

THE LIVING CHURCH

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“And their eyes were opened and they recognized him” (Luke 24:31).

IN THIS CORNER

Humbled by a Blizzard

When the rehearsal ended at 8 p.m. on Friday, March 12, the snow had just started to fall. Contingency plans were made for the next day's service of institution for the Rev. Karin Lindsay as rector of Trinity Church, Rocky Mount, Va. The bishop indicated that, should the roads on Saturday morning be so impassable that he couldn't travel, then either of the two clergy participants in the service who were spending Friday night in Rocky Mount could act for him and conduct the installation.

When Saturday morning dawned and the severity of the weather was indisputable, the options were discussed of possibly holding the service at the church anyway, or even of holding it at the motel where we were staying. In the end, it was clear that the service was simply not to be — not on Saturday the 13th, in the middle of a blizzard. The bishop was called, and it was agreed the service would be postponed.

At that point, the 12 family members and close friends who were snowed in at the motel gathered in a small conference room. There, with the worst winter storm of the century howling around us, we celebrated the Eucharist. We had one prayer book, plenty of Gideon Bibles, a slice of whole-wheat bread, and a bottle of white wine that had seen better days.

As at every Eucharist, we also had one another and the presence of Christ in our midst. But, not like at every Eucharist, we were very much aware that we had one another, and that Christ was present in our midst. What a powerful and decisive difference that made.

In such a setting — with two small children milling around, plus an abandoned puppy that one of the family members had picked up on the way to Rocky Mount — there was no place for pretense, nor could there be. We were intensely vulnerable — because of the storm outside, because of the disappointment we were feeling over having to postpone the installation, and because the service was stripped down to its barest essentials. And yet, within the vulnerability, I experienced the presence of God as I have seldom experienced it before. With nothing for us to hide behind, God's Spirit had that many fewer obstacles to cut through in order to reach our own spirits.

People often read about the early church, how committed its members were, how eager they were to spread the good news, no matter what the cost to themselves. And when we read about the early church, we might wonder, "What did those people have that we don't? What are we missing that the early Christians were on to?" Perhaps it is the vulnerability that I and others experienced for a gracious 30 minutes on a Saturday morning, in a motel in Rocky Mount, Va., in the middle of the blizzard of '93.

But we don't have to go to Rocky Mount in the middle of a blizzard in order to experience the sort of spirit and community that changes lives. All we have to do is decide we're going to peel away whatever facades we hide behind, and stand intensely vulnerable before the Lord and before one another.

Our guest columnist is the Rev. John T. Arms IV, rector of St. Paul's Church, Lynchburg, Va.

CONTENTS

April 25, 1993

Easter 3

DEPARTMENTS

3 Letters

6 News

- The Rev. John Harper looks back on 30 years at the 'Church of the Presidents' [p. 7]

9 Editorials

9 Viewpoint

- Should public confession be used in the liturgy during Easter?

12 Books

13 People and Places

14 Benediction

ON THE COVER

Rembrandt's etching of "Christ at Emmaus."

Religious News Service photo

LETTERS

Calling or Hiring?

Our diocese is in the process of receiving nominations for the election of a bishop coadjutor. A seminary classmate came to mind, so I called to ask his permission to submit his name to the electing convention. What he told me is indicative of what is happening throughout the church regarding the understanding, or misunderstanding, of the nature of a "calling," whether it be to ordination to any of the orders, or a calling to another cure.

My friend said, "I have been one of the nominees in two diocesan elections and after meeting with the delegates in the so-called 'dog-and-pony show' prior to the electing convention, I came away knowing I would not be elected. I did not give the 'right' answers, or attempt to convince the delegates (as did all the other nominees) that I was just the man they needed. I told them that, if elected, I would do as I have always done upon receiving a call to a new cure. I would say my prayers, in order to determine if the hand of the Holy Spirit was in this new calling, and make my decision known as soon as possible."

My friend then thanked me for my confidence in him, and much to my regret, declined, saying, "I cannot put my wife, or for that matter myself, through another such ordeal."

I can understand the need for a business executive aspiring to a higher position to "sell" himself by attempting to convince the interviewers that he has the necessary qualifications, enthusiasm and determination. But that is a far cry from the understanding of a calling taught to me by the church and confirmed by my own experience.

I pray our delegates, and the delegates to all future electing conventions, as well as parish search committees, will come to a clear understanding of the differences between a calling and the hiring of an executive officer.

(The Rev.) JOHN C. STERLING
St. Philip's Church

Memphis, Tenn.

Theological Vehicle

David Kalvelage muses about the message of the TV show *Northern Exposure* [TLC, March 7], a show, by his comments, that escapes him.

Let me try a simple explanation of the series. Take a recent episode. Marilyn

has a totem pole made for her tribe, celebrating with a huge potluck supper. Similar to a confirmation service, of sorts. Well, a feud erupts between the two tribes over ancient history . . . whether a businessman found certain monies or embezzled it . . . 30 years ago. Does this dispute continue, or is it resolved? Like life, the dispute is not resolved. Like *Northern Exposure's* philosophy, most of its simple questions are left unanswered.

The main point of *Northern Exposure's* philosophy and theology seems to be bent toward a relational model. No question or insight is void of at least one significant relationship. Are all questions answered? No.

For me, *Northern Exposure* is the thinking person's theological vehicle for the '90s. Not the only vehicle, but a significant and new approach to everyday complexities. It reminds me of a cross-stitch a girlfriend made several years ago. It said: "A sorrow shared is halved, while a joy shared is doubled." That line best summarizes what *Northern Exposure* is all about.

(The Rev.) KENNETH ORGILL WHITE
Memphis, Tenn.

} *Visions of dead boyfriends and death by satellite are too much for me.* Ed.

Persecuted Group

Bishop Kelshaw's letter about Integrity [TLC, March 14] is lamentable. The accusations and invective against a small, persecuted group of Christians speak more about the author's insecurities than Integrity's ability to influence the direction of the church. Members of Integrity must have been greatly surprised to find themselves accused of "running the program of this church," when many gay and lesbian Episcopalians are routinely rejected from ordination and lay ministries. And since Integrity's call for the removal of those who voted against granting the Metropolitan Community Churches observer status in the National Council of Churches of Christ has effected no change in the Episcopal Church's representation on that council, it is improbable that its influence is substantial.

The power of Integrity and other groups which urge the church to accept the lives, gifts and ministries of abused minorities is the power of the

(Continued on next page)

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LETTERS

(Continued from previous page)

One who gave his life on the cross — a power that comes from sacrifice and following God's will, despite assaults from those with political and temporal power. Their sacrifices, and the sacrifices of countless others who have worked toward a church that is truly the body of Christ, are the only significant payments for "the growing costs" which concern Bishop Kelshaw. Theirs is not a worldly power, but one which their self-described opponents may well fear, for it does turn the world upside down.

While I disagree with Integrity's call for William Norgren's resignation, I also disagree with the actions of our representatives who voted against observer status for the MCC. I do not know their motives. But knowing Fr. Norgren to be a thoughtful and caring priest, I imagine it was an irenic gesture toward Eastern Orthodox and other churches whose opposition to the MCC is well known. It is sad that in our broken world, one group of persecuted people must be sacrificed to continue dialogue with others who themselves are often victims of discrimination.

I pray for the day when all of us can worship and minister together.

(The Very Rev.) MICHAEL L. BARLOWE
St. Paul's Cathedral
Des Moines, Iowa

At Home

Immediately after the vote of the General Synod in the Church of England admitting women to holy orders, I became Orthodox. And after many years outside of the true faith I am now the pastor of a small mission in Omaha. Thus my perspective over things Anglican, including Bishop Spong's review of *Coming Home* [TLC, Jan. 10], is rather different than some others. I feel great sadness for those who remain within the Episcopal Church. As the Archdeacon of York said [TLC, Feb. 21], among Anglicans of orthodox persuasion there is "a deep, deep feeling of malaise." For myself, my wife, and the former Episcopalians in my new mission, that has now been replaced with a deeper peace and joy that comes from being "at home," once and for all.

(The Rev.) F. STEPHEN WALINSKI
St. Vincent Orthodox
Christian Church

Omaha, Neb.

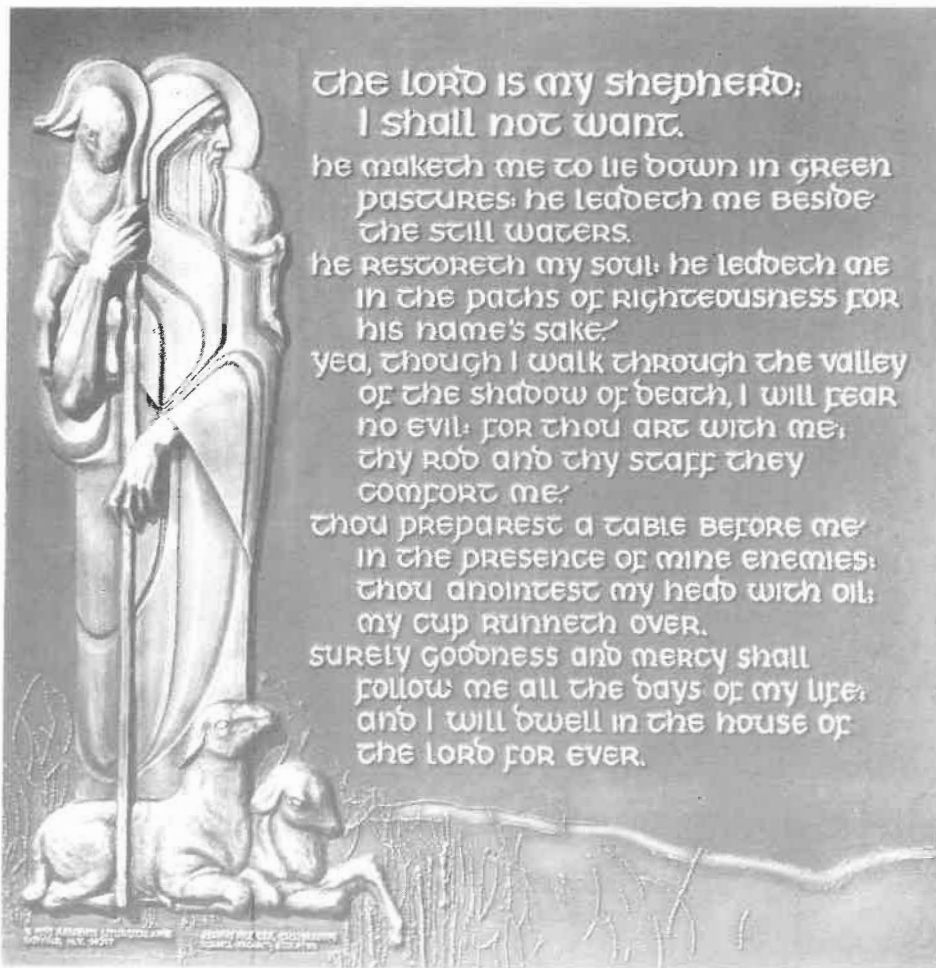
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Topeka Parish Endures Weekly Pickets

On Sunday mornings for more than a year, members of St. David's Church, Topeka, Kan., have had to walk by a group of pickets to enter their church. Members of Westboro Baptist Church have stood on the sidewalk outside the front door of St. David's, proclaiming with placards and shouts their opinions of homosexuals, their sympathizers, families, or friends.

The Rev. Fred Phelps, Sr., is pastor of Westboro Baptist, a small independent church. According to several sources in Topeka, Mr. Phelps is a disbarred attorney whose activities stay carefully within the law. His congregation consists largely of family members, several of whom are also lawyers. Mr. Phelps and his followers regularly

'There is something wrong with having to scurry into your own back door.'

Alan Fries, senior warden

picket in Gage Park, a popular site of civic events and family gatherings, which they perceive as an area of homosexual activity. St. David's became a target of pickets after some church members were part of an ecumenical group that countered Mr. Phelps' activities with a "Sunday in the Park Without Fred." The Rt. Rev. William Smalley, Bishop of Kansas, said it was simply "a day in the park — just be there to reclaim the park for the community." The people from St. David's were easily identifiable, wearing "St. David's Deacons" shirts, which are worn at various church activities.

"St. David's has always been a very active parish . . . which sees liturgy and mission as one," said parishioner Winnie Crapson in a telephone conversation. She agreed with the Rev. Robert Layne, rector of St. David's, in feeling that the Westboro activities affected not only St. David's but the entire community.

Several Topekans interviewed described the group's picketing of civic concerts, plays, and most recently, funerals. Both Bishop Smalley and an American Baptist pastor told of dem-



Members of Westboro Baptist picket St. David's

onstrations outside funeral homes where services were being held for someone perceived to have died of AIDS. The group has sent "certificates" to families of recently deceased homosexuals, causing a brief arrest of Mr. Phelps on a charge of defaming the dead. The AIDS memorial quilt was the target of protest when it was on display at Washburn University.

Fr. Layne described in a letter a typical Sunday morning: "We have faced obscene and cruel signs, and on many occasions individual parishioners have received verbal assaults such as elderly female parishioners being called 'sodomites,' or one of our Oriental parishioners being called 'slant-eyed bastard,' as well as my being called 'son of perdition' and 'antichrist rector.'"

People entering the church have not been physically assaulted, but many feel threatened and have begun avoiding the front door.

On Palm Sunday, St. David's and four other churches held their traditional procession and blessing of the palms. "We obtained a parade permit this year — something we never did in previous years," said Alan Fries, senior warden. For the last 25 years, the procession has used the sidewalks which the Westboro group now occupies. "They stayed out of the way" said

St. David's youth leader, Rita He-nault. "The protesters were on three corners [of the intersection]. They stepped off the sidewalk to let us pass. It was a wonderful procession!"

Mr. Fries said the vestry supports Fr. Layne's decision to stand up to the Westboro group. "There is something wrong about having to scurry into your own back door," he said. "The vast majority supported taking a stand against hatred, vile language, and the misuse of God's word." Members of the church have been meeting to develop appropriate non-violent responses. Fr. Layne's letter to TLC said, "We want our response to be Christian — purposeful, powerful, peaceful, with perseverance. We don't want to return hate for hate, or allow evil to provoke us to violence."

The First Southern Baptist Church in Topeka was picketed by members of Westboro Baptist for four or five weeks. The Rev. Clark Johnson, pastor of First Baptist, said one reason the picketers chose plays and concerts, as well as his church, was "that's where the audience is. If you can't generate an audience, you go where it is."

Neither Mr. Johnson nor the American Baptist pastor supported Mr. Phelps' activities.

"He's a poor representation of the

church . . . quick to jump on anyone in opposition," said the American Baptist minister, who asked not to be identified. He quoted a member of his congregation who complained, "He *would* have to be a Baptist." Mr. Johnson expressed regret that a small group of people preaching hate attract a large amount of attention. "There are 260-some churches in Topeka who preach the gospel and love," he said. "They don't get headlines."

Several people expressed the fear that the community was becoming polarized around the issues of Mr. Phelps and his targets. Awareness and compassion for homosexuals may have increased as a result of the verbal attacks seen as vicious and obscene.

First Amendment Right

Mr. Phelps has "caused people to hate — him — who otherwise wouldn't," said Joe Sullivan, executive editor of the Topeka *Capital-Journal* and a deacon at St. David's Even so, his newspaper has opposed censorship of Mr. Phelps' message because "he has his First Amendment right to do his thing." Deacon Sullivan predicted violence as the situation becomes more tense. While he admires Fr. Layne's courage and agrees that "it's time somebody said Christians have a responsibility to resist hate," he was somewhat worried about the Palm Sunday plans. "Why risk confrontation?" he said. "These are not benign picketers. [Their verbal abuse] wouldn't add to the Palm Sunday experience."

The pickets carried their signs on Palm Sunday, and "sang songs; they weren't shouting," said Ms. Henault. "We had one TV station, our own video camera, and the police. They were pretty quiet." She offered an explanation: "The protesters have always claimed that others shouted hateful things at them. The cameras would prove that's not true."

Deacon Sullivan also played devil's advocate in a telephone conversation: "Fred Phelps has his interpretation of the Bible. He sees his role as prophet; his intent is to drive homosexuals out of the city."

"Who are we to say he is not called by God to do what he's doing? How many of the Old Testament prophets were poster children?"

PATRICIA WAINWRIGHT

A Great View of History

Rector reflects on 30 years at St. John's, across from the White House

On Easter Day, the Rev. John Carsten Harper preached his final sermon at St. John's Church, Lafayette Square, in Washington, just across Pennsylvania Avenue from the White House. He is retiring after three decades as rector of the historic church. Designed by Benjamin Latrobe, it was opened for services in 1816, in part to accommodate President James Madi-



Dr. Harper: "President Kennedy told me we have the best offices in Washington."

son, whose carriage repeatedly broke down in the swamp en route to church in Georgetown.

Every president since then having worshiped there on occasion, it has come to be known as the "Church of the Presidents." Some presidents have been regular communicants, most recently Presidents Ford and Bush. "President Kennedy told me we have the best offices" in Washington, Dr. Harper said. "I can see who's up first (in the White House) in the morning."

"Almost every weekend there are demonstrations in (Lafayette) Park — civil rights, Vietnam, Bosnia." During the Vietnam demonstrations, the police brought buses and parked them "between us and the White House, as barricades." Once, during a wedding, Dr. Harper recalled that a demonstration turned violent, and the police started using tear gas. "The groom cried, the bride cried, I cried, every-

one cried." The church is old, he said, and "must have more leaks than we thought."

On Feb. 7, with President Clinton present, the congregation celebrated the 30th anniversary of Dr. Harper's installation, which had been attended by President Kennedy. Dr. Harper has the unchallenged record of having preached to eight successive occupants of the White House.

A native of Massachusetts and son of an Episcopal clergyman, he is a product of Harvard, Episcopal Theological School (now EDS) and George Washington University, and served parishes in Rhode Island, Massachusetts and New York State before coming to Washington, where he was soon prominent in its religious and community life.

Urbane, erudite, famed as a preacher and highly articulate, he has spoken and written extensively, including a book (*Sunday: A Minister's Story*), and his brief messages in the weekly parish bulletin are treasured as literary and spiritual gems.

He shared some thoughts about his long tenure. He thinks the divisive issues confronting the Episcopal Church must be seen in a historical perspective. "While I don't like controversy," he said, "a certain amount can even help to move the church into new directions, rather than destroying it." He also believes some of the divisions can have positive aspects, "for charismatics and biblicists like Terry Fullum have added a lot to church life." He recalled that the great Phillips Brooks nearly failed to be confirmed to the episcopate because he was thought to be too liberal.

While today's issues admittedly may be deeper than those of the past, Dr. Harper noted, it was predicted that when women were admitted to priesthood, the church would fall apart. "Some did leave, but no great number," he said. "And while all mainline churches have declined in membership, the Episcopal Church is still here. If I could predict the church of 25 years hence, I believe the hard core

(Continued on next page)

HARPER

(Continued from previous page)

will remain solid, and the strong parishes will survive.

"Maybe I'm just living in a fool's paradise," he added, "but at St. John's we have faced and resolved these issues of liturgical change, women's ordination, differing lifestyles. While I don't like everything about the new prayer book and hymnal, they have been accepted; women and gay people have shared our ministry, and while there

**'I've had a
ringside seat through
this window, at
the history that
has been played
out here.'**

have been some rough edges, it has not split the parish." He went on to say that these are not issues for which he would stake his colors to the mast. "What I cared about is that this church be biblically centered, be faithful to the teachings of Christ, and responsive to the social issues of our own time."

One of Dr. Harper's initial hurdles at St. John's was getting rid of pew rents. He is also proud of its reputation for fine music, "for such music is an important means to holiness. I am unhappy when I hear the church has 'songs' instead of hymns." There is also a far more diverse congregation. "We have welcomed a changing church in a changing society and I am glad to have been a part of the process," he said.

Some of his goals have been realized, "though one could always wish there had been even greater diversity and outreach, deeper commitment to stewardship, more comprehensive educational programs involving more parishioners, a more prophetic ministry," he said. "While we were responsive to the civil rights movement, the Vietnam issue, and the marches and protests for justice, our trumpet was often muted when a clearer sound was called for."

What will he miss most? His parish-

ioners and colleagues, of course, "and this beautiful church and parish house," he said, "and this office, looking across the square to the White House. I've had a ringside seat through this window, at the history that has been played out here. I saw the pope greeted by President Carter in 1979, and I saw Begin and Sadat" arriving for the Camp David meetings. "The most dramatic time was the day President Kennedy was shot. The park began to fill up with people. I sat in the office with the lights out, watching the klieg lights and the helicopters. Kennedy's body arrived at Andrews Air Force Base and was brought to the White House in a hearse. President Johnson arrived by helicopter that night. The next morning he came over here for a private service."

He added that he had "also loved our kind of liturgy. While there is a daily Eucharist and two every Sunday, and on the first Sunday at 11, Morning Prayer is also still sung three Sundays a month as the main service, for I have always thought it to be a legitimate service that emphasizes the sacrament of the word, and one we mustn't lose."

Dr. Harper and his wife, Barbara, will continue to live in Washington and he will remain on two presidential commissions: as chairman of the nationwide Advisory Council of Historic Preservation, and on another foundation for research and study. For the 1993 fall term, he will be a visiting fellow at the Episcopal Divinity School (EDS) in Cambridge, Mass.

DOROTHY MILLS PARKER



St. John's, across from Lafayette Park.

Clergy Treatment Center to Close

St. Barnabas Center, a national program to treat clergy whose ministries have been disrupted by addictive diseases, mental illness or psychological disorder, will be closed May 1.

The ecumenical, spiritually-based program near Oconomowoc, Wis., opened six years ago under an arrangement between the Diocese of Milwaukee and Rogers Memorial Hospital.

"Insurance companies have stopped paying for residential psychiatric care," the Rt. Rev. Roger J. White, Bishop of Milwaukee, told the *Milwaukee Journal*. "They are saying that many of these problems are moral problems and not problems that require psychiatric care."

Steve Simon, a spokesman for Rogers Hospital, said the program had been subsidized by the hospital for some time. He said the hospital's board voted last fall to give the program six more months, then decided that because insurance carriers would no longer pay for the services provided, the program should be closed.

Mr. Simon said most of the clergy who were treated at the St. Barnabas Center were there because of depression, burnout or chemical dependency. While he acknowledged the publicity of allegations of sexual misconduct by members of the clergy, he said relatively few clergy were treated for those problems at the center.

Racism Study Continues

The Commission on Racism held the latest of its continuing series of meetings March 21-23, in Miami. Diane Porter, executive officer for Advocacy, Witness and Justice Ministries at the Episcopal Church Center, reported the commission worked through a number of resolutions, including those on Haitian and Hispanic communities. She said the commission was "heartened by reports from the House of Bishops' recent meeting at Kanuga that they are preparing for a pastoral on racism."

The commission is involved in a media study, particularly of articles in diocesan newspapers and newsletters, to determine how minorities present themselves.

EDITORIALS

A Problem to Address

During recent months, people in many parts of the country have seen a sad spectacle, as members of the clergy have been accused of numerous sexual offenses against children. It is no comfort to members of other churches that most of these alleged offenders have been Roman Catholic, for such things can only lower the public respect for Christianity as a whole.

In the past, shame sealed the mouths of victims in many cases. In other cases, a quiet and unpublicized settlement was negotiated with the families. The offending clergyman was sent to a parish somewhere else, sometimes with the same results.

Today, victims or their families are coming forward, and when one or two do in a particular case, a succession of others may follow. The total damages claimed may be several million dollars. Since there is no hope of collecting such a sum from a parish priest, plaintiffs also name the diocese, which should have liability insurance to assist in payment.

Citing the diocese is justified on the grounds that the proclivities of the offending clergyman were known, and he had been sent from one place to another to cover up the problem. Some bishops disclaimed knowledge of the offenses, and a new bishop in a diocese may indeed not have known. Yet it often emerges that someone in the church structure did know, and some diocesan complicity does appear. It is said that in the American Roman Catholic Church, about 400 reported cases involving priests or lay brothers have occurred in the past decade — about one every week or so. Most, of course, have been kept secret.

We hope the percentage of such cases is drastically lower in our own church. It is evident, however, that efforts to solve the problem by transferring individuals, perhaps after a short period of therapy, are no longer the answer. These individuals should be in our prayers. After treatment, if any is possible, they should indeed go somewhere else, but no longer as priests of the church. The situation can be seriously complicated by the fact that

some accusations may be false and an individual entirely innocent.

It is also evident that bishops, wardens of parishes, and above all the clergy themselves, must be alert to situations in which any suspicion may arise. The old-fashioned custom of having one or more chaperones accompany outings of young people on overnight trips is a protection to all concerned. Inviting a solitary child of either sex into a rectory or parish house, when no one else is in the building, is to be avoided.

Last but not least, the moral stance of the church against such crimes must be stated clearly.

Better Terminology

Last week, we thought about the ministry of deacons. One thing that impedes popular understanding of the diaconate is the use of the term archdeacon for the bishop's assistant. This doughty official is usually a priest, and in many dioceses is widely feared as the bishop's "hatchet man."

The term archdeacon, together with its charming old title, "The Venerable," should go back to where it belongs, namely to a senior deacon. This has recently been done in two or three dioceses. We would suggest, however, that "real archdeacons" be confined in their duties to supervising other deacons. Some deacons have had extensive business and administrative experience, and can assist bishops in many ways. They could also implement the close relation between bishops and deacons which the prayer book implies (p. 543).

Meanwhile, a priest who is the bishop's assistant can be called by one of several appropriate titles. Vicar-general is a historic term, still sometimes used in the Church of England but for some reason not employed (to our knowledge) in the Episcopal Church. Archpresbyter and protopresbyter are also traditional terms. They are unfamiliar in our church at present, but isn't anything better than the bizarre "canon to the ordinary"?

VIEWPOINT

Public Confession of Sins During Easter?

By PETER TOON

Since the fourth century, the church has kept Good Friday, Easter Sunday, Ascension Day and Whitsunday (Pentecost) as primary feasts celebrating the mighty acts of God in Jesus Christ and by the Holy Spirit. Because of these saving deeds, "repentance and forgiveness of sins" (Luke 24:47) has been, and is,

The Rev. Peter Toon is professor of theology at Nashotah House.

preached to the whole world in the power of the Holy Spirit.

Though all four holy days are kept today by those who emphatically speak of "the great 50 days" or "the 50-day Sunday," there is a tendency among them to play down the feast of the Ascension. While this feast fits perfectly into the 40 plus 10 scheme (recall how the paschal candle used to be put out on Ascension Day, day 40, to show that Christ now reigned in heaven as King), it seems to have no meaningful place in the 50-day

scheme (where the candle remains until Pentecost).

Liturgically, this is because in the 50-day scheme (as known only in the second to the fourth centuries) the Ascension was celebrated either at Easter or at Pentecost. Theologically, it is commonplace today to see the four feasts as celebrating one "Christ event" — that Christ died but is now alive and with God. In this approach, there is only a spiritual and no bodily resurrection. Thus there is nothing to

(Continued on next page)

VIEWPOINT

(Continued from previous page)

celebrate on Ascension Day. It is virtually a redundant holy day. Often the ancient liturgical and the modern theological themes unite, the latter interpreting the former.

Further, those who are enthusiastic for the 50 days usually insist it is improper to have public confession of sins and priestly absolution in this period. When asked for reasons, they usually supply two. First, they claim that Jesus is with us in a unique way in the post Easter period. Thus, how can we fast or confess our sins, they say, when the Bridegroom is with us? (Matt. 9:15 is cited.) Secondly, they explain that canon 20 of the Council of Nicea (325) requires the omission of confession. In fact, the canon, which has no authority in the West, only commends standing rather than kneeling for Eastertide. However, they claim that kneeling implies penitence and standing implies joyfulness, and thus the joyful ought not to mourn over and confess their sins.

In my judgment, the reasons given today for no public confession of sins and no absolution have no weight at all, if our thinking begins from the

clear teaching of holy scripture rather than from the search for ancient ecclesiastical rules to uphold a modern aversion to penitence and confession. According to the New Testament, we commit sin every day and are in regular need of God's gift of forgiveness in Jesus Christ. True joy for the soul is to know that one's sins are forgiven and that one is in a right relationship with the Lord. Further, the *Didache*, an important document from the early church, teaches that confession of sins before receiving Holy Communion is the norm. Then the classic common prayer tradition of the Anglican Communion, which is based on the authority of holy scripture, provides a confession and absolution in both Morning and Evening Prayer as well as in Holy Communion.

Certainly it is clear that this tradition of public confession and general absolution is the authentic Anglican way of declaring the forgiveness of sins to penitent souls. Other churches use different ways — e.g. private confession before Holy Communion — and these we respect and can use. But there is an Anglican way which has existed since the first Book of Common Prayer of 1549. Even the 1979 prayer book, which introduces various novelties, nowhere specifically encourages this

practice of no confession of sins for 50 days.

If the Bible and the Anglican tradition are so clear, why is this novelty being advocated and accepted? I suspect the reasons for omitting the confession and insisting on standing to pray can be reduced to four. First, the authority of scripture has been seriously eroded and the Bible is now only a source-book for readings rather than the revealed word of God. So it is not asked whether excluding the confession of sins in Sunday worship is biblically justifiable, and the fact that St. Paul himself actually knelt to pray in the 50 days is not taken into account (see Acts 20:36 in the light of 20:6). Secondly, there is a positive rejection of the classic common prayer tradition, with its supposed Cranmerian obsession with sin and guilt, in favor of the new "joyful inclusivism" of modern liturgy.

In the third place, liturgical time is confused with chronological time; the *eschaton* (end-time) is confused with the present moment, and what we are declared by God to be in Christ (sinless and righteous) in the new covenant is taken as if it were wholly true of us now in our bodily existence. So it is not surprising that we have no sins to confess in real time! Finally, it is a way of moving toward the total removal of confession of sins from the liturgy. In some Episcopal churches, this already has happened.

I believe that not a few people who are really orthodox in their theology have adopted this liturgical novelty without realizing the moral and pastoral implications. To them I would say we cannot return to the third century. Look again at the fine Anglican tradition of the 40 plus 10 days and learn to celebrate the feast of the Ascension as that feast without which all the others are without saving power. For if Christ be not enthroned in heaven as the King, Priest and Prophet, then there is no salvation and no hope. Further, I would suggest we ought to find a way of confessing our sins (which cannot be denied!) in Eastertide in a different style and form than in Lent. Maybe there is even a case for different forms of confession and varying absolutions for the major parts of the church year. But to forbid confession and absolution can be pastorally insensitive, theologically misleading and morally dangerous. There is real Easter joy in knowing that one's sins are truly forgiven for Christ's sake. Hallelujah.

Hard to Love

Her world is tightly laced,
her house, a flawless nest,
her god, packed neatly on display
among the dusted china cups.
Nothing jagged,
nothing marred,
no ambiguities distress
her tea time pleasantries.
She smiles at my reply,
holding back a spearmint yawn
with her tissue hand.
I sip the fragile porcelain edge,
and ask for grace to love my perfect neighbor.

Alice C. Linsley



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Who Matters, and Why?

CAN TWO WALK TOGETHER UNLESS THEY BE AGREED? American Religious Schisms in the 1970s. By Bryan V. Hillis. Carlson. Pp. 200. \$50.

THE ANGLICAN LEFT: Radical Social Reformers in the Church of England and the Protestant Episcopal Church, 1846-1954. By Bernard Kent Markwell. Carlson. Pp. 325. \$60.

These two books concerning Anglican and Episcopal religious history are from the 21 volumes of the *Chicago Studies in the History of American Religion*, a series of publications on a variety of topics by religious historians of the "Chicago School." Both volumes are edited doctoral dissertations from the University of Chicago. The series is edited by Jerald C. Brauer and Martin Marty.

Can Two Walk Together considers the schisms in the 1970s of the Southern Presbyterian Church, the Lutheran Church-Missouri Synod, and the Episcopal Church. *The Anglican Left* considers contributions of a variety of English and American social reformers, including Frederick Denison Maurice, the Tractarians and ritualist slum priests, the reformers of the Social Gospel era, James O.S. Huntington, William Dwight Porter Bliss and Vida Scudder.

Hillis challenges the scholarly assumption that the schisms of the 1970s can be understood solely in terms of sociological factors at work in the life of the denomination. He notes that the religious issues involved in each of the denominations were central to the dispute leading to the schism. He concludes, "Most important is the fact that the precipitating factor was an event that left the schismatic party with no option other than to pursue its vision of what it meant to be true to the pristine standards outside the denomination. Not only would remaining inside the denomination make it much too difficult to pursue the vision, but remaining in fellowship with the majority could compromise the vision."

Markwell includes many quotations from the reformers' work that provide a vivid picture of their mission. For example, the reader will encounter Stewart Headlam's statement on Christian social reform: "It becomes

impossible for a priest, who knows what the Lord's Supper means, not to take a part to the best of his power in every work of political or social emancipation; impossible for an earnest communicant not to be an earnest politician."

Although the genre and price of these books will limit their audience, these volumes will be useful and interesting resources for readers who seek a deeper understanding of these themes from religious history.

(The Rev.) ROBERT B. SLOCUM
Church of the Holy Communion
Lake Geneva, Wis.

Way to Reconciliation

A REVIEW OF ANGLICAN ORDERS. By George H. Tavard. Liturgical. Pp. 167. \$12.95 paper.

Here is a book that points the way to reconciliation. The book examines the history of the papal reaction to the orders of the Church of England, and then suggests ways for the church today, because of new understanding, to recognize Anglican orders.

Tavard's special contribution is to discuss these critical events in the light of the theological and ecclesial understandings of the time. For example, he makes clear Anglican orders were disqualified initially because of the violation of the discipline of a celibate priesthood and the rejection of the papal right to grant, and thereby to empower, a legitimate ministry to a bishop in England. His discussions of *Apostolicae curea* point out that because this decision is about "a point of discipline," it does not raise the question of infallibility.

Tavard also describes the new context which has been created by the dialogues with the Lutheran and Anglican churches and notes clarifications in Roman Catholic thinking. For example, he says Vatican II, in preferring the phrase "ordination of a bishop" to "consecration," signifies an understanding of the episcopate which is aligned with the Orthodox view, and incidently, the Anglican ordinal.

The book is a model of how theological decisions, past and present, can and should be treated with respect and care. Tavard's clarity and integrity in presenting the problem contributes to the solution.

(The Rev.) RONALD LEE WOODRUFF
Lively, Va.

PEOPLE and PLACES

Appointments

The Rev. **Bruce Boss** is rector of the Church of the Advent, Louisville, KY.

The Rev. **Peter G. Cheney** is associate rector of St. Philip's-in-the-Hills, P.O. Box 65840, Tucson, AZ 85728.

The Rev. **John R. Lorbière** is interim rector of St. Anne's, 8 Kirk St., Lowell, MA 01852.

The Rev. Canon **Mark A. Pearson** is canon-in-residence of St. Paul's, 26 Washington St., Malden, MA 02148. He continues as president of the Institute for Christian Renewal, 233 Poquantic Ave., North Easton, MA 02356.

The Rev. **Michael Pearson** is rector of St. Luke's, Anchorage, KY.

The Rev. **John R. Proffitt** is rector of St. James', P.O. Box 18066, Shreveport, LA 71138.

The Rev. **Graham Rowley** is interim of St. Michael and Grace, 1336 Pawtucket Ave., Rumford, RI 02916.

The Rev. **Herbert W. Sanderson** is priest-in-charge of Ascension, 548 Congress St., Troy, NY; add: 809 Federal St., Troy 12180.

The Rev. **S. Philip Swickard** is vicar of Church of the Holy Cross, 51 W. Main St., North East, PA 16428.

The Rev. **Aaron Usher** is rector of St. Paul's, 2679 E. Main Rd., Portsmouth, RI 02871.

The Rev. **Robert B. Williams** is rector of St. Andrew's, Tucson, and also director of Frensdorff House; add: 545 S. 5th Ave., Tucson, AZ 85710.

The Rev. **Steven Jay Yagerman** has accepted a call to be rector of All Saints, 230 E. 60th St., New York, NY 10022.

The Rev. **Kenneth Yerkes** is chaplain intern of St. Luke's Episcopal/Presbyterian Hospital, Chesterfield, MO; add: 2710 S. Grand, St. Louis, MO 63118.

Ordinations

Priests

Colorado—**James M. Bimbi**, assistant. Trinity, 3405 34th Ave., Greeley, CO 80634. **Patrick C. Griffin**, assistant. St. Barnabas', 127 W. Archer Pl., Denver, CO 80223. **Kelsey G. Hogue**, vicar. St. John the Baptist, Granby and Trinity Mission, Kremmling, CO; add: P.O. Box 954, Granby 80446. **Stuart Brooks Keith** (for the Bishop of Central Florida), curate. St. John Chrysostom, 13151 W. 28th Ave., Golden, CO 80401.

Minnesota—**Harold C. Fait**, community priest, Trinity Church, Hinckley, MN.

North Carolina—**Lisa Fischbeck**, assistant. St. Stephen's, Durham, NC; add: 22 Sunrise Pl., Durham 27705.

Western Louisiana—**L. Reid Hensarling**, assistant. St. Matthias, 3301 St. Matthias Dr., Shreveport, LA 71119.

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Retirements

The Rev. **Ralph P. Brooks, Jr.**, as rector of St. Andrew's, Pittsburgh, PA; add: 4116 Fawn Ln., Allison Park, PA 15101.

The Rev. Canon **Eckford J. de Kay**, as rector of St. Francis', San Jose, CA; add: 1670 White Creek Ln., San Jose 95125.

The Rev. Canon **Norman V. Hollen**, as canon to the ordinary, Diocese of Dallas, and previously, as rector of St. Anne's, Ft. Worth, TX, for 30 years; add: 7217 Plover Cr., Ft. Worth 76135.

The Rev. **John M. Leggett**, as rector of Trinity, Washington, PA; add: 897 E. Beau St., Washington, PA 15301.

Deaths

The Rev. **Joseph F. I. Hunt**, scholar, author and sometime professor of Old Testament at Nashotah House, died at the age of 72 in Mineral Point, WI, on March 13.

Received as a priest from the Roman Catholic Church in 1970, Fr. Hunt had studied at Ottawa University, the Pontifical Biblical Institute in Italy, and Ecole Biblique in Israel. He had been a member of the Benedictine Order and had served in the Roman Catholic Church from 1946 to 1969. Fr. Hunt was professor of Old Testament at Nashotah House from 1970 to 1991 and also was priest-in-charge of St. Paul's, Ashippun, and later Trinity Church, Mineral Point, WI. He served as mentor to many people in recovery. He was editor of *O. T. Abstracts* and author of *Understanding the Bible, Joshua and Judges*, and *The World of the Patriarch*. He is survived by his wife, Carolyn.

Julia Ann Godsey, national president of the Church Periodical Club (CPC), died at her home in Boise, ID, of cancer on March 13. She was 54 years old.

A lifelong Episcopalian, Mrs. Godsey had served as president of her diocesan ECW from 1983 to 1989 and Triennial delegate from 1979 to 1989; she was president of Province 8 CPC from 1982 to 1985 and national vice-president from 1988 to 1991, prior to being elected national president in 1991. She was born in Hot Springs, SD. In addition to her church work at St. Stephen's, Boise, she enjoyed traveling, gardening, cooking and animals. She is survived by her husband, Julian, four children and 10 grandchildren.

The Rev. **Henry Mason Palmer**, a priest of the Diocese of New York since 1944, died Feb. 28, at the age of 84.

He was born in Wilton, ME, and educated at Boston University and General Theological Seminary. Fr. Palmer was ordained to the priesthood in 1938. He was an associate of the Society of St. John the Evangelist and in charge of missions in Maine until 1940. He then became rector of St. Paul's Church, Ft. Fairfield, ME, until 1942 when he went to St. Peter's Church, Peekskill, NY. From 1944 to 1966 Fr. Palmer was chaplain of St. Mary's, Valhalla, and for much of that time he was also assistant at the Church of St. Mary the Virgin, Chappaqua. He retired in 1972 and moved to Boston. Fr. Palmer is survived by a sister-in-law and a nephew.

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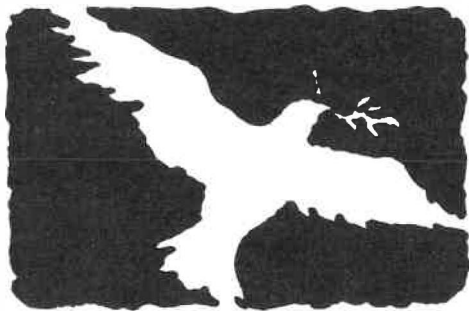
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BENEDICTION

Have you ever experienced the presence-beauty of God, not as a private-intimate emotion, but as grand and glorious in the plants, rocks and the sky overhead? Naturally, you have! Perhaps visiting Yosemite National Park for the first time, and witnessing the beauty of the waterfalls, or walking among the redwoods where there is timeless serenity stretching back into antiquity.

One evening, while visiting at Mt. Calvary Retreat House in Santa Barbara, I went for a walk to the wooden cross and back. It was on the return trip, when the setting sun was casting its rays upon the ground and foliage, enlivening each and every particle, that I felt my faith in God renewed. At the same time it was the formation of the clouds into one long, colorful arrangement, extending for miles, which gave me the overpowering sensation that God is the Great Artist who captures the moments of time with the beauty of the heavenly imagination.

I stopped for a few minutes since it was so quiet, and I did not want to miss this picture of which I was a spectator. It was getting darker, and the colors were fading quickly. It was then that I felt grievous over the fact that countless others, young and old, hidden in the cities, homes, hospitals and cars, as well as in various emotional states, are never afforded this opportunity, or avail themselves of these opportunities, to witness God as the Great Artist. The asphalt and other jungles have a damaging claim over our lives.

Walking down the hill, rapidly, since the glow of the sun was fading into darkness, a few drops of water fell from the clouds above announcing the presence of God as the baptizer, as well as the end of one day and the beginning of a quiet night and a perfect end.

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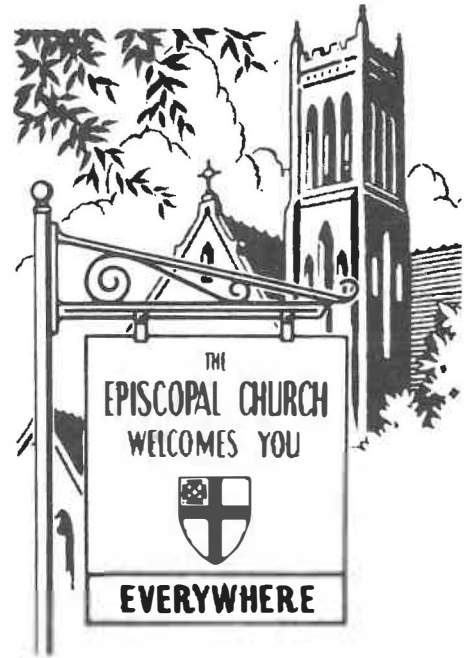
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Sun H Eu 9:30

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Ev & B 6. Masses daily 7, 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

INDIANAPOLIS, IND.

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

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
Barbee, Vicar; the Rev. William K. Christian, III, the Rev.
Steven W. Lawler, the Rev. James D'Wolff
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 MP (2S, 4S, 5S)
followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30, except Sat
8:30 & 4:30

LACONIA, N.H.

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

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

NEWARK, N.J.

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

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

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W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 10:45 (Gregorian), Wed 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 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. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.)
Sat only 12:15, EP 6 (ex Sat), Sat Only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Masud I. Syedullah, Priest-in-Charge

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The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

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Smither; the Rev. William Dockery
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

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

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC
(ex 1S)

MILWAUKEE, WIS.

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

TUMON BAY, GUAM

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Sun H Eu 7:30 & 10 (Sung); Wed EP 5

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