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New Opportunities for Russian Orthodoxy

Where a statue
of the KGB's
founder once
stood, now
stands a
Russian Orthodox
cross...

Another Perspective

Humanity in the Raw

Ask most Christians on the English side of the Atlantic, "Who was Phillips Brooks?" and I suspect you would be greeted with blank expressions. However, ask most English people whether they know "O little town of Bethlehem" and many will have sung it and will love it.

From time to time, it is given to a very few people to be able to put the most sublime doctrines of the Christian faith into truly popular form. Again, ask the average churchgoer about the Atonement and, not surprisingly, conversation will not exactly flow. Yet, who has never heard, let alone sung, "There is a green hill"? For the genius of Christianity is always that it is not just words, it is the word made flesh, expressed in story form — the material of which the best soap operas are made.

The accusation which could be hurled at most preachers, which frankly would stick with 90 percent of us, is that we have worked hard at reversing the process of the Incarnation, and have looked the gift horse of the word made flesh right in the mouth. We have taken the popular story of Christ and turned it back into abstract words and formulae, losing the attention of our hearers by the minute.

Phillips Brooks, the great preacher of Trinity Church, Boston, died 100 years ago Jan. 23. He is disturbingly relevant for the church in our day, and not least in the Decade of Evangelism. He was the stuff of which the great preachers are made. He had both something to say and the knowledge of how to say it. Brooks' very first sermon was a text from St. Paul to the Corinthians: "The simplicity that is in Christ." Yet like St. Paul, Brooks was no mean scholar, and yet also like St. Paul, he did not disguise the gospel in "lofty" and "plausible words." Rather, he spoke with a simplicity which relied upon the power of God.

The great preacher is necessarily engaged in a bi-focal study from start to finish: a study of the word of scripture but also a study of the world of flesh and blood. I doubt very much whether anyone in seminary today would have read as widely in history and literature as Brooks had done by the time he was ordained. For the instinct of the good preacher must be similar to that of a spy or a good detective — powers of observation above the normal and a fascination with humanity in the raw. Karl Barth said that he prepared his Sunday sermon by taking "the Bible in one hand and the newspaper in the other." My dread is that today, many of our "busy" clergy are "ambidextrously" empty-handed!

Anglicanism has rightly put great emphasis upon both word and sacrament. The last century since Brooks' death has seen a remarkable return to the Eucharist. Perhaps the anniversary of the death of the preacher from Boston will incidentally mark the beginning of a substantial recovery of the power of the word, communicated in flesh and blood forms, primarily addressing the imagination, but also enlightening the mind, warming the heart and firing the will.

(The Rt. Rev.) Michael Marshall

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Cathedral at Holy Trinity Monastery, founded by Russia's patron saint Sergius.

ENS photo by James Solheim

LETTERS

Forsaking Power

The article concerning the radio interview of Washington's new woman bishop [TLC, Dec. 27] confirmed my long-held opinion that the women's ordination movement is only incidentally about enabling women's ministries, but is primarily about *power*. Given that the "I am the rector" mentality of too many Episcopal clergy frustrates lay ministry and invites a consequent struggle for power, I still find it discouraging that too often Christian women want to follow the men in wanting dominion rather than following Jesus, the Suffering Servant, who never, by word or example, urged his followers to seek power, political or otherwise.

How refreshing, then, in the midst of this discouragement, to read the article which followed about Anne Pacheco's eucharistic ministry to the sick and elderly. How many opportunities there are for similar ministries in our disintegrating modern world, but how few, men or women, are willing to forsake the world's agenda of pride and power and follow Christ — and bring Christ — to the poor, lonely and suffering.

MARION MIDGLEY

Eules, Texas

According to Fr. Simpson's article, the three women bishops in the Anglican Communion are "cutting new ground." As a supporter of women's ordination, I wonder if I am the only one who is doubtful about what ground is being cut.

It seems clear from the article that these women's approach to the episcopacy is mired in the trendy waters of feminism. It's about "authority — and being able to make decisions," said Bishop Dixon. She has "made it, perhaps rather spectacularly," said Bishop Jamieson. They are "cutting new ground, uncharted waters," said Bishop Harris.

These biblical and spiritual insights were uttered on a talk show hosted by a "leading feminist broadcaster," according to the article, who unabashedly spoke for the three women: "The key issue is power and the operating of power," Diane Rehm said.

Those of us who have supported women's ordination are entitled to better than this. Perhaps these comments were taken out of context and

are not characteristic of these women's ministries. But what can one conclude when these women willingly appear on a feminist talk show and make them? What would they conclude if a conservative bishop appeared on Rush Limbaugh's show?

The catholic church has suffered throughout its history from errant males donning cope and miter and making fools of themselves. Women can either follow that well-trodden

path, or set new standards of holiness and zeal and defense for our revealed faith. The choice is theirs.

WARD A. NELSON

Beaverton, Ore.

Vanishing Treasure?

Over the years I have often wanted to give three cheers when I have read the very sensible contributions the

(Continued on next page)

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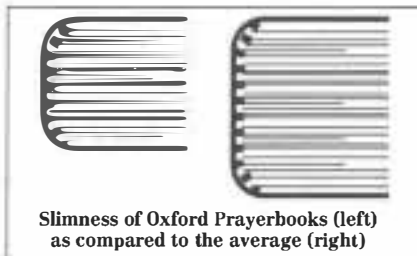
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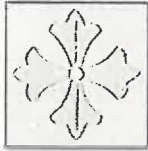
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LETTERS

(Continued from previous page)

Rev. George Wickersham, II, has made to THE LIVING CHURCH. Never have I felt this more than after reading his piece, "Services Worth Preserving" [TLC, Dec. 27].

Unfortunately, Morning and Evening Prayer seem to be a vanishing treasure. At the parish of which I have been a member for 37 years, Evening Prayer is said on alternate Sundays, but Morning Prayer has virtually vanished. On those rare occasions when we do have it, it merely substitutes for the Ante-Communion at a service of Holy Communion. One parish in Austin continues to have Morning Prayer at the 11:15 service, except on the first Sunday of the month, and I occasionally get to go there during the summer when my home parish is on a summer schedule. I recall one Sunday hearing a visiting priest at that other parish say to one of the local clergy, after the service had ended, that he could not remember the last time he had said Morning Prayer.

It is a great pity.

CHARLES ALAN WRIGHT
Austin, Texas

I must ask Fr. Wickersham what a well-planned and creative parish Eucharist would lack that his Sunday Morning Prayer has. The favorite reply, "Canticles," will not wash, since the "psalm, hymn or anthem" of the rubrics of the Eucharist make the use of the canticles an option; some of the canticles are in fact given in the eucharistic propers.

Honesty requires that we acknowledge that Sunday Morning Prayer does not require the expressed commitment to the lordship of Jesus Christ that the Eucharist does. And it must be said that Sunday morning is, and has been since the day of the Resurrection, the time for the expression of this commitment to him in and through the Eucharist. Whatever the liturgical impact of the Reformation should be, it should not, even on its own terms, prevent our full recovery of the regular, weekly Lord's Day Eucharist as the principal act of worship of the community that names Jesus as Lord.

Two uses of the Daily Office would be valuable for all of our parishes. First and foremost, the *daily* praying of the Daily Office, publicly in our

parish churches. Second, regular Sunday Evensong which would, as it does in England, provide a worship opportunity for those not yet prepared to acknowledge Jesus as Lord or for those who are seeking, as well as for those who are striving to follow in their own rule of life the "doctrine, discipline and worship of the church."

VINCENT O. EARECKSON
Philadelphia, Pa.

• • •

I agree with the Rev. George Wick-ersham's view concerning Sunday Morning Prayer. Surely, when done well, Morning Prayer can be a beautiful and moving service. As Fr. Wick-ersham points out, Morning Prayer is well-rooted in centuries of use by the Anglican Church. To me it is a shame that its use as a Sunday service has been practically eliminated in today's Episcopal Church.

Unfortunately, the Communion service used every Sunday has become dull, routine and practically meaningless. Because of its repetitious use it has lost much of its beauty and special meaning. I fully agree with Fr. Wick-ersham's closing plea: "... we of the contemporary Episcopal Church must recognize that it is still the heartfelt plea of countless Episcopalians, and, indeed of many non-Episcopalians, that the beautiful and highly viable services of Sunday Morning Prayer and Evening Prayer never be abandoned."

WILLIAM T. DRESSER
Tehachapi, Calif.

Newness of Life

The quote from Verna Dozier's sermon, given at the consecration of the Rt. Rev. Jane Dixon, that "the Episcopal Church . . . is on the verge of schism between those who see the faith as absolutely once delivered and those who see God as always doing a new thing" [TLC, Dec. 13] is disturbing.

Since I did not hear her sermon, I have no idea what point she may have drawn from such a dire prediction, but the thought expressed in this single quotation contains very little "good news" for those who profess faith in "one holy catholic and apostolic church." I would not presume to judge Ms. Dozier's intent based on this one sentence; but if she has correctly iden-

(Continued on page 12)

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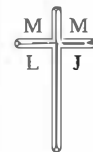
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Women Priests in England

Bishops Reach Out to Traditionalists

In an attempt to avoid schism and defections following the Church of England General Synod's decision to ordain women as priests, Church of England bishops have issued a lengthy statement which includes plans for ministry to persons unable to accept the ordination of women priests.

The statement was released following the House of Bishops meeting in Manchester Jan. 11-14, and stresses that persons opposed to the ordination of women continue to hold an acceptable position within the Anglican Communion. Among its points is a plan by which up to three bishops would perform episcopal functions in dioceses where the diocesan bishop is a supporter of the ordination of women.

The plan was announced by the Most Rev. George Carey, Archbishop of Canterbury, who said bishops wanted to guarantee an "honored place" in the church for opponents of women priests while upholding the legislation approved by General Synod last November and without "undermining the integrity of the church."

"The majority of bishops, like the majority of those who voted throughout the synodical structure, welcome the synod's decision and look forward to new gifts which the ministry of women priests will bring to the life of the church," the statement reads.

"Others in the church, however, remain opposed to the ordination of women to the priesthood, and it is to them in particular that we have been giving our attention at this time, in order to give every reassurance that we can.

"We all recognize that the vote of the General Synod must be seen as part of a wider process within the Church of England, within the Anglican Communion and within the universal church in which the question of women's ordination to the priesthood is being tested."

The statement adds that the bishops recognize that there are persons who doubt the theological or ecclesiological basis of the synod's decision and that "we accept that these are views which will continue to be held within the Church of England, and that those who hold them remain valued and

loyal members of the Anglican family."

The document also addresses the ordination process and states that the process of selection for ordination "should remain fair, open and welcoming to different shades of opinion on this question and should not discriminate between candidates on the

**"What we wanted
was guarantees
to our
integrity."**

John Broadhurst

ground of their views about the ordination of women to the priesthood." It adds there should not be discrimination in preferment of priests to the episcopate or other senior positions.

"We express our firm intention to maintain the ecclesial integrity of the church, including the historic three-fold ministry of bishops, priests and deacons, while acknowledging the need to accommodate a diversity of convictions, particularly in matters relating to the church's sacramental life," the statement says. "We are committed to maintaining the overall unity of the church, including the unity of each diocese under the jurisdiction of the diocesan bishop."

Practical implications of the bishops' principles are addressed in the statement, including arrangements for episcopal ministry to those unable to accept the ordination of women. Such arrangements may include:

- a diocesan bishop not himself ordaining women while permitting his

suffragans or assistants to do so;

- a diocesan bishop authorizing a suffragan or assistant bishop from within the diocese to minister on his behalf to clergy and parishes whose views on this issue differ from his own;

- a diocesan bishop, with the approval of the primate of the province concerned, making such arrangements with a bishop (whether diocesan, suffragan or assistant) from a neighboring diocese.

A feature of the proposal is the appointment of not more than three "traveling" bishops. In order for them to minister in a particular diocese, they will need the approval of the bishop of that diocese. The statement recognizes that such bishops could be existing suffragans, but new posts for this purpose might need to be created. The provisional bishops will be based in both of the Church of England's provinces, Canterbury and York.

"We had hoped for 10 provisional bishops and we got three," said the Ven. George B. Austin, Archdeacon of York, an outspoken critic of the ordination of women who was interviewed by TLC during a visit to Nashotah House. "I'm uneasy about that because the permissions can be withdrawn. They're gentlemen's agreements."

A similar reaction came from the Rev. John Broadhurst, chairman of Forward in Faith, an English organization which opposes the ordination of women. "What we wanted was guarantees to our integrity," he said. "Can we really trust that every diocesan bishop will continue to treat equally people like me and my constituency with those who support women priests?"

The Rt. Rev. David Hope, Bishop of London, predicted the plan would work effectively, but his predecessor, the Rt. Rev. Graham Leonard, called it "totally unreliable" and said it was in conflict with the legislation approved by the synod.

The English bishops will meet again in June, and expect to provide more detailed plans on how such arrangements will operate. In the meantime, bishops will discuss with clergy and lay persons what arrangements need to be made within each diocese.

Russian Orthodoxy's New Opportunities

By RALPH N. McMICHAEL, JR.

One of the most memorable sights from a recent visit to Russia with other religious educators was seeing the place where the statue of the founder of the KGB once stood. During the coup, the statue was torn from its pedestal in front of the headquarters of the KGB. Now, on the same pedestal stands a Russian Orthodox cross.

This symbolizes the great change sweeping across the former Soviet Union, but it also portends the difficulties and possibilities facing the Russian Orthodox Church. For example, hundreds of church buildings have been returned to the church, but there is very little money to restore them after years of disuse.

A powerful tactic of the communist regime, in its attempt to decrease the influence and membership of the church, was to not allow children to be taught the faith. During the communist rule, those parents or adults who sought to bring children to church and to educate them in the faith were targets for persecution. Priests who demonstrated interest in children were regularly exiled.

When the Danilov monastery, the home of the Patriarch of the Russian Orthodox Church, was given back to the church in 1983, adult education began there, but children were not allowed to be taught at the monastery until 1989. The Russian church is faced with the task of educating not only children, but also adults who have never had any formal teaching of the Christian faith. Some adults did learn about the church from their grandmothers who remembered their own training.

The Danilov monastery now runs a school in which adults and children learn the basics of the life and faith of the Orthodox Church. The emphasis of this teaching, as well as the life of the church, is the liturgy or divine service. Students meet four times a week for instruction, which includes understanding the liturgy and its symbols

The Rev. Ralph N. McMichael, Jr. is instructor in liturgics at Nashotah House.



RNS photo/Reuters
A woman makes the sign of the cross while inside Epiphany Cathedral, Moscow.

and how to sing and participate in the service. In addition to Bible study, the students learn about the spiritual life and the traditions of the Russian church. Children attend the school for three years, after which they receive a certificate of study. Presently, Moscow has more than 100 of what we would call Sunday schools, which employ a variety of structure and method. Through its experience under communist oppression, the Russian church appreciates and realizes how vital it is to educate properly not only the children, but all members of the church.

One of the Russian church's great possibilities, but one not easily fulfilled, is the interest in the faith and

the church shown by young adults. Having grown up in an environment in which church membership was discouraged, these people now live in a new and somewhat alien atmosphere called religious freedom. Consequently, many young adults are very interested in the church, as shown by their presence in large numbers at every liturgy I attended.

Fashion Statements

However, it has also become fashionable to be a Christian, or to appear to be one. For many young adults, wearing a cross is similar to wearing jeans; both are a break from the past. Of course, this does not mean they will not come to a deeper sense of what the cross means. Fashion could be the first step toward becoming a believer. I met a young doctor who typifies many Russians. He was raised an atheist, but he is now interested in the church and attends on occasion. He reads about the faith and wishes to know more, but has not jumped on the Christian bandwagon.

The Russian Orthodox Church is in a similar situation as the church in the fourth century after it was declared legal. There is a great influx of those who wish to become Christians, and those who wish to defy what was the status quo. The difference is that the Russian church, historically, has had a close relationship with the state. In fact, the fluidity of the political situation in Russia contributes to some uncertainty or unfamiliarity on the part of the church. That is, the Russian church now exists without either a strong partner or nemesis in the government. This lack of proximity to the state raises some critical questions regarding whether it is the state church, or one of many churches or religions which make up a pluralistic society.

This question was answered by an Orthodox priest who stated that "the soul of Russia is Orthodox." There are those who would affirm this, and would see the role of other denominations as being supportive of the Orthodox Church rather than competitive. Generally, this has been the approach of the Anglican Church, which at
(Continued on page 11)

When Scandal Strikes

Think twice before leaving a parish in a difficult time

By STEPHEN B. SMITH

It often starts with rumors. Someone phones or pulls you aside at coffee hour and asks, "Have you heard?", then launches into a story that sounds more like an afternoon soap opera than life at church. And the star of the story is your priest.

Or, your priest resigns unexpectedly, and when you ask why, you get an earful of scandal neither expected nor wanted.

Or, you may be on a vestry which receives news that the priest is involved in some kind of scandalous behavior.

Scandal seems to be on the rise. Either the number of cases is increasing or the scandals have always been there and are no longer kept quiet. Whatever the case, lay people are often confused how to respond when it happens in their church. Many change churches. Others try to "put it behind them" and get on with the work of the gospel where they are. Some, feeling the sacred trust of the clergy has been forever broken, carry resentment and bad feeling toward all clergy, or the church, or even toward God. Some leave the church and their Christian life entirely.

Scandal involving the clergy, especially in one's own congregation, is never easy to face. However, there are constructive responses we can make when that which we say "can't happen here" does happen.

If scandal leads you to think about leaving, think again before you decide. There are good reasons to stay in a troubled parish. For one thing, you will be needed. Everyone will be feeling the same hurt you are experiencing. You need each other for mutual support and comfort.

In addition, if you stay, you will be affirming an old tenet of the church which states that "the validity of any rite of the church does not depend on the moral character of the person administering it." This teaching goes back to the late third and early fourth centuries when the church considered

rejecting bishops and clergy who ran away or renounced Christianity in the face of persecution. Some considered baptisms, ordinations and other rites administered by such clergy to be invalid.

The controversy, called the Donatist heresy, raged for almost 100 years until



Augustine of Hippo declared that the Spirit of God working in the church was greater than the moral laxity of any one person, even if that person was a bishop or priest. God is bigger than our sinfulness. The grace of God, as it is administered through the rites of the church, cannot be jeopardized by moral failure. So even if your church is going through scandal, God still operates there.

Continuing to worship in a broken church is like continuing to worship and pray in those times when you have felt broken personally. To acknowledge God's presence in troubled times can be a powerful and spiritually renewing experience.

Remember that the priest is a human being, and, like all of us, will fail from time to time. No one is perfect. And if he or she has failed, help is needed as much as reproof or confrontation. Even though clergy are required to be "wholesome examples" to their parishioners (BCP, p. 532) they are also baptized Christians who have the opportunity "whenever (they) fall into sin, (to) repent and return to the Lord" (BCP, p. 304).

Consider also the priest's family. In

this day of changing family roles and women priests, many churches have given up unrealistic, traditional expectations of clergy families, but are still uncertain how to relate, for instance, with a clergy spouse. Such a problem is compounded in the midst of scandal. If the priest's spouse is a member of the parish, he or she needs the care and support of fellow parishioners as any member would in a crisis.

Perhaps one of the best ways to care for the priest and the priest's family in the midst of scandal is to keep them in your daily prayers.

Scandal comes in many forms: misuse of funds, drunkenness, laziness, drug addiction, physical abuse, breaking of confidences and lying among them. But most often parish scandal seems to involve sexual misbehavior. Consider the situation of a married priest having an affair with a parishioner. Perhaps it is an isolated case, a moral lapse in the midst of pressures or the breakdown of the priest's marriage.

The actions of the priest may be deplorable, but perhaps understandable. Depending on which study is read, somewhere between 50-80 percent of all married people have at least one extramarital affair. These figures are an indication of the stresses on marriage in our time.

In such cases, the priest needs counseling and the support of friends either to become rededicated to the marriage or to endure a divorce. He or she may have to find another ministry as well, because an affair with a parishioner will damage the trust between clergy and lay people. However, pursuing formal charges in such a case may be a denial of the priest's personal pain and the fact that once through the crisis, he or she may be able again to be a fine priest.

A small number of clergy have repeatedly and habitually misused the pastoral relationship to take advantage of parishioners' vulnerability. Such people need long-term psychotherapy, and may be unfit to continue in the ordained ministry. If you fear this is the case, it is best to consult your

The Rev. Stephen B. Smith is rector of the Church of the Redeemer, Lorain, Ohio.

vestry or bishop with clear and documented information, for these are serious charges and may lead to a person being removed from holy orders. If such action is needed, then canonical procedures must be followed. Dioceses differ in their canons for presentment of clergy, but foremost among the reasons for which clergy may be tried are "crime or immorality" (Title IV, Canon 1, sec. 1. Constitution and Canons of the Episcopal Church 1991).

If action is to be taken, it will be the vestry, bishop and diocesan leadership (such as the standing committee), in consultation with the priest, who will wrestle directly with the question of what to do.

If you know about scandal and keep it quiet, the church and the diocese may be subject to later legal action. Since there are canonical means of responding to clergy misbehavior, failure to do so opens the church to civil lawsuits. Recent rulings in civil courts have led to damage suits against both individual churches and dioceses on behalf of victims.

Often, when people do take action against a priest, they feel they have betrayed their pastoral leader. However, forcing a person to confront the consequences of his or her behavior may be the first step toward helping that person. To cover up information may lead a person caught in a cycle of destructive behavior to feel he or she is "getting away with it," and so sink deeper into trouble.

You may consider confronting the priest directly with your knowledge, showing your care for the person. Those who honestly confront us with, and help us through, our failures are our true friends. But be careful. A person who has sunk deeply into self-destructive or abusive behavior may also be very manipulative, having built up elaborate defenses and lying techniques for self-protection against reality. Taking another concerned person with you to confront the priest may serve as a guard against such manipulation.

An adult parishioner involved sexually with a priest — especially a married one — may be ostracized. A woman may be labeled "tramp" or "jezebel," a man called "lecher" or "philanderer." They may be cut off from the rest of the congregation, their family in God. Often they are victims. The priest may have taken advantage of a person's vulnerability in a pastoral

Sometimes the church errs by blaming the victim and refusing to hear the story at all.

setting. If this is the case, then the parishioner needs to tell the story as a step in the healing process.

Victimized children also need to tell their stories, but a young person may be even less willing than an adult to talk about the experience. The fear of talking about it can be compounded by the victim's shame, and that can be immense.

Victims of physical and sexual abuse will feel even more victimized if they are deliberately silenced or their stories not believed. Listen if a victim is telling you his or her story. Listening will help that person move beyond shame.

In addition, the victim's story can help the parish toward healing. The telling and retelling of the story helps to make sense of what happened and to move beyond it. Telling everyone may not be healthy, so how public this storytelling should be needs to be negotiated. However, sometimes the church errs by blaming the victim and refusing to hear the story at all.

Finally, consider the parish's responsibility for the scandal. It may seem strange to think of the parish as having any responsibility when it is the priest who has stumbled. But some psychological approaches, one in particular known as "systems theory," attach as much significance to the setting in which scandal occurs as to the behavior of the individual directly involved. The environment or "system" may refer to a family, workplace, social setting or a church. People behave differently in different systems.

Perhaps your church operates as a system in ways that encourage self-destructive behavior on the part of the

clergy. For example, if a parish's expectations are not made clear, but hidden, and are only revealed after a program, liturgy or pastoral encounter failed to meet those expectations, such a dynamic would put a priest on shaky ground. He or she could seek the help of the vestry to clarify the job description, or find a forum to air some of these unspoken expectations. Or, he or she may begin to walk carefully everywhere for fear of violating another unspoken expectation.

Doubts about authority and role may be constant. If such doubts go on indefinitely, the priest may turn to alcohol, drugs, an affair or other self-destructive behavior. And as this behavior continues, it is likely that a church which fails to clearly define its expectation of clergy may also be reluctant to challenge someone involved in destructive behavior. The abuse continues until it can no longer be ignored and it reaches the point of scandal. This is just one scenario.

If self-destructive or abusive behavior of clergy has happened more than once in your parish, then consider the possibility of changing the way your church operates as a system. The parish may benefit from hiring a consultant to help you look at yourself, how the church works in positive and negative ways, how you might change, and how you and a priest involved in scandal might be able to open yourselves to the healing power of God's love.

God seeks nothing less than the redemption of the world through our Lord Jesus Christ. If the cross, that symbol of death, destruction and, yes, even scandal, can become for us a symbol of God's self-giving love revealed in Jesus Christ, and a symbol of hope for the resurrection, then certainly our modern-day scandals are open to the redeeming grace of God.

Going through scandal is painful, even when we are aware of God's grace and presence. It is the power of God's presence which can help us confront the scandal head-on and honestly. It is the power of God's presence which can lead us to confront a self-destructive or abusive priest and encourage him or her to seek help. The power of God's presence can help us hear, however painful, the stories of victims. The power of God with us can help us look at ourselves and our parish to see where we have failed. In the end, the power of God can lead us through these processes to healing and new life.

Exposing Many Views

Anyone who picks up virtually any issue of this magazine will notice news or points of view from groups or persons who oppose the dominant national leadership in the Episcopal Church. We believe it is important for an independent publication such as this to give exposure to opinions or ideas which may not be supported by national leadership, but which reflect the beliefs of a substantial number of Episcopalians.

We believe one of the strengths of THE LIVING CHURCH throughout its 114-year existence, is its establishment of a

forum in which all points of view may be heard. Such points of view may be expressed in our letters to the editor, Viewpoint articles or quotes in news articles. In our opinion, it is beneficial to the entire church to report a news development concerning an organization which may be looked upon as a minority, whether it be an announcement from the Episcopal Synod of America, a news article on the convention of Integrity or a letter to the editor from an officer of the Women's Caucus.

Bishops and others in positions of leadership within the Episcopal Church need to be made aware of the thoughts of others, even if some outlooks differ from their own.

VIEWPOINT

Make the Most of Epiphany

By BRUCE M. SHIPMAN

Christmas observances in parishes seem to be changing for the better. In my parish, Advent is observed quite faithfully, and I find that the congregation is relieved to have a number of festivities moved to the 12 days that culminate in the Epiphany. I have long said that the parson's Christmas begins on the 26th of December, but I find the same to be true as well for many in the congregation. Making the most of the 12 days reduces the pre-Christmas pressure and permits new services and customs not held hostage to the past. If, in a sense, the church has "lost" Christmas to the stores and the solstice, we still can claim Epiphany and many lovely customs surrounding the feast.

I also note with pleasure that National Public Radio played Christmas music throughout the week following Christmas Day, and I sense that the culture will move in the direction I have suggested. Even Christmas mail delivered during the 12 days is a welcome alternative to the tyranny of mailing "in time for Christmas."

I also observe that the Christmas

Eve Midnight Mass is not what it used to be. Thinking back 10 or 20 years, it was an extravaganza directed as much to the unfamiliar faces in church as to the faithful. That has changed, and while there is some shrinkage at midnight, I observe much growth in the earlier "family service," which seems now to draw the new and unfamiliar faces.

Treasures for All

In Roxbury, our church school Christmas party is moved to the Sunday nearest the Epiphany, with a number of Mediterranean and Hispanic customs grafted on: a pinata for the children, a cake of the three kings with a coin baked in the batter, kings' hats for the children and sweets wrapped as treasures for all. That would be a good time to burn frankincense in churches unaccustomed to "smoke."

The Bethlehem star of David can be tied to the Jesse tree, reminding all of our Jewish roots and the seamless whole of the Bible. This year, we had a beautiful Jesse Tree adorned with symbols of God's acts in the Old Testament. On the first Sunday of Advent,

children explained the meaning of their ornaments, made in church school, and hung them on the bare branches of the forsythia bush that had been placed in a large copper milk can. With a little help during the four weeks of Advent — "grace fulfilling nature" — in the form of warm water, the branches blossomed and became covered with yellow blooms. The tree was moved to the entrance vestibule of the church, a welcoming sight and a meaningful sign. Adding to it the star of David at Epiphany reminds us all that we are indeed spiritual Semites.

I also believe more can be done with the feast days that fall within the 12 days. Church Hymnal's *Book of Occasional Services* is excellent in all respects, and offers an order of service for New Year's Eve, as well as lessons and carols during the interval. I believe the 12 days are the logical time for special concerts. Advent is overloaded, and music for St. John's Day, or Holy Innocents, makes a lot of sense.

I welcome the changes I saw around me at Christmas. The Christian meaning of the holidays can best be kept and communicated by making the most of Epiphany.

The Rev. Bruce M. Shipman is rector of Christ Church, Roxbury, Conn.

RUSSIA

(Continued from page 7)

present does not seek to evangelize the Russian people, but to assist the Orthodox Church in its mission.

However, many view the fall of communist rule as an opportunity for evangelism in Russia. I was in Moscow just prior to a Billy Graham crusade, and the city was covered with posters and billboards announcing this event. I also went to a large Baptist church, and heard its pastor describe his view of evangelism and its relationship to the Russian Orthodox Church. He asserted that the Baptist Church's efforts at evangelism were directed toward what he called the "non-saved Orthodox." The pastor's example of non-saved Orthodox was his observation that more people placed a candle before the icon of the Virgin Mary than placed a candle before the icon of Jesus.

The Episcopal Church has entered into a relationship of ongoing dialogue and cooperation with the Russian Orthodox Church since the Presiding Bishop's official visit to the Moscow Patriarchate in 1989. There has also been an international Anglican-Orthodox dialogue which has produced agreed statements. I would propose a way to continue our relationship as Anglicans with the Russian Orthodox Church that seeks to

go beyond the production of documents which comprehend weighty theological matters, although this type of dialogue is critical.

My first night in Moscow was spent at the Cathedral of the Epiphany for Saturday Vespers. The singing mixed with the crackling of hundreds of candles which brought light and shadow to the myriad of icons drew me closer to the soul of those who shared that room with me. All of us who stood together that night huddled with the communion of the saints. We were brought to the enjoyment of their company which is nothing less than unity in the body of Christ.

As I have reflected on that night, and as I have read the agreements and accounts of Anglican-Russian dialogue, I wonder if we could find a way to speak not just doctrine-to-doctrine, or mind-to-mind, but soul-to-soul. Can we share with each other what it means for us both to worship the living God? Is there some deep resonance between Orthodox Vespers and Anglican Evensong, or between the ever-present gaze of icons and stained glass windows? Insofar as possible, we would strive to inhabit each other's spiritual home, and in so doing learn much more about our own. Perhaps the Anglican Church and the Russian Orthodox Church can speak soul-to-soul because there exists a language common to both.

BRIEFLY

Among responses to Colorado's withdrawal of legal protection concerning homosexuals, the executive committee of the **Association of Diocesan Liturgy and Music Commissions (ADLMC)** of the Episcopal Church has declined an invitation to hold its 1995 meeting in the state. The Rev. James Newman of Los Angeles, ADLMC president, told Colorado officials that because the Episcopal Church's General Convention has stated its opposition to legal discrimination against gay and lesbian people and because ADLMC is a Christian organization, "we feel that we cannot in good conscience meet in Colorado at this time."

The National Council of Churches has agreed to work with the World Council of Churches to seek \$10 million for an **endowment fund to support**

their work in Christian unity. The endowment fund will honor Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America. The endowment is the first major effort in a joint WCC-NCC effort known as the Ecumenical Development Initiative. Archbishop Iakovos is a former WCC staff member and later was the organization's president.

Guardians of the Shrine of Our Lady of Walsingham, the well-known shrine in the Diocese of Norwich, England, have **declared that women priests will not officiate** at the shrine. The guardians issued a statement rejecting the vote of the General Synod of the Church of England which allows women to be ordained to the priesthood [TLC, Dec. 6]. "We expect that Walsingham will play a significant role in the realignment within English Christianity," the statement said.

Around the Church

For Christians in the Diocese of Upper South Carolina, Super Bowl Sunday is fast becoming known as "Souper Bowl" Sunday. It started in 1990 when a senior high ministry in Columbia invited members of area churches to drop \$1 in a soup pot as they left services on Super Bowl Sunday morning. In 1992, \$50,000 was collected with more than 300 churches participating, including 24 parishes in Upper South Carolina. Each church sends the funds directly to a ministry of its choosing, ranging from soup kitchens to housing programs. The idea is being shared across the country. To get a grand total, organizers set up a toll-free number so each church could call with the amount of its collection.

* * *

This summer, the Diocese of Northwest Texas will begin sharing its church camp program with youngsters who, for financial reasons, normally would not have the chance to attend camp. A camp at the diocesan conference center has been planned for Aug. 8-13 for children in grades 2-6. Each household in the diocese is being asked to contribute at least \$5 toward the effort.

* * *

The 100th anniversary of the death of Phillips Brooks was marked at Trinity Church, Copley Square, in Boston, on Jan. 17. The Rt. Rev. John M. Krumm, interim rector, delivered a sermon: "Phillips Brooks: A voice from the past speaking today . . ." Special music included favorite hymns and anthems of Dr. Brooks, who was rector of Trinity Church for 22 years (1869-1891) and was one of the most influential church leaders of his time.

* * *

Two churches in the Diocese of Arizona have established a sister parish exchange program with Orthodox churches in Russia. All Saints', Phoenix, and St. Paul's, Payson, have established relationships with the Cathedral of St. Sophia in Pushkin and Holy Transfiguration Cathedral in St. Petersburg. Members of the Arizona churches have spent two weeks with their sister congregations, and a group of five Russians visited Arizona. "We have lit a very small candle in the darkness over there and are making a difference," said the Rev. Jack Wilson of Payton, in an interview with *The Arizona Episcopalian*.

LETTERS

(Continued from page 5)

tified the contrary positions of those within the church whose differences are irreconcilable, the pity is the narrow-mindedness of both parties in the conflict. Both have so over-emphasized a piece of the truth that they have neglected its wholeness.

"Our common salvation" is grounded in "the faith which was once for all delivered to the saints" (Jude 3), but this salvation looks forward in hope to its consummation in the heav-

enly kingdom. Scripture speaks of God "doing a new thing" (Isaiah 43:19). Yet, the One who "makes all things new" is both "the Alpha and the Omega . . . the beginning and the end" (Rev. 21:5-6). And the newness that God accomplishes is ever consistent with what God has done previously, because God is faithful.

I suppose that it is possible to make an idol of tradition and close one's mind to Christian hope for the future. Likewise, the idol of progress may cause one to sever one's self from the godly heritage of the past. My hope

would be that all who believe in the God revealed in Jesus Christ by the power of the Holy Spirit may find themselves so well-rooted in the tradition of the faith that they may grow and blossom with hope in the newness of life into which God calls us.

(The Rev.) TIMOTHY PERKINS
St. Luke's Church

Baton Rouge, La.

Misleading Statement

In the Viewpoint article by the Rev. Kenneth E. Hunter [TLC, Jan. 10] on the "pro-choice/pro-life" dilemma, he states: "Mosaic law (Exodus 21:22) penalized bringing about a miscarriage or abortion . . ." While true, his statement is very misleading. The penalty cited in the passage for the miscarriage is *not* "life for life," but rather some form of compensation as determined by a process of arbitration.

Indeed, the very next line emphasizes the distinction: for if the pregnant woman herself should be killed by another, "you shall give life for life" (Exodus 21:23).

Reform Jews often cite this very passage from the Hebrew scriptures as a clear indication that abortion is *not* the taking of a life. While Fr. Hunter somehow interprets this passage from Exodus to mean that "a child in fact had died," the two verses (Exodus 21:22-23) taken together demolish such a wild conclusion.

(The Rev.) NATHANIEL W. PIERCE
Cambridge, Md.

What Is It?

A recent cover [TLC, Dec. 20] displayed Leonardo da Vinci's "The Adoration of the Magi" in rather indistinct black and white. Not having access to a color copy of this masterpiece, I was puzzled by the object in the hand of the wise man to the left of the Virgin.

I took it to my Cursillo reunion group to see if any of them could identify the object. Among the guesses were: 1. the top of an incense container, 2. a bell, 3. a communion cup, 4. a plunger and 5. a breast pump. Perhaps you could be kind enough to satisfy our curiosity and, in the future, include brief explanations along with the identity of the cover art.

ANNE V. SCOGGIN

Louisburg, N.C.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated.



The Anglican Centre in Rome

PROGRAMME OF ACTIVITIES FOR 1993

22nd February-1st March
Ecumenical Seminar
The Church and
Imperial Rome

24th March-31st March
Ecumenical Seminar
Renaissance and
Reformation in Rome

28th April-5th May
Ecumenical Seminar
The Vatican and the Politics
of Ecumenism

17th May-24th May
Ecumenical Seminar
The Church and Imperial Rome

21st June-1st July
Rome Summer School (ROMESS)
Images of Christ

19th July-26th July
Ecumenical Seminar
Renaissance and Reformation in Rome

6th September-19th September
Anglican Leaders' Conference-members
nominated by the Primates
of the Anglican Communion

4th October-12th October
Ecumenical Seminar
The Vatican and the Politics of Ecumenism

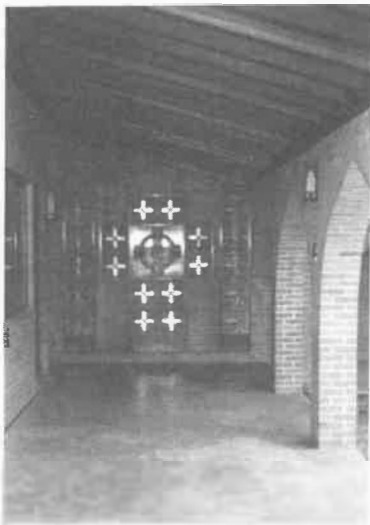
1st November-8th November
Ecumenical Seminar
Renaissance and Reformation in Rome

Ecumenical Seminars last for one week, and are run in conjunction with the Centro pro Unione and the Franciscan Friars of the Atonement. There will be excursions to sites of importance for the theme, and lectures in the evenings. Excluding travel to Rome, the cost will be two hundred and fifty pounds sterling for shared accommodation with bed, breakfast and all excursions. The Seminars are limited to fifteen members, and bookings must be made at least one month in advance, to the Anglican Centre in Rome, with a deposit of one hundred pounds. Fees may be paid in US dollars at the equivalent rate at the time. Friends of the Anglican Centre may deduct ten pounds from the fee.

The Rome Summer School lasts for ten days, and includes an excursion to Assisi, and attendance at the St. Peter's Day mass in St. Peter's basilica. Two authoritative speakers will be brought in for this School. A separate pamphlet is available with a description of the School. The fee for 1993 will be seven hundred and ninety-five pounds sterling for an individual, or one thousand four hundred and ninety-five pounds sterling for a married couple, or the dollar equivalent. Friends of the Anglican Centre may deduct ten pounds from this fee.

To Reserve A Place send \$200.00 to: The Director, The Anglican Centre in Rome, Palazzo Doria Pamphilj, Via del Corso 303, 00186 Rome, Italy.

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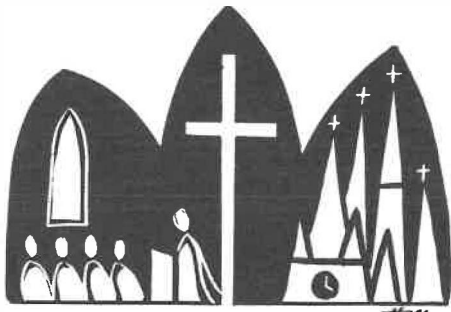


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PEOPLE and PLACES

Appointments

The Rev. Raymond Bierlein has been appointed deployment officer for the Diocese of Western Michigan, 2600 Vincent, Kalamazoo, MI 49008.

The Rev. Loring W. Chadwick is assistant of Christ Church, Lincoln, RI, and teaches music in the Lincoln school system; add: 1643 Lonsdale Ave., Lincoln 02865.

The Rev. Gregory P. Elder is instructor of history and humanities at Riverside Community College, 4800 Magnolia Ave., Riverside, CA 92506.

The Rev. Michael Feweda is rector of St. Andrew's, 1025 Three Mile Rd., NE, Grand Rapids, MI 49505.

The Rev. Paul S. Hiyama has accepted a call to serve as interim rector of St. James', Dexter, MI; add: 3279 Broad St., Dexter 48130.

The Rev. Kay Johnson is rector of the Church of the Messiah, 10 Troy St., Providence, RI 02909.

The Rev. Bruce Lomas is assistant of Grace Church, 1815 Hall St., SE, Grand Rapids, MI 49506.

The Rev. Canon Nathaniel W. Massey is rector of St. John's, Decatur, AL.

The Rev. Gregory Wilson-Youngchild is rector of the Church of the Resurrection, 2589 Capital Ave., SW, Battle Creek, MI 49015.

Ordinations

Priests

Central Florida—Tony Clark. Sally Lou Harbold. Alan Miller. Penelope Ellen Patterson-Urbaniak. Ronald L. (Robbie) Robison.

Nebraska—Joseph Scott Barker, curate, Trinity Cathedral, Omaha.

Northwestern Pennsylvania—William A. French, interim priest, Emmanuel Church, Emporium, PA, and St. Agnes, St. Marys, PA; add: 42 Oak St., Brookville, PA 15825.

West Texas—Thomas J. Rasnick, assistant, St. Thomas', San Antonio, TX. David G. Read, rector, St. Paul's, Brady, TX and vicar, Good Shepherd, Eden, TX; add: P.O. Box 1148, Brady 76825.

Western Michigan—John Jamieson, curate, St. Paul's, 1006 Third St., Muskegon, MI 49440.

Transitional Deacon

El Camino Real—Arnold Hedlund, St. Paul's, Salinas, CA. Paula Michele Whitmore, Trinity Cathedral, San Jose, CA.

Nebraska—Philip Henderson.

Northwestern Pennsylvania—William R. Burrows III, interim deacon, Grace Church, Lake City, PA; add: 6352 Shadyside Dr., Erie, PA 16505.

Permanent Deacon

El Camino Real—Hope Jufiar Garcia, St. George's, Salinas, CA.

Changes of Address

The Rev. Elizabeth Barlow-Kay reports a change of address to 37 Cherry St., Danvers, MA 01923.

The Very Rev. Fred D. Butler, Jr. reports that his city and zip code have been changed as follows: 23732 Southland Ct., Clinton Township, MI 48036.

The Rev. Larry A. Carver is now at 515 N. Bridge St., Linden, MI 48451.

Church Army, U.S.A. has a new address: P.O. Box 1425, Pittsburgh, PA 15230.

The Rev. Frederick R. Engdahl reports the temporary address change of 18490 Olympia, Redford, MI 48240.

The Rev. Rodney E. Reinhart has moved to 50750 Van Buren Dr., Plymouth, MI 48170.

The Rev. Robert L. Sorensen, vicar of St. John's, Otter Lake, MI, reports the new address of 1220 S. Belsay Rd., Burton, MI 48509.

Resignations

The Rev. David J. Horning, as interim rector of St. James', Dexter, MI; add: 104 E. Rockwell St., Fenton, MI 48430.

The Rev. Gary Lemery, as rector of St. Mark's, Riverside, RI; add: 965 N. Main Rd., Jamestown, RI 02835.

Retirements

The Rev. A. Paul Nancarrow, as rector of St. Jude's, Fenton, MI; add: 914 Worchester Dr., Fenton 48430.

The Rev. Charles E. Sturm, as rector of St. Paul's, Brighton, MI; add: 207 S. Third St., Brighton 48116.

Deaths

The Rev. J. Russell Hughes, Sr., retired priest of the Diocese of Michigan, died Nov. 11 at the age of 85.

A native of Detroit, Fr. Hughes attended Eastern Michigan University and Detroit College, from which he received his J.D. degree in 1968. He was ordained priest in 1972. An attorney and probate judge, he was non-stipendiary priest of St. Andrew's, Harrisville, and associate of Trinity, Alpena, MI, until 1986, the year of his retirement. He is survived by his wife, Margaret and the couple's five children.

The Rev. Raymond K. Riebs, rector emeritus of St. Michael and All Angels', Studio City, CA, and sometime chaplain of the Motion Picture Country Home in Calabasas, CA, died at the age of 77 on Nov. 28.

Well known as a missionary to Latin America and for leading relief expeditions following a Nicaraguan earthquake and a Honduran hurricane, Fr. Riebs contributed widely to youth work, especially among the underprivileged. He established boys' homes in Rio de Janeiro and in Ecuador. He was a Phi Beta Kappa graduate of Kenyon College and attended Episcopal Divinity School and served as rector for 10 years of St. Paul's, Dayton, OH. After his work in Rio de Janeiro, he was from 1959 to 1965 rector of St. Michael and All Angels' in Studio City. In 1971 he returned to California, following work in South America and in Ohio, and became rector of St. Jude's, Burbank. In 1980, Parkinson's disease forced him to retire from his work at the Motion Picture Country Home. He is survived by his wife, Katherine, and their sons, Mark and Michael.

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

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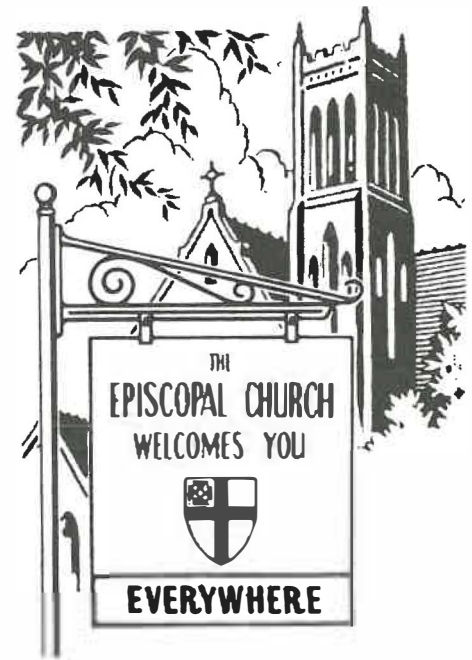
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