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IN THIS CORNER

I'm Not Making This Up

This would seem to be another of those instances where we need a show of hands. How many of you believe in the full moon theory? You know, when the moon is full, people do strange things. I thought so. I can think of no other explanation for the unusual incidents which have been brought to my attention recently. Check these out:

- In the Diocese of Connecticut, a man nails a formal complaint to the door of his church a la Martin Luther, accusing the vicar of "teaching false doctrine, acts unbecoming a member of the clergy and desecration of the Holy Communion."

At issue, the nailer reports, is the fact that the vicar told his congregation it was time to call upon "the doctrine of common sense," and that anything left over from the consecrated loaf of bread at the Eucharist "will be given to the birds."

To add to the man's furor, he noted "a shower of crumbs on the carpet" and added "the fragments of our Lord's body left on the carpet were, after being tread upon, eaten by the parish vacuum cleaner."

- A 59-year-old rector in a western diocese is "fired" by his vestry for "his aggression and defensiveness," "his lack of sensitivity" and his "overreaction to criticism." A standing committee investigation reveals "there has been no moral or ethical wrong-doing" by the rector.

One of the complaints against the rector was that he was too informal during services and even "high-fived" young people during the recessional.

The rector wound up resigning rather than fighting the dismissal, in order to receive some benefits.

- A pamphlet distributed by the Youth Ministries Office at the Episcopal Church Center lists a toll-free number for an AIDS crisis line which is no longer the crisis line but is now a phone-sex line for homosexuals.

"What Young People Should Know About Sex" lists an 800 number for the National Gay and Lesbian Task Force. That was the correct number in 1987, when the pamphlet was printed. But that number now belongs to Manfinder 800, which offers explicit messages for \$1.98 a minute. The pamphlet reportedly has been removed from circulation.

- A rector is fired from his parish in an eastern diocese "because people just didn't like him," a parishioner reports in a letter. "The bishop sent a 'henchman' in here to get rid of him even though he hasn't done anything wrong. People didn't like him as well as they did the previous rector."

And what happens if the parish doesn't like the next rector? And the next?

- The "Bishop of the Connecticut Diocese of the Southern Episcopal Church" is arrested for allegedly defrauding a local charity and three persons out of nearly \$100,000 in phony art and investment schemes.

According to the *Connecticut Post*, Bishop John Peter Walzer is a former president of a Long Island used car dealer association who has been arrested at least three times, was once indicted by a federal grand jury and has been sentenced to prison twice.

Perhaps the full moon theory doesn't work after all. While writing the previous paragraph, I received a phone call from a member of a parish reporting an incident even stranger than the aforementioned. And the moon isn't full. That one will have to wait for another day.

DAVID KALVELAGE, editor

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ON THE COVER

Bronze bells, forged in France by Paccard and installed by Van Bergen Bellfoundries, were installed in the bell tower of the Cathedral Church of St. Paul the Apostle, Fond du Lac, Wis., in December. The 15 bells, which weigh almost five tons, were named for St. Paul, the Blessed Virgin Mary, St. Joseph and the 12 Apostles [another photo, p. 6].

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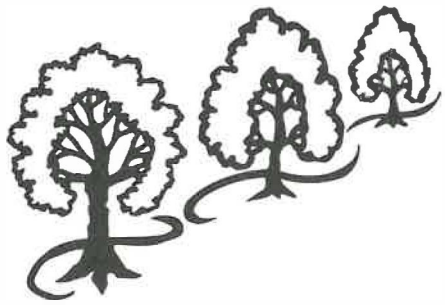
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LETTERS

One Step for...

I read the report on the Diocese of Massachusetts' convention [TLC, Dec. 19]. That report and the Massachusetts diocesan newspaper had an important omission — a resolution was passed asking the House of Bishops to rescind the "Statement of Conscience" adopted at Port St. Lucie in 1977. THE LIVING CHURCH, for brevity's sake, may have excluded it. But nowhere in 28 pages did the diocesan newspaper report this resolution.

It is fascinating that the same-sex blessing resolution had its own "Port St. Lucie" amendment: "No minister of this church shall be subject to any censure or inhibition for the conscientious inability to minister" such provisions. This is incredible! The same convention which voted to rescind the original Port St. Lucie amendment put one in its "gay marriage" resolution. Proponents argued that the Port St. Lucie conscience clause "in effect penalizes those who support and seek the ordained ministry of women" (I support women's ordination).

Is it hard to see the "one step at a time" strategy? "Sure we'll accept a conscience clause. After all, it can always be rescinded, say 15 years later." Those clergy who personally oppose same-sex blessings, but approved the measure as an act of inclusiveness, may be required to perform such blessings to prevent their penalizing those who seek such blessings. The same could be true for bishops who oppose ordination of non-celibate homosexual persons.

(The Rev.) THOMAS R. WHITE
St. Peter's Church

South Windsor, Conn.

Imposing Beliefs

The Rev. Ashley Neal wrote of his discomfort in the exclusion of the Jewish boy from receiving communion [TLC, Dec. 19]. Some people want to muddy the waters of self-definition. They have caused Fr. Neal to have questions in his mind. Those who muddy the waters say we should not be imposing our religious beliefs on others, and, in fact, that we should not even say we are distinct from or different than others. They would allege that we all believe in the same God and that we are all going to heaven anyway, and we all have an ethical or moral commitment to humanity.

It is clear to me that we are not the same as all religions. Our distinctives are defined in the creeds. It was Jesus him-

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self who defined those who were insiders and those who were outsiders in the gospel lesson on the Good Shepherd (John 10).

Like Fr. Neal, so many in the church have a caring love for all people in such a way that they want to include everyone. That wish is admirable. Using self-definition in order to accomplish it is not admirable.

I am glad those who shared with me the gospel of Jesus Christ did so in such a way that this outsider became an insider, clarifying to me how I might become an insider by faith in the Lord Jesus. For their action and God's mercy, I am eternally grateful.

BOB MENDELSON
Jews for Jesus

Washington, D.C.

Lied to Members

The editorial "Taking Vows Seriously" [TLC, Nov. 28], the response by the Rt. Rev. Harold A. Hopkins [TLC, Oct. 24] to a letter written by the Rev. Canon Gay C. Jenkins [TLC, Sept. 23], plus other correspondence, writings and personal experience, prompt my entry into what should develop into a lively debate.

This is a difficult decision for me, because I am not a "Johnny-come-lately" to the Episcopal Church. I was taught that all ordained ministers and lay leaders — especially bishops — are worthy of their positions. During my time, I have had dealings with more than one bishop, a few more than one "cardinal rectors," and a good many lay leaders.

The correspondence and experience I cite is confirmation of impressions that have been growing (forced) upon me over the past couple or so decades. I am not at all happy with the conclusions these impressions lead me to make. I would much prefer that someone show me that my experience does not reflect the truth of the matter than to continue my present course. My fear is this may

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 are 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.

take some doing.

It distresses me to remember how many times I lied to prospective members of the church over the early years of my Christian vocation when I encouraged them to join our fellowship of love and concern for each other. I am distressed to think of the number of good church people — lay and ordained — who were declared expendable when they did not buy into the latest fad promoted by our leaders.

It seems to me that the most serious offense that the leadership of the Episcopal Church must deal with is the

lack of accountability cited in the aforementioned editorial. It is not enough to say that church members are human and "will make mistakes." While this is true, it is also true that we are baptized into the "Body of which Jesus Christ is the Head, and all baptized persons are members" (Book of Common Prayer, p. 854).

Therefore, we are not "called to be Christian"; rather, we are "called Christian." Our behavior must coincide with this calling, or we — the Episcopal Church — will lose our place in this body.

NAME WITHHELD

AN IMPORTANT QUESTION AND ANSWER

Q. *Why do we call the Holy Scriptures the Word of God?*

A. *We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible (BCP, 853). Helping people hear the Lord through the Bible is the special ministry of . . .*

THE REV'D DR. EVERETT FULLAM



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Staff Cuts Expected

Employees at the Episcopal Church Center in New York City received some unwelcome news from the Presiding Bishop shortly before Christmas.

In a letter sent to all members of the church center staff Dec. 21, the Most Rev. Edmond L. Browning mentioned the possibility of "involuntary terminations" at the church center as a result of reduced income.

"This is going to be painful for all of us," Bishop Browning said in the letter. "I think we are best served if we deal with it in the most honest and direct way we possibly can."

Bishop Browning stated in the letter that meetings were to be held with church center executives Jan. 18 to discuss proposed budget changes.

He said recommendations for easing "the pain of separation" at the church center are being considered through strengthening the spiritual life of staff

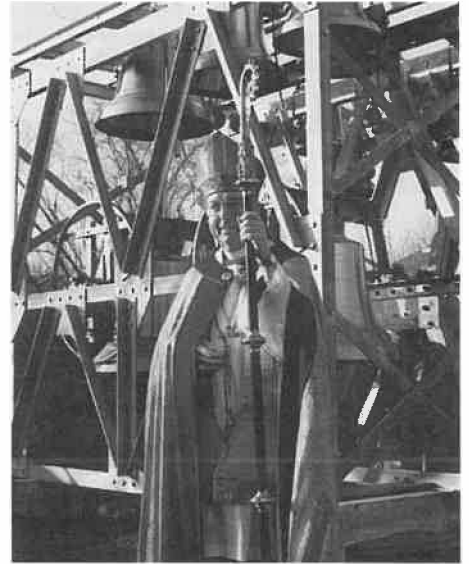
members, self-care and stress reduction, and special "community" times such as weekly gatherings of staff members on an informal basis.

The letter also mentioned the possibility of encouraging some staff members to take early retirement.

"I cannot adequately express to you my concern for each and all of you," the letter concluded. "Let us encourage, strengthen, and pray for one another in the months ahead."

The proposed action follows a meeting of the national Executive Council [TLC, Dec. 12] in which budget shortfalls of more than \$4 million were projected for 1995. A shortfall in income from dioceses was projected at 17 percent for 1994 at that meeting.

If layoffs become necessary, it would be the second major cutback at the church center in recent years. Staff cutbacks and reorganization took place in 1991.



The Rt. Rev. William Stevens, Bishop of Fond du Lac, and the new cathedral bells (on cover) made possible by a \$150,000 bequest of the late Delbert Trakel. Mr. Trakel also left \$250,000 toward the construction of a new parish hall.

Eames Meeting: Not a 'Cozy Week'

A set of pastoral recommendations to be sent throughout the Anglican Communion was issued by the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate, commonly known as the Eames Commission, when it met in London, Dec. 14-17.

The commission, organized five years ago to address matters of women as bishops, also dealt with women as priests during its fifth meeting.

"It hasn't been a cozy week," said the Most Rev. Robin Eames, Primate of the Church of Ireland, at a press conference following the meeting. "There are those of us in favor, those from provinces which have doubts, even some who are opposed. It is a reflection of the problems we see on a global scale."

An American member of the commission, the Rt. Rev. Mark Dyer, Bishop of Bethlehem, said one of the recommendations involves "the unfortunate misunderstanding that if a male bishop should ordain a woman to become a bishop, his orders are invalid henceforth. We have guidelines on that. It is the communion of the episcopate in the church that validates him, not his individual episcopacy. As a bishop in the apostolic succession, his sacramental validity never depends on himself."

Bishop Dyer told the *Church Times* about another recommendation.

"If a woman priest or bishop is designated by her province to visit a province where women are not ordained, we have guidelines on behavior. The person is to be received as someone ordained canonically, and as a representative of that province."

"It is wrong for people to get the impression that many will seek communion with Rome," Archbishop Eames said. "In Ireland, we have many devoted Catholics seeking to be members of the Church of Ireland. It is a two-way thing. In Ireland, there are definitely more people wanting to embrace Anglicanism."

Besides the seven members of the commission, four special advisers participated in the meeting.

"It has been a cultural leap for me to come to this meeting," said the Rt. Rev. Penelope Jamieson, Bishop of Dunedin, New Zealand. "I personally have had to wrestle with the fact that what I take for granted is not taken for granted elsewhere."

The Very Rev. Colin Jones, dean of Cape Town, South Africa, told the *Times* that "white women are overtaking the church. There is some tension among black priests. We want to hold the church together."

CONVENTIONS

More than 1,000 delegates attended the convention of the **Diocese of Los Angeles** Dec. 3-4 in Riverside under the theme of evangelism.

Br. William Sibley, superior of the Order of the Holy Cross, spoke on evangelism in his sermon at the convention Eucharist and said for the Decade of Evangelism to succeed, the church must oppose "greed, violence, production of things at the expense of people, poverty, racism, sexism and homophobia."

Convention spent considerable time on the issue of the blessing of same-sex unions before passing a resolution which states that the diocese "recognizes that there is a deep diversity of understanding and practice among us on the matter of the blessing of covenants of gay and lesbian persons committed to lifelong care and support of one another, but, nevertheless committed to our unity in Jesus Christ and the power of the Holy Spirit, we are willing to go forward together in mission with this recognition."

A resolution calling for the preparation of liturgical forms for the blessing of same-sex unions by the Standing Liturgical Commission was tabled.

Convention also approved restructuring of the diocese into 10 deaneries which replace the current five regions.

Grace Church, Moreno Valley, was welcomed as a new mission congregation, and a \$3.3 million budget was adopted for 1994.

'Golden Age' for Interest in Dead Sea Scrolls

Research on the Dead Sea Scrolls, the biblical-era manuscripts discovered in the Judean desert more than 40 years ago, has "entered into a Golden Age," says a top scrolls scholar.

"[T]oday there is total and open access to the scrolls," said Lawrence Schiffman of New York University's Skirball Department of Hebrew and Judaic Studies, speaking at a one-day conference in New York in late December which was called "New Perspectives on the Dead Sea Scrolls." His observations come at the end of one of the most controversial periods in scroll research since the texts were discovered by Bedouin shepherds on the shores of the Dead Sea.

The scrolls, generally written during a period from 200 years before Christ to 68 years after his birth and including some of the earliest manuscripts of biblical books, have provided immense amounts of information about the formation of rabbinic Judaism and early Christianity.

For the last two years, however, a bitter battle has been waged between members of the scholarly team charged with editing and translating the scrolls and text fragments — "an entrenched monopoly," in Mr. Schiffman's words — and other scholars seeking access and impatient for the editing team to publish.

The battle brought "pirated" editions of the texts, court cases and acrimonious debate that spilled over from academic and special interest journals into the mainstream media.

"When the dust settled," Mr. Schiffman said, "full access had been achieved, and the field of Dead Sea Scrolls research entered into a Golden Age."

Mr. Schiffman said "tremendous progress" is being made in publication, analysis and conservation of the scrolls. All of the unearthed material, with the exception of some discovered in early December during a controversial search by Israeli archaeologists, is now available for scholars and others to study.

The Israeli Antiquities Authority, which has control of the scrolls collection, believes that only members of the official editorial team should produce formal editions of the scroll texts. However, according to Mr. Schiffman, the authority "will take no action against those who violate its wishes."

And, he added, the official publication team, which has been accused of foot-

Major steps are
being taken to
educate the public
about the scrolls.

dragging in bringing texts under its charge to publication, has been expanded to 60 members. The team's work, the NYU scholar said, "is now progressing nicely."

Mr. Schiffman listed a number of important new publications, including Oxford University Press's multi-volume series, "Discoveries in the Judean Desert," which will make much of the biblical material available to the public.

"All of this means that in some form, in five years, virtually every Qumran text will be available in some edition," he said. "Qumran" refers both to the place

where the scrolls were found and the community which kept the texts and hid them in caves off the northwest shore of the Dead Sea.

At the same time, Mr. Schiffman warned that ready access to the scroll material is likely to result in "a spate of sensational volumes" propounding a host of unfounded ideas about rabbinic Judaism and early Christianity.

While the general public has always shown remarkable interest in the Dead Sea Scrolls, Mr. Schiffman cited a recent exhibition of scroll fragment in Washington, D.C., New York and San Francisco as "a major first step in undertaking to educate the public about the scrolls and to share the unique opportunity to see them with many people who would otherwise never have such an experience.

He also cited the increased use of technology, especially in photography, computerized infra-red technology, and computer imaging equipment in recovering otherwise illegible words on damaged scroll material. And he said work is progressing on making scroll images and texts available on CD-ROM.

"The widespread interest in the scrolls has imposed upon us at the same time a great responsibility to educate the scholarly and lay public and to make the scrolls available to them as soon as possible in as many ways as possible," he said. [RNS]



RNS

Visitors explore a cave at Qumran, where the Dead Sea Scrolls were discovered.

Trinity Cottage

It is 'so much more homey'

By PATRICIA WAINWRIGHT

On the grounds of Trinity Church, Rock Island, Ill., is a small cottage, built in the 1880s. Once used as the curate's house, it has a typical living room, dining room, kitchen, bath, and one large bedroom, and a play area outside. But its tenants are not so typical. For the last five or six years, the bungalow has served as transitional living quarters for homeless families.

Project chairman Orlin "Skip" Clarquist, on visits to Brooklyn, N.Y., as part of his lay ministry, noticed parishes opening their doors to the homeless. The practice did not translate easily to the Midwest, but the idea of the cottage as temporary home for a struggling family was born.

"Most of us are two or three house payments away from being homeless," Mr. Clarquist said. "Homelessness is not as visible [here] as in New York, but it's there. Some families live in their cars."

The Rev. Lawrence Larson, rector of Trinity, said the city was both the largest and the poorest of the Quad Cities, and there are "lots of projects" for low income families. But the cottage, he said, is "so much more homey." (The Quad Cities, on the Mississippi River, also include Davenport and Bettendorf, Iowa, and Moline, Ill.)

Project Neighborhood Outreach Work, a social service agency, operates the Transitional Housing Program with a shelter coordinator and a case manager. NOW accepts families according to strict guidelines: Adults must be committed to finding work or going to school; no drugs or alcohol are allowed; no one outside the family may live there.

Terra Fairburn, NOW shelter coordinator, said the agency organizes whatever services might be needed. "Some people are having trouble with drugs or alcohol,



Trinity Cottage helps families begin a new life.

divorce, money. We hope they can tell us what they need," she said. Some tenants lack experience in housekeeping and conservation, perhaps having lived all their lives in projects for which they had no responsibility or control. Mr. Clarquist spoke of visiting the cottage one winter day to find the heat going full blast and the windows open. The occupant had never dealt with a thermostat before.

To provide some structure, NOW requires all transitional housing participants to attend group sessions on "life issues, including self esteem and stress management," and money management and budgeting classes.

Able to Save

At Trinity Cottage, all utilities (with the exception of telephone charges) and maintenance are paid by the church. "People are able to save and pay off bills," Fr. Larson said. "They can take courses to move into the community, to get off welfare. It helps people to a new life." Families pay 30 percent of their income to NOW. Ms. Fairburn said that requiring some payment is sort of a dose of reality, to reinforce budgeting and saving skills. At other NOW facilities, tenants do pay for utilities.

A small committee, headed by Mr. Clarquist, keeps in contact with the families. "When little things come up, the family calls us first," said Fr. Larson. Mr. Clarquist said he and his wife, Cindy, would like to see even more parish involvement, perhaps with baby sitting or providing transportation. Several parishioners helped with the first renovation.

Ms. Fairburn noted that different cultures often don't understand each other. "Not everyone lives the same way," she said. "People must be allowed to make

certain choices, and we have to respect those choices."

The first family to live in the cottage was from Laos, Fr. Larson said. They joined the Episcopal Church and later, due to job losses, moved farther west. Henry Ruge, a member of the vestry, said the house became available to battered women and families having difficulties. He explained that the initial contract is for nine months but that extensions can be applied for and are usually granted.

"We don't throw anyone out into the street," said Mr. Clarquist. The agency has had to ask one tenant to leave, for repeated drug use.

Not everyone at Trinity is happy about the present use of the bungalow. Mr. Clarquist said a few people might prefer the house to be razed, and some perhaps are concerned about the money spent. Mr. Ruge and Mr. Clarquist described the repair and restoration which would begin when the present occupant leaves. "It probably needs a new roof," Mr. Clarquist said. Fr. Larson said, "Everyone agrees it's better [used] than sitting empty. This helps people to a new life."

The Trinity Cottage project is part of Mr. Clarquist's ministry as a novice in the Franciscan Order of the Divine Compassion. He explained that this is an order which takes vows of simplicity, fidelity and obedience. Final vows are renewed yearly on the Feast of St. Francis.

He and his wife, Cindy, both musicians, travel periodically with Renewal in Christian Ministry. They are primary liaisons between the residents and the parish. "We'll be as much a part of their lives as they'll let us," he said. "We don't ask any questions. We just visit them and love them."

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

Loving Others Through Prayer

All of us who love the Lord
are united with one
another in his
Spirit.

By GEORGE W. WICKERSHAM, II

If it is reasonable to pray for the fulfillment of our own needs, physical or spiritual, is it also reasonable to pray in connection with the needs of others? Does not the Lord know their needs before we do? And better than we? And is it not obvious that he is more merciful than any of us? Then why step forward with our intercessions on behalf of others? Is not this presumptuous? One might even call it a bit insulting to be calling his attention to that which he already knows. Do we actually think we can pressure the Lord?

We must remind ourselves that the New Testament is full of admonitions to pray. One example: After Jesus had driven the unclean spirit out of a lad, the disciples asked him why they had not been able to do so. "This kind," Jesus replied, "cannot be driven out by anything but prayer" (Mark 9:29). So we are not insulting the Lord by our prayers on behalf of others.

What we must not overlook is the simple fact that the Lord is love, at least so said St. John (1 John 4:8 and 16), and that the one thing which he wants of us is

exactly that, namely, love. Therefore, if you can watch your brother suffer in any way whatsoever and not pray for him, you are definitely out of touch with the Lord.

The point is, all of us who love the Lord are united with one another in his Spirit, which is the Spirit of love. In fact, each of us is extremely important in that fellowship. No one is more important. That is why God made us in the first place. This is the fellowship referred to explicitly in the Apostles' Creed as "the Communion of Saints."

Hence, if a person gets sick and you pray for her or him, your love is added to that individual through the invisible communion, and, I might say further, it is added not only in sickness but also in health. You two are, in reality, together all the time, this being in the Lord. We are important to one another.

There are certain items which it is also well not to forget:

- If all prayers for sick people to get well were answered in the affirmative, no one would ever die. If all you had to do was to pray, the population explosion would be such that there would soon be no more room on this planet for anyone else.

- If all you had to do was to pray, most people would soon forget about that little matter of responsibility. Why bother to take care of yourself or, indeed, of anyone else? Doctor, go home! Just pray, and let God do the rest. But the fact remains that humankind has cut its teeth on adversity, on the onslaughts of nature, from viruses to earthquakes, and on the onslaughts of human nature, which can be even more appalling. Witness what

used to be Yugoslavia. Without suffering and tragedy, without good and evil, we might become like the sloth, hanging from trees, eating bananas. Generally speaking, God will not interfere, especially when human beings fail to shape up. If we cross the street without looking, we may get run over. If we do not combat crime, crime prevails. If we do not try to counteract disease, we are devastated by it. Thus humanity develops, or it doesn't.

- We must never lose sight of the fact that we were put in this world to die. It is of basic importance that one way or another we prepare ourselves for the event which will happen to us all, namely, death. "Watch therefore," said the Master, "for you know neither the day nor the hour" (Matt.25:13).

- Death itself should not be regarded as the end. In fact, it is more likely the ultimate objective. It was St. Paul who wrote, "...for me to live is Christ, and to die is gain...I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better" (Phil. 1:21, 23). Death simply offers the opportunity of a glorious new beginning. To be panic-stricken at the thought of it shows only an evident lack of faith. We have learned nothing.

Thus, while we pray for each other, and fervently, still when things go wrong or recoveries do not occur, we have accomplished something regardless. We have, we trust, strengthened the bonds between us — bonds which are not broken either in life or in death. These, in truth, are the bonds which mean everything, both in this life and in the life to come.

One more point: It is obvious Jesus used prayer as a means for coming close to his Father. Thus he went off by himself when "everyone was searching for [him]" (Mark 1:35-37). If this was important for him, certainly it should be important for us. God is always close to us, but we are not always close to him. So on our knees we must go anyway.

I think, however, that Jesus' earthly life demonstrated an important fact: The closer one is to the love of people, the closer one is to God. If we pray for one another in the spirit of love, we are doing it in the Spirit of God. Far from insulting God by our petitions, we are in fact joining hands with him in our love of people. Thus we come even closer to him whose name, indeed, is love.

The Rev. George W. Wickersham, II, is a frequent contributor to THE LIVING CHURCH who resides in Rockbridge Baths, Va.

Advances in Publishing

Sharp-eyed readers may have noticed a difference in the appearance of THE LIVING CHURCH during the past two issues. The difference is in the type face, a new one for us which we hope will be easy to read. The change is the first of many you'll be noticing during 1994, and is the result of the conversion to desktop publishing equipment.

The generosity of those who have made gifts to THE LIVING CHURCH designated for computer equipment have helped bring about the advent of desktop publishing, a process we have long sought. This issue is the first to be produced, at least in part, with the new equipment.

While readers will not notice much of a difference in the appearance of this issue, they will over succeeding months. Like a new rector moving into a parish and making changes in the liturgy, we know we need to move slowly. During 1994, you will begin to see subtle changes in your magazine, resulting in a more contemporary look through redesign and the introduction of new elements.

Desktop publishing also should enable us to cut down on the time between when an event takes place and when readers see it reported in their magazine. We are hopeful that with cooperation from the U.S. Postal Service, it will not take three or four weeks for a news story to reach our subscribers.

As we make changes, we want our readers to know they will continue to receive news and views of interest to Episcopalians each week. As always, we encourage comments, suggestions and reactions from our readers. In fact, many of the changes you'll notice in succeeding months were suggested by our subscribers.

This is an exciting time for us as we embark on a new pro-

duction process and use a different printing firm. We believe it will result in an improved product. We hope readers will enjoy the results.

Interim Ministries on the Rise

Readers of the People and Places feature in our magazine have noticed an increase in the listings of interim rectors. That's because many parishes have decided that an interim rector is an effective form of ministry during the time between rectors.

In recent years, a network of clergy, trained to do interim ministry has been developed, bringing about a continuation of fulltime ministry in a parish after the retirement or resignation of its rector. An interim rector moves into the parish upon the departure of the rector and helps to guide it through this period. Most dioceses have policies which state that an interim rector is not to be a candidate for rector, and fulltime interims respect that policy. They have committed themselves to interim ministry and move on to another position, usually after one year.

The concept of a fulltime interim position is still relatively new in this church. In the past, retired priests sometimes served a congregation without a rector on a fulltime basis, but most parishes functioned with a non-parochial supply priest, usually available on Sundays and perhaps an evening or two.

Parishes need to make a major commitment when bringing in an interim rector. A fulltime stipend, relocation expenses and benefits can make this a costly process. The presence of a trained interim priest, who can help the parish deal with a wide range of emotions over the loss of its previous rector can make it a wise investment.

VIEWPOINT

Limits of Democracy in the Church

By H. KNUTE JACOBSON

The earliest Christian confession was simply, "Jesus is Lord." "Lord" meant "ruler," or "master." Caesar was hailed by the same name. Jesus came proclaiming a kingdom, not a democracy.

Democracy, of course, denotes rule by the people. It is as American as apple pie. Jesus, however, proclaimed a *theocracy* in which God himself would rule as king. What should this mean for us — that we live in a democracy, but Jesus calls God a king?

As a political system, democracy can be a great blessing. As old as Athens, it was adapted by our founders to the needs of the New World. Perhaps democracy's greatest merit is to provide checks and balances against tyranny: Millions of

people working at cross purposes usually do far less damage than unopposed despots. Given the fact of original sin, democracy seems the best means of protecting us from ourselves.

On the other hand, for those who seek to live as Christians, "democratic thinking" can be a dangerous trap. The danger is that we who live in political democracies may come to assume that God is what we elect him to be, or the will of God what by vote we decide it should be.

It would be blasphemous to suggest the God of the Bible needs checks and balances against his gracious rule. What is more, scripture commands us to worship God, not to vote on what we believe he ought to do.

The long and short of it is this: While, in a fallen world, democracy may be the least dangerous of all political systems, it would be a perilous way of deciding the mission of Christ's church. Not only can

it obscure the will of God, it can politicize debate in an unbecoming fashion that makes true discernment impossible.

I think there is a pressing need for American Christians to remind themselves that God runs a kingdom. Or is it no longer true that "Jesus Christ is Lord"?

To help put the issue in focus, it may be useful to look at how St. Paul portrayed his relationship to Christ. The Greek word *doulos*, however it be translated in the opening line of so many of Paul's letters, really means "bond-servant," or "slave." Paul was not advocating slavery; slavery was a simple fact of life. But he was using the institution to make a point. Slaves in Paul's world were not allowed to vote on what they thought their master's will should be. Their job was to obey.

Jesus himself would seem to make a
(Continued on page 12)

The Rev. H. Knute Jacobson is rector of St. Stephen's Church, Beaumont, Texas.

If Wishes Were Horses

RECLAIMING FAITH: Essays on Orthodoxy in the Episcopal Church and the Baltimore Declaration. Edited by Ephraim Radner and George R. Sumner. Eerdmans. Pp. xi and 298. \$24.99 paper.

Reclaiming Faith offers a theological response to some of the issues faced by the Episcopal Church today and, more deeply, suggests ways of countering the loss of communal identity suffered by many churches in the late 20th century. The essays are excellent examples of the way in which Anglican theology has always tended to be linked more to ecclesiastical and pastoral rather than systematic concerns; and the ecumenical note struck both by the inclusion of one Lutheran essayist and by the arguments of all the essays is a welcome one.

The Baltimore Declaration supplies a point of departure for the essays. Only one of them is by an author of the declaration, and it reflects a rather bemused reaction to the essays themselves. In it the Rev. Alvin Kimel suggests that "our theologians . . . are themselves the primary engineers of disbelief and apostasy within the church," but goes on to admit that it is "ironic but encouraging that a group of academicians should choose to write a volume of essays responding to a confessional statement of an obscure group of parochial theologians."

The essayists, on the whole, are totally sympathetic to the declaration and in broad agreement with its diagnosis. But they are sometimes foot-dragging with the "repudiations" in the document and are concerned that the declaration not be understood as a plea for an unthinking and merely reactionary orthodoxy.

The issues in question revolve around "inclusivity" and comprise the problems posed by inclusive language, feminist and liberation theology, world religions, Judaism, and the status of scripture and the creeds. The essayists seek to transcend the present climate of suspicion and polarization in order to find a theological high ground that will supply a framework for genuine argumentation.

It is impossible to predict the impact of the book upon the churches. It would be my wish that it act as a stimulus to irenic but argumentative conversation and to "generous orthodoxy." But if wishes were horses — you know the rest. There can, at any rate, be the hope that *Reclaiming Faith* will be one major contribution toward disposing us to take one

another seriously enough to revive the lost art of argumentation.

(The Rev.) ROWAN A. GREER
Berkeley Divinity School
New Haven, Conn.

Vibrant Place

THE LIVING CATHEDRAL: St. John the Divine. By Howard E. Quirk. Crossroad. Pp. 160. \$25 cloth, \$14.95 paper.

"This book is intended for those who wish to reduce their ignorance of cathedrals in a hurry," the author writes in his introduction, and he carries out that intention well. Most of that is accomplished in a chapter entitled "The Origin and Nature of Cathedrals," which provides the reader with a valuable entry into the life of the world's largest cathedral.

Mr. Quirk, who identifies himself as a volunteer guide at the cathedral since 1980, is an ordained Congregational clergyman. He shares extensive knowledge of the building through facts, figures and anecdotes. His book is both a history and a guide, including a brief history of the cathedral's construction and detailed descriptions of windows, carvings and symbols. Particularly interesting are his chapters on the cathedral's many chapels.

An unusual feature of this book is the 20 chapters identified as commentaries. The author shares his thoughts on such subjects as "The Yearning to be Wholly Holy," and "The Christian Tradition in the East." Mr. Quirk seems particularly interested in size, as there are numerous facts comparing St. John the Divine with other cathedrals, and other minutiae down to the size of the organs in other buildings.



Particularly noteworthy are the photographs, which portray, mostly in black and white, the vibrancy of this cathedral, including such unusual events as Philippe Petit crossing the nave on a high wire, a Japanese dance theater, the winter solstice observance, and, of course, St. John's well-known blessing of animals for St. Francis' Day.

Anyone who has ever visited, or yearns to visit, this cathedral will be delighted by this book.

DAVID KALVELAGE
Waukesha, Wis.

Timely Reminder

THE PRIMACY OF PETER: Essays in Ecclesiology and the Early Church. Edited by John Meyendorff. St. Vladimir's. Pp. 182. \$10.95 paper.

This book is a contribution to the ongoing ecumenical dialogue of an issue which has divided Roman Catholic and Orthodox Christians for many centuries, presenting a stumbling block to others as well. It is timely and still relevant today, even though it is a reprint published originally in English three decades ago. It is being issued unchanged, with the exception of a new essay by Veselin Kesich, professor emeritus of New Testament at St. Vladimir's Seminary ("Peter's Primacy in the New Testament and the Early Tradition").

The book, edited by John Meyendorff, well-known dean and professor of church history and patristics at St. Vladimir's, is a symposium of prominent Orthodox theologians representing different perspectives reflecting on the doctrine of Petrine supremacy.

Four of the five studies were written in 1963 and coincided with the great Second Vatican Council. The writers in *The Primacy of Peter* returned to the source of the conflict and the divergent reading of the scriptural texts.

While Vatican II has raised ecumenical expectations, the subsequent decades have shown a slackening of enthusiasm and a deplorable rebirth of theological triumphalism in contemporary Western Catholicism. In the midst of shifting theological sands, the book is a timely reminder of the real sources of the alienation between East and West and offers an irenic Orthodox approach to the possibility of ecumenical reconciliation.

FR. CYRIL, O.A.R.
Chemainus, British Columbia
Canada

PEOPLE and PLACES

Appointments

The Rev. **Patricia Handloss-Stern** is rector of St. Paul's, 100 Pine Hill Rd., Bedford, MA 01730.

The Rev. **David H. Hermanson** is rector of Trinity, Prospect & Atlantic Aves., Box 245, Asbury Park, NJ 07712.

The Rev. **Melford E. Holland, Jr.**, is the diocesan clergy deployment officer and bishop's assistant for ministry in the Diocese of Pennsylvania.

The Rev. **Martha Honaker** is assistant of Holy Trinity, 1601 Raeford Rd., Fayetteville, NC 28305.

The Rev. **Ernest W. Johns** is vicar of St. Edmund's, 327 W. Hickory, Arcadia, FL 33821.

The Rev. **Anthony Rudolph Klaas** is rector of St. Philip's, 3643 Aurora Dr., New Orleans, LA 70114.

The Rev. **Mary Page Markham** is assistant of Emmanuel, Southern Pines, NC; add: P.O. Box 2319, Southern Pines 28388.

The Rev. **Roy Mellish** is rector of Trinity, 302 Greenwood, Box 1776, Morgan City, LA 70380.

The Rev. **John E. Newell** is rector of St. Michael's, 501 Old Town Dr., Colonial Heights, VA 23834.

The Rev. **Barbara Parini** is vicar of St. David's Mission, 180 South Rd., Pepperell, MA 01463.

The Rev. **Becky King-Chu Shan** is priest-in-charge of the Chinese congregation of St. Thomas', 231 S. Sunset Ave., Sunnyvale, CA 94086.

Ordinations

Priests

Louisiana — **Susan Gaumer**, St. Augustine's, Metairie, LA.

Pennsylvania — **Michael Piovane**.

VIEWPOINT

(Continued from page 10)

similar point. He said, "No one can serve two masters" (Luke 16:13). That each of us needs to serve some master he seemed to take for granted. And he urged unwavering allegiance to *himself* when he said, "He who is not for me is against me" (Matt. 12:30).

I believe the danger that most threatens us as American Christians is that of confusing our political way of life with God's *modus operandi*. It would be good to remember the words of Christ: "Render unto Caesar what is Caesar's, and to God what is God's" (Matt. 22:21). The glory of the gospel is that, when we do, we will always receive a blessing, for God is a wise and benevolent king. He alone deserves the titles "Wonderful counselor, eternal father, prince of peace" (Isa. 9:6).

Lest there be any mistake, I am not advocating theocracy as a political system. What I am advocating is a return to a more biblical world view within the councils of the church. The recent sorry history of political bickering within our

Resignations

The Rev. **Scott Krejci**, as rector, St. James', Grosse Ile, MI; add: 4133 Stephanie Boyd Dr., Chesapeake, VA 23321.

The Rev. **Scott T. O'Brien**, as rector, St. Martin-in-the-Fields, Chestnut Hill, PA.

Retirements

The Rev. **Robert Bickley**, as interim rector, All Saints', Detroit, MI; add: 1056 Somerset Ave., Grosse Pointe, MI 48230.

The Rev. **Donald Knapp**, as rector, Grace Church, Bethlehem, PA.

The Rev. **Alfred C. Martin**, as rector, St. John's, Halifax, VA.

The Rev. **John R. Stanton**, as rector, St. Augustine's, Morrow, GA; he has been named chaplain of RiverWoods Psychiatric Center.

Renunciations

The Rt. Rev. Rogers S. Harris, Bishop of Southwest Florida, has accepted the renunciation of the ministry of the Rev. **Rick E. Hatfield**.

Other Changes

The Rev. **Frederick Erickson** has been canonically transferred to the Diocese of Pennsylvania.

Cathedral Clergy

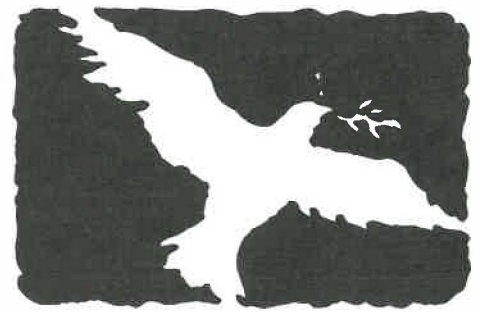
The Rev. **Samuel G. Candler** is dean and rector of Trinity Cathedral Parish, Columbia, SC; add: 1100 Sumter St., Columbia, 29201.

church would seem to lend a note of urgency to this call. What we really need to be about, I believe, is spiritual formation and prayer. A church that makes these things its chief priorities should experience true conversion and increasing unanimity as, together, it learns to discern God's will.

That Christ is the Head of his body (Col. 1:18; see also Eph. 1:15-23) is increasingly being remembered as a foundational precept of Christian discipleship. Certainly, if he truly were functioning as guiding and directing head of the Episcopal Church, we would be experiencing less conflict and turmoil than we as a body of people now are.

It is time we move away from the combative and legislative model of decision-making that is proving so detrimental to our efforts to be the body of Christ. We need to return to God's model, that of consensus-building through prayer and spiritual formation under the tutelage of God's Spirit, using the inspired curriculum of holy scripture.

The sooner we adopt this biblical approach, the more quickly we will find blessing.



BENEDICTION

'Sing, Daddy!' This command came from my 4-year-old daughter as she descended the stairs to the living room from our family room.

We live in a large house with rooms that are sprawled out. In the mind of a

Daddy's song brings the strength needed to make it through.

child, the whole complex must appear a bit mystifying. But more, the interweaving of the stairs, halls and nooks must seem to be filled with spoons.

Now, when this tyke of mine decides to traverse an unlighted part of our home, she calls out, "Sing, Daddy!" In that way, she can hear my voice while she is walking through the dark. Somehow that brings her comfort and dispels her fears.

To any logical adult, a father's melody would not thrust through the meanest foe; nevertheless, to a trusting child, Daddy's song brings the strength needed to make it through.

Each time Heidi instructs me to wind up with music, I am reminded of how frequently I do the same thing. I am a child of the Father. There are times when I am forced by life to go into dark corners that I simply do not want to scout out. However, having no other choice but to proceed, I cry out, "Sing, Daddy!" And he does.

There have been times when in my independent streak I have charged forth without thinking things through or asking for help. When crippled at the end of the jaunt, I have counseled my inner heart to be wiser next time and ask the Father to sing.

J. GRANT SWANK, JR.
Windham, Maine

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and the LORD has blessed you wherever I turned. But now when shall I provide for my own household also?" ³¹He said, "What shall I give you?" Jacob said, "You shall not give me anything: if you

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Refer to Key on page 16.

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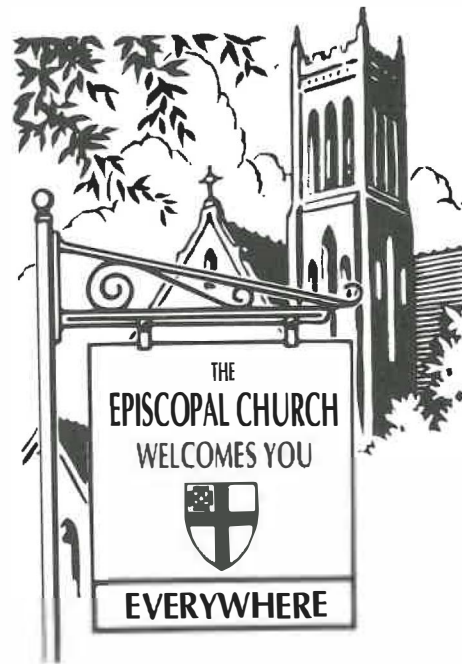
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