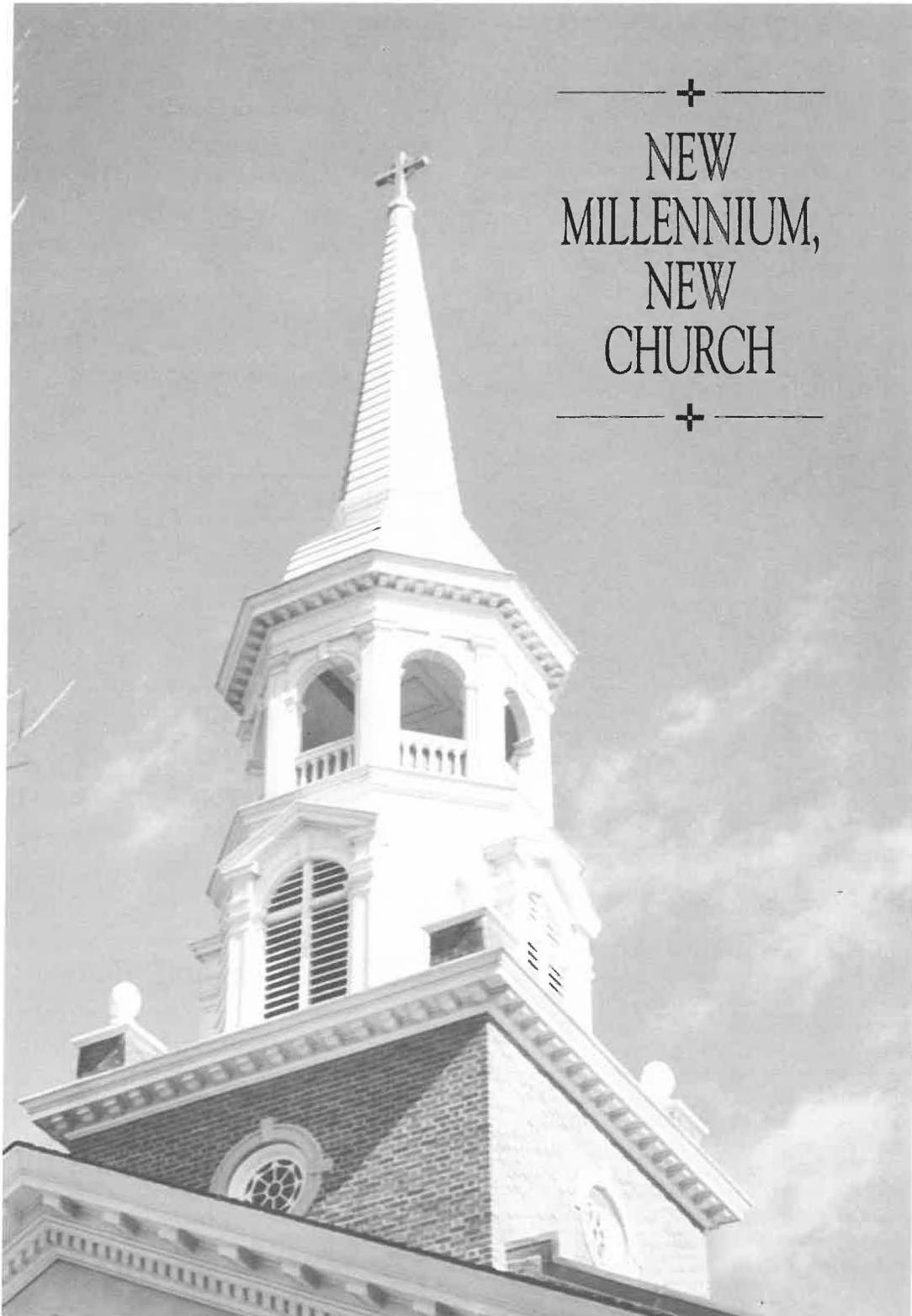


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Summer's Due Course

Late summer represents in many ways the fulness of nature. It is true that the flowers of spring are long past, fewer birds are singing, and that wonderful fresh smell is no more. Yet now maples are loaded with leaves, apple trees are loaded with fruit, gardens are burgeoning with squashes and tomatoes, and in the warm nights katydids and their cousins keep up an unending chorus. All those earlier maturing months have led to this. Let us gratefully enjoy this still point, this moment of plenitude, while we have it.

It is too bad that so many people are convinced that summer must be totally abolished right after Labor Day! Swimming pools are drained, beaches are closed, lawn or



RNS

porch furniture is put away, and gardens are disregarded. Yet many a flower can still bloom in September and, if there is no killing frost, string beans, Swiss chard and other things may still be harvested, along with all manner of root vegetables. Those who are brave enough to swim when it is a little cooler will find that they can go on doing so right into October in most parts of the country.

We can gladly prolong summer by a fortnight or so, yet, of course, the end finally comes, and the wheel of time turns to autumn. So it is with every season. We can enjoy and appreciate each time of year in due course. They all have their peculiar blessings and beauties for the eye, ear and nose of the perceptive observer. Yet no earthly season lasts forever.

Our ultimate peace and ultimate satisfaction cannot be in this world. As Christians, we see that the beauty of the earth and its passing away both point us to that heavenly country which is our true home, where the tree of life grows beside the river of crystal, "with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree for the healing of the nations" (Rev. 22:2). May God in his mercy grant us to sit beneath the boughs of that orchard, in that country where day and night, summer and winter, are no more!

(The Rev. Canon) H. BOONE PORTER, senior editor

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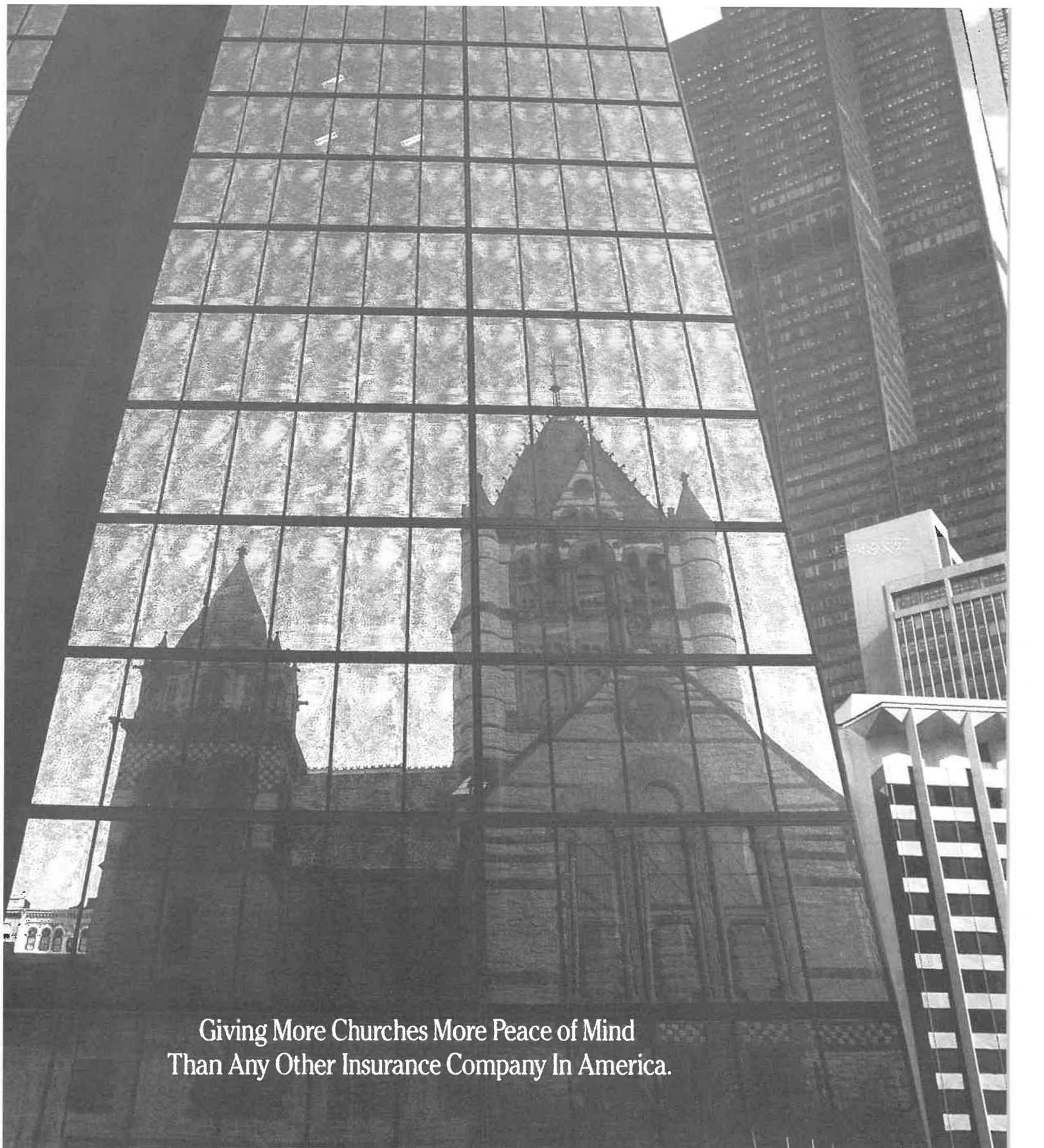
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LETTERS

Equal Parts

Direct ordination is not one of my "hot buttons" of church issues. However, the comments of the Rev. Charles B. King, Jr. [TLC, July 19] in emphasizing the deacon's liturgical role rather than the servant role in the world, further contribute to the misunderstanding of the order of deacons today and in history.

The actions of the deacon in the Eucharist — proclaiming the gospel, preparing the table, distributing communion, dismissing the people — are important parallels to the deacon's work outside the gathered community. That is why a deacon, if present, performs them. Without a deacon, they are performed by the priest as teacher and pastor, or by lay persons as part of the servant ministry they share with the deacon (distributing communion, and even reading the gospel as permitted in "An Order for Celebrating the Holy Eucharist").

One of the joys of the diaconal acts — and admittedly a source of confusion as well — is that there is really no question of them being "validly" performed. The gospel is heard, the people go out "to love and serve the Lord,"

no matter who sends them. The symbolism of the deacon performing them is important, but should not obscure either their importance as part of the celebration of the gathered people, or the crucial role of deacons — with the laity — in serving "the poor, the weak, the sick and the lonely." And the ordination of persons directly to that ministry, and of priests to the priestly role, helps emphasize the equal parts all the baptized, not just the ordained, play in the church's ministry.

As for the direct ordination of bishops, I agree with the Rev. John H. Stanley [TLC, July 26] that such a practice was, and should continue to be, the exception rather than the rule, and that the people will want to know that the bishop they elect has been "tested." However, it is not as if a bishop is forced upon a diocese by some outside power, and I trust the judgment of the people of the dioceses, the standing committees, the House of Bishops and the guidance of the Holy Spirit, to select the successors of the apostles for the church today.

(The Rev.) WILLIAM H. JOYNER, JR.
Katonah, N.Y.

(Continued on next page)

Holy Cross

They took you away.
Cut and joined you to form the Cross
and put you on some stranger's shoulder
launching you onward toward the hill.

The Cross reflected the shame in their eyes
and revealed the need in their lives.

The shoulder sags, dragging across the floor,
another shoulder lifts you high.
Exalted above the heads you feel the nails
dig into your body,
as dampness from His hands, trickles,
across your bark.

High they lift you,
the weight you bear,
bending your outstretched arms
announcing your crucifixion;
as you announce His.

And they came, and stood, and watched
you weep.

Philip Morgan

Holy Cross Day, Sept. 14

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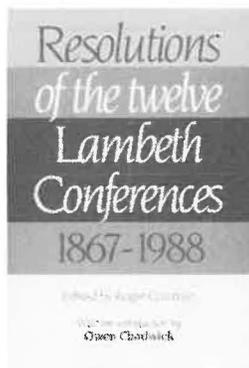
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LETTERS

(Continued from previous page)

Wise Counsel

The article by Joyce M. Glover concerning the life and ministry of the late Sr. Rachel Hosmer, OSH, and the review by James B. Simpson of her autobiography *My Life Remembered* [TLC, June 28], were curious because neither mentioned Sr. Rachel's ordination to the priesthood.

I tested my own monastic vocation within the Order of St. Helena during the early 1980s, and, in 1981, while a novice in the order, I was ordained to the priesthood by Bishop Paul Moore. During my time of discernment for both the monastic and priestly vocations, Sr. Rachel was of significant help, both in her wise counsel, and in her example of living her vocation as monastic and as priest. She similarly served many other women in the process of vocational discernment, and in guiding our lives and ministries, serving always as a deeply prayerful and articulate witness for women as priests.

She was keenly aware of the theological, spiritual and psychological significance to the church engendered by the ordination of women, seeing it as a critically important development inspired by the Holy Spirit, and necessary for the church. All the while she remained compassionately and sensitively aware of the pain experienced by many persons who found difficulty in accepting the ministry of women as priests and bishops.

We do Sr. Rachel (and all women) a grave mis-service if we fail to recognize that her priesthood was perhaps the defining element of her faithful vocation.

(The Rev.) SUSAN CREIGHTON
Camano Island, Wash.

{ Sr. Rachel's ordination to the priesthood and several other biographical notes were edited out of the article because of space limitations. At the time it was felt that the mention of priest in the subtitle (first paragraph) was a sufficient recognition. Ed.

Anglican Ethos

The Rev. Robert Libby [TLC, Aug. 16] questions why Romans 1:26-27 were "expunged" from the new prayer book. The word "expunged" is really

(Continued on page 8)



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LETTERS

(Continued from page 6)

not applicable, for it implies that those verses had been in previous editions of the Book of Common Prayer. A look through the Sunday and daily lectionary in the 1928 Prayer Book will reveal that Romans 1:26-27 were never included even in that book, so it could hardly be said that they were deliberately and intentionally expunged by the compilers of the new prayer book.

The ethos of Anglicanism has long been known for the presence of "good taste," above all other considerations, in what is included in public worship. Whether that was taken in account when these verses were not included is an unsubstantiated but amusing conjecture.

(The Rev.) HERBERT MCCARRIAR, JR.
Christ Church

Coudersport, Pa.

• • •

When I read Fr. Libby's comments on the omission of Romans 1:26-27

from the daily office lectionary, my first thought was, "When did he start reading the daily office?" In my 26 years as a priest, and nearly 40 of praying the office, I cannot recall ever using these verses as part of the prayer book lectionary.

These verses were excluded from the lectionary at least as early as 1940. I have misplaced my pre-1940 printing of the 1928 Prayer Book, but my recollection is that they were also omitted in that lectionary. In fact, the current prayer book restores most of a much longer passage (verses 18-32) which was excluded in 1940 (and I think earlier).

A final note: The prayer book very clearly permits, on page 934, the inclusion of these (and other omitted) verses in the office, which I normally do; but there are times when they probably should be left unread, though my preference would have been to include but bracket them.

(The Rev.) WILLIAM D. LORING
Christ Church

Patterson, N.Y.

More Complicated

The letter [TLC, Aug. 9] and article [TLC, June 21] on forgiving place a heavy burden on victims of serious crime. In such cases (e.g., rape, murder, child abuse, crippling injury, war-related problems), there are likely to be intense feelings of rage and hatred that stand in the way of forgiveness. Clergy often do not comprehend the depth and intensity of these emotional wounds.

While a person can and should reject revenge, it will often not be possible to forgive the perpetrator in a broader sense until the feelings have been allowed to lose their power through some form of externalization. That is, the person needs to recognize and express these feelings (in a safe place) until the feelings lose their power. This may take months or years.

Attempts to push people into forgiveness serve only to repress these unwanted feelings. While there may be

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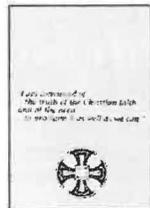
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LETTERS

(Continued from page 8)

the appearance of forgiveness, the feelings will remain inside for a lifetime. Repressed rage tends to be displaced onto innocent people and/or to injury of physical health (e.g., damage to the immune system).

The transformation of rage and hatred into a sorrow that things had to be that way can be a long process. Insisting that a person forgive the perpetrator deepens the injury and lengthens the recovery.

DANA S. GRUBB

Gaithersburg, Md.

Recent Apparition

To Boone Porter's balanced account of "Mary in the Episcopal Church" [TLC, Aug. 9], I would add one possible cause of increased interest in her, although it would not apply to events before 1988. Among the reported apparitions of the Virgin is now one in the United States: to one Nancy Fowler in Conyers, Ga.

I had occasion to be present at Conyers, north of Atlanta, for a recent monthly apparition (on the 13th of every month). At least 2,000 pilgrims were there, with cars from all over the eastern part of the country. In an "Apparition Room" of an ordinary farmhouse, Nancy Fowler received and passed on messages, like "Darkness is over America. It will become more dark unless you return to my Son." Crosses and other items supposedly turned to gold. Possibly Fr. Porter would consider this another example of "Roman exaggeration."

I would raise a question about one phrase he uses which might also be termed Roman exaggeration: "Mother of God." If God is uncreated, isn't it a misnomer to call Mary Mother of God, rather than Mother of the God-man?

(The Rev.) EDWARD M. BERCKMAN
Greenwood, S.C.

• • •

I always enjoy articles by H. Boone Porter, and the "Mary in the Episcopal

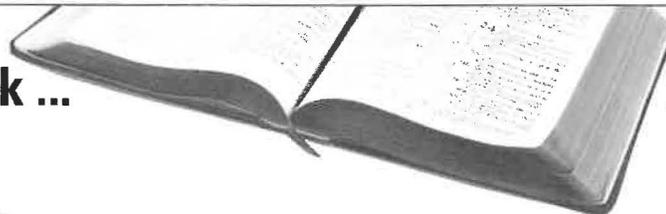
Church" [TLC, Aug. 9] was appreciated. Having been exposed recently to a local parish where, it seemed, clergy and laity alike would rather endure having their nails pulled out than utter the words "ever-blessed Virgin Mary," I have hope that many Episcopalians are, finally, properly honoring the Mother of God.

I do wish to comment, however, on the tendency over the years for Episco-

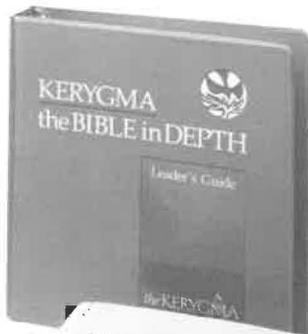
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Bishop Marshall

New Column

As advisor for evangelism to the archbishops of Canterbury and York, the Rt. Rev. Michael Marshall has begun a new ministry for evangelization in the Church of England and the Anglican Communion. The former executive director of the Anglican Institute will have an opportunity to experience ministries in all parts of the communion and will share them with readers of THE LIVING CHURCH beginning with the issue of Sept. 27. In that issue, Bishop Marshall will write the first of his monthly column, "From Another Perspective," which he will write exclusively for THE LIVING CHURCH. Find Bishop Marshall's column each month in THE LIVING CHURCH.

Affordable Publisher

Alan Dann's problems [TLC, Aug. 23] with the Church Pension Fund group do not justify his "dissent" from the honors paid Robert A. Robinson at his retirement [TLC, July 26]. I cannot comment on Mr. Dann's assertions about insurance, but he must know that our pension plan is the envy of other denominations.

That aside, Mr. Robinson's enormous service to the church is not to be measured by how a single publication in the group's smallest subsidiary appears to one consumer, and personalities ought have nothing to do with these concerns.

Beyond that, Mr. Dann's complaints about the Church Hymnal Corporation do not reflect the facts of the publishing business. CHC pays as much as any other publisher for design, typesetting and other fixed price services. It cannot distribute those costs over millions of copies: Like those of all special audience publishers, its prices must be higher per page than a Stephen King novel.

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If all this can be laid at Mr. Robinson's door, he deserves even more praise than he has already received.

(The Rev.) PAUL V. MARSHALL
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pallians to make reference to Eastern Orthodox views as "ideal," in contrast to Roman Catholic views, usually described as "flawed." It is my observation that popular Orthodox devotion to the Theotokos varies little from Roman Catholic; and I am told by Orthodox clergy friends that in Orthodox Eastern Europe, there is every bit as much "excess" as in the Catholic West, the one difference being that, iconographically, at least, Mary is always portrayed holding the "precious package," Jesus, and not alone as she often is in the Roman Catholic West. The latter, I suspect, derives from the relatively late dogma of the Assumption, which is solely Western, as is the Immaculate Conception.

DAVID J. STRANG, M.D.
Wilkes-Barre, Pa.

Noted Priest Admits to Misconduct

The Rev. W. Graham Pulkingham, general convener of the Community of Celebration, has been temporarily relieved of his duties as a priest in the Diocese of Pittsburgh pending an investigation by the diocese into extramarital affairs he admitted conducting with several men.

Fr. Pulkingham, 65, married and the father of six children, became well-known as the rector of the Church of the Redeemer in Houston, one of the church's largest charismatic parishes, from 1963-1974. He retired in 1990 after having served as vicar of All Saints', Aliquippa, Pa.

The investigation was begun when a woman from Topeka, Kan., wrote the Rt. Rev. William Smalley, Bishop of Kansas, claiming her marriage had been ruined by Fr. Pulkingham's sexual relationship with her husband. Bishop Smalley notified the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh and visitor to the Community of Celebration, a religious order located in Aliquippa. Bishop Hathaway contacted Fr. Pulkingham by telephone, and the priest admitted the Kansas woman's story was true.

'Deeply Ashamed'

"I am deeply ashamed and totally guilty of what I did," Fr. Pulkingham told Religious News Service in a telephone interview before beginning a six-month sabbatical leave. "I took some liberties with persons that were sexual in nature."

The relationship is alleged to have occurred from 1978-1982, while the man was a member of the Community of Celebration and had sought counseling from Fr. Pulkingham. The community of 18 persons is best known for its musical group, the Fisherfolk, which has produced a variety of music in use within the Episcopal Church and elsewhere.

While the diocesan investigation takes place, Fr. Pulkingham will be forbidden to preach, teach or conduct services as a priest.

BRIEFLY

The **Diocese of Florida**, in an attempt to look toward the 21st century, has established the Episcopal Foundation of the Diocese of Florida. It is hoped that the foundation will provide funding for programs which fall outside the diocesan operating budget. All of the income in the \$1.6 million diocesan budget of 1991 came from member congregations. The foundation's initial goal is \$4 million, with \$2.5 million already pledged or donated, according to the Rt. Rev. Frank Cerveney, diocesan bishop. The foundation is both a capital funds campaign and an endowment campaign, with short-term goals to provide for seminarians, clergy and lay professionals, to fund church growth and to complete and maintain the diocesan camp and conference center.

A new report on **church contributions** in 1990 reveals both promising and discouraging trends. The trends in giving in 31 protestant churches are reported by "empty tomb, inc.," a non-profit research organization based in Champaign, Ill. As a percentage of personal income, giving reached a 23-year low in 1990, with an average of 2.6 percent of church members' income being given to their church. The previous low had been 3.05 percent in 1965. On a more optimistic note, between 1989 and 1990, per-member giving increased when the figures were adjusted for inflation.

In one week recently, David Drinkell, organist of Belfast Cathedral, set what is believed to be a **new world record** by giving an organ recital in all of the Church of Ireland's 31 cathedrals. He traveled more than 1,200 miles and played more than 100 pieces of music, with a different program in each cathedral.

The first Training Workshop for Episcopal Sign Language Interpreters, sponsored and staffed by the **Episcopal Conference of the Deaf**, was held at Gallaudet University in Washington, D.C. in July. The instructional team hopes to offer the workshop in other locations, finances permitting. The Episcopal Conference of the Deaf is

the agency of the church, recognized by Executive Council and the General Convention, which works to maintain, promote and support the church's ministry among deaf people and their families.

The Evangelical Lutheran Church in America reported a **slight membership increase** for the second year in a row, attributing it to pastors and laity reaching out to new people and to existing members strengthening and renewing their participation in congregational life.

Loyalty to a denomination seems to be unimportant, according to a National Church Life Survey of **Australian churchgoers**. The Anglican magazine *Southern Cross* reported that one-fourth of the respondents said life-long loyalty to a denomination is important and about 61 percent said it wasn't important. One in eight church members who completed the survey said they have changed denominations within the previous five years.

Members of the Episcopal Synod of America in the Dioceses of **Virginia and Southern Virginia** have formally petitioned their bishops and standing committees to "withhold their consent to the confirmation of the election" of the Rev. Jane Dixon, who was elected Suffragan Bishop of Washington on May 30. The ESA objection is based, in part, on Mrs. Dixon's position on the ordination of homosexuals.

Creation spirituality and environmental stewardship were the focus of the **Brotherhood and the Companion Sisterhood of Saint Gregory** at the annual convocation held recently in Garrison, N.Y., at St. Paul's Friary of the Society of the Atonement (Roman Catholic Franciscans). The Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York and the community's episcopal visitor, shared his thoughts on the Episcopal Church's near future, including General Convention 1994.

Around the Church

For some time, All Saints' Church in Syracuse, N.Y., has shared its church building with God's Way Church of Jesus Christ (Pentecostal Holiness). But this spring the two inner-city churches formally began a venture in which they are sharing both services and ministry. Three Sunday services, to which all are invited, include a 9:15 a.m. Eucharist following the Prayer Book, an 11 a.m. worship which draws on the resources of both churches and a 12:30 p.m. Pentecostal Holiness service of prayer and praise.

* * *

With the older folks having died and the younger ones moving away, the three remaining members of St. Paul's Church in Avondale, W.Va., closed the church's doors after 46 years. The church was organized in the state's southwestern corner just after World War II, under the leadership of two women, one whose niece is among the remaining three. St. Paul's grew to more than 100 members a few years after it began and became a parish. But the local economy dried up with the advent of the continuous mining machine and McDowell County's population fell from 100,000 to 30,000. Meanwhile, the Diocese of West Virginia has earmarked \$250,000 for the possibility of purchasing land for a mission in the growing eastern part of the state.

* * *

Holy Trinity Church in Gainesville, Fla., which was destroyed by fire in 1991, sustained a second devastating blaze recently when its auditorium was damaged heavily. The second fire occurred as plans were being made to construct a new church. Construction on the \$4.2 million project is expected to begin soon.

* * *

On June 21, the Rt. Rev. Joseph T. Heistand, Bishop of Arizona, ordained Dayl Bingell to be Arizona's first local priest. Fr. Bingell, who works for the U.S. Forest Service, will serve St. John's, a mission congregation in Williams, without pay. A local priest is chosen by his or her congregation and trained to carry out specific ordained ministries for that congregation.

Talking Openly with Atheists

A group of former dissident Orthodox believers are now promoting discussion between Christians and atheists in Russia through an organization called Open Christianity. The group holds seminars and runs a day school in a large, abandoned apartment house in St. Petersburg.

The former dissidents say atheism continues to exert a strong pull on the Russian mind, including newly-professed Christians, even though the number of baptisms is up and many people are going to church. At a time when various churches are trying to convert Russians to a particular style of Christianity, Open Christianity provides a neutral area, where people raised on atheism can freely explore their religious feelings. The group describes itself as open to different expressions of faith, including non-Christian ones.

Some church authorities view the idea of an open Christianity, as opposed to a strictly Orthodox one, with suspicion. However, Russian Orthodox officials have recently taken "a more even-handed approach" toward the group, said Boris Tikhomirov, a professor at St. Petersburg Theological Academy. With the blessing of their superiors, Tikhomirov and another seminary professor lecture at Open Christianity. He said church officials have begun to see the need for untraditional ways of reaching out to people with atheist backgrounds.

"At least Open Christianity is start-



RNS

The Rev. Stuart Robinson with some of the young people at Open Christianity.

ing from where Soviet society is. You can't just rub that out," said the Rev. Stuart Robertson, an Anglican missionary working for the Church of England's evangelical missionary arm, who teaches at the day school. He was referring to the 70-year tradition of official atheism.

Not long ago, it was illegal for religious groups to educate the young. Through its day school, Open Christianity provides a full course of studies to 60 students, ages 8-16. The group offers weekly seminars and regular lectures for adults, and a college of religion and philosophy is scheduled to open in the fall. [RNS]

Confusion About Beliefs Revealed in Study

Confusion about religious beliefs is the major reason many baby boomers left mainline Protestant churches, according to preliminary findings of a recent study.

Although the research was done with people raised in the Presbyterian Church (U.S.A), the three sociologists who conducted the study believe the results might apply more broadly. Of the 500 adults (ages 33 to 42) who were interviewed for the study in 1989 and 1990, 52 percent were still active members of some church. Among those, 29 percent remain Presbyterians.

Of the 48 percent unchurched, 21 percent were described as "uninvolved but religious." The study added: "The majority take Christian teachings seriously while also being universalistic. Over half do not think Christianity is more true than other religions."

"The main problem lies deeper, in the realm of beliefs — especially relativism, universalism and the scarcity of religious authority," said the researchers, Dean Hoge of Catholic University, Benton Johnson of the University of Oregon and Donald Luidens of Hope College.

OUT OF THE LIBERAL HEYDAY

(First of three articles)

By RICHARD KEW and ROGER WHITE

The following is the first article in a three-part series looking toward the next decade and is excerpted from the book, New Millennium, New Church, published by Cowley Publications.

If we are to grasp what the future holds in store, it is necessary to look backward and trace the path we have traveled on our way to this particular moment in time. History is the raw material from which the future is being sculpted.

The 1960s were watershed years for Episcopalians. Their churches had experienced unprecedented numerical growth without interruption ever since American soldiers had returned to civilian life following World War II. But in the 1960s, different agendas were thrust to the fore. Whether as a result or coincidentally, this accompanied a nationwide decline in religious involvement.

Forces that had been simmering in American culture for several decades, like the molten core of a volcano, erupted. Few realized quite how radically the face of America would be changed as a result of the cataclysm. As issues burst forth and demanded attention, the Christian conscience of the churches sought to address them. The resulting rift that opened up between those who believed the primary response to the gospel should be social and political, and those who understood it in individualistic terms, still divides the Episcopal Church today. It is a smoldering conflict between people with strongly-held convictions that occasionally becomes hot and angry, with a growing number of those at the center of the church becoming ever-more frustrated.

Like fault lines waiting for an earthquake, the potential for fragmentation had long been beneath the surface. It was not until the churches began thinking they had a major responsibility in righting social wrongs that sides

coalesced and battle lines were drawn. In a few short years, an unpleasant, confusing and sometimes bitter polarization had taken place. In this way the church reflected the division of the wider society and culture.

We ourselves confess that we often fall into the temptation to dismiss those with whom we disagree, by pre-

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sumptuously, and often inaccurately, labeling them. This leads to the discarding not only of the individual or group, but also of the integrity with which they hold their position. The labels that so readily fall from our lips are "liberal" and "conservative," both of which have become loaded words. Indeed, our own views and debate lead us to conclude that Episcopalians can very easily be liberal in certain areas and very conservative in other areas.

With the help of the Rt. Rev. Walter Dennis (Suffragan Bishop of New York), we have drawn up the following broad definition of what it means to be a "liberal": "Liberals tend to approach reform as a response to the progressive revelation of God's will or intent. Not being restricted to the literal meaning, they argue that the holy scriptures and word of God were written by God-inspired human beings who nonetheless lived at a distant time in a given locale; they must be interpreted by the church in light of events and interventions that could not be even dimly foreseen."

The conservative understanding of

biblical authority is rather different, being demonstrated here by the comments of the Rt. Rev. Terence Keshaw, Bishop of the Rio Grande: "Scripture is not subject to reason in the sense that one can *decide* upon scripture and accept or reject it at will. Reason *evaluates* the evidence and helps us to tie in the received tradition. Reason gives us courage to apply scripture rather than replace it. Reason helps us work out the ways in which scripture shapes us for service in the kingdom of God . . . True faith will submit to scripture and its demands."

While we have pointed out that there are gradations of opinion on this liberal-conservative continuum, the painful truth is that two competing factions have faced off ever since the General Convention Special Program in Seattle in 1967. This was an attempt to respond to the bitter violence that had erupted in black ghettos throughout America, and the Special Program earmarked funds to address the problems in society those disturbances highlighted. Controversial grants were made, and a Special Convention was called in 1969 at the campus of Notre Dame University to debate widening the church's range of participation. This was also the first General Convention at which women, ethnic minorities and young people were present in significant numbers.

In addition, a theological consensus was emerging from most of our seminaries that both encouraged and affirmed the actions taken by the political and social left. In the 1950s, American churches sought to focus on issues of individual morality and family concerns; this was now pushed into the background and an agenda was adopted that sought to confront social ills and systemic injustice. Seminaries started abandoning the classic curricula of theological education. In their place came less-structured offerings shaped by new methodologies being explored.

All this provided the perfect environment for the ascendancy of a more liberal agenda in the Episcopal Church after 1965, and it seemed to

The Rt. Rev. Roger J. White is Bishop of Milwaukee and the Rev. Richard Kew is executive director of SPCK/USA.

carry everything before it, not only among Episcopalians, but in all the major Protestant denominations. Episcopalians of a more liberal bent who rose to prominence in the 25 years following World War II were often the exciting visionaries of our church. Those on the more conservative end of the spectrum seemed slow-moving and out of touch with the events and presuppositions shaping the age, their consciences dulled to the injustices deeply rooted in American culture. This new generation of liberal Episcopalians became the leaders in the civil rights arena and the peace movement. They understood the spirit of the times and they attempted to address it in Christ's name.

They were sensitive to the changing role of women in American society, and played a prominent part in giving women their rightful place in the councils of the church. It was mostly liberal Episcopalians who led the battle for the ordination of women, perhaps the issue that has most continued to strain the relationship between themselves and more traditional members of the church.

Progressives in the life of the Episcopal Church list on their more recent agenda varying degrees of commitment to the pro-choice movement, gay and lesbian rights, the urban agenda and justice issues in Central and South America. They continue to sensitize us to the issues raised by feminism, racism and the shortcomings of the structures of American society.



As we observe the rapidly-changing contemporary situation, the liberals seem to continue to approach causes and concerns in this decade in a manner more suited to the 1960s. This has led some to question whether they are in touch with a very different sort of nation and world.

We do not wish to imply in any way that church and society between them have solved the problems of racial and sexual equality, for they patently have not and Christians need to say so. Neither can we stop worrying about threats to world peace and the effects of domestic poverty. But the conscience of America in the 1990s has a different agenda, and those at the more liberal end of the spectrum have yet to accept this reality. Furthermore, methodologies that may have righted wrongs in the past are far less likely to bring about positive change today.

The concerns of many of our people today focus on issues that personally impact their lives. They are anxious about the crisis in the American family and related issues like the provision of good health care for all citizens, the vanquishing of AIDS, and the ending of chemical dependency and substance abuse. This is not to mention the disintegration of the family by divorce and the resulting anguish to adults and children alike.

The relaxing of sexual values and three decades of growing divorce statistics have left a generation of shell-shocked children, and we have only begun to understand the long-term effects. This is the social environment in which today's church is seeking to live out its witness. How we handle new family configurations, and respond to the damage done by the break-up of old ones, must be one of today's most pressing anxieties for Christians of all theological leanings, and society as a whole.

The discontent of the majority with the radicals' sexual agenda, especially the debate surrounding the legitimate parameters for homosexuals within the church, is triggering the rejection of the wider agenda of the left because of strong disagreement with their stance on sexuality. We have talked to many lay men and women throughout the country for whom the sexual agenda of a liberal minority has become the symbol of a theological decadence that has sold out to a hostile secular culture.

We believe that human sexuality will continue to be a major point of contention throughout the 1990s. The 1991 General Convention's decision to refer issues of human sexuality back to the parish, diocesan and provincial levels will further fuel this divisive debate. It has already been greeted by a simmering anger that will be much more difficult to satisfy than the discomfort prior to Phoenix.



We do not wish to minimize the many significant achievements of the liberal tradition within the Episcopal Church, and the major role it has played in heightening a broader range of sensitivities. But today the style and content of their agenda appears to be losing the respect of a growing proportion of our membership. Liberals often claim that their stances are unpopular because they are "prophetic." There are occasions when such proph-

ecy rings true, but there are many other occasions when such forthrightness has yet to prove itself. Such claims ring increasingly hollow because the causes being championed seem so far from traditional interpretations of scriptural values.



Liberal Christians have always been much more willing than others to believe the political process works. They are skilled politicians and understand the maneuvering of conventions and the councils of the church, so that often in the past they have been able to get things done their way. Their success peaked at the 1976 General Convention in Minneapolis. On that occasion, both the revised prayer book and the ordination of women to the priesthood were passed. Successive conventions have greeted their agenda with less enthusiasm. Despite their skills in building coalitions and managing business as it goes through committees and debates, changing times and the erosion of support make their task an increasingly uphill battle.

While liberal voices are still insistent, during the 1980s they began losing their power to transform the agenda of the Episcopal Church. As aggressively as they still express their opinions and champion causes, they are often on the defensive.

The 1990s will see the coalescing of more conservative forces. These will not only alter the direction the Episcopal Church takes, but will likely rescind or modify certain facets of church life that prevailed during the liberal heyday. During the next 10 years we anticipate a continuation of the trend toward electing more conservative candidates as deputies at General Convention.

While the loosening of liberal influence in the church will continue apace in the 1990s, it will be neither steady nor inexorable. As Episcopalians attempt to grasp what it means to be a comprehensive church in the best sense of that word, we can expect plenty of fireworks. We foresee the years ahead being difficult ones for those at the more liberal end of the Episcopal Church's theological and social continuum. While they will continue to be a force to be reckoned with, with each passing year we expect to see their influence waning, although it is unlikely ever to die away.

Next week: Toward creedal orthodoxy.

Changing Rural Ministry

By WARREN MURPHY

The rural church in America has been under a lot of pressure in recent years. Declining populations and incomes in many areas have forced a number of rural congregations to wonder about their survival. Many of these churches attempt to operate much as they did in the bygone years of a simpler era. What is needed today is a way to take some traditional and tested values and apply them to new, rural, working models.

The strength of the rural church is its ability to have individuals in the congregation do the work of local ministry. People in rural settings have always looked after each other in informal ways. This needs to be an intentional ministry in the small church, lay ministry at its finest. Aside from consecrating sacraments, there is nothing lay ministers can't do. It should be impressed upon all that to minister is a duty of baptism. A supervising priest can encourage lay people to meet up to this expectation.

The ideal model has parishioners able to do all the tasks a priest has traditionally been called upon to do. This includes administration, worship planning and officiating, visitation, limited counseling, evangelism and acting as an emissary to the secular community. Ordained clergy should more and more take on the role of regional trainers and supervisors, encouraging lay ministers to do the ministry and standing by them when they fail, that they may learn from their mistakes.

This also presupposes a new way of training rural clergy in seminaries. In my experience, most people coming out of seminary are totally unprepared for the kind of rural problems they will face. Most clergy are not prepared to be rural trainers and enablers. They are still using the old model of "let the priest do it." Rural ministry is a specialty, not just a ministry for those priests who need a job or who are willing to serve under sub-standard expectations.

Lay people in rural congregations



RNS

can be trained to officiate at all kinds of liturgical services. With the creative use of LEMs, even the Eucharist could be shared on a periodic basis. The liturgy should be adaptable for small congregations.

Lay people, with training and supervision, can become good lay preachers. Many are already good storytellers.

We also need to break some of the stereotypes that rural congregations have perpetuated through the years. Men and women should share equally in all aspects of ministry. Youth and older people should be given visible roles in ministry. Children and men on the altar guild (not just older women) will restore a vibrancy to a group (guilds in general) that is slowly losing its purpose. Older members and youth should have representation on the vestry. Always challenge people to do what they never imagined they could do. I believe this is the way the early disciples were challenged.

If a congregation's budget and business affairs are in order, everything else, more than likely, will run smoothly. Again, lay administrators may need to be trained to administer a budget and keep a reliable financial accounting. Everyone in the congregation should be familiar with the church's financial status on a monthly

basis, right down to the penny. I have used a system like this in all kinds of small churches and it is appreciated by everyone. Good, sound financial administration is an incentive to tithe and to keep up the pledges.

One of the most important skills in a rural congregation is to learn the importance of confidentiality. In my experience, most pastoral problems can somehow be traced back to hurt feelings, somebody's loose tongue, an unkept promise, or a break in confidentiality. Be open about the running of the church, but allow individuals to keep their secrets and their fears. A trained priest or counselor should always be referred to for serious pastoral problems.

Just because churches are small does not mean they are inferior. Small churches can do big things if the congregation thinks big. Special commemorations, forums, workshops and well-known speakers can all be arranged with a little creative planning. In churches I have been a part of, we have sponsored annual educational events with nationally-known leaders. Big name folks often like to be invited to rural settings. It gets them back in touch with "real people." Costs were covered through an innovative "living memorial" which means memorial contributions were used for ministry rather than items.

Finally, the small congregation must be involved with issues outside their own parochial setting. Often this is the toughest job of all. The small church needs to know about the wider church, and vice-versa. An emphasis on mission/outreach projects is essential. A companion parish relationship with a church in another country (Third World?) is a good way to start.

The rural church can be a vibrant community and offer much to the church at large. The future may well see congregations without full-time clergy. Regional priests can serve these rural clusters. But these supervising priests need training to do this. Lay people must also be trained and given the freedom to do ministry. "The harvest is plentiful but the laborers are few . . ." is the dilemma. These are exciting challenges for rural ministry and the laborers are all baptized people who live in rural places.

The Rev. Warren Murphy is rector of Christ Church, Cody, Wyo.

EDITORIALS

Making Everyone Feel Welcome

A recent letter to us expressed surprise that only one of the churches which advertises its services at the back of our magazine mentions it is accessible to persons with disabilities.

Having visited many of the parishes which advertise in THE LIVING CHURCH, we are aware that the majority of those do provide accessibility to the handicapped, at least for those in wheelchairs.

But that letter leads to further questions. For instance, if there is a ramp to enable those in wheelchairs to enter our churches easily, what happens when those persons get inside? Is there someone available to provide assistance? Is there accessibility to the communion rail, to toilets, or to events which might follow a Sunday morning service? Is there a place close to the church for those in wheelchairs to park their cars?

And what about those with other disabilities? Are there large-print editions of the Book of Common Prayer available? Is there assistance for persons who are hearing-impaired? Do our bulletins and newsletters make it clear that such provisions are available?

It is estimated that 40 million Americans are disabled in one way or another, perhaps 1 million of them in wheelchairs. A large segment of that 40 million are those with developmental disabilities. Many Episcopal churches already are in contact with the developmentally disabled, either as a form of outreach ministry, or providing their buildings as space for programs. Some parishes have integrated developmentally disabled persons into the life of the congregation, having them serve as acolytes, ushers or

in other ministries. Our churches can become places where the developmentally disabled can find acceptance and affirmation rather than the suspicion and rejection they may encounter elsewhere.

We hope our churches will be serious about providing accessibility to persons who are disabled. Vestries must pay more than lip service to responding to such needs. They may receive help by inquiring at their diocesan office, and they may find that low interest loan funds may be available to assist congregations in making arrangements for improved accessibility.

By making our churches more accessible to persons who are disabled, we are following our Lord's command and doing something serious about the Decade of Evangelism.

Where the Church's Life Is

Four times a year we present a special Parish Administration Number, which is sent without charge to all members of the clergy in the Episcopal Church.

We welcome those persons to our magazine and hope they will find it to be pertinent, especially to those involved in the administration of a parish.

More and more we are finding what THE LIVING CHURCH has been saying for years — that the parish is indeed the focus of life in the Episcopal Church. It is where most of the pastoral ministries take place, and as many dioceses have begun to decentralize and to operate with smaller staffs, our parishes will be the emphasis of ministry.

VIEWPOINT

The Church's Moral Confusion

By H. KNUTE JACOBSON

The Rt. Rev. Maurice Benitez, Bishop of Texas, had this to say in a January, 1990 address to the Church Club in New York: "Ten years ago, I was on the Executive Council of the Episcopal Church, and we passed a resolution, over the objection of a few of us, condemning Exxon for diversification. Instead of lowering gasoline prices, they had invested some of their profits in buying a company that was developing a new electric motor. The Executive Council said that was wrong and passed a resolution, refusing to wait for the next meeting,

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

when a spokesman for Exxon could be present. We discovered two days later that it wasn't Exxon at all, it was Mobil."

Some things never change. Even the most casual observer of the 1991 General Convention will have been struck by the ease with which the Episcopal Church continues to pass resolutions dictating the specifics of how outsiders should act. The church does this while it remains deeply divided on such fundamental canonical issues as whether its bishops and priests ought to abstain from genital sexual relationships outside of heterosexual marriage. The temptation for serious people will be to ignore the Episcopal Church altogether. To paraphrase Paul Ramsey

(*Who Speaks for the Church?*), Episcopalians speak most clearly on those issues about which they know the least.

For those who take seriously Christ's call for salt and light, bemoaning this state of affairs will not be enough. It will be more productive to attempt to explain it. Assuming that legislative bodies within the Episcopal Church genuinely desire to proclaim the will of God, there would seem to be three possible causes for our present moral confusion.

First, God may in fact be dead, which would explain his current apparent inability to provide his followers with any consistent moral
(Continued on next page)

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VIEWPOINT

(Continued from previous page)

direction. Second, God lives, but is himself confused about right and wrong, and, in particular, about why he ordained the relationship of heterosexual marriage. Third, the living God still is able to provide clear guidance, but his "followers" have become so spiritually dull they fail to perceive where he is leading.

As you can imagine, as a committed Christian I find the first explanation blasphemous, and note with satisfaction that some of even our leading theologians finally have come to reject it. In any case, by itself the first explanation can hardly explain how church leaders can be so certain of God's feelings on issues such as Mobil's diversification.

To theists, the second explanation may initially seem more promising. It would solve the problem by distinguishing sexual morality from other realms of human behavior, in which we all agree there should be less room for confusion. In the end, though, to suggest that God himself is confused also is impossible, and even blasphemous, for a follower of Jesus Christ.

The thoughtful faithful are left with the third explanation, that those leading the Episcopal Church have become spiritually dull. This explanation is the only one which does full justice to both the omniscience of God and the Episcopal Church's remarkable certainty about how others should behave, in the very face of its own uncertainty about what the church should be doing.

The suggestion that our temporal herdsmen may be out of touch with our Shepherd will come as no surprise to readers of a survey commissioned by Presiding Bishop Edmond Browning. In a scientific sampling of behavior and opinion, George Gallup found, among other things, that few Episcopalians regularly take time to read their Bibles, and a full two-thirds do not use (or "don't know" if they use) the Bible to provide guidance on issues such as "abortions, divorce and human sexuality."

Perhaps most remarkable of all, one percent of Episcopalians are not even certain that "there really was such a person" as Jesus — which does not, of course, affect their right to vote on what they think he is telling us to do. Unless Christ's Episcopal flock is particularly wayward, one suspects blame

for its present spiritual malaise should rest, at least partially, on the shoulders of those who tend it.

Those of us who believe the church to which we have given our lives should not be irrelevant must find some means of moving beyond our current impasses. I offer some modest suggestions for hoisting our way out of the pit we have dug for ourselves.

Humility Needed.

1. When we speak on issues not central to our fundamental beliefs (as at times we will), we should recognize that these ancillary issues may present moral dilemmas at least as vexing as questions of human sexuality (which, after all, some of us still believe the Bible addresses rather directly). Thus, when we speak, we should do so with humility, recognizing that at times no one ideal solution will be readily apparent to all, and all proposed solutions may prove equally injurious. (Whatever happened to original sin, anyway?)

2. Better yet, we need to recognize there will be times when we, as an institution, will do better not to attempt to dictate public policy. Instead, we will be wiser to provide general moral guidance in the hope that informed Christians may, through their individual conscientious decisions, improve the quality of our common life. Or, despite years of emphasis on the "ministry of the laity," is it really no longer true that God calls every Christian to a vocation, and graces him or her with competencies to fulfill it? The notion that the Executive Council is the best arbiter of how Exxon (or even Mobil, for that matter) should conduct its day-to-day business ought to be patently absurd.

3. We Episcopalians need to become more aware of our own spiritual identity and calling. As long as we neglect God's call to prayer and study, it really won't matter what we say, even when we speak about central tenets of our faith. Granting that our world does need a "word from the Lord," and granting that the witness of religious faith truly is important within our modern public square, the best and most important service the bishops and other clergy could now perform would be to teach their flock the plain, simple and saving truths of the Christian faith.

Until they do, serious people will rightly continue to regard all they say and do with suspicion.

WHO CARES WHEN CHILDREN SUFFER?

By The Rev. Phillip J. Rapp
*President,
The Saint Francis Academy
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Gifts for the New Rector

By HAROLD BRUMBAUM

So you have a new rector. After what seemed to your parish like an eon, but was really more like a year, the search finally ended. Not by unanimous vote, if truth were known, since the introverts and extroverts on the vestry backed different candidates, as did those to the political left and right. But making it unanimous at last in the name of solidarity, your vestry finally called a new rector, who arrived and settled down to work. Now, a couple of months later (the first open slot on the bishop's calendar), a Christmas-sized congregation has turned out to see its new leader officially installed, and, 10 minutes into

The Rev. Harold Brumbaum is a retired priest of the Diocese of California who resides in Nicasio, Calif.

the service, the preacher has something like this to say:

"Dear beloved: We have come together to witness and bless the joining together of this priest and this congregation in what we pray will be a fruitful and mutually therapeutic union."

To judge from your prospectus, you sought an able administrator, preacher, caregiver, confessor, evangelist, theologian and biblical scholar, who also had a knack for raising funds and a flair for ministry with youth. In short, like most congregations, you were looking for a combination of Lee Iacocca, Mother Teresa, Joe DiMaggio, Elvis Presley and St. Paul. What you came up with, instead, was a somewhat lesser light bearing the label Master of Divinity, with a temperament type known as "INFP": an inwardly-directed person; intuitive;

one less ruled by the head than the heart; one not averse to carrying the ball, but who first wants to make sure that the team is running the right play.

Since your new rector has been in place now for some time, what you are doing is not so much launching a ministry as it is, symbolically speaking, fitting one out with sails. Thus, like so many latter-day Magi approaching a manger, your bishop and members of your congregation are about to present an array of symbolic gifts which represent the basic rigging of a rector's craft. And because, in a ritual as packed with unfamiliar goings-on as this one is, they can slip past us almost unheeded, it could serve us well to take a look at them beforehand.

To begin, you will be offering a Bible as a reminder that the preacher's task, like that of Moses coming down

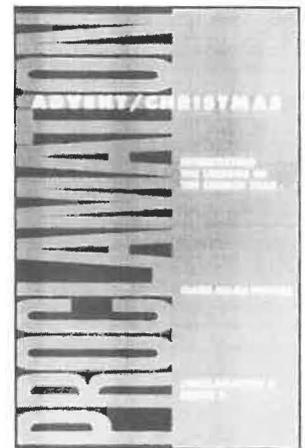
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from Sinai, is to convey the Maker's views on what, from week to week, the human race is up to. Not to flatter, not to demean, not to market pet opinions, but, against the background of holy writ, and, as it were, bringing it down to date, to purvey the now comforting, now disturbing news that can stir the soul to contrition and to love.

Your bishop will be offering a gift of water. Water is symbolic of God's activity at the dawn of the creation, at the exodus, at Jesus' anointing in the Jordan; of cleansing, of rescue from drowning, and the breaking forth of the waters that usher in new life. More to the point, the water which supplies the means of the miracle of the baptismal font: the re-begetting of human beings as God's children. So it is the primary symbol of evangelism as well, and a reminder of our Lord's command (via St. Matthew) that those engaged in his service, your rector among them, are to be in the business of making Christians.

Then you will be presenting a stole, the basic vestment of the ordained, and in this case the sign of your rector's role as the primary sacramental minister among you. Though it looks like an impractical sort of scarf meant to keep out the chill and ward off "preacher's throat," a stole in fact represents the burdensome yoke that oxen bear.

Principal Resource

Next, you will be offering a Book of Common Prayer, which, from its abundance of options, will enable you to worship in ways congenial to your congregation, while still worshipping "in common" with Episcopalians elsewhere, true to the tradition established by your forebears. For as it is your principal resource, this book also will serve as a reminder to your rector that your worship should be conducted "decently and in order," which means, among other things, that any departure from its rites and rubrics should constitute a rare liturgical novelty, not the norm.

Then, in quick succession, will follow a parade of other gifts. A gift of oil, to entrust to your rector a place in the ministry of healing, by prayer, anointing with that oil, and compassionate counsel, to bind up the wounded and mend the tattered soul; to work toward wholeness of body, mind and fractured relationships; to hearten the dejected and those con-

(Continued on next page)

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GIFTS

(Continued from previous page)

founded by the near approach of death, whose purchase on hope is failing them.

A set of keys. Not the keys of the kingdom, I regret to report, but the keys to your premises, in recognition that your rector will have a lot to say about which doors are opened and which are kept shut. About who will be baptized or married or buried in the church. About who will find welcome here, and who feel slighted or rebuffed. About whether this place will be "a church for all people" or one for those like-minded souls who happen to fit in.

A copy of the canons, the "rule" book which enables lay persons, deacons, priests and bishops, parish and mission, diocese and national church to co-exist coherently and to retain some measure of order and civility when they collide. And, once again, it is a symbol, reminding us that this parish, like any other, is not an autonomous entity but part of a larger body which initially gave it being and upon which its identity and continued existence depend. In a word, that this is

not a private chapel but a local "outlet" of the Episcopal Church.

Finally, like a dignitary taking up the end of a procession, comes a gift of bread and wine, the makings of Eucharist, the food and drink, indeed the life's blood, of this part of the body of Christ which you have chosen to make your spiritual home, and with it, if unspoken, comes the question to your rector that was once addressed to St. Peter: "Do you love me?" Then the command: "Feed my sheep!" And there you have, in three words, and at as many levels as imagination can invite, the definition of a rector's job.

In fact, the whole catalog of gifts or instruments which we have just examined, while new to your latest prayer book, simply reflects the traditional understanding of what rectors are supposed to do. But to custom fit that list to the high-tech world we happen to live in, one might well want to add some further components:

A FAX machine, to help the rector touch base with the bishop and other key people at the diocesan office. A tape recorder to let them hear, not what was delivered from the pulpit, but (a sermon's detonation point)

what was received in the pews. A cellular phone, to let the rector double pastoral coverage by calling up one parishioner while driving to visit another. A beeper such as physicians and program managers wear (rectors have many a care in common with both) to alert them to trouble wherever they are. And, of course, a word processor, which lets the time-pressed modern executive write blemish-free, personal letters to a dozen different people at once.

Now, finally, what will you do together? I don't mean this in terms of mission statements and objectives. Nor do I mean that this or any parish should get it into its head to become another Vatican: Let God's be the kingdom and power and glory. Rather, I still speak of symbols, because, like any other, your parish itself should be the most telling symbol of all: a sign that conveys what it stands for.

Make a covenant, then, with Christ. Don't try to be Christ (or ask your rector to); simply try to let Christ be. Let his heart and spirit and mindset be yours. And let your bodies and brains and pocketbooks be his to share.

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BOOKS

Reflections on the Gospel

A TIME FOR GOOD NEWS: For People on the Go. By Herbert O'Driscoll. Anglican Book Centre (600 Jarvis St., Toronto, Ontario, Canada M4Y 2J6). Pp. 152. \$12.95 Canadian.

Several years ago the non-fiction shelves of book stores were filled with "how-to" books. We have here a manual for Anglicans on how to achieve a closer relationship with Jesus Christ. The author reaches out to active church members or inactive adherents of the Episcopal Church in the U.S.A. or Anglicans in Canada. Dr. O'Driscoll addresses his readers on the real mission of Anglicans, especially bringing the powerful vitality of the gospel to "people on the go."

The book has a practical structure: O'Driscoll uses the readings of Church Year B and gives meditations based on the gospel assigned for the particular Sunday. The last sentence of each meditation has the closing: "That is the Good News for this week."

Almost 20 years ago, my wife and I attended a conference on retirement at the College of Preachers in Washington, D.C. Herbert O'Driscoll was the lecturer in theology. One afternoon we were walking through the lobby and found the author quiet and alone. We introduced ourselves and found him to be quite personable and stimulating to talk with. Although mentally exhausted by his lectures, we left that chat with a deeper appreciation of one the Anglican Church's foremost scholars, lecturers and churchmen on the go.

(The Rev.) DOUGLAS G. MCCREIGHT
St. Louis, Mo.

Encouraging Words

THE PSYCHOLOGY OF CLERGY. By H. Newton Muloney and Richard A. Hunt. Morehouse. Pp. 208. \$18.95.

Among the many publications on the state of the clergy, suddenly there emerges this gem which, unlike others, balances diagnosis and prescription. The authors, faculty members at Fuller Seminary who work extensively with doctor of ministry candidates, use Episcopal illustrations more frequently than other mainline communions. Although both authors teach and practice in the field of psychology, *(Continued on next page)*

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BOOKS

(Continued from previous page)

this book is decidedly not a self-improvement manual or a study in group dynamics; rather they admonish frequently against "manipulation" by techniques.

The authors place a high value on the uniqueness of the vocation of clergy and their initial call, which may become clouded or distorted by discouragement. They see the best in clergy waiting to be recovered or multiplied. They emphasize the continued growth of the spiritual and while praising "technical expertise" do not believe it can replace the personal spiritual life and the pastor as role model.

Especially valuable are the chapters on the clergy family and their sensitive chapter on women in ordained ministry and "clergy couples." They do not fall victim, as some authors in this field, in believing that stress in ministry can be eliminated. Rather, they suggest constructive ways in which stress can be handled.

If I were a rector, I would procure two or three copies to circulate among the vestry. If I worked with clergy deployment or as canon to the ordinary, this book would receive careful scrutiny. Members of commissions on ministry and laity who share in annual clergy evaluations will likewise find this book very helpful. Clergy serving together as a staff in one parish may discover the suggestions in this book heal present and minimize future conflicts. I shall personally read this book again and share it with the planning committee before conducting a clergy conference.

In the tradition of St. Barnabas, the authors are "sons of encouragement" for those laity and clergy engaged in parish ministry.

(The Rt. Rev.) ALEXANDER STEWART
Longmeadow, Mass.

Wise Senior Colleague

A VOCATION TO RISK. By John Snow. Cowley. Pp. xxi and 162. \$12.95 paper.

Reading John Snow's books (Cowley is also the publisher of his *The Impossible Vocation* and *Mortal Fear*) is like sitting down in the study of a wise senior colleague for an afternoon's conversation. Wise senior colleagues are hard to find these days in the ordained ministry — wisdom that has

not burned out or given in, that is willing to share and explore.

The retired professor of pastoral theology at Episcopal Divinity School speaks out of long experience, with directness, a distinct personal viewpoint and a wealth of good examples. Some of what he says will not be agreeable to more conservative readers: for instance, he blesses various nonmarital unions. But he can also be gruffly short with modernist causes. For instance, he has some caveats about the emphasis on lay ministry, pointing out the ways in which it can create conflict and chaos in a parish if there is no firm paternal (or maternal, he would be quick to say) hand over all.

One can listen with respect to Snow's views because he is so keen in his diagnosis of our time. He believes that it has never been more difficult to be an ordained minister than it is today. He does not prescribe any instant remedies for this difficulty nor try to fix the blame on any single villain. Indeed, one of the most helpful things he has to offer is perspective on how the approaches of his generation of clergy fared in the field.

In the end, he says, ministry can only be understood as a vocation of holiness: "We are left with faith, a faith that trusts we are worth being freed from our bondage to the fear of death by One for whom the [current cultural] system is no more than a single misguided episode in the redemption of the world."

(The Rev.) JOHN L. MCCAUSLAND
St. Matthew's Church
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Personal Candor

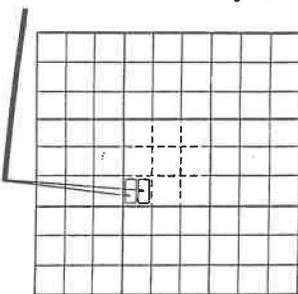
SACRIFICES AND DELIGHT: Spirituality for Ministry. HarperSanFrancisco. Pp. 208. \$19.

Alan Jones is, by his own admission, an old-fashioned liberal; he presumes that we all need one another, that we have a common story to hear and tell. He is also "street wise." Ordination for him, as for many of us, was a great romance: We rush into it blindly until we meet the great wall of flattened and empty souls.

How long is it before we discover that "religious experience seems to be, for many, either a pastime or a narcotic, a thing to dull the pain of everyday existence"? How long before we
(Continued on next page)

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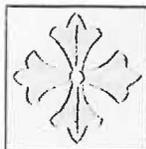
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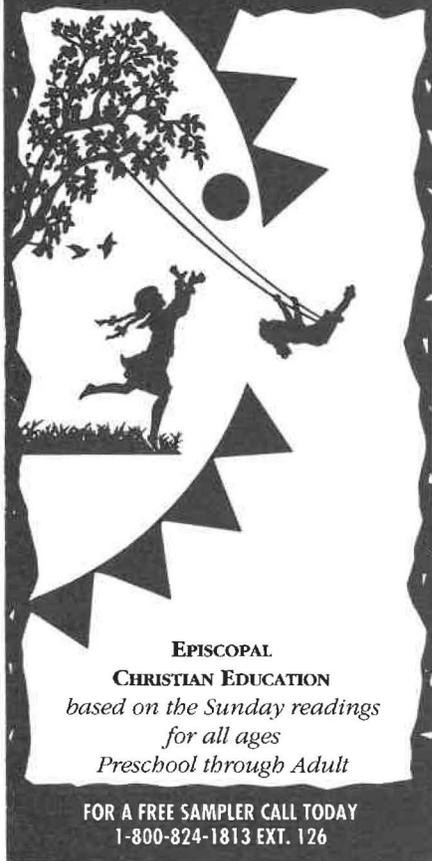
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BOOKS

(Continued from previous page)

discover our legion of motivations, our personal addictions, the wounding burden of our secret self? In Jones' words: "I was burdened with an unfamiliar and cumbersome persona and had neither the skill nor the wisdom to wear it for the love of God."

We may well become quite psychologically aware, but psychological insight is no substitute for the gospel. We need a Savior. The secret, for Jones, is the invitation to worship — to be caught up in the mystery of God in a cycle of sacrifice and delight. He does not excuse us from anguish and suffering, nor from play and humor and joy.

Jones weaves a yarn through it all. Ministers are called to be "really real." He spends a fair amount of time pondering the importance of our acting as lightning rods for the issues and anxieties of the day, and our performing rituals. He also calls us to be storytellers, and he tells a good many in this very book.

Jones writes with authority, hope and real personal candor about the contemporary issues all too familiar to "ministers," whether ordained or not. He allows us space for one another and for ourselves. I find him a credible listener and his book good reading.

(The Rev.) CURTIS G. ALMQUIST, SSJE
West Newbury, Mass.

Regretful Difficulties

"TOWARD FULL COMMUNION" AND "CONCORDAT OF AGREEMENT": Lutheran-Episcopal Dialogue, Series III. Edited by William A. Norgren and William G. Rusch. Augsburg/Forward Movement. Pp. 119. \$5.95.

On the basis of the extensive doctrinal agreement now happily achieved in three dialogues, LED-III proposes a "Concordat of Agreement." The Evangelical Lutheran Church in America will recognize the ordained ministries of the Episcopal Church as consonant with the gospel, while ECUSA will recognize the pastors and deacons (but not bishops) of the ELCA as "fully authentic." In the future, ELCA bishops will be consecrated within the historical succession, and all future ordinations will be performed by bishops (ordained in the succession? — this was not clear).

ELCA bishops will remain bishops for life, not as now losing their rank

when stepping down from office. Meanwhile, the ministries of both churches (with the exception of ELCA bishops) will be interchangeable. Canonical action will be taken by both churches to facilitate these provisions: ELCA will dispense Episcopal clergy from subscription to the Augsburg Confession, while ECUSA will grant a one-time dispensation to ELCA clergy from the rubrical and canonical requirement of previous episcopal ordination.

Those who, like the present reviewer, hold a *plene esse* view of episcopacy, viz., that the historical episcopate belongs not to the being but to the fullness of the church — a view curiously not mentioned in this document — will have difficulty with some of these proposals. While recognizing the “reality” (Lambeth 1920) of the existing ELCA ministry, I must demur over the recognition of “full authenticity.” This difficulty was noted in *Facing Unity* (the Lutheran and World Federation, 1985), where the (Roman) Catholic participants in the interna-

tional Catholic-Lutheran Dialogue stated: “On the Catholic side [this means] affirmation of the existence in the Lutheran churches of the ministry instituted by Christ in his church while at the same time pointing to a lack of fullness of the ordained ministry as a *defectus* which, for the sake of church fellowship, has jointly to be overcome.”

As a life-long enthusiast for Lutheran-Anglican rapprochement and as a participant in LED-I and II, I regret to have to raise these difficulties.

(The Rev.) REGINALD H. FULLER
Richmond, Va.

Fresh View

GOD AND OTHER FAMOUS LIBERALS. By F. Forrester Church. Simon and Schuster. Pp. 167. \$19.

In this book, subtitled “Reclaiming the Politics of America,” the son of the late Senator Frank Church of Idaho calls his readers to renew our commitment to “the real American dream” —

a nation of opportunity in which all of us can share.

The Unitarian minister reviews much of our country’s liberal heritage and explores the meaning of the word “liberal.” He says:

“The word *liberal* has shifted in popular parlance from a proud emblem to a hurled epithet representative of everything that is bad about America. Although most scholars, even those critical of liberalism, agree that the American tradition is almost indistinguishable from the liberal tradition, many have lost confidence in the faith of our founders and prophets . . .”

He begins with the question: “Who is the most famous liberal of all time? It simply has to be God. No one is more generous, more bounteous, or misunderstood . . .” He goes on to explore the liberality of the Creator, of Jesus, of the Holy Spirit.

For those who are tired of the “religious and political Right” claiming to be in charge of our country’s best interests, this book is a welcome change.

JOANNE MAYNARD
Helena, Mont.



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Refer to Key on page 32.

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 Wkdys 6:30 MP & Eu. Thurs Healing Eu 9, Fri noon Eu, Sat 8 Eu. EP Mon-Sat 5. EP Sun 4:30

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 HD as anno. EP daily. ES 2nd Tues

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ATLANTA UNIV. CENTER **Atlanta**
ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., SW
 The Rev. William Boatright, chap
 Sun HC 11. Wed HC 7. (404) 521-1602

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EMORY HOSPITAL H Eu Sun 3. Canterbury Sun 7

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 The Rev. Gary E. A. Lawler, v; the Rev. Floyd L. Knox, ass't
 H Eu: Sun 11; Wed 6; Fri 12:15. Canterbury Club info (504) 357-8852

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ST. JOHN'S 35 Park St.
 The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't
 Sun H Eu 8, 10; Wed 7:15; Fri 5. HD 12:15; MP 8:50 wkdys
 Williams Episcopal Connection events as announced.

MICHIGAN
UNIV. OF MICHIGAN **Ann Arbor**
CANTERBURY HOUSE 411 E. Washington St.
 The Rev. Dr. Virginia A. Peacock, chap
 Sun H Eu 5, Supper 6 at St. Andrew's Church

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 The Rev. David Selzer, chap Minneapolis 55414
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 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

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 HC Sun 8, 9:15, 11. MP wkdys 8:30. HC Wed 7, Thurs & Fri 12:10

NEW YORK
HOBART AND WILLIAM SMITH **Geneva**
ST. JOHN'S CHAPEL
 The Rev. Frederick P. Moser, chap
 Sun 7

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RUSSELL SAGE COLLEGE
ST. JOHN'S 146 First St., Troy
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 Sun 8 & 10. Wed 7:30

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

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(Continued on next page)

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(Continued from previous page)

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 assoc & chap; the Rev. Wayne Ray, assoc & chap
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 Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed
 7:45

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
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 Sun Eu 10

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PEOPLE and PLACES

Appointments

The Rev. Joseph S.T. Alford is chaplain of Canterbury House at the University of Kansas, 1116 Louisiana, Lawrence, KS 66044.

The Rev. C. David Evans, II is rector of Church of the Holy Spirit, 501 W. 31st St., Erie, PA 16508.

The Rev. Warren B. Fruechtel is vicar of St. Clement's, 103 Clinton St., Greenville, PA 16125.

The Rev. Robert Grumbine is interim chaplain at the Johns Hopkins Hospital, Baltimore, MD; add: 113 Lionhead Ct., Baltimore 21237.

The Rev. David Henderson is rector of St. Paul's, Steamboat Springs, CO.

The Rev. George W. Hough is rector of St. James', 112 E. Main St., Titusville, PA 16354.

The Rev. Keith Elizabeth Mathews is rector of St. Barnabas', Glenwood Springs, CO.

The Rev. Bruce D. McMillan is associate of Church of the Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

The Rev. Thomas Dee Miles is rector of Holy Apostles', Box 188, Mitchell, NE 69357.

The Rev. Michael M. Moulden is rector of St. Elizabeth's Church, Farragut, 110 Sugarwood, Knoxville, TN 37922.

The Rev. Peter Munson is vicar of St. Martha's, Westminster, CO.

The Rev. Chuck and Anne Murphy are parish evangelists at St. Andrew's, Mt. Pleasant, SC; add: 746 Cotillion Pl., Mt. Pleasant 29464.

The Rev. Edwin C. Pease, Jr. is deputy for congregational and clergy development for the Diocese of Southwestern Virginia; add: Box 2279, Roanoke, VA 24009.

The Rev. Duane E. Petersen is assistant, St. Stephen's, Wilkes-Barre, PA.

The Rev. R. Robert Smith is interim rector of St. Luke's, Denver, CO.

The Rev. Timothy R. Smith is rector of Christ Church, 115 S. Conception Street, Mobile, AL 36602.

The Rev. James F. Stone is vicar of Grace Church, Buena Vista, and St. George's, Leadville, CO.

The Rev. E. Stanley Wright will become interim rector of St. Matthew's, Grand Junction, CO, in October.

The Rev. Bruce Youngquist is assistant rector at Ascension, Denver, CO.

Ordinations

Priests

Western Kansas—Timothy Eads Kline, missionary, Southwest Kansas Regional Ministry. Donald Graham Martin, Ascension, Colby, KS.

Permanent Deacons

Eau Claire—Rosemary Jean Howard, assistant, Christ Church Cathedral, Eau Claire, WI; add: 3110 Davis Dr., Eau Claire 54701. Jerome Frederick Kuehn, assistant, St. John's, Sparta, WI; add: 609 Wolcott, Sparta 54656.

Olympia—Irene Martin, St. James', Cathlamet, WA.

Transitional Deacons

Colorado—James M. Bimbi, assistant rector, Trinity Church, Greeley, CO. Paul A. Frey, Truro Church, Fairfax, VA. Kelsey G. Hogue, St. John's, Granby, and Trinity, Kremmling, CO.

Retirements

The Rev. Richard W. Foster, as rector of St. Matthew's, Grand Junction, CO, effective Sept. 30.

The Rev. C. Donald Janes, as vicar of Good Shepherd, LaBelle, FL.

The Rev. Canon Paul C. Kintzing, from the Cathedral Church of St. John, Providence, RI. He and his wife, Deborah Merriweather Shay, may be addressed at 28 Thomas Olney Common, University Heights, Providence 02904.

The Rev. Richard R. Palmer, as rector of St. Luke's, Denver, CO.

The Rev. Benjamin F. Wheless, Jr., as vicar-in-charge of Christ Church, Big Stone Gap, VA; add: 312 Ridge View Dr., Big Stone Gap 24219.



Resignation

The Rev. Julia K. Easley, as chaplain of Canterbury House at Kansas Univ., Lawrence, KS.

Cathedral Clergy

The Rev. Wallace B. Clift, who serves on the associate staff at St. John's Cathedral, has been appointed canon theologian for the Diocese of Colorado.

Colleges

The Rev. Robert S. Creamer is director of church relations at the University of the South, Sewanee, TN; add: 190 Florida Ave., Sewanee 37375.

Changes of Address

The Rev. Allen Webster Joslin reports the new address of 2425 Jake Alexander Blvd., Wellington Hills #1403, Salisbury, NC 28144.

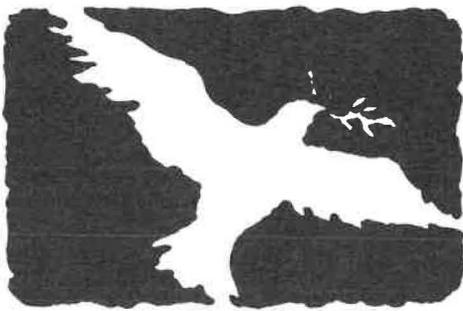
The Rev. Leroy D. Soper may now be addressed at 1515 Wilder Ave., Apt. 1, Honolulu, HI 96822.

Deaths

The Rev. Frank Q. Cayce, retired priest of the Diocese of Kentucky, died July 27 at the Episcopal Church Home in Louisville. He was 77.

A native of Hopkinsville, KY, and a graduate of Virginia Theological Seminary, Fr. Cayce was rector of parishes in Millwood, VA; Mayfield and Louisville, KY; and chaplain of Chatham Hall in Virginia. He was the first headmaster of

(Continued on next page)



BENEDICTION

Jesus had sent his friends out on their boat. Meanwhile, he went up to the mountain to be alone and to pray. From where he was, Jesus could see the disciples out on the water. The wind came up, and the sea was churning. Jesus could see they were having problems. The way some translations have it, Jesus saw "they were making headway painfully" (Mark 6:48). What an insight into the crisis we feel. Sometimes we feel we are "making headway painfully." We find ourselves concerned or even upset. We are hungry for a solution. We are hungry for peace.

It would be naive to imply that for any of us, at any time, the peace is there and the storm is quieted right away. For some, the pain and misery of life are not over until the end. For

those who know that kind of situation, great strength can be realized in knowing that the promises the Lord has given are true and faithful. The blessing of peace can be found in the promises of the Lord.

Luke shares with us a story of the disciples gathered in a small boat. This time, Jesus is in the boat. He is asleep in the stern. A storm comes up. Water is pouring into the boat, and the disciples are afraid for their lives. In considerable anxiety, they wake up Jesus saying, "Master, Master, we are perishing" (Luke 8:24). Imagine the excitement. Again, by the power of the Lord, the storm is calmed. The point is, of course, that even as in the boat the storm was calmed by Jesus, likewise in you and me, peace comes as we recognize the presence, the grace and the power of Jesus Christ.

We are aware of this kind of thing, especially if we have tried to live faithful Christian lives. A woman who recently had a clear reminder of the work of the Lord in her life said to me, "We know, but we forget." That rang a familiar note for my own life, too. It is important that we recall these convictions in order to refresh and nourish the roots of our faith.

(The Rev.) DONALD F. BURR
Southport, Conn.

(Continued from previous page)

St. Francis School in Goshen, KY. He is survived by his wife, Madeleine, two daughters, a son, five grandchildren, and a great-grandchild, as well as two brothers.

The Rev. George Lane King, rector of St. Luke's, Tacoma, WA, died Aug. 3 of complications due to hepatitis in Cedars-Sinai Hospital, Los Angeles, CA. He was 47.

Born in Los Angeles, Fr. King was a graduate of Church Divinity School of the Pacific and was ordained priest in 1971 in the Diocese of San Joaquin. He was curate at St. Columba, Fresno; assistant at All Souls, San Diego, and rector of St. Paul's-in-the-Desert, Palm Springs, before going to St. Luke's 12 years ago. Fr. King was hospitalized with hepatitis in Tacoma in mid-July and was later transferred to Los Angeles for a liver transplant, but a suitable donor was not found in time. He is survived by his wife, two daughters, mother and brother.

The Rev. James Leon McAllister, Jr., priest of the Diocese of Virginia and professor emeritus at Mary Baldwin College, died at the age of 69 in Staunton, VA, on Aug. 4.

A graduate of the University of North Carolina and Yale Divinity School, Dr. McAllister

received his Ph.D. from Duke University. He was a church historian, specializing in American religious history, and taught at Mary Baldwin from 1957 to 1983. He was a member of the editorial board of *Anglican and Episcopal History*. After leaving the Presbyterian ministry to become an Episcopal priest, Fr. McAllister served parishes in Goochland, Harrisonburg and Staunton, VA. He is survived by his wife, Frances.

The Rev. Canon Thomas Sumter Tisdale, retired priest of the Diocese of South Carolina, died July 28 at the age of 83.

A native of Sumter, SC, Fr. Tisdale was educated at The Citadel and the University of the South. He was ordained to the priesthood in 1934 and served his entire ministry in the Diocese of South Carolina. He served on numerous diocesan commissions and was a deputy to General Convention, 1948-67. He is survived by two sons, a daughter and six grandchildren.

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church**, 82 Prospect St., White Plains, NY 10606-3499.

POSITIONS OFFERED

RECTOR for small parish in the midwest with attractive church building and needing leadership, commitment and love to grow. Contact: **Ron Wheeler, P.O. Box 1363, Huron, SD 57350.** Telephone: (605) 352-7154 or 352-9584.

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POSITIONS OFFERED

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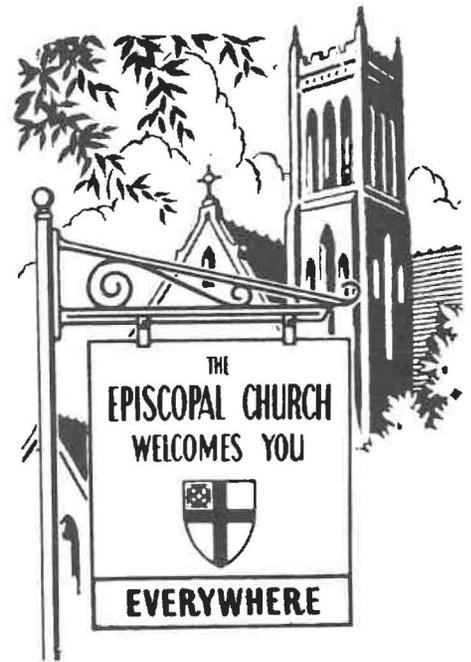
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THE LIVING CHURCH

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CHURCH DIRECTORY

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ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8, Masses Daily 7; also Tues & Sat 9:30; Wed 8:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Cho Eu

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BOSTON, MASS.

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The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
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ALL SAINTS 209 Ashmont St., Dorchester
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The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
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The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assocs
Sun Eu 8, 9 & 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
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NEWARK, N.J.

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The Rev. George H. Bowen, r;
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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
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Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

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DALLAS, TEXAS

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5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philput; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

FORT WORTH, TEXAS

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Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

MILWAUKEE, WIS.

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Sun Masses 8, 10 (Sung). Daily as posted

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

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. A/C, air-conditioned; H/C, handicapped accessible

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