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	y	y	y	Ʒ

A2120  
The Rev Robert G Carroon

1335 Asylum Ave  
Watford CT 06105

# IN THIS CORNER

## A Formidable Welcome

**W**e'd had six weeks of company — three couples, all from England, as it turned out — and I was exhausted. My wife, who'd done most of the cooking, was tired of company too, but her job didn't permit time off during the week.

So what might, at a different time of year, have been a short vacation turned out to be "a secular retreat," by which I mean that I was going off by myself, for a week of quiet, reading and writing. But not at a monastery or retreat house. Rather at a lovely village in Door County, Wisconsin.

The place and time was, though, as spiritual and restorative as almost any "religious retreat" I've been on, though I did on several occasions over-eat.

October in Door County is luxurious — bright reds and yellows on the trees, rusty browns and heather in the fields, defined by bright green lawns and brilliant orange pumpkins which decorate every porch, store front and restaurant table. The overviews of the lovely small bays — Ellison, Ephraim, Sister — of the larger Green Bay — are breathtaking. All in all, the "retreat" was a success.

Except for church.

I had wanted to attend church so I sought out an Episcopal parish. I found one with a 5 p.m. Holy Eucharist on Saturday. All day Saturday I looked forward to returning to the lovely little wooden building.

The drive to church was beautiful, through fields of autumn colors. I arrived ten minutes early and approached the door a bit hesitantly, not knowing what I'd find — sacristy, vestibule, nave — when I opened it.

It opened to the back of the nave where sat a man and woman to the left of the door and where stood the priest a few feet ahead, chatting with a parishioner.

I quickly glanced around, catching all eyes and hoping someone would say hello or welcome. I turned to my right to go to a pew and pray.

The seated woman, now behind me, began a coughing-laugh as she said to her husband, "I guess we are a rather formidable welcoming committee."

She repeated the phrase — each word interrupted with her deep-throated laugh — "a rather . . . formidable . . . welcoming . . . committee" several times and was still laughing as I reached the second row of pews from the front. I turned to look back, I suppose so she'd realize I was indeed aware of her laughter and comment as I entered the otherwise silent church.

The Eucharist was lovely, and I was very appreciative of the sacrament. I also realize that the woman seated by the door meant no harm, and was in actuality only commenting in a humorous way on the reality of the situation.

Yet the experience was cold — the sort of feeling one has when walking into a place where one does not belong or feel welcome. At that particular service on that particular day I felt about my welcome rather like I feel about the Baptist Sunday school I grew up in — I'm a Christian despite it, not because of it.

(The Rev.) TRAVIS DU PRIEST, book editor

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# LETTERS

## Still a Disparity

Along with Fr. Geromel [TLC, Oct. 13], I too read with interest the article on the Church Pension Fund [TLC, Sept. 8] but from the perspective of a lay professional rather than from that of a clergyman.

Initially, I was overjoyed when I learned that the resolution on lay pensions (D165a) was adopted by General Convention. I was appreciative of all the work and effort Dean George Werner and others on the Church Pension Committee extended on behalf of lay workers in the church. The one nagging rub for me, however, has been the disparity in the contribution amounts required between lay and clergy employees.

Institutions and churches are required to pay 18 percent of salary for clergy and half that amount for lay employees (nine percent). The disparity is even greater when one considers that most laypersons (including professionals) employed in the church receive salaries that are significantly less than clergy who often perform similar functions. I realize the step from no lay pensions to immediate parity was probably too great of a step for the church to consider.

I had thought the way out of the dilemma was to increase the required lay pension contribution to the same 18 percent, yet Fr. Geromel offered a solution to the problem in a way fair to lay workers, clergy and financially-strapped parishes: that is, reduce clergy contributions to nine percent.

DAVID D. WILSON

Executive Director

Brotherhood of St. Andrew

Ambridge, Pa.

## Difficult Questions

In response to the Rev. Wayne Schwab's letter to the editor [TLC, Oct. 6], I'm not quite sure what to make of the resolution on Christianity and other religions passed at General Convention in Phoenix. On one hand, we affirm our "commitment to the fullness and uniqueness of God's self-revelation to humankind in Jesus Christ," yet, on the other hand, we should "listen carefully to and to learn humbly from those whose perception of God's mystery differs from our own." The implication, since it was proposed by the Presiding Bishop's

Committee on Christian-Jewish Relations, is that it involves (though is not limited to) the Jewish people. Does Judaism, in fact, contain the revelation of God? Should we learn from the Jewish people about God? Is God's mystery different from God's self-revelation? Are we talking out of both sides of our ecumenically tolerant mouth? Is it any wonder we are confused?

What is clear is that Jesus, the Jew, came to his own and sought to explain the way of God more clearly than what the rabbis had been teaching. His opposition was rarely from the commoners; it was from the religious establishment. Jesus was not acceptable to Jewish leadership then. The crucified and resurrected Jesus, God, the Son, is not acceptable for Jewish leadership today.

If we are going to evangelize Jewish people, and I believe that is what Fr. Schwab was calling us to do, it is not going to be with medical missions or with food programs or language skills, but in proclamation that Jesus is unique, and that he can give life to all people.

BOB MENDELSON  
Jews for Jesus

Washington, D.C.

### At the Circus

THE LIVING CHURCH has now printed two letters spreading the rumor that circus people are guilty of cruelty to animals [TLC, Oct. 13, Aug. 25]. I feel it is time someone speak in behalf of the good people of the circus world, most of whom are Christians, many of whom are members of a church, even the Episcopal Church.

I, with my family, have spent several vacations traveling with a three-ring tent circus, observing the circus at close range. I am also a member of Circus Fans of America, an organization which monitors all aspects of circus life.

One overlooked fact is that performing animals are extremely valuable. It would be foolish business not to take care of such an enormous investment. Beyond that, I have personally witnessed the good treatment and affection that circus people give to their animals.

Polly Rouillard [TLC, Aug. 25] apparently had a bad circus experience;

if so, it is right that she reported it. But one experience should not be a cause to malign all the good people of the circus.

(The Rev.) RICHARD L. LEHMANN  
Chicago, Ill.

### New Testament Ethics

With the permission of my parishioner, Nancy Doman, I write in response to the Rev. Kenneth O. White's letter [TLC, Oct. 6], commenting on her article, "Sex, Celibacy and Friendship," the first of her three-part series [TLC, Aug. 18]. I am surprised someone would presume to analyze her motivations and intentions at such a distance. I have known her for more than 15 years and can perhaps speak more accurately than he can.

Miss Doman's sexual ethics are not Victorian (by which most people mean "prudish"), but, as her article indicates, come from the New Testament. She does not confuse "lustful thoughts and fantasies" with her physical body's demand for gratification. Miss Doman knows well the difference between healthy, normal, God-given sexual desires, and the sinful distortion of such desires which the Bible and Christian tradition call lust.

If Fr. White is concerned that those who find "sexual heaven" outside of marriage will find Miss Doman's underlying assumptions and thesis to be a stumbling block, we can well say, "I should hope so!" Sexual license in our time has contributed toward the spread of AIDS, an enormous number of abortions and single parents, a higher level of divorce than any other country on the planet, and widespread production and availability of pornography. It is about time that the church take leadership responsibility for challenging a society gone mad with lust, and teach not prudery but the high view of New Testament sexuality. I believe that Miss Doman does it well.

(The Rev.) DAVID M. BAUMANN, SSC  
Church of the Blessed Sacrament  
Placentia, Calif.

### O, Henry

In the otherwise excellent article on the King's College Choir [TLC, Oct. 13], I ran across the following interesting, but puzzling item: "... the choir is one of England's oldest,

*(Continued on next page)*

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# LETTERS

(Continued from previous page)

founded by Henry IV in 1445.”

This is indeed curious in view of the fact that Henry IV died in 1413. Henry V doesn't fit things either, since he reigned from 1413-1422, and because he was occupied chiefly with “deeds of derring do,” he hardly fits into the picture of a benefactor of an outstanding artistic organization. So this leaves only weak, unstable, incompetent Henry VI. If it be he, I am glad, since the only other things he ever did was to get deposed, then murdered.

(The Rev.) G. PETER SKOW  
Rockford, Ill.

*The founder was indeed Henry VI, not Henry IV. A typographical error resulted in the mistake, not the author, Dorothy Mills Parker. Ed.*

## Our Foreign Ways

I would like to thank you and applaud your increased coverage of new church development. I am motivated to write by the article “Nebraska

Church Starts from Scratch” [TLC, Oct. 6]. I was delighted to read of the aggressive campaign to start St. Martha's and its use of the tools of tele-marketing and direct mail. There was one remark, however, that gave me pause. It was noted that as the congregation became “more comfortable” with the liturgy, it would switch from a leaflet to use of prayer books and hymnals.

Are new members not to be aggressively sought on an ongoing basis? I'm sure this congregation intends to continue to grow. There will, therefore, always be a substantial number of attenders who have not become “comfortable” with the liturgy. This off-handed comment demonstrates how we Episcopalians (and other denominations, I'm sure) find it nearly impossible to put ourselves fully and continually in the position of the newcomer. We consistently fail to grasp how utterly foreign everything we do is to others.

My constant challenge to myself as a cradle Episcopalian who aspires to being a church planter is to rethink

everything we do from the perspective of the unchurched (or lapsed) person. All too often, we structure our life together for the comfort of those already in the pews rather than to reach the needs of the larger community. This is a mortal sin for any church that desires to grow, and especially for a new church.

(The Rev.) ERIC TURNER  
St. Matthew's Church  
Richmond, Va.

## Adequate Title

I strongly disagree with your editorial that the Presiding Bishop should be called by the title of “Archbishop” [TLC, Oct. 6]. Under the Constitution and Canons of our church as well as under the polity of the Episcopal Church, the Presiding Bishop does not exercise archiepiscopal authority. Therefore the present title of Presiding Bishop and Primate describes adequately his office and function.

(The Rt. Rev.) WALTER D. DENNIS  
Suffragan Bishop of New York  
New York, N.Y.

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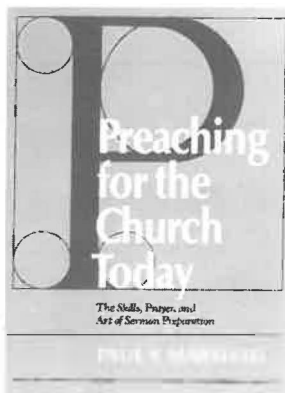
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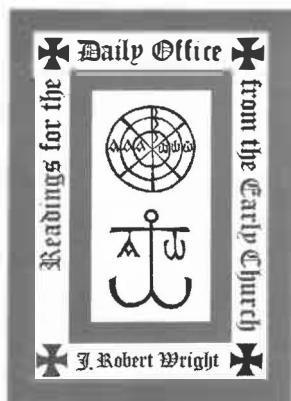
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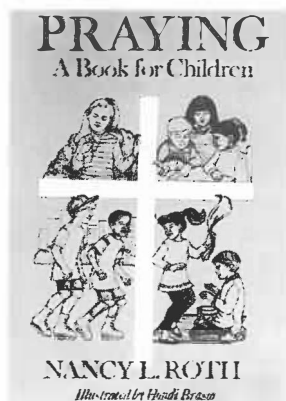
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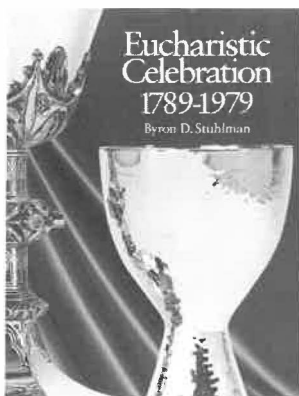
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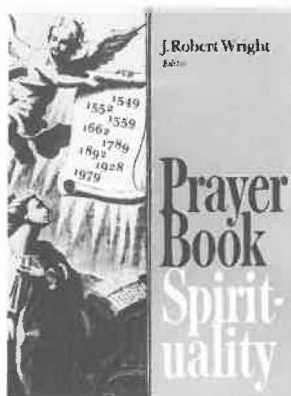
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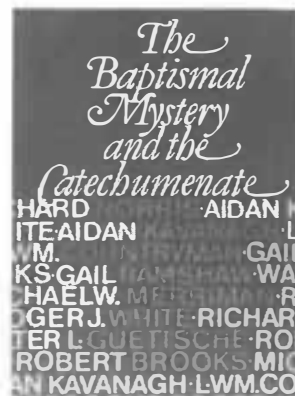
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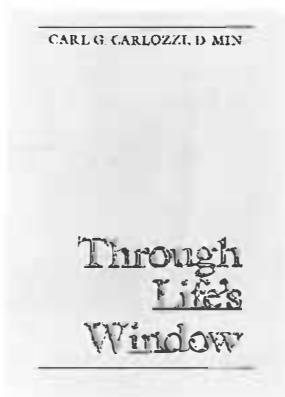
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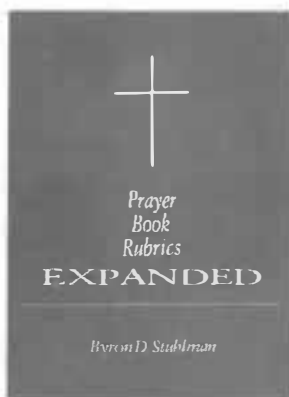
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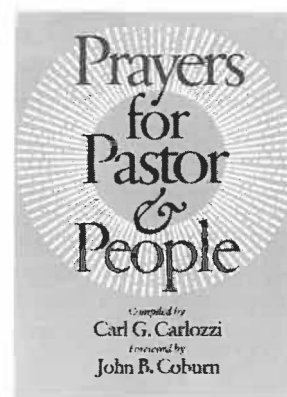
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## Reach Out to Others, Speakers Urge at Conference

About 160 diocesan leaders representing 75 churches attended a conference on evangelism held at Shrine Mont Conference Center, Orkney Springs, Va., to hear national speakers in the fields of preaching, renewal, evangelism, church growth and church music.

The October 5-9 conference was called "a significant expression of our commitment to the Decade of Evangelism" by the Rt. Rev. Peter James Lee, diocesan bishop.

The Rev. James Forbes, senior minister of Riverside Church in New York, was the first keynote speaker for the event.

Other major speakers included the Rev. Carol Anderson, rector of All Saints' Church in Beverly Hills, Calif. and the Rev. Eddie Gibbs, associate professor for evangelism and church renewal at Fuller Theological Seminary in Pasadena, Calif.

Alec Wyton, editor of *The Hymnal 1982*, began each plenary session with music and held workshops on music and worship as expressions of evangelism.

Mr. Forbes said that God devotes himself to a love feast to which all are invited, and it is the job of Christians to issue the invitation.

### Holy Spirit's Power

He emphasized that Christians can't follow through on their calls without the power of the Holy Spirit. He brushed aside differences between charismatics and others in the church and said, "The truth is, it doesn't matter who you are. 'You shall have power and you shall be my witnesses.' The power of the Holy Spirit is what it's going to take to make us be evangelists like we ought to be and we might as well stop fussing and fuming about it and trying to split a lot of hairs about it."

Mr. Forbes talked about the importance of having a "project," a "lifelong working paper." He encouraged those at the conference to reflect on whether "you are clear about your project. What did God have in mind when you said yes" to his call? He urged them to be true to that call when they share it,

and the good news, with others.

Ms. Anderson called herself "not an expert, but a practitioner" of evangelism. She offered suggestions for making evangelism the primary focus of congregational life. She related her own experiences of going to a basically healthy congregation which was filled with nominal Christians. "We cannot assume that people, just because they're sitting in the pews, have a clue about the Christian life," Ms. Anderson said.

### 'Points of Entry'

Her suggestions included instructing people in the faith and identifying "points of entry" for "bringing people back to the church's life." As an example, Ms. Anderson told of her "98 percent Republican parish" in Beverly Hills — which is adjacent to West Hollywood, with one of the largest gay populations in the country — reaching out to that community, primarily through an AIDS ministry. She said that her parish would never have dreamed of welcoming homosexuals in the past, but now it has four gay staff members. "We're getting a whole lot of people who have been burned out in evangelical churches and have been through ministries that tried to break people apart because they're gay . . . they come to our parish because they feel welcome," Ms. Anderson said.

Mr. Gibbs talked about looking at the church as an outsider in an effort to move from an insider conversion mentality to an outsider conversion mentality. "It's one thing to minister in the sanctuary," he said, "It's another to minister in the marketplace. Are we going to face the missionary challenge to be the church of the unchurched?"

Workshops were held by all the keynoters as well as clergy of the diocese.

Topics included evangelizing church members, one-on-one evangelism, evangelism in a black and white community, evangelism and the small church, evangelism of youth and young adults, evangelism through small groups, and reaching unreached people.

SARAH BARTENSTEIN

## New Church Press Established

A new publishing ministry serving traditionalist Anglicans was formally dedicated in mid-October.

St. Luke's Church Press in Richmond, Va., a non-profit ministry, will seek to meet the needs of both traditionalist parishes within the Episcopal Church and independent Anglican churches through publications aimed at a more conservative market.

The board of directors for the new church press will include the Rt. Rev. A. Donald Davies, retired Bishop of Fort Worth; the Rt. Rev. Patrick Matolengwe, Dean of All Saints' Cathedral in Milwaukee, Wis.; and the Rt. Rev. Edward MacBurney, Bishop of Quincy, as well as several clergy and lay leaders from around the Anglican Communion.

The Rev. Canon Leo J. Combes, president of St. Luke's Church Press, said the new ministry hopes to fill a niche left by large commercial and religious publishers for the needs of traditional parishes with bulletin inserts which use the Revised Standard Version of the Bible. Morehouse Publishing, which had previously sold the inserts, now plans to use the New Revised Standard Version.

## El Salvador Elects First Indigenous Bishop

The Diocese of El Salvador elected its first indigenous bishop in September. The Rev. Martin Barahona, 48, was received into the Episcopal Church in 1972 after serving the Roman Catholic Church as a priest since 1968. He has been serving churches in the Diocese of Panama since leaving El Salvador in 1978 because of political persecution. Fr. Barahona will be consecrated in January, becoming the first resident bishop in the diocese since 1980.

The Rt. Rev. Edward Haynsworth, retired Bishop of El Salvador, had resided in the country until 1980, when he moved to New York to become executive for world mission. He retained his bishop-in-charge status until 1983, when the Rt. Rev. Leonardo Romero, Bishop of Northern Mexico, took over. Since Bishop Romero's death, the Rt. Rev. James H. Ottley, Bishop of Panama, has headed the Diocese of El Salvador from his diocese.



## A Controversial View of Women in the Early Church

A professor of ancient Christian history at the University of Bari in Italy, who toured in six U.S. cities recently, gave lectures which argue that women served not only as priests but also as bishops from the second through the sixth centuries.

Dr. Georgio Otranto said he hopes his research will provide for "needed change" in the church.

Sponsored by Roman Catholic colleges and universities and Protestant evangelical groups, Dr. Otranto said that sources such as papal letters and inscriptions in burial vaults indicate that women were involved with ministry in the early centuries of Christian development, although he admits the practice was controversial.

He maintains that scholars have previously overlooked evidence of women priests either because of ignorance or because of the "unanimous tradition" of the church long has been to prohibit women from the priesthood."

Dr. Otranto said a variety of documents testify that there were women priests in the ancient church, including a letter sent in the year 494 by Pope Gelasius to bishops in southern Italy and Sicily.

He quotes the pope as saying that "we have learned to our annoyance that divine affairs have come to such a lower state that women are encouraged to officiate at sacred altars and to take part in all matters imputed to the offices of the male sex, to which they do not belong."

Some scholars have maintained that Pope Gelasius referred to women serving as deacons rather than priests, but Dr. Otranto feels certain that the women were functioning as priests.

He said he has concluded that the abuses deplored by Gelasius had been sanctioned by bishops, who had ordained women despite rules against it.

He also cites evidence that powerful abbesses were ordained before becoming responsible for governing monasteries for women during the Middle Ages.

## Coping with Unrest in Haiti

Ministries of the Episcopal Church in Haiti were temporarily closed for four days in October, following civil unrest in Port-au-Prince and surrounding areas. Along with the diocesan office being closed, seminary classes were canceled and the church's elementary and secondary schools have not yet re-opened.



Aristide

With their convent located two blocks away from the national palace, the sisters of the Society of St. Margaret were forced to sleep on mattresses on the first floor, because close gunfire made it dangerous to venture to the convent's second story.

However, according to the Rt. Rev. Luc Garnier, diocesan bishop, no members of the church, clergy or laity, were injured in the fighting that claimed several hundred people, and though there are still school closings, much is back to normal, he said.

Within 24 hours of the coup that toppled Jean-Bertrand Aristide, Haiti's first democratically-elected president, the Most Rev. Edmond Browning, Presiding Bishop, sent a message to President Bush, Secretary of State

James Baker, Congressional leaders, the Organization of American States (OAS) and several UN ambassadors condemning the move.

"It is with profound distress and horror that I learn of the violent ouster of . . . Aristide," wrote Bishop Browning. He called for the immediate reinstatement of the man, who "has valiantly begun the process of cleaning out the corruption, the violence and the injustice of the past."

He then wrote a second letter to the OAS supporting its trade embargo of Haiti. "It is my profound hope," he wrote, "that your efforts will serve at once to convince Haiti's provisional leaders and their military sponsors of the world community's determination to sustain the Haitian people's struggle for democracy, a struggle so vividly manifested in the December elections that swept President Aristide to power . . . Only by the immediate of restoration of Aristide's government can the Haitian people be spared the continued repression, suffering and a return to dictatorship."

Bishop Garnier said, "The country was going down, doing nothing under Aristide." He added that he believes there will be greater freedom under the newly-formed interim government.

## CONVENTIONS

The Diocese of Western Kansas held its annual convention October 18-19 in Salina. The Most Rev. Edmond Browning, Presiding Bishop, was principal speaker at the opening banquet and the convention Eucharist and the Rt. Rev. John Ashby, diocesan bishop, presided.

Convention participants received reports on various diocesan activities, including the growing refugee resettlement program in the western part of the diocese, and the development of Ashby House, a shelter for homeless families in Salina.

Convention workshops focused on the topics of evangelism, Christian education and New Age spirituality.

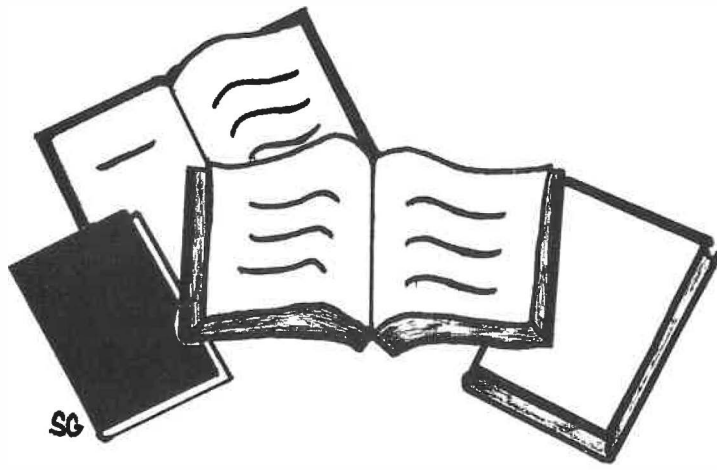
Resolutions adopted by the convention included one to commemorate and celebrate the 500th anniversary of

the coming of Christianity to the Americas, a resolution calling on the diocesan deputation to this summer's General Convention to continue the study of human sexuality and ordination as called for by convention, and a resolution calling on the diocese to reaffirm the catholic truth expressed in the language of the Nicene Creed.

Resolutions specifically addressing the issues of human sexuality were also considered. The convention adopted several resolutions, one calling on members of the diocese to conform their lives to the traditional biblical teaching regarding sexual morality, and another which states: "It is totally unacceptable to approve or ordain practicing homosexuals to holy orders."

A 1992 budget of \$350,000 was adopted.

(The Ven.) BEN E. HELMER



# Why We Should Read

*An appreciation for the gift of stories*

By ISABEL ANDERS

*Isabel Anders has written for THE LIVING CHURCH and many other religious magazines. The following is taken from her most recent book, The Faces of Friendship (©1991 by Isabel Anders), a reflection on the spirituality of friendship — with parents, children, God, mentors, spouses and others. This article contains excerpts from chapter 12, "Friends Within Pages." The Faces of Friendship is scheduled for release in January by Cowley Publications, Boston, Mass. Reprinted by permission of Multimedia Product Development, Inc.*

**M**y father's stories and his love of passing them on were to open up to me a world of delight and often of guidance far beyond my imagination. They were almost a passport to another country, one from which I could journey back and forth at will, through the magical act of lifting a book and turning its pages.

A friend once told me it was a good thing I had read the "right" books when I was growing up, because I am so much a product of what I have read — "You could have been a bad person if you'd read the wrong things!" Recently I came upon a variation on this idea of "we are what we read" in Jonathan Raban's *For Love and Money: A*

*Writing Life*: "Every work of literature turns the successful collaborative reader of it into its co-author. In an important sense, we write what we read."

I'm not sure which way it really works — whether we are drawn to characters and ideas in books that already fit our view of life (already being formed through our experiences in our families) and enhance it; and thus these become the "right books" for us. Or are the faces and truths we encounter within pages powerful enough to mold some of us for better or worse, to break and remold us by their power as we discover them and continue to delve into their depths?

I do know that faces of friendship within books have been immensely formative of what I call my life, my journey with others, as guideposts, but especially as instances of joy and community along the way . . .

\* \* \*

Jacques Barzun in *Begin Here* writes of why we should read the classics of literature, though they are often a struggle: "Because a classic is thick and full, and because it arose out of a past situation, it is hard to read. The mental attitude and attention that are good enough for reading the newspaper and most books will not work. . . . But why, after all, learn to read differ-

ently by tackling the classics? The answer is simple: in order to live in a wider world. . . . Wider than the one that comes through the routine of our material lives and through the paper and the factual magazines . . . wider also than friends' and neighbors' plans and gossip; wider especially than one's business or profession. For nothing is more narrowing than one's own shop. . . . Through this experience we escape from the prison cell. . . . It is like gaining a second life."

Novelist Isabel Allende has her heroine in *Eva Luna* write of the gift of stories which her mother Consuelo gave to her: "She placed at my feet the treasures of the Orient, the moon, and beyond. She reduced me to the size of an ant so I could experience the universe from that smallness; she gave me wings to see it from the heavens; she gave me the tail of a fish so I would know the depths of the sea. When she was telling a story, her characters peopled my world. . . . She sowed in my mind the idea that reality is not only what we see on the surface; it has a magical dimension as well and, if we so desire, it is legitimate to enhance it and color it to make our journey through life less trying."

These are not always conscious thoughts we have in reading words and stories that touch us deeply; but they often underlie the experience, as

though we are standing with the storyteller, looking at something together and saying, "You, too? I thought I was the only one."

\* \* \*

Language itself is a vehicle for connecting us, one to the other; the incarnation of thought, something Walker Percy calls the "Delta factor." He writes in *The Message in the Bottle*:

"In the beginning was Alpha and the end is Omega, but somewhere between occurred Delta, which was nothing less than the arrival of man himself and his breakthrough into the daylight of language and consciousness and knowing, of happiness and sadness, of being with and being alone, of being right and being wrong, of being himself and being not himself, and of being at home and being a stranger."

These are the paradoxes of story, of communicating our lives to each other. They also describe succinctly the human condition, which all our tales in some way reflect, as best as we are able.

Why do certain images and thoughts from others' minds resonate in us and generate further growth, open our worlds, and make us aware of ourselves among others in a new way?

I remember in my early years of reading, being stopped and held by stories of home, of contentment with smallness, snug and complete as the hole of a fox or the tidy, swept cottage of Mrs. Beaver in (C.S.) Lewis's *The Lion, the Witch and the Wardrobe*. It was a discovery, not of openness or vastness, but of the joy of containment, of "beauty within bounds," a phrase I have since been unable to locate exactly. (I have since read somewhere that it is not unusual for men to dream of openness and vastness, while women conceive of shape and enclosure in their images of self.)

The peace within, the joy of containedness is echoed in the words of Psalm 101: "I will walk with sincerity of heart within my house" (v.2). And the image of the house, of refuge and stability, is often, in the psalms, enlarged on in the more exalted image of Zion, the City of God:

"Jerusalem is built as a city that is at unity with itself. . . . Peace be within your walls and quietness within your towers" (Psalm 122:3,7).

Perhaps in my mind the image of security in one's abode has something to do with the quiet of an only-child

household, or the fact that my father was in the building trades. Collected together, these are all at once images of solitude and of community, of activity and of repose — all that goes on in the well-oiled household.

Finding our place in the world, in the midst of others, particularly our own family, has everything to do with preparation for that journey to God's household, to which at present we are both pilgrims and strangers. For me, it brings to mind God's work to enable each person to fulfill his own destiny within the Kingdom.

\* \* \*

The shaping of the individual, the personal growth of each stone within the edifice is truly connected to the

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*Books are an  
invitation to  
enter another's  
world.*

---

whole. The one finds a place among the many. Salvation is both individual and corporate, and the City is in preparation even now.

The best literature that I have been drawn to, especially within the Christian tradition, underlines this particularity within universality, the paradox of being and walking alone, yet always with and for others, in the shadow of the saints, the company of the whole Body of Christ.

That such unity of minds, such friendship, can exist across generations, and we can influence for good someone whom we have never known personally, is one of the miracles of reading, especially within the tradition of devotion and spirituality.

\* \* \*

The basis of unity, as many of these authors saw — is personal integrity, the clarity of one's face in reflecting what it is to be human before God, along with others. When such connection is lacking, denied, the result is a downward spiral, unforgettably

painted in the damnation of Weston in *Out of the Silent Planet*, or of Wentworth in *Descent into Hell*. In the masterful hands of such writers as Lewis and Williams, there is always, even in a "mere story," something of the sense of warning and admonition underlying scenes of such faces and their fates. As in the authors' mentor, Dante, in his *Divine Comedy*, they tell us through story and myth that we can yet be molded this way or that, while we are still in time and have choices ourselves. Today is always the day of salvation.

Yes, I suppose that what we read, if we are attentive, does help make us what we are. For me, the earliest true delight I remember, the thing that I liked best and that liked me back, was ideas. The less obvious the story in its intent, the more complex the web of faces and relationships within the pages, the greater the challenge.

There is more than one way to learn from the experience of others and from literature than the way of didacticism. It is possible to step back, not needing to be told exactly what this means "for my life right now." Our encounters with obscurity and complexity, the mixed messages that other people (and characters within pages) give us, are also part of our preparation, the forming of ourselves. What we read makes up a part of the journey. It can lighten (and make lighter) our way.

In scripture, that book so important since my childhood, I find faces of friends for the journey. Especially in the psalms I always seem to recognize the territory, as I read of the psalmists' own encounters with real enemies who dig ditches and send warriors against their peace, as well as the marvelous affirmations of praise and truth directed to God in the midst of the day-to-day battle.

The psalms themselves swing back and forth from the pivot points of personal integrity and God's overall purpose in creation. Their use in worship, too, has always been one of the personal and the corporate, as individual voices joined in unison, an ancient body of diverse faces sang as one for the duration of the response of praise.

\* \* \*

How does one come to put so much stock in friends among pages? Books are an invitation to enter another's world, to suspend the laws of time and space temporarily to see what new di-

*(Continued on next page)*

# EDITORIALS

## Many Talented Episcopal Writers

On some fronts, the Episcopal Church appears in chaos, yet there are those who remind us that God created order out of chaos, and that this act of original creation is at least in part one way we human beings reflect the image of God in our own creatureliness. Certainly many writers and artists have thought so through the ages. God, the author of our salvation, has been the inspiration of many human authors who write the stories of salvation in different times and different places.

Episcopal writing is in a healthy way. This Christmas Book and Gift Number offers reviews of books by the Most Rev. George Carey, the Archbishop of Canterbury, and the Rev. Robert Capon, well-known novelist and essayist, as well as Episcopal humorists in *Last Laugh* by William Willimon, and spiritual director Ron DelBene and others. In forthcoming issues in 1992 we will have reviews of a new collection of sermons by the Rev. John Andrew, the rector of St. Thomas', Fifth Avenue, New York, entitled *The Best of Both Worlds*, and of Deacon Ormonde Plater's new book, *Many Servants*, as well as reviews of novels, essays and scholarly works of other Anglicans.

We are also pleased to note the health of Cowley Publications in Boston, sponsored by the Society of St. John the Evangelist, of Richelieu Court Publications, and various other houses devoted to the best in fiction and religious publication. HarperCollins now regularly advertises an entire page of Episcopal writers in its catalogs. Future book numbers in 1992 will provide in-depth looks at religious publishing and particular Episcopal writers and editors.

In the meantime, we hope you enjoy the reviews of the

many wonderful children's books which are possible gifts this Christmas season, as well as the reviews of novels and inspirational books in this issue.

As we celebrate the word made flesh among us, we at THE LIVING CHURCH invite you, our readers, to celebrate with us the many well-crafted words which are the gifts to us of talented writers.

## Following Up

If recent diocesan conventions are an indication, Episcopalians are serious about following up on the sexuality issues which came before General Convention.

In many dioceses, the conventions made official what General Convention stated — that dialogue on the sexuality issues take place during the next triennium. Of course, that was supposed to have taken place during the past three years, but actual study and dialogue occurred in only a few dioceses.

Diocesan committees are being formed to determine how the issues will be presented locally. Some dioceses are surveying their members with questions concerning sexuality, especially the ordination of practicing homosexuals. And in some dioceses, resolutions have been put forth on an issue which the Phoenix General Convention rejected — that members of the clergy will abstain from sexual relations outside holy matrimony.

We are pleased to note that dialogue on the sexuality issues is being taken seriously at the diocesan level. It is clear that such issues continue to be of paramount importance to Episcopalians. Hopefully, we will be able to have a better understanding of these matters when they are brought back to General Convention in 1994.

## READING

(Continued from previous page)

mension might open up. To paraphrase Lewis, a young person cannot be too careful about what she reads, what the eye may fall on, open books, "fine nets and strategems" opening out to beauty, or entrapment. It is a risk, what we choose to read, and to be a collaborative reader puts us practically into the story itself. Silently it says to us, "Come along. . ."

A willing reader at the threshold of such an invitation stands at the beginning of a kind of friendship with the world, one that can open up into an ever larger reality, into a love of much that is beyond the self and yet touches one intimately. The connections we can make with lives lived in the past, lives never lived except on pages, and ways in which we live through such words — all of this sends the message to me that it is a world enspirited, peopled, designed. And one in which

two gifts stand out, reflecting God's image: our ability to create and our ability to choose.

I am drawn to the inexhaustible treasures of literature in which friends of the mind and spirit have been found — not only to their imaginative works, but to fragments of biographical information that help me see them as human beings. It is a privilege to observe them speaking and hearing the voices of their times, and learning of the works of other writers that were available to them.

\* \* \*

Poet George Herbert writes in his prose work "The Country Parson" of this "commerce of knowledge" — the sharing of one's treasure of ideas with others — "that there may be a traffic in knowledge between the servants of God, for the planting both of love, and humility." In his poem, "The Windows," Herbert compares the believer to a stained glass window. These

works of art often tell a story, keep it alive visually, pass it on. Herbert sees their truth as a complement to the words of the preacher, words that do teach more directly, but not always effectively in that "glorious and transcendent place," the temple of God. What is needed to enliven doctrine and belief is particularity, enfleshment, illustration. Thus,

"Doctrine and life, colors and light, in one/When they combine and mingle, bring/A strong regard and awe: but speech alone/Doth vanish like a flaring thing,/And in the ear, not conscience ring" (from "The Temple").

It is not for nothing that most stained glass windows themselves are full of faces, brimming with story, inviting us to enter and know these experiences of faith, these truths made flesh in past time and place.

Like windows yet in my mind, images of friends within pages, sealed in my memory, present in this moment, say to me still, "Come along. . ."

# Books for Young Readers

By MABEL BENSON DuPRIEST

*Re-telling the Christmas story, a labor of love, seems never to become stale, nor do the wonderful and whimsical creations that give pleasure to browser and buyer during the Christmas book-buying season.*

**CANDLE: A Story of Love and Faith.** By Sally Ann Smith. Illustrations by Mary Jung. Doral. Unpaginated. \$9.95 paper.

This charming story re-tells the journey of the magi in combination with the tale of a dog named Candle, a little Basenji. She (and all Basenjies thereafter) is rewarded for her reverence by her special markings and characteristics.

**CHRISTMAS FOR ANDY.** By Terim Martini. Illustrated by Mikki Machlin. Paulist. Unpaginated. \$3.95 paper.

For an intermediate reader, this story takes place in an urban, multicultural setting. Russ befriends Andy, a younger boy whose family has come to the city from Haiti, and enjoys Andy's admiration and affection, while at the same time he struggles with the responsibilities he is having to assume in his own family. A mix-up about a Christmas gift puts Russ's friendship and maturity to the test. This book is especially interesting in providing models of loving families different from the typical middle-class families.

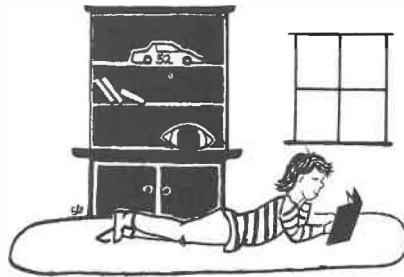
**THE LITTLEST ANGEL.** By Charles Tazewell. Illustrated by Paul Micich. Ideals. Unpaginated. \$14.95.

It is the illustrations in this Christmas classic which make this edition so memorable. Micich used his four-year-old son as a model, and perhaps this contributes to the evident feeling in the images: we not only read about the exploits of the Littlest Angel, but in the illustrations we see him — exuberant, endearing, playful. Especially the last three illustrations are memorable — a soft-toned, tender image of the Littlest Angel carefully, reverently pre-

senting his special gift, then a picture of despair and dejection as we see chubby hands fearfully covering his face, and at last his look of speechless wonder when God accepts his gift.

**CHILDREN'S LETTERS TO GOD: The New Collection.** Compiled by Stuart Hample and Eric Marshall. Illustrated by Tom Bloom. Workman. Unpaginated. \$6.95.

Another sampling of the direct approach to God that contains so much



wit and wisdom. Charlene asks, "How did you know you were God?" Donny wonders, "Is Reverend Coe a friend of yours, or do you just know him through business?" Larry suggests that Cain and Abel might not "kill each other so much if they had their own rooms." Light-hearted, a treat to read.

**EXCALIBUR.** Re-told and illustrated by Carol Heyer. Ideals. Unpaginated. \$14.95.

This re-telling of how Arthur finds his sword does not use the familiar Sword in the Stone motif, but rather the sword coming to Arthur as a gift from the Lady of the Lake. This encounter provides opportunity for some of the most captivating illustrations in the text, as Heyer depicts the fantastic and appealing life under the sea. The narrative includes Arthur's encounter with the Black Knight and his growth in the concept of kingship.

**THE PET PARABLE SERIES: The Parrot Who Talked Too Much. The Cat Who Smelled Like Cabbage. The Dog Who Loved to Race. The Hamster Who Got Himself Stuck.** By Neta Jackson. Illustrated by Anne Gavitt.

Multnomah. Unpaginated. \$3.99 each, paper.

The books in this series, aimed at children 4-7, constitute lively representations of behaviors children (and adults) can easily recognize in themselves. Jocko, the parrot, likes to make accurate but not very kindly comments to his neighbors in the pet store. When he loses his feathers and is called "Baldy," he recognizes how such comments can hurt and eventually learns about friendship from the Canary, who has forgiven Jocko's remarks about inaccurate pitch and helps him feel better about himself.

In *The Cat Who Smelled Like Cabbage*, Black Cat has to withstand the snobbery of Siamese Cat (her person is a doctor) in order to realize that Alley Cat is a friend worth having, and worth befriending.

Pepper is *The Dog Who Loved to Race*, and Pepper's challenge appears when his neighbor, Wolfie, starts playing with the new dog in the neighborhood rather than him. Pepper has to come to realize that his sulking is only hurting himself.

*The Hamster Who Got Stuck* tells the story of Marble, the biggest and strongest of the litter who was used to having his way in everything. It is not until he has to depend on the help of his smaller and weaker brother that Marble realizes his bossiness hasn't really been that much fun.

All of the books in this series conclude with questions which parents can use to help their children see the implications of the stories in the children's own lives.

**THE CHRISTMAS STORY.** Re-told and illustrated by Carol Heyer. Ideals. Unpaginated. \$11.95.

This re-telling of the nativity begins and ends with illustrations which depict a contemporary environment, suggesting the timeless implications of the incarnation. The narrative of the birth of Christ then is illustrated with gentle images which attest to the illustrator's eye for scenes of natural beauty.

*Mabel Benson DuPriest teaches English at Carthage College, Kenosha, Wis.*

## Perky, Punny, Funny

**THE MAN WHO MET GOD IN A BAR.** By Robert Farrar Capon. Riche-lieu Court. Pp. 143. \$15.95 cloth.

Thank heaven for Robert Farrar Capon! On one side of him are the Jerry Falwells and Oral Robertses of this world; on the other the humorless academics still trying to prove how theirs is the only way to read Christian scriptures.

Capon, in the tradition of C.S. Lewis and G.K. Chesterton, writes with as much serious purpose as either, but with considerably more rambunctious humor.

In the late '60s and early '70s, when Capon was at his most productive and most popular, my bishop would mourn that he wished Fr. Capon would write a serious book of theology. What the good man could never see was that no man could be more sincere in his theology or more aware of its importance than Fr. Capon, but that he used humor as a way of expressing that seriousness and underscoring that importance. He's obviously the type who thinks that Jesus would laugh uproariously from time to time.

This book is short enough to be read in a sitting. It makes you want to have another sitting. For it is a re-telling of the gospel account of Jesus, who in the novel is a young chef named Jerry in Cleveland, Ohio. By accident Marvin Goodman, the narrator, meets him in a bar, where Jerry tells him he is God.

Marvin, a wonderfully funny empty vessel just waiting to be filled with faith, finds himself turned into a follower of this light-hearted, serious man of 30, and follows him to his death, resurrection and ascension three years later.

### Earthly Life

Since even unbelievers know the story of Jesus of Nazareth, some readers will spend their time identifying the New Testament personages around Jerry, and possibly miss what I find of far greater significance: in this 1990 setting of Cleveland (with a few days off in Cincinnati) Capon gives a remarkably clear picture of how our Lord's contemporaries, including his followers, looked at his earthly life while it was happening. And why, after the resurrection and ascension,

they felt compelled to proclaim that life — now seen as the Life — wherever they could.

This is really not a book to tell someone about it; it's to be given with the words, "Read it!" But it is impossible to read without feeling the gospel narratives hovering above you like angels — and you find them illuminated by this perky, punny, funny book.

Marvin warns his readers to keep in mind, while he's telling his story, that "most of my conclusions about it came after it was over. While it was happening my mind was almost as much a blank as anybody's." Contemporary readers of the gospels — even preachers — see them through the obscuring cloudiness of nearly 2,000 years of interpretation. Marvin's story shines like a revelatory sun through those clouds. It's a remarkable achievement.

Those who don't approve of the idea of Jesus laughing will be put off by the fact that in this book he curses — real American street curse-words — and slips into puns so bad that he says of one, "that's a new low even for God jokes." But he also says things like, "It's not a matter of life and death for [people] just to know [about the new life], because the new life is going to happen to them anyway. [Besides,] they can always find out by being told how it happened to me." When Marvin asks, "Who's going to tell them? You?" Jerry says, "Probably not. The way I see it now, I'll probably just rise kind of privately, make sure a few dependable types have got the story straight and then clear out."

It's too bad that the undependable, uncomprehending types have for too many years called themselves witnesses to Christ. That's why we need books like *The Man Who Met God in a Bar*.

God? In a bar? That's just the beginning — wait till you hear how — well, just read the book!

(The Rev.) WILLIAM K. HUBBELL  
Lexington, Ky.

### Speaking Parables

**SEEING WITH THE SOUL: Daily Meditations on the Parables of Jesus in Luke.** By J. Barrie Shepherd. Upper Room. Pp. 164. \$8.95.

J. Barrie Shepherd, well-known to THE LIVING CHURCH through his poetry, walks by way of the Lukan parables of

Jesus in a 30-day cycle of morning and evening meditations. By taking a new look at Jesus' word pictures — "to 'speak parable,'" as Shepherd says, "just as someone might speak French, German or Hebrew" — an entirely fresh perspective on the world is possible.

From discussions about fasting and feasting to stories of berry picking during the summer in Maine, Shepherd colors his meditations with flashes of poetry. It is one poetic voice to another, in fact — Shepherd in 1991 examining with care the legacy of Luke, first century physician, and his record of Jesus' carefully constructed stories.

Shepherd's family and friends are woven through the parables — the suggested passage for reading, twice daily, is given at the beginning of each meditation — and a blank page is available for every day, an invitation for readers to weave their own stories into Shepherd's thoughts. In Blake's words, quoted by Shepherd, "We do not see with the eye, but through the eye." *Seeing with the Soul* offers that kind of experience.

(The Rev. Canon)  
MARK LAWSON CANNADAY  
San Antonio, Texas

### Detective Scholarship

**IN POTIPHAR'S HOUSE: The Interpretive Life of Biblical Texts.** By James L. Kugel. HarperCollins. Pp. 286. \$34.95.

If you are interested in the ways the Old Testament has been understood in earlier generations and you enjoy a good detective story as well, you will be fascinated by James Kugel's examination of various early Jewish explanations and expansions of certain biblical texts. In this study, Kugel shows how even those later expansions of biblical stories that may strike us as pure fantasy have their origin in an attempt to understand what the biblical text is saying. The way Kugel works is to isolate particular motifs in this later material and then to follow clues provided by the various embodiments of these exegetical motifs in order to uncover their origin as responses to questions raised by the text of scripture.

The first half of this book Kugel devotes to an examination of some of the expansions generated by certain material in the Joseph stories. He demonstrates, for example, how an exegetical

motif he calls "the assembly of the ladies," in which the women of Egypt gather to admire Joseph's beauty, has its genesis in the use of the plural pronoun in the complaint by Potiphar's wife that her husband "has brought to us a Hebrew man to sport with us." The second half of the book contains briefer studies, one on Lamech's boast in Genesis 4:23, one on Psalm 137 and one on Leviticus 19:17. In each case Kugel shows the ways each text has been understood in various early Jewish circles, including a couple of places in the New Testament.

The final chapter sets out "nine theses" in which he puts forth his general conclusions about the generation and development of exegetical motifs. A glossary of some of the terms used in the book is appended, which will be helpful to readers unfamiliar with early Judaism.

(The Rev.) RICHARD W. CORNEY  
 Professor of Old Testament  
 General Theological Seminary  
 New York, N.Y.

### Religious 'Company Man'

**THE SHEPHERD.** By Joseph F. Girzone. Macmillan. Pp. 246. \$15.95.

This is a novel about the first year of an episcopate. David Campbell is a Roman priest, a "company man." On the night after his consecration as bishop he has a dream or a revelation or vision about the tension between law and grace. Part of this experience included a man later identified as Joshua.

Joshua appears as a central character in *Joshua* (1987) about Jesus appearing as a stranger in a small community, causing quite a stir in the religious community and *Joshua and the Children* (1989) when Jesus enters a small community torn by Catholic/Protestant violence and leads children to a ministry of reconciliation.

In *The Shepherd* Joshua appears on the margins of the story as a new bishop discovers the true nature of his vocation: to be a living example of the gospel. A "company man" is transformed into oneness with Christ by meeting our Lord while working his garden. David Campbell recognizes him as the man he saw on the night of his consecration. Step-by-step a new bishop surrenders his life to Christ and  
 (Continued on next page)

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# BOOKS

(Continued from previous page)  
resists the urge to put on spiritual blinders.

In the first year of his episcopate, David does such remarkable things as allowing a priest to marry and continue his ministrations. This "company man" does this with the publicly tacit support of the pope with whom he regularly converses by a "back line" telephone. This and other mechanisms tend to make this author's work seem somewhat improbable. However, there is a sense of spirituality which draws us repeatedly to the real center of the story — this Joshua/Jesus.

The author has a remarkable sense of the presence of Christ in the world. As Joshua/Jesus moves through Girzone's novels one is tempted to say, "Oh, come on, now!" But on reflection and a bit of exegesis one has to say, "Yes, that's what Jesus would do!" . . . and that's the way I should be living.

Joseph Girzone took early retire-

ment some years ago for health reasons. He still takes services at St. Lucy's, Altamont, N.Y., and lectures. His stories are useful in sermons and for Christian education at all levels.

(The Rev.) CHARLES V. DAY  
Hellertown, Pa.

## Most Amusing

**LAST LAUGH: A Treasury of Religious Humor in the Tradition of AND THE LAUGH SHALL BE FIRST.** Compiled by William H. Willimon. Abingdon. Pp. 156. \$14.95.

Twenty humorous or very light-hearted articles spoofing religious programs and attitudes and church activities are collected by William Willimon in this sequel to his first collection *And the Laugh Shall Be First*. Among the well-known but diverse contributors to this volume are C.S. Lewis, Art Buchwald, Calvin Trillin and Will Campbell, but some of the most amusing are by authors whose

names are unfamiliar. Two of Dr. Willimon's own articles, which were first printed in *The Christian Century* and *The Christian Ministry* are included.

One of these, "My Dog, the Methodist," is illustrative of the general tone of the book. Since the efforts of the Methodist Church to add nine million members seemed not as successful as was hoped, Dr. Willimon suggests that his dog Polly and all other Methodist family dogs, i.e. dogs whose owners say they are just like a member of the family, be brought into the church as members.

In arguing in favor of this he writes: "All over this fair nation, there are many millions of Polly's compatriots who have been neglected, ignored and even scorned by evangelistic efforts. Yet they already possess all of the characteristics for membership in one of today's most progressive denominations: openness, spontaneity, affirmation, inclusiveness, love, righteous indignation, sexual freedom, gut reactions. Here are our nine million new Methodists!"

Dr. Willimon is minister to the university and professor of the practice of Christian ministry in the Divinity School of Duke University. For the Episcopal Church he has led conferences at the College of Preachers in Washington and was a featured speaker at the national conference on evangelism at Kanuga (in North Carolina) in 1990.

(The Rev.) EMMET GRIBBIN  
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## What Is Essential

**I BELIEVE.** By George Carey. Morehouse. Pp. 207. \$12.95.

In some circles there was considerable consternation and curiosity when it was announced that the Rt. Rev. George Carey, the Bishop of Bath and Wells, had become the Archbishop of Canterbury. He was described as a charismatic and evangelical in the Church of England, but he also was in favor of the ordination of women (a position not always popular among British evangelicals) and a committed advocate of environmental concerns.

This collection of informal talks and sermons, given over the course of several years before his appointment, should allay some of the consternation and satisfy the curiosity. In what he



# SHORT and SHARP

By TRAVIS DU PRIEST

has written, Archbishop Carey emerges as an eclectic and even irenic thinker, one who can be as critical of charismatic enthusiasm and disregard of social issues as of Anglo-Catholic pomposity and narrowness. He emerges, indeed, as a person with a simple pastoral concern, not given to profound theology, but very committed to the proclamation of the gospel and its implementation in the world.

Readers of *THE LIVING CHURCH* who have had anxiety about him ought to read the addresses he gave on humanism, justification and fundamentalism, in which he is critical of a narrow biblicism and its fear of the modern world. One anecdote in particular indicates his point of view; he tells the story of a deeply-troubled woman who comes to her parish priest wearing a sweatshirt with the slogan "Christ is the answer." The priest says to her, "Jean, I think you should scrap the idea that Christ is the answer. He never said that. He said 'I am the way.' I think that with him you must seek the answer to your problem" (p. 48).

On the other hand, some might find it helpful to read the meditations which he gave at the Shrine of Walsingham, in which he centers devotion to Mary in the incarnation and in the centrality of the gospel for the church. Speaking of the controversy, still current in the Church of England, about the ordination of women, he appeals to catholics in the church to remember what is essential to the church; "the primary claims of Christ in his church, to love him and to promote him as Lord of the church" (p. 81). With welcome evangelical enthusiasm he suggests that one issue should not be enough to box in the rich contribution of the catholic movement to the church.

The archbishop puts forward a simple faith and a simple piety, but both, I believe, have a simplicity which derives not from avoiding issues, but rather from a firm belief that the lordship of Christ will prevail and that we ought not to fear. Other Archbishops of Canterbury, such as Michael Ramsey, have been more profound theologians than George Carey shows himself to be, but, like Michael Ramsey, he believes in what is essential, and we can take hope from that belief.

(The Rev.) JAMES E. GRIFFISS  
Resident Fellow of DeKoven Center  
Racine, Wis.

**ONCE IN THE YEAR: The Beloved Christmas Classic.** By Elizabeth Yates. Illustrated by Nora S. Unwin. Upper Room. Pp. 64. No price given, paper.

A winner of the Newbery Medal and other honors, Elizabeth Yates's 1947 story of Martha's Christmas eve is beautifully reprinted by the Upper Room. Charming black and white illustrations and borders on every page.

**THE CHRISTMAS CYCLE: Advent, Christmas, Epiphany.** *Liturgy: Journal of the Liturgical Conference*, Vol. 9, No. 3. Pp. 120. \$10.95 paper.

This book-like issue of *Liturgy* provides sections for the scholar, the adult, and the child preparing for the Christmas season in church school and liturgy. The sub-sections include such topics as studying the scriptures, shaping celebrations, customs, prayers and poems. A most creative and helpful issue of the journal of the Liturgical Conference. Tasteful woodcuts, drawings and photographs.

**FAMILY DEVOTIONS FOR ADVENT SEASON.** By James L. Evans. Tyndale. Pp. 126. No price given, paper.

Exactly as the title describes, this book provides readings, prayers and activities, including instructions on materials, etc., for use during Advent. The "assignments" at the end of each section are interesting: Write a thank-you note and read it as your closing prayer, for example.

**A PAGE A DAY FOR CHRISTMAS AND THE ADVENT SEASON 1991.** By Stephanie Collins. Paulist. Unpaginated. \$1.95 paper.

Rather standard fare — daily thought provokers, a scriptural quotation, some reflective questions. Pages are perforated so they may be torn out and carried or tacked up in view. Very simple drawings throughout.

**CHRISTMAS REMEMBERED.** By Ron DelBene and Mary and Herb Montgomery. Upper Room. Pp. 160. \$12.95.

Here are 68 responses to the question, what are your Christmas stories? Sad and humorous stories alike are

shared: a family at the hospital on December 24 as the father is dying from leukemia, someone stuck on a train that was halted by a snowstorm, and a stray dog who sneaks into church looking for a snack and ends up howling at the choir. Stories were either written

(Continued on next page)

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# SHORT and SHARP

(Continued from previous page)

and submitted by contributors or written after being told to the authors listed above. Many works by Ron DelBene, an Episcopal priest, have been cited in these pages before.

**O MARVELOUS EXCHANGE: Daily Reflections for Christmas and Epiphany.** By John J. McIlhon. Liturgical. Pp. 79. \$5.95 paper.

Monsignor McIlhon is a priest of the Roman Catholic Diocese of Des Moines and a respected retreat director. These passages from saints of the church and scripture are followed by Reflections and Questions for our personal reflections. He's at his best when he is personal, as in "One Note Doesn't Make the Whole Song," for January 2 to Epiphany Monday.

**THE GOSPEL DAY BY DAY THROUGH ADVENT.** By Brian Moore. Liturgical. Pp. 79. \$5.95 paper.

By well-known Roman Catholic writer Brian Moore, these reflections on the daily gospels during Advent will be helpful to those who need to prepare homilies as well as to those who desire a thoughtful daily meditation during the season before Christmas.

**BEFORE AND AFTER CHRISTMAS: Activities and Ideas for Advent and Epiphany.** By Debbie Trafton O'Neal. Illustrated by David LaRochelle. Augsburg. Pp. 64. No price given, paper.

Numbered activities leading up to and away from the Feast of Christmas. Humorously and colorfully illustrated. Interesting legends and stories for children of all ages, including the Russian legend of Baboushka for the sixth day of Christmas.

**CHRISTMAS: The Annual of Christmas Literature and Art.** Vol. 61. Augsburg. Pp. 64. No price given, paper.

Please excuse the cliché, but this is a real feast for the eyes. A carefully arranged, lovingly printed, and handsomely illustrated miscellany of Christmas stories and art work. Includes large envelope for mailing.

**1992 ANGLICAN CYCLE OF PRAYER.** Edited by Robert Horine and Charles H. Long. Forward Movement. Pp. 144. \$1.95 paper.

This yearly aid to our corporate and individual cycle of prayers needs no introduction or review. I cannot imagine a parish not incorporating at least some form of the Anglican Cycle in its Prayers of the People. A welcome section is that which has maps of all the provinces of the Anglican Communion.

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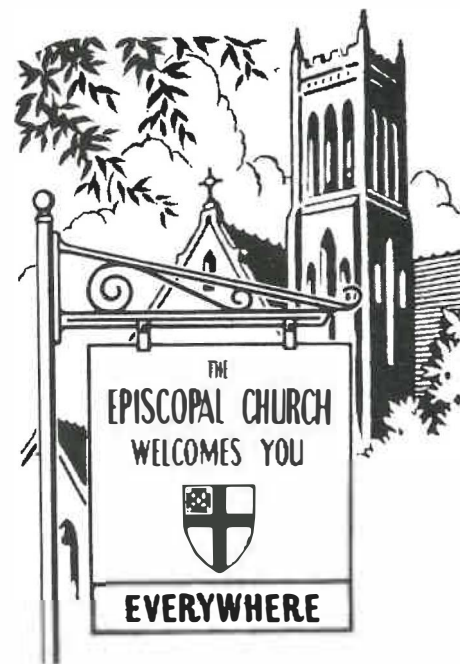
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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



## WASHINGTON, D.C.

**WASHINGTON NATIONAL 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 daily

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes  
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & 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; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

## 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

## 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, 10:30 & 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; the Rev. Jürgen W. Litas, the Rev. Allan B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. Kenneth J. G. Semon, Ph.D., r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assocs  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily MP, EP, HC

**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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## NEW YORK, N.Y.

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

**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  
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 12 noon-1:30  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

## SUNNYSIDE, N.Y.

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

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts., 17325 (717) 334-6463  
The Rev. Michael G. Cole, D.Min. r (717) 334-4205  
Sun Eu 8 & 10:15. Wkdys & Holy Days as anno

## 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

## WHITEHALL, PA. (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 Eu & HS. Thurs & Fri 7 HC. HD 7. Bible & Prayer groups. 1928 BCP

## 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. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell  
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. 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. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426  
Sun 8 and 10:30 H Eu

## SEATTLE, WASH.

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Phillip Peterson, 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 9

## 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

## 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