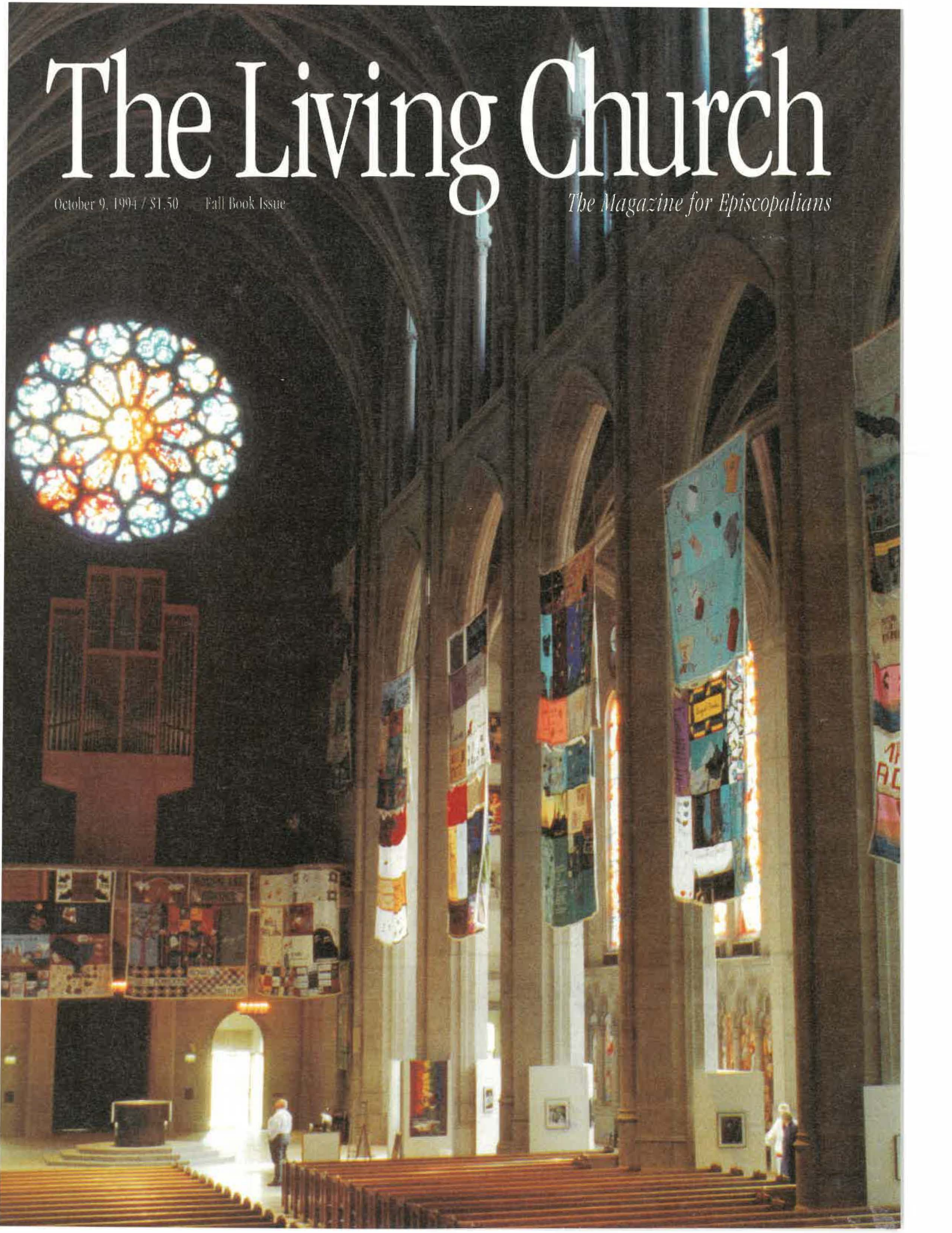


The Living Church

October 9, 1994 / \$1.50 Fall Book Issue

The Magazine for Episcopalians





Praise of Creeping Things

(Second of two parts)

A sacristy is not for children to play in. A lady of middle years seriously and carefully arranges a large vase of flowers, with the help of a friend standing beside her. "I am so glad," she observes, "that we can have flowers from parishioners' gardens, but I can't stand the bugs they sometimes bring in." She pointed with chagrin at a small creature which quickly disappeared among the leaves. "I wish there was some easy way to get rid of all of them," she said. "The newspapers say there is a bumper crop this year."

We spoke last week of the essential but frequently not understood place of insects in a garden, but what about in church? They seem to have nothing to contribute here.

Our friends in the sacristy finish two magnificent matching bouquets and carry the vases to the altar. In fact, they are preparing for a feast. The altar is bedecked with a gorgeous frontal, and the best wax candles are in place. Returning to the



sacristy, the women arrange the vessels, and fill the silver flagon with wine.

Let us get back to insects. Did they help create the inspiring beauty of this setting for worship? Yes, in the scenario we have described, insects created much of it. The flowers may be modern hybrids, but these species of plants only came into existence because they evolved flowers to attract insects of various kinds to carry pollen from one plant to another. Altar candles may include modern chemical substitutes, but bees "invented" wax, and their wax is considered the best. We know that the silk of altar hangings and vestments is spun from the fibers of moth cocoons. Again in modern times we must often use artificial substitutes, but real silk still sets the standard for the finest fabrics. And then there is the wine for the chalice. No substitution is allowed here. It is vines pollinated by insects which provide the grapes from which we make wine — with the cooperation of the microscopic creatures who bring about fermentation.

Insects not only have their place in the biological world, but they have indirectly contributed to some of the finest things in human culture. The Bible calls on "Wild beasts and all cattle, creeping things and winged birds" to praise the Lord (Psalm 148). The creeping things have no small part. Let us be grateful for the amazing coherence of life.

"Young men and maidens, old and young together," let us praise the Name of the Lord for his splendor on earth as well as in heaven.

(The Rev. Canon) H. BOONE PORTER, senior editor

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Sections of the AIDS quilt on display at Grace Cathedral in San Francisco [see editorial, p. 12].

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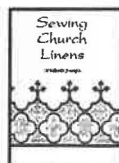
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The Living Church

Volume 209 Established 1878 Number 15

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and the views of Episcopalians*

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EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.

Mailing address: P.O. Box 92936

Milwaukee, WI 53202-0936

TELEPHONE 414-276-5420

FAX 414-276-7483

David A. Kalvelage,
editor and general manager

The Rev. Canon H. Boone Porter,
senior editor

John E. Schuessler, managing editor

J. A. Kucharski, music editor

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LETTERS

Off the 'Fast Track'

Timothy Pickering's article, "The Fast Track in Parishes," strikes a responsive chord [TLC, Sept. 11].

How healthy for all that a priest happily engaged in a good, mutual ministry with a faithful people of God might be called by another parish: "Come over to Macedonia and help us!"

Today, we have the "corporate model." Wonderful. A bishop once extolled my virtues, tried to put me on "the fast track" to something bigger and better, saying that I "lacked one thing" for my good and that of the parish I was serving: "You are not a political animal." I hope some can appreciate my restraint, for I wanted to confirm his observation, and "lament" that because I wasn't, I likely would never be a bishop! However, that's an unfair generalization of our chief pastors. I suspect that in spite of computers and CDO profiles, some of our bishops still listen carefully to search committees and prayerfully discern the movement of the Holy Spirit in "The Process."

(The Rev.) DONALD L. TURNER
Trinity Church

Watertown, N.Y.

Moral Ambiguity

"Little has changed" in the church's "study" on human sexuality as a result of the House of Bishops' deliberations at General Convention, concludes the Rev. Jeffrey Steenson [TLC, Sept. 11] as conservatives restrain liberals and liberals restrain conservatives in the battle over the ordination of non-celibate homosexuals.

I, for one, am *relieved!* I'm relieved even though I strongly value the ordination of non-celibate homosexuals and the blessing of same-sex relationships, and am frustrated not to have arrived at a clear institutional mandate approving both. I'm relieved because I even more strongly value Anglicanism's ability to tolerate enormous diversity of moral conviction. I value the vision we embody as a church; a vision of God's loving mercy and justice, generously embracing even intense moral ambiguities over time. I value the strong biblical basis for that vision, interpreting the Bible to reveal such moral ambiguities inherent within our own authoritative scriptural canon, as verse argues with verse and book with book.

My great fear going into General Convention was that we would emerge with an exclusive doctrinal or canonical mandate on either side of so thoroughly

unresolved an issue as the rights and wrongs of human sexual behavior. I feared that, should we do so, we would replicate the terrible and senseless exclusions that heresy battles have often committed in the past when the church has presumed to know authoritatively "the mind of God" prematurely, before that mind has revealed itself in consensus.

I do not enjoy ambiguity, but I accept it as a part of my human "partiality." Now I know only "in part," and so do those who hold a more conservative view, even though we both presume to find in scripture the authority for our views. And I accept our differences of view, however painful, as a necessary part of the dynamics of a community which "respects the dignity of every human being," even when those disparate dignities frustrate my longing for clarity. They are a part of the cross I take up in following Christ.

I will continue to pray for and press for the acceptance of homosexuals as mature members of the body of Christ, which is my own best discernment of our moral quandary. But I will also continue to listen to voices other than my own. And in that spirit, I celebrate our capacity as a church to avoid a premature and damaging imposition of "orthodoxy" simply for the sake of an authoritative clarity, rather than for its revelation of God's shining and abiding love! I celebrate our capacity to tolerate the ambiguities of this painfully long and frustrating discernment process within the circle of our common discipleship of Jesus Christ as Anglicans. And I celebrate my great hope, in Christ who is our peace, that the Spirit of truth will guide us into all truth and that the dividing wall of hostility will be broken down and all reconciled "in one body through the cross," in God's time.

(The Rev.) HOLLY LYMAN ANTOLINI
St. Brendan's Church

Deer Isle, Maine

Another Approach

The Presiding Bishop has sent a letter encouraging participation Oct. 9, in a national day of prayer for those living with HIV/AIDS.

As he is aware, religious and political movements often seek enhancement from members they claim as martyrs, whether it's St. Stephen, Kevin Barry or Horst Wessel. Given recent secular demonstrations apart from the church and certain resolutions before General Convention, such participation seems an attempt to join an exploitative sympathy to the official approval of a particular life style.

I propose that instead of allowing the church to be used as a public relations tool by the militant element of the gay/lesbian community, he urge us to pray more inclusively for sufferers from all life diminishing and life threatening illness, among whom are those living with HIV/AIDS, and for their families and caregivers.

(The Rev.) ROBERT CARROLL WALTERS
St. Michael's-on-the-Heights
Worcester, Mass.

Far from Failing



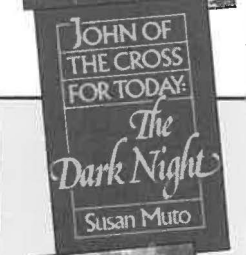
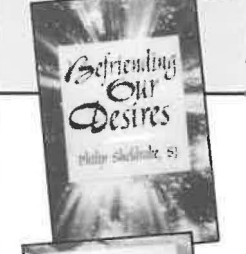
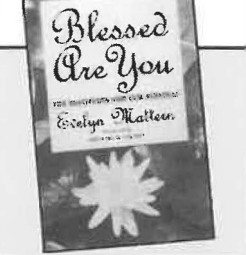
I feel I must respond to the Rev. Merrill O. Young's letter [TLC, Aug. 21] in which he says "the failure of Anglo-Catholicism after a century-and-a-half of effort," etc.

Far from failing, the Anglo-Catholic movement has influenced the greatest part of the Episcopal Church. Much of what the early Anglo-Catholics fought for has

(Continued on next page)

FALL

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LETTERS

(Continued from previous page)

come to be:

1. A cross and candles upon the altars.
2. A celebration of the Eucharist every Sunday.
3. Colored stoles worn by clergy.
4. Restoration of the so-called "black letter days."
5. Restoration of Ash Wednesday and Holy Week liturgies.
6. Provision for auricular confession.

In the Book of Common Prayer are found the 39 Articles of Religion, the Catechism, and the Historical Documents of the Church; all thoroughly Anglican, and truly catholic in belief. I just wish some of our clergy would not equate the concept of the word catholic with the Roman Catholic Church.

WILLIAM NICKOLDS

Lynnfield, Mass.

Mercy and Justice

A classified ad from a "Permanent Deacon" [TLC, Aug. 28] seeks a position as assistant rector and lists a number of what appears to me to be "in house" ministries that she or he was prepared to do.

As the mentor for deacons in the Diocese of Minnesota, I was disturbed by the lack of what I believe to be the essentials of diaconal ministry in this classified. According to the ordinal, the deacon is called to "...a special ministry of servanthood directly under your bishop." This would preclude, it seems to me, a deacon as assistant rector. Additionally, the ministry of deacon is to serve... "particularly the poor, the weak, the sick, and the lonely." And "...to interpret to the church the needs, concerns and hopes of the world." In short, the deacon's ministry is essentially beyond the institution rather than within.

If the order of deacons is to be recovered with any integrity, we must be clear that it is primarily a ministry focused on mercy and justice rather than one of paid or unpaid curacy within the congregation.

(The Rt. Rev.) SANFORD HAMPTON

Suffragan Bishop of Minnesota
Minneapolis, Minn.

We Are Called ...

I have known for months that the church is at a dead end. Perhaps it was no accident that the church deleted the old hymn having the line "Once to every man

and nation comes a moment to decide" ... "Time makes ancient good uncouth."

We are called to go on, to new thoughts, new practices, and new beliefs. In this part of the country, south central Washington State, it is clear to one having moved from Poughkeepsie, N.Y., that old practices and words, no matter how urgently voiced, or how carefully planned, are clearly on the way to extinction. We cannot have a resident priest in every tiny parish. Here our attendance is 20 to 25 on Sunday. No priest can do justice to such churches spread out across 40 miles.

Yes, we do read Morning Prayer led by a lay person. Yes, we might as well be Methodists or Presbyterians, but we cannot sing like the Methodists, or hear preaching like the Presbyterians.

The prayer book provides for lay eucharistic ministers, but they are not priests and cannot function as priests. The training program for clergy gets stretched out over some years and the candidate may be gone before or soon after ordination.

Draw a line south from North Dakota, Salt Lake City, or the Columbia River Basin. Check the mileage and the population. Except for the "big" cities, it is mostly empty. All that great country is feeder territory for the cities. If people leaving rural areas are not Episcopalians when they leave, they probably will not be in the city. If the few high school graduates are not comfortable in our churches now, they most likely will not be once they are gone.

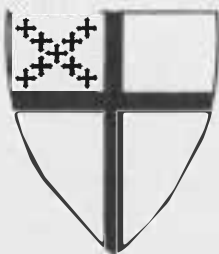
It is our problem, not the Presiding Bishop's. If we have not the courage and the wits to do what we must, we had better lease our church buildings to more active and thinking churches for 100 years

Corrections:

Because of a typist's error, a line was left out of an analysis of General Convention written by the Rev. Jeffrey Steenson [TLC, Sept. 25]. The Rt. Rev. William Frey was quoted speaking of the dangers of the dialectical method. It should have read: "You start out with a thesis, for example, Jesus Christ is divine. Then someone offers the antithesis, Jesus Christ is not divine. So you are left with the synthesis, sometimes Christ is divine."

Because of incorrect information supplied to THE LIVING CHURCH, a musical group was mis-identified [TLC, Sept. 18]. The singers should have been identified as Harmony, a group from Western Massachusetts whose specialty is singing African-American spirituals. The founder and director is DeLayne Matlock.

Are Resources for Ministry Still Available in the Episcopal Church?



During 1994 the **Dioceses of Northern Indiana, Western North Carolina, West Texas and Eastern Oregon** completed campaigns that raised more than **\$10,000,000** for diocesan ministries.

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and quietly die off until a new birth can take place.

JOHN CLARK

Prosser, Wash.

Power Inserted

In the Book of Common Prayer (1979), it seems the Third Person of the Trinity has been demoted from his position of co-equality with the Father and the Son.

Consider, for instance, the way the creeds deal with the Holy Spirit. The Nicene Creed, in the 1928 version, asserted that we believe that Jesus Christ, his only Son, our Lord "was conceived by the Holy Ghost."

That apparently was not sufficient. The 1979 version is "by the power of the Holy Spirit, he became incarnate." The insertion of the words "the power of" is redundant to say the least. But this insistence on including "the power of" is not confined to the creeds. In the Eucharist, the celebrant says "By the power of the Holy Spirit keep you in eternal life."

There are other instances to be found in the Book of Common Prayer that seem to indicate that "the power of the Holy Spirit" must be given emphasis. Could it be that if emphasis is not given, people might think the Third Person of the Trinity is a wraithlike being without real power?

(The Rev.) BEN A. MEGINNISS

Mobile, Ala.

Under One Roof

The recent General Convention being my first to attend, I must say how impressed I was with the variety of organizations represented in the exhibit hall. Understanding the diverse viewpoints reflected by each, I couldn't help wonder, had it been a church roof instead of a convention center roof, could they exist amicably together for 10 days under the same roof?

(The Rev.) CRAIG M. KALLIO

All Saints' Church

Western Springs, Ill.

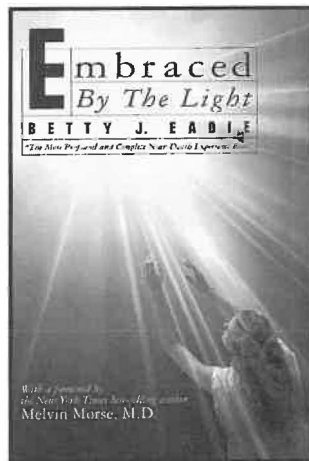
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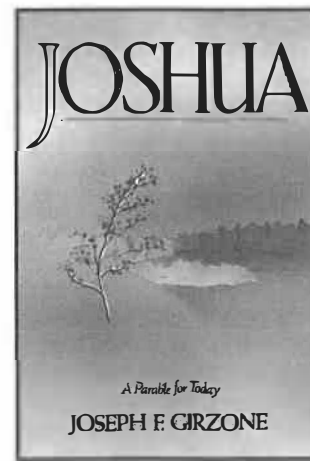
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Georgia Elects Bishop on 14th Ballot

It took two days and 14 ballots to elect the Rev. Henry I. Louttit, Jr., rector of Christ Church, Valdosta, Ga., as the ninth Bishop of Georgia. Clergy and delegates gathered at the Cathedral Church of St. Paul in Savannah at 9 a.m. Friday, Sept. 16, to begin casting votes for 13 candidates placed in nomination by the diocese's episcopate committee.

The first three ballots established Fr. Louttit, the Rev. William G. Gayle, rector of St. Martin's, Metairie, La., and the Rev. Jon C. Shuler, executive director of Shaping Our Future, Inc., as the strongest contenders. By the sixth ballot, Fr. Gayle had a sufficient number of votes in the lay order (74) to be elected.

Four ballots later, Fr. Gayle needed only three clerical votes for election, while Fr. Louttit still lacked four clerical votes and 17 lay votes. The convention recessed Friday night after the 10th ballot with the expectation that additional names would be placed into nomination the following morning in accordance with the election's special rules of order.

On Saturday morning, delegates reconvened and were presented with a proposed amendment to the rules of order, allowing for no additional names to be placed in nomination. The amendment was modified to disallow additional nominations until after the 13th ballot and was adopted in a vote by orders.

Following the 13th ballot, the Rev. James H. Cooper, rector of Christ Church,



Fr. Louttit

Ponte Vedra, Fla., a candidate who had removed his name from the original list of nominees, was renominated from the floor. While he gathered substantial support on the 14th ballot, his nomination did not prevent Fr. Louttit from being elected with a final count of 50 clergy votes and 75 lay votes.

Fr. Louttit, 56, is the son of the late Bishop of South Florida, the Rt. Rev. Henry I. Louttit. He was born in West Palm Beach, Fla., graduated from the

Georgia Votes (Highest 3 listed)						
C=Clergy L=Laity						
Ballot	Gayle		Louttit		Shuler	
	C	L	C	L	C	L
1	17	23	26	35	14	31
2	25	37	29	45	18	43
3	28	42	31	50	20	48
4	29	45	31	55	20	41
5	34	56	33	59	13	24
6	37	74	33	56	10	11
7	38	78	34	49	8	12
8	39	81	38	57	withdrew	
9	39	79	38	55		
10	38	80	36	54		
11	30	79	38	43		
12	25	68	42	52		
13	20	55	47	66		
14	4	25	50	75		

Needed to elect: clergy 41, Laity 70

University of the South and Virginia Theological Seminary, and was ordained a priest in 1964.

Like the present Bishop of Georgia, the Rt. Rev. Harry W. Shipp, he has spent his entire ministry in the diocese, beginning as vicar of Trinity Church, Statesboro, in 1964. He has been rector in Valdosta since 1967.

He and his wife, Jane, are the parents of three children, Amy Louttit Johnson, the Rev. Susan Louttit-Hardaway, and Katie Jayne Louttit.

Others nominated were: The Rev. George D. Black, rector of St. Peter's, Rome, Ga.; the Rev. John A. Bower, rector, Zion, Charles Town, W.Va.; the Rev. James R. Bullion, rector, St. Patrick's, Albany, Ga.; the Rev. Canon Mark L. Cannaday, canon for program, Diocese of West Texas; the Rev. Richard A. Cantrell, rector, St. John's, Moultrie, Ga.; the Rev. J. Stephen Freeman, rector, St. Stephen's, Oak Ridge, Tenn.; the Rev. William L. Galaty, rector, St. Anne's, DePere, Wis.; the Rev. Alexander M. Greene, associate rector, Christ Church, Denver, Colo.; the Rev. Harald K. Haugan, rector, All Souls', Jacksonville, Fla.; and the Rev. Philip H. Whitehead, rector, St. Michael and All Angels', Columbia, S.C.

(The Rev.) JAMES N. PARKER, JR.

Church of England

Trade Union Makes Room for Clergy

Church of England clergy now have an opportunity to participate in a trade union. Religious News Service reports some 150 Church of England priests have signed up to join a trade union, the Manufacturing, Science and Finance Union, which has a new section for clergy.

Applications came in after the union advertised in two British church papers

under the heading "A trade union to represent the clergy."

"Are you concerned about your employment rights?" asks the ads. "About the continuation of the clergy freehold? About your security in your present post? About your future pension? About your working relationship with your parish, or diocese, or bishop?"

Southeast Florida Has Four Nominees

Four nominees have been proposed by a search and nominating committee of the Diocese of Southeast Florida for the election of a bishop suffragan.

A special convention will be held on Oct. 29, to elect a suffragan who will work with the Rt. Rev. Calvin Schofield, diocesan bishop.

Those nominated are: the Very Rev. Frank H. Clark, dean, Gethsemane Cathedral, Fargo, N.D.; the Rev. Austin R. Cooper, Sr., rector, St. Andrew's Church, Cleveland, Ohio; the Rev. G. Kerry Robb, rector, St. Mark's, Palm Beach Gardens, Fla., and the Rev. John L. Said, rector, St. Kevin's, Opa Locka, Fla.

BRIEFLY

The Rt. Rev. Alexis Bilindabagado, assistant Bishop of Kigeme in the Church of the Province of Rwanda, who had been reported killed in May, is alive and living in Kenya. "I was dead for three months but I am now resurrected," the bishop said from Kenya. He said he and his family escaped to Zaire, but his brothers, parents and other relatives were killed in the civil strife in Rwanda.

William H. Gleason of Franklin, Tenn., was re-elected **president of the Vergers' Guild** of the Episcopal Church at its recent meeting in Indianapolis. The guild, with more than 200 members in the U.S., Canada and England, will meet in September, 1995, in Spokane, Wash.

The Most Rev. Robin Eames, primate of the Church of Ireland, called the **cease-fire by the Irish Republican Army** "a sign of hope for people who, for many years, have longed and prayed for peace." Archbishop Eames said the cease-fire could mark "the beginning of the end of fear and sorrow caused by violence."

The Anglican Church of Canada has **laid off 15 persons** from its national staff as a result of declining income. The layoffs followed reductions of about \$2 million from this year's national church budget by the national executive council. It was also announced that seven staff positions are becoming vacant through attrition and that the national office was to be restructured into three groups.

The Diocese of Milwaukee observed the **10th anniversary** of the consecration of its bishop, the Rt. Rev. Roger J. White, during a service of Evensong Sept. 11 at All Saints' Cathedral, Milwaukee.

An Anglican **priest has been removed** from his ministry of priest-in-charge of a village church in southern England following publication of a book he wrote in which he declares he no longer believes in a personal God. The Rev. Anthony

Bishop Morton of San Diego Dies

Was Also Lawyer and a Colonel in U.S. Army Reserves

A memorial service for the Rt. Rev. Charles Brinkley Morton, second Bishop of San Diego, who died July 13 in Memphis, Tenn., was celebrated by the first bishop, the Rt. Rev. Robert Wolterstorff and the third and present bishop, the Rt. Rev. Gethin Hughes. Bishop Morton, 68, retired in 1992 because of ill health, after serving the diocese for 10 years.

Bishop Morton was born in Meridian, Miss., Jan. 6, 1926. After receiving a law degree from the University of Mississippi in 1949, he served in the United States Army Infantry in both World War II and the Korean conflict, and was awarded the Silver Star, the Bronze Star with Oak Leaf Cluster, and the Purple Heart. He remained in the Chaplains' Corps Reserves until retiring in 1977 as a colonel.

Bishop Morton's second career was as lawyer and elected representative. He practiced law in Senatobia, Miss., from 1949-1956. During that time he served first as a state representative and later as a state senator.

In 1956, he began his study of theology at the School of Theology of the

University of the South, Sewanee, Tenn., and received his M.Div. in 1959. Following ordination as deacon and priest that same year, Fr. Morton became vicar of Church of the Incarnation, West Point, and Grace Church, Okolona, both in Mississippi. In 1962 he became rector of Church of the Advent in Birmingham, Ala., and was its first dean when the church became the Cathedral of the Advent in 1981.

The following year he became Bishop of San Diego. During his tenure, Bishop Morton established six new missions. He was active in local civic organizations, and in national church activities.

He served on the Presiding Bishop's Council of Advice and as a trustee of Berkeley Divinity School; he was a member of the board of the Society for the Propagation of Christian Knowledge and of the Episcopal Society for Ministry on Aging.

The advice given Deacon William Dopp, quoted in the San Diego *Church Times*, "speaks of a balance in life Bishop Morton understood so well. He told me to 'study hard, pray often, and enjoy the journey.'"

Freeman was dismissed from the part-time position by the Rt. Rev. Eric Kemp, Bishop of Chichester.

The Diocese of Nairobi, of the Church of the Province of Kenya, **rejected the ordination of women again** at its recent synod, but its bishop, the Rt. Rev. Manasses Kuria, wants to call a special synod to debate the matter further, according to Anglican Communion News Service. Bishop Kuria, who is also primate of the church, said if the decision is changed, he hopes to ordain some women before his retirement at the end of the year.

The Most Rev. **Harry Goodhew, Archbishop of Sydney** in the Anglican Church of Australia, has accused Bishop John Spong of Newark of interpreting scripture in a way that "robs it of all nourishment." The archbishop wrote in his diocesan magazine, *Southern Cross*, that

Bishop Spong's treatment of scripture in his book, *Resurrection: Myth or Reality?*, reveals his erroneous belief that reason is supreme over revelation.

The Rev. Edwin A. Norris, rector of the Church of the Ascension, Chicago, for 23 years, was **chrismated into the Orthodox Church in America** four months after his retirement, according to *Advance*, the newspaper of the Diocese of Chicago. Fr. Norris, who was a member of the Living Church Foundation, spent 30 years in the Episcopal priesthood.

The Archbishop of York, the Most Rev. John S. Habgood, spoke of the possibility of an **after life for animals** when he addressed the British Association for the Advancement of Science recently. Archbishop Habgood said, "I am attracted by the thought that at least some animals we have known and loved may find some sort of continuing identity through their relationship with us."

Rich in Humor, Generous in Spirit

British Novelist Barbara Pym Looks at Anglican Clergy

By MABEL BENSON DU PRIEST

For a period of time, the novels of Barbara Pym were out of fashion and neglected. During that time, she described her daily life as one “bounded by English literature and the Anglican Church” (*A Very Private Eye*, p. xv). That she brought her curiosity, her acute observation, her ear for language, and her unsentimental wit to bear on the Anglican Church and its representatives in the clergy is no surprise to those who have been fortunate enough to enter the fictional world she created in her nine novels.

Written over a period of time from 1935 to 1979, and set in locations ranging from country villages to the London of Highgate and Kensington to the domesticated academic world of North Oxford, these comedy of manners novels portray a carefully chosen spectrum of characters: English gentlewomen, spinsters and married women; academics; anthropologists; and, yes, clergy — curates, vicars, even an occasional bishop. Looking at all of her nine published novels (and also surveying the unpublished material) would give the reader a full view of the clergy as she portrays them; but to look at her first novel, *Some Tame Gazelle*, and the last, *A Few Green Leaves*, provides an interesting though abbreviated survey, and also provides what may be an instructive comparison.

Some Tame Gazelle, published in 1950, was written in 1934-1935 as an imaginative projection of her future and the future of her sister and their undergraduate friends. Miss Pym wrote in her journal on September 1, 1934: “Sometime in July I began writing a story about Hilary and me as spinsters of fiftyish. Henry, Jock and all of us appear in it” (*A Very Private Eye*, p. 44). It is not hard to hear the voice of the witty undergraduate who authored this work; full of literary references, full of characterizations that depict foibles and obsessions probably close to the habits of real life persons, the novel would be a



Sketch of Barbara Pym by Katrina Samuelson of Dartmouth College

thorough delight to a private audience. Yet, it also works as a piece of literature to a public audience, as the characterizations and events depict universal human characteristics and issues; and to a general public that includes readers familiar with the church, the novel is rich in humor.

Miss Pym has transposed Henry Harvey, the young man who was her first love but who married another woman, into Archdeacon Henry Hoccleve, and herself into Belinda Bede, spinster. In the novel, Belinda lives with her sister Harriet, also a spinster, but a spinster who always has an eye out for a young curate. Belinda herself is content with the gentle love she still holds for the archdeacon, though he has been married for years to Agatha (daughter of a bishop, and instrumental, everyone agrees, in Henry's elevation to archdeacon), Belinda's devotion remains constant. But though she looks with eyes of love, Belinda is not blinded by love, and as we see Henry Hoccleve through her eyes, we discover a satiric portrait unflinchingly drawn.

Object of His Envy

Not to put too fine a point on it, Henry is envious, lazy, and has little interest in actually being a pastor in his parish. The main object of his envy is his brother clergy. Far from feeling spiritual kinship with

them, Archdeacon Hoccleve “dislike[s] other members of his calling” (p. 148). His dislike springs from envy and a sense of not being accorded the same importance as others: “It was one of the Archdeacon's grievances that people never made a fuss of him as they did of Fr. Plowman or of the younger curates” (p. 27). He is particularly envious that Lady Clara Boulding, the local representative of the gentry, attends Fr. Plowman's church rather than his own. And to give his envy concrete form, while Belinda goes so far as to contribute a pound to the collection on Easter Day, Lady Clara was good for a five- or 10-pound note at Fr. Plowman's collection.

His envy extends to his curate, Mr. Donne. He suspects, rightly, that Mr. Donne is more popular among the members of the parish; at the concert program following the Harvest Festival, Mr. Donne's singing was “a sensational success” (p. 43), and the resulting applause was quite annoying. Worse yet are the gifts. Harriet, Belinda's sister who dotes on curates, brings Mr. Donne delicious plums. Nothing for the archdeacon. Even Fr. Plowman, Hoccleve says, receives more gifts than he, an injustice he attributes to Plowman's celibacy. All in all, as Henry sees it, he is hard done by.

It is especially unfair, because, as he sees it, he is exhausting himself daily in the Lord's vineyard. That, as the novel shows, is a reality of which he, but no one else, even Belinda, is convinced. This self-perception is evidenced in the very beginning of the novel as the arrival of the new curate is announced by Henry in a parish newsletter: “Nobody will be more glad to welcome him than I myself, for whom these last few weeks have been more trying than any of you can possibly imagine. Without a curate it has been impossible for me to take the holiday I so badly need and I have been forced to cancel some of the services because I have not felt equal to taking them” (pp. 8-9). No effort is too great, however, at least as he describes it. While his wife is on vacation, Belinda invites him to supper, but he wonders if he will have the strength to come: “Sunday is always a heavy day for me . . . and this Sunday will be particularly so. I intend to preach myself both morning and evening . . . I shall come if I possibly can . . . but it may be that I shall

Mabel Benson Du Priest, an avid reader of novels, teaches literature at Carthage College and is a member of St. Luke's Church, Racine, Wis.

be completely exhausted by this evening” (p. 98).

He is also exhausted by day to day activities: sending off his wife on vacation, for instance. “I really feel exhausted. These departures are always more tiring for those who are left behind” (p.75). We see here a repeated theme in this self-perception of being overworked, that it is

Miss Pym writes with a sure, loving and honest eye.

essentially self-centered. When he hears that Belinda is ill, he thinks that she is the fortunate one; how often, he declares, he wishes he might be ill in order to read all the things he would like to be reading.

Henry Hoccleve is self-absorbed, self-interested, self-protective. Why do we as readers not despise him? It is, I believe, that we see him through the eyes of love, the love that Belinda has for him. A love that though it sees him truly, loves him still. In this way, the flawed archdeacon stands as an icon of all of us in relationship to God: petty, self-important, self-deceived, yet still objects of divine love.

Turning from this first work by Barbara Pym to *A Few Green Leaves*, we encounter a novel in a similar setting — a country village — and with a similar female protagonist — a spinster — but a work with a very different tone. If the first exhibits the exuberance and playfulness of a youthful *tour de force*, this novel has a mature, even autumnal tone. The difference in the portrayal of the clergy character accounts in part for this difference.

Tom Dagnall is the rector of the parish in which Emma Howick finds herself. Tom, as he is referred to in the novel, is in a number of ways the opposite of Archdeacon Hoccleve. While an outside observer might note that in neither instance is the clergy a dynamic force in his parish, Tom, unlike Archdeacon Hoccleve, is painfully aware of what he considers his inadequacy or ineptitude. In a world where social patterns have altered

radically, the role of the church and the role of the clergy have also changed dramatically. In fact, as the novel portrays, and as Tom himself realizes, medicine and medical doctors provide some of the same services and assurances that used to be provided by the church and the clergy; and the significance of each is similarly reversed. While not many of the villagers attend church, “they atoned for this by devout attendance at the place where they expected not so much to worship, though this did come into it for a few, as to receive advice and consolation. You might *talk* to the rector, some would admit doubtfully, but he couldn’t give you a prescription. There was nothing in church going to equal that triumphant moment when you came out of surgery clutching the ritual scrap of paper” (p. 13). Even Tom’s sister Daphne points out a consultation is like a confessional, both being private. Added to this is his own personal diffidence; “he was not the type of rector who mingled easily with the village people” (p. 141).

While Archdeacon Hoccleve is triumphantly unaware of any shortcomings of his own, Tom sees things differently. The tension of his situation is suggested in the very beginning of the novel. With a number of his parishioners on a Sunday walk to the local manor house, traditionally taken on “Low Sunday,” Tom conversationally says to the agent of the estate that it’s a nice day for a walk, to which the agent of the estate responds that that is due to having a late Easter, “as if giving Tom the credit for it, perhaps even thinking that it was in his power to fix the date of the festival” (p. 4). A few minutes later, however, when one of the walkers exclaims about a weed, saying it ought to be controlled, Tom says, “‘Yes, I’m sorry about that,’ . . . as if he could somehow have prevented its growth” (p. 5). This tendency to see himself having the responsibility for all manner of things, to believe that others also perceive him in that way, and to judge himself as failing to meet that responsibility in an effective manner — these are characteristics that provide Tom Dagnall a self-absorption nearly as obsessive as Archdeacon Hoccleve’s. If Henry Hoccleve can do no wrong, Tom Dagnall, he seems to feel, can do no right.

Person Who Meditates

Tom, however, unlike Henry, is a listener, a person who meditates. In this final novel, Miss Pym shows us a clergyman not just in his official capacity, but as one who prays, who meditates. “One morning Tom went to church, as he often did, to

Pym Books

Other Barbara Pym novels about Anglican clergy include:

Excellent Women
Jane and Prudence
A Glass of Blessing

Recent studies of Barbara Pym’s life and fiction include:

A Lot to Ask: A Life of Barbara Pym. By Hazel Holt.
Penguin/Plume.

Barbara Pym: A Critical Biography.
By Anne M. Wyatt-Brown.
Missouri.

A Very Private Eye: An Autobiography in Diaries and Letters. By Barbara Pym. Edited by Hazel Holt and Hilary Pym. Dutton.

spend half an hour or so, not exactly to meditate or pray but to wander in a random fashion round the aisles, letting his thoughts dwell on various people in the village. This was in its way a kind of prayer, like bringing them into the church which so few of them actually visited” (p. 62). And it is in his church, while watching and then conversing with a woman polishing the lectern, that Tom receives the words that he needs to hear. He says to Miss Lee, “‘Do you ever wish we had a brass lectern?’ . . . ‘Oh no, rector,’ she answered. ‘I love that old wooden bird, and I love polishing it. A brass one may look more brilliant, but wood can be very rewarding’” (pp. 201-202). What he is, in his weakness and his inadequacies, is acceptable, is right. What keeps this from being a sticky, pious episode is Miss Pym’s unsentimental wit: Tom had come into the church pondering doubts; after hearing Miss Lee’s comments, he thinks to himself: “Of course Miss Lee never had doubts! And if she ever had, she was much too well-bred ever to dream of troubling the rector with such a thing” (p. 202).

From this cursory glance, we see that Miss Pym writes with a sure, loving and honest eye. With all her accuracy of portrayal, she shows us clergy with all their faults, and a church that is imperfect; with all the generosity of her spirit, she makes us love them, and laugh.

Leading in AIDS Ministry

Sunday, Oct. 9, is the National Day of Prayer for persons touched by AIDS. The annual commemoration was designated by Presiding Bishop Edmond L. Browning and will be observed in parishes in a variety of ways, particularly in the prayers of the people, for victims of HIV/AIDS and those who minister to them.

The Episcopal Church has been a leader in AIDS ministry since the beginning of the pandemic. Through the AIDS office at the Episcopal Church Center, which is being eliminated for the next triennium, the National Episcopal AIDS Council (NEAC), and the Joint Commission on AIDS/HIV, the Episcopal Church has increased the awareness, response and support of its members to HIV and AIDS.

In recent years, NEAC has been closely identified with the NAMES Project AIDS Memorial Quilt as a way to memorialize loved ones lost to AIDS. The NEAC booth at General Convention featured a different section of the AIDS quilt displayed each day.

NEAC and the NAMES Project are combining on the NEAC Parish Quilt Project, which provides sections of the AIDS quilt to be displayed in parishes for a period of up to one month. On the cover of this issue, several sections of the quilt are dis-

played in Grace Cathedral, San Francisco.

May this annual observance and the work of NEAC continue to increase this church's compassionate response to AIDS/HIV.

Stocking Up on Books

The very word fall brings to mind leaves. The end of summer, the beginning of a new season. The change of colors — green to gold and red. Yet these are not the only leaves of fall. There are also other “leaves” — those of books, which we call attention to in this Fall Book Issue. Fall is a season of books as well.

Publishing companies announce their “fall releases.” Bookstore windows compete with the colors outside. Mothers and fathers enroll their children in story hours. Many of us make more than the usual visits to nearby college or public libraries, stocking up on mysteries or novels or biographies — rather like squirrels collecting acorns.

In this issue, we offer an article on the British novelist Barbara Pym, who often focuses on Anglican clergy, both humorously and affectionately, in her novels. And, as usual, a host of book reviews to assist you in your fall reading. Enjoy these autumn bookleaves!

VIEWPOINT

The Church Should Stop ‘Doing’ Marriages

By WILLIAM G. HURST

Should the church continue to “perform” marriages? A number of things give rise to this question which first came to light for me more than 50 years ago.

The occasion was the marriage of my best friend, for whom I was best man. We were both Army Air Corps pilots in French North Africa. The bride was the first sergeant of an American WAC (Women's Army Corps) company in Algiers, and the wedding was being held in the convent where the WACs were bil-

leted. The officiant was a protestant chaplain whose denomination I no longer recall. Before this could happen, however, the marriage had to be formalized at city hall, otherwise it would not have been legal. In effect, what the chaplain did was truly to “celebrate and bless” the marriage which already had taken place. But at the time, I can only recall being confused by this complication, seeing it as merely a continuance of French bureaucratic involvement.

Legally, the interest of the state is clearly established in the procedure, but no claim is made to the spiritual realm which makes its entry only through the active intervention of the participants. The church and the state each have their own realms, even if those overlap on occasion, e.g., the desire for stability in both mar-

riages and families. In the United States today, the dividing lines are not so clearly set in spite of (or is it because of?) the First Amendment to the Constitution regarding the non-establishment of religion and its practice. Thus the church and its interests are brought to court, like it or not, and we have to live with that. But we can and must be more focused on what we are about. The rubrics to the service of “The Celebration and Blessing of a Marriage” illustrate the point.

Agent of Secular Authority

The requirement that “the marriage conform to the laws of the state and the canons of this Church” and later “Where it is permitted by civil law that deacons

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The Rev. William G. Hurst is a retired priest of the Diocese of New Hampshire. He resides in Fort Myers, Fla.

Brightest and Best

THE ART OF AIDS. By Rob Baker. Continuum. Pp. 255. \$24.95.

Be prepared for a shocking experience when you pick up this book. Also be prepared not to be able to put it down until you have read through the entire volume. I began it at 5:30 on a beautiful August morning in northwestern Minnesota where I care for my 91-year-old mother. I normally say my prayers and read Matins at that time. I look out over a countryside that is exquisitely lovely. That morning I could not tear myself away from this book. It held me spellbound. It also terrified me, for it pointed out to me something I had only half realized, that the world of dance, of drama, of music, of the plastic arts, is suffering from the large number of people who have gone from us because of AIDS. Each month the artistic ranks lose large numbers of people from this unfortunate disease. The brightest and the best are being lost to us.

This volume shows how people who are HIV infected are dealing with their tragedy. They are creating dance. They are writing books. They are writing plays. And they are somehow coping, despite the fact that government bureaucracy does little to help them in any way and has indeed done precious little to help in research that would lead to a cure.

There is bitterness here. A man who has been handed a death sentence and who knows that he faces terrible suffering before he finally dies is not going to be especially grateful for his situation! The wonder of it all is this — that so much beauty, in writing, in dance, in films, in the plastic arts, has come out of so much pain and suffering.

I kept asking the question — where is Holy Mother Crippled Earthly Church in all this? The church has usually been the protector of the arts, at least in its catholic expression. What is it doing today?

Read this book, but be prepared for a long session. I guarantee that you will not be able to put it down.

(The Rev.) GEORGE PORTHAN
Soudan, Minn.

A Lively Translation

THE MESSAGE: The New Testament in Contemporary English. By Eugene H. Peterson. Navpress. Pp. 554. \$20.

People often ask me, "which is the best translation of the Bible (or New Testament)?" My answer always is, "it depends what you are using it for." The

primary context in which the Bible was designed to be read was liturgical — in the ecclesia, the public assembly of the church. There are, of course, additional uses: for individual devotion, in study groups and inquirers' classes, and for theological or academic study. Each use calls for a different type of translation.

The present work, by Eugene Peterson,



seeks, as the blurb asserts, to do for the American readership what J.B. Phillips' Version did for the British readership. The enterprise is highly successful and the goal is largely met. The translation is lively, colloquial, and sometimes wonderfully racy.

Take for instance Matthew 7:13-14. In the NRSV, which is quite literal at this point, it reads: "Enter through the narrow gate, for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few that find it." This is how it reads in *The Message*: "Don't look for short cuts to God. The market is flooded with sure-fire, easy going formulas for a successful life that can be practiced in your spare time. Don't fall for that stuff, even though crowds of people do. The way to life — to God! — is vigorous and requires total attention." Such a version is eminently suited for the interested inquirer, for the believer's private devotion, and could be used to advantage along with a more literal translation in study groups.

The trouble with this style of paraphrase is this: In its eagerness to create an immediate impression, it sometimes obscures the deeper implications of the original Greek. Take, for instance, the introduction to the Sermon on the Mount. In *The Message* this reads: "When Jesus saw his ministry drawing a large crowd, he climbed up a hillside. Those who were

apprentices to him, the committed, climbed with him. Arriving at a quiet place, he sat down and taught his climbing companions."

Why this three-fold mention of climbing? The text says only once that Jesus "climbed" or rather, "went up (*anebe*)."
The disciples simply "approached" (*proselthton*) him before he started speaking, and there is no suggestion that they continued climbing as he spoke. Moreover, Jesus went up "into the mountain," not just any old hillside. The "mountain" recalls Mount Sinai and suggests that Jesus is the New Moses giving the New Law. Furthermore, the Greek says that Jesus "sat down" — the authoritative posture of teaching, and "opened his mouth," i.e., uttered a revelation from God. Of all this there is not even a hint in *The Message*.

In short, commendable as it is, for those who want to get a general impression of the scriptural message for more serious purposes, *The Message* should be used with caution and always in conjunction with other, more literal, versions. That is, of course, if you don't have a knowledge of Greek.

(The Rev.) REGINALD H. FULLER
Richmond, Va.

The Good, Bad and Ugly

LUKE AND SCRIPTURE: The Function of Sacred Tradition in Luke-Acts. By Craig A. Evans and James A. Sanders. Fortress. Pp. xii and 247. \$16 paper.

THE GOSPEL AND THE SACRED: Poetics of Violence in Mark. By Robert G. Hamerton Kelly. Fortress. Pp. xvi and 175. \$13 paper.

JESUS' PARABLES: Finding Our God Within. By Robert Winterhalter with George Fish. Paulist. Pp. vii and 221. \$14.95 paper.

The eclectic methodology of "post-modern" biblical criticism often results in a collection of the good, the bad and the ugly. The three books here are typical: *Luke and Scripture* is a series of essays by two scholars using the approach of "comparative midrash" or "canon criticism." Their studies demonstrate the complex reuse of scripture in Luke's histories.

In his final essay, for example, Evans shows in the Pentecost sermon of Acts "how Christian history and experience are understood from a scriptural point of view. It is Joel that informs Luke's community, and it is Joel that 'rewrites' the

(Continued on next page)

BOOKS

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history and experience of this community." While I have some reservations about the author-based assumptions of this method, I found many of the insights into the biblical echoes in Luke quite rewarding.

The Gospel and the Sacred also contains interesting exegesis of the Gospel of Mark. Unfortunately, the insights appear in the service of a larger anthropological theory called the "generative mimetic scapegoating mechanism" (GMSM for short). While the central role of substitutionary sacrifice interestingly is highlighted by this theory, the overall effect of the book is that of forcing the text into an alien straitjacket.

The third book, *Jesus' Parables: Finding Our God Within*, suffers from the same imposition of a theory on the text, without the interesting exegetical detail. The authors use a methodology that prefers the Gnostic Gospel of Thomas to the canonical gospels as closer to Jesus' own message. With a welter of good books on parables available, this is one you can afford to pass by.

(The Rev.) STEPHEN F. NOLL
Prof. of Biblical Studies

Trinity Episcopal School for Ministry
Ambridge, Pa.

Then and Now

WOMANGIFTS: Biblical Models for Forming Church. By Sr. Pamela Smith. Twenty-Third. Pp. 144. \$9.95 paper.

WOMEN IN LATE ANTIQUITY: Pagan and Christian Lifestyles. By Gillian Clark. Oxford. Pp. xix and 159. \$35.

WOMEN AND RELIGIOUS RITUAL. Edited by Lesley A. Northup. Pastoral. Pp. 205. \$13.95 paper.

I once had a Sunday school teacher who treated popular religious novels such as *The Robe* on an equal basis with holy scripture. She saw no distinction between a work of fiction based on biblical sources and the Bible itself. Sr. Pamela Smith apparently has the same problem. Her book, *WomanGifts*, purports to be a retelling of the Book of Acts and various epistles, focusing on the role of women and including guidelines for reflection on how Christians can apply her "scriptural" recreations in the church.

In reality, her book is a series of short stories with little scriptural base. She merely projects herself, with her late 20th century, Eurocentric viewpoint, into the scenes described in the New Testament.

In *Women in Late Antiquity*, Gillian

Clark explores what life was like for pagan and Christian women in the third through sixth centuries. Ms. Clark has produced that rarity, a work of scrupulous scholarship which is also eminently readable. Her examination of the conditions of life for women in the late Roman Empire also provides an intriguing glimpse of how the church coped with the threats of both civic hostility and cultural assimila-

Was It Shakespeare?

By EMMET GRIBBIN

The Authorized or King James Version of the Bible was published in 1611. Since Shakespeare was well known at the time as a master of the English language, many have wondered if he had a hand in phrasing the majestic rhythms of the Authorized Version. Rudyard Kipling wrote a short story in which he imagined Shakespeare and Ben Johnson had been asked by the translators to suggest language changes in certain passages of Isaiah. The story titled "Proofs of Holy Writ" concludes that such passages as "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" were Shakespeare's phrasing.

Shakespeare was born in 1564, and died in 1616. In 1610 he was 46 years old. In 1610 the scholars translating the psalms did their work. In the 46th Psalm the 46th word is "shake." "The mountains *shake* at the swelling thereof." Leave off "Selah" which is sort of like "Amen" and not part of the psalm. Count the words from the end of the Psalm and the 46th word is "spear." "And cutteth the *spear* in sunder."

So in the 46th Psalm translated when Shakespeare was 46 years old, the 46th word from the beginning is "shake" and the 46th word from the end is "spear." No other translation either before or after the Authorized Version has the same count of 46 to the words.

Is this a clever Elizabethan ploy? Did Shakespeare do it? Or one of his friends? Or is it accidental?

The Rev. Emmet Gribbin is a TLC associate editor who resides in Northport, Ala.

tion. Her work is a useful compliment to patristic studies regardless of one's viewpoint on women's "proper" role in the church.

Women and Religious Ritual, edited by Lesley A. Northup, is a survey of writers who are questioning the traditional roles of women in worship in Western religions. Whether or not one accepts the conclusions reached by the contributors, the essays are valuable for their portraits of how women worship and the influence of Third World cultures on modern American women's spirituality.

(The Rev. Canon) NANCY ROSENBLUM
Cathedral of All Saints
Albany, N.Y.

Popular Preacher

PSALMS: Vols. I and II. By Charles Spurgeon. Crossway. Pp. xiv and 366; xiv and 374. \$13.99 each, paper.

These two paperbacks are an abridgement of Spurgeon's seven-volume *The Treasury of David*, originally published between 1869 and 1883. They are part of the *The Crossway Classic Commentaries*, edited by two respected Anglican evangelicals, Alister A. McGrath of Wycliffe Hall, Oxford, and J.I. Packer of Regent College, Vancouver.

Charles H. Spurgeon (1834-1892), English Baptist pastor of the 6,000-seat Metropolitan Tabernacle, London, was one of the most popular 19th-century preachers. Although little known to most 20th-century Anglicans, Spurgeon and his writings still remain favorites of many protestant and Anglican evangelicals.

A dissenter, this immensely popular preacher was perhaps not generally regarded as very scholarly by England's Anglican establishment. Yet James Stalker, the late 19th-century Scottish scholar who week after week faithfully read Spurgeon along with the most learned commentaries of the day found that Spurgeon, without any parade of learning, was thoroughly acquainted with the most advanced of biblical scholarship.

A Victorian theologian of the older, reformed, Augustinian, Puritan type, Spurgeon spoke and wrote with an enviable clarity, simplicity, vividness and sense of humor. His commentaries, rich in devotional content, are the work of a man who walked with God and found the Psalms to be a "royal banquet, the Paradise of devotion . . . the heart of scripture, the map of experience . . . the tongue of saints . . . a complete armory for life's battles, and a perfect supply for life's needs."

(The Rev.) ROBERT H. WHITAKER
Corrales, N.M.

Funny and Heart-breaking

THE VICAR OF SORROWS. By A.N. Wilson. Norton. Pp. 391. \$23.

Very early in this book, the author, a prolific English novelist, warns us, "If the *Iliad* began with the wrath of Achilles, this story could be said to begin with the wrath of Mrs. Kreer." From this moment until the final page, the plot moves relentlessly toward the ultimate disintegration of Mrs. Kreer's son — our vicar of sorrows — when he is found preaching from the pulpit of an ancient London church, as the ambulance comes for him: "I speak to you in the name of No-God . . ."

Between these pages is played out a powerful, thought-provoking story of a British parish church with its comically familiar congregation, its ingrown attitudes, selfishness and self-righteousness. And simultaneously, it corroborates these identical traits at the diocesan level.

This book is also a sort of one-sided love affair, fraught with unfortunate happenings caused solely by the failure of the characters to communicate with one another. Indeed, this book is a statement of our human condition, with all our foibles and our tendency to make spur-of-the-moment decisions that drastically affect the remainder of our lives. But life is risk, and we must undertake it, as valiantly as does the magnificent vicar, Francis Kreer, who "goes forth like one of the patriarchs from Genesis with no certainty of where he is going nor what he is going to do . . ."

Yes, this book, in addition, is funny and readable and heart-breaking. It is not one I shall soon forget, nor will you.

CHARLOTTE S. BOULTON
Racine, Wis.

Three for Counselors

USING SCRIPTURE IN PASTORAL COUNSELING. By Edward P. Wimberly. Abingdon. Pp. 136. \$12.95 paper.

VICTIM NO MORE: Ministry to Survivors of Sexual Abuse. By Mollie Brown. Twenty-Third. Pp. 80. \$7.95 paper.

AFFIRMING THE SOUL. By Jeffrey H. Boyd. Soul Research Inst. Pp. 248. \$14.95 paper.

Here are three practical aids for counseling. Wimberly and Brown deal with how counselors, priests, teachers and friends can help a person put a life back together after the severe trauma of rape, murder, accident or death of a loved one.

Wimberly uses a case study of three persons: Restin, who asks: If God is a loving God, why is he doing this to me? Joan who was raped, and Delores whose child

was drowned in a bathtub accident that she thought was due to negligence. Wimberly uses biblical stories to guide them into a healing relationship with God and to restore faith in themselves.

Brown, dealing with the victims of sexual abuse, says the way to help them is "listening, believing the pain . . . The world can be a holier, more loving place, when all of us can be 'there' for one another."

Affirming the Soul is different from the first two. It deals with the much debated question among professionals of whether there is indeed a soul at all, and if so, what is the relation of religion and mental health? Boyd's answer is that in his experience, insoluble psychiatric or emotional

problems often have religious answers; insoluble religious questions often have emotional and psychological answers.

I commend all three books to anyone counseling troubled or disturbed persons.

PHILIP DAVIDSON
Nashville, Tenn.

Meeting Needs

LIVING WITH CANCER: A Complete Handbook for Patients and Their Families. By William A. Fintel and Gerald R. McDermott. Word. Pp. 250. \$12.99 paper.

Books are written for many reasons, among them, to entertain, to instruct and
(Continued on next page)

The current issue of The Living Pulpit is on:

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The Living Pulpit, founded by two of America's great preachers, David H.C. Read and Walter J. Burghardt, S.J., is an ecumenical journal. It is a resource without peer for preachers, providing biblical interpretation, commentaries by theologians and other scholars and secular writers, apt stories, and quotations from literature and science.

Each quarterly issue deals with a single theme. Some themes have been *Hope, Faith, Love, Prayer, Jesus, and Forgiveness*. Coming issues, in 1995, will focus on:

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BOOKS

(Continued from previous page)

to provide comfort in times of stress. This book more than meets the tests of the first two purposes.

The first seven chapters are written by William Fintel, a practicing oncologist at the Gale Regional Cancer Center in Salem, Va. The second half of the book is a dual project, with Gerald McDermott, professor of religion at Roanoke College, providing most of the material in the last three chapters.

Chapter 8 has this intriguing title: "What About Coffee Enemas — Recognizing False Premises, Medical and Spiritual." Of particular interest in this chapter is a section called, "The Radical Faith Healers" which notes the wide range of Bible-centered evangelists and psychological resources for healing. The writers devote a large number of comments to the work of Bernie Siegel, an oncologist, a popular lecturer and author of books about religion and health. The authors agree that there is some basis for using psychological resources for healing, but they caution patients and their families about the potential feelings of personal failure and guilt.

I join the popular refrain of book reviewers. This book belongs on your desk.

(The Rev.) DOUGLAS G. MCCREIGHT
St. Louis, Mo.

Worthy Yet Unconvincing

ELIZABETH I. By Wallace T. MacCaffrey. Routledge. Pp. 472. \$35 cloth.

In this book the emeritus professor of history at Harvard University provides a worthy addition to his published works. Its subject being who she was, the Queen of England, her biography involves the history of England in the 16th century.

Part 1 tells of Elizabeth's youth and the course of events under Henry VIII, Edward VI and Mary. Part 2 concerns the young queen's accession and apprenticeship as ruler. Part 3 is focused on the succession, a subject introduced in chapter 8 of part 2, and the plots surrounding Mary Stuart as a contender for the throne of England.

Parts 4 and 5 cover foreign affairs from 1572 through the crisis of the Armada to the end of the reign in 1603. Part 6 concentrates on the queen's dealings with challenges to her religious settlement from the Roman Catholic right and the Puritan left. Part 7 concerns the Earl of Essex, Ireland, and the death of the queen.

The historical narrative is presented

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clearly and well, but the persona of the queen does not emerge as well as it does in Anne Somerset's biography, and what does emerge is not always convincing.

MacCaffrey presents Elizabeth as a politique devoid of sincere religious convictions. I contest this, given Queen Elizabeth's Christian humanist education, her conviction that she was called by God to rule and to rule well, a convention expressed in speeches, prayers and actions. In terms of her own conventions she was a religious person, according to the manner in which she and other Christian humanists understood religion.

Nor is it correct to say that because she did not promulgate an Augsburg Confession her religious settlement lacked "any statement of the church's theological stance" (p. 299). This is to ignore the theological importance of the Book of Common Prayer and the theological stance contained therein.

(The Rev.) JOHN BOOTY
Center Sandwich, N.H.

Winsome Humility

PHILOSOPHERS WHO BELIEVE. Edited by Kelly James Clark. InterVarsity. Pp. 440. \$24.99 cloth.

If you enjoy reading about the spiritual journeys of renowned scholars from academia, this is the book for you. Kelly Clark has collected — sometimes brief, sometimes lengthy — autobiographical essays from 11 outstanding philosophers who believe in God and practice their belief within a faith community.

The 11 are Mortimer Adler, Stephen Davis, Basil Mitchell, Terence Penelhum, Alvin Plantinga, Nicholas Rescher, John Rist, Richard Swinburne, Frederick Suppe, Nicholas Wolterstorff and Linda Zagzebski. These individuals range in their Christian allegiance from evangelical through Reformed, and Anglican to Roman Catholic. All belong to a rising tide of Christian philosophers.

The essays are varied enough for most readers to find one or two with which one may identify. For most Episcopalians the easy ones will be the Anglicans Basil Mitchell, Richard Swinburne, Terence Penelhum and our Episcopalian brother Mortimer Adler.

Each essay is easy reading and would form an admirable short spiritual reflection day by day. Each author demonstrates a winsome trait of humility.

If one was pressed to find a common trait running through this collection, it would probably be expressed in some such words as "I believe, help my unbelief." Each of the 11 expresses this ambivalence in some way, and this

reviewer finds this a very salutary admission. Perhaps Terence Penelhum explains it best, "As a philosopher, I find my intense awareness of the multiplicity of rational alternatives makes me feel deep alienation from fellow Christians who appear blessed with certainty, and with a correlative perception of the obvious falsity of such alternatives. To be frank, I do not feel their certainty to be a blessing: better . . . to be Socrates tentative than a pig without questions (p. 234)."

This book would make an admirable focus for a discussion group. Since each author is a professional philosopher there are enough erudite analyses put forward to evoke lively conversation as well as inspiration for the readers.

(The Rt. Rev.) WILLIAM WEINHAUER
Bishop of Western North Carolina (ret.)
Asheville, N.C.

Luke and Acts

RETHINKING THE UNITY OF LUKE AND ACTS. By Mikeal C. Parsons and Richard I. Pervo. Fortress. Pp. xi and 148. \$13 paper.

Two Lucan scholars, who teach respectively at Baylor University and Seabury-Western Theological Seminary, have collaborated to produce an eminently readable and substantively rich treatment of their topic. They helpfully challenge the scholarly perspective that employs the hyphenated designation "Luke-Acts," which may overstress the unity of these two writings, in favor of the designation "Luke and Acts," which can do more justice to both their unity and differences.

The book touches five areas pertaining to their unity: authorial, canonical, generic, narrative and theological. The authors assume that one person (whom they call Lukas) was author of both writings, but they document the way the early church never linked them directly in its canonical lists. Each had its own integrity. "Luke-Acts" is a 20th-century designation.

Some scholars have tried to posit a generic unity between Luke and Acts as being of the same literary type. But this often subsumes one to the other, e.g. either more biographical as in Luke or more historiographical as in Acts, and thus does not allow for the integrity of each and the way one author may employ elements of different genres in each.

They challenge also the scholarly assertion of the narrative unity of Luke and Acts, as if they are one continuous story, in favor of seeing Acts more as a sequel to Luke and of letting their differing narrative qualities come through. They point further to some differing theological per-

(Continued on page 20)

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By TRAVIS DU PRIEST

THE EMPTY CHAIR: Finding Hope and Joy. By Nachman of Breslov. Jewish Lights. Pp. 114. \$9.95.

Refreshing. Wise. Inspiring. I don't remember the day I've read a little book with so much charm and insight. These are nuggets from an 18th-century rabbi, presented in a lovely, beautifully printed small book. From "Living in Tune": "All beginnings require that you unlock new doors. The key is giving and doing. Give charity and do kindness."

THE HANDBOOK OF PRIVATE SCHOOLS: An Annual Descriptive Survey of Independent Education. 75th edition. Edited by Porter Sargent Staff. Porter Sargent (11 Beacon St., Suite 1400, Boston, MA 02108). Pp. 1396. \$80.

Sketches listed by state and city, under regional groupings, of the most demanding and successful private schools in the nation, many of which are Episcopal.

SESQUICENTENNIAL HISTORY OF CHURCH OF THE NATIVITY, EPISCOPAL 1843-1993. By Frances C.

Roberts. Church of the Nativity (208 Eustis Ave., S.E., Huntsville, AL 35801). Pp. 276. \$24.95 plus postage and handling.

A handsomely presented hardcover commemorative book, covering the history, personalities and social events in the life of this Alabama parish. Interesting photographs.

IN THE GREAT HALL: Poems from Plumblin. Edited by Ronald Clingenpeel. Plumblin (2010 Orrington Ave., Evanston, IL 60201). Pp. 89. \$10. plus \$2 postage and handling, paper.

A collection of poems published in Plumblin, journal of the Episcopal Society for Ministry in Higher Education, many by Episcopalians. Since the editors were kind enough to include two of my poems, I shall not comment on the quality of the verse, but leave that up to you, the readers.

FIXING THE MICROWAVE: A Primer on Church Structuring. By Charles R. Wilson. Jethro (6000 Parfet St., Arvada, CO 80004). Pp.74. \$7.50 paper.

From their Resources for Church Leaders series, Jethro Publications offers

this "fix it" manual on church structure, including reviewing the flow of information, planning, matters of authority. Good section on "myths" such as "The bishop is the symbol of the center of the diocese." Raises thoughtful questions and provides practical advice. Fr. Wilson is a parish priest as well as consultant and writer.

THE LITTLE MONK. By Harry Farra. Paulist. Pp. iv and 110. \$7.95 paper.

Not quite the Little Prince, but the Little Monk does have his own personality and wit. And his own spiritual wisdom. From "The Beauty of Silence": "You do not always shape people by words, but sometimes with the simple message of silence." Nicely done short tales by the speech/visual communications professor at Geneva College.

I LOVE TO TELL THE STORY: An Episcopal Handbook on Christian Education. By Lois A. Stephen. Edited by Linda L. Grenz. Center for Christian Formation (420 E. 51st St., New York, N.Y. 10022). Pp. 175. \$14.95 paper.

The former Christian education consultant for the Diocese of Massachusetts shares her insights in this helpful pamphlet. I very much appreciate that she has a dual focus — on the content and the process of learning and teaching. In so many arenas of education, learning how to learn is the only goal, without any content. Also wise is her paralleling learning and teaching, because, as we all know, teachers learn and students often teach! Many good, practical tips on planning an education program. A keeper.

THE ENGLISH RELIGIOUS TRADITION AND THE GENIUS OF ANGLICANISM. Edited by Geoffrey Rowell. Abingdon. Pp. 256. \$16.95 paper.

Available in paperback from Abingdon, this 1992 book is a collection of essays on the Anglican greats of history by the Anglican greats of the present. For example, Sr. Benedicta Ward on Lady Julian of Norwich; Henry McAdoo on Richard Hooker; A. M. Allchin on Lancelot Andrews; and Geoffrey Rowell, the editor (who is chaplain of Keble College, Oxford), on John Keble. It's as marvelous as it sounds.

DAYS OF THE SPIRIT. Vol. I. Advent to Lent. By J. Massyngbaerde Ford. Liturgical. Pp. xv and 194. \$14.95 paper.

The first woman theologian to be appointed to the faculty of Notre Dame University provides a brief synopsis of the

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biblical readings, intercession-intentions, and a prayer for each day of the seasons of Advent, Christmastide, and Epiphanytide. I prefer the telescoped commentaries to the prayers. Good for small groups or individuals.

A PAGE A DAY FOR ADVENT & THE CHRISTMAS SEASON. By **Stephanie Collins**. Paulist. Unpaginated, perforated pages. \$2.50 paper.

An attempt to help us live (and live through) Advent and Christmas more prayerfully. For each day in Advent and Christmastide, we are given a Bible verse and a two or three sentence meditation or series of questions to ponder. The pages may be torn out and posted or tucked in another book or the pocket.

WORKS BY AND ABOUT RICHARD HOOKER. Collected by **John Keble**. Revised by **R. W. Church** and **F. Paget**. Three Volumes. Via Media (8587 Harvest View Court, Ellicott City, MD 21043. Vol. 1: Pp. 488; Vol. 2: Pp. 610; vol. 3: Pp. 799 \$49. plus \$5 postage and handling, book rate; \$9 UPS.

How good of Via Media Publications to bring out this facsimile edition of the Anglican Communion's formative theologian, Richard Hooker, as collected by the great Oxford Movement theologian, John Keble. A fine addition to the Anglican corpus of historical theology.

THE GATE OF HEAVEN: A Devotional Handbook of the Holy Eucharist with illustrations and commentary. By **C. Preston Wiles**. St. Luke's (5923 Royal Lane, Dallas, TX 75230) or St. Matthew's Cathedral (5100 Ross Ave., Dallas TX 75206). Pp. 152. No price given, paper.

A devotional and instructional book to amplify Rite II of the Holy Eucharist. The commentary is intelligent, middle of the road Anglicanism, with references to historical and contemporary scholarship. I particularly like the chapter, "The Real Presence," and will most definitely make use myself of "Suggested Practices for Worship," many of which seem to have been forgotten.

CARING FOR THE SMALL CHURCH: Insights from Women in Ministry. By **Nancy T. Foltz**. Judson. Pp. 67. \$8.00 paper.

A fascinating little book which deserves to be read by men and women, from large parishes and small. Nancy Foltz is adjunct professor at Pittsburgh Theological Seminary; she covers quali-

ties of leadership and gives case studies in small churches, particularly from the female point of view. I wish more men in ministry — bishops, priests, and laity, would listen up. Women tend to place less emphasis on programs and "getting it right" and more emphasis on sharing, being accessible, and "the long view" of things.

IN THE PATH OF THE MASTERS: Understanding the Spirituality of Buddha, Confucius, Jesus, and Muhammad. By **Denise Lardner Carmody** and **John Tully Carmody**. Paragon. Pp. 232. \$22.95.

Both teachers at the University of Tulsa and authors of more than 40 books on world religions, here explore the spiritualities of the "founders" of four of the world's most influential religions. They situate the four in historical context and search out the "personal" aspects of their messages. Some insights are quite good, such as Jesus' identification with God, his Father. "The core of his selfhood lay in the bond of trust."

CHRIST CHURCH, NEW BRIGHTON: The Story of a Staten Island Episcopal Parish. By **John B. Woodall**. Christ Church (76 Franklin Ave., Staten Island, NY 10301). Pp. xv and 145. \$30.00.

Looking for a model for your own church's centennial or sesquicentennial history? Here is an excellent one, well researched and written. While I would have preferred the photographs to be spread out, I understand the printing necessity of lumping them together. Handsome color reproductions of Tiffany windows.

TWENTY-ONE YEARS OF CHRISTIAN COMMENT. By **Charles Schreiner**. The Peninsula Gateway (Gig Harbor, WA). Pp. 199. \$21 (\$8.00 paper).

Did you know — that George Washington kissed the Bible when he took his oath of office? — that Henry Chicelle, Archbishop of Canterbury under Henry V and VI, ordered his own tomb with a likeness of himself on top "as I am in the eyes of the world, a great man"? — that Victor Hugo was active in politics and supported Prince Napoleon for president in 1849? These questions give a glimpse of the verve and interest in life and the spirit which these columns for *The Peninsula Gateway* hold. By the rector emeritus of St. John's, Gig Harbor, WA. Delightful reading.

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BOOKS

(Continued from page 17)

spectives in Luke and Acts and challenge any simple theological unity of the two.

The book is extremely well documented with footnotes and the reader learns a great deal about Lucan scholarship. It also has helpful indices and an extensive bibliography. Finally, this reviewer appreciated the gentle, affirming spirit with which the authors dealt with other scholars.

(The Rev.) PAUL L. HAMMER
 Prof. of New Testament Interpretation
 Colgate Rochester/Bexley Hall/ Crozer
 Divinity School
 Rochester, N.Y.

A Whole Christ

THE BLACK CHRIST. By Kelly Brown Douglas. Orbis. Pp. x and 134. \$12.95 paper.

While distinguishing between the Christianity of slaveholders and of slaves, Kelly Brown Douglas argues that Christology has been shaped by the "peculiar institution" of slavery. The author says slave holders believed in and preached a Jesus of the epistles and affirmed the divinity of Christ apart from the Jesus of the gospels. On the other hand, slaves were drawn to the God of the Old Testament, especially as revealed in the Exodus event, and the Jesus of the gospels, who exhibited a preferential option for the poor and oppressed.

Seeds sown in brush arbor slave church gatherings would bear fruit in the 1960s and 1970s as prominent theologians attempted to respond to the challenge of black nationalism in general and Malcolm X in particular who said, in 1963: "Christ wasn't white, Christ was a black man." Writing two decades later, Douglas identifies the failure of the black theology movement to take into account the internal oppression within the black community.

Most interesting is the author's revelation about being raised an Episcopalian who never saw the relevance of the creed to the black religious experience. She argues that while affirming the divinity of Christ through the incarnation and resurrection, the confessional formularies fail to take into account what Jesus in fact taught and did. Such omission reflects a

To our readers: We hope you find the book reviews interesting and helpful. Books reviewed in TLC are not available through this magazine, but may be purchased through a church bookstore or your local bookseller.

European theological approach, closer in nature to the Christianity of slave holders rather than that of the slaves and their descendants.

That is a challenging question for all Christians: For if Jesus is the Christ by nature, irrespective of what he taught or did, then what claim can the gospel make on human behavior and morality?

(The Ven.) HARTSHORN MURPHY
 Diocese of Los Angeles
 Los Angeles, Calif.

Neglected Area of Theology

INTELLECTUALS DON'T NEED GOD & OTHER MYTHS: Building Bridges to Faith Through Apologetics. By Alister E. McGrath. Zondervan. Pp. 241. \$14.99 paper.

This book presents an introduction to a sometimes neglected area of theology, apologetics. It approaches the topic using a good many images and quotations from modern sources (where else might a reader find a reference to tennis great Boris Becker in a theology text?) all designed systematically to show ways to present the Christian faith to this modern age. It is neither argumentative nor triumphalistic, but encourages by means of dialogue.

One of the helpful methods is good listening, as the author points out that many people who seem negative to the faith are in fact speaking of some encounter with an insensitive Christian faith. In a moving section, he shows that even many atheists often take their position not so much from any thorough understandings of Christianity as from some earlier painful experiences.

There is much here to be of help, even if one might find the strong undertones of Calvinism a bit difficult, and the feeling that the experience of the early church has little to teach us perhaps overstated. In bringing us back to the fact of sin, and the need of grace and redemption, the author helps us to continue thinking and growing in the faith.

(The Rev. Canon) JOHN H. BACKUS
 Church of the Good Shepherd
 New York, N.Y.

Books Received

KNOWING JESUS. By James Alision, O.P. Templegate. Pp. 128. \$10.95 paper.

THE LIBERATING PULPIT. By Justo L. Gonzalez and Catherine G. Gonzalez. Abingdon. Pp. 144. \$12.95 paper.

MINISTERIAL ETHICS: Being a Good Minister in a Not-So-Good World. By Joe E. Trull and James E. Carter. Broadman & Holman. Pp. 256. \$14.99 paper.

NEVER ALONE: A Personal Way to God. By Joseph Girzone. Doubleday. Pp. 115. \$14.95.

VIEWPOINT

(Continued from page 12)

may perform marriages . . ." demonstrate how we allow ourselves to be an agent of the secular authority in the absence of any other ecclesiastical necessity.

Persons of all sorts come to the church "to get married" for a variety of reasons, many of which are centered on either elements of nostalgia ("Mom and Dad were married here") or aesthetics ("it's such a lovely place to get married!"). Clergy are then faced with the nearly impossible task of educating the petitioners into the practical necessities of what a marriage is about and its underlying spirituality. On the other hand, if we confine ourselves to "celebrating and blessing" a marriage already extant, there is an entrée into a realm of deeper meanings.

Married persons are connected to the legal apparatus of the state whereby the means of terminating the marriage are probably far better known than the implications of "until we are parted by death" and all which precedes that. The state rightly expects compliance with the law while the church looks to the condition of the heart and soul. And the twain do not necessarily meet.

St. Paul has made clear the distinctions between life under the law as contrasted with a life in Christ, the former leading to death, the latter to life. In order to celebrate and bless a relationship between two persons, we are looking for this connection with Christ and his body. We desire for the couple more, probably, than they realize when they present themselves "to get married." That which we celebrate and bless comes from within the body itself and is an expression of the joy felt by the whole. It is a shared experience not limited to the couple or their families or their friends, whether they be inside or out of the body. Of course, this does not mean the foregoing parties are excluded from the proceedings, but within the strictest sense of this liturgy they are not essential to it.

Can you imagine the implications in today's litigious society if we the church insisted on limiting the celebrants at a

CORRECTION: Because of a typing error, the dioceses of several bishops who signed An Affirmation [TLC, Sept. 25] were listed erroneously. The correct listings of the bishops: Keith L. Ackerman, Quincy; Francis C. Gray, Northern Indiana; John-David Schofield, San Joaquin; James M. Stanton, Dallas; Robert P. Varley, assistant, Minnesota and Florida.

wedding to certified members of "the body"? When acting as agents of the state, I question the legality of doing that regardless of obvious pastoral improprieties in so doing.

A growing number of parishes and

As I envision it, we would celebrate and bless marriages already legally consummated.

some dioceses are taking steps to be more definitive about who should or can be married in the church and under what conditions. Some parishes have excellent premarital counseling requirements while

others have none. But regardless of the specifics of who can and cannot be "married in the church" and the quality of the programs designed to enrich and ensure the longevity of such unions, the question still stands: "Why should the church and its clerics be agents of the state in what is a secular matter?"

As I envision it, the church would not "do" weddings any more. We would celebrate and bless marriages already legally consummated, the focus for which would be on this union with God and in his love in the midst of his body, the first step in a lifelong process of enrichment as they adjust to the ever-changing circumstances in their new life together.

If we stick to that with which we are entrusted, i.e., the cure of those souls committed to our charge, we are free from many of the entangling controversies swirling around the church and society these days. Issues such as who can and cannot "be married" are left to the secular authority, while as a religious community we are free to exercise our pastoral concern independent of those controversies. Our concerns are not necessarily for the "institution" of marriage as such, but for the persons involved. Explicitly separating the secular from the spiritual could help us fulfill that role.



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The Rev. **Wayne Carlson** is rector of Holy Family, Park Forest, IL; add: Sauk Trail & Orchard Dr., Park Forest, IL 60466.

The Rev. **Wayne L. Fehr** is priest-in-charge of St. Paul's, Ashippun, WI; add: N982 Hwy. P., Oconomowoc, WI 53066.

The Rev. **Scott Charles Lee** is vicar of St. Mark's, P.O. Box 17178, Nashville, TN 37217.

The Rev. **Joel B. Reed** is missionary chaplain of the Diocese of Arkansas; add: P.O. Box 285, Hope, AR 71801.

The Rev. **James C. S. Slack** is rector of St. Matthew's, Mexico, MO; add: 1100 S. Grove, Mexico, MO 65265.

Retirements

The Rev. **George Raymond Kemp**, as rector, Resurrection, Richmond Hill, NY; add: 116 Cedarhurst Ave., Charleston, SC 29407.

The Rev. Canon **A. Harrison Lee, III**, as rector, Christ Church, Dallas, TX.

Changes of Address

The Rev. **C. S. Alling**, 285 Jonquil Pl., Pittsburgh, PA 15228.

Deaths

The Rev. **Leo Kenneth Douglas Patterson, OSB**, died April 2 of pneumonia in a nursing home in Three Rivers, MI. He was 81.

Fr. Patterson was born in Milwaukee, WI. He received the MDiv degree from Nashotah House in 1936 and then went to England to be trained in the Benedictine monastic life at Nashdom Abbey. He was ordained priest by Bishop Strong of Oxford and remained in England until 1939 when he returned to the U.S. He left the order in 1941. Fr. Patterson then served parishes in the Diocese of Northern Indiana and rejoined the Order of St. Benedict in Three Rivers in 1949 where he remained until his death. He was a member of the Guild of All Souls and the Confraternity of the Blessed Sacrament.

The Rev. **Daniel Hays Goldsmith**, retired priest of the Diocese of Vermont, died May 29 in Cambridge, N.Y., after a year's illness. He was 76.

Fr. Goldsmith was born in Scarsdale, NY. He attended the Julliard School of Music, 1938-40, Beloit College, 1951-52, and the University of Chicago, 1952. He was ordained priest in 1956 by the Bishop of Vermont. A veteran of World War II, Fr. Goldsmith went on to serve parishes throughout Vermont, but for 26 years his ministry was focused on the Church of Our Saviour and Mission Farm in Sherburne, VT. He was a volunteer fireman and chaplain of the Sherburne Volunteer Fire Department. Fr. Goldsmith also played bass fiddle in the Vermont Symphony Orchestra, the Vermont Philharmonic and the Central Vermont Symphony Orchestra. He retired in 1990. Fr. Goldsmith is survived by his wife, Nadya Ellen Kostyshak, two children, Johanna Maria Laggis, and Nicholas Alexander Kostyshak Goldsmith, a granddaughter, a sister, four nephews and two nieces.

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MANAGEMENT AND CIRCULATION
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add, address; anno, announced; A-C, Ante-
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gious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, 1st
Sunday; hol, holiday; HC, Holy Communion; HD,
Holy Days; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Penance; r, rector;
r-em, rector emeritus; Ser, Sermon; Sol, Solemn;
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& Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

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ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Between I-30 & I-20)
Fr. Alan E. McGlauchlin, SSC, p-i-c; Fr. Thomas Kim, v; Fr.
Dan R. Thronhill, ass't
Sun Masses: 8, 10 Korean (summer), 11, 6. Daily Masses, C as
anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798

The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie
Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,
the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.
King, Jr.

Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philpott; the Rev.
John H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

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

PHARR, TEXAS

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

MILWAUKEE, WIS.

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

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H.
Hall, M.Div., assoc
Sun Serices 9 H Eu, 10 Sun School, 11 H Eu

FLORENCE

ST. JAMES' Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

FRANKFURT

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

MUNICH

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
Tel. 49/89 64 8185
The Rev. Harold R. Bronk, Jr.
Sun 11:45

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

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

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