

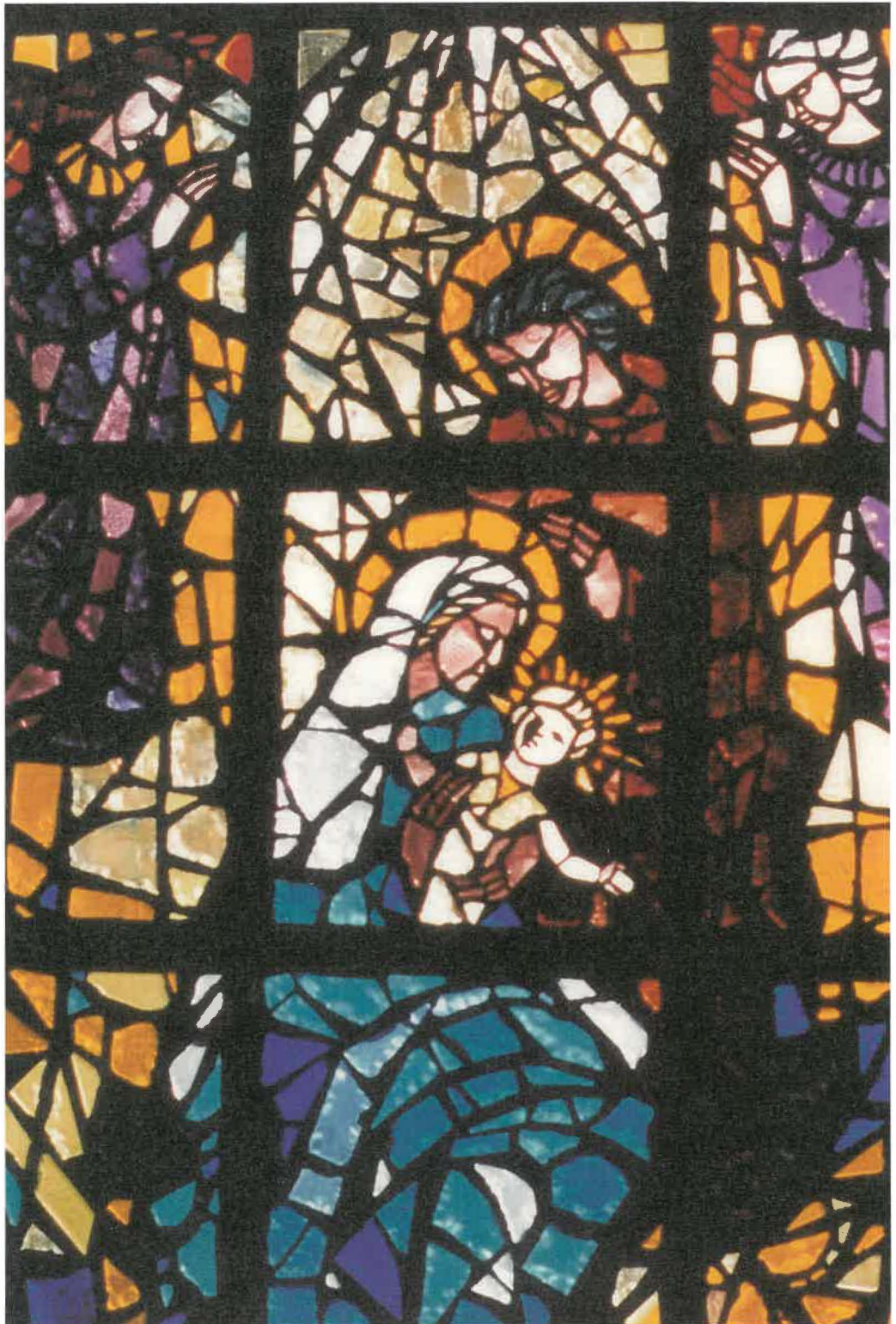
The Living Church

December 25, 1994 / \$1.50

The Magazine for Episcopalians

**'Let all
God's angels
worship him'**

Hebrews 1:6



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A Nativity window at St. Luke's
Church, Baton Rouge, La. [p. 8]

Features

O Come, Let Us Adore Him

St. Luke's, Baton Rouge, a vibrant community of worship

By Patricia Wainwright

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Between Trains

Christ's entry into the world is good news for lonely travelers

By Harold Brumbaum

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Benediction: The helpless, yet powerful, infant Jesus (p. 14)

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Quote of the Week

The Rev. George Exoo, a Unitarian minister, quoted in the Episcopal New Yorker on the Episcopal Church: "My pet gripe about the Episcopal Church is that every visit to the typical congregation feels like a frustrating experience in the general reference division of the local public library."

In This Corner

A Welcome Light Through the Darkness

The trip was supposed to take less than half an hour. My wife, my sister and I were leaving one Christmas Day celebration for another. We thought little of the snowflakes hitting the windshield as we pulled out of the driveway at my in-laws' farm. Within minutes, though, we were praying our way through a virtual whiteout.

It was probably a warning I should have heeded, when I turned off one county road to another and found it more difficult to see through the snow, but I was too excited to get to where I was going to turn back. That a car was ahead of ours gave me confidence at first. But when I began straining to see that car's taillights, I got a sinking feeling about what there was to guide the driver.

The snow was being blown furiously so that we could see only flashes of the road, and nothing to the right or left. The car in front of us had moved out of sight and the faint lights behind us showed we were leading a half dozen other cars in a caravan, at the pace of a tractor through a muddy field. Though we were still only a few miles from where we had started, any possibility of turning back was out of the question.

Having traveled this road many times before, we knew of its frequent slopes and bends. That knowledge only increased our fear, for it was quite possible we would guess wrong and would lead the pack off a steep edge.

My wife, Dawn, remained calmest as she navigated from the front passenger seat. Each sighting of the road came as a small victory. More than once she got out of the car to feel the ground, to see if we had drifted off to the narrow shoulder. The brightness of our headlights against the snow made my eyes

ache. My sister, Ann, stayed in the back seat and offered up unceasing prayers.

About the time I was beginning to wonder if we would see another Christmas, we spot-



ted ahead the flashing red and blue lights of a police car. Groans of relief could be heard from each of us. We would be led to safety now! But our enthusiasm subsided upon seeing the police car — in the ditch.

Still, we would not go forward until conditions improved. I got out and asked the police officer if he could call my in-laws. He was unsuccessful. Others moved on right away, but we parked near the squad car. When it seemed possible to move on, we waved goodbye to the officer, who had called a tow.

We made it to our destination an hour late and called my in-laws, who were surprised to even hear of a storm, its path had been so narrow. The rest of the ride had been uneventful in comparison. But I have one lingering memory ...

I drove away from the squad car still gripping the wheel tightly and wondering what more trouble might lie ahead. Then I saw the most pleasing of sights: an ordinary farmhouse with a string of lights draped across the porch. No doubt we had passed dozens of homes with similar lights, but, of course, we couldn't see them; not in the darkness. I loosened my grip. Christmas lights had broken through.

Or is that Christmas light?

JOHN SCHUESSLER, managing editor

Sunday's Readings

Join the Angels in the Heavenly Chorus!

Psalms 96

Isaiah 9:2-4, 6-7

Titus 2:11-14

Luke 2:1-14 (15-20)

Psalms 97

Isaiah 62:6-7, 11-12

Titus 3:4-7

Luke 2:1-14 (15-20)

Psalms 98

Isaiah 52:7-10

Hebrews 1:1-10

John 1:1-14

Christmas is here. Jesus Christ the Son of God has come. God has done for humankind what we could not and cannot do for ourselves. God is opening the way for our coming to him.

Our relationship with God, darkened and distorted by our efforts at self-assertion, at our efforts to be God rather than love him, has been forever changed. Light has dawned in the midst of our darkness. Clarity has

replaced our distorted sense of what's important. We may join the angels in the heavenly chorus and sing Hallelujah. We may join the shepherds who in their joy and wonder went to Bethlehem to see. We may join those who down through the ages have known with certainty that life and their lives could never be the same again.

Christmas is here. Jesus Christ, the Son of God, has come. O come, all ye faithful.

LETTERS

Into the Sunset

I am about to retire. After nearly 14 years as Bishop of Western Kansas and almost 40 years in holy orders, I am about to ride off into the sunset to a new and exciting life in Tulsa, Okla. For some reason, this moves me to write you.

The highlight of my ministry has been as the second Bishop of Western Kansas. I am proud to be an Episcopalian, and I am proud to be an Episcopal bishop. The Episcopal Church is not without spot or blemish, but name a social institution in this world that is. Holy Mother Church, I love you still.

Of course, there have always been screams of anguish over something someone has done. I remember a series of letters to TLC in the mid '50s that predicted the end of all that was holy because priests were not careful to be sure lay people were buried with their heads to the east. Others wrote and said it was priests who headed east, lay people went via the westward position. The cries of alarm went on for weeks. Having barely survived the east/west controversy, the

church was wracked by scandal when it was discovered that some clergy were celebrating the Eucharist after noon. Some responded by asking the question "What about Maundy Thursday?" and the fight was on.

The church faces some serious messes, but as Dorothy Sayers pointed out, messes can be redeemed. Problems can only be solved. One plugs for redemption over solutions every time. Our biggest mess seems to be sexual. Thank heaven the House of Bishops has given firm and solid leadership in teaching the church that sexual messes can only be redeemed and not ever solved by resolutions.

When I trotted out on the field on July 14, 1955, at St. James', Antlers, Okla., the closest a woman could get to the altar was to be on the altar guild. We all know how that has changed. I didn't like it at first, but I do now. I enjoy the 1979 prayer book. I think my bishop, Chilton Powell of Oklahoma, and the Standing Liturgical Commission did a remarkable job of revision. We will not see their like again, I am afraid.

Some say the church has changed

beyond recognition in the past 40 years. Nonsense. It does its holy business differently. It's facing up to some things it never faced up to before, and it is not always sure how to deal with this mess or that one. But it's the same church with the same hard core catholic teachings. People look for infallibility where there is none. What we need to do is rejoice in the church's indefectibility and know that God will care for her over the long haul, no matter what we do.

I only hope my retirement ministry will be as much fun as my "active ministry" has been.

(The Rt. Rev.) JOHN F. ASHBY
Bishop of Western Kansas

Salina, Kan.

Call to Action

I must respond to those letters [TLC, Nov. 20] regarding, "After I Preached the Gospel They Left" [TLC, Oct. 23].

The church has to deal with Jesus' specific call to action: "As much as you have done it to one of the least of these you

(Continued on next page)

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John R. Goddard

Today at 10:30 AM this parish exceeded its capital fund drive goal of \$500,000. Oh, what a feeling! This parish for the first time in its recent history has a victory. We are off and running to a new and exciting future. Raising the money was the first step to this new future and your firm and in particular your director has enabled this to happen.

Your director came to us on January 23 and met with the fledgling executive committee of the campaign and immediately became "one of us." His professional approach to every phase and aspect of the campaign brought about the successful completion of our new beginning. He knows the plan and encouraged and enabled us to gain our victory by working the plan. You might say he held our hand as we took this scary journey. Without him and the firm of WDR we would not only not have attained this high level of success, we would never have had the wherewithal to attempt to raise this much money.

The money is important, but I cannot say enough in regard to the effects of just being successful will have on our future. Now we can see that if we try we can succeed. The ministry of this parish will benefit from this new image more than anything. Our future is bright and where we are going God only knows, but we now know that we can get there if we venture forth and do the best we can do. WDR has my personal highest esteem and I would recommend them to anyone.

John R. Goddard, Priest
The Episcopal Parish of St. David, Minnetonka, Minnesota

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LETTERS _____

(Continued from previous page)

have done it unto me." Everyone decries
the secularization of society. The sheer
numbers of humans in need are a con-
tributing factor. Where are our church
people who could and should be doing
something?

What the author is saying is that when
asked to participate in outreach, the peo-
ple left for more sedate churches. A sedate
church is where three or four families do
truly Christlike work, and 100 or so fami-
lies come for the sermon, sacrament or an
occasional spaghetti supper, and that's it!
Sadly, that leaves the willing workers
struggling financially to keep their
churches open, much less continue out-
reach.

LEONIE MILLER

Tampa, Fla.

Portrayals of 'Wisdom'

Unlike the Rev. Paula Jackson [TLC,
Nov. 6], I do not question the motives of
those who disagree with my position on
such things as the Re-imagining confer-
ence. I have no reason, for instance, to
doubt Ms. Jackson's sincerity or her devo-
tion to God. I am not, however, particu-
larly impressed with her choice of arguments
in defense of the conference. She answers
the wrong question. No knowledgeable
Christian would be unaware of Wisdom's
place in holy scripture. The question I see
traditionalists asking is whether the use of
the name "Sophia" at the Re-imagining
conference is consistent with its use in the
Bible and church tradition.

My opinions of the conference, and
they are not high, are based largely on
reports of some attendees who claimed
that well-received speakers at the confer-
ence had stated a clear rejection of "blood
and crosses and weird stuff," in favor of a
goddess called "Sophia" who is apparent-
ly opposed to such things. Wisdom, as she
is portrayed in holy scripture, is inextric-
ably bound to a particular God who reveals
himself as Father, Son and Holy Spirit and
for whom blood and the cross are of

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immense salvific importance.

It would have behooved Ms. Jackson to demonstrate that such statements either were not made or were taken grossly out of context. It is certainly plausible that such things were flights of rhetoric that actually meant less than (or in this case the opposite of) what was said.

It may be that the prayer to "Sophia" which included the line (in reference to the female participants) "... with nectar between our thighs we give birth to a child, we welcome a lover ..." was simply an exercise in excruciatingly bad taste (not to mention lousy poetry) on the part of the organizers and was not intended to in any way conflate with the biblical Wisdom who in Proverbs devotes her time to admonishing young men not to commit fornication. It may be that the milk and honey was provided only to the newly-baptized at the conference to celebrate their entry into the promised land.

It may be. Alas, we would never know it from Ms. Jackson's article. One would hope that in light of the political mudfest this fall, church members would at the very least refrain from insulting each other's intelligence or good intentions.

Ms. Jackson's foes need not be ignorant of the Bible to take the position they have. They need only be ignorant of what was really said — or at least intended — at the conference, which they did not attend. Such an assumption on her part would not only have been more congruous with the tradition of Christian charity, but also would have made for a more thoughtful, thought-provoking piece.

DANIEL W. MUTH

St. Leonard, Md.

To suggest that Sophia is a goddess is outrageous. The content of the article is based on a lack of understanding. It is important to recognize that the languages of the Bible — Greek as well as Hebrew and Aramaic — made wide use of metaphoric imagery, much more than we are accustomed to in English. Thus the use of the figure of speech of wisdom personified does not mean that the ancient Jews and Christians actually regarded Wisdom as an actual person. (And I would like to know where Wisdom is identified as an "agent of salvation.")

Moreover, to regard Wisdom as a god-

dess is to go against the first commandment: "Thou shalt have no other gods but me." Jesus and Paul were brought up with the Shema, and would certainly not have believed or taught anything to the contrary. It is the attempt to do so in our time that is objectionable.

As for the use of milk and honey in a liturgy, the key is the way in which they were used. My recollection is that they actually replaced the bread and wine. That is not according to the sacrament, and is justly rejected.

GEORGE L. TRIGG

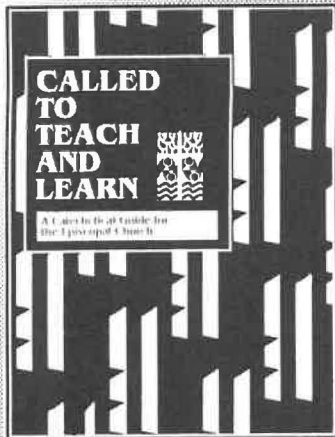
Brookhaven, N.Y.

Food for Thought

Thanks to Fr. Crumb for incisive information on Bishop Corrigan and his distinguished son, a Roman Catholic bishop in New Zealand [TLC, Nov. 20].

When I was assisting at Zion Church, Oconomowoc, Wis., Bishop Corrigan came to the parish to preach a moving sermon on parish life and said, "Remember, the church is not in the restaurant business."

(The Rev.) JOHN G. MILLS
Cold Spring, N.Y.



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Congregation Becomes Episcopal After Two Decades of Independence

A 300-member inter-denominational church in Albuquerque has been received into the Episcopal Church and the Diocese of the Rio Grande. Members of Trinity Church, which was organized in 1970, voted Nov. 13 to affiliate with the Episcopal Church, after having received an invitation from the diocese a month earlier.

Trinity's pastor and founder, the Rev. Ronald D. McConnell, had been ordained an Episcopal priest in 1976, but continued to serve the independent congregation. The church began in a living room, with about 70 people, and grew rapidly to more than 1,000 families. It built new facilities on an eight-acre site near a freeway location in 1975, the same year Fr. McConnell was ordained a deacon in the Episcopal Church.

At his ordination, the Rt. Rev. Richard Trelease, then Bishop of the Rio Grande, said "Dr. McConnell represents the outer perimeter of the church's inclusiveness," meaning that it was recognized that his ministry was to an independent congregation and was a bit unusual.

The church continued with larger num-



Dr. McConnell



Bishop Kelshaw

bers in attendance until 1981 when Fr. McConnell resigned to begin a television ministry in California. In 1989, he was asked to return to Trinity and found a much smaller congregation.

Fr. McConnell returned with the conviction that loss in numbers pointed to a lack of stability and continuity that is an inherent danger within an independent church. He began conversations with the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, that would lead to Trinity's affiliation with the Episcopal Church.

"I became convinced of the health and accuracy of the Anglican faith before I

accepted holy orders in the Episcopal Church in 1975," Fr. McConnell said. "What is needed to speak to the theological confusion in the American church, in my opinion, is an historic faith, a reformed catholic faith. We have that in the Anglican tradition and theology."

Fr. McConnell also praised Bishop Kelshaw's leadership. "We could not have made this transition without the leadership and person of Bishop Terence Kelshaw," he said. "His personal spirituality, his faithfulness to the orthodox theological tradition of the church, and his flexibility as to liturgy and style were all essential to our decision."

The congregation was formally received during the diocesan convention, which was meeting at the same time the vote was taken at Trinity.

"There is a great need in the Albuquerque area, and indeed in the entire Episcopal Church, for the style of worship and the emphasis on evangelism that Dr. McConnell and Trinity Church represent," Bishop Kelshaw said. "We have much to learn from each other and gain from this new identity."

San Joaquin and El Camino Real Hold Conventions

The Rt. Rev. John-David M. Schofield, Bishop of **San Joaquin**, in his address to diocesan convention, pointed out that despite the official title of the national church as the Domestic and Foreign Missionary Society, "we have ceased to send any missionaries anywhere."

"How easy it is for us — as a church — to become so preoccupied with our own political correctness that we fail to be the church in mission," he said.

Convention met Oct. 28-29 at St. James' Cathedral, Fresno, Calif.

Bishop Schofield praised the efforts of many diocesan members for work being carried on among Hispanic, East Asian, Filipino and Native American peoples in San Joaquin. He also cited the work of SAMS (South American Missionary Society) and the newly-forming NAMS for their ministries both nationally and internationally.

The bishop strongly condemned the "renegade action" of the Rt. Rev. R. Stewart Wood, Bishop of Michigan, then

under presentment [TLC, Sept. 18], for the ordaining of an openly self-avowed and practicing lesbian within the week before General Convention.

Delegates and clergy were informed that should any liturgy "apart from the Book of Common Prayer be contemplated," the bishop's prior permission would be required.

In other business, delegates acceded to a request of the preceding year's convention to reduce the diocesan budget due to the poor economic conditions now being experienced in California. The new figure of \$905,249 represents a 12 percent reduction. A new assessment canon was adopted which is based upon graduated percentages of the net disposable income of congregations.

Featured as speaker at the convention banquet was the Rev. Jose D. Carlo, rector of St. Simon's Parish, San Fernando, Calif. Entertainment was provided by the Filipino dancers of Holy Cross Mission, Stockton, and a surprise performance of a

group composed of costumed clergy wives who sang selections from the movie "Sister Act."

(The Ven.) DONALD A. SEEKS

*

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The **Diocese of El Camino Real**, meeting in San Luis Obispo Oct. 22-23, held its first two-day convention, one that was marked by good spirit.

The convention decided to support the full asking of the national church (\$245,466) and voted opposition to the California Ballot Proposition 187. A budget of \$1.2 million was adopted for 1995, and the minimum clergy compensation guidelines were increased by 4 percent.

The Rt. Rev. Richard Shimpfky, diocesan bishop, called for a thorough review of diocesan canons. Guest preacher was the Rt. Rev. William Swing, Bishop of California, who joined Bishop Shimpfky in the call to honor, protect and nurture children.

Rebuilding Cathedral Too Costly, Critics Say

A plan to rebuild the Cathedral of Christ the Saviour in Moscow, the largest Orthodox place of worship in Russia, has provoked a controversy among Muscovites who question the cost and feasibility of the project.

A committee headed by President Boris Yeltsin and Russian Orthodox Patriarch Alexi II approved a \$150 million reconstruction project as part of a program to renovate Orthodox churches for the city's 850th anniversary in 1977. The cathedral was destroyed in 1931 to make room for a city council building.

The Rev. Aleksander Borisov, a former member of Moscow's City Duma (parliament), told Ecumenical News International he was unsure whether the promised state funding for the project would ever materialize in view of the "widespread opposition" to the project.

"The church's reopening would be an important symbol, which might well unite various sides in a common rejection of the past," Fr. Borisov said. "But it is far too expensive for Russia's present possibilities."



New York Public Library photo

The Cathedral of Christ the Saviour in Moscow was destroyed in 1931.

BRIEFLY

Preliminary approval was given to **lay presidency at the Eucharist** when the Diocese of Sydney in the Anglican Church of Australia held its synod recently. The house of laity approved the legislation, 224-148, and the House of Clergy voted likewise, 119-77. The final vote on the bill will be taken next year. If passed, it will need to be approved by the Archbishop of Sydney before becoming law.

Mission and social justice rather than internal concerns will be the focus of the national ministry of the **Anglican Church of Canada**, the church's executive council announced recently. The council's decision must be approved by the church's General Synod in June, 1995.

The Rt. Rev. Roger J. White, Bishop of Milwaukee, has been named national chaplain for the **Order of the Daughters**

of the King. The order is an international prayer organization which has a membership of more than 11,000 in the United States and abroad. He succeeds the Rt. Rev. Craig B. Anderson.

A group of 27 New Testament scholars, who are affiliated with the controversial group known as the **Jesus Seminar**, have concluded that Mary had sexual relations before she became pregnant with Jesus. The scholars disagree on whether Jesus' biological father was Joseph or an unknown figure. The Jesus Seminar is made up of more than 70 academicians who meet twice yearly and vote on aspects of scripture.

A **three-day conference** of young African American, Asian American, Hispanic and Native American Episcopalians in Washington, D.C., presented possibilities for Christian ministry. The Hon. Byron Rushing, state representative in Massachusetts and a General

Convention deputy, told participants, "The spirituality you need for leadership in the church should come from the experience of oppression."

The **National Council of Churches**, of which the Episcopal Church is a member, has adopted a new policy statement. "An Invitation to Evangelism: Jesus Christ and God's Reign," declares that council members "look for an evangelism that is centered in Christ, biblically and theologically sound and respectful of our various histories and traditions."

Three "focuses for action" have been adopted by the provincial standing committee of the Church in the Province of **Southern Africa** as part of its post-apartheid vision: the healing, reconstruction and development of the nations of Southern Africa; the empowerment and renewal of the local church as an agent of healing, reconstruction and development; and an engaged and authentic spirituality.

O Come, Let Us Adore Him



**People of all ages
make St. Luke's,
Baton Rouge,
a vibrant place
of worship**

Two children's choirs sing on Christmas Eve at St. Luke's, the St. Nicholas choir of boys, and the St. Cecelia choir of girls.

By PATRICIA WAINWRIGHT

Few places could claim to be busier on Christmas Eve than St. Luke's Church, Baton Rouge, La. First is a simple Rite I service beginning at 3:30. Then at 5:30 is the family Eucharist, with the St. Nicholas boys' choir, the girls' St. Cecelia choir and both handbell choirs.

This "seems to be the time everyone wants to go to church," said organist-choirmaster Ruby Dart.

At 7:30, the chapel choir sings with brass accompaniment in "a little more laid-back service" with choral sanctus. The solemn Eucharist begins at 10:30, with the senior choir, brass, and the "Moeller-Wickes put-together organ" of 31 ranks and

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.



three "separate and linked" consoles.

The adults' and children's bell choirs perform solo this night; usually, Ms. Dart said, they accompany the singing of psalms and alleluias. At the conclusion of each Christmas Eve service, bells accompany the congregational singing of "Silent Night."

Ms. Dart has been organist-choirmaster for 29 years. A fellow of the American Guild of Organists, she and her assistant of two years, Michael Williams, arrange much of the music and

(Continued on page 12)

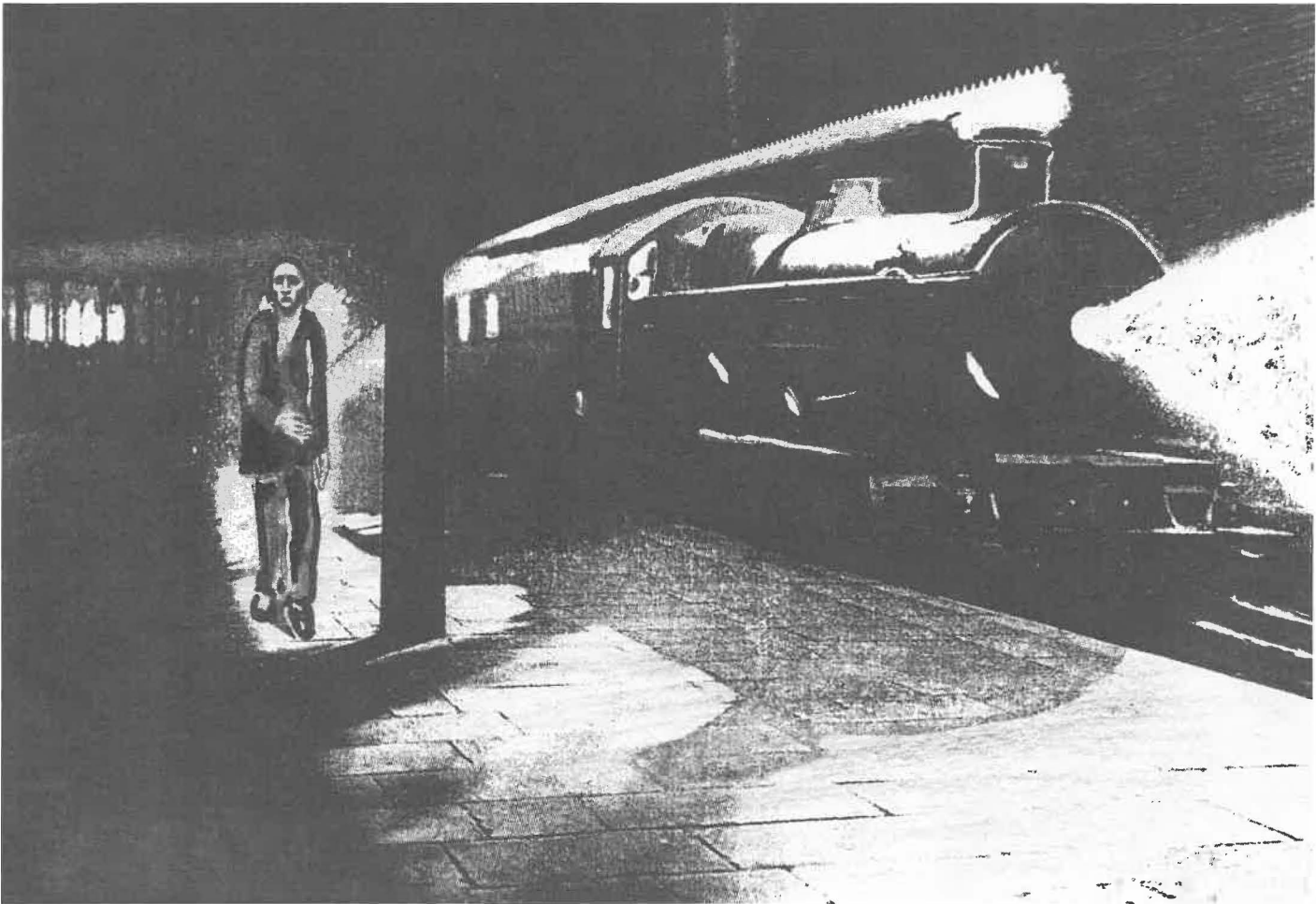


Illustration by Dean Graf

BETWEEN TRAINS

Christ's entry into the world is good news for lonely travelers

By HAROLD R. BRUMBAUM

It's something like being shoved off a train in a strange town with no luggage, no map, but with a bad case of amnesia, unaware of where you are or how you got there or where you've been before that.

Then strangers appear. The first of them, by way of greeting, hoists you up by the heels and gives your rump a whack, then passes you on to another who, as if making amends for that brusque reception, swabs you down, swaddles you in something snug, and hands you in turn to a pair of arms where, famished as you are after such an ordeal, there awaits some welcome

refreshment. What with all that fuss and bother, you conclude, it must be a pretty big event you're involved in, and you speculate that, although you might well get swatted again sometime, this place is one you might yet come to feel at home in.

You get a few years under your belt, and venture to ask aloud the same laundry list of questions which had puzzled you when you arrived, but which, being unfamiliar with the local dialect, you had not until now been able to vocalize: Who am I? Who are you? Where did I come from? Where am I going?

And in reply the words come back: You're our baby; you're here on earth; we're mommy and daddy, and that's your sister over there; you came from mommy's tummy, and (what sounds to you, ominously, like getting bumped off that train again) if you're good someday

you'll go to heaven. Your poor parents try hard, wondering why it is that little tykes always ask the toughest questions in the book, questions for which parents' college degrees had neglected to prepare them.

Although their answers, like your first pair of shoes, prove to be shortly outgrown, you put those questions on hold as you address the task at hand of coping with the human race. Still, like the goblins at Halloween, the puzzles keep on coming back to haunt you, a ruthless pack which soon enough (as soon as your pet cat or grandma, despite every tearful entreaty, can't be roused) comes to be headed by the specter of death, and which stirs the old query of Where am I headed? — this time underscored for emphasis. And that is in fact to demand, What's really going on here now? — for our view of what happens over the hill

(Continued on next page)

The Rev. Harold R. Brumbaum is a retired priest of the Diocese of California. He resides in Nicasio, Calif.

BETWEEN TRAINS

(Continued from previous page)

past the graveyard either illuminates or casts a pall upon our daily round, which is then to be seen as an enterprise of boundless moment or of only fleeting consequence.

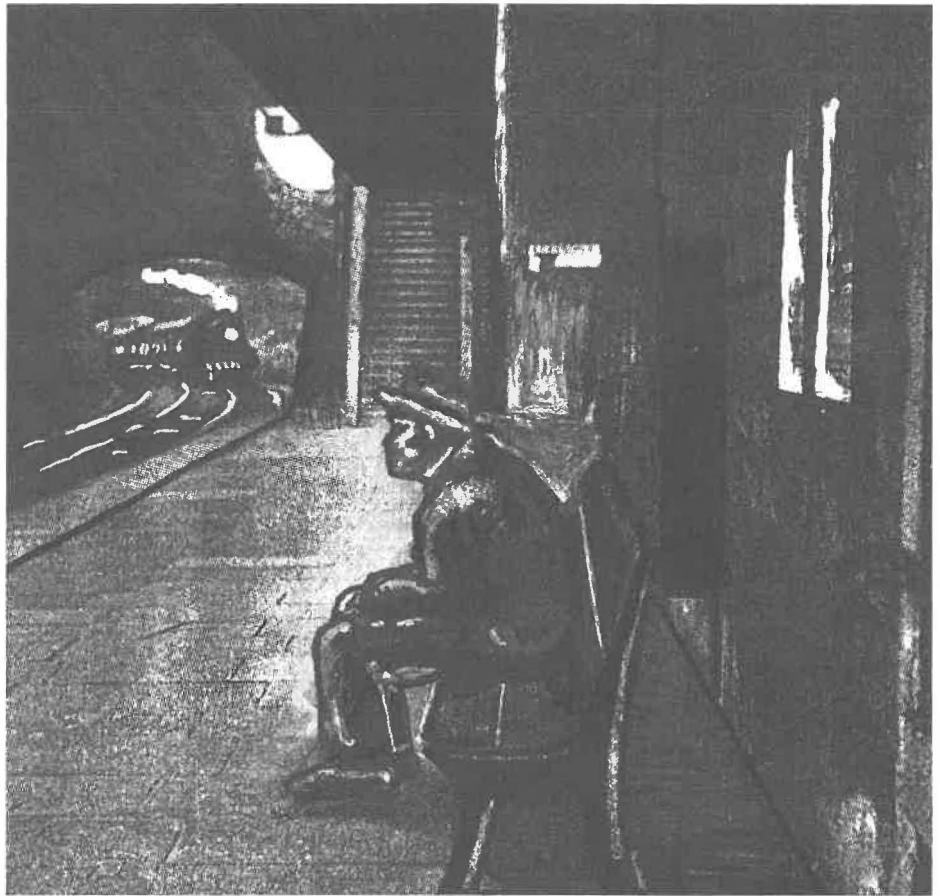
As nowadays many people do, one can conceive of the sequel to death, not in such venerable images as those of heaven and hell, with perhaps some outposts of both thrown in, but as either a more-or-less-routine resumption of our earthly course or as flat-out, swatted-fly extinction. Yet it was not so long ago that such a devout and redoubtable Anglican as Samuel Johnson had a lifelong dread of death for fear, not that it should snuff him out, but that he should be adjudged a goat among sheep and receive a horrid comeuppance.

And it is not beside the point that bookstores these days devote extensive shelf space to titles dealing with the ordeal of dying and death, nor that, of late, hardheaded news magazines have been exploring the popularity of that most doleful of subjects.

Of all obsessive concerns — wealth, power, sex — death, it appears, is of the most abiding and widespread interest, and the one least likely to be outgrown in one's lifetime.

To be sure, there are answers out there, lots of them. Seemingly rock-solid ones, sometimes, which turn out to be somebody's pipe dream, or, at best, thoughtful conjectures, inviting you to bet your life on the theory of your choice and await the outcome. And so, for a while, wait and see is what you do. Meanwhile, you go about your business, raise your youngsters, reassured that nobody your age need fret about such things — unless there's a shooting war on, or someone gets unlucky enough to come down with AIDS. You carry life insurance, even make out a will, but both are mere safeguards against the unthinkable, and no more incumbent upon you, really, than wearing a bulletproof vest to bed on the chance that tonight the Mafia might pay a call.

Then, catching you all unawares, comes a wisp of gray at the temple, a little laugh-line on that face nestled beside you. No longer do your friends have their young around the house; most of them headed for divorce now have that misery behind them; and now and again a familiar name pops up in the obituary column ("Can't be. Too young!"). Called upon to introduce your sister-in-law at a party, you grope for her name, yet, as if reverting to childhood, you can daily more



'Another train will be coming through here one of these days, and I think you'll like it.'

clearly recall those of your classmates in first grade. Your inner self seems to be ageless — the same *you* that you were at the age of 10, say, or 23, or 45 simply passing through time — yet, were it a car, you would gladly trade your body in for a model with less mileage on it. Same driver, new set of wheels.

And most of the gold of your "golden years," you find, is in your teeth. Looking at the odds, you calculate that either cancer or heart trouble will claim you, and you start to wonder which of them, and when, it will be. So, once again, you try to come to terms with your mortality. As you had so often done in college, but now bracing yourself for doomsday, you start to cram for finals.

Then, one pensive afternoon, as if to find the meaning of your end at your beginning, you wander back on down to the station, where, soon enough, a familiar train pulls in. But this time someone descends whose likes you've not beheld before. No speculations in those calm, knowing eyes, but assurances. And, alone on the platform as you are, he approaches like an old friend expecting to find you there.

"I hope you've had your share of fun during your stay in this town," he says.

"And if sometimes the going has been rough, well, I've also had my share of grief in my time. But now I want to let you in on a secret. Another train will be coming through here one of these days, and I think you'll like it. I've boarded it often and know where it goes.

"Keep your chin up, then. There will be surprises in store for you at the end of the line — surprises I can't properly describe, since there's nothing around here quite like them. Nothing, that is, except for love, so to get ready for your trip you might want to practice up on that.

"And oh, yes, though you aren't as yet acquainted with the model, you'll be getting that new set of wheels. So when the time comes, don't fret. My house is yours, and I'll be waiting here for you to take you on home."

Then smiling, he says, "You're coming full circle now. Happy birthday."

And, somehow persuaded by his manner that all those astonishing accounts of him were likely true, "Merry Christmas," smiling you reply. "I'd rather celebrate yours."

"That amounts to the same thing," says he, "since I got off the train and entered this town because you did."

EDITORIALS

Unbroken Joy

The Archbishop of Canterbury's Christmas Message

I wonder where you were last Christmas! My experience was quite unique.

It began normally enough with Christmas in Canterbury. There seemed to be more people than ever celebrating Christmas. In the shopping precincts on Christmas Eve, I joined with 3,000 people singing carols. The cathedral, also, was packed with worshippers on Christmas Eve and Christmas Day. As I preached at the Eucharist, I could see the faces of young and old, from all walks of life, gathered before the altar to hear once again the message of peace and joy that this season brings. It is clear that in this Decade of Evangelism we are being made aware that people are yearning to hear the proclamation that God loves them and sent his Son into the world that we might have life.

The usual round of family activities followed the cathedral service. But during the festivities, we were planning for a rather unusual New Year. My wife and I, together with colleagues, were to spend a few days over the New Year with the wonderful people of Sudan. I had accepted an invitation from the archbishop and the people of the Episcopal Church to visit their province. Many of you will have read about the visit. It was a vigorous and exhilarating time and I was sad not to be able to visit the whole country. People in the Sudan, and many other places, suffer enormously from the effects of war and famine, and are crying out for help, so I was delighted recently to find that the appeal to help the people of Sudan which I set up on my return has raised over £300,000.

My heart bleeds for Rwanda at this time. For me the agony of that suffering land is caught by a sad letter from the wife of a former student who was murdered in the terrible massacre. She has five children and her letter to me says simply: 'Please, please, help us.' How can we help her and the many thousands of Anglicans and others who are still enduring untold miseries? How may we build up our communion so that we may move faster when fellow Anglicans need help? I am conscious from my experience of the Sudan and my feelings of impotence with regard to Rwanda that we need structures that will truly make us a communion. As plans are being made for Lambeth '98 this is one practical thing that ought to engage the minds of all bishops. In the meantime, pray for Rwanda and let us all seek to assist the church there.

So my dear friends, whoever you are and wherever you are, may your Christmas this year lead you to transcend all the uncertainties of this suffering and sinful, yet beautiful, world, to live in a communion of unbroken joy with a Father who loves, a Son who is one with us and a Spirit who indwells us.

I pray that our communion will remain faithful to God's call as we look to 1995, and begin to prepare for the next Lambeth Conference in 1998.

My wife, Eileen, joins me in wishing you a happy and holy Christmas and a New Year filled with peace and joy.

(The Most Rev.) GEORGE L. CAREY

People are yearning to hear the proclamation that God loves them

Giving Is a Gift

A Christmas Message from the Presiding Bishop

I don't think the expression "keeping Christmas" is heard much anymore, which is just as well. "Keeping Christmas" can sound as if we might just lock Christmas up, or tuck it safely in a box, like the figures for the creche that we carefully wrap in tissue paper and put away for another year.

Christmas is not meant for keeping — it is meant for giving away.

It is in the giving of Christmas that our hearts will fill with the joy of the wondrous gift given us by God: Jesus, who was the Christ. We are given the gift of Christmas each time we joyfully proclaim, as did the angel heralds, that the Word became flesh and came to dwell among us, full of grace and truth.

Therefore, let us proclaim together the love that is God, given in Jesus. Let us spread this good news to the corners of the earth. By means of grateful acts of love to all God's Son was sent to save, let us make our proclamation heard far and wide. And as we thus respond to God's loving gift to us, we will give Christmas.

(The Most Rev.) EDMOND L. BROWNING



Born This Night

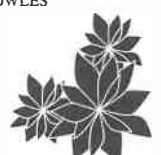
*Light
floods the desert night
where hope and prophecy
bloom in a stable...*

*Peace
floats on angel voices, proclaiming the
Prince, trumpeting His birth...*

*Love
comes, God Incarnate, the Child Jesus,
Emmanuel, God with us...*

*Joy to you
this Holy Night, come...rejoice in wonder
at His cradle.*

JUNE A. KNOWLES



At St. Luke's, the 'First Goal' Is Worship

(Continued from page 8)

preside over all the choirs. Both are present at each Christmas Eve service, "sliding back and forth on the organ bench, one playing, the other directing," Ms. Dart said.

To be sure, the Christmas Eve services involve much preparation, but by no means does St. Luke's pour all its energy into these. Rather, the services reflect the church's commitment to worship, as well as a healthy blending of ages in ministry.

EpiscoPals, the youth group for kindergarten through 5th grade, will perform an Epiphany pageant this year, dramatizing events from the angels' song to the arrival of the Three Kings. "We try to instill a sense of the season," said youth director Stephen Halpin. "The last two years we did a Christmas musical called 'Wise Guys and Starry Skies,' about Advent prophecies and not knowing what to expect."

Mr. Halpin directs a wide-ranging youth program. In addition to the youngest group, the junior high and the senior high groups meet every Sunday afternoon. They undertake many "active learning" community projects. The teenagers have worked with Habitat for Humanity and a soup kitchen. They took a puppet show to terminally ill children in a local hospital. Visits to a nursing home evolved into informal "adopted grandparents" relationships.

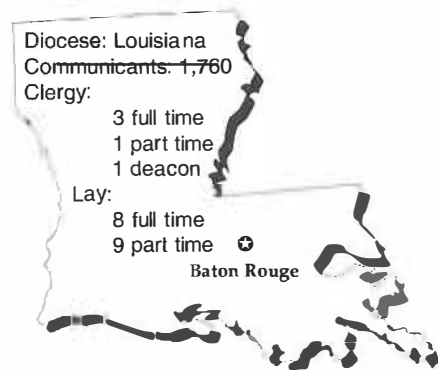
Labor in a Garlic Field

Each summer, a mission trip involves young people, lay sponsors, and clergy. The Rev. Timothy Perkins, assistant rector, said, "The earlier trips had no chaplain, and the kids felt they were out of the parish life. Now one of the priests always goes along, so they will always have the Eucharist." The teens have worked on construction projects in northern Mexico and Costa Rica, and labored in a garlic field in Kentucky, where they also conducted vacation Bible school.

Planning begins a year in advance, Mr. Halpin said. Participants are chosen through an application process, and then the team meets monthly to plan. Next summer, 20 teens and six adults will travel by bus to Farmington, N.M., where they will conduct two sessions of vacation Bible school 60 miles apart.

"We try to see that the needs of the children and of the [host] people are served," Mr. Halpin said. The youth groups have a telephone hotline for receiving and leav-

St. Luke's, Baton Rouge, Louisiana



ing messages, and a weekly Bible trivia quiz. One parent, watching his child search for Methuselah's age or the number of decks on the Ark, commented wonderingly, "I've never seen my child open a Bible before!"

Support groups are a strong part of life at St. Luke's. One in particular, after some difficulty in getting started, now is thriving. An ad in the church's bulletin ran, unanswered, for a long time. St. Luke's wanted a lay person to lead a cancer support group; not an easy task, even in a church where the "clergy is very aware of how hard it is to be sick and die." Two years ago, Jean, a survivor herself, answered the ad.

St. Luke's Cancer Support Group carefully stresses what it is not about: "acting right, being nice, being good or perfect." It is about dealing with all the issues of the disease, including fear, pain, ostracism, anger and guilt. The group invites anyone touched by cancer to come, as often and for as long as needed.

The group meets every Wednesday evening — and always in the same room. One of the anchors said, "We're very attached to our own meeting room, even the same chairs. We get very uncoopera-

tive" when asked to move to another space.

The group has a sketchy agenda. The first hour is spent discussing anything concerning cancer. After that time, the floor is open to any topic; the age of participants varies widely, so conversations may touch music, politics, recipes, kids, travel. "It is about living," the bulletin announces in capital letters. The anchor said, "We laugh a lot. It's very healing."

The Rev. Patrick Smith, a Texan "fresh out of Nashotah," cited the Barnabas Ministry as an example of the way St. Luke's "nourishes and encourages" its own. Barnabas, he said, means "son of encouragement; it's a good place for new people to move into the corporate life, a more personal way to meet people, or just to watch."

Four groups of 10 meet, generally during the 10:00 Sunday school hour, and study the lectionary using a modified African Bible study method. Each group has a leader and an apprentice, and "the empty chair in each group — always ready for a new person." When a group becomes too large, or too static, it "multiplies," with an apprentice at the helm. The groups seem to typify what the Rev. Charles Jenkins, St. Luke's rector for the past eight years, called "the spirit of the place: participating, happy."

And the "first goal" of the church is worship. Fr. Perkins said, "The real fabric is determined by the priority given to worship. It impacts the teaching, the music," and the structure of the services. Fr. Jenkins said St. Luke's has Morning and Evening Prayer and Eucharist daily. Sunday services begin with the "quiet, reflective vigil Eucharist" on Saturday evening, build to the richly — textured sung service at 11 a.m., and conclude with Evening Prayer and "low Mass" at 5:30 in the evening. "We're a large family, with several groups," Fr. Perkins said, "all of them Eucharist-centered."



The spirit of St. Luke's Church is "happy, participating," says the rector.

BOOKS _____

Hard-headed Analysis

CHRISTIANS AND THE HOLY PLACES: The Myth of Jewish-Christian Origins. By Joan E. Taylor. Oxford. Pp. 384. \$69.

Travel to the Holy Land looking for "the places Jesus walked," and you may be disappointed. The streets of Jesus' time have long been buried. The mountains, seas and cities of the Bible look like all others in that part of the world.

But the churches, the shrines, the traditional holy sites — they at least offer connection to that long, unbroken line of devotion extending back through history to the feet of Jesus. Or do they?

Perhaps not. Joan E. Taylor, in her *Christians and the Holy Places*, takes us to Bethlehem, Golgotha, Nazareth and other sacred sites. As we tour through ancient literature and from archeological site to archeological site, we see no first-generation Christians carefully marking the places where the events of Jesus' life took place. What we see, rather, is a practice of pilgrimage that stems as much from pagan tradition as from Christian.

The holy places, Taylor maintains, have their origins in the fourth century. Constantine chose the location for shrines and basilicas mainly on the geographically-unspecific evidence of scripture. In some cases, he purposely built over pagan sites, "redeeming" them for Christianity. In most cases, he discounted or even ignored identification of more appropriate sites by locals and scholars.

Free of Jargon

Taylor's impressively-documented argument can be read on several levels. Originally a doctoral thesis, it contributes to the scholarly dialogue about the origins of Christian veneration of holy places. It is not, however, an argument only an insider could love. She draws on wide-ranging archeological and textual evidence, and she speaks a language virtually free of jargon, making this a worthy introductory survey for any graduate-level student interested in the archeology and early history of Christian sites.

Finally, her unflinching commitment to hard-headed analysis of concrete evidence, wherever that may lead, presents a needed challenge to the unexamined sentimentality with which Christians have traditionally approached pilgrimage and the Holy Land.

SUSAN LYNN PETERSON
Tucson, Ariz.

In the Language of the People

500th Anniversary of William Tyndale

This year marks the 500th anniversary of an often-overlooked martyr in the Anglican tradition — William Tyndale, first to translate the scriptures into the English language, whose birth was in 1494, and whose death on Oct. 6, 1536, is commemorated on the church calendar with collect and propers in *Lesser Feasts and Fasts*.

Cardinal Wolsey and others were as determined to keep Tyndale from translating the scriptures into English as he himself was to do so. Sir Thomas More thought him a worse heretic than Luther! He left for Germany in 1524 and was in constant danger until he was strangled at the stake and burned in Brussels, having been betrayed by one he had earlier befriended. He did manage to translate from the original Greek and Hebrew the New Testament, as well as the Pentateuch,

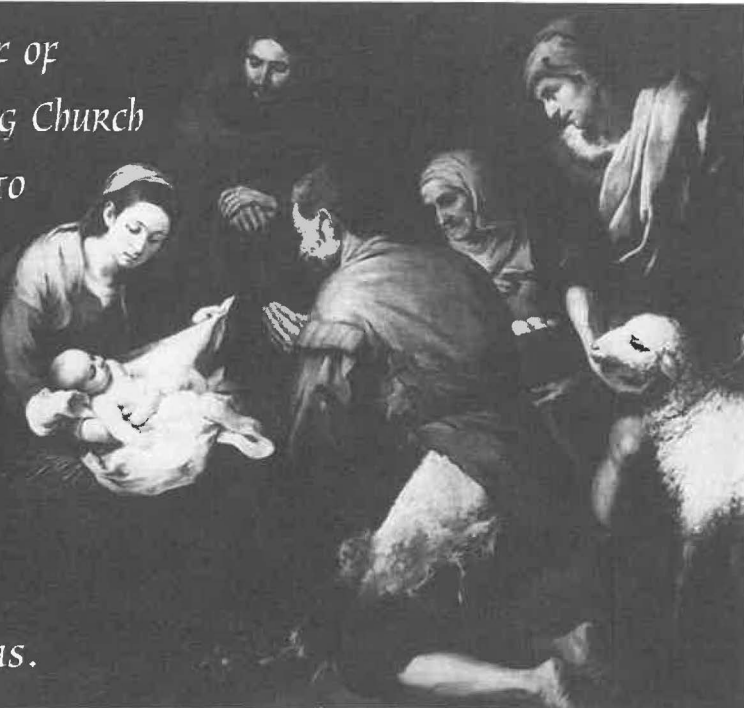
the Book of Jonah, and the historical books from Joshua through Second Chronicles. His translations were published in the 1520s and 30s. Scholars tell us that more than 80 percent of his version survives in later versions, including the Authorized Version (King James) of 1611.

To mark Tyndale's anniversary, Yale University Press has just released a biography by Tyndale scholar David Daniell. *THE LIVING CHURCH* will have a review early in 1995. Some of Tyndale's felicitous phrases many of us know and love:

"The spirit is willing," "Let there be light," "Signs of the times," "The salt of the earth," "Fight the good fight," and as he himself might have said to the King of England and Cardinal Wolsey: "Ye of little faith."

(The Rev.) TRAVIS DU PRIEST,
book editor

The staff of
The Living Church
extends to
all our
readers
best
wishes
for a
blessed
Christmas.



TRAVELING? Each week *THE LIVING CHURCH* lists the services and locations of Episcopal churches on its Church Directory page. Please check the listings of page 16, and attend church wherever you may be. The churches listed extend a cordial welcome to visitors.

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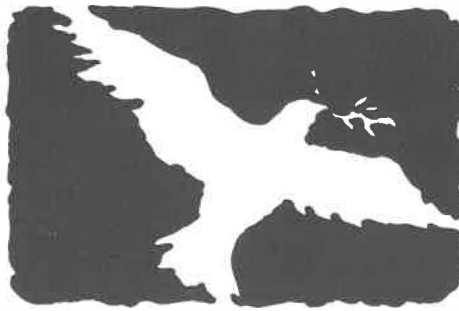
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BENEDICTION

There are few things as incongruous as the utter helplessness of tiny babies on the one hand and the tremendous power they're able to wield on the other.

Just try to ignore an infant. You can't. The cry of hunger is an irresistible command. A look of discomfort demands an immediate embrace. And an expression of alarm unfailingly elicits our reassurance.

St. Paul sums up the basic paradox nicely. "When I am weak," he writes, "then I am strong" (2 Cor. 12:10).

It's no mistake that our God chose to

enter this world as a helpless yet powerful infant. He cried out in hunger, and Mary couldn't help but to feed him. He shivered against the cold of the winter, and Joseph was compelled to provide shelter. He was frightened by the noises of farm animals, and those around him had no choice but to offer comfort.

The mighty power of God was indeed made known in weakness on that first Christmas night.

The power of the Infant of Bethlehem is just as irresistible to those of us who follow Jesus today. That Baby still cries out in hunger, now with the voice of children in Bosnia and Haiti and eastern Africa.

Can we really refuse to feed him? He still shivers on cold winter nights, today in the streets and under bridges in our own inner cities. Are we able to refuse him shelter? And he still gets startled and bewildered, today in the persons of those neighbors whom society treats with contempt. Can you and I deny him comfort?

May we always be eager to yield to the vast power which the helpless infant Jesus wields over us.

(The Rev.) STEVEN R. FORD
Chandler, Ariz.

PEOPLE and PLACES

Appointments

The Rev. Lesley M. Adams is chaplain of Hobart College Geneva, NY 14456.

The Rev. Ned Bowersox is rector of Good Shepherd, 700 S. Broadway, Corpus Christi, TX 78401.

The Rev. Kenneth E. Bradshaw is rector of St. Paul's, 218 S. Second St., Smithfield, NC 27577.

The Rev. George M. Clifford, III, is chaplain of the United States Naval Academy, Annapolis, MD.

The Rev. William F. Fraatz is associate of All Saints', 6300 N. Central Ave., Phoenix, AZ 85012.

The Revs. Carol Smith Hosler and Samuel O. Hosler are northeast regional priest missionaries for the Diocese of Arizona.

The Rev. Kirk A. Kubicek is rector of St. Peter's, 3695 Rogers Ave., Ellicott City, MD 21403.

The Rev. Pamela Miller is rector of St. Andrew's, 323 State, Big Rapids, MI 49307.

The Rev. David Ottsen is rector of Christ Church, 5802 S. Miami, South Bend, IN 46614.

The Rev. David M. Reed is rector of St. Alban's, 1417 E. Austin Ave., Harlingen, TX 78550.

The Rev. Judy K. Sessions is associate of Grace-St. Paul's, 2331 E. Adams, Tucson, AZ 85719.

The Rev. W. Lee Shaw is vicar of St. Michael's, 571 S. 2 E, Brigham City, UT 84302.

The Rev. Kenneth O. White is intern in the Institute of Pastoral Counseling and Consultation Centers of Greater Washington, P.O. Box 39, Oakton, VA 22124.

Ordinations

Deacons

Virginia—Susan Jill Buchanan.

Priests

Southern Virginia—Pamela C. Skelton.

Resignations

The Rev. Rodney E. Gordon as rector of St. John's, Hopewell, MI.

The Rev. Harold C. Johnson, Jr. as rector of Christ Church, Danville, VA.

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

Retirements

The Rev. Richard C. Chapin, as vicar of St. Andrew's, Yaphank, NY; add: RR 1, Box 102A, Lake Chrisann Rd., Monroese, PA 18801.

The Rev. Edward W. Conklin, as chaplain of Penick Home, Southern Pines, NC; add: 980 N. May St. Apt. #7, Southern Pines, NC 28387.

The Rev. James F. Graner, as vicar of Sts. Mary & Martha of Bethany, Larned, and Holy Nativity, Kinsley, KS.

The Rev. David E. Pettengill, as rector of St. Mark's, Mesa, AZ.

Changes of Address

The Rt. Rev. Alex D. Dickson, 4601 Normandy Rd., Memphis, TN 38117.

The Rev. Bruce L. MacDuffie, 1 Washington Park, Oxford, NY 13830.

The Rev. Juan I. Marquez, P.O. Box 3011, Albany, NY 12203.

The Rev. Canon Arthur B. Ward, 12705 S.E. River Rd., Apt. 701-A, Portland, OR 97222.

The Rev. Stanton E. Weaver, Sr., 5112 State Hwy. 10, Fort Plain, NY 13339.

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DIOCESE OF NEBRASKA: Three positions for bivocational/retired priests. Part-time in communities along historic Oregon Trail and Sandhills. Stipend and housing. Good, down-to-earth people. Excellent outdoor activities, hunting, fishing. Contact: **Canon Vann (402) 558-5373.**

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 tithe. 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.**

RECTOR (full time), Church of the Annunciation, BVM, Lincoln Dr. and Carpenter Lane, Philadelphia, PA 19119, ATTN: Search Committee. Salary: Level C (\$34,365). Housing: Supplied (on church grounds). Community: Urban. Communicants: 210. Sunday attendance: 60 (average). Strengths: Historic parish (1870). Since early 1900, predominantly African-American congregation. Independent congregation, steeped in tradition. Survived disastrous fire in 1990, yet congregation remains stable. Located in diverse neighborhood. Excellent potential for growth. Challenge: Nurturing the emerging leadership abilities of the members following the retirement of long tenured rector. Educating and introducing parish about the 1979 Book of Common Prayer. Find a way to do community ministry in a new neighborhood. Attract a younger congregation while holding the long-time members.

FULL-TIME RECTOR—parish with traditional values in southern Virginia seeks rector with strong leadership ability and particular skills as a preacher, pastor and youth minister. Historic city, modern church building with newly constructed parish hall. Enthusiastic and supportive congregation with strong youth and music programs. Letters of interest and/or resumes should be sent to: **Search Committee, P.O. Box 4832, Danville, VA 24540** or contact Search Committee Chairman, **David Dodson at (804) 793-9490** 9 AM to 5 PM EST.

POSITIONS WANTED

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

MATURE, CONTEMPLATIVE LAYWOMAN, M.Div., S.T.M., experienced in pastoral and spiritual counseling, theological writing. Seeks part-time position and place to live as semi-solitary. Resume and references. **Barbara Bishop, 203 Peach Grove, Montross, VA 22520.**

FOR SALE

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

ANGLICAN USE (Roman Catholic) Calendars for 1995 in liturgical colors now available for \$6.00 each, postpaid (\$5.00 for 10 or more to same address). Send check to **"SSA," 69155 Dinah Shore Dr. #90, Cathedral City, CA 92234.**

TRAVEL

ISRAEL, Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, February 8 for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

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WANTED

ALTAR HANGINGS, burses and veils, chasubles, stoles, black clergy cloaks, etc., for churches in Newfoundland and Labrador. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

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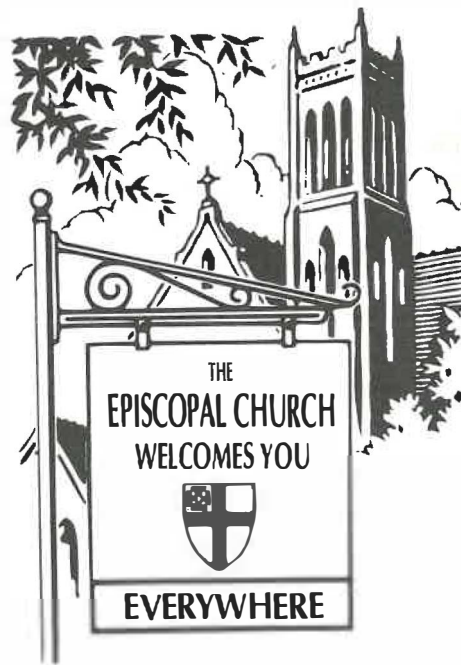
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CHURCH DIRECTORY

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



WASHINGTON, D.C.

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 6:45, EP 6; C Sat 5-6

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. Cautt, 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

HACKENSACK, N.J.

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

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

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 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

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STONY BROOK, N.Y.

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

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell, the Rev. Benjamin Twinamaani, the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 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.

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

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THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel.011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div.; the Rev. Rosalie H. Hall, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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