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Throughout the history of the Christian Church, there have been times when the integrity and substance of the Gospel have come under powerful cultural, philosophical, and religious attack. At such times, it has been necessary for Christian believers, and especially for pastors and ...chers, to confess clearly, unequivocally, and publicly "the faith which ...nce for all delivered to the saints" (Jude 3), and to define this faith against the heresies and theological errors infiltrating the Church. ... the Church is led into a deeper comprehension of the Gospel of Jesus ...ist and the communal identity of the Church is strengthened in its ...sion to the world.

We, the undersigned, who are baptized members of the Episcopal ...hurch of the United States, believe that such a time has now come upon ...he Ch... which we serve. We are now witnessing a thoroughgoing revis... the faith inconsistent with the evangelical, apost... catholic witness, a revision increasingly embraced by eccl... leaders, both ordained and lay. In the name of inclu... we are presented with a new theological pa... explicitly or implicitly, the doctrinal nor... ecumenical councils, and which se...

(see p. 2)

920915 06256
The Rt Rev Walter D Dennis
-
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IN THIS CORNER

To Live by Faith

Nearly three years ago, I was sitting at breakfast with a small group of men in a hotel ballroom. Gathered around us were other small groups at tables like ours. Someone got up from his seat to read a small portion of scripture and make a few comments about the passage. Then, before sitting down, he gave everyone a question to talk about in the small groups. We discussed what it means to live by faith in God.

At my table was a man from Somalia, an East African country where tens of thousands have been killed, even in the past year, in tribal struggles for national power. This man was among a tiny number of Christians in a country that is 99 percent Muslim. He was in the United States through the support of a local church. The day after our breakfast meeting, he was planning to return to his country. He told us he knew the costs involved in going back. He knew it was possible he would lose his life. But he was committed to preaching the gospel in his homeland. As I listened to him, I could sense there was something very special about this man. He was someone who knew the peace of God and what it meant to live by faith in a way most of us may never experience.

Since that meeting, he has been back and forth between the two countries. While he was in Somalia most recently, members of his clan were trying to work out a plan that would lead to peace. They needed a team of leaders to negotiate with the other clans in the tribe. Fighting is now intra-tribal. The names of candidates were brought before the elders of the clan and this man I had met was among the candidates. He was expected to meet a list of nine criteria. He met eight, but the last required that he be a Muslim. Despite this last requirement, the elders voted to have him on the team anyway. Likely, he was the only Christian in the nation to be put in such a position as a peacemaker.

Nearly Fatal

A few weeks ago, he was inside a house when it was hit by a mortar shell. The blast severely injured one of his legs, and he would have bled to death had someone not put a tourniquet on the leg. He was rushed to a makeshift hospital where a person with limited qualifications in doing surgery amputated the leg below the knee. A few days later, he was flown to Chicago, where friends picked him up and took him to a hospital in the Midwest.

At this writing, he is in the hospital, being treated for a dangerous infection that had threatened to overtake the rest of his leg, and possibly taking his life. Many prayers have been offered for him, among them that the infection would be stopped so he would lose no more of his leg and would be able to walk again with the assistance of a prosthesis.

But now, even as I continue to pray for him in this critical time, I am hopeful that soon I will be able to hear him tell a story of how God has been with him through this great trial. And, from what I have already heard, I also expect I will hear him speak eagerly of returning to Somalia to preach the gospel.

JOHN SCHUESSLER, managing editor

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ON THE COVER

The opening lines of the Baltimore Declaration, a document which is the subject of an article appearing on page 9. Copies of the Baltimore Declaration may be obtained by writing to St. John's Church, 3738 Butler Road, Glyndon, Md. 21701.

LETTERS

Authorized Version

Clifton J. Noble praises the King James version of the Bible [TLC, Jan. 26], the Authorized Version, by which James I of England (or VI of Scotland) wished to have a politically-enforced settlement and unity in the state church. Hence it is the "Authorized Version."

It was printed in gothic type, as was the first prayer book in 1549. The "authorized" by the king version was to be used and those using the Geneva, Puritan translation or the Roman Catholic Douay-Rheims version were to be cast out of their pulpits as traitors and for treason. I own an early American printing of the King James Bible (Brattleboro, 1817) which refused to print the dedication to the High and Mighty Prince James as inappropriate after the revolution and the royal privilege which banned the printing of Bibles in the colonies.

Has Mr. Noble ever read the full preface of the translators to the readers which is a part of the complete King James? It notes that when one tries to do something new, calumny and cavil will enter the discussion. Those translators in 1611 argued for what the Revised Standard Version or the New Revised Standard Version argued for. They have the spirit of the translators of the Jacobean work. Both RSV and NRSV are fairly literal translations. Alas, they do not use italics, but where in the usual KJV is the mystery of those italics ever explained?

To read several translations side by side is a way to the meaning without years of Greek and Hebrew. King James alone will not do. After all, it, too, is a translation.

(The Rev.) Steele Martin
Providence, R.I.

Out of Context

I write to voice my dismay with the charges of satanism and witchcraft brought against Navajo participation in the General Convention opening Eucharist [TLC, Dec. 29]. This amounts to defamation of important missionary work and is absurd.

The writer carefully collects the details of satanic practice, yet shows little sense of context. So far as I am familiar with it, much of that practice amounts to shards and remnants of Roman, Greek and ancient Near Eastern religions and mystery cults, all torn from their context and culture.

The church fathers did set Christian faith against prevailing pagan culture, but the argument is always tense, as the culture is the seedbed of Christianity, and the fathers themselves. Should we dismiss its religion, beliefs and values as satanic because of later distortions? Yet we are urged to dismiss Navajo devotion for this cause.

I cannot say whether that opening Eucharist was reverent and coherent. I was not there. But I have the deepest respect for the Christian witness of Bishop Plummer and the Episcopal Church in Navajoland. I take offense at seeing them slandered. To cry "witchcraft" amounts to jingoism of the worst kind. It is a struggle to hold the evangelical center amidst the prevailing lunacy in our church. Apostacizing a community that offers us an outstanding witness of reconciling love and evangelical faith is hardly the way forward.

(The Rev.) Jeffrey F. Champlin
St. Andrew's Church
Liberal, Kan.

Keep Them Confused

In response to David Kalvelage's "In This Corner" column [TLC, Jan. 26] I would say that you should continue to keep them confused. There are plenty of journals that support only one side or the other. What is interesting about TLC is that it represents different viewpoints.

To be effective in the church we all need to know what people of all persuasions are thinking. True, I don't agree with the letter writers "on the other side." As a matter of fact, I sometimes don't agree with those on "my side" either.

But that is what makes it fun. And how else can we all write letters to the editor if there is not some way to present another viewpoint to someone? Consider canceling my subscription only if you decide to become a monotonic publication.

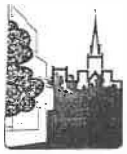
Dorothy W. Spaulding
McLean, Va.

Read, Mark, Learn . . .

Travel frequently takes me away from my own parish on Sunday mornings. It is always a joy to find a church where I am worshiping with old friends, or simply revisiting a favorite parish away from home.

I had to spend most of a recent Sunday traveling, but I was happy to visit one of my favorite "old haunts" in a distant diocese for the 8 a.m. service. As I signed the guest book before entering the church, I was pleased to see a "greeter" and an usher on duty. They certainly did their job by making me

(Continued on next page)



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LETTERS

(Continued from previous page)

feel welcome, with one exception.

I was handed a fistful of ten separate documents. I was certainly impressed that the parish budget allowed the printing of a service leaflet, especially for the 45 or so people who were in church at 8 a.m. This listed the lay eucharistic ministers and the "greeter," but not the celebrant. In addition, I received the following:

A 16-page color-printed appeal for the Presiding Bishop's Fund, with accompanying envelope; a leaflet explaining what the day's lections were about; an announcement about a neighborhood meeting; a flier for a concert to be held in the church that evening; an appeal for help with a forthcoming ethnic festival; a separate appeal for gifts of food for the same festival; a list of the 23 parishioners who had died within the past year; a leaflet requesting a pledge; and a four-page article concerning a proposed new building for this lively parish.

My purpose is not to be overly critical of a wonderful parish, which is why I have tried to avoid giving clues which would enable readers to identify it. But I am concerned about the message of stewardship given by this cornucopia of newsprint, and wondering if it wouldn't be quite daunting to the casual visitor who probably finds the prayer book alone enough of a challenge.

NIGEL A. RENTON

Oakland, Calif.

Unity in Diversity

As a Roman Catholic monk long involved in the dialogue of our two sister churches, I was heartened by the piece on ecumenical progress at the grassroots level by the Rev. William H. Baar [TLC, Jan. 19].

I agree entirely that the grassroots level is decisive for achieving that unity in diversity which Christ wills for his disciples. The official visits of our church leaders, and the ARCIC and other bilateral dialogues continue, thank God. But quite beyond that, as we Anglicans and Roman Catholics simply befriend one another, as our parishes and dioceses and religious orders enter into covenant (our Camaldolese Benedictine Congregation has been thus linked with the Anglican Holy Cross order for many years

now), the most amazing and creative ventures can result.

(The Very Rev.) ROBERT HALE, O.S.B. Cam.
New Camaldoli Hermitage
Big Sur, Calif.

Ministry Impediments

What effect do the actions of other Episcopalians and institutional bodies of the church have upon my ministry as a layperson and my obligations as a Christian?

How am I impeded from carrying out the charges of the prayer book catechism by the actions of others? Who is preventing me from coming to church Sunday after Sunday to worship God according to the practices of the Episcopal Church? Who is standing in my way when I hear the cries of the poor and oppressed? Who binds my arms so that I cannot embrace the lonely and distraught? Who pinches my wallet shut?

I do. Not General Convention. Not the House of Bishops. Not individual bishops. Not 815.

If I were engaged "in the governance of the church," I would immerse myself in the issues to determine whether changes are required and desirable. In the meantime, my ministry, the ministry required of me, is unaffected.

There are practices in the prayer book that fall short of my needs. But the rubrics do not prevent me from augmenting these practices. There are practices in my own church that I might change if I were presiding. But nothing prevents me from augmenting the practices in my devotions. Nothing diminishes the good news but my stubbornness. Nothing intervenes between me and God but my pride.

JOHN W. MARTIN
Arlington, Va.

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.

The Right Time

In response to David Kalvelage's column on daily Morning Prayer [TLC, Nov. 24] and Robert Allen's letter in response [TLC, Jan. 5], a few weeks after beginning my tenure here, we began Morning Prayer at 7:30 a.m. We have been going for nearly a year now. There are four lay people and myself who take turns officiating. Participation has increased gradually until we have a regular constituency of mostly men. If you want to encourage participation in the daily office, it needs to be at a time when it is possible for working people to be present, as Dr. Allen notes. This is testimony to that fact.

(The Rev.) EDWIN L. BISHOP
St. John's Church
Hagerstown, Md.

Proposed Blessing

The suggested final blessing for the Decade for Evangelism that I am submitting evolved from the simple blessing by which former Presiding Bishop John Maury Allin concluded a Eucharist I attended at Trinity Church here in Pine Bluff. Bishop Allin turned to face the people and said, "Be blest by him whom you have received." That was it. But it implied to all present that they did not need more blessing than what they already had received from our Lord's real presence in the preceding banquet.

As much as I am attracted to that simplicity, I began inflating this final message some months ago. While it does not have the theological charm of Bishop Allin's, it combines that blessing with a sort of "charge" to the congregation to remember what lies ahead for them in ministry as they leave the church. With that in mind, I hereby submit this suggested blessing:

Be blessed by him whom you have received; be spiritually nourished by his mystical Body and Blood; and be strengthened to proclaim the good news of Jesus Christ, by word and deed, in your daily life and work. And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you forever. Amen.

(The Rev.) JOHN M. GOOD
Grace Church
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San Joaquin Meeting Fosters Understanding

Self-identified moderate Episcopalians in the Diocese of San Joaquin met with their conservative bishop in Fresno January 27 in an effort to discuss some of the differences between them.

The moderates, clergy and lay people from around the central California diocese, met in December after the Episcopal Synod of America (ESA) announced plans to create a missionary diocese. The group expressed concern with creation of that non-geographic jurisdiction and with the role within the synod of their bishop, the Rt. Rev. John-David Schofield, one of the founders of the ESA.

The group listed its concerns and asked Bishop Schofield to meet with the group to discuss them. They include Bishop Schofield working to improve collegiality with his fellow bishops; distancing himself from the actions and statements of the ESA; accepting female priests and allowing them to concelebrate at functions within the diocese; accepting homosexuals in the church; allowing editorial freedom for the diocesan newspaper and disavowing comments that moderates were "unbiblical, heretical and apostates."

Bishop Schofield said he agreed with the speakers who complained about the "hyperbole, the name-calling" saying it was "hurtful." Otherwise, the bishop defended his actions and gave no indication of changing diocesan practices. "I remain honest to the faith I have received," he said.

He has ordained two women as permanent deacons, and is helping a female candidate for the priesthood find another diocese where she can be ordained, he said. But he believes in an all-male priesthood.

Bishop Schofield noted that his efforts on behalf of the woman candidate for priest have not been matched in neighboring dioceses for candidates who oppose the ordination of women to the priesthood.

He noted that San Joaquin was current in its apportionment payments to the national church. "We are loyal Episcopalians and intend to stay that way," he said.

Following the meeting, one of the moderate participants, George LaCroix, said, "At least more people are aware now of the issues. But we are not closer to a solution."

DICK SNYDER

Institute of Biblical Spirituality Inaugurated

The Bishop of Coventry (England) and a Dominican sister from Racine, Wis., presented lectures concerning faith and prayer at the first Institute of Biblical Spirituality. Sponsored by the Anglican Fellowship of Prayer (AFP), the institute took place in January at the Canterbury Conference Center in Orlando, Fla., and was attended by participants from across the country.

The two main speakers who presented the Bardsley Memorial Lectures were the Rt. Rev. Simon Barrington-Ward, of Coventry, and Roman Catholic Sister Suzanne Noffke, O.P. The AFP established the memorial lectures to honor the late Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, as an AFP pioneer.

Bishop Barrington-Ward based his lectures on Romans 8, speaking of prayer as involvement in the divine redemptive movement. He suggested that intercession involves suffering, and that this can be related to St. Paul's thought in Colossians 1:24: "In my flesh I complete what is lacking in Christ's afflictions for the sake of his body." From his own experience initially gained in a Russian Orthodox monastery, the bishop spoke of the value of the "Jesus prayer" for modern Christians.

Sr. Noffke, translator of the writings and prayers of St. Catherine of Siena, spoke of this 14th-century saint as a teacher for our time. St. Catherine's prayers grew out of a love for Christ which had been nurtured by regular study of and a deep devotion to scripture, Sr. Noffke said.

A special guest was Mrs. Ellen Bardsley, widow of Bishop Bardsley.

In addition to the lecture series, informal seminars were offered.

The Anglican Fellowship of Prayer intends to publish the lectures and to circulate them to seminaries within the Anglican Communion.

The Rev. Herbert Ward, director of St. Jude's Ranch for Children in Boulder City, Nev., blesses members of a motorcycle club who arrived at the ranch recently with a donation of food for the children.

CONVENTIONS

The **Diocese of Newark**'s 118th convention, held January 24-25, welcomed the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, and the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, who began her sermon by stating, "I am glad to be here in this exciting, often misunderstood diocese."

In a time of lean budgets, the diocese reported a three percent increase in pledge income for 1992. A budget of more than $2.2 million was passed, and the convention affirmed its commitment to meet the full funding requested by the national church.

The Rt. Rev. John Spong, Bishop of Newark, called on the diocese to speak out on national issues such as humanitarian aid to the former Soviet Union and redirection of military spending to improvement of human and environmental conditions. He challenged the diocese to a deeper commitment toward education.

During business sessions, debate centered on the adoption of "Our Common Life: An Emerging Vision of Episcopal Identity in the Diocese of Newark." The report was presented to the convention and commended for

(Continued on page 14)

VISN: Diversity in Religious TV Programming

By DAVID L. JAMES

There are 100 cable television networks in the United States, but only five contain religious programming entirely.

They are ACTS, which is Southern Baptist in content; Trinity, which is fundamentalist; New Inspiration — (formerly PTL) which is primarily charismatic; Eternal Word, which is Roman Catholic, and VISN, which is ecumenical. Of these five, only VISN is not narrowly focused upon one denomination, televangelist or small interest group, but upon the entire faith community of the U.S.

Prior to VISN, only religious entrepreneurs used TV and cable networks. What they said and how they behaved was all that many people knew about religion outside of their own church experience.

Ten years before the Rev. Dan Matthews became rector of Trinity Church, New York City, he and a group of clergy and business friends lamented that the only people using the world's most powerful communications tool were the Jim Bakkers and Jimmy Swaggerts of the nation.

After years of dreaming and planning for an alternative to the poor quality of most religious programming, VISN, acronym for Vision Interfaith Satellite Network, went on the air three years ago with the consortium of 20 faith groups producing five hours of on-air programming. Today the consortium includes more than 50 faith groups, including Roman Catholic, Jewish, Eastern Orthodox and most Protestant denominations, and produces 24 hour-a-day programming seen in more than 14 million households.

VISN is distinctly different from the other networks in two major ways. First are the programming principles which forbid on-air solicitation of funds, proselytizing or maligning of other faith groups.

Second is the breadth of the programming and the audience. This coalition represents virtually every organized religious group in the U.S. It is ecumenical in that they share their experiences of God, but there is not homogeneous distillation. The messages are clearly representative of each faith group as they are responsible for their own programming. Therefore, VISN does not have just one theology, one social witness or one piety which characterizes the other four religious networks, but all of the significant theologies, witness and pieties that exist in America today. It is the fullest illumination of religious diversity in the history of religion in America.

But VISN is not a passive conduit to transmit religious programming. The opportunity that VISN has given many denominations that previously had little or no access to television has forced them to improve their programming and to rethink what their message to the world should be.

In addition to faith group programming, VISN is the only network to carry major religious events in their entirety. While other religious and secular networks carry sound bites and pre- and post-interviews such as Nelson Mandela's appearance at Riverside Church, or from President Carter's address to the ambassadors of the United Nations held at Trinity Church recently, VISN carried the entire event.

Not only does this meet a need for presenting the wholeness of an event, it prevents a skewing of a religious event which can occur when short excerpts are edited for broadcast.

The Episcopal Church has had a strong presence with VISN since the network's inception. VISN is located at Trinity Parish in New York City, and Trinity's rector, Fr. Matthews, is the chairman of its board.

Among the programs aired by VISN with Episcopal connections were "Faces on Faith," a 50-part series which has featured such persons as Bishop Spong and Archbishop Tutu; a news magazine show entitled "One in the Spirit," produced by a consortium of religious groups of which the Episcopal Church is a main contributor; "Writers Reading," a series in which writers read their works at St. Paul's Chapel in New York, along with Christmas services from Washington National Cathedral and a wrap-up of General Convention.

Fr. Matthews believes that as the cable industry grows, VISN will become the basic religious channel in the United States. In two years, new fiber optic technology will quadruple existing cable networks, enabling VISN to reach as many as 50 million homes.

The future will include cable in the classroom, cable in the congregation and cable for the clergy. At present, religious curriculum takes between three and five years from conception to delivery. The day is not far off when a congregation and clergy will be able to produce their own curriculum almost instantly. Using a computer base from print back-up, VISN will become the delivery system for the visual which can be taped to produce an interactive curriculum.

The biggest problem facing VISN today is that many religious leaders don't know the potential VISN has for helping them do their job. They are so fearful of being aligned with the excesses of the TV evangelists they have rejected the medium.

As the television cable market and services expand, so do the expenses. To help cover the increasing costs, VISN will soon accept commercials which meet the network's standards of taste and integrity from businesses which wish to have their names associated with values programming and underwriting from companies which know it makes good business sense to invest in strong moral values in the community, nation and the world.

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y., and is editor of The Anglican.

We Are Firsthand Witnesses

By IAN D. MONTGOMERY

As we contemplate the great tasks facing us in this Decade of Evangelism, we Episcopalians should give more attention to a word and activity that stands at the heart of evangelical practice: witnessing.

It's a word Christians use in a special sense, a usage that comes straight out of the great commission (Matt. 28:18-20). In Luke 24:46-49, for example, Jesus tells the disciples: ". . . the Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high." This passage tells us two things: being a Christian means being a witness; and witnessing depends upon "power from on high."

But what does it mean to be a witness? Think of a courtroom. A witness is someone who attests to what he or she has seen or heard. It must be something experienced firsthand, not rumor, allegation, myth or legend. And not a set of doctrines, either, for Christianity is not a set of doctrines. Christianity is an experience, the experience of a living person.

Witnessing requires no special license. Anyone can do it. One of my heroes of the New Testament is the blind man who was healed by Jesus, and then called upon before the religious leadership and admonished because he had called Jesus a good man, a man through whom God has worked. The leaders told him (if I may paraphrase), "Oh no, you cannot do that. You've not got the proper credentials." And the once-blind man snapped back at them, "Look, I don't know about your theology. I don't know much theology at all but this I do know: that once I was blind and now I see." Now there was a witness!

Christianity is not a set of doctrines, but the experience of a living person.

All Christians are called to witness, to the joyous and reverent task of retelling what God has done, and is doing, in their lives. Witnessing, not second-hand explanations, because it's not a story of what happened way back then for us, but a story of what is happening right now, of what God is doing today. We may be tongue-tied, we may be halting in our language, we may be nervous because of the company in which we find ourselves. But we're all capable of being witnesses, and we can feel certain that our witnessing always brings pleasure to the Lord.

Thank God we weren't all required to get degrees in rhetoric or theology before we could open our mouths. God takes each of us as we are, and says: tell your story. "Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit" (Mark 13:11).

Sometimes we Episcopalians get so caught up with our fine words that we think God is pleased with eloquence and oratory. But that's not what the kingdom of God is about. It is about power coming into the lives of men and women: the power of the Holy Spirit supporting them, emboldening them in their Christian witness, filling their hearts with unconquerable love, giving them evidence that even when things seem impossible, God is the one who makes all things possible.

We're witnesses. We've seen it happen, to ourselves and to others. God gives us the power of the Holy Spirit so that we can tell the world what we have seen. The great commission and the gifts of the Holy Spirit are therefore inseparable. Jesus made this clear in John 20:21-22. First he told the disciples, "As the Father has sent me, I am sending you." And then he breathed on them and said, "Receive the Holy Spirit." We, too, are given the Spirit, as they were.

When Jesus sent out the 12 and the 70, he gave them more than his moral teachings. He gave them authority and power. Jesus gave them the same power that was given him at his baptism in the River Jordan, when the Holy Spirit anointed him with power for his ministry. Carrying on that ministry is our job and the church's job. But we will never be able to do it until we ask for that same power to anoint and indwell us.

The Rev. Ian D. Montgomery is rector of St. Philip's Church, New Orleans, La.

Identifying the God of the Gospel

By the Authors of the Baltimore Declaration

We confess to admiration for the witty title of Richard Comegys' response to the Baltimore Declaration: "Jesus Jingoism" [TLC, Dec. 29]. But we despair of the article's dearth of theological substance.

Who is the God of the gospel? This question cannot be ignored or condescendingly dismissed if the Episcopal Church wishes to remain faithful to its mission in this time of confessional confusion and crisis.

In our love of religiosity, Americans uncritically assume that when we talk about "God," we are all talking about the same God. Differences in belief are to be explained by the fragmentary and partial nature of our experiences of the divine. But by faith's apprehension, this assumption is clearly false. Who is the God of the gospel? He is the God who has named and revealed himself — definitively, uniquely, finally, unsurpassably — in the person and history of Jesus Christ. To put it bluntly, our God is Jesus-specific.

God the Holy Trinity is known through and by himself: "The Word became flesh and dwelt among us" (John 1:14). It is this radical assertion of the christological interpretation of deity which offends Fr. Comegys and our other critics so much. But on this point there can be no compromise, for on this point hangs all.

Fr. Comegys' charge that the declaration shortcuts the Nicene Creed by asserting that statement "Jesus of Nazareth is God" cuts right to the chase. Not only has he failed to grasp the revolutionary significance of the Nicene proclamation of the oneness of being between Christ Jesus and the Father, but he also has ignored the insistence of the Chalcedonian definition that the divine and human natures of Christ are to be neither divided nor separated, but are forever united in the "one and the same Son and only-begotten God the Word, Lord Jesus Christ" (BCP 864).

The eternal *logos* has come as the man Jesus — and as no other — and as this man has ascended to the right hand of the Father. The incarnation of the divine Word in the person of Jesus Christ is not a temporary event in the life of divinity, for by the resurrection of Jesus, human nature is eternally assumed into the Godhead. A Galilean rabbi is eternally the God-man and Second Person of the Holy Trinity. Consequently, we cannot go around or behind the back of our Lord to know the living God, for this God concretely presents himself to us in the humanity of the Nazarene. In Christ, the triune God has enacted his trinitarian life in creaturely reality, and by the gift of the Spirit we are now privileged to know the deity in his inner being — as Father, Son and Holy Spirit.

Truly Revealed

In the Baltimore Declaration, we do not take a position on the question of general revelation or the revelatory truth of non-Christian religion. We acknowledge the divine freedom and prerogative in this regard. But to the extent the triune God has truly revealed himself outside the Christian dispensation, this knowledge is grounded totally in the person of Jesus Christ, the only self-revelation of God.

The question of the identity of God is at the heart of the current controversy on how to name God. It is by the incarnate Word that the church has come to name God "Father, Son and Holy Spirit." This threefold name, given to us by the risen Lord in the great commission and sealed upon our bodies and souls in the sacrament of baptism, faithfully identifies the God made known in Christ Jesus. Fr. Comegys argues that "God" and "Lord" are good enough names for him, but without noting that apart from the biblical story of the Father, Son and Holy Spirit, there is nothing distinctly Christian about them. With them any Unitarian would feel equally at home.

The trinitarian name clearly and decisively identifies the God of the church's proclamation as being the God of the holy scriptures. "Father" specifies the God of Israel whom Jesus of Nazareth knew — and knows! — as his Father. "Son" specifies Jesus in unique relationship to the Father, who ordained him to messianic mission. "Spirit" specifies the One who is the love, life and futurity of the Father and the Son. Together these three names form one name proper and personal to the Christian God.

If the triune name properly names the God of the gospel, it is the Bible, as one theologian puts it, that authoritatively tells this God's proper story. It is the peculiarity of our God that, for us and for our salvation, he secures his identity not by abstract attributes, but by the stories and events of the Bible. The holy scripture is given to the church as trustworthy and definitive witness to the character and reality of the living God. Its plain testimony, therefore, may not be controverted or challenged by the experiences or "knowledge" of secular culture. The insistence of the Baltimore Declaration upon the inspiration and sufficiency of the holy scriptures is terribly misconstrued if interpreted as a retreat into biblical literalism or fundamentalism (that straw man of the liberal establishment). Rather, consonant with the Anglican tradition, we confess and celebrate the canonical scriptures as God's Word given to us to lead us into true, reliable, faithful acquaintance and intimacy with the Father, Son and Holy Spirit.

Who is the God of the gospel? This is the question posed to the Episcopal Church by the Baltimore Declaration. It cannot be evaded by appealing to the facile assertion that "God's a mystery," nor by seeking refuge in the sincere religiosity of our clergy and lay people. If we would be the Church of Jesus Christ in mission to the world — and not just another religious society or political action group —this is the one question we must be able to answer. Ultimately, we must be willing to be Jesus jingoists!

The Baltimore Declaration was written by six priests in the Diocese of Maryland: The Rev. Frs. Ronald Fisher, Alvin Kimel, Gary Mathewes-Green, William McKeachie, Frederick Ramsay and Philip Roulette.

EDITORIALS

Support Greatly Appreciated

This issue is dedicated to the Living Church Associates, a fellowship of more than 400 persons who committed themselves to this magazine by contributing $100 or more during 1991.

It is a pleasure to list our Associates in this issue. We are grateful to them for the prominent role they have had in our publication during the past year. It would not be possible for us to publish THE LIVING CHURCH without the generosity of Associates. Income from subscriptions and advertising would not be enough for us to produce your magazine.

We are thankful for our Associates and for their participation, and we hope that many who read THE LIVING CHURCH will be moved to join them during 1992.

Life at Nashotah House

These are important days in the life of Nashotah House, the historic Episcopal Seminary located some 30 miles from our office in Milwaukee.

On February 24, the Most Rev. Edmond Browning, Presiding Bishop, will visit the seminary and will preach as the Feast of St. Matthias is celebrated. It will be Bishop Browning's first official visit to the seminary and should enable him to get a brief glimpse of community life in this unique institution.

During the following week, on March 7, Nashotah House will celebrate the institution of its new dean, the Very Rev. Gary Kriss. And later in the year, major events are planned in observance of the seminary's 150th anniversary.

We offer best wishes to our neighbors to the west and to Dean Kriss as he embarks on his challenging ministry.

The Political Scene

In this presidential election year, we remember the old adage, "religion and politics don't mix," which continues to have its supporters. Many members of the body of Christ will say the church should stick to saving souls and stay clear of politics. On the other hand, many others believe the church must courageously assert its voice in the decision-making of our nation.

When election day nears, readers will not find an endorsement of a candidate for president in the pages of this magazine. That is not our place. However, there are many national concerns — poverty, unemployment, underemployment, lack of health coverage, crime, as a few examples — that are worth our attention in thought and prayer. We also might pray that the many candidates would seek to tell the truth.

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(Continued from page 6)

study in parishes. The report had been a center of controversy because of statements concerning the status of women in the Roman Catholic Church. The revised report removed the offending statements.

KAREN LINDLEY

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It was the first convention of the **Diocese of Central Florida** to conduct open hearings on budget and resolutions and the first to have its own chaplain, the Rt. Rev. William C. Frey, dean of Trinity Episcopal School for Ministry in Ambridge, Pa.

The Rt. Rev. John W. Howe, diocesan, presided over the January 24-25 convention held at St. James' Church in Ormond Beach.

The convention approved a major reorganization of diocesan structure, reshaping eight deaneries into five and giving them a new degree of control over local issues. Decentralization is the goal.

A 1992 budget of $1.92 million was approved. It anticipates pledge income from parishes of $1.55 million and provides $176,170 for the national church, a drop from $376,500 in the 1991 budget. It adds $133,830 to mission opportunity funding within the diocese.

The Rev. Ernest Bennett of Fort Pierce, chairman of the finance commission, said the 1992 national church asking quota was $518,000 and would have represented one-third of the total pledges to the diocese from congregations.

He said that the diocese could pay the full quota if parishes were to pledge 20 percent of their income to the diocese. In 1990, congregations pledged an average of 11.37 percent of their net disposable income to the diocese.

An addition to the diocesan canons, affirming the "biblical standard of human sexuality," was adopted without dissent. It declared that "this convention wholeheartedly affirms the biblical standard that human sexual expression is to be within the context of complete sexual faithfulness within marriage and of abstinence outside of marriage; and that all the clergy of this diocese are called upon to model and teach this standard."

Dismay over some decisions reached at General Convention in Phoenix last year led to approval of a resolution requiring candidates for deputies to the 1994 convention to disclose their views on issues.

A plan was presented to plant 15 new churches during the Decade of Evangelism.

Each new church will be subsidized by the diocese for about 4½ years, at a cost per church of around $150,000 to $200,000.

A resolution to take a racial audit of the diocese was adopted and a resolution to prohibit gambling, including bingo, at church-related events was defeated.

A.E.P. WALL

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The 97th convention of the **Diocese of Washington**, held January 24-25 at Washington National Cathedral, had as its theme, "Sent by the Spirit in a Changing World." The theme was reflected in the Bible study for small groups that began the sessions, in the homily at the convention Eucharist by the Rev. E. Harold Jansen, Bishop of the Washington Synod of the Evangelical Lutheran Church of America (ELCA), and in the address by the Rt. Rev. Ronald Haines, Bishop of Washington.

"It is a theme," Bishop Haines said, "which focuses on our call to be a church of mission and evangelism in an increasingly secular and pluralistic society . . . with a proliferation of single-issue causes speaking with increasing stridency claiming divine right and damning all who disagree. How can we be agents for equity in a world of stark disparity . . . and who will model unity if not the church?"

Bishop Haines' vision for the future includes permanent deacons, provided they be oriented to the neediest places, and a resident religious order, to provide a spiritual community and rule of life.

The proposed budget led to considerable debate, but eventually a deficit budget of more than $2.7 million was adopted that included the full amount ($635,000) of apportionment to the national church.

A resolution affirming Bishop Haines' call for a suffragan bishop was passed, along with others which called for: solidarity with the church and people of South Africa in this period of transition; review of the process leading to ordination, with a view toward shortening it.

DOROTHY MILLS PARKER

PEOPLE and PLACES

Appointments

The Rev. **Raymond Lawrence, Jr.** is director of pastoral care at Columbia Presbyterian Hospital, New York City.

The Rev. **Sharon Lloyd** is vicar of St. Paul's, Wells, VT; add: 33 Chipman Pk., Middlebury, VT 05753.

The Rev. **Richard L. Matthews** is assistant of St. Luke's, 8833 Good Wood Blvd., Baton Rouge, LA 70806.

The Rev. **David Montzingo** is rector of St. Luke's, San Diego, CA; add: 3725 30th St., San Diego 92104.

The Rev. **Donald Morris** is rector of St. Paul's, Vergennes, VT; add: 6 Park St., Vergennes 05491.

The Rev. **David J. Mossbarger** is assistant of St. Peter's, 956 Main, Kerrville, TX 78028.

The Rev. **Roderick J. Pierce** is chaplain of St. Luke's Hospital, Box 20269, Houston, TX 77225.

The Rev. **George Ortiz-Guzman** is vicar of St. Mary's, Imperial Beach, CA; add: 485 Imperial Beach, Imperial Beach 91932.

The Rev. **Morrill Woodrow Peabody** is assistant of St. Margaret's, Palm Desert, CA; add: 47-535 Highway 74, Palm Desert 92260.

The Rev. Canon **David L. Seger** is canon to the ordinary of the Diocese of Northern Indiana, 117 N. Lafayette Blvd., South Bend, IN 46601.

The Rev. **Claude Y. Stewart** is rector of St. Peter by the Lake, Denver, NC.

The Rev. **Teunisje Velthuizen** is rector of Holy Trinity Church, South Bend, IN; add: Box 3679, South Bend 46619.

The Rev. **J. Mark Wilburn** is rector of St. Timothy's, 200 Oyster Creek Dr., Houston, TX 77566.

Retirements

The Rev. Canon **Clyde H. Cox, Jr.**, as rector of All Saints', Worcester, MA; add: Box 284, Lubec, Maine 04652.

The Rev. **Benjamin English**, as rector of Christ Church, St. Joseph, LA and vicar of Grace Church, Waterproof, LA.

The Rev. **David Gillespie**, as interim of St. Luke's, East Greenwich, RI.

Cathedral Clergy

On Sept. 22, the Rt. Rev. Donnis D. Patterson, Bishop of Dallas, instituted the Rev. Canon **Juan Jimenez** and the Rev. Canon **Margaret P. Patterson** as canons of St. Matthew's Cathedral — Canon Patterson as canon pastor and Canon Jimenez as canon missioner.

The Provost and Chapter of Christ Church Cathedral, Hartford, in the Diocese of Connecticut have elected the Rev. Canon **Richard Thomas Nolan,** Ph.D., an honorary canon.

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POSITIONS OFFERED

YOUTH MINISTERS: Called to be one? Thinking about hiring one? Consider a partnership with the leader in placement, training and support of professional youth ministers. Call or write today: **Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson St., Orlando, FL 32801.** Phone: **(407) 423-3567.**

AMERICAN CATHEDRAL IN PARIS . . . seeks dean for multi-cultured, program-based, highly diverse parish. Staff of seven, well-preserved landmark structure in center of Paris. We need a dynamic preacher, loving pastor, with strong leadership and organizational skills. Please mail resumés and references to arrive before March 31 to: **Wade Reich, Chairman, Search Committee, 23 Avenue George V, 75008 Paris, France.**

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ORGANIST/CHOIR DIRECTOR desired for diverse, celebrative and progressive parish. Person of faith with motivational skills and fluent in a wide range of liturgical and musical styles. Send resumé to: **Ms. Cia Wenzel, Chairperson, Liturgy and Worship Committee, St. Thomas Episcopal Church, 2201 Dexter St., Denver, CO 80207.**

RECTOR for small southeastern Arizona parish. Retired/part-time caring individual. Offer rectory, small stipend, some benefits, excellent climate. Contact: **Search Committee, St. Stephen's Episcopal Church, Box 1291, Douglas, AZ 85608-1291; (602) 364-7971.**

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WANTED

INFORMATION, any material concerning the Rt. Rev. Nobel Powell (1891-1968) for biographical study. Contact: **David Hein, Hood College, Frederick, MD 21701.**

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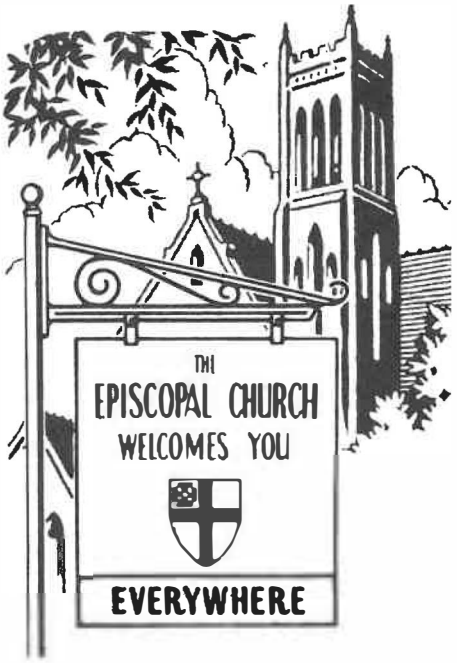

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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; 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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