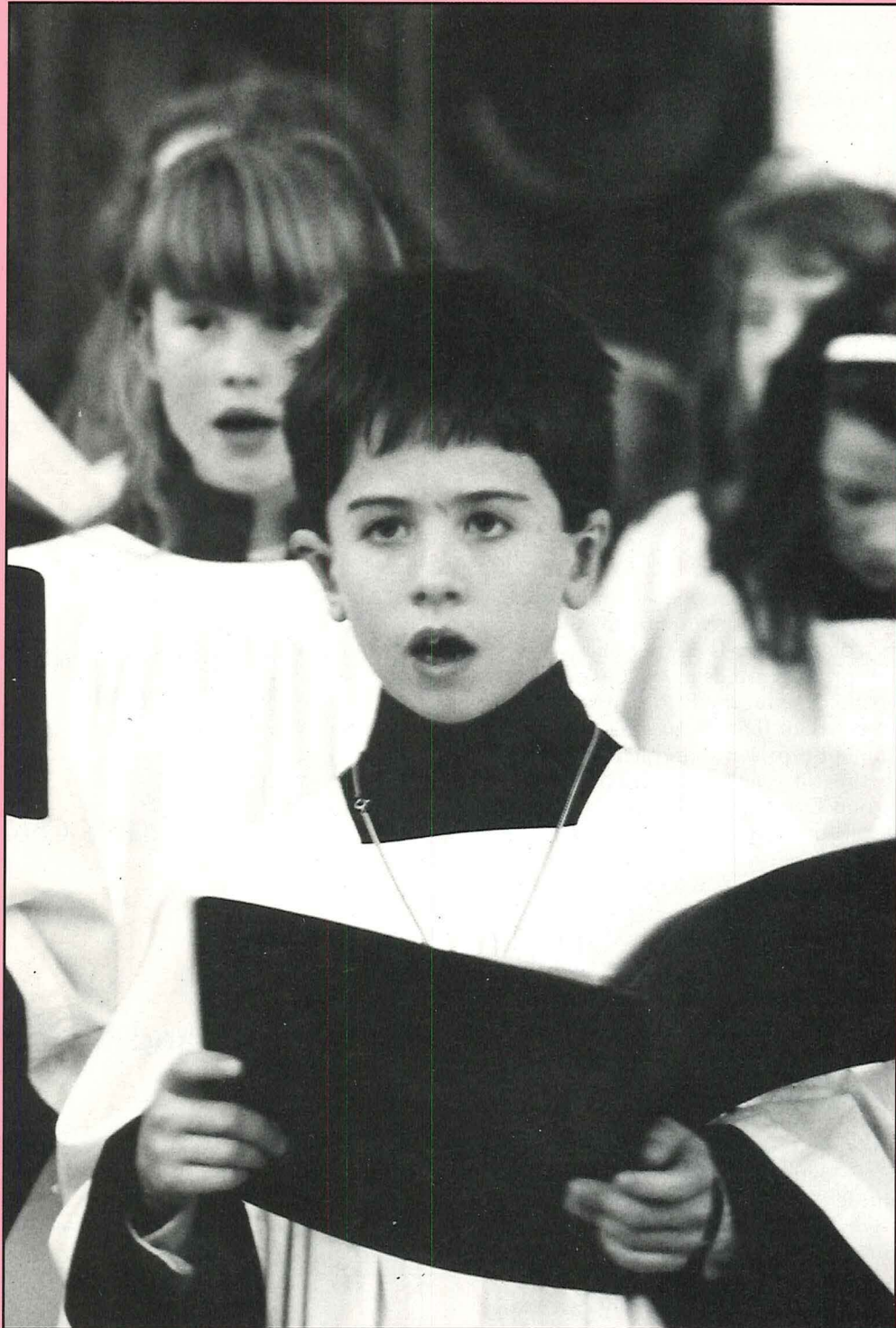


THE LIVING CHURCH

Serving Episcopalians Since 1878



910718 38646
The Cathedral Library
Cathedral St John Divine
1047 Amsterdam Ave
New York NY 10025

A Celebration in Rhode Island



The 'Apparent' Victory

I sit in my meditation with feet up on the desk by a large window, eyes gently focused on the beauty outdoors. The shrubs, trees and lawn at our home are dusted with newly-fallen snow. The sun isn't shining, and I'm not sure whether the day is really overcast or whether the sun just hasn't bothered to get up yet. But there is over all a beautiful blue color.

I suspect the air outside has a pleasant bite to it, but I don't really know since Guinevere, our dog, also hasn't arisen and given me cause to taste the outdoors. So I look out the window at the crisp scene while my mind thumbs through old images of various times and places. Occasionally it pauses at certain images which are transparent to the "beyond in our midst." The bluish white of the day drenches my thoughts.

With all my mind (if not my heart) I believe one can experience Advent and Christmas in the tropics. But surely that is the hard way. At least that's how it seems now as I watch snowflakes begin to swirl and the trees gently sway in that purplish blue cast of light. For what I see out the window is "great with" what I see on the calendar — Advent.

Some would say it's mere association — an association of what my senses take in with the experience of Advent. The sensory data evokes the experience — just as the smell of blue spruce reminds me of the electric train I found under the tree on my fifth Christmas.

But I think it's more than that. It goes back thousands of years in human experience and led early Christians to choose this time of year for the celebration of Advent, Christmas and Epiphany. It has to do with darkness and light and the way in which in late November and in December the darkness seems to be snuffing out the light. Perhaps the ancients really thought the shortening days and encircling gloom were the world coming to an end.

The sun still isn't out, but it is lighter now and the light plays on the black bark of a tree etched with snow. It is a kindly light, and that quality conditions the experience of the "apparent" victory of darkness over light.

All apocalyptic visions are filled with dread. But biblical apocalyptic contains something the others do not — hope! That is the quality of the Advent light I see playing on the trees — light that conditions the darkness — quietly confident light that knows it cannot be overcome — light which itself is transparent to that Love which is its life — light which overcomes the darkness.

"Almighty God, give us grace that we may cast away the works of darkness and put on us the armor of light . . ."

Our guest columnist is the Rev. David B. Joslin, rector of the Church of St. Stephen the Martyr, Edina, Minn.

CONTENTS

December 16, 1990

Advent 3

FEATURES

9 Paradox in
Oberammergau
by Bonnie Shullenberger
On seeing the Passion Play.

10 Watching and Waiting
by Roger M. Tobin
When "the flight" came through: a late fall memory.

DEPARTMENTS

3 Letters

6 News
• 30 Ballots Needed in East Tennessee

11 Editorials
• Commendable Courage

14 Books

14 Short and Sharp

15 People and Places

ON THE COVER

Members of the children's choir from various parishes in Rhode Island join in celebrating the diocese's 200th anniversary recently [page 7].

LETTERS

A Clear Standard?

I wish the Rev. Earle Fox would read his Bible more carefully before making a sweeping statement that "Heterosexual, lifelong, monogamous marriage as the legitimate arena for sexual activity is . . . the clear biblical standard" [TLC, Oct. 28].

One need only read the genealogy of our Lord in the first chapter of Matthew's gospel to discern that "this clear biblical standard" is regularly violated by Christ Jesus' ancestors. Abraham had a son by his wife's serving-maid. Jacob (Israel) bore his 12 sons by two wives and two concubines. Tamar tricked her dead husband's father into inseminating her by dressing up as a prostitute after her brother-in-law refused to perform this legal duty. Rahab was a whore who betrayed her city, and whose house was left standing when Jericho fell. Ruth spent a night of questionable propriety with Boaz to induce him to marry her. David had a very intimate relationship with Jonathan, and took Bathsheba, another of Jesus' ancestors, from Uriah, whom he sent to the front-lines to be killed.

In the lives of our Lord, his disciples and St. Paul, marriage is mainly absent.

Perhaps before concluding that ". . . marriage . . . is far and away the only sane and reasonable standard psychologically or sociologically," Fr. Fox should read John 3:21: "But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God."

Indeed, I agree with Fr. Fox that "we need . . . to do our homework in scripture, prayer and honest psychological study." In doing so, it behooves us to embrace scripture in all of its diversity, just as I believe we should embrace the whole Body of Christ.

NICHOLAS PAPADOPOULOS

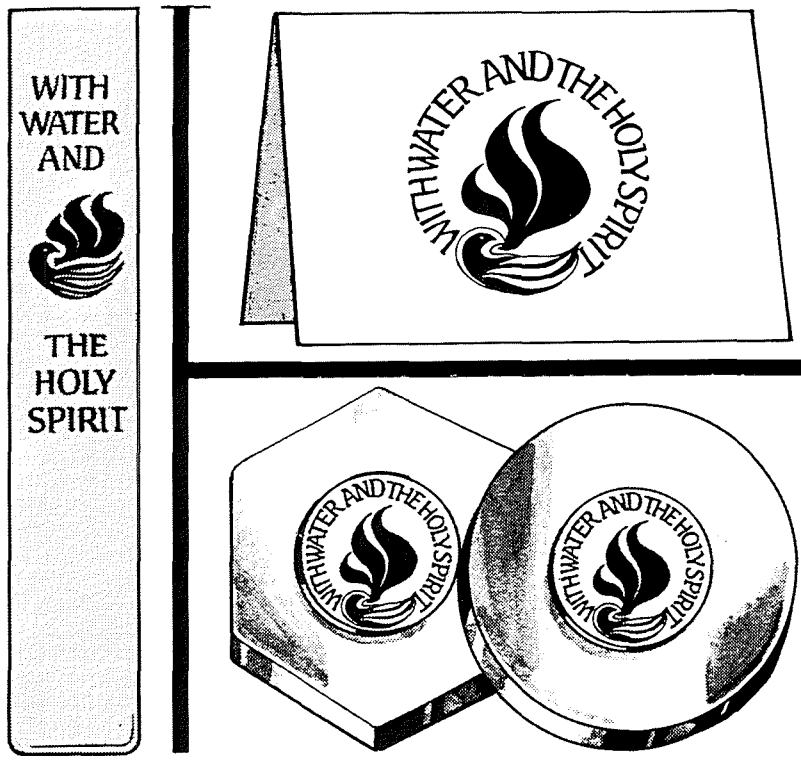
San Francisco, Calif.

. . .

I think I have experienced one of those liberal, "promiscuous" sex education classes mentioned by the Rev. Earle Fox.

A "mature" undergraduate at a local state college, I enrolled in a human sexual awareness class to fulfill a required course in health. It was that or

(Continued on next page)



The design you admired in Gifts you will be proud to Give and to own...

Nothing ever so captivated Episcopalians as the handsome logo design for "With Water and the Holy Spirit" first seen at General Convention 1988. Now this design is available in full color on three tasteful items for your use or to give as gifts.

NOTEPAPER Excellent quality notepaper with 15 notes and envelopes to the pack. Ideal for Baptism announcements or invitations or for personal correspondence. **\$3.95**

BRASS AND CLOISONNE PAPERWEIGHTS Round or hexagonal. Logo in beautiful cloisonne on heavy brass. A conversation piece on your own desk . . . or as a special gift. Each in its own chamois pouch. **\$11.95**

LEATHER BOOKMARKS If you never seem to have just the right bookmark . . . here it is . . . handsome red, black or blue leather with logo stamped in long-wearing gold. **\$3.95**

PAYMENT MUST ACCOMPANY ORDER FOR ALL ITEMS
Make Check payable to Domestic and Foreign Missionary Society

EPISCOPAL PARISH SERVICES
 Department 9040 / Washington, D.C. 20061-9040

Please send:
 _____ packets of Notepaper
 _____ Paperweights _____ Round _____ Hexagonal
 _____ Leather bookmarks _____ Red _____ Black _____ Blue

Enclosed is a check for \$ _____

Name _____
 Address _____
 City _____ State _____ Zip _____



CANTERBURY SUMMER SCHOOL

- Ecumenical
- International

July 11-23, 1991
Canterbury, England

Theme:
"The Gospel and Communication"

Housed in modern Christ Church College in the Cathedral's shadow. Inspiring lectures by world leaders. Reduced-rate travel to/from England and Europe.

Accommodations for 200 international participants. A great experience on an historic site!
OPTIONAL TOURS: HOLY LAND
CATHEDRAL CITIES

CANTESS REPRESENTATIVE

106 So. Fraley St. Phone 814/837-9178 Kane, PA 16735

HOLY CROSS INCENSE

Holy Cross Monastery
West Park, NY 12493

914/384-6660



THE MISSION BOOKSTORE KEMPER GIFT SHOP NASHOTAH HOUSE

NASHOTAH, WI 53058
All books seen in The Living Church are available.
Ask about clergy and church discounts.
(414) 646-3371 ext. 262



MOREHOUSE PUBLISHING

106 YEARS OF EPISCOPAL RELIGIOUS PUBLISHING
P.O. Box 1321, Harrisburg, PA 17105 (800) 877-0012

BOOKS • VIDEOS
AUDIO CASSETTES • CHURCH SUPPLIES
Send for our NEW catalogs

TRAVELING?

Week after week *The Living Church* carries the listings of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on page 16 and attend church wherever you are to be. Every churchman profits by sharing in the act of worship outside his home parish.

If the service hours at your church are not included in the Church directory, write to the advertising manager for information on the nominal rates.

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

THE LIVING CHURCH

Volume 201 Established 1878 Number 25

*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

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor
John E. Schuessler, managing editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor
and editorial assistant
The Rev. Canon 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
Barbara A. Pizzino, 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.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; H. N. Kelley, Deerfield, Ill; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.

(Members of the Living Church Foundation are listed monthly.)

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 Episcopal News 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: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 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 previous page)

volleyball. Being mature, I expected to breeze through it, having earned my gray hairs. Much to my surprise, I got even more gray hairs which sometimes stood on end.

The New Age and new freedom-inspired professor pledged a non-judgmental approach to sex. This openness, however, stopped at traditional morality.

Marital infidelity, group sex, bestiality and various unusual aberrations were mostly addressed. They were served up as "choices" on the vast smorgasbord of sexual experience. One startled teenager wondered about love and sacredness. She also was confused about encouraging promiscuity in the age of AIDS. She was silenced.

There were assorted therapy-type (or values clarification) exercises to break down our barriers. One such path to freedom was a New Age workbook inspired by a well-known self-actualization cult and a spirit guide from Mexico.

I was released from the class by complaining that my constitutional rights of and from religion in the classroom were being violated. In this place of "no judgment," I felt like an outcast; but it could have been worse—I could have been a virgin.

SUSAN GORANSON

Oxford, Mass.

The Rev. Earle Fox is certainly right in his beliefs, but I am amazed at his inclusion of Planned Parenthood, twice in his letter, with SIECUS and the Kinsey Institute.

Planned Parenthood works for the family, and is opposed to the greatest problem in the world today: overpopulation. It attempts to prevent children starving to death every second in Third World countries. The main thrust of Planned Parenthood is to teach parents the proper and safe ways of birth control, the ignorance of which is one of the leading causes of death in young children, the economic destruction of families, and the impossible improvement of life in hundreds of countries.

(The Rev.) OSBORNE BUDD
Barnegat, N.J.

More Signatures

It disturbed me to read in the article "Sexuality Issues Spark Reactions" [TLC, Oct. 28] your reporting that

910 signatures supporting ordination of homosexuals were presented to the Presiding Bishop, while failing to report in that same article that more than 4,600 signatures opposing such a thing also were presented to the Presiding Bishop by Episcopalians United.

(The Rev.) JOHN P. NYHAN
Church of St. James the Just
Franklin Square, N.Y.

Unanswered Question

The Rev. Michael Herman's letter [TLC, Oct. 28] replied to the letter of Fr. Harkins, but I do not believe that he fully answered it. I would add that perhaps the composers of the 1928 lectionary were in error in omitting verses 26-27 of Romans and perhaps the composers of the 1979 lectionary were more orthodox, but that does not address Fr. Harkins' claim that they should not have been omitted. The question remains: Why were those verses omitted and which pressure group was responsible?

WALTER H. MORTON
New York, N.Y.

Recognize Distinctions

It is distressing not only to read of Bishop Spong's response to the House of Bishops debate concerning his ordaining an openly-avowed homosexual priest who claims the right to continue an active sexual lifestyle outside of marriage [TLC, Oct. 14], but to see no strong reprimand of his self-serving and specious argument equating his stand with Episcopal Synod members.

It seems to me part of the needed spiritual and mental equipment of a bishop is to recognize crucial distinctions, and not to fudge them by appealing constantly to "conscience." There is an important distinction between allowing for the conscience of those who are upholding what has been ancient and scriptural and traditional in the church, and those who are bringing in ideas which until very recently have been considered anti-scriptural, immoral, even sinful, and passing them off as pastoral actions. The latter tears at the fabric of our church, especially when news-hungry bishops trumpet these views.

(The Rev.) DALE COLEMAN
St. Matthias Church
Shreveport, La.

Strengthen the Center

The Rt. Rev. Alex Dickson of West Tennessee is quoted as saying, "The people in the pews need to be heard" [TLC, Oct. 14]. I am a "person in the pew" — an active Episcopalian, mother of two and grandmother of five. My message to the bishops is this: Stop fighting on the edges — the areas that nobody understands very well, and therefore, personal prejudices run wild — and strengthen the center.

Those familiar with his writings will recognize the influence of the late Bishop John A.T. Robinson in the preceding statement. Bishop Robinson is

one of the few bishops in the Anglican Communion to be as maligned in his lifetime as Bishop Spong is maligned now; yet he made the gospel of the Lord Jesus understandable and accessible to many thousands, including me, who otherwise might have given up in despair.

One gets the feeling that some clergy have been riding the fences trying to repair breaks for so long that they have forgotten what it is that the fences were put up to protect. There is a danger that the church will be perceived by the world as consisting of nothing but fences — boundaries de-

(Continued on page 11)

Tasteful jewelry accessories to give and to own

In response to many requests the handsome design that served as a logo for the theme "With Water and the Holy Spirit" is now available in these tasteful items for personal wear.



TIE BAR Long wearing
gold-finish bar \$4.00



TIE TACK For the man
who prefers a tack \$3.00



LAPEL PIN
Will grace any
jacket, blouse
or sweater \$2.50



EARRINGS
Non-allergenic
mountings
for pierced ears \$5.00

PAYMENT MUST ACCOMPANY ORDER FOR ALL ITEMS
Make Check payable to Domestic and Foreign Missionary Society

EPISCOPAL PARISH SERVICES
Department 9040/Washington, D.C. 20061-9040

Please send:

_____ Tie Bar(s) _____ Lapel Pin(s)
_____ Tie Tack(s) _____ Earrings

Add \$.50 for postage and handling

Enclosed is a check for \$_____

Name _____

Address _____

City _____ State _____ Zip _____

30 Ballots Needed in East Tennessee

It took 30 ballots and more than seven hours of voting before the Rev. Canon Robert G. Tharp was elected Bishop Coadjutor of East Tennessee on November 17.

Canon Tharp, 62, canon to the ordinary of East Tennessee, received 55 clergy votes and 94 lay votes on the last ballot at St. John's Cathedral in Knoxville. He needed 54 clergy and 84 lay votes for election, which ended a close race with the dean of St. John's, the Very Rev. James L. Sanders.

Lay delegates voted consistently for Canon Tharp, although they did not give him the two-thirds majority he needed until the 29th ballot. The

clergy vote seesawed between Canon Tharp and Dean Sanders throughout the balloting process.

Other nominees were the Very Rev. Laurence Gipson, dean of the Cathedral Church of the Advent in Birmingham, Ala.; the Very Rev. Bertram Herlong, dean of St. Paul's Cathedral in Detroit, Mich.; and the Rev. David J. Bird, rector of Grace Church in Georgetown, Washington, D.C.

The newly-elected bishop coadjutor will serve under the direction of the Rt. Rev. William E. Sanders until Bishop Sanders retires in January, 1992.

Born in Orlando, Fla., Canon



Canon Tharp

East Tennessee Votes

C=Clergy
L=Lay

BALLOT	Bird		Gipson		Herlong		Sanders		Tharp	
	C	L	C	L	C	L	C	L	C	L
1	6	9	11	16	6	17	27	24	29	57
2	0	2	6	13	2	8	34	39	38	65
3	0	0	5	11	1	1	36	39	40	77
4	0	1	5	8	1	1	36	38	40	79
5	0	1	6	9	2	1	32	34	42	81
6	0	1	8	11	0	0	28	30	46	85
7	0	1	6	9	0	0	30	34	46	83
8	0	0	5	9	0	1	34	34	43	82
9	0	0	3	9	0	1	40	36	40	80
10	0	0	0	7	0	0	46	45	36	76
11	0	0	0	4	0	0	47	54	35	69
12	0	0	0	4	0	1	48	56	34	65
13	0	0	0	4	0	1	46	59	36	62
14	0	0	0	7	0	0	42	52	39	66
15	0	0	1	10	0	0	37	43	43	75
16	0	0	3	13	0	0	36	37	42	78
17	0	0	6	16	0	2	34	28	41	82
18	0	1	11	18	2	0	28	26	40	81
19	0	0	14	23	4	2	19	24	40	79
20	0	0	16	25	4	6	19	21	42	74
21	0	0	14	23	3	6	21	20	41	79
22	0	0	9	9	2	3	26	31	44	84
23	0	0	2	7	1	0	34	38	44	82
24	0	0	0	4	0	0	35	42	46	81
25	0	0	0	3	0	0	32	42	46	80
26	0	0	0	3	0	0	34	43	45	78
27	0	0	0	2	0	0	36	41	45	82
28	0	0	0	3	0	0	35	38	47	85
29	0	0	0	3	0	0	30	34	51	89
30	0	0	0	3	0	0	26	29	55	94

Needed to Elect — C: 54, L: 84

Tharp received an undergraduate degree from Wesleyan University in Middletown, Conn. He received his divinity degree from Seabury-Western Theological Seminary in 1956.

Ordained to the priesthood in 1957, Canon Tharp served in several parishes in Florida and was rector of St. Peter's Church in Columbia, Tenn., when he was called to be canon to the ordinary for the Diocese of Tennessee in 1979. He transferred to East Tennessee when it was formed in 1985.

In addition, he has served on the Executive Council of the national church since 1988 and is chairman of the planning and development committee.

Canon Tharp has been married to his wife, Ann, since 1981 and they have six children (two from a previous marriage) and four grandchildren.

No consecration date has been announced.

ALICE CLAYTON

Panama Elects Suffragan

The Rev. Victor A. Scantlebury, rector of St. Paul's Church in Panama City, was recently elected as the first Suffragan Bishop of the Diocese of Panama on the first ballot. He is the Province IX representative to Executive Council. He will assist the Rt. Rev. James Ottley, Bishop of Panama.

Newark Welcomes Suffragan Bishop-Elect

The Rev. Jack M. McKelvey, rector of St. Paul's Church in Englewood, N.J., was elected Suffragan Bishop of Newark November 17 on the seventh ballot.

Other nominees were: the Rev. Jorge M. Gutierrez, rector of St. Peter's Church in Clifton, N.J.; the Rev. Mary Adelia R. McLeod, co-rector of St. John's Church in Charleston, W. Va.; the Rev. Christopher R. Sherrill, associate rector of Church of the Epiphany, Washington, D.C.; and the Rev. Franklin E. Vilas, Jr., president of Wainwright House Conference Center in Rye, N.Y.

Fr. McKelvey, 49, was educated at the University of Delaware and Virginia Theological Seminary. He was ordained to the priesthood in 1967.

After serving in several parishes in Delaware, he was called to St. Paul's in 1979. He has been involved in many diocesan committees in Newark as well as major conferences and workshops.

Newark Votes

C=Clergy
L=Lay

BALLOT	Gutierrez		McKelvey		McLeod		Sherrill		Vilas	
	C	L	C	L	C	L	C	L	C	L
1	23	98	30	63	32	60	10	60	21	53
2	21	117	48	69	37	78	7	41	13	35
3	24	120	53	110	42	103	3	8	5	13
4	14	109	63	122	46	111	0	1	1	4
5	5	48	61	168	57	131	0	2	withdrew	
6	withdrew		63	195	63	153	1	1		
7			67	195	57	149	1	1		

Needed to Elect — C: 65, L: 177

He has been married to his wife, Linda, since 1964 and they have four children.

A date for the consecration of Fr. McKelvey has not been announced.

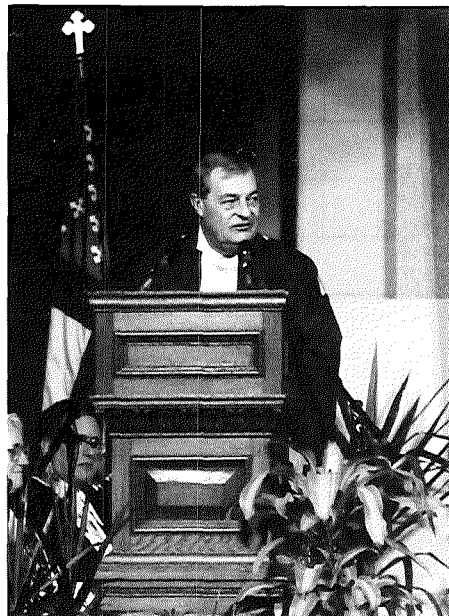
Diocese of Rhode Island Celebrates Heritage

Born in the aftermath of the American Revolution, the Diocese of Rhode Island celebrated the 200th anniversary of its first diocesan convention with a festive service November 18.

The celebrant at the Eucharist was the Bishop of Rhode Island, the Rt. Rev. George N. Hunt, III, who is an outspoken proponent of religious toleration and interreligious understanding. This point was highlighted several times during the celebration weekend by the Most Rev. Edmond L. Browning, Presiding Bishop, who was guest preacher.

Bishop Hunt has been instrumental in the establishment of the Abraham Accord, under whose auspices Jewish and Christian scholars meet regularly for fellowship and discussion. As it happens, the first synagogue in America, the Touro Synagogue, is in Newport, R.I., just down the street from Trinity Church, the first of four colonial parishes of the diocese.

A year before Roger Williams came to Rhode Island, in 1635, the Rev. William Blackstone, an Anglican



Bishop Hunt at celebration of 200 years.

clergyman, started preaching along what came to be known as the Blackstone River. In later years, during the 19th century, a number of Rhode Island parishes were built around textile

mills along that river, and elsewhere in the diocese. Churches were built by mill owners for the workers they brought from England. These workers gave a distinctiveness to their diocese, and many of the Rhode Island Episcopalians celebrating at the 200th anniversary events were descendants of those mill workers.

The Presiding Bishop spoke at an evening banquet attended by 1,000 Episcopalians from all over the state. After being presented with a stole from Guatemala by the Hispanic commission of the diocese, he spoke of inclusiveness and compassion as goals for the Decade of Evangelism. In this context, he praised Bishop Hunt again for his efforts as chairman of the church's Commission on Human Affairs and for his willingness to take criticism in the course of the church-wide conversation concerning sexual issues. He said the bishop has done "a truly notable piece of work in the life of our church."

A large part of the following day
(Continued on next page)

(Continued from previous page)

was devoted to young people. The Presiding Bishop listened to questions from a group of 45 young people at the Episcopal Conference Center on such topics as abortion, religious wars, the Persian Gulf, his relationship with President Bush, denominationalism, racism, homosexuality and the future of the church. He told the young people, "I pray daily for the troops in the Middle East. And I pray daily that there will be no war."

Representatives of the colonial parishes led the procession at the following day's 200th anniversary Eucharist, attended by more than 4,500 Episcopalians from each of 65 parishes. The service, held in a large recreation center at Providence College, featured bagpipes, 100 handbells, brass from the Rhode Island Philharmonic Orchestra, and a 200-voice choir. In addition to Trinity in Newport, the colonial parishes are St. Paul's in Wickford, St. Michael's in Bristol, and the Cathedral of St. John in Providence. These parishes suffered during the American Revolution because of divided loyalties, and St. Michael's was blown up by the British, who thought they were shelling a Congregational Church where they believed gunpowder was stored.

Bishop Browning spoke about war throughout the weekend.

He noted that the experience of Rhode Island, church and state, has something to teach the nation and the world: religious toleration, willingness to talk about hard questions, ability to live together with disagreements.

(The Rev. Canon) JOHN HALL

Bishop Haines Installed

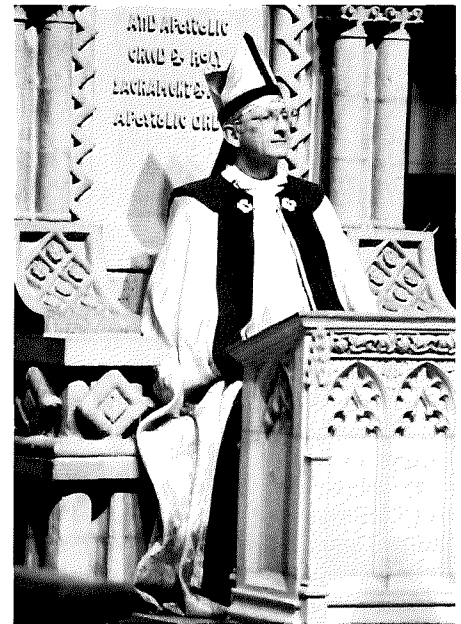
The Rt. Rev. Ronald H. Haines was formally installed as the seventh Bishop of Washington at Washington Cathedral November 15. Suffragan Bishop from 1986 and bishop *pro tem* since the death of the Rt. Rev. John Walker in 1989, Bishop Haines was elected diocesan on June 30 by an overwhelming majority over five other candidates [TLC, July 22].

In the procession of cathedral and diocesan clergy and lay officials were nine bishops, and, from the Church of England, the Very Rev. Peter Berry, provost of Birmingham; also representatives of the Roman Catholic, Orthodox and Armenian churches and various Protestant bodies.

Bishop Haines, following tradition, knocked three times with his crozier on the west door and was welcomed by the Most Rev. Edmond Browning, Presiding Bishop; the Rev. Canon Sanford Garner, newly-named interim provost of the cathedral; and diocesan officers, who led him to the crossing where most of the ceremonies took place.

A cantor intoned the Litany, and the reaffirmation of baptismal vows concluded with the ancient rite of *asperges*, the sprinkling of the congregation at the four points of the crossing. U.S. Marine Corps Lt. Jonathan Haines, the bishop's son, read a lesson, and the bishop's daughter, Jennifer, held the Bible on which he took the oath of office.

A congratulatory message was read from President Bush, who hailed the



Bishop Haines at the great cathedra. [Photo by Morton Broffman]

occasion as "a time of great joy for the Episcopal community."

A high point of the rite was the ceremonial seating of the new bishop in the great cathedra in the sanctuary, made of stone from Glastonbury Abbey and thus a link with the beginnings of Christianity in England. A trumpet fanfare heralded his return to the nave altar, where he was greeted with tumultuous applause, and presented to the congregation at the four corners of the crossing.

As Bishop of Washington, he will head a diocese of 39,000 people.

DOROTHY MILLS PARKER

CONVENTIONS

The 200th convention of the **Diocese of Vermont** was held October 26-27 at St. Paul's Cathedral in Burlington. The first convention took place in 1790, at St. James', Arlington, Vt., before the official formation of the diocese and one year prior to when Vermont became the 14th state.

In his address, the Rt. Rev. Daniel Swenson, Bishop of Vermont, challenged the diocese to a greater vision on the themes of stewardship, evangelism and unity.

The convention passed a resolution which created a permanent finance

committee to implement Title I, Canons 6 and 7 of the General Canons. Convention also referred two resolutions to diocesan council for study. One would review the parish assessment process and the other to develop educational programs for parishes concerning ministry to the aging.

A 1991 budget of \$522,240 was passed.

• • •
Issues including human sexuality and inclusive language liturgies drew open response and debate from more than 300 lay and clerical delegates at the one-day convention of the **Diocese**

of Dallas, held at St. Matthew's Cathedral in Dallas, November 9.

Broad discussion over a range of business and 13 resolutions followed the surprise announcement by the Rt. Rev. Donis D. Patterson, Bishop of Dallas, that he would retire in three years. He said he would call for the election of a bishop coadjutor in 1992.

Clergy and lay deputies unanimously accepted a \$2,078,950 operating budget for 1991 and also adopted a resolution urging next year's General Convention to withdraw the use of in-

(Continued on page 12)



A scene in the German village of Oberammergau.

Paradox in Oberammergau

By BONNIE SHULLENBERGER

Even as I woke up the morning of the play, I felt skeptical. I had traveled several thousand miles to attend the Passion Play at Oberammergau, but the gray sky at 6 a.m. shrouded the Alps beyond my window and rained disappointment on the landscape.

The rain itself was bad enough. What was worse was knowing that the play takes place on a stage open to the elements, although a bank of hair-dryers backstage allows the cast to dry off between scenes. A small blessing is that the seating is mostly protected by a permanent canopy. Pondering this, I walked the quarter mile with my family to the Lutheran church, where the Anglican Eucharist was held at 7 a.m. But the familiar voice of the English priest, an old friend, began to raise my spirits, and when he asked me at the peace to be an acolyte for him and administer the chalice, I was grateful for God's sense of timing.

When I took my seat at the play, I did so with a sense of resignation. The

Bonnie Shullenberger, who writes frequently for THE LIVING CHURCH, resides in Setauket, Long Island, N.Y.

I had been a theater fan all my life, but I had never experienced anything like this.

prospect of watching a bunch of soaked Bavarians muddle through didn't do a whole lot for me. It's embarrassing to admit that what I expected to see was an interesting but obviously amateur piece. What I saw instead was theater on a grand scale, well directed, brilliantly acted, beautifully sung. The imposing proscenium was filled by the dynamic staging, while the beauty and dignity of the music rounded out the dramatic power. I have been a theater fan all my life, but I had never experienced anything like this.

In the preceding weeks, I had been disturbed by reports that the play was

anti-Semitic. My worries had grown from vague American guilt to specific concerns about specific issues. Were Jews maligned in the play? I had never been in Germany before, and somehow that question hovered over me like a storm cloud. A few days before the play, I spent a morning at Dachau.

If I expected something smaller at Oberammergau, I expected something larger at Dachau. I saw the traces of the terror, but, like Gettysburg, death at Dachau can glide easily into the past, another war monument in another small town. So on that glorious summer day, the tour buses rolled in with German teenagers and American senior citizens. We all walked through that hellish place not unlike children at Charlie's chocolate factory. Teenagers yawned as their earnest teachers lectured them in front of the two crematoria, above which metal hooks hang from the roof. This, we were told, was done so that the executed could be disposed of speedily.

Another building, another horror. People videotaped one another in front of the tightly-stacked cots in the recon-

(Continued on next page)

(Continued from previous page)

structed barracks. And all kinds of visitors, my own son included, complained about the lack of a snack kiosk: the holocaust as holiday park.

What then could I have expected from a 360-year-old folk drama? The history of the Oberammergau play recalls a time when plague threatened the village, as it did much of Europe. The people of Oberammergau gathered together and promised God that if their village would be spared, they would perform a play of the Passion of Jesus "forever." Today, such behavior is called "bargaining with God" and is discouraged by spiritual directors. Fortunately, the people of Oberammergau lacked the benefit of such modern wisdom. They prayed, and their prayers were accepted. The play has gone on ever since. It is performed during one year of every decade.

To Each Generation

The mere fact of that promise has made a serious challenge to the village ever since. The people of Oberammergau, when they made their promise to God, did not worry about "freedom of choice" or "cultural pluralism." They seemed to have known that their commitment would lay upon their progeny the burden of an ongoing struggle with the gospel. They gave to succeeding generations the job of working through the Bible and making it speak anew to each generation. Throughout the years, the people of Oberammergau have accepted this extraordinary task.

This task has not always been an easy one. Planning for this year's play, the women of Oberammergau came to the conclusion that there was no reason for the tradition of having the Virgin Mary — in the play, a married woman with a son more than 30 years of age — always enacted by a single woman under 30. Therefore they promoted and brought into being a more biblically-valid job description for Mary. There are two casts who alternate performances, and one of the actresses playing Mary, a married woman with two children, was spat on in the street.

Fortunately, there is a more uplifting side to play traditionalism. My English friends, the priest and his wife, were invited to dinner with a number of cast members. One charming man mentioned that he was playing a member of the Sanhedrin, and my friends inquired whether this was his first role

in the play. "Oh, no," he replied. "Thirty years ago, I was Jesus." The irony my friends found in his reply was for the actor merely a statement of the way things are.

It is this kind of intimacy with the play that complicates the response of the people of Oberammergau when the play is criticized. This year their pain came head to head with the feelings of both Jewish and Christian commentators. The costuming of the Jewish leadership was changed carefully. The headgear that was said by some to resemble horns became a kind of bur-noose like that worn in Franco Zeffereilli's *Jesus of Nazareth*. Jesus and his followers are now depicted wearing prayer shawls; the Jewishness of Jesus is suggested subtly. But the lines from Matthew 27:25, "His blood be on us and our children," were not removed.

The staging was changed: the line is now shouted not by the entire crowd but by only a few. Yet the scene carries an explosive potential: It is not possible, given this passage, to blame the death of Jesus solely on ignorant Gentiles. Since no one was willing to speak on Jesus' behalf, Matthew seems to argue that all humanity, including Jews like the craven apostles, shares responsibility. The crowd that condemns speaks for all of us, throughout time, across geography.

Perhaps, in some future play, the text will assign to the entire audience the responsibility to cry out the terrible words, "His blood be on us and our children." For in the depth of blood guilt we find also, by the grace of God, the truth of the atonement. In the shedding of the blood we see our guilt; because of the shedding of his blood we are free of guilt.

Healing Message

The play, then, becomes a problem because it so fully evokes the central paradox of Christianity. A world which does not understand forgiveness cannot understand pardon that is full and free and unrequested. The play's proximity to a place like Dachau, whose ethos is undeserved punishment, heightens the contradiction. In a world of anguish and sorrow, can anything be more healing than a message of complete and un hoped-for forgiveness? The Passion Play at Oberammergau incorporates in its script as well as in its very existence the reconciling and pardoning grace that the life, death and resurrection of the Jew from Nazareth brought into the world.

Watching and Waiting

By ROGER M. TOBIN

Therefore, you also must be ready; for the Son of Man is coming at an hour you do not expect. (Matthew 24:44)

I remember the year I gave up duck hunting. It was late fall, when I was a junior in high school. The morning was crisp, clear and cold, as only sunrise in western Minnesota can be. My father and I had anxiously awaited this moment: an Arctic front had moved through the state the night before. Usually, with this front, came the great migration of waterfowl from northern Canada on their way south for the winter. We called it "the flight."

We got up long before dawn, expecting good hunting. My father had told me stories of what it was like when "the flight" came through: great flocks of ducks, geese and other waterfowl literally filled the skies. Hunters could "bag" their quota in less than an hour.

My father and I sat in our corn-stalk blind. My heart pounded with anticipation. Then it happened! The sun rose. We watched. We waited. We heard ducks and geese calling to each other. We heard the distinct sound of all manner of waterfowl rising up out of the lakes as one, almost as if some primal force ordered them to do so. The skies were suddenly filled with beautiful wild birds; beautiful creatures of God responding to some divine call.

My Dad and I put down our shotguns. We stood and watched the wonder of God's creation. I never hunted again. I don't think my Dad did either.

That fall I learned something about the value of watching and waiting. Frequently, we see a lot more of life and value it more if we are willing to slow down enough to take in the beauty of God's creation around us. Watching and waiting is a good thing.

The Rev. Roger M. Tobin is rector of St. Thomas Church, Miami, Fla.

EDITORIALS

Commendable Courage

Among the resolutions adopted by Executive Council when it met last month was one giving thanks to the Presiding Bishop. That resolution "affirms the leadership of Edmond L. Browning as Presiding Bishop of the Episcopal Church and expresses its gratitude for the prudence, the wisdom and the courage of that leadership and his challenge to the church to continue in dialogue."

The commendation of Bishop Browning's courage in leadership is not to be taken lightly. It takes courage to take some of the stands our Presiding Bishop has espoused lately. In many instances, it is predictable in advance that whatever decision on whatever issue the Presiding Bishop makes, there is a sizable number of persons who will be critical of that decision.

In recent weeks, Bishop Browning has made key decisions on keeping the 1991 General Convention in Arizona and in speaking out on the Persian Gulf crisis.

Bishop Browning has been watching the situation in Arizona closely. He spoke to the Arizona legislature last winter in support of the passage of the bill establishing the Martin Luther King holiday in that state. When the referendum establishing that holiday failed, Bishop Browning faced an enormous decision. Should the Episcopal Church honor its commitment to hold General Convention in Phoenix, or follow the lead set by the National Football League and move elsewhere? Bishop Browning announced the Episcopal Church would go to Phoenix next July as scheduled. The decision has been applauded by some, criticized by others.

In his statement released to the media November 14, Bishop Browning used the words of Dr. King himself, who said, "The church must be reminded that it is not the master or servant of the state, but rather the conscience of the state . . ."

The Presiding Bishop has made the right decision, under the circumstances. On one hand, we wish it would

be possible to move the convention to another location as a witness against racism. But at this point, that's not a practical decision. Financial commitments for the convention site, exhibition space, hotel reservations and other facets of the convention already have been made. To find similar accommodations in another location eight months in advance is not practical. In addition, there is now, as Bishop Browning said, a different kind of opportunity for witness against racism.

Our Presiding Bishop will be faced with many important decisions in the months ahead. Regardless of our opinions about his decisions, let us keep him in our prayers.

From Doubt to Faith

The feast of St. Thomas the Apostle sometimes becomes overlooked simply because of the time of year when it is celebrated. Its placement of December 21 on the church calendar means that many of us will be too caught up in the rush of preparing for Christmas to observe this feast.

This is unfortunate, because many of us can see ourselves in Thomas. He has become best known for his doubt, and his eventual expression of faith, "My Lord and my God!" (John 20:28). The words "doubting Thomas," so familiar to us, don't necessarily have a negative connotation. Thomas and the other apostles had been separated from our Lord after the Last Supper, so when the other apostles told him they had seen the Lord, he wanted proof. He wasn't convinced of the Resurrection until he could touch the wounds of Jesus.

Like Thomas, many of us need to be convinced in various matters of faith. We should pray that our doubt and unbelief may be overcome. As the collect for the feast of St. Thomas reads, "Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in your sight."

LETTERS

(Continued from page 5)

rived from and defending nothing more than fear, prejudice and the status quo.

In this post-Christian era, a basic understanding of the Christian gospel cannot be assumed in the church, and certainly not in the world. The people in the pews are starving for preaching and teaching about the heart of the gospel. We need to hear about the reality and implications of the Incarnation. We need to hear about the life, death and resurrection of the Lord Jesus Christ and the reality of his presence, by his Spirit, in the world today. We need to learn how to discern the risen Christ through prayer, in the sacraments, and, by faith, in every circumstance of our lives.

Let the bishops prayerfully consider the words of William Temple, "To admit acrimony in the theological discussion is itself more fundamentally heretical than any erroneous opinions upheld or condemned in the course of the discussion." Then let the bishops go home and strengthen the center.

MARY B. YOUNG

Etna, N.H.

Same Old Solution

What is it with the Episcopal Church that we continue to engage in narcissism rather than to extend the good news in the gospel? We hovel in prayer book revisions, in the ordination of women and in the present impasse over homosexuality issues, and never quite make it toward evangelism. Our bishops enjoin us to pursue

the same old solution — we must do more "listening."

It may be more advisable to let the church divide itself than to waste more time, spiritual energy and financial resources on internal matters. Listening to Christ, we might then concentrate on evangelism and missionary outreach. Further fracture to the body of our Lord may be less grievous than continued bickering.

(The Rev.) ROBERT M. DURKEE
South Wellfleet, Mass.

We Welcome Your Letters

Letters to the editor are subject to editorial discretion and are often abridged. Submissions should be typed and signed with address and phone number included.

NEWS

(Continued from page 8)

lusive language liturgies.

Several resolutions addressing the issue of human sexuality were approved by convention. Delegates adopted a "Dialogue on Human Sexuality" resolution calling for open discussion of issues and a summary report at next year's meeting. In a separate consideration it urged the bishop and Standing Committee to call a special convention in advance of the General Convention, enabling clergy and lay deputies to "speak as a common mind" on issues relating to sexuality.

Resolutions concerning gay bashing, unity of diocesan clergy, and repeal of Texas sodomy laws were tabled. A proposal to create a task force on human sexuality was withdrawn, and in a separate resolve, delegates commended the diocesan AIDS commission and "all persons who have witnessed to others in caring for victims of the disease."

Delegates underscored the importance of street ministry at the Austin Street Shelter by unanimously sup-

porting a resolution urging the Dallas City Council to permit the construction of a new facility. The current warehouse site owned by the city will be demolished to make way for downtown Dallas Convention Center expansion.

Trinity Church in Carrollton was one of two new parishes received into the diocese. Three small parishes: St. Mark's, Mount Pleasant; St. David's Church, Gilmer and St. Charles, Daingerfield all will be united under the name Trinity Church in Northeast Texas. Two new missions were also recognized: All Saints' Church in Allen and the Church of the Apostles in Coppel.

(The Rev.) STEPHEN WESTON

Delegates to the convention of the **Diocese of Idaho** met in Boise November 9-11, under the leadership of its new bishop, the Rt. Rev. John Thornton.

In his address, Bishop Thornton emphasized the challenge of his office, as well as the need for endowing Native American work in Idaho to replace aid from the national church. He announced a new "David Pendleton Oakerhater Fund," to endow the diocese's ministry at the Church of the Good Shepherd, Ft. Hall. He repeated an intention to create as many deacons "as the Holy Spirit will call to servanthood," and appointed a select committee to recommend a management strategy for the diocese's camp and conference center.

Convention guests included Owanah Anderson, staff officer for the Council of Indian Ministries, and the Very Rev. Gordon Light, dean of St. Paul's Cathedral of Idaho's companion diocese of Cariboo, British Columbia.

Resolutions approved by the convention included one which asks next year's General Convention to establish Jonathan Daniels on the church's calendar of Lesser Feasts and Fasts. Daniels, a seminarian from the Episcopal Theological School in Cambridge, Mass., was shot by white segregationists while serving to register black voters of Hayneville, Ala. in 1965.

A second resolution commends the Most Rev. Edmond Browning, Presiding Bishop, and the Rt. Rev. Joseph Heistand, Bishop of Arizona, for supporting a Martin Luther King, Jr., holiday in that state and expresses dis-

appointment in the state's referendum which rescinded the holiday.

In other actions, the convention acknowledged the need to raise money to increase clergy support for aided, rural "cluster" parishes and rejected a proposal to merge Idaho's standing committee and diocesan council.

A 1991 budget of \$565,519 was adopted.

(The Rev.) PETER MICHAELSON

• • •

More than 700 delegates gathered at the Cathedral of St. John the Divine in Manhattan on October 27 for the 214th convention of the **Diocese of New York**.

The Rt. Rev. Harold Robinson, retired Bishop of Western New York and now Assisting Bishop, was the preacher.

The Rt. Rev. Richard F. Grein, diocesan, presided.

Bishop Grein's address was, he said, something of a sequel to that of last year. Reminding the delegates that sharing distinguishes human beings from animals, that God is seen as giver and that we give in response to what God does for us, Bishop Grein suggested that New York Episcopalians widen their corporate horizon to view "this as an international diocese. New York City is international because it is the site of the United Nations and it is still the financial center of the world."

The bishop further stated that St. John's Cathedral had been visited by many world leaders in the past year.

Broadening this view of the diocese, Bishop Grein reminded the convention that maintenance of local churches and the lack of diocesan endowment were outstanding problems that must be addressed. It came as no surprise when the bishop announced he would attempt to raise \$10 million in the coming months for revolving loans and other needs in and of the diocese. If he was very successful, he said, he "hoped the diocese would participate in a second phase of money raising for endowment and new mission ventures."

A 1991 budget of \$5,207,750 was accepted.

The Rt. Rev. Walter Dennis, Suffragan Bishop, told delegates in his address that since its beginning, the diocese has supplied the church with leaders, clerical and lay, who have "been involved in political and societal matters. It is our task to stabilize the



More
than
just
another mug!

This handsome 12 oz., superior quality mug has to be one of the most attractive you'll find anywhere. Ideal for your own use or as a gift. It carries the design that has been asked for again and again since it was first seen at the General Convention of 1988.

\$6.95 *postpaid.*
Payment must accompany order.

EPISCOPAL PARISH SERVICES
Dept. 9040 / Washington, D.C. 20061-9040
Please send _____ mugs.
Enclosed is check for \$ _____
Make check payable to:
Domestic and Foreign Missionary Society

Name _____
Address _____
City _____ State _____ Zip _____

church and further promote what has been done in the past.”

A number of resolutions were introduced, including one which would develop a plan to have ten percent of diocesan endowment funds be invested in community-based activities. The latter was approved.

(The Rev.) JAMES E. LINDSLEY

• • •

The convention of the **Diocese of Missouri** met at Christ Church, Cape Girardeau, November 9-10.

A number of resolutions were adopted, most of them without debate. One that would have called for a boycott of coffee from El Salvador (Folgers) was defeated. However, another that called for the United States to designate part of its aid to Israel for a trust fund to aid people in the occupied territories was eventually passed.

The convention reaffirmed its 1983 opposition to the death penalty. In addition, a resolution was passed which would add commemoration of Native Americans to the celebration of Columbus Day. General Convention

was memorialized to include two new revisions of the Bible to the list of versions approved for use in the church: the New Revised Standard Version and the Revised English Bible.

A resolution calling for a negotiated peace in the Persian Gulf was adopted.

A 1991 budget of \$991,048 was approved, a figure which surpassed the 1990 budget by \$81,873.

(The Rev.) CHARLES REHKOPF

• • •

The **Diocese of Fort Worth** convened at St. Vincent's Church in Bedford, Texas, October 5-6.

The Rt. Rev. Clarence Pope, Bishop of Fort Worth, announced he would call for the election of an assistant bishop within the next three years. He has not decided whether to ask for a coadjutor, suffragan or assistant.

Guest speaker was the Rt. Rev. Alpha Mohamed, Bishop of Mt. Kilimanjaro in Tanzania.

Several resolutions were passed by an overwhelming majority. One resolved that the convention “affirms

during this Decade of Evangelism the teaching of Holy Scripture and the Book of Common Prayer that the Lord Jesus Christ . . . is the only perfect image of the Father and the only name given under heaven by which we may be saved.”

Another affirmed the work of Regeneration “and other ministries affiliated with Exodus International of North America which endeavors to help those homosexual persons who seek to overcome their homosexuality.” The resolution also mandates the diocese to request the national church at next year's General Convention to appropriate \$100,000 in support of organizations such as Exodus.

A similar resolution asks General Convention to “affirm the positive, healing ministry of Regeneration and other ministries affiliated with Exodus International . . .” and that “at least one member from [Exodus] be appointed to the Standing Committee on Human Affairs and Health.”

A 1991 budget of \$1,242,783 was adopted.

(The Rev. Canon) JAMES DEWOLFE, JR.

AT LAST—TOGETHER IN ONE VOLUME!

THE MOST IMPORTANT EPISCOPAL CHURCH RESOURCES IN THEIR MOST MODERN EDITIONS

**The Book Of Common Prayer/
New Revised Standard Version
Bible With Apocrypha**

The arrival of the BCP/NRSV means that for the first time Episcopalians have access to both the most current edition of THE BOOK OF COMMON PRAYER and the finest new Bible translation, THE NEW REVISED STANDARD VERSION, in one convenient volume. Bound in the best quality leathers and available in a variety of styles and colors, these Bible/Prayerbook combinations are perfect for reciting the Daily Office, for individual devotion, community worship, and gifts at baptism, confirmation, and marriage.

FEATURES

- The complete text of THE NEW REVISED STANDARD VERSION BIBLE with the Apocrypha.
- The complete Certified BOOK OF COMMON PRAYER 1979, according to the use of the Episcopal Church.
- Available in a variety of fine leather bindings and colors.
- Available in both regular and button-flap editions.
- All editions contain six different color ribbon markers and Presentation Pages.

** To request a full color catalog containing information on all of the Oxford Bibles and Prayerbooks, please call Jean Howard at 1-800-334-4249 ext. 7238.

Available from better bookstores or directly from
Oxford University Press



Oxford University Press Dept. JK/200 Madison Ave/New York, NY 10016
Please send me the following editions of the BCP/NRSV:

Qty.	Style No.	ISBN	Color	Price	Total
___	9611APB	528349-X	Black	75.00	_____
___	9616AP	528350-3	Black	95.00	_____
___		528351-1	Burgundy	95.00	_____
___	9614AP	528352-X	Teal Blue	70.00	_____
___		528353-8	Burgundy	70.00	_____
___		528354-6	Gray	70.00	_____
			TOTAL		_____

I enclose my check for \$ _____
Please charge my MasterCard VISA American Express
Account # _____ Exp. Date _____
Signature _____

(Credit card orders not valid without signature)

NAME _____
ADDRESS _____
CITY/STATE/ZIP _____

Please add \$1.50 for shipping and handling. N. Carolina and California residents, please add sales tax. **1**

THE PRACTICAL DREAMER AND OTHER STORIES TO TELL AT CHRISTMAS. By Richard P. Olson. Abingdon. Pp. 128. \$6.95 paper.

Crisply written retellings of the Christmas story from the points of view of the "little" characters. Easily adaptable for public reading or storytelling with children in liturgical or pageant settings: "My name is Eben Ben Adam," begins one story, "I am a shepherd, as was my father, and my father's father. So is my son. . . ." The author, a Protestant pastor, has degrees in theater and social ethics.

PRAYING WITH THE ENGLISH MYSTICS. Compiled and introduced by Jenny Robertson. Triangle/SPCK. Pp. 127. £2.95 paper.

Booklets on the mystics of the early and medieval church are becoming a dime a dozen as publishers overload the market with mysticism as they have done with spiritual journeys and direction. But this one really is rather nice, drawing as it does from the four great mystics of the English church —

Julian of Norwich, Richard Rolle, Walter Hilton, and the anonymous author of *The Cloud of Unknowing* and grouping the selections in categories for prayer.



MY KIND OF DAY: Thoughts About God, People and Everyday Life. By Margaret Cundiff. Triangle/SPCK. Pp. 134. £2.95 paper.

A Yorkshire deacon ordained in 1987, the author is also broadcasting officer for the Diocese of York who is a regular contributor to BBC Radio 2's "Pause for Thought." This short book gathers 52 different types of days people are having and delivers them to us in a homespun, warm way. Expressive of the tone and content of the whole: "We all need each other . . . It is rather like a jigsaw puzzle, where each piece is important in its own right."

A Jolly Good Book Indeed

THE OXFORD CHRISTMAS STORYBOOK. Edited by Dennis Pepper. Oxford. Pp. 166. \$16.96.

When is the last time you read an Acknowledgements page in a book which ended: "Oxford University Press would like to wish all their contributors and readers a Very Happy Christmas"? It's just that sort of tone that permeates this storybook — the formality of doing everything well that one associates with Oxford Press mixed in with the warmth and personableness that the English pull off sometimes better than we Americans.

Fourteen of the stories were specially commissioned for the anthology and the remaining five are reprinted from previous publication. The illustrations are a combination of colorful pictures in double-page, full-page, page-and-a-half, half-page, oval and rectangular presentation as well as black and white drawings sprinkled hither and yon.



The whole is charmingly British, though stories by Americans such as Joel Chandler Harris are here. Titles, for example, like "Father Christmas's Clothes" and "The Christmas Cake"; illustrations of a lady with tea, an English vicar, and (my favorite) a picture of eight people ringing the changes in a bell tower; and British touches such as printing "Contents" and "Acknowledgements" as labels on a "cracker," those wonderfully noisy party favors which adorn English party tables.

Of the many fine stories one of my favorites was "The Rebellious Plum Pudding" which recounts the Puritans' banning of the celebration of Christmas. A Christmas pudding is thrown out of a house, whereupon a little boy picks it up, now covered with snow, and uses it as the head of his snowman; the snowman melts, the pudding rolls down the street and becomes the protagonist of a jolly Christmas celebration in town.

There's an impish quality here too, in story and art. Imaginative monsters people one story's margin, and Beelzebub appears in another in which a little girl sings: "While shepherds washed their socks by night/All watching ITV,/The Angel of the Lord came down/And switched to BBC."

A jolly book indeed.

(The Rev.) TRAVIS DU PRIEST

Lenten study video

Ideal for Lenten study groups, congregational presentations, sermon preparation and Sunday school classes—a 59 minute video in two parts:

- 1 -Lectionary of the five Sundays of Lent addressed by Bishop Swing and filmed on location in the Holy Land, each followed by a Dean Jones meditation.
- 2 -Holy Week in Jerusalem with Bishop Swing.

Price: \$70 includes mailing charges.
Make check to: Diocese of California

Lenten Study Video, Diocesan Office, 1055 Taylor St., S.F., CA 94108

NOW is the time to introduce parishioners to **THE LIVING CHURCH** through the bundle plan. Five copies per week cost only \$13.40 a month for a four-week month and \$16.75 for a five-week month. Your bundle copies may be put out for free distribution, sold at a reduced rate or charged for at the cover price of \$1.50 per copy, and the parish may apply the gain where it chooses. Additional copies cost only 67¢ each. Place your order now.

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

PEOPLE and PLACES

Appointments

The Rev. **Paul Bisson Bresnahan** is priest-in-charge of Holy Cross and Faith Memorial, Box 990, Pawleys Island, SC 29585 and of St. Cyprian's, Georgetown, SC; he is also assistant to the rector of Camp Baskerville, Pawleys Island.

The Rev. **Thomas J. Davidson** is rector of St. Michael's, Box 1803, Yakima, WA 98907.

The Rev. **Robert S. Downs, Jr.** has been appointed vicar of St. Peter's Mission, Seaview, WA; add: Box 325, Seaview 98644.

Deaths

Henry Palmer Bakewell, chancellor emeritus of the Diocese of Connecticut and of Christ Church Cathedral, Hartford, CT, died at the age of 83 on October 19 in Hartford.

Frequently called upon for his knowledge of canon law, Mr. Bakewell was a deputy to ten General Conventions and served on the Prayer Book Committee of the Standing Liturgical Commission which produced the 1979 Prayer Book. He was a member of Christ Church Cathedral for over 58 years and served the cathedral chapter for 36 years as treasurer and chancellor. He became treasurer of the Diocese of Connecticut in 1960 and in 1965 was appointed chancellor offering counsel to five bishops of Connecticut. A gifted musician, he wrote program notes for the Hartford Symphony and played oboe with the Hartford Civic Orchestra. A trustee of the Hartford College of Women and Hobart and William Smith Colleges, Mr. Bakewell attended Groton School, Yale University and Harvard Law School and was a member of the Hartford firm of Alcorn, Bakewell and Alcorn. He is survived by his wife, Hester, four children, eight grandchildren and two great-grandchildren.

Mary Horton Waldron, widow of the Very Rev. Kenneth R. Waldron who died in August of 1989, died at the age of 90 on October 23 in Middletown, NY.

A longtime member of Grace Church, Middletown, Mrs. Waldron was born in Arroyo, PA, and was graduated from Clarion State Teachers' College; she taught school children for a number of years. After her retirement, she continued teaching Sunday school and tutoring neighborhood Hispanic children in her home. She is survived by two sons, the Rev. Edward Owen Waldron of Dorchester, MA; and John Friend Waldron of Pittsburgh, PA; three daughters, Sara Dougherty and Jane Banning (ECW president in Province of Washington), both of Pittsburgh; and Mary Carpenter of Middletown; 15 grandchildren and two great-grandchildren.

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.

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, NY 12866. (518) 587-7470.**

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, IL 60185. Phone: (708) 231-0781.**

ORGANIZATIONS

TRADITIONALISM gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Christopher Stephen Jenks, BSC, 42-27 164th St., Flushing, NY 11358.**

"**THE GENERAL CONVENTION** says so." Does that make it true? Not if we judge by Anglican principles, the ancient texts of Scripture and the Tradition of the universal church. Join others in the Evangelical and Catholic Mission who agree. Write: **ECM, 1206 Buchanan St., McLean, VA 22101.** Send \$20.00 to subscribe to our newsletter.

POSITIONS OFFERED

RECTOR: St. Peter's Church, Amarillo, is seeking a parish priest for a mid-size suburban Episcopal church in the Texas panhandle. Emphasis on motivation, spiritual leadership, stewardship and administration. 33-year-old parish has new physical facilities including nave, Sunday school rooms, and offices (low debt). Interested applicants write: **Jim Stultz, P.O. Box 3751, Amarillo, TX 79116.** Applications should be post-marked by December 31.

COUNSELOR—MA/MS — in human service field. We are seeking an individual to be part of a multidisciplinary team, specializing in residential work with male adolescents. This is a challenging full-time position offering excellent benefits and competitive salary. Apply by resumé to: **P.O. Box 343, Ellsworth, KS 67439. EOE.**

CANON—ST. MARK'S CATHEDRAL, Minneapolis, seeks creative responsive priest to help urban priest significantly expand outreach programming. Responsibilities also include youth leadership development, some preaching, teaching and pastoral care. Position offers growth, service, and team support. Applications by women especially welcomed. Deadline: January 15. Inquire: **519 Oak Grove St., Minneapolis, MN 55403. (612) 870-7800.**

RETIRED PRIESTS for part-time pastoral work in south Georgia missions. Contact: **The Very Rev. Robert Carter, 611 E. Bay St., Savannah, GA 31401.**

ST. LUKE'S CHURCH, Seattle, WA, needs rector. Emphasis on renewal, pastoral gifts, lay ministry. Deadline: 1/11/91. Contact: **Allegra Andersen, 11539 36th, NE, Seattle, WA 98125. (206) 363-6535.**

POSITIONS WANTED

PRIEST with 13 years inner-city parish experience desires similar employment. Expertise: drugs, jails, city hospitals, child abuse, the courts, families in crisis. Reply **Box B-703***.

SAVE THIS AD! Church musician with 30 years experience, impressive resumé with all prestige degrees incl. European study. Excellent and successful relationship with previous employers. Distinguished career, above average concert ability, seeks full-time organist/choirmaster position in western or deep southern coastal area, or desert. (816) 741-5997.

PROPERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.**

FOR RENT

NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

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, FL 32303. (904) 562-1595.**

1971 MOLLER III/44 drawknob console, new silent blower, older Orgoblo, regulator and 5 ranks Pilcher pipes: Voix Celeste, Salicional, Dulciana, Open Diapason and Trumpet. Must be removed January, 1991. Package sale \$15,000 or separate offers. **Church of the Wayfarer, Carmel, CA 93921. (408) 649-3103, Organist.**

TRAVEL

TRINITY JOURNEY PROGRAM 1991 sponsored by Trinity Church, Wall Street. **The New Russia: Orthodoxy, Culture and Transition in the Soviet Union** Leningrad, Moscow, Odessa, Helsinki for Russian Christmas January 3-12, Easter March 31-April 13, Summer August 18-September 2. **Mexico Ancient and Modern: Episcopal Neighbors in an Ancient Land** Mexico City and surrounding area April 6-13. **Creation—Love Proclaimed: A Weekend Retreat with Puppeteer Jon Bankert** Little Portion Friary, Long Island, May 17-19. **Southern Cathedrals Festival 1991: A Journey into English Cathedral Life and Music** Salisbury, England and environs July 8-20. **Winds of Change: Religion, Culture and Transition in Eastern Europe** Prague-Leningrad-Odessa-Moscow May 19-June 1. Programs include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office (212) 602-0755** or write: **Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.**

WANTED

PRAYER BOOKS and Hymnals for Chapel at **St. Jude's Ranch for Children, P.O. Box 985, Boulder City, NV 89005-0985.** Also needed are furnishings and linens for new cottages.

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

CHURCH DIRECTORY

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-1858
Sun H Eu 10

SAN FRANCISCO, CALIF.

ST. CYPRIAN'S 2097 Turk St. at Lyon
The Rev. Dr. William A. Guthrie (415) 567-1855
Sun Services: 8 & 10. Bible Study Wed 7:30

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 10:30-15, 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. Dr. Richard Cornish Martin, 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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr.,
assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James
G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby (305) 361-5080
Sun 8 & 10 H Eu. Wed 12 noon H Eu

LAKE WORTH, FLA.

ST. ANDREW'S 100 N. Palmway
Sun H Eu 7:30 & 10. Wed H Eu 10. Fri H Eu 6. First Sat H Eu 8

INDIANAPOLIS, IND.

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

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

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r
Sun H Eu 8 & 10, Wed 10, HD as anno

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

BOSTON, MASS.

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

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.

BOSTON, MASS. (Cont'd.)

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S).
Daily MP, EP, HC

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; the Rev. H. King McGlaughon,
ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N.M.

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

NEW YORK, N.Y.

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP
5:15. Sat H Eu 9.

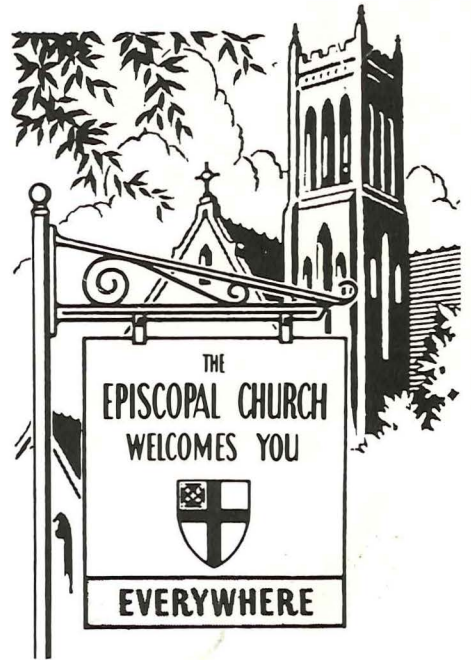
ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice
Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5:30

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Maccade)
The Rev. William Duffey, Ed.D., r 461-6698
Sun Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno



SELINGROVE, PA.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Doug Travis, canon theologian; the Rev. Peggy Patterson, priest ass't; the Rev. Juan Jimenez, Hispanic missionary; the Rev. Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon to the ordinary; the Rev. Steve Weston, canon for diocesan communications
Sun Services 7:30 H Eu, 9 adult classes, 9 Ch S, 10 Sung Eu, 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish). Wkdays: Mon, Wed, Sat 10; Tues & Thurs 6:30; Fri 12 noon, 7:30 (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
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

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. (817) 332-3191

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. Edwin E. Harvey assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30.
Fri H Eu 7. Mon-Fri MP 8:40

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

EAU CLAIRE, WIS.

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