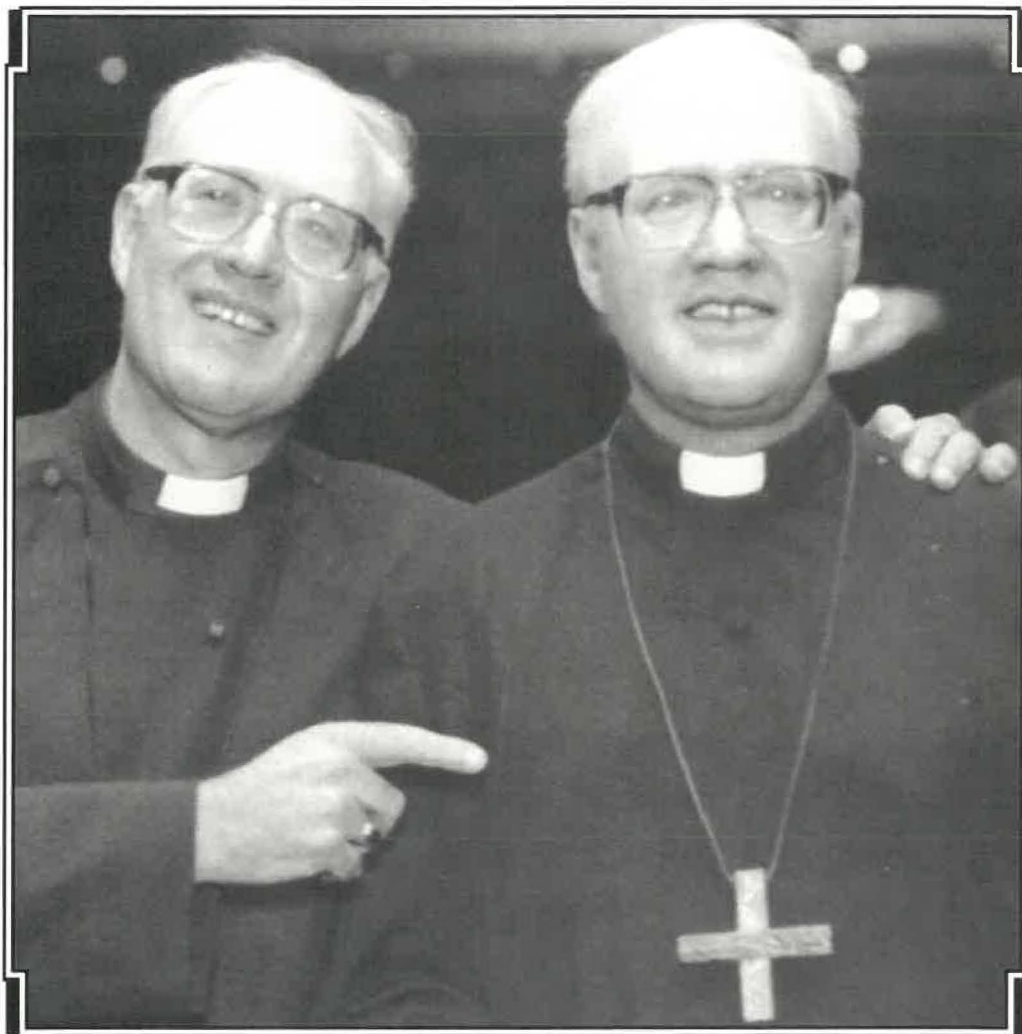


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Seeing Double?

see p. 2



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IN THIS CORNER

Overheard at Lunch

The setting seemed strange and inappropriate for evangelism to take place. A restaurant — more like a coffee shop — with a busy lunchtime crowd, located in a mixed commercial and residential neighborhood. In one booth, a large black man wearing a clerical collar, accompanied by a small, elderly woman, also with a clerical collar, and an elderly man who appeared to be their parishioner. In the next booth, a young mother with her daughter, an adorable youngster of about one, who was charming everyone seated at nearby tables along with waitresses and the hostess. Also present, a middle-aged woman whom, I guessed, was the child's grandmother.

Like everybody nearby, I watched the child, one of the happiest youngsters I'd ever encountered, exchanging smiles, and watching how her dark, sparkling eyes darted around the room.

When it was time for the clergyman and his friends to leave, he put on his coat, walked over to the next booth and addressed the young mother.

"What a beautiful child," he said, quietly but loud enough for me to hear from a distance of about ten feet. "How old is she?"

I didn't hear the answer, although I did learn the child's name was Maria.

"I'm Pastor Joe," the clergyman said, extending a large hand to the two women and patting the youngster. "I'm from the (I didn't hear the name, nor does it matter) church."

Pastor Joe's next line seemed a bit abrupt, although after I'd had time to think about it, perfectly natural and appropriate.

"Has Maria been baptized?" he asked the mother.

"No," the older woman responded, "we're waiting for _____ to arrive from Guatemala."

"Do you have a church?" Pastor Joe asked. Both women responded that they did not.

At that point, Pastor Joe reached in his pocket and pulled out a business card and gave it to the young mother.

"Our service is at 10 o'clock on Sundays," he said. "We'd love to have you join us."

While the conversation took place, Maria continued to smile and to peek shyly at strangers seated at nearby tables.

At that point, a waitress interrupted me so I didn't hear the women's response as to whether they had accepted the invitation to visit the church. At any rate, the conversation was finished and Pastor Joe and his friends were preparing to leave.

As the pastor lingered behind to find money for a tip, I felt as though I wanted to stop him and tell him I thought he'd done a neat bit of evangelism. I wanted to pick his brain about strategy and to find out more about him. Then he turned to leave and noticed me watching him. He smiled at me and took a step toward the cashier.

"God bless you," I blurted out in a somewhat uncharacteristic fashion for me.

"And God bless you," he responded, hurrying to catch up with his companions.

DAVID KALVELAGE, editor

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ON THE COVER

The Most Rev. George Carey, Archbishop of Canterbury, with his waxwork look-alike at Madam Tussad's Wax Museum, London, in December.

RNS photo/Reuters

A black and white photograph of a rural landscape. In the foreground, there is a dark, grassy field. In the middle ground, a white church with a tall, pointed steeple stands prominently. To the left of the church is a large, dark wooden barn with a corrugated metal roof. Several other smaller buildings, including houses and sheds, are scattered around the church. The background consists of rolling hills covered in dense trees, with a layer of mist or fog hanging between the hills, creating a soft, atmospheric effect.

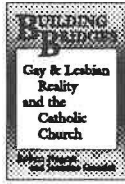
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LETTERS

Ordained to do . . .

It is symptomatic, I think, of the current state of the Episcopal Church that a bishop could write an essay on the problems of ordained ministry without a single reference to Jesus Christ or holy scriptures. I appreciate that the Rt. Rev. Walter Righter [TLC, Nov. 10] means well, but I must counter his position and say his suggestions ought to be taken as precisely what not to do.

The central flaw in his perspective comes from the study he quotes which says the first job of ordained ministry must be the "use of institutional strength to transform and revitalize society." No. The first job of the ordained is to preach and teach and pray and build up the body of Christ. When the church sees its first job as changing society, it errs twice. It errs in the assumption that a society can be good and just even if its people are not; then it errs in trying to get the state to enforce those things which our people can't or won't do otherwise, because they have not been properly taught and disciplined.

Similarly, when the church sees its first job as social transformation, it begins to think and act in terms of the very legalisms and institutional survival strategies that Bishop Righter says drive people out of the church.

Bishop Righter's account of ordained ministry — that of a sacramentalist/social worker — is very much in force in the church today. I heard a priest in Connecticut last summer say that all the potential ordinands he spoke to were convinced their call was to work for social justice. He also was concerned because they were biblically illiterate. These descriptions also could have applied to many of my fellow students at General Theological Seminary.

The history that Bishop Righter de-

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

plores our obsession with is deplorable, because it is the history of our pride. To restore the church and its people requires learning again the history of servanthood, beginning at the cross. No modern studies or methods can substitute for the hard lessons that come in the knowledge and love of Jesus Christ. Until that is the center of all ministry, lay and ordained, all our plans and studies and committees will be like the grass, which is here today and which tomorrow is gathered up and burned.

BONNIE SHULLENBERGER
Setauket, N.Y.

The Wrong Hour

I shared a good number of David Kavelage's thoughts expressed in his column [TLC, Nov. 24] on reading the daily office alone. It is important to reflect that for every minus there is an off-setting plus. While some find the lack of community for Morning Prayer depressing, I would not take anything for the quiet hours I have had reading the office alone. What was expressed

as the risk of "personal reflection rather than corporate prayer" is, I think, a false dichotomy, since reading the office, even alone, is both.

May I point out that my sympathy turned to incredulity when I read that the new rector was disappointed to have Morning Prayer alone in the church at 9:30 a.m. Get real! That hour effectively — and very intentionally — excludes most working people and parents home with children. For whom would a 9:30 service, ending shortly before 10, be the beginning of the day?

ROBERT F. ALLEN
Richmond, Va.

• • •

I don't know whether I was incredulous or merely sad when I read the editor's column, "Praying the Office Alone." As one of countless thousands of Christian pilgrims who have no opportunity to join others in a church or elsewhere for the daily office, I have been "praying the office alone"

for several years.

I cannot deny that I once felt somewhat alone. In fact, I began by substituting "I" for "we" in the prayers. However, very soon, and with no conscious change on my part, I began using plural pronouns and became more conscious that I was not alone, but adding my voice to a great chorus not only of my own time and space, but of worshipers past, present and future.

I sincerely hope the editor's friend's loneliness has long since disappeared and that he has found his place with angels and archangels and the whole company of heaven (and earth) who wake each dawning day singing "Holy, holy, holy Lord."

MARY M. KELLEY
Lacey, Wash.

Confrontational Scripture

The editorial, "Long History of Inspiration" [TLC, Nov. 24] seems to endorse the Rev. Charles Long's statement that "confrontational style is inappropriate in a devotional guide." As

(Continued on next page)

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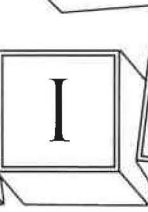
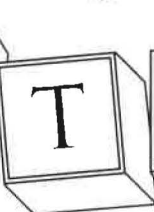
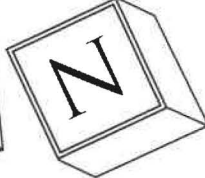
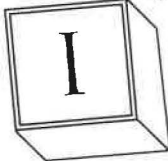
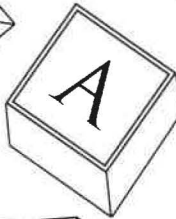
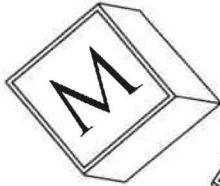
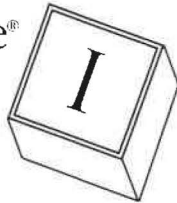
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LETTERS

(Continued from previous page)

I read them, the sayings of Jesus and the stories and letters of the New Testament are most certainly confrontational. Devotional Christian literature was a much later development in the history of spirituality.

I applaud the author of the August-October *Forward Day by Day* meditations. He (she) stimulates us to consider prayerfully thousands whom we otherwise too easily dismiss as sinners. Why do same-sex relationships inflame so much fear, hate and irrationality in so many "straight" Christians? That would be a pregnant topic for your editorial musing.

B.J. BROOKS

El Cajon, Calif.

• • •

I read with interest the editorial, "Long History of Inspiration." Along with many others, I wrote the Rev. Charles H. Long, editor of *Forward Movement Publications*, protesting some of the same daily readings mentioned in the editorial.

The reply I received, from a senior editorial assistant, did not acknowledge that the author's style was "inappropriate in a devotional guide." Rather, she wrote she was sorry I did not care for those pages, but that they "try to reflect the wide diversity of ages and points of view in our beloved church."

Doesn't sound like Dr. Long's version, does it?

ROBERT S. COCKROFT

McKenzie, Tenn.

• • •

The editorial, "Long History of Inspiration" represents a dangerous intrusion into the work of a sister publication. *Forward Day By Day* has its mission within the church as THE LIVING CHURCH has its, and they are not the same. To comment "on the content or editorial position of another publication is a risky business" and one that should not have been undertaken. If your own subscribers are writing you about their theological reservations with *Forward*, it seems inappropriate to air them on your editorial page. The tone of the editorial suggests a condescending willingness to reprimand a straying sibling. The sub-

(Continued on page 26)



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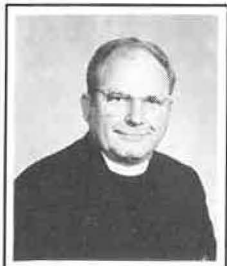
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Episcopal Church in 1991

Many Divisions, Budget Cuts Pose Challenges

As 1991 drew to a close, much of the Episcopal Church was in turmoil over a variety of issues. The withholding of funds from the national church, the formation of a new "missionary" diocese and the ordination of active homosexuals to the priesthood were the major issues facing the church as the year ended. All three were the results of actions taken at General Convention in Phoenix.

In the last quarter of 1991, three dioceses in Texas — Fort Worth, Dallas and Texas — and the Diocese of Pittsburgh voted either to directly withhold funds from the national church or to give parishes a choice of whether or not to redirect funds they would otherwise send to the national church.

This combines with a deficit at the national level which contributed to the loss of more than 50 positions at the Episcopal Church Center in New York City. Though most staff was aware of impending reorganization because of a ten percent funding cut made at General Convention, the actual number of lost positions was greater than anticipated.

Reacting to what it saw as the "the survival of the gospel within our church [which] is threatened," after General Convention failed to pass conservative resolutions concerning sexuality and other issues, the Episcopal Synod of America (ESA) announced the formation of a new missionary diocese within the Episcopal Church. Though specifics of the diocese have yet to be worked out, ESA hopes it will be a haven for traditionalist parishes which feel persecuted within their own dioceses. Neither the Presiding Bishop nor the Archbishop of Canterbury has said he will accept such a diocese, and parishes allied with the ESA are taking a "wait-and-see" approach to the process.

Shortly before General Convention was to meet, the Rt. Rev. Ronald Haines, Bishop of Washington, ordained an avowed lesbian, the Rev. Elizabeth Carl, to the priesthood, though the Presiding Bishop had asked him to refrain. In a statement issued before the ordination, Bishop Brown-



More than 50 staff positions were cut at the Episcopal Church Center in New York.

ing said the ordination could "trigger the sort of attention that may make positive dialogue more difficult." Bishop Haines issued his own statement, indicating that though the ordination might disappoint many, he was "not convinced that homosexuality in itself should be a bar to ordination in every case."

Following convention, the Rt. Rev. John Spong, Bishop of Newark, ordained a practicing homosexual, the Rev. Barry Stopfel, to the priesthood.

Orthodox Suspend Talks

One result of the ordinations was the decision of the Greek Orthodox Archdiocese of North and South America to suspend dialogue with the Episcopal Church and the National Council of Churches.

Meanwhile, in preparation for General Convention, the Rt. Rev. William Frey, dean of Trinity Episcopal School for Ministry, introduced a proposed canon which would be one of the most hotly-contested issues of the convention. The proposed canon said that

clergy, having agreed at their ordination that the Bible was "the word of God" and to obey the church's doctrine and discipline, are obligated to abstain from sex outside marriage.

Sexuality issues took center stage as the General Convention began in July. Conservatives received a setback when Bishop Frey's resolution, after revision, was rejected. Another resolution, which acknowledged that "physical sexual expression is appropriate only within the life-long monogamous union of husband and wife," adding that there is disagreement among Episcopalians on the issue, was eventually passed by both houses after revisions.

Equal Access

A third major resolution, which stated "... Subject . . . to specified canonical requirements, all members shall have equal access to the selection process for ordination . . .", was passed in the House of Deputies and failed in House of Bishops.

The House of Bishops endured closed sessions for several days as they privately confronted division among themselves. A resolution which would have censured two bishops for actions taken during the past year was defeated and replaced with a resolution which "recognizes the pain and damage to the collegiality and credibility of this house . . ."

Among many other actions, both houses passed several resolutions which proposed actions to eliminate racism, approved new inclusive language texts for study, and praised the Presiding Bishop for his stand during the Gulf War.

In other 1991 news, the year began with the installation of the Most Rev. Sir Paul Reeves, former Governor-General and Archbishop of New Zealand, as the first permanent representative of the Anglican Communion to the United Nations. During a service at Trinity Church, New York, Sir Paul assumed his role as permanent representative of the Anglican Consultative Council to the Economic and

Social Council of the United Nations.

As rumblings of war became clearer and closer, the Most Rev. Edmond Browning, Presiding Bishop, restated his opposition during a speech at the January Executive Council meeting. He said he had spoken twice with President George Bush, urging him not to go to war, and added, "Even in the heat of battle, I believe with all my heart that Christians are called to be peacemakers."

There was progress in the ecumenical arena as 20 years of talks with Lutherans moved ahead. The "Concordat of Agreement," a set of concrete proposals leading to full communion with the Evangelical Lutheran Church in America [ELCA], was presented for review in New York in January. When Lutheran bishops met during a February conference, they expressed reservations, asking that no action be taken "until there is agreement that the doctrine and practice of



Outgoing President of the House of Deputies, the Very Rev. David Collins, during a light moment at General Convention.

this church are not compromised." They also cited other pressures the church must tend to such as financial

difficulties and social policy issues.

In later considerations, the church council of the ELCA voted to postpone official consideration of full communion with the Episcopal Church until 1993. The church's assembly, which met at the end of August, voted to approve the concept of a process to examine the concordat, which will begin after the 1993 assembly, with a report following two years later at the next assembly.

In April the Anglican Communion welcomed its new Archbishop of Canterbury, the Most Rev. George Carey, who became spiritual leader of 70 million Anglicans worldwide.

In spite of the conflict and discontent which followed the Phoenix General Convention, a high point for the entire Anglican Communion was the November release of British envoy Terry Waite after five years of captivity in Lebanon.

KIRSTEN KRANZ

CONVENTIONS

The **Diocese of Missouri** celebrated the 150th anniversary of its admission as a diocese during its convention, November 21-23, in St. Louis.

During the opening Festival Eucharist in Christ Church Cathedral, the Most Rev. Edmond Browning, Presiding Bishop, complimented the diocese for its leadership in the church during the past 150 years.

The following day during business sessions, the Rt. Rev. William A. Jones, diocesan bishop, announced his plans to retire in January 1993. The convention also welcomed the Rt. Rev. Hays Rockwell, bishop coadjutor, who was consecrated last March.

Delegates approved a 1992 budget of \$984,067, which included full payment of the General Convention assessment and of the national church apportionment. The diocese also approved an increase in the minimum stipends for clergy. The total package is \$43,875 for priests and \$40,385 for full-time deacons.

In other resolutions, the convention:

- voted to hire a youth ministry coordinator;

- supported scouting and Camp Fire programs for youth;
- initiated the development of a diocesan employee assistance program;
- supported a program for greater

moral and financial support of persons preparing for the ordained ministry;

- affirmed two directives from the recent General Convention — racism and study of human sexuality.

At the instigation of the Episcopal Peace Fellowship, the convention urged congregations to reflect on this nation's past as it celebrates the 500th anniversary of the arrival of Christopher Columbus; and affirmed General Convention resolutions on economic conversion of military expenditures and end of military aid to El Salvador and Central America.

(The Rev.) CHARLES REHKOPF

• • •

The diocesan family gathered at an Oklahoma City hotel for the convention of the **Diocese of Oklahoma**, held November 8-9, recognizing the contributions Native Americans have made to the life of the church.

In keeping with the Decade of Evangelism, the Rt. Rev. Robert Moody, diocesan bishop, has directed that diocesan conventions this decade should focus on the contributions of various groups to the life of the church. According to the 1990 census, Oklahoma has the largest population of Native Americans in the country.

The guest chaplain and preacher

was the Rt. Rev. Steven Charleston, Oklahoma-born Choctaw and now Bishop of Alaska. Also present was Dr. Owanah Anderson, the national church's staff officer for American Indian/Alaskan Native Ministry.

In business sessions, St. Columba of Iona, a new mission in southeast Tulsa, was recognized as an unorganized congregation.

Kay Christiansen, diocesan ECW president, presented Bishop Moody with a check for \$10,000 toward the construction of a chapel at St. Crispin's Conference Center in Wewoka. Bishop Moody announced that an anonymous donation of \$50,000 had also been made toward the chapel.

The Rt. Rev. Chilton Powell, retired Bishop of Oklahoma, was given a citation by Bishop Moody and standing ovation by participants in recognition of the 40th anniversary of his consecration.

CHRIS NELSON

• • •

The convention of the **Diocese of Iowa** was held November 1-2 in Des Moines, with the Rt. Rev. C. Christopher Epting, diocesan bishop, presiding. "Evangelism and Total Ministry" was the theme as the Rev.

(Continued on next page)

Racism on the Rise Worldwide, Archbishop Tutu Contends

The Most Rev. Desmond Tutu, Archbishop of Cape Town, said he was "relieved" that former Ku Klux Klan leader David Duke was defeated in the race for governor of Louisiana, adding his election would have encouraged South Africa's far-right whites who want a return to strict apartheid.

"I want to congratulate the American people for being sensible," Archbishop Tutu said after a speech on "Christianity and Democracy" at the Cathedral of St. Philip in Atlanta, November 17.

"We are, most of us, relieved that (Duke) has lost and lost as comprehensively as he has done," Archbishop Tutu said. "But it doesn't mean that what he stands for suddenly disappears . . . The fact of the matter is that racism is raising its ugly head not only in this country but in many coun-

tries in Western Europe, and people are going to try to have to deal with the reasons for its emergence."

Archbishop Tutu, the 1984 Nobel Peace laureate, is a visiting lecturer at Emory University as part of a four-month sabbatical leave from his duties as Archbishop of Cape Town and Metropolitan of the Church of the Province of South Africa.

In his address closing a four-day program sponsored by Emory, Archbishop Tutu outlined a utopian vision of the ideal democratic society and recalled past and current failures of the church and Christians individually in human rights.

"We do not have a monopoly on wisdom and most certainly not on morality and righteousness," the archbishop told the audience of 1,200.

RICHARD WALKER

(CONVENTIONS - from previous page)

Josephine Borgeson, missionary for Christian education in the Diocese of Los Angeles, described the marks of congregations involved with total ministry. She used examples from her years of experience as staff person in the Diocese of Nevada working with Bishop Wesley Frensdorff (who died in 1988).

In his convention address, Bishop Epting announced the results of a two-year process to draft a grassroots mission statement, which says: "The mission of the Diocese of Iowa is to create and encourage ministering communities through which all people can grow toward unity with God and each other in Christ and participate in God's ongoing work in the world." The convention unanimously approved the statement as well as four initial priorities for the diocese: Christian education, the spiritual life, individual and family nurture and congregational development.

A budget of \$1,043,180 was adopted and a variety of resolutions passed including ones renewing a tripartite companion diocese relationship with Brechin (Scotland) and Swaziland (South Africa), establishing an ad hoc committee to investigate institutional racism in the diocese and

encouraging the diocese to continue its dialogue on human sexuality.

NANCY MORTON

• • •

The convention of the **Diocese of New Jersey** was held at Trinity Cathedral in Trenton, November 1-2. The Rt. Rev. Paul Reeves, Anglican observer to the United Nations and former Archbishop of the Church of the Province of New Zealand, was the guest speaker.

Citing human transformation as the way to heal the ecological problems facing industrial societies, Archbishop Reeves said, "Humans are the species through which the living Earth comes to know itself . . . The transformation of [humanity] will be a sign of what can happen to the rest of creation."

The convention approved a resolution which calls on the church to "equip members to understand institutional racism and develop plans and programs to combat racism."

Also approved was a resolution which recommends that the diocese's current three-budget system be combined into one unified budget.

A 1992 budget of \$2.38 million was approved.

(The Rev.) CHRISTOPHER MOORE

NCC

Sexuality Issues Cause Further Conflict

While trying to cope with difficult financial problems due to reorganization, the National Council of Churches (NCC) is now faced with sexuality issues which threaten to tear it apart.

Though the NCC is holding formal talks with the Metropolitan Community Churches, whose membership is largely homosexual, it is still trying to keep Eastern Orthodox member churches. In addition, it is attempting to improve relations with the Roman Catholic and evangelical Protestant churches which condemn homosexuality.

At the end of October, four of the council's nine Orthodox churches decided to join the Greek Orthodox Church in suspending NCC activities, claiming that the council had taken stands "contrary to the historic apostolic tradition of Christianity . . ." They technically remain members.

United Methodist Bishop William Grove of West Virginia, chairman of the NCC committee appointed last year to hold talks with the Metropolitan Community Churches, said homosexuality raises questions of scriptural interpretation and authority that evoke "profoundly different convictions shared by people passionately."

The Rev. Leonid Kishkovsky, an archpriest of the Orthodox Church in America, said the council could not admit the Metropolitan Community Churches without also endorsing homosexual practice because the church's "organizing core and principle" is defined in terms of homosexuality.

Meanwhile, admitting that sexuality issues "pose a fundamental challenge to the peace and unity of the church," a joint committee of the NCC and the Metropolitan Community Churches issued a report recently, referring to the "pervasive discord" in churches in the U.S. over these issues.

The committee was formed in 1990, seven years after the NCC said it had "postponed indefinitely" the membership application of the Metropolitan Community Churches.

The committee is not expected to issue a final report until November 1993.

Preaching in Context

The sermon as a piece of the liturgy

By WILLIAM HETHCOCK

Preachers throughout the church are becoming aware of today's new trends in homiletics. Since the early 1970s, competent writing in the area of preaching and accessible helps to sermon preparation are informing and supporting the preacher with quality assistance previously unavailable. Few of these publications, however, are designed specifically for those preaching in liturgical churches.

Our traditions have given preachers only scattered guidance. Regardless of the intent of Anglican liturgies prior to the Book of Common Prayer 1979 and its preparatory experimental rites, the sermon was generally seen by Anglicans as less important than the sacrament. Liturgical scholars, it is true, had argued for decades that the Eucharist should not be celebrated without a sermon being given, some strongly asserting that this standard was implied in the prayer book. But in the Book of Common Prayer 1928, rubrics called for preaching on very few occasions, and the Eucharist was widely celebrated with no sermon at all. Many evangelical Episcopalians, on the other hand, though perhaps agreeing with the centrality of the Eucharist, celebrated the principal hour of worship on Sunday with Morning Prayer and sermon. When the Eucharist was celebrated, the sermon appeared to be central rather than integral to the eucharistic rite.

Episcopalians need to be aware of our special sermon requirements today. A major emphasis of the Standing Liturgical Commission in the 1979 Prayer Book is that preaching is a necessary component of eucharistic worship equal in importance to the sacrament. Although some may not agree with this assertion, the sermon is now required at celebrations of the Eucharist, and preaching is now recognized as an integral part of the Word of God

portion of the rite. The lectionary itself is developed to emphasize preaching with a carefully-designed reading of scripture. The sermon is positioned to follow these three lessons in a way suggesting that the preacher will relate the scripture and its message to the experience of the people and, when appropriate, to the liturgical occasion. The lectionary and contemporary sound biblical scholarship have worked together to restore strong biblical preaching to our pulpits.

Unfortunately, much contemporary writing in homiletics does not take the liturgical setting of preaching into account. The writings of leading contemporary homileticists are designed for non-liturgical churches. While giving valuable shape and direction to new methods in preaching, they show little or no awareness that the sermon, when preached in the context of liturgy, must be prepared with this setting in mind. Those who do advocate a special design adapting the sermon to its liturgical setting are scarce. Episcopalians, Lutherans, Roman Catholics and others need special guidance.

Eucharistic Emphasis

Since the 1979 Prayer Book brings the Eucharist to be celebrated as the central act of worship more widely than before, the sermon becomes in a more perceptible way a specific and functional part of the liturgy itself. With this eucharistic emphasis in the church and with the new structure of the Word of God section in the prayer book, new attention to how the sermon is devised is required. A sermon prepared to be preached as a worship event apart from awareness of this liturgical context is out of place.

A sermon designed to be preached in the context of the liturgy begins with the congregation having just heard the gospel. The preacher is prepared for this moment. The sermon's opening words take advantage of the tone and mood of the readings and the attitude of the congregation. The preacher may choose to change that climate and to take the congregation

on a journey through other kinds of thoughts and feelings. This is the role of the sermon.

Regardless of how this journey develops, however, the listeners need to be brought by the sermon's closure to a readiness to say the creed. In other words, the sermon is designed to be of a piece with the liturgy rather than a statement or event which disrupts the liturgy.

Lengthy introductions designed to gain the congregation's attention are disruptive and obsolete. The preacher's opening words begin the sermon's theme. The liturgical setting in which the preaching happens addresses the content and tone of the whole sermon. There are implications here for the nature and quality of illustrations and story telling. Humor is appropriate when it complements this setting, but never when it interrupts or even damages it. Everything the preacher says should be in keeping with the single purpose of the sermon. Side comments, jokes, references to the parish program, thoughts that just happened to come to mind, and other folksy chatter or so-called opening remarks are out of place in this setting. They are detrimental to the work of the sermon as a piece of the liturgy.

Even the traditional opening ascription to the Trinity and the "amen" at the end can be disruptive and distracting. The sermon does its work better when they are omitted.

Some congregations continue to read Morning Prayer as the central act of worship on Sunday. The same general guidelines apply for the sermon at Morning Prayer. The preaching is positioned after the second reading and before the canticle. Once again, the sermon should be of a piece with this liturgical setting.

A sermon carefully designed to take place within the liturgy will bring the worshipers to hear and experience the gospel anew. They will forget they are being preached to. They will experience the unity and movement of the liturgy. The brief silence following the preacher's closing sentence will be broken only by the congregation's own words, "We believe in one God."

The Rev. William Hethcock is associate professor of homiletics at the School of Theology of the University of the South, Sewanee, Tenn.

A Rare Chance to Make Peace

By JOHN L. PETERSON

Following the Persian Gulf War in March, 1991, at the behest of President George Bush, Secretary of State James Baker renewed his quest for peace in the Middle East.

One of the secretary's stops on his first round of talks was Israel. On the first mission, Mrs. Baker accompanied her husband. She had her own schedule as she, too, reached out to bring people together. Mrs. Baker made a request to the American consul general, Philip Wilcox, that she wanted to pray with Muslims, Jews and Christians. The Bakers are Episcopalians, members of a parish in Houston. Therefore, when Mrs. Baker made her request, it was only natural that the consul general would ask the Episcopal Bishop in Jerusalem, the Rt. Rev. Samir Kafity, to arrange such a prayer meeting.

Because I am the liaison officer between the Episcopal Church in Jerusalem and the Episcopal Church in the United States, I was drawn into the planning of Mrs. Baker's visit to the church in Jerusalem. It was decided for security reasons that she would come to our home for a short reception so she could meet the Muslims, Jews and Christians with whom she would be praying, and then we would enter by the back door of St. George's Cathedral into one of the side chapels for our prayers. Everything went like clockwork. Mrs. Baker arrived the minute she was scheduled, and she went to our home, where she was greeted by the interfaith group, headed by Bishop Kafity. After the bishop greeted her, she challenged him to be a "peacemaker," to go a second mile to bring Muslims, Jews and Christians together. She also challenged him to break down barriers which divide communities and to be an instrument of justice, peace and reconciliation. After she spoke, we all went to the cathedral, where the bishop began his prayers with a bidding by a young Palestinian Christian:

"Pray not for Arab or Jew, for Palestinian or Israeli, but pray rather for yourselves, that you may not divide them in your prayers but keep them both together in your hearts."

Fifteen minutes later, Mrs. Baker was back in her car going to her next appointment. But we had felt the im-

Bishop Kafity is
calling Jews,
Muslims and
Christians together.

pact of her visit and the dedication of her own personal quest for justice and peace. About two weeks later, my wife, Kirsten, and I received a thank you note from Mrs. Baker, and I will never forget the second paragraph of her letter. She wrote, "I am certainly glad that I believe in the God of the Impossible."

The very name of the military operation Desert Shield brought back the worst memories of the crusades, when the West came into the Holy Land to crush the Muslims. Once again the "Christian West" was seen by some as coming in to crush the infidels. What was precious this time was not Jerusalem and the sacred shrine of the Church of the Holy Sepulchre. Instead, a new treasure in the Muslim world is the oil fields, which keep pumping cheap oil to quench the insatiable thirst of Americans, Europeans and Japanese.

Most people in the West see the creation of the State of Israel as a response, an offer of safe haven, to diaspora Jews, fleeing the horrors of the Holocaust. But for Palestinian Arabs, the incursion of these Jews and the subsequent formation of a state out of Palestinian land, represents yet another crusade caused by events in Christian Western Europe. After all, before the Balfour Declaration, Palestinian Jews

and Palestinian Arabs lived as good neighbors and friends. Speak to the old-timers of mandated Palestine and the story both Jew and Arab will tell will be the same: we lived as good neighbors.

After some 50 peace initiatives since 1948 over the Israeli-Palestinian conflict, Secretary of State Baker is making yet another attempt to resolve the complicated issues. But this time there is a unique historical situation with the decisive victory in the Gulf War, the collapse of communism, the rise of a stronger, united Europe, but primarily, the rise of the U.S. as the sole super power in the world.

With this opportunity, Bishop Kafity has called the religious leaders — Jews, Muslims and Christians — to a peace conference. In a June statement he wrote, "We are witnessing a rare chance — and perhaps the last chance — to make peace. We uphold and support all the efforts, by all who are called to address the central conflict, in our prayers and good wishes."

The root of the three great Abrahamic faiths is peace. We all know the common greeting, and perhaps the most well-known word in the Hebrew language, shalom — peace. In Arabic, that word is salaam. For Christians, we need only to be reminded that Jesus calls us to be "peacemakers." His very first words at the resurrection were the greeting, "Peace be with you." All three faiths have at their base peace. The three great faiths must be leaders, showing the world that peace is not only possible, but essential today. If the conflict is not resolved, the Palestinian/Israeli conflict could make the Iraq/Kuwait conflict look like a Sunday school picnic, and all the threats of Armageddon could become a reality.

The international, informal conference called for by Bishop Kafity would not be a substitute for the making of treaties by nations and peoples. Instead, such a conference would enhance, augment and challenge the participants. Just imagine, obstacles and barriers which prevent people from speaking together being broken down. It can be done.

The Very Rev. John L. Peterson is dean of St. George's College in Jerusalem.

Light of God's Love

*"Where is he who has been born king of the Jews?
For we have seen his star in the East, and have come to worship him."*

By CHRISTOPHER ROSE

I haven't noticed the night sky lately, have you? Living in an urban area, the city lights often obscure the display. And usually, I am in the comfort of my home, indoors, long before any stars are out. Though most of us frequently miss it, the opportunity to gaze at the sky is one of those profoundly spiritual experiences the natural created order presents to us.

There is the beauty of it all, and the mystery. The night sky bestows many unanswered questions and unknowns. It is a vastness which is unknowable, other than by our simple sky charts of the stars and constellations, as though naming this infinite universe of heavenly bodies gave us some sort of grasp or control over them. Such is man's unbridled ego.

There is also a profound sense of humility. How infinitesimal is our planet in the whole scheme of creation! How insignificant am I, like a grain of sand on the beach! My significance is utterly and solely dependent upon the love of God manifest in Christ. Without it, I am indistinguishable from the billions of grains which compose the expanse before the night sky at water's edge.

In this night sky, a star appeared once long ago to herald the arrival of the Son of God. Even then, you had to be watching. Such an astronomical event as this was as though the universe itself were split wide open and the God in the midst of this vast order showed himself in the sky. "This is my son, my beloved. Listen to him."

In this last 30 years, we have been absorbed in star travel. What once was speculation and unbelievable fantasy is now history: men from this planet have visited the heavens and walked on one of the bright lights far off in the night. Having been there, we are even more convinced of the spiritual quality



of it all, and less so, of the technological and scientific aspects. These are commonplace. However, what we have seen is our own star hanging like a blue and white island in the night sky. This has made all the difference in seeing ourselves as we truly are: one amalgam of grains inhabiting the same beach. There are no political lines drawn on the continents in space. How quickly we forget.

Following stars is a popular occupation of the late 20th century. There are the stars chronicled by the *paparazzi* in the tabloids. They are so often found fallen. There are the other star

charts, called horoscopes, which many are tempted to glance at daily in the newspapers. Interesting, there is no daily religion column about Christianity, but there is one on astrology. We even read it, curious to see where the stars will lead us.

Then there are the stars which are super-nova heroes. There is the glitter and glamour of the TV preachers, whose lights are now dimming and fading away in the '90s. Such was this temporary phenomena in the night sky. More often than not, when we follow human heroes we are disappointed because we are all the heroes of our own lives, so to speak, and to catch a rising star is to discover oneself. No one is really larger than life. We are all grains of sand on that beach lying under the night sky. The question is whether anyone is looking.

Our restless spirit leads us to search diligently for the guiding light in the night sky. We are hungry in our souls for the Spirit. We who now behold by the eyes of faith look for some small sign of light in the darkness of the deep night which is upon us.

Epiphany celebrates the manifestation of that light in our lives. Jesus is the bright light in the night sky distinguishing the billions of grains of sand from one another. In his light, our grains glisten on the beach. Arise, shine, for your light has come!

The Epiphany Collect

O God, for all the peoples of the earth,
You led the wise men by a star to find
Your Son; Lead us, who know you now by faith,
To find him in his church and humankind,
And lead us, Lord, at last into that place
Where we may see your glory face to face.

Christopher L. Webber

*The Rev. Christopher Rose is rector of
Grace Church, Hartford, Conn.*

EDITORIALS

Welcome New Readers

We extend a sincere welcome to those who have not been regular readers of this magazine. Because this issue is one of four special Parish Administration Numbers we publish each year, many who receive it are not subscribers. It is being sent to all active members of the clergy of the Episcopal Church, whether or not they are subscribers. In addition, because of Christmas gift subscriptions or having recently signed up to receive the magazine, others will find this to be one of their first issues.

We hope those who are unfamiliar with THE LIVING CHURCH will find this special issue to be of interest, and we urge them to join the thousands who receive this unique magazine every week.

Among the highlights of this Parish Administration Number is an article by senior editor H. Boone Porter on using the psalms effectively, and a Viewpoint article by noted lay leader Lee Buck on lay ministry. We hope these and other articles and advertisements emphasizing parish life will be useful to all who read this issue.

The Prayer Book's Authority

The place of the Book of Common Prayer is unique in Anglican churches. No other church or group of churches possesses a single volume in which so much doctrine, discipline and worship is authoritatively enshrined. How rigidly do we view this authority? Does loyalty to the prayer book preclude the use of any other material — except for official adjuncts such as *Lesser Feasts and Fasts*, or *The Book of Occasional Services*, or (almost official) *The Prayer Book Office*?

Most people who recite Morning or Evening Prayer daily make some private interpolations. Most priests in administering pastoral offices make adjustments, where they believe it appropriate, to the particular situation. It may be considered another question, however, how far one strays from the letter of the book in the major services of Sunday and other holy days.

In our observation, the many permissive and suggestive rubrics of BCP 1979 have encouraged a less legalistic and picky attitude than one sometimes encountered in the past. On the other hand, there were parishes which systematically evaded major rubrical requirements — Morning Prayer parishes which on most Sundays ignored the required sermon at the Eucharist, or Anglo-Catholic parishes which did not offer Holy Communion to the congregation at the 11 o'clock High Mass. That is now changed. Most parishes in most dioceses do make a sincere effort to carry out the ministry of word and sacrament on the Lord's day. We have all learned something, thank the Lord! The 1979 Book of Common Prayer has indeed bridged many gaps and healed many cleavages in our church.

Where does all this leave *The Anglican Service Book* reviewed elsewhere in this issue? Should it be sanctioned for regular use at major Sunday services? As indicated in the review, most of it is unquestionably legal. Some of it is



doubtful, but bishops who voted for the doubtfully constitutional *Supplemental Texts* should not be too particular. We can well appreciate, however, that most bishops could not honestly give approval to the appendix. When all is said and done, why did not the Episcopal Church officially produce a book of this sort? With all the peripheral liturgical books published in the past dozen years, first by the Seabury Press and then the Church Hymnal Corporation, why did they not publish a Rite I book incorporating, as this does, the many helpful additions and options of Rite II in Tudor English? Such a book would have found a good market and met the needs of many Episcopalians.

Important Meetings

At this time of year, many congregations are holding annual parish meetings. Such gatherings usually are not well-attended despite the efforts of well-meaning rectors and wardens, who try to do everything possible to ensure a high level of participation.

In some places, the annual meeting may be held in the evening, perhaps following or preceding a potluck supper. In other churches, the annual parish meeting may be scheduled for a Sunday morning, perhaps combining two or more services into one in an attempt to draw a large crowd for the meeting which follows.

Annual parish meetings are important for the life of the church. For those members who claim their voices aren't being heard by the wider church, this is a good starting place to get involved. An annual meeting may include elections to such positions as delegate to diocesan convention or deanery council, or perhaps appointments to various committees. It is a good time to hear, in person, reports from rectors and various committees within the congregation and to be able to question first-hand, how decisions might be made.

An annual parish meeting also can provide opportunities for fellowship. In a large congregation, it might be one of the few opportunities for those who attend one service to see those who usually worship at a different hour.

We hope all our readers will make every effort to be present at their annual meetings.

When Lay Ministry Is Drudgery

By LEE A. BUCK

"Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'" (Isaiah 6:8)

I heard my name called from the pulpit, along with those of my four daughters. Since we were sitting in the second row, it took only a moment for us to line up in front of the altar rail. The minister looked at us with a reassuring smile and began the baptismal ceremony. One of the questions to which we each answered "I do" was:

"Do you truly repent of your sins and confess Jesus Christ as your Savior and Lord?"

The truth was, at the time of my baptism, there was no thought in my mind of my being any kind of sinner. Frankly, I considered myself a pretty good guy who loved his children, worked hard, didn't drink too much and who provided a more-than-excellent lifestyle for his family. As far as confessing Jesus as Savior and Lord was concerned, well, that was what we were there for, wasn't it? At best, that verbal acceptance was cursory on my part.

After the ceremony, we went home and absolutely nothing changed in our lives except that I was immediately asked to teach Sunday school. Without any training, never having studied the Bible, devoid of any spiritual knowledge, without any sense of commitment to Jesus Christ, and with little or no knowledge of the church or its purpose, I entered into what the larger church world considers lay ministry.

Teaching a fourth-grade class, using a handbook provided by the church, turned out to be the hardest task of my life. It wasn't difficult because of the children's behavior or the complexity of the material; it was the most boring kind of plain drudgery because my

heart really wasn't in it.

Soon the minister began to ask me to do other things, such as help organize and supervise the church fair. I became an usher at services; later on I served on the church administrative board and headed the entire educa-

It became so distasteful I would even lie to get out of 'church work!'

tional effort of the church as Sunday school superintendent. Guess what? It was all boring.

The task that was the worst torture for me was the "every-member canvass." Because my business was in the field of sales, it seemed to everyone that I was the ideal person to make calls to parishioners prior to the regular canvass. My task was to call on the "big hitters" in the church — those who were in the upper income brackets — and attempt to persuade them to pledge to the church. This task was more than drudgery to me; it was an outright offense. Even before Jesus had touched my life in a significant way, it was clear to me that it was wrong to try to talk people into giving money for something in which they didn't seem at all interested. I did it, but I didn't like it.

It became so distasteful that I would even lie and ask my wife to lie for me in order to get out of doing what I called "church work." I thought those tasks were deadly, dull, purposeless and were certainly beneath the talents I exercised daily to earn a living. The church was assigning me tasks such as setting up chairs, collating bulletins, ushering people to their seats who could find them on their own, counting the offering, or meeting with groups of people to discuss endlessly the formation of a project which took

little or no imagination.

One thing that discourages many people from becoming involved in lay ministry is that it is by its very nature considered to be ministry of much less value and importance than that performed by the clergy. There is a sense that there is something wrong with being a lay minister. Say "lay minister" and the interpretation is of one with no training, little talent, who can be trusted only with tasks of less importance — perhaps just enough responsibility so the person can't get into or cause a lot of trouble for the clergy. (If you're a member of the clergy reading this, stop and think before you judge that last statement as a bad attitude on my part. It's been my experience that wherever clergy encourage, train and direct their laity in exercising their God-given gifts in ministry, the local church grows swiftly and impressively.)

Twenty-three years ago, I became an Episcopalian, because I met Jesus in the Episcopal Church and had a life-changing conversion experience. After becoming active in the local church, I began to understand the hierarchical structure as most laypeople believe it to be:

The bishop is at the head. Ultimately, the archbishop or presiding bishop, with diocesan bishops and suffragans or assistant bishops. But the one with the purple shirt is the "senior officer." In the business world, the bishop would be called the "chief executive officer" or CEO. Under the bishop is the diocesan staff, which may include deans and canons.

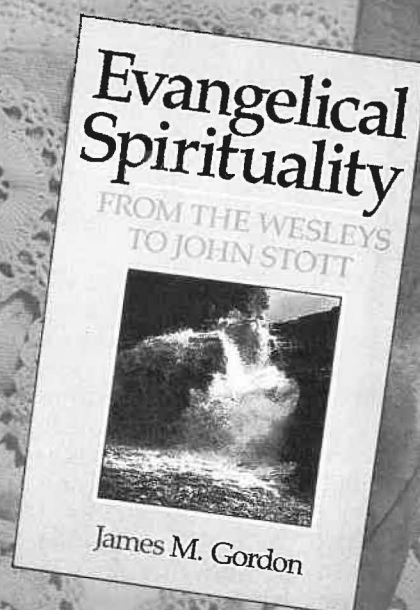
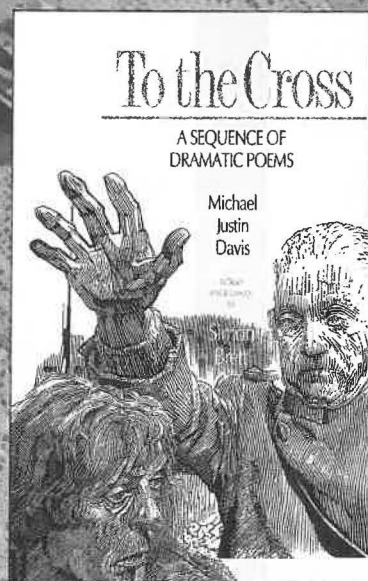
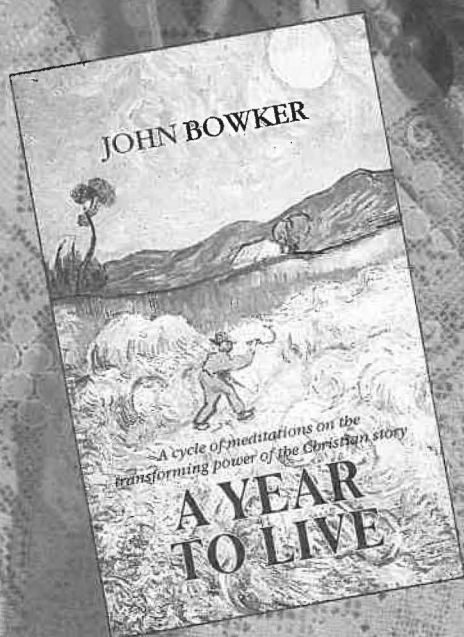
Priests or pastors are next in line. Parish rectors are ministers in charge of a particular parish. They report to the bishop; they would be considered "upper level management" in the business world.

Assistant rectors or curates report to the rectors. These positions would be considered "junior management."

The church staff reports to the various clergy by levels. The staff may consist of business manager, organist and
(Continued on page 15)

Lee A. Buck is involved in fulltime lay ministry as an evangelist, teacher, author and lecturer. He is a member of St. Paul's Church, Darien, Conn.

Quiet
Times



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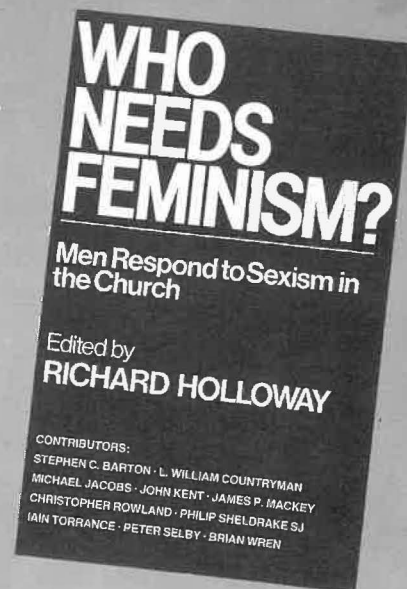
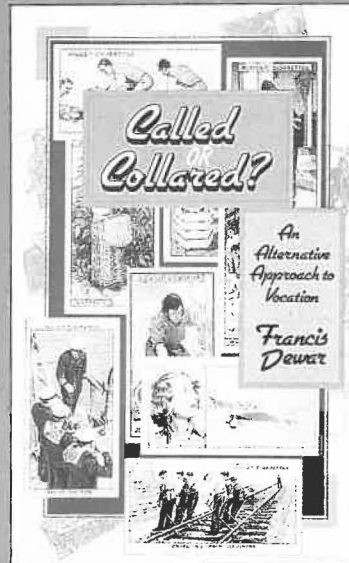
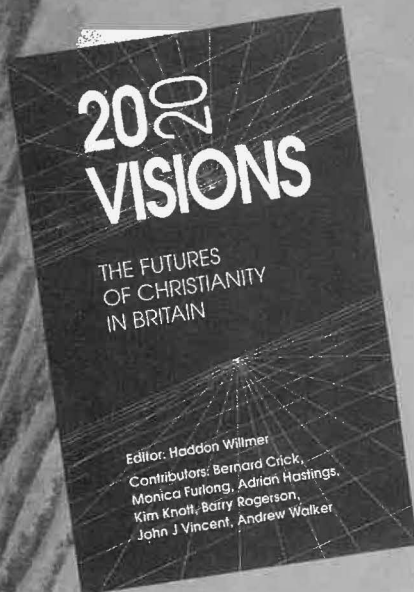
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uncertain Times



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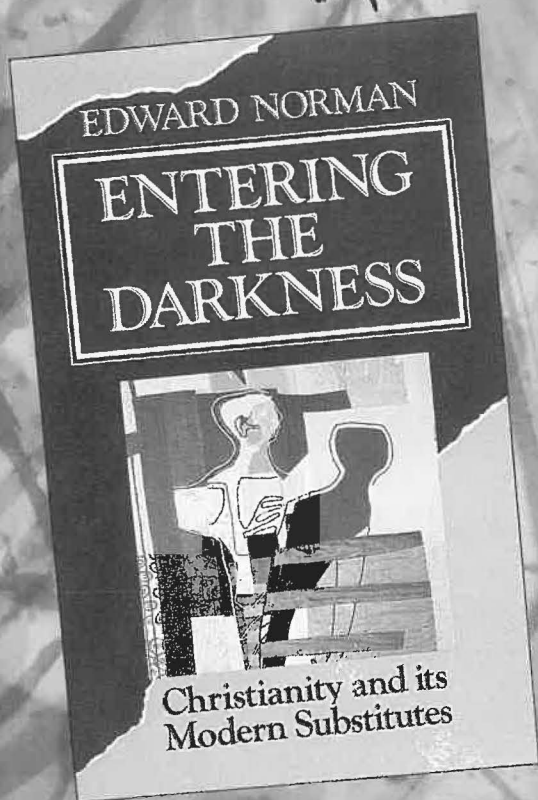
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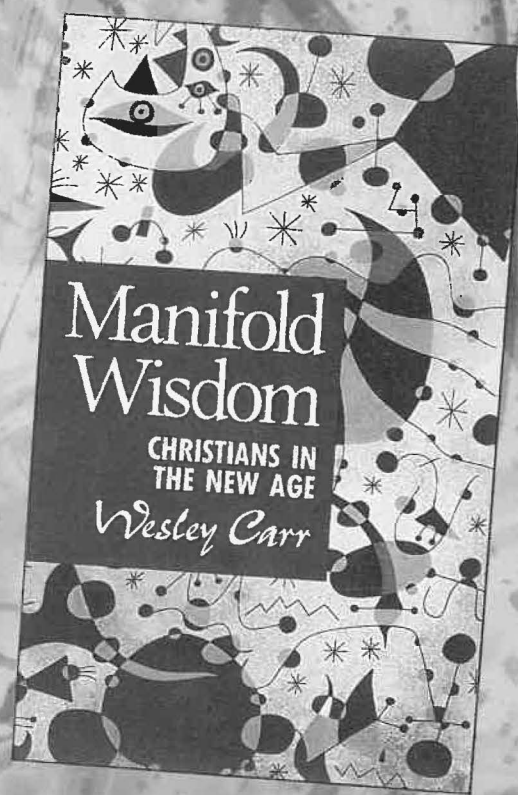
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(Continued from page 15)

choir director, bookkeeper, receptionist, secretary and sexton. They function as the conduits of the church. They pass stuff down to the laity from the clergy, and back up to the clergy from the congregation.

Last and least — the laity. They are the ones who are expected to do what is asked of them by all of the above, and who are appreciated by all if they “do things” around the church.

I’m not trying to “blame” anyone for the state of affairs. Clergy and laity both have allowed a situation to exist and to grow over the years. Many laity don’t want responsibility for anything other than menial tasks within the church. Minimal duty, church attendance on Sunday, is somehow seen as fulfilling their responsibility toward God. Many are not willing to spend the time and effort it takes to be prepared and trained for ministry that is more than mindless.

Out of Order

I’ve pointed to a task-oriented model of ministry which exists to a great extent in every denomination. It’s essentially a false model; we’re out of order in the church. Something isn’t ministry just because it needs to be done. No one can perform Christian ministry until he or she has come into a personal and living relationship with Jesus Christ. Then every task is service and glory to the Lord. Even those ordained are not ministering to their people unless Jesus Christ is their personal Savior and Lord. It doesn’t matter whether there is a string of degree abbreviations after your name, or you’ve been published several times or are known for your great preaching ability. Without that personal relationship with Jesus, the things you do for your people are as empty and meaningless, and will be as unfulfilling, as those tasks I performed for many years. Whether laity or clergy, the basis for ministry is the same, a relationship with the Savior. Whatever is done without the Lord will be a struggle. Joy and peace in service will escape you.

What is the point of this article? Laypeople will hold back from any kind of ministry until they are converted to Jesus Christ, and then they will seek ministry. The exercising of that ministry is what being a member of the royal priesthood is all about.

Using The Psalms Effectively

By H. BOONE PORTER

Several years ago, the present writer was asked to celebrate and preach for a church meeting on a Sunday in October. The weather was glorious, so we gathered out of doors, at a stone table. The trees had magnificent colors, and of course this was referred to in the sermon.

It was the Sunday of Proper 24 in Year A. After the Old Testament reading, the reader dutifully announced and led Psalm 96:1-9. A moment later I wished to kick myself! If only I had checked out that entire psalm before the service, I could easily have asked the reader to lead the whole of it, including verse 12, “Then shall all the trees of the wood shout for joy.” Thus we lost perhaps the one verse in the entire Bible which would have fitted an important part of my sermon.

Making the most of the Ministry of the Word, the psalm, no less than the lessons, needs attention from all those involved in planning a service, and suitable decisions need to be made.

Any reading in our lectionary may be lengthened (BCP, p. 888), and sometimes it is very advantageous to do so. The psalm verses, the same page tells us, may be lengthened or shortened. The psalm listed for each Sunday in the three-year lectionary is of course normally used, but a close study of the rubrics indicate that it is not an obligatory choice (BCP, pp. 325-6 and 357, “. . . Lessons, as appointed, are read . . . A Psalm . . . may follow . . .”). Depending on the circumstances, the sermon, and other factors, a totally different psalm may be chosen. The latter would not be printed in the Sunday bulletin insert, but it hurts no congregation to be asked to turn to a certain page in the Prayer Book.

As we look ahead at the Sundays after Christmas this winter, we see several instances in which a different psalm will strengthen a theme which may be preached about. On the second Sunday after Epiphany, Psalm 45 would reinforce the marriage theme. Since we now have Cana Sunday on only one year in three, let us make the

most of it! The next week, Psalm 146 would reinforce the references to liberation and healing in the gospel. On the fourth Sunday after Epiphany, the short selection of Psalm 71 strangely omits verse 7, which is what the gospel is all about.

On the fifth, sixth and seventh Sundays, the psalms given do suit the Old Testament and gospels, but the epistles are sections of a wonderful passage on the resurrection. If this is to be preached about on one of the Sundays, Psalm 30 would be a good choice. On the last Sunday after Epiphany, the Old Testament connects beautifully with the Transfiguration. If it is begun two verses earlier, with Exodus 34:27, it also fits in with the imminent season of Lent.

Sundays in Lent

The second Sunday in Lent always has some reference to Abraham. Besides the obvious hymn, “The God of Abraham praise” (401), Psalm 105:1-15 reinforces this important scriptural reference. The next week regularly has something about Moses. He is indeed mentioned in the psalm given, but a more forceful mention, with reference to the Exodus, is in Psalm 77:12-20. On the Fourth Sunday of mid-Lent, the traditional psalm is, of course, 23, the one psalm everyone knows or should know. Many may feel it appropriate for use every year on this Sunday, as well as on Good Shepherd Sunday after Easter. With repetition, we may even learn to sing it! Finally, on the fifth Sunday of Lent, with the parable of the vineyard in the gospel, many congregations will surely find it helpful to use Psalm 80, or at least verses 8-18.

These alternative choices, we would stress, are not necessarily always better. In particular cases, however, these or other selections may fit in more closely with a sermon, the teaching in an adult class or Sunday school, or a theme which it is desired to emphasize in a particular parish.

Dirt Lanes of Wyoming

THE CARAVAN MARCHES ON. By Dudley B. McNeil. (Mrs. Dudley B. McNeil, S5848 Old Lake Shore Rd., Lake View, NY 14085). Pp. 137. \$12.95.

This book reflects the days when "The Spirit of Missions" was the monthly publication of the Episcopal Church. In a decade of evangelism, this book should be required reading. This is a western Wyoming "Acts of the Apostles."

Winfred Ziegler, before his consecration as Bishop of Wyoming, wrote a resolution which included these words: "With God's help I shall eagerly and vigorously penetrate to every place in Wyoming where people live and shall endeavor to bring to every human need, the tender, healing, redeeming ministries of Jesus."

Dudley Barr McNeil and his brother Walter McNeil were the spiritual sons of Bishop Ziegler, and he placed them in the extreme western swath of that missionary district. Dudley was appointed archdeacon and he promoted the "tender, healing, redeeming ministries of Jesus" from Evanston in the south to Jackson Hole in the north.

This book shows an outlook at a different sociological structure and need than that of the great "bread-basket" of the U.S. In those days, Wyoming boasted a few over 100,000 souls and

half of them lived in the two "big cities" — Casper and Cheyenne. All the rest were scattered in small towns and hamlets and down the dirt lanes through the sage brush. Churches did not rush in to serve these far-flung people where it took a hundred acres to feed a "critter," but the Episcopal Church did it under inspired leadership.

Ranchers, cowhands, shopkeepers and gas station attendants met in bar-rooms and praised the God who made them. With a bit of leadership they were felling trees alongside their bishop and archdeacon and building a church. The "caravan" tells of the loving, happy, joyful conception, gestation and birth of several of these log missions, and the local heroes and children and clergy who saw the gospel of Jesus spread to many wonderful people.

Did Fr. Roberts bury Sacajawea (of Lewis and Clark fame)? Read the book for the author's interview with the Rev. John Roberts.

(The Rev.) ROBERT W. FOWKES
Lakewood, Colo.

A More Tranquil Life

WHY STRESS KEEPS RETURNING: A Spiritual Response. By Douglas C. Vest. Loyola. Pp. 176. \$9.95 paper.

Ever since Hans Selye pioneered the study of stress in the 1970s, a flood of "how to cope with stress" books has inundated bookstores. This popular subject has been addressed from many perspectives, some of which oversimplify and others which are very technical. Douglas Vest, a retired Episcopal priest who holds a graduate degree from the Institute of Formative Spirituality, Duquesne University, focuses upon the spiritual response to life's stress or pressure in this insightful book.

The opening chapters give an excellent background for an understanding of the author's interpretation of the origins of stress. In chapter five, "Restlessness, A Spiritual Signal," the focus shifts when he states, "We cannot deal with stress simply by identifying problems and going to work on the sources of pressure . . . The issue is not forceful or even subtle mastery but gentle appreciation of mystery" (p. 49).

I especially enjoyed the chapters in which Fr. Vest discusses Sabbath rest, presence to self, and the sacrament of

the everyday in which he included a number of practical suggestions for incorporating these concepts into one's life.

The book includes several checklists to assess needs and concludes with a suggested format for a personal rule of life, including the topics of "Care of Self," "Life in a Worshipping Community" and "Ministry" (pp. 156-157).

This book will be most helpful to those who are willing to take their time to absorb slowly the concepts presented. It is not a "quick fix" or a "cookbook" with instant recipes to alleviate stress or to develop a relationship with God. A thoughtful and quiet consideration of this book could help the reader make a beginning to a more tranquil life.

JUDITH P. KAESTNER
Racine, Wis.

Substantial Work

THE ANGLICAN SERVICE BOOK: A Traditional Language Adaptation of the 1979 Book of Common Prayer together with the Psalter or Psalms of David and Additional Devotions. Church of the Good Shepherd (Lancaster and Montrose Avenues, Rosemont, PA 19010). Pp. 734. \$14.

Here is one of the more substantial Episcopal liturgical publications of recent years. Like other publications in this sensitive field, it will seem a fulfillment of the prayers of some, and of the fears of others. The 1979 Prayer Book clearly says that in "services contained in this book celebrated in the context of the Rite I service, the contemporary idiom may be conformed to traditional language," and further, "When it is desired to use music composed for them, previously authorized liturgical texts may be used" (p.14). Many have wished that the national church would respond to these provisions by publishing an entirely Rite I prayer book. Now a parish has done so.

This interesting volume reprints the Rite I services in BCP 1979, but improves on them by offering the alternative material in Rite II transposed into Tudor English. Thus, for Morning Prayer, we find the canticles printed in that office but also the Song of Moses, those of Isaiah, etc. Similarly, the many miscellaneous prayers and

(Continued on page 22)

Faith Alone

There is upon my cheek
A tear, won after spiritual
Desolation, of dryness like dust,
Given by God who guards my
Soul — after days upon days
Nights after nights: the desert
Spread out before me even
After prayer, the sacrament,
The lamenting —
Where is my God?
My fickled heart demanded
A constant romance,
A constant season of spring:
Forgetting winter is life as well —
Dearest Lord, thank you for
The tear.

Judy T. Sternbergs

*I have called you by your name
and you are mine Isaiah 43:1*

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BOOKS

(Continued from page 20)

thanksgivings at the back of the book are here available in the older language. Persons who recite Rite I Morning Prayer daily will no doubt welcome such options which are obviously quite legitimate. The 1928 Psalter is given.

Some other items, which BCP 1979 offers only in Rite II diction, are here offered in a Rite I form, as with the noonday office and the main order for marriage. Other items, such as the so-called Rite III Eucharist, are omitted.

On the other hand, a good deal of the other material is added. There is a one- or two-page introduction of an informative and pastoral character before many services. These are generally well done. There are also miscellaneous interpolations from earlier prayer books, the Americal Missal, or other sources, inserted here and there — but they are usually marked as optional. Thus, at Morning Prayer, the Lord's Prayer may be added after the General Confession and Absolution. "Lord have mercy . . ." follows the Apostles' Creed as in most Anglican Prayer Books, and besides suffrages A and B, there are the old suffrages ("O Lord, save the state . . ."). In the Eucharist, beside the 1979 version of the Prayer for the Whole State and the six other forms of intercession, the 1928 version of the Whole State is also printed out.

It is regrettable that the informed and skillful compilers of this book played into the hands of feminist critics by mitigating the inclusive characters of some of the Rite II material when transposing it into Tudor English. Carefully used, the services in this book could be most beautiful and edifying expressions of BCP 1979. Indiscriminately used, the results could be disheartening — but this can be said of any liturgical publication!

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

Dynamic Struggle

SOUL AND MONEY: A Theology of Wealth. By W. Taylor Stevenson. Stewardship Office (Episcopal Church Center, 815 Second Ave., New York, NY 10017). Pp. 155. \$10.

If one is considering reading this book, it is important to know that the author is attempting to "mediate be-

tween Christian and Jungian perspectives on money and wealth." That means that to discuss his subject, the author has liberally used biblical and theological terms and concepts, as well as the Jungian tools of psychoanalysis.

In the initial stages of his work, Fr. Stevenson does an excellent job in discussing money in terms of symbol, image, energy and metaphor. However, not long into his writing I found myself being drawn into a horrible vortex. I was being confronted with dealing with the subject of wealth and how it affected me in terms that were less than tidy and comfortable. As an example, when posing the question, "Why not affirm greed?", Fr. Stevenson suggests we begin understanding "why not greed" by reflection upon our analogous relationship with food, namely starvation, overeating and obesity, and constipation. He elicited a vocal response from me when he discussed what the relationship of interest (as in usury) and excrement was, in context of defining the problem we humans have with our wealth.

I must admit that having once been drawn into the vortex at the outset of his book, I was not able to get out and found myself in a dynamic struggle with Fr. Stevenson's treatment of the subject of wealth. I closed the book after a second reading disoriented and disagreeing with the anthropological focus of Fr. Stevenson's work. I also knew that I was one day going to read it again.

DALE SIMISON
Vancouver, Wash.

Boundaries of Ministry

COMMON SENSE: Men and Women in Ministry. By Donna Schaper. The Alban Institute. Pp. 145. \$11.95 paper.

Donna Schaper is a pastor, author and theologian in the time-honored tradition of Terry Holmes and Robert Capon. She has a serious subject to discuss, but she discusses it with wit and language that doesn't require of the reader a seminary education. Her present work unravels some of the mythology surrounding the calling to preach the gospel. Too often, she says, the awe of that calling — awe the individual feels and awe projected by the congregation — leads to isolation which, instead of affirming one's humanity, effectively emasculates

(effiminates?) the pastor.

Her argument is particularly effective in an era when the boundaries of ministry are being redefined — from ministry to a community to the ancient calling of ministry within a community. There is a powerful need to reclaim humanity in the ministry of people to other people. Pastor Schaper explodes some of the more common myths both men and women face in ministry and sets up some common-sense approaches to reclaiming ourselves in a troubled world.

A book seminarians would do well to read, as the seminaries are to begin the process of inclusion.

DOUGLAS A. MARTZ
Elgin, Ill.

Long-Awaited Resource

MANY SERVANTS: An Introduction to Deacons. By Ormonde Plater. Cowley. Pp. 218. \$12.95 paper.

Deacon Ormonde Plater states three purposes in writing this introduction to the diaconate: to reflect on the history of servant ministries; to record meanings of *diakonia* in the modern church; and to provide information and guidance for the revival of the diaconate. He accomplishes his purposes well, in an engaging blend of historical and liturgical study and practical insights based on his many years of experience in the diaconate and his extensive research into the stories of other deacons.

Plater devotes considerable attention to a survey of the amazingly diverse ministries of service offered by deacons in the church today, ministries which challenge any attempt to create narrow definitions of diaconal ministry. His discussion of the practical dimensions of the restoration of the diaconate is timely and thought-provoking, especially concerning the preparation of candidates for ordination and the ongoing care and nurture of deacons.

In looking to the future, Deacon Plater identifies three directions in which he believes deacons are moving: as agents of the bishop, who are able to free bishops for their primary apostolic work of prayer, teaching and preaching; as heralds of the word, who interpret the needs of the world to the church by looking and listening,

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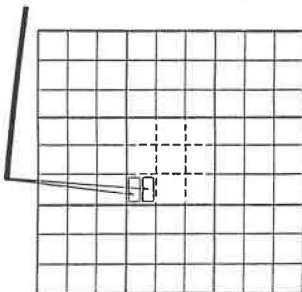
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BOOKS

(Continued from previous page)

writing and speaking; and as servants of the poor, who show mercy to the marginalized and outcasts in modern society.

This will not be a comfortable book for individuals or dioceses who are looking for a mild-mannered definition of diaconal ministry. It is, however, an invaluable and long-awaited resource for those who are willing and eager to explore, celebrate and learn from the diverse ministries of deacons in the church and world today. It is a book not only for deacons, but for all members of the church to consider, for as Deacon Plater rightly observes, "Changes in the diaconate tend to change the church."

(The Rev.) VICKI K. BLACK, deacon
Groton, Mass.

New Appreciations

WEAVING THE NEW CREATION: Stages of Faith and the Public Church. By James W. Fowler. Harper San Francisco. Pp. 208. \$17.95.

James Fowler, whose previous work, *Stages of Faith*, is a classic in understanding faith development, now applies his analytical skills to envision the church of the 21st century.

Those who are concerned about the shrinkage of membership in mainline denominations and the failure of many church members to find the gospel powerful and formative in their lives, will find in this book keen and challenging insight.

Dr. Fowler, Candler Professor of Theology and Human Development at Emory University, identifies certain themes we must recognize in our rethinking of the church. He maintains a paradigm shift has occurred from the 18th-century way of "procedural knowing" to today's constructive knowing which takes into account the "disciplined subjectivity of the inquirer." In this context, he writes about the stages of faith development.

Another of his themes is that the church must find ways to express our convictions in an ecological, nuclear, religiously pluralistic and gender-inclusive era. Other themes addressed are vocation, the sovereignty of God and deep hopefulness.

Using the metaphor of weaving, Dr. Fowler develops these themes in chapters that are each part of the new tapestry. This weaving is not presented as

the finished product, but will no doubt achieve its desired result, stimulating and motivating his readers to do their own weaving. Look for this book to be a resource as much as *Stage of Faith* is a resource for serious-minded thinkers.

While Dr. Fowler's intellectual depth and vast knowledge of current writing may seem overwhelming for some readers, his practical illustrations bring alive his points in a way most can readily grasp.

Long sentence structure, and the presentation of many complex concepts that must be grasped before digesting the next ideas, may make this text sometimes difficult for the average reader, yet well worth the effort.

(The Rev.) CHARLES SYDNOR
St. George's Church
Fredericksburg, Va.

Untangling Problems

THE BINDS THAT TIE: Overcoming Standoffs and Stalemates in Love Relationships. By Richard Driscoll. Lexington. Pp. xiii and 205 \$17.95.

One hesitates to use the phrase "self-help book" for this volume because of the images that phrase conjures. However, this volume will be genuinely helpful not only to all those dealing with marriage and family problems, but married couples themselves.

Rather than dealing with marriages that already are "on the rocks," Dr. Driscoll addresses the destructive patterns and tangled connections which crop up in the best of marriages. In plain English, he describes (with clear diagrams) how these patterns emerge and are perpetuated. Best of all, specific, clear suggestions for breaking out of the pattern are suggested.

(The Rev.) DAVID GARRETT
Church of the Annunciation
Newport, Tenn.

Books Received

FAMILY THERAPY IN PASTORAL MINISTRY. By J.C. Wynn. HarperCollins. Pp. 224. \$12.95 paper.

MAIMONIDES: A Guide for Today's Perplexed. By Kenneth Seeskin. Behrman House. Pp. 141. No price given, paper.

GOD ISN'T FINISHED WITH US YET. By James A. Harnish. Upper Room. Pp. 123. No price given, paper.

DOING THEOLOGY, DOING JUSTICE. By Jerry Folk. Fortress. Pp. x and 182. No price given, paper.

SHORT and SHARP

By TRAVIS DU PRIEST

THE ACTIVE LIFE: Wisdom for Work, Creativity and Caring. By Parker J. Palmer. HarperCollins. Pp. 160. \$9.95 paper.

I've complimented Parker Palmer before in this column, and I'll do so again. He is becoming my favorite director and guide in spiritual matters because he writes in a jargon-free style and is always honest about himself and what he sees as truthful and helpful; he always "comes clean," as they say. After his many essays on the interior life, it is good to hear Palmer's thoughts on the active life. He gives us stories and then extrapolates wisdom and experience from them. Particularly good on the paradox of contemplation and action: "To be fully alive is to contemplate," by which he does not mean the obsession with meditative technique, but rather the unveiling of "the illusions that masquerade as reality."

SCRIPTURE REFLECTIONS DAY BY DAY. By Joseph G. Donders. Twenty-Third. Pp. 380. \$9.95 paper.

Not to be confused with the Episcopal Church's Forward Movement Day By Day series, this Roman Catholic book sets for a phrase of scripture with a heading such as "Interior Change," "Connectedness," "Being the Greatest," etc. and follows with a page of reflection. I find the examples well chosen, the commentary sane, generous and insightful.

PRAYER: The Great Conversation. By Peter Kreeft. Ignatius. Pp. 298. No price given, paper.

A professor of philosophy at Boston College, Peter Kreeft gives, as the sub-sub-title puts it: "Straight Answers to Tough Questions About Prayer." Good topics (time, the God you pray to, how to shut up) and creative phraseology: "Prayer Isn't 'Saying Your Prayers.'" The book is a series of dialogues between Sal and Chris and will appeal to many; I find this kind of sustained "conversation" over time doesn't really hold my attention. But I do like the way he emphasizes important points by using italics in the margins, and the

content is good, especially on contemplative prayer.

A MANUAL FOR LAY EUCHARISTIC MINISTERS. By Beth Wickenberg Ely. Morehouse. Pp. 92. \$7.95 paper.

The associate of St. John's, Charlotte, N.C., does the whole church a great service by providing this small but fully-packed book on lay eucharistic ministers. She reviews the customs and canons on the matter, the definitions and commissioning of such min-

isters, the likely nature of such visits with people in the parish, and the necessary preparation for such a ministry. The appendix includes the 1986 rite for lay eucharistic ministers issued by the Standing Liturgical Commission, as well as the accompanying guidelines. I was especially glad to see that the author herself has a deep reverence for the Eucharist and sees that comprehension needs also to be augmented by mystery and that lay ministers need carry that sense of awe and holiness on their visits.

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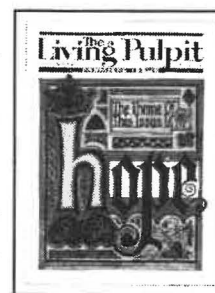
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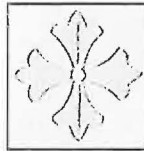
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LETTERS

(Continued from page 6)

missive response of the Rev. Charles Long of *Forward* only adds to the distasteful inappropriateness of your intervention into the valuable work of a well-respected devotional book.

Readers who are looking to find "liberal" views hiding in every corner clearly know where to write for an airing of their own views, even at the expense of another publication. A nasty little episode this is; may it pass quickly.

(The Rev.) RICHARD LOUIS
St. John's Church

Ramsey, N.J.

Work on Hymnal

In her report on the evangelism conference at Shrine Mont [TLC, Nov. 17], correspondent Sarah Bartenstein identifies Alec Wyton as "editor of *The Hymnal 1982*."

As a member of the Standing Commission on Church Music, as a composer, and in his manifold contributions to the music life of the church, Dr. Wyton is owed a great debt of gratitude for his work on the hymnal. Following passage of an enabling resolution of the General Convention of 1973, the Presiding Bishop and the President of the House of Deputies appointed Dr. Wyton as part-time coordinator to assist the SCCM in its work on what became our new hymnal. He also served on the Theological Committee for the hymnal, on the Hymn Text Committee, the Hymn Music Committee, and the Service Music Committee. However, Raymond F. Glover was general editor of *The Hymnal 1982*. The church has benefited greatly from the work of both these scholarly musicians.

NIGEL A. RENTON

Oakland, Calif.

Rose-Colored Glasses

How can THE LIVING CHURCH, in an editorial [TLC, Nov. 24], invite its readers to be thankful that "our citizens enjoy a prosperity found nowhere else," when one in four children born in this country is born into poverty? That is, if the child lives, for among industrialized nations, we rank first in infant mortality. Our "high standard of living," which is enjoyed by fewer as the gap between the rich and the poor widens, is no longer first in the world. Could the writer of the editorial be

looking through the "rose colored glasses" of a white, upper-middle-class, suburban Episcopalian?

(The Rev.) WILLIAM COOPER
St. John's Church

Essex, N.Y.

Strike One!

I enjoyed David Kalvelage's column, "St. Joseph's Yard Sales" [TLC, Nov. 10] and thought the following might be of interest. A real estate friend of mine told me of a Jewish family in Skokie, Ill., that was having trouble selling a home. The agent suggested burying St. Joseph, so the owner did so next to a tree behind the house. That night, lightning struck that tree. The statue was dug up and discarded.

DENNIS G. SWENSON

Evanston, Ill.

Embrace First

In response to the letter from the Rev. Edgar H. Forrest [TLC, Dec. 1] about the story of the prodigal son in Luke's gospel, it should be noted that the father in the biblical story runs out and embraces the prodigal son before he hears the confession, "I have sinned . . ." Of course, present-day Christians may well choose to embrace the prodigal child after hearing a suitable and acceptable confession, but please do not try to justify such a hard-hearted attitude by rewriting scripture.

(The Rev.) NATHANIEL W. PIERCE
Christ Church

Cambridge, Md.

Diocesan Saint

The recent convention of the Diocese of Oklahoma passed a resolution encouraging its congregations to observe the diocesan patron saint, Crispin, on Sunday, October 25, 1992.

I wonder how many other dioceses have patron saints. If so, I would appreciate a communication.

(The Rev.) HOWARD L. WILSON
Grove, Okla.

Not the Same

I am concerned for the life of this church I have come to know and love. I am concerned that this church is being gutted of any meaningful ministry because of a lame notion that to remain in the same church, all of us must believe in exactly the same way.

I am tired of the carping I see going on in your pages, as tired of hearing conservatives calling liberals "communists" and "witches" as I am hearing

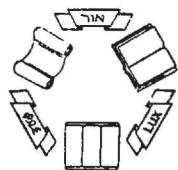
liberals call conservatives "Neanderthals"; and I am bored with what seems to be editorial shoveling to find fresh controversies to keep your publication interesting.

What concerns me most is what is happening to the ministry of our church. Who is out there serving others in the name of Christ? Who is writing the theological positions that will be transforming the minds of the church's future? Who is caring for the

needs of God's good people without asking all these questions about how they like to read Evening Prayer and what might be their sexual preference?

Who, besides the culture that is outside the church, ever said we were supposed to agree on everything? Here is where we differ from our brother and sister Protestants. Lutherans, from the beginning, have gathered around a set of precepts established by their

(Continued on next page)



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(Continued from previous page)

founder. Calvinists, from the beginning, have gathered around a set of laws organized by their founder. Unlike our reformation siblings, we Anglicans gathered around and adhered to a specific way to worship when we are together.

Anglican diversity will be either the springboard for the good things God has in our future, or it will be our death as an organized religious body.

(The Rev.) JOSEPH O. ROBINSON
Trinity Church

Yazoo City, Miss.

Pension Benefits

In response to the letters of Fr. Geromel [TLC, Oct. 13] and David Wilson [TLC, Nov. 17], it should be noted that the 18 percent premium is basically a system of national dues which assures that clergy in good standing and their surviving spouses will not be left bereft at retirement. In addition to a defined benefit plan, it includes several other necessary benefits such as disability, a death benefit and a transition allowance.

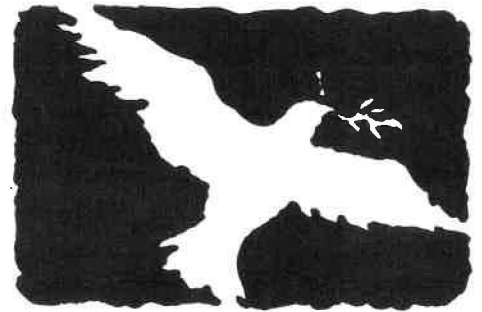
This is not a direct account for Fr. Geromel or any other member of the clergy, but rather enables the Church Pension Fund to cover all clergy who qualify and to raise minimums for those who have suffered inadequate salaries during full-time ministry. In fact, the 1979 General Convention asked the fund to raise it to 20 percent, but good administration has permitted the fund to stay within 18 percent and still meet the needs of clergy and family as indicated by General Convention.

When calculating the amount of money necessary for a defined contribution plan for individual lay workers in the church, the research presented to the Church Pension Fund Committee at General Convention, which I chair, established that nine percent was sufficient to provide an amount comparable to that available to the clergy. At the 1994 General Convention, we are required to bring in a plan for other benefits for laity that should address any discrepancy between the lay and clergy workers of this church.

I hope that both gentlemen, plus anyone else who is concerned, will call the Church Pension Fund at 800-223-6602 to get the complete answer to all the above.

(The Very Rev.) L. W. WERNER
Trinity Cathedral

Pittsburgh, Pa.



BENEDICTION

A friend showed me a newsletter she receives as a member of a neighborhood babysitting cooperative. She pointed out a thank-you message from a father whose family had gone through a difficult time. His explanation of what his neighbors had done for him reminded me of the second chapter of Acts and its account of the day-to-day activity of the church.

The story goes back to December, 1990 when the father and his family joined the co-op. Shortly afterwards, his wife began to have difficulties in her pregnancy. It was her eighth month and she was expecting twins. Her doctor told her to stay in bed for the last month. The couple had three other children and the father was away at work during the day, so he was unable to provide much help at home. Additionally, he was a member of the Army Reserves, and this was the time of the military buildup in the Persian Gulf. Though he had not been called to duty, the thought of going away was on his mind.

Someone in the group heard this family's story and took it to heart. As a result, a number of people arranged to provide hot meals for the family through the rest of the pregnancy and the time afterwards, as needed. The twins were born at the end of January, but the meals kept coming through March. The father noted his special thanks for the offerings of many people he hadn't even met. How good it was, he said, to have people he could count on in hard times.

Of course it's not front page news, but I was impressed with these people in their commitment, and continue to be as I meet some of them and see their eagerness to build friendships. Many of them are involved in churches, but others are not. Even so, together they showed the kind of action that brings God's blessing.

JOHN SCHUESSLER, managing editor

PEOPLE and PLACES

Appointments

The Rev. Gary D. Jones is rector of St. Peter's, Charlotte, NC; add: 115 W. 7th St., Charlotte 28202.

The Rev. Don McLane is assistant of St. Luke's, 11 St. Luke's Ln., San Antonio, TX 78209.

The Rev. Thomas R. Minifie is rector of St. Paul's, 26 Washington St., Malden, MA 02148.

The Rev. Stephen C. Norcross is rector of St. Martin's, Lebanon, OR.

The Rt. Rev. Frederick W. Putnam is interim of Church of St. Stephen the Martyr, 4439 W. 50th St., Edina, MN 55424.

The Rev. Ronald L. Reed is rector of St. James', 3750 E. Douglas, Wichita, KS 67208.

The Rev. Jonathan C. Sams is rector of St. Stephen's, 5500 N. Adams Rd., Troy, MI 48098.

The Rev. Ira Seymour is interim of St. Luke's, Anchorage, KY.

The Rev. Nancy Shank is interim for the Neosho Valley Cluster; add: Box 571, Chanute, KS 66720.

The Rev. Canon Anthony C. Thurston is rector of Trinity Church, Portland, OR.

The Rev. Eugene C. Van Beveren is rector and vicar of Grace Church, Box 644, Ellensburg, WA 98926 and Church of the Resurrection, Box 701, Roslyn, WA 98941.

The Rev. Donald M. Veale is vicar of St. Timothy's, Brookings, and St. Matthew's, Gold Beach, OR.

The Rev. James Edward Wallace, Jr. is associate of St. John's, 113 Madison Ave., Montgomery, AL 36111.

The Rev. James G. Wilson is acting director of the Church Deployment Office, 815 Second Ave., New York, NY 10017.

The Rev. Charles L. Wood is priest-in-charge of St. Luke's, Yanceyville, NC; add: 1910 Glendale Ave., Durham, NC 27710.

The Rev. Frank W. Young is assistant of St. Paul's, Flint, MI.

Deaths

The Rev. Canon Earl L. Conner, retired priest of the Diocese of Indianapolis, died October 31 at the age of 70.

After graduating from Central Normal College and Seabury-Western Theological Seminary, Fr. Conner was ordained priest in 1949. He served congregations in New York, Costa Rica and Indianapolis, and was canon in the Diocese of Indianapolis for three years, retiring in 1986. Previously, he served as development officer and then director of administration for the diocese. In 1987, Fr. Conner founded the Damien Center, a ministry to help people with AIDS and their families. Fr. Conner received the National Episcopal AIDS Coalition Award in 1991. He is survived by his parents, a sister and a brother.

The Rev. John G. Dahl, retired priest of the Diocese of Michigan, died August 15 in Tucson, Ariz., following a long illness. He was 76.

Fr. Dahl was graduated from Berkeley Divinity School and ordained priest in 1939. He served as

(Continued on next page)

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 Sun 8 & 10:30 HC; Tues 7:30 HC

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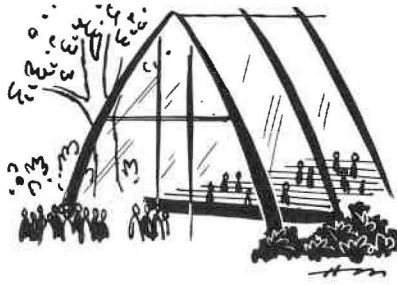
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(Continued from previous page)

assistant at St. Andrew's, Ann Arbor, MI, and in 1943 became acting chaplain at the University of Michigan. He was canon of Holy Trinity Cathedral in Port-au-Prince and dean of the Haitian Theological Seminary. In 1947, he was called to serve as chaplain and teacher at Christ School in Arden, NC. He returned to Detroit in 1949 as assistant at St. Joseph's and later served as rector of Trinity and the Church of the Messiah. Fr. Dahl joined St. Stephen's in 1970, where he remained until his retirement in 1987. Survivors include a nephew, a niece, and four grandnieces and grandnephews.

The Rev. **Leland Leonard Harrison**, rector of Grace Church in Waterford, NY, since 1956, died August 21 at the age of 65.

Born in Akron, OH, he was educated at Hobart College and Seabury-Western Theological Seminary. He was ordained to the priesthood in 1953, after which he was named curate at St. Paul's, Troy, NY. He served as chairman of the preaching missions in Albany and was secretary of Province 2. He was dean of the Upper Hudson Deanery in the Diocese of Albany.

The Rev. **William James Martin**, non-parochial priest of the Diocese of Albany, died September 4 at the age of 56.

A native of Wilmington, DE, and a graduate of Western Maryland College, Berkeley Divinity School, and the State University of New York at Albany, Fr. Martin was ordained priest in 1964. Between 1963 and 1976, he served parishes in Delaware, Maryland and New York, including seven years as curate of St. George's, Clifton Park, and 15 years as priest-in-charge, Holy Cross, Troy, NY. He is survived by his wife, Carolyn, and two children.

The Rev. **David Clark Randles**, non-parochial priest of the Diocese of Albany, died suddenly on September 17 at the age of 64.

Born in Albany, NY, and educated at the State University of New York-Albany, Berkeley Divinity School, and Rensselaer Polytechnic Institute, Fr. Randles was ordained priest in 1960. He served two years as chaplain in the U.S. Naval Reserve, and as auxiliary chaplain in the U.S. Air Force. He was a member of the National Academy of Arbitrators, instructor at Cornell University and trustee of the Diocese of Albany. He was curate at St. Stephen's, Delmar, for three years and served as rector of St. George's, Clifton Park, for 14 years. He was honorary canon of the Cathedral of All Saints, Albany. He is survived by his wife, Mary, and four children.

Elizabeth Willing Judd, widow of the Rev. Orrin F. Judd, rector of St. James' Church, Upper Montclair, NJ, for 33 years, died August 15 at the age of 85. She was a resident of West Caldwell, NJ.

Born in Philadelphia, PA, Mrs. Judd was a graduate of Wilson College and Philadelphia Divinity School, where she was among the first women graduated from an Episcopal seminary. She taught for eight years at Drexel Institute of Technology in Philadelphia. Mrs. Judd is survived by a son, J. Van der Veer Judd of Clifton Park, NY, and a daughter, Charlotte Elizabeth Judd of West Caldwell, NJ.

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BOOKS

PARISH DEVELOPMENT RESOURCES from Ascension Press. **Incorporation of New Members in the Episcopal Church: A Manual for Clergy and Lay Leaders**, Alice Mann (\$7.25). **Prayer and Prophecy: Some Reflections on the British Urban Scene**, Kenneth Leech (\$3.50). **Conformed to Christ: Standards and Structures in Parish Development**, Gallagher/Mann/Broadhead/Mann (\$5.50). **Parish Assessment Workbook**, Gallagher/Tavello (\$4.00). **Faith Sharing Workbook**, Mann/Gallagher/Broadhead (\$4.00). **Clergy Leadership in Small Communities: Issues and Options**, Alice Mann (\$7.25). **Priestly Spirituality**, Eleanor McLaughlin (\$3.50). **Rule and Constitution: Order of the Ascension** (\$3.50). All paperback. Postage additional. **Seabury Bookstore, 815 Second Ave., New York, NY 10017; 800-334-7626.**

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*In care of **The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.**

ORGANIZATIONS

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a foundation open to men who feel called to be friars, and to men and women who wish to be Associates or Tertiaries. Inquiries to: **P.O. Box 317, Monmouth, IL 61462-0317.**

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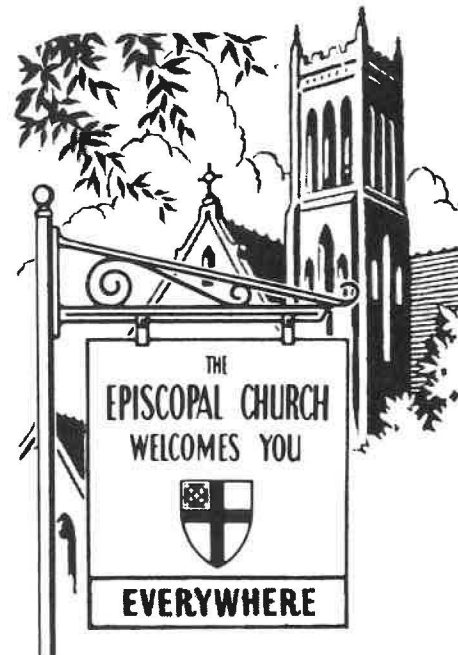
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Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

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Monument Circle, Downtown
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Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

BALTIMORE, MD.

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BOSTON, MASS.

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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship

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Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily MP, EP, HC

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