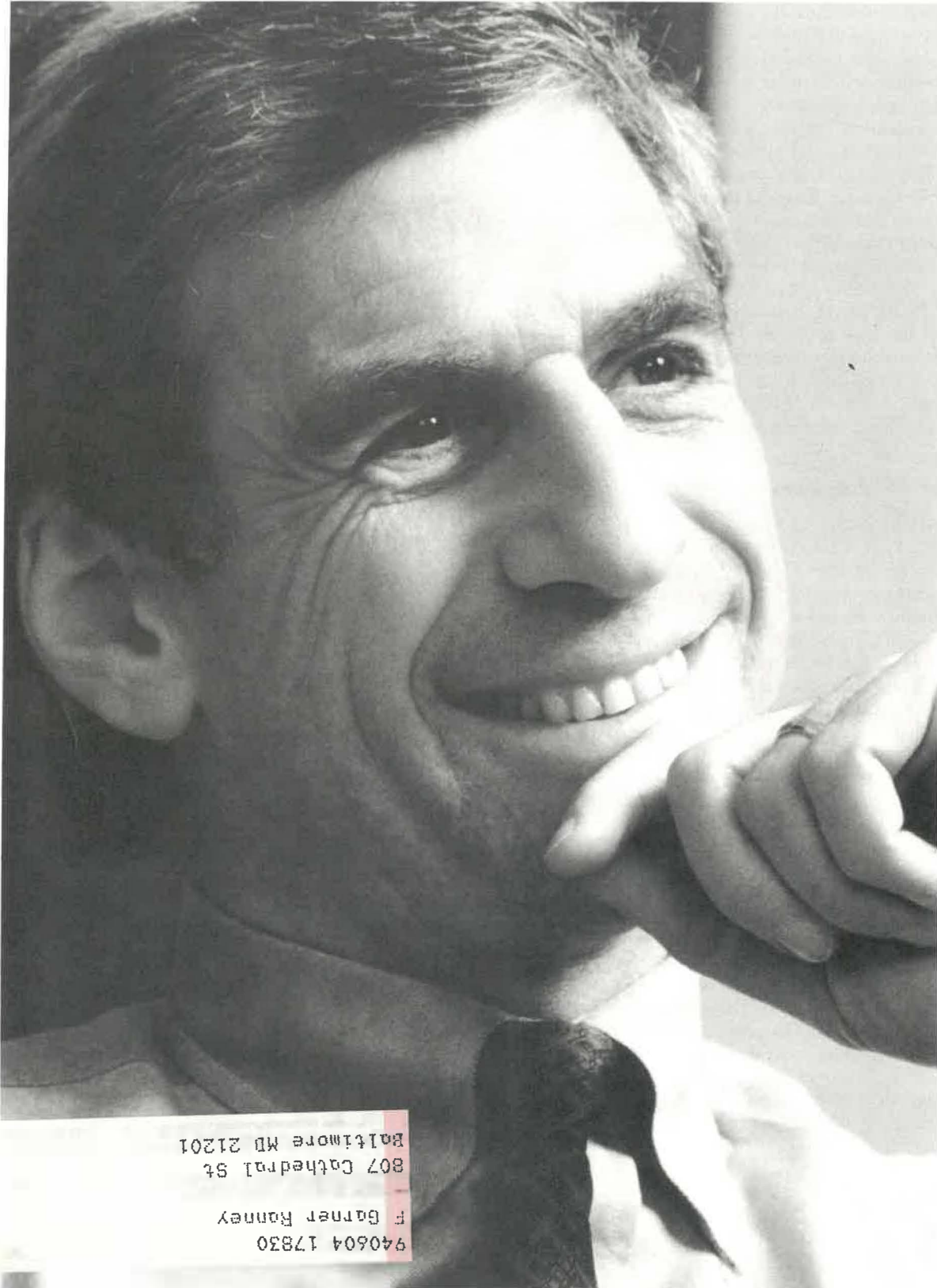


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Sen. John Danforth Looks Ahead

IN THIS CORNER

The Adolescent Path

Ministering to young people can be scary business. We minister to teenagers who are sometimes hurt, scorned, feared, in trouble or transition, seeking love and understanding, wishing to grow spiritually, unaware of their potential, yet bearing within themselves the future of their people.

We youth ministers have the courage to gather our groups together in the name of Christ because we know Christ is with us — Christ who ministered to those who were hurt, scorned, feared, in trouble or transition, seeking love and understanding, wishing to grow spiritually, unaware of their potential.

As Jesus ministered through watching, listening and being present to those he served in love, let us so minister to our teenagers. Let us welcome them all, but look especially for the hunger for God, the longing for spiritual nourishment, the reaching out for the word that may be hidden under the teenager's shyness or arrogance or "in-your-face" attitude.

We are painfully aware of the perilous path walked by the adolescents in our care — a journey far more difficult today than it was for us, whether we are thirty-something or a good deal older. We are probably involved in youth ministry because of some adult — someone who planted a seed long ago during our teens which has now matured into a healthy faith and lively relationship with Jesus Christ. Now it is our turn to help plant the seeds of that faith in the next generation.

Preparing the Ground

Jesus talked a lot about sowing and reaping, about seeds falling on good soil or rocky ground, about crops being choked with weeds. We adults who minister to teenagers are privileged to nurture their spiritual growth. We prepare the ground, stand by to water the fragile seedling as it sprouts, prop it up when it seems too weak to stand alone, and rejoice to see it flourish and begin to bear fruit where it is planted. We plant the seed; God gives the growth. But we are fortunate indeed to be able to witness — and participate in — this miracle of growth and change.

We understand the miracle because we went through it ourselves, and often it was the relationship between ourselves as teenagers and some caring adult which got us here. We know from experience how generations bond when teenagers receive attention from older people. Teenagers are blessed indeed who know adults who can be counted on to listen, to give straight answers, to enjoy their company.

Sometimes we feel inadequate for the task of being that kind of adult. Other than simply being grown up, who are we to think we can be trusted with such responsibility? We may be hurt, scorned, feared, in trouble or transition, seeking love and understanding, wishing to grow spiritually, working at fulfilling our potential. Our faith may seem fragile at times. Yet we bear within ourselves, as we minister to youth, the potential to ensure the future of our people. So we persevere; we try to plant the seed of faith, even in the rockiest and most unlikely soil. And though we may never see the results, we pray for the harvest even as we give thanks for all the teenagers in God's garden.

Our guest columnist is Amy M. Egan, a senior at General Theological Seminary. Her home parish is Grace Church, Nyack, N.Y.

CONTENTS

November 14, 1993

Pentecost 24

FEATURES

9 Sen. John Danforth
Wants to Give More
in Ordained Ministry
by James B. Simpson

10 Maybe My Dad
Was Right
by David L. James
On avoiding impropriety

DEPARTMENTS

3 Letters

5 Short and Sharp

6 News

11 Editorials

11 Viewpoint

13 Feasts, Fasts and Ferias

14 People and Places

ON THE COVER

Sen. John Danforth of Missouri, an Episcopal priest, looks forward to doing more in the church upon completing his third term in the U.S. Senate [p. 9].

LETTERS

Sad Commentary

The news story on the House of Bishops' meeting in Panama [TLC, Oct. 24] seems to me to be a sad commentary on something, but I'm not precisely sure what.

The editorial in the same issue is on the mark in so far as it goes. However, had it fallen to my lot to comment on the facts as reported, I think I might have raised an additional question or two.

I cannot imagine an organization with the political savvy of Integrity not being aware of the agreement concerning outside interest groups. Surely the individuals filing the application were sufficiently familiar with church headquarters to know they were dealing with someone not competent to approve the application.

Why? Why would Integrity go to the trouble when the most likely outcome would be to embarrass its best (and most visible) friend at court? Curiouser and curiouiser.

If the Presiding Bishop wishes to make the case that his own headquarters is so helter skelter that this steaming hot potato could go unnoticed by all and sundry for six weeks, that is his prerogative. To ask the communion to accept this as a coincidence is not simply beyond the pale, it is a couple of axe handles past the county line.

The wise man washes his soiled linen in private but the sight of some clean laundry hanging out to dry might be a good thing.

WILLIAM S. FLANIGEN

College Park, Md.

'The Process'

Fr. McLean's article, "'Puter Noster" [TLC, Oct. 17] expressed the frustration of many of us when it comes to "the new idol we call 'the process'."

As a retired priest, I am currently involved with a small parish in the search process. The "grieving period" has been a long one. The parish profile has been completed, the consultants have come and gone, and the search committee, along with most of the congregation, has lost its initial enthusiasm. Several have voiced Fr. McLean's insight: God may indeed be guiding them through the state-of-the-art methodology, but it seems to be secondary.

The old process wasn't all that bad. Many bishops were very much involved in the search process. They had good in-

sights into who would be right for a parish and most parishes welcomed their input. Resumes, letters and mutual friends were an equally good source.

I am not advocating a return to the old way. I am suggesting that search committees be encouraged to bypass some of the steps in the process if by consensus they are so inclined. Perhaps this could be part of the discernment process, to use the latest jargon.

(The Rev.) CHARLES F. FRANSDEN
Stevensville, Mich.

Two Pillars

Fr. Martins' arguments [TLC, Oct. 3] were engaging, and his reasonable and forthright tone encouraged someone on the other end of many of the issues he addressed to attempt a response.

I appreciated Fr. Martins' cogent analysis of the two pillars of the Anglo-Catholic movement — continuity with the catholic tradition and preservation of the liturgical inheritance. In contrast to the division he posits in response to the ordi-

nation of women, however, I would suggest that one can support women in orders without abandoning the catholic tradition.

I, too, find my connection to the communion of saints significantly defines my faith. I am the heir of those who have gone before, "in visible organic continuity," as Fr. Martins put it so beautifully, "with medieval Christendom, with the Fathers, and with the apostolic church."

It is important to me to state that traditionalists (for lack of a better term) do not hold a monopoly on commitment to unity within the church. Indeed, as a tithing, faithful communicant, who often finds the theology and the language of the prayer book to be inconsistent with my experience of God, I put myself on the line for unity every time I present myself at the altar. I daily subordinate my own theological understanding and spiritual needs to my commitment to the unity of the church because I think our attempts to remain in faithful communion in this time of change may most fully define us as Christians. After all, it is not by

(Continued on next page)

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LETTERS

(Continued from previous page)

our history or our theology or our spirituality or even our tradition that we will finally be known, but by our love for one another.

KARI B. MCBRIDE
University of Arizona

Tucson, Ariz.

A First Step

It seems that after nearly 20 years of tithing, the Rev. Douglas G. Scott has failed to grasp the reasons for such a commitment [TLC, Aug. 15].

Were early Christians in error? Is it unimportant that they followed a discipline as witnessed in holy scripture? Should we as Christians abandon other tenets of our faith, simply because "a change of heart" has occurred by someone who sees through a glass dimly?

The biblical tithe is but one of many steps (if not the first) on a long road of love and commitment.

JACK CONNER

Naples, Fla.

Pogo Sticks

R.F. Dorum's analogy of the pogo stick [TLC, Oct. 10] may have much merit in the spirit in which it was intended, but I question the ability of pogo sticks to land on certain passages every time — in this case, the hate passages. But since my memory has become bad and I retired my pogo stick many years ago, I respectfully defer to his judgment in this case.

DICK FOSTER

Albany, N.Y.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and more likely to be published. 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.

SHORT and SHARP

By TRAVIS DU PRIEST

ISLAM AND THE WEST: The Making of an Image. By Norman Daniel. Oneworld (Vell Ely, 980 Broadway, Suite 347, Thornwood, NY 10594). Pp. 467. \$33.95.

First published in 1960 by the University of Edinburgh, *Islam and the West* has now been revised and republished by Oneworld in Oxford, England. Norman Daniel was a historian and consultant who served as cultural attache in Cairo. Traces Christian-Islamic interaction from the Middle Ages to the present. Includes a lengthy bibliography and a good index.

LOVE AFFAIR: A Prayer Journal. By Andrew M. Greeley. Crossroad. Pp. 192. \$17.95.

The famous author of more than 100 non-fiction books and 20 novels, the Roman Catholic priest-writer, Fr. Greeley, kept a journal while writing *The Cardinal Virtues* when he found himself praying with the protagonist of that story. In continuing to work on this journal, Fr. Greeley confesses that this is the best way to pray he has found. As one would expect, the entries are frank and honest: "I am kind of depressed today. . .," "my will power is falling apart," but also faith-filled and prayerful: "whatever happened to my prayer life during the day? Help me recapture it, please."

THE REFLECTIVE EXECUTIVE: A Spirituality of Business and Enterprise. By Emilie Griffin. Crossroad. Pp. 180. \$18.95.

I didn't think I'd like this one at first, but I did. The author, an advertising executive with graduate work in theology, presses for the importance of reflection, retreats and prayer. She also raises difficult-to-answer questions such as, Do you have to forgive corporations? She is insightful on the nature of planning and the use of imagination in decision making.

SINGLE WITH CHILDREN. By Caryl Waller Krueger. Abingdon. Pp. 176. \$7.95 paper.

For the mom or dad who has been "divorced and devastated" or whose spouse has died and left them alone. Tips on how to cope, and some courageous stories of people who have triumphed against the

odds and the system. I wish we could somehow get copies of chapter six, "Look at Me, Up and Off Welfare" into the hands and hearts of the hundreds of hopeless single mothers in our society, and into the hands and hearts of church people who could help them build a life of their own.

SATANIC PANIC: The Creation of a Contemporary Legend. By Jeffrey S. Victor. Open Court (315 Fifth St., Peru, IL 61354). Pp. 408. \$16.95 paper.

Comes head on with the crusade against "Satanism." The author, a professor of sociology at the State University of New York, finds that the crusade is often a witch hunt based on folklore and legends. The book discusses rumors, rumor-panic, teenage crime, scapegoats, and the politics of the moral crusade. Fascinating is the chapter on the medieval origins of modern demonology. Bibliography and guidelines for dealing with satanic cult rumors in a community.

THE BREATHING CATHEDRAL: Feeling Our Way into a Living Cosmos. By Martha Heyneman. Sierra Club (100 Bush St., 13th Fl., San Francisco, CA 94104). Pp. 224. \$25.

Martha Heyneman has written frequently for *Parabola* magazine which examines different themes through the lenses of the world's great religions. In this book, she suggests a unifying vision of the cosmos which draws together science, psychology, and the tradition of the

mystics, in an attempt to integrate the intellect with the life of the senses. Numerous illustrations and charts, quaint and esoteric.

HARD TIMES: Sermons on Hope. By Donna Schaper. Abingdon. Pp. 95. \$9.95 paper.

United Church of Christ minister Donna Schaper presents a small cache of sermons on the theme of hope amidst trouble and violence. Hope, she says, is where we go when optimism fails. I like this little book, and find it full of sensitive perspectives: She likens the church to the poet who must emerge from a spiritual crisis refreshed; what galls her is the way the church (and some poets!) often substitutes outer battles for inner ones.

EASTER IN THE EARLY CHURCH: An Anthology of Jewish and Early Christian Texts. By Rainiero Cantalamessa. Liturgical. Pp. xii and 254. \$19.95 paper.

Former head of religious sciences at the University of Milan and now preacher to the papal household, Fr. Cantalamessa gives revised and augmented commentary on Easter and Passover texts, after an excellent introduction on the Greek, Syrian and Latin traditions. A major focus is on the connection between *Pascha* and *Pentecostes*. Half of the book comprises the Notes; what a delight to have these texts in translation and bound together and with such illuminating comments.



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100 Years at CDSP

More than 600 persons assembled at the Berkeley, Calif., campus of the Church Divinity School of the Pacific, Oct. 18-23, attending lectures, workshops, worship services and panel discussions as part of the seminary's 100th anniversary celebration.

"This has been a revitalizing time for the seminary," one alumnus said, "a chance to address the substantive questions and issues of our church's past."

The event attracted more than 200 graduates, including a representative from every graduating class in the last 45 years. Several classes spent hours together in confidential sharing and prayer, re-examining their lives since they had been seminarians.

The Rt. Rev. William Swing, Bishop of California, was host to a "roast" of five former deans of the seminary, all of whom were present: The Rt. Rev. Frederick Borsch, the Rev. William Pregnall, the Very Rev. Charles Perry, and two interim deans, the Rev. Shunji Nishi and the Rev. Donn Morgan.

On another evening, the Rev. Richard Anderson, a CDSP alumnus from the



The Very Revs. Charles Perry (left) and Alan Jones show items from CDSP's time capsule.

Diocese of New York, moderated a history panel in which representatives of most eras, including Bishops Victor Rivera and Chester Talton, shared anecdotes of their time at CDSP.

The refurbished courtyard at the heart of the CDSP campus was officially designated the St. Margaret's House Courtyard to honor the women of St. Margaret's House, the sister institution to CDSP, where women trained for ministry from 1909 to 1966.

Earlier this year, during dismantling of the Diocesan House near Grace Cathedral, San Francisco, originally the site of

CDSP's second home, a time capsule was discovered beneath the cornerstone. That capsule was opened during the celebration and included such contents as newspaper articles from 1901, and a 1911 copy of *The Living Church Annual*.

At the opening convocation, Dean Perry announced the beginning of a \$5 million endowment campaign. He said gifts and pledges of \$3.7 million already had been made. The campaign will be used to endow faculty chairs and to fund special merit scholarships.

The centennial week focused on five lectures and two worship convocations. Most of the events were held under a large tent covering the newly refurbished courtyard. The Rev. Martin Marty, professor at the University of Chicago, spoke of the value of historical examinations.

"We don't live in a place, but in a description of a place," he said, and noted that because institutions were founded to meet the perceived needs of a "place," the assumptions behind their founding must be constantly re-evaluated.

Bishop Borsch, former dean, now Bishop of Los Angeles, spoke at one of the worship services and said "we ask a great deal of seminaries, perhaps too much."

Dean Perry spoke of the current model for education at CDSP, resembling a traditional university graduate school with the addition of a chapel. "Chapel worship provides a necessary balance to the academic program," he said.

Other speakers included sociologist Robert Bellah, of the University of California, Barbara Brown Zikmund, president of Hartford Seminary, and Eldon Ernst, professor at the American Baptist Seminary of the West.



Laying on of hands is administered during an ecumenical prayer service for persons living with HIV/AIDS, their families, friends and caregivers, Oct. 18 at Christ Church Cathedral, Eau Claire, Wis. Bishop William Wantland of Eau Claire is in the center, and Bishop John Paul of the Roman Catholic Diocese of La Crosse is at left. The Rev. Rand Frew, director of AIDS ministry at the Episcopal Church Center, was the preacher.

Moral Tradition of the Church Discussed

The Archbishop of Canterbury, two bishops and other speakers sought a middle way between fundamentalism and relativism during the first Anglican Institute Conference in the United States, Oct. 20-23, in Colorado Springs.

The Most Rev. George L. Carey, the 101st Archbishop of Canterbury, told more than 200 participants that Anglican identity finds its focus in a "coherent theological integrity," in sharing common mission across a worldwide communion and in a "generous diversity."

"Some deny that there is a historic revelation that is final and definitive. Others, fleeing from that kind of relativism, seek safety in an unthinking fundamentalism. We must avoid the traps of fundamentalism and relativism alike."

Anglican theological integrity remains rooted in proclaiming Christ's Incarnation, Crucifixion and Resurrection, Archbishop Carey said. "So much, then, for the nonsense that Anglicans can believe anything they like so long as it is not too certain."

"We are a roomy church," he added. "What we often find difficult to believe is that there can be real differences between Christians while we all remain part of the one, true, holy catholic church."

The archbishop acknowledged British and American debates about ordaining women and, more recently, ordaining homosexuals. He said he met recently with homosexual Anglicans in Britain.

"I felt their pain as they questioned me as the head of a church that, in their view, does not accept them as people," he said.

In turn, Archbishop Carey said he discussed his misgivings about their theology and convictions on sexual morality.

Like the archbishop, other plenary speakers also described Anglicans as walking the middle way between fundamentalism and relativism. The Very Rev. Philip Turner, dean of Berkeley Divinity School at Yale, described how the Anglican moral tradition has unraveled since the 1960s.

Dean Turner said respect for the moral tradition declined as the House of Bishops did not try the Rt. Rev. James Pike, former Bishop of California, on



Conversing during a break at the NOEL Convocation are Thelma Barto, president of St. John's chapter and member of NOEL national board (left), the Rev. Kenneth Cook, assistant rector of St. John's, Mr. Brauning and Ms. Dacey.

charges of heresy. The tradition unraveled further, he said, when the House of Bishops "decried but did not censure" three bishops who ordained women before General Convention approved such ordinations.

Ordaining open homosexuals poses similar challenges to church order, Dean Turner added. "If we can get to the point where there is something more important than winning, we may have a chance of judicial restraint and orderly judgment," he said. Otherwise the church probably will become still more polarized.

'Scriptural Illiteracy'

The Rev. David Scott, professor of theology and ethics at Virginia Theological Seminary, discussed how personal experience has taken an increasingly important role in Anglicans' lives.

"Our Episcopal Church, and our wider culture, is slipping deeper and deeper into scriptural illiteracy," Fr. Scott said. "The consequence is deep confusion, uncertainty and polarization."

The Rt. Rev. Michael Marshall, episcopal director of the Anglican Institute, expressed confidence that Anglicanism's middle way will remain viable amid uncertain times.

"My friends, what we like to call the Decade of Evangelism is the beginning of a long Augustinian haul. There's going to be no quick fix," Bishop Marshall said. "We've got to allow the gospel to transcend all the issues that are on the table."

DOUGLAS LEBLANC

When Abortion Effects Men

"Men and Abortion," was addressed by the Rev. Wayne F. Brauning during the annual convocation of the National Organization of Episcopalians for Life (NOEL), Oct. 16-17, at St. John's Church, Huntingdon Valley, Pa. Mr. Brauning was a state parole officer in Pennsylvania for 20 years before being ordained and now devotes much of his time to issues of men and abortion.

"In a sexually-free oriented society, men are often unwittingly sucked into the abortion arena," Mr. Brauning said. "Abortion was presented in the '60s and '70s as one of the basic platforms for altering the social order of America. The nation by and large, certainly the church, was sleeping while minority forces pushed their agenda through all the systems, finally the courts."

Describing how men are powerless, often learning of an abortion only when it is too late, he cited many of the long term post abortion reactions men must live with — often for years after the fact.

"Only the gospel of Christ," he said, "can liberate post-abortion men. The failure of society to balance the rights and responsibilities of men and women in society and with another — and to protect the unborn are among the major causes of the deterioration of American society today."

The convocation was presided over by Mary Ann Dacey, executive director of NOEL.

EDS Installs Dean Rankin

"Where there is no risk, there is no witness," proclaimed the Very Rev. William W. Rankin as he assumed his role as third president and dean of Episcopal Divinity School in Cambridge, Mass., Oct. 18. "This is a riskful place. We learn here to go where the Spirit leads us."

Dean Rankin returned to the school he entered 30 years ago as a student in succeeding the Rt. Rev. Otis Charles.

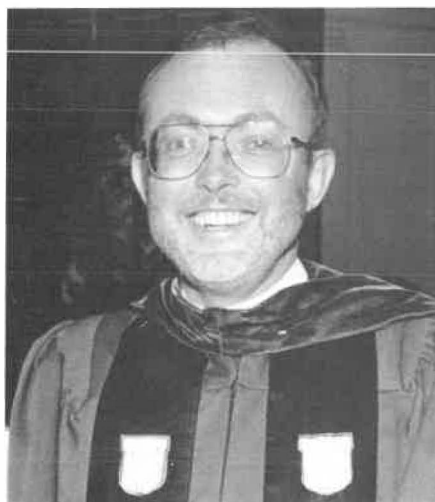
"This seminary must be a laboratory for experiential learning," he said. "We must find new ways of being Christianly. We must continue to explore and learn about what it means to be fully human."

During his remarks at the installation ceremony, Dean Rankin mentioned his seminary classmate, Jonathan Daniels, who was killed in 1965 while doing civil rights work in the south.

"There is excellence in scholarly things and at the same time we know who we are as Christians," Dean Rankin said. "As a result of this, people come forth from this school really caring about the world. Jon Daniels was one of those people and he lost his life in the process."

The Jonathan Daniels Memorial Lecture was the keynote event in the two-day celebration. It was delivered by the Rt. Rev. Peter Selby, also a member of the class of 1966, who is the William Leach Professorial Fellow in Applied Christian Theology at the University of Durham, England. He spoke on racial justice.

"Rosa Parks chose the weariness of her



The Very Rev. William Rankin

feet over the restlessness of her soul," he said. "It is necessary to keep our focus on the systemic nature of racism. Unless we hold fast to specific origins of inclusiveness in the context of racism, it will be diverted and we shall lose."

The Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts, was the preacher at the installation Eucharist. Citing the tensions which exist between charity and justice, Bishop Harris spoke in favor of the justice which she defined as sacrificial giving.

"It is rarely painless," she said. "It is the struggle for systemic change. It is active. It is high risk. It is prophetic and it must be collective and not individual." In contrast, she said, "Charity happens when one gives their surplus to the cause of their choice. It is low-risk. It is easy. It is Band-Aid giving. It is very isolated. Can systemic change exist in isolation?"

In remarks at the installation ceremony, the Most Rev. Edmond L. Browning, Presiding Bishop, challenged Dean Rankin to guide the school while remembering the tension often created in search of the prophetic.

"This place (EDS) is famous for prophetic mission," Bishop Browning said. "EDS embraces the hope that the life of the church and the world can be different. Such a thought is fearful. Do not cease to be the community of prophecy that you are. Never cease to proclaim the hope you know. But remember that one's hope can look like doom to another."

BRIEFLY

The University of the South has received a **\$15 million gift** from the late Robert D. Fowler, an Atlanta area newspaper publisher. The gift is part of the \$91.5 million Campaign for Sewanee. Among the beneficiaries of the campaign is the School of Theology, one of the Episcopal Church's 11 seminaries, which will have a new chapel.

The **Diocese of Springfield** has its first woman postulant aspiring to the order of priesthood. Kathryn Mathewson, a member of St. Paul's Church, Alton, Ill., has been admitted to the ordination process by the Rt. Rev. Peter Beckwith, Bishop of Springfield, upon recommendation of the diocesan commission on ministry. She is attending a Roman Catholic seminary in St. Louis.

The College of Preachers in Washington, D.C. was the **site of a protest** by about 100 persons who gathered to chant and shout slogans against Patriarch Abuna Paulos, head of the Ethiopian Orthodox Church. The patriarch was attending a lunch at the college, located on the grounds of Washington National Cathedral, Oct. 14. Four days earlier, protesters hurled rocks, eggs and sticks at the patriarch as he left the Interchurch Center in New York City, charging him with sanctioning the murder of dissidents under Ethiopia's new regime.

A 21-page draft statement to be circulated throughout the Evangelical Lutheran Church in America includes a **proposed statement** which would, if adopted, open the way to church support for "affirmation of gay and lesbian persons and their mutually loving, just, committed relationship of fidelity." It is expected the statement will be circulated throughout the church early in 1994, and that a final draft would be presented to the Churchwide Assembly in 1995.

North Carolina Nominees Named

Five nominees for Bishop of North Carolina have been announced by the nominating committee of that diocese.

Those persons are: The Rev. Canon Robert W. Duncan, Jr., canon to the ordinary in the Diocese of Pittsburgh; the Rev. Robert C. Johnson, Jr., rector of St. Luke's, Durham, N.C.; the Rev. Lucinda Laird, rector of St. Mark's, Teaneck, N.J.; the Rev. Harry Pritchett, Jr., rector of All Saints', Atlanta; and the Rev. Robert Trache, rector of Immanuel-on-the-Hill, Alexandria, Va.

The election will be held Dec. 4 at the diocesan conference center at Browns Summit. The Rt. Rev. Robert W. Estill, diocesan bishop, has announced his retirement.

• More News, p. 12 •

Sen. Danforth Wants to Give More in Ordained Ministry

By JAMES B. SIMPSON

The only Episcopal priest in the United States Senate, John Claggett Danforth, 57, Republican from Missouri, is finishing up a third term, moving toward a fuller response to the commitment made 30 years ago to the ordained ministry.

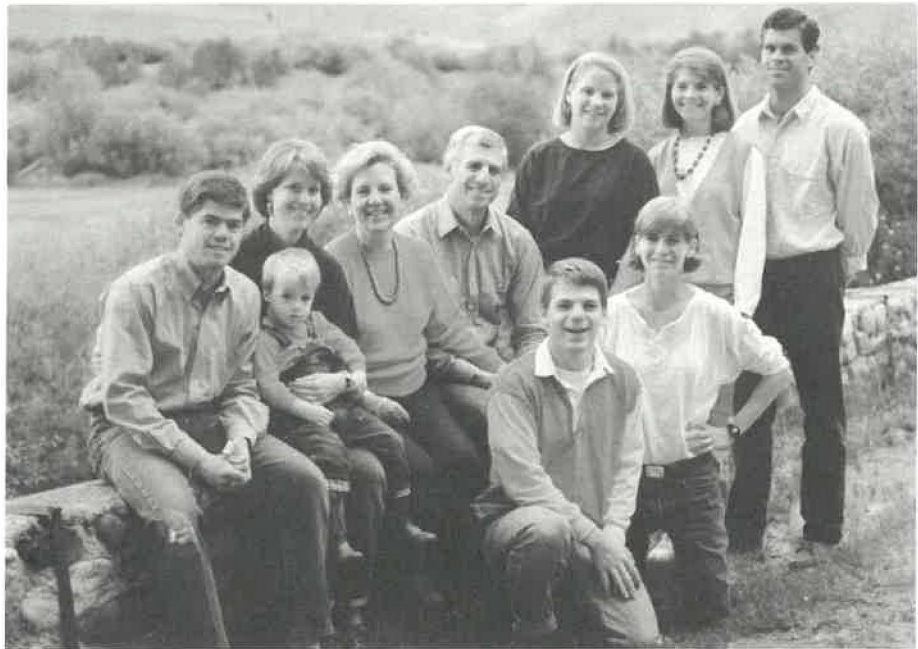
In January, he begins his final year on Capitol Hill in the spacious, high-ceilinged office suite that has been his base since 1977. He directs a staff of 27 plus five regional offices and is deeply involved in civil rights and economic legislation as well as the life of St. Alban's, the parish church that borders the grounds of Washington National Cathedral.

As a part-time member of St. Alban's staff, the senator takes home communions, occasionally preaches, and for almost all of his years in Washington has been the celebrant at a 7:30 a.m. Tuesday Eucharist attended by 20 to 30. "A lay person usually gives the homily, but I sometimes preach just to bring down the level of general excellence," he said with a laugh recently.

A few months ago, after an early morning service when a retired general was homilist, Sen. Danforth was off for an aerial survey of the rampaging Mississippi River, churning down the east side of his home state. He followed the flood damage from Hannibal all the way south to St. Charles before returning to Washington that evening.

After breakfast early the next morning in his home in the Spring Valley area of Washington, Sen. Danforth drove his blue Ford Explorer to a garage deep beneath Capitol Hill, and reached his office through the cool, lofty corridors of

The Rev. James B. Simpson is a free-lance writer who lives in Washington, D.C.



John Danforth (center) with his family. "Public life, however enjoyable, is only a part of life," the senator says.

the Russell Senate Office Building. Telephones were ringing (the first of a hundred or so daily calls) and four secretaries were organizing the heavy mail delivery. Within an hour he was aboard a Senate subway car to answer a roll-call vote, and by noon was in a weekly luncheon of Republican colleagues.

While his senatorial duties have kept him from close acquaintance with clergy, he and his wife were recently included in a British Embassy dinner for the Archbishop of Canterbury and they have also been the guests of Presiding Bishop Edmond Browning and Patti Browning.

Just how the senator's background can be best used as a priest is still in question.

'Through the Church'

"Let God decide!" exclaimed the Bishop of Missouri, the Rt. Rev. Hays Rockwell, after several discussions. Sen. Danforth imagines he may associate himself with a law practice and reach out from there to help people "through the church, for the community."

At 6-foot-3, with craggy features and thick, graying hair, Sen. Danforth is an heir of a prominent fifth-generation Missouri family. He regards his paternal grandfather, founder of the giant grain processor, Ralston Purina, as the major influence on his life.

Jack and Sally Danforth were married while he was a senior at Princeton. He went to Yale Divinity School, where

classmates included a future senator and presidential hopeful, Gary Hart. Both Danforth and Hart switched to law after two years, attending classes with a former Jesuit scholastic destined to be governor of California — Jerry Brown. Sen. Danforth also had kept up his theological studies and received divinity and law degrees simultaneously.

Ordained by the Rt. Rev. George L. Cadigan, Bishop of Missouri, in 1963, the same year Sen. Danforth passed his bar exams, he worked part-time in two parishes in suburban St. Louis. As a young lawyer in New York City, he assisted at the Church of the Epiphany and, as Missouri's attorney general, at Grace Church in Jefferson City. He went there at 32, the victor in his first race for public office. He was returned to office four years later and in 1976 was elected to the Senate.

The Danforths have five children and three grandchildren. Re-elected in the 1982 and 1988 senatorial races, his committees include Finance as well as Commerce, Science and Transportation, plus the Select Committee on Intelligence. He successfully sponsored the Civil Rights Bill of 1991.

Sen. Danforth ranks 21st in seniority among the hundred senators; each receives an annual salary of \$133,600. He came to national attention in Senate confirmation hearings for two controversial nominees to the Supreme Court — for

(Continued on page 13)

Maybe My Dad Was Right

By DAVID L. JAMES

I always knew what my father did on Sundays at our little Methodist church, but I was never quite sure what he did the rest of the week. The preaching and conducting of worship were obvious, but he didn't talk about the people who visited his office or the pastoral calls he made. So when I had to write an essay for school about what one of my parents did, I wrote about my mother.

When I was 13 years old, that all changed. We moved to Chicago, where my father began a new pastorate, and I had a glimpse of what clergy do the rest of the week, for soon after we arrived my father began asking me to accompany him as he made his pastoral calls.

My father strongly believed in John Wesley's edict that a home-going pastor has a church-going parish. So nearly every day or evening for the first six months in Chicago, my dad was out making calls.

Although I felt honored to go with him, especially since I had seldom participated in anything he did as a clergyman, I wasn't quite sure why he started taking me along. I wondered if this were one of those amendments of life that busy, guilt-ridden fathers went through as they tried to spend more time with their kids. Perhaps it was a way of familiarizing me with urban life in a Sinclair Lewis-like rite of passage from farm town to big city. And sometimes I thought my dad was showing me some of the work he did in the hope the ministry might be a calling I would hear.

Common Threads

Then he stopped taking me along almost as quickly as he started, and I was puzzled. Some months later I asked him over Sunday dinner why he didn't ask me to go with him anymore.

Quietly and deliberately he said, "Because I'm not calling on women who are at home alone anymore." The puzzle was solved as I suddenly saw the common thread of our visits.

I remembered a basement apartment that smelled like bruised apples where a

woman who lived with six cats served us tea in beautiful but cracked china. We heard about her life alone since her husband died as cats rubbed against our legs. Another time, we trudged up five flights of stairs to where a thin, drawn woman, just off the bus from Mississippi, lived with her three small children out of two beat-up suitcases. I tried to play with the kids. They had little furniture and no toys so we made up games with the rope that was used to tie one of the suitcases together. My father learned of the woman's flight from battery, gave her money, promised to help her find a job, and gathered us all in a circle for prayer. And I remembered visiting a divorced woman, a rare occurrence in churches in those days. She seemed very elegant to me. She offered my teetotaling father a drink three times before giving up, announcing she was having a martini and slowly tuning us out.

These were hardly scenes of seduction, but they were flags that had enough red in them for a cautious clergyman in a new parish to have his son accompany him.

As a young preacher in the bayous of Louisiana, my uneducated father had known of too many of his peers whose credibility as preachers of the gospel had been compromised by real or imagined hints of impropriety. Years later, in urban parishes and after university training and national church responsibilities, he still kept the door slightly ajar when counseling individuals, he never hugged or touched a counselee, and he took me along when he called on women at home alone.

When I told this story in a pastoral counseling class in seminary, I was informed that these precautions were stupid, outdated Victorian baggage. I was taught that to leave the door ajar was an insult to the counselee. I learned that to take another person on a pastoral call was the puritanical act of a sexist prude. I heard that the rule never to touch a person in a counseling setting was born of old-fashioned ignorance and sexual repression. I slunk in my seat in embarrassment, and in the face of all that high-priced seminary training, I believed these new insights.

Then I began to learn of male and female classmates and colleagues whose careers had been ended, whose families



had been fractured, and whose witness to the gospel had been tainted by moral lapses, indiscretions and poor judgment. I heard of clergy I had known who were victims of their own appetites or those of others. And I learned of seductions that never started out that way but evolved over time from carelessness to compromise.

Not everything from the past is worth revisiting, as every age has its share of misinformation. But when I read these current stories and remember those trips with my dad 40 years ago, I wonder what has changed.

I wonder if my seminary training was as good as I thought. I wonder if the world, the flesh and the devil are any different from the way they've always been. I wonder if my old-fashioned dad was so stupid after all?

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y., and is editor of The Anglican.

A Way to Promote Peace

The accord between the Israeli government and the Palestinian people of the Holy Land is joyfully acclaimed as a historic event. It will indeed be that if peace becomes permanent, and that in turn will depend in no small measure on the education of the future generation of informed and responsible leaders. Today there are vast numbers of intelligent and promising young Palestinians whose entire life span has been within an era of oppression and violence. Their education has been curtailed or eliminated. This is a tragic situation, especially among a people who in past generations have had a high level of education.

Christians constitute a small minority in the Holy Land, yet they have played important roles in the peace-seeking process. Mrs. Ashrawi, the Palestinian spokeswoman familiar to many American news-watchers, is an Episcopalian, as are others working for peace. Christian Palestinians are crucially important for the future of the Holy Land, as they are generally in more open contact with the free world than their Muslim neighbors. They also are oriented toward a Western style of education, and many belong to families more willing to consider the brave step of having a son or daughter go abroad for an education. Many will understand the urgent need for education within the context of a free and democratic society.

All of this presents an extraordinary opportunity for secondary schools and colleges having some degree of affiliation with the Episcopal Church. The Episcopal boarding schools

and colleges offer the highest quality of education, decent residential facilities, and an atmosphere of freedom and diversity informed by the framework of Christian standards. By providing scholarships to Palestinian Christian young people, they can make a significant contribution to world peace, meet serious human need, and provide important human resources in what is the homeland of the Christian faith.

We urge our readers who have any connection with the operation and function of Episcopal schools and colleges, including alumni, students, parents and financial benefactors, to bring this matter to the attention of appropriate levels of leadership and to encourage the taking of action. The time to start arranging for next year's students is now.

Good Work

In the recent past, there have been a number of church-related publications dealing with specialized topics. One of particular value for the past two decades has been Enablement Newsletter, dealing with a variety of problems and opportunities facing the clergy in such areas as finances, continuing education, disciplinary problems, legal issues and other professional matters. Its editor and publisher, the Rev. James L. Lowery, Jr., of Boston, Mass., is now retiring and closing shop. We salute Fr. Lowery and the good work he has carried out for so long, and wish him a most happy retirement.

VIEWPOINT

Ordained Ministry: A Misunderstood Gift?

By W. STEVEN THOMAS

During the last two decades we have witnessed a revival in the ministry of the laity, fought battles over the nature of priesthood, read studies and reports on the ministry of deacons, and only now are we getting around to a serious examination of the office of bishop. Conferences, courses, papers, and even a bishop's school in England are now evident. Did we put the cart before the horse? There will be no authentic renewal in the church until there is an authentic renewal in the episcopate.

If we are to believe the ordained minis-

try is merely a representative office of the laity, then our theology of ministry is defective. A defective theology of ordination is indicative of a defective theology of the church. And a defective theology of the church is indicative of a defective theology of Christ. So it's back to square one — the authority of our Lord.

As an incarnational church, we believe Jesus was both God and man. We see in Jesus of Nazareth the God of eternity and the human of particularity. If indeed the church is his body, then it exhibits both characters of divine and human. This makes the church a divine institution blessed by God's Holy Spirit, but also living under the weakness of our humanity. The church, popularly called a sacrament of God's presence, ordains those so

called to be outward and visible signs of that presence. Therefore, if you'll pardon the spatial analogies, the authority of ministry is not raised up like a corporate ladder, but given from above as a gift of the Spirit.

Paul would never have acknowledged that his authority as an apostle came from men (Rom. 1:1-5). The people may ratify the gift, but the gift of orders comes from God. True, every baptized Christian is a minister, but there needs to be a representative ministry within the church. However, ministerial authority does not derive from the many, but the grace of ministry derives from the few and the few from the One, Jesus, the Apostle and High Priest of our call.

(Continued on next page)

The Rev. W. Steven Thomas is rector of St. David's-in-the-Pines Church, West Palm Beach, Fla.

VIEWPOINT

(Continued from previous page)

Regarding direct ordination to the priesthood, it is an idea worth considering. However, some of the supporting arguments for it are specious. In church history, there is a precedent for everything under the sun if one looks deep enough. Each age has had its own peculiarities. In medieval Spain, lay people read the gospel during the liturgy, a priest could have been suspended for three months for not reserving the sacrament; so to claim universal sanction of the practice of direct ordination by citing examples of Leo, Ambrose or Gregory is putting the argument on shallow ground.

The Roman Catholic practice of ordaining deacons during the final year of seminary has its merits, but does not settle the objections of those who were called to the priesthood and not the diaconate. I was called to be a priest, not a deacon. That is not to say I was not called to serve, but to serve in a different order. When I returned from three years of theological study in England, it was recommended I remain a deacon for a full year.

Even though I had scored high marks on my GOEs and felt well-equipped to serve my first curacy as a priest, I was expected to wait. What could I not learn as a priest that I could learn better as a deacon by waiting another six months? Someone might say, "humility," but that betrays a view of the diaconate as an "inferior" order. The parish I served had five Eucharists on Sundays; clearly it needed a priest.

What is disconcerting is talk about direct ordination to the episcopate. Let us think about the question practically and theologically. Of course, some experience is needed to be an effective bishop. And being in a position of authority means one is an authority in ministry — lay, diaconal, priestly, episcopal. The episcopate is actually the only "full" order. (The last bishop I've ever seen wearing tunic, dalmatic and chasuble simultaneously was the Rt. Rev. Eric Kemp, Bishop of Chichester, the son-in-law of Kenneth Kirk, late Bishop of Oxford, whose vestments they were originally.)

Speaking theologically, is the bishop merely a glorified priest or a holder of a

special charism necessary for the exercise of the office? The recent decision in England to ordain women priests and not to consider the possibility of women bishops says the episcopate is a separate order with an integrity and authority of its own. The Second Vatican Council dealt seriously with this question because it says something about the authority of the bishop. Bishops, it said, are of the highest sacramental order but exercise their authority in a collegial setting. The International Anglican-Roman Catholic Dialogue, in the Canterbury statement on Ministry, 1973, claimed the special charism given to a bishop derives from "another realm of the gifts of the Spirit." The office and work of a bishop demands an identity and integrity peculiar to itself.

Any diocese preparing for the election of a bishop should first consider the role of a bishop and the nature of the office. What models of ministry and authority do we wish to superimpose on our chief shepherds: apostles, evangelists, pastors, teachers, administrators, fund raisers? Will our bishops maintain unity of faith and fellowship? And are we willing to be led?

CONVENTIONS

Responding to a call to look beyond the constrictions of a tight budget and to "step out in faith," the **Diocese of Southeast Florida**, at its convention Oct. 15-16, voted better than 2 to 1 for Bishop Calvin O. Schofield's request to elect a suffragan bishop in 1994.

Bishop Schofield said, in his state of the church address, that in its 24th year the diocese has arrived at a point where "the assistance of a suffragan should be an urgent priority."

He said his call for a suffragan "is not simply a personal request, but rather a decision that calls all of us, both clergy and laity, to stretch our minds to see the vision of what this diocese can be."

To concerns expressed about finding money to support a suffragan, Bishop Schofield answered, "Are we always going to base what we do on what we think we can pay for, without vision? Can we have enough faith to grow?"

The vote favoring the motion initiating the process toward electing a suffragan at the diocese's 25th anniversary convention next October was 177-76.

In addition to his own need for relief from administrative duties which "have taken me further away from my contact with the parishes and the people," the bishop emphasized that "an added di-

mension" to the call for a suffragan is the ethnic diversity of the diocese, particularly that it has the largest membership of black Episcopalians south of Washington, D.C., and a growing Hispanic membership.

Bishop Schofield said he chose to call for a suffragan rather than another bishop as an assistant "to honor the possibility of raising up from within the clergy ranks a person for the episcopate who is qualified and gifted — whomever that person may be."

St. Mark's, Fort Lauderdale, was the host of the convention, which was held at a local hotel. A budget of \$2.2 million was adopted for 1994, a slight decrease over 1993, and it included \$5,000 for a process of study and search for a suffragan bishop.

(THE REV.) ANDY TAYLOR

• • •

More than 200 delegates and guests gathered at St. George's Church, Belleville, Ill., Oct. 15-16, for the synod of the **Diocese of Springfield**.

In a diocese where there are no assessments and parishes and missions still make voluntary pledges, the synod wrestled with finances, passing a budget that

cuts \$17,000 for mission support. Though the budget projects a 5 percent hike in congregational giving, it allocates much of those funds to increases in clergy medical insurance premiums.

Despite hard choices in budgeting, the synod turned down a proposal to set a 15 percent floor for congregational pledges. Many congregations give much more than 15 percent of their income to the diocese, but others give considerably less. The Rt. Rev. Peter H. Beckwith, Bishop of Springfield, vowed to continue to explore ways to improve the diocese's financial health.

Delegates voted to end a long partnership between *The Springfield Current*, the diocesan paper, and the national *Episcopal Life*. The communications department had proposed the move to cut costs.

The diocese hopes to begin new outreach work in East St. Louis, an impoverished community that has been called the "most distressed small city in America." Having the synod in Belleville, next door to East St. Louis, offered an opportunity to focus on the new efforts. The synod's events included a concert by the Westbrook-Green concert choir of East St. Louis.

BETSY ROGERS

The Living Church

FEASTS, FASTS and FERIAS

Choosing Psalms

By H. BOONE PORTER

Críticaing the past, as well as looking to the future, can help us in planning public worship. Much of this past summer, the present writer attended and usually officiated in a small church where it was customary to have two Bible readings before the gospel, an Old Testament passage and an epistle. It was not difficult to choose which would go best with the gospel and lead to the sermon. The problem, however, was with the psalm. It did not always seem fit.

I accordingly took the option of choosing different psalms. This is permitted by the rubric (B.C.P., pp. 326 and 357) which proposes "A Psalm" which "may follow," in contrast to the "Lessons, as appointed" and "the Gospel." The permissibility of choosing a psalm differing from that in the lectionary has been discussed in this column before and has not been challenged.

It is not being suggested that this writer's choices are ideal or would fit every situation, but they may provide a basis for reflection and discussion. For Proper 13, we used the powerful epistle from Romans and the gospel on the first miraculous feeding. The middle of Psalm 78, as in the lectionary, indeed connects with the latter, but involves more background. For a

rather fortuitous congregation of summer visitors, I took the easy way out and used Psalm 23. No explaining was needed for this.

Proper 14 offered Jonah in the Old Testament, and walking on water in the New Testament. We were also being exhorted to pray for the victims of the flood in the Midwest. Here Psalm 29 with the "mighty waters" certainly fit.

For the next week, we combined Proper 15 with Mary Day material as permitted by rubric (p. 16) and as previously recommended in this column [TLC, July 18]. Psalm 34 is good and anticipates the Magnificat in the gospel, but I felt we could do better using Psalm 113, with its specific reference to a woman who becomes a mother. After all, the point of the gospel is not just praise to God, but specifically the praise uttered by the Blessed Mother.

Proper 16 speaks of Abraham and Sarah as the Old Testament rock, and of Peter in the New Testament. The beautiful Psalm 138 in the lectionary does not connect with this theme. Among the several possible psalms referring to God as our rock, I chose 31:1-5.

Proper 17 has "living sacrifice" in the epistle and taking up one's cross in

the gospel. It was a good Sunday for Rite I, Eucharist Prayer I. Psalm 26 did not seem to connect too well, so I chose instead 116 with its "sacrifice of thanksgiving."

Proper 18 and 19 are about repentance and forgiveness. Psalm 103, as in the lectionary, is perfect for Proper 19. But for 18? The fifth part of 119 (*He*) is one of my favorites, but I find 32 more conducive to a sermon on forgiveness. Perhaps Proper 20 provides a better niche for *He*. This letter, pronounced "hay," is the fifth letter of the Hebrew alphabet. It is shaped somewhat like our H and serves as the digit for 5.

Why worry about the psalm? When it comes after the first reading, it is traditionally known as the gradual, and is historically one of the oldest components of the Christian liturgy. It is a part of our present rite in which most people participate gladly and audibly. Yet it is not always easy to understand why we are saying what we are saying. The intent is often puzzling. The psalms deserve to be the topic of occasional preaching and teaching. In some cases, I suggest that careful selection can help make a reference to it fit in a sermon. We will come back to this topic again in this column.

DANFORTH

(Continued from page 9)

former Yale Law Professor Robert Bork in 1986, and for his former assistant in Jefferson City, Clarence Thomas, in 1991. "They tried to destroy him but he was confirmed," Sen. Danforth said of the episode on which he is now writing a book.

In recent weeks, he has been seen on world-wide television as part of a Senate panel questioning Hillary Clinton on national health care.

Sen. Danforth says he is pro-life on abortion, is reconsidering his opposition to the "highly emotional" gun control law, and believes gays in the military is "a military matter that should be left to the military to decide."

Why retire now instead of seeking a

fourth term in the Senate?

"Public service, however enjoyable, is only a part of life," he said. "It has been important for me to see it that way. I do not want to cling to it as though my whole identity is decided by elections. There is also my commitment to the ordained ministry which I have not adequately fulfilled."

'Personal Responsibility'

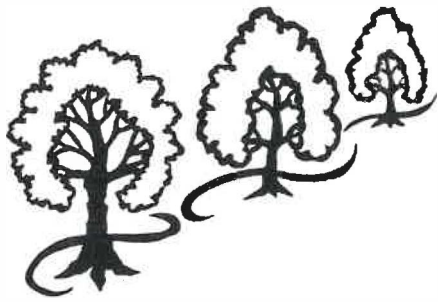
What should the church be preaching?

He thought for a moment and began slowly. "All right, here's a text: the paralytic beside the pool. He's been there a long time. Other people push him aside and go into the waters and are healed. Jesus comes along. 'Walk!' The man picks up his pallet and walks. Now *that* says a

lot about personal responsibility!"

Sen. Danforth's text carries over to his thinking about the major problems facing the church.

"What is needed," he said, "is a message to people that they are responsible members of the community who can, indeed, must, confront the great problems in our society — race, violence, drugs, the lives of our children. None of these problems is likely to be solved by Jack Danforth or Bill Clinton or anyone in Washington. The dismissal at the end of the Communion service is 'Go in peace to love and serve the Lord.' The meaning of those words is the opposite of waiting for someone else to make the first move. It's the opposite of writing a letter to Congress. For servants of the Lord, these words mean that we are to take action to heal what is broken."



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PEOPLE and PLACES

Appointments

The Rev. **Virginia Bennett** is rector of All Saints', 1425 Cherokee Rd., Florence, SC 29501.

The Rev. **William D. Chapman** is interim program director of Thompson Center in St. Louis, MO, where he is developing educational, cultural and religious programs for clergy and laity.

The Rev. **Arthur Hadley** is rector of St. John's, P.O. Box 228, Worthington, OH 43085.

The Very Rev. **William H. Ilgenfritz** is rector of Mount Calvary, 816 Eutaw St., Baltimore, MD 21201.

The Rev. **Clyde Arthur Latta** is associate of Calvary, 1320 Arapahoe, Golden, CO 80401.

The Rev. **Bruce P. Moncrieff** is interim pastor of Transfiguration, 19 Vail Rd., Vail, CO 81658.

The Rev. **Richard H. Norman, Jr.** is rector of St. Paul's, 1500 S. State St., Abbeville, LA 70510.

The Rev. **John C. Owens** is interim rector of St. Alban's, 330 85th Ave., St. Petersburg Beach, FL 33706.

The Rev. **Scott Oxford** is rector of Holy Cross, NC 194, Box 654, Valle Crucis, NC 28691.

The Rev. **Ashley Peckham** is rector of Holy Cross, West Main Rd., Middletown, RI 02840.

The Rev. **Thomas C. Redfern** is interim rector of St. Peter's, 302 N. Carey St., Plant City, FL 33566.

The Rev. **John Rice** is rector of St. James', 414 Vance Ave., Black Mountain, NC 28711.

The Rev. **Ira Patterson Seymour** is interim rector of St. Mark's, Grand Rapids, MI; add: 134 N. Division, Grand Rapids 49503.

The Rev. **William J. Shepherd** is associate of St. Luke's, 5421 Germantown Ave., Philadelphia, PA 19144.

The Rev. **William Skidmore, Jr.** is rector of Christ Church, Cleveland, NC; add: P.O. Box 37, Cleveland 27013.

The Rev. **Birk Stathers, Jr.** is interim rector of St. John's, 1676 S. Belcher Rd., Clearwater, FL 34624.

The Rev. **George T. Walker, Jr.** is rector of St. John's, Thibodaux, and will also serve as vicar of Christ Church, Napoleonville, LA; add: 718 Jackson St., P.O. Box 751, Thibodaux, LA 70301.

The Rev. **Stephen M. Winsett** is rector of St. Charles', 994 N. Fifth, St. Charles, IL 60174.

The Rev. **Robert E. Wood** is rector of St. Paul's, 11 E. 40, Kansas City, MO 64111.

The Rev. **Samuel Wright Wyson** is vicar of All Saints', Tybee Island, GA 31328.

Ordinations

Priests

Maine — Janice Schuyler.

Pittsburgh — Mark J. Pruitt, assistant chaplain, Peterhouse College, Cambridge, England.

Western Louisiana — Joseph Bordelon.

Transitional Deacons

Missouri — Georgia Humphrey, Christ Church Cathedral, 1210 Locust, St. Louis, MO 63103.

New Hampshire — Nancy A. Voge, St. Paul's, 21 Centre, Concord, NH 03301.

Lay Appointments

Roberta Fairman is deployment officer in the Diocese of New Hampshire.

Susan G. Foster is editor of *The New Hampshire Episcopal News*.

Other Changes

The Rev. **William M. Coolidge** is non-parochial, add: Rt. 3, Box 247, Siler City, NC 27344.

The Rev. **Jacob Charles Fles** has transferred from the Diocese of Colorado to the Diocese of Fort Worth.

The Rev. **Harry Lauren Way** has transferred from the Diocese of Colorado to the Diocese of Wyoming.

St. Philip & St. James Church [formerly at 3333 E. Tillman Rd., Fort Wayne, IN 46816] is now worshiping in Haverhill Elementary School, Fort Wayne, IN; mailing add: 9915 Arbor Trail, Fort Wayne 46804.

Deaths

The Rev. **Thomas D. Jansen**, 58, died Aug. 24 at his home.

Fr. Jansen was an Army chaplain during the Vietnam War. He was vice president and executive director of the St. Francis Academy psychiatric residential treatment centers at Salina and Ellsworth, KS. He joined the academy staff in 1990, moving from St. Luke's, Auburn, CA, where he had been rector since 1985. He had served as rector at St. Paul's, Oroville, CA, and as an associate at St. Michael's, Carmichael, CA. Fr. Jansen is survived by his wife, Alice, his mother, two stepsons, two stepdaughters, a brother, two sisters and four grandchildren.

The Rev. **Gordon Messick Jones, Jr.**, a retired priest of the Diocese of Rhode Island, died Sept. 14. He was 74 years old.

Fr. Jones was born in Philadelphia in 1919 and received a B.A. from Temple University in 1941. In 1943 he received an S.T.B. from Episcopal Theological Seminary, married Dorothy Mae Daum, and was ordained a deacon, becoming a priest the following year. He was vicar of St. Andrew's, West Philadelphia, PA, from 1943-45, and rector in 1945. From 1945-50, he was executive secretary of the City Mission of Toledo, Ohio. From 1950 to 1962 he was in East Lansing, Mich., where he served Christ Church and All Saints' and was chaplain at Michigan State University. In 1962 he became rector of St. Andrew's, Ann Arbor, MI, and was there until his retirement in 1981, when he moved to Rhode Island. He is survived by his wife and four children.

The Rev. **Edwin Kane Packard**, a retired priest of the Diocese of Rhode Island, died Sept. 23 at the age of 78.

Fr. Packard was born in Braintree, MA, in 1915, and received a B.A. from Harvard University in 1937 and an M. Div. from the University of the South in 1941. He was ordained deacon in 1941 and priest in 1942. He served in numerous positions in New York and Rhode Island and was editor of *The Rhode Island News* from 1970 to 1989.

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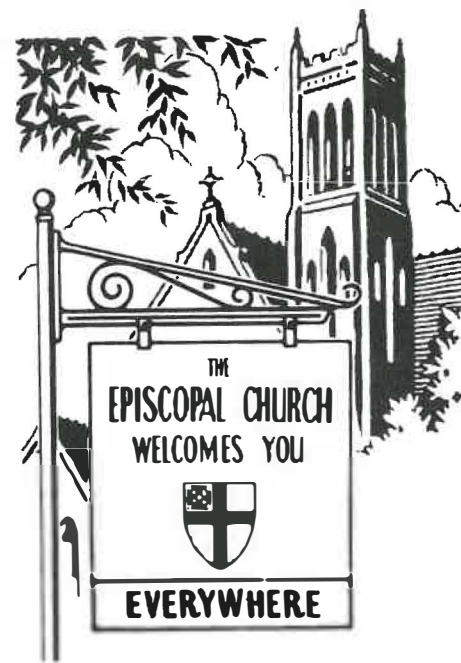
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