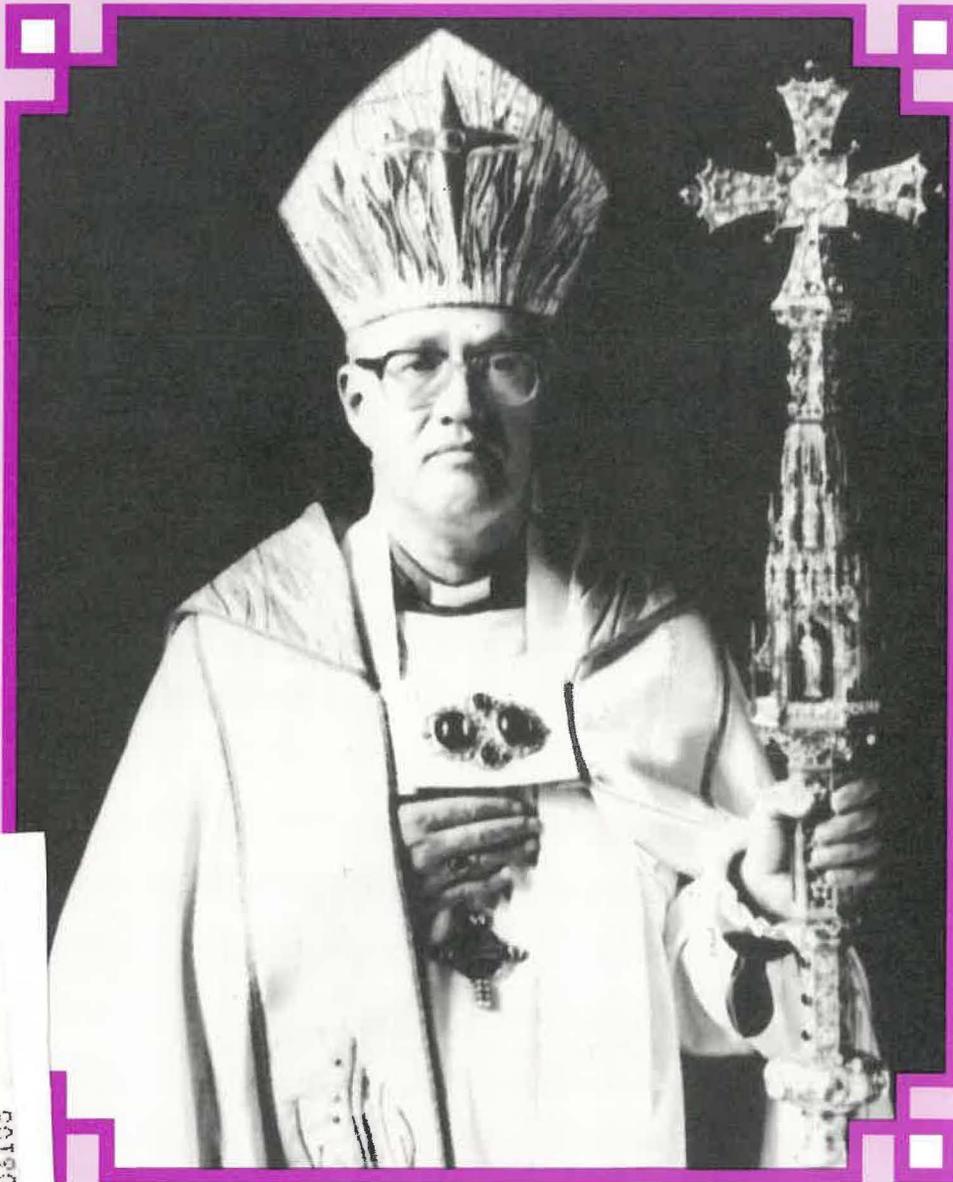


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IN THIS CORNER

With One Eye on the Road

It may be my imagination, but it seems to me that Wisconsin has a higher proportion of vanity license plates than the other four states where I've lived. It seems that about every third or fourth car I see has a license plate which reveals something about the car's owner.

Some of these vanity plates have religious themes. A not-so-subtle form of evangelism, perhaps. The messages on the license plates can be thought-provoking, a dangerous prospect if you're prone to mind-wandering while driving on a freeway. I submit the following I've seen in recent weeks:

PRA4ME — This one disturbs me. I've seen it on a parked car many times and have even considered leaving a note on the windshield. I'd like to know just who it is I'm supposed to be praying for. Interestingly, I've also seen **PAR4ME**, probably owned by a boastful golfer.

PRZGOD — Owned by an enthusiastic renewal-type, perhaps? A nice message with good advice. A few days later I saw another one with the same content: **PRSHIM**.

STPATK — And I knew in a moment it must be St. Patrick. I'd like to think the driver is not merely trying to bring the merriment of March 17 to the other 364 days, but rather to witness to St. Patrick's missionary travels.

PIUS XI — This one probably is not a tribute to the pope of the 1920s and 30s who was known, among other things, for approving of conversations between Roman Catholics and Anglicans. Rather, it most likely refers to a Milwaukee high school best known for its nationally-ranked girls basketball teams.

JUDE O — If one uses one's imagination, this could be interpreted as a plea to St. Jude, "the patron of lost causes." According to the classified advertisements in the local newspapers, St. Jude has looked with favor upon many lately.

JOYFUL — This out-of-state license whizzed past me on a freeway. Surely the owner of this vehicle was thinking of 2 Cor. 7:4 when this license plate was ordered.

GOD3R1 — This is my favorite. That's a lot of theology to put on a license plate. A grammarian might wish that it read 3N1 rather than 3R1, but no matter . . . it's terrific.

FR BOB — I don't know Fr. Bob. At least I don't know this Fr. Bob. I saw this license on a parked car the other day and wondered about him. Fr. Bob obviously wants to make known his presence as a priest. If it makes his ministry more effective, then why not?

JN 3 16 — No doubt a reference to John 3:16, that piece of scripture which folks love to put on signs and display at sports events. But I'll save that topic for another column.

I realize I'm pushing my luck by looking at other cars' license plates while driving. But I must admit they're easier to read than those little bumper stickers which read "Honk if you love Jesus" (yes, they're still being displayed) or those tacky little yellow signs that read "Episcopalian on board." If the people who ordered those vanity plates are trying to make me think, I'll admit they're succeeding.

DAVID KALVELAGE, editor

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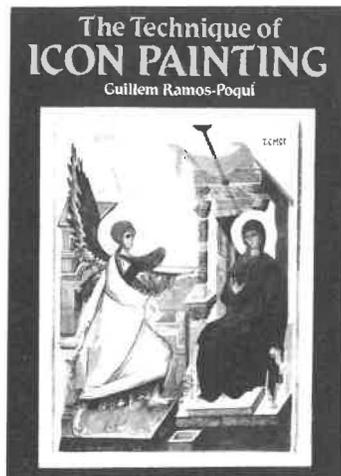
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The Most Rev. George Carey is enthroned Archbishop of Canterbury [p. 10].
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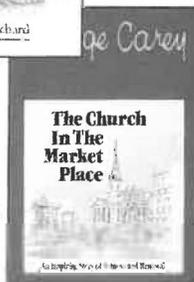
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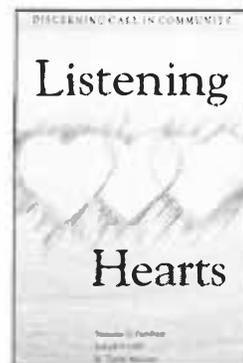


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Volume 202 Established 1878 Number 19

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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, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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LETTERS

A Monstrous Threat

I am concerned about the Standing Commission on Human Affairs' proposal that would leave to each bishop the option of ordaining practicing homosexuals [TLC, March 31]. This represents a monstrous threat to the unity of the institutional church, not to mention the integrity of its witness.

Bishop Hunt rightly states that it has always been the policy of the Episcopal Church to leave to diocesan bishops and standing committees decisions of whom to ordain. He forgets, however, that it has always been the role of the general church to establish guidelines. The orders for ordinations (Book of Common Prayer, 510 ff.) contain many statements concerning the process by which the candidate has been selected, standards for behavior, statements of belief and vows of obedience. The Constitution and Canons of the Episcopal Church also contain a wide variety of regulations governing the selection of candidates for ordination and their qualifications (see Title III, esp. Canons 4-7 and 9-12).

However, in the interest of having no outcasts, we have become so fearful of imposing our views, our theology, or our morality on another that we have lost the ability to have a view at all. Because this question goes far beyond the nuances of sexual ethics and into core questions of theology and authority of scripture, the commission's proposal comes dangerously close to turning each diocese into its own church with its own theology and polity.

There are serious implications to the fact that when one bishop ordains, the ordination is done on behalf of the entire church, not a particular diocese. Would a bishop who opposes such ordinations be free to ask priests seeking entrance to that diocese about their sexual lifestyle without being

To Our Readers:

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blasted for peeking into bedrooms or being homophobic? I think not. Far more likely is that a few dioceses will become "ordination mills" for active homosexuals who will then move throughout the church without bishops who oppose these ordinations being able, in practical terms, to do anything about it. Thus, by trying to make room for the minority, we will have imposed upon all a practice which I believe the majority of Episcopalians find anathema. If this issue is to be settled in any meaningful way, it must be decided as a whole, and not by General Convention abdicating its sacred trust and responsibility to speak for the whole.

(The Rev.) ERIC TURNER
St. Matthew's Church
Richmond, Va.

Wrong Approach

I was upset over the "In This Corner" column, "Welcome Happy Morning" [TLC, April 7].

Having been a volunteer at a nursing center for more than two years, I have learned that the people therein need frequent visits, if only short ones, rather than just a quick appearance on Easter or Christmas. They need to be loved and understood, not "preached to." Such a hasty visit, which sounded almost reluctant, would not convey an Easter greeting. Surely, Jesus would not have dashed in and out — neither should his emissary.

KATHARINE PHILBRICK
Winchester, Mass.

Clarification Needed

The first issue of my subscription of THE LIVING CHURCH arrived yesterday. The same homosexual hysteria was evident that is present in the publications of Episcopalians United, Integrity and several other publications in between. Nowhere is there an objective discussion of this question. Everyone is calling everyone else names, directly or by implication, and real information seems totally lacking.

The problem for Episcopalians — for me, at least — is the matter of consistency. Those adamantly set against the ordination of active homosexuals and the blessing of homosexual unions claim the Bible condemns homosexuality and the church must not indulge in any activity which is contrary to scripture. Why then are they

not furious over the remarriage of divorced persons, and especially in permitting remarried clergy to continue to function? What about the ordination of women, which doesn't stand up to a strict interpretation of scripture very well either? What about the clear biblical command to "be fruitful and multiply?" (Between multiplications it might be a good idea to peek at the world population statistics.) Here we are absolute, but there we become, miraculously, very relative. Where's the consistency?

If these questions do not bother any of the other 2,500,000 (70,000,000 worldwide) of us except myself, I'm sorry to have wasted your time. I look forward to having someone clarify these points, without the usual emotionalism, knee-jerk reactions and text-quoting. Either we want to be fundamentalists or we don't, but please don't be "selective fundamentalists" (which 99 percent are anyway), who can be very literal when it comes to favorite passages used to beat up on people they don't like, and very loose when it comes to passages which criticize themselves or the people they like.

ROBERT F. DORUM
Poughkeepsie, N.Y.

Focus of Prayer

The question of women's ordination has been for me — as it has for many conservative Episcopalians — a continuing thorn in the flesh, so I decided to make it a focus of my prayer life with some interesting results.

I have begun to fear that I am opposing the will of the Holy Spirit by my reluctance to fully accept women in holy orders. I also have come to the realization that the chief impediment to my believing that women can be deacons, priests and bishops has been my own spiritual pride.

Some years ago, a friend of mine told me the story of a man who expressed his opposition to the idea of women priests by saying, "I will not say 'bless me, Mother, for I have sinned.'" I remember chuckling in amusement, and agreement, with that story. Now, the very thought of it causes me to fear for my own salvation. The more I read of liturgies and theology, the more I find my reasons for having opposed the ordination of

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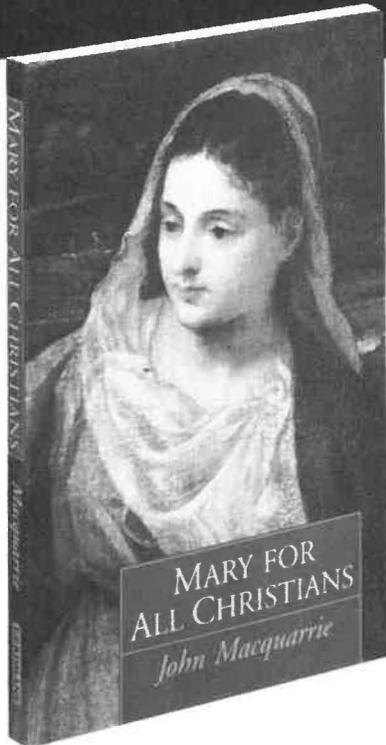
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LETTERS

(Continued from previous page)

women blown away like chaff before a mighty, rushing wind.

Influenced as I am by Benedictine spirituality, I am moved to find my prayer, my work and my *lectio divina* all leading me to the same conclusion. The great, eternal, triune God creates the world every day; each new baby shows us that. By the same token, each new baptism should show us that God creates his church every day as well.

As I study church history, I wonder: what if the Lord does not return for a very long time? Will Christians a thousand years from now look back at us and ask "where was their love?"

FRANK LEWIS KYSER

Memphis, Tenn.

Theological Tradition

In response to the editorial "On Second Thought" [TLC, March 24], the Archbishop-designate of Canterbury, the Rt. Rev. George Carey, communicates quite clearly. His reported statement in the *March Reader's Digest* merely reiterated the church's traditional theological understanding of the sex of Jesus.

The church's theological tradition has never assigned sex to God, nor any theological significance to the sex of Jesus.

If some traditionalists choose not to hold this important part of our tradition, they should hardly be surprised, horrified or feel betrayed when their disregard of it is remarked upon. Responding with cheap shots at the archbishop-designate is only indicative of poor taste, personal pique and a questionable catholicity.

A. MARTIN

Chicago, Ill.

Bases of Authority

John LaVoe's letter [TLC, March 24] asks: "When you're arguing against tradition and reason, are you allowed to be reasonable on traditional grounds?"

My answer is *touche!* Yes, of course. But when you are talking about the church's basis (or bases) of authority, I still opt for *sola scriptura* as the ultimate, official basis. The Bible as the written word of God is essentially reasonable, and imparts reasonableness to those who accept it for all it claims to be and which the church through the ages has understood it to be. I doubt

whether the church needs two extra legs to keep it on the right track.

To me, Bishop Carey's evangelicalism reinforces the Anglican Church's experience (hence tradition) as most satisfactorily rooted in the *sola scriptura* basis of authority. But I have to admit surprise at his adoption of the liberal feminist position regarding the ordination of women.

(The Rev.) JOHN DUDDINGTON
Carlsbad, Calif.

Infant Reception

I appreciate the response to David Bull's letter [TLC, March 31]. A resolution adopted by the House of Bishops at the 1988 General Convention permitted those baptized in infancy to begin receiving communion at any time they desire and their parents permit. Pastoral principles recommended to guide the church in communicating those baptized as infants were included with that resolution.

(The Rev.) RUTH A. MEYERS
Charlotte, Mich.

Craze of Labeling

We live in a time when the craze of labeling has reached the stage of launching verbal "scud missiles" on opponents of varying interpretations of the Bible. The church, figuratively speaking, has no equivalent of the "patriot" as an instrument of defense. One such missile is the word "fundamentalism," which has come to represent something far removed from its original meaning and use in the war of modernism and Pelagianism vs. the fundamentals and the historicity of the faith, both catholic and Protestant. It has grown into a political and psychological weapon word within the community of faith. The secular society is only amused.

Bishop Spong's latest book is written to rescue the Bible from fundamentalism. The Rev. Stuart H. Smith, who wrote a sympathetic review of it [TLC, March 24], believes in this need for rescuing. In my opinion, both fall into the assumption gap: assuming that all people agree on what fundamentalism is, as having one meaning, and who hold the same mental image of what it represents, either pro or con. Labeling the word preys on emotions, generates more heat than light, and works toward hardening divisions while aborting unity.

The church has become more of a

debating society than a community of the new covenant where the Lord has put the law in our minds and written it on our hearts so that all will "know him . . . from the least to the greatest." The battle is one of intellectual rationalization supported by human passions more than divine revelation which today's positivist culture rejects. If prayer-reading of scripture imparts to me the Lord's wisdom, purity, mercy and purpose, his power, guidance and inspiration for life and its direction, and this, in turn, synchronizes with the faith of the church throughout all generations then, by the grace of God, I am a fundamentalist.

(The Rev.) EDWARD E. MURPHY
Merced, Calif.

• • •

Both the reviewer, Stuart Smith, and the book, *Rescuing the Bible*, by John Spong, begin from a false assumption: the Bible does not need rescuing, mankind does.

We rush about trying to change the church, the liturgy, the words we use about God and humans when what needs doing is to show people that they have a problem and the only solution is through God. When the church starts calling sin by its right name and offers the only salvation it has, it will be doing its job.

What we are doing is endless tinkering with side issues. Painting a corpse and dressing it up doesn't bring it to life, but God can put those dry bones together and form a mighty army. We don't need to rescue the Lord, we need to repent and be saved! I don't hear anything like that in the Decade of Evangelism.

(The Rev.) H. STEWART ROSS
Everett, Wash.

• • •

The Rev. Stuart Smith quotes with approval Bishop Spong's statement that the "key to understanding how the Bible is the word of God is found not by studying the literal text, but rather by entering the experience out of which the literal text came to be written."

One understands liturgical memory and imaginative recollection, but I would like to know what in heaven or on earth could "entering the experi-

(Continued on next page)



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LETTERS

ence” out of which something came to be written can mean apart from the text which conveys the experience to us?

This is a perfect example of the type of sophisticated half-truth which seems to mean something, but in fact is simply moonshine. It reminds me of the clergy who ride donkeys on Palm Sunday or pop up out of coffins on Easter.

(The Rev.) WILLIAM RALSTON
St. John's Church
Savannah, Ga.

The Middle Way

Please continue your balanced presentation of evangelical and catholic news and articles, holding to the middle way, avoiding the radical left and the purist right. Continue to remind the church that it must go back to basics before it can move forward to resolutions.

Episcopalians are so multi-faceted. They seem inclusive. They look catholic. They sound prophetic. They are a Christian fellowship of dioceses, af-

firming common life and liturgy, struggling despite honest diversity.

Who will lead us, by and by? Long ago, the more conservative traditionalist faction maintained policy. Later on, the liberal/progressive parties gained majority control. In the future will we see the neo-evangelical/charismatic influence emerging into positions of counsel? Times may change again.

May gentle wind and fire lead us more clearly into truth and grace.

J. EDWARD BAKER
Springfield, Ohio

Reflecting the Secular

After following the “debate” between the highly-politicized theological opinions for the past ten years, I say “a pox on all their houses.”

Everyone argues to win over their point of view: the anti-homosexual argues that everyone knows that gays are incapable of maintaining long-term committed relationships. I wonder if Fr. Smith [TLC, Jan. 27] has taken a

look at the inability of heterosexuals to do the same. We have clergy and laity easily slipping into a second or third marriage without a stumble and no one thinks much of that anymore.

Those on the side of the homosexual issue seem to think their civil rights gain them some sort of theological or spiritual right to equate and proclaim their lifestyle on the same basis as those answering the call of marriage.

The church will begin to inspire people to membership and commitment when we begin to do a better job of reflecting the kingdom of God and are less of a reflection of the secular world in which we live. I was under the impression that we were called to transform the world, not join it.

(The Rev.) BERNARD C. PERSSON
St. Louis, Mo.

Correction

The name of the author of the article, “A First-Rate Religious Thinker” [TLC, April 21], who also did the accompanying drawing, was misspelled. The author's name is D.A. Drennen.

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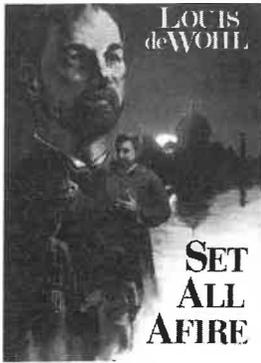


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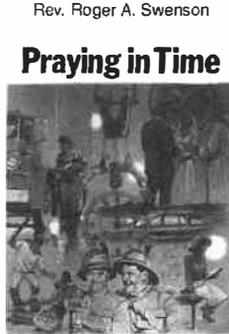
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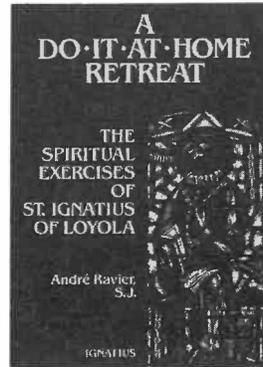
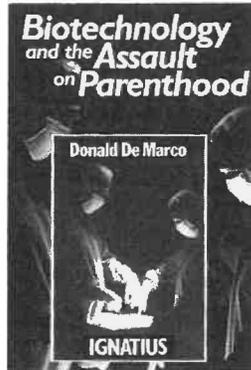
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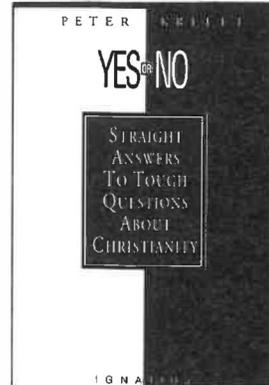
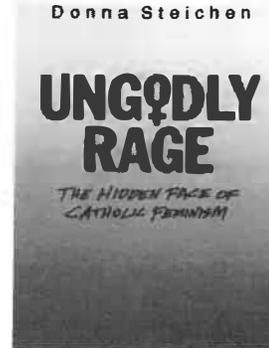
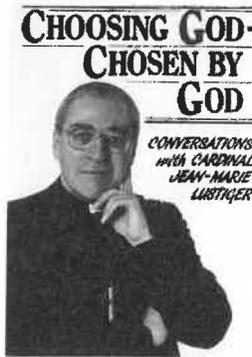
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Archbishop Carey Enthroned at Canterbury

At his enthronement as the 103rd Archbishop of Canterbury April 19, the Most Rev. George Carey told a congregation of royalty and political and religious leaders the church would continue to speak out on social and political issues.

"No church can or should avoid political comment when freedom, dignity and worth are threatened," he said. "The cross of Jesus Christ firmly roots us in human concerns and needs — and places us alongside the oppressed, the dispossessed, the homeless, the poor and the starving millions of our planet," he said, noting particularly the plight of the Kurds in northern Iraq.

He acknowledged Christians are often perceived as weak and wishy-

washy, but countered that true Christians are strong. He cited the examples of Mother Teresa, Archbishop Desmond Tutu of South Africa (who was in attendance) and Terry Waite, former Archbishop Robert Runcie's special envoy who is being held hostage in Lebanon.

He promised among his first objectives will be the release of all hostages in the Middle East.

As an estimated 2,200 people filled the cathedral, and a national TV audience tuned in, George Carey, 55, was first installed as Bishop of Canterbury. Then he was enthroned as primate of the Church of England, a designation which makes him spiritual leader of 70 million Anglicans worldwide.

The ceremony featured a mixture of

traditional English choral music and modern praise songs, including saxophone and electronic synthesizer.

Before the service, the cathedral choir and organists performed a program with motets by William Byrd, William Walton and the spirituals from Michael Tippett's *A Child of our Time*. They were joined by the Fanfare Trumpeters from the Royal Marines School of Music who were heard in the central work of the service, the new *Te Deum* by Grayston Ives, which received its first performance at the enthronement.

The congregational hymns included Herbert Howells' "All my hope on God is founded" and C.H.H. Parry's tune to "O praise ye the Lord," which was

(Continued on next page)

Primates Meet in Ireland

"A young man said to me, 'I have always wanted to see a real Archbishop.'" "Then, brace yourself for a real disappointment . . . if you are looking for a super-bishop," said the Archbishop of the Indian Ocean, the Most Rev. French Chang-Him, preaching in St. Patrick's Cathedral, Armagh, Ireland, April 10.

Archbishop Chang-Him, was preaching at a Eucharist in the midst of the meeting of the 28 primates, or senior archbishops, of the Anglican Communion in Northern Ireland April 6-13. The primates, including Presiding Bishop Edmond Browning, met under the leadership of the new Archbishop of Canterbury, the Most Rev. George Carey. Their meetings were private, although it was announced they would discuss such subjects as the Decade of Evangelism, international debt, sexuality and world strife.

The church leaders made only two public appearances. The first was at a Eucharist in Belfast cathedral April 7 where the new Archbishop of Canterbury made his first major address, including a condemnation of violence in Northern Ireland. The second was in Armagh, where the primates made a pilgrimage to St. Patrick's Cathedral,



Archbishops Tutu (left), Carey and Eames outside St. Anne's Cathedral, Belfast. [RNS]

whose original building was founded in 445 by St. Patrick himself. The Irish enjoyed reminding the Archbishop of Canterbury that Christianity was well established in Ireland before St. Augustine became the first Bishop of Canterbury in 597. Archbishop Carey, during coffee in the 18th century cathedral library, said he "accepted the lesson in humility."

The main purpose of the meeting, which takes place every two years, was to provide the primates with an oppor-

tunity to establish a working relationship with their new chairman, Archbishop Carey, and to provide a time for reflection and discussion of the great issues facing the world and the church. Bishop John Savarimuthu of East Asia said, "It is very important for all of us to get to know the new archbishop right at the beginning of his new ministry."

The presence of Archbishop Desmond Tutu of South Africa; Arch-
(Continued on page 26)

(Continued from previous page)
said to be a favorite of the new archbishop.

To begin the ceremony, Archbishop Carey rapped on the wooden door of the cathedral with his pastoral staff. He wore a new mitre, cope and stole in yellow and cream with embroidered flames and rhinestone decorations. His hood was decorated with the words "the truth will make you free" from St. John's gospel and the Compass Rose, which symbolizes the Anglican Communion.

Archbishop Carey swore to observe the statutes of his cathedral by kissing the Canterbury Gospels, an illuminated manuscript believed to have been brought to England by St. Augustine, the first Archbishop of Canterbury (597-604), in whose chair the new archbishop sat for part of the service.

In attendance were leaders of church and state, including Princesses Margaret and Diana, representing the queen. By tradition, the monarch does not attend the enthronement so as not to divert attention from the new archbishop. Nor did Dr. Runcie attend, the reason being the same, it was explained.

Also in attendance were British Prime Minister John Major, leaders of the opposition parties and the majority of cabinet members. Religious leaders included U.S. Presiding Bishop Edmond Browning, Archbishop Desmond Tutu of South Africa, Greek Orthodox Archbishop Gregorios and the Rev. Billy Graham.

Warm Embrace

During the exchange of the peace, Archbishop Carey walked informally up and down the stalls, shaking hands and giving hugs. An especially warm embrace was shared with Roman Catholic Archbishop Cahal Daly of Armagh, primate of All Ireland. Archbishop Daly's presence marked the first time a Catholic Irish churchman of his stature has attended the enthronement of an Archbishop of Canterbury.

Ecumenical prayers were offered by a number of the guests. Two women took part in the service, the Rev. Sian Yates, a newly-elected deacon in the Diocese of Canterbury, and Esme Beswick of the Joint Council of Anglo-Caribbean Churches.

ESA Addresses Concerns of Present and Future at Meeting in Chicago

Resolutions passed to support the traditionalist ministry of Nashotah House seminary and to initiate legislation protecting the rights of Episcopal Synod of America members and congregations highlighted the proceedings of the ESA meeting, which met April 18-20 in Chicago.

An enthusiastic crowd of several hundred people from around the country, including more than 100 delegates and more than a dozen bishops, gathered to pass legislation and prepare for the challenges of General Convention in July.

In his opening address, the Rt. Rev. Clarence Pope, Bishop of Fort Worth and president of the synod, surprised participants with the announcement that the Rev. Titus Oates, executive director of the ESA, had resigned shortly before the synod meeting because of "emerging circumstances over

which neither he nor the synod had any control, along with exhaustion . . ." Later in the meeting the Rev. Canon Brien Koehler, canon to the ordinary in the Diocese of Fort Worth, was appointed to fill the position.

Bishop Pope, sighting the growth of the ESA, seemed to reflect the strong feelings of many in attendance when he said, "We have been artificially trapped within geographical boundaries which for many have become spiritual gas chambers as the historic faith and practice has gradually been sucked out." As a result, he said, "Re-alignment along theological, doctrinal, moral and pastoral lines will have to be made a reality in the foreseeable future if we are not to lose our heritage and our future."

He also commented on the ESA's "refugee" program, where men "who
(Continued on next page)

A 'Broken Illusion'

The Rev. Gene Geromel, vicar of St. Bartholomew's Church in Swartz Creek, Mich., seemed wistful but resigned as he discussed his case. "I feel bad we couldn't go all the way on this," he said during a brief interview between sessions at the Episcopal Synod of America meeting in Chicago.

Last year Fr. Geromel became embroiled in a lawsuit against the Diocese and Bishop of Central New York over what he felt was job discrimination and slander [TLC, Oct. 28]. He had applied for two rector positions several years ago and the search committee of one of the two parishes had expressed an interest in him as a new rector. However, the Rt. Rev. O'Kelley Whitaker, diocesan bishop, did not approve of Fr. Geromel for either parish, allegedly because he did not feel Fr. Geromel could work well with women, a statement Fr. Geromel vigorously denied. In a \$150,000 lawsuit, the Michigan priest said he was being slandered and discriminated against because

he is a traditionalist.

At that time, the Hon. Hugh Jones, diocesan chancellor, told TLC that the national and diocesan canons were clear concerning the rights of the bishop to license or deny licensing any priest for any reason. "How could he [Fr. Geromel] work with women priests when he disagrees with the ordination of women?" he asked.

Six months after the initial hearing in October, Fr. Geromel says he has had to drop the suit, partially because it would have eventually cost him more than \$60,000, something he, a father with four children, could not afford. He emphasized that his expenses were all paid from out of pocket and not, as some have alleged, by the ESA.

Though he is somewhat relieved the incident is behind him, it has not left him unaffected. "Until then I believed conservatives could feel they were accepted in most dioceses," he said. "My case has broken that illusion."

KIRSTEN KRANZ

(Continued from previous page)

cannot get through the ordination process in their own diocese because of their traditional views" are transferred by their bishops to cooperative ESA bishops.

The Rev. Jeffrey Steenson, rector of St. Andrew's Church in Fort Worth, encouraged participants to stand fast in their faith regardless of the obstructions put in their paths by the church at large, and asked, "Why is it so difficult for us to live together?"

During the conference, legislative sessions followed several Bible studies presented by the Very Rev. Allen C. Guelzo, dean of the Philadelphia Theological School, an institution of the Reformed Episcopal Church. His comment that "we are considered [by the church as] brain-dead Anglo-Catholics and Shiite evangelicals," drew much sympathetic laughter, as he also encouraged participants to "stand fast."

Education Programs

The Rt. Rev. Donald Davies, retired Bishop of Fort Worth, discussed financial matters and said the development of the Rose Hill Conference Center in Aiken, S.C. continues. Though the historic home and gardens there are still being restored, teacher and leader training courses, as well as continuing education programs are already being formed.

The Rev. Garrett Clanton, rector of St. John's Church in Quincy, Ill. and head of ESA's maintenance and ministry committee, said the ESA had received reports of several instances of discrimination against traditionalist clergy by bishops this year and said the synod is working to find job placement for a number of clergy.

A controversial report from the task force on new parishes, which included such items as "the ESA will develop an alternative to the Church Pension Fund," and "ESA will . . . establish congregations in the larger population centers which have no traditionalist parishes at present," was referred back to synodical council after much discussion because of "vagueness and loose language." It will be revised and brought up again when the synod meets in Fort Worth two weeks after General Convention.

Two resolutions engendered the most emotion and discussion. The first

was revised after much debate and was passed as a motion that the synod "present a resolution to General Convention to authorize the immediate creation of an ecclesial entity to meet the concerns of ESA people and congregations . . . to . . . receive and act upon appeals from congregations which believe they are suffering injustices for their theological convictions and to monitor instances in which ESA bishops believe they must cross jurisdictional lines to minister to congregations with ESA convictions."

The second resolution, concerning Nashotah House seminary, was introduced with an address by the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, who said bishops and dioceses had boycotted the traditionalist seminary for years, calling it a "prison house." In addition, he said, false rumors about its financial instability were rampant in spite of the fact that Nashotah is in a "wonderfully strong financial position," including a \$500,000 endowment fund and successful fund-raising campaigns. "We want a seminary towards which orthodox Christians can look," he said.

With a unanimous vote and standing ovation, ESA delegates passed the Nashotah House resolution which declares "the commitment of the house to orthodox faith, order and morals," encourages ESA members and parishes to designate their one percent offering for theological education to the seminary and states that synod members "will recruit students nationally and internationally to fill the seminary in the service of its mission."

KIRSTEN KRANZ

Warning Issued

Leaders of the National Council of Churches (NCC) have called its members to "a serious reflection on our national purpose and identity" in the aftermath of the war in the gulf.

As Christians celebrated the "victory of the resurrection," the Rev. Joan Brown Campbell, general secretary, and the Rev. Leonid Kishkovsky, president of the council, warned Christian churches that "desert storms can blind us to history."

In a "pastoral letter of concern" they said "national crisis" of poverty, unemployment, housing, health care, growing racism and crime have gone unattended because of the war.

Bishop Welles Dies

The Rt. Rev. Edward R. Welles, Bishop of West Missouri from 1950 to 1972, died April 15 of a heart attack in Kansas City at the age of 83.

As an early proponent of women's ordination, Bishop Welles participated in the ordination of the "Philadelphia 11," the first women irregularly ordained priests, in 1974 two years before women's ordination was approved by General Convention. One of the women was his daughter, the Rev. Katrina Swanson of Jersey City, N.J.

Bishop Welles is reported to have said of that incident, "If there is one single thing that I have done in the ministry that I know in my heart and soul and mind is right, it is the ordaining of those women. What happens to me as a result is unimportant."

The bishop was a tall man and is remembered as someone who would go out of his way to greet someone when visiting congregations.

Talking Peace

A *Kansas City Star* editorial noted Bishop Welles as a leader in bringing blacks and whites together in the city following the death of Dr. Martin Luther King. Recalled was a memorial service the bishop conducted for the slain civil rights leader which was interrupted by a summons for the bishop to go downtown to talk peace with protestors marching on city hall.

A graduate of Princeton in 1926, Bishop Welles also received degrees from Oxford, General Theological Seminary and Nashotah House. He was ordained to the priesthood in 1931 and served in parishes in New Jersey, Massachusetts, New York and Virginia. He was dean of St. Paul's Cathedral in Buffalo, N.Y. when he was elected Bishop of West Missouri in 1950. He remained bishop until his retirement in 1972.

Under his administration, the diocese was involved in ecumenical projects and worked to establish relations with Roman Catholic communities and other churches. In addition, during his time as bishop, 12 new parishes were started.

Bishop Welles is survived by his wife, Ferne, two sons, two daughters and other family. A memorial service was held April 19 at Grace and Holy Trinity Cathedral in Kansas City.

'To Sing God's Praise'

Richard Wayne Dirksen gives thanks for his half century at Washington Cathedral

In the spring of 1942, Richard Wayne Dirksen, a promising young music student at Peabody Conservatory in Baltimore, joined the staff of Washington National Cathedral as assistant to organist-choirmaster Paul Callaway. On April 15, 1991, former students and singers, past and present colleagues, and myriad friends filled the cathedral for a festival concert in tribute to a commitment spanning nearly half a century, during which as organist-choirmaster, composer and conductor, program director and precentor, he has been for the cathedral a true "man for all seasons."

The concert, featuring his own compositions and works he has conducted, marked his official retirement, and the ovation at the end was long and fervent. Participating were soloists and instrumentalists he has worked with, including his son, baritone Richard S. Dirksen, the Cathedral Choir of Men and Boys, the 200-voice Cathedral Choral Society, and the glee clubs of the cathedral's two schools.

In June, 1942, with a *magna cum laude* from Peabody, Mr. Dirksen enlisted in the army. At the end of World War II, he came back to the cathedral to help with the music until Mr. Callaway's expected return from military service at Christmas 1945.

"That was a long Christmas," he said with a smile, "for I've been here ever since." Serving first as Mr. Callaway's assistant, then associate, he succeeded him as organist-choirmaster on his retirement in 1977 and continued in that post for another decade.

There was also a long and close association with the Cathedral Choral Society, as accompanist, manager, composer and assistant director. When Mr. Callaway stepped down as music director in 1984, Dirksen took over until J. Reilly Lewis, was named music director.

Mr. Dirksen's role expanded in 1964, when Dean Francis Sayre made him director of program. He was the man behind the summer festivals of music, dance and drama; the dedication of the central tower and the nave,



Mr. Dirksen

©Morton Broffman

and finally, the completed cathedral in September, 1990. His versatility encompassed the secular as well, as composer for Paul Green's music drama, *Faith of Our Fathers*, and for the multimedia *American Adventure* in the Bicentennial Year; as conductor for the Arena Stage production of Kurt Weill's *Three-Penny Opera* and the NBC performance of Dave Brubeck's *Light in the Wilderness*.

Lay Precentor

In 1969, he became the first lay precentor in Anglican history, responsible for the cathedral's liturgical worship, and in 1984 Bishop John Walker gave him the title of canon. He holds honorary doctorates from George Washington University and Mt. Union College and the Medal of Excellence from Shenandoah Conservatory and the Peabody Distinguished Alumni Award. His wife, Joan, and their four children have played an active part in the cathedral's life, and three grandsons have been choirboys.

The high points of his tenure? "Actually, it was no one event but the whole cathedral experience," he said, "and not least my 18 years as conductor of the glee clubs," introducing

these young people to the best in church music, and seeing their delight in the operettas he wrote for them. He was greatly touched when, after the recent Evensong in his honor, a group of these former singers, now in their 40s and 50s sang several choruses from those operettas as a surprise for him.

"I don't think I could have been satisfied as the stereotyped church musician," he said. "It was the cathedral itself that drew me and held me — the scope of its life and mission, the standards of excellence in every field, the tremendous potential of its outreach."

And what does he consider the greatest achievement of those 47 years? After a reflective pause, he said, "I think perhaps it was being able to bring to so many the chance to sing God's praise, in such a setting, in as perfect a way as possible, so the answer still lies in the cathedral itself, and the privilege of helping to create its ongoing life and ministry."

In all his prodigious output of anthems, oratorios, hymns and chants, of organ pieces, fanfares and service music, there are several, all included in the farewell concert, that are quintessential Dirksen. The first is an extended choral work, *Welcome, All Wonders*, his splendid setting of Richard Crashaw's *Hymn to the Nativity*. His lovely hymn tune, *Decatur Place*, whose words epitomize his concept of the cathedral: "This is the Lord's house, home of all his people." And, above all, his tender and much-loved carol, *A Child my Choice*, to lines by the Elizabethan poet Robert Southwell, for many the musical offering that will speak most memorably for him in all the years to come.

His fellow musician Norman Scribner noted that his accomplishments, remarkable by any standards, "form one of the most outstanding careers in American music in this century," but that the real story of Richard Wayne Dirksen is written "in the hearts of the thousands of lives he has touched so directly, so profoundly and so permanently."

DOROTHY MILLS PARKER

What Reading Fiction Teaches

By EDWARD M. BERCKMAN

Seminary students should be required to read certain novels as they study church history. Such a practice would give an “inside story” of this institution which as a whole is one, holy, catholic and apostolic but, in its day-to-day life, is often unholy and filled with conflicts that threaten church unity.

From studying history one learns of the larger events that result from major conflicts and personal excesses. But novels can give the student — or any reader — a sense of what it felt like to be there. Fiction can also suggest how clergy may expect to be viewed and treated by laypeople and the community at large.

Among modern works, J.F. Powers’ novels and stories give a realistic picture of Roman Catholic parishes and priests. John Updike’s fiction often includes a minister, sometimes Lutheran, but in the series of Rabbit Angstrom novels a rather easy-going and ineffectual Episcopalian, John Eccles. A young minister is a major character in Frederick Buechner’s *The Final Beast*, but the novel is less about his professional life than his personal situation after his wife’s death when rumors circulate about his conduct with another married woman.

Two 19th century English novelists, however, plunge readers into that period’s Anglican Church, warts and all. Anthony Trollope’s *Barchester Towers* once made John Henry Newman burst out laughing in bed twice after he had been reading it, according to a letter of that English scholar who later became a Roman Catholic and a cardinal. But, however entertaining, the better of these novels can be read as

The Rev. Edward M. Berckman resides in Greenwood, S.C. He has had a longtime interest in religion and literature.



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Not just
any writer
will do.

fictional “documents” of the lives of ordained and lay Anglicans. And encountering pretensions to piety and learning in fictional characters can prepare us for similar tendencies in church people of our own acquaintance.

Not just any writer will do. In fact, George Eliot’s first work of fiction, *Scenes of Clerical Life*, was begun soon after she had read and reviewed what she called “Silly Novels by Lady Novelists.” In that review, Eliot claimed that writers’ supposed spiritual interests hardly concealed their “fascination with the glamour and wealth of the aristocracy . . .” (quoted in David Lage’s “Introduction” to

Scenes, p. 18). George Eliot (the name Marian Evans chose for her pseudonym so her writing would be taken seriously) went on to develop literary aims and values we now associate with realism, a term just coming into use in the 1850s.

Thus, Eliot cautions the reader not to expect anything exceptional from her protagonist, the Rev. Amos Barton, who “was, you perceive, in no respect an ideal or exceptional character . . .” Certainly he lacked the gift for extemporaneous preaching. As churchwarden Hackit says of his parson, “he can preach as good a sermon as need be heard when he writes it down. But when he tries to preach w’out book, he rambles about, and doesn’t stick to his text . . .” (48).

Even in a written sermon Barton can choose strangely inappropriate subjects for his congregation in the village of Shepperton. His Christmas sermon was an argument confuting the Socinian heresy. Even though that heresy denies the divinity of Christ, it was quite unknown to his congregation, so the sermon “was exceedingly well adapted to trouble and confuse the Shepperton mind” (73). Doubtless there are still clergy who would qualify for the appraisal of the other warden, Mr. Bond: “They’re too high learnt to have much common-sense” (85). At least, I dare say there are still laity with such opinions of clergy.

Though today few clergy may have families as large as Amos Barton’s, with six children, many may share — or, at least, sympathize with — his necessity to borrow money before payday. And perhaps one can still find the sort of approach to “religious books” practiced by Mrs. Linnet in Eliot’s “Janet’s Repentance.” “She was in the habit of confining her perusal to the purely secular portions . . . On taking
(Continued on page 17)

Deserving of Courtesy

If one were to characterize the mood of the recent Episcopal Synod of America meeting in Chicago, it would be of a battered boxer lacing up his gloves and gearing up for the fight of his life.

With General Convention drawing near and more controversial issues coming to the forefront, ESA meeting participants seemed to realize that the only way they will be able to participate in the debates in Phoenix will be in a united front.

As one delegate said during a discussion of a resolution concerning liturgical decisions, "There are things to be faced of more importance than a personal choice of prayer books."

Among those examples of overcoming differences was the participation of Dean Guelzo of the Reformed Episcopal Church, which has not always been so friendly towards its elder brother.

But perhaps the most significant action was the unified effort to support Nashotah House as a traditionalist seminary. With only a little more than a dozen bishops actively involved in ESA, the majority of whom are retired, ESA leadership realizes that it must propegate itself to survive. Through the positive vote for the resolution, Nashotah House, and to some extent Trinity Episcopal School for Ministry, are more visibly supported by the ESA as traditionalist "incubators."

But can members of the ESA, in spite of their enthusi-

asm and singleness of purpose, make a difference at the great behemoth known as General Convention? Against a larger and more vocal opposition? Province X aside, ESA's main thrust has been to at least be respected for its members' beliefs. There is evidence that this basic courtesy has not always been extended. Surely with the church's tradition of the democratic process, and its recent emphasis on inclusivity, consideration and dignity can be offered to ESA views, as to any other, not only during convention, but long after.

Enlightenment through Books

Books have always held a prominent position in the lives of Episcopalians. Our emphasis on prayer book worship, based on the Book of Common Prayer and filled with readings and references from the Holy Bible, is a perfect example.

For most of us, our use of books goes far beyond those used in our worship. Books help us to enhance our spirituality. They may enlighten our minds with stories of the "saints of old," or expand our knowledge of the heritage of this church.

This issue is our Spring Book Number, one of four special issues each year devoted to books. We are pleased to present an article which looks at serious fiction along with a larger-than-usual number of book reviews and advertisements from publishers. We hope our readers will find this issue helpful in selecting some quality books.

VIEWPOINT

A Costly Shift in the Church's Culture?

By ANN-CELESTE G. SHAK

With increasing frequency the phrase "paradigm shift" has popped up in literature generated within the church. It is a phrase lifted from the jargon of corporate America, and means "change in culture." In corporate America, paradigm shift means new concepts in corporate structure, methods of achieving production goals, interaction within the corporate chain, new management techniques, etc. Culture is a system of beliefs and prescriptions for behavior controlled through negative and positive sanctions. For all people there is a

Ann-Celeste G. Shak is a resident of Hoffman Estates, Ill.

Many others persevere
with great forbearance
to continue to occupy
their pews.

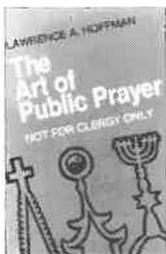
period of acculturation: the child growing up in the culture; the foreigner who moves into a new culture; the employee hired into a corporate culture. To be successful, the acculturation must be internalized completely.

The church is a culture. We have had a system of beliefs and prescriptions for behavior, including taboos, and we are controlled through negative and positive sanctions. If the church is to experience a paradigm shift, do we know what it is we are shifting towards? Is there an agenda, a program, a design?

In corporate America, new paradigm entities are carefully thought out, and new employees are put through a period of acculturation in which the expectations of the culture are up front and fully revealed. Has the church come to a consensus of a new culture? When bishops are likened to chief executive officers

(Continued on next page)

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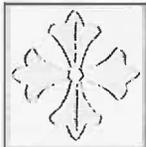
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THE LIVING CHURCH

VIEWPOINT

(Continued from previous page)

and dioceses become corporate entities, we know change is in the air.

What do the issues of homosexual ordination and same-sex relationship blessings reveal to us about the paradigm shift? For centuries, and in many cultures, certain sexual activities have been considered taboo. Within the culture of the church, such taboos are called sins. Fornication, adultery, incest and homosexual activities are deemed sinful. Having a homosexual orientation may not in itself be sinful, it is the action which is.

The operative word is practicing. To be a practicing homosexual, fornicator, adulterer, pederast, or to be incestuous infers an intent to continue in the activity. For a standing committee to approve the ordination of an avowed, practicing homosexual is to give tacit approval to the continuation of the sin.

The priesthood, at least in the past, has been considered a vocation of sacrifice. It is certainly an office of leadership and guidance. To ordain a practicing sexual sinner is, as the expression goes, putting the fox in charge of the hen house. It is the height of hypocrisy to put the unrepentant sinner in a position to advise and admonish others of the sinfulness of their lives. This, of course, assumes the church is still interested in a confessional life, the need of absolution and the value of sacrifice.

Apparently as a way to ameliorate the situation, to raise homosexuality out of sinfulness and into legitimacy, the idea has been put forward to regularize these relationships by providing a pseudo-sacramental rite of blessing homosexual couples. Possibly what irks or troubles heterosexuals about this proposition is the fact that the only legitimate avenue to express their sexuality has been in a marital relationship. While many have experienced non-marital or even extra-marital relations, they have done so carrying the "intolerable burden" of the knowledge they were sinning.

Such a rite, if instituted, calls into question the whole concept of marriage, not only as a legally binding, contractual relationship, but also as a sacrament. Would such a rite become an opportunity for heterosexuals to legitimize their relationship within the church without involving the state? While heterosexuals still technically face excommunication and formal

decrees issued by bishops when they divorce, what becomes of the method for dissolution of this proposed extra-legal relationship?

Reform, if it can be called that, seems to be coming to us piecemeal. Is there an overall plan? Or are special interest groups grabbing and gobbling up their piece of the pie until none is left? The gay community is being accommodated in order to overcome its sense of alienation. The authority of scripture is being sanitized of its gender bias. Someone suggests "Stand up, stand up for Jesus" alienates the physically challenged (was it ever meant to be taken literally?). Bishops have applied political pressure on President Bush, the type of activity many feared Rome would apply on J.F.K. Some step out of the freedom of separation of church and state to chastise Arizona and feel disappointment when Archbishop Tutu declines to be used in our civil rights issues. In many parishes, the general confession has been dropped from the order of service.

What's the Product?

Sacraments and sins are being reworked. The people in the pews see the changes and experience despair because their identity with the culture of the church is being stripped away; they have not been acculturated into the new order. The church has called for evangelism but has not, apparently, examined the product it is selling. Why should anyone want to buy into this confusion? Many others persevere with great forbearance to continue to occupy their pews.

Within the literature of paradigm shift in corporate America, it is recognized that the most effective means of accomplishing a new corporate culture is to create a new entity from the ground up. Instituting a paradigm shift within an existing culture is recognized as a perilous proposition, a long, slow, disruptive and painful process. Creating a new entity presents the luxury of recruitment of people who will buy into the culture from the start. There is also the recognition that recruits are pulled from the old culture. Consequently, there is acceptance of the fact that there will be an attrition rate of those people who will find it impossible to acculturate successfully. A paradigm shift is accomplished with attrition. A paradigm shift in the church will be bought with an attrition rate. Have the leaders calculated the cost?

FICTION

(Continued from page 14)

up the biography of a celebrated preacher, she immediately turned to the end to see what disease he died of, and, if his legs swelled, as her own occasionally did, she felt a stronger interest in ascertaining any earlier facts in the history of the dropsical divine . . ." (270-271).

If one believes original sin infects ordained persons like others, then one may yet find scheming types like the Rev. Obadiah Slope, a major figure in *Barchester Towers*. He has ambitions not only for higher church office but also for marriage to a young widow with a large inheritance, Eleanor Bold. Besides the particular goals of marrying Eleanor and becoming the new cathedral dean, Mr. Slope's larger aim is to be "master of the diocese" — a prospect made more credible by the ineffectuality of the bishop, Dr. Proudie. But another equally strong contender for control of the diocese is the bishop's wife. Thus, when a clergyman's wife with 14 children seeks her husband's appointment to a lucrative

position, it is not the bishop she appeals to but Mrs. Proudie.

However, Mr. Slope works for a competing candidate, who happens to be Eleanor Bold's father, so as to win her favor. But he assures the bishop that his only motive in supporting Mr. Harding is "your own comfort and

ways. Mrs. Proudie has a "spirit of decorum which prevented her from descending" to such "housemaid's tricks" as putting her ear to a keyhole to overhear a conversation between her husband and Mr. Slope. So she stationed herself as near to the doors as she well could and still manage to hear what was said (p. 140).

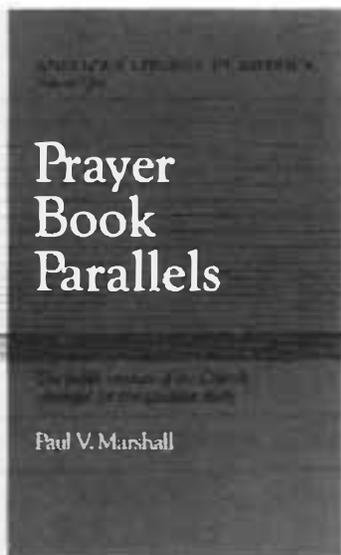
This is not meant to suggest cynicism but realism in regarding human behavior, even of baptized and ordained persons. Consider Trollope's comment directed against any suspicion that Mr. Slope is overdrawn. "Let it, however, be asked of those who are conversant with such matters, whether he was more false than men usually are on such occasions."

Serious fiction neither exploits human misdeeds for sensational effect nor glosses over them to arrange improbable happy endings. Rather, as Picasso once said, "art is a lie that helps us realize the truth." Such "lies" can be most useful for any who need or want to learn the ways of religious folk which still have the mix of piety and prejudice, honesty, and deceit, they did in the days of the prophets.

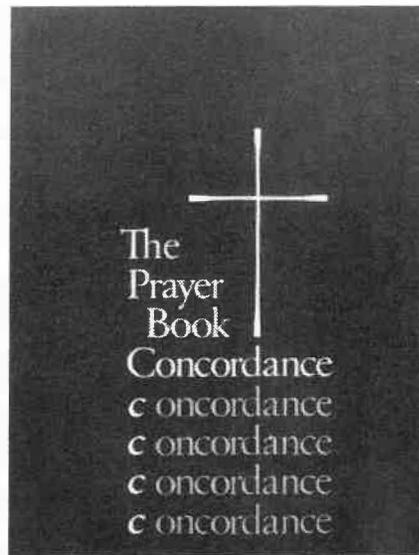
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human misdeeds nor
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dignity in the diocese" (126). In many ways the novel illustrates what Jeremiah long ago declared: "The heart is deceitful above all things, and desperately corrupt" (17:9). Anglicans, of course, exercise deceit in "proper"

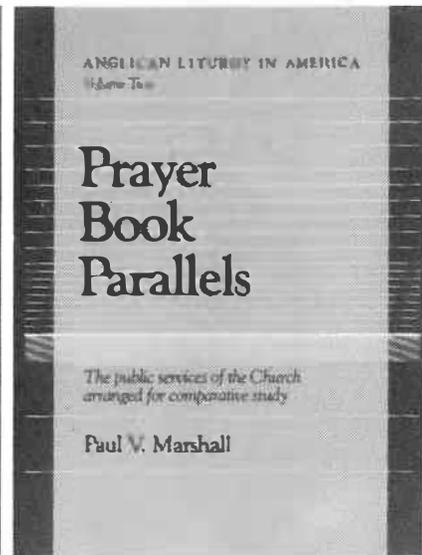
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BOOKS

Thorough Definition

THE FUNDAMENTALIST PHENOMENON: A View from Within; A Response from Without. Edited by Norman J. Cohen. Eerdmans. Pp. 266. \$14.95 paper.

Although many journalists toss the word "fundamentalist" about without restraint, relatively few people use the term with preciseness. To increase our understanding of the much-abused

phenomena, in November 1988 the New York School of the Hebrew Union College-Jewish Institute of Religion held a conference on this topic. Norman J. Cohen, Hebrew Union's dean, has edited the contributions of 15 Christian, Jewish and Islamic scholars. The result: a work scholarly, readable and timely.

Several essays are particularly outstanding. Historian Jaroslav Pelikan (Yale) distinguishes between Christian

fundamentalism and orthodoxy. The specific fundamentalist rationale used to defend the famous five points (scriptural inerrancy, the deity of Christ, his virgin birth, the substitutionary atonement, bodily return) does not — claims Pelikan — coincide with classic Christianity, that which has been "believed everywhere, always, by all." Historian George M. Marsden (Duke) stresses that while a fundamentalist must be an evangelical, not all evangelicals are fundamentalists. No alarmist, Marsden predicts that today's fundamentalists will neither withdraw from American society nor be able to dominate it.

Psychologist Mortimer Ostrow (Jewish Theological Seminary of America) finds a "destruction-rebirth pattern" in converts to fundamentalist millenarianism; such people, writes Ostrow, find refuge in "an island of righteousness" surrounded by a world "wicked, depraved, and doomed to apocalyptic destruction."

Particularly interesting is matter of non-Protestant fundamentalism. Religion professor Riffat Hassan (University of Louisville) and editor Leon Weiseltier (*New Republic*) respectively deny the existence of Islamic and Jewish fundamentalism. Conversely, theologian Patrick M. Arnold, S.J. (University of San Diego) find a fundamentalist ethos permeating much of conservative Roman Catholicism, and law professor David Saperstein (Georgetown) sees a Jewish fundamentalism in Israel.

For anyone curious about definition, political influence, psychological motifs and contemporary challenges, Cohen's anthology is a fine resource.

JUSTUS D. DOENECKE
Professor of History

New College of the University
of South Florida
Sarasota, Fla.

Proper Admonition

THEOLOGY IS FOR PROCLAMATION. By Gerhard O. Forde. Fortress. Pp. 199. \$10.95 paper.

In this book, Dr. Forde, a veteran professor of systematic theology at a Lutheran seminary, undertakes to evaluate and reconstruct Christology in light of a systematic theology whose goal is proclamation. Proclamation is set forth as the final step in systematic analysis. This is rather a daunting



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task, and Dr. Forde's insight into both the nature and the necessity of proclamation is to be commended.

Dr. Forde persuasively calls the faithful to task for substituting for proclamation either a public display of emotion about Jesus or a lecture about him. This admonition is especially timely as we enter our Decade of Evangelism, given the temptation to either elevate the individual experience or over-intellectualize the living and true God so as to make him a distant and sterile force. Proclamation is to be the uniting and undergirding force between word and sacrament, a vital and powerful force. Anything else is an empty gesture, a breaking of the covenant to which we are called by baptism.

Taken completely as a study about proclamation, this volume is excellent. However, given the title and the fact that this book is not merely a "how-to" guide on effective proclamation, its theology must be considered. Dr. Forde has chosen to ground his study largely in *The Bondage of the Will*, Martin Luther's treatise against Erasmus. Therefore, its theology is both deliberately conservative and strictly Lutheran in interpretation. It merely expounds on basic tenets of Lutheran

theology without adequately explaining them, assuming a basic comprehension. While this perspective may be appealing to some in this age of ecumenism, the author's assertions on such concepts as original sin and the real presence of Christ in the Eucharist may be both confusing and off-putting to non-Lutherans, thus effectively narrowing its potential audience.

AMY JILL STRICKLAND
Washington, D.C.

Intriguing Conversation

A BED BY THE WINDOW: A Novel of Mystery and Redemption. By M. Scott Peck, M.D. Bantam Books. Pp. 306. \$18.95.

For those who have appreciated Scott Peck's non-fiction writing and lecturing on the psychology of love, here is a novel. This may or may not be a good novel (depending upon one's expectations of a "longer" story form) but it is certainly engaging and worth the "price" of admission.

Set in a nursing home, it follows the growth of a young detective investigating his first murder — of a patient in a nursing home. Willow Glen is a well run facility with all of the smells and sounds which go with it. There are

highly competent staff and there are those who are incompetent. Some are loving, some are not. The young detective, Tom Petri, discovers a strange and mysterious world of good and evil which is sometimes amusing, sometimes heart rending.

It was difficult at times for this reviewer to remember that he was reading a novel. It felt more like a series of conversations with a wise person — a spiritual director or, perhaps, a psychotherapist. The feeling was one of being earnestly touched by someone else's struggle with the mystery of life. The characters are not developed in the usual way of vivid imagery about someone's past. Rather, the writer keeps the reader very much in the present — as a good therapist might — while having the character discover or recall and discuss experiences. Truman Capote created the "nonfiction novel" with *In Cold Blood* when he discovered that he could use every skill he had ever developed in common place conversations with everyday people. Perhaps Scott Peck has found a fresh new form of novel.

For me, this book was a valuable companion as I made my pastoral calls

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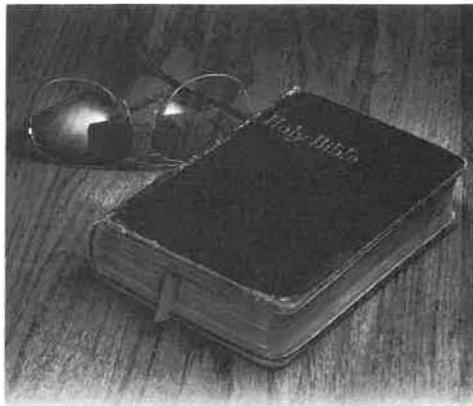
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TRAVELING?

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(BOOKS — Continued from page 19)

one recent day: an aged and painfully infirm woman; a young father with ALS (Lou Gehrig's Disease) and his teenage son; an injured man in a rehabilitation center; a paranoid schizophrenic. Scott Peck had already taken me into the mystery of their struggle and of my resurrection.

Here is *The Road Less Traveled* in story form.

(The Rev.) CHARLES V. DAY
St. George's Church
Hellertown, Pa.

Public Recognition

MAKING SAINTS. By Kenneth L. Woodward. Simon and Schuster. Pp. 461. \$24.95.

Sometimes a visitor glances at the bookshelves in my office and asks, "Have you read all of those books?" I have not. Among the titles I have not read but occasionally open are church directories, a Spanish-English dictionary and lives of the saints published in a *Who's Who in Heaven* style.

Kenneth L. Woodward, a journalist who has had a lot to do with the brightness of *Newsweek's* religion coverage, tells how the Roman Catholic Church handles candidates for canonization. A canonized saint is one whose sainthood is officially recognized, whose name has been entered in the canon — the list — of saints.

Many achieved canonization on the spot, as it were, the way George Bush was hailed at the moment of victory in the desert. There are more than 10,000 recorded saints, 400 of them canonized by popes.

In the early days of the church all baptized Christians were understood to be saints. Many Christians hold to that today. Canonized saints are recognized because there is something spiritually exciting about them but there are countless unhailed saints. Some canonized saints are held up as examples for all Christians, although emulation need not extend to being mauled by lions. It is a fact, though, that martyrdom is the most assured way to enter the canon.

There are awkward moments in the pursuit of hagiography, as for example in the case of Elizabeth Seton, an exemplary wife and mother who not so long ago was canonized in Rome. Before becoming a Roman Catholic Mrs. Seton had been a New York Episcopalian. It diminishes the sense of awkwardness to recognize that she was not

canonized for leaving the Episcopal Church.

There are other uncomfortable considerations, as in the case of the English martyrs. Much depends upon which martyrs you mean. The Roman Catholic Church has canonized 40 English martyrs and their departure from Anglicanism is hardly irrelevant to their fate.

Some saints have been publicly recognized in an instant, but Woodward describes a partially political process that is part of the bureaucratic and legalistic burden that Roman Catholics live with. It is hard to become cynical about sainthood, but the Roman process makes it possible.

And yet: "Holy, holy, holy! All the saints [those canonized in books and those canonized in somebody's memory] adore thee."

A.E.P. WALL

Orlando, Fla.

Taking a Glimpse

DARKNESS VISIBLE: A Memoir of Madness. By William Styron. Random House. Pp. 84. \$15.95.

From the pen of the man who wrote *Sophie's Choice* and other well-known novels, comes a gripping, concise journal of this man's descent into the blackness of serious depression. It gives remarkable insight into this hideous episode that is so often visited upon people. To those who have not been there it gives a magnificent glimpse that is only limited by all the languages, and to those who have been there a sense of *deja vu*. I was once there and I can vouch for the remarkable delineation.

To anyone who works with people, please do yourself the favor of reading this book. It will open doors you may never have thought possible, and the world will become a better place because of it.

WILLIAM F. BRAME
Kinston, N.C.

Potentially Hazardous

HOLY VULNERABILITY: The Risks and Rewards of Opening Up to God. By Mike Flynn. Chosen. Pp. 192. \$6.95 paper.

The title of this book suggests it will teach us to let God run our lives instead of trying to control them ourselves. The author, an Episcopal priest with a strong charismatic stance, does indeed deal with precisely this theme, exploring vulnerability to scripture, to

"Jesus' worldview," and the like, in a breezy style freely illustrated with personal anecdotes.

Much that is here is sound "mere Christianity." The book as a whole, however, is a curious mixture of "milk" and "strong meat." The "milk," such as how to make a basic scriptural meditation, could be useful to almost anyone.

But some of the "strong meat" includes charismatic teaching which could be quite misleading or dangerous to the inexperienced. For example, the author asserts that, of the tools for discernment, the sense of inner peace is the most reliable because it cannot be manipulated. For a reasonably mature Christian who is honest with himself this may be quite true. But some of us may not be quite so honest, and then the "sense of inner peace" slides into "if it feels good, do it," which is the teaching of the "New Age," not of Christianity.

Similarly, some of the teaching on healing could easily become manipulation or magic. Perhaps this book should be provided with a cautionary label: "Contents may prove hazardous if misapplied. Use only under experienced direction."

Mother MARY JEAN, C.S.M.
St. Mary's Convent
Peekskill, N.Y.

Strong Poetry

SPIRIT BODIES. By David McKain. Greenfield Review. Pp. 78. \$9.95.

The market is down on poetry. If it were up, David McKain would be better known. He is a major American poet, no way around that. McKain has won a bushel of honors, teaches creative writing at the University of Connecticut where, in addition to a prolific output, he picked up an outstanding teacher award. He has punched all the required tickets.

McKain's writing defies categorization. He has written about the desolate rural landscapes and people of western Pennsylvania and New York state the way Charles Burchfield caught the mood of some of that same country in his paintings. McKain's nature poetry is in the great tradition, but his recent poems from the Soviet Union are like a skilled photographer's work.

There is a strong religious, but not a denominational, content to his work. *Spellbound, Growing Up in God's Country* describes the culture of small-town Protestantism in the 1940s. Grim city.

In *Spirit Bodies*, 42 recent poems, McKain chronicles "a world where nothing is simple, or ever was." In "Talking with God" an eight-year-old at the church picnic wins a cake by guessing the right number of beans in Reverend Haines' jar. "Give it back!" Grandma snaps, "that's plain and simple gambling!" In "Harm's Way" the poet confronts life and remarks, "I am learning the patience of small animals: staying out of sight, lingering in the shadows."

By carefully describing his universe, and by honestly painting it with pure pigments and vigorous full brush strokes, McKain both offers us a vivid
(Continued on next page)

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(The Rev.) FREDERICK QUINN
Chevy Chase, Md.

Complex South Africa

CLOUD OF DARKNESS. By Emanuela O'Malley. Winston-Derek. Pp. 203. \$8.95 paper.

Sister Emanuela O'Malley, C.S.J., has a story to tell and she tells it through *Cloud of Darkness*. For those readers who have walked the soil of

South Africa, this nun's story will trigger a flood of memories. Several will be pleasant ones as the beauty of the land is described. There is the Great Karroo in full bloom, the gardens of Pretoria and Cape Town, the Zwartsburg Mountains and many other vivid scenes which moved Alan Paton to entitle one of his books; *Ah, But Your Land Is Beautiful*.

Apartheid has settled a cloud of darkness over this beautiful land and this book will also recall not so happy memories of the sorrows of townships and so-called "homelands," the signs of petty apartheid "whites only" and the violence and confusion of living under a state of emergency.

For those readers who are seeking to learn more about South Africa and her people, this author's very innocence allows her to open doors that give powerful insights into complex effects on all of the people of South Africa. There are mini-stories touching on the lives of women like Bessie Head, Lilian Ngoyi, unnamed women on segregated buses and park benches, and a special chapter devoted to the work of the Black Sash.

An important feature of this book is that it is filled with Christian hope for the future. As Sister Emanuela described her adventure among struggling South Africa women, the reader can hear the signing of the words, N'kosi Sikelele — God Bless Africa.

(The Very Rev.) M. RICHARD HATFIELD
Christ Cathedral
Salina, Kan.

done it, in certain cases (such as martyrdom).

So the Christian approach, he says, must be to avoid condemnation of the suicidal and his/her family. We can seek to understand how a person might be led to the conclusion that suicide is a possible resolution to a compelling problem. Further, we should note how social dysfunction and oppressions can compel self-elimination. There is something noble in the act, perhaps, since Jesus himself (it could be argued) gave us freedom by his own self-chosen death.

Clemons is not advocating suicide. He does want to remove the church's stigma on suicide, to promote compassionate ministry, aid attempters and survivors, and find the love of God in the midst of death.

It is important to remove the stigma from what often is a tragic act done in desperation. It is also true the Bible does not say anything directly about suicide. Clemons' biblical and theological assertions, however, should be challenged. His primary referent is the freedom we have in Christ and the sanctity of choosing. Clemons more or less dismisses as irrelevant the sanctity of life given by God. Further, while freedom is prized, accountability is not, and the notion of the church as a healing and hope-filled community is nowhere to be found.

The Christian community does need to do its biblical and theological homework on this issue, and Clemons does break ground and raise important questions. But his theology and ethical considerations are seriously flawed. To be sure, in the midst of life we are in death. But we must shatter our illusions of sovereignty and autonomy about dying. For soon there will be killing for perfectly good reasons. We could enable a terminally-ill person to hasten death, acting in compassion and love. Human sinfulness will soon justify the elimination of all manner of deformed, resource-draining persons who are not useful, or who are different and dangerous. We must be compassionate, to be sure, but we must not lend acceptance of suicide. The Bible may say nothing directly about suicide, but it does say a lot about hope, resurrection and transformation in the midst of life's pain and brokenness. And it is there that we find sturdy foundation for theology and ministry to the suicidal.

(The Rev.) JOHN R. THROOP
St. Francis Church
Chillicothe, Ill.

Seriously Flawed

WHAT DOES THE BIBLE SAY ABOUT SUICIDE? By James T. Clemons. Fortress. Pp. 126. \$7.95 paper.

If we claim the Bible to be authoritative for proclamation and pastoral care, then this wrenching crisis of suicide must be examined through scriptural lenses. This book is the first attempt at this approach, in my knowledge of the literature.

James Clemons, professor of New Testament at Wesley Theological Seminary in Washington, D.C., has a provocative thesis. Defining suicide as "the choice and successful completion of the act to end one's life regardless of motive, circumstance or method," he concludes that freedom, and free choice, given by God to all human beings at the time of creation, must be guarded and protected. Thus, he says, the Bible nowhere condemns the choice of suicide and indeed may con-

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SHORT and SHARP

By TRAVIS DU PRIEST

THE SPIRITUAL LIFE OF CHILDREN. By Robert Coles. Houghton Mifflin. Pp. 358. \$22.95.

Allow me, please, to be longer, if not sharper. This is an important book, the 50th published by the distinguished professor of medical humanities at Harvard, also a poet and literary critic, Robert Coles. It is also the culmination of much of his research on the inner lives of children about which he has written in books and in articles in *The Atlantic*. With little encouragement from foundations, Coles explored what children say about God, how they image God, and how they experience visionary moments. In "the Child as Pilgrim," he summarizes responses to his question, "Who are you?" One boy's contribution: "I was put here by God, and I hope to stay until he says OK, enough, come back." Coles, in his own way, seems to have found the wisdom in Jesus' saying that the little children show us the Kingdom.

INTRODUCING THE WORLD COUNCIL OF CHURCHES. By Marlin VanElderen. WCC (Box 348, Rte. 222 and Sharadin Rd., Kutztown, PA 19530). Pp. 174. \$9.95 paper.

Utilitarian and documentary in tone, this book is not nearly so prosaic as the title might lead one to assume. The pictures alone — a Danish Lutheran in large ruffled collar, Ethiopian Orthodox students, a baptism in a river in Ghana — inspire us to take the ecumenical movement more deeply to heart.

LET THE SPIRIT SPEAK TO THE CHURCHES: A Guide to the Study of the Themes and the Issues, World Council of Churches Seventh Assembly 1991. WCC (Box 348, Rte. 222 and Sharadin Rd., Kutztown, PA 19530). Pp. 25. \$2.95 paper.

The subtitle tells you what this little pamphlet is about, but not exactly. The seventh WCC assembly will be held this year in Canberra, the capital city of Australia, and the theme is prayer: "Come, Holy Spirit — Renew the Whole Creation." This study guide presents theses and discussion questions, under four sub-themes: "Giver of Life — Sustain your Creation!", "Spirit of Truth — Set us Free!",

"Spirit of Unity — Reconcile your People!", and "Holy Spirit — Transform and Sanctify Us!" Might make an interesting Lenten study guide for a parish discussion group.

THE BIBLE with the Apocrypha. New Revised Standard Version. Collins. Sections numbered separately. \$19.95.

Now available from Collins Publishers, a division of Harper Collins, this version of the Bible has been widely reviewed and acclaimed in a number of publications, including *TLC*.

C.S. LEWIS, MAN OF LETTERS: A Reading of His Fiction. By Thomas Howard. Ignatius. Pp. 259. \$11.95 paper.

Sometime Episcopalian now Roman Catholic teaching at St. John's Seminary in Massachusetts, Thomas Howard is a good writer and an astute critic: "We make a mistake if we try to chase symbols up and down the landscape of Narnia." I like his winsome flittings from Achilles to Peter Rabbit, from Homer to Beatrix Potter. Provides a wonderful background look at *Till We Have Faces*.

THE LETTERS OF SAINT ANSELM OF CANTERBURY. Volume One. Translated and annotated by Walter Frohlich. Cistercian. Pp. 356. No price given.

Letters by the 11th century scholar-monk from Lombardy who unwillingly became Archbishop of Canterbury in 1093. Translated here for the first time into English, these letters were widely circulated during Anselm's lifetime. I find them beautiful and engaging. Disclaiming authority for himself on matters of the kingdom, he writes to Hugh the Hermit: "This you carry out far better by yourself because you draw more freely on the sweetness of celestial life. What I contemplate as from far away, you discern by savoring."

THE SONG OF SONGS: A New Translation and Interpretation. By Marcia Falk. Harper/Collins. Pp. 213. \$18.95.

By poet and translator of Hebrew and Yiddish poetry, this version of the Song of Songs has the sense of imagist poetry by William Carlos Williams and is exciting to read. Her analysis is

particularly keen on literary conventions and the "hot" literary subject of context: she points out four contexts the Songs reside in, from a particular setting to internal, psychological space. Looks at the poems as poems, not as Christian allegories.

THE NAG HAMMADI LIBRARY. By James M. Robinson. Harper. Pp. 549. \$16.95 paper.

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PEOPLE and PLACES

Appointments

The Rev. **John Branson** is rector of Christ and Holy Trinity, Westport, CT; add: 55 Myrtle Ave., Westport 06880.

The Rev. **James Field** is rector of St. Michael's, 6500 Amwood Dr., Lansing, MI 48911.

The Rev. **David** and the Rev. **Susan Curtis Heald** are rectors of St. Bartholomew's, Gilman Rd., Yarmouth, ME 04096; add: RR #1, Box 338A, Yarmouth.

The Rev. **Joel T. Keys** has accepted a call to be rector of St. George's, Nashville, TN.

The Rev. **G. Thomas Luck** is rector of St. Mary the Virgin, 43 Foreside Rd., Falmouth, ME 04105.

The Rev. **Donald M. Lutas** is rector of St. Cyprian's, 6114 28th St., Detroit, MI 48210.

Cathedral Clergy

The Very Rev. **Archibald M. Hewitt**, fifth dean of St. Peter's, Cathedral, Helena, MT, is semi-retired and now serves as interim of St. Peter's, Williston and St. Michael's, Cartwright, ND; add: 11 Washington Pl., Helena, MT 59601.

The Rev. Canon **Robert A. L'Homme** is residentiary canon for administration at St. Paul's, Cathedral, 3601 N. North, Peoria, IL 61604.

The Very Rev. **Richard H. Mansfield** is provost of Christ Cathedral, 45 Church St., Hartford, CT 06105.

Changes of Address

The Rev. **G. Keith Boyles** reports a change of address to 59 Stafford St., #D, Plymouth, MA 02360.

The Rev. **Ellen C. Rutherford**, priest-in-charge of the Thumb Episcopal Area Ministry (TEAM) reports a change of home address: 4190 S. Seeger St., Cass City, MI 48726.

Retirements

The Rev. **F. Robert Davidson**, as vicar of St. Christopher's, Burton, MI; add: 9020 S. Saginaw, Grand Blanc, MI 48439.

The Rev. **Robert G. Eidson**, as rector of St. John's, Royal Oak, MI; add: 67070 Dequindre, Romeo, MI 48065.

The Rev. **C. Edward Sharp**, as rector of Christ Church, New Bern, NC; add: 3526 Canterbury Rd., New Bern 28562.

Deaths

The Rev. **Stewart Matthews**, longtime rector of Camp Allen, diocesan camp of the Diocese of Texas, died in Houston at St. Luke's Episcopal Hospital on February 15 at the age of 72.

Known as "the friendly innkeeper" to campers and adults, Fr. Matthews' leadership helped shape and establish Camp Allen. He began his ministry in Kerrville, TX, then served in the U.S. Air Force during WW II. Later he served churches in Georgia and South Carolina, before returning to Texas in 1977. His first wife, Mary Anna, died in 1981. He retired in 1985 and is survived by his second wife, Annie Coates, four children and 15 grandchildren.

The Rev. **Robert Lincoln Seekins, Jr.**, sometime psychiatric social worker in Middletown Psychiatric Center, died on March 28 at the age of 74 in Jeffersonville, NY.

Born in Waterville, ME and graduated from Brown University and Episcopal Theological School, Fr. Seekins earned a master of social work from the University of Connecticut. He was ordained in the Diocese of Rhode Island and his early ministry was in Warwick Neck and Providence. He then returned to Maine and was in charge of two churches there. After being rector of churches in Keeseville and Ausable Forks in the Diocese of Albany, he was for ten years rector of Trinity Church, Troy, NY. He retired in 1982 and is survived by his wife, whom he married in 1942, Alyce.

The Rev. **Roberto Torres-de-Jesus**, Hispanic missionary of the Diocese of Texas, died February 11 in Houston, TX at the age of 45 following a long illness.

A native of Puerto Rico, he received his bachelor's degree from Inter-American University and his master's degree from Episcopal Seminary of the Caribbean. Before moving to Houston, he was chaplain and vicar in Puerto Rico; in Houston, he was founding vicar of Iglesia de la Epifania and chaplain of St. Luke's Hospital and also gave pastoral assistance to Hispanic congregations in the metropolitan area. He is survived by his wife, Laura Torres-Torres, and two sons.

Helen Ruth Brown, wife of the late Rt. Rev. Allan Brown, fifth Bishop of Albany, died February 28 in Massillon, OH at the age of 84.

A native of New York state, Mrs. Brown was graduated from Oneonta Normal School and taught elementary school in Amsterdam. She and Bishop Brown were married in 1930. Her three sons are all priests of the church and her daughter, a director of religious education.

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An Increase of 'Satanic' Activity

By MICHAEL G. ROKOS

Now war arose in heaven, Michael and his angels fighting against the dragon: and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan . . . he was thrown down to the earth. (Revelation 12:7-9)

Any person doing ministry with young people these days may occasionally receive questions from concerned parents about some behavior from teens that might involve "Satanic" symbols — dressing in black, strange books dealing with the occult, preoccupation with heavy metal music that sings of suicide, murder and ritual sacrifice.

Most anyone in the mental health or addictions fields sees clients who are involved with "Satanic" activity. There have been television specials on the subject. What is this all about? A major concern? Something to let pass? A phase of adolescence? Nothing more than normal rebellion?

The fact is, as we enter the 1990s, the words in the Book of Revelation take on more significance than ever. There is an increase of "Satanic" activity. The law enforcement community sees it, the mental health community sees it and the church at large denies it!

Culture of Young People

Through music, movies and books, material dealing with the world of the occult has become part of the culture of young people. It is initially attractive to them as it can be an effective method of adolescent rebellion, getting a lot of attention quickly. Beyond this, it also is attractive to young people, as it offers them a sense of power, something of which adolescents feel they have little.

Because "Satanism" theologically

The Rev. Michael G. Rokos is president of the Cult Awareness Network, and is a priest of the Diocese of Maryland.

represents a primitive fertility religion, there is added attraction in that it offers permission for any sort of sexual activity in which the believer would like to participate. If power and sex are not enough of a draw, "Satanism" gives permission, nay requires, the use of drugs and alcohol. Drugs such as LSD and PCP are drugs of choice among practitioners of "Satanism."

There is a strong addictive quality to involvement in "Satanism." The drugs that are used are addictive, but so too are the actual rituals that are performed. Those who practice "Satanism" experience an altered state of consciousness which they attribute to the power of the rituals. The practitioner seeks to recover and intensify the high that is experienced, and will seek to do more elaborate rituals. The rituals eventually will involve blood sacrifices where the believers will drink human and/or animal blood.

Satanic Bible

Anton LaVey, in *The Satanic Bible*, states "the stimulating fluid of elixir of life used by the pagans has been corrupted into sacramental wine by the Christian faith." (It should perhaps be noted that *The Satanic Bible* sells so well many book stores are unable to keep copies on the shelf.) What LaVey is essentially saying is that we Christians are wimps, for we use but wine, while the "true believers" use the real thing, blood.

It would be helpful for the church to remember the words in Revelation, and recognize that the devil has been thrown down to earth, and that he knows his time is short. As a result, he is working harder than ever. As the church concerns herself with evangelism, she needs to address the deceptive attractiveness of this alternative faith, and recognize the spiritual void that exists which leads people to "Satanism." Clergy need to be aware that the problem runs deeper than just some clothing or trinkets worn by teens and address the subject from the pulpit, from the classroom, and with prayer and counseling.

If we look to history (and our faith tells us we must) we see that in the last decade of every century there has been increased "Satanic" activity. In our time, we have not only the end of the

century with which to be concerned, but also the end of the millennium. We are seeing more "Satanic" activity for this reason, and we shall see even more in the years to come.

The Rev. Albert Mollegen, late professor at Virginia Theological Seminary, taught more than a few priests, "The Devil's greatest trick is to convince you he doesn't exist." He does exist!

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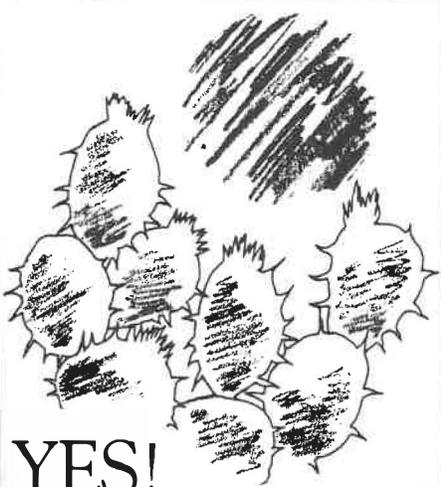
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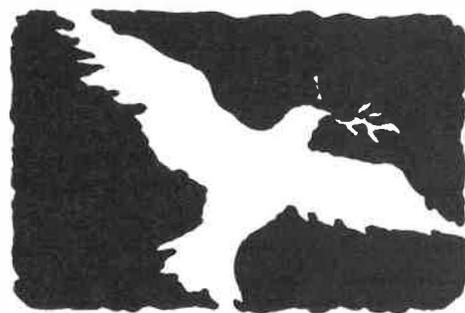
(NEWS - Continued from page 10)

bishop Robert Eames of Ireland, the host; Archbishop George Browne of Liberia and Bishop Samir Kafity of Jerusalem made vivid the fact that the Anglican Communion proclaims the gospel in the midst of terrorism, civil war and grave injustice.

Bishop Kafity, when asked if the Kurdish refugee crisis would turn people's attention from the plight of the Palestinians, said, "No." Humanitarian aid must be provided to the Kurds immediately, but I think there is some hope that a settlement might be made giving justice to the Palestinians.

Bishop Browning, asked if the American church's preoccupation with issues of sexuality was a passing thing, replied, "I intend to share with the other primates my conviction that this issue will be with us all for a long time."

(The Rev. Canon) ROBERT HAYMAN



BENEDICTION

The author is the Rev. W. Frisby Hendricks, III, rector of Christ Church, Binghamton, N.Y.

As I sat at my study's desk, feet propped up, reading a recent "Benediction" of THE LIVING CHURCH, I paused to contemplate past articles in the column of "Benediction." These thoughts led me to other moments in my life of benediction, "the authoritative pronouncement of God's favor."

One memory was the terrified moment when I first raised my hand as a priest in Tidewater, Va., to bless the faithful at my ordination. I tripped in the memorized words twice! Another embarrassing memory of benediction surfaced as I recalled the 102nd Archbishop of Canterbury raising his voice in benediction to be heard over my screaming ten-month-old son in Canterbury Cathedral.

These embarrassing memories were erased as I envisioned the scene of the Bishop of Chicago, the Bishop of Virginia and the Bishop of Southern Virginia standing at my father's coffin, sprinkling it with holy water, offering the benediction.

How indispensable these benedictions are in our life! How incomplete our liturgies would be without the confident announcement that our heavenly Father, his incarnate Son, and the Holy Spirit bless us.

Yes, it is true that the Christian community can pray without a priest. The laity are encouraged, indeed, requested to offer prayer at home, in work and on the campgrounds. At the same time, I thank Almighty God that one of the gifts of priesthood is the gift of benediction, the final blessing . . . at the banquet, in the wedding, at the beginning of one's spiritual journey at the baptismal font, and at the end of one's earthly life.

Strong

Lion-hearted

Striding through the crowd
Master of my situation
until
Someone touches an old wound

With my being roaring
in unresolved pain
Ego is out for the kill
I want my will

I don't ask how you would
have me go
I must have my show
I must win
lest I see
the beast in me
lusting to tear open another's wound
to satisfy my insatiable need
to be right

Oh Lord! shed Your Light
on the festering sores
Reveal to me
the source
of my plight

Give me Your courage to look —
forgive the wounder
and find Peace in my dark night.

Edyth Antelline

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Milwaukee, Wis. 53202

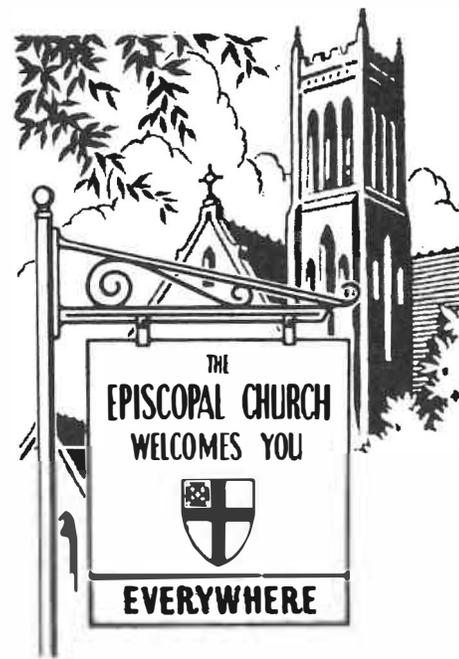
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HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

WASHINGTON, D.C.

WASHINGTON NATIONAL CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

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 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S In the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr., assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r;
Sun H Eu 8 & 10, Wed 10, HD as anno

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

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.

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. Semon, r-elect; the Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S), Ch S 9:15 & 11:15. Daily MP, EP, HC

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King McLaughon, ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Gethsemane Burial Garden St. Hubert Pet Cemetery
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11. Wed 7. Est. 1880

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. & 43d 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. Gary E.A. Lawler, ass't
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.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5:30

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
Fr. Richard D. Visconti, r; the Rev. Jack V. Dolan, d
Sun Masses 8:30, 11 Daily Mass

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 (717) 334-6463
The Rev. Michael G. Cole, D.Min. r (717) 334-4205
Sun Eu 8 & 10:15. Wkdays & Holy Days as anno

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, c; Fr. Reginald Mallett, ass't; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Roma A. King, Jr., Ph.D.; the Rev. Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S. 10 Sung Eu, 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

SEATTLE, WASH.

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609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster
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.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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