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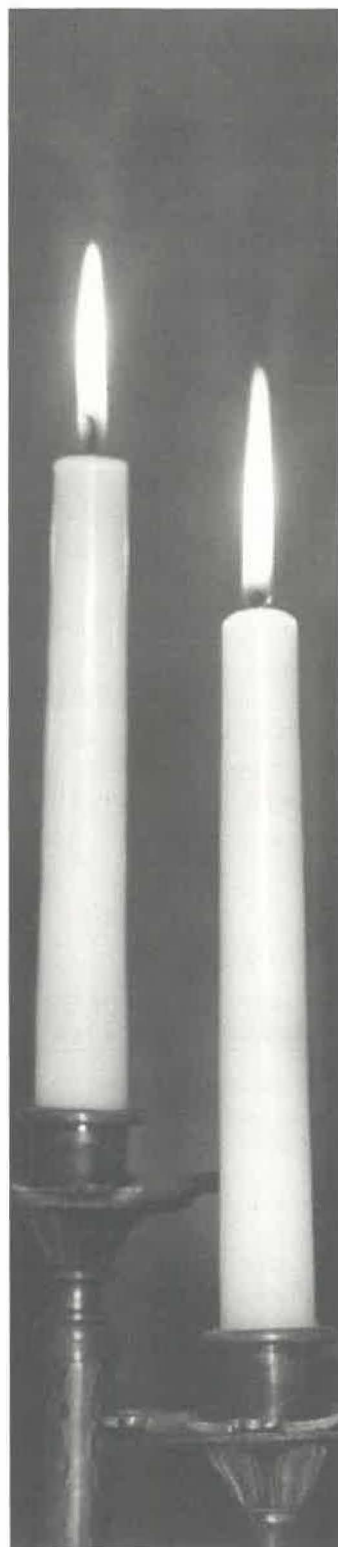
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The Magazine for Episcopalians

Advent is a good time to take stock. Now is the moment, as we prepare to celebrate the Nativity and the Incarnation, to probe the identity of Christ, to look into our hearts and seek to know who he truly is.

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— page 8



In This Corner

Features

In the Name of the Father

A commentary for Advent on how we think of God

By Boyd Wright

page 8

Departments

Letters: Viewpoint on the goddess Sophia draws many responses (p. 3)

News: Episcopal Synod of America parishes in Pennsylvania receive provision for bishop's care (p. 6).

Editorials: Farewell to Shaping Our Future, Inc. (p. 9)

Viewpoint: The Virgin Mary's Perfect Origin.

By Robert B. Dunbar (p. 9)



Books: The Culture of Disbelief (p. 10)

Short and Sharp: More gift ideas for Christmas (p. 11)

People and Places (p. 14)

Quote of the Week

The Rev. Canon David Veal, canon to the ordinary in Northwest Texas, writing in the diocesan newspaper, *The Adventure*, on his trip to Russia: "It is morally reprehensible for Christians whose particular doctrine and practices are at variance with Christian Orthodoxy to take advantage of the Russian Church in her convalescence, to attack and harass her with partisan confrontations in her hour of need."

Back in the Pew Again, and Loving It

I have been a full-time clergyman for almost 30 years, and I've loved every minute of it. Now that I am retired, I think I've discovered something equally special. I'm on the other side of the rail, so to speak. I now find I am "going to church" in a whole new way, and it is an incredibly deepening and fulfilling experience. I recommend it!

Before I went into the ministry, I was a businessman. I went to church and sat in a pew with my family. But for the next three decades, I was "up front" as a leader of public worship. I found it hard to "go to church" when I was conducting a service or preaching. I was too busy trying to make sure everything went smoothly. It was hard for me to say my prayers while I was up front.

But now I sit in a pew on Sundays with my wife and thoroughly enjoy being in church. I can sing with abandon, in spite of my granddaughter's observation: "PopPop, you sing awful." I can focus on my own private prayers as well as entering into the wondrous rhythm of corporate worship. I can now listen to a sermon without thinking about how I might have said it. And for the first time in a long time, I can participate in the life of my parish as a parishioner. It's terrific!

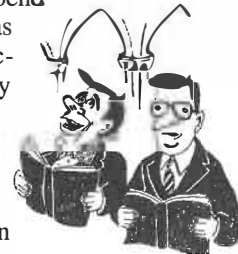
Don't Need an Altar

I have a friend who retired some years back who refused to preach or perform priestly duties except in rare circumstances. I often wondered why. Now I think I understand his rationale, and I thank him for his gutsy example.

Some clergy may think I'm crazy. You always "need an altar" might be one retort.

We are used to being up front, and we like it. So we continue to work on as supply priests or interims. We seem eager to fill in or help out, and hope to be asked. Maybe there is something about having been looked at and looked up to for so long that is very hard to give up.

But now, back in the pew as a parishioner, I have been given a chance to complete the circle; to return to that place where every parson should spend more time. It has restored my perspective. It has renewed my faith. I am free to enter more fully into the private prayer and public worship so central to our Christian and Anglican tradition.



I've been lucky and blessed to have been rector of two extraordinary parishes; in Shaker Heights, Ohio, and in New York City, and, as I wound down, vicar of a unique mission church in Charleston, S.C. I retired three times from the latter but now I think I've finally succeeded.

We've moved to another town which helps me keep my hands off St. Stephen's. I refuse to get roped into "helping out" unless there is a true emergency. I've finally learned how to say "No" without feeling guilty. That's the toughest of all.

But I'm happy and free. I'm going to church for a change!

Our guest columnist is the Rev. Alanson Houghton, a retired priest who resides in Georgetown, S.C.

Sunday's Readings

Advent 2: God Calls Us Home

Baruch 5:1-9, Psalm 126, Philipians 1:1-11, Luke 3:1-6

In the tradition of Israel, God came to lead this people home. He brought them out of Egypt. He broke the bondage of the Assyrians. In the lesson for today, he calls them home from their slavery in Babylon.

The call of God continued in New Testament times. We find the Apostle Paul calling the Philipians to deepen their faith. This deepened faith will be based in their understanding of what God has done for them in his Son, Jesus Christ. Their new faith

will also result from their taking seriously the teaching of the apostle.

We find John the Baptizer being called to preach repentance to God's people as herald of the coming Messiah. God calls to us daily, to deepen our faith, to come home to him. He has sent our Lord as tangible proof of his loving call to us. He wants more than anything to have a relationship with us.

If we look at sacred history there appears to be no end to his call to us, no lengths to which he will not go to accomplish his will in us and among us. While we watch, while we prepare, let us give thanks.

LETTERS

Trust Betrayed

Bishop Pope's decision to become a Roman Catholic [TLC, Nov. 13] is not so much a tragedy as a relief, ending as it does months of speculation.

I was a deputy to the 1991 Legislative Body of the Episcopal Synod of America which was chaired by Bishop Pope. I recall him talking of re-establishing the true principles of Anglicanism and exhorting us to trust the ESA bishops. Like Graham Leonard and Donald Davies before him, Bishop Pope has betrayed that trust.

In 1991, my impression of him was that he was more of a politician than a priest, and that impression has not changed. Apparently, he can swallow the requirement of reordination and the doctrine of papal infallibility without difficulty as he elevates opposition to the ordination of women as the essence of his faith. Thank God for new bishops like Bishop Iker and Bishop Ackerman to replace those who put their self-interest above the needs of traditional Episcopalians.

CHARLES C. WICKS

Goshen, Ind.

Out of Character

From time to time an old and trusted friend does or says something out of character. Most often the aberration is in the eyes of the beholder; however, in recent months I have noticed something of a trend.

In his *In This Corner* column [TLC, Sept. 11], David Kalvelage's comment on the AIDS Coalition's exhibit of the quilt is so short and cryptic that it led one to wonder what the purpose was in saying anything at all without going into more detail.

Another column by the editor [TLC,

Sept. 18] notes the creativity of the lapel button "Closets Are for Clothes." Again just the remark without comment.

The same column makes an apparent joke out of an act of violence toward the Rev. John Price. What might be amusing about an act of violence against a member of the clergy during a service of divine worship? I wonder if this woman was ever called to account for this act of violence. Again the remark without comment.

The acme of this trend is the Viewpoint article which refers to the goddess Sophia [TLC, Nov. 6]. My library is somewhat limited and my search has by no means been exhaustive; however, I have been unable to locate a reference to a goddess by the name of Sophia! The Greek goddess of wisdom was Athena. If I might add, Athena was also goddess of war and peace.

Considering that the Episcopal Church is not widely praised for its scrupulous attention to serious Bible study (even in English), to attempt to win support for an argument by referring to the grammatical gender of several Hebrew words is a bit of a stretch.

I suppose the thing that troubles me the most is the confrontational tone of the piece. In her reference to "cultural 'Christians'," author Paula Jackson seems to denigrate the education and motives of others in language that, in my opinion, borders on calumny.

WILLIAM S. FLANIGEN

College Park, Md.

• • •

I commend you for providing a little comic relief in the Rev. Paula M. Jackson's article, "Jesus Associates Himself With Goddess 'Sophia'."

Ms. Jackson ends her article by asking: "Now Wisdom is under attack by people who claim to follow Jesus. Whose children are they?" I rather suspect they are readers who understand the Bible, but I'd hazard the guess that Ms. Jackson would like us to answer that those who have vehemently objected to the "Re-imagining conference" are (to echo John) the "children of the devil."

I doubt that either our Lord or St. Paul as first century men had any thought or inkling whatever of the more inane debates of the 20th century. I find it rather difficult to believe that "Jesus associates himself with 'Sophia'" since he *is* the wisdom of God. While the Old Testament "wisdom literature" does indeed personify

(Continued on next page)

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LETTERS _____

(Continued from previous page)

this attribute of God, I doubt any New Testament speaker of Greek would have made the confusion of grammatical gender with the literal feminine sex.

An abstract noun like wisdom is in English properly an "it." Now one may, if she wish, find God sexist for having chosen to reveal and incarnate himself as a man, but it remains difficult to deny the historical record. However, as a sometime biologist, I cannot be astonished that God, having decided to evolve the human species as "patriarchalist," *pace* feminist pseudo-science, also acts within that context. Patriarchy is alive and well, and that is as it should be!

(The Rev.) WINSTON F. JENSEN
St. Peter's Church

Kerrville, Calif.

I came home today to discover my wife in a state of shock and crying. She had been reading the Viewpoint article in which Paula Jackson had described her as one of those people "who claim to follow Jesus. Whose children are they?" Nobody has ever thought to describe my wife, a church musician and former appointed missionary of the Episcopal Church, in words quite like that!

I read the article myself with disbelief. Such hatred has never been in the pages of THE LIVING CHURCH — a periodical to which I have subscribed all my ordained life. Why would you print such hate?

I might say it is useless to disclaim authorship. Somebody had to have made the editorial decision to print a piece which assigned a considerable portion of the church to hell.

In recent years THE LIVING CHURCH has become something very different than it used to be, and I no longer wish it in either my home or my parish library. You are to immediately eliminate me from your subscription list. At the risk of sounding judgmental, I must tell you that a magazine which hates us that much is not wanted here. We'll do fine without you.

(The Rev.) JOHN K. DEMPSEY
Church of the Nativity

Lewiston, Idaho

The goddess Sophia is an interesting concept, and one which Starhawk and Shirley McLane believe is true. The Rev. Jackson does an interesting bit of

hermeneutics to find a goddess and join them in what I think is an introduction to gnostic thinking for Christians.

She appears to confuse the being and attributes of God with the worship of the one true, living God. Wisdom, or Sophia as she and the gnostics like to refer to it, was not something to be worshiped but rather for the Hebrew, true wisdom was rooted in a right attitude to God.

Her argument that a wisdom personified a goddess makes, is spurious thinking. Scripture personifies trees, hills, brooks, etc., but not in order for us to worship them.

Poor Dame Julian is even pulled out as authority. Why is it that some appear to find only one thing she said worthwhile? I am sure she would be distressed to find her "showing" reduced to a proof text for using the term "mother" in worship.

"Hear, O Israel, I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no Gods except me." I think that includes Sophia.

(The Rev.) H. C. FAIT
Sandstone, Minn.

Ecumenical Sin

An item mentioned that the Anglican Church in Bangkok refused to allow international AIDS conference members to have a service there [TLC, Oct. 2].

That parish is unusual in that the congregation is made up of expatriates who find the atmosphere attractive and who govern the congregation with a dubious attitude toward Anglican authority. The sin of rejection was ecumenical, which is no comfort.

Perhaps it reflects the atmosphere of the country where rich and/or powerful foreigners ignore the awful poverty of the country, encourage pollution of the air and water, and make no effort to develop sanitation at the most rudimentary level. No one ever protests the plane loads of people coming from all areas of the world, including the United States, to prostitute children who then die of AIDS. We all reject the horror of what is happening to the Thais in all aspects of their lives.

(The Rev.) SALLIE BIRD DUNKLE, deacon
Frostburg, Md.

Real Ministry

The Rev. Samuel Todd deserves a thank you for his Viewpoint on the pastoral letter [TLC, Oct. 30].

It is too bad the bishops hadn't read the response of the Rev. Jerry Drino of San

Jose, Calif., to the question "Should the church continue to establish racially and ethnically based congregations?" published in the "Forum" section of *Episcopal Life* for August 1991.

Perhaps the bishops would give themselves and us a real ministry if they read Patricia Wainwright's fine article, "We Are One in Christ" [TLC, Oct. 23].

(The Rev. Canon) HAROLD G. HULTGREN
Lucrene Valley, Calif.

Samuel Todd's article, "Pastoral on Racism . . ." is excellent! It is so refreshing to see writing which is direct, honest, courageous, timely, and gospel-strong.

(The Rev.) DAVID M. BAUMANN, S.S.C.
Blessed Sacrament Church
Placentia, Calif.

Mutual Ministry

My well-respected colleague Jonathan Sams' Viewpoint article [TLC, Oct. 2] raised the possibility of "lay eucharistic presidency" and promotes the practices of "Mutual Ministry" and "Total Ministry."

Your readers may be interested to know that a scholarly and thought-provoking book called *Pillars of Flame: Power, Priesthood, and Spiritual Maturity* addresses these and related subjects. It was written by Maggie Ross, an Anglican solitary at Christ Church Cathedral in Oxford and was published by Harper and Row in 1988.

The author's thesis, as I interpret it, is that mutual ministry and lay eucharistic presidency are indeed scriptural, theological and appropriate. However, it would be contingent upon making baptismal catechesis (she calls it "education for priesthood") mandatory for all.

In other words, the way to arrive at true mutual ministry is not by "opening the floodgates" and allowing lay people to preside. Rather, it is by increasing the formation, commitment and education of those being baptized.

Many churches are moving toward a longer time period in which to incorporate new members into the body of Christ (paralleling the early church's experience). As baptismal catechesis becomes more serious and intentional, I think there will be much less resistance to the concept of mutual ministry (and probably a lot fewer people interested in being ordained priest and presiding, as well).

(The Rev.) BARBARA G. SCHMITZ
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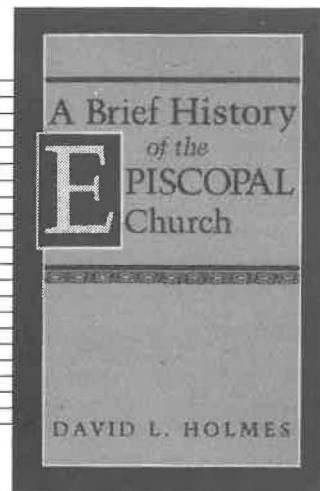
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ESA Parishes in Pennsylvania Receive Provision for Bishop's Care

A provision has been made in the Diocese of Pennsylvania for seven parishes affiliated with the Episcopal Synod of America (ESA) to receive pastoral and sacramental care from an outside bishop.

The Rt. Rev. Allen L. Bartlett, Jr., Bishop of Pennsylvania, designated the Rt. Rev. Donald J. Parsons, retired Bishop of Quincy, as his personal representative to minister pastorally and sacramentally to the seven parishes. In return, those congregations must agree to pay their diocesan assessment for the episcopate in full. The ESA parishes have been upset by Bishop Bartlett's willingness to ordain women and practicing homosexuals to the priesthood.



Bishop Bartlett

According to the provision, such visitations will be in lieu of visitations by the Bishops of Pennsylvania, and will not include ordinations. If a parish should fail to pay its assessment for the episcopate, permission for visitations by bishops other than the Bishops of Pennsylvania "will be granted only so long as visitations by the Bishops of Pennsylvania are equally welcome and specific dates agreed to in advance."

Three of the parishes had withheld their assessments during the past two years.

The provision also states that "beyond the episcopal assessment, ESA parishes

will seriously consider means of supporting diocesan programs and ministries." The policy will remain in effect through the General Convention of 1997, "in the hope that it will assist all parties in drawing into deeper unity in Christ."

The ESA-affiliated parishes are the following: Good Shepherd, Rosemont; St. Luke's, Newtown; St. James-the-Less, Philadelphia; St. John's, Huntingdon Valley; All Saints', Wynnewood; Redemption, Southampton; and St. John's, Norristown.

"I am encouraged by Bishop Bartlett's willingness to provide for us in this way," said the Rev. David L. Moyer, rector of Good Shepherd. "He has clearly set a precedent in the Episcopal Church in doing this, and realizes that many in the diocese who are intolerant of us will not be pleased with this provision."

Fr. Moyer said discussions have been held with Bishop Bartlett for about two years, but those talks got more serious in October 1993 when the bishop ordained a practicing homosexual in a highly publicized event. ESA parishes had talked about the possibility of a non-geographic deanery being established, but Bishop Bartlett did not approve that.

"It will not be possible to create such a structure," the bishop said, "but I encourage the ESA clergy and leaders to meet together as (they) wish."

Bishop Bartlett said he welcomed ongoing dialogue with the ESA clergy in response to General Convention resolutions on the "conscience clause" and the Pastoral Study on Human Sexuality.

BRIEFLY

The Rt. Rev. **Maurice M. Benitez**, Bishop of Texas, announced Nov. 14 his intention to resign as Bishop of Texas and to retire from active ministry of the Episcopal Church.



The Rev. Edward Stone Gleason, director of development and public relations at Virginia Theological Seminary, will become **editor and director of Forward Movement Publications**. He will succeed the Rev. Charles Long, who will retire at the end of 1994 after holding the position since 1978.

Shaping Our Future, Inc., the organization which led to the St. Louis symposium in 1993, has decided to go out of existence. The organization's board of directors noted that because a significant resolution on restructure was not adopted at General Convention, and because of the formation of the North American Missionary Society (NAMS), Shaping Our Future would end its ministry. A letter written to supporters by the Rev. Jon C. Shuler, president, notes the organization still has more than \$150,000 in debts.

• Conventions, p. 12 •

Cooperative Spirit

Bishops Make Pilgrimage to Rome and Canterbury

A group of five Episcopal bishops and five Roman Catholic bishops on a pilgrimage to Rome and Canterbury met with Pope John Paul II at Vatican City and heard his thoughts on ecumenical relations between the two churches.

"Ecumenical relations are an essential requirement of our obedience to the Lord," the pope said. "Jesus in fact prayed to the Father for his disciples 'that they may be one . . . ' We can all be encouraged at the progress already made along this road."

The pope referred to the "serious disagreement" between the two churches over the ordination of women to the priesthood. "We are painfully aware of the further obstacles along the way," he said.

He added that the ordination issue has to be seen in its proper perspective, "a perspective which implies limits to our authority in relation to what has been handed down."

The pope also cited examples in the United States and elsewhere of cooperation between Anglican and Roman Catholic dioceses and parishes and said the two churches should seek a united stance in key moral questions of this age.

Episcopalians on the pilgrimage were Bishops Frank T. Griswold of Chicago, Frank J. Terry of Spokane, Edward L. Lee of Western Michigan, Robert R. Shahan of Arizona, and Franklin D. Turner, suffragan of Pennsylvania.

The bishops issued a statement following their return to the United States which said in part: "While some pessimistic voices speak of a cooling of the dialogue, we have experienced at every step of our journey a fresh urgency to face the pain of our continuing division with honesty and determination.

"From the Archbishop of Canterbury and the pope, from the real experience of local groups and congregations, to theologians who have invested their lives in these dialogues, we have been encouraged to deepen, rather than diminish, our efforts. As bishops, we are pledged to enable and encourage our people in the United States, and our colleagues throughout the world, to foster unity between our two churches."

Virginia to Elect Another Suffragan

Three women and three men have been nominated for the election of a suffragan bishop in the Diocese of Virginia. The nominations were made by a 15-member committee appointed to search for a second suffragan bishop.

The committee's nominees are:

- The Rev. William H. Brake, Jr., rector of Pohick Church, Lorton, Va.;
- The Rev. John B. Chane, rector of St. Mark's, Southborough, Mass.;
- The Rev. Mary M. Hays, assistant professor of pastoral theology and assistant dean for student life at Trinity School for Ministry;
- The Rev. Lucinda R. Laird, rector of St. Mark's, Teaneck, N.J.;
- The Rev. Edward S. Little, rector of All Saints', Bakersfield, Calif.; and
- The Rev. Fleming P. Rutledge, senior associate, Grace Church, New York City.

Election in 1993

The election, to be held Jan. 27, will be the second in less than two years. Virginia elected two suffragan bishops in May 1993. One of those elected, the Rt. Rev. F. Clayton Matthews, was consecrated Sept. 11, 1993. The other, the Rev. Antoine L. Campbell, was not consecrated. Charges of sexual misconduct placed his consecration in jeopardy soon after the election.

Though he was never convicted by his home diocese of committing the acts of which he was accused, Fr. Campbell resigned his election in November 1993 and is now a rector in Texas.

Distraught Woman Hides in National Cathedral

A 33-year-old woman, distraught because her family could not decide whether to leave or remain in the Episcopal Church, is under psychiatric care after spending more than two days hidden in Washington National Cathedral while police and neighbors conducted a massive search for her.

Katrine Stewart, a Wellesley College graduate and mother of five, was reported missing Nov. 8 when she failed to return home from a parents' meeting at Jamestown School in Arlington, Va. Her husband, David, a State Department official, telephoned police at 7 p.m., setting off a hunt that involved dogs, helicopters, a boat on the Potomac River, and a redeployment of forces at an estimated cost of \$80,000.

'Uniformity' in Worship

Mrs. Stewart's rector, the Rev. John Yates, of Falls Episcopal Church in Falls Church, Va., said the family had come to the parish in 1980, but during a series of overseas postings in Pakistan, Rumania and Germany, they thought they might find "more uniformity" of worship in the Roman Catholic Church. He said newspapers had been incorrect in saying the Stewarts had quarreled because Mrs. Stewart wanted to remain an Episcopalian and that after attending

inquirers' classes in a Roman Catholic parish, they had returned to the Falls Church.

Family pressures, including the care of a Down Syndrome child, seemed to be almost overwhelming to Mrs. Stewart, her rector said. She made a spur-of-the-moment decision to cross the Chain Bridge, linking Arlington with the District of Columbia, and walked five miles to the cathedral. She reached there just before the building closed, and remained there two nights, subsisting on water and diet bars and avoiding vergers, cleaning crews and watchmen.

With \$5 in her pocket, Mrs. Stewart emerged 48 hours later to visit a neighborhood library and fast-food restaurant and found herself locked out when she returned to the cathedral. She telephoned a friend who took her to police headquarters.

Meanwhile, at the Falls Church, more than 250 people were attending a prayer vigil in her behalf.

The Stewarts returned to the United States in July after four years abroad. Mrs. Stewart is the daughter of Lutheran missionaries. The Stewarts were married in 1978 while he was a student at Harvard.

"We feel great compassion for the whole family," said Fr. Yates, "but we're incredibly relieved."

(The Rev.) JAMES B. SIMPSON

Conference for Those 'Ordained to the Workplace'

Episcopalians joined with Presbyterians in the conference "Tentmakers: Commitment Today to the Church of Tomorrow" Nov. 4-6 at the Center for the Development in Ministry in Mundelein, Ill. The event was sponsored by the National Association for Self-Supporting Active Ministry (NASSAM) of the Episcopal Church and the Association of Presbyterian Tentmakers.

The Rev. Loren Mead, Episcopal priest, founder of the Alban Institute and author, was the featured speaker, making three presentations, including "Reflections of a Tentmaker on the Future of the Church."

Among the strengths of the bi-vocational clergy, he mentioned: They have

personal discipline because they are not under someone else's control, they are easily ecumenical by virtue of being both in the church and in the world, they focus on function and not on "office," they are able to be more experimental and flexible than others, and they are pattern setters rather than pattern followers.

Fr. Mead said 40 percent of all congregations in the United States do not have the financial means to support a full-time pastor. Given this statistic, he said bi-vocational clergy have two important roles: Ministry to churches that can afford a full-time pastor now "but that are going to have to change soon," and ministry to clergy "who are going to be squeezed out

of full-time ministry by the economics of church life."

Organizing these tentmakers, he said, is "a little bit like trying to herd cats."

The Rev. Ed Hook of Colorado Springs, Colo., an Episcopalian on a panel responding to the keynote addresses, said, "I'm very happy. I don't have to worry about the denominational pecking order."

And the Rev. Phil Aspinall, an Anglican from Coventry, England, said, "I am ordained to the workplace. The church gathered on Sunday morning is a somewhat artificial community. The community gathered in the stores and factories every day is real."

(The Rev.) MILO G. COERPER

In the Name of the Father...

A commentary for Advent on how we think of God

By BOYD WRIGHT

When I switched on the TV the woman had started talking, so I didn't catch her name. She called herself a protestant theologian. She had written a book and she told the interviewer, "I hope you don't find it shocking."

To judge by what she said of her book, it wasn't shocking at all. She simply trotted out the by-now familiar routine that we don't have to think of God as a Father. Instead, she said, we can visualize God "as a mother, a lover or a friend."

What did turn out to be shocking was her response when a questioner from the audience wanted to know why, if she felt that way, she didn't abandon Christianity.

"I am a Christian," the woman answered, "and I want to work within the Christian system."

Not Christian

I did a double-take ... Christian?

Here, I marveled, was a protestant theologian who apparently had not read the gospels. Or was her sense of language so

poor she didn't realize that "Christian" means follower of Christ?

I admit I felt intolerant toward that woman. I told myself that if Christ ever said anything, he drummed one great fact into us again and again, over and over, teaching, explaining, emphasizing, iterating, in parables, prayers, images, exhortations. The fact he drove home is that there is a "Father."

I managed to work myself up over that poor woman on TV. If she wants to keep calling herself a "Christian," I growled, she should go out and buy a dictionary. Or, better yet, a Bible.

Since then, God in his mercy has made me more tolerant. In calmer moments I know the primary task of the church is to bring people closer to God. I know we should examine every possible way, use every creative means, to get every soul to turn to Christ.

We believers should beware of excessive orthodoxy. We should dare to be innovative. We should avoid no road that might lead to God.

Many Different Views

If we can help others by encouraging them to picture God not as a father but instead as a mother, a lover or a friend, so be it. I fully agree with the friend part; that's one way I see God, too. And it is certain that we can find God in the actions of those close to us, perhaps particularly in mothers and lovers.

And yet ... and yet ... I wonder if the pendulum of permissive Christianity has swung too far. I wonder if, in our efforts to embrace every idea, to make everyone as comfortable as possible, to welcome any vision, we are not losing something valuable.

Advent is a good time to take stock. Now is the moment, as we prepare to celebrate the Nativity and the Incarnation, to probe the identity of Christ, to look into our hearts and seek to know who he truly is. As Christians, we are going to remember first of all that Christ is the Son. And the Son points, always and directly, to the Father.

The images of God as mother, lover or friend, helpful as they may be, are not the clearest pictures we have. The Old

Testament, in book after book, tolls like a mighty bell with the one, strong, unforgettable message that the God above us is in every way our Father. Then comes the New Testament with the greatest theologian of them all. Jesus paints a picture that can never fade. Look up, look within, look anywhere.

There you will find Abba, God the Father. Jesus gives us no other image. No blurring, no choices. Just God — the Father.

The triumphant good news that there is indeed a Father throbs throughout the New Testament. It shouts the central certainty of our faith: Christ came to save us and he was sent by the Father who loves us.

If we let other concepts cloud this picture, we miss the core of Christianity. If, in our concern, we strain to accept everybody's vision, we fail those we are trying to include. We offer them a watered-down version of God. For a Christian to live without the Father is a terrible, empty sadness.

This Advent let's try an experiment. Do you know anyone tempted to abandon the image of God the Father and substitute the notion of God as mother or anything else? Are you drawn that way yourself?

Suggest that, as part of Advent preparation, this seeker for a clearer image of God sit down and read from the Gospel of John. Don't make it too tough. Chapters 14 through 17 will do the job.

Thundering Words

People today read a great deal about the scriptures yet seldom seem to read the scriptures themselves. Jesus' words telling us of the Father shine everywhere in the gospels, but in John they thunder over and over with a glorious, dramatic, pulsing repetition ... the Father ... the Father ... the Father ...

I defy anyone to read these few pages straight through without interruption, then put the book down and walk away still believing there can be a better image for God than the one Jesus gives us.

In the new century and the new millennium we'll come up with plenty of new ways to journey to God. But the path Jesus shows us is the surest way of all.

Boyd Wright is an occasional contributor to THE LIVING CHURCH. He resides in Mendham, N.J.

Commendable Provision

We have heard much about “flying bishops” in recent months, albeit in the Church of England. The concept of “flying bishops” is simply the practice of a diocese or province providing alternative episcopal oversight to congregations which are unable in good conscience to accept the ministrations of their bishop. Now, with little publicity, the Episcopal Church has its own “flying bishop” [p. 6]. The Bishop of Pennsylvania, the Rt. Rev. Allen L. Bartlett, Jr., has made a provision of episcopal pastoral and sacramental care with seven parishes affiliated with the Episcopal Synod of America (ESA).

The seven parishes, known among themselves as “the seven sisters,” have been at odds with Bishop Bartlett following his ordination of a practicing homosexual in October 1993. Since then, Bishop Bartlett, his chancellor, and the rectors and wardens of the seven parishes have worked together to make the arrangements for retired Bishop Donald Parsons of Quincy, an ESA member who has spent much of his life in Philadelphia, to minister to those congregations.

While it is difficult to speak positively of any plan which might further divide the body of Christ, there are facets of the provision worth commendation. Hopefully, the strategy will bring the seven congregations more into the life of the Diocese of Pennsylvania than before. The provision may prove to be a model to other dioceses of how the church can be truly Anglican — respecting each other’s differences. Bishop Bartlett also is to be commended. He has reached out to members of his diocese who want to remain loyal Episcopalians even though he will receive considerable criticism. The provision has the potential to be a viable accommodation.

Valuable Effort Ends

In its two-year existence, Shaping Our Future, Inc. made a major impact upon the Episcopal Church. The recent announcement that the Tennessee-based organization would go out of existence at the end of 1994 [p.13] should sadden anyone concerned with restructure in the Episcopal Church.

Shaping Our Future, Inc. will be remembered best for the symposium it organized in August 1993. Arguably, that event in St. Louis is the most significant development in the Episcopal Church so far in this decade. Building on what became known as the East Tennessee Initiative, organizers were able to get 1,000 Episcopalians to come to St. Louis for four days during the heat of the summer to discuss restructure. Participants from more than 90 dioceses, including 36 bishops, discussed a variety of issues without rancor and returned home to share the experience.

Two factors brought about the unfortunate end of Shaping Our Future, Inc. The more significant was financial. When Shaping Our Future began operation, it had taken over the debt of the East Tennessee Initiative and wound up with about \$150,000 outstanding. The organization operated in the black but never had enough excess to pay off the debt.

The other matter was the failure of a resolution to General Convention proposed by Shaping Our Future which would have made considerable changes in the way the church goes about its business. That resolution and others on restructure, got nowhere in the House of Bishops.

We are thankful for the impact Shaping Our Future has made on the church and for the ministry of its executive director, the Rev. Jon Shuler. Their efforts were not in vain.

VIEWPOINT

The Virgin Mary’s Perfect Origin

By ROBERT B. DUNBAR

Subscribe to a delightful Pulitzer Prize winning weekly newspaper from the West Coast, the *Point Reyes Light*. Eleanor Hamilton’s column on human relations, “Living and Loving,” is a must read for me. Here is her assessment of human nature in the Oct. 8, 1992, issue:

“At the center of every being there is a core of goodness which is pure human gold. It is the healthy striving toward life and love. Without it [humans] would still be cavorting with the monkeys. It is there, dormant and waiting for a chance to find expression, even when it is encrusted with neurotic defenses. Wise psychiatrists, wise teachers, and wise lovers believe that



The Metropolitan Museum of Art

The Annunciation, by Rogier van der Weyden (ca. 1400-1464)

it is infinitely worthwhile to discover this core in their patients, their pupils, their beloveds. Whenever it is released, it becomes the generator of kind deeds and enduring human relationships, particularly the relationship of marriage.”

Contrast that optimistic view of human nature with the following from the Bible:

“...out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies ...” (Matt. 15:19).

“...Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man” (John 2:24-25).

(St. Paul speaking autobiographically): “For I know that in me (that is, in my flesh) dwelleth no good thing” (Rom. 7:18).

How does one account for such
(Continued on next page)

The Rev. Robert B. Dunbar is assistant at St. Helena’s Church, Beaufort, S.C.

Stimulating Volume

THE CULTURE OF DISBELIEF: How American Law and Politics Trivialize Religious Devotion. By **Stephen L. Carter.** Basic. Pp. vii and 328. \$14.95, paper.

This thoughtful book, on the tough questions of relation between church and state, is by a professor in the Yale Law School who has no hesitation in clearly identifying himself as a Christian and a member of the Episcopal Church. Much of the discussion is rooted in the famous First Amendment of the Constitution, which forbids legislation for the establishment of religion and also dictates freedom in the exercise of the religion.

Religious liberty, if it goes outside the mainline American churches, often receives no defense from the courts. The mainstream of Americans, most of whom do profess religious belief, are not safe either. Any state law or local ordinance which may be alleged as religious in moti-

vation may for this very reason be swept away by federal courts. They view religion as a purely private matter which in all decency should not intrude into the serious matters of government. This position is ultimately absurd because virtually all laws requiring moral conduct have derived from religious precepts.

The author, himself an African-American, repeatedly cites the civil rights movement as an example of laudable and successful intervention into government by the religiously motivated. He deplores, however, the so-called religious right which, he asserts, bends religious principles to uphold political goals, rather than vice versa. The reader may wonder, on the other hand, whether the religious left does not do the same. School prayers, abortion and euthanasia are among the concrete topics of current debate which are examined in this stimulating and challenging volume.

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

Worthy Anthology

CHRISTIAN POETRY IN CANADA. Edited by **David A. Kent.** ECW Press. Pp. 267. \$18.95 paper.

Christian Poetry in Canada features 62 English language poets who fit David Kent's aim to reveal "... 1. poetry that is in some sense representative; 2. poetry that is excellent in its own right; and 3. poetry that will demonstrate the formal variety possible in this genre."

The reader must trust that Kent accomplishes the first aim and it is easy to see the variety of poetry that fulfills the third. It is fair to say that excellence is discovered from time to time and that could be the best claim made for any collection.

I applaud this anthology for giving us, in the words of Anna Quindlen, the possibility of "... the heart coming around the corner and unexpectedly running into the mind."

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

The Immaculate Conception: a 'Pious Opinion'

(Continued from previous page)

opposed experiences and assessments of human nature? The one says we are essentially good, that deep inside we are beautiful people, that our goodness is only waiting to be brought out by someone whom we trust, someone who loves us, someone, to paraphrase St. Paul, who "bears with us, believes in us, and hopes for us." The other says that, left to themselves, "people are no damn good." That was the startling but precise language Fr. Rhys at Sewanee used to explain the doctrine of original sin to seminary students.

Those who have a low opinion of the human race have the Bible on their side. Glimmers of optimism to the contrary notwithstanding, Psalm 51's view that we have been wicked from [our] birth, [and] sinners from our mothers' wombs summarizes the Bible's negative assessment of unaided human nature.

Dr. Hamilton suggests this pessimistic view, however biblical, is a projection of one's negative self-assessment. People who think that they are evil imagine that everybody is evil, and act hostilely or defensively toward them.

I contrast these two theories about human nature in order to illustrate them. If the Bible is always right when both testaments insist "there is none that doeth good, no, not one" (Rom. 3:12), we have no one to show us what human nature at

its best might have been or may yet become. As if to supply an example of humanity as it was intended by God, the early church began setting Mary forward as a second, unspoiled Eve corresponding to Jesus, a new Adam. Mary and Jesus were the human race's second chance.

On Target

Much later, on Dec. 8, 1854, the Roman Catholic Church declared this meant that Mary was "immaculately conceived." Pope Pius IX may have over-defined Mary's perfection, but his intuition was right on target: Christians need Mary to symbolize the highest potential of mere human nature, the hidden goodness that Dr. Hamilton says resides in every person. I say "mere human nature," because Mary's son, as man *and God*, cannot model *mere* human nature for us. But his mother is as merely human as any of us. What was true of her is possible for us.

We Episcopalians call this post-biblical theory of Mary's Immaculate Conception, celebrated so widely Dec. 8, a "pious opinion," which means you can believe it or not. It may not be a fact, but it conveys a truth: The gospel truth that God has begun in the human race the restoration of all things to their original goodness beyond the appearance of original sin, the goodness he admired in Adam and Eve.

This restoration to perfection is magnificently personified in Mary, humanity's boast, and expressed beautifully in the collect for the Second Sunday after Christmas:

"O God, who didst wonderfully create, and yet more wonderfully restore, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, thy Son Jesus Christ..."

Personally, I take the Immaculate Conception to mean that the moment Mary agreed to assume the awful cross the angel Gabriel laid on her, the grace then conceived in her acted retroactively to make her origin as perfect as her obedience. In a mighty act of providence, God *contradicted* Psalm 51. I hope this is so. We need Mary's example of how the grace of God can act retroactively in us too to cover shame, heal memories, overcome fears, forgive enemies, and clear our distorted vision to see some goodness where previously we saw only evil, especially in ourselves.

We also need a mother's love. Most people feel bad enough about themselves already without Paul, Augustine, Luther, Calvin, and the old prayer book's rubbing their noses in their sins. To counteract our shame, we need Mary's unconditioned love, seeing in her children only the good that made us worth her son's sacrifice.

SHORT and SHARP

By TRAVIS DUPRIEST

CHANT: The Origins, Form, Practice, and Healing Power of Gregorian Chant. By Katharine Le Mee. Bell Tower. Pp. 176. \$15.

Inevitable, I guess. This is a "companion" to the incredibly popular CD "Chant" by the monks of Silos in Spain. Actually, it is a fine little book written by a teacher, singer, conductor, and includes texts and translations from the CD and chapters on the history of Western chant, devotion, composition and notation. The sections on attention and effects of sound are quite helpful.

AFFIRMATIVE

AGING: A Creative Approach to Longer Life. Edited by Joan E. Lukens for the Episcopal Society for Ministry on Aging. Morehouse. Pp. xxii and 141. \$14.95 paper.

Contributors include Episcopal writers such as Nancy Roth and Linda Grenz and Anglican Herbert O'Driscoll, all speaking to issues of aging, relationships and spiritual growth. Each essay is followed by a study guide for personal and group use. O'Driscoll's "A Spiritual Journey" would be instructive to anyone, no matter how old.

FLIGHTS OF ANGELS. Dimensions for Living. Pp. 127. \$12.

Here's a bedside book, a treasury of personal stories, hymns and other verse about angels, including Brahms' "Lullaby" and pieces by Billy Graham, Helen Steiner Rice and many writers not so well known. Many references to Christmas. Begins with a five-point "Job Description for Angels." A story titled "Cave In" tells of a construction worker near death being rescued after crying out to God to send an angel. "True, I've still never seen angels," he writes. "But I've felt their presence and seen their work. And that's good enough for me."

THE FIRST PARISHES OF THE PROVINCE OF MARYLAND. By Percy G. Skirven. Clearfield (200 E.

Eager St., Baltimore, MD 21202). Pp. 181. \$28 paper.

A reprint of the 1923 book which covers the early history of the church in Maryland, prior to and following the establishment of the Church of England. A gold mine of parish, census, county and geographical records for the historian, genealogist, or Marylander. Includes a fold-out map of Maryland in 1692.

EPIPHANY. Proclamation 5, Series C. By Gail R. O'Day. Fortress. Pp. 64. No price given, paper.

Commentaries for homily preparation — by the associate professor of New Testament and homiletics at Candler School of Theology — on Epiphanytide lections in the Lutheran, Roman Catholic and Episcopal churches, including revised common lectionary citations.

PRAYING WITH CLARE OF ASSISI. By Ramona Miller and Ingrid Peterson. St. Mary's (Winona, MN). Pp. 114. \$6.95 paper.

Part of the "Companions for the Journey" series put out by Christian Brothers Publications, this friendly guide is beautifully printed and includes reflections on various themes, such as "The Strength of the Eucharist," quotations from St. Clare, as well as questions to ponder, and prayers.

SPEECHES AND RECITATIONS FOR YOUNG CHILDREN. Abingdon. Pp 63. No price given, paper.

We adults sometimes forget how much children like to memorize poems, songs, short prayers. Here is a collection of short pieces for individual or group recitation, arranged seasonally.

365 MEDITATIONS FOR GRANDMOTHERS. By Gloria Gaither, et al. Dimensions for Living. Pp. 352. \$12 paper.

Five different grandmothers contribute verbal sketches of experiences with their children and grandchildren — all from a Christian perspective. The book is arranged for daily meditations, with scrip-

ture passages and prayers. July 13 recounts a "steel magnolia" Episcopalian!

CONVERSATIONS WITH GOD: Two Centuries of Prayers by African Americans. By James Melvin Washington. HarperCollins. Pp. xlix and 347. \$20.

Prof. Washington of Union Theological Seminary and Columbia University collects African American prayers from 1760 to the present, including literary figures such as Phillis Wheatley and Richard Wright and "A Thanksgiving Prayer for the Abolition of the African Slave Trade" by Absalom Jones, the first African American to be ordained in the Episcopal Church. What a wonderful book to have handy on the Feast of Absalom Jones (Feb. 13).



James M. Washington

SIMPLY CHRISTMAS, 1994: Great Ideas for a Noncommercial Holiday. By Mary Thompson. Walker. Pp. 154. \$6.95 paper.

One hundred and fifty pages of ideas for Advent through Epiphany: events, tours, recipes, gift-donations, Christmas celebrations around the world. Many of the events benefit charity.

MAKE A BIBLE VILLAGE: Six New Testament Stories Come to Life with these Fun-to-Make Models. Morehouse. Unpaginated. \$11.95, heavy paper.

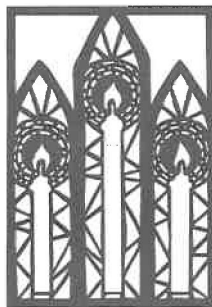
Press-out figures and forms for making model villages based on six stories from the New Testament. For individuals or church school groups.

EASY ON THE ALLELUIAS, HARRY: A Collection of Episcopal Church Humor. Edited by J. Stephen Hines. Foreword by John E. Hines. Cashiers (P.O. Box 550, Cashiers, NC 28717). Pp. 62. \$5.95 paper.

Just what the Doctor ordered: Laughter! If you have to comment on the rector's sermon, here are some possibilities: "Splendid! I particularly liked the ending" or "Where in the world did you learn to preach that way?" Funny cartoons are included as well. Grab this one as a Christmas gift for the friend who needs a chuckle.

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CONVENTIONS

Change of Leadership in Massachusetts

The convention of the **Diocese of Massachusetts** Nov. 4-5 at Trinity Church, Boston, marked a turning point for the diocese, as one bishop began to bring his ministry to a close and his successor began to exercise his new role.

In his Friday night convention address, the Rt. Rev. David E. Johnson announced his plans to resign as Bishop of Massachusetts on June 5, 1995. He will be succeeded by Bishop Coadjutor M. Thomas Shaw, S.S.J.E., who was consecrated Sept. 24 [TLC, Oct. 16].

"I intend to continue my diocesan duties through January, but on a minimal schedule," Bishop Johnson told the 500 delegates representing the diocese's 193 congregations. He said beginning in February he will take vacation and sabbatical time during the next four months.

In his final convention address, Bishop Johnson asked diocesan leaders to continue the ministries he has begun to children and families.

"You must do as Jesus did, following his example of placing the child in the center of those who would make themselves number one," he said. "You must become the voice of the voiceless, the hands of the embracing Jesus, the activists for the children of God."

To Bishop Johnson's surprise, the diocese already had put his charge into action. The Most Rev. Edmond L. Browning, Presiding Bishop, who was celebrant at the convention Eucharist, announced the establishment of the David E. Johnson Fund for Children and Families.

The new fund was begun by friends and co-workers of the bishop to honor him for his 10 years as diocesan and his commitment to the well-being of children. As bishop, he founded DOVEMASS, a program that recruits men and women from churches, synagogues and nonprofit organizations to volunteer in public schools and to serve as advocates on behalf of children in the formation of public policy. He also established the Diocesan Youth Council. The Johnson Fund will be used for programs and ministries that benefit children and their families. It has a goal of \$250,000, of which \$125,000 already has been raised.

The legislative highlight of convention was the adoption of two new canons governing the formulation and financing of the diocesan budget. Formerly, congregations were assessed a share, based on the size of membership, of the basic costs of

maintaining the diocese and the office of the bishop. Each congregation was then asked to pledge a second amount for the mission programs of the diocese.

The 1993 convention changed the canons to a single mandatory payment system. This convention revised a canon providing for a committee to review requests for adjustments in assessment and another which governs allocation of diocesan revenues.

A budget of \$4 million for 1995 was approved.

JAY CORMIER

* * *

The weather was fine; the forests, magnificent; and the convention was mellow. This was the assessment of many clergy and lay delegates to the 120th convention of the **Diocese of Western Michigan**, Oct. 21-22 in Traverse City.

Health insurance was a major topic for discussion. A special subcommittee of the executive council had worked all year investigating the options for a diocesan plan, and their recommendations were approved, namely, that all clergy and lay employees of the diocese be in one group plan, and that the plan be the Medical Trust program under the Church Pension Group, especially the HMO option being offered for the first time.

Convention affirmed a number of resolutions that were submitted by returning deputies from General Convention. The resolutions called for the diocese to continue the dialogue on human sexuality, to covenant for personal responsibility against racism, to establish a task force on the status of women to oppose violence against women, and to find a way to include youth representatives in future diocesan conventions.

Resolutions calling for more widespread information about programs of evangelism and calling for congregations to sponsor education concerning AIDS/HIV were approved, as were diocesan policy and procedures for sexual misconduct prevention. A resolution addressing the reduction in the number of guns in Episcopal households was debated but failed.

Convention approved a minimum budget of \$558,464 and a challenge budget of \$656,273, both of which included more than the assessment under the new national church formula.

(The Rev.) JOSEPH C. NEIMAN

* * *

For the second year in a row, the **Diocese of California's** convention met in a one-day format, spending more of its

time on issues and less on legislation.

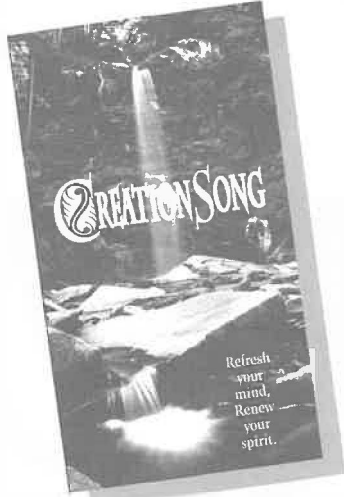
In the morning session, delegates chose among three 75-minute workshops: congregational development, led by three diocesan staff members; Vision 2000, led by the Rt. Rev. William Swing, Bishop of California; and the report of the deputation to General Convention.

The workshop on congregational development was a preview of a diocesan gathering on this topic to be held April 1. Participants heard a presentation on church development by Cathy Roskam, then listened to reports from some parishes active in development. Ms. Roskam described the life cycle of parishes as birth, growth, stability and decline and noted that proper development keeps the parish family alive and well.

In Bishop Swing's Vision 2000 session, participants focused on the role of the church in education. Public and private school education and the education of clergy and lay persons were addressed. The Rev. Malcolm Manson, headmaster of the Cathedral School for Boys, shared plans directed toward increasing the role of the Episcopal Church in private education and said ultimately the plans include a Cathedral School for Girls and a co-ed Episcopal high school.

Bishop Swing emphasized the importance of articulating the call to ministry and said Vision 2000 is a framework giving church members a direction in which to move.


The diocese welcomed St. Ambrose Church, Foster City, to parish status after 33 years as a mission. A budget of \$2.26 million was approved.



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PEOPLE and PLACES

Appointments

The Rev. **C.S. Alling** is associate rector of St. Paul's, 1066 Washington Rd., Mount Lebanon, PA 15228.

The Rev. **Virginia Brown-Nolan** is coordinator for congregational life of the Diocese of Michigan.

The Rev. **Frank Cabrera** is vicar of Iglesia de San Mateo, Yeatesville, NC 27810.

The Rev. **D. Edward Emenheiser** is rector of Grace Church, Traverse City, MI; add: 174 Wakulat, Traverse City, MI 49684.

The Rev. **Virginia L. Going** is deacon of Good Shepherd, 400 S. Boylan Ave., Raleigh, NC 27603.

The Rev. **R. Franklin Gose** is vicar of Trinity, Fuquay-Varina, NC; add: 211 N. Tarboro St., Raleigh, NC 27610.

The Rev. **Bill Harper** is vicar of Grace Church, Bainbridge Island, WA.

The Rev. **Joyce W. Holmes** is rector of St. Matthew's, 2001 Windsor Dr., Box 342, Newton, KS 67114.

The Rev. **Mark Jenkins** is coordinator for support services of the Diocese of Michigan.

The Rev. **Carolyn Gibson Jones** is assistant of All Saints', Beverly Hills, CA; add: 504 N. Camden, Beverly Hills, CA 90210.

The Rev. **Lisa Keppeler** is priest-in-charge of Holy Communion, 1055 Route 6, Mahopac, NY 10541.

The Rev. **Bevan Leach** is rector of St. Paul's, Muskegon, MI; add: 297 W. Clay #214, Muskegon, MI 49440.

The Rev. **Lynde E. May, IV** is interim rector of St. Mary's, Tampa, FL; add: 2505 Ysabella, Tampa, FL 33629.

The Rev. **David Murray** is rector of Trinity, 317 Franklin, Clarksville, TN 37040.

The Rev. **Sandra Richardson** is coordinator for corporate witness of the Diocese of Michigan.

The Rev. **Edward Scully** is rector of St. James', Albion, MI; add: 119 W. Erie, Albion, MI 49224.

The Rev. **Betsy Seeger** is rector of St. Paul's, 1430 J, Sacramento, CA 95814.

The Rev. **L. Murdock Smith, III**, is interim rector of St. James', 44 West, Keene, NH 03431.

The Rev. **Gary D. Steber** is vicar of St. Alban's, P.O. Box 92, Davidson, NC 28036.

The Rev. **M. Filmore Strunk, Jr.** is rector of St. Margaret's, 5008 Pineville-Matthew's Rd., Charlotte NC 28226.

The Rev. **William Carl Thomas** is rector of St. Matthias', 2310 Skyland Blvd. East, Tuscaloosa, AL 35405.

The Rev. **Thomas White** is rector of St. Michael's, 901 Kingman Rd., Birmingham, AL 35235.

The Rev. **Christine Whittaker** is priest-in-charge of St. John's, Georgetown, Washington, DC.

The Rev. **Stephen Williamson** is priest-in-charge of St. Philip's, Box 484, Circleville, OH 43113.

The Rev. **Sara Scott Wingo** is rector of St. Philip's, 2813 Godfrey Ave. N., Fort Payne, AL 35967.

Cathedral Clergy

The Rev. Canon **R.W. Bernard Dooly** is canon of St. John's Cathedral, 256 E. Church, Jacksonville, FL 32202.

The Rev. **Paul Francis Matthew Zahl** is dean of the Cathedral Church of the Advent, 2017 Sixth Ave. N, Birmingham, AL 35203.

Ordinations

Priests

Alabama — **Richard Julius Brown, III**, vicar, Trinity Church, Clanton, AL; add: 2402 Winchester Rd., Montgomery, AL 36106.

Bethlehem — **Eleanor Hart**.

Central New York — **Thomas E.C. Margrave**.

Dallas — **Martha L. Forisha**.

New Jersey — **Francisco Pozo**, assistant, Christ Church, 5 Paterson, New Brunswick, NJ 08901.

Deacons

Bethlehem — **Mary Kisner**.

Montana — **Janet Marie Knox**, Christ Church, P.O. Box 463, Sheridan, MT 59749.

New Hampshire — **James LaMacchia**, assistant, St. David's, 231 Main, Salem, NH 03079.

South Dakota — **Jim Vorhees**.

Western Michigan — **MaryLou Schlotterbeck**, P.O. Box 26, Beulah, MI 49617.

Receptions

The Rev. **Michael L. Carr** was received as an Episcopal priest and is chief of Chaplain Services at Veteran's Hospital, Allen Park, MI; add: 3986 Gertrude, Dearborn Heights, MI 48125.

Resignations

The Rev. **David T. Andrews** as vicar of Good Shepherd, Onondaga Nation, NY.

The Rev. **Linda Harrell** as vicar of St. Francis, Sweet Home, OR.

The Rev. **David Hopkins** as rector of Calvary, Utica, NY.

The Rev. **Bennett G. Jones** as vicar of Transfiguration, Lake St. Louis, MO.

The Rev. **Robert Kahl** as rector of Church of the Advent, Cape May, NJ.

Retirements

The Rev. **Clifford Atkinson** as vicar of Lord of Peace, Clermont County, OH.

The Rev. **Michael Bedford**, as rector of St. Elizabeth's, Redford, MI; add: 25831-1 Lexington Dr., South Lyon, MI 48178.

The Rev. **Kathryn Dawson-Puckett** as vicar of Trinity, McArthur, OH.

The Rev. **Alburt L. Gardner** as vicar of All Saints', Crescentville, PA.

The Rev. **Robert Harvey**, as rector of Good Shepherd, Wichita, KS.

The Rev. **Maurice Kaser** as rector of St. Paul's, Greenville, OH.

Andrew Katsanis as director of The Episcopal Camp and Conference Center, Ivoryton, CT.

The Rev. **Charles L.L. Poindexter**, as rector of St. Luke's, Germantown, PA 19144.

The Rev. Canon **Ellsworth B. Stone** as rector of Redeemer, Cairo, IL.

Other Changes

The Rev. **Paula S. Datsko Barker** is academic dean of Seabury-Western Theological Seminary, Evanston, IL, succeeding the Rev. William P. Haugaard, who retires at the end of this year.

The Rev. **Alice L. Downs** is executive director of the New Jersey Council of Churches.

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5:30

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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)
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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,
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;
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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

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