

# The Living Church

November 20, 1994 / \$1.50

Christmas Book and Gift Issue

*The Magazine for Episcopalians*



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**Meditations of a Jogging Nun** and other gift ideas for Christmas are in this special issue

# IN THIS CORNER

## Another Sunday for Red

Last summer, Rock Spring Parish was able to purchase a red chasuble, thanks to those who made small contributions to a fund in memory of Marie and Melvin Wilson. Once it arrived and was shown off to the congregation during coffee hour, the inevitable comment was made: "What a shame we will only see it a couple of times a year."

Like most congregations, we take the cues for our use of liturgical colors from a popular ordo calendar, and we have the typical array of green, violet, white and red. Ours is a small congregation, with no established mid-week services other than during Lent. Our red paraments are used three times a year: Palm Sunday, the Wednesday in Holy Week and Pentecost. (The altar guild was not amused at my tongue-in-cheek suggestion that we change the hangings daily to reflect the observations of Lesser Feasts and Fasts.)

Several weeks after the coffee-hour comment, it occurred to me there is another Sunday in the church's year where red would be particularly appropriate: the Last Sunday after Pentecost, or Christ the King Sunday.

The gospel lections for Christ the King point clearly to such a choice. Each is a reprise from a lesson found in the sequence of Holy Week. In year B, we may read either John 18:33-37 (the conversation about kingship between Jesus and Pontius Pilate) or Mark 11: 1-11 (the entry into Jerusalem on Palm Sunday). In year C we choose between Luke 23:35-43 (Jesus on the cross) or 19:29-38 (Luke's Palm Sunday). Three out of the four, at least, are read on days that would normally feature red paraments in most Episcopal churches. The lesson from John (from the Good Friday liturgy) would be read while the altar was bare, assuming that it had been stripped at the end of the Maundy Thursday liturgy.

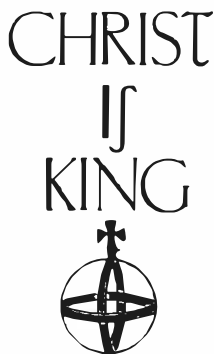
The one choice for year A is only slightly less obvious. Matthew 25:31-46 describes the scene of the last judgment, where the Lord separates the sheep from the goats, the righteous from the unrighteous. Here, the Apostles' Creed provides a clue, with its seamless flow between its claims about Jesus' death and Resurrection to his return as judge.

Red also signals the most significant transitions in the flow of our liturgical year: From somber and introspective Lent, we move through Holy Week into the joy of Eastertide; from Easter's focus on what God has done in Jesus in the past, Pentecost changes the tense to the present, emphasizing the work the Spirit continues to do. I suggest a similar signal is warranted as we come to the end of the church year and look to the eschatological notes of the Advent season.

Finally, the choice of liturgical color is ultimately a matter of local custom. *The Parson's Handbook*, one of many classic liturgical manuals, describes the tradition of medieval cathedrals which employed a dozen or more colors in their keeping of the church year. And, of course, no prayer book rubrics dictate what color we shall see on a given Sunday or feast.

So, this year, Rock Spring Parish will use red on Christ the King Sunday. Now, if only the Transfiguration had taken place at sunset ...

*Our guest columnist is the Rev. Mark Gatzka, rector of Christ Church, Rock Spring Parish, Forest Hill, Md.*



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One of numerous pictures in a new book, *Seasons of the Spirit: Meditations of a Jogging Nun*, by Sister Helena Marie of the Community of the Holy Spirit [p. 23].

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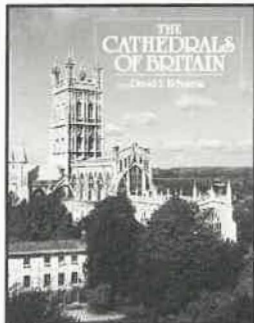
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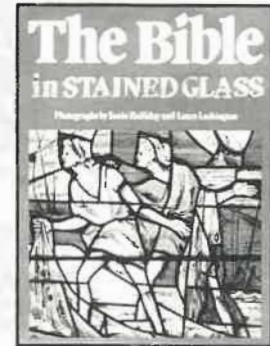
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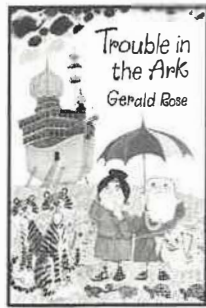
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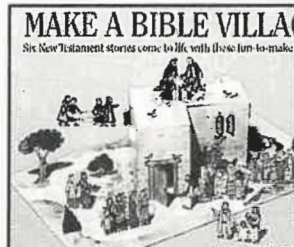


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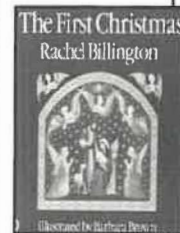
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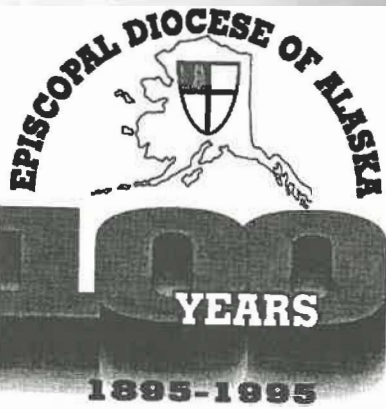
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# LETTERS \_\_\_\_\_

## COCU Consensus

Canon James Cox, in his letter [TLC, Oct. 16], quite properly urges that our church "should state what is necessary for the Episcopal Church to enter into covenant" with other COCU partner churches, suggesting that the Chicago-Lambeth Quadrilateral 1886-88 clearly defines those conditions.

Those reading his plea will be encouraged to know that the official theological statement of the Consultation on Church Union, endorsed formally by delegations from each of the nine partner churches and called "The COCU Consensus," has already done just that.

On page 18, it reads, "The Scriptures are the normative authority for knowledge of Jesus Christ and of God's dealing with the people of Israel and the Church." On page 30, it declares "The Church Uniting will acknowledge the Apostles' Creed and the Nicene Creed as unique Scripture."

On page 36 it asserts "the act of Baptism effects or signifies the incorporation of the baptized into Christ's death and resurrection, makes them living members of the Church Universal and by the power of the Holy Spirit enables them to confess their faith, to renounce sin and overcome death and in their new identity to commit themselves in a new life and ministry of love and righteousness, which are a fore-taste here and now of the life of the kingdom."

On page 37, there is a description of the centrality of the Eucharist or "The Lord's Supper" which affirms Christ's "real presence" in the sacramental act "presided over by a bishop or presbyter." On page 48 it states "the threefold ordering [of ordained ministry] will be continued in the Church Uniting ... intended to mani-

### To Our Readers:

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fest visible historic continuity in the whole Christian fellowship in all places and in all ages.”

In short, COCU proposes Christian reunion based precisely on the terms set forth in the Chicago-Lambeth Quadrilateral 1886-88.

There may be other points on which Episcopalians desire further clarification about the COCU proposal. But faithfulness to the Quadrilateral is not one of them.

(The Rt. Rev.) JOHN H. BURT  
Bishop of Ohio, retired

Marquette, Mich.

### What About Truth?

I am astounded and appalled by the position the Diocese of Western North Carolina is taking in the sexual abuse cases now pending against it [TLC, Sept. 4 and p. 29]. Rather than seeking to discover and defend the truth, attorneys are trying to have the cases thrown out of court on a legal technicality! What does it say about moral fiber of the church, wherein, if its priesthood can “get away with”

immoral conduct for a certain number of years, its OK? There should be no statute of limitations regarding sexual misconduct of any kind by clergy. How can the church expect our trust any other way?

Another position I found equally disturbing was that the victims, the children, were at fault for not removing themselves from harm's way. Anyone who is familiar with the dynamics of child sexual abuse knows it is all but impossible for a child to confront an adult perpetrator. The argument that the victims are responsible for the abuse because they do not remove themselves from the situation is a classic rationale of perpetrators.

What has happened to our holy church, defender of the vulnerable, repository of safety and righteousness? Where can we turn to find leadership in truth and morality, if not the church? What is becoming clear to me is that the true bishops of the church are insurance companies and lawyers. It appears we have lost our last bastion of hope that something in our world might still inspire our lives.

PENNY FOWLER

Morganton, N.C.

### Choose One

I think Mr. Delcuze's question could be asked differently [TLC, Oct. 23].

We were asked to choose between Esther and Judith in the daily lessons recently. The choice was between a canonical book and a book from the Apocrypha. There are some Anglicans who do not wish the Apocryphal books to be read at public worship. They are worthy of our consideration, though I do not agree with their stance.

(The Rt. Rev.) STANLEY ATKINS  
Bishop of Eau Claire, retired  
Oconomowoc, Wis.

### Sound Advice

When I read the anonymous letter “After I Preached the Gospel, They Left” [TLC, Oct. 23] I wondered if the author had been ordained using the same liturgy that I had. So I checked.

“You are to make Christ and his redemptive love known, by your word and example, to those among whom you live,

*(Continued on next page)*

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# LETTERS

(Continued from previous page)

and work, and worship" (Ordination: Deacon, BCP, p. 543).

"In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come" (Ordination: Priest, BCP, p. 531).

Perhaps the author's bishop omitted these exhortations in the ordination. Perhaps he or she is uncomfortable with the theological concepts of Christ's "redemptive love" and the riches of his grace."

Most certainly, and unfortunately, no one gave the author the invaluable advice given to me just before I became rector of a parish: "First of all, before anything else, love those people with all of your heart." It has been wonderful advice. By the way, preaching the gospel seems to help too.

(The Rev.) GEORGE D. YOUNG III  
St. Elizabeth's Church

Jacksonville, Fla.

• • •

The fictional article "After I Preached the Gospel, They Left," reminds me of a story told by a friend of mine. I believe he was preaching in Grosse Point, Mich., and he was being very prophetic to the wealthy. He later confessed he enjoyed letting them have it. Then he went and read his gospels again and discovered Jesus had compassion for the people.

I have found in a ministry which often means preaching to the wealthy about their responsibility to the poor, and their complicity in creating homelessness, the field in which I work, that people will hear the gospel and not flee if the preacher has compassion. Compassion cannot simply be for those who are poor, but also for those whose wealth binds them and blinds them.

It is all too easy to condemn, to set up high barriers for conduct and practice. It is all too seldom remembered that we should be moved in compassion for those for whom the gospel is a hard thing. We are not called to water down the gospel, but we are called to enter into the struggle with those to whom we preach.

(The Rev.) PETER R. POWELL

Westport, Conn.

## Calls Help

To all clergy and lay ministers and/or lay people:

Please check on your older members who have not attended services for some

time. We are not "throw-away members," but are "no-longer-able-to-attend members" of your parish.

Caring calls can help!

VIRGINIA M. PORTER

San Antonio, Texas

## In Good Company

In defense of the poor curate, laboring somewhere in our fair state of Florida, whose Lenten sermon was referred to as "stupid" and "ridiculously inept" by the Rev. William Sydnor in his Viewpoint article [TLC, Oct. 23], I would say said curate is in rather good company. The same criticism (talking about bread making to "motherly hearers" who knew more about bread making than he did) could also be levied against a certain carpenter from Nazareth who spoke to farmers about planting and weeding.

If the Florida curate was led by the Holy Spirit to take a loaf of barley bread into the pulpit with him, rather than the same old "three points and a poem," which as suggested by the article, should be "read" to a congregation which is probably quite capable of figuring out the relevance of the proclamation itself, I say more power to him.

Preaching is more stimulating for all when the clergy allow more intellectual participation from congregations and do not bore them with the same old format (which "we are likely to expect from the preacher almost every time"), and our superior, all-knowing attitudes. It is time we give a little credit to the laity and realize it is not necessarily incumbent on the preacher to salve everyone's "tragedies and trials" on a weekly basis.

I also note the headline found on the page facing the termination of the Viewpoint article: "Baking Traditional Altar Bread Is Becoming a Lost Art."

(The Rev.) CHARLES R. FLOYD  
Laguna Beach, Fla.


## Bishop Recalled

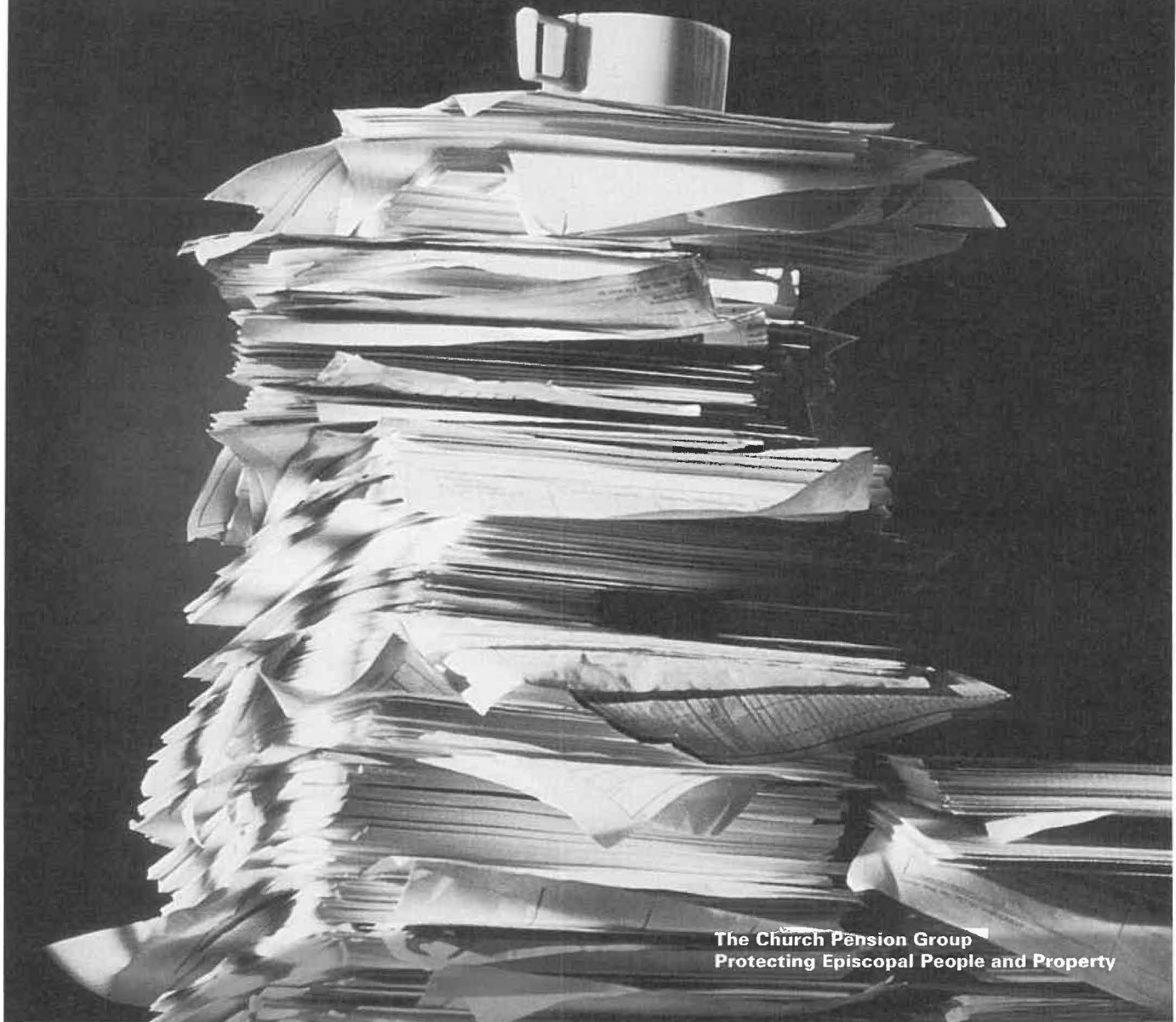
It is unfortunate that the late Bishop Corrigan should be remembered chiefly for his post-retirement participation in an uncanonical ordination service [TLC, Oct. 16].

I remember him as the retreat conductor during my first year at Nashotah House, and as one of the two bishops from the national headquarters whom I had the honor of serving as acolyte two years later.

When I was a graduate student at

(Continued on page 8)

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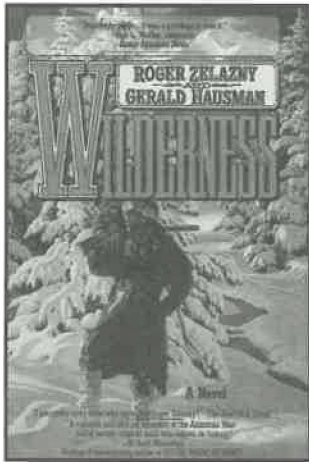


# Great Gifts for Christmas!

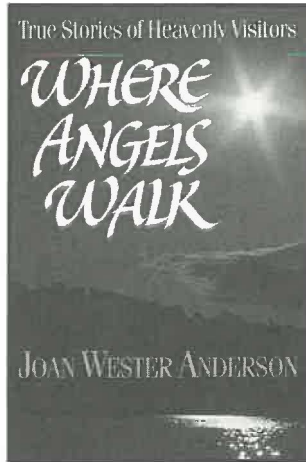


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## LETTERS \_\_\_\_\_

(Continued from page 6)

General Seminary, he ordained me to the priesthood in the Diocese of Newark, acting for my bishop in Los Angeles, so I could take a position in Northern Indiana. He received permission in advance from all three bishops and everything was completely in order. He apologized for not being able to give me a pre-ordination retreat.

On the 10th and 25th anniversaries of my ordination, I sent him greetings and received greetings in return. On the second occasion, in 1987, he wrote that his son, Basil, had just been consecrated as the Roman Catholic Bishop of Christchurch, New Zealand. I wonder why he was not included in the list of survivors.

(The Rev.) LAWRENCE N. CRUMB  
St. Mary's Church

Eugene, Ore.

### Difficult Decision

In response to the editorial, "Painful Decision in Many Ways" [TLC, Oct. 16] regarding the decision of a priest in Michigan to join the Charismatic Episcopal Church, I should like to let you know that I made the same decision last spring.

It is a difficult decision for many whether to stay and fight, or to leave, following their conscience.

One illustration: A loving husband would not leave his wife if she were sick with cancer, but the same husband might seriously consider leaving his wife if he finds her in bed with another man and/or woman.

That illustration is not perfect, to be sure, but it might express the feelings that some of us have had in making our decision to leave the Episcopal Church.

(The Rev.) GARY TURNER

Church of Christ the King (C.E.C.)  
Rock Springs, Wyo.

### Sorry, It's Taken

Furtherance to the article, "Trade Union Makes Room for Clergy" [TLC, Oct. 9], there is a rumor about that the clergy of the Episcopal Church will soon unionize. They will be known as the NAACP — the National Association for the Advancement of Collared People. They are demanding Sundays off.

(The Rev.) BILL KENNEDY  
St. Alban's Church

Arlington, Texas



# THEY SHARE YOUR FAITH. THEY NEED YOUR LOVE.

Remember when your own child was baptized? Or, perhaps, when you attended another child's baptism? ♥ The minister asked you to promise to strive for justice and peace among all people, respect the dignity of every human being, and love your neighbors as yourself. ♥ And in a broader sense, he asked you to make a universal vow to love all children brought into the church's fold and help them grow into the Christian life and faith.



We call upon you now. ♥ Today there are one and a half *million* children in Uganda suffering mightily as a result of losing parents to war, political oppression, pandemic diseases – evils for which *they* are not responsible, yet evils that shatter their lives. ♥ Their church – The Ugandan Anglican Church, guided by a man of great compassion, Archbishop Yona Okoth – is trying to shoulder their burden. But the Church is not that strong. It needs a bigger team. ♥ So Archbishop Okoth, and Christian Children's Fund, ask you who share the faith of these children to reach out.

## “I WILL,” YOU SAID.

## TAKE UP THEIR FIGHT

– as parish helping parish or one person helping one child. ♥ If you can recall that special bond forged between you and *one* newly baptized child,

remember that it exists between you and *all* children who share your faith, here or far away. ♥ The Ugandan Orphan Support Mission needs your help.

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## Southeast Florida Elects Its First Suffragan Bishop

The Rev. John L. Said, rector of St. Kevin's Church, Opa-Locka, Fla., was elected the first suffragan bishop in the 25-year history of the Diocese of Southeast Florida when he was chosen on the third ballot in a special convention Oct. 29 at Trinity Cathedral, Miami. Fr. Said, 62, was one of five candidates presented to the 95 clergy and 168 lay delegates.

"I'm absolutely stunned. I didn't think this was going to happen," Fr. Said told the convention. "I'm really happy. I look forward to serving this diocese as its suffragan bishop."

The Rt. Rev. Calvin O. Schofield, the diocesan bishop under whom Fr. Said will serve, said, "I'm very pleased. I think we had a good election. I consider John Said a friend and a



Fr. Said

very capable person with tremendous background and experience in the church."

### In Indiana

Fr. Said is a native of Indiana. He is a graduate of Wabash College and Berkeley Divinity School, and served his early years of ordained ministry in the Diocese of Indiana. He was curate at Grace Church, Muncie, 1958-60, rector of St. Mark's, Plainfield, 1960-64, and chaplain at St. Richard's School and curate at Trinity Church, Indianapolis, 1964-66. He

was a missionary in Brazil from 1966 to 1969, then functioned as a non-parochial priest. He moved to St. Kevin's in 1984.

He and his wife Ann are the parents of four children.

Others nominated by the search committee were the Very Rev. Frank H. Clark, dean of Gethsemane Cathedral, Fargo, N.D., the Rev. Austin R. Cooper, Sr., rector of St. Andrew's, Cleveland, Ohio, and the Rev. G. Kerry Robb, rector of St. Mark's, Palm Beach Gardens, Fla. The Rev. Harold Elsner, rector of St. Margaret's, Miami Lakes, Fla., was nominated from the floor.



## Southeast Florida Votes

	1		2		3	
	C	L	C	L	C	L
CLARK	12	32	8	16	2	5
COOPER	35	50	38	57	39	59
ELSNER	7	10	5	6	3	3
ROBB	11	20	8	15	withdrew	
<b>SAID</b>	<b>30</b>	<b>56</b>	<b>36</b>	<b>74</b>	<b>52</b>	<b>99</b>

**Needed to Elect : Clergy 48, Laity 85**

## New Diocese Is Named Eastern Michigan

Delegates approve plan that places more authority at the local level

The new 19-county Diocese of Eastern Michigan held its first convention at Grace Church, Port Huron, on Oct. 28-29.

"We have designed an experiment in a sense," said John Coppage, a lay delegate from St. John's, Midland, and the planning and steering committee chairman. "With the exception of a few (national) church rules we had a lot of freedom."

Delegates from the 57 northern-most congregations in the Diocese of Michigan approved constitution and canons that put unprecedented responsibility in the hands of convocation assemblies.

"Both new dioceses will try to move decision-making more toward the local level," said the Rt. Rev. Stewart Wood, Bishop of Michigan. "It will make new claims on the lay people and clergy."

Bishop Wood, who will remain bishop of the 102 churches in the Diocese of Michigan, presided over a convention that ended more than three hours ahead of schedule.

"The speed with which we did our work was a direct result of the input we

received throughout the process," said the Rev. Chuck Curtis, rector of St. Alban's, Bay City, and chairman of the constitution and canons committee.

"The grass-roots meetings we held allowed people to have a hand in shaping the process. I was glad to see that we are starting from a basis of consensus."

At first some suggested that racial prejudice might be the reason behind the new diocese. Both Mr. Coppage and Bishop Wood said the partition was not an attempt at segregating predominately white members from blacks downstate.

"Our committee worked on resolutions that bind us to becoming two new anti-racist dioceses," the bishop said. "I think with that commitment, people were confident that this was not an attempt to flee Detroit and its problems."

Under the newly-approved plan, the Diocese of Eastern Michigan will cede authority on education, social services and mission outreach to each of the four convocation assemblies. To aid the convocations' ministry the diocese will turn

over about one-third of its annual budget. "I find this a very exciting concept," the Rev. Bill Bolli (ret.) said. "From now on we will build our budgets by looking each other in the eye."

Under the new canons, each congregation in union with the convention will be entitled to a maximum of four lay delegates, with the decision as to how many they send being left to individual congregations. "We're a very small church without a clergy right now," said Betty Hill, a lay delegate from St. John's, Holly. "I really didn't think we'd have equal footing with the larger churches."

One item which will not receive equal footing at convention are resolutions which from now on must originate either in a convocation or with the standing committee. Passage of an amendment which would have allowed delegate-submitted resolutions, was defeated 84-53.

"The local forum is the place to work these things out," said Jerry Kabell, a lay delegate from St. John's, Alma.

STEVE WARING

# Youth Work Ahead for Southern Ohio Suffragan

The Ven. Kenneth L. Price, Jr., of Wheeling, W.Va., was consecrated Southern Ohio's first suffragan bishop on Saturday, Oct. 29, in Christ Church Cathedral, Cincinnati.

Presiding Bishop Edmond L. Browning was chief consecrator at the service, in which more than 100 clergy of the diocese participated. Co-consecrators included Bishops Herbert Thomson, Jr., of Southern Ohio, John M. Krumm of Southern Ohio, retired, John H. Smith of West Virginia; and Robert P. Atkinson of West Virginia, retired.

Also assisting were Bishops Charlie F. McNutt of Central Pennsylvania, Martin Townsend of Easton, Md., Francis Gray of Northern Indiana, Edward Jones of Indianapolis, Peter Beckwith of Springfield, Craig Anderson, dean of General Theological Seminary, Arthur Williams, suffragan of Ohio, and James Moody of Ohio, retired.

The Rev. James Fenhagen, former dean of General Theological Seminary and executive director of the Cornerstone Project, was preacher. In his sermon, Fr. Fenhagen reminded Bishop Price and the congregation that all Christians, but especially suffragan bishops, are called to a servant ministry in the church.

Until his election, Bishop Price had served as archdeacon of West Virginia and as rector of St. Matthew's Church, Wheeling, where he specialized in ministries in small congregations. He was elected suffragan on the strength of his



Bishop Browning (left) receives the host from Bishop Price during the Eucharist.

work in small congregations and his familiarity with southeastern Ohio.

Bishop Price will be based in Columbus, in the Bishop's Center at Trinity Church on Capitol Square. He will work with the Commission on Congregational Life, and will oversee the Anglican Academy and youth ministry offices in Columbus. He will also assist Bishop Thomson in parish visitations and other episcopal functions.

Bishop Price and his wife, Mariann,

recently moved to Hilliard, west of Columbus. They have two children, Jeffrey and Karabeth, both attending college.

The consecration weekend included several events: A youth "lock-in" at the cathedral included 50 young people from many of the parishes of the diocese. On Friday night, they were joined by Bishops Browning, Thomson and Price for a Eucharist in historic Centennial Chapel.

MIKE BARWELL

## Anglican Institute Conference

# Rebuilding 'Middle Way' of Anglicanism

Entitled "Reconstructing a Vital Via Media," the 1994 Anglican Institute Conference challenged and inspired participants to reclaim their identity as Anglican Christians in the face of a titanic theological struggle between liberalism and fundamentalism. The annual conference, held at the historic Broadmoor resort hotel in Colorado Springs Oct. 26-29, with 160 people participating, again featured a host of scholars and leaders who addressed the challenges of rebuilding the uniquely Anglican "middle way."

The Rev. Alister McGrath, tutor at Wycliffe Hall Oxford; Dr. Timothy Sedgwick, professor of Christian and moral theology at Seabury-Western

Seminary; the Rev. Alpha Mohammed, Bishop of the Diocese of the Rift Valley in Tanzania, served as conference faculty, as did the Rt. Rev. Edward Salmon, Bishop of South Carolina; the Rev. Julia Gatta, a noted author; and the Rt. Rev. and Most Hon. Robert Runcie, 102nd Archbishop of Canterbury. The preacher at daily Morning Prayer was the Rt. Rev. Michael Marshall, episcopal director of the Anglican Institute and partner in the Archbishop of Canterbury's Springboard Evangelization Initiative.

Each speaker reflected on the authentic recovery of a modern via media, stressing that such recovery not be a sentimental reflection on past challenges or a simplis-

tic application of past solutions, but rather a faithful reappropriation of how we Anglicans do theology in a world — and in a church — that is tempted to splinter and disintegrate.

Lord Runcie summed up the theme of the conference in his address titled, "Religion and Diplomacy." Arguing for the validity of diplomacy in a polarized world, he said, "Tolerance is real convictions combined with respect." His anecdotes of his ministry as archbishop witnessed to the blessings of diversity.

"The Anglican Communion holds together human diversity," he said. "We're a mixture while God is the unity."

(The Rev.) STUART BROOKS KEITH III

## Bishop Ottley Welcomed as UN Observer



Photos by Mary Bloom



The Rt. Rev. James Ottley, former Bishop of Panama (above), celebrates the Eucharist at Trinity Church, New York City, during a service Oct. 23 at which he was welcomed as the new representative of the Anglican Communion to the United Nations. Members of the dance troupe *Conjunto Nuevo Panama* (left) took part in the ceremony.

### CONVENTIONS

## Building Community in Kansas and Chicago

The **Diocese of Kansas** met in its 135th convention in the atmosphere of a family reunion. Convention planners worked to orient the event around people's life together, with convention seen as a celebration of the good news that is alive and well and active in the diocese.

Preaching at the opening Eucharist was the Rev. Michael Curry, rector of St. James' Church, Baltimore. He spoke on a text from Habakkuk, "write the vision," encouraging the diocese to be diligent in identifying and reaching for its vision.

Fr. Curry also delivered two addresses on discipleship. His morning and afternoon talks had convention-goers spellbound for nearly two hours and resulted in sustained ovations.

The Rt. Rev. William E. Smalley, Bishop of Kansas, sponsored a resolution to adopt a new mission statement for the diocese and embark on a period of study by all parishes to identify a sense of ecclesiology within the church. The statement was adopted, stating "The mission of the people of the Diocese of Kansas is to make disciples, by being disciples, by proclaiming Jesus Christ, and by sharing God's concern for all people."

"We often talk about what the church does, but not what it is called to be," Bishop Smalley said. "There needs to be a

clearer understanding of the role of the national church, the diocese, area convocations and local congregations in this time. Together we can help explore that understanding."

Parish studies will take place while Bishop Smalley is on a study sabbatical from January to April 1995. By October 1995 a shared vision for the diocese will be proposed.

A resolution adopted establishes Jan. 15, 1995, as a day to emphasize racial justice and equality in the diocese with a special offering taken for the Legacy Fund. Another resolution commits parishes and individuals to an aggressive planned giving campaign over the next 10 years.

Included in the 1995 budget was a line item to add \$50,000 to lagging diocesan reserves, which have been hard hit by parishes unable to meet their apportionment obligations. A total budget of nearly \$1.25 million was adopted, an increase of 2.7 percent over 1994.

MELODIE B. WOERMAN

\* \* \*

The Rt. Rev. Frank Griswold, Bishop of **Chicago**, spoke of community building in his sermon during the Eucharist at diocesan convention Oct. 25. Bishop Griswold

called the vote a year ago to move to a voluntarily funded diocesan budget the greatest change in his 10 years in the diocese.

"God's invitation in the vote last October was to leave behind a way of behaving toward one another regarding anger, suspicion and a tendency to undermine grace and goodness as they dare to appear by always finding fault," Bishop Griswold said. "Are we willing to leave home? Are we willing to allow the possibility of a whole new set of relationships to develop among us which express pleasure, delight, affection and respect? Which build up and encourage, instead of tear down and destroy? I cannot too strongly emphasize the need for respect. Respect for those who differ from us and whose truth is other than our own. They too are our brothers and sisters."

The convention approved expenditures in 1995 up to 110 percent of the 1994 budget (\$3.4 million) and authorized diocesan council to adjust expenditures according to ministry priorities in order to meet actual income.

The stewardship report indicated 120 of 141 congregations pledged \$2.6 million (77 percent of the 1994 budget) with the average rate of giving 84 percent of the (Continued on page 27)

## All Sorts of Gifts

When we think of Christmas gifts, most of us think of presents in boxes, usually with colorful wrapping paper and ribbons, piled under the tree. These are tangible expressions of our feelings and care for each other, token reminders of the gifts brought in wonder, awe and adoration by the Wise Men from the Orient to the Christ Child in Bethlehem. The gifts we give each other may not come with the same awe and reverence, but they can serve, nevertheless, to place us for a time in the realm of gratitude and love and beauty.

But these nicely wrapped packages are not the only gifts we give during Christmastide and Epiphanytide. We give each other a myriad of other tangibles, other sacramentals, as it were — time, open houses, hugs, smiles, carols and cheer. Many, if not most, of these “gifts” are wrapped in words; they are accompanied by greetings, well wishes or enclosed cards. Many of us send Christmas greetings in letters or on cards, in which the words are the main focus . . . the gift.

Many of us give and receive books. There is pleasure in opening a special book to be read or looked at for days to come, often accompanied with spoken words, “I hope you like it,” or “I thought of you when I saw this book.”

In this Christmas Gift and Book Issue, perhaps you’ll find that special gift for a loved one, or maybe you’ll see a book advertised which could be placed on your own Christmas list.

God’s gift of the Word made flesh. The reminders of that

love, the words of holy scripture and Christmas carols. Our written words, in print — books or cards. Our spoken words of affection and joy. All blend into the holiness and happiness of Christmas.



## Demonstrating Our Thanks

We are reminded Sunday by Sunday of the need to give thanks. We are invited during the Great Thanksgiving of the Eucharist to “give thanks to the Lord our God.” Indeed, the word Eucharist means thanksgiving. The distinctly American holiday Thanksgiving Day, celebrated the fourth Thursday in November, gives us an additional opportunity to express our thanks.

There are many ways to express our thanks on this day. We can thank God for the blessings he has bestowed on us by volunteering to serve a holiday meal at a local shelter, by participating in the Eucharist that day, by adding a special, personal grace at a meal with family or friends. While it is not appointed for that day, the opening words of Psalm 118 are especially appropriate:

*Give thanks to the Lord for he is good;  
his mercy endures for ever.*

## VIEWPOINT

# Even if We Are Branded as Troublemakers . . .

By KAREN E. HOWE

The other night at a dinner party, the conversation turned to the struggle our church is having as it tries to deal with living in a post-Christian society. What should Christians do in a country which is officially secular and sanctions all sorts of things that the church has for hundreds of years opposed?

One frustrated woman turned to a near-bishop and asked: “You’re a bishop in the church — can you tell us what we should do at a time like this?”

He thought a moment and replied, quot-

ing Ephesians 6:13: “‘And having done all, to stand.’ You need to do whatever you feel you can and should do — and then just stand.”

The table got quiet for a moment as we all considered what it might mean to “do all” and “stand.”

### Facing Demonic Forces

What is “standing?” According to Ephesians 6, which was a recent Sunday lesson, it involves recognizing that there are demonic forces out there and knowing how to rely upon God’s strength when faced with them. It means “withstanding” secular assaults, doing all one can (there’s the rub), and then standing openly as a Christian, armed with truth, righteousness, evangelistic readiness, faith, assurance of salvation, scripture and prayer.

Christians must be willing “to withstand in the evil day, and having done all, to stand.” Withstand evil, do what you can, and then take your stand as a follower of Christ, regardless of the consequences.

Some days are more evil than others, some cultures more hostile, some issues more worth defending. What was worth dying for in the days of the Reformation might not be considered worthy of heated debate today. The overthrow of Christian values in the past 30 years and the radical secularization of government have forced the church to consider where it will take stands and where it will accommodate itself to the prevailing culture.

At the point where Christians and the culture disagree, there will be pain for Christians. That pain will be worse if

*(Continued on page 26)*

*Karen E. Howe is a resident of Orlando, Fla.*

# Short on ideas for gifts to give this Christmas?

## A Gift for Every Age

*Sure, there's more than a month 'til Christmas, but we all know how those Chia Pet commercials can become more and more persuasive. To help you along, we're providing some simple but heartfelt ideas to make your gift giving more enjoyable and less worrisome.*

Compiled by JULIE ERKENSWICK

### *For Young Parents:*

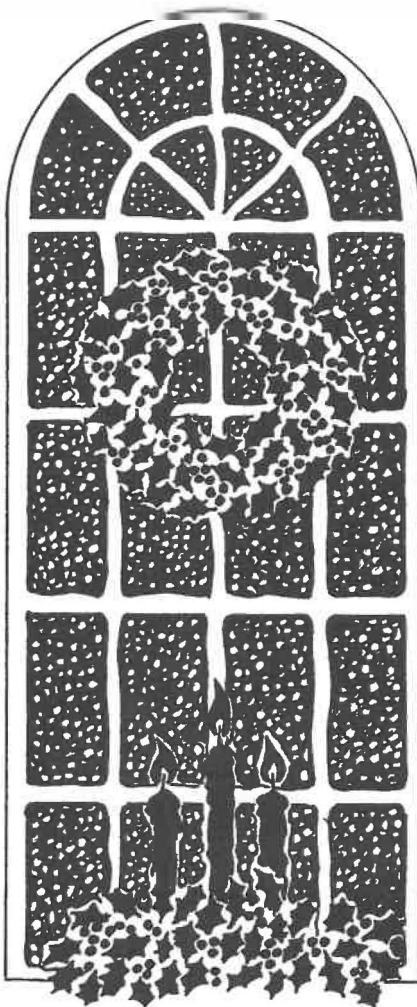
Specified amounts of babysitting time and tickets for short getaways or offers to watch the children in your home for a weekend. Books on creative activities to share with a child. A video recorder.

### *For friends who live alone:*

Purchase two tickets and accompany them to an event that you know they would really enjoy going to if they only had someone with whom to go (even if it wouldn't be your first choice).

### *For friends who are far away:*

Offer to pay for their long distance phone calls to you for a month so that they'll call more often. Don't just offer either — make it seem official, take a piece of paper or use your computer and design a personal certificate good for one month of calls. Or call their long distance company for details.



### *For junior high and teenagers:*

Gift certificates to their favorite mall or clothing catalogue. CDs. Magazine subscriptions.

### *For parents of teenagers:*

A weekend away and a pledge to watch the house while they're gone. Aspirin and our deepest respect and sympathies.

### *For college students and struggling young adults:*

Gasoline station credit card. Auto maintenance gift certificates. One year of basic health insurance. One month's car insurance premium.

### *For a friend who uses a wheelchair:*

Bicycle gloves. Clothes and shoes that fasten with velcro, instead of buttons or laces. Special equipment such as reachers, long-handled brushes. Check with family or caregivers.

### *For a friend who lives in a nursing home:*

Large-print books; subscription to a large-type magazine. A Walkman, with cassettes of the type of music he or she likes, books on tape. Watercolors and a sketchpad. Gift baskets of non-perishable foods. People often need special shoes, electronic devices, and other items which might make life more pleasant and might not be covered by Medicare or Medicaid. Check with nurses, physical, speech, and occupational therapists and social workers.

## Try a Different Approach

*Group gifts* can be a great idea for a parent or special friend. Decide on a larger gift to which everyone can contribute.

Suppose you wanted to give Grandma and Grandpa a VCR because you know they'd never think of buying it for themselves. The sons and daughters could split the cost of the VCR. Then the grandchildren could each give little things like a membership at the local video store or a certificate for 10 free movies to get them started. Someone could volunteer to show them around the video store. Someone could make a gift basket of gourmet microwave popcorn. Someone's gift could be to install the VCR and show them how it operates. Or include a video tape of a special family celebration or a favorite film.

Group gifts can be a great way of giving a fabulous gift and

involving the whole family in the process. Don't be afraid to be creative — even with practical gifts. Find a theme and go with it.

*Gift certificates* can be a welcome option if you put enough thought into choosing one. Be sure to carefully select a specific store that you know the person enjoys but one in which he or she doesn't normally shop. A gift certificate doesn't have to be a huge amount. If you're on a fixed budget, rather than wishing you could buy a nicer present than what you can afford or settling for something less, get a gift certificate at the amount you can afford and put a note with it stating "Towards that vase (or set of golf clubs) you've always wanted." It might just be enough to make the object, otherwise too pricey, affordable.

*Don't forget* a gift subscription to THE LIVING CHURCH. It's always a great idea.

## *A Shaker Hymn reminds us . . .*

By TRAVIS DU PRIEST

"'Tis the gift to be simple, 'tis the gift to be free, 'tis the gift to come down where we ought to be."

So goes the wonderful Shaker hymn, the music of which has been immortalized by Aaron Copland in "Appalachian Spring." And the words and music of which are in our 1982 hymnal (No. 554).

The Shakers were right, I think: 'Tis a gift. Because it sure isn't easy; in fact it can be downright hard work to be simple. Simple in dress, in diet, in what we dub "lifestyle."

Simple clothes often, ironically, cost more than "fancy" clothes. Remember when dress shoes cost more than running or tennis shoes? Health food is often more expensive than prepared food filled with additives.

But countless testimonies through the Christian tradition, from Jesus through St. Francis, to Nicholas Ferrar to contemporary monastics, attest to the spiritual gifts which derive from simplicity. Yet most of us, in the words of William Wordsworth, "Getting and spending ... lay waste our powers."

I bought what I call an "airport book"

this past summer. I usually have far more to read than I can pack and carry, but there was this little square book (like many "airport books") in the Cincinnati airport. It just seemed to be saying "buy me," so to simplify my life I bought another book to tell me what I needed to do.

Feeling a bit silly, I quickly tucked the thing in my briefcase and headed to the plane. I thought to myself: "It didn't take you long to lapse into a middle-class consumerism just minutes into your vacation. And a self-improvement book at that!" I felt ashamed.

But the darn thing was good. I really enjoyed it, learned from it, and re-read it again that evening. Airport delays may not change lives, but this one hadn't been too bad.

The author agreed with one of my long-held personal theories that "piddling" is good for the soul. Contrary to the "idle hands" theory, this one holds that the right kind of "doing nothing" is restorative. I think she's right. To sit, breathe quietly, stare; or water plants, arrange flowers all can be just the needed "pool" for the soul to "float" in and find attention and nourishment.

Sometimes we have to give ourselves

these gifts because others often want or need us in different ways. But this is fine: Give yourself that gift, the gift of simplicity. Spiritually, it's the way "to come down where we ought to be."



### *Give a family member or friend:*

- A retreat or quiet day away
- An appointment for a massage
- A book of poems or meditations
- A restful icon or scene from nature
- A dinner or luncheon out
- A special calendar

### *OR...*

### *Pass on from your own home or personal library:*

- A book you've particularly enjoyed
- A painting or print your friend has admired when visiting
- A tape or CD (music or reading) from which you've received solace or comfort
- A letter or poem you've written yourself.

### *From one generation to another:*

A journal of some of your experiences that you've come to cherish. This will give a personal account of yourself and your times chronicled from a first-hand perspective. It is helpful to give a young adult some idea of the things you've gone through, how you've dealt with them, and what you've learned. It's an unobtrusive way of giving advice and letting your child/grandchild learn more about who you were before you became "Dad" or "Grandma."

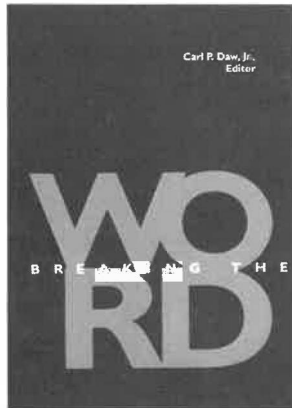
A recipe box filled with all of your favorite family recipes. Cooking and baking has always been a way of showing you care. Yet it is sadly becoming a dying art. Passing on your secrets and taking the time to demonstrate or teach will help ensure that family traditions won't be forgotten. Include a favorite cookie cutter that was used since childhood, pass it on for memorable use by another generation.

*Top Ten  
Gifts Not to Give Your  
Rector This Year ...*

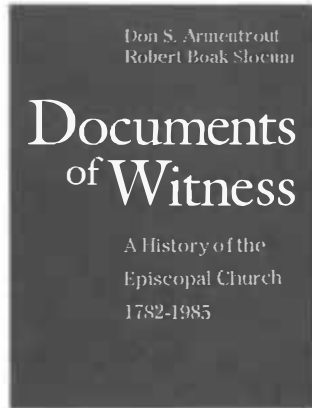
10. The fruitcake you got last week from someone else
9. Another diocesan mug
8. Black sox
7. "Honk If You Love Jesus" or "Hug a Leper" bumperstickers
6. Another crocheted bookmark
5. A lint brush
4. A stole with daisies on it
3. Anything with a tipsy monk on it
2. A "Jesus is the Reason for the Season" sweatshirt
1. A personalized license plate



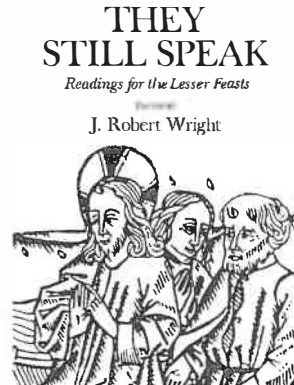
# If You Have 24 Your Christmas List,



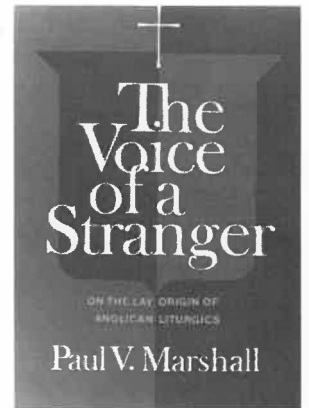
210-5 Cloth, 210 pp...\$19.95



237-7, Cloth, 652 pp...\$42.95



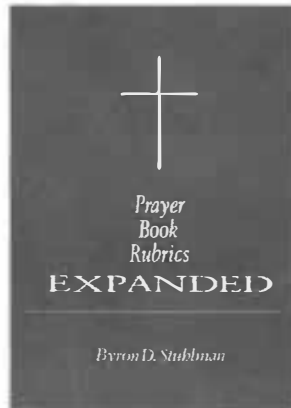
208-3 Cloth, 256 pp...\$27.95



236-9 Cloth, 269 pp...\$24.95



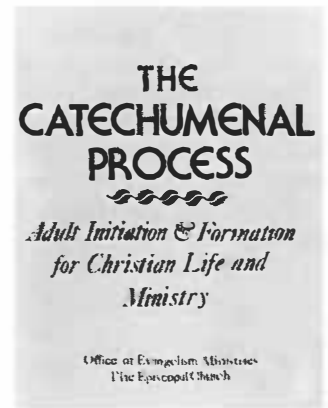
177-X Cloth, 384 pp...\$18.95



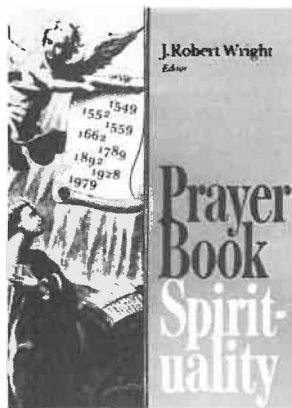
160-5 Cloth, 248 pp...\$16.95



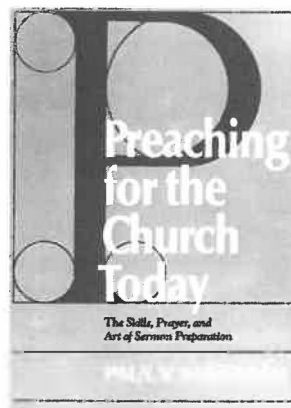
201-6 Cloth, 608 pp...\$34.95



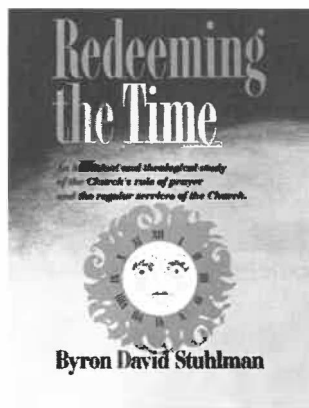
223-7 Paper, 304 pp...\$14.95



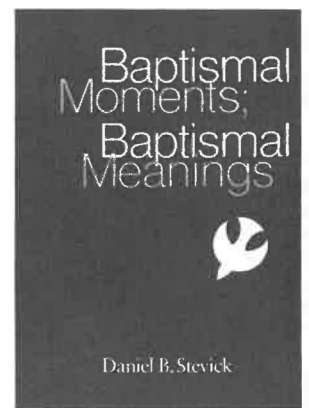
171-0 Cloth, 473 pp...\$27.95



187-7 Cloth, 224 pp...\$18.95



204-0 Cloth, 258 pp...\$21.95



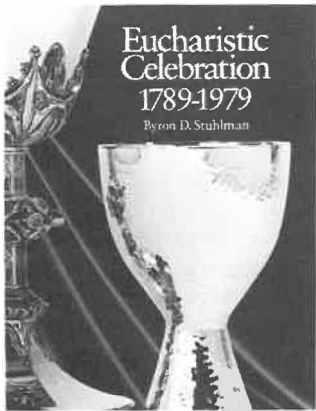
153-2 Cloth, 217 pp...\$16.95



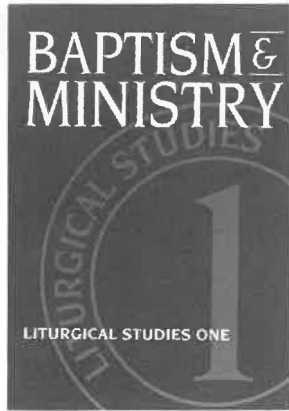
**The Church Hymnal Corporation**



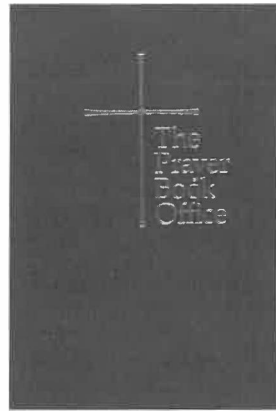
# Thoughtful Readers on Your Shopping is Done



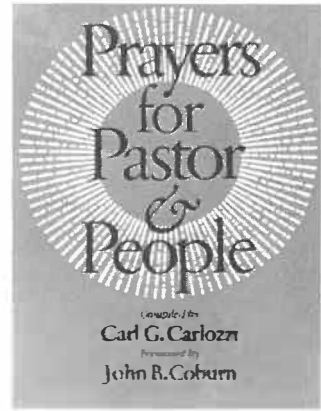
186-9 Cloth, 235 pp...\$17.95



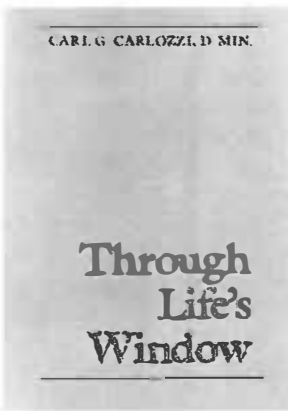
241-5 Paper, 112 pp...\$8.95



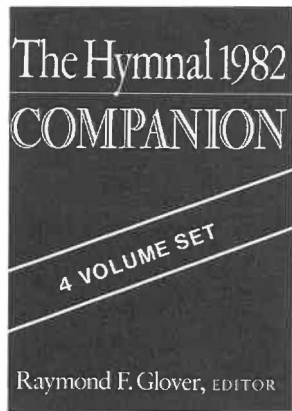
198-2 Lethr, 852 pp...\$60.00



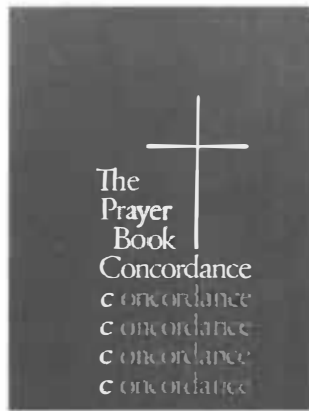
108-7 Cloth, 310 pp...\$14.95



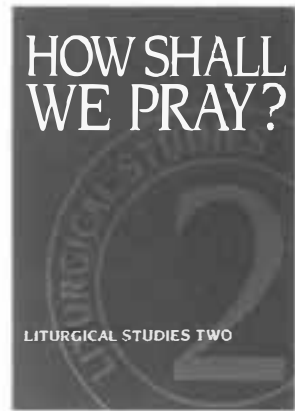
207-5 Cloth, 96 pp...\$12.95



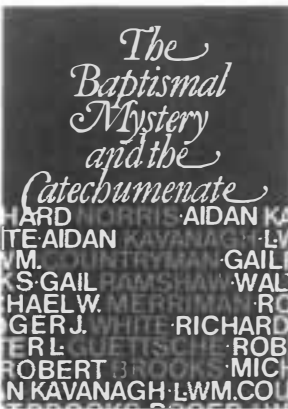
143-5 Cloth, 4 Vols...\$149.95



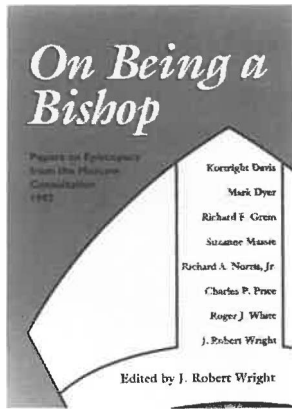
150-8 Cloth, 977 pp...\$49.95



242-3 Paper, 160 pp...\$10.95



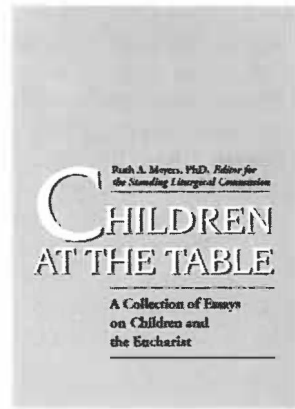
182-6 Cloth, 168 pp...\$16.95



235-0 Cloth, 230 pp...\$14.95



202-4 Lethr, 432 pp...\$27.50



199-0 Paper, 176 pp...\$11.95

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# Lots of Books for Little Hands

Christmas Gift Selections Made Especially for Children

**The gift of ones very own book — what a treat. For a child, it could begin a lifetime of book collecting. Here are some of the newly available ones.**

By LOIS SIBLEY

Harold Shaw Publishers asks and attempts to answer our question with *How Long 'Til Christmas?*, subtitled *The Kid's Book of Holiday Fun* by Annette LaPlaca (\$4.99). There are puzzles, games, stories, ideas for a Christmas pageant, draw-your-own-picture pages, an Advent journal, family calendar, and devotions and prayers for the season.

Little hands like to hold little books. And *One Christmas Night* by Rhona Pipe, illustrations by Maggie Downer (Chariot/David C. Cook, \$4.99) is just the right size. It tells of that magic night when Christ was born.

*The First Christmas* by Carla Whitacre Mayer, illustrated by Gillian Hurry, is a Tyndale (\$4.99) board book for young children. It includes press-out figures for a stand-up nativity scene and even a small plastic bag to keep them in so the set can be reused each year. The pages fold out and when turned over, the back section provides a back-drop for the figures of Mary, Joseph, the baby Jesus, the shepherds and the star that drew them to the manger scene.

HarperCollins has a new Pat-and-Peek Book called *Christmas in the Manger* (\$9.95). Written by Nola Buck and illustrated by Felicia Bond, the spiral bound pages tell in simple rhyme of the star, the ram, the ox, the shepherds, the wise men,

the mother and the baby. Each double page provides a rhyme, a picture and something for small hands to touch and feel.

Clarion Books/Houghton Mifflin's *Waiting-for-Christmas Stories* by Bethany Roberts with illustrations by Sarah Stapler may help to ease the wait for children ages 3-8 (\$13.95). All of the little rabbits are tucked into bed and Papa Rabbit sits down in his rocking chair to read them the stories about Christmas. The stories tell of writing Christmas letters, baking cookies, wrapping packages, trimming the tree and all the other fun

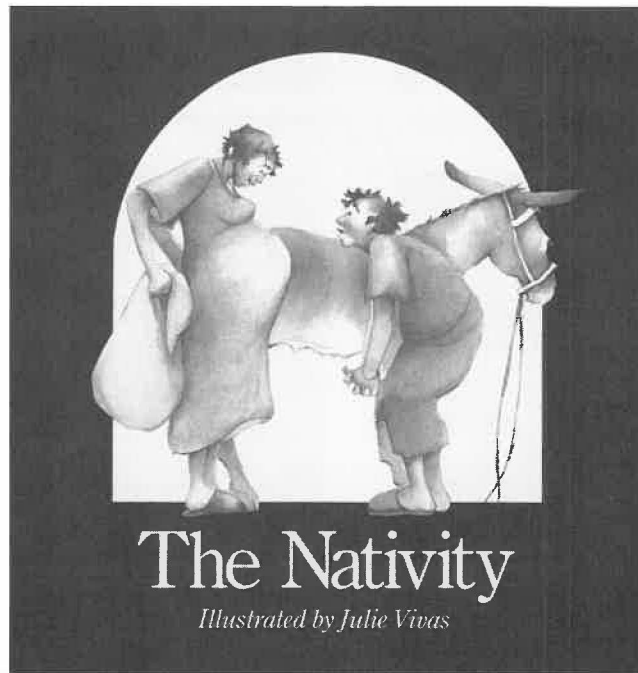
this book was chosen an ALA Notable Book, as well as a Horn Book Honor Book.

*Once Upon A Pony: A Mountain Christmas* by Nancy Ward Balderose (Morehouse, first paperback edition, \$8.95) is the story of Hannah and Jess and their pony Chester. On the way to the Christmas pageant at church, they share their sledfull of coal with Widow Samples, and then with Hezekiah, an elderly neighbor. When they arrive late for the pageant, their pony goes right in with them and the pastor includes them in his telling of the arrival of the Wise Men.

There could have been more than three, and they could have come on a pony, right? Hannah and Jess are pleased when Mary says their gift of some pieces of coal wrapped in Hannah's scarf (all they had left after helping their neighbors) is the best gift of all, and will keep the Baby Jesus warm on such a cold night.

*A Carol for Christmas* by Ann Tompert, illustrated by Laura Kelly (Macmillan, \$14.95), is a lovely retelling of the legend of how the Christmas hymn "Silent Night" came to be. The story is of Joseph Mohr and Franz Gruber, the pastor and the organist of the Church of St. Nicholas in Oberndorf, Austria; a long walk in the snowy, silent night to visit new parents and their new-born baby; and a mouse who watches it all and tells the tale.

Two new Christmas books from Lion are *The First Christmas: A Pop-Up and*



things families do together as they wait for that special day.

For some people Christmas is a sad and lonely time. In Paulist Press' *Crystal Star Angel* (\$5.95) by Anita Joyce Skocz, illustrated by Cynthia Lee Christy, a young boy sees the problems his family and friends are coping with and with the help of an angel tries to bring them together. Larry's gift of love helps each of them to find love, caring, forgiving and good cheer.

*La Navidad*, illustrated by Julie Vivas and translated into Spanish by Alma Flor Ada (Harcourt Brace, \$4.95 paper) is a Spanish translation of the earlier book, *The Nativity* (Gulliver/Harcourt Brace, first U.S. edition 1988, \$13.95). Vivas' watercolor illustrations are whimsical and



Lois Sibley, a member of St. Mark's Church, Locust St., Philadelphia, is a freelance writer and editor living in Glenside, Pa. She recently edited More Questions of Faith for Trinity Press International.

# BOOKS

## Limits of Language

**THIS BOOK OF STARRES: Learning to Read George Herbert.** By James Boyd White. University of Michigan. Pp. 320. \$37.50.

A professor of law, English and classical studies — who says Renaissance men no longer exist? — James Boyd White shares both his knowledge and love of George Herbert's verse with modern readers. He does so with the gentle wisdom that would please the Anglican poet-saint himself.

Let me confess right away that Prof. White does not need to convince me to read Herbert's poetry, as I have done so with great affection for years, having been seriously introduced to him in a graduate class taught by Mary Ellen Rickey, whose own book on Herbert, *Utmost Art*, is a classic itself. But all of us are always learning *how* to read certain authors, and that is what Prof. White has to teach us.

After a brief sketch of Herbert's life and a preface in which he makes a strong case for learning Herbert's "language," that is, not only the words but the special ways Herbert uses words throughout the whole of his poetry, White takes us on a reading journey.

This journey is a pilgrimage of learning — learning about Herbert's voices, preaching and limits of language. Learning about the poems' sequences and developments. Learning about the all-consuming acceptance of love and the possibility of transformation.

His readings of the poems are personal and they are interspersed with photographs of Herbert's churches, manuscripts and analogies, rich analogies from other poets and from White's own experience as a law professor. His refrain is that all of Herbert's poems are "definitions of the self."

Herbert lovers, another keeper.

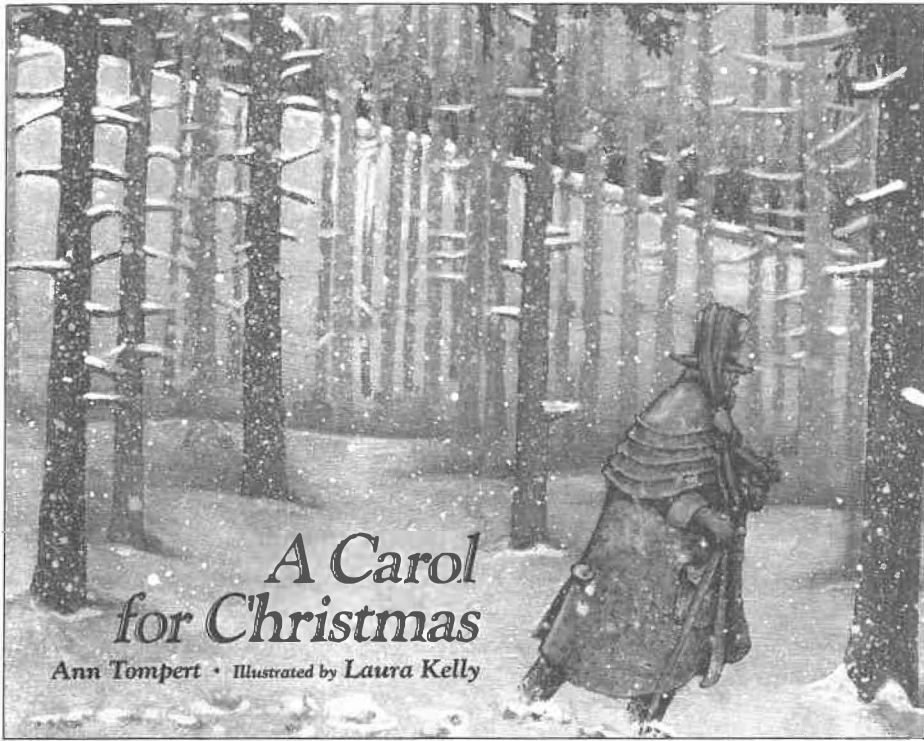
(The Rev.) TRAVIS DU PRIEST  
Book Editor

## An Anglican Jonah

**TAKEN ON TRUST.** By Terry Waite. Harcourt Brace. Pp. 370. \$24.95.

After nearly five years chained to the walls of solitary cells with insufficient exercise and fresh air, Terry Waite sat down for more months of solitude to write by hand this book. The result is a highly readable record of extraordinary suffering: first the shock of betrayal and then absolute isolation, blindfolded or with lit-

(Continued on next page)



*Play Pack*, and *Frosty's Christmas Fun Book* (Lion, \$19.95 and \$5.99). The former has a play script by Meryl Doney and color illustrations by Nick Ward, as well as many pop-out characters for children to use in telling the story. Christmas carols are included at the back and there are suggestions on how to use the materials at home, school or church. Lion's Frosty book is for younger children, and includes fun with stickers, dot-to-dots, games, and ideas for making cards, decorations, and candies, as well as stories of the birth of Jesus.

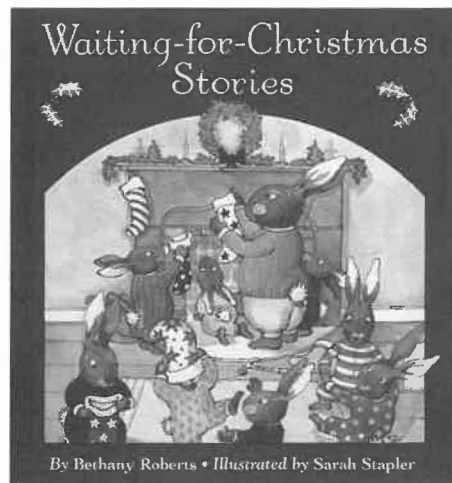
Young children will love *The Christmas Alphabet* by Robert Sabuda (Orchard Books, \$19.95). Each double page has four colored squares on it, each with a letter of the alphabet. When you lift the square, behind it is a cut-paper pop-up, illustrating the letter. For example: A is for angel, B is for bell, C is for candle. An entrancing book for children and grown-ups alike.

Harold Shaw Publishers presents a new collection for Christmas reading with *A Treasury of Christmas Classics* (Shaw, \$14.99). Included are poems and prayers, hymns and stories such as "Gifts of the Magi," "The Little Match Girl," "A Christmas Carol" and others. Last year Shaw brought out *A Treasury of Christmas Stories* (1993, \$14.99), a collection of Henry Van Dyke's well-known stories, including "The Other Wise Man." Together, the set will give hours of happy Christmas reading.

Poet Donald Hall has written *Lucy's Christmas* (Browndeer Press/Harcourt

Brace, \$14.95), stories from his mother's growing-up years in rural New Hampshire. The illustrations by Michael McCurdy vividly portray Hall's telling of the excitement and anticipation of Lucy and her family and friends as they prepare for the coming celebrations of Christmas at home, at school and at church.

Speaking of memories, *Aliki's Christmas Tree Memories* is now in paperback (HarperTrophy Paperbacks/Harper Collins, \$5.95). First appearing in 1991, Aliki's words and watercolors tell of a family who sits in front of their decorated Christmas tree sharing memories of earlier holidays and when and why they made some of the special ornaments on their tree. Both children and adults will remember and appreciate the comfort of good memories.



# BOOKS

(Continued from previous page)

tle to read, a dreary diet, illness, the constant threat of excruciating torture, and the unremitting company of mosquitoes, flies, spiders and cockroaches. It was so totally debilitating that Waite could hardly adjust to later imprisonment with others, nor to family life when he was freed.

Terry Waite, 6-foot-7, 236 pounds, will be remembered as Archbishop Robert Runcie's secretary for Anglican Communion Affairs. Having traveled with him across America in 1981 and later to Nigeria and China, I knew Terry as a restless, gregarious individual; his talk and merry laughter greatly lightened ecclesiastical gloom wherever we went.

"I keep three secretaries busy," he said of preparations for the 1988 Lambeth Conference. In the midst of it, he broke off to act as the archbishop's emissary to bargain for the freedom of hostages held in Beirut. Possessed by a fatal combination of adventure and idealism, he had observed what prolonged imprisonment could do to political prisoners. That was why he wanted to free them: It became

both a mission and ego-trip.

The hitch was that a passing relationship with Marine Col. Oliver North caused the Islamic Jihad to pin-point Waite as a spy. He took them on trust, believing that he would be given a visit with hostages and safely returned to his Beirut hotel.

Instead, the rendezvous marked the start of 1,763 days of hell. Terry once told me that he wasn't much for liturgy, so I was surprised that he discovered he could recite from memory much of the Eucharist and other portions of the prayer book. Finally given a Bible, he anticipated memorizing the gospels, only to find it was a modern translation. Toward the end, he was too weak to fold his bedding.

Here is a man who realized a vast store of courage and self-counsel, the deep comfort of prayer, and even the fruits of what he calls "creative solitude." Almost a martyr, he has become instead an Anglican hero and a walking example of faith lived on the cutting edge.

(The Rev.) JAMES B. SIMPSON  
Washington, D.C.

## Evocative and Moving

**THE RETURN OF THE PRODIGAL SON.** By **Henri J. M. Nouwen.** Doubleday. Pp. 151. \$15 paper.

A picture is worth a thousand words, and in about 130 pages of text, Henri J.M. Nouwen has given us almost 50,000 words about the painting *Return of the Prodigal Son*, by Rembrandt. And it is worth it. His clear vision of God's presence and reconciliation as he contemplates this picture (almost like an icon) is inspiring and draws the reader into the drama of the parable and the ways in which people live out the losing and finding of life in the midst of the world.

Beginning with the returning son, Nouwen contemplates each of the major figures in the Rembrandt painting, moving to the elder son and finally to the father. He concludes with a reflection on the celebration of the son's return.

More than a Bible study or an exercise in art criticism, this approach to the Parable of the Prodigal Son weaves art and scholarship, life and spiritual encounter together in an engaging work. Preachers will find much to ponder here, and new ways to see and hear the parable. Lovers of the Bible will also profit from this encounter between religious art and biblical story.

In the paper-bound version I read, an overleaf of the front cover opens and allows the reader to view a small reproduction of the painting while reading the text. Although the small size makes much of the detail Nouwen mentions difficult to see, it is nice to be able to move the eye from text to picture. And it is, of course, Nouwen's intention that the visual image, as well as his textual commentary, be a focus of the reader's attention. There are also several black and white reproductions of other Rembrandt paintings and etchings, which illustrate some of the artist's experience and perspective.

I found this book evocative and moving, one that stimulated and aided my spiritual longings for God, as well as giving me new eyes through which to view the story of the lost son, his brother and their father.

(The Rev.) PETER W. WENNER  
Milwaukee, Wis.

## 'Haunting Questions'

**THE GOD-FEARER.** By **Dan Jacobson.** Scribner's. Pp. 160. \$18.

A short book, *The God-Fearer* is well worth at least two readings, as it is finely

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The story is about a Jewish man who lives where Jews are the majority and Christians — “Christer” — are a minority on the edge of the village. The Christer are blamed for every calamity. In his younger days, our hero was guilty of not speaking up when he could have saved a Christer servant girl. In later life, the two children which this servant girl would have had, return to haunt him.

One of the frightening keys to the story is the author’s own “theory of inversion.” Who is really guilty of gossip and rumor? Who did nothing when a saving act could have been performed? Who now must live with guilt and remorse? Who now longs for a happy ending to life when that shall never be? Who looks forward only to oblivion, since justice, forgiveness and redemption are not to be?

These questions will rise to haunt the reader, especially after a second reading.

(The Rev.) M. FRED HIMMERICH  
Watertown, Wis.

## Religion and Literature

**SHAKESPEARE’S CHRISTIAN DIMENSION: An Anthology of Commentary.** Edited by Roy Battenhouse. Indiana. Pp. 534. \$35.

This anthology reprints abridged versions of 92 critical commentaries written by many different authors on the influence of Shakespeare’s Christian heritage in the shaping of his 26 plays. Shakespeare lived in a Christian country when the English Prayer Book and the Geneva translation of the Bible into English were pervasive.

A constant theme of these articles is that “Shakespeare’s plays are penetrated through and through by Christianity. Indeed, without understanding Christian doctrine they are quite unintelligible.”

Here are some examples:

“The tragedy of *Hamlet* is ... that a nature made for love should have turned itself to hatred.”

In *MacBeth* Shakespeare interprets with miraculous skill the essential loneliness of damnation. The loveless “tomorrows” stretch out “into the infinite future.”

In *Twelfth Night*, written for performance on the 12th night of the Christmas celebrations, Jan. 5, the Eve of the Epiphany, the plot seems unrelated to either Christmas or Epiphany, but the words have echoes of the prayer book epistles and gospels, and the homilies for the Epiphany season. “Ultimately, like

*(Continued on next page)*



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# BOOKS

(Continued from previous page)

most of Shakespeare's tragedies, *Romeo and Juliet* appears designed to leave us with an enhanced appreciation of what it means in Christian terms, to be human."

This is a resource book and not a volume to be read through. I found it fairly meaningless to read the articles about an unfamiliar play.

The editor, Roy Battenhouse, a professor of English at Indiana University and an Episcopal priest, is widely known as a spokesperson for the interrelations of reli-

gion and literature. He suggests this book is a "timely resource for today's college teacher," but I think everyone reading or attending a play would find these comments on Shakespeare's Christian dimensions would increase enjoyment and appreciation of the "two hours traffic of our stage."

"The jewell that we find, we stoop and take't/Because we see it, but what we do not see/We tread upon, and never think of it" (*Measure for Measure*).

(The Rev.) EMMET GRIBBIN  
Tuscaloosa, Ala.

## Practical Helps

**NO MOMENT TOO SMALL: Rhythms of Silence, Prayer and Holy Reading.** By **Norvene Vest**. Cistercian. Pp. 139. \$10.95 paper.

**SHADOWS OF THE HEART: A Spirituality of the Negative Emotions.** By **James D. Whitehead** and **Evelyn Eaton Whitehead**. Crossroad. Pp. 188. \$19.95.

*No Moment too Small* is Norvene Vest's fascinating attempt to bring the Rule of St. Benedict out of the monastery and into the world. Vest focuses on God's presence in the ordinary which she found in the rule. This rule which she discovered while on retreats oriented her life to Christ.

In this 1,400-year-old rule she finds in the rhythm of silence an opportunity to listen to God; holy reading is a response to God; and prayer transforms a person. Through these rhythms, Vest gives the reader insight into the use of the rule.

*Shadows of the Heart* by the Whiteheads is a helpful effort to bring the negative emotions out of the shadows into the light of God's healing presence. The authors give directions for bringing to the surface the difficult emotions which burden us all — anger, shame, guilt, depression. The positive use of these negative emotions is demonstrated in such a way that they are energizing to the reader. The authors use the gospels and contemporary psychology with power. I have found in this book new healing, richness and meaning for my journey.

Both books provide practical exercises at the end of each chapter.

(The Rev.) DAVID J. GREER  
Shreveport, La.

## Books Received

**PSALMS FROM PRISON.** By **Benjamin F. Chavis, Jr.** Pilgrim. Pp. 170. \$12.95 paper.

**THE RIGHTS OF RELIGIOUS PERSONS IN PUBLIC EDUCATION.** By **John W. Whitehead**. Crossway. Pp. 384. \$15.99 paper.

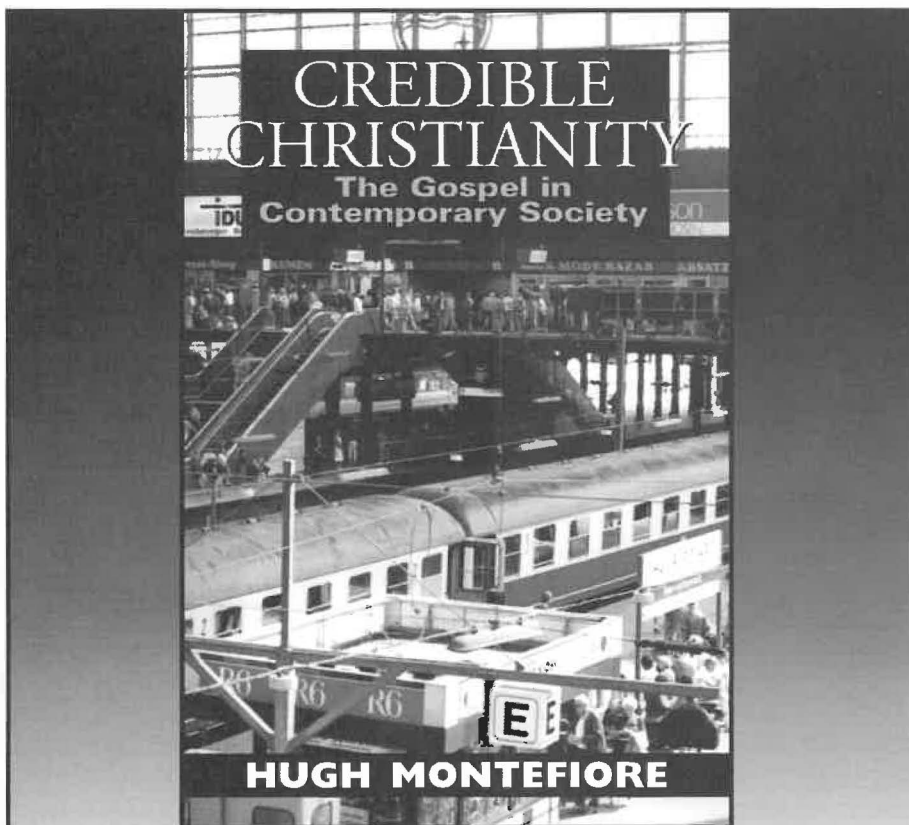
**THE SEARCH FOR MEANING.** By **Thomas H. Naylor, William H. Willimon** and **Magdalena R. Naylor**. Abingdon. Pp. 244. \$18.95.

**TROUBLED VOICES: Stories of Ethics and Illness.** By **Richard M. Zaner**. Pilgrim. Pp. 196. \$19.95.

**VITAL ADULT LEARNING: Choices to Fit Your Church.** By **R. Wade Taschal, Jr.** Abingdon. Pp. 152. \$11.95 paper.

**WHEN ONE DAY AT A TIME IS TOO LONG: Hopeful Answers to Hard Questions.** By **Gerald Mann McCracken** (575 Madison Ave., Suite 1006, New York, NY 10022). Pp. vi and 297. \$17.95.

**WHO DO YOU SAY I AM?: Introduction to Christology.** By **Jacques Dupuis**. Orbis. Pp. 194. \$16.95 paper.



In this honest, mainstream account of the Christian faith, Hugh Montefiore, one of England's best-known Anglican bishops, offers a refreshing, readable explanation of basic Christian beliefs in wholly contemporary terms.

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# SHORT and SHARP

By TRAVIS DU PRIEST

**SEASONS OF THE SPIRIT: Meditations of a Jogging Nun.** By **Helena Marie, CHS.** Photographs by Lorca Morella. Morehouse. Pp. 38. No price given, paper.

Graceful, to open and read straight away the question on everyone's mind: "A jogging nun?" Delightful ruminations on jogging, the park, the animals, the earth, dangers, and the seasons, sprinkled with short "arrow prayers." Absolutely exquisite color photographs that are at once playful, then again meditative. A lovely book for eye, heart and spirit.

**O COME EMMANUEL: Scripture Verses for Advent Worship.** By **William Marshall.** Morehouse. Pp. 100. \$7.95 paper.

Both a liturgical and devotional handbook, this work presents meditative thoughts and inquiries on the Advent words and images such as Wisdom, Root of Jesse, and King of the Nations. William Marshall teaches at the Church of Ireland Theological College in Dublin.

**CHRISTMAS: An Annual Treasury.** Vol. 64. Augsburg. Pp. 64. No price given.

I always look forward to the arrival of this oversized, brightly colored treasury of poetry, artwork, songs and stories. This year's is no exception: "I Want to Walk as a Child of the Light," a poem entitled "But Mary Pondered," and handsome illustrations. Also recipes and diary space for listing events, worship and gifts of the Christmas season.

**THE TWENTY-FOUR DAYS BEFORE CHRISTMAS: An Austin Family Story.** By **Madeleine L'Engle.** Illustrated by **Joe De Velasco.** Harold Shaw. Pp. 48. No price given.

Now in its seventh edition, this charming Christmas story by well-known Episcopal writer Madeleine L'Engle still delights readers.

**THE DRAMA OF CHRISTMAS: Letting Christ Into Our Lives.** By **Morton Kelsey.** Westminster/John Knox. Pp. 123. \$9.99 paper.

A sensitive retelling of the Christmas story, with separate chapters on Mary, Joseph, the Innkeeper, "the Herod in Us All." A mixture of devotion and scholarship, for which Episcopal priest and pro-

fessor emeritus Morton Kelsey is so well known.

**THE STORY OF CHRISTMAS.** Hemdale Home Video (7966 Beverly Blvd., Los Angeles, CA 90048). 47 minutes.

A new animated feature video of the first Christmas as seen through the eyes of the ox and the donkey who warn the Wisemen of Herod's plot against the Christ Child.

**ADVENT/CHRISTMAS: Interpreting the Lessons of the Church Year.**

**Proclamation 5. Series C.** By **Bernard Brandon Scott.** Fortress. Pp. 64. No price given, paper.

New Testament professor at the University of Tulsa, Bernard Scott gives homiletical suggestions for the upcoming season in this well-known series put out by Fortress.

**IMAGING THE WORD: An Arts and Lectionary Resource. Vol. 1.** United Church (700 Prospect Ave. E., Cleveland, OH 44115). Pp. 272. \$29.95 paper.

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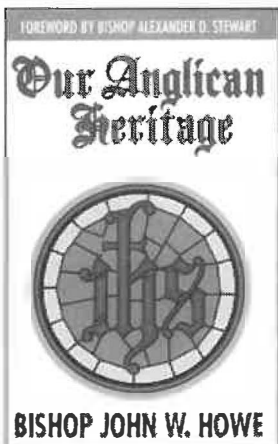


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## SHORT and SHARP

(Continued from previous page)

this column, *Imaging the Word* nonetheless deserves to be included because of its evocative power and beauty. For Advent through Pentecost 12, we are given poems and lovely colored art reproductions and drawings to parallel scriptural themes of the seasons. Yes, for use in teaching, but also for personal edification and devotion.

**THE ORIGINAL 365 BIBLE VERSES A YEAR CALENDAR.** 1995. Workman. 376 sheets. \$8.95.

This chubby, square, plastic-backed calendar offers a Bible verse for each day of the year and plenty of room for notes. Gift-boxed, it makes a nice "remembrance" or stocking-stuffer.

**HISTORIC AMERICA: National Trust for Historic Preservation 1995 Engagement Calendar.** Preservation Press. Unpaginated.

One of the more beautiful gift-calendars available. Exquisite color photographs of interior and exterior shots of houses and public buildings, facing a week-by-week calendar. A visual delight and plenty of room to write engagements.

**1995 HISTORIC EPISCOPAL CHURCHES ENGAGEMENT CALENDAR.** Edited by **Caroline Terrell Marshall**. Domestic and Foreign Missionary Society. No price given, unpaginated.

THE calendar for those of us who love historic Episcopal churches. Lovely 17th and 18th century parish churches are pictured, some in color, some in black and white, and described across from a weekly engagement calendar. From the simplicity of Merchant's Hope in Virginia to the elegance of St. Peter's, Philadelphia.

**THE TEMPLE IN THE HOUSE: Finding the Sacred in Everyday Architecture.** By **Anthony Lawlor**. Tarcher/Putnam. Pp. xiv and 226. \$17.95 paper.

Like the late scholar Mircea Eliade, the architect Anthony Lawlor has an uncanny ability of finding and articulating the sacred elements of even the most mundane places. Here he examines the forms, light and dimensions of churches, houses, public piazzas, arcades, and cathedrals, including the "apse" of the United Airlines terminal at O'Hare Airport. Sprinkled with titillating quotations.

**THE ANGEL AND THE ANTS.** By **Peter Kreeft**. Servant. Pp. 196. No price given, paper.

Peter Kreeft, who teaches at Boston College, is able to bring religious questions into immediate focus for all of us. Rightly, he points to prayer as the "beginning" topic and moves on to such issues as "How to Become a Saint While Changing Diapers" and "The Two Most Revolutionary Verses in the Bible." Give this one to yourself or to a friend in need of a laugh (and some good theology).

**LISTENING FOR GOD: Contemporary Literature and the Life of Faith.** Edited by **Paula J. Carson** and **Peter S. Hawkins**. Augsburg/Fortress. Pp. 151. No price given, paper.

A perfect small gift for the friend or relative who enjoys contemporary fiction and religious issues as well. This anthology reprints stories and chapters, prefaced with brief introductions, by Flannery O'Connor, Frederick Buechner, Annie Dillard and Garrison Keillor, to name half of those represented.

**PILGRIM'S PROGRESS.** By **John Bunyan**. Retold by **Gary D. Schmidt**. Illustrated by **Barry Moser**. Eerdmans. Pp. 77. \$24.99

An elegantly printed and richly illustrated version of the classic Christian pilgrimage by the 17th-century Puritan John Bunyan. Every detail of printing and binding have been attended to in this exceptionally beautiful book.

**VISION: The Music of Hildegard Von Bingen.** Performed by **Richard Souther**. Featured vocalists: **Emily Van Evera** and **Sr. Germaine**. Angel Records. No price given. CD.

Admittedly a follow-up to the highly successful "Chant" by the monks of Silos in Spain, this CD features the texts and music by the 12th-century mystic Hildegard whose chants have their own "self-evolved style," and "vaulting melodies" as the notes accompanying the CD mention.

**POEMS FOR THE CHRISTIAN YEAR.** By **Thomas Waldron Philips**. University Editions (59 Oak Lane, Spring Valley, Huntington, WV 25704). Pp. 88. \$6.95 paper.

Have a poet or a poetry lover on your Christmas list? Fr. Philips follows the liturgical year and offers poetic reflections on the lections. From "The Second



# SHAKER BOY



BY *Mary Lyn Ray*

ILLUSTRATED BY *Jeanette Winter*

Sunday after The Epiphany": "Said the shepherds/ Said the Wise Men/Said Philip to Nathaniel:/ 'we have found the One.'/Says the Baptist/Says the Psalmist:/ 'He has found us too.' "

**THE SECRET ROOM and Other Essays on Life and Faith.** By **Brian C. Black.** Madisonian (Madison, GA 30650). Pp. 78. No price given, paper.

The rector of the Church of the Advent, Madison, Ga., offers us brief vignettes and "slices of life" to chuckle over, ponder, and enjoy. In "Decisions," he recounts a grocery store clerk asking a little boy if he is trying to steal some candy. The little boy replies, "No, I'm trying not to!"

**THE COMPLETE PARALLEL BIBLE.** Oxford. Pp xlii and 3,296. \$59.

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spouse or friend for Christmas? Give four in one, with this new publication from Oxford University: New Revised Standard, Revised English, New American and New Jerusalem set forth in parallel columns. Yes, the page number in the heading is correct; it's a big book, but an excellent resource for study or devotional reading.

**SHAKER BOY.** By **Mary Lyn Ray.** Illustrated by **Jeanette Winter.** Browndeer/Harcourt Brace. Unpaginated. \$15.95.

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# Facing Conflict and Taking a Stand

(Continued from page 13)

one's church and the secular culture are in agreement and the individual Christian must stand against them both.

To "stand" in a secular society means to openly acknowledge one's acceptance of traditional Christian faith and doctrine and take the consequences. Those consequences can be brutal if the society sees Christians as a threat.

## Why A Threat?

Why are Christians considered a threat in some cultures? First, they believe God has laws and preferences (revealed in the Bible) which should be reflected in public policies. But governments do not like to be told they should conform to God's will. Second, since Christians believe that only in Christ is there salvation, they want to share their faith with others. In lands where there is an official state religion (even if that state religion is atheism), defections to Christianity threaten the prevailing power structure.

In Hindu India, Christians are treated as outcasts, losing all benefits their social

caste might have granted them. In Marxist lands like China and North Korea, official atheism will punish openly practicing Christians with economic persecution and imprisonment. Today Christians in militantly Islamic nations face arrest, imprisonment, mistreatment, deportation and even death if they are caught evangelizing or in some cases, simply praying in their homes. In most cases the charge is "threatening national unity."

In America, the day may come when it is considered a punishable offense to take a stand as a Christian. Increasingly political leaders seem to view as troublemakers those who try to bring Christian principles into public life.

This is true in our church as well as our government. In our church those who stand against the blessing and ordaining of homosexuals are rapidly being viewed as a threat to unity. Those who stand for sexual abstinence before marriage and believe the creeds to be true are considered antiquated. The day may come when church sanctions are imposed against them.

Most Americans were raised in a cul-

ture in which the Christian faith was upheld by the laws of the land. That cultural support for our faith no longer exists. Most Episcopalians assume that the church itself is loyal to biblical and traditional Christianity. That assumption is no longer valid. We are at the end of a Christian-friendly era, and a new, secular

**Let's return to scripture  
and refresh our minds  
as to what God considers  
important in matters  
of faith and practice.**

one — one which Jesus described as normative for Christians — is beginning for us. "If they hated me, they will hate you," he said.

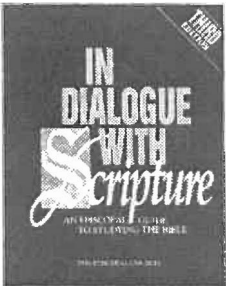
Episcopalians must stop making the avoidance of conflict our main concern, and accept it as the normal order for all who embrace the Christian gospel and offense of the cross.

## Without Apology

And let's stop fussing about church trivia. Christians do not "stand" on trivial issues. Let's return to scripture and refresh our minds as to what God considers important (and what not) in matters of faith and practice. Then let's "stand therefore, and fasten the belt of truth around your waist," openly and without apology, even if we are branded as troublemakers and disruptors and our views are rejected by leaders and councils of the church.

The image in Ephesians is one of being buffeted by the "wiles of the devil," but successfully withstanding them. We are being buffeted today by the winds of theological confusion, humanistic sentiment, and political correctness, gentle precursors of hurricanes to come. God is using these winds to begin separating wheat from tares in preparation for his day of harvest. If we keep our eyes on that day, we will be able to do whatever we need to do during this one and, having done all, to

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## Chicago Convention

(Continued from page 12)

1994 apportionment. Fifty-nine congregations increased their pledges over 1994 or remained the same, and 61 decreased the amount.

A related resolution adopted reaffirms the right of congregations to determine their financial pledge to the diocesan budget and states there will be no attempt to abridge this right through decisions regarding financial assistance to aided congregations.

DAVID SKIDMORE

\* \* \*

The Rt. Rev. Calvin O. Schofield, Jr., Bishop of **Southeast Florida**, called on his diocese at its 25th anniversary convention Oct. 14-15 to be "on the cutting edge of new ministry."

In his annual State of the Church address at Trinity Cathedral, Miami, the bishop praised the work of leaders past and present who brought the diocese through its first 25 years to a place where, because of the diversity of its people and the challenge of events, "We have been given a tremendous opportunity for ministry.

"Southeast Florida is a place on this planet Earth impacted constantly by world-shaking events, particularly the political and social upheavals that have caused migration of many cultures from the Caribbean Basin," he said.

The turmoil of racial and ethnic tensions in Southeast Florida, he said, "has challenged us with the need to recognize and respond to our baptismal covenant, to respect "the dignity of every human being.

"As we look ahead to the next century, just a little more than five years away," Bishop Schofield said, "I believe we are on the cutting edge of new ministry in this diocese. Our resources, both financial and human, have never been greater. There is a new spirit of God in our midst. God has blessed us greatly."

In business sessions, the convention:

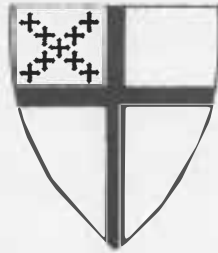
- Approved rules of order for conducting the one-day special convention to elect a suffragan bishop;

- Approved a \$2.3 million operating budget for 1995 which was presented as "not a status quo budget," and includes a suffragan bishop and the reinstated position of full-time planned giving officer;

- Approved an amendment to the diocese's constitution, which must pass convention a second time next year, extending the voting privilege at conven-

(Continued on next page)

## Are Resources for Ministry Still Available in the Episcopal Church?



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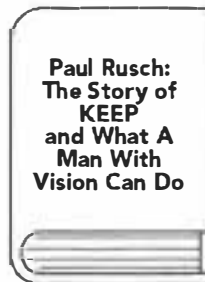
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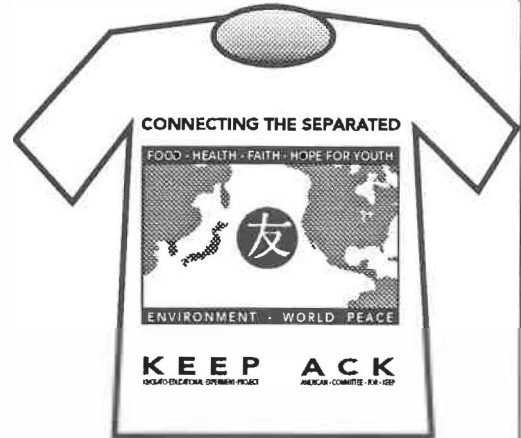
The American Committee for KEEP, Inc., an Episcopal organization that supports the Kiyosato Educational Experiment Project (KEEP) in Japan, is selling T-shirts displaying its logo and copies of the story of its founder, **Paul Rusch: The Story of KEEP and What A Man With Vision Can Do**. Call to order today! 1-800-368-KEEP.

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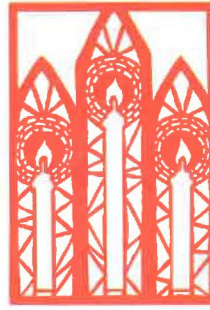


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## Southeast Florida Convention

(Continued from previous page)

tion, as well as seat and voice, to retired clergy who are "responsible for the regular performance of sacerdotal and/or pastoral functions;"

(The Rev.) ANDY TAYLOR

\*            \*            \*

The **Diocese of Wyoming** held its convention Oct. 6-9 at Tower West Lodge in Gillette with Holy Trinity Church, Gillette, and St. Francis'-on-the-Prairie, Wright, as hosts.

The opening service was held at the New Life Wesleyan Church. The Rt. Rev. Bob Jones, Bishop of Wyoming, delivered his convention address and called on all baptized of God to share in "our common ministry and mission." He defined this as to believe in the One whom God sent, and to continue in the apostles' teaching, fellowship in the breaking of bread and in the prayers.

Bishop Jones spoke of a number of "isms" which divide people and concluded by saying, "I cannot predict the various actions of our church's General Convention in the future, or what individual bishops may do. All I can do is to assure you that the Diocese of Wyoming will continue to strive toward the fulfillment of our baptismal covenant, the enhancement of the dignity of all creation and the doctrine and teaching of our Lord as received by this branch of the holy catholic church."

### War and Hope in Uganda

Guest speaker and spiritual director was the Rev. Stephen Mungoma, provincial coordinator for evangelism for the Anglican Church of Uganda. During two mornings he shared his experiences of visiting people in war-torn areas to teach them of Jesus and to give them hope.

On Sunday morning, at the Eucharist in Campbell County High School, Fr. Mungoma spoke of the spread of AIDS in Uganda and the strong faith of the people of that country.

In business sessions, the convention adopted a resolution to assure the presence of a working committee for setting a vision for the future use and status of the diocesan camp, and also passed a resolution calling for employment of a diocesan youth director and a college ministry director.

A budget of \$645,000 was adopted for 1995.

DOROTHY J. JOHNSON

The Living Church

# Hawaii Diocese Attempts to Recover Funds Through Insurance Policy

The convention of the Diocese of Hawaii confirmed the diocesan council's authorization of legal action against the Rt. Rev. Donald P. Hart and the Rev. Peter E. Van Horne when it met Oct. 21-22 at St. Andrew's Cathedral, Honolulu.

The convention took the action against its former bishop and the executive officer under the church's \$2 million insurance policy that is designed to cover errors and omissions caused by directors and officers.

The action followed the resignation of Bishop Hart in the wake of a financial scandal concerning the diocese's guaranty of a \$4 million bank loan to Episcopal Homes of Hawaii, Inc. (EHH), builder of a lifetime retirement care complex [TLC, July 17].

A resolution to "forego initiation of any lawsuits" against both was debated and then withdrawn by its sponsors.

Bishop Hart, Fr. Van Horne and former chancellor Michael P. Porter were, respectively, chairman of the board of EHH, president of EHH, and retained attorney for EHH at the time a \$4 million bank loan to EHH was guaranteed by the diocese.

EHH was in default on that loan June 30, and the diocese has undertaken to repay it, pursuant to the June 1993 guaranty.

Interest and principal payments amount to \$400,000 annually, and attorney expenses and other professional costs

are estimated at an additional \$100,000 annually.

These two loan-related sums represent more than 31 percent of the diocese's \$1.6 million budget passed by convention.

Without legal action leading to the recovery of funds, the life of the \$4 million loan would be about 23 years, with a total payment of about \$9.2 million.

"Any claims the church makes must be against the parties personally," said David A. Johnson, the diocese's lead attorney in this matter. "Those claims put those parties' personal assets at risk. But what collection action the church might take, if it is successful, would have to be decided later."

A resolution of diocesan council Sept. 17 speaks of "negotiation, alternative dispute resolution, lawsuit, and/or settlement."

In other action, convention :

- approved the Rt. Rev. George Hunt as interim bishop following his retirement as Bishop of Rhode Island;

- heard the Rt. Rev. Sir Paul Reeves, former Anglican observer at the United Nations, as guest speaker;

- raised assessments from 23 percent to 26 percent;

- cut diocesan expenses, reducing staff and programs;

- cut payments to the national church in half, deferring the balance beyond 1997.

(The Rev.) JOHN PAUL ENGELCKE

## BRIEFLY

The Michigan Court of Appeals has affirmed a 1991 circuit court's decision that the trustees of **Mariner's Church** in Detroit should have complete control of the church's property, in accordance with an 1848 act, which said Mariner's was founded as an independent church to provide ministries to seafarers. The lawsuit had been filed by the Rt. Rev. R. Stewart Wood, Bishop of Michigan, to obtain clear title to the property.

St. Mark's Cathedral, Seattle, is the recipient of an **anonymous gift of \$50,000** a year for the next five years designated for the hiring of a full-time urban worker to address issues of hunger and homelessness. The Very Rev. Frederick Northup, dean of St. Mark's, said the per-

son to be hired will work with other churches, synagogues, nonprofit organizations and the city to coordinate efforts toward attacking hunger and homelessness.

Two lawsuits charging the Rev. **Fulton Hodge** of Rutherfordton, N.C., with sexual abuse should be thrown out because statutes of limitations have expired, according to court papers filed by defendants in the case. One of the charges was made by Jeffrey Haines, 35, son of the Rt. Rev. Ronald Haines, Bishop of Washington, who claims the abuse occurred over 12 years starting in 1969, but he had repressed the memories. The other suit was filed by Jesse D. Hickman, 21, an Ohio resident, whose attorney contends filing was done within time allowed.



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# PEOPLE and PLACES

## Appointments

The Rev. **Richard Bennet** is rector of St. John the Baptist, 330 McClellan St., Wausau, WI 54401.

The Rev. **Dennis Bosley** is rector of St. Martin's, Box 846, Moses Lake, WA 98837.

The Rev. **George W. Brandt** is rector of St. Michael's, 225 W. 99th St., New York, NY 10025.

The Rev. **Robert H. Brown** is associate at St. Patrick's, 1 Church Rd., Thousand Oaks, CA 91360.

The Rev. **Elizabeth Bryan** is rector of St. Thomas', Sturgis, and St. James', Belle Fourche, SD 57117.

The Rev. **Lawrence G. Byrne** is assistant at St. Paul's, 661 Old Post Rd., Fairfield, CT 06430.

The Rev. **Mike Carr** is rector of St. Andrew's, Box 609, Port Angeles, WA 98632.

The Rev. **James Bonham Cook** is rector of St. Luke's, 5325 Nieman Rd., Shawnee, KS 66203.

The Rev. **A. William Cooper, Jr.** is rector of Church of the Messiah, 296 Glen St., Glens Falls, NY 12801.

The Rev. **Frank Corbishley** is vicar of Venerable Bede, 1150 Stanford Dr., Coral Gables, FL 33146; and chaplain at the University of Miami.

The Rev. **Daniel Crockett** is campus minister at Western Kentucky University and area minister for the Barren River Area of the Diocese of Kentucky.

The Rev. **Polk Culpepper** is rector of Good Shepherd, Box 32, Cashiers, NC 28717.

The Rev. **Ronny W. Dower** is rector of St. Stephen's, Forest, VA; add: 2705 Rivermont, Lynchburg, VA 24503.

The Rev. **Ronald Erlandson** is chaplain at Episcopal Home, Alhambra, CA.

The Rev. **Charles E.B. Gill** is rector of St. Andrew's-by-the-Sea, Box 445, Nags Head, NC 27959.

The Rev. **Bernard Griffith** is rector of Christ Church, 3481 Hibiscus, Miami, FL 33133

The Rev. **Robert T. Harrell** is rector of St. Luke's, 12355 SW 104th St., Miami, FL 33186.

The Rev. **John E. C. Harris** is rector of St. Andrew's, Dwr. 929, Darien, GA 31305; and vicar of St. Cyprian's, Darien, GA.

The Rev. **Scott Hennessy** is rector of St. Thomas' Box 147, Orange, VA 22960.

The Rev. **Harry H. Hill** is priest-in-charge of Grace Church, Box 85, Goochland, VA 23063.

The Rev. **Nelson Hodgkins** is interim vicar of St. Paul's, Thomasville, NC; add: P.O. Box 2234, Reidsville, NC 27323.

The Rev. **Fred L. Horton, Jr.** is part-time assistant of St. Paul's, 520 Summit St., Winston-Salem, NC 27101.

The Rev. **Ronald Jaynes** is rector of St. Catherine's, 502 Druid Hills Rd., Temple Terrace, FL 33687.

The Rev. **John L. Jenkins** is assistant of St. Paul's, 520 Summit St., Winston-Salem, NC 27101.

The Rev. **Tony Jewiss** is precentor of the Cathedral Center of St. Paul, Los Angeles, CA.

The Rev. **Mary B. Johnstone** is vicar of St. Columba's, P.O. Box 297, Boothbay, ME 04537.

The Rev. **Peter Kalunian** is rector of St. Paul's, Box 6857, Kermewick, WA 99337.

The Rev. **Andrew Kline** is rector of St. Thomas', 9 W. Wheelock, Hanover, NH 03755.

The Rev. **Lacy Largent** is rector of St. Paul's, Box 329, Navastota, TX 77868.

The Rev. **Martin B. Lavengood** is rector of St. James', 105 S. 6th St., P.O. Box 793, Goshen, IN 46527.

The Rev. **Kathleen Liles** is assistant at Trinity, 651 Pequot Rd., Southport, CT 06490.

The Rev. **Gary London** is rector of St. Luke's, 122 S. California Ave., Monrovia, CA 91016.

The Rev. **Ronald D. Longero** is rector of Church of the Advent, P.O. Box 1937, Alice, TX 78333.

The Rev. **Howard Maltby** is rector of All Souls', 4025 Pine Tree Dr., Miami Beach, FL 33140.

The Rev. **Amanda Rutherford May** is executive director of Episcopal Community Services of San Diego, CA.

The Rev. **Ruth McAleer** is assistant at St. Stephen's, 5500 N. Adams, Troy, MI 48090.

The Rev. **Michael Walter Merriman** is priest-in-charge of Gethsemane, 905 Fourth Ave. S., Minneapolis, MN 55404.

The Rev. **Jeffrey Scott Miller** is assistant at St. James', James Island, SC; add: 1872 Camp Rd., Charleston, SC 29412.

The Rev. **Ronald H. Miller** is associate at St. James', 801 N. Arlington Arlington Ave., Lafayette Square, Baltimore, MD 21217.

The Rev. **John B. Musgrave** is vicar of St. Alban's, 11819 I35S, (Box 368, Manchaca, TX 78652), Austin, TX 78703.

The Rev. **Don Nesheim** is rector of St. Andrew's, 1830 James Ave., Minneapolis, MN 55411.

The Rev. **Thomas A. Pantle** is priest-in-charge of Holy Trinity, Box 81, Bonham, TX 75418.

The Rev. **Stephen H. Paul** is rector of Sherwood Parish, 5 Sherwood Rd., Cockeysville, MD 21030.

The Rev. **Stephen V. Schneider** is rector of Grace Memorial, 1535 NE 17th Ave., Portland, OR 97232.

The Rev. **David Simpson** is rector of Resurrection, 11173 Griffing Blvd., Miami, FL 33161.

The Rev. **Jansen E. String** is rector of St. George's and St. Mathew's, 2900 Dunleer Rd., Baltimore, MD 21222.

The Rev. **Ruth Urban** is rector of St. Matthias', 5325 Nolensville Rd., Nashville, TN 37211.

The Rev. **Joseph Vella** is rector of Annunciation, Box 727, Cordova, TN 38018.

The Rev. **Andrew Waldo** is rector of Trinity Church, 322 2nd St., Excelsior, MN 55331.

The Rev. **Cassius Webb** is rector of Union Church, West Claremont, and St. Luke's, 71 Main, Charlestown, NH 03603.

The Rev. **J. Michael Wheeler** is rector of St. Christopher's, 1656 Blalock Dr., Houston, TX 77080.

The Rev. **Wesley Wubbenhorst** is assistant at Grace Church, 4 Madison Ave., Madison, NJ 07940.

## Cathedral Clergy

The Very Rev. **Bernard Whitmore** is dean of Christ Cathedral, 138 S. 8th St., Salina, KS 67401.

## Resignations

The Rev. **Kenneth Bieber** as rector of St. Mark's, Bridgeport, MI.

The Rev. **Gregory Carlson-Bancroft** as rector of Trinity, Newtown, CT.

The Rev. **Claudia Dickson** as assistant at Christ Church Cathedral, Hartford, CT.

The Rev. **Terence N. Jordan** as rector of Holy Cross, Dallas, TX.

The Rev. **Elizabeth Morse** as assistant, St. Francis', Palos Verdes Heights, CA.

The Rev. **Henry L. Pendergrass** as assistant of St. Luke's, Dallas, TX.

The Rev. **Scott Turner** as rector of Christ the King, Arvada, CO.

The Rev. **Gordon Yeaton** as priest-in-charge, St. Raphael's, Chino Valley, CA.

# CLASSIFIED

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

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**MAKING EUCHARISTIC VESTMENTS ON A LIMITED BUDGET**. Linda Hall, \$8.50. *Notes on the Celebration of the Eucharist*, Bruce Ford, \$7.50. **Hymnary Press**, 1223 Southeast Blvd., Spokane, WA 99202. (509) 535-6934.

## CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph. D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. **Leaders' Manual** \$65. **Workbook** \$25, postage and handling. Quantity discounts. **Christian Formation Press**, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

## CHURCH MUSIC

**THE HYMNARY II; A TABLE FOR SERVICE PLANNING**, \$16.50. *The Psalms: Gradual Psalms for Cantor and Congregation*, James Barrett, \$24.00. **Hymnary Press**, 1223 Southeast Blvd., Spokane, WA 99202. (509) 535-6934.

## CHURCH FURNISHINGS

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## ORGANIZATIONS

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## Classified advertising in *The Living Church* gets results.

### ORGANIZATIONS

**BEING AN ANGLO-CATHOLIC** means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church.** Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.

### POSITIONS OFFERED

**DEPUTY FOR STEWARDSHIP AND DEVELOPMENT:** The ideal candidate should possess strong fund raising, planned giving and administrative skills and will be required to develop a vital stewardship program for a diverse diocese. Reporting to the bishop the candidate will be responsible to oversee Episcopal Charities Annual Appeal along with the establishment of an educational and training program to assess and the develop the financial resources of the diocese and the ability to communicate the church's teaching on the tithes. Candidate should be disciplined and self-motivated with an excellent fund raising track record. Send resumes to: **Episcopal Charities of Long Island, 36 Cathedral Ave., Garden City, NY 11530.**

**PARISH RECTOR WANTED:** Unique pastoral, inspirational and leadership opportunities. We seek energetic, experienced and faithful rector, who can preach, inspire, counsel, nurture and encourage lay ministers and communicants. Oldest and largest Episcopal parish in Durham. Downtown. Eucharistically centered. Neo-Gothic structure. Strong emphasis on social ministries, most originated by parishioners. Over 700 communicants. Expanding congregation includes: suburban young families; Research Triangle area professionals; educators and elderly. St. Philipians support: strong Sunday school with programs for all ages including unique, nationally recognized program for adolescents; adult and youth choirs; special music programs; various internal and external ministries. If interested please send: resume; CDO profile (if available); and letter describing your interest. Your reply will remain confidential; to be considered it must be postmarked no later than December 15, 1994. Send to: **John Chatham, Chairman, Search Committee, St. Philip's Episcopal Church, P.O. Box 218, Durham, NC 27702.** Vestry hopes to call new rector by March 31, 1995.

**ADMINISTRATIVE RECTOR:** Large parish seeking an experienced priest to oversee parish outreach and to supervise parish operations, support staff, physical plant and \$1,000,000 budget. Must be team player accountable to rector and have good pastoral skills. Send resume by December 1st to: **Search Committee, St. Andrew's Episcopal Church, 6401 Wornall Terrace, Kansas City, MO 64113.**

**DIOCESE OF EASTERN OREGON** seeks priest to serve small, high desert community of Burns about 20 hours a month. Celebrate Eucharist, visit the sick, conduct pastoral offices. Modest stipend. Burns has little crime, good medical facilities, beautiful wide open spaces with easy access to hunting, fishing, hiking. Contact: **Deployment Officer, P.O. Box 620, The Dalles, OR 97058.**

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801.** Phone: (407) 423-3567.

**CHURCH ORGANIST/WORSHIP LEADER:** Full-time ministry to lead worship and/or play restored 1907 Hook and Hastings organ at Alabama's oldest protestant church, a vibrant downtown Mobile Episcopal parish which embraces both the heritage of our rich Anglican tradition and the fresh movement of the Holy Spirit within the Body of Christ. Write: **The Rev. Dr. Tim Smith, Rector, Christ Episcopal Church, 115 S. Conception St., Mobile, AL 36602.**

### POSITIONS OFFERED

**SEEKING RECTOR,** full or part-time, for St. Philip's, Hinesville, GA. Retired priest or retired military chaplain encouraged. Military area. All normal amenities, very comfortable rectory. Call: **Search Committee Chair, Jim Pond (912) 884-5748; FAX (912) 884-9704.**

**ASSOCIATE RECTOR** position offered for large parish in Fayetteville, AR, to help with teaching, especially adult catechesis, preaching, pastoral care and campus ministry. University town in 4th fastest growing area in U.S. Traditional and contemporary worship. Send resume by November 30th to: **The Rev. Russell Murphy, Rector, St. Paul's Episcopal Church, P.O. Box 1190, Fayetteville, AR 72702.**

**RECTOR** for small, moderately conservative parish in college town. Largely professional congregation. Opportunity to minister to Episcopal college students. Send resumes and/or inquiries for parish profile to: **Mr. Harry Sullivan, Search Committee Chair, P.O. Box 9, Kinards, SC 29355.**

### POSITIONS WANTED

**LAY EPISCOPALIAN,** seeking change in ministry. M.A. Religion, Lutheran School Theology, M.A. Human Relations, Governors State. Contact: **R. Johnson, 626 E. 194th St., Glenwood, IL 60425.**

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### PROVERS

**BULLETIN INSERTS:** New English Bible Sunday readings with collect, psalm and proper preface. — **FREE SAMPLES** — **The Provers, P.O. Box 1143, Union City, NJ 07087. (201)348-1935.**

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

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# CHURCH DIRECTORY

## PHOENIX, ARIZ.

**ALL SAINTS' CHURCH and SCHOOL** 6300 N. Central Ave.  
 Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;  
 Canon Long; Canon McClain; T. Davidson; S. Harvey-Cook;  
 Sch. Hd. S. Youngs, Dir of Music; K.B. Johnstone, Verger  
 Sun: 7:30, 10, 12; Sat 5:30; Wed 7 & 10 Day School Eu: Tues,  
 Thurs, Fri 8:05

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
 The Rev. Dr. Richard Cornish Martin, r (202) 337-2020  
 Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol  
 Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12  
 noon HS, HD 12 noon & 6:15; MP 8:45, EP 6; C Sat 5-6

## KEY BISCAYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S BY-THE-SEA** 95 Harbor Dr.  
 The Rev. Bob Libby, r; the Rev. Allen Downey, assoc;  
 Deacon Carroll Mallin  
 Sun 8, 10 & 6:30 H Eu. Wed 12 noon.

## RIVERSIDE, ILL. (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
 The Rev. Thomas A. Fraser, r  
 Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament  
 of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IND.

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

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
 The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't  
 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., Dorchester  
 At Ashmont Station on the Red Line (617) 436-6370  
 The Rev. Richard S. Bradford, SSC, r  
 Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;  
 Sat 9

## KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
 The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
 Masses: Sun 8 Low; 10 Solemn; Daily, noon

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
 6345 Wydown Blvd., at Ellenwood  
 The Rev. Kenneth J.G. Semon, r; the Rev. C. Frederick  
 Barbee, v; the Rev. Mary A. Caucutt, the Rev. Steven W.  
 Lawler, the Rev. William M. North, Jr., the Rev. James  
 D'Wolf  
 Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)  
 followed by HC 12:15; Ev 5 (1S Oct-May) Sun Sch 9:15, Daily  
 7:30 & 5:30 ex Sat 8:30 & 4:30

**KEY** - Light face type denotes AM, bold 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 reli-  
 gious education; EP, Evening Prayer; Eu, Eu-  
 charist; 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. A/C, air-conditioned; H/A,  
 handicapped accessible

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. Blvd., NE  
 The Rev. J. David Clark, r; the Rev. Canon James Daughtry  
 Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7).  
 EP Mon-Fri 5

## LONG BEACH, N.Y.

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 Lewis, Jr., hon. r Founded 1880  
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## NEW YORK, N.Y.

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 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. & 43rd 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. David L. Carlson, c  
 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; C Sat 11:30-12,  
 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
 The Rt. Rev. Herbert A. Donovan, Jr., Vicar

**TRINITY** Broadway at Wall  
 Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP  
 5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
 Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri  
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 floor, Mon-Fri 8-3:30

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 1-3:45; Sat 10-3:45; Sun 1-3:45

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**ALL SOULS'** Main St., Stony Brook Village  
 The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
 Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun  
 10. All Souls' Mill Pond Preschool Daycare information call  
 (516) 689-7825

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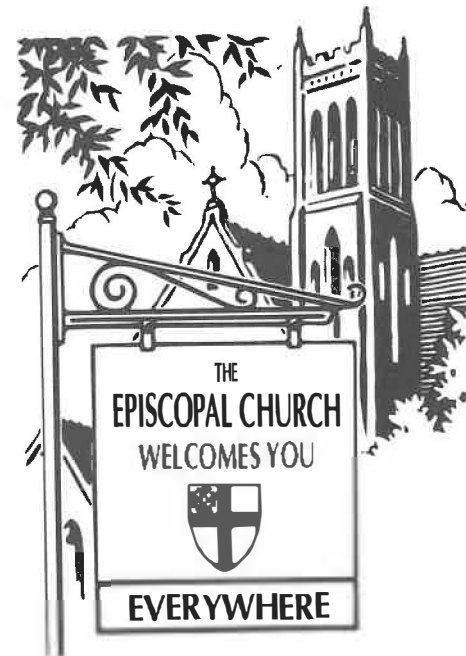
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 The Rev. Thomas C. Wand, r  
 Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## PITTSBURGH, PA

**GRACE** 319 W. Sycamore (412) 381-6020  
 The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
 Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues  
 & Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt



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 129 N. Market  
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## WHITEHALL, PA. (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
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 Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

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 John H. Munson  
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 6:45, EP 5 (214) 521-5101

## FORT WORTH, TEXAS

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

## PHARR, TEXAS

**TRINITY** 210 W. Caffery / at Bluebonnet  
 The Rev. Robert Francis DeWolfe, r (210) 787-1243  
 Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30  
 HC/Healing

## MILWAUKEE, WIS.

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