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see p. 2

IN THIS CORNER

Struggling in Decisions

I have had to make two difficult decisions in the past two years. The first was whether to leave the church home of 12 years in order to help begin a new parish. The second was whether to leave my job of 16 years for another, high prestige position in another state. I and my family agonized over each decision. Both concerns were on my mind almost constantly.

Now that the decisions are made, I can look back and see the process. My "turning it over to God," as was suggested to me, is still a struggle, like Jacob's wrestle with God deep into the night with a hip joint out of place!

Each morning for a year I prayed that I could turn these decisions over to God; each day I struggled with them. I began to have an overwhelming need to think about what was really important in my life. Each time I performed a task or related to another person, I began to wonder how important was this task to me, how valuable was this relationship. Was it something I could give up? What would it be like to live without it?

I changed my mind weekly, daily. I told others of my indecision, asked their opinion. I saw each decision from angles I never would have seen if I had tried to work it out alone. I began to listen to my dreams. They became very specific about what was dangerous to my being and health. I began to listen to my body, not just my mind. I learned about an overall discomfort that would occur in my body, and an overall peace. I began to know what others have described as their "inner truth."

One Yes, One No

I now feel at peace with both decisions. One I said "yes" to, and one I said "no, this isn't me." I miss our old friends at our former church, but being a part of the new church has brought me a spiritual awareness beyond my dreams. I feel I am at the right place for feeding my spirit and developing my talents. Now it is hard to believe I would have considered any other choice.

The job decision is still too immediate to reflect on. I do know I very slowly came to believe that the new opportunity was not the right one for my talents or for my soul. As I reflect on the struggle, did my prayers lead me to hear God in others, in my dreams, and perhaps in myself? This is my process, today, right now, of "turning it over." It is not saying, "God, you take it," and falling on a fainting couch as I wait for the answer to come, though I must admit I did sometimes fall faint with exhaustion after becoming so caught up in the struggle of deciding. Sometimes I could only listen after resting from this exhaustion.

I felt the power of what our society and my tradition said were values I should reach for. I felt the tension when these values did not seem to resonate with what I felt in my soul, what seemed to be my inner truth. Turning it over is a struggle, a fight, but I cannot describe the peace that follows.

Nikos Kazantzakis has described the process as wrestling with God and praying that God will win! This has been my experience, too.

Our guest columnist, Dr. Joanna J. Seibert, is director of pediatric radiology at Arkansas Children's Hospital in Little Rock, and is a frequent contributor to THE LIVING CHURCH.

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ON THE COVER

St. Wilfrid of York Church in Huntington Beach, Calif., is the newest church in the Diocese of Los Angeles. The Rt. Rev. Frederick Borsch, Bishop of Los Angeles, is shown at the service of dedication.

Photos by Lucille A. Porter

LETTERS

Rule, Not Exception

Peter Toon opposes the omission of the General Confession during the 50 days of Eastertide [TLC, April 25]. He implies it is "unAnglican," and that we cannot return to a liturgical practice of the third century. He also implies that somehow Anglicans cannot practice private (auricular) confession to God in the presence of a priest in place of General Confession.

It should be noted that the Anglican Church did not begin in 1549, nor is the first prayer book of Edward VI the first liturgy of the Church of England. From the beginning of Christianity until 1549, no liturgy used in either the Church of England or elsewhere had any provision for a general confession. Omission of a general confession has been the rule, rather than the exception, in Anglican liturgical history.

In addition, there is nothing to prevent a person from making a private confession in the presence of a priest prior to the Eucharist (see the rubrics on page 446 of the prayer book).

Finally, there is also nothing to prevent

a person from making a private self-examination, and confessing sins directly to God, outside the presence of a priest, and apart from, but in preparation for, the Eucharist.

(The Rt. Rev.) WILLIAM C. WANTLAND
Bishop of Eau Claire
Eau Claire, Wis.

• • •

Fr. Toon's article about public confession in Eastertide gives comfort to those of us who consider that the current Book of Common Prayer is lacking in emphasis on the penitential side of church life.

However, Fr. Toon's statement about Canon 20 of the First Council of Nicaea, "which (he says) has no authority in the West," puzzles me. This canon is found in the collection of Dionysius Exiguus, ca. 550 A.D., compiled for practical use. It is included in other early collections, and in the *Corpus Juris Canonici*, in the Decretal, Part 3, Dist. III, c. X, and thus lies behind the English canon law and our own. It is difficult to see how this canon has no force in the West, although under several principles of canon law it has fall-

en out of use. Article XXI does not seem to apply here, although many of the Eastern commentators claim apostolic origin for the rule.

There is more than an ancient canon in question here. We belong to an organization which claims to be catholic, yet wherein many of the official statements of the universal church are disregarded. An outsider might see something odd about our claim when it is compared with our practice.

(The Rev.) ROBERT B. MAC DONALD
Brant Beach, N.J.

• • •

I applaud the Rev. Peter Toon's Viewpoint article for pointing out the shortcomings of the modern emphasis on Easter as a "50-day" season, and the resulting reduction of the feast of the Ascension to near obscurity. Our local parish is dedicated to the Ascension, and with this "New Age" kind of thinking, it seems that members have hardly anything to celebrate on their name day.

The liturgical changes are equally
(Continued on next page)

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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420
FAX 414-276-7483

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editor and general manager
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LETTERS

(Continued from previous page)

deplorable. Some years ago, I attended a workshop dealing with the liturgical practices of the "Great 50 Days." The rector (now a bishop) of a once-prominent parish informed us he not only allowed the paschal candle to burn until Pentecost, but throughout the year as a symbol of "the abiding Presence of Christ with us." I had thought the sanctuary candle at the tabernacle was that symbol. And having it burn constantly raises the question: Why, then, is it called a *paschal* candle?

(The Rev.) LEVIN LAKE
Hayward, Wis.

• • •
Thanks to Fr. Toon for his perceptive affirmation of Ascension Day in the Anglican tradition.

Our annual festival here brings Christians together in real ecumenical prayer and liturgy.

(The Rev.) JOHN MILLS
St. Mary's Church
Cold Spring, N.Y.

Less than Honest

My husband and I led the Lenten discussion on human sexuality for participants from St. George's, Clarksdale, and Church of the Advent, Sumner, Miss. I want to share some thoughts about the program.

Our study book was produced by the Lutheran Church and adapted for use in the Episcopal Church [TLC, May 9]. As a recovering alcoholic in a 12-step program which "demands rigorous honesty" and as an addiction counselor expert in methods of deception, I found this material difficult to present; it was less than honest, to say the least. While pretending that its goal was to promote honest discussion, it selected materials which put homosexuality in the best light and passages which placed the Bible in the worst possible light.

Anyone who might still believe the Bible is the inspired word of God was presented as ignorant or rigid. This material on human sexuality wasn't value-free to promote discussion; it was value-loaded, presenting the traditional values as *passee mores* not useful in the present, and any who hold to them as outmoded bigots.

Homosexuality is, indeed, physiological, and genetically predisposed. So is my alcoholism. I didn't hear anyone suggest I should continue to practice my disease

just because I was born that way. Blessing homosexual relationships won't make them fulfilling, since a homosexual relationship isn't what homosexuals want. Homosexuality is an unfortunate disorder, as is alcoholism. But life without alcohol can be delightful and sexuality can be wonderfully and creatively expressed without the genital involvement. As a church, we seem to be making the mistake of our age, that people can't live or be fully human without genital sex. Many people, both homosexual and heterosexual, live full, productive and gratifying lives without genital sex.

As Episcopalians, let's see through denial's distortions and take an honest look at homosexuality in order to develop a ministry to sufferers which will be helpful in our churches. And let's recognize abstinence as a viable, creative and even blessed option for the expression of human sexuality.

BETTY STREET

Clarksdale, Miss.

Liturgical Charade

This past Good Friday, my wife and I looked for a church in which we could worship God in the full mystery of his Son's death. We had hoped for a service observing the three hours when Jesus hung on the cross, and a preacher who had really wrestled with our Lord's passion and death and who could lead us into a renewed understanding of Jesus' dying for us and for our salvation.

But such services are few and far between these days. Everywhere Episcopal churches

offered the Good Friday liturgy — a wonderful service in itself. But everywhere there was added to it Communion from the reserved sacrament, as if to say, "Don't worry, folks. Jesus hasn't left us."

In my experience, most of the Good Friday observances in recent years seem to miss the point, that Jesus Christ truly died for our sins; that he died totally — body, mind, and spirit; and that after three days God raised him from the dead. Current Good Friday services seem to gloss over the ugly reality of the death of Jesus. To provide Communion seems to imply that we are engaged in a kind of liturgical charade. Jesus didn't really die; his real living Presence is in this sacrament we are about to receive. Another form of the Docetic heresy?

Not to take seriously the sacrificial

solemnity of Good Friday is to deprive Easter of its full power. Why shouldn't the Good Friday fast include abstaining from the sacrament? Indeed, why do we reserve the elements from the Maundy Thursday Eucharist at all? Are we afraid that if we experience the real absence of Christ, as he lies in the tomb, we will never again experience his Real Presence?

(The Rt. Rev.) DAVID R. COCHRAN
Bishop of Alaska, retired

Tacoma, Wash.

Archdeacons

I usually find your editorials helpful and meaningful, but the one concerning the title "archdeacon" [TLC, April 25] could hardly be called either. It needed more research.

As one who was elected to the episcopate when an archdeacon, I believe I have a good understanding of what this title implies. The archdeacon should not be merely a bishop's assistant, nor a "canon to the ordinary." Such persons have been on my staff. And to call an archdeacon the bishop's "hatchet man" borders on the ridiculous.

We value tradition in the Anglican Communion. The archdeacon is part of that tradition. In my experience, as bishop in jurisdiction for more than 21 years, only two archdeacons served with me. They visited regularly and were advisors to the congregations in the mission churches. They served admirably as additional pastors and counselors to the clergy and their families. They performed numerous administrative tasks. They were strategic in our evangelistic efforts to bring people to Christ. In a real sense they contributed in many ways to provide outstanding leadership in the diocese.

The Venerable Bede would turn in his grave should he hear the office and work of an archdeacon depreciated as your editorial suggests!

(The Rt. Rev.) WILLIAM CRITTENDEN
Bishop of Erie, Retired
Stokesdale, N.C.

The editorial advocating the use of "real archdeacons" is admirable and timely. In the Episcopal Church, there are 13 archdeacons who are deacons, in 11 dioceses (not two or three, as you claim). Idaho has three of them, and other dioceses are Connecticut, Rhode Island, Maryland, Central Florida, Eau
(Continued on next page)

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LETTERS

(Continued from previous page)

Claire, Northern Indiana, Springfield, Oklahoma, Arizona and El Camino Real.

Although in most of these dioceses the archdeacons supervise other deacons (as you suggest is appropriate), in two of them — Springfield and Arizona — they are the chief administrative officers and aides of the bishop. Both roles are clearly within the tradition of the church.

(The Rev.) ORMONDE PLATER, DEACON
St. Anna's Church

New Orleans, La.

Still a Deacon

What a providential coincidence that your editorial on Bishop Stavert's visiting the "unhappy with the church" people in his diocese and Ms. Crapson's Viewpoint article on deacons as interpreters of the world's needs appear on the same page [TLC, May 2].

Bishop Stavert is, in fact, operating in his diaconal orders as he goes out to listen in his diocese. The problem which Bishop Cochran missed in his Viewpoint article [TLC, March 25] is that one does not cease to be a deacon when one is or-

dained priest or bishop. Each order confers an indelible character. That pragmatic and theological issue seems to be overlooked by many of our clergy in every order. I am blessed to be a priest and a deacon.

Incidentally, the process recently initiated in the Diocese of Quebec was done about a year ago in the Diocese of Montreal. Rather than "watch" for the outcome in Quebec, we might study Montreal, where the results are already in.

(The Rev.) THOMAS H. WHITCROFT
Grace Church

Wabasha, Minn.

'Not Ashamed'

"Naked and on the Cross" [TLC, April 14] is certainly a thought-provoking piece, but even the ancient mythological description of God's creative process suggests he did not intend that we be so troubled by nudity. Before describing the legendary problems and fall that transpired in the garden, Genesis tells us: "And the man and his wife were both naked and were not ashamed" (Gen. 2:25). Is it not possible that the people strolling along the sunny beach in "com-

plete, unselfconscious nakedness" are living examples that none of God's human creatures must feel "vulnerable, exposed, shamed, even ridiculous" in the natural state?

(The Rev.) AMOS C. CAREY
Foster City, Calif.

A Combination

May I comment on the kind reference to St. Thomas, Church, Fifth Avenue, in the letter, "Try Both" [TLC, May 2]? The combination of Morning Prayer with the Eucharist to which J.B. Parker refers happens twice a month, usually the second and fourth Sundays at 11 a.m.

The choir, in fact, stays in its place through the whole service; the liturgy flows seamlessly from the sermon through the offertory into the *sursum corda*, the celebrant having vested on his descent from the pulpit. Few people leave at this point; the communicant average is 448 out of about 522 who attend it.

I am grateful to your correspondent

(Continued on page 22)

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Navajoland Bishop Charged with Sexual Misconduct

The Rt. Rev. Steven T. Plummer, Bishop of Navajoland, has begun a one-year leave of absence following charges of sexual misconduct.

In a letter to members of the House of Bishops, the Most Rev. Edmond L. Browning, Presiding Bishop, said Bishop Plummer will participate in "a closely monitored program of therapy" during his leave of absence. The Presiding Bishop said Bishop Plummer has agreed not to perform any priestly or episcopal functions "without my permission."



Bishop Plummer

Bishop Browning asked the Rt. Rev. Stewart Zabriskie, Bishop of Nevada, to serve as a mentor for Bishop Plummer and his family, and appointed the Rt. Rev. William C. Wantland, Bishop of Eau Claire, as interim Bishop of the Navajoland. Bishop Wantland, a Seminole, is the senior active Native American bishop.

The sexual misconduct charges were made public May 8 at a meeting of the council of the Episcopal Church in Navajoland, in Farmington, N.M. At that meeting, the Rev. Gary Sosa, a deacon, said Bishop Plummer had told him in confidence that he had engaged in sexual activity with a male minor over a two-year period while he was still a priest.

Following that meeting, Bishop Browning placed Bishop Plummer on medical leave and asked the council for suggestions and comments about the future of Bishop Plummer's ministry.

The Navajoland council met again May 22 with the standing committee and staff, and adopted a unanimous resolution about Bishop Plummer. The resolution states that "it is our desire that Steven T. Plummer continue to be our bishop," and that he should be given an indefinite leave of absence at the discretion of the Presiding Bishop, with full pay and benefits.

The resolution also states "he has

Episcopal News Service contributed to this article.

sought and received help in this matter through Christian prayer, modern psychology and traditional Navajo ways," that "we are convinced that this behavior is truly in the past," and that "in the Navajo tradition, the past is left behind."

Bishop Browning wrote that Bishop Plummer had contacted him more than two years ago to tell him "that he had engaged in sexual activity with a male minor in a breach of a trust relationship over a period of time ending approximately four years ago."

The Presiding Bishop said he had requested medical and psychological evaluations of Bishop Plummer, which indicated he was not "at risk" for repeating the behavior.

"The person involved did not come forward and we understand from reliable sources that he does not wish to press a complaint or otherwise be involved," Bishop Browning said. "The healing of the young man continues to be of grave concern to me."

'Next Steps'

The letter added that "prior to the end of the one-year period the situation will be reviewed to determine the most appropriate next steps for Steven and his ministry, and for the ministry of Navajoland."

Navajoland is classified as an area mission, which means the Presiding Bishop and the House of Bishops have ultimate jurisdiction. It includes ministry in three dioceses — Arizona, Rio Grande, and Utah — and has had its own bishop since 1990, when Bishop Plummer was consecrated.

Bishop Plummer, 48, is a native of New Mexico. He served congregations in Arizona and New Mexico following his ordination to priesthood in 1975. He and his wife, the former Catherine Black, are the parents of four children.

When he was originally encouraged by church leaders to consider candidacy for the episcopacy, Bishop Plummer was reluctant.

"I am not outspoken, I know the weaknesses in me," he said. An informal poll in Navajoland parishes, however, revealed that he was the unanimous choice, and he relented.

BRIEFLY

The Rev. **Samuel T. Lloyd III**, chaplain at the University of the South, Sewanee, Tenn., has been called as rector of Trinity Church, Copley Square, Boston, Mass. He will begin his new ministry at the historic parish Sept. 7.

The Rt. Rev. **David Alvarez**, Bishop of Puerto Rico, will become interim Bishop of Cuba for one year beginning July 1. Bishop Alvarez was invited by the Metropolitan Council of the Anglican Church of Cuba after an attempt to elect a coadjutor bishop was unsuccessful. The Rt. Rev. Emilio Hernandez, Bishop of Cuba for the past 11 years, will retire at the end of June after having served for 11 years. Bishop Alvarez will be administrator of both dioceses until Cuba elects next spring.

Thomas K. Chu, a 1989 graduate of Columbia University, has been appointed staff officer for young adult and higher education ministries at the Episcopal Church Center in New York City. Mr. Chu was assistant for congregational development at the church center before beginning his new ministry.

Teens and Religion

Some of the most frequently asked questions about teen-agers and religion and the answers according to The George H. Gallup Organization.

Q. Don't many teens become agnostics or atheists when they go off to college?

A. Many young people may stop attending church while at college, but that does not mean that they have lost their faith.

Q. Do young people want to study religions other than their own?

A. Many would. Unfortunately, most adults do not realize that it is legally permissible for the public schools to offer studies on comparative religions.

Q. What attracts teen-agers to religion?

A. Many teens say it is the chance to volunteer their service — to help others less fortunate than themselves.

Source: Telephone interview surveys with more than 500 teen-agers by the Gallup Youth Survey in recent years.



CONVENTIONS

The Rt. Rev. William L. Stevens, Bishop of **Fond du Lac**, stunned the 119th annual council of the diocese by announcing his retirement. Bishop Stevens told clerical and lay delegates, gathered in the see city May 14-15, that he intends to retire Jan. 12, 1994, his 62nd birthday. The diocese greeted the Most Rev. Edmond Browning, Presiding Bishop, on his first visit to Fond du Lac, and listened to his address to the conciliar banquet.

The council convened at the Cathedral Church of St. Paul, on Saturday morning. Bishop Browning was present, as was Fond du Lac's linkage person from the Episcopal Church Center, Br. James Teets, OSG. A second reading of some canonical revisions was accepted. The most significant change will move the dates of annual council from May to October to allow parishes some input before the finance committee makes up a budget to be passed on by the executive board of the diocese.

In the spirit of The Decade of Evangelism, a "Mission Statement into the Twenty-First Century" was offered by the diocesan commission on congregational development, in a presentation which

included a video and a comprehensive new mission statement, enthusiastically adopted by unanimous vote. St. Matthias Church, Minocqua, was honored for becoming a parish.

Bishop Browning commended the vitality of Fond du Lac's liturgical tradition, and expressed his hope that the diocese would continue to grow in witness to a contemporary culture which often lacks much sense either of worship or beauty.

Bishop Stevens appointed, and the Very Rev. Dorsey F. Henderson, cathedral dean, installed two honorary canons: the Rev. Robert J. C. Brown and the Rev. Edmund R. Webster. Deacon Edwin B. Smith was installed as archdeacon of the diocese.

In his address, Bishop Stevens commended the Presiding Bishop's efforts to unify the Episcopal Church, and praised his deep sense of fairness and compassion. After expressing optimism toward changes in the structure of the church, Bishop Stevens called for the election of his successor, and concluded by reminding the diocese of the necessity of maintaining a catholic witness in a spirit of charity, fidelity and openness to the whole church.

PHOEBE PETTINGELL



Children, balloons, crafts, worship and a picnic lunch were part of Cathedral Day at St. Mark's Cathedral, Seattle, May 15.

AFP Conference: Uniting in Love and Prayer

Participants from six countries attended the 35th International Conference of the Anglican Fellowship of Prayer, May 13-15, in Richmond, Va. The Rt. Rev. Peter Lee, Bishop of Virginia, welcomed 350 participants at the opening service.

Beginning with the horrendous problems of refugees in an unjust world, Bishop Lee spoke of the idea of home and homeland. "For people like you and me — who experience the world as unsettled, with nothing really permanent — the Christian faith knows that people are not at home until they are at home in Christ," he said.

Reminding listeners that Christ had promised to prepare a home in heaven where his Father's house had many rooms, Bishop Lee added, "The old and more lovely translation calls them mansions, and in Richmond we like that better!"

With the theme "Love Is the Heart of Prayer," it may be significant that the home of the Confederacy should be the site of the most integrated AFP conference yet. The registration included more than 45 participants from the Diocese of

Nassau and the Bahamas, and eight from the Diocese of Bermuda, as well as African-Americans from the Richmond area. A highlight of the conference for many people was the concert of spirited gospel music by Richmond's First African Baptist Singers, whose closing song "Unity" was a forceful reminder of AFP's motto "Prayer Unites!"

Love for God, our neighbor and the world is at the heart of prayer, said the Rt. Rev. Michael Baughen in his three plenary addresses on the conference theme. The Bishop of Chester (England) urged his audience to pray for spiritual blessings for their neighbors and for the world. "Most people do not reject Christianity — they reject what they think is Christianity," he said. Pray for Christians everywhere that they will have the strength of God to witness where they are . . . When you begin to pray, God begins to open doors into the world."

The morning Bible studies and meditations were led by Archbishop Reginald Hollis, episcopal director of the AFP. Studies in the Psalm 23 and in Romans 8 picked up the conference theme that

love is the heart of prayer.

At the banquet, pollster George Gallup, Jr. spoke on how an increasing number of Americans find personal support in small groups of one kind or another. He commended the Anglican Fellowship of Prayer for the encouragement and development of small group prayer ministry in the Episcopal Church.

A healing service at the historic St. Paul's Church in downtown Richmond was led by the Rev. Rufus Womble, former international warden of the Order of St. Luke. The closing Eucharist was also held at St. Paul's, with the Rt. Rev. Robert Atkinson, Assistant Bishop of Virginia, as celebrant. The Rt. Rev. John Sperry, retired Bishop of the Arctic and now President of the Canadian Bible Society, gave the address.

At the board of trustees meeting held prior to the conference, the Rt. Rev. Donald Hultstrand retired as chairman of the board after five years in office. Elected to replace Bishop Hultstrand was Dr. William Williams, a Richmond orthodontist.

MARCIA HOLLIS

Here Come the Weddings...

From 'train wrecks' to flying swords, this season always promises surprises.

By JOSEPH A. KUCHARSKI

Sure, there are many times of stress and high anxiety in the course of the church year, but nothing compares with the advent of spring and its accompanying mini-liturgical season of weddings. Organists can only keep the organ motor well-oiled and running, for the bridegroom approaches at all hours! Some wedding services can be pleasant experiences, complete with fair remuneration for the musician. But other times, the wedding fee seems hardly worth the effort as one strives to fulfill the bizarre musical requests from the happy couple.

However, there is a compensation which helps alleviate the feelings of angst and resignation of the musician whose professional integrity sometimes is jettisoned in favor of keeping the peace — the possibility of new material for wedding stories. Here are a few examples I have collected; thankfully, not all of them are from organists in Episcopal churches:

The "Say It with Flowers" Wedding: One photographer, positioned mid-nave aisle, in order to capture the bridal procession, neglected to see the very young and very tiny flower girl coming up the aisle out of camera range. He walked into her, causing serious wailing and lots of rose petals which stuck to the shoes of those passing over them.

The "Blinded by the Light" Wedding: Another photographer, eager to capture the entire service, walked into

the choir stall area and flashed a picture of the organist, who, being temporarily stunned and blinded, was unable to continue playing the prelude and had to stop mid-phrase. It was several minutes before he spied the officiant's frantic arm-waving cue to begin the processional.

The "Is It Live or Is It Memorex?" Wedding: A relative, unable to attend the ceremony but wanting to contribute her part, sent a taped wedding solo to be played during the service. Unfortunately, she had no accompanist available, so she just sang the melody and requested that the organist play the accompaniment live, along with the tape. She sent the music score, but how does one accompany a tape recorder? The organist actually attempted to meet this request. The tape speed was not able to reproduce the pitch as indicated in the music score, so the organist spent hours copying the piano accompaniment into the key that the recorder played back; it had to be transposed into five flats and was very difficult to play. When the moment came for the taped solo, nothing happened because no one was in charge of starting the tape recorder.

The "Interview" Wedding: This one took place in a large parish church with a deep chancel. The couple wanted to stand in front of the high altar, but also wanted everyone to see what was happening. This, of course, was not possible so they opted for audio enhancement. While the microphone was being passed among all the wedding party to capture various feelings being experienced during the ceremony, an attendant's foot became tangled in the cord and he fell over when it was time to move to another location.

The "Train Wreck" Wedding: One bride insisted on moving to her parents

to exchange the peace, despite it being a cramped area for such movement, especially with her Princess Diana wedding dress train that overwhelmed the 100-seat church. In the move to her parents, she managed to overturn the table set up with the elements for the offertory, and then topple a large bouquet of flowers at the steps to the chancel.

The "Walton's Mountain" Wedding: A big deal was made about holding hands Walton's Mountain style during the Lord's Prayer. Attendants also had to hold a prayer book for the other parts of the service. When the moment to hold hands arrived, people lost hold of the books while trying to hold hands; there were several thuds from dropping books, some of the wedding party did not know the words, and by the time composure was regained and hands and books were being awkwardly held, the prayer was over.

The "Natural" Wedding: Another couple wanted a simple wedding with everything natural. The church was filled with flowers to make it look like an outdoor setting. The male attendants wore morning coats. There was a canopy over the church entrance and eight couples in the wedding party. But it had to be natural. Natural, by the couple's understanding, meant no Eucharist or anything which might seem "too churchy," and that any part of the ceremony which could be left out was.

The "Tapered Look" Wedding: It has become familiar in many churches. Three often highly decorated candles are placed at the front of the church (in some churches on the altar). The two outer candles represent the bride and groom before their marriage, and the central candle represents their life together. A song is sung and the congregation watches as the candles are lighted. At one rehearsal the organist observed a difficult situation: The bride and groom candles were supposed to be lit by family members. The step-mother of the groom wanted to light his candle, but the mother of the groom also wanted to light the candle.

After considerable discussion, it was agreed that both mothers would come forward to light his candle with one taper. This moment proceeded without incident at the service. No one noticed that

Joseph A. Kucharski is music editor of THE LIVING CHURCH.

the taper used to light the groom's candle had not been properly extinguished or that the mothers neglected to place the taper on the small tray next to the candle. All eyes were fixed on the lighting of the central candle by the couple. When they stepped back after extinguishing their own candles, having handed them to an acolyte, it was discovered that the altar cloth had been set on fire.

The "Excalibur" Wedding: This could have been a disaster. At the recessional, the happy couple was to pass under an arch of swords. One of the honor guards, apparently with wet palms, drew his sword a little too quickly. It flew out of his hand, across the chancel, and clattered into the choir stall next to an un-nerved organist.

The "Halloween" Wedding: Jack-o-lanterns for altar candles and the celebrant in a black cope were surprising enough, but it became too much for the organist when she was asked to play "Toccatina in D Minor" by J.S. Bach (often used in horror films) while dressed as the Phantom of the Opera.

The "High Tech" Wedding: The theme from "Star Wars," played on a synthesizer accompanied a working replica of R2D2 as he (it?) rolled down the aisle holding a cushion with wedding rings. To add that final touch of "working the audience" to this occasion, the little robot produced its familiar beeps and squeals when the bride and groom kissed.

The "Peaceful" Wedding: "Let There Be Peace on Earth" was sung during a candle ceremony. Following the service, a very un-peaceful bride threw her floral bouquet at the groom and marched out of the church, unattended, because the groom kept giggling during a posed photo session.

The "Ave Maria" Wedding: There are many versions of the "Ave Maria." The setting by Franz Schubert is the most popular. One bride requested it, and when given an English translation of the prayer, decided it was "too catholic." She couldn't understand why it couldn't be sung with different words and still be called "Ave Maria."

The "Is It True Blondes Have More Fun?" Wedding: "I love you just the way you are" didn't seem to make an impression on the bride. The organist kept playing the processional because she didn't see the bride arrive at the chancel steps. When the officiant finally walked over to the organ console to ask her to stop playing, she realized the blond woman who had been staring at her for several minutes was the bride; she had been a brunette at the rehearsal.

Making Computers Work for Parishes

By JOHN W. PRICE

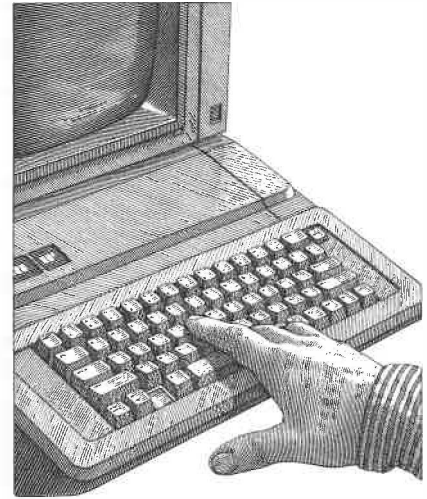
In our parish we used to buy those lectionary inserts with the collect, psalm and lessons for the given Sunday or major feast day. There were problems with them for me personally as the rector. Sometimes I didn't like the RSV's translation of a particular passage or word, and often I didn't like the options they chose for me to use, such as from the many options at Christmas, Maundy Thursday, Easter, and the like.

Several things came together recently, however, that made me realize I was free of the disagreeable aspects of those inserts. The Bible is now available in many translations on computer disk, and so is the prayer book.

In fact, Software Sharing Ministries of Tacoma, Wash., an Episcopal firm, makes this available on disk: the lectionary selections from either the RSV or the NRSV, together with the Psalms from the 1979 Book of Common Prayer. They also make available the texts of nine other versions. Program disks of these texts are available from other companies as well.

Once a month, or at the beginning of each season, I go through the lectionary and various versions of the Bible, deciding which translation I prefer for a given passage. I then chart this out and pick these lessons from the computer and make files for "Proper 9, Year C" and so on. I then use the '79 Prayer Book file to bring in the collects and psalms for those Sundays

The Rev. John W. Price is rector of Holy Comforter Church, Spring, Texas.



and I save them on disk with the filename "PROP14C."

My secretary knows to copy this file from the lectionary disk to the basic pewsheets file we have worked up so that all she has to do is change the hymn numbers, the names of the lay readers and acolytes, insert the collect, lessons, psalm and gospel, and copy this onto our reproduction system. Then we print the Sunday bulletin on two sheets of legal size paper with plenty of room for announcements, the names of lay participants in the service and cover art appropriate to the Sunday.

Sunday Bulletin

Our secretary, who is only half-time, produces the Sunday bulletin in one morning. We have worked up bulletins for different services, including one to use with Holy Matrimony, complete with descriptions of what we are doing and why, so we are able to teach the wedding guests about what Christian marriage is to Episcopalians.

We prefer the ease and greater reliability of a mimeograph scanner to make the stencils from "camera-ready copy" and run it on an ancient but reliable mimeograph machine.

Computers now are so inexpensive and powerful that it is a shame more church offices don't have them. It does take time getting set up, but the time spent learning how to use the system pays great dividends. We can do the parish directory in a few days work, instead of two weeks on a typewriter with mimeograph stencil. In three days each month, we produce an ambitious 16-28-page magazine-style parish newsletter, a big help in communications in this active parish. And there are a couple of good calendar programs available.

A Priest at the Fringes

By DAVID L. JAMES

When I entered my last parish, numerous people told me their versions of the church's history. I heard about the old patriarchs, the sainted past rectors, and the priest with a problem whom the bishop removed some time ago. They listed old scandals and new worries, but focused mostly upon who had left that I should go to see and try to get back.

Calling on lapsed members is not fertile ground for church growth, but reluctantly I agreed to make it a high priority because it was so important to members.

Armed with little more than names and addresses on scraps of paper, I spent most of my first few months calling on the lapsed of the parish more out of obligation than desire. I met families who had joined other churches for good reasons, people who had stopped going to church altogether, and others who were still nursing anger over some real or imagined wrong, and savored telling me about it.

One day I climbed a long flight of stairs in an old apartment building near the warehouse part of a neighboring town. I knocked. A man inside coughed. I waited and knocked again. Silence, then another sound and I turned the knob. A red-faced man wearing a torn undershirt looked at me with distant eyes and said, "Yeah?"

I took a step into the room toward the chair where he sat leaning on a desk. Cigarette butts floated in a saucer of stale beer near his elbow. A pile of dirty clothes lay at the foot of the unmade bed.

"Joe Hoffman?"

"Who's asking?" he responded.

I announced my name and parish.

"I didn't call for a priest," he said.

A bare light bulb hung from a frayed cord in the center of the maroon wall-papered room.



"I'm new and just trying to get around to meet everyone," I said.

He stared at my shoes and I stared at a dry, half-eaten sandwich on the window sill, nervously fingering the latch of my communion case which I carried with me as something to offer for my intrusions.

A dresser sat in the corner with one of its four drawers missing, gaping like a great wooden mouth.

He still hadn't responded, and I wondered if I ought to leave and call on someone who wanted to see me.

I flinched as a radiator suddenly hissed from behind an oak table with water ring stains on top that revealed the fine grain of the wood beneath the chipped white paint. Suddenly a jolt struck me like a blade of morning light as I realized who he was and why he didn't talk.

I was confused. I didn't like being in that room. I felt small and sneaky as if I'd secretly read someone's diary. My mind raced backward for answers, like a Chicago "L" train clacking past tenement windows for a split second-glance, nothing, nothing, nothing.

I had no experience with this sort of thing, nothing to say, no resources, except a story I'd heard a long time ago. So

I flipped open my case, held out my prayer book and the purple stole and said, "Father, I want you to hear my confession."

He shook his head and tried to turn away, but I didn't move. With a shaky hand, he finally took the stole but ignored the book. The smell of urine made me blink as I knelt on the rotting carpet. I bowed my head and waited . . . nothing . . . silence.

Then in a voice different than I heard before, he said, "The Lord be in your heart and upon your lips . . ."

He heard my confession using an old form from memory. It was an uneven process full of fits and starts as I was frequently lost, but we finally finished.

I got up and he started to hand me the stole, but hesitated a moment before giving it back.

I tried to chat but he just grunted and looked away as if something were about to come out and he wanted to push it deeper down. So I stuffed the stole in my pocket and left.

I wish I could say that as a result of our encounter Joe Hoffman [not his real name] cleaned up his life, found a compassionate bishop and is now an assistant in a large parish. At least I wish I could report that he sent me a note saying that our brief encounter was important, causing him to re-evaluate his life and vocation. Actually, I'd settle for just knowing I saw him again, but I didn't.

I went back a month later and a woman with two small boys clinging to her skirts answered the door and had never heard of Joe Hoffman.

I don't know what my call did for him, but I know what it did for me. Because kneeling amid that threadbare filth I made the most honest confession of my life. No posturing, no rehearsing, no worrying what my confessor might think. Nothing but a deep scouring of the soul which left me exhausted but clean.

I still make calls at the fringes of my parish. I make them with anticipation, not reluctance, because I never know who may open the door.

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y., and is editor of The Anglican.

EDITORIALS

Looking at Parish Life

We are aware that many persons reading this issue may be unfamiliar with THE LIVING CHURCH. A recent subscription promotion has meant that a sizable number of new subscribers have joined The Living Church family. In addition, because this is one of the four special Parish Administration issues we publish each year, it is being sent to all clergy in the Episcopal Church, whether they are subscribers or not.

We welcome new readers and hope they will find plenty to interest them in this special issue. As its name implies, the Parish Administration Number contains articles and advertisements of interest to persons involved in the administration of churches. An article about how computers can be used to improve parish communication [p. 11] and, in this month of weddings, a light look at some memorable nuptials [p. 10] are among the contents of this issue.

To our new subscribers, we say thank you. We look forward to serving you. To those clergy who have not yet decided to subscribe, we hope you'll join us soon.

Have a Productive Summer

In most parishes, June marks the beginning of a slower pace of life. Church school classes have been suspended for the summer, activities usually are lighter and parish life generally moves at a slower pace.

A less hectic tempo of parish life shouldn't be looked upon as negative. On the contrary, the summer months can turn out to be productive. Rectors, vicars and priests-in-charge may have more time for planning and preparation. Leaders of church school programs should have a chance to look back, and ahead, at curriculum and staffing. And church musicians may find this is a valuable time of year to be considering music for the fall season.

At summer chapels and churches in resort communities, this may be the busiest time of year. Summer residents and visitors mean an increase in activities and attendance, friendships may be renewed and new acquaintances formed.

We extend best wishes for a refreshing summer to our readers. May this be a time of reinvigoration for all.

VIEWPOINT

A Church for Saints, Screwups and Sinners

By A.E.P. WALL

There are 13 Baptist denominations listed in the latest *World Almanac*. There are billions of Christians in thousands of denominations. Why would anybody want to become an Episcopalian, to be part of church that according to a February report crept up by only 23,000 between 1990 and 1991 to a total of 2,471,880 members? (The American Legion has three million.)

The Episcopal Church lost members routinely for about 25 years, fragmenting over whether the 1928 edition of the Book of Common Prayer should be revised, over the rights of Episcopalians to be served by priests of both genders, over questions that until recently were not even talked about in polite society. And society could not get any more polite than Episcopalian.

What are any of us doing here? That question posed itself when I joined my wife in the final weeks of covenanting at the Cathedral Church of St. Luke in Orlando, Fla., covenanting that was to lead

at the Great Vigil of Easter to confirmation for some, reception for some, reaffirmation for others.

The Anglican Communion stirs spiritual and intellectual leadership in Africa. The Most Rev. Desmond Tutu, Archbishop of Cape Town and winner of the Nobel Peace Prize, personifies this in a worldwide Anglican Communion in which whites are less numerous than blacks and Asians and others. That is admirable, but scarcely a reason in itself for joining the Episcopal Church.

No Castes

The Episcopal Church trusts its members with the apparatus of democracy. Authority derives from the Bible and is not simply self-perpetuating. The institutional church is derivative, a functioning expression of the body of Christ in a particular place. There are no castes.

The other day I read in one of the world's most reliable newspapers that Americans are fascinated by nutrition. Everybody reads about vitamins and thinks that too much fat is gross. Anxiety about cholesterol, sugar, cream and red meat has never been more popular, but

last year was nevertheless a big one for bacon sales.

People seem to be eating more sausage and eggs, just the kind of contrariness St. Paul told about. Remember when he wrote this to the Romans, who thought they had heard everything but had not: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (Romans 7:15).

Everybody talks about doing what we know is in our own best interests. Like Paul, we feel the gravitational pull of avarice in a consumer society endlessly rocked by false images.

So why don't we do what's right for us and for those who love us, depend upon us, share the earth with us, even if they don't like us? Self-reliance is American, as romantically transcendental as Ralph Waldo Emerson and as simplistically cheerful as Dale Carnegie's talk show clones.

Self-reliance does not work when the self is as empty as a new gas tank before it is fastened to a Ford. Its capacity is potential. Mr. Emerson thanked himself for his greatness, looking out for No. 1 in a reliably Brahmin way, just as Walt Whit-

(Continued on page 21)

A.E.P. Wall is communications officer for the Diocese of Central Florida.

BOOKS

Marriage and Family

YOUR FAMILY IN FOCUS. By Mitch Finley. Ave Maria. Pp. 124. \$6.95 paper.
ONCE MORE WITH LOVE: A Guide to Marrying Again. By Bobbi Coyle-Hennessey. Ave Maria. Pp. 188. \$8.95 paper.

The American social scene, with its high divorce rate, skyrocketing teenage pregnancies, non-marital birthrate and millions of couples living together without benefit of marriage, presents a scene of human devastation approximating that of the dropping of the atom bomb. What can be done to restore happy homes and families secure in the love of God and one another?

Two recent paperbacks face this issue. The first, by Mitch Finley, deals directly with the family and suggests ways in which to strengthen and support it. In the second book, Bobbi Coyle-Hennessey centers on how to succeed in a second marriage.

Your Family in Focus uses an explicitly Roman Catholic approach, giving practical help for a loving and accepting family life. "Appreciating What You Have; Making It Better" contains suggestions like "family conferences" and periodic "time-outs" for activities undertaken as families. They are based on the life of prayer and disciplined devotion to the church. An abundance of real-life experiences enrich this helpful volume.

Once More With Love is a manual for those who, having failed in one marriage, seek to avoid the pitfalls in another. Beginning with a realistic assessment of the marital scene today, it moves toward self-examination as to who one is and what one wants out of life. Each chapter ends with a series of questions or discussion topics.

The book has a recurring emphasis on prayer. The author is a Roman Catholic but her recommendations can be useful to anyone of religious faith contemplating a second marriage.

The sober fact being faced by pastors and social workers is a growing acceptance of the disruption of family, and even as the level of domestic violence rises, a rejection of the "intact family" (father, mother, children) as the essential social entity. What will happen if the state steps in to shore up the family as was done in the collapse of Rome to save civilization is anybody's guess.

Meanwhile, as scores of people, mainly mothers, try to cope with this crisis by

restoring the normal family unit, books like *Once More With Love*, studied and discussed by church groups, will play a significant role in the rebuilding of society.

(The Rev. Canon) ROBERT E. MERRY
Duxbury, Mass

Videotape

Keeping the Couple Alive

ONE + ONE = 3: A Theory of Holy Matrimony. By James Edward Putnam. B.B. Post Productions (P.O. Box 744, 4361 Jordan Road, Skaneateles, NY 13152).

The people of St. James' Church, Skaneateles, N.Y., in conjunction with their past rector, the Rev. James Edward Putnam, have created and presented a half-hour videotape on marriage which could be a valuable tool in counseling.

Fr. Putnam has developed an interesting theory. He suggests that in matrimony the woman and man create a third identity which he calls "couple." Two human beings, a man and a woman whose lives come in contact with each other,

thereby create a third person, "the couple." He visually demonstrates this theory by drawing two concentric circles which intersect. That part of the intersection which encompasses both circles is the new entity or "couple."

During the period of betrothal or engagement prior to marriage, the man and the woman nourish the "couple" by their loving relationship. The man and the woman marry. On the day of the wedding, recognizing that the marriage vows are almost impossible without the grace of God, they ask for God's grace in the marriage. The clergy and congregation (i.e. the church) become the channels of God's grace.

After the marriage the two make choices concerning the direction they want to go. If they choose to nourish the "couple," then the nurturing of the church is of great significance. If they choose the other track, nurturing all the other aspects of life except the "couple," then the "couple" begins to diminish, leading to the marriage's death.

If the "couple" is allowed to live after the marriage, the individuals grow as persons, encouraged by their partners. The "couple" then enjoys a creative marriage. Fr. Putnam presents a theory which may be helpful to some young people when they fall in love and plan to marry.

HARRIET H. MERRY
Duxbury, Mass.

Counseling Resource

PREVENTING CHILD SEXUAL ABUSE: Sharing the Responsibility. By Sandy K. Wurtele and Cindy L. Miller-Perrin. University of Nebraska. Pp. xiii and 285. \$39.

Beginning in the early '70s, books began appearing on the painful subject of child sexual abuse (CSA). Prior to that time, little was said on the subject, and even Freud tried to explain it away. But the depth and the extent of the problem finally is being addressed.

Wurtele and Miller-Perrin are recognized researchers in the new field of CSA studies and have a number of publications to their considerable credit. This most recent work is comprehensive in its documentation of the current state of knowledge of the subject. It is also comprehensive in its approach: Basic understanding combined with implications for prevention; review of prevention programs; parental involvement; roles of professionals (those with direct contact with

(Continued on page 16)

God Talk

once He spoke
one Word
in a mortal
language

the sound
started small
as a cell

dopplered
to a high-strung
natal vowel

that crashed
around the world
like waves
of light

died

resurrected

turned
centuries
of sinner's ears
right side up

Barbara Seaman

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HOUSE,
YOU
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When on vacation please check the listings on the Church Directory pages and attend church wherever you are. The churches extend a most cordial welcome to visitors.

BOOKS

(Continued from page 14)

children in risky situations), policy makers, researchers and the general public; and discussion of the implications all this has for prevention.

No single approach will be adequate in prevention of CSA, of course. Teamwork is needed among parents, professionals, aides and the general public. Creating a climate of openness where a child (or anyone else) can talk about what or who may be bothering them is a goal for home, church, school, malls, playgrounds and other gathering places. This basic approach to prevention of CSA and other problems will require a radical change of attitude on the part of some adults.

The cost may put off some people who should be making use of this book. However, it is in line with similar books and should be among the resources for dioceses, large parishes and counselors. The small parish and those who want to hand out copies of relevant material might look at *Child Sexual Abuse: A Handbook for Clergy and Church Members*, by Lee W. Carlson. At \$6.95 it still covers the subject rather well and is focused for churches, as the title indicates.

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

Three on Relationships

CORE IMAGES OF THE SELF: A Symbolic Approach to Healing and Wholeness. By Jean Dalby Clift. Crossroad. Pp. 178. \$17.95.

RECOVERING CONNECTIONS: Experiencing the Gospels as Fulfilling Our Longings for Parenting, Companionship, Power and Meaning. By Richard D. Grant, Jr. and Andrea Wells Miller. HarperCollins. Pp. 192. \$12 paper.

FOREVER A PARENT: Relating to Your Adult Children. By Carolyn Johnson. Zondervan. Pp. 176. \$8.99 paper.

In a broad sense, it is therapy ("healing") which ties these books together — therapy, whether professional or by our own attempts at understanding our past experiences and how these influence the present in our relationships to self, others (including adult children), and to God.

Counselor Clift does this by seeking out the meanings inherent in the "core images" of ourselves — images revealed to us in dreaming, in self-understanding, and in therapy — representing significant

early-life experiences. These "images" are in two parts: A concrete meaning, and the deeper meaning which each holds for us. She makes these points through the lives of individuals she has met — in counseling and otherwise. Understanding the meaning of these early experiences will assist us in our current relationships.

Grant and Miller build on the effect in children of "dysfunctional families." That is, dysfunctional in the sense of a partial failure on the part of parents to provide "perfect" nurturing. Children of "dysfunctional families" are said to "have deep longings for parenting, for companionship and emotional development, and for meaning and purpose," and these are tied in with codependency and addiction (spelled HABIT). Grant and Miller are able to bring the spiritual factors into the "healing of codependence and addiction, one example being the spiritual aspects of the AA "12-Step Program."

All three books include sources for additional reading (most copious in Grant and Miller); Clift includes helpful notes and a good index. Each book would be useful in a minister's library — especially for a ministry in which counseling and spiritual direction are significant parts.

All the authors left me with the negative impression that these early experiences in life are *deterministic* in terms of current behavior. They do not clearly address the concept that each one of us — regardless of our early-life experiences — is responsible for our current behavior and the decisions we make in our relationships. Would that some researcher would compile the accounts of children of "dysfunctional families" who have made emotionally healthy adjustments and relationships.

(The Rev.) EVERETT I. CAMPBELL
Pittsburgh, Pa.

'Difficult Decisions'

LET'S TALK: An Honest Conversation on Critical Issues: Abortion, Euthanasia, AIDS, Health Care. By C. Everett Koop and Timothy Johnson. Zondervan. Pp. 138. \$8.99 paper.

As a speech-language pathologist, I've had to discuss with families questions of feeding and hydration of seriously ill patients. As a daughter, I had to make the decision to turn off the machines keeping my father alive after a cerebral hemorrhage. This book, written in clear, non-technical language, speaks to health-care professionals and "real people" alike, on questions all of us may face.

Each section is introduced by a biblical quotation. The chapter on euthanasia,

for example, begins with Ecclesiastes' "There is a time for everything . . . a time to be born and a time to die . . ." (3:1,2). Dr. Johnson writes: "I personally believe that helping someone die in peace and without pain, even if that might hasten the biological timetable of death by a few hours or even days, is not only acceptable but is mandatory for modern medical care." Dr. Koop replies: "I believe . . . we should not abandon the Hippocratic teaching affirming that physicians will never be involved in killing their patients." Their letters back and forth challenge people on all sides.

On the hot topic of health-care reform, Dr. Johnson favors the single-payer approach used in Canada, while Dr. Koop argues for a combination of public and private insurance, and makes a strong case for radical changes in Medicare and Medicaid.

Both physicians bring Christian perspectives to the discussion. Dr. Johnson, medical editor for ABC News, is an ordained minister in the Evangelical Covenant Church. Dr. Koop, the highly visible surgeon general in the Reagan administration, is a Presbyterian and a distinguished scholar at the Carnegie Foundation, and professor of surgery at Dartmouth College.

PATRICIA WAINWRIGHT

The Rich and the Poor

POSSESSIONS AND THE LIFE OF FAITH: A Reading of Luke-Acts. By John Gillman. Liturgical. Pp. 120. \$6.95 paper.

The Christian community in recent decades has become increasingly concerned with the gulf between rich and poor. Will we always have the poor with us? What should we do about that? If it is blessed to be "poor" (in spirit or otherwise), is it un-blessed to be rich? Do the gospel texts speak in a voice we can hear or make sense of on questions such as these?

This volume appears as part of "Zaccheus Studies," designed to make works of scholarship accessible to the general reader, and hopes to deal with these questions. It does succeed in beginning to stir the pot for the reader who is addressing these issues, either individually or as part of a study group.

John Gillman approaches both the Luke-Acts corpus and wealth issues from the current Roman Catholic perspective of a "preferential option for the poor" reflected in the 1986 pastoral letter of the U.S. hierarchy, "Economic Justice For All." It is important

to note, however, that the pastoral letter and this book assume that equality of distribution — rather than equality of opportunity — is the gospel standard. Whether either is a divine goal, rather than the preference of one culture, seems an open question.

It is disturbing to see this comment on biblical times cited without discussion: "There was a finite quantity of goods [and] it was commonly understood that the rich were either unjust or the heirs of unjust people." If the living word expressed in the biblical texts is to be heard in 1993, we must face the fact that, whatever Luke's economic theories were, our economy's theory (and experience) are that both good *and* wealth are elastic: that wealth can, in fact, be created. Especially in an economy of ideas rather than commodities, Steve Jobs can have an idea and, 10 years after the founding of Apple Computer, he and many other people are rich. This book does not offer any help in facing the very different nature of our economy and how the gospel speaks to it and us. However, as an introductory survey

(Continued on next page)

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BOOKS

(Continued from previous page)

of various texts relating to money and wealth, *Possessions and the Life of Faith* does help raise some useful questions.

ROBERT F. ALLEN
Richmond, Va.

Small Church Treasure Chest

THE BIG Small Church Book. By David R. Ray. Pilgrim. Pp. 241. \$14.95 paper.

Not a rewrite of his popular *Small Churches Are the Right Size*, but a whole new look culling from many of the present-day experts in the field. Designed with a multitude of purposes in mind, the work "can be used as an introduction to the big world of the small churches, a textbook, a discussion guide, a planning tool, and a treasure chest of illustrations and ideas." An upbeat visionary work that belongs in every library. Chapter 2, "A Small Theology," alone makes the book worth buying.

(The Rev.) ALLEN BROWN, JR.
Rural/Small Communities Ministries
Episcopal Church Center
New York, N.Y.

Useful Questions

NIEBUHR AND HIS AGE. By Charles C. Brown. Trinity. Pp. xiii and 317. **A REINHOLD NIEBUHR READER: Selected Essays, Articles and Book Reviews.** Edited by Charles C. Brown. Trinity. Pp. xiii and 173. **A MYSTERIOUS MANTLE: The Biography of Hulda Niebuhr.** By Elizabeth Caldwell. Pilgrim. Pp. x and 145. \$12.95 paper.

It is a pleasure to commend these fine works dealing with Niebuhr and his relevance, not only for his own age but for ours as well. When I was in seminary, Niebuhr was the rage. Everyone looked to him for guidance in social concerns and ethics, and for theological anchorage too. Although I really never knew him, I met him once and had beer with him at one of his famous sessions with his students at Union Seminary.

While a student at General Theological Seminary during Niebuhr's heyday, Norman Pittenger, my advisor, sent me to Union to take a course with Paul Tillich, expressing the hope that I might come into contact with Niebuhr as well. While Tillich surpassed all possible theological brilliance, in that one session with Niebuhr, "Reinie" as he was affection-

ately known, I experienced a mind whose grasp of history, particularly that of the American scene, with its promises and ambiguities, simply blew my mind.

Indeed 40 years after that first encounter, I find myself ever more grateful for his prophetic work for his own time and, I believe, for time yet to come.

His wife Ursula, absolutely brilliant in her own right, has become a staunch friend of the Center for Jewish-Christian Studies and Relations which I established some years ago at General Seminary. She gave the Niebuhrs' extensive Judaica collection to the center. Both were extraordinarily astute opponents of anti-Semitism and critical proponents of the state of Israel. Some of Niebuhr's most effective social and theological analysis had to do with the promises and plights of the establishment of the Jewish state, as Charles Brown points to in both of his works under review.

Niebuhr and His Age: Reinhold Niebuhr's Prophetic Role in the Twentieth Century, to give the book its full title, coincides with the century of its subject's birth. It is a fitting tribute to Niebuhr's contribution as a theologian and social philosopher and an exemplary work of intellectual biography, dealing finely and interestingly with his development from youthful enthusiast to mature sage. Not only has Brown done exhaustive research, he knows how to write, how to tell a story of a man of great religious and moral depth in a readable and fetching manner.

While all entries are marked by what can only be termed uniform excellence, two stand out in my view as of exceptional value.

The first is the treatment of Niebuhr's achievements toward Christian realism in social ethics during his teaching years at Union Seminary. It was in these years that he became in John Bennett's words, "the most significant influence in contemporary American religious thought." The second is the description of the making of Niebuhr's greatest work, *The Nature and Destiny of Man*, his Gifford Lectures of 1941 and 1942.

Equally significant with Brown's volume on Niebuhr's life and work is his companion volume, *A Reinhold Niebuhr Reader*, containing crucial essays, articles and reviews. Here one catches something of the living voice of the great thinker, ranging from the function of theology, utopianism, the

sources of western culture, imperialism to thoughts on the moon landing.

Although a good deal of the material is dated, enough of it is not dated to make Niebuhr a prophet to be honored today, for our immediate situation, not simply one of a past age.

In addition to Reinhold and his famous brother H. Richard, another Niebuhr, their sister Hulda, made her mark. An early feminist, one could say, and a leader in religious education, Hulda was an innovative force for many years at Madison Avenue Presbyterian Church in New York and later as a professor of religious education at McCormick Theological Seminary in Chicago.

Her career was not nearly so spectacular as those of her brothers — who, for her, despite their fame, remained simply her “brothers” — but was quiet and effective, especially in the development of teaching methods. Elizabeth Caldwell’s biography, *A Mysterious Mantle*, unfortunately does not make for fascinating reading. She has a penchant for listing things that turns a potentially interesting matter into wood. Still the facts are here and one can garner from them that Hulda Niebuhr was a match for her brothers. No one probably knew this better than they.

(The Rev.) JAMES A. CARPENTER
General Theological Seminary
New York, N.Y.

Books Received

WHERE ANGELS WALK: True Stories of Heavenly Visitors. By Joan Wester Anderson. Barton & Brett. Pp. x and 210. \$16.95.

TRAVELS WITH TED AND NED. By Theodore M. Hesburgh. Doubleday. Pp. xvi and 320. \$25.

HEALING THE MALE SOUL: Christianity and the Mythic Journey. By Dwight H. Judy. Crossroad. Pp. x and 181. \$19.95.

MATRIX: Exploring the Challenges of Contemporary Life. By John Deedy. Thomas More. Pp. 331. \$16.95 paper.

THE PROTEST AND THE SILENCE: Suffering, Death and Biblical Theology. By G. Tom Milazzo. Fortress. Pp. xii and 182. No price given, paper.

THE ETERNAL TRIANGLE: Pastor, Spouse & Congregation. By Robert L. Randall. Fortress. Pp. vii and 182. No price given, paper.

INNER HEALING FOR BROKEN VESSELS: Seven Steps to a Woman’s Way of Healing. By Linda H. Hollies. Upper Room. Pp. 112. \$8.95 paper.

SHORT and SHARP

By TRAVIS DU PRIEST

CELEBRATION OF FAITH: Sermons, Vol. 1. “I Believe.” By Alexander Schmemmann. St. Vladimir’s. Pp. 123. \$6.95 paper.

Short sermons delivered over Radio Liberty in the Soviet Union by Fr. Alexander Schmemmann, grouped under the topics of faith, revelation, symbols of faith: The majority of these sermons are based on a phrase of the Nicene Creed. Short, simple, meant originally for the non-believing seeker.

OF GARDENS & GRANDCHILDREN: Reflections on Love and Life. By Brian Kelley Bauknight. Dimensions for Living. Pp. 96. \$9 paper.

A Methodist pastor who loves gardening and grandchildren muses on the metaphors of hoeing, plowing, growing and the wonders of children. Homespun, two-page vignettes for light reading.

365 MEDITATIONS FOR MOTHERS OF YOUNG CHILDREN. Dimensions for Living. Pp. 352. \$12 paper.

Brief daily thoughts on a variety of subjects germane to being a mother of young children — breast-feeding, isolation, prayers for children. Each paragraph of reflection is prefaced with a Bible verse to be read first.

RADICAL OPTIMISM: Rooting Ourselves in Reality. By Beatrice Bruteau. Crossroad. Pp. 139. \$9.95 paper.

Beatrice Bruteau heads a network for contemplatives of all traditions throughout the world. Here she gives thoughts on basics such as stillness and the heart of Jesus. While her ideas are not novel, they are stated with a simplicity of wisdom that I find quite attractive, especially in a market virtually flooded with books on mysticism, meditation and prayer. She promotes visual, imaginative prayer based on a biblical passage because of its “linkage” with Christ. She is good on the notion of abiding in the love of God.

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Are You Communicating?

Regular church staff meetings

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By JERRY DAVIDSON

Regular staff meetings may well be the single item that can make communication and relationships succeed or fail. If a church does not have regular, organized staff meetings, it should begin to do so.

Every member of the church's staff who plans and executes church programs should attend these meetings. Circulating an agenda a few days ahead is helpful. A good way to start is keeping everyone up to date with the church's master calendar, looking at the next month carefully and looking toward at least the next three months.

Time should be given for each person to present any news, commentary or problems of concern to the staff. A skillful moderator of the discussion keeps things on track. Many conflicts and problems can be solved easily and equitably in this setting. Problems can be discussed together with possible solutions and "sore spots" treated and, hopefully, healed. This sort of group catharsis is an excellent way of preventing problems from growing out of hand. If it is a morning staff meeting, going to lunch together later provides a relaxed conclusion, and can dissipate any tension that may have been produced during the meeting.

The frequency of staff meetings will vary from church to church, depending on size. Monthly is enough for some, while others require weekly meetings. In some cases, a brief daily meeting is helpful.

A private room with a large table is a suitable place for most staff meetings, but it is wise to get away from the church occasionally for a retreat. While some staff retreats may be useful strictly for recreation, the majority

will include work. In this relaxed atmosphere away from the telephone, it is possible for the group to look at the future and plan at least a broad outline for the church's next full year, whether looking at the year month by month or as seasons in the church calendar. Serious consideration should be given to planning as far into the future as possible.

Knowing Each Other

Such a retreat is also an excellent opportunity for staff members to share with one another in more depth, and getting to know each other better. Even playing games together while on retreat will help the group grow in love and knowledge of one another and will improve the working climate, and, in turn, the programs and direction of the church.

There are many possible places for staff retreats: A meeting room in a nearby hotel, with privileges to use the swimming pool; a congregation member's home for a day; another church building. A change of scenery is the important concern.

Early June seems to be the best time for most churches to have a staff retreat. School is out and people are redefining their lives for the summer. This is early enough for effective planning of fall programs, Christmas and other events. Another good time is just after a major holy day such as Christmas, Easter or one of the other great feasts. In this way, the memories of successes and failures of the programs for those occasions are fresh in everyone's mind. Other variations are possible and should be tried until the right one is found.

Staff meetings, retreats and improved lines of communication are not the answer to every problem, but they are almost guaranteed to help if they are used.

Jerry F. Davidson is chairman of the department of music at the University of Arkansas at Little Rock. He is also organist and choir director at St. Luke's, Hot Springs, Ark.

VIEWPOINT

(Continued from page 13)

man sang of his own greatness and Thor-eau sodded his.

One of the things that's different about Episcopal thought is that it is not self-centered or self-reliant. It is other-centered and other-reliant. Each is created and inspired by another, by the loving other. In our helplessness, we receive help, all we can take of it.

Christianity affirms the oneness of God the Creator and God's generosity to

Prayer is almost commonplace in Episcopal settings.

those who look for him. The glory is a gift from the Creator, freely given and accepted. It calls forth the best that artists have to offer, always a mysterious affirmation of the gift and the giver.

Before the search stops, each person's way is singular, a personal way. The search hurts and it soothes with heavenly promise. Who can stand to think very long about the wrong decisions that scarred, the judgments that bled, the chances that evaporated? What about the mentor who betrayed? What about the life mishandled while it was entrusted to us? Is it karmic? Is it preordained? Does its influence come from the constellations? Can we control it all through positive thinking, chanting syllables, reading a chapter a day, guruing or being gurued?

The ancient wisdom has led to computers. God creates us capable of learning and lets us learn some things faster than others. We know how to prolong physical life without knowing why.

God gives seed. Christians understand that everything comes from a creating deity, from God who let us know him as Father, Son and Holy Spirit.

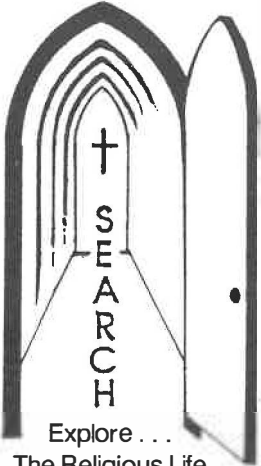
The gifts are described in the scriptures, glorified in creation, honored in worship. All things come from God.

This is part of the complex simplicity of Christian faith. Within the Anglican Communion of God's one, holy, catholic and apostolic church are found the gifts and human reactions to those gifts, reactions of wonder and worship, of prayer

and praise. And the reactions of quarrels, maneuvering, manipulating, exploring the actuarial dimensions of the tithe, denunciation and shamelessness all are part of Anglican reactions to God's free gifts.

These Christian tensions which so closely resemble the stiff-necked self-reliant rigidity of our forefathers in faith are an element of glory expressed in the Episcopal Church, the church that has a hierarchy but no lowerarchy, a church that is mostly certain about God and uncertain about itself, a church that sings hymns to its saints and weeps for its sins.

The Book of Common Prayer calls Episcopalians to pray in common. Prayer is almost commonplace in Episcopal settings. Jesus speaks from the pages of the Bible and from the days and hours as well. The Holy Spirit is heard and so is the Father's loving command. God speaks to men in three-piece suits, to successful and stylish women, to intellectuals and scientists, to typists and gardeners who are, all of them, poor in spirit. These blessed ones embrace and are embraced. And these blessed ones screw up, too. The church is for screw-ups and sinners. The church loves and God forgives. Bless me, Lord, for I am an Episcopalian.



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LETTERS

(Continued from page 6)

for bringing to the notice of your readership a liturgy which has met with enormous acceptance. I should be delighted to send anyone interested a printed leaflet of this liturgy.

(The Rev.) JOHN ANDREW
St. Thomas Church

New York, N.Y.

Shifts in Language

This is not just a General Ordination Examination question waiting to happen and I would appreciate the advice of your readers.

I get a lot of ordination invitations. In the 1970s, they routinely began *Deo volente* or its English version, God willing, and went on to say that the bishop will ordain, etc. In the '80s, the form seemed to average out to, "God willing and the people consenting," etc. This year's crop tends to begin, "On behalf of the people," and one invitation just begins with the ordinand's name in huge type followed by details of the service in the passive voice with no mention of the people.

I am curious to know what to make of these shifts in language and emphasis. In these three invitations, there surely are three models for church and ordained ministry. While it can be argued that all are involved to some extent, is ordination primarily a result of seeking God's will for the life of the church, the celebration of a popular mandate, or the announcement that someone has arrived in some personal or professional sense? How are we to understand the role of church, bishop and ordinand in each model? Maybe this would make a good exam question after all, but I can't wait that long.

(The Rev.) PAUL V. MARSHALL
Yale Divinity School

New Haven, Conn.

What Rights?

Letters by M. Gardner Moody [TLC, March 28] and Alice Fodor [TLC, April 4] stated that Amendment 2 "simply" barred Colorado from giving special rights to gays and lesbians. I wish the correspondents had been more specific. *What* special rights had gays and lesbians enjoyed prior to Amendment 2?

If these rights were housing and employment — and safety of their persons — on equal bases with everyone else, I suspect the authors of the two letters are in error. Blacks are subject to discrimination because they are

black. Women are discriminated against because they are women. Consequently, we have the ERA, the 13th, 14th and 15th amendments, hate crimes laws, and various state and local ordinances barring such treatment to blacks, women and other categories. Are Moody and Fodor so naive as to think that many people are not discriminated against, if not physically attacked, on account of their sexual orientation?

I suspect we have been treated to a heaping portion of Bible malice emanating from the bowels of fundamentalism. I am surprised that the editor(s) of TLC are not more discerning in the letters they decide to publish. Or is the lesson inherent in the reading?

RAY DOLLINGER

Hartford, Conn.

Serious Study

Thank you for "It Is Possible for People to Change" by Fr. Ousley [TLC, April 18]. Have you considered or has any group considered the insight we could derive from a serious study of adult baptisms in American churches during the past 10-15 years? For me, this Viewpoint counterbalanced "A Great View of History" [TLC, April 25]: "a ringside seat through the window, in the office with the lights out," a spectator's position, not a participant's, a metaphor for dignified churchmanship, not for conversion.

JOAN COOK CARABIN

San Antonio, Texas

• • •

Our Easter acclamation leaves little, yea, nothing to question: The tomb was empty, Christ rose from the dead, Christ is alive! It is clear and straightforward, yet Fr. Ousley would have us believe otherwise. "Now whatever we believe about the Resurrection of Jesus Christ from the dead — whichever of the many elaborate theories we choose to explain it . . ."

It is no wonder we, as the Episcopal Church, are in the state we are in when priests allow their flock to understand the Resurrection as multiple choice, whether orthodox or heretical. When we choose to explain it however we like by whatever theory we like, then we no longer trust Almighty God and his self-revelation, but allow our own limited rational mind to limit what is Limitless and to demystify the greatest miracle of all.

(The Rev.) WAYLAND N. COE
Nacogdoches, Texas

Plus or Minus

I enjoyed the letter from Fr. Brumbaum [TLC, May 9], concerning how clergy are to be addressed. As a clergy couple, my wife and I experienced virtually every conceivable variation over the last dozen years, and his musings confirm our sense that we ought to receive any sort of address with good humor. I once received a piece of junk mail addressed to The Gatza, the sender having apparently decided that Reverend and Mark were my middle names and therefore optional.

His letter does, however, leave me with one graphical question. When "our priestly friend the More-or-less Reverend Jones" signs a letter, does she or he flourish the signature with a "+" and a "-"?

(The Rev.) MARK GATZA
Christ Church

Forest Hill, Md.

No Depositions?

In regard to the editorial, "A Problem to Address" [TLC, April 25], does THE LIVING CHURCH publish depositions? In the "good old days," it seemed that in almost every issue there was a deposition. Now it seems there are none.

(The Rev.) JAMES BRICE CLARK
Woodland, Calif.

TLC will publish depositions if they are sent to us by diocesan authorities.
Ed.

No Threats

While I do not recall Steven Wright [TLC, April 4] as an active parishioner at St. Mark's, Portland, I believe him to be in error when he accuses me of making "public threats to take St. Mark's out of the Episcopal Church if the prayer book were revised."

I never opposed prayer book revision, although I object to some of the revisions that were made. I also think

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

he errs in characterizing St. Mark's as having a "siege mentality," unless he means a parish which stands for, and defends, historic catholic faith and order in the Anglican tradition against the revisionist novelties which have become prevalent in the "mainstream" of the church.

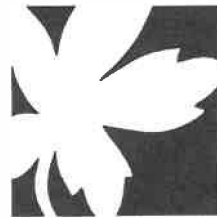
St. Mark's has, for several years, operated Lionsgate, a food dispensing program for the homeless in the area, and our participation in the founding, and continued support of, William Temple House, negates the charge that we have become "withdrawn . . . from the world outside its doors."

The decision at the annual parish meeting, in January, to dissolve its union with the diocesan convention and ECUSA was the culmination of

more than two years of decline in membership and growing embarrassment in having to explain the actions of ECUSA to those who were aware of the faith for which this parish has always stood. The abandonment of the apostolic order by the Church of England last November was the last straw.

Since taking this action, attendance at services has increased by more than 50 percent and membership is growing by leaps and bounds. The parish is full of joyous people who now, without apology, worship God and our Lord Jesus Christ within the context of their catholic heritage.

(The Ven.) CHARLES H. OSBORN
St. Mark's (ACA) Church
Portland, Ore.



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PEOPLE and PLACES

Appointments

The Rev. **Bruce Bayne** is rector of St. Luke's, 1755 Clay St., San Francisco, CA 94109.

The Rev. **John C. Bettmann** is interim of St. Augustine's, St. Louis, MO; add: 7039 Bruno, St. Louis 63143.

The Rt. Rev. **Duncan M. Gray, Jr.**, chancellor of the University of the South and Bishop of Mississippi, has agreed to serve as interim chaplain of the University of the South, Sewanee, TN. Bishop Gray retires Sept. 30 as Bishop of Mississippi and immediately assumes duties at Sewanee.

The Rev. **Philip Henderson** is vicar of St. Mark's, Gordon, St. Mary's, Holly, and Calvary, Hyannis, NE; add: 924 N. Elm, Gordon, NE 69343.

The Rev. **Ward H. Letteney** is rector of St. Paul's, 25 River St., Sidney, NY 13838.

The Rev. **Susan Nanny** is interim of Trinity, St. Louis, MO; add: 600 N. Euclid Ave., St. Louis 63108.

The Rev. **Edwards Newbury** is interim priest, Christ Church, Sidney, NE and vicar of St. Hilda's, Kimball, and Good Shepherd, Bridgeport; add: P.O. Box 21, Sidney 69162.

Retirements

The Rev. **William D. Chapman**, as rector for 23 years of Trinity, St. Louis, MO; add: 5132 Westminster Pl., St. Louis 63108.

The Rev. **Crayton T. Dudley**, as rector of St. Mark's, Bridgeport, CT 06604; add: 244 Silver Springs Cr., S.W., Atlanta, GA 30310.

The Rev. **David C. Streett, II**, as clinical chaplain of Mississippi State Penitentiary, Parchman, MS. Fr. Streett began KAIROS in Georgia and Mississippi and has ministered to HIV/AIDS inmate patients in both states for 11 years; add: 1923 Woodlawn Cr., Clarksdale, MS 38614.

The Rev. Canon **James B. Trost**, as rector of St. Andrew's, State College, PA for 28 years; add: 3079 Sheffield Dr., State College 16801.

Resignation

The Rev. **William K. Christian, III**, as assistant, Church of St. George and St. Michael, Clayton, MO; add: #20 Magnolia Dr., St. Louis, MO 63124.

Deaths

The Rev. **Earnest L. Badenoch**, retired priest of the Diocese of Montana, died at the age of 75 on March 4 in Salem, OR.

Fr. Badenoch was educated at Northwestern University and ordained priest in 1952. He served churches in Montana, South Dakota and Oregon, most recently as rector of St. James', Bozeman, MT, and St. Paul's, Salem. He is survived by his wife Edith, 10 children, 14 grandchildren, and two great-grandchildren.

The Rev. **Thomas F. Frisby**, retired priest of the Diocese of Michigan, died April 27 at the age of 68.

Fr. Frisby was educated at the University of Akron, Union Theological Seminary, and Virginia Theological Seminary and ordained priest in 1950. He served parishes in Ohio and Michigan and was rector of Trinity, Marshall, MI, from 1958 to 1962 and

rector of St. John's, Detroit, from 1962 to 1987. He is survived by his wife, Barbara, and five children.

The Rev. **Bradford Wells Ketchum**, former rector of St. John's, Pleasantville, NY, died April 10 at Cedar Ridge Nursing Home, Skowhegan, ME. He was 82.

Born in Boston, Fr. Ketchum was graduated from Berkeley Divinity School and was ordained priest in 1938. He served parishes in Maine and New Hampshire prior to going to the Diocese of New York in 1944, when he was elected rector of St. John's, Cornwall. In 1950 he became rector of St. John's, Pleasantville, retiring in 1975. He is survived by his wife, Priscilla, whom he married in 1938, and their four children.

The Rev. **Robert J. McCloskey, Sr.**, retired priest of the Diocese of Pennsylvania, died of congestive heart failure at the age of 72 on April 23 in Jacksonville, FL, where he retired in 1985.

Fr. McCloskey was a graduate of Union Theological Seminary and served in the Dioceses of Western North Carolina, Florida, South Florida, Massachusetts and Pennsylvania. A leader during the '50s and '60s in the civil rights and mental health fields, he was a founder of the Episcopal Society for Cultural and Racial Unity. From 1951 to 1954, he was canon of St. John's Cathedral, Jacksonville, FL, where his son, the Rev. Robert McCloskey, Jr., celebrated the burial liturgy for his father. He was preceded in death by his wife, Janet, and is survived by his two sons, Robert and William; two daughters, Kathleen and Christine; and seven grandchildren.

The Rev. **Louis L. Perkins**, retired priest of Eastern Oregon and editor of *The Oregon Trail Churchman* from 1955 to 1969, died in Roseburg, OR, on Feb. 15 at the age of 91.

Editor and author of several books, Fr. Perkins went to Harvard and Episcopal Theological Seminary and received an honorary doctorate from Church Divinity School of the Pacific. He served churches in Wyoming, Pennsylvania, Connecticut, New York and Oregon and was rector of St. Stephen's, Baker, OR, from 1960 to 1967, the year of his retirement. He was named honorary canon to the ordinary of Eastern Oregon in 1980.

The Rev. **Donald J. Trimboli**, vicar of St. Thomas, Alamosa, and St. Stephen, Monte Vista, CO, died April 19 of cancer in Littleton, CO, at the age of 58.

Educated at Brooklyn College, Mercer School of Theology, and General Theological Seminary, Fr. Trimboli served churches and schools in New York as rector, chaplain and instructor of Greek. From 1984 to 1991 he was rector of St. Stephen's, New Hartford, NY, before his move to Colorado. He is survived by his wife, Joan, and four children.

The Rev. **John W. Tuton**, retired priest of the Diocese of Western North Carolina, died in Asheville, NC, on May 2 at the age of 78.

Fr. Tuton was born in Utica, N.Y., and attended Lehigh University and General Theological Seminary; he was ordained priest in 1938 and served parishes in Maryland and North Carolina, becoming rector of Trinity, Asheville, in 1947, the church he served until his retirement in 1976. He was deputy to several General Conventions and on numerous boards and commissions. He is survived by his wife, Ernestine, and three children.

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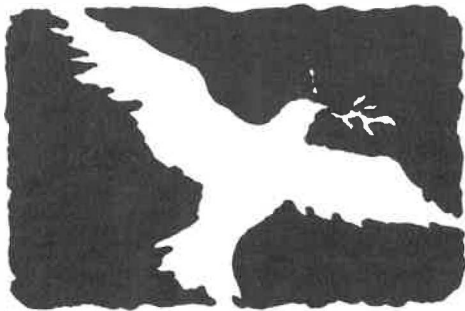
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BENEDICTION

*Jesus said,
'I am the light
of the world.'*

I vividly remember that period of time in my childhood when I was terrified of the dark. I would lie in bed trying to get to sleep and my imagination would find danger in every sound of the night. A dog down the block would howl; to me it was a ravenous wolf. The radiator would make a strange noise, and I'd picture some foul creature lurking inside my closet. Life became safe only with the coming of daylight.

We might think that fear of the dark goes away as we grow up, but I'm not convinced this is true. The things which make most of us fearful as adults are still related to the darkness, if only figuratively. We get anxious when we aren't sure how a situation or endeavor might turn out. We worry when our hope is overshadowed by uncertainty and doubt. Fear of this sort of darkness doesn't go away on its own. Left to run its course, this fear takes control of our lives.

In a dentist's office I've visited, there is a sign on the door of the darkroom where the X-rays are developed. "Danger," it says. "Do not open this door, or all the darkness will leak out." The truth, however, is that an opening allows light to stream into dark places — rooms and lives alike.

"The day shall dawn upon us from on high," Zechariah prophesies, "to give light to those who sit in darkness" (Luke 1:79). And Jesus tells us, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life" (John 8:12).

In allowing the Lord even the smallest opening into our lives, our fears are put to flight as his brightness streams in abundantly. In lives where Jesus' light shines forth, there's no more room for fear.

(The Rev.) STEVEN R. FORD
Phoenix, Ariz.

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ORGANIZATIONS

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

ORGANIZATIONS

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(Continued on next page)

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 Sun H Eu 7:45 (Rite I), 9 (Fam.), 10 (Adult Study), 11 (Rite II).
 Wed 10:30

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ST. GEORGE'S 23802 Carlota (El Toro & I-5 Exit)
 The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,
 the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc's
 Sun 8, 9:15 & 11 (Nursery & Ch S for all ages 9:15)

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
 The Rev. Marston Price; r; the Rev. Christine Whittaker, ass't
 Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S 2430 K St., N.W.
 The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
 Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol 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

SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island
 590 Walthour Road
 Sun 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30

ST. PAUL'S 34th & Abercorn
 The Very Rev. William Willoughby, III, r
 Sun Masses 8, 10:30 (Sung). Daily as anno

HONOLULU, HAWAII

THE PARISH OF ST. CLEMENT Makiki & Wilder Aves.
 The Rev. Stephen M. Winsett, r; the Rev. Leroy D. Soper, Jr.,
 ass't; the Rev. Dorothy Nakatsuji, d
 Sun 7:30, 10, 6. Wed 10 H Eu & Healing

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
 The Rev. Robert E. Walden, r
 Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

CHICAGO, ILL.

CATHEDRAL CHURCH OF ST. JAMES Huron & Wabash
 The Very Rev. Todd Smelser, dean
 Sun H Eu 8, 9 & 11. Daily 12:10. Daily MP 8:45, EP 5:15

INDIANAPOLIS, IND.

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

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 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

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ST. LUKE'S 53rd & Annapolis Rd.
 Fr. A. E. Woolley, r
 Sun Masses 8, 10. Tues 9, Thurs 7

BOSTON, MASS.

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 The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, the
 Rev. Allen 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
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 The Rev. Emery Washington, Sr., r
 Sun Eu 7:30, 10/Summer

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
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 The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick
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 Aug. Sat H Eu 5

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 Sun Masses 8, 10 (High, 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15;
 Fri 9. C Sat 4

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
 Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N. M.

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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
 The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt,
 ass't
 HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7. Thurs & Fri
 12:10

BOLTON LANDING (Lake George), N.Y.

ST. SACREMENT Lake Shore Dr. (Rt. 9N)
 Fr. Fred-Munro Ferguson, SSC, r (518) 644-9613
 Sun H Eu 8 & 10, Wed 10, Sat 5

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 Espa-
 ñol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:
 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
 The Rev. Donald A. Nickerson, Jr., chap
 Daily Morning Prayer 8:45; H Eu 12:10

(Continued on next page)



Church of Our Lady of the Lake, Laguna Park, Texas

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

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

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), noontime 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

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r
Sun Masses 8:30, 8 & 10

SHELTER ISLAND, N.Y.

ST. MARY'S 26 St. Mary's Rd.
The Rev. Peter C. MacLean (516) 749-0770
Sun H Eu 8, 10. Bible Study Fri 8

STONY BROOK, N.Y.

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

WEST HAMPTON BEACH, N.Y.

ST. MARK'S Main St. 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. Nan E.
Chandler, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP (2S, 4S, 5S) 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S,
5S)

LINCOLN CITY, ORE.

ST. JAMES 2490 N.E. Hwy 101
The Rev. Robert P. Morrison, r (503) 994-2426
Sun: H Eu 8 & 10 (Sung). Tues: H Eu 12 noon (1928). Wed H Eu &
Healing 10. HD as anno

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Dr. Michael G. Cole, SSC, r (717) 334-4205
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

SELINGSGROVE, 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

RAPID CITY, S.D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Heal-
ing)

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, Ev 5. Daily Mass, Offices:
Call (615) 292-9935

ST. PHILIP'S 85 Fairway Dr. (between Airport/Opryland)
The Rev. Peter Whalen & the Rev. Laura Myhr
Sun H Eu 8 & 10 (615) 883-4595

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson;
Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie
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)

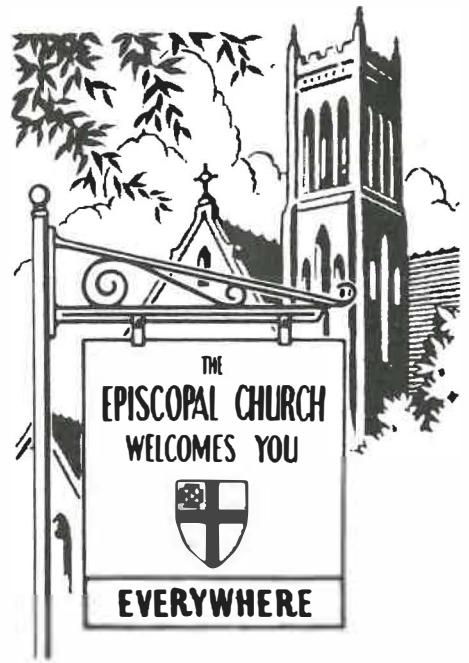
INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philputt; the Rev.
John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP
6:45 & EP 5

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)

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SCC, c;
Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, Cas anno.
(817) 277-6871; Metro 265-2537



LAGUNA PARK, TEXAS

OUR LADY OF THE LAKE Highway 22
The Rev. Dr. Joseph H. Schley, Jr.
Sun H Eu, Rite I, II

PHARR, TEXAS

TRINITY 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe, r (512) 787-1243
Sun 10 H Eu. Wed 7 H Eu; Thurs 9:30 H Eu

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke's Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, ass't; Tim Smith,
organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer/Praise H Eu 7:15

ST. MARGARET'S 5310 Stahl Rd.
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
Sun H Eu 8, 10. Thurs H Eu 10

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

LAKE GENEVA, WIS.

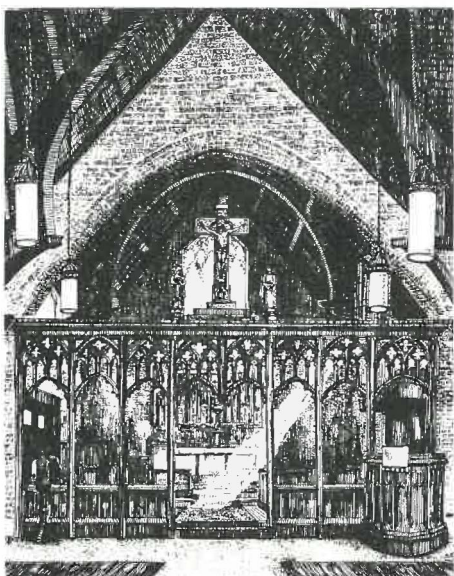
CHURCH OF THE HOLY COMMUNION 320 Broad
The Rev. Robert B. Slocum, p-i-c
Sun H Eu 9. Fri H Eu 9:30

MILWAUKEE, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-
jamin A. Shambaugh, M.Div., canon; the Rev. Henry C.
Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu



St. Paul's Church, Savannah, GA