

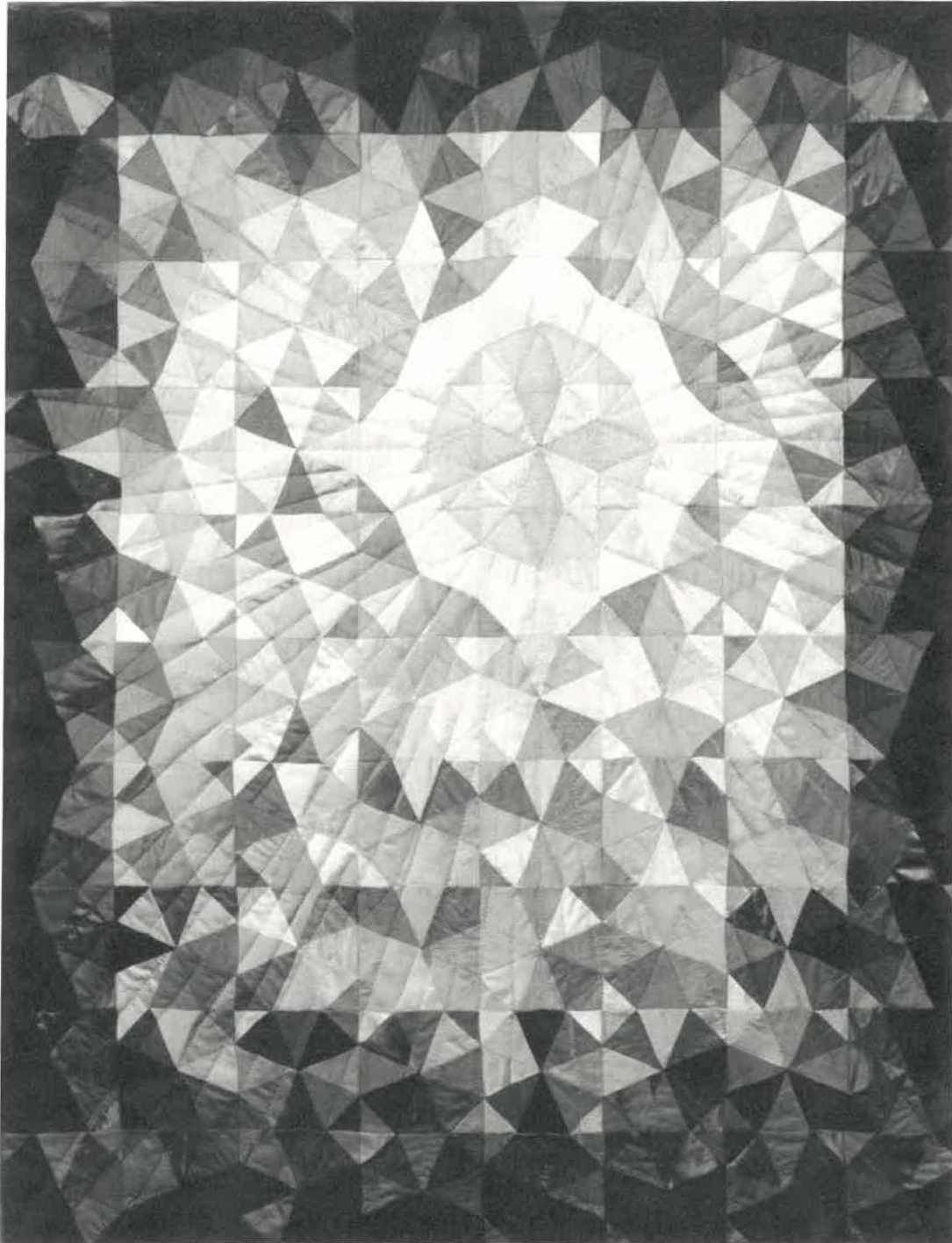
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Parish Administration Issue

January 2, 1994

THE LIVING CHURCH

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Pattern of Light

IN THIS CORNER

Unfortunate Departure

By the time you read this, one of my favorite Anglicans will have left us, bound for one of the "continuing" churches. The Rt. Rev. Br. John-Charles, F.O.D.C., left the Episcopal Church Dec. 31 to become a bishop in the Anglican Catholic Church.

"Will you please put your bulletins and other papers away?" became almost a trademark announcement for Br. John-Charles when he began a sermon, a sermon usually well worth hearing. I attended a preaching mission he led one Lent and wound up inspired, challenged and excited. I heard him preach on other occasions as well, including Advent 3 last month, and each time was left with something memorable.

When he preached that rousing Advent sermon on the lordship of Christ at All Saints' Cathedral, Milwaukee, Br. John-Charles even made reference to this magazine.

"When I was walking over here from the parish house, I noticed a sign which read 'THE LIVING CHURCH upstairs,'" he told the Milwaukee congregation. "I would hope it would be downstairs as well."

An Australian, Br. John-Charles was sometime Bishop of Polynesia and assistant Bishop of Adelaide. He served in the Church of England, the Anglican Church in Australia, and, since 1981, in the Episcopal Church. A member of the Society of St. Francis, he was resident in the community in Brooklyn for several years before he founded his own community, the Franciscan Order of Divine Compassion. In recent years, he had taken up residence in the Diocese of Quincy, where he served as assisting bishop as well as vicar of Trinity Church, Monmouth, Ill., and chaplain to Episcopal students at Monmouth College.

During the past two years, Br. John-Charles became uncomfortable with the acceptance of the ordination of women as priests in Australia and England, and came to the conclusion that the Episcopal Church and Anglicanism were no longer "truly Anglican or catholic." He resigned his collegial membership in the Episcopal House of Bishops along with other Episcopal-related organizations. So on Dec. 31, he left to become sub-dean of Holy Trinity Seminary in Liberty, N.Y. He said he hoped the ecumenical community he founded would continue its ministry.

It is, of course, sad to see a friend depart this church. Especially one who has such experience, wit and wisdom to share. I have other clergy friends who were chrismated in the Orthodox Church on Jan. 1 after long, faithful ministries as Episcopalians, and I regard them as major losses as well. I wish them well on their journeys and give thanks for their ministries with us.

* * *

Written in a Christmas card that was sent to the home of a member of THE LIVING CHURCH staff: "Joyous holidays to us who believe, and to those who don't, another hollow, empty season."

* * *

Note to the writer of the unsigned inflammatory postcard postmarked Minneapolis: I'm sorry, but you misspelled "dammit."

DAVID KALVELAGE, editor

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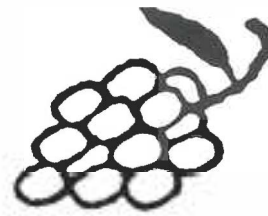
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ON THE COVER

A quilted wall hanging for the new sanctuary at St. Andrew's-by-the-Sea, Destin, Fla. [p. 11].

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LETTERS

Excluded

An election committee in a diocese seeking a new bishop recently made a decision which might be worthy of closer attention. The committee had publicly indicated its intention to have an open and unbiased process. After receiving names and completing visitations, the committee met for final considerations. At this point, a curious event took place. Although the committee had chosen a short list of candidates, a motion was passed to reduce the number further. This vote to reduce further the number of candidates was not problematic in itself, but it appears to have been made on questionable grounds. Members of the committee have reported that the express purpose of this second vote was to exclude two celibate candidates from consideration by the diocese.

So much for "open and unbiased"! So much for the example of our Lord and

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

the witness of Paul. So much, too, for myriad saints through the ages who have chosen to give their undivided attention to the Bridegroom and his bride, the church. Has our confusion about human sexuality brought about a consequent confusion about Christian spirituality? Has the Anglican Communion come full circle for allowing clerical marriage to disallowing celibate devotion? Do we mean to communicate to some clergy that we have fears and reservations about their participation in the councils of the church?

Our recent, much-published, experience in the church has been that single clergy are not the only ones who may become involved in human sinfulness. People are people, single or married. Prejudice and bigotry are prejudice and bigotry in the world *and* in the church. Our church has been calling us to greater inclusiveness. How unfortunate that a diocese is denied the right to consider fully qualified individuals for the office of bishop because they have chosen the celibate life in pursuit of sanctification.

NAME WITHHELD

Symposium Results

I am underwhelmed by the Shaping Our Future symposium [TLC, Sept. 5]. After the millions of words spoken and written, pre- and post-St. Louis, I am disappointed in not discerning any single accomplishment resulting from this much-touted gathering.

Excuse my naivete, but after the colossal buildup to this conference, I anticipated something important would be done to "reform our structure." Maybe Ross Perot would be drafted for Presiding Bishop. Or, at the least, Al Gore would be brought in to re-invent the Episcopal Church Center. Evidently, the St. Louis meeting was just more of the same time-dishonored, tedious exercise: meeting and eating, belaboring the obvious, preaching to the choir, and, especially, enabling the clergy to ventilate their hackneyed aphorisms. The participants merely nailed Jello to a tree.

Apparently, the only real decision taken was to hold future "workshops" around the U.S. In other words, the

(Continued on next page)

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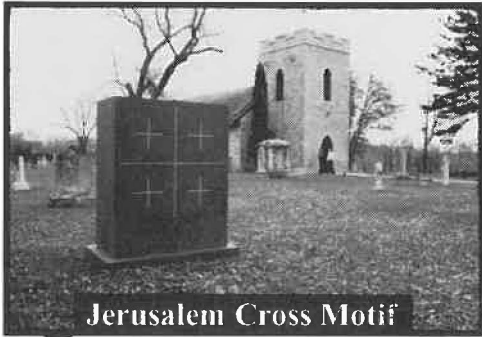
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LETTERS

(Continued from previous page)

"shape of the future" will be more junketing, more meeting and eating, and more sermonizing. The forecast: In 40 or so years, when the ecclesiastical corner is writing the autopsy report on the Episcopal Church, the Shaping Our Future confab will rate only a small paragraph, if that.

JAMES BAILEY PARKER
New York, N.Y.

To Know Jesus

In response to the Viewpoint article by Alanson Houghton, "There's Room for Everyone at the Lord's Table" [TLC, Nov. 21], I remember the woman who was new to the parish who came to see me one day, because she wanted to tell me something about herself.

After only a few words of greeting, she said, "What I want to tell you is that I'm Jewish and I hope you don't mind, but, as you may have noticed, I've been receiving communion." I replied, "I'm not personally troubled by this fact, but I am curious. Why, if you are Jewish, do you want to receive communion?" She said, "I want to know more about Jesus. Don't you know more about Jesus by receiving communion?" Needless to say, I was nodding my head in agreement with her wise response. A few months later, she moved away and I lost touch with her, but I've often wondered if she knows Jesus as the Christ because she was faithful at the Eucharist.

(The Rev.) GEORGE H. MARTIN
Sts. Martha and Mary Church
Eagan, Minn.

Consecrating Bishops

Concerning the cover, "Three Bishops Consecrated" [TLC, Nov. 21], I am reminded of a recent visit to an unfamiliar city. I was accompanied by a saint of a lay woman who, after showing me the lovely downtown park adorned with lavish Christmas decorations, lamented, "It (the decorations) seemed like such a waste of money. It could have gone to feed the hungry and clothe the naked."

I would like to see your magazine investigate and publish what it costs to put on a consecration. What does it cost a diocese to stage such an event? After all, with so many feeling it was "a high point of their lives," perhaps these events have the potential to be the focus

(Continued on page 24)

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PB's Fund Grants Approved

The board of the Presiding Bishop's Fund for World Relief approved \$1.5 million in grants at its November meeting in New York City.

Board members learned that \$1.4 million was received by the fund for relief of floods in the Midwest. A total of \$430,000 was authorized for immediate distribution following staff evaluation.

Among the project grants announced were those to the United States, \$407,178; Africa, \$269,478; Asia and the Pacific, \$100,651; Caribbean, \$56,050; Central America, \$50,500; South America, \$48,934; Europe, \$31,000; and the Middle East, \$15,000.

A grant of \$124,149 was made for needs of refugees from Burundi living in Rwanda and Tanzania, and for persons in Rwanda displaced from their homes.

American projects included a \$25,000 grant for the Kinship Circle at St. Philip's Chapel in Washington, D.C., to enlist elderly black persons in strengthening



family ties in a community with a large percentage of single-parent families.

The Most Rev. Edmond L. Browning, Presiding Bishop, announced he had appointed the Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, as chairman of the board. He succeeds the Rt. Rev. Francis C. Gray, Bishop of Northern Indiana.

Diocese of Florida Elects Bishop on 15th Ballot

The Rev. Canon Steven H. Jecko, a "finalist" in other recent episcopal elections, was elected Bishop of Florida Dec. 11 at St. John's Cathedral in Jacksonville. Canon Jecko, who has been assistant to the Bishop of Florida since 1990, was elected on the 15th ballot.

Canon Jecko, 53, will become the seventh Bishop of Florida, succeeding the Rt. Rev. Frank S. Cerveny, who resigned in 1992 to become executive vice president of the Church Pension Group in New York City.

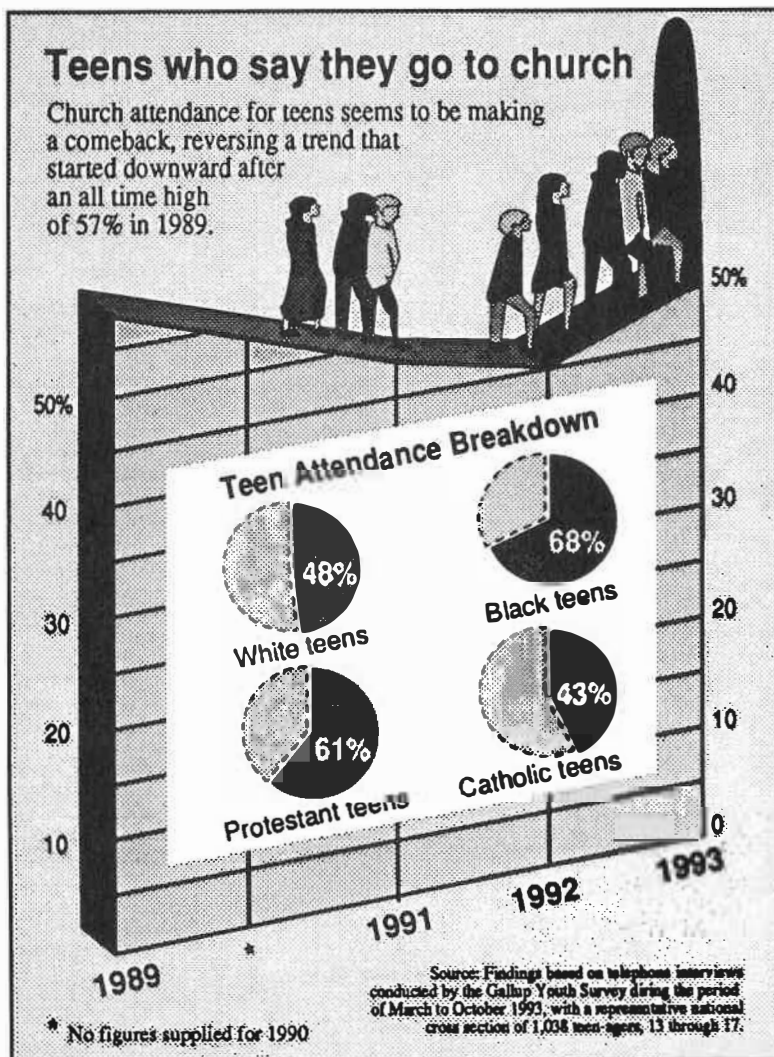
Balloting in the special electing convention began on Friday, Dec. 10, and was not completed until the following day. A copy of voting by orders had not been released to news media at press time.

Canon Jecko is a native of Washington, D.C. He graduated from Syracuse University and General Theological Seminary, and received a doctorate from Virginia Theological Seminary. He was ordained to the diaconate in 1967 and to the priesthood the following year. He was curate at Christ Church, Binghamton, N.Y. 1967-69; vicar of St. Margaret's, Plainview, N.Y., 1969-74; associate at St. James', Warrenton, Va., 1974-77; rector of Zion, Rome, N.Y., 1977-84; and rector of St. Michael's, Gainesville, Fla., 1984-1990. He is an associate of the Order of the Holy Cross and a member of the Order of St. Luke.

Canon Jecko and his wife, Joan, have two sons: Bryan, 22, and Sean, 20.

Other Nominees

Others nominated by a diocesan search committee were: the Rev. Richard H. Cobbs IV, rector of Church of the Ascension, Clearwater, Fla.; the Rev. James H. Cooper, rector of Christ Church, Ponte Vedra Beach, Fla.; the Rev. C. Bruce McNab, rector of Christ Church, Denver, Colo.; the Rev. August L. Sorvillo, rector of St. James', Ormond Beach, Fla.; and the Rt. Rev. Don A. Wimberly, Bishop of Lexington. The Rev. Donald Woodrum, rector of St. Luke's, Live Oak, Fla., was nominated from the floor.



J.Trigg / RNS



Representatives from Trinity and Bishop Robert L. Ladehoff at Oregon cathedral celebration. (See story at right.)

CONVENTIONS

Trinity Church, Portland, became the cathedral of the **Diocese of Oregon** during diocesan convention, Nov. 18-20. A capacity congregation of nearly 1,000 was present as Trinity became the third cathedral in the history of the diocese. Trinity succeeds the Cathedral of St. John the Baptist as the center of the bishop's ministry.

The Very Rev. Anthony Thurston, who was rector of Trinity, is now cathedral dean. The Very Rev. C. Roy Coulter, formerly dean of St. John the Baptist, was named dean of the diocese and will serve as spiritual advisor to the bishop and diocesan clergy.

Convention reduced the amount of time spent on business and devoted major segments to the work of the task force on mission and renewal.

In his address, the Rt. Rev. Robert L. Ladehoff, Bishop of Oregon, told delegates they had the choice of going home from convention and back to business as usual, or "My hope is that we all go home ready to do new and better ministry, asking what more we can do to be the people of God in the world—what can we do better by working together more closely?"

\$4 Million Campaign

Bishop Ladehoff outlined plans for a feasibility study for a capital funds campaign recommended by the diocesan board of trustees. The study will be carried out during the next year with a recommendation to be made to the next convention. Preliminary plans call for a \$4 million campaign which would provide \$2.2 million for the completion of the next phase of development at Triangle Lake Conference Center. It also would establish a \$750,000 fund which would enable the establishment of two new congregations.

The Rt. Rev. Jerry Lamb, Bishop of Northern California, was a guest speaker and told of having been in 150 Episcopal churches during the past five years. "Each is unique, as each person is unique," he said. "Sometimes there is great hostility between them. Often there is great isolation. We need to see each other as brothers and sisters, functioning as God's people."

The work of the task force resulted in

(Continued on page 20)

Christian Unity Gets Boost in Europe

Anglicans are involved in what was described as "one of the most significant developments in the search for Christian unity in Europe." A document known as the Porvoo Declaration details the involvement of 12 Anglican and Lutheran churches moving toward full communion.

The declaration, named after the city in Finland where the agreement was formed, cites theologians agreeing with a common statement that spells out accords over the nature of the church and its ministry.

Anglicans in the United Kingdom and Ireland and Lutherans from the Nordic and Baltic countries are involved in the agreement, under which church members could share a common sacramental life served by a single ministry. Anglicans and Lutherans would be able to receive communion in one another's churches and would have a unified ministry whose clergy would be recognized by the others.

The joint affirmation of apostolic succession and episcopacy, an important issue for Anglicans, is at the heart of the agreement. Churches are asked to affirm the value and use of the sign of the historic episcopal succession.

"I believe that the common understanding of apostolicity, succession and episcopacy set out in this report represents one of the most significant devel-

opments in the search for Christian unity in Europe," said Mary Tanner, director of the Council for Christian Unity of the General Synod of the Church of England.

The statement includes a series of six "acknowledgements" in which the churches state their belief that "the word of God is authentically preached" in each of the churches, that the "episcopal office is valued and maintained in all our churches as a visible sign expressing and serving the church's unity and continuity in apostolic life, mission and ministry."

In addition, there are 10 "commitments," including the welcome of one another's members to receive the sacraments, to "regard baptized members of all our churches as members of our own" and to "welcome persons episcopally ordained in any of our churches to the office of bishop, priest or deacon to serve ... in that ministry in the receiving church without re-ordination."

Bishops of the 12 churches would be asked to participate in the ordination of bishops of each of the churches "as a sign of the unity and continuity of the church."

The agreement will go into effect after the approval of one Anglican and one Lutheran church.

Religious News Service contributed to this article.

As Old As Moses

Small groups continue to bring new life to the church

By JULIE ERKENSWICK

When the Rev. Jim Cirillo was asked where the idea for small-group ministry at the Church of the Good Samaritan, Paoli, Pa., came from, he said, "Actually, it was Moses — and I don't mean that as a silly answer."

According to Exodus 18, Jethro sat Moses down and explained that, because of their numbers, the people were too far removed from Moses. Group the people in thousands, then hundreds, then fifties, then tens, he advised. And so the ministry was delegated to the people and the idea for smaller groups was born.

Today, the church finds itself in a similar situation. Many persons agree that one priest heading even a small congregation can become overwhelmed trying to give the individual attention each parishioner may need. Just as frequently, parishioners in a large church can feel alienated and anonymous. All might agree the lack of active involvement besides the Eucharist can lead to a restless and unfulfilled spirit.

Small-group ministry is a response to the combined needs and "consumer mentality" of Americans, according to the Rev. John Heidengren, associate of the Falls Church, in Falls Church, Va. Many people who have left organized religion or who are on the frayed edges still yearn for a worship that will include them and fulfill them, he said. They are, as Fr. Heidengren puts it, "shopping for churches." In return, many Episcopalians are introducing both parishioners and newcomers to small-group ministry.

"Participation in small groups should be as normative as Sunday morning worship for Episcopalians," said the Rev. James Fenhagen, director of the Cornerstone Project, during the Shaping Our Future symposium last summer, "because it is in this context that one comes to a deeper understanding of baptism." Small groups also can "provide a sense of intimacy with



Small groups are found in a variety of settings.

Christ, through the disciplined engagement of scripture and the spiritual life," he said.

Fr. Heidengren suggests placing people in a small group before they enter the congregation. For those who are already members of the church, he stresses how small groups can re-introduce them into a closer community within the church.

Personal Attention

Small groups are also "important for giving a sense of closeness and a chance for deeper fellowship," said the Rev. John A. Rollins, rector of Christ Church, Pompton Lakes, N.J. He said the emphasis is on personal attention to involve members and channel them back into the church "at a more comfortable speed."

At Trinity Church in Carrollton, Texas, small groups "provide community and significant ministry," as the Rev. Bill Atwood explained. "All the ministry of the church rises from the 'cell groups' ... from soup kitchens to assemblies," he added. Trinity members find small groups to be "effective for evangelism." In fact, when asked what percentage of parishioners participate in small groups, Fr. Atwood responded, "often there are more people in groups than in church because many participants are

not yet in the church."

An important problem to overcome in a small group is the unfamiliarity with other members. While most persons join a group in order to become spiritually involved or more active within the church, it often takes time for them to feel comfortable.

One of the techniques that bonds the members of a small group is vocalized prayer. "People learn how to pray out loud," said the Rev. Frank Baltz, rector of St. Jude's, Marietta, Ga. He said for some their familiarity with prayer is limited to times of trouble, and that praying aloud with others in a group diminishes the initial feelings of reluctance and vulnerability. Each member should strive to become a companion and witness for members before God, in times of tragedy and triumph, he added.

The ability to pray out loud is only the first step. The second step is realizing that each member of the small group is just "trying to walk with the Lord," as Leia Flaherty, a small-group participant of St. Jude's, explained.

Together, Fr. Cirillo said, the members "work for a change of life" and "help to hold each other accountable" for staying on the walk. The group also can lend fellowship and support. While there is a voluntary commitment to the group, it is usually taken seriously. A

Julie Erkenwick is an editorial assistant at THE LIVING CHURCH.

small group can become a spiritual family, as Mrs. Flaherty's group did, when its members commit to doing so.

In the majority of parishes where small groups are active, a group usually is comprised of 10-12 members. In this way, members can accomplish the unity of a family, and like a family, they grow together in faith and eventually create their own families.

In most places, the lifespan of a group is about two years. Beyond that, it may grow too large. Or the members may be ready for a change. Several pro-

With the
fragmentation
of our society,
more and more
we need
a sense of
relationship.'

grams have published an outline of plans and suggestions for beginning and running a small-group ministry. Some of these include Serendipity, Foyers, Focus Ministry, Stephen Ministry, and the Disciples of Christ in Community (DOCC).

Small groups usually are run by their members and, therefore, are mostly lay-led. "Growing the group" is another goal of the group; in this way, the group is constantly moving toward a point of rebirth. When the time comes, a new group is "birthed" from the existing one and both groups become new and revitalized.

Other groups use what is called the "empty chair method." Rather than assigning an apprentice leader, St. Jude's places an empty chair in the center of the group when a new group is begun. The group will then pray for

"God to show them who will fill the chair from the group or who they will invite to fill the chair," Mrs. Flaherty said.

Even the language is important, as Fr. Baltz emphasized. The key to small-group terminology is growth symbolism, he said. Small groups are a part of the church that help strengthen the parish; they are not a divergent or separating group. This is why phrases like "grow a group" or "birth a group" are important to participants. As a group expands in number, eventually it may have to form two or more new groups. Fr. Baltz warned that saying "the group divides or splits" has negative connotations, reminding people of splits or factions in the family, the church and society.

Groups may be organized, Fr. Rollins said, according to age, such as for senior citizens or teens, or specific interests, such as Bible study, mission projects or evangelism. In any case, fellowship, support and worship should be the focus of all the groups.

Like many parishes, Good Samaritan is trying to re-cultivate its community. One task ahead of members is to re-educate "to get away from home Bible groups to move toward more comprehensive groups," said Fr. Cirillo. By changing the names and reorganizing the structure of the existing groups, he hopes the congregation will "expand our way of thinking" and find itself freer to do more within small groups. He said it can be complicated belonging to one task group, one ministry group and then having to meet separately with yet another group for prayer and study. Instead, each ministry can be a closer, better working body if the best features of each are combined, he added.

Small and Large

Fr. Atwood described small groups as being "like cells in the human body, [which] provide an excellent vehicle for support, nurture, formation and growth." He speculated that "whatever the church looks like in the next century, it will certainly have both small groups and large gatherings for celebrative worship."

Small-group ministry is "the way of the future in the church because it was the way of the church in the past," Fr. Cirillo said. "With the fragmentation of our society, more and more we need a sense of relationship, a place where we can be known" and so is the goal of small-group ministry.

Pattern of Light

By LYNN CAROL BOWLING

The quilted wall hanging for the new sanctuary at St. Andrew's-by-the-Sea, Destin, Fla. [see cover], is inspired by the many scriptures on "the light," but initially by the verses in John 1:4,5 (RSV): "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it." St. Andrew's has often been called a "lighthouse" and the church's people believe they are all called to "bear witness to the light" (John 1:8).

There is a great deal of symbolism in the wall hanging. It is hand-pieced of triangles, representing the Trinity. The colors represent the Gulf Coast and Destin — the sand and the glorious sea. There are gold and silver threads throughout: The gold representing the divine character and glory of Jesus, and the silver his redemptive work. The materials used include those found in nature as God's provision for man's needs: silk, wool and cotton. The silk comes from the conversion and rebirth of a moth. The wool reminds us of the Lamb of God. The cotton is the good fruit of a well-planted seed.

For weeks my fingers worked the sharp needle through the back and batting to the top of the quilt, creating rays with rows of tiny stitches emanating from the center of the "light." I used light fabrics to create the off-center focal point.

Scripture says, "... You will do well to pay close attention to everything (the prophets) have written, for, like lights shining into dark corners, their words help us to understand many things that otherwise would be dark and difficult. But when you consider the wonderful truth of the prophets' words, then the light will shine in your hearts" (2 Pet. 1:19 LB).

Lynn Carol Bowling is a member of St. Andrew's-by-the-Sea, Destin, Fla.



New Gifts from the Magi

Epiphany can remind us
of our oldest heritage

By BOYD WRIGHT

The season of Epiphany is a time to thank God for making himself known through Jesus to the world. It gives us a blessing and a picture: A star shines in the heavens, camels cross the desert, and the Magi kneel in adoration before their infant Lord. The light leads to glorious illumination. In a dazzling moment the radiance of Christ manifests itself out of the shadows of Judaism into the full view of all humanity.

It is a season of light and looking and learning. But perhaps, too, for remembering. I am one of those Christians who gets so wrapped up in the excitement of the New Testament that I tend to downplay the heritage preserved in the Old. An antidote is to use the weeks of Epiphany not only to celebrate the spread of the good news everywhere but to strengthen my ties to an even more ancient past.

One useful way is to ponder a battle of ideas fought 18 centuries ago between two determined defenders of Christianity, Marcion and Tertullian. This war erupted in the morning of faith, when hearts were still bursting with the freshness of the gospel message, when minds staggered under the shock that all the old concepts of life and death, in fact the meaning of everything, had changed forever. Those early believers had to grope for brand-new insights.

Boyd Wright, of Mendham, N.J., is a frequent contributor to THE LIVING CHURCH.

Few tried harder than Marcion (c. 85-160). Born at Sinope on the Black Sea, he was brought up a fully orthodox Christian, for his father may have been a bishop. The son made a fortune as a merchant and ship owner, journeyed to Rome and shared his wealth with the church. But then Marcion turned his talents from trade to theology, and the results so outraged the authorities that despite his generosity they excommunicated him.

What was his crime? Marcion scoured the Old Testament and listed every attribute of God he found there. Then came his verdict. This Yahweh of the Jews could not possibly be the Father of Christ. The Old Testament God was judgmental, angry, unforgiving, at times even ignorant. On the other hand, the God Jesus proclaimed was personal, loving, forgiving, ever present to every believer.

Thus there must be two Gods, Marcion decided. A lesser God, or Demiurge, created the earth and made it so imperfect that a greater God sent his Son to save the human race. The lesser God, out of spite, had the Son crucified. But the Son rose again, redeemed humanity and lives on for the faithful.

Marcion insisted the higher God, the real God, remained hidden until Jesus walked the earth. Then all became clear. The Old Testament was dead. Now it was up to each person to search his or her heart and there find the risen Christ.

The old ideas had died, too. Gone was the God who sat in judgment, ready to punish any deviation from the Law. In swept a fresh morality, a life where each believer had a personal God to

answer to, a private conscience to heed.

Such a brave new world horrified the powers in Rome. So Marcion, expelled from the church, organized his own. Like St. Paul, he criss-crossed the Mediterranean basin, down into North Africa, all the way east to Syria, setting up so many churches his enemies complained he was building them "as wasps make nests."

Marcion not only threw the Old Testament out of his churches but ruthlessly purged the New, keeping only the Gospel of Luke and those epistles of Paul that matched his own theories. He never taught his followers to abandon morals. In fact, his churches were strict, sacraments were celebrated, and obedience and good works were required. But the essence of the new teaching was that you need not fear the Father, that he no longer looked over your shoulder and that you could seek salvation through the Son.

For half a century this newfound freedom from an angry, judging God swept the Christian world. The new churches mushroomed. Folk accustomed to the weight of sin tugged at their bonds and rejoiced to find them loosened. Then, little by little, a feeling grew that something was missing.

Yes, the new God, the God who loved but never punished, was there within each worshiper. Yes, salvation dispensed freely by the Son, requiring no merit of one's own, was sweet. Yet might it not be even sweeter to have a Father to look up to? Might not humans still need a God who not only loved unconditionally but also blessed by approving?

Just as these thoughts began to stir,
(Continued on page 23)

Vital Entity

Our first issue of 1994 is the first of four special Parish Administration Issues to be published this year. We welcome members of the clergy who are receiving this issue but are not subscribers to this magazine. We hope its contents include something of interest.

Among the articles in this issue is one on the growth of small groups within the Episcopal Church. We believe this development during the past decade is one of the healthiest signs of this church. Many persons have found God in small-group settings, whether the groups were organized for Bible study, prayer, special interests or social concerns. Many persons have been brought into the church through small groups, meeting with a few believers on a regular basis before taking part in the larger fellowship on Sundays.

This issue's emphasis on the parish seems particularly appropriate at this time. With the many calls for restructure and reform within the Episcopal Church during the past year, the parish becomes an even more important entity. It is in the parish where we hear the gospel of Jesus Christ proclaimed Sunday after Sunday. It is in the parish where the vital ministries of evangelism and stewardship are car-

ried out most effectively. And it is in the parish where we gather in fellowship with other Christians. Strong, vital parishes provide the foundation for more effective dioceses, provinces and national church.

Youth Active in the Church

We have noted in recent months more participation by young people in the life of the church. For example, young persons were among those who voted in the episcopal election in the Diocese of Kentucky [TLC, Nov. 28]. In the Diocese of Arkansas, on the night before a new bishop was to be elected, young persons organized a folk Eucharist, with special intention for prayer for the election. Elsewhere, young persons have organized prayer vigils for AIDS and for an election, made presentations to diocesan conventions, served on parish search committees and vestries.

Such developments bode well for the Episcopal Church. They help us to overcome the cliché that young people "are the future of the church" and prove they are indeed full members of the body of Christ.

VIEWPOINT

Numbers Do Matter

By GEORGE M. CALVERT

Often in this Decade of Evangelism we hear disparaging remarks about the numerical growth of the church. We are reminded that to be an evangelist is to be a witness to Christ, and that it is not our concern whether or not people respond by becoming active members.

We are told that the growth of the church is God's work, not ours. Or, sometimes this argument is put forth as God calls us to be faithful but not to be concerned about results. In whatever way it is argued, it is clear that evangelism is not to be concerned with numbers. If people are concerned with numbers, then they are not truly focusing on evangelism. Implied in this argument is that true spirituality and a concern for the numerical growth of the church are not compatible.

While this argument is widely held, there is little reason to believe it is true.

While it is true the numerical growth of a church does not always indicate a true Christian spirituality, it is also true that faithfulness to Christ entails a desire to see his church grow. Faithfulness to Christ cannot be contrasted to an interest in numerical growth.

Spirituality is how we arrange the pieces of our life. It is how we give harmony and meaning to the whole of our experience. Spirituality has a center around which all other things are organized and understood. For Christians, the center is Jesus Christ, and his Spirit. Christian spirituality deals with human beings who are responding to the leading of the Holy Spirit. It deals with the question, what must we do to become the people God created us to be in the power of the Holy Spirit?

If Christian spirituality has Jesus Christ at its center, then every aspect of our lives should be ordered around Christ. This would apply also to the numerical growth of the church. As long as numbers are used in the service of Christ so that Christ is at the center, then a true spirituality is in operation. If, however, numbers are used in a way

to displace Christ as the center, then they corrupt the church's spiritual life. Because the spirituality is not centered on Christ, it is idolatry.

We need to understand the idolatry of the improper use of numbers in the church before we can understand the Christ-centered use of numbers. Numbers of themselves are neither good nor bad, but can be used in corrupting ways.

Some churches may be located in a neighborhood that helps them grow numerically, even though the internal dynamics of the church may not be centered on Jesus Christ. A church may be near a freeway, in a neighborhood that is experiencing new housing construction, or culturally and economically it may be a perfect match for the neighborhood, so that the church grows because of these external factors. There is nothing wrong with these external causes of growth. In fact, they are desirable. But in the meantime, the clergy and people imagine their numbers grow because they are being faithful to Christ, and their ministries are superior

(Continued on next page)

The Rev. George M. Calvert is assistant at St. Paul's Church, Lamar, Colo.

VIEWPOINT

(Continued from previous page)

to that of other churches in town.

In such a case, numerical growth is used to justify an illusion of superior spirituality and successful evangelism. Conversion is not happening because Christ is not in the center of what they are doing, so they have a false spirituality and cannot be doing evangelism. Numerical growth helps them have a spirituality centered on the idolatry of pride rather than Christ.

Another way in which numerical growth can lead to a hazardous spirituality is through transfer growth. Transfer growth occurs when people transfer from one church to another, causing the church to which they transfer to grow numerically. People can transfer into a church, and the church can grow while it keeps Jesus Christ at the center of its spiritual life, but being Christ-centered can happen only if the transfer growth is not the primary goal. If a church intentionally seeks to grow by transfers, in other words, “sheep stealing,” then it is no longer being faithful to Christ’s great commission, which was never intended to seek the saved, but to save the lost.

But what if a church has no interest in numbers? Is it because of selfishness and a need to be safe? Yes, because if being interested in the lost involves being interested in numbers, it implies that our interest must be outside of ourselves toward those who are outside the church. There is always the risk of rejection in trying to bring people into the church. Reaching out to new people is risky. If they enter the church, there is the risk of upsetting the status quo. No church can remain the same when new people enter.

A lack of interest in numerical growth can also be a reflection of a universalistic spirituality and theology that believes everyone will be saved. But the New Testament is clear that those who are outside the church are lost and in need of salvation. Why would Paul have proclaimed the gospel and founded churches if he believed people were already saved? Universal salvation is a type of spirituality that goes against the whole witness of the New Testament, and is manifested in no interest in numerical growth.

Is no interest in numbers really a symptom of no interest in the lost? Yes, because you cannot be interested in the lost without also being interested in

numerical increase in your church. If there is no salvation outside the church, then saving the lost must involve bringing them into the church, which results in a numerical increase.

To claim to be interested in evangelism and not in numerical growth is not to be interested in evangelism. Effective evangelism entails the lost entering the church to be saved in the church, so that as a consequence, the church must grow numerically. If evangelism is defined as something other than the growth of the church, then this implies that being part of the church is not important.

What is a proper use of numbers? There are often healthy spiritual things going on inside a church that is experiencing numerical growth. Numerical growth can be indicative of a spiritual renewal of the congregation. For example, a congregation engaged in spiritual warfare on behalf of non-believing friends and family often experiences numerical growth. The numerical growth is an indicator of the spirituality of the parish.

Numerical growth can be a sign of God’s work. As St. Paul and Martin Luther have told us, we are saved by grace through faith and not by any human works. The prime mover of growth is God, and not human beings. Human actions toward growth are results of God’s actions toward growth which is God’s grace. Only a church that is faithful to Christ will be in tune with God’s action toward growth, and therefore carry out the appropriate human responses.

Because God is the agent who converts people, and the numerical increase of people in the church is the result, then it is important that our thoughts and actions are in tune with God. The best way to do this is through prayer, through asking and listening to God. Prayer not only keeps us in tune with God, but it releases the power of God that breaks down the powerful forces of sin, the flesh and the devil, that keep people from being converted to Christ and coming into his church.

Concern for the numerical growth of the church can be used in an idolatrous way, or as faithful service to Jesus Christ. When Christ is at the center of the life of the church, there is a desire to see those outside the church come into it and be saved. True Christian spirituality desires the numerical expansion of the church. Faithfulness to Christ cannot be contrasted to numerical growth, but must express a desire to see Christ’s church grow.

BOOKS

Using a Long Spoon

DINING WITH THE DEVIL: The Megachurch Movement Flirts with Modernity. By Os Guinness. Baker. Pp. 128. \$5.99 paper.

Megachurches — churches for the unchurched — are sweeping across the United States. They are a significant part of the church-growth movement, boasting such things as movie theaters, roller rinks and weight rooms. Strategic marketing and management are key principles for these massive communities as well as commitments to being “seeker-friendly,” “audience-driven,” and “full-service churches.”

In his new book, Os Guinness critiques this new movement. He calls the reader to dine with the devil yet with critical minds (long spoons). Dr. Guinness first provides an outline of modernity and then demonstrates how he believes the megachurch movement has uncritically embraced many of its principles.

Dr. Guinness examines, for example, the effects of the Enlightenment’s exaltation of “rationality.” They include many of today’s so-called “givens” such as numbers are the measure of success, and the profile of a pastor focusing mainly on executive and managerial abilities. Dr. Guinness also presents the dangers of adopting the ideals of “relevance” and “need.”

The author’s call to his readers is to discern the “fashionable needs” of the age from the ageless need of every human being for the one, true, living God.

PAMELA J. ROWEN

Fairfax, Va.

The Church in the World

UPON THIS ROCK: The Miracles of a Black Church. By Samuel G. Freedman. HarperCollins. Pp. 373. \$22.50.

The church is a hostile environment, even when it is at its best (whatever that may mean to you). Look at the New Testament. Think of Peter trying to walk on a stormy sea.

Samuel Freedman, who is white and Jewish, has taken a deep look at the church and has found conflict, hostility and hope. *Upon This Rock* tells about St. Paul Community Baptist Church in an area that is believed to have the highest concentration of violence in

(Continued on page 16)

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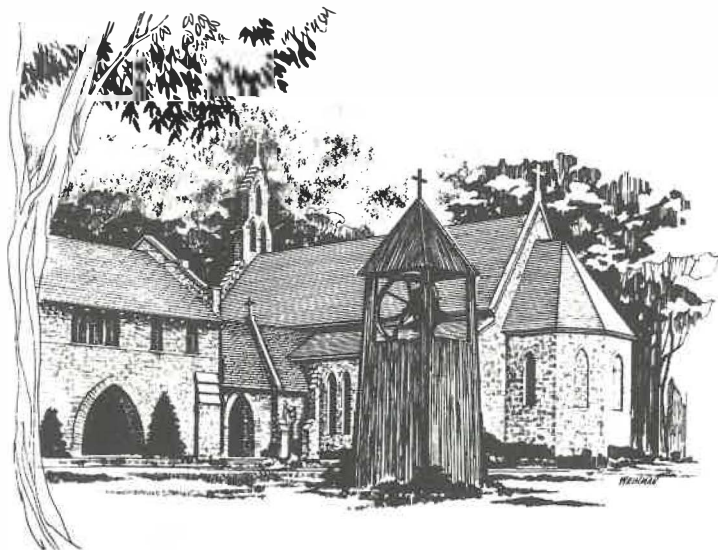
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TRAVELING?

Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. These churches are concerned enough for your spiritual welfare to advise their locations and service schedules. Please check the listings on page 28, and attend church wherever you may be, and tell the rector you saw the announcement in THE LIVING CHURCH. The churches listed extend a cordial welcome to visitors.

BOOKS

(Continued from page 14)

New York City.

Freedman tells of the development of its pastor, the Rev. Johnny Ray Youngblood, and provides intimate looks into the lives of some of its members. This book is more than an investigation of the psychological, sociological, economic, educational and cultural aspects of black America, although it provides those insights. It is about the church in America and what it takes to be courageous, strong, truthful and faithful. It is heartening to see a pastor take an unpopular stand in a congregation when he or she is popular. It is thrilling to read of a congregation which stands with the pastor when there is risk in doing so!

Freedman takes the reader into the very heart of the congregation — elders' meetings, counseling sessions, prayer meetings and intimate hallway conversations. Indeed, he gives names, dates and places when indiscretions were committed and tells of the confrontations which were required to bring about reconciliation.

Freedman, a journalist and teacher of writing, finds hope in the church, hope which arises out of the tragedies of human weakness, stupidity, sin and evil. The author tells the story of the church with skill and passion.

(The Rev.) CHARLES V. DAY

Hellertown, Pa.

Psychological View

FIRE BEARER: Evoking a Priestly Humanity. By Michael Dwinell. Triumph. Pp. 208. \$16.95.

When I began to read *Fire Bearer*, I suppose that I expected to find similarities with *The Priesthood of Adam and the Shape of the World* written some years ago by R.F. Capon. But while the major thrust in both books is the discovery of an archetypal "priest" in every man, they vary greatly in their *modus operandi*. While Capon's book took the road of theology and celebration, *Fire Bearer* travels the path of psychology and angst. (Maybe I shouldn't have been surprised ... Capon is a professional theologian, Dwinell a professional psychotherapist.)

The author, an Episcopal priest, notes that the book is divided into separate meditations, combining an expository section with narrative illuminations of a particular facet of "priest."

Several of the categories are commonly found in most treatises of the priestly vocation ... priest as judge and

absolver, priest as servant of ceremony, priest as death's friend. But then there are some strange and unexpected roles . . . priest as monster (it isn't really important, but doesn't monster come from *monere* — to warn, not *monstare* — to show?), priest as killer, priest as humiliator.

There is a theme both psychological and spiritual that binds the chapters together. *Fire Bearer* contends that "priestliness," not necessarily Christian or even religious, is a deep human-divine agent which can effect an evolutionary transformation in human personality and identity which leads to maturity and wholeness.

This transformation is violent and involves destroying the ego structures which one builds up in early life to carry the burdens of the priestly vocation.

This structure is replaced from within by freeing the "divine madness" and by allowing this innate driving force to govern both individual and corporate life.

The chapters hang together, if one admits to this cardinal thesis. If the reader sees this as one of many Christian truths, and not necessarily the central theme of the gospel, then the meditations will seem disparate and sometimes contrived.

The author writes with a poetic flair and some of the added poems in the text are moving. I wish there had been more on ministerial priesthood. Some narratives on the nitty-gritty of parish life and priestly interaction in that arena would have helped to enliven the book for me.

(The Very Rev.) GEORGE W. HILL
Wilmington, N.C.

Relatively New Concept

CATHEDRALS OF THE EPISCOPAL CHURCH IN THE U.S.A. By David Kalvelage. Forward Movement. Pp. 102. \$14.95 paper.

David Kalvelage has produced and edited a book that will be of continuing value and interest to the church. *Cathedrals of the Episcopal Church in the U.S.A.* traces the beginnings, the construction and the life of each diocesan cathedral. It is interesting to follow the history of the various cathedrals, from the large Gothic buildings of New York, Washington and San Francisco to the smallest such as the cathedral in the Diocese of Utah. The concept of the cathedral is relatively new in the American church, as the dean of Nashotah House, the Very Rev. Gary Kriss, points out in the informative and

interesting preface. The Cathedral of the Saviour in the Diocese of Pennsylvania has had that status only since 1992 and others have been designated as such only in the last decade.

Episcopalians are very protective of the parish to which they belong. It is also true that much of the personal pride that parishioners have for their parish is shared for the building that has been set apart as the cathedral of their diocese. The cathedral idea has helped people understand that the church is more than the boundaries of their parish church and that they belong and are part of a greater entity, the diocese, as well as the universal church of God. It is an idea that has

taken hold in the United States and today cathedrals are found in most of its dioceses.

Don't expect to find a report in this book of the work of mission and hospitality that characterizes many of the cathedrals of the church. It is precisely this omission that will make the book a valuable and lasting resource. While the faith never changes, mission does. This book will not be out of date for some time to come because it is simply a brief look at the histories, the architecture and the appointments of the buildings themselves. It is light, but very interesting reading.

(The Rt. Rev.) VINCENT K. PETTIT
Albany, N.Y.

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SHORT and SHARP

By TRAVIS DU PRIEST

THE OXFORD COMPANION TO THE BIBLE. Edited by Bruce M. Metzger and Michael D. Coogan. Oxford. Pp. 864. \$45.

A mammoth, one-volume reference book of biblical concepts, people, places, events and secular influences.

The scope is broad and fortunately permits brief essays on subjects such as the types of Psalms. From "Aaron" to "Zion," the Companion is cross-referenced and well-indexed. Also has a bibliography and maps.

THE ELECTRONIC CAMPFIRE: New Storytelling from Scripture. \$29.95. **THE CHRISTIAN YEAR.** \$29.95. **PARABLES FROM NATURE.** Series 1. \$39.95. Series of six, \$224.95.

Cathedral Films and Video (P.O. Box 4029, Westlake Village, CA 91359). VHS.

Episcopal priest Jim Friedrich and storyteller Angela Lloyd present stories of Creation, Flood, Isaac, the Red Sea, and the Valley of Dry Bones in "The Electronic Campfire" (32 min.). "The Christian Year" is a pastiche of still images in six 10-minute programs on the church year; "Parables" contains three 10-minute presentations on the parables of the sower, the wheat and the weeds, and the pearl of great price. All tapes are for both children and adults.

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All doctoral programs are open to the clergy, religious, and the laity, and are conducted at the Lindenwood Ministry Center. For descriptive bulletin and application form write or call: Administrative Office, Graduate Theological Foundation, Ancilla Domini Box 5, Donaldson, IN 46513. 1-800-423-5983.

THE MYSTICAL NOW: Art and the Sacred. By Wendy Beckett. Universe (300 Park Ave. S., New York, NY 10010). Pp. 169. \$25.

Finally. I've waited a long time for this book, but it is well worth the wait. I recall the first of Mark Rothko's work in person and how struck I was with the meditative, contemplative qualities. Well, here is a book by an Oxford-educated nun and solitary who lives in Norfolk, England, which carefully examines the sacred and numerous contemporary artists — Helen Frankenthaler, Jasper Johns, Willem De Kooning, Picasso and Rothko, to name but a few. The convinced will be more convinced, but I particularly recommend this one to the unconvinced, that is, those who see little or no value, much less and sense of the sacred, in modern art. I haven't read anything this good on abstract art and the sacred since T.E. Hulme's classic, *Speculations*.

SACRED ARCHITECTURE. By A.T. Mann. Element (42 Broadway, Rockport, MA 01966). Pp. 192. \$18.95 paper.

Fascinating is the word for this one. It's a picture book with commentary on the nature of sacred space throughout history and within the various religious traditions of the world. Expected attention to shapes such as cubes and the like; but unexpected attention to Chinese philosophies such as Feng Shui ("wind" and "water") which orients space according to "c'hi" (energy) of the universe. Anglicans will appreciate the chapter called "The Great Cathedrals and Astronomical Abbeys," though I was disappointed that the Romanesque, with its dark, womb-like sense of numinous, is so quickly dismissed.

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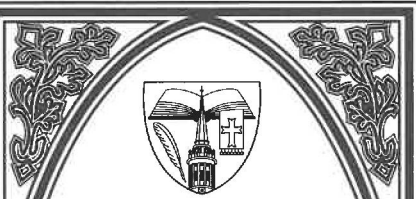
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CONVENTIONS

(Continued from page 9)

four resolutions being presented, three of which were adopted. The three which were passed call for congregations to establish a covenant with each other and to develop mission statements, vision statements and goals; and to work toward a Total Ministry program similar to that in place in the Diocese of Nevada.

A budget of nearly \$1.88 million was adopted.

ANNETTE ROSS-DAVIDSON

• • •

Growth in the **Diocese of West Missouri** was celebrated at the convention Nov. 11-13 in Kansas City, including the birth of St. John's Mission in northern Kansas City and restoration to parish status for historic St. Mary's Church in the city's downtown. Also, 15 new members of the clergy were greeted.

The Rev. Richard Kew, executive director of the Society for Promoting Christian Knowledge (SPCK), addressed the convention banquet and delivered homilies at each worship service. Katarina Whitley, representing the Presiding Bishop's Fund for World Relief, announced flood relief aid in response to disastrous regional flooding this past summer.

A \$1.6 million budget was adopted, along with a new system of apportionment.

Among other actions, the convention adopted guidelines and policies on sexual misconduct and provided for workshops across the diocese in March, 1994, and agreed to establish a development committee as requested in the address of the Rt. Rev. John C. Buchanan, Bishop of West Missouri.

A large youth delegation led convention in a praise and prayer service on Saturday.

(The Rev.) HARRY W. FIRTH

• • •

Capped by a joyful Native American-led "friendship dance" which snaked around the convention hall, the **Diocese of Nevada** met for its convention Oct. 8-10 in Fallon to consider "The Business of God," the theme of the gathering.

"God's business is not simply another management system," said the Rt. Rev. Stewart Zabriskie, Bishop of Nevada. "God's business calls for a faith response which becomes vocation, a calling centered in the truth that God is the source of all life, who has called us

to partner with God in a unique relationship we know as grace. That relationship . . . partnership, we have with God through Jesus Christ."

Focusing on mission, the convention worked to integrate local outreach and mission options into diocesan strategy, and created a strategic long-range planning committee to identify and prioritize goals and form action plans.

A budget of \$611,161 was adopted.

LINDA C. FAISS

• • •

The Rt. Rev. John-David Schofield, Bishop of **San Joaquin**, reminded delegates to diocesan convention of the increasing levels of violence, lawlessness, family breakdown and moral decay so evident internationally, locally and within the church itself.

"The news is not good," he said to delegates at the diocesan conference center in Oakhurst, Calif., Oct. 29-30. "We can take courage, however, that this is not the whole picture."

Bishop Schofield noted the "growing discomfort with old patterns of ministry," and predicted "a radical shift from a centralized national church structure" and "a rise to prominence of

a dynamic orthodoxy" in theological education and in the Episcopal Church.

Delegates reviewed the diocesan assessment formula and declined to make any revision, but authorized two new committees to review in 1994 the budgetary process. A four-fold plan of action was adopted to support The Grove, a senior housing development adjacent to the diocesan conference center.

The Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina, was guest speaker and chaplain.

A 1994 budget of slightly more than \$1 million was adopted.

(The Ven.) DONALD A. SEEKS

• • •

Isaiah writing "Behold, I am doing a new thing" could have foreshadowed the convention of the **Diocese of the Rio Grande**, Nov. 12-13, which revealed in its action a new way of doing business. The Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, presided over productive and even happy sessions.

A task force spent the past year gathering new ideas from across the diocese, where decentralized administration per-

mits the deaneries to initiate diocesan programs using diocesan funds. After listening to the laity and local clergy, a task force resolution affirming the biblical tithe as the standard for giving was submitted and passed. Churches will tithe to the diocese which, in turn, will tithe to the national church. Additionally, the diocese will tithe to support its foreign missionary work.

The Rt. Rev. John Brown, Bishop of Cyprus and the Gulf, Rio Grande's companion diocese, was guest speaker. His address gave new insight on his diocese, where only 35 clergy minister to scattered congregations, mostly of expatriate Asians working in the Mideast oil fields, a region in which persecution of Christians is not uncommon.

Another new idea emerged as a resolution, replacing the term "convention," implying legalism, with the word "convocation," as an assembly of the church. To emphasize this, it was announced the next two convocations will be held at a mountain retreat center, where new emphasis will be on planning the work of the diocese through retreat and prayer.

LOIS FRANKE

• More News, next page •

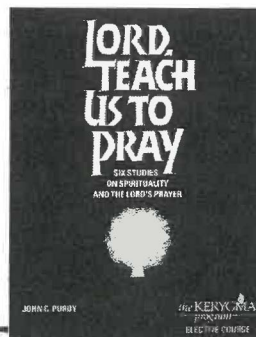
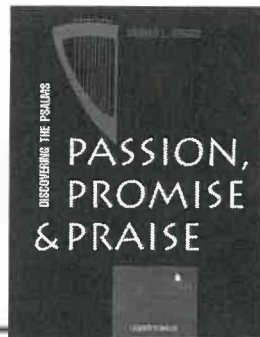
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Ecumenism

Unusual Agreement Signed in Mexico

The Bishop of Mexico, the Rt. Rev. Sergio Carranza-Gomez, has entered into an ecumenical agreement with Cardinal Ernesto Corripio-Ahumada, Roman Catholic Archbishop of Mexico, and leaders of the Antiochian Orthodox Church and the Lutheran Synod of Mexico.

The agreement follows five years of meetings among representatives of the four churches and others who "met regularly to talk about different aspects of Christian faith and life."

"It is very important because the Roman Catholic Church recognizes three small churches in a place where the majority of the population claims to belong to that church," the bishop said. "More-over, the document appears at a time when ecumenism seems to have disappeared from the agenda of the churches, at least in Latin America."

The agreement laments "the divisions that have occurred within the churches" and it also recognizes the need "to unite our efforts and energies to share the gospel of our Lord Jesus Christ..."

BRIEFLY

The Colorado Supreme Court **eliminated \$488,400** of the \$1.2 million a jury had awarded a woman who sued the Bishop and Diocese of Colorado. Mary Tenantry, who had been seduced by the Rev. Paul Robinson, a Denver priest, charged that the bishop and diocese were vicariously liable for the priest's actions. The court disagreed, ruling that the church is not responsible for a priest's actions when they go beyond the boundaries of acceptable duties or behavior, even though the priest is employed by the church. The court kept in place two-thirds of the judgment and maintained that Bishop Frey had failed to give proper help to Ms. Tenantry after she came to him and described the affair with Fr. Robinson.

• • •

The Rev. **Victoria Matthews**, a priest at All Souls' Church, Toronto, is the first woman to be elected bishop in the Anglican Church of Canada. Miss Matthews, 39, was elected one of two new suffragan bishops in the Diocese of Toronto Nov. 18. She will become one of four suffragans in Toronto.

NEW GIFTS

(Continued from page 12)

there appeared a man with the resounding name of Quintus Septimius Florens Tertullianus (c. 160-225). Born in Carthage, the son of a Roman centurion, he moved to Rome and built a reputation as a resourceful lawyer. In mid-life he embraced Christianity, gave up the law, went home to Carthage and became a priest. Now he used his attorney's skills to defend his new faith.

Tertullian was the first Christian theologian to write in Latin and he coined terms we use today, perhaps even the word Trinity. From his writings we can visualize him in court and in the pulpit — dynamic, caustic, pounding his points, impaling his opponents with sarcasm.

He saw the strengths of Marcion's arguments, but better than other apologists he put his finger on the fallacy. Tertullian knew there could be but one God and that he had to be all good. God gave humans free will, and humans, not God, went wrong, so this one good God redeemed humanity through his Son. Then Tertullian thundered his conclusion: "If God is not One, he is not."

Roots in Tradition

Tertullian agreed with Marcion that the Incarnation had brought overwhelming change, and he cherished the thought that each soul could now find its way to Jesus. But he sensed, too, that Christianity, if it were to be more than just another mystery religion, required roots planted firmly in tradition. It demanded a grounding that only generations could give. It had to spring from the birthright of those who had known themselves to be the chosen of God.

Above all, Tertullian realized that we sinful, searching humans need not only God the Son within us but God the Father above us. We need not only love but a merciful Judge to guide us. To catch the winds of life we need a star to steer by.

Tertullian taught that we must treasure both the Old Testament and the New, that each pours light on the other. His message shines as an Epiphany today. Yet he never pretended to find all the answers. Behind all, he saw a mystery that can be solved only by faith, and he put it this way: "The Son of God died; I believe it because it is absurd. The Son of God was buried and rose again; I am sure of it because it is impossible."

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- The Rev. Robert H. Stucky, St. Mark's-on-the-Hill Episcopal Church, Pikesville, MD
- The Rev. Glenn E. Busch, St. Mary's Church, High Point, NC
- The Rev. Carolyn L. Davis, St. Joseph Episcopal Church, Lakewood, CO
- The Rev. Matthew R. Lincoln, St. Francis Episcopal Church, Potomac, MD
- The Rev. Julie Norton, Parish of St. Paul, Newton Highlands, MA
- The Rev. Wilfred S.N. Allen-Faiella, Trinity Church, King of Prussia, PA
- The Rev. W. Lee Shaw, St. Michael's Episcopal Church, East Brigham City, UT
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LETTERS

(Continued from page 6)

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I know this may sound like sour grapes to some, but it seems to me Jesus' only instructions were, "Follow me." It seems to me our Lord spent a lot of time telling his disciples the first shall be last and the last first. And didn't Jesus say something about coming to serve and not be served?

In a time when many are trying to raise up the laity and de-emphasize the role of the clergy, why does the church seem to relish in such opulence when consecrating bishops? Whose ego is

being satisfied? Or has the church concluded it really has only one order worth killing the fatted calf over?

I may be confused, but I think my friend has the better theology: "Couldn't much of this be spent on feeding the hungry, clothing the naked or doing something for the least in the family of God?"

(The Rev.) STEPHEN H. PAUL
Southern Cluster Ministries

Northfork, W. Va.

Comprehensive Policy

I am writing to add two points to your article on the General Theological Seminary [TLC, Nov. 28].

First, the dean's advisory committee on housing is considering all aspects of housing at the seminary. We seek a comprehensive policy, not one driven by any specific issue.

Second, this committee, as its name indicates, is serving in an advisory capacity only. Any changes in our housing policy which may occur will be made by the board of trustees.

(The Rev.) THOMAS BREIDENTHAL
General Theological Seminary

New York, N.Y.

PEOPLE and PLACES

Appointments

The Rev. **Philip Boeve** is rector of St. Peter's, 302 Merchants Ave., Fort Atkinson, WI 53538.

The Rev. **James E. Campbell** is rector of St. John the Evangelist, 16 W. 3rd, Essington, PA 19029.

The Rev. **Barbara Chaffee** is rector of St. Thomas, Drawer M, Windsor, NC 27983.

The Rev. **Joe W. Clift** is vicar of St. Mark's, 2425 Cherry Laurel Lane, Albany, GA 31705.

The Rev. **James C. Conyers** is vicar of Trinity, Box 86, Highland Springs, VA 23075.

The Rev. **Anne Marie Finn** is rector of St. Mark's, Abilene, and vicar of St. Mark's Mission, Coleman, TX; add: St. Mark's, 3150 Vogel Ave., Abilene, TX 79603.

The Rev. **William C. Forrest** is priest-in-charge of St. Augustine's, 1735 S. College Ave., Tempe, AZ 85281.

The Rev. **Elizabeth Fowle** is curate of Christ Church, 470 Maple, Winnetka, IL 60093.

The Rev. **E. Clifton Gardner** is rector of Good Shepherd, 3355 Bearegard, San Angelo, TX 76901.

The Rev. **Robert Hedges** is interim rector of St. John's, 750 W. Aurora Rd., Box 378, Naperville, IL 60540.

The Rev. **John Heschle** is rector of St. Paul-by-the-Lake, 7100 N. Ashland Ave., Chicago, IL 60626.

The Rev. **Scott Holcombe** is assistant of Christ Church, 123 S. 6th St., Box 1492, Clarksburg, WV 26301.

The Rev. **Arthur M. Jenkins** is rector of Christ Church, 569 Main, Fitchburg, MA 01420.

The Rev. **J. Richard Kilfoyle** is rector of St. John's, Main St., Sutton, MA 01590.

The Rev. **William Lupfer** is curate of Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.

The Rev. **Deanna Maxine Maddox** is assistant of St. Paul's, Chestnut Hill, Philadelphia, PA.

The Rev. **Mark McDonald** is vicar of St. Antipas, Redby, and St. John's, Redlake, MN.

The Rev. **John McLeester** is vicar of St. Stephen's, Box 1291, Douglas, AZ 85608.

The Rev. **Elizabeth McWhorter** is interim assistant of St. John's, Box 457, McLean, VA 22101.

The Rev. **John Melcher** is rector of St. Paul's, S. Erie, Box 144, Mayville, NY 14757.

The Rev. **Anne D. Monahan** is interim of St. Alban's, 6800 Columbia Pike, Annandale, VA 22003.

The Rev. **Theodore Park** is transitional deacon of St. David's, 13000 St. David Rd., Minnetonka, MN 55343.

Cathedral Clergy

The Rev. Canon **Richard Alan Demarest** is canon pastor of Trinity Cathedral, 6 Ave., Pittsburgh, PA 15222.

Ordinations

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(Continued on page 26)

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Refer to Key on page 28.

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 Sun HC 8:30, 10:30. Lutheran/Anglican Dinner 5:30

UNIVERSITY OF NOTRE DAME South Bend
INDIANA UNIVERSITY-South Bend
CATHEDRAL CHURCH OF ST. JAMES 117 N. Lafayette Blvd.
 The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P. Illies, d
 Sun H Eu: 8, 10; Adult Ed 9; Mon-Wed-Fri H Eu 12:05

KANSAS

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE/ST. ANSELM'S CHAPEL
 1116 Louisiana (913) 843-8202
 The Rev. Joe Alford, chap
 Sun H Eu 5; Thurs H Eu 12 noon, Danforth Chapel, KU

LOUISIANA

LOUISIANA STATE UNIV. Baton Rouge
ST. ALBAN'S CHAPEL Dalrymple & Highland
 The Rev. Charles A. Wood, chap
 Sun 10:30, 6; Mon-Fri 11:45

SOUTHERN UNIV. Baton Rouge
ST. MICHAEL AND ALL ANGELS' 1666 77th Ave.
 The Rev. Gary E. A. Lawler, v; the Rev. Floyd L. Knox, ass't
 H Eu; Sun 11; Wed 6; Fri 12:15. Canterbury Club info (504) 357-8852

MARYLAND

JOHNS HOPKINS UNIV.; LOYOLA COLLEGE; NOTRE DAME COLLEGE
CATHEDRAL CHURCH OF THE INCARNATION
 4 E. University Parkway, Baltimore, MD 21218
 The Very Rev. Van H. Gardner, Dean; Ms. Patricia Clagett, campus chap (410) 467-3750
 Sun: 8 H Eu, 8:45 Light Breakfast; 9:15 Adult Ed; 10:30 H Eu, Sun School (Nursery-12). Mon-Fri MP 8:45; Tues H Eu noon; Thurs 4:45 Community Eu for Peace and reconciliation (Taize)

MASSACHUSETTS

SMITH COLLEGE Northampton
ST. JOHN'S 48 Elm St.
 The Rev. James G. Munroe, r; the Rev. Patricia M. Collier, c
 Sun HC 8 & 10. Student Fellowship—Tues noon (HC & lunch)

MINNESOTA

UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER
 317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552
 The Rev. David Selzer, chap
 Sun Eu 6. FAX (612) 627-9450

MISSISSIPPI

UNIV. OF MISSISSIPPI Oxford
ST. PETER'S 113 S. Ninth St.
 Sun 8, 11, 5:30. Wed 12:00 noon, 5:30

MISSOURI

SOUTHWEST MISSOURI STATE UNIV.
EPISCOPAL CAMPUS MINISTRY
 The Ecumenical Center, 680 S. Florence, Springfield 65807
 Susan Carrell, chap

NEBRASKA

HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

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 311 E. Palace Ave.
CHURCH OF THE HOLY FAITH
 The Rev. Canon Philip Wainwright, r
 HC Sun 8, 9:15, 11. HC Wed 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

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

PENNSYLVANIA

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

SOUTH CAROLINA

UNIV. OF SOUTH CAROLINA Columbia
CANTERBURY FELLOWSHIP
TRINITY CATHEDRAL 1100 Sumter St.
 The Rev. Rich Biega, chap
 Sun 8, 9:15, 11:30. Second Sun Eu & Supper 5:30. Daily services also

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

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

SAM HOUSTON STATE UNIV.

Huntsville
EPISCOPAL STUDENT CENTER 1614 University Ave.
 Fr. Jim Sprout, chap (409) 295-3988
 Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

SOUTHERN METHODIST UNIV.

Dallas
ST. ALBAN'S COLLEGIATE CHAPEL
 The Rev. Joseph K. Acton, chap
 3308 Daniel, Dallas, TX 75205 Ph. (214) 363-2911
 Sun H Eu 5 (followed by dinner). Wed H Eu 12:15 (followed by lunch)

VIRGINIA

RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg
ST. JOHN'S 200 Boston Ave. (804) 528-1138
 Sun H Eu 7:45, 9, 11; Christian Ed 10:10. Mon-Fri MP 9, Thurs H Eu 10:30

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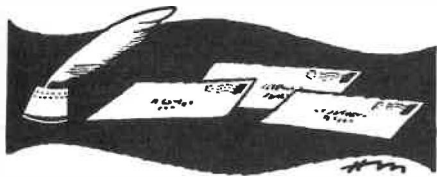
Lexington
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 The Rev. David Cox, r; the Rev. Barbara Taylor, assoc
 Sun Eu 8:30, 10:30, 5. Wed 12:15

WASHINGTON

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

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PEOPLE and PLACES

(Continued from page 24)

Priests

Pennsylvania — Nancy J. Conway, Heidi L. Joos, Frederick W. Schmidt, Terrence L. Wible.

Resignations

The Rev. **Ronald Baird** as rector of Christ Church, Point Pleasant, W.V.

The Rev. **Frank Russell Morales, Jr.**, as priest-in-charge, Trinity, Bronx, NY.

The Rev. **David Parrish**, Holy Trinity Church, Lincoln, NE.

The Rev. **S. Walloon Peabody**, as part-time curate of St. Peter's-in-the-Great Valley, PA.

Retirements

The Rev. **Cannon James R. Harkins**, as rector, French Church of Saint-Esprit, New York, NY; add: 253 Dorsoduro, San Gregorio, 30123 Venice, Italy.

The Rev. **John B. Hills**, St. James the Less, Northfield, IL 60093

The Rev. **S. Walloon Peabody**, as part-time curate of St. Peter's-in-the-Great Valley, PA.

The Rev. **Margie Phillimore**, as priest of the Wheeling Cluster, WV.

The Rev. **Thomas C. Seitz, Sr.**, as rector, St. John's, Huntington, WV, and is now priest assistant of St. Paul's, Winter Haven, FL; add: 900 Thompson Circle NW, Winter Haven 33881.

The Rev. **David M. Warner**, as rector, Christ Ascension, Richmond, VA.

Religious Orders

Sr. **Brigit Carol Lay**, S.D. has been commissioned as a solitary of DeKoven and will live under religious vows in the Diocese of West Texas and as a sometime resident of the DeKoven Foundation in Racine, WI. In October she was commissioned in St. Mary's Chapel at DeKoven and her habit was blessed by the Rev. Travis Du Priest, director of the DeKoven Foundation. In November her vows were heard by the Rt. Rev. John MacNaughton, Bishop of West Texas.

Deaths

The Rev. **Ronald E. McFarlane**, vicar of Christ the King, Lansing, IL, died Sept. 29 at his home in Aurora, IL, after a lengthy illness. He was 62.

Fr. McFarlane was born in Mishawaka, IN. Before entering the seminary, he was educated at Northwestern University. He later received his Master of Divinity degree from Seabury-Western Theological Seminary in 1986 and was ordained to the priesthood the following year. He served Trinity Church, Aurora, until his appointment to Christ the King, Lansing, in 1990. Fr. McFarlane is survived by his wife, Roberta, and their children.

The Rev. **William L. Richmond**, retired priest of the Diocese of San Joaquin, died Oct. 16 at the age of 86.

Fr. Richmond was born in Pittsburgh, PA. He attended Butler University where he received his BA and also was educated at Church Divinity School of the Pacific. He was ordained priest in 1955. Fr. Richmond served parishes throughout the Diocese of San Joaquin, including St. Anne's, Stockton; St. Francis', Turlock; and Trinity, Madera, CA. He retired in 1971. Fr. Richmond is survived by two sons, five grandchildren and six great-grandchildren. His wife, Lucille, died in 1979.

CLASSIFIED

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.

HERALDRY IN THE EPISCOPAL CHURCH. Fascinating heraldic history of the Episcopal Church. 600 illustrations, 156 pages, \$12.95. **Acorn Press, P.O. Box 5062, San Jose, CA 95150-5062.**

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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.**

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IN ITS 102ND YEAR, the Congregation of the Companions of the Holy Savior, a nonresidential Christian Community of celibate, ordained men in the Anglican Communion, offers a Rule of Life, support, fellowship and an annual General Chapter and Retreat so that we might be conformed more closely to the mind of Christ. An Associates' Rule is provided for all other members of the clergy and for lay people. Inquiries welcome. **Father Secretary, C.S.S.S., 40 Charleston Rd., Willingboro, NJ 08046-2074.**

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.**

CONCERNED by the profane attack on traditional faith and morality? We offer a place to stand. Join the **Episcopal Synod of America. 1-800-225-3661.**

POSITIONS OFFERED

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

PRIEST with an M.S.W. or equivalent. Special vocation to counseling and group work to community, share parish ministry. Contact: **The Rev. George W. Busler, St. Mark's Church, P.O. Box 887, Westhampton Beach, NY 11978; (516) 288-2111.**

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Canon Carlozzi, r. Fr. Poston; Bp. Hart; Rabbi Plotkin;
Canon Long; Canon McClain; S. Harvey-Cook, Sch. Hd.
Sun: 7:30; 10; 12; Sat 5:30; Wed 7 & 10. Day school Eu: Tues,
Thurs, Fri 8:05

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ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, 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

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby, r, the Rev. Allen Downey, assoc; Deacon
Carroll Mallin
Sun 8 & 10 H Eu; Wed 12 noon

RIVERSIDE, ILL.

ST. PAUL'S PARISH (Chicago West Suburban)
60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

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Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Ch Ed, 11 Cho Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allen 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) 438-8370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

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Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

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The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

KEY - Light face type denotes AM, bold 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

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Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

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CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
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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; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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[June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-8, at any time on request

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PITTSBURGH, PA.

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The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues & Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

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

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Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45 & EP 5 (214) 521-5101

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
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The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

PARIS, FRANCE

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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div.; the Rev. Rodi Hall
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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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

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.