

THE LIVING CHURCH



The figure of St. Joseph of Arimathea (left) at Holy Innocents Church in Racine, Wis., was carved by of Waats & Company Limited of London. The votive stand in front of the figure (above) was design Rev. William Miles, rector of Holy Innocents. The shrine was recently blessed by the Rt. Rev. Ro Bishop of Milwaukee, during a visitation.



THE LIVING CHURCH

Volume 192 Established 1878 Number 8

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

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

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Yes and No in Lent, II

ether we view Lent primarily as a time of affirmation or of nega-ll affect our observance of this ason. It may also be related to tude toward religion in general.

ook at church life in terms of d growth, of the development of ven talents, of attaining "the e of the stature of the fulness of (Ephesians 4:13), then it is possi- e Lent as a true spiritual spring is what the word originally

It is time to cultivate, stimulate, nngthen spiritual growth. accords with the view that all including man, were created

good. This is the view of the first chapter of Genesis. The Christian life fulfills what we were created for in the first place. The different sorts of plants, blossoming and bearing different sorts of seeds and fruits (Genesis 1: 11-12), are like an image of the church as it should be — a point already made in the New Testament (Colossians 1:6, 10).

The other side of the picture is presented in chapters two and three of Genesis. Our ancestors sinned, and we and all other humans follow them in doing so. Whatever idea or theory one may have of original sin, it is evident that everyone of us is in large measure bad stuff. As kindly gentle old Miss Marple says in the quiet village of St. Mary Mead, if you believe the worst of every-one you won't be far wrong.

If this is one's consistent view, then the work of religion is to restrain, to forbid, to oppose the unending stream of evil that pours out of the human heart. Commandments rather than good news are what one must start with, and Lent is appropriately a time of very strict discipline.

The first and perhaps more optimistic view is historically associated with the Greek fathers of the early church. The second view, with its emphasis on sin, is more characteristic of St. Augustine and other Western or Latin writers. As suggested above, both go back to the Bible — even to the very first pages of the Bible in the story of creation. Which view is correct? Obviously both are!

Perhaps one advantage of Lent is that it is such a distinctive and special time. Those of us who normally look at our faith in affirmative terms can, for 40 days, face the truth of the other side of it. Those who normally emphasize regulation, control, and obedience may use Lent to reflect on the ultimate purpose and goal of discipline. The yes and no of Lent are both essential in the life of the church.

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PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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The Flame

small birds come to church, perching down the aisle line up on the cross:

luia!" sing, "He died, ie too, re the dying nations.

sh! o believe in death, less as coal,"

song falls on bent heads h look into their hands :annot believe read to go.

do not see the birds do not see), r than a flicker, calm than a wren's eye,

the flame lives e the altar.

Lionel Bosney

H. BOONE PORTER, Editor

LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

Doesn't Like Term

In response to your notice "Deacons or Deacons?" [TLC, Jan. 26], I find the term "permanent deacon" odd, for it suggests "transitional deacon," which you choose not to use, is a temporary deacon.

I was ordained a priest a few months after I was ordained a deacon, but I still have my certificate of ordination to the diaconate on the wall; in fact, it is in a more prominent place than that for my ordination to the priesthood. I consider that I am still a deacon, and if, God forbid, I should ever be a bishop, I would continue to be a deacon and priest.

I aspire to be a permanent, transitional Christian, committed and always evolving. May our orders free us rather than restrict us to minister together in the body.

(The Rev.) JOHN W. BONELL
All Saints Church

Atlanta, Ga.

Response from Donne

With regard to the Rev. Denny P. Allman's seminary professor who said, "God is not a rapist" [TLC, Jan. 26], I would like to remind your readers of John Donne's great sonnet, "Batter my heart, three-person'd God" which closes with these lines:

"Take me to You, imprison me, for I
Except you enthrall me, never shall be free,
Nor ever chaste, except You ravish me."

(The Rev.) FLEMING P. RUTLEDGE
Grace Church

New York, N.Y.

Wisdom in East

"Ignorance has remained a massive barrier," to quote from a news report from the January 19 issue of THE LIVING CHURCH. It has indeed. But humility is a blissful state of being. Ignorance makes a great scapegoat for those who proudly ignore the fact that they are not as wise as they should be.

How would the faith be "spelled out?" What orthodoxy or unorthodoxy led the wisemen from the east to Jerusalem to ask King Herod about the King of the Jews? The chief priest and scribes had the answer all spelled out in the prophets. But who spelled it out to the wisemen from the east? Before any of us

dox brethren of unorthodoxy in either Christological or Trinitarian doctrine" may we all rejoice in the Epiphany of our Lord Jesus Christ.

M. B. ABRAHAMS

Trumansburg, N.Y.

Nazi Chaplains

I take exception to a statement in the article entitled "Summit of Forgiveness" [TLC, Jan. 19] by Mother Elise, CHS, where it is stated "there were no chaplains in Hitler's army." The statement is wrong because chaplains and field bishops are and have been a permanent feature of the German armed forces.

Before the fall of Stalingrad the government flew in *additional* chaplains because the soldiers wanted a final service of Holy Communion. The chaplains who volunteered for this knew of the possibility that they might not return (and few did) yet out of their Christian commitment undertook this service.

Some recalcitrant clergymen were drafted as regular soldiers and not given chaplain status as a punitive measure, but a regular corps of chaplains did exist in "Hitler's army." I have several photos of German World War II chaplains.

(The Rev.) NORMAN A. SIEME
St. Mary's Church

Springfield Center, N.Y.

Translating the Nicene Creed

As you observed in an editorial comment [TLC, Jan. 12] the *filioque*, being at the end of a line of the creed, will be easy to omit, when the time comes. But the mistransliteration of *ex Maria Virgine* (from *et Maria Virgine*, which correctly translates the *kai* of the creed in Greek) will be harder to correct.

Does anyone have a suggestion of an alternate wording?

This problem was brought up in the Blue Book for General Convention 1985.

(The Rev.) HARRY SHAEFER
St. James Church

Dexter, Mich.

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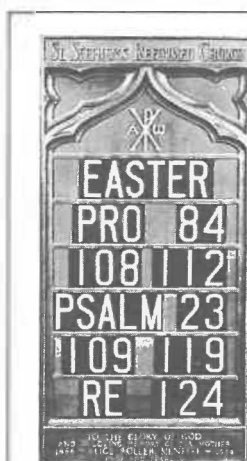
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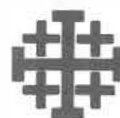
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BOOKS

Exquisite Book

FOUNDATIONAL THEOLOGY: Jesus and the Church. By Francis Schüssler Fiorenza. Crossroad. Pp. xviii and 326. \$14.95 paper.

Rather than beginning with a definition and development of his principal theme, Mr. Fiorenza first, in three sections which may be read independently, discusses with economy yet depth Jesus' resurrection, his foundation of the church, and the mission of the church. Then in a fourth and last section, he describes fully the method on which he has been commenting as the book has developed: a foundational theology. Conceived in two dimensions, the book addresses both philosophical and theological issues. The former elucidate the latter to show what the author means by foundational theology. The virtuosity with which he brings this off is breathtaking.

Sorting out the differences between fundamental, transcendental, and foundational theology, with related consideration for the hermeneutical art, comes as fresh air to the discussion today. And the important analysis of illustrations quite justifies the subtitle "Jesus and the Church."

Carefully defined and applied philosophical terms create an important statement here which will be a valuable referent in future discussion. *Fundamental* means both historical and apologetic, designed to display the veracity of the faith. *Transcendental* means woven of three strands: more objective than ground of faith (more what is to be believed than evidence of belief) in the interest of popular, non-technical conviction. Existential, supported by experience, *credo ut intelligam*. And detail seen as part of the whole, not separately.

But the breakthrough of the book is movement, as the last section's title suggests, "from a fundamental to a foundational theology." This means that the rational expression of any item of faith must be a living part of the whole experience of God. "God raised Jesus from the dead" is then a statement about God acting holistically and not merely an item of human experience measured in terms of cause and effect in a creature-made vacuum.

To know just how this process of thought, its distinctions and application, is specifically lined out in brilliant, no-fat exposition, read this exquisite and freeing book.

(The Rev.) DAVID W. BROWN
The Middlesex Area
Cluster Ministry
Durham, Conn.

A NEW DICTIONARY FOR EPISCOPALIANS. By John N. Wall, Jr. Illustrations by Phillip J. Goodwin. Winston Press. Pp. 179. \$9.95 paper.

This handy volume was compiled, the author tells us, to assist both oldtimers and newcomers in the Episcopal Church. It begins by defining *Abbot* and moves through hundreds of other churchly terms before concluding with *Year, Church* (apparently no vestment, custom or church office begins with Z). Dr. Wall, a priest and a faculty member at North Carolina State University, perceptively observes in the introduction that if people share a life together, they will inevitably share certain special words and expressions. Yet the church must not become a secret society, unable or unwilling to communicate to others. Hence a dictionary such as this performs a very useful function.

Unlike most dictionaries, this is printed in fairly large type, and it is fun to browse through to see the author's comments. Since things are sometimes seen differently in different parishes and dioceses, not every definition or every picture will suit everyone. This problem is unavoidable. Yet it is startling to have it suggested that after the 1530s the Church of England was no longer part of Western Christendom (p. 47)!

A very convenient feature of this book is the cross-referencing to the Prayer Book for many items. The author also considerably mentions various other publications which will be helpful to the well-versed church member. This dictionary will be useful in the parish office and church library. Parishes fortunate enough to have a choir room, an altar guild room, and a DRE's office will be able to use several copies.

H.B.P.

Careful Analysis

FOUNDATIONS FOR A CHRISTIAN ETHICS OF SEXUALITY. By Lisa Sowle Cahill. Fortress Press. Pp. x and 166. \$7.95 paper.

Lisa Sowle Cahill, an associate professor of theology at Boston College, has written a scholarly book which manages, with deft economy, to throw light both on the male-female polarity, and also on solving any ethical problems at all. She reviews current controversy on basing ethical decisions on the Bible, dealing helpfully with such issues as biblical diversity, reference to particular directives versus reference to the whole canon, and whether normative statements relevant to a time and place may be given universal validity.

She asks Richard Hooker's question, whether the Bible alone must be considered authoritative; and she gives his re-



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source, there are other forms of revelation.

These other forms turn out to be a scrutiny of what Aquinas and Luther said about men and women. But they include also a brief study of contemporary empiricism, descriptive accounts to be found in biology, psychology, sociology, philosophy and economics.

The influence of James M. Gustafson is visible in the eclectic method. She concludes with a strong defense of marriage as the iconic relation between men and women, both in its relational and procreation aspects. What is approved under this formula is a loving bonding which is meant to be lasting, and inclusion in the procreation motive an agreement on the partnership of nurture for the child. Not accepted under the formula is adultery, sex without commitment, and any kind of coercive, violent sex.

Her conclusions are conservative, but are arrived at after an impressive review of options.

PAUL ELMEN
South Woodstock, Conn.

Reviving Habits

BEGINNING TO PRAY IN OLD AGE. By Susan Coupland. Cowley. Pp. 80. \$6.95 paper.

In this little book, Susan Coupland tells how she began to pray again after neglecting the practice for many years. Thus, no matter how long we have omitted private prayer, she believes, it is possible to begin again, as she did after she was 70.

In addition to emphasizing private prayer, the book lends credence to the growing belief that reviving habits of the past, or adopting new ones, is a means of alleviating much of the boredom many people experience in old age.

ELIZABETH BUSSING
San Francisco, Calif.

Building on Cooperation and Respect

POWER AND INFLUENCE: Beyond Formal Authority. By John P. Kotter. The Free Press (Macmillan, Inc.). Pp. ix and 218. \$19.95.

Power, how it is won and used, is the subject of this book by Harvard business school professor John Kotter. Although this book is not written with application to churches, and it would be most helpful to have literature studying power and influence in churches, in the meantime we may be able to extrapolate from this book.

The size of our corporations and of our society, their diversity, and the areas of possible disagreements in or out of the workplace, are making changes in the ways in which we exercise power.

Most of us learn to deal with authority from growing up with parents and teachers; few of us develop the counter-

site of what an authority says; some of us develop naive or cynical attitudes about power. Kotter exposes naivete and cynicism as opposite attitudes about whether other people's motives are self-serving, whether they have good relationships, and whether they are willing to cooperate. Rather than be influenced by assumptions, Kotter suggests finding out by asking.

Power is best gained by those who choose well the corporation in which they will work; my company needs to be a "good fit" with me in terms of my interests, values, strengths, and weaknesses. Then it is important to establish rapport, trust, and a track record; it is far better to succeed at a small project than to take on the crucial issue and fail. By success, the youthful manager gains the respect of those who work for and under him.

Rather than giving orders and controlling people, as in the simpler society of a 100 years ago, today's boss is actually dependent on his workers. There is no way he can know the field of each worker; and if they fail, he fails. The reward for inspiring workers' trust and motivating them to cooperative performance is being faced with bigger problems. But, as Kotter shows, every step is fraught with peril. Business literature is full of the firings of apparently successful executives who neglected some part of their power base.

Although the newspapers would make it appear that people move into top level jobs in new corporations, actually this is seldom so. Most people who rise in business do so in the corporation where they started. The reason is that it is too hard to build a power base from the top; and in business, most such moves do not work out well. But clergy who move from one parish to another have to make just such a move work.

(The Rev.) HARRY SHAEFER
St. James' Church
Dexter, Mich.

Books Received

DO YOU MEAN ME, LORD? The Call to the Ordained Ministry. By Robert C. Cox. Westminster. Pp. 120. \$8.95 paper.

THE CATHOLIC EXPERIENCE. By Lawrence S. Cunningham. Crossroad/Continuum. Pp. 270. \$16.95.

MARY AT MY SIDE. By Bob Guste. Twenty-Third Publications. Pp. 63. \$3.95 paper.

WINNING THROUGH INTEGRITY. By Cliff C. Jones. Abingdon. Pp. 143. \$9.95.

EYE OF THE STORM. By Noreen Riols. Ballantine Books. Pp. 164. \$2.95 paper.

TRAGEDY, IRONY AND FAITH: 1982 Bishop John Prideaux Lectures. The University of Exeter. By John Tinsley. Wyndham Hall Press. Pp. iv and 57. No price given, paper.

PRAYERFUL PAUSES WITH JESUS AND MARY. By Bill Peffley. Twenty-Third Publications. Pp. 86. \$5.95 paper.

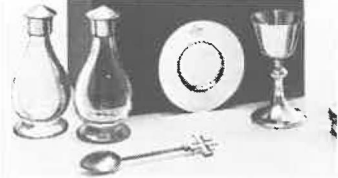
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The Rt. Rev. Samir Kafity, Anglican Bishop of Jerusalem, was elected to a three-year term as Bishop President by the 1985 General Synod of the Episcopal Church in Jerusalem and the Middle East during its meeting in Larnaka, Cyprus in January. The election took place during the first ballot.

Samir Kafity, 52, succeeds the Rt. Rev. Hassan B. Dehqani-Tafti, Bishop of Jerusalem, who was forced into exile after his properties were confiscated and his wife and a priest were murdered. Dehqani-Tafti now lives in England, where he serves as an assistant

to the Episcopal Church in Jerusalem and the Middle East, one of the 27 provinces of the Anglican Communion, comprising 10 dioceses including Jerusalem, Jordan, the Gulf, Egypt and the Middle East, and Iran. It covers a geographical area of more than six million people, stretching from Lebanon in the north and from Iran to Algeria in the south.

Samir Kafity was born to an Anglican family in the port of Haifa, which is part of the state of Israel. He has lived in Syria and Lebanon and holds a theological degree from the Middle Eastern School of Theology in Beirut. He was ordained to the priesthood in 1958 and became the 12th bishop of the Anglican Diocese of Jerusalem in 1984.

In a recent interview with the Rev. Robert W. Otto, editor of *World Mission*, Bishop Kafity expressed the hope that the problems of the Middle East could be solved by peaceful means.

"We must win people to the love of God, honor each other and serve the name of the living God. This will convince many that there is a better way than violence and war."

Woolwich Dean Resigns

The Rev. Victor de Waal, Dean of Woolwich Cathedral, recently announced that he is resigning in order to pursue academic work.

In a prepared statement, Dean de Waal said, "After ten good years at Woolwich I have for some time intended to leave this year and return to academic work. We have now thought it right to accept my resignation on the end of February. Both my wife and I have been very grateful above all, for the privilege of serving this great cathedral."



The Rt. Rev. Desmond Tutu (left), Bishop of Johannesburg, received a check for \$20,064.63 from the Most Rev. Edmond L. Browning (center), Presiding Bishop, during Bishop Tutu's visit to New York. Attending was the Rev. Canon Samir J. Habiby (right), executive director of the Presiding Bishop's Fund for World Relief, which collected the donations in response to a call from last September's General Convention.

According to the *Church Times*, Dean de Waal was chancellor of Lincoln Cathedral in England for seven years before taking the position in Canterbury in 1976. A well-known lecturer, the dean was a former chaplain and successor of King's College, Cambridge, and a chaplain of Nottingham University. He has been married to his wife, Esther, since 1960 and they have four sons. Mrs. de Waal is a writer and lecturer on historical and religious topics.

The last ten years at Canterbury Cathedral have been marked by several great events including the Lambeth Conference of 1978, the enthronement of the present Archbishop and the 1982 visit of Pope John Paul II. The dean has encouraged a more international role for the cathedral and was instrumental in the formation of the Canterbury Cathedral Trust in America.

Chairman of the trust, Samuel E. Belk of Washington, D.C., said, "Dean de Waal's decision to leave Canterbury doesn't come as a great surprise because the dean and his wife have brilliant records of service at the cathedral and looked forward to returning to academic life someday."

Mr. Belk also added that "being dean is a very demanding job and the new dean will face an enormous challenge."

No announcement concerning Dean de Waal's successor has been made.

Grant for Poor in Michigan

A grant of \$80,000 from the Diocese of Michigan has helped 18 programs which minister to the poor.

According to *The Record*, Michigan's diocesan newspaper, the Ministry with the Poor program was started last year as directed by the 150th diocesan convention. Because the diocese has been hard-hit by harsh economic conditions, the convention resolved that "its primary mission is to the areas most heavily impacted by poverty, loss of human dignity and rights."

Grant money was raised from the national church's Jubilee Ministry, which contributed \$25,000, and the diocesan budget. Seventy-three parishes which were determined to be situated in areas where 16 percent or more of the population was in poverty were given first priority for the program grants.

Programs developed in 1985 include a

Mark's Church in Detroit. The project is establishing a self-help cooperative which will assist Laotian immigrants in using their sewing and craft skills to supplement family incomes.

St. Paul's Church in Gladwin, Mich., sponsors a program for the elderly which trains volunteers to respond to those who need services. Barbara Rosin, program director, told *The Record* that the program "helps give seniors a purpose." Volunteers run errands, make minor home repairs, and "put elderly folks in touch with existing social service agencies or programs."

Messiah Church in Detroit has used its grant money to fund a program to provide day-care job training for inner-city teenagers.

A number of other churches are involved in projects ranging from prison ministry to employment counseling. Ebony McClellan, a member of Alexander Crummel Memorial Church in Highland Park, said that the Ministry with the Poor grant is "an example of a program which helps the Episcopal Church remain viable in the city."

Brooks Anniversary Observed

The Church of the Holy Trinity on Philadelphia's Rittenhouse Square was filled to capacity recently for the 150th anniversary celebration of the birth of the Rt. Rev. Phillips Brooks, former Bishop of Massachusetts, who served as rector there from 1862-1869.

In lieu of the sermon, the Bohlen Lecture, entitled "Brooks — The Philadelphia Years," was delivered by the Rev. Bayard Stockton Clark, Brooks scholar and sometime canon of Washington Cathedral, now retired. In it he said that "the events during his (Bishop Brooks') tenure here drew from him an identification with the national purpose and a deep concern for black people and against slavery. It is therefore fitting that this lecture occurs on the day before the first observance of the birthday of Martin Luther King, Jr., as a federal holiday."

The Bohlen Lectures were formerly given at the Philadelphia Divinity School before its merger with the Episcopal Theological Seminary and removal to Cambridge. They are currently sponsored by the rector of Holy Trinity, the Rev. John A. Smart, and the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, who presided at the memorial service.

Although conservative and orthodox in his theology, Bishop Brooks was widely regarded as the leader of the liberal faction in the church of that day, and in 1891 he was elected Bishop of Massachusetts. He was considered the most distinguished preacher in America.

DOROTHY MILLS PARKER

DKICFL7...

The Diocese of Virginia Potato Project estimates that more than 24.5 million pounds of potatoes and other produce have been distributed to the poor and needy during its 30-month history. A number of Virginia parishes help support the project in which imperfect potatoes from growers are gleaned and distributed to 22 different agencies in 17 states. Slightly below market standards, the produce would otherwise have been dumped or destroyed.

The first complete Bible in an American Indian language has made its debut in Navajo. Titled "Diyin God Bizaad," which means "The Holy God His Word," the 462-page text is the result of more than 40 years of work by Navajo and

Navajo was first published by the Bible Translators in 1956 and the complete Navajo Bible was published by the American Bible Society. It is estimated that about 10 percent of 220,000 Bibles belong to Christian churches.

A prison ministry in the Diocese of Texas, which was initiated last year, allows selected state prisoners released on furlough to several families in the Houston area. In some days the participants share the church members and their families on short trips with them, opening their spiritual lives. This ministry forms lasting relationships with people outside the prison community. The program began through the Prison Fellowship, an agency founded years ago by Charles Colson, who spent time in prison for his involvement in the Watergate incident.

On the Governance of a Diocese

By JOHN SEVILLE HIGGINS

Over recent years our church has produced revisions both of its Book of Common Prayer and hymnal, but we still need to go over our canons so that we may have, among other things, more specific guidance for diocesan oversight, especially for its governance between conventions.

Who is in charge during the interval, and in what way is the bishop expected to exercise his office as overseer to the clergy and parishes? These are questions to which our present canons do not give us sufficient answers.

The news therefore, that the subject "Authority in the Church" was considered at General Convention was welcome news indeed; but since it will take time to revise the canons, perhaps some dioceses will, during the interim, want to take some steps themselves towards their more effective government.

There is general agreement that every serious organization needs a visible and workable system for its oversight; which means that it must provide itself with duly elected officers with specific duties, for which they will be held responsible. Additionally but most importantly, the officers elected by the parent body must be given the necessary authority to carry out their duties.

It is at this point that our basic prob-

lems arise in the proper governance of the church, both national and diocesan. Too many times our present canons ignore the fact that office, responsibility, supervision and authority are inseparably linked for adequate governance; and when authority is given out the means to bring about effective oversight is probably at best.

After being in this country for 150 years, a church with our great heritage should have produced more membership comprising of about 10 percent of the population; and we would claim that ineffectual oversight was the sole reason, it is fatuous to suggest that it assists in the propagation of the Gospel.

It is not the purpose of this article to deal with the governance of the general church, but to suggest what might be done by the several dioceses while awaiting the complete revision which we have referred to.

Because the bishop is a key part of the oversight structure of the church, he might consider what constitutional measures a diocese might take to strengthen and reinforce the bishop's function. His proper role has long been a problem for at least since colonial days. The Anglicans of colonial times have been suspected of wanting to maintain their outlook, but the recollection of the 18th century prelatial and Eras-

The Rt. Rev. John Seville Higgins is retired Bishop of Rhode Island.

e memory long after the revolu- a consequence, the delegates to t General Conventions in the made sure that their fathers in re given the least possible au- go with their status.

of our people understand that ops are truly in the apostolic on, and that they are an essen- t for the well ordering of the And many, if not most of our s are glad to have them look like ey are, even to their vesting in copal fig with cope and mitre, t if it be suggested that he authority as chief overseer, ome dark mutterings about 'corrupting,' with the implication church can have no part in en- g this propensity.

neone else will say: "let our bish- t to being pastors"; which is cer- ie true function of a bishop, but eatly sidesteps the problem of as overseer. In any case it is not er se that corrupts, but the nd arbitrary use of power; and ittle danger that our church will nything like that on anyone, let r bishops!

ould remember that the Greek r bishop is *episcopos* which one who watches over" or more "overseer." When the church- ly times made a man a bishop, ose was to make him, among ings, an overseer. He was given , with responsibilities and over- id presumably some type of au- n the governance of the church. eless, the Episcopal Church is a tionally governed institution, eans, without doubt, that over- ist be shared by the bishop with agency.

A diocesan board of overseers would give the bishop a much needed conciliar body with whom to share his ministry of oversight.

Fortunately for our purposes, every diocese has not only a bishop, but also a standing committee, made up of four members of the clergy and four of the laity, which already exercises certain powers of oversight. Elected by diocesan convention they represent the best clerical and lay leadership; they are the diocesan authority during a vacancy in the episcopate; they act as a council of advice to the bishop when he so requests; they are responsible with the bishop both for admitting candidates for holy orders, and for their ordination; they must give consent to the election of bishops; and they must give or withhold approval for parochial indebtedness. It will be readily seen that both the bishop and the standing committee exercise oversight in the diocese; but neither party is recognized as *the* authority between conventions. In fact, there is no discernible authority between conventions.

With this in mind, let me suggest that every diocese could be provided with an effective, balanced, and constitutional authority on a permanent basis by uniting bishop and standing committee to form a "diocesan board of overseers." As such, it would perform many of the duties hitherto done separately, but with the additional function of sanctioning all

gether with the privilege of initiating conference with vestries for cause.

Such a board would also give the bishop a much needed conciliar body with whom to share his ministry of oversight; meanwhile, the clergy and laity on the board could also give assistance in those areas that lie outside the bishop's competence and interests. For bishops come in varying sizes and styles and gifts; and no one in that office can be at once caring pastor, notable preacher, gifted scholar, able teacher, great administrator, and eminent money raiser and builder.

Apropos of this matter of variety in the episcopate, I do not know what sort of administrator Appleton Lawrence of Western Massachusetts was, but I do know that he was a superb pastor to his clergy. On the other hand, I do not know what sort of pastor James Edward Freeman of Washington was to his clergy, but I do know that we would not have that magnificent cathedral on Mount Saint Alban today were it not for his vision and uncanny, but just the same God-given, ability to raise money.

Clearly the good pastor has to let someone else do the administration, while the great builder and money raiser must find someone else to do the pastoring. We believe that setting up a diocesan board of overseers, such as we have described, would provide a much needed, well balanced, representative and constitutional method for diocesan oversight. We also believe that a leadership group which represents the episcopate, the clergy and the laity, is more in keeping with the ethos of our church. Our present system for the church's oversight is so dispersed as to be ineffective; the diocese might well be able to point the way to a better method.

A Home Away from Home

By B.M. CURRIN

s during the lenten season of that I decided I wanted to be a his branch of the one, holy, catholic-apostolic church. I was a Con- nalist doing graduate work at a rian seminary, having recently ed from Duke Divinity School as Methodist. I was called an iac" by my fellow seminarians, f course, was one of the nicer hey called me!

Lent, 1957, I was attending scopal Church and becoming

. B. Madison Currin is rector of urch, Pensacola, Fla.

somewhat evangelical about it to the consternation of some of the faculty and most of the students at Union Theological Seminary. To top it off, I had spent some time while in college singing in a Baptist church choir. But that was not all. I grew up in the Methodist Church in the Bible Belt of North Carolina, became a Presbyterian while in college and a Congregationalist while at a Methodist seminary.

I was an ecumaniac and to some degree I still am. I appreciate the special gifts of other communions as well as the unique gifts of our own Episcopal Church. This is why I am overly sensi-

tive to the failure of many Episcopalians to appreciate the true *ethos* of our church, the unique heritage of our church, and the special place in Christendom for the Anglican Communion.

It was actually the Second Sunday in Advent when I discovered the Episcopal Church. As a seminary student in Richmond, I had the freedom to attend any church I chose, and I visited many from the time I entered Union Seminary in the fall of 1956. But by the Second Sunday in Advent, I had grown weary of attending various churches and still not finding what I was seeking.

What *was* I seeking? I was not sure

tired of listening to me complain every Sunday night in the seminary dining hall. He told me, "I will take you next Sunday where you will find your place." I asked him where that was and he remained calm and poised and aloof like all good Presbyterians.

The Second Sunday in Advent arrived and off we went on foot across the seminary campus. I still had no idea where we were going until suddenly we turned a corner and there it was — St. Thomas Episcopal Church.

I had been in one Episcopal Church one time in all my 26 years. When we entered that gorgeous little stone gothic gem-of-a-church, I knew I was home. The music was glorious as it should be in the Episcopal Church. The church was dressed in violet, the sermon made sense, and the people were not only devout (kneeling always seems more appropriate in the presence of the King of kings), but they were warm and friendly. The readings from holy scripture were appropriate for the season. The anthem told me not only that God was to be adored but that those who were singing were singing not for the congregation's entertainment but for God's glory.

When the service ended the senior warden was at the door together with members of the vestry whose responsibility it was to take visitors to the coffee hour to meet the priest. I was confirmed the following Palm Sunday after a steady diet of Episcopalianism and a hard and vigorous lenten season. I was home.

What had I been seeking which I now had found? Intellectual stimulation and intellectual freedom under Christ; a church that has a three-fold ethos: the primacy of holy scripture interpreted according to the dictates of an informed conscience; the importance of 1900 years of church tradition as the keyhole through which we see reality; and what Richard Hooker called "the right use of reason." This church was exactly what one of its collects calls "a reasonable, religious and holy hope."

I also discovered a kind of Christian nonchalance that told me God accepts me "just as I am" with the hope that I might swim out deeper. That nonchalance which spoke so deeply to me was an unconcern with nonessentials. I discovered, also, having been involved with the Methodist Church, the Baptist Church, the Presbyterian Church and the Congregational Church that some of the things I had thought were "essentials" were not essential at all. And when the rector invited me to drop by the rectory after five for a drink and a get-to-know-each-other visit, I knew I had found my place in Christendom!

Apostolic Succession caused me some problems at first. "Is this an unbroken line from St. Peter?" I asked. "Probably

essential." Another priest who will forever remain anonymous told me he disagreed. He added, "My bishop is in direct apostolic succession — from Judas Iscariot." Again, I said to myself, "I think I have found my home."

"What is essential?," I asked the Bishop of Virginia, one of the grandest and most humble successors to the apostles I ever met. He looked me dead in the eye and replied, "Jesus. That is the essential, that we believe in Jesus as the Son of God who came into our world to die on the cross that all mankind might be saved." He added, "Everything else is secondary. Jesus is our savior. We have been saved 'by grace through faith.' We can't earn it. We don't deserve it. There is no merit system here. The ground at the foot of the cross is level and big enough for all of us — even you and me."

That is precisely what the Epistle to the Ephesians is trying to tell. "For by grace *you have been saved* through faith; and this is not your own doing, it is the gift of God — not because of works, lest any man should boast."



Bishop Michael Marshall of the Anglican Institute, St. Louis, Mo., in his excellent new book, *The Anglican Church*, speaks to what I had found when he says that "Calvinism tends to reject the world and the natural order: Roman Catholicism tends to spiritualize the world and its order: in Anglicanism there is a readiness to see the whole world as a sacrament and to claim the potential within heaven and earth for glory, all waiting to be revealed" (p. 111).

I did not have to give up my mind in order to become an Episcopalian; in fact, I had to use it more than in any other church through which I had wandered. This is not to "put down" any other denomination. It is to say that in our communion we have "freedom of choice" in how we worship, what we believe, and how we practice that faith handed down to us over the centuries. No two Episcopalians believe all of the same thing. We are the broadest church in Christendom. We must cherish this inheritance and rejoice in it.

Of this diversity, of this wrestling with the faith-position, of the conglomerate of

the Episcopal Church and the Anglican Communion have the responsibility to "gather up the fragments that nothing be lost" so that in the end "nothing be lost of God's precious creation. We have the precious freedom of choice in interpretation, of the application of the Gospel to present day life, of our individual as well as corporate thanksgiving. This church, more than any other in Christendom, is home for "all and conditions." It is wonderfully powerful. It is fun! It is good to be Episcopalian.

What had I found? I had found an attitude of mind, a new perspective. I discovered that most Episcopalians joy their faith, love their church, agree with each other every time "three" gather in his name. I discovered a church where you could ask questions and sometimes get answers, and disagree with those answers as well as our own salvation in fear and trembling." I found a church that believed we were equal in the sight of God, where we could, indeed, "gather up the fragments that nothing be lost."

But I also discovered a church where worship was taken seriously by men and laity alike; a church that knew and loved its heritage and that knew the Lord; a church that did not hesitate to get in the middle of every controversy, muddying the waters at times; a church that did not evangelize the western frontiers until the invention of the Pullman Car. Debonair and nonconformist. Dedicated and renegade. Pious and profane. Strong and weak. Good and bad. Quick and slow. Stubborn and gentle. I had found my place. Aren't you glad?

But I also found a church that took Jesus seriously throughout the Church Year, from Advent, preparation for the Nativity, to Lent, preparation for Good Friday and Easter. I found a church that could be casual about things but not about the worship of God. I found a church that, at times, got caught up in contemporary fashion with a long memory that said: "All that is too, shall pass away." I found a church that was, for me, the most important thing in the world — a home away from home, a way station on the way to completion, a foretaste of the heavenly quiet, and a place where I could live without judgment or condemnation.

If you haven't found this yet, look more carefully at what is taking place around you. Rejoice and be glad for the day — and the church — which the Lord has made. Rejoice and be glad that God has saved you through the Christ. God has forgiven you of all and everything you have ever done and are new. You are free. You have been saved. It is God's gift to you for the day. Rejoice and be glad in it.

issue is gratefully dedicated to The Living Church Associates and to all of the many persons and organizations who have supported this journal. It is a privilege to record the debt which is owed to those whose generosity makes the publication of THE LIVING CHURCH possible.

Most of our readers know, this is an independent publication. Unlike so many religious publications, it receives no subsidy from the church as such. Serving a numerically small field of informed Episcopal laymen and clergy, voluntary donations are crucial for the magazine. Such gifts go to The Living Church unless specifically designated for some particular purpose.

We are especially grateful to the Associates, who provide a large percentage of The Living Church Fund each year. The president of the Associates, Dr. George Gallup, Jr. of Princeton, N.J., distinguishes public opinion analyst, and active lay Episcopalian. Other Associates come from every quarter of the country and every sector of the church. We are grateful to all of them.

er of Associates Grows

Very good news indeed that the total number of the Associates of THE LIVING CHURCH has increased from 409 at the end of 1984, to 495 at the end of 1985. There were 322 at the end of 1983. All who love this magazine must rejoice at the significant growth in support from the readership which this magazine has.

Such support represents an endorsement of this magazine, and of the commitment to honest, intelligent, thoughtful treatment of issues, and loyalty to the historic heritage of the church for which this magazine has stood for over a century. On the other hand, we know this magazine is not perfect. Our staff, who serves you, will be working hard to make the magazine better in 1986. Meanwhile we respectfully hope that the number of Associates will continue to increase in the years ahead.

A Message from Our President

I am honored to have been elected president of The Living Church Foundation because I believe that this magazine has an indispensable part in the life of the church. Let me thank all of you who support the magazine with your donations. What you give helps THE LIVING CHURCH in its great task of witnessing to the truth and the power of the catholic faith as the church has received it. God bless you.

(The Rt. Rev.) STANLEY ATKINS
President of the
Living Church Foundation

Our recent statement about the listing of permanent and transitional deacons [TLC, Jan. 26] was intended to clarify a practical journalistic procedure, not to precipitate a theological storm! Many are offended by the thought that some deacons are called permanent, whereas others, it may be implied, are not. Priests hasten to point out that although they only served in the diaconate for six months before being ordained to the priesthood, they were never deposed from the diaconate and they are still and always will be deacons. Others point out that just as bishops remain bishops, so priests remain priests. Others say that their time as a deacon was the foundation of their entire later ministry.

Such statements are well-established and we have no desire to question the intentions of those who utter them. Many of these assertions cannot be pushed too far, however.

Is a bishop *still* a priest? The episcopate is the fullness of Christian priesthood; in a sense, the presbyterate only shares in it. The diaconate may be the young clergyman's first taste of Christian ministry, but *should it not* have already been experienced by a baptized and active church member *before* the bishop accepted the individual as a postulant? It is also true that many young deacons feel a continuity when they enter the priesthood, because they served under rectors who used them as mini-priests, without awareness of a distinctive diaconate.

It is also pointed out that a deacon is simply ordained a deacon, not a temporary or permanent or any other particular species of deacon, just as priests are simply ordained priests and bishops are simply ordained bishops.

But they aren't, or at least shouldn't be. Someone is *not* ordained bishop because he is a well-qualified individual who feels called to this office. They are only ordained bishops if and when they are duly elected diocesan, suffragan, or coadjutor of a diocese, or if appointed to a missionary see.

According to canon law, no one is ordained to the priesthood "until he shall have been appointed to serve" in a parish, institution, chaplaincy, or other post (Canon III. 10, Sec. 9). Many of those ordained to the diaconate as a long-term vocation, furthermore, have been proposed for ordination with a particular ministry intended (Canon III. 9, Sec. 10[a]). The requirement that clergy be ordained for specified positions goes far back into the canon law of the early church.

Theology gives little help: for centuries theologians ignored the distinctive diaconate.

There may be truth in the statement that General So-and-So, sitting at his desk in the Pentagon, is still at heart "really" an infantryman on the front lines. But such a statement is not the whole truth, and it begs the meaning of "really." Is the rector of a large parish still "really" a deacon? Perhaps so, but in that case why did he seek ordination to the priesthood?

Years ago, of course, the question was not normally raised. Possibly thousands of frustrated priests really should have stayed with the diaconate, that order which is so closely and intimately associated with Jesus Christ.

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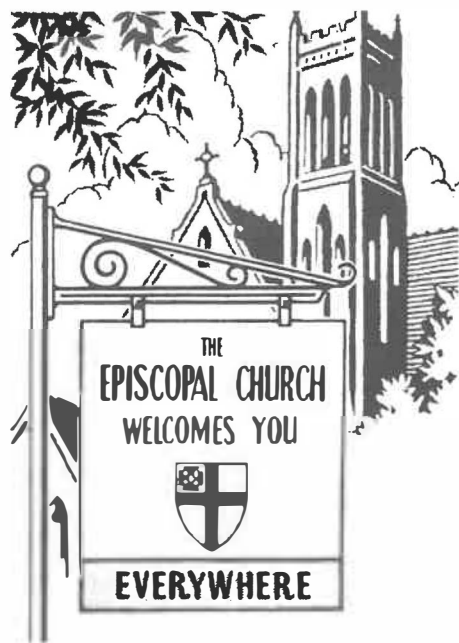
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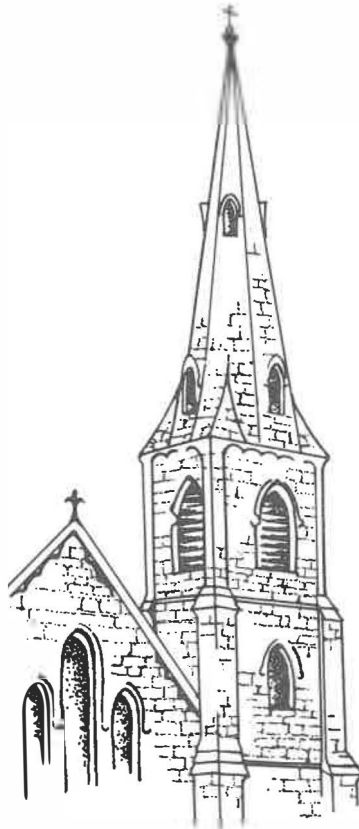
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Grace Church, Newark, N.J.

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c
Sun: H Eu 8; School of Religion & Adult Forum, 9:15; Sol Eu
10:15; MP 7:45. Daily: MP 8:45; H Eu 9 (Tues & Thurs), 12:05
(Mon, Wed, Fri); Major HD also 7:30 (Sol High). Wed in Lent:
7:30 Stations of the Cross, Address, Benediction

PHILADELPHIA, PA.

ST. MARY'S 1831 Bainbridge St.
Sun Eu 10; Tues, Thurs Eu 6. MP Mon-Fri 7:30

ST. STEPHEN'S 10th & Market Sts.
A National Healing Ministry
Eu & LOH Sun, Thurs, Fri (215) 922-3807

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu. Wed 7:30 H Eu

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-
zano, the Rev. Joseph P. Bishop
Sun Eu 8, 9 & 11

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All
Masses Rite I Daily as anno

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheki, Jr.
Masses 7:30, 9 & 11:15 (Sol High). Masses daily, see schedule.
C Sat 5-5:30 & by appt

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. James V. Libera-
tore 440-1600
Sun H Eu 8, 9:15, 11:15, Wed H Eu 7

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

CHRISTIANSBURG, VA.

ST. THOMAS E. Main & Roanoke Sts.
(I-81, Exits 36, 37)
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the
Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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in the promotion of church attendance by all
Churchpeople, whether they are at home or away
from home. Write to our advertising department
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