visit of the Archbishop of Canterbury, the Most Rev. George Carey, who participated in one of the small groups, addressed the bishops and celebrated the Eucharist.

Following adjournment of the House of Bishops, Archbishop Carey spoke to clergy of the Diocese of Maryland, then participated in an unusual closed-circuit televised conference shown throughout the American church. The archbishop spoke in Washington, then fielded questions from both the audience there and from persons in other locations across the country.

From there, Archbishop Carey preached at Washington National Cathedral, then made a quick trip across the United States, stopping in Cincinnati, Seattle and Albuquerque. In Cincinnati, he delivered a lecture at Christ Church, in Seattle, he had a chance to experience some of the ministries of the Diocese of Olympia, and in Albuquerque, he appeared at the convention of the Diocese of the Rio

Grande. Before returning to England, he stopped in New York City, where he preached at the Cathedral of St. John the Divine and received an honorary degree from General Theological Seminary.

While the archbishop's visit was his first "official" trip to the U.S., he also was in this country in late April to participate in a meeting of some Anglican primates and some members of the Anglican Consultative Council as they planned a meeting between the two groups this month in South Africa. While in North Carolina, Archbishop Carey made a brief appearance at St. James' Church, Hendersonville, where he preached on a Sunday morning.

Besides its November meeting, Executive Council gathered twice during 1992. In February, the national body met in Milwaukee and discussed, among other things, what to do with dioceses which were holding back on the payment of full apportionment to the national church. Council met again in June in Albuquerque and amended the church's 1993 budget, which contained program cuts of 35 percent in order to meet an anticipated budget shortfall of \$3 million.

Sexuality

Sexual issues continued to be a topic of discussion throughout the Episcopal Church. Many dioceses took part in or scheduled dialogue sessions on the issues facing the church. Among those issues is the blessing, or affirmation, of same-sex relationships. In some places, clergy were unwilling to wait for the church to take action, and they went ahead with such services. A service of the blessing of two homosexuals took place at All Saints', Pasadena, Calif., Jan. 18, and similar services without blessings were held in at least four churches in the Diocese of Michigan. A July 4 blessing in the Diocese of Maryland brought strong reactions in that diocese.

As 1992 drew to a close, relief efforts were still being made in the dioceses of Southeast Florida, Louisiana and Hawaii in response to major hurricanes. In late August, Hurricane Andrew roared across south Florida, leaving thousands of persons homeless, before crossing the Gulf of Mexico and going ashore in Louisiana. Many Episcopal churches in both areas were involved



RNS photo/Reuters

Hurricanes hitting Florida, Louisiana and Hawaii called churches into action.

in relief efforts, with some church buildings used as centers of distribution for supplies. Hurricane Iniki caused widespread damage on the Hawaiian island of Kauai in mid-September, with several Episcopal churches reporting structural problems.

The Presiding Bishop's Fund for World Relief responded to the needs of those dioceses, and at the close of the year it was involved in relief efforts in Somalia. Earlier in 1992, the PBFWR, observing its 50th anniversary, formed the Society of the Anchor at a dinner in New York City, and announced it had received pledges to the new agency in excess of \$3 million.

Another major effort begun by the national church was the formation of the Martin Luther King Jr. Legacy Fund, which officially started Jan. 22 in Los Angeles. The fund is an outgrowth of the 1991 General Convention in Phoenix, which had spent considerable time addressing racism, and is used to provide scholarships for minority students at Episcopal colleges.

Three Episcopal seminaries announced changes in leadership. The Rt. Rev. Craig B. Anderson, Bishop of South Dakota, was elected dean and president of General Seminary in New York City, and the Rev. William Rankin was named dean and president of Episcopal Divinity School in Cambridge, Mass. The Very Rev. Gary W. Kriss became dean and president of Nashotah House and led the Wisconsin seminary through several major events in observance of its 150th anniversary.

Several new bishops were consecrated. In addition to Bishop Dixon, they are: The Rt. Rev. Gethin B. Hughes, Bishop of San Diego; the Rt. Rev. Peter Beckwith, Bishop of Springfield; the Rt. Rev. Martin deJesus Barahona, Bishop of El Salvador; and the Rt. Rev. Robert Shahan, Bishop of Arizona. Fort Worth elected the Rev. Jack Iker as its bishop coadjutor, Dallas elected the Rev. James Stanton as coadjutor, and Western Massachusetts elected the Rev. Robert Denig as bishop.

The Most Rev. Edmond Browning became the first Presiding Bishop to attend the national convention of Integrity, the organization for gay and lesbian Episcopalians and friends, when he traveled to Houston in June. "You are contributing to the health and well-being of the whole church," he said to delegates.

Churches Leave

Several churches which consider themselves "traditionalist" left the Episcopal Church during 1992. St. Michael's, Concord, Calif., and Church of the Holy Apostles, Fort Worth, pursued Western rite Orthodoxy; St. Luke's, Richmond, Va., joined the missionary diocese, and St. Mary the Virgin, Arlington, Texas, headed toward Roman Catholicism. Many of the members of a Roman Catholic parish joined the Episcopal Church as members of Holy Trinity, Conrath, Wis., after the Roman Catholic Diocese of Superior decided to close the church.

Among other events in 1992:

Former hostage Terry Waite made an American tour and was honored in several places, including Berkeley Divinity School. He was a featured speaker at a fall convocation at the Connecticut seminary.

A first-ever national meeting of diocesan deployment officers was held in Kansas City, with 65 dioceses and all eight provinces represented.

The dioceses of Maryland, Washington and Easton celebrated the 300th anniversary of the establishment of the Anglican Church in Maryland with several special events.

The Rev. Jean-Bertrand Aristide, the Roman Catholic priest who is the former president of Haiti, explored possibilities of becoming an Episcopal priest in the Diocese of Long Island.

Support for Somalia Continuing

More than \$136,000 has been sent to Somalia by the Presiding Bishop's Fund for World Relief, according to a spokesman for the fund, but additional gifts are expected.

"People have been responding to Somalia for several months now," said Paul Spector, from the Episcopal Church Center in New York City, in mid-December. "I don't see any increase now that the troops have gone in, but I would expect more now that people are seeing it on television."

Mr. Spector said funds are sent to Church World Service because there is no Anglican presence in Somalia. He said the money is used for food being airlifted from Kenya by the Lutheran World Federation. About 50 tons of food per day are being flown by the federation, he said.

The Most Rev. Edmond L. Browning, Presiding Bishop, issued a statement on Somalia Dec. 10, just after the arrival of U.S. troops in that country.

"I join with those who support the goal of ending this human misery through the introduction of forces under the auspices of the United Nations," he said in the statement. "No one wants to see this tragedy continue for one day more.

"My deepest hope is that the United States forces will be limited to the humanitarian nature of the operation. This will be very difficult. Reports of



RNS photo / Reuters

An elderly Somali woman at a refugee camp in Ethiopia

the first landings already show how difficult it will be to stay within the limits of the task."

Bishop Browning included a note of caution in his statement.

"This particular situation illustrates that we are moving into uncharted waters in the post-Cold War world," he said. "Therefore I call upon our nation's leaders to review our role in this emerging world, making clear that we are a nation among nations, and not a police force for this new world."

They Would Have Voted Differently

The presidents of both houses of the Episcopal Church's General Convention have announced their support for observer status in the National Council of Churches (NCC) for the Universal Fellowship of Metropolitan Community Churches (UFMCC).

Observer status for the predominantly gay and lesbian church had been denied by the NCC's general board when it met Nov. 11-13.

The Most Rev. Edmond L. Browning, Presiding Bishop and president of the House of Bishops, and Pamela Chinnis, president of the House of Deputies, did not attend that meeting of the general board because they were participating in the meeting of Executive Council in Melville, N.Y. at the same time. The two presidents sent a

letter to the Rev. Joan Campbell, general secretary of the NCC, stating their support for the UFMCC.

"We wish to register in a formal way that, had we been in attendance, we would both have spoken in favor of and voted for the granting of observer status," the letter stated. The Episcopal Church delegation voted 5-3 against the application.

In a related issue, the national board of Integrity, a ministry for Episcopal gays and lesbians, called for the "immediate replacement of the Rev. William Norgren as ecumenical officer of the Episcopal Church and the replacement of four other members of the Episcopal delegation" who voted against observer status. The board said it was dissociating itself with the vote.

CONVENTIONS

More than 600 persons representing 104 congregations attended the convention of the **Diocese of Olympia**, Nov. 13-14, in Seattle. Delegates heard the convention address by the Rt. Rev. Vincent W. Warner, diocesan bishop, on the importance of ministry at the local level.

The most controversial resolution to come before the convention was a proposal to increase the 1993 assessment rate by 1 percent to 21.5 percent in order to finance the proposed diocesan budget of \$3.29 million. The resolution passed narrowly, as did a 21.5 percent assessment rate for 1994.

A resolution raising the group life insurance benefit for clergy and eligible lay employees to \$40,000 was adopted, as was another on reconciliation and healing with Native Americans. Among other resolutions adopted were one which sets up a committee on racism, and another which organizes a human sexuality task force.

DIANE WALKER

• • •

The Presiding Bishop, the Most Rev. Edmond L. Browning, was the featured speaker at the council of the **Diocese of Atlanta**, addressing delegates several times during the gathering at St. Philip's Cathedral, Atlanta Nov. 9-10.

Bishop Browning preached at the council Eucharist, made an informal address, and responded to five members of the diocese who had spoken on various issues. In his address, Bishop Browning spent considerable time discussing the inclusiveness and diversity of the church.

The Rt. Rev. Frank K. Allan, diocesan bishop, spoke of his vision. "It is Jesus' vision of the reign of God," he said. "The church exists to be about the work of reconciliation — to bring into God's embrace the broken, frightened and alienated, to comfort the afflicted and afflict the comfortable so that mercy and justice may be done."

Among resolutions passed was one directing the bishop to appoint a committee on lay pensions and related benefits and another which endorses the efforts of Gov. Zell Miller to return the Georgia state flag to its pre-1956 design.

Parish Model Is Welcoming, Diverse

By PETER MICHAELSON

The Bishop of El Camino Real felt so strongly that the Episcopal Church shouldn't exclude "people from the church on the basis of worship preference, ethnic considerations or lifestyle preference," that he has published a model of inclusive parish programming.

Entitled "The Parish Eucharist Church: A Parochial Model for El Camino Real," the Rt. Rev. Richard Shimpfky's ideas were printed in a booklet earlier this year for aspirants to ordination and clergy wishing to enter the diocese. Prominent in the model is a diversity of worship, including a traditional 8 o'clock "quiet" service, a two-hour family block in the middle of Sunday morning, and a later service of Morning Prayer, or, in Anglo-Catholic parishes, a solemn High Mass.

"We need to recognize that parishes are more than a *congregation*, but a combination of different groups which form a church, not a chapel for members who all agree," Bishop Shimpfky said. "This applies to smaller congregations as well. This is the mechanism where we can come to understand ourselves as the church . . . wildly diverse!" The diversity of worship times and styles opposes the attempt of many parishes to worship as "one big happy family," excluding those persons who wish something different.

A second feature of the model includes children and adults in all aspects of the two-hour "family block," typically beginning at 9:15 a.m. The first hour would use all ages (and orders) as principals in the family Eucharist which gives the model its name. The second hour would include all ages in Christian educational activity, with an expectation that adults would attend.

"We need to help the Episcopal Church reclaim its other abandoned touchstone: intelligent Christianity with a real understanding of the faith," Bishop Shimpfky said. Adult education would also provide role

models for meaningful learning for children. "We see neglect of children's education all around. In churches and in public schools alike, the children are stuck in a corner (without resources). If you don't believe there is a future, you don't spend much on your children. The Parish Eucharist Model is a wonderful way to reclaim our children."

While the model only recently began use as a screening tool for clergy, it

Cambridge, England, during a sabbatical leave in 1985.

A third part of the plan is a weekly parish breakfast overlapping 8 o'clock and 9:15 services, to serve members of both congregations. "On Sunday mornings restaurants are packed with people having their California-style breakfasts" the bishop said. "Before long, one of the children in each family will ask, 'Now what are we going to do?'" Bishop Shimpfky thinks it should be family worship. While he is unaware of a parish California-style fare, a summertime breakfast along similar lines has been offered for four years at St. John's Church, Idaho Falls, Idaho. Bessie Brudie, parish secretary, says "It's one of the strengths that held this parish together through three years between rectors."

At Idaho Falls, the "full" breakfast takes the place of a coffee hour and is organized much the same way. Two couples sign up each week as "hosts" of the breakfast. This entails cooking the food at home or at the church, setting up for the meal and serving. Other members of the congregation pitch in to clean up; one or another warden is always present to see there is enough help. Members look forward to the breakfast and bring guests (who naturally attend worship also). Newcomers register pleasant surprise and generally deter their exit to a breakfast bar in favor of the parish board.

The breakfast is just one element underscoring Bishop Shimpfky's emphasis on mission to the community. He is an advocate of the "50/50 Plan," an objective of spending half of the church's resources for outreach; he expects church facilities to be used by community groups of all kinds during the week. "The church belongs to the community," he says. "I'm sick of the 'maintenance church,' [and] intent on incarnating the love of God in worship, education and outreach to and for the whole community universe of diverse needs."

Copies of the diocesan edition of "The Parish Eucharist Church" may be requested from the Diocese of El Camino Real, P.O. Box 1903, Monterey, CA 93942.

**'The church
belongs to
the community'**

Bishop Shimpfky

was the subject of three convention addresses and has been discussed at all four of El Camino Real's clericus groups. However, the bishop does not intend to make the model a requirement for resident clergy or parishes. "His style is to make helpful suggestions rather than pushing harder," said the Rev. David Jones, rector of Calvary Church in Santa Cruz.

Nonetheless, it is clear Bishop Shimpfky is committed to expand the diocese's diversity, knowledge of the faith, status of children's ministry to the community and membership. "We don't take church growth as our aim," he says. "It doesn't work that way. But it happens as a result of taking the model seriously."

When Bishop Shimpfky began using the Parish Eucharist Model at Christ Church, Ridgewood, N.J., in his ninth year as rector, Sunday attendance jumped 30 percent in the first six weeks and grew 20 percent per year for the next two years. He learned the model at Great St. Mary's Parish,

The Rev. Peter Michaelson is TLC's correspondent in the Diocese of Idaho. He resides in Meridian, Idaho.

Memorable 'Courtships'

Improving parish interviews of clergy candidates

By RALPH W. PITMAN

The mutual searching of parishes and available clergy has been likened to courtship. Time-honored rituals have their place, as well as modern innovations. Everyone is hoping for a "match made in heaven." But too often, people must struggle to live with unhealthy pastoral relationships. The search process, as it is practiced in the church, may be the best we can do, but we should not forget that at the heart of it are vulnerable human beings who are just trying to connect in an honest way with one another.

I am not going into the details of a healthy search process. The national church and most dioceses have clear guidelines and support services available. I am, however, offering guidelines to make the process more gentle once a search committee is ready to begin interviewing candidates. This is when a courtship begins, when people begin placing their hopes and dreams in each other's hands. This is where people are most likely to get hurt. The following guidelines are based on personal experience, and dozens of stories from clergy and lay people who have been through the process, and lived to tell about it.

1. Do your homework. Most dioceses require that parishes take some time for self-evaluation before receiving names of prospective candidates. This is not a time to be merely endured, rather it is an important opportunity to take a long, hard, and honest look at the congregation and its ministry. There may be past feelings to be acknowledged and healed, or administrative housekeeping to take care of. Rather than hoping these problems will simply go away, or that the new priest will handle them better than the previous one, the parish should secure outside help if necessary, and address these issues before writing the profile.

The Rev. Ralph Pitman teaches religion and ethics at The Collegiate Schools, Richmond, Va.

2. Be honest in print. The profile and other printed material you will send to prospective candidates are intended to give them a preliminary idea of whether or not they can see themselves in this ministry. If what you say is mostly hype, what kind of ministry do you think a candidate could expect to have with you?

The candidate wants to know: What is the congregation like? What is the preferred style of worship, the variety and scope of ministries? What are the priorities shaping the future? What is the physical plant like? What kind of vision for ministry do the people share? What are some obstacles to the realization of this vision?

Finances are important. Candidates want to know what the resources for ministry are, and what sort of stewardship the congregation has demonstrated in the past. They also will want to know whether or not the congregation can afford an adequate salary package. The profile is not the place to go into details, but it is also not the place to hide the information that every candidate needs in order to make a decision.

3. Respond quickly and personally. All inquiries and correspondence should be acknowledged quickly and personally. This takes time and energy. Even small parishes may receive several dozen resumes and inquiries. If your committee is not prepared to give personal attention to all prospective candidates, then keep the number small and stick with the bishop's list.

4. Provide human contact. Most ministry happens face to face. Clergy are usually people people, not paper people. Some are good writers, but not all. Some express themselves well in letters and position papers, others do not. Some candidates will have a lot of time to write lengthy pieces describing their ministry. Others will be hard pressed. So, unless you are hiring a priest primarily on literary ability, it is good to meet informally as soon as possible. Establish a personal relationship from the beginning. Be sure that each

serious candidate has a primary contact person to call with any questions or changes in circumstances. This person should initiate calls from time to time to update the candidate on the search process.

5. Visit with care. Plans for search committee visits should be made well in advance, and with sensitivity to the candidate's personal and professional circumstances. The candidate should be told who is visiting and when. A little background about the visiting team will help to lessen the strangeness of the visit. After all, the committee may have been considering a resume, contacting references and already know a considerable amount about the candidate, while it is likely the candidate knows nothing about the people who are visiting.

The contact person should specify how much time is needed for the visit and what arrangements the candidate is expected to make. If there will be meals involved, the contact person should make it clear that the committee will be picking up the tab.

6. Attend services as a worshiper. The visiting team may want to attend a service to hear a sermon and evaluate a candidate's liturgical style. Your presence, however, should be reverent and discreet, aware of the fact that some in the congregation may be quite threatened by the prospect of losing their minister. The candidate can advise you of any particular sensitivities, and offer helpful guidelines to make your experience and that of the congregation as pleasant as possible.

7. Give honest feedback. Both candidates and visiting teams will want to know how they did during the interview. After all, the visit is about evaluation, and it is natural to want to know how we measure up. Everybody in the process is insecure and needs honest feedback. As soon as possible after the visit the contact person should be on the phone to thank the candidate and provide some feedback. The candidate also will want to know

where the process goes from here.

When a candidate is no longer under active consideration, he or she should be told, personally, as soon as possible. The candidate will have invested considerable time, emotion, and perhaps even money, in the process. Many things will have been put on hold waiting for the committee to make a decision. It may be unpleasant to have to break the news to a candidate, but it is far more unpleasant as a candidate to wait in silence for a long time, and then receive an impersonal letter in the mail.

8. Don't fear the "M" word. Some search committees feel money is the last thing which should be discussed with a candidate. Some even go so far as to expect a candidate to respond to a call before discussing the details of the salary package. Why is money such a dirty word? The candidate is being asked to consider a major change in life, which may involve children. How can a person even begin to project into a new situation without some financial guidelines? Early in the process the candidate will need to know whether or not the move is economically feasible. This is not lack of faith. It is, simply, good stewardship.

9. Pray without ceasing. The search process is demanding. Some would call it the most demanding and yet rewarding experience of their lives. However, with all the busy-ness, it is easy to forget whose process it is, and for what purpose. Many parishes seem to believe that all problems will be resolved "when we get the right person." Getting the right person, and the likelihood that this person will have a long and productive ministry with the congregation, may well depend more on the discipleship of the congregation than the qualities of the candidate.

Perhaps candidates and search committees would find one another with less strain and expense if the people involved would spend at least as much time preparing themselves inwardly as they do packaging and presenting themselves outwardly. It is prayer, and prayer alone, that is the most effective "technique" for search committees and candidates alike. There are no guarantees that mistakes will not be made. There is, however, the guarantee that where two or three are gathered together in the Lord's name, he will be in the midst of them. This is the opportunity presented by the search process.



Finding the Truth

An Epiphany Meditation

By GARY G. NICOLOSI

Few figures in the Bible capture our imagination as much as the wise men. We know nothing about them except what the Bible tells us: They left the familiarity of their own world to follow a star. Unsure of where they were going or what they would find, they journey toward an unknown horizon. What made them do it?

In his book, *The Adventures of Living*, Paul Tournier suggests that life is a one-way street on which we must continually be moving forward. "The spiritual life," he writes, "consists only in a series of new births. There must be new flowerings, new prophets, new adventures — always new adventures — if the heart . . . is to go on beating."

The wise men moved in the only direction they could move — forward. They moved beyond any closed system of knowledge to affirm an open-endedness about life. There is always more to learn than we know, more to life than we perceive.

Because the wise men followed a star, they found truth where they least expected to find it. Truth was discovered not in the temples of priests or in the academies of philosophers, but in a child born of Jewish peasants in a conquered land. Truth is where you least expect to find it.

Here is the difference between the

wise men and the religious leaders consulted by Herod. For these leaders, the scriptures were a self-contained, closed system of knowledge. The scriptures interpreted the world, but the world was of little value in interpreting the scriptures. Open dialogue with the world was out of the question. Whatever could not be fitted into their religious system was dismissed. The process was self-sufficient, too self-sufficient for human beings.

And here lies the problem. If truth is self-contained, then there is no more truth to be found. There is nothing more we can learn. There are no more questions we can ask. If truth is only to be possessed and never pursued, then our religious knowledge becomes a dead weight rather than a breath of life. When we claim to have all truth, we stop acting human and start acting like God. When that happens, we may find ourselves opposing God in the name of God.

The paradox in the gospel is that religious leaders who knew the Bible did not worship the God who came among them, but the wise men who knew no such Bible did him homage. Those who have the Bible and are steeped in deep roots of religious tradition are not always the ones to give God honor, especially when they assume the role of God for themselves.

Today we are still searching for truth. The problem is, the rapid rate of change frustrates any claims to ab-

The Rev. Gary G. Nicolosi is rector of St. Thomas Church, Lancaster, Pa.

(Continued on page 23)

Critical Decisions

One of the most rewarding ministries a lay person can have is serving on a search committee. The calling of a new rector can be one of the most important decisions in the life of the parish, and usually is taken seriously by search committee members. Serving on such committees also can be one of the most frustrating experiences of a church member's life. If a committee isn't well-organized or hasn't prepared itself for its tasks, or if a committee gets little help from the diocese, search committee membership can be a disaster.

After months of preparation, search committee members finally reach the critically important stage of the process when candidates are interviewed. Obviously, what happens during these interviews may be of lasting value to the parish.

While the interview can be a positive experience for both candidates and search committee members, it doesn't always turn out that way. Most members of the clergy probably could share a horror story or two about an interview which they have experienced with an unprepared or inefficient search committee.

The article by Ralph W. Pitman [p. 14] examines aspects of the interviewing phase of the search process, and offers sound advice for members of search commit-

tees. We commend it to those parishes which will be searching for new rectors, and hope search committee members will take their tasks seriously.

For All Types

Some of the persons reading this issue will be looking at *THE LIVING CHURCH* for the first time. Our first issue of 1993 is dedicated to parish administration, and is sent to members of the clergy of the Episcopal Church, whether or not they are subscribers. Other new readers may be those who received the magazine as a gift subscription for Christmas, and this may be their first copy.

We welcome those who have not been subscribers. We believe *THE LIVING CHURCH* has something to offer in each of its weekly issues, and we hope non-subscribers will consider becoming regular readers.

This issue is one of four each year emphasizing parish administration. While rectors generally are the administrators of parishes, many lay persons share administrative duties. Some are wardens or vestry members, or, in the case of large parishes, some may be administrators. Other lay members serve on search committees, as parish treasurers or even chancellors. Hopefully, clergy and lay persons will find pertinent articles and helpful advertising in this special issue.

VIEWPOINT

Dividing Our Tithe

By RICHARD L. RISING

The article entitled "The Priority of Stewardship" by Fr. Richard Kew and Bishop Roger White [TLC, Sept. 27] gave all of us a sharp warning to re-examine our whole understanding of the deep responsibilities we have as Christians in today's world.

Our Lord gave us a clear mandate about being good stewards of the resources that have been put at our disposal. The traditional meaning of this has generally been oriented individually. Specifically for Episcopalians, it has translated into how each of us uses the time, talents and treasures that have been committed to our personal care. With a little flexing, the concept can be equally applied to our parishes

and dioceses, even to the national church.

The authors, however, say in effect that this is no longer enough. We are not simply Episcopalians, we are members of the human race. And being human, the resources subject to our stewardship extend to the whole earth. It is not just our bank books or our annual income that we must think about to further God's rule in our world, but overcoming such degradation as environmental destruction, the inequities that human neglect has produced, the desperate condition of millions of our fellow human beings. They all relate directly to our stewardship. At a time of instant images on the TV from around the world, we can no longer plead ignorance as the grounds for disregarding what we are doing to our Creator's handiwork.

Stewardship must not be played out on a stage virtually without limits.

Where does all of this leave a believer who is serious about Christian giving? What are the implications for the present-day steward of God's gifts?

In the first place, it is obvious that the means by which we exercise our responsibilities remains unchanged. On the local level, it is how we use our time, talents and treasures that makes the difference. Beyond our physical reach, however, we must still rely on our treasure, our money, to support someone else to do what we believe must be done.

Secondly, we must realize that we cannot limit our vision to the local parish or even to the institutional church. Several clergy I have known insist that all of our giving should be to

(Continued on page 22)

The Rev. Richard L. Rising is a retired priest who lives in Ashland, Ore.

Evoking a Response

SURVIVING THE SERMON: A Guide to Preaching for Those Who Have to Listen. By David J. Schlafer. Cowley. Pp. 132. \$10.95 paper.

A sermon is not a spectator sport. Preaching that fulfills its function requires the word of God, a preacher who has done homework and people who know how to listen.

This book is not a text on homelitics, although those who preach could learn from it. Rather, it charts listening for both the preacher and the congregation. The preacher cannot simply read the lectionary selections and go forth to orate. Voices of congregational issues and contemporary problems, life experiences and further reading must be heard. The sermon is more than a historical report or a morality lecture: It is to evoke a response within the listeners that can lead to transformation.

Those in the pews also need to listen to more than a pulpit-high voice. As a college instructor, I expect my listeners to show up with some idea of the text for the day, willing to make some effort to integrate today's lecture with previous material. Unfortunately, that is far more than most preachers can expect from their listeners.

Any evaluation process going on in the pews is usually based on "I like it" (or not) or perhaps "I agree" (or not). The last section of the book offers two different methods for evaluating the sermon reflectively. The book would be especially helpful for congregations that are going to be interviewing prospective clergy.

This book made me uneasy about some of my own lectures. Knowing "how" a sermon works does not detract from its effectiveness but enables greater understanding. Ultimately, effective preaching transcends the occasion and becomes "an active creative extension of the Word of God."

DIXIE ANNE MOSIER-GREENE
Stillwater, Okla.

Renewal of Marriage

DOCUMENTS OF THE MARRIAGE LITURGY. By Mark Searle and Kenneth W. Stevenson. Liturgical. Pp. 278. \$17.50 paper.

There is a renewed sense in the church that theology is rooted in the liturgy, but often this is not actually

practiced. This book seeks to develop the practice and theology of marriage from the actual texts of the marriage liturgies. The main body of this book is a compilation and translation of a variety of texts from selected marriage rites throughout the history of the church. Each text is preceded by an introduction and bibliography which is very helpful. The book also contains a general bibliography on marriage including the work of Kenneth Stevenson who has published widely on this sacrament.

The texts presented are bracketed by two essays written by the editors. The first essay is an introduction to the history of marriage with reference to the



subsequent texts, and is written by Stevenson. Following the presentation of the texts, Mark Searle considers the texts as sources of theology according to the themes of anamnesis, invocation and salvation. Searle's conclusion, and the aim of this book, is that the renewal of Christian marriage is really the renewal of the baptismal life which deeply affects not only the family, but the nature of the church.

(The Rev.) RALPH N. MCMICHAEL
Instructor in Liturgics
Nashotah House
Nashotah, Wis.

Church Banners

HOW TO DESIGN AND MAKE BANNERS. By Gisela Banbury and Angela Dewar. Morehouse. Pp. 64. \$12.95 paper.

Tradition says the first banner of the Christian church was created by Constantine circa 312 A.D. Since that time ecclesiastical banners have been used to enhance the decor and the liturgy in churches of all denominations.

The authors guide us through the process of designing and stitching "so that the traditions of making religious or secular banners may continue."

The colorful illustrations are an

inspiration in themselves and all the information necessary for designing and completing your own banners is included.

A "must have" book for any sewing group interested in producing banners for sacred or secular use.

MARVYL ALLEN
Gig Harbor, Wash.

Virtue and Education

WHY JOHNNY CAN'T TELL RIGHT FROM WRONG: Moral Illiteracy and the Case of Character Education. By William Kilpatrick. Simon and Schuster. Pp. 366. \$23.

William Kilpatrick's book is an absorbing analysis of the current state of moral education, or lack of it, in America's schools. It is a timely, readable and passionate book, packed with the fruits of up-to-date research studies. Kilpatrick begins by stating the educational problem of which we are all aware: that America has a significant population of functionally illiterate adults. He then proposes that we are in a similar position with regard to moral literacy.

Kilpatrick's basic premise is that in the 1960s a profound and detrimental shift in educational theory took place, based largely on the work of Carl Rogers, Abraham Maslow and William Coulson. Their theories of self-actualization and non-directive learning came to permeate innovative curriculum materials. The traditional didactic, content-oriented model of teaching was gradually replaced by a therapeutic understanding of the classroom, in which teachers see themselves as facilitators of a child's self-discovery.

The direct transmission of moral values such as integrity, courage, fortitude and compassion through (primarily Western) literature, arts, history and religious narratives became unfashionable. Moral relativism and respect for "values clarification" courses became the norm. Kilpatrick points out that Maslow, Rogers and Coulson each later questioned and even rejected their initial assumptions: "Self-actualization is not a concept to be applied to children," said the elderly Maslow.

Kilpatrick offers many practical suggestions for school administrators and teachers, and for parents, includ-

(Continued on next page)

**"THOSE CRAZY
EPISCOPALIANS"**



For church promotion . . .

Available as a series of 14 newspaper ads (in two sizes) and/or corresponding booklets, the "Crazy Episcopalians" offers a unique, light-hearted appeal to the non-Episcopalians in your community.

Introduced by the Diocese of Northwest Texas in the late 60's, these materials have been used and re-ordered by hundreds of churches in all 50 states.

For information kit, including booklet, sample ads, helpful hints on advertising your church, and order-blank, please send name, and full, clear mail address, along with \$3.50 to cover materials, postage and handling to . . .

Freeland & Associates, Inc.
Box 1981 / Odessa, TX 79760

**SOCIETY OF KING CHARLES
THE MARTYR**

ANNUAL MASS AND MEETING



Saturday 30 January 1993
12 noon **SOLEMN HIGH MASS**
Church of
Saint Mary the Virgin,
New York City
The Rev'd Edgar F. Wells, Rector

Preacher: The Rev'd Dr. Charles E. Whipple, S.K.C.M.

Missa Brevis - Jackson Hill

Followed by **LUNCHEON & ANNUAL MEETING**

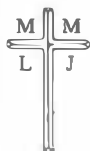
Luncheon Reservations \$10 per person:

Send check made out to the Church of Saint Mary the Virgin, to the Church, Attn Rev'd Dr. Charles E. Whipple, 145 West 46th St., New York NY 10036-8591

by 13 January or call the Church (212-869-5830).

Membership inquiries: Dr. Mark A. Wuonola, Bellevue Manor, 1503 Spring Lane, Wilmington DE 19809-2240

CONGREGATIONS ENJOY PARTICIPATING . . .



The Narrative of the Passion of Our Lord arranged in dramatic form for several readers and congregation, available in all four Gospels for use on Palm Sunday and Good Friday.

-write for free sample-
St. Gregory's Episcopal Church
1200 Seminole Rd., Muskegon, MI 49441

Subscribe to **THE LIVING CHURCH** today.

BOOKS

(Continued from previous page)

ing a long list of "great books for children." He makes an unapologetic case for the importance of example. Parents and teachers must model the good character which they hope to instill in their children, not only in what they say but in how they live. Sometimes Johnny cannot distinguish right from wrong because neither can Mommy or Daddy or Johnny's teacher.

This turns out to be a book that is almost as much about the nature of virtue as it is about character education. The centrality of self-sacrifice to the moral life, for example, is one of the essential premises of Kilpatrick's thesis. The author occasionally sounds a little strident and polemical, which some may find off-putting, but this is very far from being simply a zealot's monologue.

(The Rev.) CAROLINE M. STACEY
Trinity Church
New York, N.Y.

Use of Experts

THE CRISIS IN MORAL TEACHING IN THE EPISCOPAL CHURCH. Edited by Timothy Sedgwick and Philip Turner. Morehouse. Pp. 159. \$11.95 paper.

The title of this work is somewhat misleading. In these several articles, the various authors address the pronouncements of the House of Bishops and the General Conventions. They point out that these tend to be less than well informed on such subjects as nuclear armaments and abortion, and that they betray certain internal inconsistencies which erode any credibility which they might otherwise possess.

The authors point to at least two major problems besetting such pronouncements: 1. The venue of a General Convention, or even the somewhat more restricted meeting of the House of Bishops, does not lend itself, by the very political nature of the proceedings, to considered and consistent statements. 2. The members of the various deliberative bodies are not by and large possessed of sufficient expertise to produce measured and accurate estimates of the problems which they address, let alone the solutions which they propose.

Now we come, in the solution which is proposed to this problem, to the teaching mentioned in the title. Being

scholars, it is not surprising that the several authors suggest, somewhat guardedly, that the use of experts in the fields involved (including, one supposes, in the area of ethics and moral theology) might produce more accurate and more credible results. They also suggest, with less reservation, that a format and language appropriate to pastoral letters and studies might do more to produce convincing and persuasive consensus on moral issues than the present medium of the resolution.

In a discussion of authority, audience and competence, the studies inevitably come to the relation between church and state/society. They ask the right questions: Can we support a church which speaks as if it had the authority of the state to back up its decisions? How does an institution speak in a pluralist society, with a constituency which is totally volunteer? Quite realistically, the studies suggest that a church better informed about what it believes might come to a more useful set of moral conclusions through the contributions of all sectors of its constituency.

(The Rev.) JOHN RUEF
Chatham Hall
Chatham, Va.

Three on Healing

CELEBRATION OF HEALING: An Emily Gardiner Neal Reader. Edited by Anne Cassel. Cowley. Pp. xii and 210. \$12.95.

CHANNELS OF HEALING PRAYER. By Benedict M. Heron. Ave Maria. Pp. xiv and 146. \$5.95 paper.

HEALING AS A PARISH MINISTRY: Mending Body, Mind and Spirit. By Leo Thomas and Jan Alkire. Ave Maria. Pp. 176. \$7.95 paper.

Celebration of Healing provides an invaluable service by condensing into one volume the essential teachings of a notable Episcopalian, Emily Gardiner Neal, a deacon who was the moving force behind the establishment of the Healing Foundation in Cincinnati. Most of her seven books have gone out of print, but this compilation brings together writings on her spiritual journey from being a skeptical journalist to religious conversion to a long career as a healing missionary.

Most of the words are hers, and they faithfully record the evolution of her faith and healing practices.

A comparable compendium of prac-

tical advice on healing is *Channels of Healing Prayer*, by Benedict Heron, prior of the Benedictine Monastery of Christ the King in Cockfosters, North London. He is known throughout the United Kingdom for his involvement with the healing ministry. His plea is to harmonize and integrate medical and spiritual approaches to healing. With much care and confidence, he shows how all of us can become channels of healing for ourselves and others.

Healing as a Parish Ministry is a Roman Catholic manual for parish laity who are assisting priests with the healing ministry. It is a guide for integrating healing prayer into the mainstream of normal parish life written by the Dominican founder of the Institute for Christian Ministries and one of his teaching staff there.

Eight pitfalls are given meticulous attention to ensure the successful formation of parish healing teams. Recurring regularly is the theme that "the healing ministry is worship."

JOAN B. CLARK
Rockford College
Rockford, Ill.

Books Received

- THE CHURCH EMERGING FROM VATICAN II: A Popular Approach to Contemporary Catholicism.** By Dennis M. Doyle. Twenty-Third. Pp. vii and 349. \$14.95 paper.
- PRAYING THROUGH THE LORD'S PRAYER.** By Steve Harper. Upper Room. Pp. 107. No price given, paper.
- MINISTRY IN THE CHURCH: A Historical and Pastoral Approach.** By Paul Bernier. Twenty-Third. Pp. 364. \$16.95 paper.
- THE SACRAMENT OF CHRISTIAN LIFE.** By Mary Peter McGinty. Thomas More. Pp. 154. \$12.95 paper.
- LIVING WITH DYING: A Loving Guide for Family and Close Friends.** Revised Edition. By David Carroll. Paragon. Pp. xviii and 389. \$12.95 paper.
- CATHOLIC RITES TODAY: Abridged Texts for Students.** By Allen Bouley, editor. Liturgical. Pp. xii and 596. \$9.95 paper.
- THE HOLY WEEK BOOK.** By Eileen Freeman. Resource. Pp. 200. No price given, paper.
- THE OLD TESTAMENT: An Introduction.** By Rolf Rendtorff. Fortress. Pp. 308. No price given, paper.
- DOUBLE BELONGING: Interfaith Families and Christian Unity.** By George Kilcourse. Paulist. Pp. viii and 179. \$11.95 paper.
- READINGS IN HER STORY: Women in Christian Tradition.** Edited by Barbara J. MacHaffie. Fortress. Pp. xvi and 238. No price given, paper.

What Will the Adults in Your Church Be Doing This Lent?

Harper's Adult Study Leader's Guides make it easy for you to create lively, stimulating discussion groups that adults will respond to with enthusiasm.

We offer leader's guides for fourteen popular, thought-provoking books on spirituality, prayer, and faith development.

Each leader's guide offers you clear step-by-step instructions for six adult education sessions • an overview of the book • helpful background on the topic • opening and closing prayers • activities, discussion questions, exercises, and journaling suggestions for each session.



HarperSanFrancisco

A Division of HarperCollinsPublishers
Also available from HarperCollinsCanadaLtd.

Mail this coupon to:

TORCH PUBLISHING GROUP, P.O. BOX 588, Scranton, PA 18512-0588

QTY. LEADER'S GUIDES

_____	Dietrich Bonhoeffer	<i>Life Together</i>	#0608612
_____	Ernest Boyer, Jr.	<i>Finding God at Home</i>	#0610295
_____	Frederick Buechner	<i>The Sacred Journey</i>	#0611863
_____	Joan Chittister	<i>Wisdom Distilled from the Daily</i>	#0613968
_____	Matthew Fox	<i>The Coming of the Cosmic Christ</i>	#0629592
_____	Sue Monk Kidd	<i>When the Heart Waits</i>	#0645770
_____	Gerald G. May	<i>Addiction & Grace</i>	#0655324
_____	Henri J. Nouwen	<i>Letters to Marc about Jesus</i>	#0663385
_____	Parker J. Palmer	<i>The Active Life</i>	#0664599
_____	Eugene H. Peterson	<i>Answering God</i>	#0665158
_____	John A. Sanford	<i>The Kingdom Within</i>	#0670562
_____	Daniel J. Simundson	<i>Faith Under Fire</i>	#0673806
_____	Lewis B. Smedes	<i>Forgive & Forget</i>	#0674242
_____	Macrina Wiederkehr	<i>A Tree Full of Angels</i>	#0694034

Each leader's guide available at \$5.00

Payment enclosed VISA MC _____ guides @ \$5.00 each \$ _____

Signature _____ Add appropriate sales tax \$ _____

Card No. _____ Shipping and handling \$ 3.00

Exp. Date _____ Total \$ _____

Name _____

Address _____

City _____ State _____ Zip _____

Phone (____) _____

Make checks payable to TORCH PUBLISHING GROUP. Prices subject to change.

For faster service, call TOLL FREE 800-328-5125.

Ask for Torch Order Dept. and tell the operator your order code is T0381-T.

T0381

Saint Thomas Choir School

Unique musical adventures and outstanding education in a boarding school for boys grades 5 through 8.

To learn more about the music and the School, borrow . . .

- a 17-minute video about the School
- "Sing Joyfully," a thirty-minute video celebrating the singing child.

Contact Lynne Zurcher,
Director of Recruitment,
202 W. 58th St., NY, NY 10019
(212) 247-3311 fax (212) 247-3393

Ecumenical Liturgy & Worship Seminar



Quality continuing education at historic Magdalen College - Oxford England, plus enjoy this academic and cultural city!

August 9 through 21 - 1993
Studying

The Church Year - Advent & Christmas

Presentors: Dr. Leonel Mitchell, Prof. of Liturgics, Seabury-Western; Dr. Paul Nelson, Dir. Study of Ministry, ELCA; Dr. Ralph VanLoon, Exec. Dir. of the Liturgical Conf.; Dr. Jonathan Sedgwick, Dean of Divinity, Magdalen College.

Cost = \$1,795 inclusive

For brochure, registration,
information contact the Director:

The Revd. C. M. Engdahl
Gloria Dei Lutheran Church
225 E. Haney Ave., So. Bend, IN
46613-2499 [219] 288-5266

Subscribe today to
THE LIVING CHURCH

SHORT and SHARP

By TRAVIS DU PRIEST

IN DIALOGUE WITH SCRIPTURE: An Episcopal Guide to Studying the Bible. Assembled and edited by Linda L. Grenz. Episcopal Church Center (Episcopal Parish Services, 815 Second Ave., New York, NY, 10017). Pp. 165. \$5 paper. Also available on computer diskette.

The opening sentence of the introduction gives the focus of this study guide: "Christians are a story-formed people." This "how to" pamphlet put out by "815" is a compendium of articles, approaches and annotated resources to help us study scripture and to become a scripture-formed community. Contains ideas for children and adults, and has a very good sample section of short methods.

AUGSBURG SERMONS 3, Gospels, Series A. Augsburg. Pp. 240. No price given, paper.

A collection of sermons by Lutherans, each based on the gospel reading for the appropriate Sunday in Year A. Some are, of course, stronger than others; all are probably a bit "flat" without the human voice of the original preacher.

AUGSBURG SERMONS FOR CHILDREN: 60 Creative and Easy-to-Use Messages on Gospel Texts, Gospels, Series A. Augsburg. Pp. 112. No price given, paper.

Well-done collection, with attention-getting questions and demonstrations. Actually, I enjoyed this collection more than the "adult" collection reviewed above. Much more lively.

PLANNING YOUR MARRIAGE SERVICE. By Christopher L. Webber and Margaret Webber. Morehouse. Pp. 69. \$5.95 paper.

This handy pamphlet leads the readers, on practical and theological levels, through the wedding ceremony and the planning thereof. Pages from the Book of Common Prayer are given, and the texts for readings are reprinted. I like the way the authors point out differences (in the Eucharistic Prayer texts, for example) without being judgmental. Suggested supple-

mental readings, and adjacent commentaries, include John Donne, Julian of Norwich and Simone Weil — all excellent, and welcomed recommendations.

THE ZONDERVAN MINISTER'S TAX & FINANCIAL GUIDE, 1993 Edition. By Daniel D. Busby. Zondervan. Pp. 140. No price given, paper.

Written by a CPA, this pamphlet answers questions under key headings such as "The Tax System for Ministers" (very helpful), "Housing Allowance," "Itemizing Your Deductions," and the like. Includes sample tax forms, resources and a good index.

PREACHING THROUGH THE CHRISTIAN YEAR. Year A. By Fred B. Craddock, John H. Hayes, Carl R. Holladay and Gene M. Tucker. Trinity. Pp. 558. \$19.95 paper.

Four professors at Emory University in Atlanta offer commentary for biblical explication and preaching on all the lessons, including the psalms, for each Sunday of the Christian year. A brief paragraph prefaces each change of liturgical season. Well written and quite helpful to the preacher or to one who simply wants to meditate more deeply on the Sunday lections.

TWENTY-TWO GATHERING PRAYERS: For Church Council Meetings and Family and Community Gatherings. By Joseph J. Arackal. Sheed and Ward. Pp. 48. \$8.95 paper.

No more description is needed besides the subtitle. Except readers might like to know the format: an introductory verse, hymn, Psalms with antiphons, reading, responsory, gospel canticle intercessions, concluding prayer and blessing. All in inclusive language.

THIS BREAD, THIS CUP. By Anna D. Gulick. Morehouse. Pp. 48. \$4.95 paper.

A clear, well-organized presentation of historical, theological and ceremonial considerations regarding the Holy Eucharist. Originally addressed to potential lay eucharistic ministers, this pamphlet would serve well for the newcomer into the church and for the lifelong Episcopalian who needs or wants a review of the Middle Way.

And I will dwell in the house of the Lord forever.



◀ St. Nicholas Episcopal Church
Midland, Texas
Rev. Jon S. Stasney
Rector
Cross and Pillars
Design 80 niches

St. Martha's Episcopal Church ▶
West Covina, California
Rev. Ray M. Smith
Rector
Cross Design 40 niches



Columbarium Chapel
U. S. Military Academy
West Point, New York
Columbariums
of 432 niches

Donated by
Colonel Richard W.
and Dorothy D. Maffry
Class of 1942



◀ St. John's-Grace Church
Buffalo, New York
Rev. Peter W. Bridgford
Rector
Pillar Design
64 niches

Cathedral Church of St. James ▶
South Bend, Indiana
Very Rev. Robert Bizzaro
Dean
Columbarium of 64 niches



For more information on How to Start a Columbarium for your church write for Free Kit of Information
ARMENTO LITURGICAL ARTS • 1011 MILITARY ROAD • BUFFALO, NEW YORK • 14217
Telephone 1-716/875-2423 • Fax 1-716/875-8011

ST. DEINIOL'S RESIDENTIAL LIBRARY (near Chester UK)

THE CELTIC HERITAGE

Leading Scholars examine Celtic Art; Celtic Spirituality; Celtic Paganism and Archaeology; the Celtic Church
19-26 June

Full board, lectures and tour — £325 sterling
GREEK IN A WEEK

A concentrated course for those who know no Greek, but want to learn to read the New Testament in its original language.

7-14 August

Full board and classes — £283 sterling

SABBATICALS AND CONTINUING EDUCATION

For six weeks and over, fully inclusive charge from April 1993 - March 1994
clergy \$159.50 per week
others \$182.00 per week

For booking and further details, including other Summer Schools, please write to: The Booking Secretary, St. Deiniol's Library, Hawarden, Clwyd, CH5 3DF, United Kingdom FAX NO. 0244 520643



Society of Mary

An Anglican
Devotional Society

For Information Write:
Wallace H. Spaulding
1206 Buchanan Street
McLean, VA 22101

IN PRINT AND AVAILABLE:
Ye Are the Body by Bonnell Spencer, OHC
and
Saint Augustine's Prayerbook
Holy Cross Publications
Post Office Box 99
West Park, New York 12493
914/ 384-6660



ASSOCIATES
*Raising Funds for the
Work of the Church*

Once, people supported the Church out of traditional loyalty. *Times have changed.*

To learn more, request a copy of our new publication: **Preparing the Church for a Capital Campaign.**

Peter M. Norman, Exec. Vice President
Goettler Associates, Inc. • 580 South High Street
Columbus, Ohio 43215 • 1-800-521-4827

I would like to receive a copy of *Preparing the Church for a Capital Campaign*

We are planning a capital campaign:

Goal: \$ _____ Timing: _____

Name _____

Institution _____

Address _____

City, State, Zip _____

Telephone (_____) _____

LC 1/93

VIEWPOINT

(Continued from page 16)

our own parish, whose vestry presumably would decide how to allocate the funds to different causes. This is nonsense. It would bloat parish budgets beyond recognition (to the delight, of course, of diocesan finance officers where fixed percentages must be sent to the bishop's office) and would demand that vestries adopt a world-specific vision and competence quite beyond their capacity — or that of any other agency acting alone.

Ironic as it may seem, the institutional church, even all the churches collectively, are destined to play a very small part in the exercise of worldwide stewardship. Our role here is as part of the human race, not simply as Christians. We can thank Almighty God that the churches have no monopoly of caring people, and even though the efforts of others may still be grossly inadequate, there are a host of agencies already deeply involved as stewards of God's creation, whether or not they label their work in that way.

No responsible church-going Christian is going to insist that support of the local parishes and the higher judiciaries should be abandoned in favor of non-ecclesiastical agencies and programs. As Christians, however, we must recognize that these agencies have a claim on our support as the Lord's stewards. (As a case in point, the authors mentioned that in one group of church leaders, the average level of giving was 11.4 percent, but only 4 percent was earmarked for the church's ministry.) That claim will continue to grow in the years ahead as these agencies' activities increase.

Faced with such realities, our role as Christian stewards becomes more complex than ever. For many, a 10 percent level of giving, the biblical tithe, poses genuine sacrifice, and encouraging even higher levels is hardly realistic for some. For better or worse, we must be ready to allocate our annual giving, whatever the level, between church-related programs and those beyond the church's walls — a pattern of giving that is already followed by most church-goers, particularly among the most generous of our supporters. It is imperative, however, that with this broader understanding of what it means to be a good steward, every one of us needs to look carefully at the total amount of our giving and ask ourselves whether this is an adequate reflection of our increased responsibilities.

Some agencies have long done work that was specifically commanded by Jesus: The Red Cross, in its relief of suffering, for example, and local hospitals in their healing ministry must be pleasing in his eyes and certainly deserve our support. (Interestingly, he never did tell us to build churches, did he?) But if environmental protection is as genuine a Christian concern as we believe, must not organizations like the Natural Resources Defense Council and the Nature Conservancy be seen in the same light? Institutional churches will never be able to exercise such wide-ranging environmental stewardship.

When we get down to the task of allocating our giving, the decision-making is not easy. Years ago, a formula of 5 percent for the church and 5 percent outside the church was encouraged. However each of us decides to divide our tithe, we are called on at least to think in big terms and to realize the legitimacy of a wide array of efforts being made that can help us exercise our stewardship responsibilities. As the authors made clear, a new age is on us and new understandings are imperative. Whether we like it or not, the local parish must get accustomed to sharing our gifts with other agencies if we are to be faithful to the mandates that Almighty God has laid upon us.

Persons who enjoy taking photographs, or those who have access to quality photos, may be interested to know that THE LIVING CHURCH is always looking for quality photos.

In an attempt to restock our photo files as economically as possible, we would welcome pictures which could be used to illustrate articles or perhaps appear on our cover. Especially needed are seasonal photos of churches (taken in an obviously spring, summer, fall or winter setting), interior shots of persons at prayer, children in church school or other church events. We prefer black and white glossy photographs, although color may be acceptable depending upon contrast.

We will be unable to identify persons who appear in the photos, but we will give credit to the photographer who takes the picture.

Photos may be sent to The Living Church, 816 E. Juneau Ave., Milwaukee, WI 53202.

EPIPHANY

(Continued from page 15)

solute truth. When we think we have the truth, some new insight bursts upon the scene and explodes our certainties. How do we respond to the challenge of change?

One response is to demand authoritative answers in religion, whether from the Bible or the church. But there is a danger when people are more anxious to discover authority than to explore truth.

Another response is to affirm that religious truth is an open process rather than a closed system. From birth to death, life is a journey. Each of us is called, like the wise men, to leave our securities behind and follow a star. Like most journeys, it is filled with adventure and surprise, the unexpected and the undefined. It involves accepting some degree of ambiguity because there is more truth in life than we can ever know.

It was the Jesuit philosopher Bernard Lonergan who wrote that when a dog has nothing to do, it goes to sleep; when a man has nothing to do, he may ask a question. Asking questions is part of being human. Each new question brings a new horizon because through questioning, God may be giving us some new insight into himself or his world.

If we are to be more like the wise men than the religious leaders, if we are to follow the star and not our own prejudices, then should we not cultivate a faithful openness to this world? Should we not be ready to enter into relationship with people even if we don't approve of their beliefs or practices; daring to ask what is God trying to say to us through them; a willingness to risk and try some new things — and an equal willingness to accept or reject them with open hearts and discerning minds? God is where you least expect to find him.

To follow a star takes courage — the courage to step out in faith to a future which is God's, not ours. The courage to pursue truth without claiming defensively to possess it. The courage to overcome fear, knowing the ultimate truth rests not in human understanding but in a loving God.

The wise men began by following a star. They ended by worshipping a baby. What Christians need today is the courage to follow the star in their own lives, and so come to worship where we least expect to find him.

Bible Study?

Challenge Your Adults With The Best!

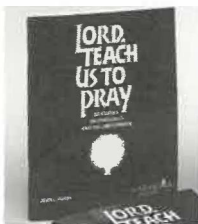
the **KERYGMA** program

Foundational, Elective and Short Term Studies for Sunday, Midweek, Lent



NEW! Introduction and 6 parts DISCOVERING THE PSALMS: Passion, Promise and Praise

Don Griggs explores the Book of Psalms with a special focus on their relationship to Jesus, the Passion and the Church. Resource Book \$8.95 Leader's Guide \$12.00 (Quantity Discounts)



6 parts LORD, TEACH US TO PRAY Six Studies on Spirituality and the Lord's Prayer

Keyphrases of the Lord's Prayer reviewed in relationship to the practical issues of contemporary spiritual life. Resource Book \$8.95 Leader's Guide \$12.00 (Quantity Discounts)

For more information on The Kerygma Program's courses of study write, call or fax

Introductory Booklet
A complete program summary and description of courses.
FREE

Program Guide
Comprehensive review of programs with sample sessions from each course.
\$8.75 postpaid

Additional Studies:
Foundational Courses
• Kerygma: Discovering the Bible
• Kerygma: The Bible in Depth

Elective Courses
• Beginnings • Shalom
• The Book of Revelation
• Interpretation.

The Kerygma Program

300 Mt. Lebanon Blvd.
Suite 205
Pittsburgh, PA 15234
800-537-9462
FAX 412-344-1823



PEOPLE _____ and PLACES

M.B.A. in CHURCH MANAGEMENT

The Graduate Theological Foundation is accepting applications for its two-year Master of Business Administration program in Church Management for ministry professionals (ordained, religious, laity) who are involved in or anticipate growing responsibilities in management ministries.

This program is designed specifically for the improvement and refinement of management and administrative skills necessary for ministry professionals to better discharge their responsibilities in the management of church programs, personnel, and properties under ecclesiastical jurisdiction.

Consisting of four one-week intensive study sessions over an eighteen month period with inter-term directed reports and a management project, the M.B.A. program meets one week in August and one week in January for two consecutive years. For over twenty five years, the Foundation has been involved in ministry education, in recent years offering the Doctor of Ministry degree in pastoral counseling, spiritual direction, and applied ministries as well as the Ph.D. in Theological Studies and in Pastoral Psychology.

Tuition, room and board for the entire program is \$6,000.00.

Dates are: August 9-13, 1993; January 3-7, 1994; August 1-5, 1994, January 9-13, 1995.

Application deadline is May 15, 1993.

Admission requirements are a bachelor's degree and five years in professional ministry (or equivalent).

Educational site: Lindenwood (Ancilla College campus)

Application to:



M.B.A. in Church Management
Graduate Theological Foundation
Donaldson, IN 46513
1-800-423-5983
(Call for bulletin and application forms)

Appointments

The Rev. Mark C. Bigley is vicar of Trinity, P.O. Box 3, Junction City, TX 76849, and Calvary, P.O. Box 237, Menard, TX 76859.

The Rev. Wayne A. Blakely is rector of Grace Church, 715 Millington, Winfield, KS 67156.

The Rev. Thomas A. Downs is rector of St. Paul's, 212 N. Jefferson St., Albany, GA 31701.

The Rev. Reginald R. Gunn is rector of Calvary Church, 408 South Lee St., Americus, GA 31709.

The Rev. Dena Harrison is rector of St. James', P.O. Box 507, La Grange, TX 78945.

The Rev. Canon David W. Kent is canon to the ordinary, Diocese of Kansas, 835 S. W. Polk St., Topeka, KS 66612.

Lay Appointment

Norman Smith is director of Gordonwood, 669 Grange Hall Rd., Ortonville, MI 48462.

Ordinations

Permanent Deacons

Colorado—Linda Mae Babcock, St. Stephen's, Aurora, CO. Kenneth P. F. Butcher, Ascension, Pueblo, CO. Eve Lyn Grimes, Ascension, Pueblo, CO. James C. Lewis, St. John's Cathedral, Denver, CO. Maxine Roberta Maybin, St. Raphael, Colorado Springs, CO. M. Diane Moore, Good Shepherd, Englewood, CO. Joan A. Steeves, Christ the King, Arvada, CO.

Easton—Nathan Thomas Southworth, ministry to hospice patients and shut-ins; add: 707 Lomax St., Easton, MD 21601.

Nebraska—Colleen Marie Lewis, St. Luke's, Kearney, NE.

Spokane—Wilhelmina Sarai-Clark, St. Mark's, Pullman, WA.

Transitional Deacons

Alabama—James Barry Vaughn, part-time assistant, Church of the Epiphany, Leeds, AL.

Louisiana—Stephen Craft, vicar of St. Patrick's, Zachary, LA and St. Andrew's, Clinton, LA. Mary H. Hardy, assistant, St. Mark's, Palo Alto, CA. Lewis E. Marshall, assistant, St. Ann and Holy Trinity, Brooklyn, NY. Clint Moore III, hospital ministry, Chicago, IL. Michael J. Morrissey, St. Patrick's, Bigfork, MT. Peggy W. Snare, assistant, St. Paul's, New Orleans, LA.

Western New York—Robert D. Arnold, deacon-in-charge, St. John's, Medina, NY. Jeffrey M. Gollither, curate, Cathedral of St. John the Divine, New York, NY. Alice M. Jellema, curate, Emmanuel Church, Hampton, VA. Evelyn N. Manzella, deacon-in-charge, St. John's, Wilson, NY and curate, Grace Church, Lockport, NY. Kathryn S. White, curate, Trinity Church, Hamburg, NY.

Priests

Alabama—Oscar James Hessel, interim priest, St. Joseph's on the Mountain, Mentone, AL.

Michigan—Barbara J. Morgan, assistant,

(Continued on page 26)

**Annual Season of the
ECUMENICAL INSTITUTE
AT SALAMANCA, SPAIN**

July 19 - 29, 1993

**Theme: "Religious Cultures-
A 3-Way Encounter"**

Lectures in English by Spanish & British leaders.
Optional Spain/Portugal tour & low cost
trans-Atlantic jet flights to Madrid & London.

SALAMANCA, gem of a medieval city, home of one of Europe's oldest universities, founded 1222.
Climate: INVIGORATING! Welcome: WARM!
Prices: LOW!

Advisor: Spanish Secretariat for Ecumenical Relations, and John XXIII Institute, Salamanca.

Prospectus from:
SALAMANCA INSTITUTE SECRETARY
106 So. Fraley St. Phone 814/837-9178 Kane PA 16735

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

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

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

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

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the church by helping it to carry on its college work efficiently and effectively. Write the student, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 28.

MINNESOTA

UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap Minneapolis 55414
 Sun Eu 6, Wed Eu 12:15 (612) 331-3552

NEBRASKA

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW MEXICO

COLLEGE OF SANTA FE Santa Fe
ST. JOHN'S COLLEGE
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
 The Rev. Canon Philip Wainwright, r; the Rev. Ralph Bethancourt, the Rev. Chris Plank, the Rev. Canon James Daughtry, assts
 HC Sun 8, 9:15, 11. MP wklys 8:30. HC Wed 7, 7, Thurs & Fri 12:10

NEW YORK

SKIDMORE COLLEGE Saratoga Springs
BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10

OHIO

MIAMI UNIVERSITY Oxford
HOLY TRINITY 25 E. Walnut
 The Rev. Dr. Alice Cowan
 Sun 8, 10. Wed 12:10

WITTENBERG UNIV. Springfield
CHRIST CHURCH 409 E. High St. (513) 323-8651
 The Rev. Ruth Partlow, co-r; the Rev. Robert Partlow, co-r
 Sun H Eu 8, 10:30. Wed 10

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
 The Rev. William Brewster, r
 Sun 8 & 10:30 HC; Tues 7:30 HC

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

PENNSYLVANIA (Cont'd.)

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

UNIV. OF PITTSBURGH Pittsburgh
CARNEGIE MELLON UNIV.
CHATHAM COLLEGE
CALVARY 315 Shady Ave., 15206
 The Rev. Arthur F. McNulty, r; the Rev. Pamela Foster, assoc r, the Rev. Paul Gennett, ass't
 Sun 8, 10:30 & 12:15. Wed 7, 10:30, 6

RHODE ISLAND

UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S Lower College Road
 The Rev. Norman MacLeod, v & chap
 Sun Eu 8 & 10; Tues 7:30

SOUTH CAROLINA

UNIV. OF SOUTH CAROLINA Columbia
COLUMBIA COLLEGE
THE CANTERBURY FELLOWSHIP (803) 771-7300
 1100 Sumter St.
 The Rev. Rich Biega, chap
 Services & activities as anno

TEXAS

BAYLOR UNIVERSITY Waco
BAYLOR CANTERBURY ASSOCIATION 1712 S. 10th St.
 The Rev. Robert L. Wells, chap
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

RICE UNIVERSITY Houston
TEXAS MEDICAL CENTER 6265 S. Main
AUTRY HOUSE — Collegiate Chapel of St. Bede
 The Rev. M. Abidari, chap
 Sun Eu 5

WASHINGTON

UNIV. OF WASHINGTON Seattle
CHRIST CHURCH — Canterbury
 1305 N.E. 47th St. (206) 633-1611
 The Rev. Stephen Garratt, chap. Janet Nelson, coordinator
 Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship
 Wed 7:45

COLORADO

UNIV. OF COLORADO Boulder
ST. AIDAN'S 2425 Colorado (303) 443-2503
 The Rev. Ronald L. Albert, r; the Rev. Don K. Henderson, chap; the Rev. Jerry B. McKenzie, assisting priest
 Sun Eu 8, 10:30 & 5; Student Fellowship, 5 Eu, 6 dinner & 7 disc. Wklys 6:30 MP & Eu; Tues Healing Eu 7, Thurs Prayer & Praise & Eu, Fri noon Eu, Sat 8 Eu. EP Mon-Sat 5; EP Sun 4:30

CONNECTICUT

YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
 The Rev. Grant Barber, chap
 Office: Bingham Hall B018 Mail: 1955 Yale Station, New Haven, CT 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues—Branford Chapel)

GEORGIA

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

EMORY EPISCOPAL CENTER
 The Rev. Nancy Baxter, chap
 MP, M-Thurs 8:45, Noonday Office, Mon-Thurs 12. H Eu
EMORY CANNON CHAPEL Wed 5:15. H Eu **EMORY BUDD TERRACE**, Tues 4. H Eu **WESLEY WOODS TOWERS**
 Thurs 3:30

ILLINOIS

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10. Wklys as announced

INDIANA

PURDUE UNIVERSITY West Lafayette
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30, Lutheran/Anglican Dinner 5:30.

MASSACHUSETTS

TUFTS UNIVERSITY Medford
EPISCOPAL CHAPLAINCY AT TUFTS Curtis Hall
 The Rev. Steven Bonsey, chap
 Sun 7 Goddard Chapel. Wed 7 Student Fellowship

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.

YES! I Would Like to Join The Living Church Family...



If you are not a subscriber to THE LIVING CHURCH won't you join us now? This weekly newsmagazine will give you firsthand reports on meetings of the Executive Council, the House of Bishops, national, diocesan and international news, commentaries, feature articles on personal, social and theological issues, thought-provoking editorials and letters, and much more.

A year's subscription (52 issues) to THE LIVING CHURCH is only \$39.50. That's a saving of \$38.50 a year over the single copy price of \$1.50. And, if you include payment with order, we will send you four additional issues, making a total of 56 issues for the price of 52.

Now's your chance to join THE LIVING CHURCH family and receive the only weekly independent national magazine that has been serving Episcopalians since 1878.

THE LIVING CHURCH

816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

YES, I would like to join The Living Church family. I've enclosed \$39.50 for a year's subscription. Send me 56 issues for the price of 52.

Bill me \$39.50 for 52 issues.
(Foreign postage is \$15.00 extra.)

Name _____
(Please print or type) 1393A

Address _____

City _____ State _____ Zip _____

This offer expires February 28, 1993

(PEOPLE & PLACES, from page 24)

Trinity Church, Alpena, MI. Gail Vince, assistant, St. Andrew's, Drayton Plains, MI.

Milwaukee—Charles W. Smithers, co-pastor of Holy Apostles, Virginia Beach, VA.

North Carolina—Arthur M. Jenkins; add: 686 Oakfield Dr., Charleston, SC 29412.

Oregon—Robert Thomas Lonergan, vicar, Ascension Church, Riddle, OR and Church of the Holy Spirit, Sutherlin, OR.

Virginia—Susan N. Eaves, head of the upper school at St. Catherine's School and assistant at Church of the Holy Comforter, Richmond, VA.

Retirements

The Rev. Robert K. Bernhard, as vicar of St. Luke's, Hot Springs, SD; add: 2500 E. Business 83, #224, Mission, TX 78572.

The Rev. Jack Bishop, as rector of Christ Church, Greenwich, CT.

The Rev. Glendon E. Heath, as interim rector of Ascension, Detroit, MI; add: 19751 Northbrook Dr., Southfield, MI 48076.

The Rev. John B. Kelley, as vicar of Calvary, Bridgeport, CT.

The Rev. Robert B. Kemp, as non-parochial; add: 1065 Ghent Rd., Fairlawn, OH 44333.

The Rev. G. John MacDonald, as rector of St. John's, Oscoda and as vicar of St. Andrew's, Harrisville, MI; add: 331 W. Mill St., Oscoda 48750.

The Rev. A. Dickerson Salmon, Jr., as rector of All Saints', Frederick, MD for 23 years; add: P.O. Box 111, Haverhill, NH 03765.

Changes of Address

The Rev. David W. Brown is now at 729 W. Beach Rd., Charlestown, RI 02813.

The Rev. William R. Fleming may be addressed at 9260 Anderson St., Grosse Ile, MI 48138.

The Rev. Jannel T. Glennie requests that correspondence be sent to All Saints', 800 Abbott, East Lansing, MI 48823.

The Rev. Samuel S. Johnston has the new address of 10 Longwood Dr., #211, Westwood, MA 02090.

The Very Rev. Howard C. Rutenbar reports the temporary change of address through April of P.O. Box 8394, Ft. Haven, FL 33854.

Deaths

The Rev. William Macbeth, retired priest of the Diocese of Newark, died at the age of 75 in Phoenix, AZ, on Nov. 22.

A native of New Jersey, Fr. Macbeth received his theological education at Virginia Seminary and was ordained priest in 1943, after which he served churches in New Jersey, Virginia and Rhode Island. He was assistant to the Bishop of Newark from 1960 to 1963 and non-parochial from 1963 to 1977, the year of his retirement. He served as a volunteer priest at All Saints', Redding, CA, for over a year in the late 1980s, celebrating the Eucharist and preaching from a wheelchair.

NOTICE TO SUBSCRIBERS

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

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

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

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

LITURGY, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011-1495; (202) 723-1254.

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 or (817) 430-8499.

CHURCH FURNISHINGS

SOLID OAK CHAPEL CHAIRS, chancel furniture, pews, cushions and lighting restoration. For details call or write: R. Geissler, Inc., P.O. Box 432, Old Greenwich, CT 06870. (203) 637-5115.

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers**, Sewanee, TN 37375. (800) 662-4466 or (615) 598-0208.

NEEDLEWORK

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, IL 60185. Phone (708) 231-0781.

ORGANIZATIONS

CATHEDRAL HOME FOR CHILDREN in Laramie, WY, has served troubled, neglected children since 1910. Working with children aged 12-19 having moderate to severe emotional problems, we find ways to help them turn their lives around. For more information, contact: **CHC**, P.O. Box 520, Laramie, WY 82070-0520 or call 1-800-676-1909.

CONGREGATION OF THE COMPANIONS OF THE HOLY SAVIOR celebrates 100 years of witness to the celibate life in the life and ministry of the ordained clergy of the Anglican Communion. Bound by a common spiritual Rule, Companions serve the Church in a variety of ministries in the U.S. and Canada. Lay and ordained associates are not bound by the celibacy requirement. For information write: **Father Master**, C.S.S.S., 56 Holyoke St., Brewer, ME 04412.

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317. For men and women who wish to be Tertiaries or Associates to The Franciscan Order of the Divine Compassion, P.O. Box 6054, Rock Island, IL 61204.

ORGANIZATIONS

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: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

SEEKING GOD? Consider finding God and yourself in the Order of the Holy Cross, an Anglican monastic community for men. We live together in the US, Canada and West Africa as contemporary Benedictines serving God, the Church and the world. Contact: **Vocations Director, Holy Cross Monastery, West Park, NY 12493-0099.**

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

POSITIONS OFFERED

RECTOR WANTED. Historic church (1827) with small but dedicated congregation. Located in attractive small town in rural Virginia with opportunities for outdoor recreation. Near cultural offerings of Richmond. Prefer strong pastoral skills. \$30,000.00 compensation package plus rectory. Contact: **Kay Outten, Search Committee Chairman, 110 Crescent Dr., Lawrenceville, VA 23868. (804) 848-2773 or (804) 848-3939.**

VICAR: Mission in small rural town seeks part-time priest. Modest stipend plus housing provided. Reply: **Trinity Episcopal Church, P.O. Box 129, Norton, KS 67654.**

RECTOR one-half time for young church in center of fertile Willamette valley. Climate mild and favorable. Solid dedicated congregation committed to further growth and outreach. Soon to occupy fine building purchased from Baptists. Contact: **Search Committee, St. Alban's Episcopal Church, P.O. Box 1556, Albany, OR 97321.**

DEAN AND RECTOR. This position is now vacant at St. Matthew's Cathedral, Dallas, Texas, a large inner city parish. Please send CDO profile and resumé to: **William Morris, Chair Search Committee, St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.**

PROFESSIONAL YOUTH MINISTERS: Contact: **Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.**

POSITIONS WANTED

38-YEAR-OLD PRIEST with sacramental and preaching experience, and parish program ministry to youth, family and the aged seeks an urban parish for church revitalization. Strong references. Reply **Box C-727*.**

YOUNG, energetic priest with strong youth ministry experience seeks position as chaplain for Episcopal or secular school or college. Excellent references. Reply **Box M-728*.**

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

PROPERS

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

BETTER RSV BULLETIN INSERTS! Familiar format but easier to read. Discover for yourself why so many Episcopal parishes have switched to **Anglican Heritage Press** (formerly St. Luke's Church Press), P.O. Box 24425, Richmond, VA 23224. (804) 232-2600. FAX (804) 230-9104.

FOR RENT

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

FOR SALE

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

RETURN ADDRESS LABELS with Christian graphic. Sheets (8) of peel-off-labels, 1 3/4" x 1/2", white or pale yellow, plain or with your choice of Dove of Peace, Celtic Cross, Ictheus, Chi Rho, Praying Hands or Crucifix, 3 or 4 address lines, up to 26 letters and spaces each, printed plain or script. 512 labels — \$9.75 plus \$1.95 s/h & sales tax (Wis. only). **PINEHOLM, P.O. Box 642, Minocqua, WI 54548** to order, request order forms showing samples or for other label/computer services. 1-800-236-1522.

CLERGY WEAR including 100% cotton shirts made by migrant workers. Write: **Indios, Box 901, Indian-town, FL 34956.**

TRAVEL

TOUR 6 or 11 ENGLISH CATHEDRALS. Be guided by us round these magnificent medieval churches of great beauty. Our 7 to 14 day tours are chauffeur driven and cost from \$650 excluding air fare. Details from: **Seasons Tours, 2 Station Approach, Furley, England CR6 2AP.**

CLERGY travel free to ISRAEL . . . the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: (800) 486-8359. **Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

WANTED

BLACK WOOL clergy cloaks for Newfoundland winters. Vestments also welcome. **St. Paul's, 390 Main, North Andover, MA 01845.**

WANTED for small Continuing Anglican Traditionalist Parish in econ. depressed mountain community, 6 to 8 copies of the *Spiral Organist* Harmony Ed., *Hymnal 1940* (pref. w/1960 & 1980 supp.); write: **Fredrick+of-Florida, T/CSC; O/FSA, c/o: #10 Sugarloaf Lane, Hendersonville, NC 28792.**

CHURCH DIRECTORY

CLOVERDALE, CALIF.

CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. John S. Varyan, p+ c
Sun H Eu 9:30

WASHINGTON, D.C.

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. Gregory G. Harrigle, c; the Rev. E. Perren Hayes; the Rev. Paul L. Thompson
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 6. 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; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; 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 Ed, 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 and 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., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. James D'Wolf
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 MP (2S, 4S, 5S) followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30, except Sat 8:30 & 5:30

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

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

NEWARK, N.J.

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

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. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 4-5, 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. Masud I. Syedullah, Priest-in-Charge

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

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

PHILADELPHIA, PA.

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

PHOENIXVILLE, PA.

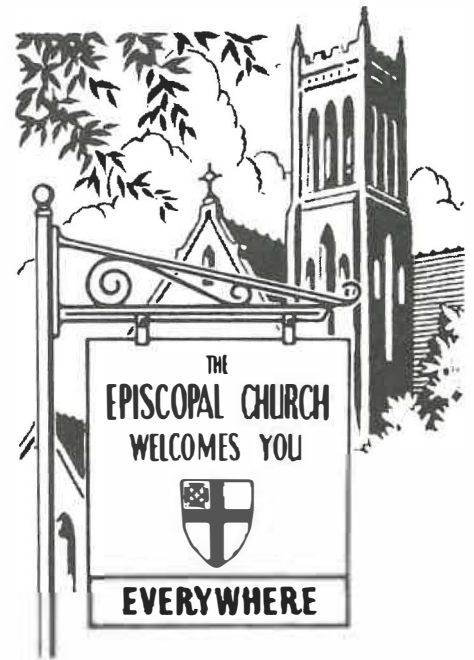
ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

WHITEHALL, PA. (North of Allentown)

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery
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)



DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philput; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip 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

MILWAUKEE, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 01122.47.20.17.92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.