

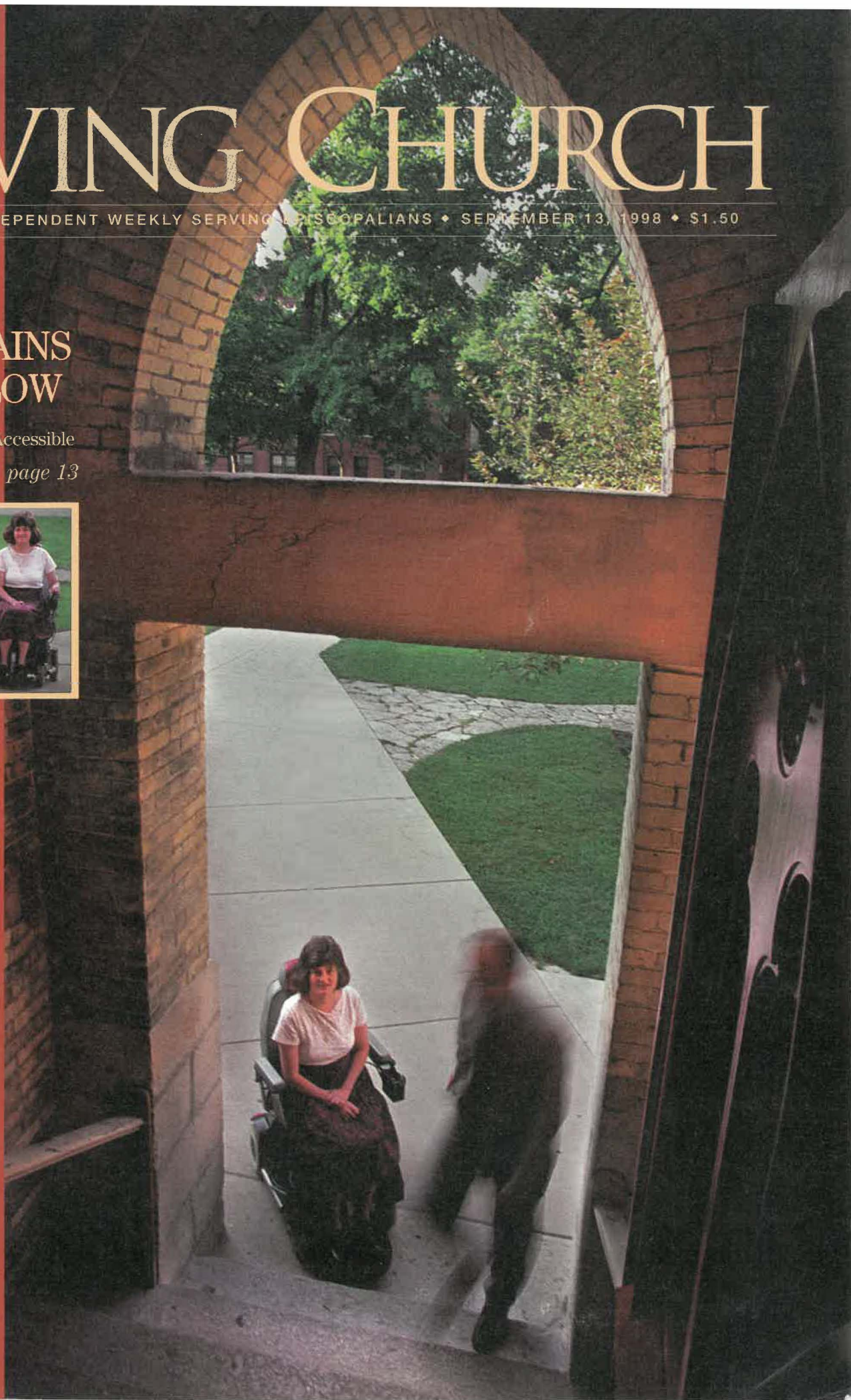
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Making Churches Accessible

page 13



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

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

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

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Volume 217 Number 11

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SUNDAY'S READINGS

God's Hot Wrath

'I have seen this people, and behold, it is a stiff-necked people' (Exod. 32:9).

Pentecost 15, Proper 19

Exod. 32:1, 7-14; Ps. 51:1-18 or 51:1-11; 1 Tim. 1:12-17; Luke 15:1-10.

Today's theme gradually develops throughout the four lessons. In the first lesson, the people rebel against God and his servant Moses, and create and worship other gods. They are threatened with destruction for their refusal to be faithful to God. The psalm, the same as that chosen for Ash Wednesday, expresses repentance. The repentance of the psalm is not for a particular sin, but for the sinful character in human nature: "Surely I was sinful at birth, sinful from the time my mother conceived me."

The epistle contains Paul's testimony to God's grace to him when he was an ignorant blasphemer and a persecutor of the church, and ends with an ascription of praise and glory to God. Finally, the gospel teaches God's tender, infinite love for every one of his children, and his inexorable search for them when they stray.

It is the last lesson which is the best known and best loved. Everyone wants to know the assurance of perfect divine love. Yet few take the logic back to the beginning: There would be no need for God to search so lovingly if we had not "erred and strayed from his ways like lost sheep." The lesson from Exodus is vital. The human race hungers for gods, whether we shaped them out of gold thousands of years ago, or hold up more sophisticated but equally dangerous false gods today, like greed, comfort or power. God's hot wrath against those who turn away from him is just and necessary, for it is like the anger of parents moved to quick action when they see their small child going into the street after many warnings of danger. It is an essential though frightening component of the tender love described in the gospel.

Look It Up

In the epistle, why does Paul describe himself as the foremost of sinners?

Think About It

What false gods compete in your life for your allegiance with God?

Next Sunday

Pentecost 16, Proper 20

Amos 8:4-7 (8-12); Ps. 138; 1 Tim. 2:1-8; Luke 16:1-13.

BOOKS

Pastoral Theology

HENRI NOUWEN

A Restless Seeking for God

By Jurjen Beumer

Crossroad. Pp. 190. \$19.95

Jurjen Beumer wrote this critical evaluation of his long-time friend Henri Nouwen, because "In the long run myth-making is crippling for any author." He was objective, without disregarding the relationship.

Beumer hoped readers would be led toward "the Source from which our life springs and wells up." Finished but not yet published when Nouwen died in September 1996, the book ends with Jurjen's "In Memoriam."

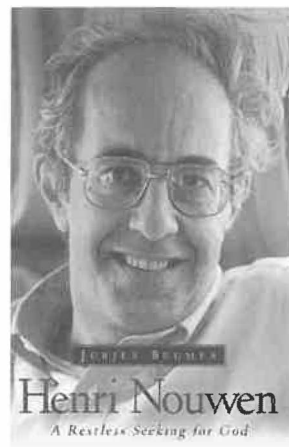
Ordained a priest in 1957, Nouwen remained a student, adding psychology to theology, considering psychology important for church and theological issues. This combination uniquely prepared him for pastoral theology, his life's work.

Nouwen started traveling early and continued moving from place to place his entire life. This freedom to experience various vocations within his priesthood, ranging from chaplain for a cruise line through university teaching to service for the mentally and physically handicapped in L'Arche community, helped him speak to the condition of many people.

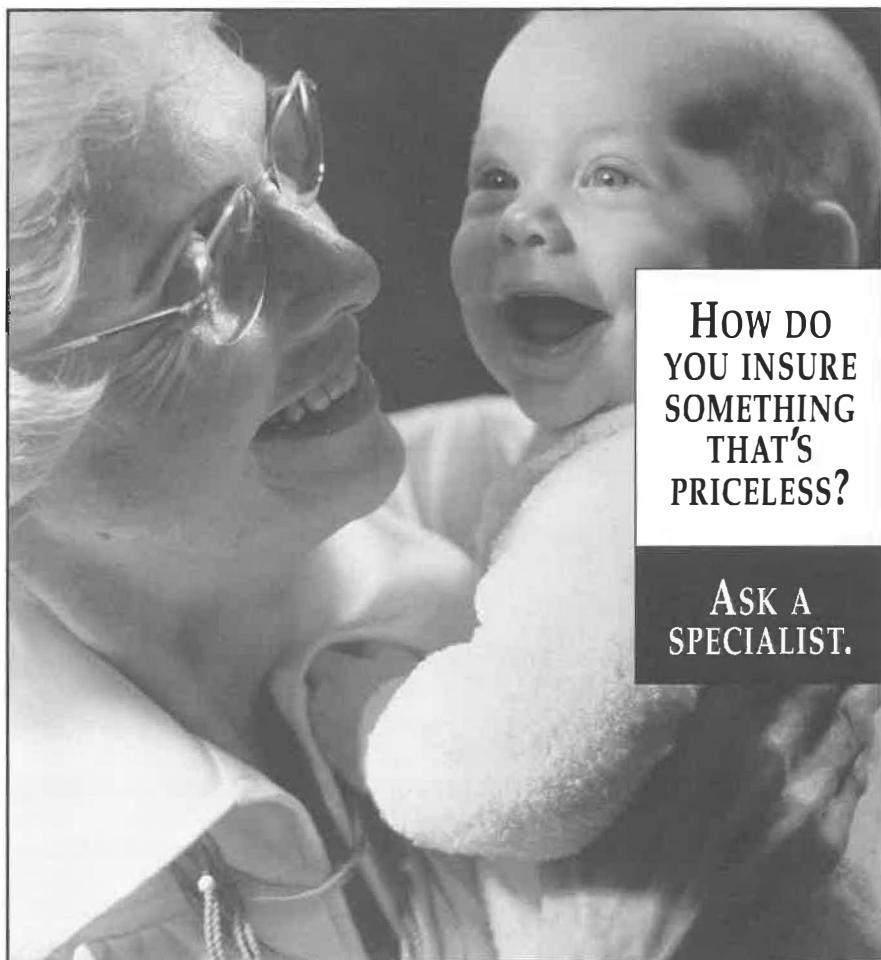
Beumer uses quotations from Nouwen's work and covers, besides his life, the basic themes of his spirituality, ethics and theological insights.

Nouwen's writing records his spiritual development, paralleling his successive life experiences. Hence, his readers know him intimately in many different ways. This comprehensive, though concise, book provides perspective for the many people who have learned from Nouwen.

*Helen D. Hobbs
Salem, Ind.*



Beumer covers the basic themes of Nouwen's spirituality, ethics and theological insights.



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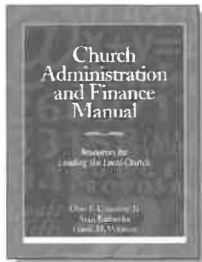
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by Otto F. Crumroy, Jr., Stan Kukawka, and Frank M. Witman

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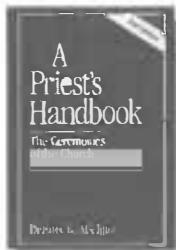
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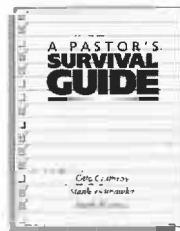


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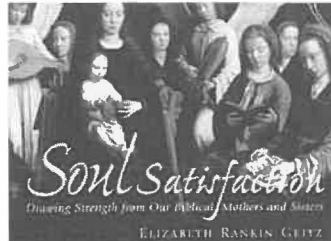
By Elizabeth Rankin Geitz

Morehouse. Pp. 128 \$8.95 paper

"My soul is satisfied with a rich feast, and my mouth praises you with joyful lips" (Ps 63:5).

Inspired by Psalm 63, Elizabeth Geitz has prepared a rich feast of personal and challenging meditations. She invites the reader to become a companion on spiritual pilgrimage as each meditation unfolds. In a deeply personal work in which she engages the reader to walk with her, she shares her own life experience along with insights from women in the Bible. Each of the short meditations ends with a question for personal reflection and application.

Women will likely find these medi-



tations to be encouraging, hopeful and affirming. However, this is not for women only. Male readers will find much that is equally supportive. Tradi-

itionalists (I would count myself as such) may at times feel ill at ease when Geitz raises issues of inequality and sexism and employs feminine images of God. However, our discomfort may simply be our own blindness to the experiences of women in our culture.

Soul Satisfaction indeed provides a rich feast. We as readers are indebted to this gifted and scholarly author for inviting us to sit at the table with her. She has served up some real soul food.

*(The Rev.) Robert T. Herkner, Jr.
Huron, Ohio*

A Sharp Eye

SEDUCTION OF THE LESSER GODS

By Leslie Williams

Word. Pp. 246. \$12.99

This highly readable book is on an important subject: how we tend to make idols out of various elements in our lives, putting them in a core place where only God belongs. Sometimes the "lesser gods" are things we can identify easily as being unhealthy — such as egotistic self-fulfillment, greed, having our own way. But sometimes they seem harmless enough things — like Christian ministry and service, love, goodness — until they are examined with the sharp eye that Ms. Williams brings to the task.

Each lesser god she identifies is given a chapter, which begins with a riveting, illustrative anecdote, sometimes autobiographical, and always skillfully told. Chapters are further

divided into short sections, in which aspects of the "god" under scrutiny are discussed.

Ms. Williams' style is relaxed, and non-didactic, and the text is flavored with graceful phrases. She notes that "When things are too easy for too long, we tend to mildew spiritually and fall away from him." And, talking about Jesus, she says "He does not promise us easy lives of surf, sun, and tropical drinks on a Pacific island, but rather he hunkers down with us in the bunkers of his love, even as bombs from the enemy fall around us."

There is much wisdom here, conveyed with wit and grace.

*Sally Campbell
Cold Spring Harbor, N.Y.*

Vital Believers

MIGHTY STORIES, DANGEROUS RITUALS

Weaving Together the Human and the Divine

By Herbert Anderson and Edward Foley

Jossey-Bass. Pp. 204. \$21.95

This book is an excellent example of what can happen when an insightful pastoral theologian and an accomplished liturgiologist collaborate on a subject of surpassing importance.

Their work is rooted in personal friendship and exhibits the best of collegial scholarship growing out of their common concern as a Lutheran pastor (Anderson) and Roman Catholic priest (Foley) to serve the formation of persons for ordained and lay ministry.

The book's thesis is stated concisely: "Both worship and pastoral care need to be rescued from symbolic sterility by addressing the full mythic and parabolic range of human and divine narrative at the private and public level in order to create and maintain vital believers and communities of believers" (p. 54).

The authors perform a remarkable feat by making such compact and technical language come alive. In fact the "crucial moment" or "formative perspective" life stories recounted from all kinds of people and situations are worth the price of the book. Add to that the juxtaposition of these real life stories with theological analysis and liturgical application and you have a study that will be immensely edifying and useful to a variety of persons.

For myself, I plan to add the book to my syllabus for Liturgics II: The Drama of Worship. My guess is that this will not be an isolated act and that pastoral theologians and professors of homiletics in other seminaries will do the same.

*(The Rev.) William H. Petersen
Rochester, N.Y.*

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By Bruce Neswick

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From St. George's Church, Nashville, Tenn., we have an eclectic mix of repertoire reflecting presumably the broad interests and wide-ranging talents of the church's adult choir and instrumentalists, and organist/choir-master, Wilma Jensen. In 15 years, Ms. Jensen has built a superb musical ensemble, one which shines in this recording in music stemming from the Baroque through our own times, including excerpts from the score to the movie *The Mission*.

The choir sings with particular attention to phrasing, uniformity of vowels, and a pleasing, blended tonal palette, all of which it uses with great effect. Some of the most thrilling music on the recording comes from



the French Catholic repertoire of this century, including music by Poulenc, Roger-Ducasse, Dupré and Duruflé.

In addition, Ms. Jensen's enviable reputation as a liturgical and concert organist shines through in organ music by Elgar, Dupré, and Karg-Elert, including the latter's "mixed media" *Fugue, Kanzone and Epilog*, based on the last line of the Nicene Creed. All in all, highly recommended.



Text Brought to Life

A SONG TO DAVID

Gothic # G 49066

This extraordinary recording captures a live performance by the choir of St. Mark's Cathedral, Minneapolis, of the oratorio *A Song to David* by the American composer William Albright. Written in 1983, this is a large-canvas setting of the entirety of the 86-stanza poem by the eccentric 18th-century English visionary Christopher Smart, a portion of which Benjamin Britten had set earlier in this century as *Rejoice in the Lamb*.

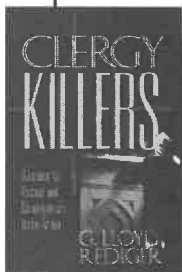
Albright, whose compositional and scholarly interests range over ragtime, jazz, and avant-garde electronic idioms, comes amply endowed with the vision to match the ecstatic and sometimes cryptic text from two centuries earlier. He is persuasively aided in the task of bringing this text to life by the abundant talents of the St. Mark's choir (under the direction of the now-retired Howard Small), organist Dean Billmeyer, narrators Melissa Semmes and Charles Russell and vocal soloists Deborah Carbaugh, Susan Sacquinne-Druck, Rick Penning and James Bohn.

One of the unifying elements throughout is congregational song, and even in this regard we are not disappointed. Some of the singers in the congregation, after all, are American cathedral deans, for whose conference this performance was given in 1991. This is a CD not to be missed.

Bruce Neswick is music director of the National Cathedral School for Girls and St. Alban's School, Washington, D.C.

WJK

BEST-SELLING TITLES



CLERGY KILLERS

Guidance for Pastors and Congregations Under Attack

G. Lloyd Rediger
Paper \$16.00

Though conflict at church may be normal, there is conflict that is abnormal and abusive. Within some congregations are personalities who seek to unsettle the relationship between minister and congregation. Rediger offers strategies to prevent abuse, support clergy, and build healthier congregations.

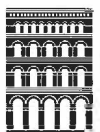
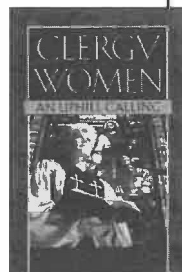
CLERGY WOMEN

An Uphill Calling

Barbara Brown Zikmund, Adair T. Lummis, and Patricia Mei Yin Chang

Paper \$20.00

Based on a survey of nearly 5,000 clergy persons in fifteen Protestant denominations, and hundreds of interviews, this book offers authoritative information about the real experiences of clergy women and men. It is filled with personal anecdotes that illustrate what the life of American clergy is like today.



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VIDEOS & COMPACT DISCS

By Robert Horine

Technology For Making Disciples

FROM SURVIVAL TO GROWTH

Practical Advice For Growing Healthy Churches

By Robert B. Brandt

Episcopal Media Center Videos 2 tapes. No price listed

Most of the time I find getting information through videos soporific, and the idea of sitting through the presentation of yet another plan for church growth usually isn't appealing. But Brandt's offering, even on tape, was engaging enough that I not only stayed awake, but took notes.

The program comes in four parts: "Mission Driven," "Reaching the Unchurched," "Small Groups," and "Leadership." In the first part the rector of the Church of the Nativity in Northboro, Mass., questions whether we have abandoned our reason for being: "a path without a vision is drudgery." Our mission is to carry out the Great Commission, to make disciples, he says, and yet only 11 percent of Christians know what the Great Commission is.

Brandt sees churches divided into those who are seeking and those who are waiting. Denominational churches tend to be the latter. Several times he cites the work of America's largest non-denominational church, Willow Creek Community Church in Illinois, whose mission statement is "To turn irreligious people into fully devoted followers of Christ."

Brandt leads the viewer step by step, with clear reasoning and sufficient graphics, to acknowledge that "every person matters to God" and to produce a plan which begins with making a parish healthy and continues by making new disciples.

Three Million Words

The Church Consultant

By Lyle E. Schaller

Abingdon Software. CD-Rom. \$124.95

Lyle E. Schaller is a former city planner, a United Methodist Church minister and seminary professor in

American church history. As a parish consultant he has worked with more than 50 denominations and about 5,000 congregations. This CD-Rom is a "reference compilation" intended for two groups of church leaders. First, it is for governing boards, long-range planning groups, and pastors in congregations who want to do self-appraisal. Second, it is for parish consultants for use in problem identification, planning for change, and defining strategic objectives.

We're talking about three million words, 46 books, 300 editions of The Parish Paper, 500 Friar Tuck cartoons, seven video clips, and thousands of answers to church problems.

Well indexed by subject. May be a source of temptation for clergy who are computer freaks.

The Rev. Robert Horine is a priest of the Diocese of Lexington and an editor at Forward Movement Publications.

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Where Do We Go From Here?

After the Lambeth Resolution on Sexuality



'The Episcopal Church Should Not Change Its Course.'

Bishop Righter

"What is right will happen in time," said Ronald McCreery, a lay member of the Diocese of Arizona.

THE LIVING CHURCH spoke at random to a number of persons who were asked to consider the Lambeth Conference's "Sexuality Resolution," which states that homosexual behavior is "incompatible with scripture."

Those who responded indicate that the "broadness" of the Episcopal Church is as true as it ever has been. Key words heard during the telephone conversations included: inappropriate, disobey, narrowness, inclusive/inclusion, dignity, prayer, accept, love, compassion, open, impatience, extremes, discuss, study, resolve, moderate, comparisons, point-of-view, justification . . .

"As I read about the backing for the resolution by Third World bishops, I thought that it could be that the First World church is being shown the way by the Third World churches," said Mr. McCreery, junior warden at St. Stephen's Church, Sierra Vista, Ariz. "For all our sophistication, perhaps they have a clearer picture than we have with our equivocations." Citing the Archbishop of Canterbury, the Most Rev. George Carey, who commented that the issue needs a great deal more study, Mr. McCreery hopes the Episcopal Church heeds the archbishop's advice. "I hope the Episcopal Church would resolve and perhaps moderate its seeming skid to push too many unacceptable resolutions.

Wrong to Strong-Arm

"The actions of the last General Convention requiring bishops and dioceses not to preclude women from the ordination process . . . was an act of impatience." Mr. McCreery, who said he is fully in support of ordination of women, added, "What is right will happen in time. It is less than kind to strong-arm those who cannot accept it yet."

"The Episcopal Church should not change its course," said the Rt. Rev. Walter Righter, retired Bishop of Iowa. "The Episcopal Church should continue to be inclusive and to treat with dignity every human being — which Lambeth did not do." Bishop Righter said people from Dallas, with an

agenda, manipulated the resolution at Lambeth by "buying" the vote both before and during the conference. "It was the first time I've seen that and I hope it's the last time I see it," he said.

"Straight to the altar," said the Very Rev. Robert Gianniani, dean of Christ Church Cathedral in Indianapolis, who spoke out against an "anything goes" mentality in the Episcopal Church. "My reading of the gospels puts me down on my knees to await the Holy Spirit," he said.

On the 'Path of Inclusion'

"It seems to me," said the Rt. Rev. Jane Holmes Dixon, Suffragan Bishop of Washington, D.C., "that the Episcopal Church continues to move ahead on the path it is on, the path of inclusion of all people in the life of the church. The Episcopal church speaks out in this country."

The Rt. Rev. Keith Ackerman, Bishop of Quincy, said "the Episcopal Church needs to listen very carefully and to look at all people with great love and compassion." At the next General Convention, he said, "We need to take very seriously into account what Lambeth has said. What would be inappropriate is to disobey the prevailing standards of the Anglican Communion and the Episcopal Church officially."

Harry Denman, a member of the national Executive Council from the Diocese of Kansas, said, "I would have been happier with the original resolution. I can accept it as it was passed, but it makes it more difficult for someone like me (a conservative traditionalist) who wants to be open to dialogue. The narrowness of it makes it more difficult for that to happen."

"It doesn't affect the Episcopal Church," said the Michael Rehill, chancellor of the Diocese of Newark. "It is interesting to hear different opinions in the greater Christian community, but clearly the vote doesn't reflect the Episcopal Church in the United States, in Canada or in other parts of the world."

"I think we continue on our course to uphold the sanctity of marriage," said the

(Continued on page 12)



Children in the "read and feed" program give a special performance.

Youth-Driven Outreach

Literacy program in Dallas is brainchild of young people

"Let us discover what young people are doing in the name of Christ, and let's help them do more!", said the Rev. Dean Borgmann, professor of youth ministry at Gordon-Conwell Theological Seminary, in his address to the recent Lambeth Conference.

One such discovery is the work being done by young people at St. Michael and All Angels Church, Dallas, Texas. In the name of Christ, the church's youth council has initiated and designed an ongoing outreach literacy program for a neighborhood in East Dallas.

St. Michael's, as a parish, became involved in a project called the Jubilee Program a few years ago, said Sam Crabtree, director of the high school program. Modeled after Habitat for Humanity, the parish revitalized a couple of city blocks.

"This year, the youth council decided to get involved," said Ellen McCollough, a high school senior who chaired the mission and outreach committee. The group raised about \$16,000 to fund the project for an initial two years by organizing and staffing a phone-a-thon and through proceeds from the Angel Bazaar, an annual marketplace held at the church.

"We chose the Greater Dallas Community of Churches, which has all sorts of summer programs," Miss McCollough said, to be their beneficiary. "They appreciated the money, but they needed volunteers."

At that point, St. Michael's youth decided to develop and staff a "read and feed" project as part of the Jubilee Program. On weekdays dur-

ing June and July, seventh through 12th graders and some adults went to East Dallas to read to about 40 children, ages 6-12.

Lauren Duplantis, another senior, became involved through her school, which is affiliated with St. Michael's Church. "My community service coordinator told me about (the program)," she said. "It sounded really interesting. I volunteered for one week, then decided to continue."

Volunteers arrived at the center about 10 a.m., and read to the children until noon. They had lunch with the children, then played or worked on crafts with them in the early afternoon.

"I was amazed. I've never been with kids from a poor neighborhood," Miss Duplantis said. "They were smart; they loved to be with people; they were inquisitive." She said some of the children were simply read to and others would read back. When children didn't understand words, she would help them. "It's good that they get to learn," she said.

The read and feed program is planned for the long term, with fund-raising efforts projected every other year. The structure is designed to evolve as youth leadership changes.

"It brought out a lot of youth we haven't seen before who've become active," Miss McCollough said. "It was great. I was really impressed. It brought volunteers out of a bubble. I'm amazed at how successful it was." She said the youth council is now planning for more outreach projects.



Tutor Ashley Wellington (left) with a student.

Seventh through 12th graders and some adults went to East Dallas to read to about 40 children, ages 6-12.

San Francisco Churches Damaged in Fires

Two San Francisco churches sustained fire damage recently. In both cases, people spotted the fires early and damage was minimal.

On June 10, an arson fire at St. Mary the Virgin damaged the outside wall and inside cabinetry in one corner of a newly renovated working sacristy. Repair and replacement costs met the \$85,000 damage estimate. One wall was torn out and replaced, said the Rev. Jan Griffin, associate rector. She said water damaged and destroyed chalice veils and burses stored in the cabinet.

"We are very thankful for what didn't happen," Ms. Griffin said. "This fire was deliberately set. It was an irrational act, ineptly done, in the most conspicuous corner."

A delivery man for *The Financial Times*, spotted the fire and alerted neighbors who called the fire department. Some neighbors were putting out the fire when the firefighters arrived minutes later.

Two weeks later, workmen arriving next door at 8 a.m., spotted a fire at St. Cyprian's. The fire department arrived within three minutes.

"There was a little over \$40,000 in damage," said the Rev. Judith Dunlop, vicar. "The timing was perfect. We were very lucky."

A back stairway, an office, a pantry and a stained glass window sustained the most damage, Ms. Dunlop said. There was also smoke damage to the sanctuary.

"We think the fire was caused by a homeless man who was living under the stairway," Ms. Dunlop said. Authorities believe the man may have left a cigarette burning. "We are unable to secure that area," she said.

Sexuality Resolution

(Continued from page 10)

Rt. Rev. Frank Gray, Bishop of Northern Indiana. "I believe we and Lambeth are heading in the right direction. It would not be appropriate to change the canons or rules of human sexuality."

"We need to continue to discuss it," said Ann Wafer, of Christ Church, Cody, Wyo. "I believe Lambeth will make a big difference in the U.S. after people have been able to digest it."

The Rev. Brian Grieves, of the Church's Office for Peace and Justice, said he has not received any direct, domestic feedback regarding the resolution. He said his office could become involved next May when the Anglican International Peace and Justice Network meets. That network, comprised of representatives from 22 to 25 provinces of the Anglican Communion, did work on the Kuala Lumpur statement.

Judi Amey

Musicians Sharpen Skills at Sewanee Conference

A week of learning, singing and liturgy attracted 142 organists, choir directors and choristers from many dioceses to the 48th annual Sewanee Church Music Conference July 13-19 at DuBose Conference Center in Monteagle, Tenn.

Robert Delcamp, university organist and choirmaster and professor of music at the University of the South, planned and directed the conference. Marilyn Keiser, professor of music at Indiana University, and Ray Urwin, director of music at St. Francis' Church in Palos Verdes Estates, Calif., served on the faculty. Also on the faculty was the Rev. Canon J. Neil Alexander, professor of homiletics in the School of Theology at the University of the South, who led daily services and lectured on "Crossovers in Liturgy and Life."

Mr. Urwin held sessions on efficient planning and use of rehearsal time. Besides presenting principals of rehearsing, he suggested ways of sight reading and teaching new music as well as teaching Anglican chant. Ms. Keiser gave practical advice in service playing and service repertoire and held a long organ master class.

A special focus of this year's conference was organ building and maintenance, led by adjunct faculty member John-Paul Buzard of Buzard Organ Craftsmen, Inc., Champaign, Ill. He discussed concisely and clearly basic and complex aspects of the pipe organ, and with an arrangement of actual pipes demonstrated various techniques of tone production, tuning and problem solving. Mr. Buzard also discussed



Patricia Nakamura photo

The Sewanee Church Music Conference was held for a week at DuBose Conference Center.

planning and designing a pipe organ, complemented by St. Paul's, Augusta, Ga., organist/choirmaster Keith Shafer's session addressing the question of using an organ consultant.

Choral reading sessions were led by Ms. Keiser and Mr. Urwin, augmented by music presented by Roy Johnson of Holy Innocents' Church in Atlanta and Raymond Gotko of Grace Calvary Church in Clarksville, Ga.

For several years a popular part of the conference has been the Composers' Forum where conferees bring anthems they have written and where they are sung by participants as choir. Roland E. Martin of the music faculty of the State University of New York at Buffalo and Mark Schweizer of First United Methodist Church in Hopkinsville, Ky., were in charge of the forum.

Mary Fisher Landrum



Mountains and Valleys

By Patricia Nakamura

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

Isaiah 40:4

Isaiah's voice in the wilderness was not addressing the desires of people who have disabilities to be full participants in their parishes and dioceses. But for a person using a wheelchair, a rack of steps to the door of the church may resemble a mountain. For a clergy person, the route to celebration at the altar may be exceedingly crooked. The person who cannot hear the gospel, or one who cannot see the words of the prayers, may feel less than comforted by his/her church. The Rev. Charles Fulton, president of the Episcopal Church Building Fund, describes the continuing effort to make church facilities accessible to all as "a quest." It is not an easy one.

Perception is often the first hurdle. "Why do we need (wheelchair-access, assistive-hearing devices, large-print prayer books)? No one in our congregation is (fill in the blank)." The facts that the excellent alto with the trick knee would join the choir but for the 25 steps to the loft, and the man with encroaching cataracts can rarely read any of the printed pages may not be obvious. The rector who loves to take communion down the steps from the high altar to nave level for less mobile parishioners may not realize how this dependency makes them feel. Worst of all, prospective visitors-newcomers-active members may feel that the mountains and crooked ways are meant to keep them out. The welcome mat is there only for the "abled" — those "like us."

Money, of course, is often an overwhelming obstacle. Congregations with the best will but less than monu-

mental endowments may be unable to find \$50,000 or more to install an elevator to a multi-level, century-old building.

Clergy accommodation is another aspect. More than one seminarian has been discouraged from seeking a pastoral position. An altar with the traditional "seven steps to God," at a height which makes a celebrant in a wheelchair behind it "look like the head of John the Baptist," does not present a career option.

The success stories have required persistence, creativity, and faith of many kinds. But they exist.

THE DIOCESE OF MASSACHUSETTS seems one of the few that lists accessibility information in its directory of parishes and missions. Ten years ago, said the Rev. Juliana Anderson, the vestry of St. Mark's Church, Foxborough, took on the question of handicapped access. The 39-year-old building needed more space, too, and the architect's design addressed both needs. It was a plan for "an unbeliev-

ably expensive building," she said. Finally, the vestry voted to scrap plans and start fresh. Parish members in design and contracting drew plans making accessibility the primary focus; the congregation concurred.

The building now has an elevator and ramps, pews shortened for wheelchair space, an amplification system. There is a ramp to the altar, and the single step is movable. George Morrison, contractor and former senior warden, said one challenge was to make the changes "blend in, not add on. We matched the bricks and the windows. You can't see the changes" even though the entry is around the corner from where it was and into a glassed area that previously wasn't there.

The cost, including an upgrade of the alarm system, suggested by the fire department, was \$150,000 — "instead of \$700,000," he said.

"We paid for it ourselves. We had no loans, even those we had previously lined up," said Ms. Anderson. "And we kept the traditional look."

The Rev. Kathryn Piccard is a priest



Patricia Nakamura photo

COVER STORY



in the Diocese of Massachusetts. She has a rare genetic disorder of the connective tissue that causes chronic pain, difficulty sitting or standing for long periods of time, and high incidence of migraine. "When I supply for a short service, it takes two or three days to recover," she said. Steps "are not impossible but I don't go to meetings above a certain level." Sometimes she uses a cane as "a theater prop," an easy symbol of a complicated problem.

She has conducted a weekly service at St. Anne's convent for 20 years. She functions as a resource and contact on disability issues, keeping track of the Church Pension Fund's policies and the attainment of accessibility goals in the diocese. Often, bishops respond to accidents and illness with prayer, but not financial advice, such as what forms to file with the pension fund. "The information may not be readily available," she said.

The committee on ministry to persons with disabilities in the Diocese of Dallas is conducting a survey of its parishes' ministry to persons with disabilities. Paul Bowser, in his first year as chair, said the committee hopes to identify a contact person in each parish. The completed survey will guide the committee in listing accessibility information for the diocesan directory, and perhaps in creating a web site locating accessible parking, entries and restrooms, listening devices and large-print literature, and availability of transportation.

THE INTERIM RECTOR OF CHURCH of the Ascension, Dallas, is the Rev.

Helen Betenbaugh, whom a previous bishop termed "unemployable." While a student at Perkins School of Theology, a Methodist seminary with "lots of Anglican and closet Anglican professors and students," she had no diocesan support, she said. She was newly divorced, the mother of two teenage children, user of a wheelchair due to post-polio syndrome, being drawn into a new life. She graduated with honors. "It was God," she said.



George Morrison photo

Architectural plans for an "unbelievably expensive building" brought parish members of St. Mark's Church in Foxboro, Mass., together to create accessibility renovations of their own.

"No way a human could do this."

The bishop refused to ordain her. "Where would I send that? What parish would want that?" she recalls his asking. She was ordained deacon in 1996 by Bishop James Stanton, and priest in 1997.

At Ascension, where she was originally assistant for pastoral care, the altar is raised, but is accessible via four small ramps. And Ms. Betenbaugh said the church has "an altar built for me, that fits into a break in the rail. It's portable, table height, with its own case."

She has a well-developed theology

of disability. "We fear 'others,' those who are different," she said. "We fear our own vulnerability. And we fear questions we ask God: Where were you? How did you let that happen?" God turned loose an awful lot when he created the world — not vengeance but chance. God weeps with us and works with us. He asks, "What can we do with this? Can you do it?" The priest used to be seen as "an icon, a prince of the church," she said. "In me people see a Good Friday body, and an Easter faith and life. That represents life in a more authentic vein."

"THE RT. REV. GEORGE Bates wanted every facility in the Diocese of Utah to be wheelchair and sensory accessible," said the Rev. Glen Gleaves. "No official function was to be held in an inaccessible place. He said the church needs to reach out before anyone else."

As a result of the policy, a large number of churches in the diocese are fully or partly accessible. Fr. Gleaves, the new chair of the Governor's Council for People with Disabilities, serves at St.

Paul's, Salt Lake City, in a 400-pound electric wheelchair with its own cooling system, to allow him to wear "15 pounds of vestments" even though his chronic progressive multiple sclerosis has short-circuited his body's own temperature regulation. He frequently takes the contemporary service in the parish hall, but has an altar on wheels — "an altar for a movable feast" — which can be placed in the crossing of the nave. "They don't cut me any slack in the rota for celebrating or preaching," he said. "I'm glad."

He also has experienced negative replies to applications. "At the one

interview I had, after 60 applications, I heard the illegal response: 'We can't hire you because of your disability'."

His first cure in Utah, tiny St. Paul's, Vernal, built a temporary ramp when Fr. Gleaves began to use crutches. Later a new apse and narthex grew out of a commitment to accessibility. "Disabled people want empathy, not sympathy," he said. "I found God's grace, coming to Utah."

Christ Church Cathedral, Cincinnati, was closed for 16 months for major renovation. When the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, reopened the doors on April 19, many who had perhaps felt excluded by the complicated building found themselves much more welcome. Matt Sauer of the diocesan commission on accessibility wrote, "We have created a cathedral that is open to all." He listed the most obvious changes: an automatic door from the outside, floor surfaces that "maximize traction for those on wheels as well as on foot"; ramps with railings in the cathedral and the undercroft; a new elevator providing access to areas not available to the first machine; accessible restrooms and water fountains on all levels; Braille signage, large-print and Braille prayer books; "audio enhancements ... in the sanctuary and undercroft ... for those who experienced distortion from the regular sound system"; ramps integrated into the design of the sanctuary floor. A special feature is an area of rescue assistance in the undercroft, with a wall speaker connected to the fire department. The Rev. Canon Stephen Bolle said the total result is "a testimony to accessibility as an early factor driving the renovation."

After the renovation at Christ Church Cathedral, Cincinnati, Ohio, many people who had perhaps felt excluded by the complicated building found themselves much more welcome.



Tim O'Brien photo

PROBLEMS, PERCEPTIONS AND ATTITUDES REGARDING accessibility are complex and the opinions of those who have disabilities may be very different from what non-disabled persons expect. Wendy Sopkovich, parish administrator at St. Christopher's, River Hills, Wis., has worked through all sorts of struggles with patience, determination, and a lively sense of humor. She mentions a cathedral where "they said they took the ramps down for Easter." She appreciates, she said, that "people want to help. But we don't want to be told, 'You can watch us.' We want to be engaged." In other words, we don't want mountains moved; we just want a way to go up to enjoy the view. □

Resource Agencies

Episcopal Disability Network
The Rev. Barbara Ramnaraine
3225 E. Minnehaha Parkway
Minneapolis, MN 55417
1-800-440-1103

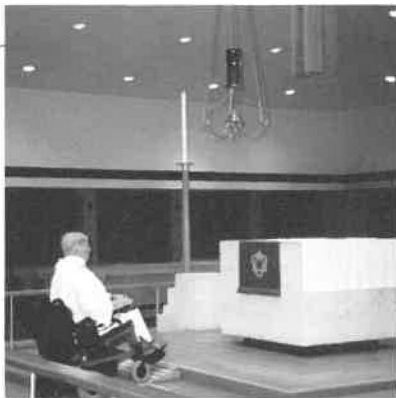
Episcopal Church Building Fund
The Rev. Charles Fulton
815 Second Avenue
New York, NY 10017

The Episcopal Conference
of the Deaf
of the Episcopal Church in the USA
Box 27685
Philadelphia, PA 19118
TTY 215-247-6454

Forward Movement Publications
412 Sycamore
Cincinnati, OH 45292

John Milton Society for the Blind
Darcy Quigley
475 Riverside Dr., Rm. 455
New York, NY 10115
212-870-3336

Ginny Thornburgh, Director
Religion and Disability Program
National Organization on Disability
910 15th St. NW
Washington, DC 20006
202-293-5960



The Rev. Helen Betenbaugh ascends the ramp to the altar at Church of the Ascension in Dallas.

Dale Harris photo

An Able Representative

If the deacon or priest is seen to be an icon, consider what I represent presiding, preaching, celebrating in my wheelchair. An older woman came to us who had been visiting parishes for some time, looking for a new church home. She said to my priest colleague, "I knew that any church which would have her for a priest would be able to accept me as I am."

I have used a wheelchair for 18 years ... What does it mean to the average person to encounter me? Whatever else it may mean, it is to be

reminded of his/her own vulnerability and the vulnerability of those whom they love.

Places of worship are technically exempt from compliance with [the Americans with Disabilities Act of 1990] ... One could well argue that places of worship should have set the pace for secular society in the area of providing access ... Religious traditions often carry a latent resistance to technology ... a subtle but profound distrust of things that are "of the world," no matter how they might help

the people of God. Assistive technologies such as hearing loops, interpreters, or other adaptive equipment for persons with disabilities, is receiving only modest introduction into worship settings.

I pray that the church will dare to be bold, to take the leap of faith which allows it to confront personal, theological, and institutional issues in such a way that, together, we can all be people of the Easter faith regardless of our abilities and disabilities.

(The Rev.) Helen Betenbaugh

No Questions Asked

Wendy Wastcoat Sopkovich at her desk at St. Christopher's Church, River Hills, Wis.



Patricia Nakamura photo

"Where do you wish to sit?"

This question, asked of me at a memorial service at the Church of the Holy Spirit in Lake Forest, Ill., was amazing. It made me feel just like everyone else. It gave me dignity and control. For the first time since I have been using a wheelchair I was asked where I would like to sit — not told where I would be sitting.

What do our church buildings say to people? "Welcome. Join us!" or "Maybe it would be easier for you to go elsewhere"? Accessible doesn't just mean enabling a person to watch what's going on. It means making it possible for every person to become an active participant in worship and in the total life of the church. I stopped singing in a choir when I could no longer get to the choir loft. When I sing with the diocesan convention choir, rehearsals are often on a non-

accessible floor. A friend with a hearing impairment recently asked me to remind a visiting priest to turn on his microphone so that she will be able to hear the sermon. We do need to rethink things which we take for granted.

Those making the building decisions need to work with people who have disabilities in determining what changes need to be made. It's clear to me when I visit a church whether changes have been made merely to accommodate parishioners with disabilities or if they have been made to truly welcome people into the life of the church community.

It will be wonderful when those of us with disabilities no longer have to ask, "Is it wheelchair accessible?" or "Will I be able to 'hear' the sermon?" or any of those other questions we still need to ask before visiting a church. What do our church buildings say to people? "Where do you wish to sit?" or "Here's where you may sit, but of course you won't really be able to be a part of us."

Wendy Wastcoat Sopkovich



Looking for Something?

You found me! That wasn't so bad, was it? This spot is sort of my new home — part of the redesign of this grand old magazine. It might be helpful for you to know what we've done and

why we did it. The editor's column moved from page 2 to this location to become part of a package of opinion. The editorials, the Viewpoint article, the column, and even the letters to the editor now form what amounts to their own section. Each of these elements is someone's opinion. It is less confusing to readers if we keep these subjective pieces together.

There are other changes — some you'll notice and others you may not. The first difference you'll see is the cover. Our logo has changed. It's a different type face — a bit more clean and contemporary, we think.

Inside, page 3 has a new look. Our table of contents should be easier to read than the old version, which was on page 2. If you're having trouble finding your favorite elements of the magazine, check on page 3. Nothing's been removed.

What's become of the things I looked for on page 2?, you ask. The commentary on the Sunday readings and the quote of the week? They also have a new regular location. The interpretation of the Sunday lectionary moves to page 4, and the quote of the week is found on this page.

Many of our subscribers buy our magazine for news of the Episcopal Church. The news pages are in essentially the same spot as in the old format. They may look a bit different, but that's because the type face has changed, and because we've included more white space in order to make the pages easier to read.

The biggest change for many readers

will be the movement of the letters to the editor. Some people have told us the letters are their favorite part of the magazine. Others have said such correspondence is their least favorite. A few have gone so far as to say the letters are their favorite and least favorite. We think that having the letters in this spot, they'll be easier to display, and hence, easier for you to read.

You'll also spot a difference in the Church Directory listings. They've moved off the back cover. There's always been some confusion among a few of our readers regarding these listings. Some people think we choose some churches we like and list the times of their services in the magazine. That's not it. These listings are paid advertisements.

Readers also will notice this magazine is thicker than usual. That is largely because this issue is one of the four special Parish Administration Issues we publish each year. Beginning next week, your copy of TLC will have 24 pages, which will be our standard size rather than the previous 20 pages.

We know our new look is going to take some getting used to. It's going to take some time for us to get used to as well. We know there will be some who won't like it. "If it ain't broke, don't fix it," they'll say.

We hope you'll tell us if you don't like it. If you do approve, tell your Episcopalian friends that they ought to have a copy of their own.

David Kalvelage, editor

Did You Know...

When they were still Methodists in Cuba, Bishop Onell Soto (assistant, Atlanta) was the Sunday school teacher of Bishop Leo Frade (Honduras).

Change Is Good

About two years ago, the board of directors of the Living Church Foundation launched a strategic planning process. Like many such endeavors, this one has various elements to it. The process has been led by a professional consultant and has been intentionally deliberate. Focus groups were set up in four parts of the country — Birmingham, Ala., Seattle, suburban Boston and suburban Detroit. In each location, Episcopalians were shown copies of *THE LIVING CHURCH* and were asked how they reacted to it. For the most part, the answers were as diverse as the Episcopal Church itself, but several responses were consistent in all four locations. Among them was the fact that this magazine needed a brighter, more contemporary look. Further studies were made, communications professionals consulted, and mock issues produced. Finally a new look was achieved, and this issue represents its debut.

While the magazine may look different, its contents should be familiar. The letters to the editor, commentaries on the Sunday readings and editor's column have moved, and a bright, new table of contents should enable you to find them easily. We're happy with our new look. We hope you are too.



Deborah Yetter

Wayne hasn't eaten fettuccine since he saw the image of his seminary dean in the Alfredo at Tucci's.

Quote of the Week

The Rt. Rev. Rowan Williams, Bishop of Monmouth (Wales) on the proclamation of the gospel: "The gospel seems to be most vividly heard where there are the least material possessions around."

Accessibility for Everyone

Asking questions about the accessibility of our churches [p. 13] opened a great many avenues of discussion. Those of us who thought mainly in terms of the congregation were reminded of violinist Itzhak Perlman, who arrived to play a recital in a beautifully open concert hall, only to find that areas behind the stage door were less ideal. His dressing room was in the basement. There was no elevator.

Accessibility is welcome. A person arriving in a wheelchair, whether to "the house" or to "the stage," to steps, narrow doorways, impossible restrooms, hears spoken or unspoken the chilling message in a cartoon shown to us by the Rev. Barbara Ramnaraine: The usher says, "I guess this is a sign that God does not intend you to worship here this morning." More to the point, perhaps this church, this group of Christians, does not want the person. Someone who cannot hear the words of the service, or who cannot read the words of the hymns and prayers, may well feel in his heart that his/her partaking of the gospel, praising and praying, are not wanted.

Much has been done in the Episcopal Church; much remains to be accomplished.

To Enhance Parish Life

We extend a hearty welcome to persons who are not familiar with this magazine. This special issue is one of four we produce each year devoted to parish life. With articles about accessibility to our churches and following a long-time rector, the contents of this issue are aimed at persons involved in the administration of a parish.

THE LIVING CHURCH has long advocated the need for strong, healthy parishes, for it is there where the church's vital pastoral ministries are most effective.

By Patrick Gahan

On a recent Monday, when President Clinton was speaking about sex to a grand jury in Washington, D.C., I was speaking about sex to church folks in Beaumont, Texas.

I don't know about the president, but I've become quite accustomed to sex talk. About this time every year, when the flush of the new hangs all about the parish hallways, and eager Sunday school teachers prepare their colorful crafts, youth sponsors plan engaging teen outings, acolyte masters train their anxious charges, evangelism teams practice warm welcomes, nursery moms paint bright murals across once dull walls, and choirmasters tune up their voices, those inspired souls march into a classroom to watch three hours of video tape warning them of every sexual *faux pas* from improper embrace to potty chair ethics.

The clergy get the unabridged version, which consists of eight hours of videotaped talking heads demanding that we keep our doors open, our shades up, and 36 inches of oak between us and anyone who enters our offices. The more they are hurting, we are tutored, the more we keep our distance. Thus, the woman who has just been told by her husband of 17 years that he is leaving her for a 22-year-old file clerk has to tell her story in a fiercely illuminated office, with the shades and the door wide open to the world, and her priest coldly incarcerated behind the ramparts of his desk.

True, certain clergy of my church and of every other have trespassed terribly in the sexual arena. Embarrassing public lawsuits, huge financial settlements, and badly hurt parish families have made our church's leaders and insurers more than a little wary. That same trepidation has swept through school systems, counseling centers, medical agencies, non-profits and industry. Our growing alarm has drained the civility out of our exchanges. Everyone is on trial.

We must remember, however, that

(Continued on next page)

Get Ready, JUMP!



Dean Graf drawing

**Our growing alarm has drained
the civility out of our exchanges.**



If the young curate even dare ask for a date within the parish family, he will likely find himself reassigned to No Trees, Texas.

(Continued from previous page)

the issue is not that youth workers, parish staff, nursery moms, Sunday school teachers, or clergy are particularly seductive. Neither is it that our work is highly sensual in nature. Much of it is downright tedious. Rather, the issue is if you are toting the Bible, the coloring books, the sheet music, or the Pampers, you are the one with the power. It is a question of who holds the power in a relationship.

For example, if someone sits across from me in my office seeking pastoral care, the law assumes that I am the one with the power in that situation. If our choirmaster is giving private voice lessons to a church member, he is the one in power. When a nursery mom takes a toddler to the restroom, obviously she holds the power in that relationship. The youth sponsor giving teens a ride home occupies the seat of power. We know full well that a single accusation can topple a ministry and disassemble a life.

So on one Sunday deep into the baseball season, we tread into the darkened classroom to glean wisdom from the sex tapes. Allow no closed doors, offer no rides home, no solitary escorts to the potty chair, no after-hours meetings without a multitude of witnesses, ring the annual pronouncements of the tapes. When I asked one church official the obvious hypothetical question, "What if a person you are counseling literally thrusts himself or herself upon you?" the answer was, "Look for the nearest window!"

What the tapes don't say, but is fully understood by all of us wearing the funny collars, is that the day of the young curate just out of seminary finding a bride in the parish is over. If the young curate even dare ask for a date within the parish family, he will likely find himself reassigned to No Trees, Texas. Such a blatant exercise of power cannot be tolerated. In this new order of no hugs, no kisses, no private meet-

ings, the parish matchmakers are out of work.

But an end to this madness may be in sight. The president's contrite admission of his "inappropriate relationship" with Monica Lewinsky could be the Red Sea of our sexual deliverance. Our redemption is at hand. If we take even a cursory look at public sentiment in this matter, we see that most of us don't care if the president has sex with a woman a tad bit older than his daughter. In poll after poll, on the radio, on TV, the American people have stated emphatically that the president's sexual behavior while in office is not relevant to his job performance, that if Monica was willing to fool around in the oval office, then the president is not guilty of sexual harassment, and Kenneth Starr needs to end this investigation immediately.

Why Should We Care?

I consider that good news for all of us church folks. If extra-marital sexual liaisons of the most powerful man in the world are none of our business, then why should we care about the sexual ethics of lowly Bible-thumping priests and crayon-pushing Sunday school teachers? Pull one of us ecclesiastics into court with accusations of improper sexual forays, and our attorney will confidently assert "Monica Lewinsky v. William Jefferson Clinton, your honor," and presto, the case is thrown out of court. Clinton will become our new Moses.

Thankfully, the witch hunts and book burnings have long ceased in our American political and religious life. Now, after the president's five-minute television spot, do you think we could light a fire under those sex tapes? □

The Rev. Patrick Gahan is a frequent contributor to TLC. He is the rector of St. Stephen's Church, Beaumont, Texas.

Just Another Superhero

Thank you for publishing the article by Charles Hoffacker, "Renewing Tradition: The Use of Icons" [TLC, Aug. 16]. It is a timely topic, especially in our "image-oriented" culture.

On the other hand, I was disappointed in the cover of that same issue. To reproduce the image of St. George slaying the dragon is to put in the spotlight what I think is a very unfortunate aspect of our Anglican tradition, i.e., the celebration of a legend in which the "myth of redemptive violence" (Walter Wink's phrase) is held up as honorable and right. Isn't St. George just another type of superhero (a.k.a. Batman or Dirty Harry or Popeye) who uses violent means instead of non-violent means to deal with evil powers?

Would it not be better to, in Fr. Hoffacker's words, "provide a life-enhancing alternative" to this kind of mythology? For example, why can't we celebrate the legend of St. Martha, who, in medieval French paintings and icons, is shown subduing a dragon with divine power and "spiritual weapons"? This legend is discussed very usefully by Elisabeth Moltmann-Wendel and Jurgen Moltmann in chapter 2 of their book, *Humanity in God* (Pilgrim Press, 1983). Images from this legend would seem to me to be much more in line with what Fr. Hoffacker calls "the Spirit of Christ."

So, how about a St. Martha icon on a future cover?

(The Rev.) John C. Morris
St. Mary's-in-the-Mountains Church
Wilmington, Vt.

Spiritual Matters

I think Jim Tynen's In This Corner column [TLC, Aug. 2] was unfortunate. He gives the impression that "spirituality" is a word that Christians should avoid because it has been embraced by "Modernists" and "New Agers."

It is a sad fact that words that have a venerable tradition in orthodox Christianity and that refer to concepts valuable for spiritual growth have become suspect because they are being used in heterodox ways. Many Christians, I am sad to say, avoid meditation because, for them, it conjures up views of New Age gurus. I suppose one should avoid "reading" as well because that is what Christian Scientists do. The same terminology has, from the earliest days of the church, formed the vocabulary of orthodox and heretics alike. So what? We should not allow others to rob us of our legitimate tradition because they have misapplied parts of it.

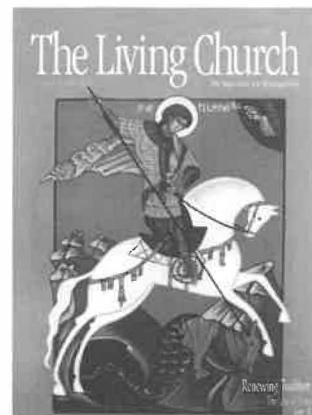
Mr. Tynen is correct in stating that Americans are deeply interested in spirituality. The tragedy is they are not finding it in the mainline churches,

and so they feel compelled to seek elsewhere. The blame may rest on our seminaries, which, until recently, have ignored the rich spiritual traditions of both Western and Eastern Christianity, and, thus, they train clergy who are ill-equipped to pass on these traditions to their congregations. We are suspicious of others using words like spirituality, but our own church itself scarcely knows the orthodox meaning of the term or how much it could enrich us if we did understand and apply it.

(The Rev.) Michael Gemignani
Freeport, Texas

In response to the In This Corner column by Jim Tynen, I rise to say that the reason so much shelf space in book stores is devoted to "spirituality" is not necessarily because modernists seek God outside the church, but because the church has forfeited its spiritual voice for one of isolationist dogma.

If indeed we are approaching a post-modern and even a post-Christian future, it behooves those of us who are Christ lovers living out our "spirituality" within the church to learn to



St. George



St. Martha

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LETTERS

discuss our faith with these modernists rather than entrench ourselves behind narrowly defined church walls.

Before returning to the church after a bitter departure during the civil rights movement in the '60s, I spent a number of years in the "New Age" movement and eight years studying Eastern spirituality. From experience, I can say that most of those modernists criticized by Mr. Tynen are deeply searching for a meaningful relationship with God.

The ministry of my wife, the Rev. Bonnie Joia Roddy, and me is deeply involved in dialogue with those outside the church, and we find a good many are baptized Christians who departed the church for its failure to provide them with a meaningful spirituality.

It does no good to lament the size of the spirituality book shelves. What does good is an open heart, a grounded faith and an inviting fellowship.

After all, we were accepted just as we were. Let's be a little more accepting of the outsider as we witness to our faith.

*(The Rev.) Jack Roddy, deacon
St. Catherine's Church
Manzanita, Ore.*

Additional Facts

On Jan. 19, the Rev. Gregory S. Beheydt, received as priest in the Episcopal Church in the Diocese of Rhode Island in 1986, chaplain in the Diocese of Gibraltar since 1994, finished a parish meeting in the Church of All Saints, Milan, and sat down to supper with two Croatian refugees who had been taken care of by the church since the previous November. The two men, who had recently revealed a very troubled and murderous past to the priest and to one or two of the parishioners, were due to move on to a new refuge in the early morning of Jan. 21. Instead, the parishioner who came to drive them to Turin found Fr. Beheydt, who had received several skull fractures and other serious injuries during the course of the meal, dead, bound in a chair; he had

been left to die of suffocation.

This life and this death was summed up [TLC, Feb. 15] with the notice that he "was found in the lavatory of the priest's flat above the church where he had ministered since October." True in its bare facts, I suppose, that statement is; the bathroom was the furthest room from the front door, and if Gregory had managed to pull off the tape over his mouth, this would have been the hardest room to hear him from, separated by three doors from the front of the flat. All these facts were known to his friends within several days of his death and his diocese knew how to contact those who knew. TLC managed to present the one or two facts it did know, several weeks after the event, in a way that more than one person has referred to as lurid.

I would hope that in any similar events in the future, TLC might make a better effort to elicit the truth behind the facts.

*(The Rev.) Elizabeth M. Nestor
Wakefield, R.I.*

Key Figures

The article on St. Andrew's Church in Moscow [TLC, July 26] was a welcome reminder of the Anglican role in the restoration of religious normalcy in Russia. There are two individuals who deserve to be especially mentioned in connection with the history of the church, without whom the restoration of St. Andrew's would not have been possible.

Tim Pike was, in 1991, a candidate for holy orders, doing advanced language study in the Russian capital, and is now a priest in the Church of England. It was thanks to his linguistic and negotiating skills that we were able to arrange for the use of the old English church at first once a month and now, as the article presents, weekly. Very important also, though, was the other party in negotiation, Victor Solomatn, then director of the Melodya recording studio which was in possession of St. Andrew's. A practicing Orthodox Christian, Mr. Solomatn recognized the significance of

the building and was courageously generous in providing space for worship beginning on July 14, 1991, 70 years after the last English chaplain locked its doors during the Russian Civil War. The Lord is risen indeed!

*(The Rev.) Tyler A. Strand
Church of the Holy Innocents
Hoffman Estates, Ill.*

Scientific Revelation

Charles Mock [TLC, Aug. 2] criticizes Dean Bancroft for pointing out that Bishop Spong's reinterpretation of Christian theology is founded on modern scientific theory rather than gospel [TLC, July 12].

Mr. Mock correctly states that mod-

UNHAPPY WITH THE CHURCH? SO WAS HE

"... And he was, furthermore, all of his life not only a serious, devout, and committed Christian, but also an Episcopalian—a quarrelsome yet very active member of a church which seems to many people (as it often did to him) to be a most ardent defender of the status quo and a very strange and alien home for a prophet. In spite of all his quarrels with the Episcopal Church, however, he faithfully remained with it."

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LETTERS

ern science builds on former scientific theory and that science continues to evolve new theories and foster new "world views." Thus, he concludes, "Dean Bancroft misses the point entirely." Does he? If the true heart of our gospel changes with every new scientific revelation or with each current "world view," then our faith is founded on forever shifting sand. The Bible does not deal with scientific fact. To me it reveals the truth about our relationship with God and that truth doesn't change as the world and its views change.

I believe Mr. Mock is the one who misses the point. The "relevancy" issue is surely as old as Christianity itself. The problem is not how to make the gospel relate to our world views, but rather how to make our hearts and lives relate to the gospel.

Gareth S. Aden
Nashville, Tenn.

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Prophetic Stance

I loved Boone Porter's column about ants [TLC, July 5], giggling throughout, reflecting constantly on his accurate observations, and applauding his prophetic stance, still in sharp focus. I have to commend him again, as I have done often in ministry for the sharpness of his observations and practical wisdom, for he is a man still liturgically uppermost in my mind, and a curmudgeon of sorts I resonate with constantly.

(The Rev.) Oscar W. Swensen
Lyman, Maine

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Support the Cause

I enjoyed the article on Jonathan Daniels [TLC, Aug. 9]. I'm not sure what the author meant when he wrote: "In an interesting twist, Mr. Brand has put down the money for a memorial plaque dedicated to Jonathan's memory."

If the author is implying that it is indeed odd that people connected to Virginia Military Institute would be interested in the cause which Jonathan Daniels represents, that is, social and racial justice, he does not

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know well Cabell Brand or Josiah Bunting. The latter has dedicated most of his life to educating young men and women (my son included at Hampden-Sydney College). Cabell Brand was the founder of Total Action Against Poverty Agency in Roanoke, Va., in the late '60s and was board chair for decades. It's no coincidence that these two men were involved in memorializing St. Jonathan Daniels.

*(The Rev.) Paul D. Steinke
New York University Medical Center
Health Care Chaplaincy, Inc.
New York, N.Y.*

New Age Ideas

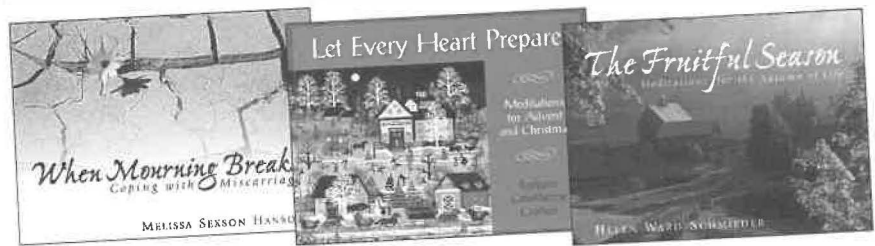
"Metaphors of Motion" by the Rev. Frederick Quinn [TLC, July 19] is nothing more than another feel good "New Age" collection of ideas. Concepts and ideas for another round of "I'm OK, you're OK" let's get togetherness are expressed in their usual form. Jesus Christ is mentioned toward the end of the article as the "cosmic Christ" and a sort of catalyst for "global and cosmic" change so we can all partake of the "Oneness of God." This is pure eastern mysticism circle thinking.

The Bible, however, does not tell us that the human race will be saved or reach a state of perfect peace and rest through human effort. On the contrary, scripture tells us that this age will end in disaster. Indeed, scripture says that if Christ the Son of Man does not intervene directly in human history (the Second Coming) no flesh will survive the plagues, famines and wars that are coming.

*Frank M. Wiers, Jr.
Shelby, Ohio*

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



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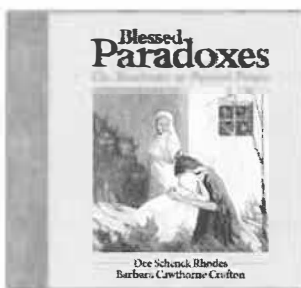
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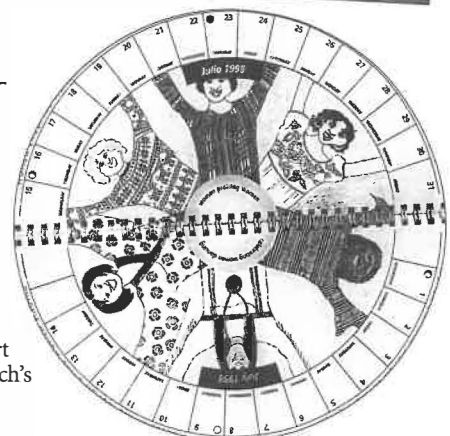
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(PAGE 39)

ESPECIALLY FOR CLERGY

Let's Do Lunch

It's a great time to get to know
parishioners and newcomers.

By Marek P. Zabriskie

Fifteen years ago, I tried hard "breaking into" a large Southern urban church. The church was stunning, but the congregation was not noted for being outgoing. One day, the editor at the newspaper where I worked suggested I attend his church.

"I've been attending this large church downtown and I've faithfully attended coffee hour each Sunday," I said. "In that time, I've only met one couple. If I miss this Sunday at church, it might be three more months before I meet another person there."

Not to be dissuaded, my boss said, "I will meet you at my church at 8 a.m. this Sunday." Since he was my boss, I showed up. Unfortunately, he was not there. Yet the 8 o'clockers were so friendly that I felt as though I had made 20 friends in one hour, and the rector invited me to lunch that very week.

I had expressed interest in having lunch with the large church's rector and had been told by his secretary that he was booked for two months. By the time I finished lunch with the rector of the small church, I had decided to switch, and never went back to the big church with the busy rector.

Since being ordained a decade ago, I have not forgotten the importance of that first lunch. I now serve as rector of a large church, but still manage to have lunch with a different parishioner almost every day. I have often thought of my priest friend who invited me to lunch and the lesson he taught me about lunchtime ministries.

Over the years, I have found that most parishioners long to get to know their clergy personally and long to be known by their clergy as individuals.

Most members want to have a personal relationship with either the rector or one of the clergy on staff.

Knowing their hobbies, where they work, what they do for a living, how much stress they carry, who their family members are, what sort of experience, if any, they had growing up in the church, where they have lived and how they have served the church over the years or would enjoy serving, as well as knowing any concerns, criticisms or desires they have for the church, gives a priest an enormous head start in working with his or her parishioners.

It also helps enormously in preaching. You can learn volumes by asking parishioners who is the best preacher they've heard and what they found fulfilling about that person's preaching.

THERE ARE PASTORAL DIVIDENDS as well. Months may pass, but if you are informed that the parishioner you had lunch with is in the hospital, you have no trouble locating which hospital bed he or she is in and you are much more apt to call the person by his or her right name, or better yet, nickname. You are more likely to know who the persons gathered around the patients are. Furthermore, your parishioners are more likely to welcome your help and assistance, whether they be in the hospital or are undergoing marital stress or find themselves in the midst of a crisis with a child, employee or parent.

Another benefit of building these relationships: Stewardship is bolstered. I cannot prove it other than having a strong sense from the parishes I have served that those who share with me personally tend to

After sharing a meal,
'church shoppers'
are often ready to request
a transfer into a parish.

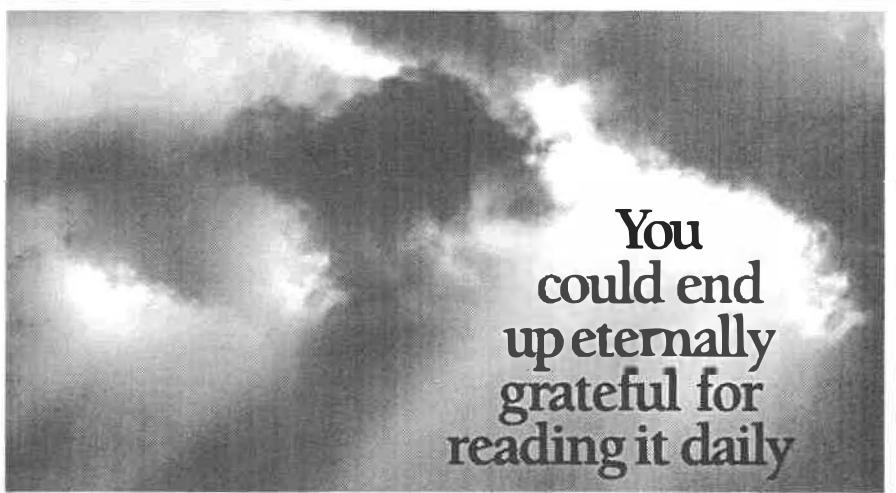
become the best givers. The basic lesson of all giving is that people give to people. When a priest calls a parishioner by the wrong name or cannot match a name and a face, it is hard to promote strong stewardship in the parish.

One last dividend comes with church growth. I am convinced that new member ministry moves along much faster and church growth blossoms better when one makes the effort to visit with parishioners. When meeting parishioners at the church door and/or telephoning visitors who take time to fill out a pew card on Sunday, I almost always extend an open invitation to have lunch. It's a safe, fun setting in which two strangers may get to know each other better.

More often than not, I have found that visitors to our church who are "church shopping" stop shopping after a lunch with a member of our clergy staff. They appreciate that a member of the clergy has taken time to get to know them personally. But only by following through and helping them find some small group, committee or ministry in which to serve do I have a sense that they will meet other members, make friends and move from saying, "I attend St. Thomas'" to "I belong to St. Thomas' Church."

Every lunch can be an enjoyable opportunity to get to know another parishioner or newcomer. Oddly enough, often when I mention it to a colleague, it seems to be a novel idea. I believe it's too good a secret not to share. □

The Rev. Marek P. Zabriskie is the rector of St. Thomas' Church, Whitemarsh, Fort Washington, Pa.



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ESPECIALLY FOR CLERGY

Working Together

By Christopher C. Moore

Shortly after I became the rector of a church served for 27 years by my predecessor, I visited one of my new parishioners in the hospital. Her eyes brightened as I walked into the room. "Great to see you," she said. "Bill (the former rector) was here just 15 minutes ago."

Several weeks later I attended my first meeting of the parish men's group. Bill was there as a regular attendee. The convener asked everybody to sit down to begin the meeting. Bill was asked to give the prayer.

Six months later I was on the phone with the funeral director planning the service of an elderly member. "I just talked to the family," he said. "They would like Bill to take part."

At first glance this appears to be the worst nightmare of every new rector — the former rector hanging on and "meddling" in the life of the parish. Instead it proved to be the manifestation of an evolving mutual ministry between the former rector and me.

I challenge the assumption that the previous rector is inevitably a "problem" to be overcome. I suggest that the previous rector may become in fact an adjunct to the new rector's ministry.

The Rev. Bill McKean, my predecessor, served as rector of Holy Comforter, Drexel Hill, Pa., from 1966 to 1993. Not only was I following a 27-year rector, I was following a powerful and beloved personality whose ties with some parishioners went back 50 years to when they were teenagers together.

I began my ministry at Holy Comforter knowing that the relationship between a former rector and a new rector is a highly complex one. The new rector struggles against a tendency, however subtle, to discredit the ministry of his predecessor as a way of establishing himself in the new parish. And the retired rector struggles against a tendency to discredit the ministry of his successor, as a way of proving the strength of his own ministry in that parish. This potential

competitiveness can, if unrecognized, lead to destructive behavior on both sides.

I also knew that, ideally, it is up to the former rector to set boundaries between himself and the parish. An article in the March 1998 issue of *Leaven* addresses this issue: "Our ordination is for the benefit of the church . . . It is not a personal right or entitlement . . . The retired or former rector needs to take the lead in setting the limits" (L. Donald Brushwyler, "Setting Boundaries in Retirement and Former Parishes").

Finally, I knew that certain kinds of involvement of the former rector are so fraught with peril that they are best avoided altogether.

These cautionary notes aside, what are the factors that can contribute to a harmonious relation between former and present rector? In particular, what contributed toward making my relationship with Bill work?

Why It Works

Certainly a major factor is that both of us went into the situation with good will toward each other. In the words of Bill, who was interviewed for this article, "When I retired, from the very beginning I made every effort to show Chris and his wife love and respect. He in turn showed love and respect to my wife and me."

"In retirement I have a small country parish about an hour from my home. This keeps me busy and gives me other interests. Although I still love the people of the Church of the Holy Comforter, I try to limit my association with them. Chris has been very understanding in my relationship with these people. He actually encourages me to keep these friends and to serve these people."

Still another factor is that Bill's gifts and my gifts are to some extent different. Bill's ministry is highly pastoral. Mine is also pastoral but probably places a greater emphasis upon preaching and teaching. Thus Bill and I are not in competition in the per-

ceived nature of our gifts.

Finally, the circumstances of the interim period were favorable for incorporating a new rector after a long previous tenure. There was a period of 18 months, as well as two different interims, prior to my arrival. Consequently, there was a significant period of time, and two different personalities, between Bill's retirement and my arrival.

I believe a good relationship between the former and the present rector carries some important potential benefit for the parish as well as for the new rector.

First, continuity. The model for the church is, after all, not modern business. The coming of the new rector is not a hostile takeover. It represents, instead, a continuation of ministry — not only the ministry of the parish but, more particularly, the ministry of our Lord in that place. On the level of the episcopacy, we emphasize this continuity. The new bishop serves as bishop coadjutor under the old, and the retiring bishop serves as one of the consecrators for his successor. Why should some sense of this same continuity not be emphasized on the parish level?

Second, practicality. The former rector is a potential source of valuable information for the new. I have learned much about the expectations of my new parishioners by talking to Bill and also by observing the style and manner of his relating to parishioners.

Finally, honoring the past is the best way to move into the future. When parishioners see that the past is honored and affirmed, they will be more inclined to move ahead. If, on the other hand, the past is continually denigrated, it will remain as a ghost to haunt the new rector.

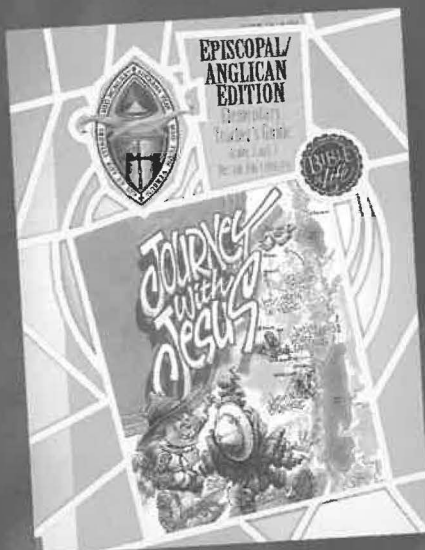
I do not wish to suggest that the kind of relationship I have with Bill will always be possible for others. Unfortunately, there will be difficult and insecure personalities which will make trusting relationships impossible. Also, I do not deny the pain experienced by new rectors as a result of insensitive or unknowing former rectors. But I would like to encourage

new rectors to enter a parish not assuming that the previous rector is necessarily a "problem," but rather that there exists at least the potential for a harmonious and mutually beneficial relationship.

Perhaps Bill summed it up best: "Chris and I share a love for God and his people, especially for the people of

Holy Comforter Church. We both pray and work for God's people." □

The Rev. Christopher C. Moore is rector of Holy Comforter, Drexel Hill, Pa. He is a frequent contributor to TLC and the author of Opening the Clergy Parachute (Abingdon, 1995), a deployment guide for Episcopal clergy.




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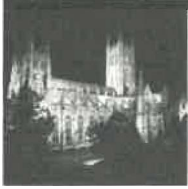
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Stories from Lambeth

If Not at Home...

Lambeth Brings Together Bishops Divided by Political Barriers

By David Duprey

Everyone involved with the Lambeth Conference seemed to be seeking one all-encompassing statement which would define the reason for the gathering. Preparatory statements before the conference from the Archbishop of Canterbury and secretary, as well as each bishop to his or her own diocese, sought to define the purpose of such an expansive and expensive conference.

Three bishops at that conference gave their definitions of that purpose: "Lambeth Conference is a haven

where political barriers between and within countries are broken down and bishops from different countries may fellowship freely."

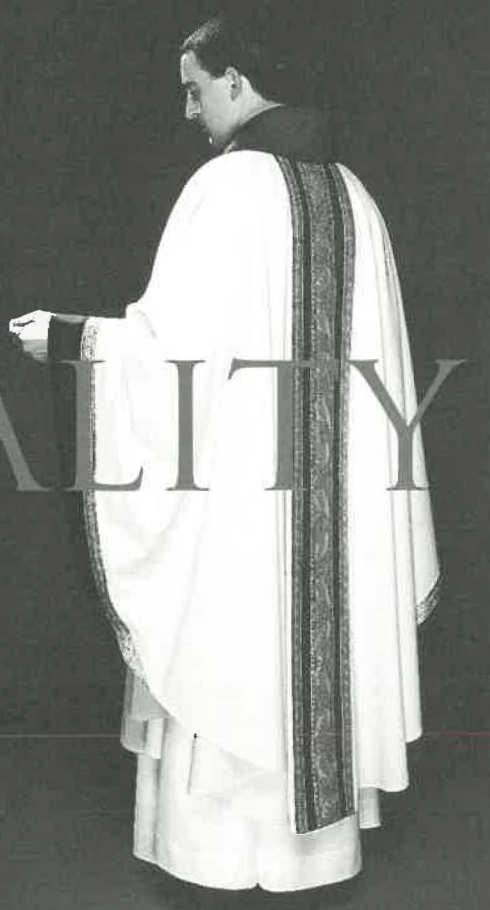
Bishop Samuel Kunnumpurathu of South India, Bishop Alexander Mallik of Pakistan and Bishop Riah Abu el Assal, of Jerusalem and the Middle East, gathered together in Canterbury to enjoy a time of sharing and fellowship which would be impossible in any one of their countries. They were separated by political barriers, yet experienced freedom from those boundaries

at the Lambeth Conference.

AT THE OUTSET OF THEIR MEETING, Bishop Riah was quick to point out that political barriers are not the only walls which separate us. "There are other barriers which one would like to see tumble down at such a conference," he said. "Regardless of where we come from, how rich, how poor, how influential, you are recognized as equal. This is very important."

"For us, in Pakistan," said Bishop Alexander, "Lambeth is like a breaking down of barriers between India and

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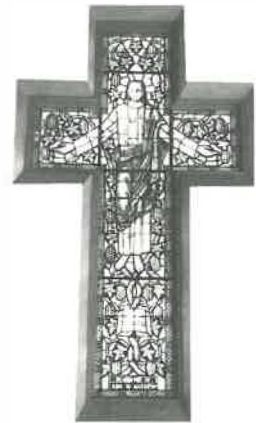
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From left:
 Bishop Samuel Kunnumpurathu,
 Bishop Alexander Mallik,
 Bishop Riah Abu el Assal
 and Mrs. Shamin Mallik.



Anglican World, Harriet Long photo

Pakistan. You would be surprised that I am in Lehore, and only 20 miles away is Chandu Lal (Bishop of Amritsar, North India), who is a graduate of my seminary. But we cannot correspond. We cannot send faxes, because faxes of correspondence are intercepted. It is disrupted. We hardly meet. We don't cross our borders because, on both sides, if I go often to India, the C.I.D. of Pakistan will start inquiring, 'What's happening? Why is this gentleman going so often to India?' And the same sort of thing will happen to the Indians if they come to Pakistan. So for us it is really breaking down of barriers.

"And we meet, and you must have noticed because Samuel and myself, we have met at other conferences also, and we speak the same language. Our complexion is the same. The culture is the same. And yet we are divided. So the political division has divided the church as well. And here we meet, Samuel and myself and others openly, freely and frankly, and we talk about it. But it is very unfortunate ... there are so many things we could have learned from each other."

"We are just one family!" Bishop Samuel said.

"And especially since the nuclear blasts," Bishop Alexander continued. "Both sides have become very hostile. They view each other with much suspicion."

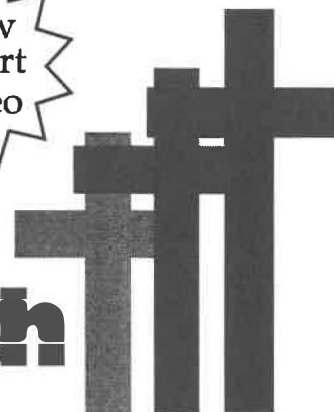
Bishop Samuel responded, "This is the fourth time I have met Bishop Mallik, and only in international forums. Because it is the only way we can meet. We cannot meet in India or Pakistan. I wonder if I could get a visa to Pakistan, if I applied for it. The differences are

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only political. We are one people, one family, and there is nothing that divides us except the political. We are the same color and can speak the same language, everything.”

TURNING TO BISHOP RIAH, Bishop Alexander said, “This is another area, for example, Israel. You see, Pakistan does not recognize the State of Israel. So we cannot visit the State of Israel. But we meet, we feel a lot of affinity with Riah, or with Bishop (Samir) Kafity. The thing is the Pakistani nation is supporting the Palestinian cause. But since it is not recognizing Israel, we are not allowed to visit Israel. So our passport says, ‘All countries, except Israel.’ So this is the first time (he says, with delight, looking at Riah) that I am meeting Riah. He has heard about me, and I have heard about him. And we are on the same panel and we graduated from the same college, Bishop’s College, Calcutta. And yet we are meeting after this, now!”

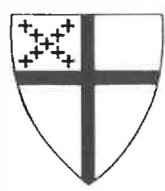
“It has been years,” Bishop Riah said. “He came here, and I knew about him, because we have a list of students, from our seminary, for prayer. They pray for us, and we pray for them.”

Bringing Bishop Riah and Bishop Samuel together, Bishop Alexander said, “Lambeth, and these international forums, really help for us to meet the Indian

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friends and our Palestinian friends.”

“I also want to add,” said Bishop Samuel to his neighbor, “that we are really praying hard for the church in Pakistan. Every Sunday we pray for the church in Pakistan.”

The conversation continued off the record, and was concluded with a passionate prayer for unity and the work of God throughout the world,

led by Bishop Alexander.

According to the testimony of these bishops, we need look no further to justify the great expense of time and travel requisite to materialize a conference of this magnitude. Within hours of its convening, God's presence in this fellowship succeeded in breaking through many such walls of political division.

In a world which spends trillions of dollars building and maintaining walls of division, the work and effort of creating a Lambeth Conference appears to be not only a bargain at the price, but also a paradigm in its example to the world. □

The Rev. David Duprey is the rector of St. Peter's Church, Sheridan, Wyo.

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The Rev. **Nicholas Marziani** is vicar of St. Joseph's, 727 Hill St., Grand Prairie, TX 75050.

The Rev. **Reid McCormick** is associate rector at All Saints', 338 E Lyman Ave., Winter Park, FL 32789.

The Rev. **Dan Moore** is deacon-in-charge at Holy Faith, 6900 S Federal Hwy., Port St. Lucie, FL 34952.

The Rev. **Juan Moreno** is vicar of Iglesia San Andrés, 22 Post St., Yonkers, NY 10705.

The Rev. **Kathleen Murray** is assistant at Trinity, 501 S Cincinnati St., Tulsa, OK 74103.

The Rev. Canon **Lynn Orville** is canon pastor of St. Paul's Cathedral, 134 W 7th St., Erie, PA 16501.

Ordinations

Deacons

California — **Gloria Rosa Del Castillo**.

Connecticut — **Andrea Felsovanyi, Donald L. Helmandollar**.

Florida — **Ruth Louise Baker**, curate at St. Thomas', 1200 Snell Isle Blvd. NE, St. Petersburg, FL 22704.

Spokane — **Pamela J. Schmaling**, deacon at St. Michael's, 205 S. 17th Ave., Yakima, WA 98902.

Priests

California — **Whitney Wherrett Roberson**.

San Joaquin — **Sam Vongsant**, St. Martin of Tours, 709 N Jackson, Fresno, CA 93702.

Religious Orders

At the annual convocation of the Brotherhood and Companion Sisterhood of St. Gregory, in Garrison, NY, Br. **Francis Andrew Phillips** (Oregon) professed his life vows. Brs. **Thomas Bushnell** (Massachusetts), **Gabriel Lian Everett** (New Hampshire), **Thomas Mark Liotta** (New York), **James Dunstan Mahoney** (New York), and **Stephen Julian Moss** (Vermont) made their first profession of vows. **James E. Cyphers** (Massachusetts) and **Robert J. McLaughlin** (New Jersey), were received as novices and given the names of Br. James Paul and Br. Robert James, respectively. **Stephen G. Baker** (West Texas), **Gordon James Berghuis** (Western Michigan) and **Peter Chambers Budde** (Milwaukee), were admitted as postulants. In the Sisterhood, Sr. **Susanna Bede Caroselli** (Central Pennsylvania) made her first profession of vows; **Barbara B. Dunne** (Colorado) was received as a novice and given the name Sr. Jeanne Marie; and **Margie L. Cowan** (Massachusetts) was admitted as a postulant.

Resignations

The Rev. **John F. Carter**, as rector of Christ Church, Norwalk, CT.

The Rev. **Henry C. Galganowicz**, as rector of Emmanuel, Weston, CT.

The Rev. **Merritt Greenwood**, as rector of St. Mark's, Worcester, MA.

Deaths

The Rev. **Collin B. Bennett**, 67, vicar of St. Martin's Mission, Hartford, CT, died June 23 at his home after a two-year fight with cancer.

A man dedicated to helping others, Fr. Bennett graduated from Eastern Connecticut State University and attended Hartford Seminary. He was ordained deacon and priest in 1992. He is survived by his wife, Winnifred, and their six children.

The Rev. **Kenneth Frederick Schildt**, 72, assistant at St. John's, Lodi, CA, died July 21 in Stockton, CA.

Fr. Schildt graduated from San Francisco State and Church Divinity School of the Pacific. He was ordained deacon in 1965 and priest in 1966. Fr. Schildt served as assistant at Trinity, San Jose, from 1965 to 1969; vicar of St. Stephen's, Stockton, 1968-71; and assistant at St. John's, Stockton, 1989-93, before moving to St. John's. He was a non-parochial priest from 1971 until 1989. Fr. Schildt is survived by his wife, Yvonne, and two children.

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Summer Camp Diary

Live Joyfully

Twenty years ago, M. Scott Peck broke onto the self-help scene with his book *The Road Less Traveled*. This book, which was destined to become a perennial best-seller, began with this simple statement: "Life is difficult." All sorts of people from every part of society identified with that statement. We knew he was right — life is difficult.

Peck went on to say that when we grasp the reality that life is difficult, we can begin to transcend our difficulties. He wrote, "once it is accepted, the fact that life is difficult no longer matters."

Twenty years later, the "life is difficult" theme is still important to a lot of people, as is the concept that we need to accept difficulties as a fact of life. Signs and stickers that say "No whining" are increasing in popularity, and the retort "Get over it" is heard with increasing frequency. Curt statements they are, but they make the same point St. Paul did in his letter to the Philippians: "Do all things without grumbling and arguing" (2:14).

But Paul went beyond just not complaining. He moved to rejoicing. In his letter to the Romans, he wrote, "We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (5:3-5).

It appears to me that Paul knew life was not just a heap of difficulties, but an opportunity to grow in grace. Life was full of occasions of joy and peace and happiness, even in the midst of difficulties.

This, perhaps, as much as many things, is a lesson we need to learn over and over again. It is not that we want to sink into self-centered materialism where our goal is to grab all the pleasure we can. Rather, we want to honor God by enjoying the life he has given us.

Part of the Christian life is enjoying what we have and what we do. We can rejoice in the beauty of creation; we can rejoice in each other's company; we can rejoice in the goodness of God. Yes, life is difficult, but it is more than that. Life is good — it is God's good gift to us. So, indeed, let us live, not grumbling but with rejoicing; not with sadness, but with joy!

(The Rev.) Richard James
Visalia, Calif.

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Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

MUNICH

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Thomas J-P Pellaton, r
Sun 9 (Rite I), 11:45 (Rite II)

ROME

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

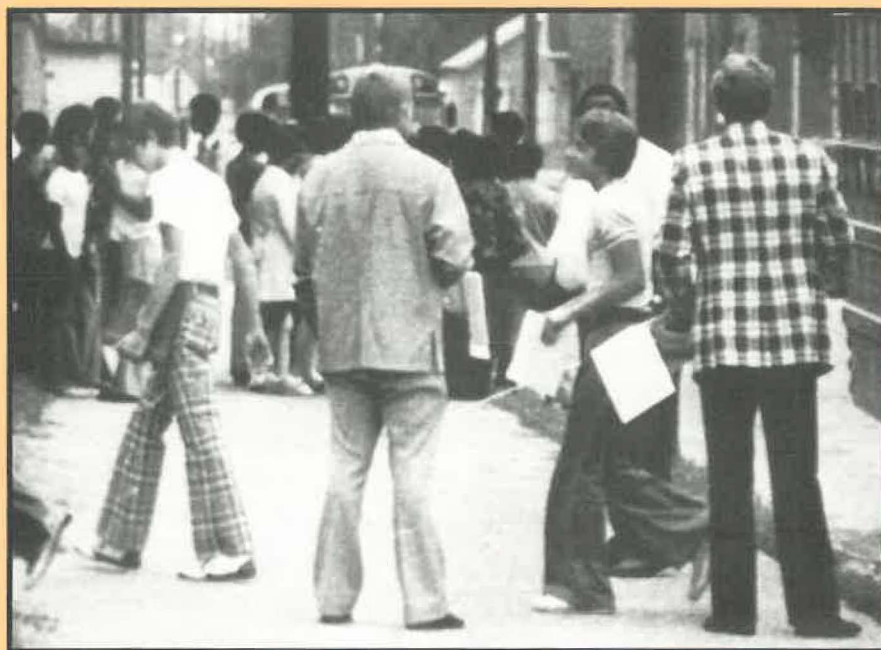
BRUSSELS / WATERLOO

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

WIESBADEN

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

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