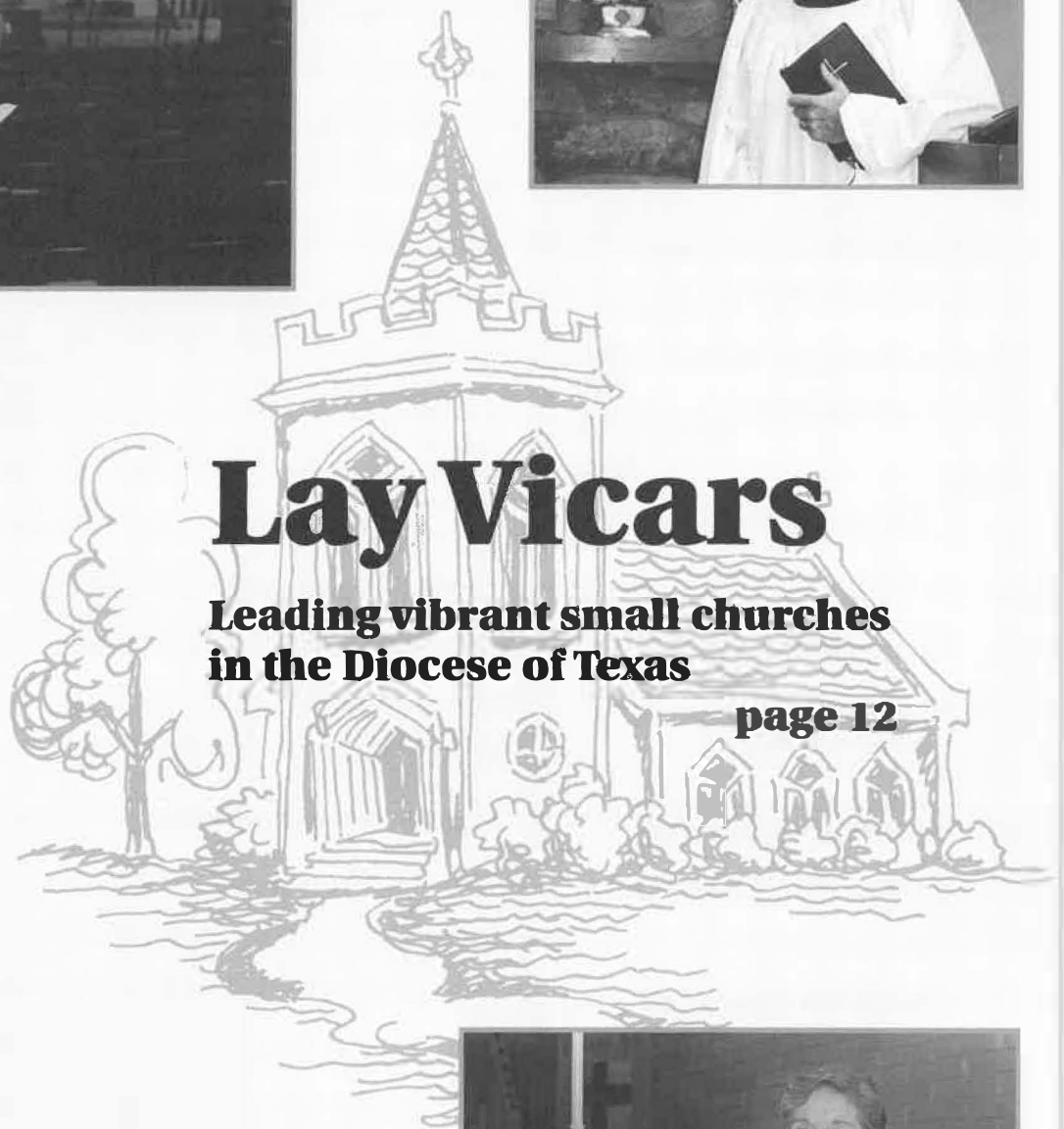
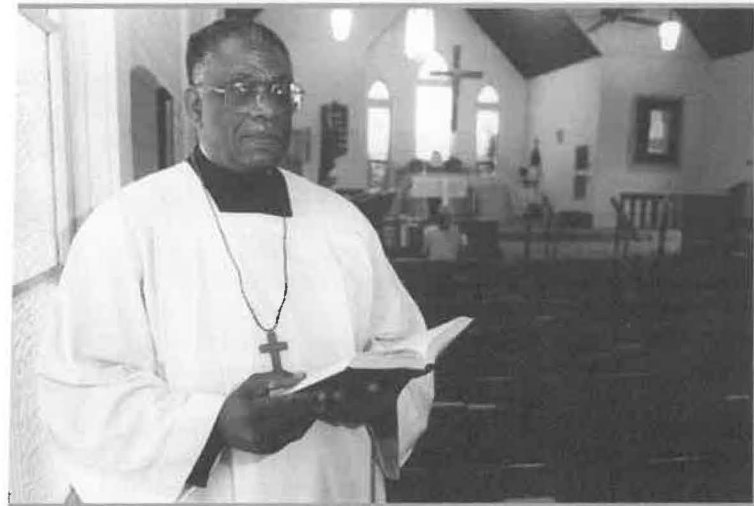


The Living Church

September 7, 1997 / \$1.50

The Magazine for Episcopalians



Lay Vicars

**Leading vibrant small churches
in the Diocese of Texas**

page 12



September 7, 1997
Pentecost 16, Proper 18

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How to know when to retire



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Quote of the Week

The Rt. Rev. Vincent W. Warner, Jr., Bishop of Olympia, on General Convention: "At times I felt we should simply stop and pray."

In This Corner

'I'm Not the Only One Who Thought This'

Some two and a half years ago, Bishop John MacNaughton, then diocesan of West Texas, wrote a two-part Viewpoint article for this magazine informing readers that the Episcopal Church is no longer one church but two churches. One church has scripture as its primary source and rejects the idea of same-sex blessings and ordination of non-celibate homosexual persons. The other believes in the validity of and ordaining of non-celibate homosexual persons and blessing committed same-gender unions.

The 72nd General Convention, meeting in Philadelphia in July, did nothing to refute Bishop MacNaughton's observations. In fact, it made his words look prophetic.

"Clearly, I'm not the only one who thought this," Bishop MacNaughton, now retired, said recently in a telephone interview. "I'm the one who wrote it down." He also feels more strongly than ever that there are two churches.

"It is abundantly clear the so-called liberal side has not abandoned scripture," he said. "Scripture is less relevant to them. They bring a whole new series of interpretive principles to scripture that puts it in a relative position."

He thinks the liberal side has two main principles: Justice is the key to understanding scripture, and everything Jesus said and did is now subject to new "scientific and sociological data."

In part two of his 1995 article, Bishop MacNaughton wrote of four elements which were holding the church together: The Book of Common Prayer, the national apportionment, the leadership of the Presiding Bishop

and the House of Bishops, and the canons of the church.

"It is clear that the notion that the national apportionment holds us together no longer holds water," he said.

Bishop MacNaughton is not hopeful that the two churches can be reunited. "Not in the short term," he said. "Two things are happening now. The first is the emergence of the American Anglican Council (AAC), which does not intend to leave the church. What they're providing is an alternative focal point for the church — biblically based, stressing evangelism and church growth, which stands side by side with the national church.

"The other thing is the movement of the Episcopal Synod of America (ESA) toward a separate province, which is much more dangerous, because that involves organic separation. Once you leave, it's hard to come back."

He said the possibility of the two sides growing closer together depends a great deal on what the next Presiding Bishop does.

"If he acquiesces to the liberal demands, then we've got a serious problem," Bishop MacNaughton said. "If he does what he says he's going to do — listen to both sides — then there's hope."

Bishop MacNaughton's 1995 observation that the issues of difference are the authority of scripture and the nature and polity of the church rings more true than ever. The next question is, what will the church do about it?

David Kalvelage, editor

Sunday's Readings

Restriction to Freedom

*Pentecost 16, Proper 18: Isa. 35:4-7a;
Ps. 146 or Ps. 146:4-9; James 1:17-27;
Mark 7:31-37*

Building on last week's teaching, that the road to the knowledge of God is defined by the law, in today's readings we learn that a relationship with God is marked by complete liberty from all that oppresses people or restricts them from true joy.

In the first lesson, the fearful are encouraged, the blind are promised the opening of eyes, and the deaf, lame and dumb are likewise promised release. Even the arid desert is promised an abundance of cool waters. The psalm promises justice to the oppressed, freedom to prisoners, and care for the stranger, orphan and widow.

The epistle subtly but truly points to lib-

eration by exhorting believers to realize the full potential of their relationship with God by taking their faith seriously.

The gospel provides the account of the healing of the man who is deaf and impaired in his speech. In all the lessons, there are only two places which speak of that which is unchanging: In the first verse of the reading from James, we read that in "the Father of lights . . . there is no variation or shadow due to change"; and in the last verse of the psalm we read that "the Lord shall reign for ever . . ." Contrasting these verses with nearly everything else contained in the rest of the readings, we see many changes from restriction to freedom, but learn that all is made possible only by being truly connected to the One who remains solid, sovereign and utterly dependable.

Letters

Growing

In his letter, Fr. Sickles asks "what happened to the promising Decade of Evangelism?" [TLC, Aug. 3]. Here in the Diocese of Honduras, which will not form a part of the new *Iglesia Anglicana de la Region Central de America*, after Jan. 1, but will remain a part of the Episcopal Church, we are doing something about it.

We are opening new churches at the rate of several a year. Since the Decade of Evangelism began, we have opened at least 20 new churches, and more are on the way. Since 1989 we have grown from five clergy with 30 churches to 22 clergy with 60 congregations. Work has begun recently in several more areas. We would open more if we had the resources, both financial and human, to do it, since we have a virtual waiting list of communities that have asked for the Episcopal Church to come and minister to them.

When he visited the diocese in 1995, Presiding Bishop Edmond Browning installed the Rev. John Macdonald as canon for evangelism. Under his leadership we have been having regional and congregational evangelism workshops which have strengthened the role of evangelism in our churches.

In the capital city of Tegucigalpa, *Cristo Redentor* Church is a joint venture of the Diocese of Honduras and the South American Missionary Society. It is an intentionally evangelistic congregation that since its founding four years ago has grown to an attendance of more than 200. Its mission is to be a self-propagating congregation that will plant similar self-propagating daughter churches in the capital.

I invite Fr. Sickles and anyone else who is interested to come and see how we do evangelism in Honduras.

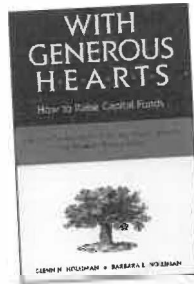
*(The Ven.) John H. Park
Archdeacon of Honduras
San Pedro Sula, Honduras*

The Rev. Clarence W. Sickles rightly asks the pertinent question, "Whatever happened to the Decade of Evangelism?" Except for a few rare instances, its failure is obvious.

Two possible answers immediately come to mind. First, it's a classic case of putting the cart before the horse. The Decade of Evangelism should have been preceded by a decade of intensive Christian education. The primary mark of any good salesman is to know his product. I'm not sure that many Episcopalians know

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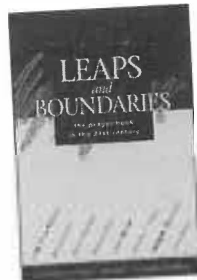
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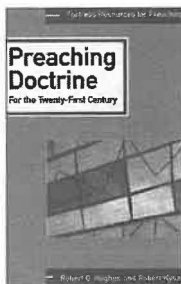
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Letters

what we are trying to sell or, more appropriately, who we are trying to sell. We certainly can't sell ambiguity. Of the many definitions of evangelism, it would be hard to find a better one than that which many of us learned in Sunday school: "Evangelism is to know Christ and make him known." The order is all-important.

Second, there is the present tendency to climb aboard, even beat the drums for, every liberal bandwagon which rolls down the secular pike. No longer do we ask whether the church's stand on a given issue is theologically correct; only whether it's politically correct. The modern skeptic has every right to ask what the Christian life has to offer which is any different from the life he/she is now leading. A major reason for the successful evangelism of the early Christians is that they dared to challenge the prevailing culture, not embrace it. We indeed have a unique Lord and Savior. Only as we come to know him will the call to evangelism become the joyful task to which we are called.

(The Rev.) John S. Armfield
Wilmington, NC

Only A Few

The editorial, "Offensive Remarks" [TLC, Aug. 3], implied that all who disagree with him are deemed by Presiding Bishop Browning to be "mean-spirited." This overstates the case. Rather, I believe his remarks were directed at a few, not all, who disagree with him; and for the benefit of all. Further, to state that he was careless in choosing his words denies his intellect and devotion to the speech-writing task. On the contrary, he knew exactly what he was saying.

Christ did not model an impotent humanity. There are times to tell it like it is! Bishop Browning took the opportunity presented by his last address to the Episcopal Church convened, to get our attention. Some were hurt by a few of the P.B.'s remarks, and therefore took offense. The fault lies with those offended and not with the Presiding Bishop. Those offended should look inward prayerfully and resist the temptation to slay the messenger.

In any case, were I to be offended by the P.B.'s remarks, I believe that I could

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Volume 215 • Number 10

Letters

forgive a man of whom we have asked much, who has endured many hardships on our behalf, and who leaves the position of Presiding Bishop with the love, respect, and thanks of the vast majority of the Episcopal Church. I would like to think that this includes those with whom he disagrees.

*John Conn
Albuquerque, N.M.*

Cut Off

Caroline Mackey's reasoning [TLC, Aug. 3] escapes me. What she is saying is that heterosexual people fall in love and that homosexual people have sex. Therefore, to follow her reasoning, to abstain from sex is to stop being homosexual. I would respectfully suggest that she has cut herself off from much of modern and classical understanding of human behavior.

Is she saying that to abstain from "doing" makes one non-homosexual? What about one's fantasy life? What about one's close friendships? Has she

ever talked with a member of a monastic community about sexuality? Has she read Donald Goergen's *The Sexual Celibate*? Is she saying that to not do heterosexuality makes one non-heterosexual?

The best definition of being gay or lesbian that I have ever read is that it is "a conscious awareness of an erotic preference for members of the same gender." It does not require any doing. But it does shape how one relates in the world.

*(The Rev.) James A. Newman
Los Angeles, Calif*

Return to Center

Three cheers for Kenneth Kaisch's call to the members of the Episcopal Church to consider repentance and Christ-centeredness as a means by which we could find the healing and reconciliation we seek as a church [TLC, Aug. 10].

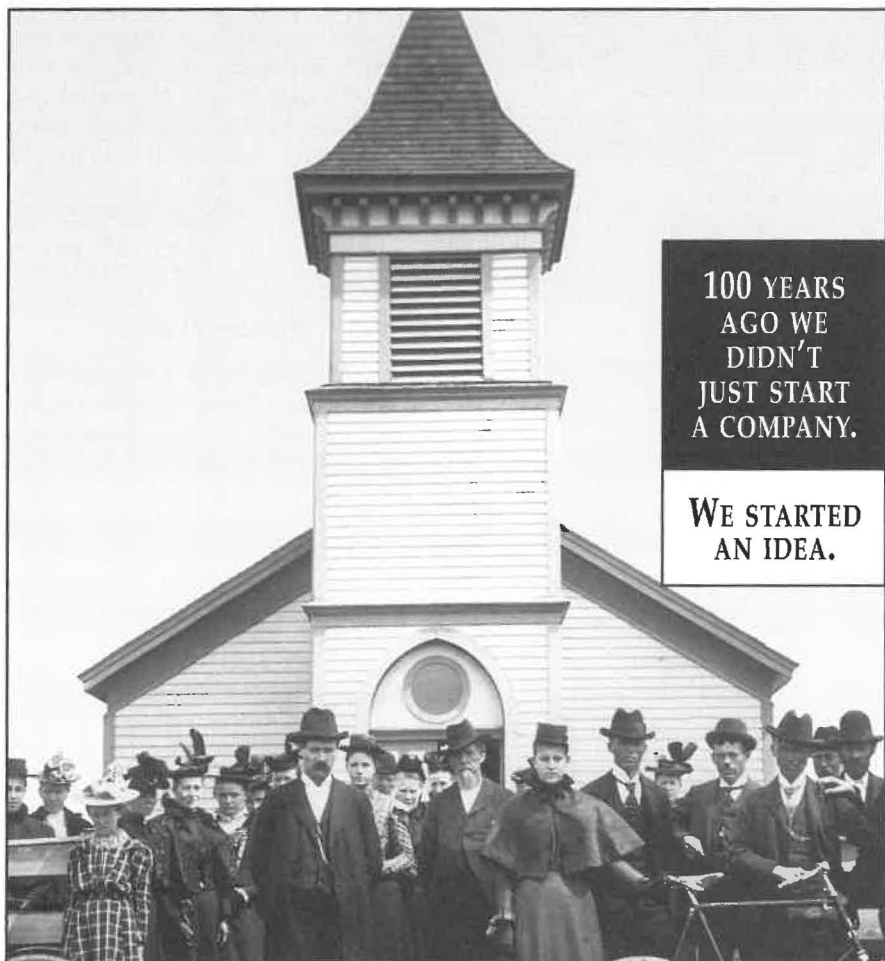
The 72nd General Convention proved several things. The "tolerant" are not tolerant. The "inclusive" are not inclusive. Those who proclaim a church of "no outcasts" have turned their back on a substantial number of individuals whom they

are charged to serve, not rule. Those screeching for "dialogue" really want silence in response to their monologue. Those who say they are tired of making human sexuality the center of all we do continue to make human sexuality the center of all we do. The church "united" is a church deeply divided and on the verge of irreversible actions that would surely lead to schism.

Presiding Bishop-elect Griswold said it well when he quoted Thomas á Kempis, "If God is to dwell among us, we must sometimes yield our own opinions for the sake of peace." The chief call to Christians is to yield not only opinion, but every fiber of our beings to the lordship of Christ. It is indeed time to repent and return to the Lord.

It is time to pray fervently for our Presiding Bishop-elect and those who will counsel him. There is much from which to repent, much that needs conversion, and much to reconcile.

*(The Rev.) Russell J. Levenson, Jr.
Church of the Ascension
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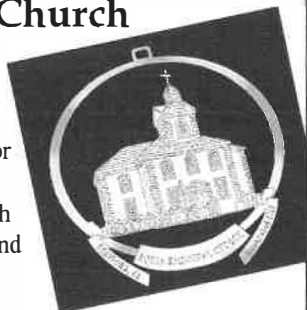
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They're Elected

Members of the General Board of Examining Chaplains and Trustees of the General Seminary are listed as appointed by the Presiding Bishop [TLC, Aug. 17]. In both cases they are elected by the House of Bishops in open elections.

(The Rt. Rev.) James B. Brown
Bishop of Louisiana
New Orleans, La.

Ordained Scientists

Several of us who are members of the North American Chapter of the Society of Ordained Scientists appreciated the fine article and interview about John Polkinghorne by Kitty Ferguson [TLC, Aug. 3].

Canon Polkinghorne is a fellow of the Royal Society (FRS) and a member of the Society of Ordained Scientists (SOSc). The North American Chapter (SOSc) has been designated as The Working Group on Science, Technology & Faith by an act of the 72nd General Convention held in Philadelphia last month. For the next triennium, it will represent the Episcopal Church at councils and conferences, alongside similar groups of other churches. Reporting to Executive Council, the working group will undertake educational initiatives in some of the issues of contemporary scientific culture that impact the life and faith of Episcopalians.

(The Rev.) John F. Hird
Bethany Beach, Del.

Doing Harm

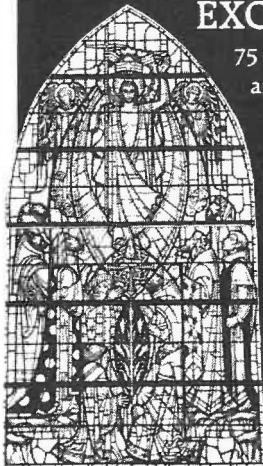
The observation in the editorial on Church Pension Fund investments [TLC, Aug. 17] is noble although perhaps a mite naive. With corporations so diverse today, it is difficult indeed to invest in a stock that does not include some subsidiaries that have objectionable qualities such as child and/or slave labor, discriminatory practices, undesirable products. Address-

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missions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



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Letters

ing these topics will open a can of worms the church does not want to see opened, namely, paying assessments to the dioceses and national church when one or both are perceived to be promoting programs and teachings inconsistent with the faith once delivered, which is perceived as "doing harm" to the church and the body of Christ and must be considered a valid reason to withhold support. I sincerely doubt that the church wishes to find itself promoting such a dilemma, even though the issue raised is a valid one.

*The Rev. James F. Graner
Larned, Kan.*

Staying Away

The otherwise fine article on ministry with singles [TLC, Aug. 17] misses a basic reason singles stay away from church. A huge majority of single people are sexually active. College students, people looking for a spouse, the divorced, the widowed and homosexuals have active to sporadic sex lives. The church is sex-neg-

ative. The conservatives preach against all sex outside marriage. The liberals and most Episcopal churches seldom mention it at all. Sexually active single people sense that their behavior is not acceptable in many parish churches.

Singles will show up when the church becomes sex-positive and makes it clear that people's sex lives are their own business. Parishes can provide sound, thoughtful sex education to children, teens and adults as part of the stewardship of God's creation. Then we have a holy and holistic ministry to single people's lives.

*(The Rev.) Robert Warren Crome
Trinity Church
San Francisco, Calif.*

Give Him a Chance

I am saddened that the widely observed irenic spirit at General Convention has not reached THE LIVING CHURCH. The headline on the editorial across the page —

"Ungracious Spirit" — pretty well describes the article by Fr. Steenson on Bishop Griswold [TLC, Aug. 17], which seems designed to inflame the passions of "conservative" people of the church.

Could you not have found someone who might give Bishop Griswold a chance to prove that he means what he says about not being captive to any group within the church? To label him as a "formidable opponent" who employs the forms and vocabulary of traditional orthodoxy in the service of a new theology is to accuse Bishop Griswold of serious duplicity. It also fails to recognize that for 2,000 years, one generation's "traditional orthodoxy" has often been amended, as the Holy Spirit leads and pushes a reluctant church into truth.

Give the man a chance, pray for him, and listen to him, on the chance that the Holy Spirit may be saying something through him that the Episcopal Church at the end of the 20th century needs to hear.

*(The Very Rev.) William F. Maxwell
Port Townsend, Wash.*

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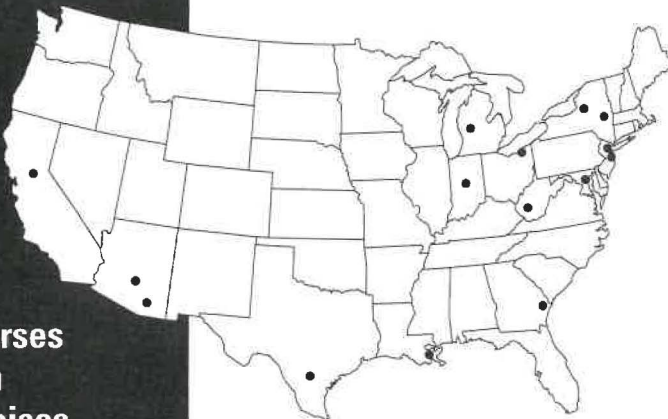
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'We Missed a Wonderful Opportunity'

"This is an invitation to work harder toward full communion," the Rt. Rev. Frank T. Griswold, Presiding Bishop-elect, said after the Lutheran vote rejecting the Concordat of Agreement had been announced. While some sadness at the result was inevitable, he was not as surprised as he might have been. Recently, he said, "I was aware of concern; it seemed to be getting stronger."

Some Lutherans, he said, see the historic episcopate as "a diminution of the Reformation."

"The ELCA is a fairly recent merger of several strands, still finding itself as an ecclesial body," he said. "Some strands . . . need more time to accept the episcopate."

Even though the resolution failed to reach the needed two-thirds majority, "there was a substantial majority in favor."

It is important to remember, Bishop Griswold said, that "nothing has been undone. The 1982 interim Eucharist sharing agreement is still in effect." On a personal level, positive relations with Lutheran clergy and bishops will continue.

"It's an invitation to work harder toward full communion. I think it will come. It is the nature of Christianity."

In Sewanee, Tenn., the Rev. Don Armentrout was "just getting over being angry." Prof. Armentrout is a Lutheran minister and professor of church history and historical theology at the University of the South. He expressed "deep, deep disappointment . . . we Lutherans missed a wonderful opportunity to work together. This [the Concordat] was an easy request — neither [church] was asked to give up anything."

"I'm especially disappointed for the persons working 30 years. It hurts for them. I thought the Episcopalian vote was generous and gracious. We could at least have returned the favor."

"I hope we don't become the laughing-stock of the ecumenical movement."

The Rev. Canon J. Robert Wright, pro-

fessor of church history at General Theological Seminary and a principal author of the agreement, told *The New York Times*, "I think the ELCA has missed the most significant ecumenical opportunity of the 20th century."



Canon Wright

William Franklin, professor of modern Anglican studies at General Seminary, used the same metaphor. "The Episcopal Church has never done anything like this before — certainly not by such an overwhelming vote. We got jilted."

The Rev. Michael Rogness, professor of homiletics at Luther Seminary in St. Paul, Minn., quoted a passage in the Concordat that bothered delegates: "We agree that the threefold ministry of bishops, presbyters and deacons . . . will be the future pattern of the one ordained ministry." That would go against statements of the 1991 Churchwide Assembly which decided that the office of pastor would be the sole ordained ministry.

Amid the sadness, no one saw the rejection of the Concordat as giving up on the close relationship enjoyed by the two churches. A North Dakota minister's comment seemed to sum up: "I speak against the Concordat," said the Rev. Philip M. Larsen of Hoople, "not against Episcopalians."

The Rt. Rev. Edward Jones, bishop of Indianapolis, co-chair of the Lutheran-Episcopalian Coordinating Committee, said "Life will go on in the local churches." The Rt. Rev. Allen Bartlett, Bishop of Pennsylvania, said present cooperation would continue.

The Episcopal ecumenical officer, the Rev. David Perry, saw the movement as "very much alive," given the "broad-based support in both churches."

And Prof. Armentrout was still optimistic. "There will be something in the future," he said. "God is moving the church toward some kind of unity."

Lutherans Narrowly Reject Concordat

Role of Bishops Seen as Main Factor in Legislation's Defeat

The hopes of many Episcopalians to establish full communion with the Evangelical Lutheran Church in America (ELCA) were shattered with sudden swiftness Aug. 18, when the ELCA's Churchwide Assembly failed by six votes to adopt the Concordat of Agreement with the Episcopal Church.

Meeting at the Pennsylvania Convention Center in Philadelphia, ELCA delegates failed to obtain the two-thirds majority necessary to adopt the Concordat. Ironically, in the same building exactly a month earlier, the Episcopal Church's General Convention had adopted the Concordat overwhelmingly.

The ELCA's biennial assembly voted 684-351 in favor of the Concordat. A total of 690 affirmative votes was needed for the document to be ratified. ELCA delegates were far more positive about a similar proposal with three churches of the reformed tradition, voting 839-193 in favor. The Formula of Agreement establishes full communion with the United Church of Christ, the Presbyterian Church and the Reformed Church in America.

Under the terms of the Concordat of Agreement, Episcopal priests and ELCA ministers would have been authorized to serve in each other's churches, and to administer the sacraments in each other's tradition. While full communion involved mutual recognition of ministries, it did not involve structural and organizational merger.

Later in the day following the vote, two proposals to reopen the discussion on the Concordat were tabled by the assembly. On Aug. 19, the day before the assembly



Fr. Perry

Following the Concordat

1935

First official conversation between Lutherans and Episcopalians

1976-1980

LED II: Interim sharing of the Eucharist, with full communion identified as the goal.

1996

Nordic and Baltic Lutheran Churches and the British and Irish Anglican Churches publish the *Porvoo Common Statement*

1969-1972

Lutheran-Episcopal Dialogue (LED) I: Summaries of consensus on scripture, worship, baptism, apolity.

1983-1988

LED III: Published three texts on "theological convergence and practical processes" 1988, *Implication of the Gospel*, 1991, *Toward Full Communion and Concordat of Agreement*

July 18, 1997

Episcopal Church adopts Concordat of Agreement

August 18, 1997

Lutherans reject Concordat

finished its business, it rejected an attempt to reconsider the previous day's vote. The vote to reconsider needed a simple majority, but it failed 397 to 640.

Later, the assembly passed two resolutions which express a desire for a continued close relationship with the Episcopal Church.

Presiding Bishop Edmond L. Browning, who had spoken positively about the Concordat at General Convention, was disappointed by the vote.

"It is with sadness that I have learned of the clear decision of the Evangelical Lutheran Church in America to reject the proposed Concordat of Agreement that was passed so overwhelmingly by my own church only a month ago," Bishop Browning said. "An opportunity was created, and I regret that we have missed it.

"As for ourselves, I shall encourage my church to continue the Lutheran-Episcopal Interim Agreement of 1982, although a certain diminishment of enthusiasm will be inevitable as we pray that God will show each of us the way forward. All of our task is love, which does not divide, but heals wounds. The commitment of the Episcopal Church to the ecumenical movement continues as we believe that full communion can offer a sign of credibility, hope and promise to a world that struggles so desperately for peace and reconciliation."

Theologians from both churches who

drew up the Concordat had agreed that no amendments were to be made to the legislation. Each church was to vote positively or negatively.

The Rev. Daniel F. Martensen, director of the ELCA's department for Ecumenical Affairs, said the vote brings "both a sense of sadness and a sense of resolve. Sadness because our church after so many decades of officially mandated dialogue does not yet have the capacity to move from talk to action. Resolve because we must and will continue our efforts to more visibly manifest the God-given unity of the church. Our dialogue continues; our dedication to the ecumenical movement in all of its forms remains strong."

ELCA Presiding Bishop H. George Anderson had spoken in favor of the Concordat during an early session of the assembly. "I really think that what we saw today was a quite honest and accurate reflection of where the Lutheran Church is," he said after the vote.

"You feel the urgent and heartfelt intent of this church to enter into full communion with the Episcopal Church."

Most observers said the role of bishops



Bishop Anderson

was the main factor in the Concordat's defeat. While Episcopalians have bishops in the historic episcopate who are elected for life, Lutherans elect bishops for terms to be chiefly regional administrators.

"I cannot accept the historic episcopate because it contradicts what I believe, that the Word is enough," said assembly delegate Sally Hanson of South Dakota.

Bishop Roy Almquist of the Southeast Pennsylvania Synod told the *Philadelphia Inquirer* that most of the opposition to the Concordat seemed to come from delegates from the upper Midwest who are "very opposed to hierarchy and very committed to congregationalism."

West Missouri Nominees

Three candidates have been named by a transition committee for the election of a bishop coadjutor in the Diocese of West Missouri Sept. 13.

The Rev. Canon Ben E. Helmer, missionary of the Northeast Regional Ministry in West Missouri, the Very Rev. Barry Howe, dean of St. Peter's Cathedral, St. Petersburg, Fla., and the Rev. Hollis R. Williams, Jr., rector of Trinity Church, Everett, Wash., will be nominated at the special electing convention.

The bishop coadjutor will succeed the Rt. Rev. John Buchanan as Bishop of West Missouri.

We're Awfully Busy

Why This Is True in the Church and What We Might Do About It

By J. BLANEY PRIDGEN III

This is a friendly critique of life in the parish from a rector's viewpoint. Hopefully, it is devoid of obscure and eccentric excesses to which most Episcopal clergy seem prone. And, by way of disclaimer, I preface my reflections with the prayer that I not become a harried old priest who longs for a sentimental and quiet expression of the faith from an imagined yesteryear.

We are awfully busy in our parishes. It takes a lot of work to provide programs for all sorts and conditions of parishioners. We struggle making these programs attractive, cost effective, volunteer-friendly, successful and faithful. That last quality of "faithful" sometimes suffers for the sakes of the other four, yet the goal of faithfulness to the gospel should be the primary quality of any parish program regardless of how it may not fully achieve the other qualities by measurable standards. I believe our awful busy-ness is often related to meeting contemporary standards, which may not be God's standards for us. I wonder, would we be less busy if we discern, ex-

cute, and evaluate our parish programs in terms of faithfulness first and last?

We need a lot of complicated and expensive electronic tools for parish work. You know what they are. One of them is always down. Yet one more new one seems forever needed. This can be very tiresome, especially in our making the church functional by standards we have come to expect in our daily lives.

Many of our physical plants are used with the same strain and frequency of public schools, government buildings and stores. Costly constant maintenance, cleaning and repair are required, especially when the buildings were inexpensively designed sub code for public use. Maintenance schedules in churches are usually reactive, when conditions have become intolerably shabby or dangerous. We know that in the long run reactive maintenance is costly not only in money but also morale.

We have three major people problems in parish life. The first one involves the ways and means of creating a loving, caring community of people who actually

know each other and who are committed to spending what I call "God's time" with each other. We are all so busy. Too much competes for our time and church becomes just one more matter on the list. I do not believe that our Lord's life-transforming love is lastingly communicated to us and through us, if we live our faith on the periphery of a parish roster of relative strangers.

This problem raises two questions of equal importance: What are the better programs for creating community among busy parishioners and how do we inspire people to make these programs a priority in their lives? This problem also raises the question of what does faithfulness look like in terms of Christian community in the midst of a driven secular world?

A second people problem is burnout of volunteer leadership, lay church professionals and workers and the clergy. I am especially concerned about volunteer leadership, when too few leaders are working too hard for too many parishioners who are rarely satisfied or appreciative or even aware. As to the paid professionals, lay and ordained, they are beset by the notion of many members that somehow the program of the church ought to be carried out by the paid folk with little volunteer effort and with financial stewardship that barely pays for their modest salaries and meager materials.

The third people problem is rampant pluralism in the parish. In anything about which people have opinions, from hymnody to contemporary issues, from worship styles to orthodoxy, from pastoral responsibility of individuals to the role of the church in society, from the flower roster to church architecture, we do not enjoy

How to Avoid 3 Major Problems in Parish Life

Problem	Solution
People are 'too busy' for the church.	Finding ways and means of creating a loving, caring community of people who actually know each other and who are committed to spending what I call "God's time" with each other.
Volunteer burnout, due to the small amount who are willing.	More volunteer leaders to share responsibilities, as well as more appreciative feedback and awareness to those who give.
Rampant pluralism in the parish.	Not losing sight of the benefits of creating a dynamic ministry.

a simple majority in anything or any issue or any decision. Every rector has war stories about the one-third who hated it, the one-third who loved it, and the one-third who couldn't care less if it wasn't too expensive or controversial. At

our best, we seem to be a loosely knit confederation of believers with vague but pious goals. At our worst, we are sometime a motley collection of restive power blocs with position statements based upon culturally conditioned opinions about

God. In a spiritually enlightened atmosphere, this pluralism could be a cause for celebration and an occasion for dynamic ministry in community. Short of spiritual enlightenment, it remains a problem and a painful struggle. And Robert's Rules of Order never really helps. Everyone upon his and her knees helps.

All of these issues remind me of an occasion in a seminary class when I asked the professor, "Where is Jesus in all of this?" I didn't mean it to be, but my question was taken as impertinent and it probably should have been, given the setting. Now that I am in front of the class, so to speak, I want to ask the question again about these issues I am raising in this critique. I am not certain, but I think Jesus approves of most of what we do or try to do in parish life. I would do something else if I thought otherwise. (Perhaps I should refer here to the Spirit of Christ rather than plain Jesus; however, it is a person whom I would see as Lord walking from the parking lot into the parish hall.) I believe Jesus sees our imperfect struggles in parish life as the way of his cross. His way of the cross is not attractive like the lures of a shopping mall. It is not cost effective; it costs life. To the potential volunteers, the question is "are ye able?" By any standard of our culture, measured success does not apply. But this way is faithful, and faithful is what matters to him first and last.

I want to see Jesus strolling through our classrooms, scanning the newsletter and vestry minutes, peeping through the narthex door during worship, and looking into the hearts and day planners of parishioners. Then I want to hear him say: "You people are really trying to be faithful here! I can tell regardless of this mess. This is good. My way is your way."

What are those things Jesus sees that let him say this? We know all of the little cameo experiences inside and outside of the parish walls which would impress him. They involve spiritual insights gained, burdens shared, hope renewed, hurts forgiven and healed, promises kept, and death overcome. We also know the preoccupations, neglects, prejudices and busy-ness in us which would trouble him. Faithful endeavors, the not very faithful and those which are unfaithful, all gain definition when we see Jesus seeing them.

Parish life can drag us down unless we see it as the way of his cross, where all that really matters is faithfulness. I proclaim this with that peace which the world cannot give as I proofread the calendar for parish activities, and prepare an agenda for next week's vestry meeting.

This time of year, I always earnestly pray that the program year of the parish be faithful through our endeavors. I also hope that the Holy Spirit might grant us success that we can measure in attendance and cost effectiveness. Finally, I hope that through it all we are gentle with each other and respectful of our differences and limited energies. □

The Rev. J. Blaney Pridgen III is rector of St. Mary's Church, Columbia, S.C.

Despite Concordat's Defeat . . .

The defeat of the Concordat of Agreement by the Church-wide Assembly of the Evangelical Lutheran Church in America [p. 8] does not mean that ecumenical activities between Episcopalians and Lutherans have come to an end. When ELCA delegates failed to achieve a two-thirds majority for the Concordat, they ensured that full communion would not come about, but the vote should have little or no effect on the ministries shared by members of the two churches. Episcopalians and Lutherans can continue to share buildings, participate in joint services, receive communion in each other's churches, serve together in various outreach ministries, and participate in any number of joint ventures at the local level.

The outcome was particularly disappointing when one considers that the two churches have been in dialogue since 1969. By 1982, theologians recommended an "interim sharing of the Eucharist" between the two, and in 1991 the Lutheran-Episcopal Dialogue recommended adoption of the Concordat.

As the debate unfolded in the ELCA assembly, it was clear that the major factor in the defeat of the Concordat was the Episcopal Church's historic episcopate. The idea of electing bishops for life was resisted by many Lutherans, and the Episcopal Church's practice that only bishops can ordain was a difficult concept for some ELCA delegates. The three-fold ministry of bishops, priests and deacons held by the Episcopal Church differs considerably from the Lutherans' concept of ordained ministry.

The years of dialogue between the ELCA and the Episcopal Church have not been spent in vain. The two churches are closer than they were previously, strong personal relationships between members of the respective churches have been formed, and in many places members of one church have learned much from those in the other. The Rt. Rev. Frank T. Griswold, Presiding Bishop-elect, is known to have a strong interest in ecumenism. We hope that under his leadership, the Episcopal Church will continue its commitments to ecumenical ventures and its efforts to unify the body of Christ. In a small bit of optimism, both Lutherans and Episcopalians already are talking about ways to bring the two churches together. The failure of the Concordat should be viewed as only a temporary setback.

Especially For Parishes

Some of the persons reading this issue are new subscribers to THE LIVING CHURCH, having signed up to receive the magazine while they were at General Convention in Philadelphia. We extend a warm welcome to those persons and hope they will find much of interest in this and succeeding issues.

This issue is larger than usual, and is one of four we produce each year dedicated to parish administration. It is sent without charge to all clergy who are not subscribers in hopes they will find articles to be helpful in the day-to-day running of a parish, including tips on clergy retirement, forming an "alumni" vestry, lay vicars in the Diocese of Texas, and the problem of busy-ness in our churches. This issue also includes the ninth part of our series on the family, keeping teenagers in church.

We hope new readers, non-subscribing clergy, and all our regular subscribers will enjoy this emphasis on parish ministry.

Taking Ownership

Lay Vicars Direct Vibrant Ministries in Diocese of Texas

By CAROL E. BARNWELL



As lay vicar, Mr. Legge guides All Saints', Cameron.

What is a successful lawyer, former editor and Naval officer doing as the spiritual leader of a small flock of Episcopalians in the little-known east Texas town of Jacksonville? How about the architect, turned hospital chaplain, shepherding a congregation in Cameron? What does 37 years of preaching to high schoolers get a retired principal? They are part of a growing number of dynamic lay vicars appointed by the Bishop of Texas, the Rt. Rev. Claude E. Payne, to help small but energetic congregations thrive.

"This model gives us a productive way to manage mission congregations that are vital and at the same time don't have large potential for growth," Bishop Payne explains. Where the struggle of small mission congregations to pay a full-time priest is often overwhelming, this new model of non-stipendiary ministry has proved very successful. "It's a renewed attitude of the congregation taking more ownership and making their own missionary decisions," Bishop Payne says.

"What seemed an innovation driven by the economics quickly proved a model for healthy and vibrant ministry where before we were only able to keep doors open," explains the Rev. Canon Kevin Martin, canon for congregational development for the diocese. "Surprisingly, we discovered that the end of subsidy and dependence on the diocese combined with a new matrix of lay leadership created not only less costly ministry, but also



Don Legge talks with staff at the hospital where he is a chaplain.

better mission and ministry development than we had before."

In Jacksonville, where fewer than 50 Episcopalians have worshiped faithfully since 1909, the majority of parishioners are elderly. Much of Robert Johnson's work as lay vicar is pastoral in nature, visiting the sick and those in nursing homes. But he believes consistency in worship and adult discovery classes prepare the way for an increase in confirmed membership, while his presence anchors the congregation.

The architect in Don Legge gave up one day a week at his drawing board to become a hospital chaplain. Several years later, Mr. Legge sold his business, became a full-time chaplain and the lay vicar for the small congregation of All Saints', Cameron. Operating as a mission congregation under the direction of Christ Church, Temple, and its rector, the Rev. Mike Wyck-off, it became apparent that the

operations of the mission needed consistent guidance and direction, which Mr. Legge provided.

By not having to invest the full-time services of a priest, mission resources could be used for new outreach opportunities. Since beginning this new chapter in its life, All Saints' has grown both in membership and attendance while offering a variety of outreach ministries to the community.

Some frustration exists with the inability to offer the Holy Eucharist every Sunday. "I am the pastor of this congregation," says Mr. Legge, "and I do everything a priest does except the sacraments. Visiting priests come several times a month to offer communion, but it takes time to schedule them and it's frustrating not to have communion at every service." Mr. Legge believes that if the lay vicar model is going to work over the long run, "we must make Holy Eucharist available to



David Doernlund/Galveston County Daily News

A retired school principal turned lay vicar, James Thomas is pursuing ordination.



Bob Smith brings "as much liturgy as possible" to St. George's, Gatesville.



Scott Estlinger/Beaumont Enterprise

Nan Nelson has helped revitalize ministry at Lamar University.

people at any service they wish."

Perhaps the most creative of these ministries came about through the chaplaincy at Lamar University. With the building at the St. Matthew's Center literally falling down, Bishop Payne challenged leadership in the convocation to assist the diocese in providing a new thrust and energy in its efforts. During the discussions, Nan Nelson offered to revitalize the ministry there. "Nan's extensive training in nursing, her connection with Lamar as a teacher and her active involvement in St. Mark's Church, Beaumont," says Bishop Payne, "gave her a unique perspective on the needs of the community both at the university and in the neighborhood. It has been a remarkable resurrection story."

"We were literally faced with closing down our chaplaincy there," says Canon Martin, "and today we have a model for outreach ministry which shows us what God can accomplish in unexpected places."

The idea for these innovations is not entirely new. Many missions in the diocese were started by lay leadership from established congregations. Bishop John Hines and Bishop Clinton Quin made extensive use of lay leaders in forming new congregations in the 1950s, when the diocese's large number of new starts exceeded the number of available clergy.

More recently, Carl Westbrook accepted oversight for a faltering mission, St. John the Baptist in Tyler. Dr. Westbrook, an obstetrician, did this as part of his preparation for ordination under the provisions of Canon IX, the canon which allows for ordination under special circumstances. But Bishop Payne noticed the ministry at St. John's, established in 1892, began to revitalize before Dr. Westbrook's ordination.

"I realized that the right lay person who brought the right skills, talents and attitudes toward this work could provide innovative ministry in ways that our tradi-

tional methods could not," he said. Today St. John's continues as one of the fastest-growing small congregations of the diocese.

Lay vicars lead five other congregations. Bob Smith, a long-time leader of St. Paul's, Waco, is now lay vicar at St.

'We were literally faced with closing down our chaplaincy [at Lamar University], and today we have a model ... which shows us what God can accomplish in unexpected places.'

The Rev. Canon Kevin Martin

George's, Gatesville, and James Thomas, a retired school principal, leads the historic congregation of St. Augustine of Hippo, Galveston, established in 1885.

"My duties are to be supportive and bring as much liturgy here as possible, like ashes on Ash Wednesday," says Mr. Smith. His Gatesville congregation more than doubles when communion is offered, from eight to 15, and he worries about the leaking roof and the hot water bill. "I love serving as lay vicar," he says, pointing out the prison ministry and Stephen Ministry begun this year.

Although most of the lay vicars are not seeking ordination, James Thomas has received the green light. He received his M.Div. in May from the Houston Graduate School of Theology, and will spend one year at the Episcopal Theological Seminary of the Southwest finishing some Episcopal requirements.

Being a lay vicar is a natural extension of what Mr. Thomas says was the moment

he realized his call to ministry on Dec. 13, 1959. "You're supposed to preach God's word," he remembers hearing vividly. "I've done everything in church except be the priest," he adds. "I don't get a lot out of being in charge. I'm just grateful for the gracious people who would allow me to attempt to serve and to be a voice for the Lord."

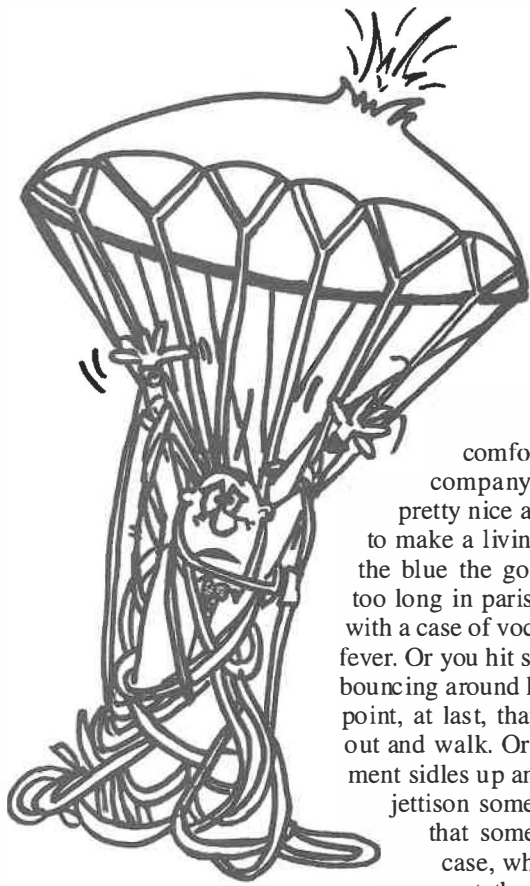
Mr. Thomas hopes his organizational skills and ability to establish goals will motivate the congregation to visualize five or 10 years down the road. "They have to be part of the process of building the church up. I have to get people to put their hands together as a team and then work like the devil to get it done."

With two of the five lay vicars in his convocation, the Rev. Rayford High, rector of St. Paul's, Waco, is excited about the ministry of lay vicars. "They are welcomed and participate fully in clericus meetings and clergy conferences," he says. "They have challenged their congregations and allowed the Episcopal Church to minister in their communities."

The fact that lay vicars serve in places where few ordained priests can afford to go makes almost impossible any perception of competition. Mr. Johnson says he has never experienced any resentment from priests and views his appointment as an opportunity for service and self-discovery.

"As we wrestle with some of the ways our diocese is going to grow, we are going to continue to provide healthy and innovative ways of providing leadership to our specialized congregations," says Bishop Payne. "When the right ingredients and the right person are in place, our experience tells us that a lay vicar may be the best way to go." □

Carol E. Barnwell is communications coordinator for the Diocese of Texas and editor of The Texas Episcopalian. Lucy Germany contributed to this article.



Happy Landing

Knowing When It's Right to Retire

By HAROLD R. BRUMBAUM

So there you are, sailing along on a cloud very comfortably, thank you, and on company time. Ample perks, pretty nice amenities: Not a bad way to make a living, all in all. Then out of the blue the going gets rough. Perhaps too long in parish pent, you come down with a case of vocational malaise, of cabin fever. Or you hit some turbulence and start bouncing around like a beach ball -- to the point, at last, that you'd just as soon get out and walk. Or someone from management sidles up and confides, "We have to jettison something. And sorry to say, that something is you." In either case, whether you opt to bail out or get the old heave-ho, it's parachute time, and you can only hope that the one

you've been issued is lined with gold to soften the thud when you hit the ground.

In that vein, a golden opportunity of sorts is in the offing for some of our clergy: an EZ Out option in the form of full pension benefits for those retiring "early" after 30 years' flight time. And though surveys suggest that fewer than half of those currently active will want to take advantage of that windfall or be eligible to, it does prompt the question which, sooner or later, all of them must face, and one which they had better start dealing with while still in their prime: Namely, what is the optimum time to call it a day? And the answer is hinged to a pair of components: the matter of motive, the matter of means.

The latter can be the easier to handle, because the more palpable, and there are helpful hands out there to grasp for the asking. The Church Pension Fund will tell you how much to expect each year in retirement at a given age, as will the Social Security Administration. The Pension Fund, again, offers nitty-gritty workshops on "Planning for Tomorrow," as well as individual reviews. Those at home on a computer will find a useful Retirement Planner on Intuit's software program Quicken 7. And as for those with some spare change in their pockets 10 years or so before R Day, sheltered investment programs like tax-deferred annuities will find their nestegg growing a lot faster before Uncle Sam butts in to take his bite.

But knowing how much you'll have to live on is not the same as being able to live on it comfortably. While on the one hand the portion of your pension spent on housing will be non-taxable, that pension will likely be but half the amount of the stipend you've been used to. The hard question, then, is what kind of lifestyle will you find satisfactory, and what is apt to be its pricetag? Harder still, perhaps: What are the prospective fiscal needs and expectations of your life's-partner? Can that wanderlust be

assuaged by television travelogues, for instance, or only by annual junkets to places like Paris or Rome? A candid heart-to-heart, with calculators at the ready, cannot, in this regard, be too highly recommended. And if you discover that additional income will be needed to attain contentment, it is not too soon to ascertain the degree of enthusiasm there might be to roll up the sleeves and acquire it when the time comes.

Having done that homework, it remains to decide whether to retire or not. Are you burnt-out or bored? Running on an empty tank? Does program management seem to be more of a chore than a delight? Does the prospect of retirement foster daydreams that distract you from your work? (When vacation time is at hand, our mind tends to leave town well before our body does.) Do you find yourself wincing when the phone rings, afraid that there's trouble on the line which you don't want to cope with? Do you labor over sermons like an elephant, only to give birth to a cookie-cutter clone of the same old mouse? Every magician's hat contains only so many tricks, after all, which can stale with repetition: Is it time, for your congregation's sake, to make way for a new conjurer with a different touch and the latest in legerdemain? A sabbatical leave can also provide an informative test run: When the time for it arrives, do you find yourself leaving your work with a greater sense of relief than of reluctance -- and do you contemplate your return with those feelings reversed?

And should you decide to retire, do new satisfactions seem to await you? Are there untrodden avenues in life that you'd like to explore while you're still sure of foot? Are you prepared to forsake the sense of importance and identity which your present role affords you, and which perhaps you unconsciously depend on? That is, do you value job-satisfaction too much? For if there is anxiety to be found in that job, it can also attach to the prospect of leaving familiar shores for untried waters where you have to contrive new modes of self-expression, self-esteem, self-expenditure and reward.

The general trend of your response to such reflections as these may suggest whether the time is right for you to take your leave. If they largely seem to apply to someone other than you, perhaps you would do well to sit tight. But if their implicit pattern seems to fit you like a glove, perhaps something is telling you that you should start drafting your parting remarks and otherwise prepare for a good closure. For, whether at a dinner party or at work, if there is a more common cause of regret than an early departure, it is that of staying on too long. □

The Rev. Harold R. Brumbaum is a retired priest who lives in Nicasio, Calif.



Granny Gahan's imposing, mahogany, dining table was set in a room wallpapered with red floral print and decorated ornately with papal certificates, bleeding-hearted Jesuses, and manifold portraits of the Blessed Virgin. I had plenty of time to get to know that room and the shiny, almost onyx, surface of that grand table. On Thanksgiving, Christmas, Easter and birthdays of every Roman Catholic monsignor, dean, bishop, abbot and archbishop from miles around, I would be seated there.

My young cousins and I would be wedged between those places set for our parents, aunts, uncles and greats. Granny did not permit satellite tables. Nor did she allow the children to be withdrawn to some other room while grown-ups spoke of grown-up things. My monarchical Irish great-grandmother demanded we sat at one table, and everyone — oldest to youngest — would have his place.

Perhaps that is why I never bemoaned our trips to Granny Gahan's house there on 16th Avenue South, in that forever tree-shadowed, kudzu-laden neighborhood overlooking downtown Birmingham. True, it was a strange, dark place to a child, seemingly only peopled with ancients who could be seen shuffling along the cracked sidewalks wearily bearing A&P grocery bags. But the heavy Irish lilt cascading off my great-grandmother's lips as she presided from the head of that great table, the shillelagh balanced across her lap, the smell of sweet rose emanating from my aunts, the brave chatter of my uncles, and the parade of peculiar-habited clerics forever seated across from me — that portent of sensations and personalities beckoned me back again and again to Granny's table. How the faces, voices, smells and belonging call to me even today.

Later, as Minnie cleared the skeletal remains of the baked hens, the day-long-cooked green beans, and my Aunt Catherine's perfect cornbread dressing, Granny Gahan would lean forward in her chair, grasping the shillelagh with both hands, and begin telling us about the McGeevers, the Pulleys, the Haffeyes, the Klyces and the Gahans. She would tell us about her home in County Mayo and our great-grandfather's home in County Donegal, about their flight from their homes to find a better place, about Catholic persecution in both New York and in Birmingham. I had heard these stories many times, but I could never hear them enough. The stories were about me, stories about me belonging to something bigger than I had expected, stories placing me in a proces-

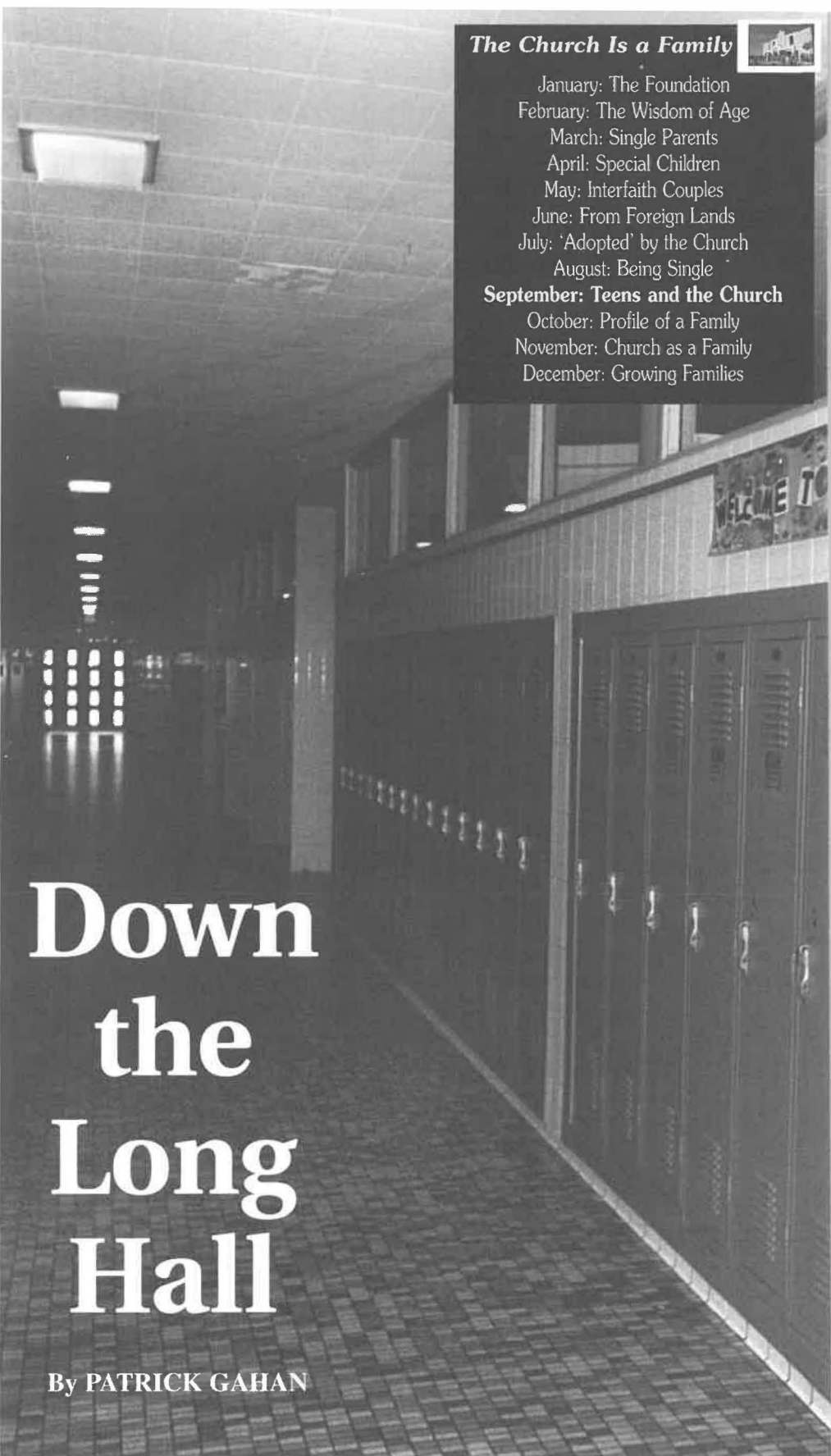
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October: Profile of a Family
November: Church as a Family
December: Growing Families



Down the Long Hall

By PATRICK GAHAN

Amy Marciniak photos

Adolescents are more likely to stay in church when they've been given a place to belong outside the classroom.

Ninth in a series

The Church is a Family

sion of pilgrims I could know only through the tales told around that grand mahogany table.

As a boy, my own pilgrim longing drew me again and again to that table. Now some 35 years later, a similar longing draws me to the eucharistic table. More than my quest to receive cosmic answers, more than my sense of duty, more even than my continual need for pardon, more than all these important things is my hunger to belong to something and Someone bigger than myself. That I belong to God is the best news, the Greatest Story, I am ever told. That I belong to the long

procession of God's people here and in paradise is equally wonderful. "I am not alone," the Christian story goes. "I am part of Christ's family, a family that never ends," the story concludes. It is the one tale that does not grow old.

Often when I have schemed to allure teenagers into the church and keep them within the bosom of the faithful, I have forgotten the lesson of that story. I have disregarded the very thing that moves me and other adults from the comfort of our Sunday papers, bagels, and coveted solitude into the doors of the church house. Girded up with the best of intentions, I

have devised elaborate and expensive programs to attract our teens to the parish. True, these programs are often quite good and effective for a time. Yet, when the core message to our parish youth has not been "You belong around Christ's table as much as I do — as much as your mother and father," then the teens begin to seek those other places — both good and bad — where the message of welcome is loud and clear. In that case, who are we then to blame them?

Realizing my own pastoral failures to this important part of our flock (and I have been as guilty as any), I humbly took a few lessons from Granny Gahan:

1. Children Belong in Church — When dinner was served in Granny Gahan's home, everyone in the family was seated there. Everyone heard Uncle Jimmy's blessing, everyone was passed a dish, everyone had a place. Often, however that is not the case in our parishes. The adults worship while our children are sequestered down the long hall of the Sunday school wing. From a very young age, we start telling our kids that they do not yet belong in the church. It's the adult place. So why then should we be surprised that our teens, after years of being herded in and out of the church house, would not feel welcome there? It is folly to think we can simply turn on a switch at confirmation or some arbitrary age and the teens will just file in.

Certainly I believe in a strong church school program. In fact, when we do not work arduously to catechize our children in the fullness of the good news of Christ, we have been terribly unfaithful. However, I suspect that the cumulative effect of marching our children in and out of the church as if they were visitors just passing through is not good. Let's face it, we have long testified by our deeds that "church" is strictly grown-up stuff. Look around most sets of Episcopal pews on a Sunday morning, and it is all too apparent the message has taken hold. Teens, when finally given a choice, stride right out the doors we've shown them for so many years.

Plainly stated, if we wish to keep our adolescents in the church and creatively engaged in the life of the parish, we must reform the worship experience we offer them well before they ever reach their restive teenage years. If our worship does not extend a sense of wonder such that a child — and the child in all of us — can still be swept up in reverence, amazement and imagination, then it is time to amend our worship expression. If, on the other hand, our adults resent the squirms, the



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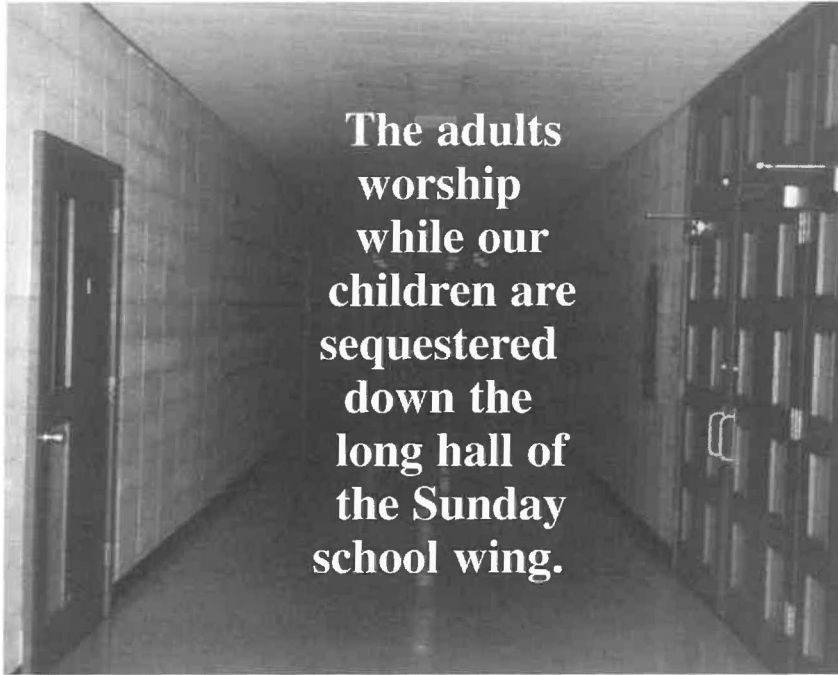


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Lives Change Here

whispers, the rattle that children inevitably bring into the church, then we must re-ignite our desire and duty to welcome others. Christ's explicit injunction is reason enough to do so: "Whoever receives a child in my name, receives me."

2. Make a Real Place for Youth — No doubt I missed the meaning of much of the grown-up talk around that lustrous table in Granny's house. Whether it was the almost operatic gestures of an Italian archbishop or one of my uncle's ribald inside jokes, the cousins and I were often mystified. But incorporation preceded full understanding in Granny's world. Because a place always was set for me complete with the china and crystal arranged for each adult, and because often I was called upon to enter into the conversation, I hungrily took in each word and gesture, seeking a larger understanding of the



**The adults
worship
while our
children are
sequestered
down the
long hall of
the Sunday
school wing.**

exchanges around that table.

At times we get things turned around in the church. We assume that once persons attain some comfortable level of understanding of ecclesiastical matters, they will then appropriate some place of responsibility in the parish — as if there

was some type of divine graduation into Christ's service. In fact, we do have such a graduation — baptism, but most often in our tradition that sacramental incorporation precedes understanding considerably. Do we imagine that we can keep our youth in some holding pattern spiraling around the church until they adorn themselves with pin stripes and pearls? Of course not. If we want our adolescents to one day "take their place" in the parish, we had best make them one now.

John Westerhoff, in his classic small volume, *Will Our Children Have Faith?*, illustrated the one parish function where each person, young and old, has a real place: the old parish picnic. He noted that laced among myriad activities of the picnic were the children — running, playing,

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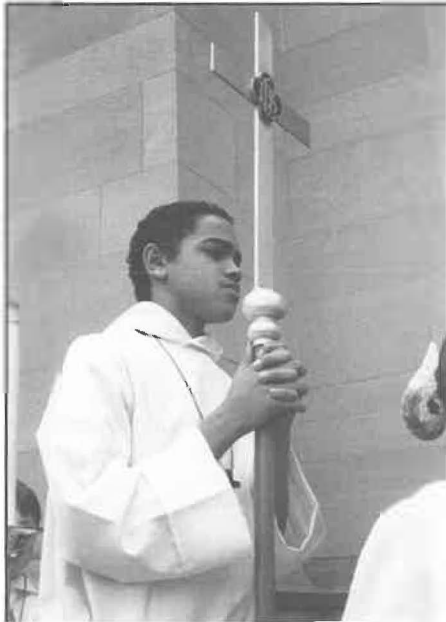
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If we want our adolescents to one day “take their place” in the parish, we had best make them one now.

trivial as a picnic, we will learn how to make and keep a place for our youth. They want to be in the middle of things. They want a seat at the table. They want to draw up close and be a part of the divine conversation.

Ask some young adults in your congregation why they remained in the church. I bet it is not because the parish took a ski trip every spring. I will bet that it is not because the parish built a posh youth center, had a huge EYC, or hired a gregarious youth director the likes of Robin Williams. But I will bet you it is because that as teenagers they were invited to carry the cross, light the candles, read the holy scriptures, serve at the altar, feed the poor, address the vestry, make announcements, and be taken as seriously as the adults in the pew.

3. Make the Story Personal — When Granny placed her linen napkin on the table and then grasped her shillelagh with both knotty hands, we knew she was about to tell us the old tales. The stories

were about the strange island of our family’s origin, why we came to leave that beloved place of our ancestors, and how this land of new promise would not receive us until many tears were shed and many fists exchanged. Those lands, the people, the life she re-painted from the head of that table were wholly alien to us, and yet, we knew the stories were our own. When Granny taught us, it got personal. Enrapt, I could see myself in every chapter bravely walking on the path of my forbears.

This Christian faith of ours is personal, too. And if we wish to quicken the hearts of our children with the zeal to follow Christ all their days, we must teach them to see themselves amongst the long procession of saints who have dared to live their lives under the cross.

A faith profession which holds Israel, the prophets, the disciples, the press of our biblical family antiseptically at arm’s length, will never move an adolescent heart to life-long discipleship. Squeaky clean, disemboweled moral lessons carefully dissected from the scripture distance the church from our teens. Let them feel the mist from the Red Sea and the rage of the Sea of Galilee; let them march with General Joshua and walk the dusty road with Naomi and Ruth; allow them to soar and fall with David; hide with Elijah; taste the terror of Gethsemane, Calvary and Rome; stand confounded before the open tomb; and echo the “yes” of Mary, Matthew, Paul, Peter, Zacchaeus and Magdalene.

Above all else, we yearn to hear that “yes” to God from the lips of our teenagers. If we tell them that they, too, stand among the saints of the Bible whom they have never seen and the saints they have long witnessed walking the red-carpeted aisle of their parish, they will begin to hear the irrepressible call of Christ. And the Lord will be faithful to accomplish a wondrous work within them.

Ironically, our work is not to keep teens in the church. No, our work remains what it has been from the beginning — to make disciples, to announce the kingdom of God is here, to bring young and old to a saving, transforming knowledge of Christ. Our job is to move down a place to make room for those we love at the table. □

The Rev. Patrick Gahan is rector of St. Stephen’s Church, Beaumont, Texas.

holding hands, throwing balls, screaming, laughing — right in the middle of things, right in the middle of the adults where they belong. If we dare look beyond the stained glass, the sterling vessels, the stately hymns, and poetic liturgies which beautifully and rightly characterize our communion to something seemingly as

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The Benefits of Starting an Alumni Vestry

By DENNIS KEZAR

Occasionally a "swell idea" pans out and yields sufficiently golden results that it would seem worthwhile to share it with others in the church.

Several years ago, we established an alumni vestry at Christ Church, and the benefits already have been great. Combined with an informal understanding that anyone who already had served a full term on the vestry would not be nominated again, it greatly facilitated the expansion of our leadership base. Originally, the vestry had been somewhat of a "closed club," and the perception was that only a small circle of lay people could be influential in parish affairs and "have the rector's ear." A provision for an alumni vestry (which meets every other month) offered a means of continuing to use proven and committed leadership and has served admirably to enable accurate communication in both directions — i.e. from the people in the pews to the clergy, vestry and staff, and vice versa.

Since service on the vestry has been opened to many more people, this policy led to a succession of new insights and ever fresh and challenging perspectives on the life of our faith community. Of course, this is of special value in keeping a priest growing and fresh who is expecting to serve in a long pastorate.

With the rich reservoir of abilities represented by the alumni vestry readily available to the parish, we've also been able to expand the concept of leadership beyond the familiar qualities so obviously needed, such as business acumen, legal expertise and management skills. With these gifts provided through the alumni vestry, the limited number of positions on the active vestry also can be dedicated to such precious spiritual gifts as prayer, servanthood, mission mindedness and discernment. People who might not have been considered previously were able to have their gifts appreciated and used.

The alumni vestry also offers great stability, continuity and institutional

memory and assures outgoing vestry members of their ongoing value and importance to the parish. Most recently, we have expanded the membership to include parishioners who have served previously on the vestries of other parishes before moving to Bradenton. There are clear indications that the gifts they will offer in experience, perspective and ideas will be an additional source of strength.

We have not yet fully developed the alumni vestry, but it has proven so useful and advantageous that I wonder

why the idea didn't occur to me sooner. Whether or not this is an original idea, it is one which could be used by other congregations. I do not think this particular concept is limited in its usefulness to large parishes only, and one of its most beautiful products is the understanding that leadership in the church can and should take some unexpected forms. Indeed, each of us has special gifts to offer for the building up of Christ's body, the church. □

The Rev. Dennis Kezar is rector of Christ Church, Bradenton, Fla. □



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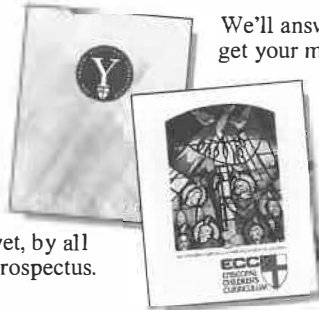
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A Trip to the Barber

By JEFFREY A. BATKIN

I want to reflect upon a normal activity in which most of us participate. I begin with a moral from a Far Eastern prophet who wrote, "That the birds of the air may fly above your head you can do nothing about, but that they nest in your hair, that you should not accept."

The other day I went for my usual monthly haircut. It had been a particularly busy, almost harried, day. As I settled into the barber chair, I found myself closing my eyes, and realizing that I had not stopped in more than a week. The barber began combing my locks, and as he did so, I felt my scalp being massaged. I must say it felt good, and I could feel all the concerns and worry begin to subside throughout my whole being. The hum of the clipper and the light touch on my bristling hair on the back of my neck relaxed me further, until I actually stopped thinking of anything. What a wonderful feeling to be taken care of, to be served, to lighten the load for a few minutes, to stop doing and just be.

Then I began to reflect on God and the time I spend in his presence. I spend a lot of time doing, and not being. Even my prayer time is an inordinate amount of

talking and telling with very little listening. No wonder I don't always experience his presence, his warmth and supportiveness. How much better prayer time would be if I could be like I was in the barber chair, nurtured, cared for, quiet, relaxed, unburdened, bathed in his presence. Why isn't it? Because many times I don't allow it to happen. I am conscious of the clock, the do list, the needs of other people. But I have those same needs and distractions when I am sitting in the barber chair, and yet it happens there.

Meditative, contemplative time is an important part of prayer. We can't expect to know God's presence, feel his power, hear his voice, unless we go beyond the asking and the telling of our needs. We must place ourselves in an atmosphere of quiet and open ourselves to go beyond our own thoughts to where God might want to go. To pamper ourselves with some quiet time to be unburdened by God, relaxed and renewed.

Sometimes you might even fall asleep ... or enter that state where you and God really do commune, and new songs may be heard. At Virginia Seminary during a sabbatical leave, our group stopped each day at 3 p.m. and rang the Angelus bell. We got quiet, closed our eyes and meditated on some aspect of God and our being in him. It was a remarkably renewing time each day.

More than one friend has told me that by taking care of myself and my relationship to God, I can be more open to his leading and his call. God rested on the seventh day. He has called us to rest in him. What a beautiful way to describe a life of prayer.

"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest" (Matt. 11:28).

"Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls" (Matt. 11:29).

"For my yoke is easy, and my burden is light" (Matt. 11:30).

For those of you who already have perfect heads, I am sorry you miss out on this treat. Next time, for those of you who must have your hair cut, and who experience the barber chair as another interruption in a busy day, settle back and enjoy the peace. And think about how that peace is available to you each and every day in communion with God.

The Rev. Jeffrey Batkin is rector of Grace Church, Anderson, S.C.

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By PATRICIA NAKAMURA

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What a good idea! The Rev. Robert Carlson and the Rev. Mary Martha Solbak of ESMA have selected 100 familiar hymns and published the words only in large print, on matte-finish ivory paper, in a 7"x10" spiral-bound book with a bright blue cover. Arranged numerically from *The Hymnal 1982*, the words are printed as poetry with plenty of space between the lines, and bold-face titles. An index of first lines follows the last selection, the Star-Spangled Banner. The book weighs 11 ounces, compared to the 2 pounds 6 ounces of the hymnal.

It was designed principally for nursing and retirement homes, with the thought that elderly or frail people would appreciate the easy-to-read lyrics and light-to-hold book. Of course it would be appreciated by anyone with imperfect vision or sprained wrists. The editors have chosen many hymns for Christmas and Easter, several patriotic songs, and several simply best-beloved: *Alleluia! sing to Jesus!*, *Dear Lord and Father of mankind*, *Morning has broken*. There is a pleasant mix of the quiet and meditative — *Let us break bread together* — and the rousing — *Awake, my soul, stretch every nerve*.

This will be much enjoyed by people who love to sing and people who lead them. And, oddly, seeing the words writ large, without the distraction of the printed music, causes one to appreciate anew the poetry of John Greenleaf Whittier, Sabine Baring-Gould, Charles Wesley, and St. John of Damascus.

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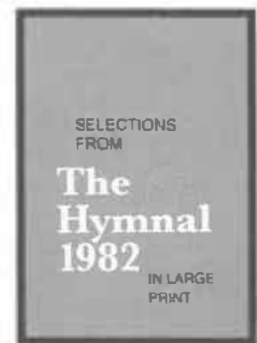
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tion from a fresh and challenging perspective.

Screaming Hawk (the white student) learns a discipline proceeding from the path of greatest good, through the inner journey, silence, humor, illumination and indifference. The aged Flying Eagle speaks consistently with the tongue of a Christian theologian ... not surprisingly, as Boyle himself is an Episcopal priest.

Jesus makes Emmaus-like appearances as "Star Man" in Indian dress, and as "the hitchhiker" to a group of truckers. A meal of remembrance using wine and pretzels takes place in a tavern.

Screaming Hawk Returns is a useful look at faith and life in the Spirit with a vision of humor and humility.

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Interconnectedness

OTHER CREATIONS

Rediscovering the Spirituality of Animals

By Christopher Manes

Doubleday. Pp. 240. \$22.95

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Christopher Manes examines the importance of animal imagery in religion and spirituality through the ages. From the cave paintings of the Ice Age, to the etymology of the Hebrew alphabet, through the lives of saints and their extraordinary animal companions, to our present view of evolution with "Man" at the zenith, we have much to consider in truly understanding our place in the Great Chain of Being.

Why, for example, have animal visions appeared so richly to saints and mystics in every tradition, yet they rarely appear in our modern places of worship, either as art or as living beings? Why, on another tack, do we use female animal names — cow, bitch, shrew — as insults, while tigers, bucks, and bulls are images of strength and virility? Why is there no archaeological or literary reference to stuffed animals before the 18th century (and look at Teddy Bear's place in our culture today!)?

These are just a few of the issues explored in *Other Creations*. Manes, an attorney, Ph.D. candidate in medieval literature, and writer on environmental philosophy, has drawn on both his literary scholarship and his own personal faith search to offer this explanation for today's spiritual restlessness. Perhaps it is time to rediscover the Great Chain of Being in light of both the ancient and contemporary understanding of the interconnectedness of all creation.

Dorothea Midgett
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A broader description is available on our website, <http://www.yale.edu/divinity/bds>, Please supply a cover letter, a C-V, and the addresses of three references as soon as possible, but no later than October 15, 1997 to:

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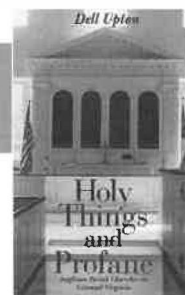
Books

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*HOLY THINGS AND
PROFANE
Anglican Parish
Churches*

*in Colonial Virginia
By Dell Upton*

Yale. Pp. 278. \$25 paper



TLC does not often review reprints or new editions except in its booknotes (Short & Sharp). This new paperback from Yale University Press, however, is an exception.

Dell Upton, professor of architecture at the University of California at Berkeley, first published his fascinating findings on Virginia's colonial churches in 1986 from the Massachusetts Institute of Technology (MIT) Press. Fortunately, Yale University has seen fit to bring out the work in a paperback edition. Do not let the citation of university presses turn you away; the book is easily readable and amply illustrated.

The author covers just under 40 churches in the colony of Virginia which were built before the American Revolution. The famous parish churches are here, of course: Bruton Parish in Williamsburg perhaps being the most famous, along with Christ Church, St. Peter's, St. Mary's Whitechapel, Aquia, Falls Church, Pohick, St. Luke's, Merchant's Hope, and other gems of colonial architecture.

In each case the author carefully describes the plans of the original buildings, giving the best dates of construction available, the designers where known, and architectural oddities of the windows, towers, doors and sanctuaries.

Besides the architectural information, though, we learn of the parish system in Virginia and how it differed from England's, about Glebe lands for the clergy, colonial vestries, about colonial liturgy as well.

The research is first rate, and the reader is given a virtual social and ecclesiastical history as well as architectural study of the established church in America's first British colony. What a delightful way to learn church history — through the buildings designed for worship of God and the people who came weekly to use them.

*(The Rev.) Travis Du Priest,
book editor*

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Books

Historical Roots

*DOING THEOLOGY
FOR THE PEOPLE OF GOD
Studies in Honor of J.I. Packer
Edited by Donald Lewis
and Alister McGrath
InterVarsity. Pp. 280. \$22.99*

This collection includes essays on systematic, biblical and exegetical, and historical and interdisciplinary topics by evangelical scholars from North America, Europe and the Pacific Rim.

Noteworthy among the contributions is David F. Wright on "Recovering Baptism for a New Age of Mission," which advocates a baptismal practice similar to what much of the Episcopal Church is attempting. In "Prospects for the Pastoral Epistles," I. Howard Marshall argues against a late, pseudonymous origin and in favor of connecting these letters much more closely with Paul himself. Alister McGrath's "The Importance of Tradition for Modern Evangelicalism" follows Packer in claiming that a recovery of tradition by evangelicals is needed for four reasons: historical roots, a sense of realism about the current situation, resources for the modern church and a reminder of yesterday's failures and successes so that the church can learn from them.

By the end of this book a portrait of Packer emerges for those not already familiar with him. This British-born theologian has taught at Regent College, Vancouver, since 1979. In Mark Noll's phrase, Packer is "an educated, Reformed, Anglican evangelical." That these characteristics exist together in a single person shatters a variety of stereotypes.

A prolific scholar with a heart for the people of God, Packer plays an important role for North American Christians. One need not agree with him on every issue to say that both American evangelicalism and the Episcopal Church need to listen to his witness.

A select bibliography of his works, numbering 277 items, appears as an appendix. A select bibliography of Packer's writings on scripture, arranged chronologically, is also included.

*(The Very Rev.) Charles Hoffacker
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Changing Evangelicalism

SOUTHERN CROSS
The Beginnings of the Bible Belt
 By Christine Leigh Heyrman
 Knopf. Pp. 336. \$27.50

The theme of this book is that the numerical strength and extensive influence of the Baptist and Methodist churches in the South developed only after the original characteristics of evangelical preaching and congregational life in those churches were modified and transformed to be compatible with Southern culture and ethos.

In the immediate decades after the American Revolution evangelicals were opposed to slavery, rather hostile to the usual patterns of family life in the South, and talked much of how the devil appeared in various guises to lead people astray. Women and slaves were particularly receptive to an evangelical appeal because their religious views were taken seriously and their voices heard in the church. Slaves shared in congregational

life, even in preaching. When women were converted and joined a congregation, they were urged to look to fellow members as, in some ways, their new family. Unmarried women were discouraged from marrying non-believers. Fathers saw this as another rejection of parental authority as marriages were customarily arranged by the families.

The largest number of Methodist preachers were itinerants who traveled incessantly. These "boy preachers" were unmarried young men in their early 20s. They were housed and fed in homes where wives and daughters welcomed them, but the husbands and fathers often gave a chilly reception.

In this book, Dr. Heyrman chronicles how in the decades before the Civil War the need of the evangelical churches,

especially the Methodists and the Baptists, to bring white males into their folds slowly modified the older evangelical emphases. As the itinerant preachers grew older, they married, settled in a community, and had their own domestic establishments. Opposition to slavery withered away so much, that in the Civil War more chaplains in the Confederate Army were Methodists than those of any other denomination. Finally, the author notes, "the ultimate success of evangelicalism in the South lay in appealing to those (i.e. white males) who confined the devil to hell, esteemed maturity more than youth, put family before religious fellowship, upheld the superiority of white over black and of men over women, and prized their honor above all."

(The Rev.) Emmet Gribbin
 Northport, Ala.

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Timely Study

GOD-TALK IN AMERICA

By Phyllis Tickle
Crossroads. Pp. 258. \$24.95

America is undeniably in a period of transition and instability; we're a country suffering from motion sickness, enduring the tectonic shift from the Industrial Age to the Information Age. Times that try the souls of men and women bring to mind metaphysical questions such as whether God exists, explains Phyllis A. Tickle, author of *God-Talk in America*. From bookstore cafes and kitchen tables to small-group clusters and Internet chat rooms, conversations frequently include theology and religion (even if cloaked in the "vernacular").

Tickle, contributing editor in religion for *Publishers Weekly*, offers an informative, timely study of religion and theology in America at the close of the 20th century. Specifically, she explores three concepts:

1. Cumulative Literacy: the acceleration, diffusion and obligation of information in a mass-communications society.
2. Religious Nostalgia: the yearning for a fixed center as well as spiritual connection.
3. Democratization of Theology: the mass dissemination of religious and theological knowledge.

Cyberspace — with its chat rooms, newsgroups and home pages — has brought God-talk to the laity, the masses. "We must consider as well the likelihood that we are in the process of completing a democratization of god-talk that the Reformation in some ways only began," Tickle writes.

A skilled and well-traveled journalist, she writes with detail, passion and maturity. Tickle adds life to what could be a pedantic subject with her vibrant style. She has included between chapters "Interludes" in which she recounts personal experiences such as childhood memories (e.g., observing her mother in the kitchen). The result: a colorful, warm and witty mix of journalism and personal experience.

C. Brian Smith
 Summerland, Calif.

Two Perspectives

AWKWARD REVERENCE
Reading the New Testament Today
 By Paul Q. Beeching
Continuum. Pp. 246. \$24.95

The goal of this book, whose author learned Greek and bit deeply into the fruit of biblical scholarship after inheriting a college course in the New Testament as literature, is to encourage and help people to read the New Testament "sensibly," i.e., from modern and post-modern perspectives. Beeching succeeds. A professional will quibble with some of his scholarly views, but he has produced an ably-organized, well-written, academically competent, and accessible book thoroughly attentive to basic issues. Numerous references to literature, theology, history and religious practice provide substantial depth and considerable charm.

The title comes from a moving poem by Philip Larkin, the citation of which

brackets the text. Beeching appears to have been engaged in a life-long religious exploration embracing a Roman Catholic childhood, a contemporary Mennonite community, New England protestantism, Billy Graham, Theosophy, and televangelism. Because *Awkward Reverence* reverberates with the author's personal struggle, it provides insight into one kind of post-Christian viewpoint. Beeching often seems to envy people of faith, yet he also invokes the diversity of early Christian witness as argument for a post-Christian view.

Awkward Reverence is an able short introduction. More than that, it is a window into an important world. For church leaders it is a sharp indictment of the ruinous paternalism that has attempted to shield the faithful from the impact of biblical criticism.

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Refer to key on page 32

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Appointments

The Rev. **Michael Allen** is rector of Christ Church, 76 Franklin Ave., Staten Island, NY 10301.

The Rev. **John A. Baldwin** is rector of Emmanuel, 5181 Princess Anne Rd., Virginia Beach, VA 23462.

The Rev. **Martha Bonwitt** is priest-in-charge of St. Andrew's, South Fallsburg, and St. James', Callicoon, NY.

The Rev. **Evelyn Bowen** is deacon at St. Matthew's, 123 L St., Auburn, WA 98002.

The Rev. **Brian Campbell** is associate rector of Good Shepherd, 7400 Hampton Blvd., Norfolk, VA 23505.

The Rev. **Frank H. Clark** is rector of All Saints of the Desert, 9502 Hutton Dr., Sun City, AZ 85351.

The Rev. **Trino Correa** is vicar of Santa Margarita, 4609 E Illinois St., Fresno, CA 93702.

The Rev. **William Danaher** is associate at Grace Church, 802 Broadway, New York, NY 10003.

The Rev. **Bob Dunn** is vicar of Our Saviour, Box 99, Monroe, WA 98272.

The Rev. **Doug Fisher** is pastor of Holy Innocents, Box 116, Highland Falls, NY 10928.

Ordinations

Deacons

Kentucky — Paul Jeanes.

Lexington — Michael Lee Delk, assistant, Good Shepherd, 533 E Main St., Lexington, KY 40508; **Marcus Patrick Vance**, deacon-in-training, Grace and Holy Trinity Cathedral, Box 412048, Kansas City, MO 64141.

Olympia — Stephen Warren Best; Lois Buffham Hart, curate, St. Margaret's, 47-535 Highway 74, Palm Desert, CA 92263; **Anna Maria Korathu**, assistant, St. George's, Box 25535, Seattle, WA 98125; **Samuel Sroun Houi-Lee**, Holy Family of Jesus, Box 112376, Tacoma, WA 98411; **Constance Faye Moorehead**, assistant, St. Clement's, 1501 32nd Ave., Seattle, WA 98144; **Gregory William Peters**, assistant, St. Andrew's, 111 NE 80th St., Seattle, WA 98115; **Douglas Clark Simonsen.**

San Joaquin — Andrew Buchanan, Karl Dietze, Greg Statezni, Suzanne Lynn Ward.

Priests

Dallas — Helen R. Betenbaugh, curate, Good Shepherd, 1122 Midway Rd., Dallas, TX 75229; **James R. Price**, rector-elect, St. William Laud, 601 Lafayette St., Pittsburg, TX 75686.

Lexington — Bernard Anthony Bezy, assistant, Resurrection, 3220 Lexington Rd., Nicholasville, KY 40356; **Bonnie Quantrell Jones**, assistant, St. Peter's, Box 27, Paris, KY 40361.

Resignations

The Rev. **Hugh Bromiley**, as rector of St. James', Monterey, CA.

The Rev. **Donald Goodheart**, as rector of Epiphany, Seattle, WA.

The Rev. **George S. Yandell**, as rector of Good Shepherd, Dallas, TX.

Retirements

The Rev. **J. Raymond Lord**, as rector of Christ Church, Owensboro, KY.

The Rev. **Bernard Persson**, as rector of St. Paul's, Overland, MO; add. Glynmary House, 2141 Ebert Lane, Wentzville, MO 63385.

The Rev. **Paul E. Towner**, as rector of St. Paul's, Sparks, NV; add. 1090 War Eagle Dr. N., Colorado Springs, CO 80919.

Changes of Address

The Rt. Rev. **Frank J. Cerveny**, 3711 Ortega Blvd., Jacksonville, FL 32210.

The Rev. **Charles M. Miller**, Rich Road, P.O. Box 167, Shushan, NY 12873.

The Rev. **Darren K. Williams**, Christ Church Parish, 426 Mulberry St., Williamsport, PA 17701.

Deaths

The Rev. **John D. Spear**, a priest of the Diocese of San Joaquin for 34 years, died of pancreatic cancer July 19 in Bakersfield, CA. He was 74.

Fr. Spear was born in Fort Benton, MT. He graduated from Eastern Washington University and the Church Divinity School of the Pacific. He was ordained to the diaconate in 1949 and to the priesthood in 1950 and went on to serve churches in Washington and California. He was vicar of St. James', Cashmere, St. Andrew's, Chelan, and St. Luke's, Waterville, WA, 1949-52; rector of St. James', Paso Robles, CA, 1952-54; vicar of St. Peter's, Morro Bay, CA, and St. Luke's, Atascadero, CA, 1954-55, and served as a chaplain in the Army from 1955 to 1958. He returned to parish ministry as vicar of St. Columba's, Inverness, and St. Aidan's, Bolinas, CA, 1958-60; vicar of St. Patrick's, El Cerrito, CA, 1960-63; vicar of St. Mark's, Shafter, CA, 1963-67, rector of St. Luke's, Bakersfield, CA, 1967-70; dean of St. James' Cathedral, Fresno, CA, 1970-78; and rector of St. Paul's, Bakersfield, CA, from 1979 until his retirement in 1988. He was named rector emeritus of St. Paul's in 1992.

He was a seven-time deputy to General Convention, and was at various times, a member of the standing committee and diocesan council in San Joaquin.

Fr. Spear is survived by his wife, Sharon; three daughters, Margaret Dials, Stephanie Spear and Cyndy Stribling, three stepsons, three grandchildren, a sister and two brothers.



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ST. MICHAEL'S CATHEDRAL seeks candidates for rector/dean. Growing parish located in Boise, Idaho. Minimum 10 years experience as priest. Send resumes to: **Search Committee, St. Michael's Cathedral, P.O. Box 1751, Boise, ID 83701.**

DIRECTOR OF RELIGIOUS EDUCATION for a large historic Episcopal parish in the heart of Old Town, Alexandria, VA. Working in concert with associate rector for education and worship and full-time director of youth ministries, the DRE will have oversight of and responsibility for education programming and staffing for church school (enrollment potential: 200 plus, pre-school through grade 6) and adults. For job description, send resume to: **DRE, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** No telephone inquiries.

RECTOR: St. Mary's is an established parish of 175 families in a residential area of Albuquerque, NM. Unencumbered by debt, St. Mary's offers an attractive financial package and seeks to offer a call by early 1998. Applicants may send a resume and CDO profile to: **Fred Winter, Jr., Search Committee Chair, 1500 Chelwood Park Blvd., NE, Albuquerque, NM 87112** by September 15.

ASSOCIATE RECTOR POSITION: St. Aidan's Episcopal Church, across the street from University of Colorado, Boulder, is seeking Episcopal priest with gifts/skills of pastoral care/crisis ministry, comfortable with a variety of liturgical expressions in the Anglican tradition, thoughtful preaching, Christian education, enabling lay ministry, Anglican evangelism, outreach to University of Colorado, Boulder, healing ministry and administration. Applicants should supply resume, references and current clergy deployment profile. Resumes accepted through September 30, 1997. Send to: **Associate Rector Search Committee, St. Aidan's Episcopal Church, 2425 Colorado Ave., Boulder, CO 80302-6806.**

ANGLO-CATHOLIC 400-member parish in Foggy Bottom historic district of Washington, DC, with well-educated congregation drawn from throughout the metropolitan area, strong music program, active community outreach and rich liturgical and sacramental tradition seeks rector, spirited and spiritual with good conciliation skills who welcomes the challenge of leading an urban ministry. Stipend plus housing. Resumes to: **St. Paul's Rector Search Committee, c/o 1507 Walden Dr., McLean, VA 22101.**

CHRIST EPISCOPAL CHURCH, Elizabeth City, NC, has an opening for director for youth ministries and Christian education. The parish is seeking an individual committed to working with children and youth. This is a full-time position. A degree in Christian education/equivalent experience is preferred. Salary range is \$18,000 to \$22,000. Please send resume to: **Attention of Christian Education Committee, Christ Episcopal Church, 200 S. McMorrine St., Elizabeth City, NC 27909.**

DIRECTOR OF RELIGIOUS EDUCATION AND YOUTH MINISTRIES: St. Mary's Episcopal Church, West Columbia, TX, seeks an experienced and energetic person to assist rector in developing and overseeing programs and activities for a small pastoral size parish desiring to grow spiritually and numerically. The DRE/YM needs to be a motivator of volunteers and possess good interpersonal skills with youth and adults. This is an exciting and challenging opportunity! Competitive compensation package with the advantage of living in a small community that is close to a large metropolitan area. Send resume to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 786, West Columbia, TX 77486.**

POSITIONS OFFERED

DIRECTOR OF DISCIPLESHIP MINISTRIES, Trinity Church, Vero Beach, FL, is seeking a full-time director of discipleship ministries to provide oversight and support for the parish's total educational ministry. This large multi-staff parish provides a wide range of activities for children, youth and adults with an average Sunday morning church school attendance for all ages of about 120. The paid staff includes a director of student ministries, child care coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involves recruitment, training and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year), health insurance and vacation. Send letter of application and resume to: **Alex Ross, Chairman of DDM Search Committee, Trinity Episcopal Church, 2338 Granada Ave., Vero Beach, FL 32960.** For additional information call Trinity at (561) 567-1146 and ask for Linda.

ASSISTANT RECTOR, Grace Church, Anderson, SC. Program size parish in need of priest with gifts in Christian education, youth work and evangelism. Shared ministry, moderate churchmanship. Send resume and CDO profile to: **The Rev. Dr. Jeffrey A. Batkin, Grace Episcopal Church, Box 4042, Anderson, SC 29622.(864) 225-8011.**

ASSOCIATE RECTOR. All Saints' Church in Birmingham, AL, seeks an associate rector for a growing 1,200 member parish with a day school, active outreach, youth and young adult ministries. Seeking a priest to be a generalist with specific responsibility for outreach, evangelism and worship coordination. Send resume and other information to: **The Rev. William King, Rector, All Saints' Church, 110 W. Hawthorne Rd., Birmingham, AL 35209.** E-mail address is: allstnbhm@aol.com

RECTOR: Pastoral sized parish in SE Kansas seeks priest to guide committed lay people in ministry. Gifts should include biblical preaching, prayerful vision of the church in community and intergenerational skills. Send resume to: **Giles Penick, St. Paul's Episcopal Church, Coffeyville, KS 67337.**

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Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
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H Eu & HS 10:30

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6:45, EP 5 (214) 521-5101

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Spanish service Sat 6