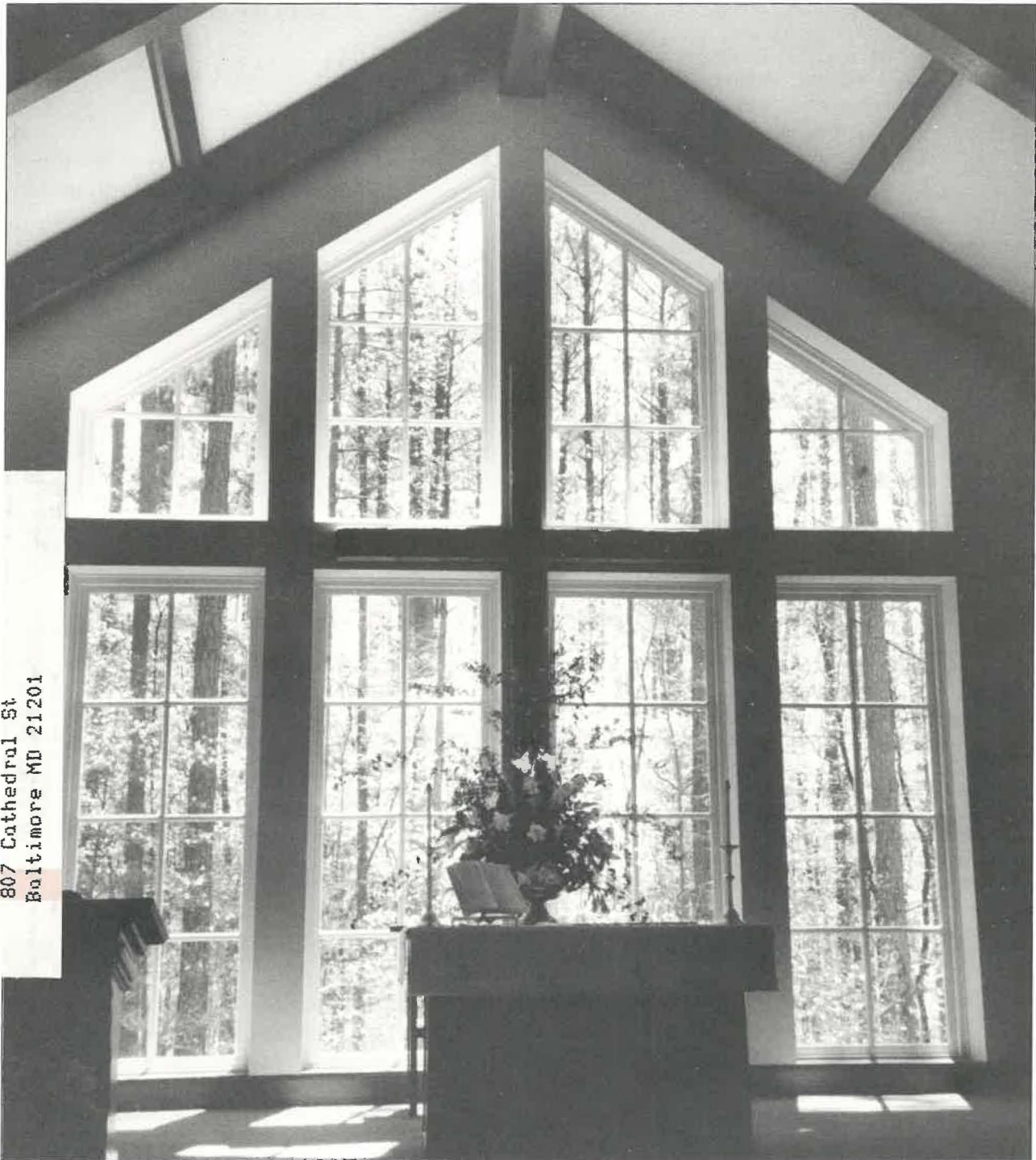


# The Living Church

May 29, 1994 / \$1.50

*The Magazine for Episcopalians*



940604 17830  
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*Eyes to the Outside*

# IN THIS CORNER

## Salient Comments

Two years ago, two Englishmen wrote a book about the Episcopal Church which created considerable comment. *New Millennium, New Church* examined where the church was in the late 20th century and where it seemed to be headed. We thought the book was important enough that we serialized it, running excerpts in three consecutive issues. Now the authors, the Rt. Rev. Roger J. White, Bishop of Milwaukee, and the Rev. Richard Kew, executive director of the Society for the Propagation of Christian Knowledge (SPCK)-USA have produced a sequel of sorts, *Venturing Into the New Millennium*, just in time for General Convention.

Bishop White calls this work “a vision paper” for the church, which certainly could use one. Published by Latimer for Mission 2000, this could be described more accurately as a booklet than a book. It contains four chapters and probably could be digested in two or three hours. The authors explain it “is meant to be short and to the point,” and “it is designed to help you hear God’s call.”

I must admit that having spent two hours or so reading this, it did not help me hear God’s call, but it did cause me to spend some time thinking about what might lie ahead for the Episcopal Church. To some extent, I felt much of what I was reading I had seen before, perhaps in the original *New Millennium*. Yet there are plenty of salient observations for the reader. For example:

- “The healthy parishes and dioceses will be those that revamp themselves so they can better communicate the catholic faith rooted in scripture and our Anglican tradition.”
- “The seeming immovability of the issues with which we are struggling in the Episcopal Church illustrates how much the ‘stuckness’ penetrates and influences our life.”
- “In the Episcopal Church, which has a long fascination with theological exploration at the expense of revealed truth, there is today a heartfelt cry for gospel-centered reflection and grounding.”
- “Self-absorption has deflected our church from Christ’s great commission to proclaim the gospel selflessly. We have relegated mission so low in our list of priorities that in many corners of the church it hardly appears on the list at all.”
- “We see a distinct possibility that the Episcopal Church could turn into an interlocking network of dioceses and parishes, with a much smaller role for a central bureaucracy.”

The authors call the General Convention of 1991 “a pivotal moment in the recent history of the Episcopal Church,” then cite the Shaping Our Future symposium and the Mission 2000 conference, both of which took place in 1993, as having a major impact on how the church may go about its mission.

One of the most important points of the first book was that the Episcopal Church will return to the theological “center,” with those at the far left and right having little influence. That message comes through again in this little book. The authors believe the church should return to such fundamental principles as biblical truth and catholic order, and that such movement may be achieved through restructure, a willingness to change, and recognizance that business as usual won’t work.

As in the earlier book, there are valuable summaries and questions for discussions at the end of each chapter. If someone could get it into the hands of General Convention deputies before they pack for their trip to Indianapolis, it might be a worthwhile accomplishment.

DAVID KALVELAGE, editor

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Trinity Sunday

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### ON THE COVER

Clear glass is used in the windows at St. Stephen’s Church, Birmingham, Ala., allowing the beauty of the wooded surroundings to be seen. Not having stained glass also saves money, allowing more for outreach. “From Day 1, we agreed to give away at least 20 percent of our income,” the rector, the Rev. Douglas Carpenter, says of St. Stephen’s, which is featured this week as “A Living Church” [p. 8].

Photo by Patricia Wainwright

# LETTERS

## Intent of Policy

Recent discussion of The General Seminary's housing policy, both in Russell Levinson's Viewpoint article [TLC, May 1] and in various letters has ignored a key feature of the policy. The sole intent of this policy is to ensure equity in the housing of all seminary households.

The policy does not endorse — indeed, it has nothing to say about — the blessing of same-sex unions or the ordination of practicing homosexuals. In fact, the advisory committee which drafted the new policy, and the board of trustees which adopted it, represent the full range of Episcopalians' convictions on these matters.

Some Episcopalians may take issue with General's long-standing refusal to discriminate, in either admissions or hiring, on the basis of sexual orientation. It can hardly be said, however, that this refusal to discriminate sets General apart from the larger church. Nor does it imply a position on the blessing of same-sex unions or the ordination of practicing homosexuals. Our job is to teach the students sent to us by bishops and commissions on ministry. It is also our duty fairly to house these students and the households which accompany them.

Some bishops and commissions are sending us students who are in committed same-sex partnerships. These households require space and shelter just like everybody else. Please note, however, that same-sex couples cannot share housing at General without their diocesan bishop's written approval. This requirement is clear evidence that General does not intend to "go its own way" without regard for the larger church.

(The Rev.) THOMAS BREIDENTHAL  
General Theological Seminary  
New York, N.Y.

## Give Thanks

Fr. Kelley's excellent article, "Fair Compensation for Musicians" [TLC, April 10], overlooks that choir members don't generally even get their names listed in Sunday bulletins. Not even a "thanks" or an introduction, let alone fair compensation.

Those who walk down the aisle with oblations or who read a lesson, both of which may take three minutes, may get credit, but choir members, who give up a night every week, and more when Advent and Christmas, Lent and Easter, Pentecost and bishop's visitations, etc. draw near,

(Continued on next page)

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# The Living Church

Volume 208 Established 1878 Number 22

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

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

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

**THE LIVING CHURCH** is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

**SUBSCRIPTION RATES:** \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

**POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

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# LETTERS

(Continued from previous page)

get zilch. Something is wrong with this, and it should be corrected, like the other things of which Fr. Kelley speaks. Most Sunday bulletins are not so full of news that a few extra lines can't be added to give the singers at least some recognition and a token of appreciation.

ROBERT F. DORUM

Poughkeepsie, N.Y.

## Excluded

Especially for the laity, an explanation of "eligible" retired clergy in the report and editorial [TLC, April 24] concerning the Church Pension Fund's method of distributing millions of excess dollars would be helpful.

It should be made clear that the additional tax-free \$25,000 death benefit is not for all retired Episcopal clergy. Despite the unprecedented largess, CPF leaders still continue to exclude families of clergy who have received small annual pensions after 10-plus years of parochial service from receiving even the earlier \$5,000 death benefit.

Ironically, there must be a happy company of twice-blessed clergy as the fund states, "The after tax retirement income of many pensioners already exceeds their after tax compensation when they worked." One doubts if many laity understand their church's policy is to maintain "have not" and "have even more" clerical categories!

(The Rev.) AMOS C. CAREY

Foster City, Calif.

## The Real Issue

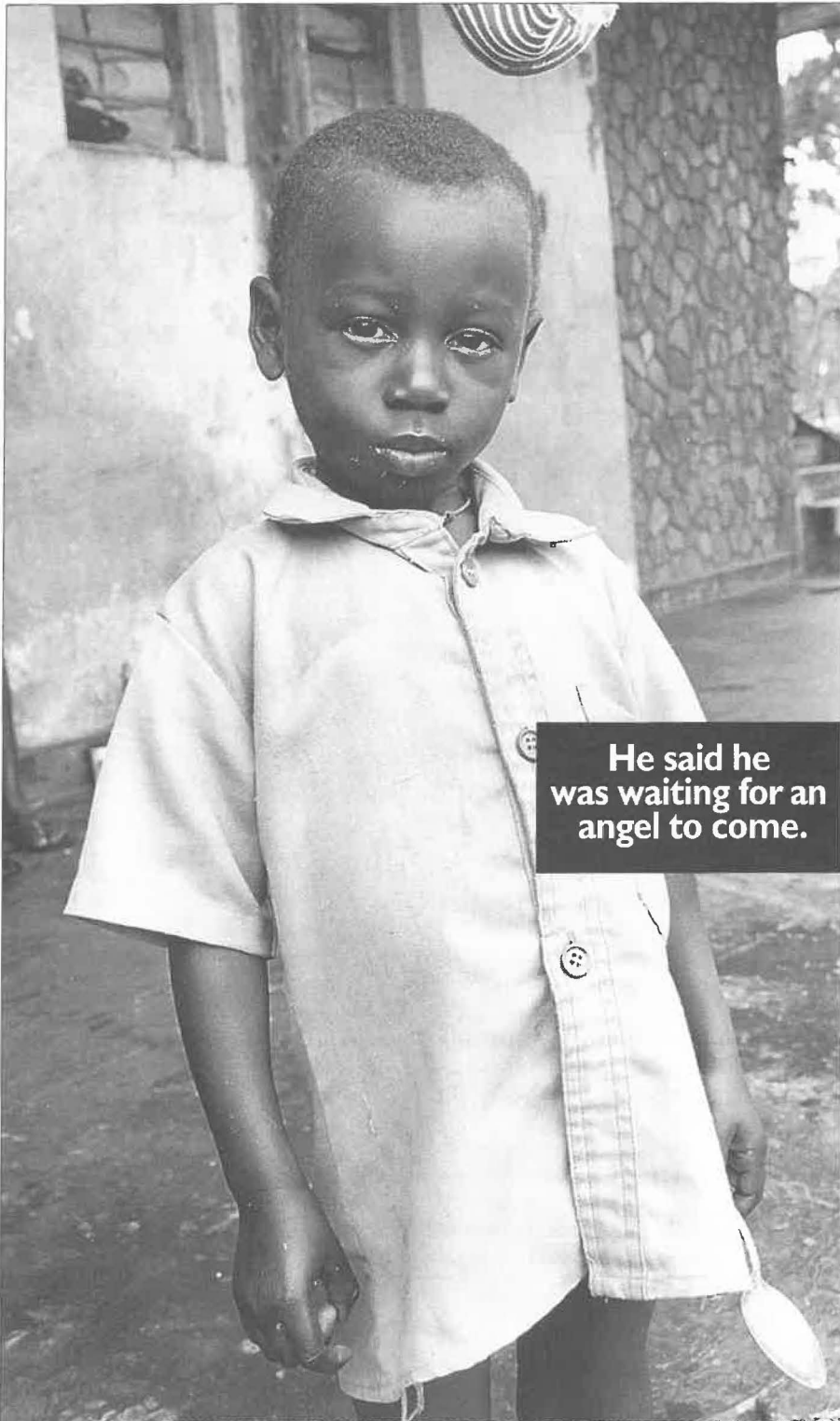
I wish the comment heard in the diocesan visits, "The real issue facing the Episcopal Church today is the challenge of how to deliver the gospel through our congregations to an ever increasingly secular and indifferent culture" [TLC, May 1] would be heard around the church.

No matter how much we say we love Jesus, we fail him if we fail to deliver his gospel and to heal the sick, setting free the captives of all kinds, in his name.

LEONIE MILLER

Tampa, Fla.

**To Our Readers:** We welcome your letters to the editor. Each letter is subject to editing and should be as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.



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# 'Remember Your Baptism'

## Bishop Consecrated in Diocese of Florida

Consecration day finally had arrived in the Diocese of Florida. Amid thousands of Episcopalians at the University of North Florida Sports Arena in Jacksonville May 7, including 14 bishops and a 200-voice choir, amid the splendor of soaring music, colorful vestments and dramatic liturgy, the Rt. Rev. Frank S. Cervený turned toward bishop-elect Stephen H. Jecko and pointed out that even though by noon Canon Jecko would be "known forever as the seventh Bishop of Florida", this was not the most important day in the bishop-elect's life.

### 'Priesthood of All Believers'

"The most important day of your life, whether you remember or not, was your baptism," said Bishop Cervený, the sixth Bishop of Florida, now executive vice president of the Church Pension Fund, in his sermon. "Afterward, you would be known in this world and the next as Stephen Hays, child of God, beloved of God." To look on consecration as more important than baptism, Bishop Cervený said, would be to miss the recovered truth in the church today ... that ordained priesthood is a sign of the priesthood of all believers.

As bishop, Stephen Jecko will from time to time take off his collar and miter, Bishop Cervený said, but "until the day you die, you will wear on your forehead the indelible cross of Christ. It is in the light of this baptismal truth that you are called to lead." Bishop Cervený urged that the new bishop "... govern not in a monarchical way, but in a collegial way,"



Photo by Jean Marani

Bishop Jecko with his wife, Joan, and sons, Bryan and Sean.

and welcomed him to "the grace-filled mystery which is called episcopacy."

Following consecration prayers, with Bishop Cervený and Bishop-in-residence Robert P. Varley as co-consecrators, Presiding Bishop Edmond L. Browning presented Bishop Jecko, 54, his wife, Joan, and their sons, Bryan and Sean, to the congregation.

"This is a glorious occasion, and a blessing I will treasure," Bishop Jecko told the congregation following thunderous applause. The nearly 3,000 people in attendance represented almost one-tenth of the people of the diocese.

Bishop Cervený had described the church as "a living organism, always changing, always becoming," and the joy-

ous aspect of that diversity was reflected in gospel music with drums and guitar by the Southside Church of God, as well as in the organ and trumpet accompanying hymns in the Anglican tradition, and in handbells and Cursillo songs.

Bishop Jecko, who once was a structural designer, is a native of Washington, D.C. He is a graduate of Syracuse University and General Theological Seminary, and earned a D.Min. from Virginia Theological Seminary. He served churches in the dioceses of Long Island, Virginia and Central New York before moving to Florida in 1984 as rector of St. Michael's Church, Gainesville. He became assistant to the bishop in 1990.

VIRGINIA BARRETT BARKER

## Budget Cuts Discussed at Province 5 Synod

Delegates to the Province 5 Synod in Chicago heard presentations on the proposed new method of financing the national church's program budget. Bishops and General Convention deputies joined the synod delegates at the April 11-12 meeting.

National treasurer Ellen Cooke dis-

cussed the cuts of about \$5 million from the program budget which were made by Executive Council and will be presented to General Convention for approval. Mrs. Cooke also reported on the proposed new method of calculating diocesan apportionment, and told delegates about proposed staff cuts at the Episcopal Church Center

in New York City.

Participants also discussed a resolution to form a task force to study the possibility of combining the two houses of General Convention — bishops and deputies — into a single house.

Province 5 is composed of 14 dioceses in Midwest states.

# Reaching the Unchurched Stressed at Mission Conference

The New Wineskins for Global Mission Conference, April 28-30 at Ridgecrest in North Carolina, was believed to be the largest missions conference in the Episcopal Church since World War II, according to the Rev. Walter Hannum, executive director of the Episcopal Church Missionary Community (ECMC) which organized the conference.

Nearly 600 Episcopalians traveled to the conference from dioceses throughout the United States to focus their attention on the proclamation of the gospel to those who have not heard it.

Sessions concentrated on various missions topics: the urgent need to reach the unchurched in lands where the gospel has not been preached, working in partnership with the church overseas, and the mission

field in the United States.

The conference was attended by eight bishops, and 20 countries were represented either by nationals or missionaries. There were participants from 20 parishes in Virginia, and Trinity Episcopal School for Ministry in Ambridge, Pa., sent its entire student body and faculty. There were more than 40 workshops focusing on specific mission enterprises and issues, ranging from the Presiding Bishop's Fund for World Relief and the United Thank Offering to "Church Planting in Latin America" and "Reaching Muslims in the U.S. and Overseas."

By the end of the conference, the South American Missionary Society (SAMS) staff had spoken with seven persons who  
*(Continued on page 12)*

## BRIEFLY

A second former student at Nashotah House theological seminary has been **charged with sexual assault**. Charles R. McCray, 39, of Long Beach, Calif., was charged with three counts of sexual assault of a 14-year-boy. Mr. McCray is working as a middle school teacher in California. The assaults were alleged to have taken place at the Wisconsin seminary in the late 1980s.

Sen. **John Danforth of Missouri**, an Episcopal priest, said he will give about \$650,000 in excess campaign funds to the Diocese of Missouri to create a new office for community outreach. The senator and Bishop Hays Rockwell of Missouri said they want the new office to work with other churches to address such problems as homelessness, poverty and race relations.

The Rt. Rev. Alexis Bilindabagabo, Bishop of Kigeme in the Episcopal Church of the Province of Rwanda, was **killed in civil warfare** in that country, according to the Mid-Africa Ministry office, a department of the Church Missionary Society in London. Recent reports indicate Anglican priests and lay persons are among the victims of massacres.

The Most Rev. **Manasses Kuria, Archbishop of Kenya**, has appealed to President Daniel arap Moi to bring to an end the recurrence of politically motivated ethnic clashes in parts of the country. The archbishop described the strife as "methods of Satan" to weaken the nation.

Representatives of the Church of England, the French Lutheran Church and the Reformed Church have reached "**considerable agreement**" during their first formal talks. Ecumenical Press Service reported the aim of the talks is to work toward the "full visible unity of the church," to increase fellowship and "to reach a formal accord outlining areas of agreement."

## Condemning Northern Ireland's Violence

Anglican and Roman Catholic leaders from Ireland traveled to New York City and wound up speaking on peace and violence in Northern Ireland. The Most Rev. Robin Eames, Anglican Archbishop of Armagh, and Cardinal Cahal Daly spoke at a press conference April 26 to promote "Armagh Together, 1994-95," a year-long festival to mark the 1,550th anniversary of the founding of the first Christian church in Ireland.

"We want you to put your guns down for good," the archbishop said, addressing those involved in the strife in Northern Ireland. "Now is the time. Don't wait any longer.

"We agree on our total and utter condemnation of violence on both sides," he added. "We're not here to represent 'our' people. We're here to represent Christian ideals."

They were also in New York to try to convince Irish-American business leaders to support the festival along with foreign investment and tourism in Northern Ireland.

Both primates said poverty and high unemployment are the underlying causes of the violence in Northern Ireland, even though much of the conflict seems to be based on religion.

Cardinal Daly said dialogue between churches in Northern Ireland



RNS Photo/Reuters

**An Irish girl at a peace rally holds a placard while riding atop her parent's shoulders.**

was hopeful. "Ecumenical contacts have never been better in Northern Ireland," he said. "Ecumenical contacts are more frequent and deeper than in any other country. We don't take pride in that. We just feel it's our duty."

*Religious News Service contributed to this article.*

# Eyes to the Outside

St. Stephen's, Birmingham, Looks to Needs of Others

By PATRICIA WAINWRIGHT

Outreach is regarded as more important than an organ. And it isn't necessary to spend money on stained glass windows, since they would block out the beautiful native trees, especially the dogwoods that bloom in white clouds in April.

While cutting costs in such ways, St. Stephen's Church, Birmingham, Ala., gives much of its money, and its time and effort, to outreach programs, social agencies, and new Episcopal congregations. Recently, St. Stephen's gave a piece of its rolling, wooded land to St. John's Church for the Deaf, so that congregation could move out of its deteriorating North Birmingham location and build a new church across the road from



Choir chairs in the transept of St. Stephen's.

## A LIVING CHURCH

St. Stephen's in Cahaba Heights, an almost-rural community east of Birmingham.

St. Stephen's was 20 years old in 1993. Its founder and rector, the Rev. Douglas Carpenter, said, "Starting a congregation is the easiest work if you like calling on people. I got 21 people together. Then I found the diocese owned land out here." The first building on the site was for youth work.

"From Day 1, we agreed to give away at least 20 percent of our income," Fr. Carpenter said. The church was in "a pocket of poverty when we first started. It was the old Slab Town — the houses were built from the slabs of bark wood the lumber mill gave away." There was a need for medical care, especially for the children, so Dr. David Reynolds, then

---

*Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.*



and now a St. Stephen's member, began a free medical clinic at the church. Some of the children of their children still come to him.

"We helped a lot of people find jobs," Fr. Carpenter said. "Many are now church members. The whole area has improved."

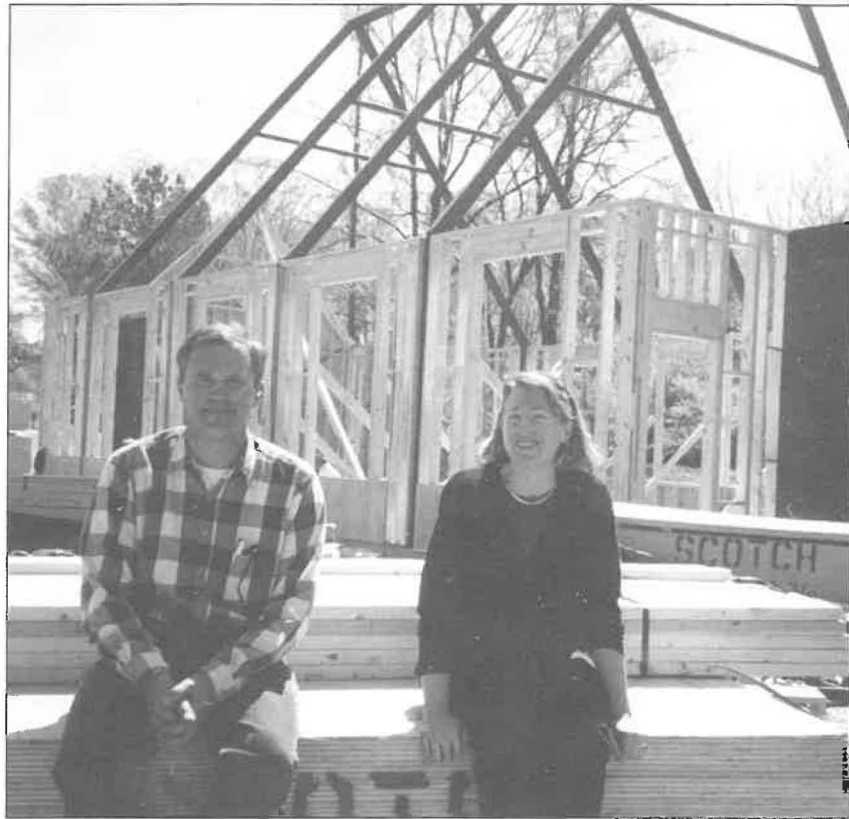
### Exchanging Ideas

"I think people who found new parishes are more interested in outreach than those in settled parishes. We've always had good lay leadership." He also credits the parish's involvement with Camp McDowell, the diocesan camp where outreach is a "basic theme." On Labor Day weekend, St. Stephen's "reserves the whole place." At other times, he said, "We meet people from other parishes and exchange ideas. It keeps us from getting ingrown."

Now St. Stephen's has 1,100 baptized members. Fr. Carpenter said the parish has to make a transition: "We're no longer a small parish. We have to learn how to be large." He has an assistant, the Rev. Peter Horn, and expects a seminarian this summer. St. Stephen's has "been active in helping four or five new congregations around Birmingham," Fr. Carpenter said.

Fr. Horn has been at St. Stephen's six years. "It's a very accepting place," he said. "It's open, relaxed, informal — joyous. That's the feeling you get when you come in." He said many members had been involved in the founding of the social services agencies associated with the church, and many members serve on boards, as staff, and as volunteers. St. Stephen's is particularly close to the three soup kitchens under the umbrella of Community Kitchens. "A lot of people contribute money and time. St. Stephen's volunteers to provide lunch for a month each year."

Grace Burrell, the parish administrator, said, "We have oodles and oodles of children!" Fr. Carpenter added that 1/3 of St. Stephen's congregation was under 12 years old. Many of the church's pro-



Photos by Patricia Wainwright

Mr. Barganier and Ms. Owens on the site of the rising St. John's Church.

grams focus on the children, as do many outreach affiliations, such as Dayspring, a shelter for abused girls which merged with King's Ranch house for boys, supported primarily by the Baptist Church. Fr. Horn said, "On the Dayspring campus, St. Stephen's people largely built two of the cottages." There are lots of teens and middle agers ("the parents of teens"). Four of its young people, two men and two women, have gone on to become ordained.

### 'Family Atmosphere'

Senior warden Kent Campbell said the church is hoping to build additional space for children's and adults' classrooms, and for Mother's Day Out, a program that cares for children 6 months to 2 1/2 years old for a few hours a week, to give mothers time to do errands or take a breather. He and his wife moved to Birmingham from Louisiana about five years ago. "We spent three or four months looking," he said. "We liked the family atmosphere, and the welcome we received" at St. Stephen's. He agrees that outreach is vital. "It's important that we view ourselves as not just coming together to worship but to take Christ into the world."

Two St. Stephen's members, Katherine Owens and Chip Barganier, are the archi-

tect and the general contractor, respectively, for the new St. John's. Ms. Owens explained some of the architectural features of the building. The altar will be higher for better sight lines. The only window behind the altar will be a high cut-out cross of brushed glass; side windows in the narthex will be clear, to provide maximum light on signers' hands and speakers' faces.

The church will have about 100 seats. The congregation has about 55 members at present. "St. John's used to be more active," Ms. Owens said. "Their setting became dangerous. The new church will be very visible, and they hope to offer more programs for the deaf." The present rector of St. John's, the Rev. Cam Desmarais, the second rector of the congregation begun in the 1930s, is himself deaf.

Fr. Carpenter expects the two churches to establish strong interdependencies. Many deaf parents, he pointed out, have hearing children, or the reverse. "The hearing family members can come over to St. Stephen's." At least one St. Stephen's family has a deaf child who is looking forward to the August opening of St. John's across the road.

For both parishes, the plain glass seems a symbol. Katherine Owens quoted Fr. Carpenter: "Clear windows for an outward-looking church."

### St. Stephen's, Birmingham, Ala.

Diocese: **Alabama**

Communicants: **716**

Staff:

Clergy **3**

Lay **10**



Dr. Cho's image is projected on a large screen at the Seoul stadium as he leads a huge assembly in prayer.

## Korean Church Is People-Based

*(Last of a three-part series)*

By JEFFREY BLACK

In a culture very unlike our own — the arid jungles of mid-Tanzania — we have been watching as a familiar Anglican church leads revival. We have seen the central role of a broken and consecrated leader. We have watched as God uses the church to proclaim a gospel of hope through knowing Jesus Christ. We have seen how revival is attended by events signalling the presence of the kingdom of God.

Another contemporary revival is occurring in a culture far closer to our own — the modern, post-industrial city of Seoul, Korea. It has several things in common with the rapidly spreading church in Africa — there is a leader, named Yongghi Cho, who has been through a terrible series of breakings. Like Bishop Alpha Mohammed, Dr. Cho, a former Buddhist, came to know Christ in his late teens. Like the revival occurring in Africa, Christianity in Seoul is attended by healings, and other signs and wonders. These kingdom events are difficult for academically trained Westerners like me to process. Like the revival occurring in Africa, the Christianity being preached in Seoul is saturated in the gospel of hope. That hope is not only a hope for eternal life with God, but also a hope for the power of God to lift people in the lives they live now. But this urban revival has something else, something the rural revivals lack, something that enables Christianity to penetrate the vast, impersonal city, and something that sharply differentiates the churches of this revival from American mega churches.

Let me dispose of that prejudice right away. Mega churches are huge, program-based churches. Their trademark is well-coordinated educational and recre-

ational and sometimes charitable organizations. They typically render a large majority of their members inactive or nominal. They are essentially a village church writ large, and in them you can learn a great deal about efficiency. Sometimes you can even talk about Jesus in them.

A meta church, by contrast, can be any size, from 50 people to 750,000 people. The mega church is program-based; the meta church is people-based. No matter how large the congregation, the parishioner's experience of the meta church is twofold — he or she meets weekly with about 10 people in a home for love, support and discipleship; and he or she comes to the parish on Sunday for worship.

### Spiritually Unselfconscious

Like most of the Orient, Korean culture is emotionally stoic, and self-control is highly valued. Keeping one's face involves the ability to control facial muscles and mask feelings, especially religious feelings. Yet over and over I experienced people in Korea who were spiritually unselfconscious. Like the Africans, these modern city dwellers were amazingly free in Christ. On the bus from the airport, our guide was showing us the many hundreds of little churches with neon crosses that dot the night sky, and he said he was an atheist, though perhaps he would change since there were now more churches than bars in the new Seoul. Immediately, others on the bus began praying aloud for him. Imagine this on a city bus ride!

The Christians of Seoul enjoy great freedom of faith. When we worshiped in Full Gospel Yoido Assembly Church, much was familiar — a theologically sound sermon, stout hymns, caring ushers, a wonderful choir doing an offertory. The hymn singing and response to the sermon seemed enthusiastic, but I was unprepared for what happened when Dr. Cho, leading the worship, bid the people to pray. He would bid them pray for their families, and everyone would start praying out loud simultaneously, some so pas-

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*The Rev. Jeffrey Black is rector of St. Andrew's Church, Kansas City, Mo.*

# EDITORIALS

## Consent Should Be Given

By the time this issue is being read, the Diocese of Quincy probably will be awaiting consents from diocesan bishops to the consecration of its bishop-elect, the Rev. Keith Ackerman. Now that standing committees have consented, the bishops face the same question standing committees did: whether to consent to the consecration of Fr. Ackerman.

We hope bishops will vote in the affirmative. Fr. Ackerman is a faithful pastor who has had a distinguished, effective ministry in the Diocese of Fort Worth, and prior to that, in the Diocese of Pittsburgh. The reason why the matter is in doubt is the fact that Fr. Ackerman has said that as a matter of conscience he will not ordain women to the priesthood, a situation which currently exists in Quincy. At present, a resolution of the House of Bishops that the action to ordain women was permissive, rather than compulsory, remains in effect. Fr. Ackerman holds a position which remains valid in the Episcopal Church and the Anglican Communion. The Diocese of Quincy went through a valid election process and came to the conclusion Fr. Ackerman should be its next bishop.

One of the strengths of the Anglican Communion has been its reticence to coerce the consciences of its members. We believe this would not be the time to begin such a practice.

## He Knew General Convention

The Rev. Canon James R. Gundrum, secretary of General Convention from 1975-86, might have enjoyed the 71st convention this summer in Indianapolis. This convention will be asked to address some matters of restructure of the convention itself, a favorite subject of Canon Gundrum's for many years. When Canon Gundrum died April 22 in Sioux Falls, S.D., the church lost one of its most knowledgeable persons on the workings of General Convention.

In 1982, Canon Gundrum delivered a remarkable lecture at the University of the South. "The General Convention:



Canon Gundrum

Understood Authority or Ecclesiastical Chaos" revealed an unparalleled understanding of convention and presented some forward-looking ideas for its future. In that lecture, he called convention, among other things, "a good-natured and well-intentioned meddler in the details of administration of the corporate affairs."

Canon Gundrum was an imposing presence at conventions. A large man, he wasn't reticent about sharing his opinion on any number of subjects, even if those beliefs went against the prevailing wisdom. He was a believer in the integrity of the House of Deputies, and always seemed to take delight in welcoming new deputies to the "senior house." He was responsible to a great extent for the way in which General Convention now functions, and it is for this he may be best remembered.

## VIEWPOINT

# Budget Goal: To Do Fewer Things Better

By ELLIOTT L. SORGE

The Viewpoint article on the Executive Council budget [TLC, April 17] needs a response from a council member who participated in the budget development process from the beginning. I regret that George Lockwood, the author of the article, was not able to participate in the February meeting of the council in Norfolk, Va. I believe it was a major turning point for the council. The action was not just tinkering with the system. It was a bold response to what we heard from the dioceses in our visitations and to what we believe God was trying to say to us throughout our discernment exercises during our six years together.

To understand the structural transformation that council recommends to General Convention, one must recognize that those of us who took office in 1988 have participated in a planning procedure for five years. We attempted to learn what was happening in the world and in the church. It also included time in worship, reflection on holy scripture, and prayer so we might discern what God was calling us to be and do. Through the small groups that met daily during our meetings, we developed a trust in each other.

The council was asked by General Convention resolution in 1991 to look at the specific role of the church at the national level and to see what might be done better at the provincial and diocesan levels. We heard many voices that called us to do fewer things and to do them well.

In February, 1993, we went on a three-day retreat. Then it was decided that council members would visit every diocese as a way of testing to see where there was convergence in the discernment of the church at its various levels. The reports from the dioceses were to be received in time for council's committee on planning to analyze and present the findings by September, 1993. The retreat proved to be a turning point in our listening process.

Presiding Bishop Edmond L. Browning invited representatives of each of the council's committees to meet with the staff at the Episcopal Church Center. Seven council members participated in this effort to reflect on the implications of the report on the development of a program and budget. To my knowledge, this is the first time Executive Council members were invited to help shape a first draft of a proposed budget for General Convention. Previously, the staff put together a draft and then presented it to council. By the end of the week, it became clear that there needed to be a transformation in

*(Continued on next page)*

## VIEWPOINT

(Continued from previous page)

the program and the budget. Staff members were asked to do further work and bring something new to the November meeting of the entire council.

The Presiding Bishop, in his opening address to that meeting in Hartford, Conn., said, "We, Presiding Bishop and council, served by a dedicated and experienced staff, have the opportunity to move in new ways to carry out our mission. We have listened. Now we are called to make hard and courageous decisions. Some will be extremely painful. Others will be very exciting. All will be renewing."

The difficulty of change became both painful and frustrating as the members met and struggled with what we all would have to let go of, if there was to be a transformation in the life of the Episcopal Church. This led us to discuss alternative ways of doing things.

After looking again at the question of what is the national role, we had to hand back to the staff the work that we had done and the content of the discussions that had taken place.

The Presiding Bishop invited more council members to meet with the staff in December to forge a proposed program and budget to be brought back to the council meeting in February. Some very creative work was presented to the council. It implies a transformation in how we are to work together. The members went at it hot and heavy. Every concern Mr. Lockwood would have raised was raised. We worshiped, did our biblical reflections and prayed. We took time to sleep on it before we came back to vote. To my great amazement, the proposed program and budget was approved unanimously and enthusiastically. It was a transforming moment.

This transformation is built on several key elements: the themes and priorities that emerged from the reports of the diocese, new creative partnership relationships, new communication support, and

continuity with long-term world mission commitments as Anglicans.

The themes are: 1. Mission is being carried out at the local level as members respond to the Baptismal Covenant and the empowerment of lay ministry in the church and the world. 2. There is a need for increased emphasis on lifelong faith development and spirituality. 3. The tensions of a diverse and multicultural soci-

clusters which will work in partnership with dioceses and provinces on their particular areas of interest. The staff clusters will have funds that are pooled in order to meet the more specific mission objectives of the diocese or province. This should bring the various gifts of a diverse staff into better communication with each other and with the rest of the church.

To meet the need for being in contact with others, the council is recommending funds be allocated to assist in developing an easy-to-use computer network that could link us in new ways with others who may assist us in our mission goals. This could eliminate much of the paper flow, reduce travel and mailing costs related to sharing information, and improve our communication with each other.

The change in our relationships with overseas partners is not a gutting of programs, but rather shifting how we have been carrying out some of the programs. The financial commitments to Anglican and ecumenical partners remains basically the same. Most of the budget for our partnership relationships around the world will be committed to overseas Episcopal dioceses and part-

ners elsewhere. The changes recommended relate to those programs that can be delegated to dioceses, congregations or provinces. I refer in particular to the appointments of missionaries and volunteers. The role of national staff is to work in partnership with the others to enable crucial ministries to continue. This could strengthen some of the companion diocese relationships. A number of them have been sending medical teams, worker teams and young people to be a part of cross-cultural and global ministries.

For years I have spoken in favor of moving funds to the levels of the church where there can be more personal contact between those who share in giving and receiving. Executive Council approved the recommendation of the Standing Committee on Program, Budget and Finance to change the funding policy of the Episcopal Church to move in that direction.

The response of council is an honest attempt by all of us to commit ourselves to find new ways to proclaim and live out our Baptismal Covenant. Let us all pray that as we go to General Convention and debate the recommendations and make our decisions, we may be transformed by the renewing of our minds in Christ Jesus.

## The Executive Council

is recommending a restructured  
staff to work in partnership with  
dioceses and provinces.

ety should be addressed in terms of the gospel imperative with emphasis put on those things which unite us as a community in Christ.

The areas identified as needing program support and resource from the national church for local ministry include youth ministry, empowerment of the laity for ministry, local outreach in mission and evangelism, multicultural development, lifelong spiritual formation and faith development, and new ways of mobilizing financial resources for these ministries.

In responding to these concerns, program support will be built with the local level (parish and diocese) in partnership with provincial and national levels rather than from the national. This is the most pivotal change. It came about because on the diocesan visits we heard constantly that resource materials were being developed and mailed by national staff that did not apply to their context. They asked for personal contact to be able to describe what the congregation was working on and then to be put in touch with others who were dealing with the same mission or ministry area.

The response of council and staff is to recommend a restructuring of staff into

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*The Rt. Rev. Elliott L. Sorge is a former missionary and Bishop of South-Central Brazil, former staff officer of education at the Episcopal Church Center, and retired Bishop of Easton.*

## MISSION

(Continued from page 7)

want to consider going into fulltime missions work, and 50 others who are interested in short-term missions. The Rev. Tad deBordenhave of Anglican Frontier Missions had 40 inquiries to answer and 20 invitations to speak at churches.

The Rev. John Rodgers, professor at Trinity seminary, established a perspective for the conference by preaching from John 3:16.

"Everyone is beyond self-help," he said. "God's rescue is not a matter of advice for our self-improvement."

"Mission is to the church what breath is to life," said the Rev. Kevin Martin, canon to the ordinary for mission and congregational development in the Diocese of Texas. "If you take away missions, what you have is not the church."

As an example of radical change in the shape of global missions, the Rt. Rev. David Gitari, Bishop of Kirinyaga, described changes in Kenya since the first missionary arrived in the mid-19th century. As late as 1960, there was only one Anglican diocese in Kenya, he said. By 1975, there were six dioceses, and last



A healing service during the Episcopal Church Missionary Community conference

year there were 20. Bishop Gitari said the church in Kenya is expanding at the rate of one new congregation per month, and he recalled showing up at one parish where he found 895 candidates for confirmation. He confirmed 400, then had to break for tea.

The importance of prayer was stressed throughout the conference. The Rt. Rev.

Reginald Hollis, director of the Anglican Fellowship of Prayer, said "this missions conference is a prayer conference."

"I've heard many people declare this is the best conference they'd ever been to in the Episcopal Church," said the Rt. Rev. Alexander Stewart, retired Bishop of Western Massachusetts.

PETER BARRY

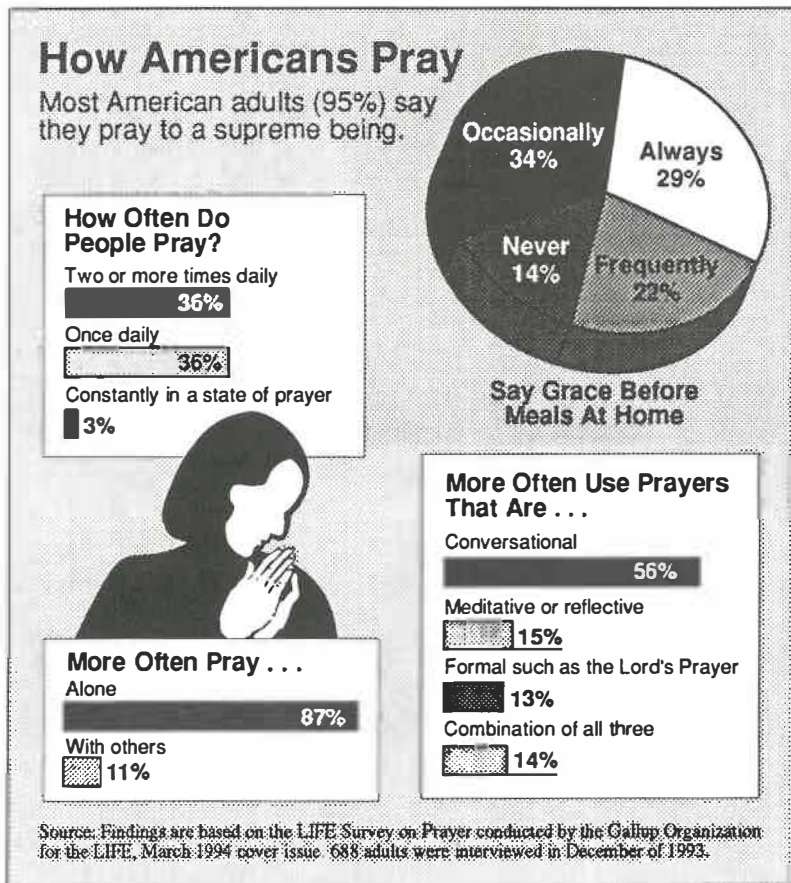
## 'From Indifference to Commitment'

The Episcopal Evangelical Assembly held its annual conference in Santa Fe, N.M., April 29-30, at the Church of the Holy Faith. Presentations focused on evangelism and lay ministry within the parish. About 80 people from various places throughout the United States were in attendance.

The Rev. John Guest, a fulltime evangelist, was a featured speaker. He is rector emeritus of St. Stephen's Church, Sewickley, Pa., which under his leadership grew from "a small, Sundays-only parish" into an active congregation of about 2,000 members. Fr. Guest's topic was "the task of turning a parish from indifference to passionate commitment, and ... the role of the leader of worship in this process."

The Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, spoke on "Patterns of Ministry" and the Rev. Ted Schroeder, rector of Christ Church, San Antonio, Texas, addressed the subject of "Building a Lay Ministry."

A preaching conference the day before the Evangelical Assembly, focusing on 1 Corinthians, was led by the Rev. Andrew Cornes, vicar of All Saints' Church, Crowborough, England.



RNS/J. Trigg

## REVIVAL

(Continued from page 10)

sionately that they literally shook. He would bid them to pray for the mission of the church, and each person would plead with God for his anointing on the evangelists of the congregation. Clearly they were enjoying great access to the throne of grace. This great spiritual freedom is not only the effect of revival, but a cause of continuing revival.

A second effect of revival in a great urban center is the dissolving of racial tensions. Inside Full Gospel Yoido, I experienced this. When we were in class learning about prayer and about organizing Christians for mission, a pastor of the church asked us to stand for prayer and to take the hands of the people nearest to us. In my right hand was the hand of an Ibo gentleman from Lagos, Nigeria; in my left, the hand of a Filipino woman from Manila. We all prayed out loud in our own tongue, in a total unity of spirit. We each knew the other was praying for his family, for his parish, praising the Lord Jesus, praying for the conference and for one another. When the Holy Spirit falls like that, ethnic and racial divisions cease.

A third effect of long-sustained revival in an urban setting is that crime is virtually gone. Seoul, after the apocalyptic suffering of the '40s and '50s, was a city well known for crime, especially pickpockets. No longer. We were housed in a hotel near the city's center, a place of narrow streets and ill-lit urban alleys. Each night between 10 and midnight we would

walk the streets and alleys of the city. They were thronged with many thousands of people, especially young people. And we were perfectly safe. This great city has been transformed into a safe and humane place for people to live; I believe the revival has helped produce this.

How has this revival penetrated its surrounding? Thousands upon thousands of

Bible studies. But just by meeting, they help urban Christians to be accountable in their faith journey.

- These house churches are not left to themselves to be the vehicle by which new members learn Christian doctrine. The mother church offers a constant series of introductory classes for those coming to faith, so there is a common faith shared

## Each parish becomes what is essentially a diocese.

house groups. That means each parish becomes what is essentially a diocese. The central pastor functions as a bishop, and the lay leaders function as priests. The pastor identifies, recruits, equips and sustains leaders of house churches. These are lay pastors who care for groups of 10 to 12 people. Each group prays for, identifies, and invites unbelievers to join in, until the group is big enough to multiply. Each leader has been equipping an apprentice to lead the new group when its birthing occurs. It sounds very simple; and, in a way, it is. It's also, as you notice, extremely biblical, this meeting from house to house for the encouragement of the saints. But there is more to it:

- The leaders of the house groups are not responsible for the message of the faith. That comes from the head pastor of the mother church. He crafts the message of hope and sends out the messengers of hope into the city. Thus these groups do not degenerate into amateur therapy, nor do they become academically correct

by all, and so the home churches are constantly knit to the mother church.

- The house churches are continually exhorted by their leaders to extend profound caring to the people of the city in immediate and useful ways. Think what a difference it would make to young persons coming to the city if they were quickly absorbed into such a caring Christian fellowship. Is it any wonder that city is so different than ours?

- The leadership of these house churches provides as many leadership roles as the parish has capable members. The mother church loses far fewer members to inactivity than most of our churches do.

How much difference within the church can this kind of revival make? For one thing, it means you can have a church with one full-time pastor overseeing excellent discipleship for every thousand Christians. Many congregations of 2,000 active communicants who are well cared for and engaged in mission have only two full-time pastors. Such a church in our country, in order to keep even half the people active, would need four or five full-time program staff. It means the church typically will have many more regularly attending than are listed on its roles.

What shall we make of this? I offer these three thoughts:

1. Revival comes through prayer — passionate, abandoned prayer. More important than the home cell groups or the social ministries is the atmosphere of spirituality that invites and then attends revival.

2. We need it. America needs it. It comes when we begin to care more about the people who are perishing because they do not know Christ than we care about our parishes or even the Episcopal Church itself.

3. If we are to participate in revival, we need to change. These changes, as I have begun to experience them within myself, involve an openness to the events of the kingdom of God, and a determination to equip the baptized to minister in their homes.

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# PEOPLE and PLACES

## Retirements

The Rev. **James Bell**, as assistant of St. George's, Bossier City, LA; add: P.O. Drawer Q, Jefferson, TX 75657.

The Rev. **Paul Bigger**, as rector of Christ Memorial, Mansfield, LA; add: 1710 Bradley St., Bossier City, LA 71112.

The Rev. **Roy W. Black**, as rector of Trinity, DeRidder, and vicar of All Saints', DeQuincy, LA; add: 207 N. Division, DeRidder, LA 70634.

The Rev. **Kurt Fish**, rector of St. Francis, Shelbyville, MI.

The Rev. **M. Gene Hutchins**, as team rector of Trans-Pecos Area and St. Mark's, Pecos, TX.

The Rev. **Fernando H. Salazar**, as rector of St. James', Mesilla Park, NM.

The Rev. **Bruce McK. Williams**, disability retirement from active ministry as canon, Cathedral Church of St. John, Albuquerque, NM.

## Changes of Address

The Rev. **Arthur Frieman**, 84 High St., Staten Island, NY 10305.

**St. Paul's Church**, 211 E. Cedar, Gladwin, MI 48624.

The Rev. **Congreve Quinby**, 13 Drumlin Dr., Potsdam, NY 13676.

The Rev. **Ellen Rutherford**, 6432 7th St., Cass City, MI 48726.

The Rev. **JoAnn Kennedy Slater**, 2521 Jade Court, Ann Arbor, MI 48103.

## Deaths

The Rev. **James R. Gundrum**, secretary of General Convention from 1975 to 1986, died April 22 in Sioux Falls, SD, following a long illness. He was 64.

Canon Gundrum was born Nov. 30, 1929, in Muscatine, IA. He graduated from Iowa Wesleyan College in 1951 and from Seabury-Western Theological Seminary in 1954. He was ordained deacon and priest in the Diocese of Iowa in 1954, and became vicar of Trinity Church, Denison, Trinity, Mapleton, and St. John's, Veil, IA, that year. He became rector of St. Michael's, Cedar Rapids, IA, in 1958, and served there until 1969. He was canon missionary of the Diocese of Iowa from 1969 until 1975, when he became secretary of General Convention and executive officer of the Episcopal Church. He became dean of Calvary Cathedral, Sioux Falls, in 1986, and remained there until his retirement in 1989. He was honorary canon of Trinity Cathedral, Davenport, IA. Canon Gundrum is survived by his wife, Frances, two sons, Cameron, of Luverne, MN, and David, of Charleston, SC, a daughter, Carolyn, of Sioux Falls, three grandchildren, and a sister, Evelyn Zacharias, of Dallas, TX.

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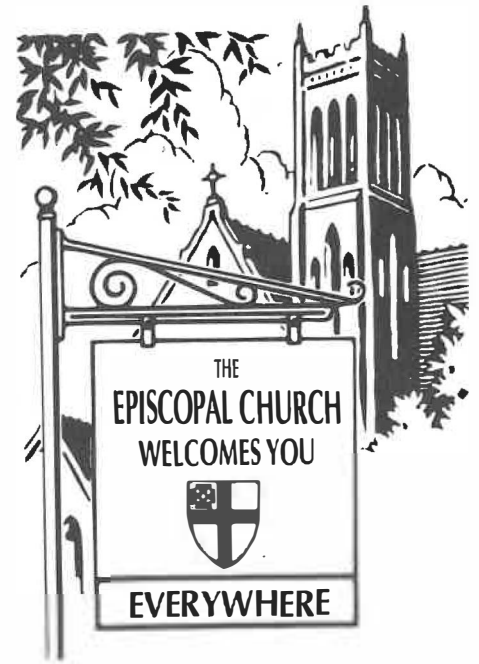
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## ALL SAINTS

209 Ashmont St., Dorchester  
At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

## KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. William Stickle, interim r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9; Fri 9. C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. Canon George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. Blvd., NE  
The Rev. J. David Clark, r; the Rev. Canon James Daughtry  
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM BY-THE-SEA**  
W. Penn & Magnolia  
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery  
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A. Lewis, Jr., hon. r Founded 1880  
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
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

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
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; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

## TRINITY

Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

## ST. PAUL'S

Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## SELINGSGROVE, PA.

**ALL SAINTS** 129 N. Market (717) 374-8289  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA. (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups, 1928 BCP

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206-7798  
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell, the Rev. Benjamin Twinamaani, the Rev. Canon Roma A. King, Jr.  
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. Philiputt; the Rev. John H. Munson  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex 1S). 1928 BCP daily as anno. (817) 332-3191

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Rt. Rev. Patrick Matolengwe, dean 271-7719  
Sun Masses 8, 10 (Sung). Daily as posted

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div.; the Rev. Rosalie H. Hall, M. Div., assoc  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

**KEY** - Light face type denotes AM, bold 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/A, handicapped accessible

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.