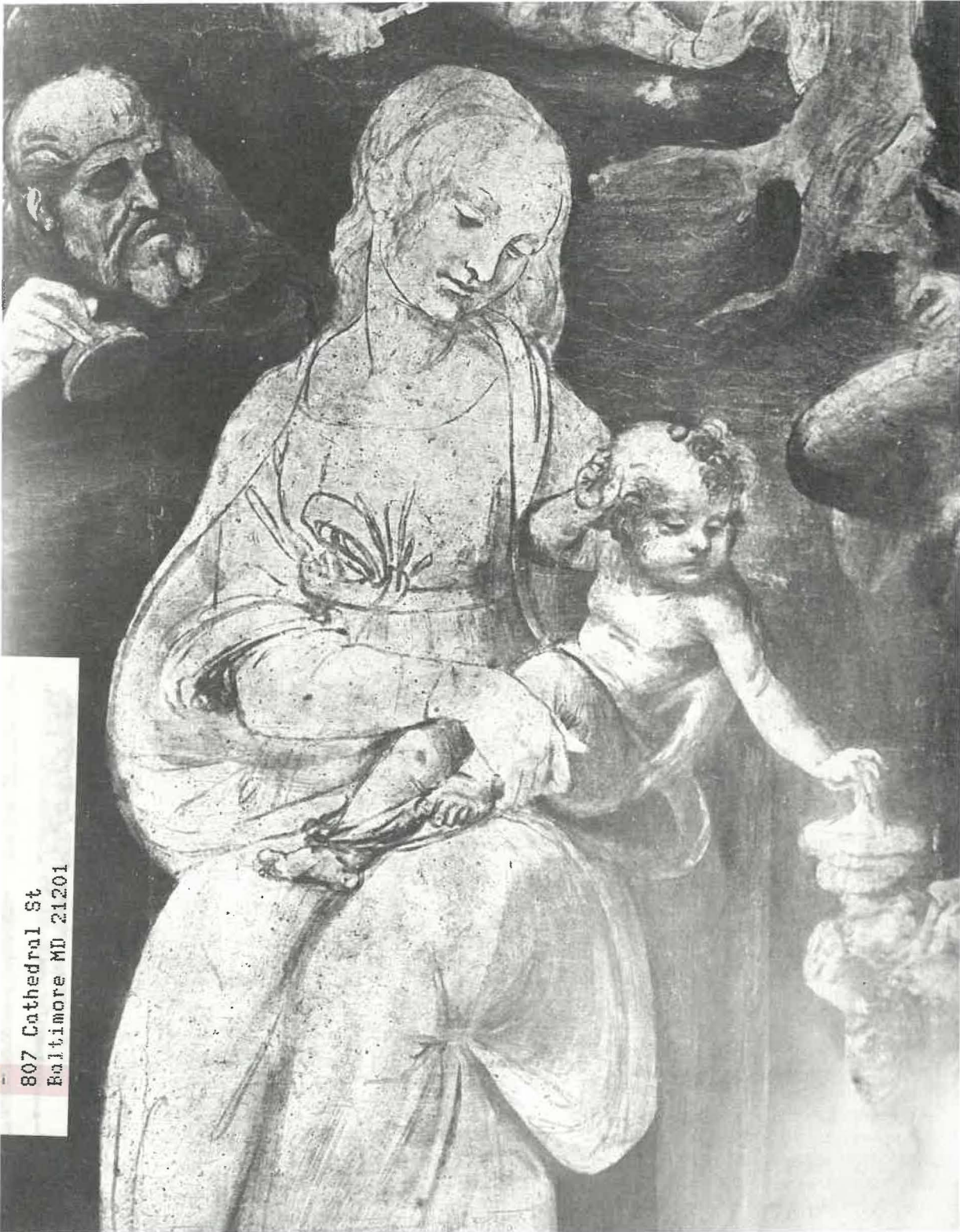


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IN THIS CORNER

Broken Spirits in Somalia

While in the nursery a few Sundays ago to pick up my daughter, I met a little girl who was eager to tell me about her daddy. With a bright smile and obvious pride, she said that her dad, a nurse, was on a very important trip to help people in Somalia. She was old enough to have some idea of what was going on in that troubled country. Oh yes, she missed him and was eager for him to get back, but she didn't seem afraid.

I spoke with her dad, Paul, when he returned. I told him the Presiding Bishop's Fund for World Relief this Advent was asking for financial gifts to help the children of Somalia. As someone who not only saw the recent conditions but had worked at a clinic in Somalia for more than three years, what could he say about showing concern for the Somali people?

"It's good to give to the people of Somalia. They do need help," he said. "But there needs to be great wisdom. Sometimes in the rush to do things, wisdom is left out."

On his recent arrival in Mogadishu, the capital city, he was surprised to see conditions better than what he had conceived through news reports. "I had expected the capital to be leveled," he said. "What I found was a semblance of normalcy. Yes, there were buildings destroyed, but Somalia has always looked half-completed.

"Then I saw the people I had known before. They seemed like they were doing OK, a lot of them. The people in agriculture seemed to be the ones suffering the brunt of the problem in places I went to."

In every place he visited, however, two things were prevalent. The first, guns being carried by most everyone, including the "common people," he said. And second, broken spirits. "As I spoke with them, I learned they were sick of war, sick of fighting. The conditions there are as if you woke up in an American city and found no police, no National Guard, nothing for protection." Consequently, he would hear stories of a person simply shooting another for his shirt. As one person lamented on the present state of affairs, "Life is cheap in Somalia."

As things turned out, Paul didn't address so many physical needs as he did spiritual. "There's so much factionalism," he said. "Because of the fighting and the pain, there's been a breakdown in trust."

He would eat with the guards outside rather than with the other Americans — "I love Somali food," he said — but sometimes he would fast and they would ask him why, and he'd say, "I'm praying for peace in your land." This willingness to pray, sometimes even in public singing songs of praise on a rooftop, countered a perception that Christians don't pray except in church on Sundays. And it brought him support from a soldier one day who heard someone call Paul a name that, when translated in English, means "infidel." The guard retorted, "You can't call him that. He's not a Muslim, but he prays."

It's not surprising then, to hear him say that prayer is the greatest support Christians everywhere can give Somalia. Financial gifts, especially through church-related agencies whose people know the language, is needed. "But," he said, "pray, too, for the people of Somalia."

JOHN SCHUESSLER, managing editor

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Madonna and Child, by Leonardo da Vinci

Religious News Service photo

LETTERS

Take to Heart

Your Christmas Book and Gift issue [TLC, Nov. 15] contains two pieces that could help foster a more irenic future were all Episcopalians inclined to take them to heart.

Janice C. Teisberg questions whether "the foremost issue in evangelism is the uniqueness of Jesus Christ and the necessity of coming to God through him alone."

While the Episcopal Church does not speak with a unanimous voice on the subject of missioning Jews, it does distinguish between proselytism which is coercive, and evangelism which is "invitational," eschewing the former.

We need to realize that Jews know about Jesus and they know about Christianity. The lessons have been inflicted by Christians, often with ferocious cruelty. But, as Ms. Teisberg points out, Christians do not know much about the vitality of Judaism, and have given little thought to the miracle of Jewish fidelity to the covenant at Sinai.

In his column, "Not Worth the Hurt," David Kalvelage agrees with Fr. Bill Pugliese's suggestion to retain the 1928 Prayer Book as an option for those who desire it. Implementing that suggestion would give some real credibility to the Decade of Evangelism, with the church reaching out to those former members hurt by the loss of their familiar liturgy.

Jesus tells us that in his Father's house are many mansions. Were we to take that text seriously, we could abandon our simplistic either-or stances (and not only vis-a-vis Judaism and prayer books) and live like Christians who believe in the capaciousness of God's love for a diversity of people — diverse but all created in the divine image.

MIDGE ROOF

Danville, Ind.

More Congenial

I was interested to read the Rev. Murray Trelease's letter [TLC, Oct. 4] concerning the attitudes toward ecclesiastical authority which he perceives to be shown by clergy and bishops involved in the Episcopal Synod of America.

Several years ago, when Fr. Trelease and I were both serving cures in Kansas City, Mo., he remarked to me that,

in his opinion, the Episcopal Church should permit the blessing of homosexual unions in church.

As most of us know, the Episcopal Church does not permit such blessings, but several clergy have gone ahead and performed them anyway. Would Fr. Trelease (or Mr. Trelease, as he prefers to be known) agree with me that such clergy as the Rev. George Regas of All Saints' Church, Pasadena, Calif., have placed themselves outside the authority of the Episcopal Church by such actions? Would he agree with me that such clergy should perhaps seek a more congenial fellowship — such as the Metropolitan Community Church?

(The Rev.) LOWELL J. SATRE, JR.
St. Paul, Minn.

Not Demanding

Good news was indeed hard to find [TLC, Nov. 1]: sexual misconduct by the vice president of the House of Deputies, liturgical affirmation of two Michigan women's lesbian relationship, and a Texas parish taking leave of the Episcopal Church because our leadership has abandoned orthodox Christianity.

The Episcopal Church is beginning to reap what its leaders have sown over the past 20 or 30 years. Bishop John Shelby Spong's recent book, *Born of a Woman: A Bishop Rethinks the Birth of Jesus*, tells us that the biblical lie that Mary was a virgin has done awful things to our culture. The bishop goes on to say: "Only the church that manages to free itself from its sexist definition of women, anchored significantly in the virgin Mary tradition, will survive."

The Episcopal Church has bent over backwards to pander to a society for which religion is no more than a consumer's choice. Our people have become little more than consumers of religion. Being an Episcopalian is no more demanding than choosing a restaurant. We refuse to teach Episcopalian believers to discipline their personal tastes and submit themselves to the standards of God's word. We seem not so much to want to meet God and surrender to his revealed ways as to attend church to satisfy our perceived personal needs.

MERLE C. HANSEN
Surry, N.H.

(Continued on next page)



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LETTERS

(Continued from previous page)

Judging the Past

In the quarterly prayer letter of the Bishop of Chile, he discusses the arrival of Christopher Columbus in the New World. While I am not sure the historical revisionists have been fair to Columbus, laying at his door the sins of those who followed in his footsteps, I was struck by the bishop's description of the wisdom of the Mapuche people of southern Chile.

Not only had the Mapuche withstood attempted Inca invasions, they battled ferociously to preserve their homeland from European encroachment for 350 years, killing tens of thousands. Today many of the Mapuche are Anglicans, and made the following statement on their view of the years since 1492:

"We know from our history that the arrival of the European culture brought with it loss of our lands and death to many people as we fought for over 300 years. But those who came are no longer with us. We share this beautiful land with others who also love it. Not only that, we have come to know love and forgiveness through the true gospel of Jesus Christ. We believe therefore that we must forgive the past — just as we hope the future will forgive us."

Bishop Bazley goes on to say: "There is sound spiritual wisdom there. All of us tend to judge past generations critically, believing that our perspective is the correct one. It may or may not be so . . ."

We would do well to listen to these wise men and women.

(The Rev.) RICHARD KEW
Executive Director, SPCK USA
Sewanee, Tenn.

Did He Know?

I am shocked by the Rev. Samuel West's remarks about life and worship in St. Paul's, Muskegon, Mich., where the Rev. John Jamieson serves as curate [TLC, Oct. 18].

I have been rector here for 20 years. In all that time, Fr. West never, to my recollection, ever worshiped with us nor did he, as chairman of the diocesan liturgical commission, ever inquire as to our practices.

Thus he could not, and still cannot, know any facts to support his snide criticisms of this parish. He thus does

not know that, observing all the calendar emphases with an average of around 300 masses a year, plus 100 or more other services, we rarely miss any of the Mary days.

I speak as one who cannot imagine any human more worthy of love and devotion than blessed Mary.

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

In fairness to Fr. West, it should be noted that the following was cut from his letter: "Of course, Deacon Jamieson and others may hold the perpetual virginity of the Blessed Virgin Mary as a private or personal opinion, but it has not been deemed appropriate to include in an official revision of the prayer book." Ed.

It Continues

The "lengthy and costly fiasco in Michigan over Mariners' Church" mentioned in David Kalvelage's column [TLC, Nov. 15] continues. The Episcopal Church continues to deny its own historic documents in favor of the '79 property canon.

The fiasco did not begin with the use/disuse of the 1928 Book of Common Prayer, although when the choice came to be made, the trustees ordered that the '28 be the standard.

Despite the Episcopal Church's claim that the will, act of the state legislature and the trustees' sacred duty are in compulsory deference to an ecclesial policy, the trustees continue to govern according to the will and act.

(The Rev.) RICHARD W. INGALLS
Mariners' Church

Detroit, Mich.

Discussion Clouded

The Rev. James Walker has written in a way that encourages dialogue [TLC, Nov. 1], and in that way I wish to reply.

What troubles me about his letter is the line, "I felt the natural feelings of love and affection for another human being . . ." As a "straight," I wonder if this reflects unclear reasoning, or is an intentional euphemism for "I have sexual feelings for another man." Either one clouds discussion. I, too, have "natural feelings of love and affection" for a few male friends, but they do not include sexual impulses

such as I might have for a particular woman. To me, the homosexual represents a tragic discontinuity between the inner and outer self. I do not fear you (so thank you for not using the word "homophobe") and think it is as wrong to judge you as to judge anyone with a psychic or physical abnormality, but in all compassion it is not possible to think of your condition as natural.

Moreover, I wonder if, just as some straight people bypass important developmental steps before going to bed, some persons in same-sex relationships have too quickly substituted sex for friendship. This will seem harsh language to some, but it is, I believe, clear, and that is the prerequisite for understanding each other.

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

Questions . . .

Will somebody please answer my question? I do not know why it has not been asked before.

In the Book of Deuteronomy, God forbids certain kinds of sexual activity. Specifically condemned are incest, adultery, bestiality and homosexuality. Paul, on several occasions, condemns as sin a similar panorama of sexual behavior, including homosexual behavior. Homosexual sin is not isolated, but it is included as part of all prohibited sexual sin.

My question (excluding counseling relationships) is: Why do we as a church dismiss priests for misconduct if they are found to have had sex with the opposite sex or live with a person of the opposite sex, outside of marriage, and at the same time protect and even applaud those who have sex with or live with someone of the same sex, outside of marriage? Why do some sins apply to clergy and others do not?

I trust I am not the only person who is confused on this matter.

WILLIAM R. BAILEY
Rock Island, Ill.

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Easton Has New Bishop Coadjutor

The Rev. Martin Gough Townsend was consecrated Bishop Coadjutor of Easton on Nov. 21 at Asbury United Methodist Church in Salisbury, Md., recognized as the largest church on Maryland's eastern shore. He will become the ninth Bishop of Easton when the Rt. Rev. Elliott L. Sorge retires in 1993.

To the skirl of bagpipes, a colonial-costumed honor guard led a procession of parish banners, a diocesan-wide choir, young choristers from Blacksburg, Va., visiting clergy and ecumenical guests, followed by the bishop-elect along with the Most Rev. Edmond Browning, Presiding Bishop, and 13 other bishops. Co-consecrators included Bishop Sorge, the Rt. Rev. W. Moultrie Moore, Jr., seventh Bishop of Easton, and the Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia.

Rachel Townsend Cauley offered a Mozart concerto for horn to honor her father, and the Nomadic Brass Quintet's prelude enlivened a liturgy rich in vocal and instrumental music.



Photo by Roderick D. Sinclair

Bishop Townsend (center) is joined by Bishops Browning (left) and Sorge at the consecration.

Among gifts given to the new bishop was a staff from his former diocese, carved of a southwestern Virginia beech tree, with three leaping fish to connect the bishop's former and new dioceses and to symbolize the "liveliness of the divine Trinity." Bishop

Townsend was rector of Christ Church, Blacksburg, Va., prior to his consecration in Easton.

The Diocese of Easton was formed of the eastern shore counties of the Diocese of Maryland in 1869.

EMILY RUSSELL

Australians Vote in Favor of Women Priests

Dioceses in the Anglican Church of Australia were given approval to ordain women to the priesthood, after day-long debate by the church's General Synod Nov. 21.

Having been adopted provisionally in July [TLC, Aug. 9], the legislation needed to receive a two-thirds majority approval in each of the synod's three houses in order to become law. The votes were cast as follows: bishops, 16 (in favor), 4 (opposed, with two abstentions); clergy, 67, 32; and laity, 69, 30.

In both the House of Bishops and the House of Clergy, two votes the other way would have sent the proposal down, and in the House of Laity four votes the other way would have defeated it.

The Most Rev. Keith Rayner, Primate of the Anglican Province of Australia, called for silence before the ballot results were announced. The action followed approval of similar legislation in the Church of England earlier in the month.

Before the vote, Archbishop Rayner warned that a "no" vote would place immense strains on church unity because so many dioceses appeared anxious to ordain women as priests.

"It is a very great relief and joy," said the Rev. Caroline Pearce, a deacon of the Diocese of Melbourne. "My hopes have been down so many times." The issue had been under discussion in Australia for 20 years.

Voting against the measure was the Diocese of Sydney, the largest in the Australian church. At the July meeting, the Australian church had voted to give each of its 24 dioceses the power to decide whether they want women to be ordained as priests.

'Isolationist' Policy

The Most Rev. Donald Robinson, who will retire soon as Archbishop of Sydney, said his diocese would pursue an "isolationist" policy in relationship to others in the church, but, according to a press release, he is not likely to

support a breakaway church in Australia. The archbishop said it grieved him to find himself "out of communion with fellow bishops," even within his own province.

It was expected that as many as 90 women would be ordained to the priesthood by Christmas. Last March, prior to the synod's approval, 10 women were ordained to the priesthood by the Most Rev. Peter Carnley, Archbishop of Perth.

During debate in the synod, opponents of women in the priesthood sought a public vote by delegates, believing that some may have feared voting "yes" in public, especially those from more conservative dioceses, such as Sydney.

Of the six largest churches in the Anglican Communion, five now officially permit women priests — the United States, England, Canada, South Africa and Australia. The exception is Nigeria, with 3.9 million Anglicans, the largest number in any country outside England.

CONVENTIONS

The **Diocese of West Missouri** celebrated the birth of five new churches when it met in convention Nov. 12-14 in Sedalia.

In his address, the Rt. Rev. John C. Buchanan, Bishop of West Missouri, emphasized the church's vision of growth, which invites everyone to join in building the body of Christ to God's greater glory and honor.

The Rev. Gray Temple, Jr., rector of St. Patrick's Church, Atlanta, Ga., and the author of *Fifty-Two Ways to Help the Homeless*, delivered the banquet address and reflective homilies at the worship services.

In addition to adopting a budget of \$1.09 million for 1993, convention recommended for serious consideration the hiring of a youth coordinator in 1994 and resolved to plant new congregations in three strategic locations as soon as possible, and to study prospect for a fourth.

A youth delegation led the convention in a praise and prayer service.

(The Rev.) HARRY W. FIRTH

• • •

The Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, said he "senses a new spirit in the church, which has given many a sense of cautious optimism." Speaking at the Nov. 14 convention of the **Diocese of Pittsburgh**, at Trinity Cathedral in Pittsburgh, Bishop Hathaway talked about the spirit born at the September meeting of the House of Bishops in Baltimore and its spread through the church.

"There is a growing sense that we have indeed changed," Bishop Hathaway said, "but the change is just beginning, and we are beginning to see a substance and scope far beyond what any of us have imagined.

"We (the church) are involved in a profound cultural change that is going on everywhere . . . and we must deal with these changes with the most serious dedication of time and resources if the Episcopal Church is to survive as a viable institution in the next century."

Bishop Hathaway said the church must learn to form the kinds of congregations that are attractive to the new generation. "We have begun in the Diocese of Pittsburgh a process of stra-

tegic planning, to assess our strengths and weaknesses, the resources available, and examine our opportunities," he said, which will be used to plan for the next five years.

The one-day gathering began with celebration of the Holy Eucharist and the installation of the Rev. Canon Robert W. Duncan, Jr., as canon to the ordinary.

A 1993 budget of \$1.22 million was approved, down from \$1.3 million the previous year. The convention granted a 3.4 percent increase in base clergy salary minimums; agreed to provide lay pensions and life and health insurance, and urged parishes to do the same; and called for an ecumenical marriage policy, developed in conjunction with other communions.

The day ended with a banquet where the Very Rev. David Collins was the honored speaker. The retired dean of St. Philip's Cathedral, Atlanta, and former president of the House of Deputies told the gathering, "We are called to be faithful, trusting and obedient," and that "we are to listen not to the voice of the righteous, but the voice of the Shepherd. There is a great difference."

Bishop Hathaway said he wanted to present the dean with "something which will assure you of safe passage through the streets of Pittsburgh, you being from Atlanta and all," and placed a Pittsburgh Pirates baseball cap on Dean Collins' head.

KENNETH BUSBY

• • •

The Most Rev. Edmond Browning, Presiding Bishop, opened the convention of the **Diocese of New Hampshire** with a call to minister to those in need of comfort — the poor, the have-nots, the sad and the outcasts.

Bishop Browning spoke at the chapel on the campus of St. Paul's School, Concord, Nov. 6, to a near-capacity crowd of about 500. He emphasized particularly the convention theme: the Environment and Racism. He said self-interest lets people forget that the earth is not indestructible. "We have polluted the air and the water, stripped the forests and raped the farmland," he said. "We cannot continue to live that way."

The Rt. Rev. Douglas Theuner, Bishop of New Hampshire, presided at the next day's business session. Reso-

lutions called for environmental responsibility, urging parishes to become involved. A resolution on "sustainable population" sought to endorse a bill which will come before the state legislature in 1993, but it had been written improperly and was tabled.

A report indicated nearly all of the 50 parishes in the diocese are active in some form of outreach such as soup kitchens, food pantries, housing for the homeless and pastoral care. Delegates voted to encourage more of the same.

A resolution on racism called for parishes to implement initiatives so that "one day soon (we will be) a church of and for all races."

A new format was in use at this convention. Each resolution was supported by a biblical reference. In addition, delegates took part in half-hour Bible study sessions just before the morning and afternoon business sessions. Resolutions were read at the morning session, but not acted upon until the afternoon.

A budget of \$1.12 million was approved, marking an increase from last year, largely because of the added cost of health insurance for clergy and their families.

WILLIAM FERGUSON

• • •

The 126th convention of the **Diocese of Long Island** was held Nov. 13-14 at the Huntington Hilton in Melville, N.Y. The Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island, presided and opened the convention with an address in which he gave thanks for the seven parish and health facilities dedicated in the previous year, and announced a February groundbreaking for the Henry B. Hucles Nursing Home in Brooklyn.

Long Island, he reported, is pioneering a new multi-cultural ministry program. "In the past, the Episcopal Church has expected persons from other cultures to abandon their culture and accept an Anglo-Saxon one. Thank goodness things are changing."

After its first round of development with parishes and individuals, offering leadership training for congregations facing major population shifts, the diocese hopes to incorporate multi-cultural studies in the Mercer School of Theology program. "Those congre-

(Continued on next page)

(CONVENTIONS —
from previous page)

gations that resist change," said Bishop Walker, "will find themselves on the path to death."

The bishop also announced a plan to produce a diocesan publication in conjunction with *Episcopal Life*.

In its business sessions, the convention approved a "master plan" to separate the standing committee of the diocese from the trustees of the Mercer School and Episcopal Charities, and, later, from the trustees of the Diocese of Long Island.

Delegates approved a 1993 budget of \$2.08 million, and passed a resolution to give each parish and mission one delegate between the ages of 16 and 18 — a delegate with a seat and a voice but no vote.

After considerable discussion, the convention defeated the "Queens Resolution," which proposed that parishes and missions failing to pay their diocesan assessment for the previous year would forfeit their lay delegates to convention.

(The Rev.) NOREEN O'C. MOONEY

• • •

The Rt. Rev. Julio Holguin, Bishop of the Dominican Republic, spoke on evangelism as he and his wife, Milagros, were guests at the **Diocese of Rhode Island's** Nov. 7 convention. Rhode Island has a companion relationship with the Diocese of the Dominican Republic, where the church is growing considerably.

In his address, the Rt. Rev. George N. Hunt, Bishop of Rhode Island, presented his ideas for the future based on conversations throughout the diocese in the past year. Congregations will be given opportunities to respond to the bishop's thoughts in coming months.

"Our new spirit of evangelism is leading us with courage into a world apathetic or hostile to the good news," Bishop Hunt said. "Our educational emphases are paying off and new opportunities for growth are being discerned." He has seen an eagerness in people "to be equipped for their ministries."

Bishop Hunt spoke of the need to care for newcomers. "I sometimes feel we have become so 'comfortable' that we forget the newcomer among us and how daunting it is to be confronted with a leaflet with four inserts . . ." He added that it was important to



A courtyard at the new Alzheimer special care center, which was dedicated Nov. 1 at the South Carolina Episcopal Home at Still Hopes in West Columbia. One of the few such residential facilities in the country, the center's purpose is to provide quality, non-medical care with concern for human dignity. A not-for-profit home, it is under the auspices of the dioceses of South Carolina and Upper South Carolina.

"strive to make our liturgies stimulating, imaginative and inspiring."

On use of resources in the diocese, the bishop said: "We need a structure which will bring all these decisions together, which will enable each congregation to have a sense of participation in the decision making." To this end, convention established a process for study and consideration of a report from the task force on funding.

A resolution opposing casino gambling in the state was approved.

• • •

Revitalization and Development was the theme of the convention of the **Diocese of Northern Indiana**, Nov. 6-7 at St. Anne's Church, Warsaw.

"The purpose of the diocese," said the Rt. Rev. Francis C. Gray, Bishop of Northern Indiana, "is to assist the local congregation by strengthening existing congregations in their missions, lead in evangelization and strategy beyond the local church, be a point of contact between the local congregation and other parts of the body of Christ throughout the world, and reach out in Christ's name to the sick and suffering."

Plans to open two new congregations, one in a rural community and the other in a suburb, were discussed along with a capital funds drive as authorized by the 1991 convention.

The Rev. Jeffrey D. Lee, former canon to the ordinary, was the ban-

quet speaker and told of his new ministry of church planting in the Diocese of Indianapolis.

The convention welcomed St. Elizabeth's, Culver, as a mission of the diocese, and approved the first reading of a new constitution. The Rev. John Schramm, secretary of the diocese, was named a canon by Bishop Gray.

A 1993 budget of more than \$538,000 was approved.

(The Rev. Canon) DAVID L. SEGER

• • •

Stewardship of creation was the theme as the **Diocese of Northwest Texas** held its convention Oct. 30-Nov. 1. Workshops were held on environmental theology and human sexuality.

The Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas, presided at an All Saints' Day Eucharist. Delivering a keynote address was the Rev. James F. Fenhagen, former dean of General Theological Seminary in New York City. He now heads the Episcopal Church Foundation's Cornerstone Project to strengthen the leadership of ordained men and women in the church.

The diocese pledged to pay 100 percent of its apportionment request to the national church and voted to renew its companion relationship with the Diocese of Litoral in Ecuador. The convention voted against implementing General Convention's resolution on pension plans for lay employees.

BRIEFLY

The remains of **Absalom Jones**, believed to be the first black person ordained in the Episcopal Church, were symbolically reinterred Nov. 6 at St. Thomas Church in Philadelphia. The event, sponsored by the Union of Black Episcopalians, was part of a Nov. 4-8 conference celebrating "200 Years of Black Presence in the Episcopal Church." Absalom Jones founded St. Thomas African Episcopal Church in 1792. Theological, sociological and political perspectives on the state of the black church were examined. Despite racism in the society and church, "We are not victims," said the Rev. Warner Traynham of Los Angeles, adding that black Christians have to be "ready to step in and serve."

Jean Baldwin, a member of the Church of the Ascension in Knoxville, Tenn., will assume duties on Jan. 1 as

executive director of the **Appalachian People's Service Organization**. She has held jobs in environmental policy development and community planning and has been teaching business and economics at Knoxville College. The APSO office will move to Knoxville sometime early next year.

VISN, the interfaith cable TV network, has filed a lawsuit charging that a new cable TV law violates the First Amendment's religious freedom clauses and may force VISN off the air. The Cable Television Consumer Protection Act of 1992 was approved by Congress Oct. 5. Its supporters contend the act will hold down consumer costs by giving the FCC more power to regulate cable TV. But VISN officials say a key "must-carry" provision in the law, which requires cable systems to

carry local religious TV stations, will restrict access to the limited number of channels available, to the detriment of VISN and other religious networks. The "must-carry" provision, when contained in earlier cable laws, has been rejected twice on constitutional grounds by the U.S. District Court in Washington, D.C.

Mary Tenantry of Denver, Colo., has agreed to a **settlement of \$575,000** from a former priest of the Diocese of Colorado, the Rev. Paul Robinson, whom she said misused his position by having an extramarital affair with her after she went to him for counseling. Meanwhile, on appeal is a September 1991 verdict in which a jury awarded Mrs. Tenantry \$1.2 million in damages from the diocese and its former bishop, the Rt. Rev. William Frey.

Around the Church

The Episcopal House of Prayer, a retreat center on the grounds of St. John's Benedictine Monastery in Collegeville, Minn., has received an international architectural honor award from the Interfaith Forum on Religion, Art and Architecture. The center was recognized for its beauty in use of natural stone and blending with the natural environment. "It has an ancient monastic quality about it, although it doesn't have that austerity in the experience of the building," the jury said. The architect, John Cuningham, is a communicant of St. Mark's Cathedral in Minneapolis.

More than 50 lay persons and clergy in the Diocese of Western Louisiana recently formed the Community of Intercession, a non-residential intercessory community, in which members have "committed themselves to enter a three-month discernment process to live under a rule of life of prayer, study, service, spiritual direction with the special intention of lifting up the work of our diocese," wrote the Rt. Rev. Robert Hargrove, Jr., Bishop of Western Louisiana, in the the diocesan

newspaper, *Alive*. Those who feel called to continue will have an opportunity to make annual vows in February.

The dioceses of Springfield and Missouri have made tentative plans for a joint ministry that will address the needs of the poor in East St. Louis, Ill., which has been described as "the most distressed small city in America." The city lies within the Diocese of Springfield but is connected to the Diocese of Missouri's see city, St. Louis. "Because of the interconnectedness of the metropolitan area," said the Very Rev. Arthur Hadley of the Diocese of Missouri, "we understand that East St. Louis is part of our problem."

A new infirmary will be constructed at Camp Mitchell in the Diocese of Arkansas, thanks to a \$100,000 gift from a trust in memory of Anna Bock, whose great-grandson, Eldon Bock, was architect for a recently-completed dining hall at the camp. Mr. Bock, who is not an Episcopalian, was so taken by the camp while working

there that when he heard of the pressing need for a new infirmary, he decided to help.

The Rt. Rev. Arthur Walmsley, Bishop of Connecticut, recently presided over the dedication of Transfiguration Lodge, a newly-renovated retreat center on the grounds of All Saints' Conference Center/Camp Washington in Lakeside, Conn. The ceremony was part of the camp's 75th anniversary celebration.

The "Festival of Saints in the Time of AIDS," an annual event, took place Nov. 7 at the Cathedral of St. John the Divine in New York City, drawing attention to the spiritual, social and community needs and responsibilities raised by the AIDS crisis. Workshops and a special Eucharist were held, with parishes throughout the diocese taking part, and music was provided by baritone Sherrill Milnes, the Harlem Spiritual Ensemble and the Cathedral Choir. The Rev. Ted Karpf, rector of St. Thomas the Apostle Church in Dallas, was preacher.

Tradition Relived

By BRUCE H. JACOBSON

One of the most difficult spheres in which to bring about change is family Christmas customs. This is clear the first Christmas after a wedding. One person or the other must sacrifice past family traditions which are pregnant with meaning, but not understood by the other marriage partner. This concession is not in vain. New family traditions arise, which will be subject to the same fiery evolution the next generation.

For example, my parents, even though they were divorced, kept two traditions of Christmas alive in order to permit me an appreciation of our dual family heritage. As a result, each tradition became part of my birth-right. My parents' interest conceived dazzling memories of Christmases celebrated with English and Swedish customs.

Christmas began on the eve with a banquet replete with foods with strange-sounding names, eaten but once a year. Weeks in preparation, it was a glorious buffet enjoyed by family and friends. A celebration began, which would end after a round of daily banquets on the 12th day of Christmas, the feast of the Epiphany.

The religious celebration of Christmas was centered in two churches. One of the communities sought to relive Christ's birth at a midnight celebration of the Lord's Supper. The other, for the large Swedish community, was on Christmas morning before the rising of the sun, Julotta, a service of High Mass without the full service (Holy Communion). I was given an appreciation of the need for roots and traditions.

According to tradition, at midnight on Christmas Eve, if a person goes to the barn, one might hear the animals speak once again the news of the Savior's birth. St. Luke's Church was never more beautiful than on this same cold winter night. The altar was

aglow with flickering candles. Undecorated Christmas trees were everywhere. Poinsettias pierced the darkness of the cold stone and altar. The church seated about 400 people, and old friends were found in their usual places. The Eucharist, with magnificent vested clergy and surpliced choir, partook of that majestic spirit of decency and order which is the best of

The past
was alive
as I arose
at 5 a.m.

the Anglican way. With the mind of a child, I can still see the processional crosses of gleaming brass, unfurled flags, and the sense of the holy other.

The stark service of Julotta at First Lutheran Church spawned in a young mind a love for the mystery of the birch wood Nordic land, which was my stock.

A child awakened at 5 a.m. on Christmas finds the day never darker or colder. The car, which long ago replaced the carriage so fondly remembered by older family members at Christmas, had been miraculously heated, awaiting the drive from home to church. A relic from the past was always found hanging on the ornate rope, which was attached to the back of the front seat, and held to give stability.

Looking up, you knew the long flight of stairs would end at three main doors, which would upon opening re-

veal a large baroque-style church, seating 1,200 people, made bright with myriad candles. The opposite of St. Luke's assailed the discerning beholder. The Christmas trees, unlike St. Luke's, glowed with lights. The tones of the ancient four-manual organ beckoned the rapidly filling edifice to be still in the Lord's presence. The pastor, a family friend, in his black robe with collar ruffs, preaching tabs and huge gold pectoral cross; the choir, black-robed with white starched collars; the altar niche, with the Danish statue of the risen Christ; the liturgical rite, mingling two languages; the somber Nordic music, directed by a woman known to every person in the large community; and the intermingling of one or two familiar carols using words not uttered the night before, brought a perception to Christmas morning which transcended centuries of time and cultural barriers.

The day ended as it had begun on Christmas Eve. The feast was spread with food familiar to most of us. A carol sing with family gathered and seated about the piano was led by an aunt and uncle, who had substantial musical education, and were quick to allow others to know it.

For the first time in more than 30 years, I have had the opportunity to repeat the mystery which that service evoked, "When Christmas Morn is Dawning." The past was alive as I arose at 5 a.m. I proceeded out into a blustery, cold morning to the automobile which earlier I had hastened to start, so that my first motions would be in warmth. I drove from the comfort of the suburbs to an ancient Swedish church located on what was the river bank during the natal era of this nation. The streets and the expressway already teemed with Christmas life. My thoughts were mixed. Was I attempting to re-create a fantasy, to relive the past with people long dead, or to find the Christ in an ancient Swedish church, now Episcopal, both part of my rich heritage?

My family had gone to our home in another portion of our nation, where I was to join them later in the day. Good

The Rev. Bruce H. Jacobson is rector of St. John's Church, Bala-Cynwyd, Pa.

friends had invited me to be with them on Christmas Eve, where a sumptuous dinner and the exchange of gifts, as so long ago, prepared the way for the midnight Eucharist. The old way lived, but it had given birth to prayer book revision, women in the priesthood, free-standing altars and lay chalice bearers. All seemed insignificant, except the glory of the Shepherd's Mass borne in the hearts of those present.

I was the first person to enter Old Swede's Church. The candles were few. The tree was diminutive. A sense of the early settlers was quickly discerned. The ship, the replica of that storm-tossed vessel which brought those settlers, hung from the ceiling. Though now an Episcopal church, a person familiar with the ethos of what it is to be a Swede, knew this shrine of the past to be a home away from home.

By 7, the church was full. I had expected a handful. There was a sense of awe, as we arose, and as a community of all ages sang "*Var halsad, skona morgonstund.*" The sun rose and through the clear windows told those present that darkness was put to flight. In the hearts of many people the ancient faith and traditions were alive.

I hastened from the church during "Postludium," and quickly found myself in the hustle of the cavernous airport with its diversity of people.

One hour later, as long as it took for the carriage to go from that earlier home to the church on the hill, I walked down the ramp from the airplane in a soft-falling snow in a distant city. There was joy that the family would gather for the Christmas feast. There was also sadness that a heritage, which had been a part of my family life, would, as those departed loved ones before me, die with me.

Christmas morn will soon dawn. As each of us celebrates the joy of the birth of the God Man, the diversity of traditions associated with the Christmas feast enables us to see the universality of Jesus Christ. Our traditions will keep us from Julotta. For most of us, it is not the place where we are to find the manger. The ancient Swedish Episcopal church in one of our nation's great cities reminds us that the tradition which belongs to each of us stretches beyond the places where the sun never sets. The faith which lives in the midst of our lives transcends all cultural boundaries, as the Messiah, the Christ, is born once again for all time, in all places, and for all people.

Out of a Cold, Foggy Night

By KIMBERLY MALKOS

The shabby station wagon clunked and groaned as my husband, Andrew, and I drove through the dark on that December evening.

With Christmas just two days off, we were anxious to finish our shopping. Our budget required that the gifts be simple, but excitement filled our hearts as we talked of small tokens we might give to commemorate Jesus' birth.

Fifteen months earlier, we'd traveled 2,000 miles and 72 hours on a Greyhound bus from Utah to North Carolina. We'd hoped to find a "new life" there. The journey was rewarding in one sense, for it was during that sojourn that I learned of Christ's sacrifice for my sins, and received new life in him. Andrew became a believer shortly thereafter.

The career move, however, was less than successful. We invested nearly everything we possessed in that move eastward, and lost it all. We returned home to Utah destitute, where we moved into my in-laws' basement until we could get back on our feet.

The process of rebuilding our lives seemed painfully slow, especially in the depressed job market of the day. Andrew was unable to find steady work for more than a year.

Now we were on our way to the bank to cash a monthly paycheck he had finally earned as a custodian for the local school district. We were thankful that we could, at last, do some Christmas shopping.

I took an anxious look at the gas gauge, which was resting on empty. But then, it nearly always did. The insatiable old vehicle, drinking in gasoline, oil and other fluids at an astounding rate, was the best we could afford at the time.

"We'd better get some gas as soon as we cash your check," I warned.

Andrew agreed. Just then, we heard an all-too-familiar sound. The

Kimberly Malkos is a freelance writer who lives in Copperton, Utah.



engine was spitting and coughing as our car coasted to a stop, the last drop of gas having been sucked from the tank.

We stared at one another in disbelief. It was the second time in a week we had pushed the car to its limit. Andrew pumped the gas pedal a few times in a futile effort, then angrily slammed his fist against the steering wheel before sitting still a while. After gaining his composure, he declared, "We're going to have to walk to a station."

"But we don't have any cash," I reminded him.

"I know," Andrew said.

"And we don't have a gas can," I added.

"I know."

"Then what are we going to do?"

"That I don't know."

We stepped out of the car into the raw, damp cold of the night. "Which way?" I asked.

Andrew pointed up the hill. "There's a station up there, I think. It shouldn't be far."

Silently, I pleaded for help from the God I loved but had only begun to walk with. Andrew and I began to make our way through hard chunks of dirty ice along the road. Cars sped by, each leaving behind a frigid blast of air that penetrated my parka. My feet numbed quickly. Then someone

(Continued on page 14)

The Greatest News

The Episcopal Church and the Anglican Communion have been the sources of considerable news in recent weeks. While these pages have reported that news to our readers as completely as possible, it is time for us to pause and reflect upon the most important news story of all: God comes to us in the person of Jesus Christ.

This good news, the gospel we proclaim, is cause for rejoicing. Jesus Christ came to dwell with us, not only in a stable 2,000 years ago, but now and forever. We have waited patiently through Advent for the coming of Jesus into our lives. May our hearts be open to him, and may we be bold enough to share this news with others.

The staff of THE LIVING CHURCH extends wishes for a blessed Christmas to all our readers.

Christmas 1992

From the Presiding Bishop, the Most Rev. Edmond Browning

"I am bringing you good news of great joy for all people."

So said the angel herald, proclaiming the birth of the Savior who is the Messiah, the Lord.

God sent Jesus into the world. The Word was made flesh, and thus *hope* came to God's people in a way that would change the world forever.

Jesus came bringing a radical new understanding of what it means to be alive in the world. Jesus came and showed us how to live in the hope and promise of the kingdom.

Who is there to proclaim the good news of great joy for all the people today? Who will speak of the hope that is in us and call us to search for glimpses of the kingdom?

My sisters and my brothers, God's gift to us is Christ. Our response to that gift is to proclaim and to live the message of hope that Christ was then and is now. We, a Christian community in a world full of sorrow, are challenged again with the coming of Christmas to ring out the news the angels first told.

God sent the hope; it is we who must speak of it. We do not proclaim a narrow sort of institutional optimism that is born in earthly efforts and successes. We proclaim the message of the living Christ. We show forth a vision of the kingdom by living each moment as Christmas.

Let us rejoice in God's gift to us and make our thanksgiving by being God's angel heralds here on earth. Let us show forth the hope that is in us and bring good news of great joy for all people.

May the hope God gave us in the Holy Child fill your heart this Christmastide and forever.

Presenting Christ

The following is an edited Christmas letter from the Archbishop of Canterbury, the Most Rev. George Carey.

One of the focal points of my visit to the United States this past fall was an invitation for me to speak, by TV satellite, to 50 locations in 31 dioceses of the Episcopal Church. The wonders of the electronic age made it possible for me to receive and answer questions from people in seven of the locations. The theme of the conference was "Values in Vocation" and it stressed the role of the laity in the work, witness and ministry of the church. What a pleasure it was to meet and hear from the people who have so much energy and enthusiasm to offer the life of the church. It is my firm conviction that the laity hold the key to the advancement of the kingdom in our day.

I realize that the Christmas story may seem centuries away from our electronic age. Nor of course does the gospel depend upon satellite communication. The gospel of the kingdom is spread through the personal self-offering of women and men to God, people who give themselves wholeheartedly to his truth and love and who are prepared to put their minds and hearts at his disposal.

What better model could we have of loving obedience and complete self-offering to God than Mary's giving of herself? She said "yes" to what must have seemed an unbelievable request, a request fraught with danger and risk and uncertainty. She gave herself freely and joyfully. She did not stop to count the cost; and when the pain and grief came, she bore them with quiet patience.

In January 1993 (in Cape Town, South Africa) there will be a first joint meeting of our primates and the Anglican Consultative Council. We shall gather from all our churches under the theme "A Transforming Vision: Suffering and Glory in God's World," and I can think of no better place for us to meet than South Africa. Like Mary, the Church of the Province of Southern Africa has been faithful to its vocation, with all its pain and suffering. During the terrible years of apartheid, and the present birth pangs of a new order, Christians of the Church of the Province of Southern Africa have stood for justice and reconciliation fearlessly and without compromise. We need to continue to pray for Africa, that, in Mary's words, "the lowly may be raised up, and the hungry filled with good things."

We cannot speak of Mary's vocation without speaking of the vocation of women in our church today. One thing is certain. God does not undervalue half the human race. Whatever our views on the ordination of women to the priesthood, he who was born of a woman would wish his church to honor them highly, and value the wonderful variety of gifts they bring to the body of Christ.

As we struggle with our different perceptions and theologies of the priesthood, let us renew our obedience to God's creative Word, praying that we may be the kind of communion in which differences can be redeemed and overcome by God's grace.

Mary's obedience gave birth to Christ. His was the new life that was born from her, and no doubt she forgot all her pain in the joy that she had been given a son.

The Gift

What if
on that Holy Night
Mary and Joseph
had wearied of refusal
and moved on to the sea?
Imagine . . .
no room in the land
of promise and prophecy
for a carpenter
and his pregnant wife . . .
What if they tethered their donkey
and sailed with a fisherman
into the sea dark?
As Orion crossed the winter sky
where the angels hovered, singing,
and the full tide gleamed
with shimmering light,
The Child was born,
ocean rocked, heaven blessed,
while on the land
travelers and shepherds,
and Bethlehem's innkeeper,
saw the splendor, and knew
The Gift was theirs
for the asking . . .

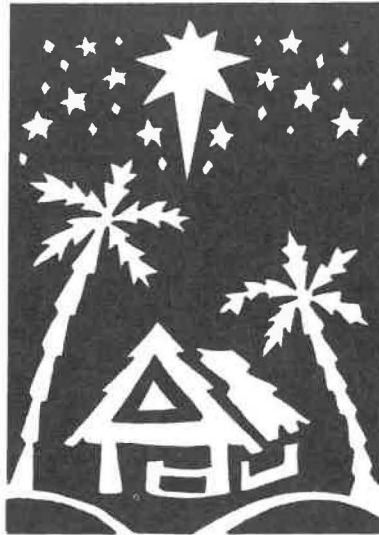
June A. Knowles

Hallelujah of Whales

Christmas Eve
near midnight aboard the vessel
that rolls in small swells
over the ocean canyon
scientists and crew wait in the radio room
with the little tree flashing
red and green bulbs
The sound engineer
is turning dials, flicking switches
They have seen the humpbacks that day
breaching, spy-hopping
curving under with flourishes of huge flukes
There must have been a hundred

These whales sing most in the dark
The ship's people have come in from the deck
where they have been watching
the bright planet in the east
They hear a bellowing solo
an answer from miles away
duets and trios
Humpbacks compose their song
sounds that swell and boom
reverberating from canyon walls
Listen!
the rejoicing of whales

Maxwell Corydon Wheat, Jr.



As a Child

He comes to us as a child,
taking our form upon him —
Redeemer, Teacher and Friend.

He teaches us our choices,
but we must make the decision —

to be with him day by day,
or apart from him forever.

Linda Ruth Owen

Coming or Going

Does there come a time for everyone
when looking forward yields
to looking back; when fond memory
takes over from anticipation
and what has been holds pride of place
because, somehow, it always will be,
sealed within the bright retaining amber
of the storehouse of the mind?

This season born of darkness
and the keen, old cutting wind,
seeks to obliterate all cherished thoughts
of summer's play. Fall's sunlit afternoons,
turns the reluctant soul toward the empty nights
to be, when thoughts and even prayer falls
shattered back upon the earth from bright
and hard as crystal frosted stars.

Then from beyond the reach
of all remembering there shines
the first, yet faint familiar gleam of fire,
a shuttered lantern flickers in the rough
and ready shed of all creation, as a cry
is heard, a living warmth is wrapped in bands
of tenderness, and past becomes the promise
of a newness can turn now into forever.

J. Barrie Shepherd

Appointments

The Rev. Evan A. Ash is rector of St. Matthew's, 2001 Windsor Dr., Newton, KS; mail add: P.O. Box 342, Newton 67114.

The Rev. Gregory Bakker is curate of Trinity Church, P.O. Box 127, Tariffville, CT 06081.

The Rev. Peter E. Bushnell is missionary of North Central Regional Ministry, 28 Prospect Ave., Enfield, CT 06082.

The Rev. John F. Carter is rector of Christ Church, P.O. Box 4125, Norwalk, CT 06855.

The Rev. Ruth Clausen is vicar of Trinity Church, 1519 Myrtle, Detroit, MI 48208.

The Rev. Brice G. Cox is assistant of St. John the Divine, 2450 River Oaks Blvd., Houston, TX 77019.

The Rev. John K. Dempsey has accepted a call to the Church of the Nativity, 731 8th St., Lewiston, ID.

The Rev. Sally Fox is interim rector of St. Michael's-in-the-Hills, 4718 Brittany Rd., Toledo, OH 43615.

The Rev. John Keene is part-time interim rector of St. Mary's, 501 Chestnut, Lampasas, TX 76550.

The Rev. Janie Kirt is rector of Emmanuel, P.O. Box 548, Shawnee, OK 74801.

The Rev. Ron W. Parker is rector of Christ Church, 536 Conestoga Rd., Villanova, PA 19085.

The Rev. Canon Kenneth D. Perkins has been installed as an honorary canon of St. Andrew's Cathedral, Honolulu, Hawaii; add: 1350 Ala Moana, Apt. 2103, Honolulu 96814.

The Rev. Suzanne Post is associate for Christian education at Christ Church, 245 E. Putnam Ave., Greenwich, CT 06830.

The Rev. Beverly Pruitt is deacon assistant of St. Barnabas', Chelsea, MI, as well as Field Education Coordinator for Whitaker School of Theology.

The Rev. Frank P. Seignious, III is rector of Christ Church, Mt. Pleasant, SC.

FOGGY NIGHT

(Continued from page 11)

driving too close to the shoulder sent us scrambling through the fog to avoid being hit.

"Are you all right?" Andrew asked anxiously.

"How can people be so uncaring?" I replied, sobbing. "They'd rather run over us than help us."

Andrew was silent, his face taut. He put his arm around my shoulder and we walked on.

My anger began to build in proportion to the aching cold taking to my body. I was bitter toward the people who rushed by, so consumed with themselves they ignore someone in need. I've always been a "fretter" by nature, and fear began to gnaw at me. Had God really heard — or heeded — my plea for help?

With these doubts still troubling me, another set of headlights came up behind us. We glanced over our shoulders and again hurried to get out of the way, but this time the car slowed, then stopped. The driver leaned across the seat and flung open the front passenger door.

"Need some help?" he asked.

I breathed a prayer of thanks in relief, and Andrew explained our predicament.

"Get in," the stranger said. "I'll take you to a gas station."

Andrew sat in front and I climbed into the back seat, the warmth of the

car's heater flooding over me.

"We really do appreciate this," Andrew said.

"Don't mention it," the man reassured us. "I'm Eddie Bills" (not his real name).

"Are you related to the Bills family around here?" I asked.

"No," he replied, "I'm from back east — North Carolina."

"Really?" I responded, enthusiasm replacing my fears of a few minutes earlier. "That's my home state."

We talked for awhile about the beauty of the coastal state, recalling together the lush foliage, the sweet, humid air, the "Carolina blue" skies. Warmth was beginning to be restored to my emotions as we pulled into the gas station.

Then I noticed a large, hand-lettered sign in the window: NO CHECKS ACCEPTED! Hope sank, where it became a hard knot in my stomach. Secretly, I wished Mr. Bills would drop us off and go on about his business and we'd be spared the embarrassment of explaining we had no money.

Welcome Rumble

But this man sent from God was determined to see his good deed carried to completion. He listened to our story without losing his smile, then paid for the gas and the deposit on the can.

Mr. Bills returned us to our wagon and I waited in the comfort of his back seat while he and Andrew transfused our gluttonous vehicle. Soon I heard the welcome rumble of its engine. I wrote a check and left it on his car seat.

Andrew was thanking Mr. Bills again when I joined them outside.

"I needed to do something nice today anyway," he said modestly. "You go on now. I'll return this can." He got into his car and we stood watching silently as he disappeared into the fog from which he'd come.

We don't know whether our benefactor was a heavenly angel or a godly mortal, but the check I had written was never cashed. Perhaps it was his Christmas gift to a couple of needy strangers.

Mr. Bills gave us an imperishable gift as well. Through his sacrificial act, I learned that trials may make me weep, but they are not cause for me to hang my head in doubt. Pain is reason only to look heavenward for the gentle hands of God.

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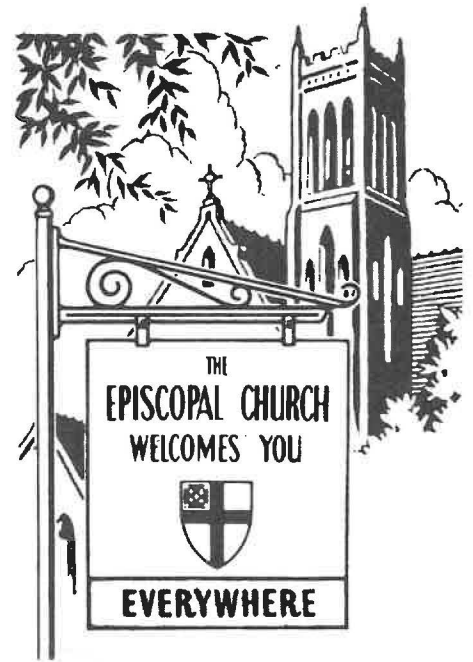
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