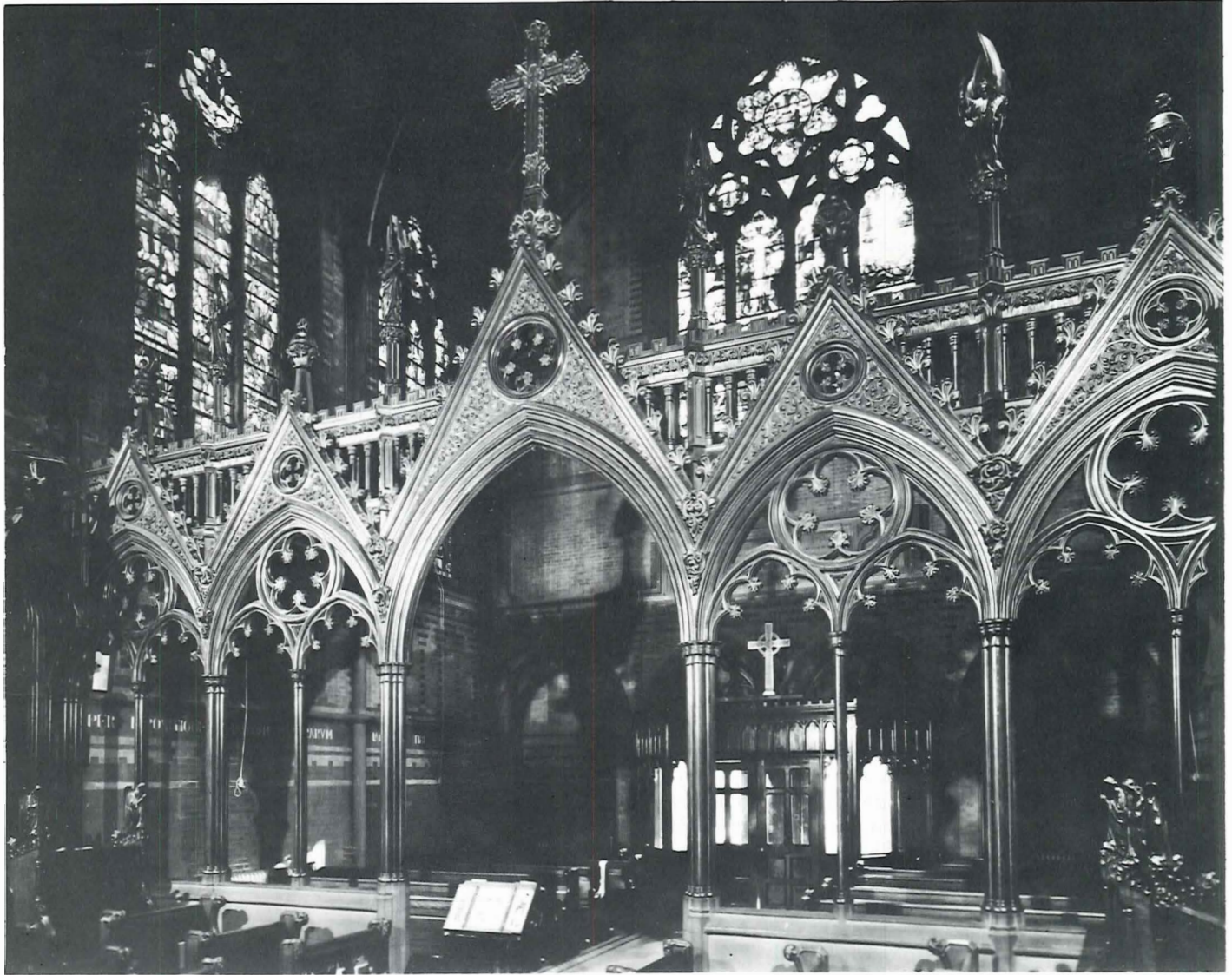


THE LIVING CHURCH

Serving Episcopalians Since 1878



Little Gidding

**A Household
of God**

IN THE NEWS:

**GTS Chapel Celebrates
100 Years**



When Leaves Fall

By L. R. GRAVES

When the first bloom of crocus pushes through the icy layer of snow like a candle on a cake, you know that spring is on its way. The return of robins and of buds pushing against the protective casings that held them through the winter months — all these signs beckon us to look forward with a mood of expectancy and hope. Soon there will be more blossoms, more singing birds, leaves, warming sun, short sleeves, and open windows.

All of that is in such sharp contrast to today's chilly wind, snow flurries, and swirling leaves. What is there to look forward to when the leaves fall off? The season of Advent is upon us. The word itself means to look forward. How do you look forward to freezing bitter cold and to getting old? How do you look forward to death? How do you look forward to shorter days, longer nights and runny noses? How do you look forward to living alone?

You would think that the "look forward season" would be in spring, not now. But it is now, and perhaps not by accident. The temptation now is to look backward or sideways, away from what lies inevitably ahead. The temptation is to avoid the present moment.

What do we have to look forward to? Christmas in the dead of winter. A birth in the place of death. Light where there is darkness. Hope where there is despair. Courage where there is weakness. A babe when adults have forgotten how to be children before their father. Simplicity where human beings have devalued themselves with complexity. Love in the midst of personal and global hostility.

All of this is held before us at the very moment of darkness when leaves have fallen off, and trees have been stripped naked, when biting cold encircles us, and we are tempted to believe that there is nothing to look forward to — when we are tempted to live in the darkness of isolation from the light that still shines in each of us. There is so much to which we may look forward and what better time than now, when so much around us seems to say "no."

God does not come because everything is all right. He comes precisely because we are lost, hungry, cold, lonely and in danger. He comes to us because we cry out to him. He comes because it is the nature of love to come to those he loves.

The world is passing away, and our final hopes are placed in a heavenly country with a loving father, where the trees bear fruit each month, and the leaves are for the healing of the nations. (Rev. 22:2).

Our guest columnist, the Rev. L. Roberts Graves, assists in Christ Church, Pensacola, Fla.

CONTENTS

November 27, 1988 Advent 1

FEATURES

- 9 Little Gidding: A Household of God
by Dina Gluckstern
In England, a place of pilgrimage and rebirth.
- 11 Waiting with Joy: Part 1
by D.A. Drennen
Faithfulness is the topic of the first article in a four-part Advent series.
- 12 It Has Started!
by Richard James
More and more Christmas shopping ads are not the whole story.

DEPARTMENTS

- 2 The First Article
- 3 Letters
- 6 News
- 13 Editorials
- 14 Viewpoint
- 14 Short and Sharp
- 15 Books
- 17 People and Places
- 19 Benediction

ON THE COVER

The quartered oak rood screen of the Memorial Chapel of the Good Shepherd at General Theological Seminary. The chapel is 100 years old [page 7].

LETTERS

"Letters to the Editor" are subject to editorial discretion and are often abridged.

110th Anniversary

Congratulations on the 110th anniversary of THE LIVING CHURCH. As a partner with you in Episcopal communications, I highly value the quality and commitment of your magazine.

(The Rev.) C. FREDERICK BARBEE
The Anglican Digest
St. Louis, Mo.

Cumulative Ministries

It would appear that Deacon Plater's sacramental theology is wanting [TLC, Oct. 30]. The character conferred through the sacrament of holy orders is an indelible one, and therefore, once ordained deacon, one cannot ever not be a deacon. The orders are indeed "cumulative." It is for this reason that traditionally the deacon of the mass wears the vesture of a deacon — dalmatic and stole across one shoulder, even if he or she be a priest or bishop. For the same reason, the bishop, in the "old days," wore special sets of pontifical vestments, consisting of tunicle, dalmatic and chasuble and mitre, to show that as a bishop he was bishop, priest and deacon!

The theology of "cumulative orders" is illustrated in an apocryphal tale about a diocese in which it was the custom for deacons to clear the tables after the convention dinner. And so, after the bishop made the accustomed announcement, "The deacons will now clear the tables," one young deacon rose to challenge the bishop's direction, and suggested that since orders are cumulative that the bishop, who is still a deacon, should assist in clearing the tables. Without batting an episcopal eyelash, the bishop said, "You are quite right, Mr. Jones. Therefore, we shall change our announcement. Those who are *only* deacons will clear the tables!"

(The Rev. Canon) HAROLD T. LEWIS
Staff Officer for Black Ministries
Episcopal Church Center
New York, N.Y.

Silent Majority

I heartily agree with the Rev. Brian McHugh in his letter [TLC, Oct. 23] regarding griping in the letters printed

in TLC. Having just attended a meeting on socially responsible investing of church funds in Indianapolis not once did I hear negative comments or observations on women in the episcopate, how awful the 1979 Prayer Book is or the blessing of same sex relationships (burning issues to many of your epistlers).

What I saw and what I heard from churchpersons of 29 jurisdictions was the business of the church being carried out joyfully and enthusiastically. Yes, there is a silent majority who are living the faith with confident expectation. I am inspired and humbled by it.

FRANKLIN UPDIKE
Long Beach, Calif.

• • •

I appreciate seeing the letter from Fr. McHugh decrying what he calls the "doomsayers," and also your editorial relating to the same matter. Following the urging of that editorial, I am writing a positive letter to you.

Although in terms of membership

statistics the Episcopal Church seems to be in trouble, I am aware of so many parishes that are vitally alive and growing that the statistics do not dismay me in the least. It also seems to me that the flourishing parishes are those which fully adapt to the new developments in the life of the church; the 1979 Prayer Book, the new hymnal, women in the ministry, and the social concerns of the church.

I have been a priest for 33 years, and one who considers himself very much an Anglo-Catholic of the "old school," but it seems to me that the developments in the church, especially in its liturgical life, represent so much of what so many of us yearned for in the past. As for women in the ministry, it is difficult for one who has maintained a devotion to the Blessed Mother to comprehend objections to women in any level of ministry. Anyone who has experienced Our Blessed Lady mediating the power and love of the Lord should appreciate the appropriateness of women administering the

(Continued on page 5)

WIPPELL'S

SPECIALS!!!
(4 WEEKS ONLY)

CASSOCK ALBS

The finely designed Wippell
CASSOCK ALB, available with
Cowl, or Collar, as shown:

Terylene & Cotton **\$105⁰⁰**
Usually \$120.50

Polyester/
Viscose **\$115⁰⁰**
100% Polyester
Usually \$136.50

When ordering, specify chest,
length and overall height of wearer.



Please Note Our NEW Address...

J. WIPPELL and COMPANY LTD.

1 Mill St. (PO Box 468) • Branchville, NJ 07826
Phone: (201) 948-2134/2144



This Christmas

Gift Subscriptions to The Living Church
Show you care 52 weeks a year

Give A Weekly Treasure

An exceptional gift at terrific savings!
I would like to take the opportunity to order two or more gift subscriptions, or to extend my subscription and give a gift at the special price of \$26.95 for each subscription. That's \$3.00 off the regular rate for each order placed!
Enclosed is \$ _____ for two or more subscriptions at \$26.95 each.
Please bill me. _____ Renew my subscription.

Name: _____
(please print)
Address: _____
City: _____ State: _____ Zip: _____

Gift Recipients

#1 Name: _____
(please print)
Address: _____
City: _____ State: _____ Zip: _____
Sign my gift card: _____
#2 Name: _____
(please print)
Address: _____
City: _____ State: _____ Zip: _____
Sign my gift card: _____

(Enclose another sheet for additional names.)

Clip and return to:
THE LIVING CHURCH
816 E. Juneau Ave., Milwaukee, WI 53202
ACT NOW!
Offer expires Dec. 31, 1988

THE LIVING CHURCH

Volume 197 Established 1878 Number 22

An independent weekly record of the news of the Church and the views of Episcopalians

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

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

- The Rev. Canon H. Boone Porter, editor and general manager
- John E. Schuessler, assistant editor
- Kirsten V. Kranz, news editor
- J. A. Kucharski, music editor
- Clarissa H. Porter, book editor
- The Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant
- The Rev. Frederick W. Phinney, associate editor, Province I
- The Rev. Emmet Gribbin, Jr., associate editor, Province IV
- The Rev. Canon James P. DeWolfe, Jr., associate editor, Southwest
- Peter A. Dayman, business manager
- Irene B. Barth, circulation manager
- Lila J. Thurber, advertising manager

Board of Directors

- The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; H. N. Kelley, Deerfield, Ill.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Milwaukee; George E. Reedy, Milwaukee; Wilnot F. Wheeler, Jr., Southport, Conn.

The Living Church Foundation, Inc.

- The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sewanee, Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana (ret.); the Rt. Rev. William A. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Church Pension Fund, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. O. C. Edwards, Evanston, Ill.; the Rev. Thomas A. Fraser, Riverside, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Very Rev. M. Richard Hatfield, Salina, Kan.; the Rev. R. Brien Koehler, Fort Worth, Texas; the Rev. W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Cermantown, Pa.; the Rev. Canon H. Boone Porter; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Del Mar, Calif.; the Rev. Jeffrey N. Steenson, Rosemont, Pa.; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Ettore Barbatelli; Mrs. Gilbert L. Braun, Bella Vista, Ark.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmolin, Miami, Fla.; R. William Franklin, Collegeville, Minn.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee, Wis.; Mrs. John W. Hayden, La Crosse, Wis.; H. N. Kelley; John W. Matheus; Mrs. Baxter Melton, Lexington, Ky.; William Murchison, Dallas, Texas; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilnot F. Wheeler, Jr.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

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

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

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

(Continued from page 3)

sacraments. It also seems to me that the church's expression of caring and concern of the disenfranchised, the outcast, and the deprived makes explicit and vivid the meaning of the gospel and the Holy Catholic Faith. These developments in the life of the church might create passing controversy, but for the future, I believe, they will make for strength, growth and effectiveness for fulfilling the special mission of the Anglican Communion within the community of Christendom.

(The Rev.) JOHN M. KETTLEWELL
Dyke, Va.

Central Authority

"Authority for Anglicanism?" [TLC, Sept. 4] and "Who Makes Decisions?" [TLC, Sept. 11] both deal essentially with the same matter, i.e. those things which unite us and those which divide us. You have made clear for me what I could not formulate into clear thinking, much less verbalize. Being a member of the "older general church membership" I have found it impossible to understand the "movement and causes" approach within the framework of scripture, church or faith. I had assumed that movement had to be to establish the kingdom and cause naturally followed to bring all to Christ. Authority would seem logically to rest upon scripture, the consistent "nowness" of the church and faith. I have wondered, and still do, how there can be a "provincial" difference in any matter of faith or order that can bear any authority beyond that of the province. Thus, such matter or authority is by nature at odds with a faith that goes beyond one's own province or the scope of such unique matter.

"Authority for Anglicans?" presents a challenge to us. I suggest a slight expansion: "Broadly speaking, authority is the position . . . of directing others *and ourselves*" (or "the entire body"). Lambeth does seem the logical body for this authority and the Archbishop of Canterbury the logical voice for this body.

Finally, there is one thought dear to my heart. The greatest weakness I have found in the "new class" has been shown by its inability to face our greatest need for "movement and

cause" dealing with our Christian Homeland and the vast sufferings of the natives. Is there here a weakness or confusion within the "new class" over Jewish movements and causes vs. Christian and Islamic?

(The Rev.) PAUL L. THOMPSON
Daytona Beach, Fla.

Liturgical Fidgeting

I am confused by Don S. Moorhead's letter concerning liturgical fidgeting [TLC, Oct. 16]. He recommends that we read the second paragraph on page 317 of the Prayer Book. This is an exhortation to auricular confession. Could it be that page 317 was a typographical error and some other page was intended? Or is Mr. Moorhead indulging in some sort of tongue-in-cheek humor to which I am insensitive?

Also, the statement that a person familiar with the various services would in three minutes know which rite was being used does not hold true.

In three minutes four pages or so could have been read through.

We may as well face the fact that we approved a Prayer Book which is difficult to follow. Therefore I do agree that worshipers need to become familiar with the book. Confirmation classes should study it exhaustively.

A funeral is a good example of how difficult the Prayer Book is to follow, even for Episcopalians. Particularly does a Requiem Mass become troublesome. After having been started with the Burial Rite, one turns forward many pages for the Great Thanksgiving. Then, no sooner has a person made a communion, than he must turn back about as many pages to find the Post-Communion prayer.

HARRISON WALKER

Wilmington, Del.

We assume Mr. Moorhead's witticism means that if people have trouble finding the place in the Prayer Book, they should obtain information from their priest.

Ed.



CHRISTIAN FORMATION

A Twentieth Century Catechumenate

By The Rev. William E. Blewett, Ph.D and Cris Fouse, M.A.

Answers the 1988 Canonical Call for
Intensive Preparation of Adults for Christian Commitment.

Detailed Guide for Conversion, Commitment
and Growth in the Parish Community.

Biblically Grounded, Theologically Sound.

Commended by Bishops Browning, Patterson, Pope, and
Dean John Rodgers of Trinity Episcopal School for Ministry.

Send \$69.50 to Christian Formation Press
25 Knoll Road • Rt. 2 • Lewisville, Texas 75067

ICONS OF CHRISTMAS

Christmas cards of reproductions of original wood block prints each signed and limited number. Send \$10 for 15 cards of same design or combination of the three listed indicating the number of each. Complimentary printing of name if so desired. 25 postcards for \$10.00. Enclose \$2.50 for postage and handling for each order to: Ed. Lyon, 1910 Grant Ave., No. 2, Redondo Beach, CA 90278. Tele. (213) 372-0159.



No. 1

"Black Madonna"



No. 2

"Puer Natus Est"



No. 3

"Mother Teresa"

Rio Grande Election

The Rev. Terence Kelshaw, associate professor of pastoral theology at Trinity Episcopal School for Ministry in Ambridge, Pa., was elected sixth bishop of the Diocese of the Rio Grande October 29.

Other candidates included in the special convention, which was held at St. John's Cathedral in Albuquerque, N.M., were the Rev. Norman Alexandre, diocesan canon to the ordinary; the Rev. George H. Martin, rector of Saints Martha and Mary Church in Eagan, Minn.; the Rev. H. Scott Kirby, director of development for St. Francis Homes, Inc. in Salina, Kan.; and the Rev. H. David Wilson, rector of All Saints Church in Winter Park, Fla.

The Rev. Ronald Thomson, rector of St. Clement's Pro Cathedral in El Paso, Texas, was nominated from the floor.

Fr. Kelshaw, 52, was elected on the third ballot. Originally trained as a medical technologist, he worked in pathology laboratories while serving the military in Scotland, Japan, Hong Kong, Singapore and Malaya.

Responding to a call towards ministry, he returned to the Diocese of Manchester, England in 1964 and trained for ordained ministry at Oakhill Theological College. He was ordained to the priesthood in 1968 and later received a Doctor of Ministry degree at Pittsburgh Theological College in 1985. He served in various English parishes from 1967 to 1980.

He married his wife, Hazel, in 1963 and they have four children.

A consecration date has not yet been set.

ELLEN THOMPSON

Women's Caucus Meets

Expressions of concern and frustration were in the forefront as the Episcopal Women's Caucus met at historic St. Margaret's Church in Washington, October 27-28. The event combined a conference on the episcopacy with the organization's annual meeting, bringing close to 100 caucus members to the capital city.

The meeting, which opened and closed with a celebration of the Holy Eucharist, focused primarily on the episcopal visitors' resolution passed at General Convention last summer [TLC, July 24]. The resolution allows parishes who object to women bishops in their diocese to call in a male "visitor bishop" to preside over functions such as confirmations.

Presided over by Marjorie Christie, a laywoman from the Diocese of Newark and a deputy to General Convention, the panel featured — in addition to the Most Rev. Edmond Browning, Presiding Bishop — the Rt. Rev. Edward Jones, Bishop of Indianapolis; the Rev. Gay Clark Jennings, officer of ordained ministries in Ohio; Ann Fontaine of Lander, Wyo., the Rt. Rev. Roger White, Bishop of Milwaukee; and the Rev. Carol Cole Flanagan of Pittsford, N.Y., president of the caucus. All had been involved in the process which produced the "visitors" resolution.

During panel discussions, listeners learned that one reason the resolution had passed the House of Bishops so successfully was because many of the bishops were determined to take a resolution to Lambeth this summer.

Bishop Browning said he thought the resolution held up the autonomy of provinces, giving different national churches the right to proceed with consecrating women to the episcopate as the United States, Canada and New Zealand had done in ordaining women to the priesthood.

Ms. Christie said the resolution had "brought peace without justice — and at the penalty of women — to the church."

The panel was asked where the frustration of some women in the church was being addressed and the Presiding Bishop replied, "largely by me." He added that before the General Convention he had not been aware of the concern the resolution would cause.

There was a heated discussion that the resolution had gone out with the implication that it was backed by the caucus. (At least one member of the advisory board of the EWC has resigned because she felt that caucus priorities had not been expressed in Detroit.) Ms. Flanagan said that while the final product was not what she would have wished, she had worked for provisions in the resolution which would protect women.

Bishop Browning announced that he had received a statement issued by nine bishops in which they said that they would not recognize Bishop-elect Barbara Harris of Massachusetts nor would they recognize anyone she ordained or confirmed [TLC, Nov. 20]. In reply to the question, "how far do we have to go with these people?" he said that conversation was going strong and must continue if church unity is valued.

The Rev. Patricia Wilson-Kastner, professor of preaching at General Theological Seminary in New York, began the afternoon session with a talk on the differences between unity and uniformity. "There has never been a time when this church has been uniform," she said, "that's a myth." She added that the church is being asked to explore what living in unity and justice could mean to the future.

Rio Grande Election

C=Clergy
L=Lay

BALLOT NUMBER	1		2		3	
	C	L	C	L	C	L
Nominees						
Alexandre, Norman	25	31	23	30	22	37
Kelshaw, Terence	32	64	48	89	66	131
Kirby, Scott	12	22	6	18	0	5
Martin, George	15	33	14	29	9	22
Thomson, Ronald	14	23	11	18	9	14
Wilson, H. David	8	41	9	36	4	16

Disparities which exist in salaries between men and women priests and between professional lay people in the church brought swift agreement that this matter should be a priority for the caucus. Deployment of women priests to part-time and disadvantaged parishes exacerbates the problem, they said.

The draft proposal on the Episcopal Visitors' Implementation Plan was circulated and discussed. The Presiding Bishop asked that those present read the paper carefully and respond with suggestions for revision as soon as possible.

In describing the importance he places on the implementation of the resolution, and on the reconciliation which should accompany it, he said, "If we are a polarized church we will not be able to get on with the mission of Our Lord."

Before his departure for New York, Bishop Browning expressed his gratitude to the caucus for including him. He said that communications must continue, and reminded them that the Anglican Consultative Council strongly supports women in the ordained ministry.

At the Friday morning business meeting, Ms. Christie was elected as president.

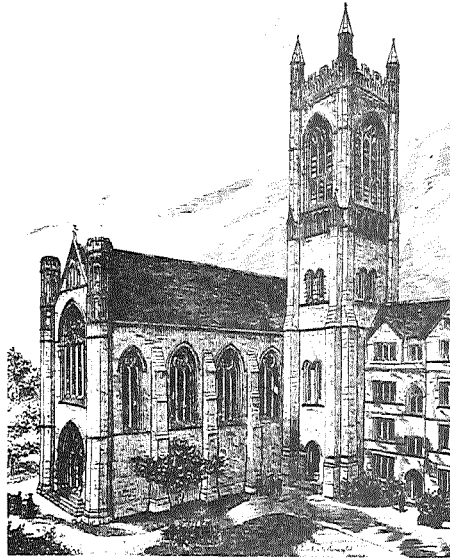
NANCY MONTGOMERY

GTS Chapel Celebrates Anniversary

The final notes of the baroque fanfare played by the Festival Brass Players of New York settled into silence, and the Most Rev. Edmond Browning, Presiding Bishop, stepped into the pulpit in the Memorial Chapel of the Good Shepherd at the General Theological Seminary in New York.

The occasion was the October 31 celebration of the Holy Eucharist commemorating the 100th anniversary of the consecration of the chapel, the culmination of a series of events meant to call attention to the unique place that the chapel occupies in the life and history not only of the church but also of the city of New York.

Two weeks of special worship and music at the chapel had begun October 19th when Dr. Peter Hawkins of Yale Divinity School delivered the Bradner Lecture at the seminary as the highlight of the alumni convocation.



100th anniversary at GTS chapel

This was followed by solemn Evensong at which the Rt. Rev. Orris Walker, Bishop Coadjutor of Long Island, and the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, were awarded honorary degrees.

Solemn Evensong on October 23 was the occasion of the world premier of composer Gwyneth Walker's choral composition, "Hallowed this dwelling." A lyrical work for choir, soloists, organ, brass quartet and handbells, "Hallowed this dwelling" takes as its text passages from John Newton's familiar "Glorious things of thee are spoken" and from Maxwell Julius Blacker's translation of a ninth century Latin hymn. Gwyneth Walker, the great-great-granddaughter of the seminary's third dean, Eugene Augustus Hofmann, was especially commissioned for this work.

Music again filled the chapel on October 26 when a festive concert of sacred music featured the Dave Brubeck Trio, the Gregg Smith Singers, and David Hurd, chapel organist. Following this event a reception was held to honor the Very Rev. James Fenhagen on the occasion of his tenth anniversary as dean of GTS.

Finally the anniversary itself arrived. The importance of the 100th anniversary had been stressed in the New York City landmark designation report where it was described as "the Jewel of Chelsea Square," while Chelsea Square itself, the full city block occupied by the 20 buildings of GTS, had been called by the *New York*

Times "one of Manhattan's most remarkable hidden treasures."

Bishop Browning told his listeners that it was not history but prayer that makes the chapel a holy space. "It is the active life of prayer, praise and worship that makes this place holy, and that is the bedrock of ministry," he said. "It is here that we are offered by God the structures of grace that overcome the structures of evil."

It had been an exhausting couple of weeks for the GTS community, especially for the Rev. Neil Alexander, the director of the chapel, David Hurd, organist and director of music, and Bradford Whitaker, chief sacristan, not to mention Dean Fenhagen and Mrs. Fenhagen. The following morning one faculty member was heard to say, "Fortunately this only happens every 100 years." To which a senior seminarian said, "Yes, but for us students it was once in a lifetime. We may never again have such a rich experience." BONNI E SCHULLENBERGER

CONVENTIONS

The Diocese of Connecticut adopted major initiatives towards evangelism and helping the poor and homeless at its October 20-21 convention, held at Christ Church Cathedral in Hartford.

In his address, the Rt. Rev. Arthur E. Walmsley, diocesan, called for new efforts in church growth. In response, the nearly 500 lay and clergy delegates passed a resolution urging each parish in the diocese to develop programs of church growth. The parishes are to report back on their progress to the 1989 convention.

Bishop Walmsley denied suggestions that the church is "a church in precipitous decline," but said "the fact is that our average attendance in the decade of the 1980s has not budged more than one percentage point either way."

The convention also accepted a challenge presented by the diocesan peace and justice commission for parishes to devote at least ten percent of their budgets for the relief of poverty and homelessness.

The resolution was a more focused version of one that was proposed at last year's convention but tabled because of a lack of specificity. The Rev.

Jesse Anderson of St. Monica's Church, Hartford, who called for the tabling last year, welcomed the new initiative as showing "sensitivity and concern."

Considerable debate preceded the successful passage of an amendment to the diocese's canons governing discrimination in hiring. The amendment added the words "sexual orientation, age, marital status" to the list which already included "race, color, national origin, ancestry, sex or physical disability."

The amendment, explained the Rev. Frank Kirkpatrick, a parishioner of Trinity Church, Hartford, who presented the motion, was "as conservative and limited as one could get." It calls for "minimal justice" which requires churches "to do no less than we ask of secular institutions," he said. The wording specifically refers only to sexual orientation and not sexual practice, he stressed.

A separate resolution calling for the development of appropriate standards for sexual morality in the ordination process was referred to the diocesan commission on marriage and human sexuality.

In a move supporting women's ordained ministry, the convention voted to urge the next General Convention in 1991 to repeal the controversial "episcopal visitors" plan [TLC, July 24].

A budget of \$4.3 million for 1989 passed. The budget includes significant increases in allocations for AIDS ministries and for social services.

(The Rev.) JAMES THRALL

• • •

The Diocese of Western Kansas held its convention October 21-22 at Great Bend's Holidome and St. John's Church.

The Rt. Rev. John Ashby, diocesan, addressed the convention about the direction and goals for the diocese. "We understand ministry in a different way," he said, speaking of the need for energy to be put into regional development. He spoke of his program which looked for laypeople who have callings to the diaconate and the priesthood, and which worked to further their goals.

Resolutions discussed and adopted by the diocese included one which sup-

ports farmers and Kansas agricultural products through the work of the Kansas Ecumenical Ministries, an interdenominational coalition concerned with problems and issues facing rural communities. The diocese also moved to urge the Kansas state government to promote Kansas products within the state.

Another resolution affirmed the tithe as the minimum standard of giving as was affirmed by the recent General Convention.

The convention also adopted a resolution on youth ministry; to help and develop the ministry to its fullest on the national, provincial, diocesan and parish levels, affirm that youth should be active participants in the life of the church, and recognize that youth are vital to the church today and in the future.

A 1989 budget of \$327,840 was passed.

CHARLOTTE NEYLAND

• • •

The convention of the Diocese of Wyoming was held October 6-9 at the Outlaw Motel and the Church of the Holy Communion in Rock Springs.

The Rt. Rev. Bob Jones, diocesan, presided, and urged the diocese to consider issues and goals during the next seven years with a plan to magnify commitment and resources. The goals are to correlate with the national church's "Mission Imperatives" as presented by Presiding Bishop Edmond Browning.

Resolutions passed included those which:

- recommend an increase in minimum salary for clergy;
- change the name of the diocesan newspaper *The Wyoming Churchman* to *The Spirit of Wyoming*, starting with the January issue;
- adopt guidelines for the prevention of substance abuse;
- support changes in Wyoming laws to exempt church columbariums from statutory cemetery vault requirements;
- adopt a 1989 budget of \$561,761.

At the closing of the convention, Mrs. Cinde Pfisterer, president of the Episcopal Churchwomen of Wyoming, was commissioned as ambassador to the companion diocese of

Sansea-Brecon in Wales. Mrs. Pfisterer left the next day for a two-week trip to Wales where she was a guest of the churchwomen of that country.

DOROTHY JOHNSON

• • •

A call for evangelism in parishes and the diocese was a highlight of the Diocese of Milwaukee's convention, held October 14-15 at St. Paul's Church and the War Memorial Center in Milwaukee.

Ed Gleason of Venture in Mission was the keynote speaker. He described the life and work of the church in Haiti, where volunteers from Wisconsin have served in work projects during the past several years.

The Rt. Rev. Roger White, diocesan, asked for active participation in evangelism, and said, "I believe that this is a time for us to seriously examine our mission as parishes — that is, to move beyond writing mission statements to implementing those mission statements at the parish level . . . I believe that this opportunity to address the issues of evangelism is also an opportunity for churches to renew themselves."

Special guests to the convention were Bishop Peter Rogness and Bishop Lowell Mays of the Evangelical Lutheran Church in America. Bishop White noted that since the Lutherans' 1987 meeting in Niagara, N.Y., and the recent Anglican gathering at Lambeth there has been "an opportunity to better understand and know one another" as the denominations move toward full communion.

The convention approved the following resolutions:

- to begin a new companion diocese relationship with Tuam, Killala and Achonry, Ireland, subject to approval by the national church;
- to admit St. David's in New Berlin, to parish church status;
- to designate a one percent level of giving goal for congregations in support of theological education, with the goal to be reached by 1991;
- to establish a diocesan commission on community investment and economic justice before the next convention.

A 1989 budget of \$999,479 was adopted.

LOUISE ALLEN

Little Gidding: A Household of God

By DINA GLUCKSTERN

In the fen country of England, the tomb of Nicholas Ferrar stands outside a small chapel, once before and now again the heart of Little Gidding. In our own century, Little Gidding has become a place, first, of pilgrimage and second, of rebirth: 40 Christians, including families with small children, constitute a new community at Little Gidding, seeking to renew the vision that once inspired the Ferrars.

The Ferrar family is honored in the church calendar by the feast of Nicholas Ferrar on December 1; T. S. Eliot bestowed honor of another kind by making Little Gidding the subject of the concluding poem of *Four Quartets*, calling it one of the "places which are . . . at the world's end."

What is this place and who was that family that has inspired pilgrimage and poetry? The place was a dilapidated rural manor when the Ferrar family took possession. The family was an ordinary merchant family of London that withdrew to the country in 1625 in order more single-mindedly to devote the lives of its members to the service of God.

Nicholas Ferrar, the spiritual head of the community, was born in 1592. He was a gifted, but delicate, young man, sent to Cambridge at 13 to pursue the life of a scholar and to the continent at 21 to preserve his health. When he returned from his travels, he entered the family business, a business

Dina Gluckstern, an Episcopalian, is a curriculum writer and storyteller living in Fort Collins, Colo.



Elizabeth Jerome Holder

Exterior view of the Little Gidding church

of special interest to American Episcopalians: the Ferrars were members of the Virginia Company that attempted to establish an American colony.

Nicholas Ferrar was an able administrator in the service of the company, but his efforts came to a disappointing end when King James I revoked the company's charter in 1624. Some writers have described the family's subsequent removal to Little Gidding as a decision made on the strength of that disappointment.

But A.L. Maycock, in his biography *Nicholas Ferrar of Little Gidding*, argues persuasively that Nicholas, a member of Parliament by 1624, still had an influential career open to him. Furthermore, Nicholas had spent his six years in public service preparing for a life of renunciation: he had cited a vow of celibacy to turn down an advantageous offer of marriage, and had refused an important academic position in London.

Possibly it is this note of renunciation in the life of Nicholas Ferrar that has led some writers to characterize Little Gidding as a revival of the monastic life dismantled by Henry the Eighth. Separation from societal patterns of life is the distinctive mark of the monk: the monk's gift to the church. As Thomas Merton writes in *Contemplation in a World of Action*,

the monk is called to "a 'desert life' outside normal social structures. He is liberated from certain particular concerns in order that he may belong entirely to God."

But describing Little Gidding as a monastic community does justice neither to Little Gidding nor to Anglican monasticism: the holiness of Little Gidding was the holiness of a Christian family. Married and celibate adults, young children and teenagers, family servants and family friends all joined in the prayer and service that characterized life at Little Gidding.

As for Nicholas Ferrar, he broke with public society only, not that of his family or his neighborhood. In one of his letters we read his opinion on the marriage of a niece; in another his advice on which petticoats should be cut into coats for the children. Ferrar renounced political ambitions and personal pleasures, but not the ordinary concerns of a family man.

Maycock agrees that life at Little Gidding was "in no sense monastic" but "essentially a family affair." Yet even he is puzzled that Little Gidding "attracted no postulants, remained to the end a thing unique and self-contained."

But families do not, in fact, attract postulants. They do attract friends and guests, and these Little Gidding

had in abundance: from college dons of many years' acquaintance to complete strangers curious about Little Gidding's reputation. Some visitors, such as the barrister Edward Lenton, came to investigate; some, such as the poet Richard Crashaw, came to assist the family in its prayers.

Assistance surely seems essential to the modern Christian who adds up the family's hours at prayer: three times a day the family gathered in the chapel for Morning Prayer, the Litany and Evening Prayer. Every hour of the day was marked by family devotions composed of psalms and portions of the gospels. The psalms were read through daily; the gospels every month.

Night Watch

But this was only the first daily reading of the Psalter: the family also kept a night watch when the psalms were recited again. This vigil lasted until one in the morning, when Nicholas Ferrar rose to keep his own hours of prayer and meditation—unless he had already risen, as he did three nights a week, to take part in the night vigil, foregoing sleep altogether. At Little Gidding, no hour of the day or night lacked a person to keep watch for the Lord.

These hours of prayer may overwhelm us, but Nicholas Ferrar was careful not to let them overwhelm his family. Members of Little Gidding took turns by threes and fours at the hourly devotions. The night vigil was kept by adults only, no adult except Nicholas himself taking more than one night per week in prayer. The accomplishment was extraordinary, but it was a family accomplishment, tailored to the capacities and vocation of each member.

The works of service of Little Gidding may also seem overwhelming at a glance: the family maintained a free medical clinic, distributed food several times a week, and provided full financial support for four widows. The household also ran a school for the neighborhood children, employing three schoolmasters as staff, and several members of the family collaborated in the painstaking production of handmade harmonies and concordances of the Bible, two of which were commissioned by King Charles I.

Yet even these extraordinary works sprang from the ordinary life of the family. Nicholas Ferrar had been trained in medicine, and the clinic

gave him an opportunity to use his training in the service of God. Distributing food to the poor was a common activity of the English middle class: a Jane Austen heroine frequently steps out with a friend to deliver not only confidences, but soup to the poor.

The widows supported by Little Gidding were given rooms in the family house and brought into the daily life of the household. The family started a school because the children needed an education. The school was opened to others because that was the Ferrars' unvarying pattern: to offer every family gift to God and neighbor. Even the handmade books, famous in their day for their beauty and excellence, grew out of the family's need for a convenient harmony of the gospels to use at the hourly devotions.

Life at Little Gidding could not share in the quiet and intensity possible to a community of vowed religious who are, of necessity, all adults and all united in one common purpose. The devotion of Little Gidding from its start in 1625 to its end in 1657, ten years after the death of Nicholas Fer-

rar, was a family devotion.

Children were a part of Little Gidding from the beginning, and the adult members did not all share in Nicholas Ferrar's vision: we know of at least one sister-in-law, Bathsheba Ferrar, who was disgruntled with the entire enterprise.

But the memory of Little Gidding stands as a testament to the capacities of the ordinary Christian family to devote itself to the praise and service of God. The particular form that praise and service takes cannot duplicate the experience of 17th-century Little Gidding: the contemporary community at Little Gidding has evolved its own distinct pattern of prayer, service and fellowship.

But if we cannot share Little Gidding's schedule, we can partake of its sense of vocation. Not just monks, but all Christians are called to lives of holiness and praise. Let "ordinary" Christians, struggling with deadlines or debts or diapers not despair, but take new hope for the possibilities of their households by looking to Little Gidding: surely a household of God.

Mary

The soldiers have told us we must
return to our ancestral home
(wherever that is) to be counted.
And here I am nine months pregnant and
about to deliver and I have
this long journey ahead of me
And where are you, Lord?

Inside you waiting
to be born.

Where, Lord?

In the poverty and humility
and honesty
Of a barn.

Elaine Gere



Part 1: Faithfulness

By D. A. DRENNEN

Advent is a time of eschatology, which may explain why it is also a time for faithfulness. It deepens fidelity and ripens a sense of impending events — which also means a sense of what is really “final” about renewal and birth, fulfillment and fullness.

Liturgically, Advent begins prophetically, and it ends evangelically.

It starts in displaced, parenthetical time at Christ’s *second coming*, when he will search out faithfulness among us (Luke 18:8). And it concludes in remembrance of the good news of Christ’s *first coming* in a mangled birth at Bethlehem.

With rigorous liturgical logic, in other words, Advent begins where everything else ends, and it ends where everything Christian begins.

In the Advent ritual, what happens scripturally seems to happen all at once, and with great symbolic density: We are warned of Christ’s end-of-time return in cloud-besriding glory; and we are exhorted to repent from the desert. We are present at the pledged Annunciation, and go faithfully with Mary to the hill-country to visit Elizabeth at the house of Zechariah; and we prepare after a burdened journey to greet this new-born gospel child, while apprehending still his impending death and resurrection.

In Advent, in short, the whole evangelical drama simply crystallizes,

Dr. D. A. Drennen, who often writes as David Thornton, is parish counselor at Trinity Church in Apalachicola, Fla. This is the first of four parts.

and its separate scenes are recoverable with instantaneous clarity. Perhaps this is why during this time the whole church prays and mourns, repents and rejoices, and becomes at once both watchful and silent.

In doing so, the church reveals that Christ’s return is implicitly entangled in his birth and resurrection, and that indeed it is always Advent until Christ shall come again in majesty and in glory. For this reason, the Christmas greeting “Christ is born” already contains the Easter salutation “Christ is risen” and the Advent prophecy “Christ will come again.”

Church fathers were astutely aware of this mutuality and of its central place in Christian faith. Thus, Cyril of Jerusalem remarks that we ought not merely “rest upon Christ’s first coming alone but ought also to look forward to his second coming.”

The Latin word for “coming,” of course, is *adventus*, but in biblical and patristic Greek there are five or six ways to express the same idea. One especially — *parousia* — denotes a kind of royal coming which is at the same time an *approaching*, an *arriving*, and a *presence*. Justin Martyr and Clement of Alexandria use the word interchangeably to signify Christ’s messianic and incarnational advents.

Now it is a marvel of Christian faith and coincidence that no less a theologian of the Incarnation than St. Bonaventure (1221-1274), the Seraphic Doctor, has been credited with the cantation “Adeste, fideles” — which, it is only fair to say, has also been attributed to John Francis Wade

(1711-1786); as translated by Frederick Oakeley, it has come to be known as “O come, all ye faithful.” The Latin text, however, is like a pun on the verbal root of *parousia*, which means “to be present.”

“Be present [the carol says] all you who are faithful, rejoice in victorious procession; come to Bethlehem and see this newly born child, the king of angels.”

But this is also a song of incarnational theology:

“This child is God from God, as light is struck from light, born in flesh of a young maiden; truly, he is God, begotten and not made.”

Here Bonaventure literally echoes the incarnational formula hammered out in 325 in the Nicene Creed.

Revealingly, Bonaventure has other ties to Advent: for example, he was baptized *Giovanni di Fidanza*, approximately rendered, “John of Faithfulness.” His received name, *Bonaventura*, suggests an Advent proclamation: “It is good that he will come,” a maxim which evokes the Nicene profession that Christ “will come again in glory” — *et iterum venturus est cum gloria*. We might easily call this man “St. Advent.”

As a Franciscan, Bonaventure practiced a theology that was always the servant of love — an example which, through the Grey Friars, left its mark on English spirituality.

There are other English links: Bonaventure’s theological master at the University of Paris was a Shropshire Englishman, Alexander of Hales; and among his own disciples was John Pecham of Sussex, later Archbishop of Canterbury. In 1265, Bonaventure was named Archbishop of York, but due to burdensome duties in the Franciscan order — he became its second master general — he regretfully declined the honor.

Bonaventure’s theology is briefly illustrated in a statement from his *Retracing the Arts to Theology* (1253) in which he implicates all creation in Christ the Eternal Word and exemplar of creatures, and concludes (with a simplicity not unlike that of Episcopal theologian William Porcher DuBose): “Every creature is a word of God.”

Advent celebrates such consanguinity of the word because it celebrates a mutual adventing (James 4:8) with Christ.

As he draws nearer to us, must we not by virtue of faithfulness, also draw nearer to him?

It Has Started!

By RICHARD JAMES

Well, it has already started! Yes, I'm talking about the Christmas season or, more precisely, the Christmas shopping season. Astute observers will have noticed that advertisements encouraging us to begin our Christmas shopping actually began in July and August. In September, Christmas displays went up in major retail stores. Fortunately, October's Halloween ads gave us a brief respite, but we all know that Christmas carols on the radio are not far away.

However, more and more Christmas shopping ads are not the whole story. Soon we will begin to hear a hue and cry from many well-meaning people who will complain that Christmas has become too commercialized. Usually their comments are summed up in a phrase such as, "Let's keep Christ in

The Rev. Richard James is the rector of the Church of the Resurrection in Oklahoma City, Okla.

Christmas." I think it would be helpful to look at it from a different perspective.

It is not too farfetched to say that it is Christianity, not Christmas, that has become commercialized. Every time I hear or see a radio or TV "ministry," something is being sold, usually a book or a cassette tape that will change my life and make all my troubles go away. Usually salvation can be had for only a few dollars a month, if only I give to the right place. But the commercialization of Christianity is not just on television and radio. Some of our churches are no better, with narthexes resembling miniature shopping malls!

"Keep Christ in Christmas" is a popular slogan for the churches, and was even the theme for last year's ecumenical "public relations" media blitz for us here in Oklahoma City. Well, to tell you the truth, I think it is a silly slogan, if for no other reason than for the fact that it gives a distorted view. We should be saying, "Keep *mas* in Christmas." After all, Christmas is "Christmas," that is to say, Christmas is the mass celebrating the birth of Christ. Christmas is not churchyard creches,

singing Christmas trees, children's pageants, special choir performances or the like. All of these may add to the festive atmosphere or special feeling of the time before Christmas (seldom are these done during the liturgical season of Christmas), but they are not Christmas.

The Episcopal Church can be proud that we at least emphasize eucharistic *worship* as the true celebration of Christmas. This helps to account for the fact that Christmas Eve services are so well attended in the Episcopal Church. Sure there are the two-times-a-year members of the church, but also in attendance are a lot of Christians whose churches have remembered to keep Christ in Christmas, but have forgotten to keep the mass as well. Too many churches have Christmas programs, but no Christmas worship.

It is my hope and prayer that we will continue to have all the special programs and pageants, and also an emphasis on eucharistic worship as an appropriate way of celebrating the birth of Jesus Christ. Perhaps this is one gift we can offer to the world, at the time when the offering of gifts is of such importance to the world. Maybe if we begin thinking about Christmas now, as the retailers are doing, we can find effective ways to let people know about the "free gift" available at every Episcopal church. It is certainly worth a try.

Late Call

What do the geese cry
one to another, angling
across the early winter sky
this Advent morning? Surely
it is a call of courage, of
encouragement passing by, the
cheering hope, keen expectation
of neglectful fields, smooth waters
up ahead before the darkness settles in.
Today I waited for them knowing high
within the bones — far from my brain
but somehow surer — they would wing
along and lift and carry me to spy
the bright full world that waits
beyond the vee, prepares to greet
our landing, honking, jostling
shrill arrival. Oh, take me!

J. Barrie Shepherd

New Year

On the First Sunday of Advent we enter a new year in the calendar of the church, and we extend our good wishes for this year to our readers. We pray it will also be a good year for the parishes to which they belong and for the Episcopal Church as a whole.

In spite of controversies and grave problems, the commitment to evangelism and to Christian education expressed by the General Convention offers us a significant opportunity for new life in the next several years. Both evangelism and education involve getting back to basics which is, many of us feel, precisely what the Episcopal Church needs. The basics are stated plainly enough in the Catechism (beginning on p. 845 in the Prayer Book). Our job is to translate the faith briefly stated there into understandable, attractive and interesting terms, both by word and by deed, by proclamation and by living witness. Let us try to do this in the year ahead.

What's So Funny?

A group of students at the University of Wisconsin-Madison spent many hours last spring at bars and other social gathering places, learning new jokes. Nothing unusual so far, but this particular group was doing a class assignment: find out what makes people laugh.

With permission, they recorded 10,000 or so jokes on tape, mostly told by middle-class Americans. Though many different subjects were targeted, the brunt of the jokes were either sexually offensive or were degrading to people of certain ethnic groups, such as Jews, Poles or blacks. Rarely were they jabs at white, middle-class Americans. David C. Mortenson, a communications arts professor and the director of the project, "The Power of Midwestern Ethnic Humor to Hurt and Heal," believes the jokes people tell say much about who they are afraid of, and that ridicule and sarcasm provide a temporary triumph over such fears.

Of course, it is not only middle-class people who are guilty of getting a laugh at the expense of someone else; nor are they the only people who struggle with insecurity. Is not the act of putting other people down, in order to build ourselves up, part of human nature? Furthermore, is there not something in each one of us that leads us to mistrust those we do not understand? Do we not all live with some fear of other people, fear that is often unfounded? Are we not all, at times, overly protective of ourselves, fearing we may lose what little we have? And how do we discover a common link with people in a world with so many differences?

In the church, these are the sorts of questions with which we must wrestle, if we are going to be God's instruments of reconciliation. We can begin among ourselves: instead of allowing our differences to pull us apart, we can be drawn together by praying for, giving to, listening to, and affirming one another, in Christ. When the church is truly one in the Spirit, the world sees Jesus, who is available to everyone, regardless of class or color. Are we as a church secure in Christ?

The Bible and the Year Ahead

With the First Sunday of Advent we go to Year C in the Sunday lectionary, the year of St. Luke (beginning on p. 911 in the Prayer Book). For many, St. Luke's gospel is the favorite. In the Daily Office lectionary, we go to Year One (p. 936 in the Prayer Book) where we will also be reading Luke for most of Advent and, in the Old Testament, the book of Isaiah, the classic book for Advent and Christmas in Christian piety.

Hearing the Bible read in church, and also reading it and reflecting upon it at home, by ourselves or with our household, are important parts of the Christian life. "Forward Day by Day," the booklets of the Bible Reading Fellowship and of "Living the Good News," and other publications can assist us. For many, the use of one or more of the readings in the Daily Office lectionary is the most convenient route to follow. None of us has reached a spiritual plateau in which we can do without any further knowledge of holy scripture.

Advent

Thou camest to us, O Blessed Lord,
Begotten of old of the Father's Love,
Born of sweet Mary in a stable mean,
Such condescension never was seen.

O dearest Jesus, precious babe,
Our hearts, too, are oftimes dark and cold,
Dispel the darkness, warm the chill,
With Thy dear presence, even still.

Prepare us, O Lord, to receive Thee once more,
Cleanse Thou the stables of our souls,
That when Thou shalt come as Bethlehem's babe,
We may cradle Thee warmly in hearts that are whole.

Thou camest among us, a child, in weakness,
A Man among men, to teach us meekness;
Possessing the power and might of Bliss,
Thou relinquished the glory of Heaven for this:

For this, a life of sorrow and woe,
That we Thy redemption might finally know.
Freely divested of heav'n's adoration,
And sacrificed solely for our salvation.

Thus when Thou comest again as our Judge,
Pray find us in readiness to receive Thee our King,
That at the last Day, we may fully behold Thee,
In glory where angels and saints ever sing:

Hosanna, Hosanna to Him who comes,
Who comes in the name of the Lord,
All glory, power and might be Thine,
Thou Blessed, Eternal Incarnate Word.

Amen.

Martha Webb Dale

Let's Talk

By NICOLS FOX

No word was used more frequently at July's General Convention in Detroit than "dialogue." It was the salve applied to every wound, the queller of controversy. A difference of opinion which seemed unlikely to be resolved could, at least, be talked about. And so we can look forward to continuing the dialogue on the subjects of ecumenical relations, inclusive language liturgies, standards for ordination and human sexuality.

It is encouraging to know that we belong to a church where an exchange of ideas is an option; where decrees or edicts are not simply handed down from imperious heights. But at the same time, it is fair to ask whether the call to dialogue is a sincere effort to be open to all sides of an issue, or whether it is sometimes nothing more than a strategy to make more palatable a transition towards a goal which has already been established.

There is some evidence that the latter is occasionally the case. There are those who call for dialogue while simultaneously labeling those who disagree with their premise as being "fearful," victims of "ignorance," as wanting to "break up the church" or as being guilty of looking at things only from their own perspective. This last is a kind of psychological disarming. We no longer in our enlightened age make martyrs of those with whom we disagree. Far more effective — since martyrs can galvanize opinion as can nothing else — is to identify a psychological inadequacy in those who hold opinions at variance with our own. By that technique "wrong thinkers" are not only rendered publicly impotent, they may become insecure and uncertain of their own position and withdraw into voluntary silence.

Dialogue is a word which implies a free exchange of ideas with the outcome still open. To not only disarm

Nicols Fox is editor of The Northeast, the newspaper of the Diocese of Maine.

but to wound one's opponent before the battle begins is hardly conducive to a fair contest. It is not surprising that the opposition is occasionally tempted to pull out and avoid the fray.

If the word "dialogue" is nothing more than the means by which the church will preserve unity while moving from one way of thinking to another as it reeducates or waits for wrong-thinkers to retire or die, then the word possesses a strong element of deception — a Trojan horse particularly odious for posing as a gesture of goodwill.

But if each side of a controversy entered the ring with a genuine willingness to suppose that our minds might be changed, with the genuine realization that not one of us has access to the

whole truth, with the genuine desire to see the manifestation, not of our own wills but of God's will, then the climate will be created for real dialogue to occur.

We have in place the arenas in which real discussion can take place on these issues: the committees, the conventions, and church-related publications. It remains for those who think seriously about these matters to join the debate.

If this is a church where someone is afraid to voice an opinion or make a proposal then it is not the church we say we want it to be. With genuine dialogue it will be possible to create an atmosphere of openness in which predetermined agendas have no place and cannot survive.

SHORT and SHARP

By ARTHUR LIVINGSTON

A KINGDOM OF PRIESTS: Liturgical Formation of the People of God. Edited by Thomas J. Talley. Alcuin/GROW Liturgical Study 5 (Grove Liturgical Study No. 53). Grove Books (Bramcote, Nottingham, England NG9 3DS). Pp. 49. \$4.65 paper.

The professor of liturgics at General Theological Seminary has collected seven short papers which were read at the International Anglican Liturgical Consultation held in Italy in 1987, covering related subjects on liturgy and laity. Paul Gibson's "The Presidency of the Liturgy" presents the case for lay presidents at the Eucharist and argues for "serious consideration of the ordination of local leaders in Anglican congregations.

DAILY PRAYER: The Worship of God. Supplemental Liturgical Resource 5. Prepared by the Office of Worship for the Presbyterian Church (USA) and the Cumberland Presbyterian Church.

Westminster. Pp. 435. \$12.95 paper.

Published by the Presbyterians for congregations which have daily worship or for informal church gatherings, this book includes variations of morning and evening prayer for use throughout the year with well done contemporary versicles and responses and musical settings. A member of the worship committee who reviewed the compilation is J. Barrie Shepherd, a poet often seen in TLC (see p. 12).

SERLO OF SAVIGNY & SERLO OF WILTON: Seven Unpublished Works. Edited and translated by Lawrence C. Braceland. Cistercian Publications (WMU Station, Kalamazoo, Mich.) Pp. xxvii and 105. \$19.95.

Three works by Serlo of Savigny and four by Serlo of Wilton, both 12th-century abbots — the former, head of an important congregation in France, the latter, a native Englishman and lyricist. This impeccably edited publication gives the Latin and English on facing pages for these short homilies and addresses. I particularly enjoyed

Serlo of Wilton's "Explanation of the Lord's Prayer," a delightful excursion into the allegorical medieval mind.

THE PRAYERS OF THE PEOPLE: Ways to Make Them Your Own. By David Enderton Johnson. Forward Movement. Pp. 62. \$2.75 (postpaid) paper.

A recognized liturgical scholar gives his thoughts on the history and uses of the prayers of the people — in the Eucharist, the Daily Office and at home. Commentaries accompany practical suggestions for special intentions and adaptations of the Prayers of the People (Rite II), *The Book of Alternative Services* of Canada, and litanies. A valuable addition to the ministry of intercessory prayer.

THE ANGLICAN CYCLE OF PRAYER, 1989. Edited by Charles H. Long. Forward Movement. Pp. 140. \$2.75 paper.

The 14th edition of this essential aid to corporate and individual prayer within the Anglican Communion. Along with the calendar of intercessions, which so many of us have incorporated within the weekly Prayers of the People, are maps of the Anglican Communion and addresses of provincial offices.

BE NOT AFRAID. By Alanson B. Houghton. Walker & Co. Pp. x and 86. \$6.95 paper.

Letters, stories, quotations, and scriptural passages in large print for those, all of us in fact, who face death. Optimistic even with the tough situations. Asked just before he died if he dreaded to cross the river of death, Bishop Warren Chandler replied, "My Father owns the land on both sides of the river. Why should I fear?"

CHRIST AND PROMETHEUS? A Quest for Theological Identity. By Jan Milic Lochman. WCC Publications (475 Riverside Dr., Room. 1062, New York, N.Y. 10115). Pp. ix and 105. \$8.50 paper.

Taking as his maxim "you cannot dogmatically repeat in Basel what you learned in Prague," the author, professor of systematic theology at the University of Basel, traces his own theological pilgrimage through Eastern and Western Europe with particular reference to theological encounters with Marxism. A balanced perspective on what Lochman calls "the limitations and prejudices" associated with "human rights."

BOOKS

Key Writings

READINGS IN THE HISTORY OF CHRISTIAN THEOLOGY, VOLUME I: From its Beginnings to the Eve of the Reformation. By William C. Placher. Westminster. Pp. 204. \$15.95 paper.

Instructors and students of the history of Christian theology should find this anthology of 55 pre-Reformation writers useful. The first half of the book quotes almost exclusively Asian and Egyptian writers; the second half Augustine and medieval Western Europeans. Too many of the translations are pre-World War II; this keeps costs down but often calls for a high level of reading ability.

Educated churchpeople will find very few surprises, and the introductions to sections and writers are unassuming and consensual. This reviewer's only serious complaint concerns the total omission of Gregory the Great and all the literature of the long Reform leading up to Lateran IV, since only Augustine and the mendicant orders equal their importance in the creation of pre-Reformation Western theology.

How else does one review an anthology of sentences and paragraphs from key writings of the first 15 centuries of Christian history? This reviewer will simply add that despite his preference of a few complete writings to many snippets, it was with spiritual and intellectual profit that he read — usually reread, much of what is here included.

(The Rev.) HALL PARTRICK
Church of the Holy Spirit
Greensboro, N.C.

Small Is Beautiful

AN INTRODUCTION TO MEDIEVAL IVORY CARVING. By Paul Williamson. Pp. 47.

AN INTRODUCTION TO MEDIEVAL ENAMELS. By Marian Campbell. Pp. 48.

AN INTRODUCTION TO ILLUMINATED MANUSCRIPTS. By John Harthan. Pp. 48.

AN INTRODUCTION TO ENGLISH STAINED GLASS. By Michael Archer. Pp. 48.

All of above published by Stemmer House. Each \$9.95.

Stemmer House is to be thanked for continuing to make available four attractive books which are a delight for

those interested in the churchly arts. Some have been more fully reviewed in our pages before. These books each contain an explanation and history of the craft concerned and then 30 or more beautiful illustrations, mostly in color, with information about each. Most of the artifacts illustrated are from the Victoria and Albert Museum in London and most, but not all, involve religious contents. These books (7 1/2 x 10 inches) may be described as "mini-coffee-table volumes." They are lighter and much easier to handle than large art books.

Ivories illustrated range from Byzantine times through the Middle Ages. As the text explains, these finely carved small figures provide a continuous history of sculpture, spanning periods from which large scale statuary does not survive. The illuminated manuscripts are mostly from the thirteenth, fourteenth, and fifteenth centuries, when so many elegant books of hours were produced. Enamels illustrated range from brilliantly colored Celtic and Byzantine treasures through the late Middle Ages. The volume on stained glass focuses on English work from the Middle Ages on to the nineteenth century and contemporary examples.

Any of these books, or all of them, will be attractive presents to one who loves beautiful things.

H. B. P.

Coherence and Unity

READING AND PREACHING THE BOOK OF ISAIAH. Edited by Christopher R. Seitz. Fortress. Pp. 126. \$6.95.

This volume grew out of a 1986 symposium, and opens with an introduction by Christopher R. Weitz, an Episcopal priest, now assistant professor of Old Testament at Yale. Elizabeth Achtemeier writes on "Isaiah of Jerusalem: Themes and Preaching Possibilities." James Luther Mays treats "Isaiah's Royal Theology and the Messiah." Robert R. Wilson writes on the "Community of the Second Isaiah." Walter Brueggeman deals with "Second Isaiah: An Evangelical Rereading of Communal Experience." And Paul D. Hanson speaks of "Third Isaiah: the Theological Legacy of a Struggling Community. The editor, finally, writes on "Isaiah 1-66: Making Sense of the

Whole." These are all good essays, written by persons of stature and they all repay reading.

The final essay is extremely valuable and lends a unity to the whole collection, much like the final editor of Isaiah has given a unifying stamp to the entire Isaian collection. For Seitz, the Book of Isaiah features God, as the main character, and he is in dialogue with Zion and the cosmos. The historical Isaiah, appearing only in chapters 6-9 and 36-39, is quite self-effacing (Seitz speaks of "the retraction of the prophetic persona"). Rather than the "deconstruction" of the book, as so often promoted, he stresses the skilled workmanship of the final editor, who has produced a work of coherence and unity. "Our (the readers) vantage point in the Book of Isaiah is a privilege and a responsibility. We know God's full intention for Zion early on (Isaiah. 2:1-5). But the final chapter of the Isaiah drama has not been written. More so than for the other prophetic collections, Isaiah remains open to the future, and it is doubtless for this reason that Isaiah is the most frequently cited Old Testament prophet in the New Testament" (p. 123).

(The Rev.) JOSEPH I. HUNT
Professor of O.T. and Hebrew
Nashotah House
Nashotah, Wis.

Phases in Faith

WILLIAM PORCHER DUBOSE: Selected Writings. Edited by Jon Alexander, O.P. Paulist. Pp. viii and 314. \$19.95.

Episcopalians will rejoice with the publishing of this new anthology of writings of William Porcher DuBose. The book, conceived and edited by Jon Alexander, O.P., is part of the series *Sources of American Spirituality*. Few of Donald Armentrout's selections in his recent *A DuBose Reader* are reproduced because Alexander has chosen not to look at DuBose's theology topically, but rather as it explicates the stages in DuBose's spiritual journey. DuBose himself in previously unpublished memoirs, *Turning Points in My Life*, describes these phases as "evangelical, churchly and catholic" (p. 13). Alexander has chosen selections from *The Gospel According to St. Paul* (DuBose, 1907) to explicate the evangelical phase, from *The Gospel in the Gospel* (DuBose, 1906), the church

phase; and from *The Reason of Life* (DuBose, 1911), the catholic phase.

The catholic phase seems to be a stage in Christian maturity in which an individual has worked through the issues of faith and its correspondence to a life in a community. This culminates in the belief that "God is the infinite and Divine Democrat" who rules not over but in, not instead of but by, and above all, not for himself, but for his people" (Alexander, 26). The book properly ends with DuBose's reflection on the Trinity.

This organization makes DuBose more accessible to the reader because it lets us see that DuBose's faith in part was a response to the events of his life, such as the tragedy of the Civil War and the pain and sorrow of his personal losses. This insight is made possible by a fine introduction which has many details of DuBose's life which have not been available. Also, Alexander provides an illuminating analysis of DuBose's habit of thought which moved through the levels of the natural, to the moral, to the spiritual.

The bibliography is not as complete as Armentrout's (and this reader wonders if other doctrinal studies have been done).

All readers of DuBose know that while he never fails to bring our Christ closer to us, he does require close attention to sentences which imitate paragraphs.

Here is a book all of us should read, for to read is to cherish not the man but his Savior.

(The Rev.) RONALD WOODRUFF
St. James Church
West Hartford, Conn.

Balanced and Lucid

CHRISTOLOGY IN CONTEXT: The Earliest Christian Response to Jesus. By Marinus de Jonge. Westminster. Pp. 276. \$15.95 paper.

Marinus de Jonge, professor of New Testament and Early Christian Literature at the University of Leiden, the Netherlands, seeks to put into practice the conviction that theology emerges from the responses of communities to specific situations. He works through traditions, various books, particular concepts, and finally, presents a brief sketch of Jesus' views of himself.

If not one of the most penetrating or exciting studies of New Testament

Christology, this is among the more balanced, lucid and sound. The author reveals a good critical judgment, a fine sense of caution, and a mastery of secondary literature, fairly and concisely presented.

Despite the title, there is relatively little discussion of the issues faced by particular communities and their social and other circumstances. The approach is, however, promising and in concord with the catholic and orthodox notion that the meaning of Christ comes to light in the Corpus Christi. Diversity has been a hallmark of that body since the beginning (1 Corinthians 12). This is a useful survey and a stimulus to further work.

(The Rev.) RICHARD I. PERVO
Associate Professor
of New Testament and Patristics
Seabury-Western Seminary
Evanston, Ill.

Books Received

CELEBRATE MID-LIFE: Jungian Archetypes and Mid-Life Spirituality. By Janice Brewi and Anne Brennan. Crossroad. Pp. xii and 296. \$18.95.

WHY SETTLE FOR MORE AND MISS THE BEST? By Tom Sine. Word. Pp. 225. No price given, paper.

KINGDOMS IN CONFLICT: An Insider's Challenging View of Politics, Power and the Pulpit. By Charles Colson. Zondervan. Pp. 400. \$15.95.

FAITH REDISCOVERED: Coming Home to Catholicism. By Lawrence S. Cunningham. Paulist. Pp. 99. \$3.95 paper.

FORBIDDEN FRUIT: The Ethics of Humanism. By Paul Kurtz. Prometheus. Pp. 266. \$19.95.

BEYOND OPPORTUNITY: Jesse Jackson's Vision for America. By Roger D. Hatch. Fortress. Pp. 165. No price given, paper.

THE SHROUD AND THE GRAIL: A Modern Quest for the True Grail. By Noel Curren-Briggs. St. Martin's. Pp. xiv and 241. \$19.95.

THE GOSPEL AND THE CHURCH. By Alfred Firmin Loisy. Prometheus. Pp. 268. \$20.95.

EXTRAVAGANT LOVE: A Gospel Gift for Disarming the Heart. By Mary R. Schramm. Augsburg. Pp. 128. No price given, paper.

CHASING THE WIND: Man's Search for Life's Answers. By Michael Cassidy. Morehouse-Barlow. Pp. 64. \$6.95 paper.

THE BROKEN BODY: Journey to Wholeness. By Jean Vanier. Paulist. Pp. 145. \$8.95 paper.

AN INCLUSIVE LANGUAGE LECTIONARY: Readings for Year B (Revised Edition). Westminster. Pp. 264. \$11.95 paper.

THE MacARTHUR NEW TESTAMENT COMMENTARY: Galatians. By John F. MacArthur. Moody. Pp. 221. \$12.95.

PEOPLE and PLACES

Appointments

The Rev. **Paul R. Abernathy** is rector of Trinity Church, 7005 Piney Bridge Rd., N.W., Washington, D.C. 20012.

The Rev. Canon **Alexander Aiton** has been named canon for planned giving and church development of the Diocese of Central Pennsylvania, 221 N. Front St., Harrisburg, Pa. 17101.

The Rev. **Rosemarie Anderson** is now assistant of All Souls', 1475 Catalina Blvd., San Diego, Calif. 92107.

The Rev. **Sandra Benes** is rector of St. Michael's, Cambridge and associate of Christ Church, Adrian, Mich. Add: 122 White Lake Rd., Brooklyn, Mich. 49230.

The Rev. Canon **George W. Brandt, Jr.** has been appointed canon for outreach ministries at the Cathedral of St. Philip, 2744 Peachtree Rd., Atlanta, Ga. 30363.

The Rev. **Robert John Bryan** is rector of All Saints', 651 Eucalyptus Ave., Vista Calif. 92084.

The Rev. **William Reid Bryant** is non-stipendiary assistant of the Church of the Transfiguration, 14115 Hillcrest Rd., Dallas, Texas 75240.

The Rev. **Barbara Cavin** is vicar of Holy Cross, Saline, Mich. Add: 6299 Saline/Ann Arbor Rd., Saline 48176.

The Rev. **Ruth Clausen** is deacon-in-charge at St. George's, 25100 Lorraine, Warren, Mich. 48089.

The Rev. Canon **Edmund L. Dohoney** is now canon to the ordinary, Diocese of West Texas, Bishop Jones Center, Box 6885, San Antonio, Texas 78209.

The Rev. **Charles Sanford Foss** is assistant of St. James-by-the-Sea, 743 Prospect St., La Jolla, Calif. 92037.

The Rev. **Robert E. Fosse** is now interim rector of St. Mark's, Upland, Calif.

The Rev. **Peter Fulghum** is interim of Christ Church, Box 92, Stevensville, Md. 21666.

The Rev. **William S. Gannon** is interim rector of St. Andrew's, Box 161, Harrington Park, N.J. Add: 320 Grand St., Croton-on-Hudson, N.Y. 10520.

The Rev. **Kathryn M. G. Gates** is rector of St. George's, 14 Rhode Island Ave., Newport, R. I. 02840.

The Rev. **Gerald B. Hanna** is rector of St. Paul's, Box 770722, Ninth and Oak Sts., Steamboat Springs, Colo. 80477.

The Rev. **Virginia Herring** is assistant of St. Luke's, 211 N. Church St., Salisbury, N.C. 28144.

The Rev. **Samuel L. Koons** is rector of St. David's, 1519 Elmwood Rd., Lansing, Mich. 48917.

Capt. **Wayne Larsen** of the Church Army is center coordinator for Christ Church and assistant of St. Paul's, 711 S. Saginaw, Flint, Mich. 48502.

The Rev. **Luis Lean** is rector of Trinity Church, 1108 N. Adams, Wilmington, Del. 19801.

The Rev. **Marion D. Lucas, III**, is rector of the Church of the Ascension, Box 11388, Knoxville, Tenn. 37919.

The Rev. **Charles C. Lynch** is now rector of Resurrection Church, Clarkston, Mich.

The Rev. **Jeffrey B. MacKnight** is rector of St. Gregory's, 480 S. Beverwyck Rd., Parsippany, N.J. 07054.

The Rev. **Robert A. Mayo** is interim rector of St. Paul's, 451 Van Hauten St., Paterson, N.J. 07501.

The Rev. **Harry Mazujian** is assistant of St. Mary Anne's, 315 S. Main St., North East, Md. 21901.

The Rev. **Neal O. Michell** is rector of St. Barnabas', Box 609, Fredericksburg, Texas 78624.

The Rev. **Richard F. Miles, Jr.**, is rector of St. John's, Valentine and vicar of St. John's, Cody, Neb. Add: Box 261, Valentine 69201.

The Rev. **Elizabeth J. Moulton** is rector of Grace Church, Weldon; vicar of St. Alban's and St. Anna's, Littleton; and assistant, All Saints, Roanoke Rapids, N.C.

The Rev. **Sarah Nelson** is assistant of St. Peter's, 221 Boulevard, Mountain Lakes, N.J. 07046.

The Rev. **Richard C. Nevius** is now interim associate, St. James's, West Hartford, Conn. Add: 14 Spring Lane, West Hartford 06107.

The Rev. **William R. M. Newby** is associate of St. Philip's, 706 Byers Ave., Joplin, Mo. 64801.

The Rev. **James A. Newman** is interim rector of Christ Church, Redondo Beach, Calif. Add: 3217 Overland Ave., #6111, Los Angeles, Calif. 90034.

The Rev. **Edmund B. Partridge** is interim rector of St. Luke's, Main St., Box 292, Hope, N.J. 07844.

The Rev. **Ashley H. Peckham** is rector of St. Barnabas's, 3257 Post Rd., Warwick, R. I. 02886.

The Rev. **R. Bradley Peyton, IV**, is rector of Emmanuel Church, 1214 Wilmer Ave., Richmond, Va. 23227.

The Ven. **Robert L. Potts** is archdeacon of Region 4 of the Diocese of Michigan; add: 1014 Elder St., Ann Arbor, Mich. 48103.

The Rev. **J. Blaney Pridgen, III**, is rector of the Church of Our Saviour, Box 965, Rock Hill, S. C. 29731.

The Rev. **Graham T. Rowley** is interim rector of the Church of the Holy Comforter, 130 W. Seminary Ave., Lutherville, Md. 21093.

The Rev. **C. Boone Sadler, Jr.**, is vicar of St. Columba's, Box 655, Santee, Calif. 92071.

The Rev. **G. Randall Sartin** is rector of Ascension, Amherst and St. Mark's, Clifford, Va. Add: 622 Main St., Box 867, Amherst 24521.

The Rev. **William Scheel** is chaplain of All Saints' School, Box 64545 Lubbock, Texas 79464. Fr. Scheel is also executive director of the Southwestern Association of Episcopal Schools.

The Rev. **Richard L. Schweinsburg, Jr.**, is rector of St. Paul's School, Fairview Ave., Schenectady, N.Y. 12306.

The Rev. **John L. Scott, III**, is rector of Christ Church, Gilbertsville and Zion Church, Morris, N.Y.

The Rev. **Richard S. Signore** is rector of St. Peter's, Box 265, Buzzards Bay, Mass. 02532.

The Rev. **Joseph Summers** serves the Church of the Incarnation and is doing peace and justice work at Canterbury House, Ann Arbor, Mich. Add: 722 W. Washington, Ann Arbor 48103.

The Rev. **A. Henry Swann** is rector of the Church of the Good Shepherd, Box 5104, Knoxville, Tenn. 37928.

The Rev. **Susan R. Vest**, deacon, St. Luke's, 73 S. Fullerton Ave., Montclair, N.J. 07042.

(Continued on next page)

MIN CONTINUING EDUCATION
FOR CLERGY

DOCTOR OF MINISTRY PROGRAM

Summer Courses
The University of the South

For information write: The
Director's Office School of
Theology, Swannee, TN 37375-4001.

**HOLY CROSS
INCENSE** 803/351-4356

Holy Savior Priory
Pineville, SC 29468

QUALITY CHURCH SUPPLIER Write or
call for information.

JRE **J. R. EVANS & CO**
209-683-6715
Box 2083 Oakhurst, CA 93644
Personal Professional Attention
to All Your Church and Clergy Needs

**MOREHOUSE-BARLOW
BOOKS & CURRICULA**

Send For Our
FREE BOOK CATALOG
MOREHOUSE-BARLOW
78 - T Danbury Rd. Wilton, CT 06897
(203) 762-0721

*Give Encouraging Words
... to those you Love*

BIBLE VERSES ON 12 CHRISTIAN ATTITUDES
INDEXED BOX • SIXTY 3x5 CARDS • COLOR-CODED
CALLIGRAPHIC WRITING • NO PER BOX IN TEXAS
FREE... READY SCRIBE, DEPT. LC-3
SAMPLE CARD P.O. BOX 123641
ON REQUEST FORT WORTH, TX 76121-3641

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequest to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin. _____."

THE LIVING CHURCH FOUNDATION
816 E. Juneau Avenue
Milwaukee, Wis. 53202

PEOPLE and PLACES

Changes of Address

The Rev. Stanley P. Gasek, retired rector of Grace Church, Utica, N.Y., is now living at 102 C Cross Keys Rd., Baltimore, Md. 21210. He continues as president of St. Margaret's Corp. of Utica.

The Rev. Melvin E. Truiett is now at 1208 Knightsbridge Rd., Edmond, Okla. 73034.

The Rev. Ann Whitney may be reached at 5440 Cass Ave., Detroit, Mich. 48202.

Resignations

The Rev. Ronald P. Conner, as rector of St. Stephen's, Providence, R. I.

The Rev. Curtis S. Denney, as rector of Grace Church, Canton, N.Y. Add: R.D. 4, Box 480, Ogdensburg, N.Y. 13669.

The Rev. Eric T. Duff, as director of Apostles' House, Newark, N.J.

The Rev. Maurice Friedman, as interim vicar of Church of the Transfiguration, North Bergen, N.J.

The Rev. Timothy H. Parsons, as rector of St. Andrew's, Harrington Park, N.J. 07640.

The Rev. Clifford S. Westhorp, as priest-in-charge of the Church of Advent, Pawtucket, R.I. Add: 602 Club Court, South Hermitage, Tenn. 37076.

The Rev. Ronald S. Winchell, as vicar of the Church of the Holy Spirit, Roanoke, Va.

Honorary Degrees

Berkeley Divinity School at Yale Univ. conferred the following honorary degrees at Evensong in Marquand Chapel on October 20: the Rev. Frank Albert Mullen, director of development at Yale Divinity School; the Rev. Walter Hamilton Taylor, rector of St. Luke's, Darien, Conn.; the Rt. Rev. Orris George Walker, Jr., Bishop Coadjutor of Long Island; and the Rev. Arlin John Rothauge, national coordinator of congregational development for the church.

On October 25 Virginia Theological Seminary awarded honorary doctor of divinity de-

grees to the Rt. Rev. Earl Nicholas McArthur, Jr., Suffragan Bishop of West Texas, and the Rev. David A. Works, president of the North Conway Institute, a national interfaith association which helps alcoholics and others with drug problems.

Other Changes

The Rev. Canon Samir J. Habiby continues to do research on the root causes of human dislocation, poverty and terrorism as a fellow of the Anglican Service Training and Relief Organization (ASTRO). As of Nov. 1 he becomes interim rector of St. Peter's, Monroe, Conn.

Receptions

The Rev. John C. Jorden has been received from the Roman Catholic Church in the Diocese of Ohio; Fr. Jorden is a clinical psychologist in private practice in Ashland, Ohio and assistant in the cluster ministry of the Diocese of Ohio.

Deaths

The Rev. Huyland Morris Bryant, deacon of the Diocese of Albany, died September 28 at the age of 72 in Schenectady, N.Y.

A native of Saratoga Springs, N.Y., Mr. Bryant was a graduate of the Univ. of Southern Calif. and an associate of the Order of the Holy Cross. Ordained deacon in 1964, he assisted at Christ Church, Schenectady, since that time. He is survived by his wife, Ruth, and two children.

George A. Casparian, well-known layman of the Diocese of Kentucky, died September 7 in a Paducah, Ky. hospital.

He was born in New York City in 1919, graduated from Rutgers College and served as a naval officer in World War II. He and Patricia Kennedy married in 1948 and became parents of four children, one of whom, the Rev. Peter F. Casparian, is rector of the Church of St. Michael the Archangel in Lexington, Ky. Mr. Casparian, as a businessman residing in Fulton, Ky., was a member of Trinity Church in that city, and became lay dean of the Purchase Area Regional Council of the Diocese of Kentucky in 1980. He also served in other positions of responsibility in the parish and diocese and was deputy to General Convention in 1985 and 1988.

Elizabeth Anne Rightmyer, widow of the Rev. Nelson Rightmyer, died on September 30 at St. Joseph's Hospital, Asheville, N.C. of pneumonia after surgery.

For just under a year Mrs. Rightmyer had lived at Deerfield, the Episcopal retirement home in Western North Carolina. She had lived and worked in various places in Pennsylvania and Maryland where Fr. Rightmyer had taught and served parishes. Mrs. Rightmyer was a graduate of West Chester Univ. and held a master's degree from Loyola College, Baltimore. She had taught math and English at Hannah More Academy, Reisterstown, Md. and was active in the Pennsylvania Rectory Club and the American Association of University Women. She is survived by her son, the Rev. Thomas Nelson Rightmyer of Shelby, N.C.

A Bundle of What?

Now is the time for a parish to do something special, but what? A very simple answer is to introduce your parish to the one and only national weekly publication serving the Episcopal Church, namely

THE LIVING CHURCH

and to help people become informed about the life and work of the Church in the way that only this unique magazine offers.

A bundle of five copies costs only \$11.60 a month for a four-week month, and \$14.50 for a five-week month. As your parish prefers, copies may be put out for free distribution, or sold at a reduced price, or sold for \$1.35 a piece (the price printed on the cover). Additional copies cost only 58¢ each. Order now from:

**Bundle Department
THE LIVING CHURCH
816 E. Juneau Ave., Milwaukee, WI 53202**

THE LIVING CHURCH

816 E. Juneau Ave., Milwaukee, WI 53202

Send us a bundle of _____ copies per week until further notice, billing us monthly at 58¢ per copy.

Send to _____ Address _____

City _____ State _____ Zip _____

Name of Church _____

Signed _____ Date _____



BENEDICTION

The author, Elinor Schneider, resides in West Kingston, R.I.

A friend of mine likes to tell a story about a farmer who was beating his mule to get it going. A neighbor came along and observed, "That's no way to make that mule move." The farmer nodded, "Yes, I know. But first I have to get his attention."

God used my year as a chalice bearer to get my attention. He put a chalice in my hand and said, "This is real . . . and this is what I want the rest of your life to be like. Now go think about what I've shown you."

As we leave his altar, we carry the Lord's presence with us. Nutritionists tell us, "You are what you eat." Christ's life is part of us. We are Christ bearers! Our question, as we go forth to our homes and jobs, is how to bear this fullness of God's grace so that our so-called secular relationships are restored to the singleness of heart God intends for them. How can I make bringing in the groceries or taking out the trash Christ bearing? These are not what I ordinarily think of as "religious experiences." Yet this is where God has placed me.

Recently our daughter Beth had the severe disappointment of being denied early acceptance to the college of her choice. As I slammed pots around the kitchen, she asked, "Why are you so angry?" And I replied, "Because you don't deserve this. I had hoped just for once everything would come up roses for you." When she came home from her after-school job, she handed me a long thin package wrapped in florist paper. Inside were two red roses with this note: "I have two parents who care very much about me. That's all I ever need. I love you. Beth." The chalice truly runneth over! She could wrap the world and give it to me for Christmas, and it would be a trinket compared to that note. She was a Christ bearer.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, N.Y. 12866. (518) 587-7470.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, Fla. 32303. (904) 562-1595.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

ORGANIZATIONS

THE COMPANION SISTERHOOD OF SAINT GREGORY is a community-in-formation sponsored by the Brotherhood of Saint Gregory. Postulancy is open to married and single women, clergy or lay, who wish to explore the call to a structured Rule in a spiritual religious community. Is this you? For more information, write to: Br. Stephen Storen, BSG, Director of Vocations, 42-27 164th St., Flushing, N.Y. 11358.

CAN THE CHURCH SURVIVE a woman bishop? We think so: there's more to Christ's Church than the sex of its clergy. Join the Catholic Fellowship of the Episcopal Church in supporting living tradition. CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, N.Y. 10468.

PASTORAL CARE

MEDITATIONS for shut-ins. Yearly subscription \$33 (10 each week; add your greeting). Home Prayers, P.O. Box 108, Milford, N.H. 03055. Brochure on request.

POSITIONS OFFERED

SMALL PARISH in lovely, rural east central Illinois community seeks the services of a retired priest. Duties consist primarily of one service per week plus some visitations to elderly members. Small stipend plus housing. St. Andrew's Episcopal Church, c/o Monroe Hall, 202 E. Crawford, Paris, Ill. 61944.

RETIRED, but not ready to lie in the sun? A part-time rector is needed for a lovely, historic church in the southern Black Hills. Please write for information and parish profile to: The Search Committee, St. Luke's Church, Star Route—Box 180, Hot Springs, S.D. 57747.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Zaire, Spain, Solomon Islands, and Japan. Write: Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

POSITIONS WANTED

PRIEST-TEACHER-PASTOR: Experienced priest (20 years) with proven gifts in education, counseling, preaching, working with substance abusing youth seeks challenging and fulfilling position in school or school/parish combination. Reply Box C-661*.

HIGHLY credentialed dean of cathedral seeks part-time parish, within commuting distance of university, as base for active ministry in retirement (age 62). Housing plus allowances. Available 1 June 1989. Reply Box P-662*.

PROPERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—**FREE SAMPLES.**—The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

TRAVEL

ROME, FLORENCE, Assisi, Venice, Milan, late June 1989. Two weeks, excellent price. Special attention to Christian sites, art, history. Join the people from St. Luke's, Madison, WI 53716 (4011 Major Ave.). Write for brochure. Chicago departure.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

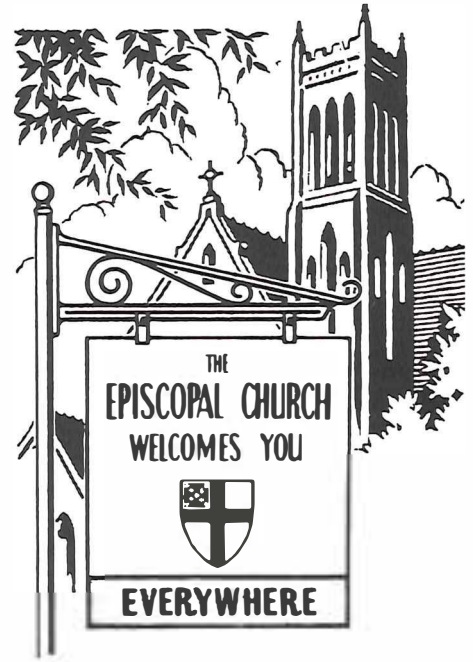
to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY



LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10. Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Bryan Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 & weekdays — Christ Church undercroft.
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church, 317 No. New Jersey

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

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assocs; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Sun Eu (June) 8 & 10. Eu (July & Aug.) Sat 5; Sun 8 & 10.
Historic designation — circa 1890

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

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

NEW YORK, N.Y.

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

EPIPHANY 1393 York Ave. at 74th St.
J. K. Johannson, c; J. Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Ave. 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Roma A. King, Jr., Ph.D., assoc r; the Rev. Donald Johnson, c; the Rev. Francis Craig, ass't; the Rev. Stephen Weston, ass't
Sun services: 7:30 H Eu; 10 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed 10 H Eu, Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS' CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45), Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno