

THE LIVING CHURCH

Serving Episcopalians Since 1878



A hymn in honor of Martin Luther King, Jr. [p. 2]

INSIDE

The Posada: An Advent Custom

910604 17830

F. Garner Ranney

807 Cathedral St

Baltimore MD 21201



The Gift of Color

This fall I had a double dip of autumn. I spent most of October in Wisconsin where the colors were gorgeous, and then November in southern Connecticut where the whole wonderful spectrum of colors was repeated. It all awakens a beautiful memory during these dark and grey days of winter.

What a wonderful thing color is! How powerfully it affects our feelings and attitudes!

Why do colors "do something to us," as the saying is? We cannot easily answer the question. Nor can we explain color to someone who has the misfortune of not seeing it. We can say that red is the color of an apple, or of a rose, or of blood, but that still does not say what



redness is. To say it is a certain kind of vibration of light does not in any sense convey the experience of seeing it, or of our reaction to it. Coloration is a most common but mysterious quality of the sunlit world.

We have been pleased to visit some churches in which the altar guild successfully mounted beautiful autumn boughs in the sanctuary. Some people can do the same in their homes. Yet a smaller bunch of autumn leaves is usually a disappointment indoors. What was a brilliant peach color outside becomes an undistinguished tan indoors.

In nature, all the colors somehow harmonize; in our houses we have to work to achieve that harmony, if indeed we are able to. It seems that fall colors, like rainbows and sunsets, are created for out-of-doors. Let us gladly go out to enjoy them when we can!

Also, like rainbows and sunsets, autumn colors appear to serve no purpose except to be beautiful. Red, orange, yellow, or purplish leaves do not, so far as I can see, do anything whatsoever for the trees and bushes that bear them. Unlike colored flowers in the spring, they do not attract insects which will carry pollen from one bloom to another. Unlike colored fruit or berries, they do not attract birds, animals, or humans who will take them and eat them and consequently scatter seeds about. The more numerous species of plants and trees which make no such display suffer no biological disadvantage.

Thus, the blazes of autumn colors are, so far as I can see, gratuitous gifts to us from our Creator. Let us receive them as such, recall them as such, and be grateful for them throughout the year.

H. BOONE PORTER, senior editor

CONTENTS

December 9, 1990

Advent 2

FEATURES

9 The Noble Spirit
by George W. Wickersham, II
At Advent, choose love.

10 The Posada:
an Advent Custom.
by Chuck Flagg
Remembering the journey to Bethlehem.

11 Pearls or Toads?
by Elaine Murray Stone
We can learn a lot from children's fables.

DEPARTMENTS

3 Letters

6 News

11 Editorials
• Tracking Resolutions

13 People and Places

14 Benediction

ON THE COVER

The Rev. Bernice King (center), daughter of slain civil rights leader the Rev. Martin Luther King, Jr., receives a framed copy of a hymn dedicated to her late father in St. Philip's Cathedral, Atlanta, November 2. Words to the hymn, "Blessed Martin, Pastor, Prophet" were written by the Rev. Canon Harold T. Lewis, Staff Officer for Black Ministries at the national church center (left) and music was composed by Dr. Carl Haywood, music professor at Norfolk State University (right). The hymn will be included in the forthcoming edition of *Lift Every Voice and Sing II, An African-American Hymnal*. [Photo: Paul Smith]

LETTERS

'Victory' Diminished

The editorial, "The Church's Sacrifice," [TLC, Oct. 21] refers to the "constructive revolution that has taken place in the Episcopal Church during the past 20 years." Let me suggest some related "revolutions" which somewhat diminish the "victory."

As I reflected back upon my own parish's stormy history — once a parish that was low church with BCP worship but few frills — stoles and cottas but no miters nor incense, as it were, I realized that, along with the weekly Holy Communion (which we had then, because 20 years ago we had three services on Sunday), we now have a great deal of liturgical pageantry and much "togetherness" — hugging, kissing, dancing, talking — any time, any place. In many ways, the service has lost much sense of the transcendent in this progressive "revolution."

Moreover, once upon a time I could expect to find the Eucharist on BCP feast days and holy days — now they have disappeared from our parish's weekly calendar, and share Sunday with whatever else is on the agenda — in October Youth Sunday, AIDS Sunday and Alcohol Awareness Sunday. We have lost any sense of communion with those who for centuries celebrated on a particular day, however inconvenient it was. Unfortunately, it reminds me of a group of witty essays by Dorothy L. Sayers called the "Pantheon Papers," in which she described her contemporary church as using a Polar Year for its calendar, during which it celebrated such seasons as Advertisement, Trash Wednesday and Civilization Sunday.

ALZINA STONE DALE

Chicago, Ill.

• • •

I must respectfully disagree with your editorial "The Church's Sacrifice."

I was raised where Morning Prayer was celebrated at the 11:00 service on the second, third and fourth Sundays of the month. I always found it to be a most beautiful and moving service with much meaning.

Holy Communion was celebrated at 7:30 a.m. each Sunday as well as on the first and fifth Sundays at 11:00 a.m. I had the privilege of serving as an acolyte at many of the early services, which were anything but bar-

ren. They also were beautiful and meaningful.

Many of us were surprised by the rather sudden change that brought the communion service to us every Sunday, replacing Morning Prayer. As one friend said, "It's like having a feast every Sunday. It eventually becomes common place and loses its impact and meaning."

In my view, the change described in your editorial is one of the reasons for the loss of membership in the Episcopal Church in the last decade or two. Many feel that the emphasis on communion has moved our church toward the Roman Catholic position, and that isn't what they want.

My wife and I recently attended an 11:00 a.m. Sunday Morning Prayer service at a church in San Antonio. It was a wonderful experience that made us wish we could again be given a choice of services to attend on Sundays.

WILLIAM T. DRESSER

Tehachapi, Calif.

'Trendy Opinion'

The Rt. Rev. O'Kelley Whitaker of the Diocese of Central New York reveals himself a "prince of the church" with a Machiavellian flair [TLC, Oct. 28]. That Bishop Whitaker should block the election of the Rev. Gene Geromel to fill a vacancy within his diocese because the priest has expressed disagreement with his views on the ordination of women defies the imagination.

To refuse admission to his diocese on grounds of heresy or the violation of ordination vows is one thing. To penalize this priest for his conscience in matters regarding ecclesiastical politics is quite another. His letter sent to Fr. Geromel smacks of arrogance.

I suggest the bishop re-examine his own conscience in his dealings with fellow pastors with a view to separating what is of the faith from trendy opinion.

(The Rev.) JAMES B. WILLIAMS
Bartlesville, Okla.

Wrong Conclusion

In reply to the letter of the Rev. Michael Herman [TLC, Oct. 28] regarding the omission of certain verses in Romans from the lectionary, I strongly suspect that although he is

(Continued on page 4)

One stroke
of your pen
provides
you with
income
in tune
with the
times...
and
makes a
lifetime gift
to your
church



The Episcopal Church Pooled Income Fund is a diversified, professionally-managed investment portfolio. Your contribution enables you to receive income that responds to inflation—and, at your death, becomes a gift to your church. For details, complete and return the coupon below or call 1-800-334-7626 Ext. 410.

TO: PLANNED GIVING OFFICE LC 1290
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me at no obligation
additional information about
EPISCOPAL CHURCH POOLED
INCOME FUND

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Parish _____

The Teal Curriculum

Teaches The Faith
and
Our Anglican Heritage!

We Offer Easy To Teach Courses
Which Cover
Every Aspect Of The Faith.

Now In Use Throughout
The Anglican Communion!

For Our Free Catalogue:
THE TEALS
Dept. L P.O. Box 349
Granby, Colorado 80446-0349



303/887-3806 800/332-TEAL(8325)

Thailand

Ecumenical Seminar
July 30 - August 9, 1991
in cooperation with
Faculty of Theology,
PAYAP UNIVERSITY
CHIANG MAI
\$799

Lectures, excursions, meetings with
local Christians, Buddhists.
Low-cost air fares, travel options.

Another Unique Program from:
INTERNATIONAL SEMINARS
106 S. Fraley St. Kane, PA 16735
814/837-9178

ST. AUGUSTINE'S PRAYER BOOK

This beloved devotional manual is now reprinted in dark blue cloth (1967 edition). Available for a limited time only. \$12.95 (U.S.) per copy (add 10% of order for postage & handling.) Send your order with payment to: Holy Rosary Apostolate, P.O. Box 263 (Dept. LV) Zurich, Ontario, Canada NOM 2T0.

When writing to
advertisers, please
tell them you saw
their ad in

THE LIVING CHURCH

THE LIVING CHURCH

Volume 201 Established 1878 Number 24

*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

correct in his facts, he draws the wrong conclusion.

Having grown up with the Prayer Book of 1928 and having been a seminarian when the lectionary he refers to was adopted, my belief is that the verses in question were omitted not because the composers of that lectionary disagreed with St. Paul, as the contemporary composers most probably do, but rather because these earlier composers shared the then-common belief that Episcopalians were all "nice people" who didn't need to worry about such goings-on and, indeed, should not be publicly embarrassed by hearing them mentioned in church. In other words, if they did disagree with St. Paul, it had to do with what they probably considered a lapse in good taste, not in morality.

That such an attitude is heresy I do not doubt (Pelagianism?), but it is not the same heresy as is being complained about now and which Fr. Herman refers to.

(The Rev.) RODDEY REID
New Haven, Conn.

Joy and Thanksgiving

When I read the letter from John I. Kohler, II [TLC, Sept. 30] regarding a memorial service he had attended, I was reminded of a very different memorial service in July for my husband, Charles, an active Episcopalian and a member of several Scottish organizations. The service format was "The Burial of the Dead: Rite Two." Our rector permitted a close friend of the family to make brief remarks after the homily in that place in the service. These remarks, identified as a eulogy in the service bulletin, closed with a Robert Louis Stevenson requiem on a note of hope and eternal joy. Before the Eucharist was to be celebrated, a group of Scottish friends offered an instrumental and vocal musical transition, a lament by Robert Burns.

The overall tone of the service was one of tremendous joy and thanksgiving to God for the privilege of sharing another's life. Thanksgiving for our own shared memories of the deceased pervaded the service. Such joy, love and hope, in the legacy of our Lord.

How sorry I am that Mr. Kohler left the memorial service of his friend feeling sad over what we have become. I think how different these two Episcopal services were, not so much because

of the insertion of, or lack of, Scottish songs or brief remarks as an addendum to the homily, but the difference between hope of the resurrection, and thanksgiving for life with opportunities to share love in Christian community in contrast to "great sadness."

MARY BETH DENT
Prince Frederick, Md.

'A Peculiar People'

I suggest two reasons for capitalizing pronouns referring to God [TLC, Sept. 16], having had to choose a practice myself when beginning to edit *The Evangelical Catholic*.

First, it very often helps the reader. In a letter I was just reading, Evelyn Underhill wrote that "only a priest whose life is soaked in prayer, sacrifice and love can, by his own spirit of adoring worship, help us to apprehend Him." The capital made it immediately clear that we apprehend God, not the priest himself. It also helped her avoid the clumsy repetition of "God," which word ended the preceding sentence.

Perhaps more importantly, capitalizing such pronouns is the typographical equivalent of clerical collars (now, alas, also increasingly in disuse): a more and more needed counter-cultural statement, a gentle way of signalling that we are "a peculiar people."

DAVID MILLS
Leetsdale, Pa.

Communion with Each Other

The article, "Bishops Disassociate from Newark Ordination" [TLC, Oct. 14], summarized the 90-minute debate before the 78-74 vote on the resolution submitted by Bishop Wantland of Eau Claire.

Bishop Mark Dyer of Bethlehem was quoted as follows, "I believe the Anglican way of discipline is by compassion, not law. I suggest we do nothing." The article stopped short of saying that nothing in this instance meant not voting on the Wantland resolution. The October edition of *The Episcopal News* of Los Angeles caught Bishop Dyer's intention and quoted the conclusion of his intervention: "This resolution doesn't help us seek the deepest level of communion with each other."

Controversy can be approached with a win-lose mindset or with intent to "seek the deepest level of commu-

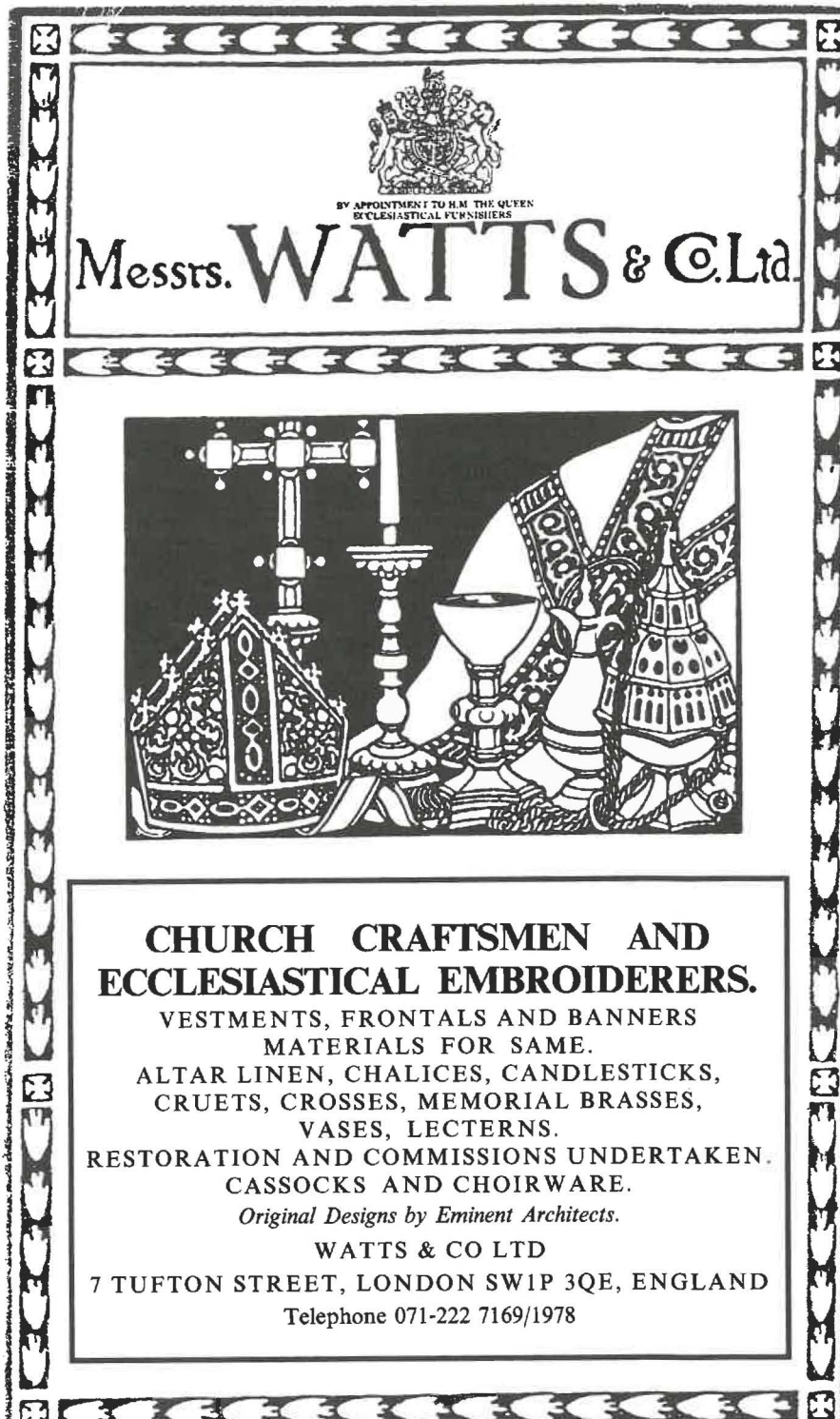
nion." I work closely enough with Bishop Dyer to know that he feels the church always loses whenever part of it tries to win.

The bishops miss the apostolic boat when they send messages that being the church is mainly about being good (morality) or being right (doctrine) rather than about being one, proclaiming God's good news, and doing

mission. How did Jesus say it? "Seek first the kingdom. . . ."

The bishops would do well to stay at this center and seek first the kingdom, rather than peck at the periphery with messages that ring 78-74 clear.

BILL LEWELLIS
Communications Minister
Diocese of Bethlehem
Bethlehem, Pa.



BY APPOINTMENT TO H.M. THE QUEEN
ECCLESIASTICAL FURNISHERS

Messrs. **WATTS & Co. Ltd.**

**CHURCH CRAFTSMEN AND
ECCLESIASTICAL EMBROIDERERS.**

VESTMENTS, FRONTALS AND BANNERS
MATERIALS FOR SAME.

ALTAR LINEN, CHALICES, CANDLESTICKS,
CRUETS, CROSSES, MEMORIAL BRASSES,
VASES, LECTERNS.

RESTORATION AND COMMISSIONS UNDERTAKEN.
CASSOCKS AND CHOIRWARE.

Original Designs by Eminent Architects.

WATTS & CO LTD
7 TUFTON STREET, LONDON SW1P 3QE, ENGLAND
Telephone 071-222 7169/1978

Native Americans Get New Funding

For a number of years the Episcopal Church has provided funds for Native American ministry through the Indian ministry of Coalition 14.

Now the Executive Council will transfer the bulk of funding once committed to Coalition 14 to the Episcopal Council of Indian Ministries (ECIM), said Owanah Anderson, staff officer of ECIM in a report to the convention of the Diocese of Idaho on November 10.

For the past 20 years, Coalition 14 has administered funding to the aided dioceses of the church. The coalition, formed by an original 14 aided jurisdictions, set guidelines, critiqued mission ventures and apportioned domestic mission funds given by dioceses for mission work through the Executive Council.

Today, a large percentage of C-14 funds is committed to Native American missions, especially in South Dakota, Navajoland and Alaska, according to George Alvarez, treasurer of the Diocese of Idaho.

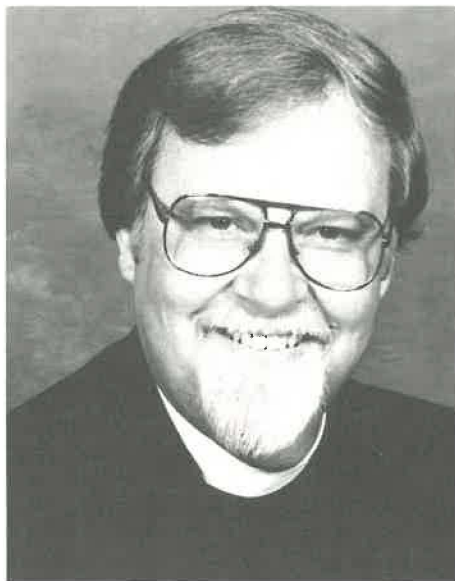
Mr. Alvarez said he has seen mission priorities shift because of pressure from Native American and Native Alaskan jurisdictions. Their efforts have been helped by the predisposition of C-14 toward ministries dealing with the poverty conditions of many Native American and Alaskan populations.

For example, of the \$51,000 of C-14 funds received this year in Idaho, \$46,000 will be spent for ministry among the Shoshone and Bannock nations on the Ft. Hall Reservation. Remaining Idaho aid funds will be spent on cluster ministries in sparsely-populated rural areas.

Native Americans of the church's Mountains and Deserts Ministry asked for reassurance that "the Episcopal Church will never abandon us," said Ms. Anderson. They pointed to a "need for a different funding process."

The resulting Council of Indian Ministries was designed in 1989 by a task force appointed by the Presiding Bishop and consisting of ten Native Americans and five non-Indians. Their work will govern funding for Native American work beginning in 1992.

(The Rev.) PETER MICHAELSON



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

Canon Tharp Elected

The Rev. Canon Robert G. Tharp, canon to the ordinary in the Diocese of East Tennessee, was elected Bishop Coadjutor of East Tennessee November 17. Canon Tharp was elected on the 30th ballot. More details in next week's issue.

Ecumenical Agreement Signed in Virginia

In an unusual ecumenical venture, leaders of Roman Catholic, Episcopal and Lutheran churches in Virginia have signed a statewide agreement committing their local congregations to joint worship and outreach programs.

A "call to covenant" directed at local congregations was signed at the close of the seventh annual Lutheran, Anglican and Roman Catholic conference November 16-17 in Lynchburg.

The covenant will bind the ecumenical undertakings of the Roman Catholic dioceses of Richmond and Arlington; the Episcopal dioceses of Southern Virginia, Virginia and Southwestern Virginia; the state churches in the Virginia and Metropolitan Washington synods of the Evangelical Lutheran Church in America and the Virginia congregations in the Southeastern District of the Lutheran Church-Missouri Synod.

N.J. Conviction Reversed

A church appeals court has unanimously reversed the conviction of a priest from the Diocese of Newark who had been found guilty of knowingly and maliciously lying about the Rt. Rev. John Spong, diocesan bishop.

In its recent ruling, the Court of Review for Province II said the guilty verdict issued by a diocesan court in October 1989 [TLC, Nov. 26, 1989] failed to meet the standard of "proof beyond a reasonable doubt." At the same time, the appeals court found that the behavior of both parties in the controversy "merits sharp criticism."

The appeals court ruling overturned the conviction of the Rev. George Swanson, rector of the Church of the Ascension in Jersey City, on the basis of comments he had made in a civil suit he brought against Bishop Spong and other diocesan officials, claiming they had engaged in a "scheme to raid, take, convert and acquire corporate assets" of his parish.

The suit was filed after diocesan officials sought joint control of a \$575,115 insurance settlement that was awarded when Ascension Church burned to the ground in May 1986.

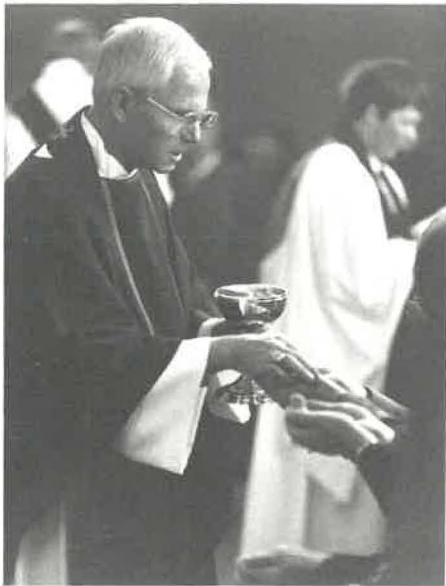
The parish insisted that it should have exclusive control of the assets, but Superior Court Judge Henry A. Margolis ruled against the church in February 1989. The funds are being held by diocesan trustees and now total about \$700,000.

With regard to the charges cited in Fr. Swanson's conviction, the court noted that the priest has the authority, under both church and civil law, to bring the lawsuit against Bishop Spong in civil court and that a finding that his charges were false did not in and of itself constitute a basis for finding him guilty of an offense.

The court noted that "the charge laid against Fr. Swanson was not that he should have known that the allegations were false, but rather that he knew that they were false."

Fr. Swanson said he was "looking forward to meeting with Bishop Spong to begin the process of healing."

The Ven. Leslie Smith, press spokesperson for the diocese, said, "the court has made its decision, and we're living by that." [RNS]



Bishop Terry

Spokane Bishop Consecrated

More than 1,200 people packed St. John's Cathedral in Spokane, Wash., October 20 to celebrate the consecration of the diocese's new Bishop Coadjutor, the Rt. Rev. Jeffrey Terry.

In addition to the Most Rev. Edmond Browning, Presiding Bishop and consecrator, other attending bishops included the Rt. Rev. Leigh A. Wallace, Bishop of Spokane; the Rt. Rev. John R. Wyatt, retired Bishop of Spokane, and the Rt. Rev. Lyman C. Ogilby, retired Bishop of Pennsylvania who died two weeks later [TLC, Dec. 2].

Choir members from 19 congregations lent their voices to the celebration and members of the Spokane Symphony Orchestra joined with cathedral organist Charles Bradley in the music that embellished the service.

LYNN JONES-BROWN

On to Arizona

In a recent statement, the Most Rev. Edmond Browning, Presiding Bishop, emphasized that next year's General Convention will be held in Phoenix despite the defeat of the referendum allowing a Martin Luther King, Jr., Day [TLC, Dec. 2].

The Presiding Bishop said he and church leaders in Arizona are plan-

CONVENTIONS

The convention of the **Diocese of Northern Indiana** was held at the Cathedral of St. James in South Bend, November 2-3.

In his sermon at the opening service, the Rt. Rev. Francis Gray, Bishop of Northern Indiana, used as his text the lines of an old hymn: "Bind us together Lord . . . bind us together in love." Bound together in love we are able to celebrate the Eucharist, enjoy good times in fellowship and be girded for doing the mission of the church, he said.

Following the Eucharist, a reception was held at the newly-established St. Margaret's House, a day center for women, funded in part with a grant from the United Thank Offering.

The first order of business was the admission of the mission of Holy Family, Angola, to parish status.

In his convention address, the bishop used the passage from Romans 12:11-13, in which Paul explains his image of the church as the Body of Christ. This portion of scripture was chosen to attempt to describe the common life of the diocese and to pray that God will give his grace for us all to be "saints of God."

Among resolutions passed were those which will:

- have each parish and mission voluntarily increase its 1991 assessment to the diocese;
- have diocesan council report and make recommendations regarding the present system of assessment;
- encourage parishes and missions to express support for and commitment to people affected by HIV/AIDS virus;
- have consideration given to location when planning workshops, seminars, etc. to make these programs

more accessible to the geographic diversity of diocesan parishes.

Delegates approved a resolution asking General Convention "to decry the fear-filled sin of homophobia as a violation of the image of God in humanity and a betrayal of Christ" and "resolve to identify homophobia in all its manifestations and work for its eradication."

In his convention address, the Rt. Rev. Alpha Mohamed, Bishop of Mt.

more accessible to the geographic diversity of diocesan parishes.

A resolution was presented from the floor asking for a three-month sabbatical for the bishop after five years of service, and after each subsequent period of five years. It passed unanimously.

A 1991 budget of \$472,947.60. was passed.

ANNE DONNELLY

• • •

The Rt. Rev. David E. Johnson, diocesan bishop, presided at the convention of the **Diocese of Massachusetts**, held November 2-3 at the Cathedral Church of St. Paul and the Marriott Copley Square in Boston.

By a voice vote, some 450 delegates adopted a resolution urging the rejection of Question 3 on the November 6 Massachusetts ballot. Question 3 would have rolled back the state income tax and state fees and charges to 1988 levels.

While some delegates voiced reservations about the church taking such a stand on a political question, others saw the issue as one of gospel justice, saying it would have devastating impact on anyone depending on state services at a time when they are most vulnerable. (Massachusetts voters rejected Question 3 at the election by a margin of two-to-one.)

The convention also approved that its deputation to the 1991 General Convention propose specific definitions and sanctions against clergy and church workers found guilty of sexual exploitation and abuse of parishioners. The diocese will also propose to the national church that the "intentional inquiry" into past histories of sexual exploitation and abuse be part of the screening process for candidates for ordination and parish ministry, and that dioceses around the country develop a means of "justly sharing" such information.

Delegates approved a resolution asking General Convention "to decry the fear-filled sin of homophobia as a violation of the image of God in humanity and a betrayal of Christ" and "resolve to identify homophobia in all its manifestations and work for its eradication."

In his convention address, the Rt. Rev. Alpha Mohamed, Bishop of Mt.

(Continued on next page)

Kilimanjaro in Tanzania, urged his listeners to marshal its resources to "usher in the new kingdom of God."

A following day's session included the first report presented by the diocese's youth council. Thirteen members of the council asked the delegates to include youth in the total life of the parish. "We are not children and we are not miniature adults — we are youth with our own unique contributions to make to our parish communities," the report reads.

Youth council members also asked parishes to allow 16-year-olds to serve as members of parish vestries, as stipulated in canon law.

JAY CORMIER

• • •

Almost 600 delegates to the convention of the **Diocese of Connecticut** met in Woodstock, October 19-20.

In his opening address, the Rt. Rev. Arthur E. Walmsley, diocesan, said the often difficult struggles with finances and social issues experienced by the Episcopal Church and other mainline Christian denominations can be seen as signs of life and true faith.

In his keynote address at the convention banquet, the Rt. Rev. James H. Ottley, Bishop of Panama, criticized the American invasion of his country.

With the economic sanctions that preceded the invasion, American action has "destroyed not only the economy, but the country," Bishop Ottley said.

For at least six months after the U.S. military action, "we were without any type of police force," with the result that crime skyrocketed, Bishop Ottley said. "There is more drug trafficking in Panama now than when Noriega was in power," he said.

The next day, two resolutions were adopted, one of which calls on the Connecticut legislature to "adopt measures that will protect the critical habitats of Connecticut, setting aside in perpetuity environmentally significant areas as protected open space, and taking into account the environmental impact of all legislation."

The second urges the convention delegates to commit themselves to lifting up environmental issues within their parishes.

In a statement on the U.S. responsibility for the war in El Salvador, a diocesan-wide day of fasting and

prayer to call for an end to the war was overwhelmingly approved. The resolution also calls on the religious community to "reassert its prophetic voice of conscience" to change U.S. policy to end all war-related aid to the government of El Salvador and to seek a political negotiated settlement.

By a vote of 196 to 152, the delegates agreed to endorse a recent statement on the Persian Gulf passed by the board of the Christian Conference of Connecticut. The statement commends the restraint shown so far by American leaders, but calls for a commitment to negotiation to reach a peaceful settlement in the crisis.

A set of "Ten Principles for the Workplace" adopted by almost 400 companies, health organizations and other institutions as guidelines for dealing with employees with HIV/AIDS, was approved for diocesan employees.

A 1991 budget of \$3,834,156 was approved.

JAMES THRALL

• • •

Evangelism was the convention theme of the **Diocese of Lexington**, which met in Frankfort, Ky., October 18-20.

For more effective ministry, deputies were given basic skills to take home with them through a series of workshops on different types of evangelism.

The Rt. Rev. Don Wimberly, diocesan bishop, was the celebrant at the Eucharist and the Rev. William H. Willimon, dean of the chapel of Duke University and professor of Christian ministry, was the preacher.

In keeping with the goal set last year of increasing membership by 30 percent, the bishop announced that he had confirmed more people by the end of May than during all of 1989.

A 1991 budget of \$904,500 was approved, the largest in the history of the diocese.

FRANCES BARR

• • •

Evangelism was the theme carried throughout the convention of the **Diocese of Eau Claire**, held at Christ Church Cathedral in Eau Claire, October 26-27.

Two workshops on evangelism were held concurrently, with the house di-

vided into two groups. One workshop was conducted by Sister Mary Helen and Sister Barbara Jean of the Convent of the Holy Nativity in Fond du Lac. The other was led by the Rev. Edate Amamezi, a priest in the Diocese of Warri, Nigeria, companion diocese of Eau Claire.

The Rt. Rev. Patrick Matolengwe, former Suffragan Bishop of Capetown and now dean of All Saints' Cathedral in Milwaukee, was the keynote speaker at the banquet and preached at the convention Eucharist.

A text from St. Luke's Gospel: "No good tree bears bad fruit, nor again does a bad tree bear good fruit" was used by the Rt. Rev. William C. Wantland, diocesan, in his convention address. He discussed the positive accomplishments of the diocese over the past several years.

Some resolutions passed included: a program to increase hunger awareness; instructions to the Council on Missions to explore all options including "cluster" missions before recommending the closing or merging of missions and a study of an insurance-based endowment program for long-range funding and to present specific goals and actions for a capital funds campaign for presentation to the 1991 convention.

A 1991 budget of \$256,115 was passed.

DONNA VIERBICHER



The Rt. Rev. George Carey (left), who will become Archbishop of Canterbury when the Most Rev. Robert Runcie retires in January, visits with Cardinal Basil Hume, Archbishop of Westminster, at the opening of the Synod of the Church of England, November 13. [RNS photo/Reuters]

The Noble Spirit

At Advent, Choose Love

By GEORGE W. WICKERSHAM, II

It has been ever a matter of amazement to me that people, millions of them, take the universe for granted. Here we have this awesome realm, with its apparent infinitude of space and time, extraordinary in its physics and chemistry, providing us with life itself — and we do not believe in miracles?

Consider the myriad of pursuits at our doorstep: music, art, science and countless varieties of service — all in a world of beauty, replete with innumerable provisions and potentialities — all this, and yet there are still those who do not raise an eyebrow out of wonder or exhibit so much as a modicum of curiosity.

Is it possible that intellects such as ours, that is, intellects which are aroused — intellects which can build cathedrals, write operas, invent computers, put people on the moon and, heaven help us, produce television — is it possible that intellects such as these can be the products of forces less intelligent?

That is hardly all there is to this rather obvious question. What about the motive behind all this? Can it be less lofty than the loftiest ideal of which a human being can think? Is the creation's origin less moral than the creature? Or less personal?

Which brings us to a consideration of the highest motive in that creature's ken. Is it not love? Who can think of a higher one? If there is such, then it has to be better than love. For me, at least, love is what lies behind all that is. The heavens do indeed declare at least so sublime a motive. Love, and love alone, explains the splendor and amplitude of all we have.

Is it then any wonder that in the course of time, and at the right moment in history, a person should have

come to this planet who was just exactly that: love? Unlike any human being, before or since, Jesus of Nazareth exhibited nothing else. Indeed, so true was this that another man, Mark,

God is real,
and available
everywhere.

upon witnessing this man's agonizing death, evidently was convinced on the spot that "truly this man was the Son of God" (Mark 15:39b). The centurion said it. Mark thought it.

It is to the everlasting credit of suc-

cessive millions of people that they have concurred with Mark. In this man's life and death, duly recorded in the gospels, people have seen the Lord of glory. Who else could he have been? Love, perfect love, had been revealed at last.

There are items about St. John and his writings which puzzle some of us, but there are also items which we hardly could do without. One of the latter is a three-word creed which, I believe, serves to guide us unerringly through the maze which leads to truth. That creed is simplicity itself: "God is love" (1 John 4:8 and 16).

Advent is the season during which

(Continued on page 12)

Ad Venio

Come, Thou long-awaited One,
Prepare our hearts to be Thy home;
Mean and shabby though they be,
Cleanse and make them fit for Thee.

The Father's crowning Charity,
Giv'n in great humility,
Not in splendor, nor in might,
But the stillness of the night.

Scorning not the cattle stall,
Embracing humankind for all,
Leapt with condescension bold,
From Heaven high to a poor sheepfold.

Deign then to come once more, O Lord,
As Infant meek, Incarnate Word;
Dwell in our hearts, our souls complete;
Transform us by Thy Presence sweet.

That when Thou comest yet in glory,
Thy Grace may be our only story;
Granting we be ever found
Fit to receive Thee in Majesty crowned.

Martha Webb Dale

The Rev. George W. Wickersham, II, is honorary canon emeritus of the Cathedral of St. John the Divine, New York City, a resident of Rockbridge Baths, Va., and a frequent contributor to THE LIVING CHURCH



The Posada: an Advent Custom

By CHUCK FLAGG

Many Episcopal parishes in California have adopted an Advent devotion popular with our Hispanic friends and neighbors. This custom, the *posada*, allows the parish family to remember the journey to Bethlehem of Joseph and Mary as well as enjoy an evening of food, song and festivities.

Posada literally means "hospitality," "inn," or "place of shelter." It refers to a Christmas-time ritual that goes far back in history. Apparently the early Spanish friars introduced its observance in Mexico to combat the worship of an Aztec god of war.

This ritual focuses on two experiences that emphasize gospel themes: the rejection of Joseph and Mary by the innkeepers of Bethlehem (representing the rejection of unpopular demands of righteous living) and joy at the birth of the Christ child (representing the joy that comes from welcoming and accepting God into our lives). These themes of rejection and joyful acceptance are repeated again and again in both the Old and New Testaments.

Hispanic families often reenact the drama of entry into Bethlehem over a series of nine nights. Each night a group of worshipers gathers at someone's house bringing with them statues of Joseph, Mary and a donkey. They sing songs, ask for entrance, and are denied for the first eight nights. On

the final night they are welcomed into the home, and a celebration featuring singing and refreshments follows.

This novena is telescoped into one evening when adapted for parish use. What follows is a brief outline of the *Posada* as observed each year at the Church of St. John the Divine in Morgan Hill, Calif. Its basic format is similar to that used in other parishes with which I am familiar.

On the fourth Sunday of Advent the congregation gathers with flashlights

The crowd stops singing while Mary and Joseph knock loudly.

and candles in the church. A boy and girl who are dressed as Mary and Joseph lead the worshipers into the night singing an appropriate hymn "Come, thou long expected Jesus," for example). The walkways between the buildings are lined with *luminarias* (lunch-type bags partially filled with sand, each containing a lighted candle).

At a pre-determined door, the crowd stops singing while Mary and Joseph knock loudly. Behind the door wait teenage members of the parish who play the part of mean, suspicious innkeepers. Mary and Joseph (or all the people gathered) sing or recite loudly pleas for entrance and a night's lodging. The innkeepers refuse rudely

and slam the door shut.

The procession continues to several other doors, each time repeating the process of singing a hymn, begging admittance, being rejected. Finally, at the last door, the innkeeper welcomes the couple in, and everyone comes inside to a large room with tables set for dinner. After another hymn, and some prayers (usually the collect for the day and a blessing on the meal), everyone is seated for a Mexican dinner. Traditionally this is a buffet where people prepare tacos to their own liking.

The evening can end several different ways: with decorating the parish Christmas tree, with the children taking turns at attempting to break a piñata, or with a visit from someone dressed as St. Nicholas of Myra and telling the story of his life. Often this is a time for members of the congregation of all ages to gather around the piano and make their first attempt of the year at singing Christmas carols.

This celebration of the *Posada* has become an important tradition for many Episcopal families. Children love experiencing the drama of the pilgrimage to Bethlehem, and adults are reminded of the danger of rejecting others just because they are different. The shared meal and following activities create a real sense of warmth and belonging for all those who participate.

If you are looking for a different type of Advent activity, try adapting this outline to your congregation's needs. You may find that celebrating the *Posada* will enable you to better welcome once again the Christ child into your own life.

Chuck Flagg is an English teacher at Gilroy High School and San Jose City College and is a member of St. John's Church, Morgan Hill, Calif.

Tracking Resolutions

Those who have participated in General Convention will be pleased to know that someone is following the action that has taken place on resolutions.

The Rev. Canon Roswell O. Moore of the Diocese of California has become a "tracker" of resolutions adopted by both houses of General Convention. Canon Moore, a member of Executive Council, had shown concern at meetings of that body that there was no official follow-up on concurrent resolutions. Therefore, he decided to do something about it. With the help of General Convention Information Systems, Episcopal Church Center staff and



members of most interim bodies, Canon Moore has become a "watchdog" of those resolutions.

When Executive Council met in New York City last month, Canon Moore presented a status report on those resolutions. The report, which tracks more than 500 resolutions adopted by the 1988 General Convention, shows what action, if any, has taken place on each. The report

notes some resolutions have been accomplished, others are in an ongoing process and some with no action yet reported.

We commend Canon Moore for his detailed report and his willingness to ensure such legislation is followed.

Take Stewardship Seriously

This is the time of year when stewardship campaigns take place in many of our churches. A large number of congregations recently completed every member canvasses or other campaigns. Some are still involved in their annual programs.

For some of us, stewardship is a word which makes us uncomfortable, probably because when we hear the word, our thoughts turn naturally to money. But if we are serious about stewardship, we know it refers to our time and talents as well as our treasure.

While our stewardship campaigns are still active, and even if they're not, this is a good opportunity to contribute our time and talent to our churches. Why not volunteer to serve on a parish committee? Consider getting involved in a program which ministers to the hungry or the homeless. Your parish probably offers opportunities for stewardship which would welcome your participation.

The 69th General Convention accepted a statement that "stewardship is the main work of the church." We should take that statement seriously.

Pearls or Toads?

By ELAINE MURRAY STONE

We can learn a lot from children's fables. One I remember was about a little prince who told lies. As punishment, toads instead of words sprang from his lips. Jesus spoke of casting "pearls before swine," meaning that our best words may be spoken to people who have no understanding of their meaning. Solomon wrote of "pearls of wisdom."

Each one of us has the choice of having toads or pearls come from our lips. It is true that "out of the heart the mouth speaketh," but sometimes it is difficult to change our hearts. What about those trapped by their own nature, their humanness, who see no improvement year after year?

Elaine Murray Stone makes her home in Melbourne, Fla., and is a frequent contributor to THE LIVING CHURCH.

Most likely the problem has two roots: how we see ourselves and how we view others. If we have a poor self-image, we may aggrandize ourselves by knocking our neighbor. We may feel cheated by life, with waves of anger seething beneath an unruffled surface. Yet, the slightest upset may cause us to lash out at those around us.

What can Christians do about the nature they are born with, or have developed? There are several possibilities. One is through psychotherapy, which is costly and lengthy. Another is via counseling.

Using a method called "healing of the memories," it is possible to ask God into our hearts to take away the hurts of the past and fill us with a new peace. The other root is in how we view others. In a recent Bible class I attended, one of the quietest members offered his

method. It made such a deep impression on me and others in our group that later several of us confided that we had thought about his words the entire week.

Here is what he told us: "I never judge others, no matter how evil they may appear. Instead I look upon them as the very soul Jesus loved and died for, and try to act toward him in the same attitude."

If we looked on every person we met as someone special to Jesus, the very individual for whom he died, if we stopped to realize that the Holy Spirit is dwelling in that person too, then wouldn't we always try to be more careful of what we said, and how we said it? Of course. And then we would cast only our very best pearls before them. Pearls or toads, which would you throw before Jesus? His friends, for whom he died, deserve the same!

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

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

ST. DEINIOL'S LIBRARY

BRITISH SUMMER SCHOOLS 1991

THE CELTIC HERITAGE

An exploration of the Art, Spirituality, Beliefs and History of the Celts and the Celtic Church
22 June - 29 June

Full Board, Lectures and Tour £335 sterling

URBAN AND RURAL MINISTRY

The theology and practice of ministry in urban and rural contexts

29 June - 5 July / Full Board and Lectures
£245 sterling

SABBATICALS AND CONTINUING EDUCATION

For six weeks and over fully inclusive charge from April 1991 - March 1992:
Clergy £140 per week / Others £160 per week

For bookings and further details, including other Summer Schools, please write to:

The Booking Secretary, St. Deiniol's Library
Hawarden, Deeside Clwyd, CH5 3DF North Wales, UK.

JORDAN RIVER HOLY WATER

For Personal Use — Drawn from the River near Jericho
Blessed and Offered By St. Barnabas Church

3 oz. Bottle \$7.50

Make Checks Payable To:

St. Barnabas Church

129 N. 40th St., Omaha, NE 68131
Or Call: 1-800-545-4856 Visa - Mastercard
Donations Shared With Presiding Bishops Fund for World Relief

A Great Gift

For All Blessings of the Church

- Baptisms • Pet Blessings
- House Blessings • Rogation Blessings
- Funerals

HOLY CROSS INCENSE

Holy Cross Monastery
West Park, NY 12493

914/384-6660

**Subscribe today to
THE LIVING CHURCH**

NOBLE SPIRIT

(Continued from page 9)

we focus on the coming of Mark's (and our) man. And what did he bring? A theology? Only by implication. In the first three gospels — the "synoptic" or "eyewitness" gospels — he said very little about himself, but a great deal about us. Basically, he spoke of exactly that of which we have been thinking: love — love in all its many phases.

All From God

The Sermon on the Mount, the parables, the sayings, Jesus' own actions — his very life. These are all about humility, forgiveness and compassion. These are what Jesus wanted in us. But the point which he ultimately made was that these all come from God. If he had any theology, it was superbly expressed by St. John: "God is love, and he who abides in love abides in God, and God abides in him" (1 John 4:16).

This brings us directly to the crucial question: Where do we meet God?

Jesus himself answered that query in his own inimitable way: "Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me" (Mark 9:37).

Each time, then, that a human being crosses our path, we are confronted by God himself. Then and there we have a perfectly clear choice: we can choose to receive that person, or, like the priest and the Levite in the Samaritan parable, we can choose to pass that person by. When and if we choose love, we are actually choosing God.

Which, in turn, brings us to the other side of the coin. I believe strongly that we are so constituted that to love our neighbors as ourselves simply is not in us. There is just no use pretending that it is. The Master himself was absolutely definite in this regard. To the rich young man he stated bluntly, "No one is good but God alone" (Mark 10:18). St. Paul's entire theme of grace is based on this.

And that is just the point: we do have the inestimable privilege — the greatest of all privileges — of being able to open a door, the door of our souls, and let the Spirit in.

Think of it! The God who is love, the God of all that is, seeks entry into us, and seeks to turn us around — each one of us — from being essentially self-

centered to becoming primarily self-giving. This can happen each time we meet another human being. This is the outcome of grace.

Caution, I feel, should be taken in all this, lest we wind up being silly. One should hardly be expected to proceed down Madison Avenue greeting everyone on the sidewalk. This might lead to gridlock. Still, even on Madison Avenue there is such a thing as seeing people as people.

Truth is, everybody, even the most retiring, must deal with people: at the supermarket, at the post office, at the bank (unless one uses the automatic teller). The question is: do we simply "use" them (as we do the automatic teller), or do we treat them as equal individuals? Here, it appears to me, is precisely where we are confronted by God himself.

Churches can inspire us, and in a peculiarly effective manner help us to open our hearts to the noble Spirit. In various and sundry ways so can books, symphonies, cathedrals and, indeed, the wonders of nature herself. But, ultimately and inexorably, God is found on the streets, in the marketplace, at the office or by the fireside.

Advent: the coming of Christ. Yes, he came 2,000 years ago, and yes, he came to Bethlehem of Judea, but the real Advent today is to the hardware store, to the high school, to the hospital, to wherever there are people, provided there is love.

He Is Love

God is not a gas, not an electric shock, not a physical presence at all. He is not a thing. He is love. The only sure way that one can receive him is by loving; by loving someone else and, indeed, by truly loving oneself. There is no short cut, no quick and easy way to God. In truth, some heathen man in Timbuktu actually may be doing this more than we are. Perhaps he does not know God's name, but perhaps he does know him. God is real, and available everywhere.

The message of Advent, then, can best be summarized by the text which the master himself used for his own ministry: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe the gospel" (Mark 1:15). And the gospel is that the kingdom of God can be within us, can be among us, and that right now. On this we have the master's life and word. We have only to open our hearts, and open them again and again.

PEOPLE and PLACES

Appointments

The Rev. **Christopher R. Cyran** is rector of St. Andrew's, 1050 Thomas Ave., San Diego, CA 92109.

The Rev. **John A. Filler** is interim priest of St. Peter's, 1204 East, 1450 South, Clearfield, UT 84015.

The Rev. **Bruce W. Gray** is rector of Good Shepherd, 308 E. Acacia Ave., Hemet, CA 92343.

The Rev. **Gary D. Hamp** is rector of St. John's, Box 2828, Odessa, TX 79760.

The Rev. **G. Edward Hewlett** is consultant for Anglican studies and priest-in-charge of St. Luke's, 525 Park Ave., Park City, UT 84060; add: Diocese of Utah, Box 3090, 80 South, 300 East, Salt Lake City, UT 84110.

The Rev. **Michael A. Jasper** is rector of St. George and St. Patrick, Houston, TX; add: 4040 W. Bellfort, Houston, TX 77025.

The Rev. **Frank C. Knebel** is chaplain/curate at St. John's Church and School, Rancho Santa Margarita, Diocese of Los Angeles; add: 30382 Via Con Dios, Rancho Santa Margarita, CA 92653.

The Rev. **Richard C. Lief** is chaplain for Episcopal community services in the Diocese of San Diego; add: 3212 Eichenlaub St., San Diego, CA 92117.

The Rev. **John Mitman** is now rector of St. James', 1018 Farmington Ave., West Hartford, CT 06107; add: 31 Steep Hollow Ln., West Hartford, CT 06107.

The Rev. **Edward N. Oathout** is rector of Trinity Church, Independence, MO; add: 409 N. Liberty, Independence, MO 64051.

The Rev. **Mark L. Starr** is professor in the department of philosophy, Springhill College, Mobile, AL; add: 3200 Wellborne Dr. W., Mobile, AL 36695.

The Rev. **Drew H. Wales** is executive assistant at the Diocese of San Diego; add: 2728 6th Ave., San Diego, CA 92103.

Resignations

The Very Rev. **William F. Maxwell, Jr.**, as dean of the Cathedral Church of St. Mark in Salt Lake City, UT; add: 515 Van Buren St., Port Townsend, WA 98368.

The Rev. **Richard R. Staats**, as rector of St. Luke's, in San Diego, CA.

Cathedral Clergy

The Very Rev. **Jack C. Potter** is dean of St. Mark's Cathedral, 231 East 100 South, Salt Lake City, UT 84111.

Changes of Address

The Rev. **Paul S. Hiyama** may be reached at 2454 Leslie Cir., Ann Arbor, MI 48105.

The Rev. **David J. Horning** no longer assisting at the Church of the Messiah, Detroit, may be addressed at 104 E. Rockwell, Fenton, MI 48430.

The Rev. **Alice Morse** may be addressed at Box 20193, Cincinnati, OH 45220.

The Rev. Canon **Thomas S. Tisdale** may be addressed at The Franke Home, Room 32, 261 Calhoun St., Charleston, SC 29401.

Deaths

The Rev. **Frank Gordon Cornue**, retired priest of the Diocese of Spokane, died at the age of 83 on October 15 of heart failure in Yakima, WA.

Fr. Cornue was born in Sealoh, WA, attended the University of Washington and Church Divinity School of the Pacific, and was ordained priest in 1962. From 1962 to 1969 he served as vicar of Holy Trinity, Wallace and St. Andrew's, Mullen, ID; he was then vicar, from 1969 until his retirement in 1973, of St. Mark's, Ritzville, WA. He is survived by his wife, Hazel, and three children.


The Rev. **Walter E. Edwards**, retired priest of the Diocese of Northwestern Pennsylvania and associate of Ascension, Bradford, PA, died at the age of 78 on October 17 in Bradford Hospital where he had been a patient for one week.

Son of the Rev. and Mrs. Edgar Edwards, he was a graduate of the Alabama Polytechnic Institute of Auburn, AL, and the Philadelphia Divinity School. He served a number of churches in Pennsylvania, including St. John's, Scranton, and Trinity, Tyrone. Active in community organizations, Fr. Edwards was the recipient of the Paul Harris Fellowship Award, was a 50-year


volunteer scouter, and received the Order of St. George award of the Episcopal Church. Besides his wife, Josephine, he is survived by his daughter, Marian; a son, Alfred; two grandchildren and a sister.

The Rev. **Charles A. Pitzer**, priest of the Diocese of Southwest Florida and former rector of St. Wilfred's, Sarasota, FL, died at the age of 55 of a heart attack on August 25.


A graduate of Davis and Elkins College and Virginia Theological Seminary, Fr. Pitzer was ordained priest in 1962 and became rector of Christ Church, Point Pleasant, WV, until 1967 when he became rector of All Saints', Portsmouth, OH, serving there until 1977. He was named rector of St. Wilfred's in 1977 where he served into the 1980s. He was a founding member of the Scioto County, OH, Mental Retardation Workshop and was instrumental in creating West End Ministries, Inc., a summer camp for the mentally retarded and Community Human and Industrial Development, Inc., an organization for job training. He served on numerous civic boards and was recognized by the governor of Ohio for his outstanding civic work in 1971. He is survived by his wife, Norma Joan, his children, Beth Ann, Robert Henry, and Charles Albert, Jr. and his sister, Jean.



The Very Rev. Alan Jones
Dean of Grace Cathedral, S.F.



The Rt. Rev. William E. Swing
Bishop of the Diocese of California



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

New from Jethro . . .

RESHAPING MINISTRY

Essays in Memory of Wesley Frensdorff

Joséphine Borgeson & Lynne Wilson, Editors

260 pages packed with total ministry theory and theology, case studies, and underlying issues. A major educational resource for everyone interested in the emerging shape of ministry. Single copies, \$19.50 (includes shipping). Quantity discounts available. Order from: Jethro Publications, 6066 Parfet Street, Arvada, CO 80004, (303) 431-6436.

Necessary reading for anyone who thinks that the church's work in the future will not simply be "business as usual."

O. C. Edwards,
Seabury-Western Seminary



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

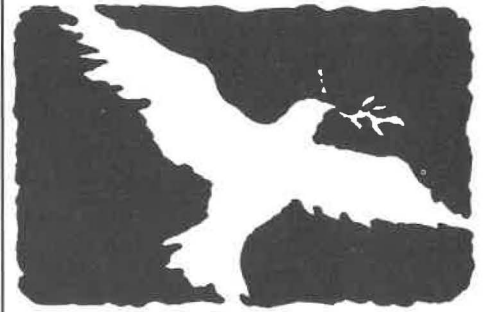
SHRINE OF ST. JAMES OF JERUSALEM

Brother of Our Lord/First Bishop
Expect Miracles

Send prayer requests to:
Fr. M. L. Bowman, St. James Church
P.O. Box 605, Long Beach, NY 11561



THE LIVING CHURCH



BENEDICTION

The author is Joanna J. Seibert, M.D., professor of radiology and pediatrics at the University of Arkansas for Medical Sciences, Little Rock.

Exceptional gifts at terrific savings!

I would like to take the opportunity to order *two* or more Christmas gift subscriptions or to extend my subscription *and* give gift subscriptions at the special price of \$29.95 for each subscription.

- ___ Enclosed is \$ _____ for two or more subscriptions at \$29.95 each.
- ___ Enclosed is \$34.95 for one subscription.
- ___ Please bill me. ___ Renew my subscription.

Name _____
(please print)

Address _____

Gift Recipients (please print)

Name _____

Street _____

City _____ State _____ Zip _____

Sign my gift card _____

Name _____

Street _____

City _____ State _____ Zip _____

Sign my gift card _____

(Enclose another sheet for additional names and addresses.)

Foreign and Canadian postage **\$15.00** per year additional.

OFFER VALID THROUGH DECEMBER 31, 1990.

It is Advent and I am again preparing to search for the Christ child. I am not waiting for the child; I am actively looking for the Christ. How, where, do I find Christ? Will others find Christ in me this Advent season?

I felt Christ within me today, but I doubt his visibility. I was suddenly called to perform a leadership role where I usually act as a follower. I was excited but very nervous. I could feel my palms sweating. I made mistakes. I received no sign that my offering was pleasing. Yet, I also knew it was my all — my best shot.

Others could have done better, but they were not there. It was an adequate, but not superb, job. I longed for that recognition that someone knew my agony and my effort. I remembered the widow's mite. My offering was meager, perhaps substandard, but it was my all, my heart and soul.

Can I now reverse my role-playing? Often when I look for Christ in another, I look for perfection, for that is our view of our Lord. But Christ was also in touch with humanness. Christ in each of us may not be perfection, but our all, a love offering of our best effort, even though it may be imperfect. Can we see that?

I always seem to be looking for Christ in the wrong place. I look in the palace and not in the stable. May I change from looking for perfection to looking for commitment, faithfulness, someone's best shot, someone's truth. May I see in my neighbor's and in my own offering a sacred gift, and may our gifts be acceptable to thee and to each other. May we prepare this Advent to find you, Lord Christ, in some very different places.

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 Bibliophile, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

TRADITIONAL LANGUAGE Service Book in preparation. Will contain all Rite I services; Proper Liturgies for Special Days; Pastoral Offices, etc., in traditional language; 1928 BCP Psalter; devotional and educational material. For more information contact: **The Curate, The Church of the Good Shepherd, Lancaster & Montrose Aves., Rosemont, PA 19010.** (215) 525-7070.

THE LIFE OF CHRIST. Stained-glass coloring album based on the windows of Chartres Cathedral. A wonderful Christmas, Baptism, or First Communion gift for older children (ages 6-12). \$6.95+\$1.00 postage. Box 227, Cashiers, NC 28717.

"A REVIEW OF ANGLICAN ORDERS": George Tavad examines the history of their condemnation by Roman Catholic Church (in light of new evidence gained from the opening of the Vatican Archives) and explores the possibility of future recognition of Anglican orders by Roman Catholic Church. \$12.95, plus shipping. We will bill. Write: **The Liturgical Press, P.O. Box 7500LC, Collegeville, MN 56321.**

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

COMPUTERS/SOFTWARE

CHURCH PARTNER. Are you looking for a good church management software package that will cost you a little, save you a lot, and only get better with time? Then you've been searching for the Church Partner. . . . The search is over! Runs on DOS, Networks, Xenix and Macintosh systems. Features: Modular design, SBT accounting, and a support plan that can't be beat. Call us today for additional information. **Summit Systems, Inc., 16 Berry Hill Road, Suite 121, Columbia, SC 29210.** Phone 803/798-9749.

CONFERENCE CENTERS

DUNCAN CONFERENCE CENTER, Diocese of Southeast Florida, Palm Beach airport — 20 minutes. Sub-tropical hotel style setting ideal for meetings, seminars, training events. Professionally yet sensitively managed. 15820 S. Military Trail, Delray Beach, FL 33484. (407) 496-4130. FAX 407-496-1726.

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00. **All Saints Church, 6600 The Plaza, Charlotte, NC 28215.** 704-536-4091.

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.**

ORGANIZATIONS

WE CAN HOLD a "recognized theological position" and still not accept the novel interpretations of General Convention. Join others to witness against eccentric interpretations of the Gospel. Write: **ECM, 1206 Buchanan St., McLean, VA 22101.** Send \$20.00 to subscribe to our newsletter.

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.**

MUSIC

"MUSIC FOR ADVENT": Schola Cantorum of St. Peter's Church, Chicago, presents hymns, anthems, and chants for the four weeks before Christmas Day. Includes over two dozen melodies, sung mostly in English. A distinctive meditational aid for the Advent season. Stereo cassette. \$10.95, plus shipping. Also **MUSIC FOR LENT.** Two cassettes. \$20.90, plus shipping. We will bill. Write: **The Liturgical Press, P.O. Box 7500LC, Collegeville, MN 56321.**

POSITIONS OFFERED

ASSISTANT PRIEST—to work with new members, families, small groups development. Large suburban parish near Kansas City. Apply to: **Rector, St. Michael and All Angels Church, 6630 Nall Ave., Mission, KS 66202.**

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.**

CURATE—early 1991: Varied community, Westchester County, NY. Good package including five-room apartment. Share most duties with rector of exciting, caring congregation. Contact: **W. Kolb, 168 W. Boston Post Rd., Mamaroneck, NY 10543.** (914) 698-0300.

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*.**

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, NJ 07307.** (201) 963-8819.

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

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.

"A SERVICE OF COMPLINE": A fine rendering of Compline in English by the Schola Cantorum of St. Peter's Church, Chicago. An excellent guide to praying Compline at home. Two cassettes. \$20.90, plus shipping. Also: **A SHORTER MORNING AND EVENING PRAYER:** Less intimidating than praying the full office. A convenient pocket companion for lay or clergy who use *Christian Prayer* or the complete *Liturgy of the Hours.* \$11.95, plus shipping. We will bill. Write: **The Liturgical Press, P.O. Box 7500LC, Collegeville, MN 56321.**

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.**

VESTMENTS

GUATEMALAN STOLES—hand-woven, three styles, liturgical colors. Wonderful Christmas gifts! Send s.a.s.c. for information. **Karen L. Ford, Box 15178-L, Phoenix, AZ 85060.**

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.

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

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-1988
Sun H Eu 10

INDIO, CALIF. (Coachella Valley)

ST. JOHN'S 45319 Deglet Noor St. at Bliss Ave.
H Eu Sun 8 & 10 (Sung), HD 7, Wed 7, Thurs 10:30 & HS. Ev 1S
5. MP 8:30 & EP 6:30, Mon-Fri ex hol. C by appt

LOS ANGELES, CALIF.

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

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. 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. Stiffear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP 2744 Peachtree Rd., N.W.
Sun H Eu 7:45, 8:45, 9, 11:15; Ev & H Eu 4:30. Mon-Fri MP
8:45; H Eu 12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS
12:15

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

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.

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

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

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Leonard Bowman, r (516) 432-1080
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

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. Wklys 7:30, 10, 5:30

SYRACUSE, N.Y.

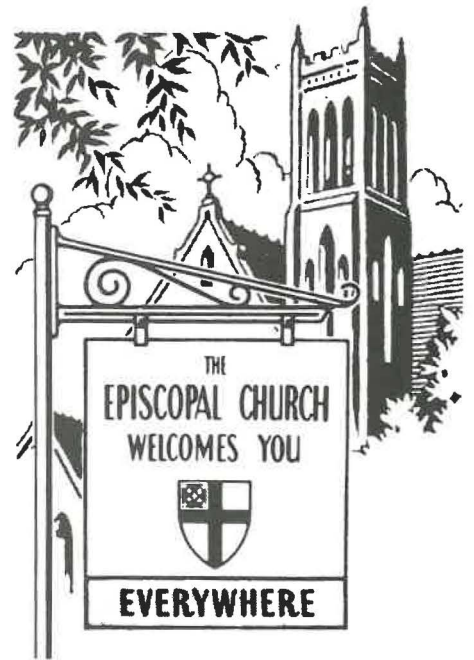
CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Macdade)
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



ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Sandy Herrmann, c; Fr. Re-
ginald Mallett, ass't; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as
anno. (817) 277-6871; Metro 265-2537

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 Can-
trell, deacon ass't. The Rev. Norman Hollen, canon to the
ordinary; the Rev. Steve Weston, canon for diocesan commu-
nications
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). Wklys: 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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heytger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30