

Christmas Book and Gift Issue

The Living Church

November 19, 1995 / \$1.50

The Magazine for Episcopalians



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807 Cathedral St
Baltimore MD 21201

A Vatican Treasure
and Other Ideas for Christmas Giving

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Quote of the Week

The Rt. Rev. Jerry Lamb, Bishop of Northern California, writing in his diocesan newspaper on his recent trip to Africa: "Faith for our brothers and sisters in East Africa is not just a set of words or pious platitudes. It is a basic structure for their lives."

In This Corner

They Couldn't Resist Answering

Once or twice a year in this space, I pose some questions that perplex me. You wouldn't believe — then again, maybe you would — the number of persons who answer every question and send me the responses, as if it were an exam in Anglicanism 101. Some of those answers from my recent effort [TLC, Oct. 15] are worth sharing.

A woman in Hanford, Calif., responded to my question about the possible resignation of the Presiding Bishop. "If the P.B. resigned, it would make little difference to us out here in the provinces," she wrote.

Several persons commented on whatever became of Advent. Some reported Advent was alive and well in their parishes. Two said nothing changes in their congregation except "the rector changes the color of his vestments," and "we sing O come, O come, Emmanuel."

A priest in Los Angeles was more specific: "It has all but vanished," he wrote, and cited "the world outside the sanctuary" in which Christmas carols are heard "and the Halloween pumpkins aren't even carved."

"One block north of my house is a 'mega church'," he continued. "During Advent, the lobby is filled with at least eight artificial Christmas trees, poinsettias, nativity scenes, lights, resembling a department store. On a Monday night in December, at least 100 cars are in the parking lot; inside, kids are putting on Christmas pageants, singing carols, etc., while their rapt parents dab their eyes and applaud loudly. No Advent wreath here."

Some remarked on the "question" about ministers of communion needing to find out the communicant's name.

"Last Sunday, my wife was wished 'a happy birthday, Ruth,' by the lay chalice bearer," a Diocese of Indianapolis correspondent noted. Another called the practice "inappropriate ... an affront to liturgical piety."

A Maine reader recalled visiting an out-of-state church and as she knelt for communion, she was asked what her name was. "I was praying," she said, "and I resented the interruption, so I shook my head. I was asked three times, and I was so upset I finally left the building in tears without receiving."

The question about The Peace brought a unanimous agreement (six responses) that many of us still don't understand it.

"At one parish where I assisted after retirement, all heck breaks loose," a priest noted. "Hugging and kissing all over the place, with the rector joining the fracas by going up and down the aisle, embracing all in sight."

From Long Island: "The Peace has become nothing more than an intermission ... a time to say 'good morning' to those around you. The people in my church haven't the foggiest notion of what it's supposed to be about."

And from Central Florida: "It's gotten out of hand at our church. A few weeks ago I was asked during The Peace if I'd seen Helen's puppies yet."

I'm not sure I wanted answers to those questions, but I got 'em. Now you do, too.

David Kalvelage, editor

Sunday's Readings

When Frustrated, Keep Trying to Get It Right

Pentecost 24: *Mal. 3:13-4:2a, 5-6; Ps. 98; 2 Thess. 3:6-13; Luke 21:5-19.*

What are we supposed to do when we reach the point of total frustration with the here and now? How are we to act in our anticipation of the end of all things and the dawning of God's kingdom in all its fullness? Choices are an important part of preparation for the new age.

Malachi, the messenger, counsels against simply giving up. We must maintain our trust in God no matter what. Hard, yes. Impossible, no. It is wrong to be taken in by the apparent triumph of evil. We should not take matters into our hands and give in to the enemy. Good will win, even if we cannot see how.

Paul counsels against lying around doing nothing, a temptation when we have concluded that our only hope lies in an external intervention by God. We have a duty to keep trying to get it right. Getting it right can now be freed from the confusion of our own attempts to make it OK ourselves. Repentance and faith are the conditions for participation in the new age.

While we prepare, says our Lord, we should not get confused by the signs of the times. Many will come trying to convince us that they are the Messiah. But they will not appear in the clouds with power and great glory with the angels. He tells us to pay attention to him. He is telling us what to look for, what will appear before he arrives to bring us home to the Father.

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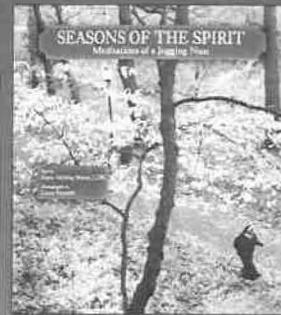
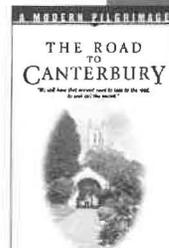
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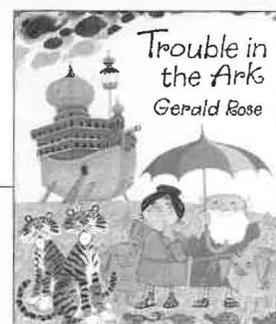
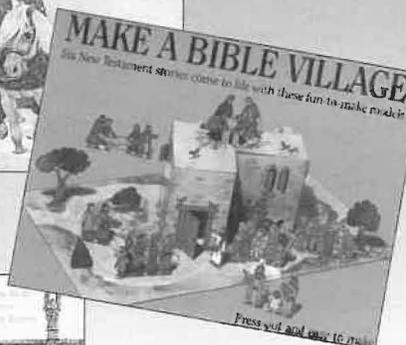


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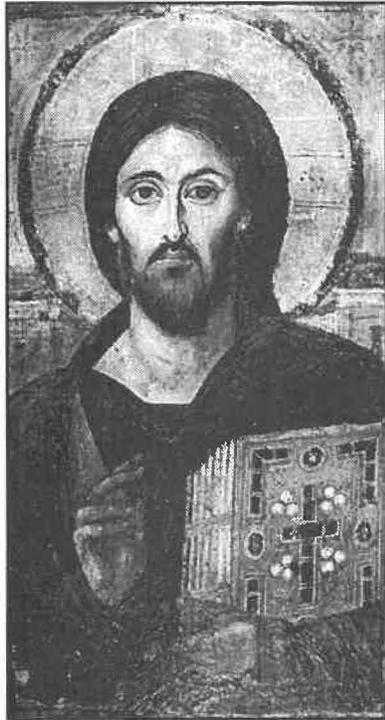


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Letters

Ungraciousness at Bishops' Meeting

It saddens me to agree with David Kalvelage's column, "Pricey Nap in Portland" [TLC, Oct. 22]. I am retired, so I paid my own way to attend the House of Bishops meeting, hoping we might begin to deal with some issues and exercise some leadership, but the format all but precluded any extensive debate and decision making.

The only decision made was the sense of the house resolution on the upcoming recommendation to General Convention making mandatory the ministry of women in every diocese. We spent that morning discussing "mean spiritedness" and then passed what appeared to me to be a mean-spirited mind-of-the-house resolution. It was like sending out the cavalry to clean up the stragglers from the losing side. I have never felt that this was the Anglican way of doing business. It seems to me to be both ungracious and unnecessary.

This opinion comes from one who supported women's ministry, who ordained the first woman in Northern California, and recommended the woman who became the first rector to be elected in California.

I also question the need and cost for two House of Bishops meetings in a given

year. The first meeting at Kanuga was to address the problem of collegiality, and now it seems to have taken on a life of its own. I wonder at the cost to small dioceses and the stewardship of time and money for any diocese.

The bishop and the Diocese of Oregon were most gracious as hosts of the house, but it was sad to see so much effort produce so little in results. I felt like I was attending a clergy conference rather than the House of Bishops meeting. We have a tremendous variety of talent and experience in the house and I don't see the need for a procession of outside speakers to instruct and entertain us while our church looks to us for some leadership and wants to hear our deliberations.

*(The Rt. Rev.) John L. Thompson
Bishop of Northern California, retired
Medford, Ore.*

Indeed the Portland meeting of the House of Bishops, as is the case with most meetings apart from General Convention, produced little measurable quantifiable results. But the overview presented in "In This Corner" hardly reflects the totality of

(Continued on page 6)

The Living Church

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Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483
E-MAIL Internet: livngchrch@aol.com
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NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC is a subscriber to Religion News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

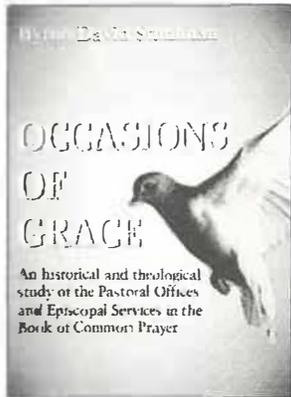
THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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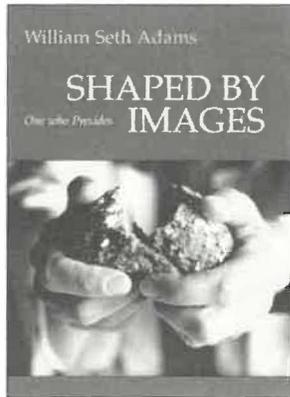
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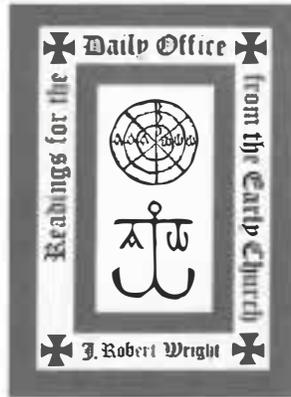
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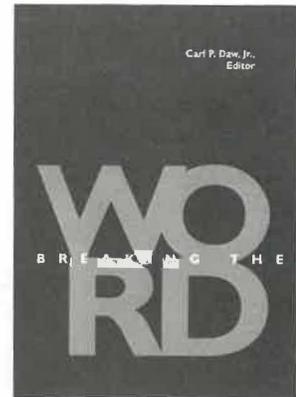
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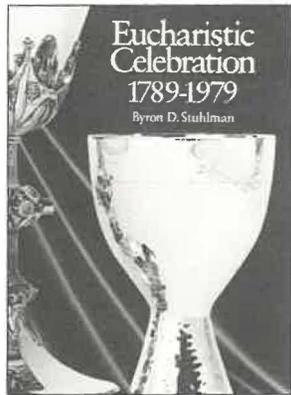
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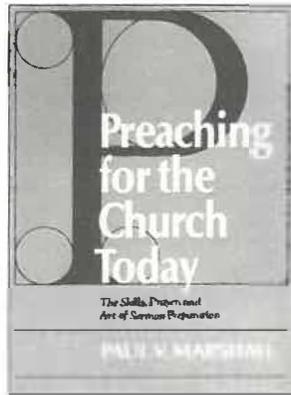
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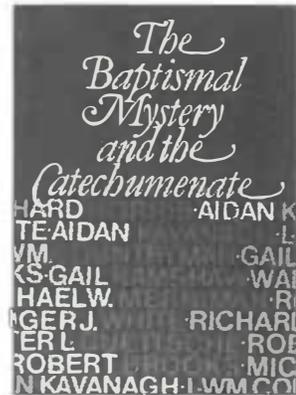
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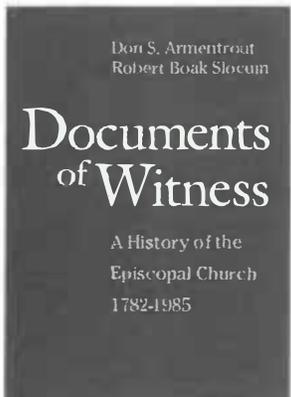
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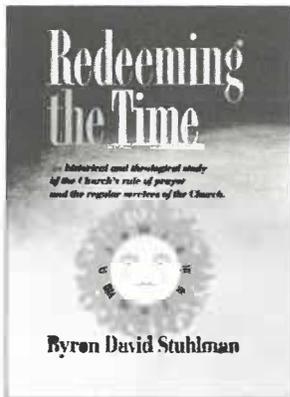
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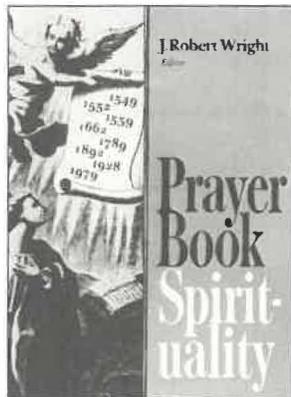
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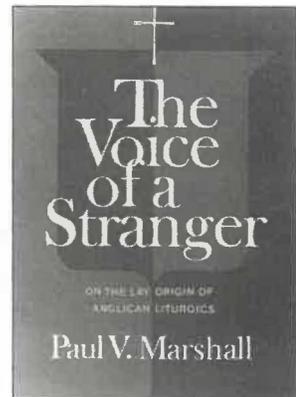
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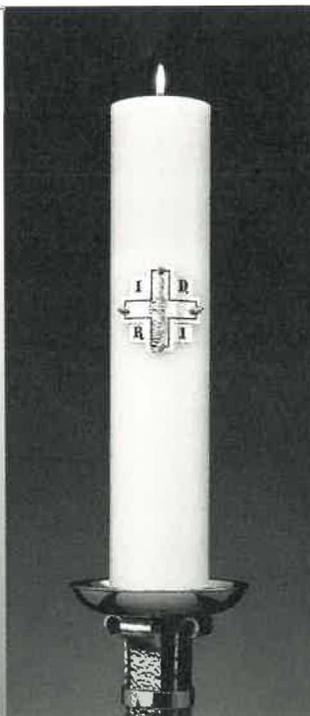
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Letters

(Continued from page 4)

the meeting. A negative slant can be placed on most any event, church or secular. Granted, we had much slack time, but even that can assist in enhancing interpersonal relationships and understanding.

Do we need to meet twice a year? Need, should or ought? This question could well be asked of every gathering from triennial ECW meetings to Lambeth Conferences. I believe two, four-day meetings a year are almost essential for the church's leadership to gather in this rapidly changing society. Streamlined, focused? Of course!

(The Rt. Rev.) Harry W. Shippy
Assisting Bishop
Diocese of Dallas
Dallas, Texas

Praise God for bishops whose "most important accomplishment [is] participation in daily Bible study and the Eucharist ... [spending] many hours sitting at round tables occupied by six or seven other bishops." That's just the kind of accomplishment and production we need in the church. Too often, we in the church have adopted the world's view that production means legislation, documents, decisions; that bishops should function as CEOs, rectors as plant managers and parishes as factories whose function is to process more and more parishioners.

What happened to the importance of prayer, Bible study and the kind of deep, vulnerable discussion, perhaps at round tables, that allows people of strikingly differing views to realize that the others aren't enemies at all, but fellow seekers of God's will?

The church is not IBM or General Motors, Congress or THE LIVING CHURCH. Our production is not measured in units shipped, profit made, budgets passed or circulation. The church's production is forgiveness, love and grace. Those come from a spirit enriched by daily prayer, Bible study and open, vulnerable, risk-taking interaction with others.

Since the disaster in Phoenix, when lobbying, parliamentary procedure and the need to win on issues replaced forgiveness, love and grace, our bishops have been trying, by example, to recover the importance of prayer, Bible study and personal interaction. They are not avoiding "issues of concern to the people back home," but approaching them in a different way, from a different perspective. That's just the kind of leadership we need from our bishops. Let's pray for their suc-

Special place...special gift.

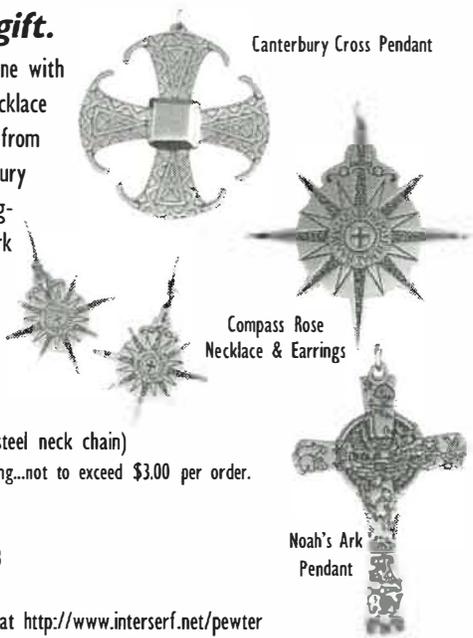
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Letters

cess. Maybe, it will trickle down to dioceses, local parishes and individuals.

*(The Rev.) Bob Henderson
St. James' Church
Eufala, Ala.*

Hearts Uplifted

As individuals who are not Episcopalians but live and work at Jubilee House, an urban ministry of the Diocese of Milwaukee, we wish to applaud Alan Blanchard for compiling a compensation package of \$615,000 annually as president of the Church Pension Fund [TLC, Oct. 1]. We will continue to work with the poor and homeless, our hearts uplifted knowing that Mr. Blanchard flies the Concorde to Europe (it's important to save those few hours regardless of the cost) and be chauffeured through the streets of New York at a daily expenditure of about \$1,000. Everyone knows how horrid the public transportation system is.

As former business executives, we know the importance of maintaining a

managerial style befitting a corporate C.E.O. We would be extremely disappointed, knowing the mortification Mr. Blanchard would feel, should any of these crucial perquisites be taken away. We pray this will not happen.

Mr. Blanchard should be congratulated for his marvelous negotiating skills in obtaining that package. We can only wish him continued success in his endeavors.

*William Stein
Frederic Haise
Milwaukee, Wis.*

Attention-Getter

Your coverage of Canon Linda Strohmeier's talk [TLC, Oct. 8] is quite correct. She did precisely what she was asked to do. Canon Strohmeier was asked to present the keynote address, a humorous or in some other way "attention-getting" talk to the 1993 conference of the Association of Diocesan Liturgy and Music Commissions in Chicago.

As the program chair for that confer-

ence, I invited Linda Strohmeier, not only for her intelligence and humor, but because I know her as a person of faith who has the ability to see beyond the bounds of one narrow view of faith. Hers was not to be a witness on a street corner to crowds of searching people nor an exhortation to a group of convicts in the Cook County Jail. No, hers was to be a keynote, an attention-getting event.

The late Urban Holmes, dean of the School of Theology at the University of the South, has likened the work of the priest to that of the shaman. I haven't seen his works pilloried by the folks at Episcopalians United.

Well, he was a male, after all, and a seminary dean, and he wasn't helpful as a target for EU to bash in its attempt to scare people and raise money.

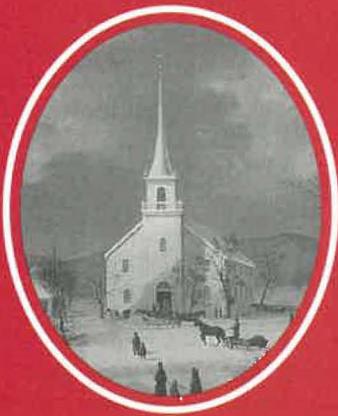
All I can say to EU is get a life ... and a sense of both humor and perspective. What we Anglicans do must seem curious to an outsider. In this Decade of Evangelism, Linda Strohmeier is a breath of fresh air: a loving person of the

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Letters

Christian faith who is able and willing to speak to all people, a humorous and intelligent speaker, and a person not limited by the confines of any narrow "man-made" (sic) orthodoxy.

*(The Rev.) James A. Newman
St. Bede's Church
Los Angeles, Calif.*

Compassion Needed

I have spent most of my ministry involved in the healing ministry. Week after week I read letters to the editor which often are mean spirited, full of distrust and many times vindictive which contribute to a state of ill health. I believe the outstanding characteristic of Jesus was compassion, which is at the heart of healing and the beginning of forgiveness. We need to stop and realize that this fractured and abused church of ours is the body of Christ, and we're all brothers and sisters in this body.

We may not like some of our brothers and sisters who are different from us and have different opinions. However, for our own health and the health of the church we need to exercise compassion. We do not have to agree with others, but we must never forget that we're all in the same family. The Presiding Bishop may not always excel as a C.E.O., but I believe him to be a friend of Jesus.

That should be our starting point — friends of Jesus, walking with him and like him, showing compassion for others.

*(The Rev.) Malcolm H. Miner
Koloa, Kauai, Hawaii*

One Problem

The Rev. Christopher Moore's otherwise excellent article, "10 Operating Principles of the Church" [TLC, Oct. 8], was seriously compromised by his incredible ignorance of our Anglican musical heritage. Fr. Moore argues that because "only 4 percent of Americans express a preference for classical music" it shouldn't be "served up" on Sunday morning. I wonder what percentage of Americans prefer classical Christianity?

Fr. Moore attributes declining membership to "the influence of many professional church musicians, some of whom see as their mission the need to educate parishioners about good music." Should we be spared all of the difficult tenets of Christianity because they aren't popular? Does Fr. Moore recognize any obligation to educate his parishioners about the Christian life or is a church full of the

blissfully ignorant his only consolation?

His statements on music bring to mind the comment of a politician who once argued for the confirmation of a mediocre nominee for the Supreme Court on the grounds that "mediocrity should be represented because we have so much of it in America."

Far from being the reason for any decline in membership, the finest church music ever written performed by trained choirs continues to play a critical role in the health of many Episcopal churches in America whose liturgies are enriched by the best our tradition has to offer. "Ooh, la la, Lord" may turn on Christopher Moore and other liturgical bump and grind fans, but its long-term benefits are questionable. "Garbage in/garbage out" is as applicable to this issue as any. He apparently sees church music as nothing more than a device for pleasing the crowd rather than an expression of all that is true and good and lovely. Methinks his theology needs an upgrade.

*Keith Shafer
Augusta, Ga.*

Don't Lose It

The Rev. Pierre W. Whalon poses a question [TLC Oct. 8]. My prayer is that he is correct, in that the laity are praying, giving, working for their beloved Jesus and his church. The squabblers are always with us, i.e., the poor in spirit. Their polarized single-mindedness on any issue destroys the mission of God's church. To love God and make him known.

For instance, why is there need now for a canon on women priests? Episcopalians historically have been the peacemakers among all churches. Let's not lose it among ourselves. There is no agenda Jesus approves other than caring for one and all, to love, to welcome, to heal.

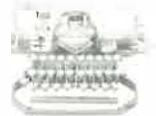
*Leonie Miller
Tampa, Fla.*

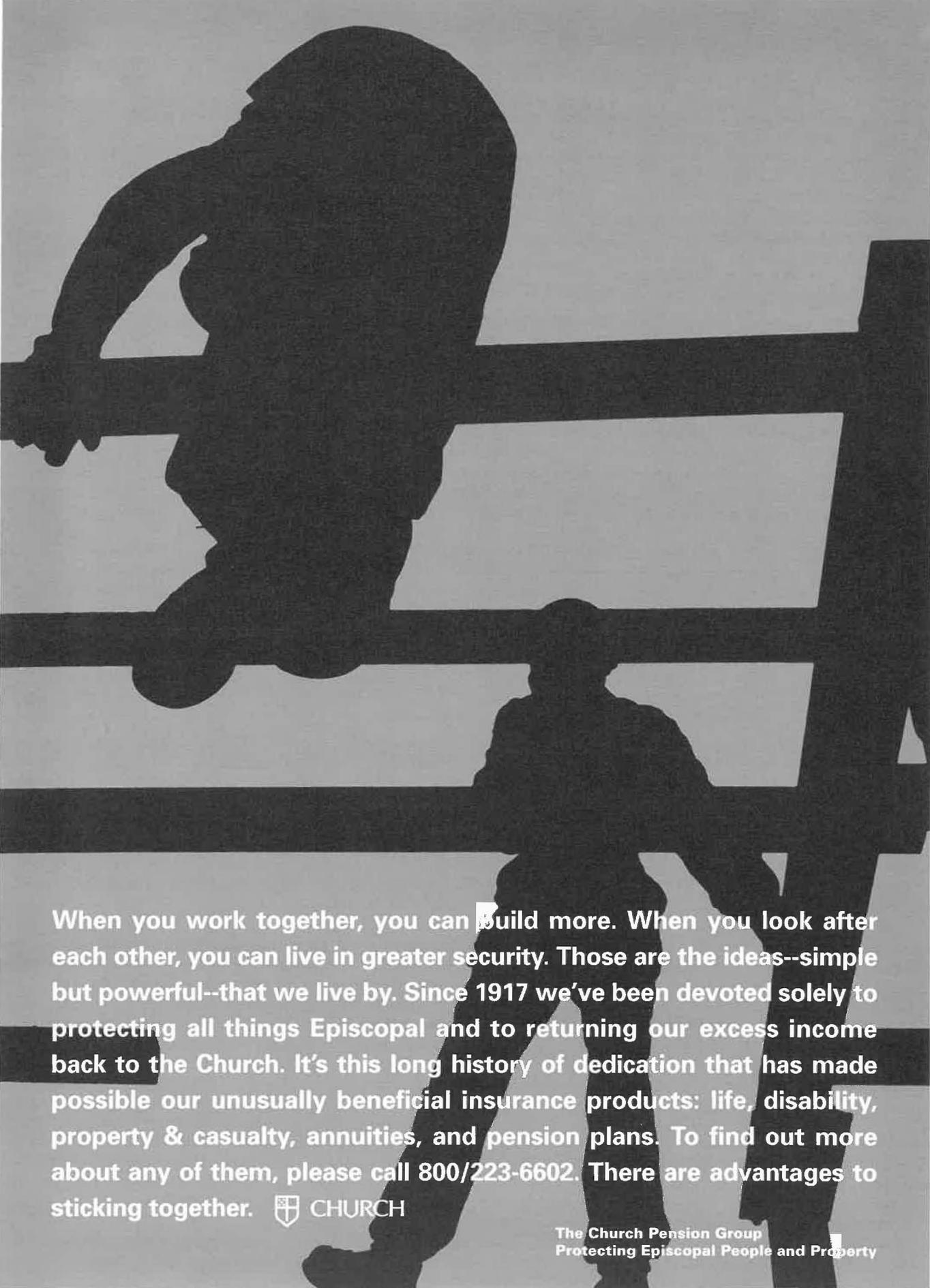
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The Church Pension Group
Protecting Episcopal People and Property

New National Church Treasurer Named

A New Jersey licensed certified public accountant with 33 years experience is the new treasurer of the national Episcopal Church. Stephen Duggan was nominated to the Executive Council Oct. 31 at its meeting in Birmingham, Ala., by Presiding Bishop Edmond L. Browning and House of Deputies president Pamela Chinnis.

Toni Gilbert, a council member from East Tennessee, and the Rt. Rev. Don Wimberly, Bishop of Lexington, members of the search committee, introduced Mr. Duggan to Executive Council.

Ms. Gilbert said the search committee had winnowed seven candidates from more than 200 applications. After these — an “incredibly competent group” — were interviewed, the recommendation of Mr. Duggan was unanimous.

She described the nominee as “a warm and engaging person” who needs no on-the-job training to step into the job. “There were no gaps in his resume,” she said. “He’s done it all: worked with large and small corporations, as well as with other cultures.”

The nomination was unanimously

accepted by the council. Although his position will not be formalized until voted by General Convention, Mr. Duggan began work at the church center Nov. 1.

‘When the search committee called, I was intrigued, flattered. I didn’t really think it would go.’

Mr. Duggan

Mr. Duggan, a former Roman Catholic married to a cradle Episcopalian, has been a certified public accountant with the firm of Arthur Anderson since his graduation from Washington University, St. Louis, in 1961. He has lived in the Newark area most of his life.

Asked why he accepted the position of treasurer of the Episcopal Church, he said, “After 33 years in business, it had lost a little of its challenge.” He began working for a not-for-profit agency as a volunteer

and board member. “After my retirement, I began to spend more time traveling to the Philippines with an agency for self-sufficiency, working on the ‘Teach someone to fish’ principle. When the search committee called, I was intrigued, flattered. I didn’t really think it would go.”

His name was suggested to the committee by the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, and Mr. Duggan’s former rector. He came to the Episcopal Church with his wife, Barbara. “The impact on our children’s lives became apparent,” he said. “I felt a stewardship call in the parish. I volunteered, became a vestryman and later warden.”

Mr. Duggan left Birmingham to begin work immediately. “There are positions to fill,” he said, “controller, assistant treasurer, internal auditor. Bob Brown [interim treasurer] has been extremely helpful. And there is good staff.” A chief priority is to establish “open, easy communication. It’s necessary for survival, not just for altruistic reasons.

“This is an opportunity to step back and look at ways to do things.”

Patricia Nakamura

Church Will Receive \$1 Million; Criminal Investigation Continues

The Most Rev. Edmond L. Browning, Presiding Bishop, announced Oct. 31, at the opening session of the Executive Council meeting in Birmingham, Ala., that the church’s bonding company has completed its investigation of the Ellen Cooke embezzlement, and has agreed “in principle” that it “will promptly pay the church the full amount of the bond — \$1 million.”

Bishop Browning also said a Washington bank has disclosed the existence of an account containing \$60,000 in the names of Nicholas and Ellen Cooke. “Yesterday, Oct. 30, we filed a proceeding ... and successfully attached that amount,” he said. At the same time, he said, a civil suit was filed in Virginia against the Cookes. “The result of these actions will be to freeze the bank account and to begin the process of seeking potential civil recovery.”

The criminal investigation, however, continues. Bishop Browning said the federal prosecutor in Newark and the grand jury have been supplied “with a large

amount of material, and we are in constant conversation with the federal authorities about their progress.” As yet, he said, “we have no direct knowledge of the status of things ... we do not yet know what the outcome will be” as to criminal charges.

Bishop Browning went on to speak of the “signs of hope” he had noted at both the House of Bishops meeting in Portland [TLC, Oct. 15] and the interim bodies meeting in Minneapolis [TLC, Nov. 12]. He had been able, he said, to “check the pulse and take the temperature of the church ... the vital signs are very good.”

The Presiding Bishop offered a new model for the church, based, he said, not upon 17th-century Newtonian mechanics, but upon 20th-century quantum mechanics, quoting from a recent book by Margaret Wheatley, *Leadership and the New Science: Learning about Organization from an Orderly Universe*. In quantum mechanics, “particles come into being and are observed only in relation to something else ... Our image of how things work must not be derived only

from what happens to an apple when it falls out of a tree, but from the interaction of subatomic particles.” He related this theory to the day’s gospel reading from John 15: I am the vine, you are the branches. “We do need each other,” he said.

House of Deputies president Pamela Chinnis also lauded the meeting of interim bodies. She sketched the growth of “the various committees, commissions, boards and agencies that function between General Conventions” from 1792 to the present, describing the result as “a motley lot.” She said, “Our structures encouraged operating as leadership in diaspora, scattered, with little communication or coordination. So we called the diaspora together, to see and experience the interim leadership of the Episcopal Church in one place, and work together for better structures to support our life as the people of God.”

Mrs. Chinnis reminded the council that Anglicans around the world, as well as
(Continued on next page)

Executive Council

(Continued from previous page)

other American denominations, "are wrestling with the same issues."

There were strong emotional undercurrents to the council's discussion of a resolution concerning Canon III.8.1 on the ordination of women. At Bishop Browning's request, the council became a committee of the whole after hearing both majority and minority reports of the Committee for Dialogue.

The Rev. Canon Gay Jennings of the Diocese of Ohio presented the majority position arising from meetings in April and July, which would make the ministry of women mandatory in all dioceses.

'We Had No Dialogue'

Rita Moyer, vice chair of the committee and wife of a priest in the Diocese of Pennsylvania, presented the minority report. "This committee did not do what it was created by General Convention to do," she said. "We had no dialogue and no understanding, but we have legislation."

She said the Anglican Church has always been able to hold in tension opposing theological views. Not long ago, she recounted, the debate was over the presence of Christ in the elements of the Eucharist versus bread and wine of a memorial service. Now "the church will for the first time mandate a theological position."

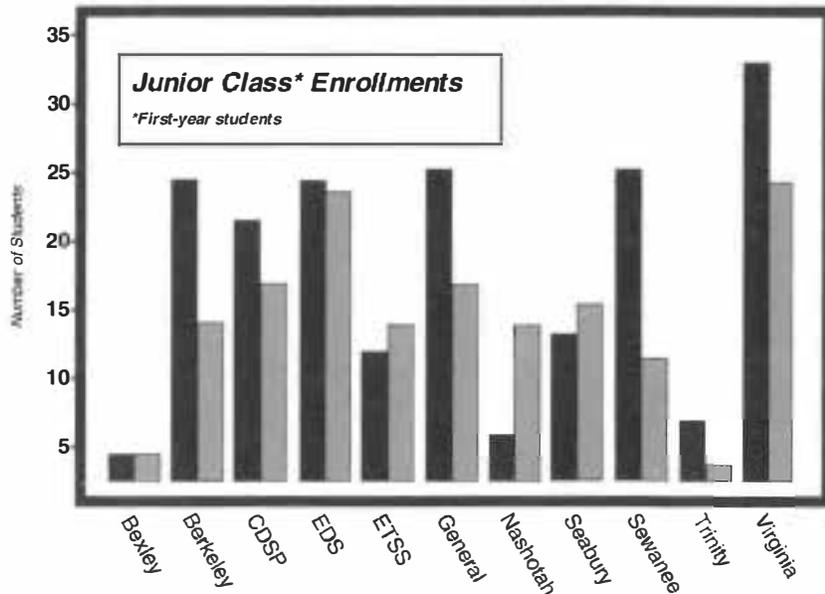
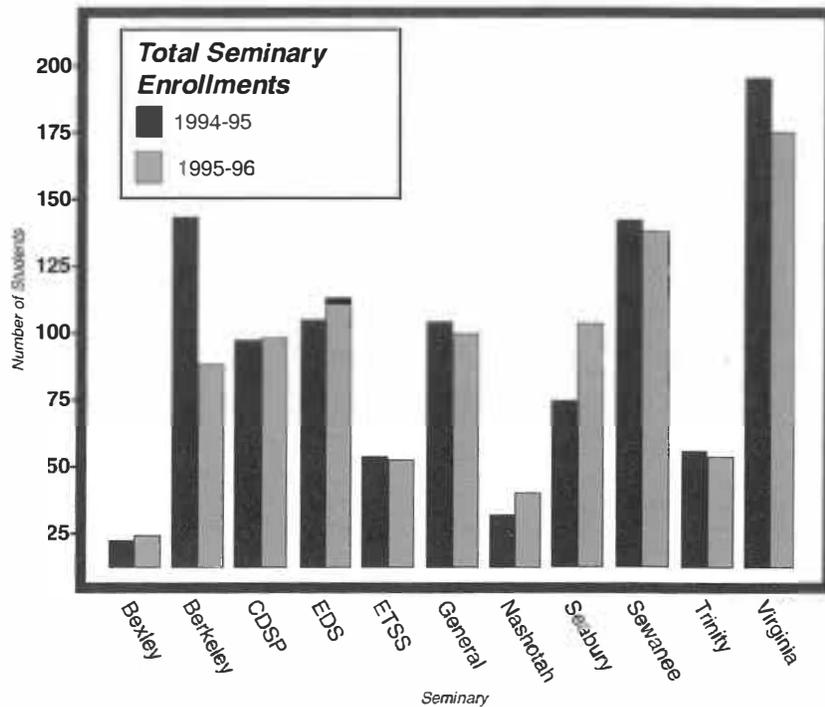
Canon Jennings later responded to the implications of mandatory acceptance by saying "presentment was never a consideration. We all hope that by 1997 and '98, ways can be found out of the impasse."

Mrs. Moyer said privately that to consider the opposition merely four bishops or four dioceses was erroneous, that the conservative opinion was held by many in all dioceses of the church.

The resolution as accepted states that the Executive Council will "receive with thanks and gratitude the majority and minority reports of the committee to address 71st General Convention resolution C-004sa," recognizes that the report does not constitute an amendment to the canons, the issues "demand . . . pastoral sensitivity," "divisions still exist," and the council will seek ways to continue discussion with the minority bishops. It concludes, "Resolved, that the Executive Council express its sense and mind in support of the conclusions reached by the committee in its majority report."

The meeting, at a downtown Birmingham hotel, continued through Nov. 3.

Patricia Nakamura



TLC Graphic by Julie L. Erkenwick
Data provided by the Board for Theological Education

Seminary Enrollments Decline Sharply

The enrollment of junior (first-year) students at the 11 Episcopal seminaries has dropped nearly 20 percent from a year ago, according to statistics compiled recently by the Board for Theological Education.

According to the statistics, 156 persons entered the 11 seminaries this fall, compared to 194 a year ago.

Only Episcopal Theological Seminary of the Southwest, Nashotah House and Seabury-Western showed gains in incom-

ing classes from 1994.

The total number of students pursuing a Master of Divinity degree also showed a decrease. More than 12 percent fewer students were noted by the seminaries, a drop of 88 persons from the 1994-95 academic year.

In total enrollment, 1004 students are attending the 11 schools, a total of 27 less than last year. Seabury-Western noted the largest increase, and Berkeley Divinity School the largest decrease.

Call to Repentance Stressed at 'Ridgecrest' Evangelism Conference

The sixth PewsAction-sponsored conference on evangelism and renewal (known by many as "The Ridgecrest Conference") met Oct. 11-19 for the first time in 12 years away from the Ridgecrest Conference Center in North Carolina. Meeting in Virginia Beach, the conference attracted a broad representation of the Episcopal Church from Hawaii to New York, from the Virgin Islands to Maine, with guests from Uganda and Mexico.

Although the theme had been "On Christ the Solid Rock I Stand," an underlying reality to those attending was Christ calling his people to a true and deep repentance. Time and again this awareness came to the surface in worship, Bible study, reflection groups and plenary addresses. The vision that God was giving this representative cross section of the Episcopal Church was that repentance is central to revival and God's people are to pray united, concerted and intentional prayers for the revival of his Episcopal Church. Over and over again those attending were hearing themselves speak of revival rather than renewal.

The celebrant and preacher for the opening and closing Eucharist was the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande.

Prior to the conference, the PewsAction board of directors, consisting of representatives of the 30 member organizations, held their annual meeting. Michael Murphy, of the South American Missionary Society (SAMS), was elected president, and Elizabeth Hart, Daughters of the King (DOK), vice president.

Three ministry organizations were received as new members: National Organization of Episcopalians for Life (NOEL), Episcopal Renewal Ministries (ERM) and Churches Alive, a long-term teaching and training program in the parish for lay ministry. Churches Alive is the first organization received into membership which was originally organized outside of the Episcopal Church.

"In the wake of '815's' (Episcopal Church headquarters) downsizing, we humbly feel a new and urgent sense of responsibility to be a significant presence for leadership and oversight of God's church and its ministry to its present members and those whom God will call into this branch of his church," Mr. Murphy said.

Donald F. Brown

Connecticut Elects Suffragan

The Rev. Andrew D. Smith, rector of St. Mary's Church, Manchester, Conn., was elected Suffragan Bishop of Connecticut Oct. 28 on the second day of diocesan convention. Fr. Smith, 51, will serve with the Rt. Rev. Clarence N. Coleridge, Bishop of Connecticut.

The election took five ballots. Others nominated were: the Rev. William H. Brace, rector of Pohick Church, Lorton, Va.; the Rev. James E. Curry, rector of Trinity Church, Portland, Conn.; the Rev. Richard L. Schuster, executive director of St. Luke's Community Services, Stamford, Conn.; and the Rev. Canon Patricia M. Thomas, the canon for administration in the Diocese of Washington.

Fr. Smith, a native of Albany, N. Y., has spent his entire ordained ministry in Connecticut. Following graduation from Trinity College and Episcopal Theological School, he was ordained to the diaconate in 1968 and the priesthood in 1969. He was curate of Trinity, Hartford, 1968-71, assistant at St.



John Nassif photo
Fr. Smith

John's, Waterbury, 1971-76, rector of St. Michael's, Naugatuck, 1976-85, and has been in Manchester since 1985.

Among his diocesan activities are membership on the standing committee, weekend spiritual director of Cursillo and dean of the Hartford deanery.

He is married to Kate Carroll Trafford, and they have two daughters in college, Rachel and Rebecca.

Fr. Smith said he felt "numb, and at the same time thrilled about what promises to be a challenging ministry."

"I like his spirituality, and the time he takes out to walk with God each day," said Marian Hanson, of St. Monica's Church, Hartford.

"He has a way of expressing himself that's out of this world," said Tony DeGraffenried of Grace and St. Peter's, Hamden.

Karin L. Hamilton

		CONNECTICUT ELECTS									
		1		2		3		4		5	
Ballot		C	L	C	L	C	L	C	L	C	L
C = Clergy; L = Laity											
Needed to Elect		127 143									
Brake		44	71	41	67	28	49	8	16	5	8
Curry		53	64	54	75	61	77	56	81	36	62
Schuster		25	28	16	11	3	4	1	1	2	1
Smith		59	66	66	77	81	97	109	128	147	171
Thomas		67	55	70	53	77	57	77	57	55	39

Dallas Directs Funds for National Church to Diocesan Programs

Three major efforts designed to grow the **Diocese of Dallas'** present 74 churches and missions into an even larger entity were either unveiled or updated for delegates Oct. 20 at the 100th diocesan convention at St. Matthew's Cathedral. The presentations were so brisk that the scheduled two-day convention was adjourned after the opening day.

The quick-moving convention didn't lack for substantive issues, however. Along the way, convention delegates:

- heard about plans to grow the diocesan foundation endowment from the current \$2.5 million to \$100 million by the year 2015;

- heard about plans for new and existing missions that would increase the size

of the diocese during the next 10 years;

- in response to the executive council, agreed to budget \$225,000 of \$450,000 planned for the national church to be used instead to help fund a program that allows parishes and missions to cluster together to perform ministry and mission projects both inside and outside the diocese.

This proposal, which provoked sharp debate, came out of a resolution passed last year during the 71st General Convention.

Delegates also elected representatives to local, regional and national offices, approved 13 changes to local articles and canons, and approved a \$2.37 million diocesan budget for 1996.

Jim Goodson

Conventions

While the election of a suffragan bishop was the highlight of the convention of the **Diocese of Connecticut**, delegates spent time in business sessions during the Oct. 27-28 gathering in Hartford.

A \$3.57 million budget was adopted for 1996, a decrease of about \$100,000 from the 1995 budget. Delegates also adopted new canons concerning ecclesiastical discipline and adopted a resolution which opposes increasing access to casino gambling in the state.

The Rt. Rev. Clarence N. Coleridge, Bishop of Connecticut, delivered his convention address to begin the event, and exhorted Episcopalians to continue to develop cooperative, shared ministries, and to become involved with mentoring, counseling, tutoring and working for children at risk.

A closing Eucharist complete with drama, music and soaring kites, and spirited debate on the budget marked the **Diocese of West Tennessee's** convention. Three East Shelby County churches served as hosts for the event, Oct. 21-22.

Convention began with the opening Eucharist, which included the bishop's address on the state of the diocese. The Rt. Rev. James Coleman highlighted the number and breadth of ministries to meet the needs of the world and called participants to new ministries in the coming year.

The bishop identified four goals for 1996: to continue to work toward the renewal and revitalization of congregations; to plant new congregations in Madison/Gibson counties and in Hardin County; to re-establish the Commission on Racism; and to establish a long-range planning committee to craft a vision for the diocese to enter the new millennium.

The bishop's address also included a message of love for one another, which was quickly put to the test in open discussions of the 1996 diocesan budget. Concern was expressed over giving to the national church in light of financial improprieties discovered last spring. Finance committee chair James McGehee pointed out that the budgeted giving of \$132,428 exceeded the proscribed formula by roughly \$2,000. The Rev. Carver Israel spoke of the need to support the national church. "We must have faith in our national church," he said, and the convention responded with loud applause.

The Rev. Reynolds Cheney, rector of the Church of the Holy Communion,

Memphis, and elected member of the Episcopal Church's 40-member Executive Council, described the many changes in operations and internal controls established to safeguard funds.

The talents of the drama group, Friends of the Groom, lifted the spirits of delegates throughout the convention.

Julie Denman

The **Diocese of Albany** adopted a resolution concerning the use of lay eucharistic ministers when it met in convention Oct. 8-9 at the Cathedral of All Saints in Albany.

The resolution was to memorialize General Convention, asking to remove the requirement of absence of clergy in order to allow lay eucharistic ministers to function.

The convention defeated a motion to change the vote by order to permit each deputy to have a vote rather than each congregation. It also restored the provision to pay the national church assessment in full.

The Rt. Rev. David S. Ball, diocesan bishop, spoke on "priestly sanctity to identify clearly the role of the priest," and Assistant Bishop Vincent Pettit spoke of the need for the church to keep up with the times, but to make changes carefully and prayerfully.

Lynn Paska

The **Diocese of Milwaukee** held its fall convention Oct. 14 at Marquette University, and established a diocesan body its bishop, the Rt. Rev. Roger White, said he hopes will never have to be used. In accordance with a national church canon, an ecclesiastical court was formed to begin early in 1996. Five members were elected to the court, representing deacons, priests and laity, men and women.

A resolution requesting the resignation of Presiding Bishop Edmond L. Browning, in the wake of the Ellen Cooke embezzlement matter, did not achieve the two-thirds majority vote which would have placed it on the table.

An ecumenical resolution was approved which encouraged participation in the Wisconsin meeting on the Concordat between the Episcopal Church and the Evangelical Lutheran Church in America, and in the covenant relationships with the Roman Catholic Archdiocese and the Milwaukee Synod of the ELCA.

A budget of \$1.36 million was approved.

CDSP's New Dean Won't Be Wearing a Clerical Collar

The board of trustees of the Church Divinity School of the Pacific (CDSP) has named a lay person, Donn F. Morgan, as its 12th president and dean. Mr. Morgan, who has served CDSP three times as acting dean and president, is believed to be the first lay person to be executive officer of an Episcopal seminary.



Mr. Morgan

Mr. Morgan, 52, is professor of Old Testament at CDSP, and has been dean of academic affairs for 12 years. He has been instrumental in the establishment of CDSP's doctorate in ministry, and the seminary's new Center for Anglican Learning and Life.

The dean-elect is encouraging CDSP to develop new approaches to theological education, including the use of on-line computer technology. Through his leadership, ministry development for clergy and lay persons has become an important part of CDSP's programming.

Mr. Morgan is a native of Syracuse, N.Y., a graduate of Oberlin College, and bachelor of divinity recipient from Yale University Divinity School. He also received M.A. and Ph.D. degrees from Claremont College. He is a member of St. Mark's Church, Berkeley, Calif. He and his wife, Alda, are the parents of two children.

Briefly

The General Assembly of the Christian Church (**Disciples of Christ**) has voted to approve the proposal Churches in Covenant Communion. Four other churches already have given approval to the proposal, developed by the Church of Christ Uniting (COCU).

The Rt. Rev. **Joseph T. Heistand**, retired Bishop of Arizona, has been appointed bishop in residence in the Diocese of Central Pennsylvania. Diocesan Bishop Charlie McNutt is not chief operating officer at the Episcopal Church Center in New York City.



Walking North With Keats/courtesy of the National Portrait Gallery, London
Pencil drawing of John Keats by Charles Brown

Touchstones of the Heart

The writings of John Keats

By CAROL KYROS WALKER

In a letter to his brother George and his sister-in-law Georgiana, who had just emigrated to America in 1819, John Keats summed up his thoughts on a “System of Soul-making” and “personal Schemes of Redemption” in these words:

“I began by seeing how man was formed by circumstances — and what are circumstances? — but touchstones of his heart? — and what are touchstones? — but provings of his heart? — and what are provings of his heart but fortifiers or alterers of his nature? — and what is his altered nature but his soul? — and what was his soul before it came into the world and had these provings and alterations and perfectionings? — An intelligence — without Identity — and how is this Identity to be made? Through the medium of the Heart? And how is the heart to become this Medium but in a world of Circumstances?”

Such reasoning betrays a distinct religious sense, though not one that grew out

Carol Kyros Walker is professor of English at Richard J. Daley College, Chicago.

of his association with a mainstream Christian institution. Keats did not have a church affiliation. He lived his short life (he died of tuberculosis at the age of 25) fiercely engaged with “a world of Circumstances,” conscious, as we can see, of the effect of reality upon his soul. Even with regard to his aesthetic life, a certain religious attitude prevailed.

His trust in his imagination, that power the Romantics elevated to virtually the divine, was expressed in the language of the faithful: “I am certain of nothing but the holiness of the Heart’s affections and the truth of the Imagination — What the imagination seizes as Beauty must be truth — whether it existed before or not. . .” (*Letters*, Nov. 22, 1817).

By point and counterpoint, circumstance and imagination, the poet moved through the complexities of his life — his tight relationship to his siblings, his close and loyal friendships, his medical training at Guy’s Hospital, his walking tour of 44 days and more than 600 miles through Scotland with his friend Charles Brown, his bereavement upon the death of his brother Tom, his own brilliant creativity

in 1819, when he composed his great odes, his passionate love affair with Fanny Brawne, and his death in Rome in a little flat on the Spanish Steps. In accordance with his own conception of redemption, Keats’ soul was ever in the making.

As this bicentennial year of Keats’ birth draws to a close, the cumulative effect of celebration has been felt around the world like one great poetic impulse. We have seen scholarly conferences, dramatic portrayals of his life, posters, poetry readings, yes, even T-shirts. A life mask and a death mask have been on display, as well as a lock of hair, some surgical instruments he might have used, manuscripts of poems and letters, landscapes in oil and water color, sketches of and by Keats, and whatever Keatsiana museums, libraries and collectors could lend.

As far away as Japan admirers of Keats rejoiced in his life and poems, perhaps acknowledging the irony of the self-effacing epitaph he composed for his own tombstone — “Here lies one whose name was writ in water.”

And the lines of his poetry have been on people’s lips, occasionally quoted with minor inaccuracies, sometimes with benign neglect of context and punctuation, but always with a sense of joy in recollecting the music, the meaning, and the

image that may have tumbled into the speakers' memories years ago — *A thing of beauty is a joy forever. Was it a vision or a waking dream? Half in love with easeful death. Beauty is truth. Heard melodies are sweet, but those unheard are sweeter. When the melancholy fit shall fall sudden from heaven like a weeping cloud. Glut thy sorrow on a morning rose. Season of mists and mellow fruitfulness. Tease us out of thought as doth eternity.* — The store of haunting phrases are touchstones of the heart for those who remember them.

I was especially struck by the power of formally remembering Keats at the opening of a Keats Bicentennial Exhibition at the Grolier Club in New York in October. In one of the display cases, I found a small black rock, a “basalt touchstone from Staffa,” as it was labeled. It was the rock I had taken home with me when I traveled to Staffa in the Scottish Hebrides to photograph the little island of basalt columns with Fingal’s Cave, source of inspiration for Keats, and later, Mendelssohn, for my book, *Walking North with Keats*. When I returned to Chicago, I sent the geological trophy of my visit to someone I knew would appreciate it, Jack Stillinger, the

Map showing the extent of Keats’ and Brown’s walking tour that took them nearly 2,000 miles after a total of three months. Map by cartographer Sharon K. Knight, as reprinted in Walking North With Keats.

distinguished Keats scholar and editor of Keats’ poetry. Prof. Stillinger enjoyed it for a number of years, for it was not only a tangible link to Keats but a gift from a former student. Later Stillinger presented it to his friend and correspondent, James Weil, who in turn wrote a poem about the rock in honor of Stillinger’s birthday entitled “Basalt touchstone from Staffa given me by Jack Stillinger.”

My plunder at this point had been greatly dignified by being printed in broadside on extremely fine paper, consistent with the taste of the author, who is also a publisher of fine works. Ultimately, Mr. Weil turned it over to his club, the Grolier, to be displayed among the manuscripts and special editions for its Keats Bicentennial Exhibition. I viewed the rock there with no less subjectivity than when I first touched it on Staffa. It was, I mused, no “thing of beauty,” but it had *not* passed into nothingness and its relevance increases.

If a small inanimate geological keepsake could generate such lively sensibility to Keats, what might the great echoes of his poems and beautiful letters, read so reverently and enthusiastically throughout this year of celebration, carry with them into the 21st century? It’s hard to tell, though powerful dynamics of appreciation and re-interpretation have been set in motion.

Certainly the touchstones of his heart will transcend the mutations of thought processes of generations who perceive the world about them increasingly in the mode of the computer. Conceivably some

young person will discover Keats first by popping a CD called Quintessential Keats into a computer and browsing the titles: “On First Looking into Chapman’s Homer,” “Endymion,” “When I have fears that I may cease to be,” “The Eve of St. Agnes,” “La Belle Dame sans Merci,” “Ode to Psyche,” “Ode to a Nightingale,” “Ode on a Grecian Urn,” “Ode on Melancholy,” “To Autumn.”

Never mind. The reader of the screen will still feel like the explorer “when with eagle eyes/He star’d at the Pacific — and all his men/Looked at each other with a wild surmise—/Silent, upon a peak in Darien.”

Keats was a confronter of realities. Three excellent biographers, Walter Jackson Bate, Aileen Ward and Robert Gittings, have produced studies of the poet’s life that are compelling in their documentation of the man who met life with gusto and courage, reciprocated friendship and honored responsibility, empathized with the cares of others, protected his siblings as he could from the early time they were all — George, Tom, Fanny and himself — orphaned, became extraordinarily literary without a university education, decided not to practice

(Continued on next page)



Keats Chronology

- 1795** Born, Oct. 31.
- 1804** Father dies.
- 1810** Mother dies of tuberculosis.
- 1811** to 1815, apprenticed to an apothecary-surgeon
- 1814** Begins to write poetry.
- 1815** Enters Guy’s Hospital for further medical training.
- 1816** Passes Apothecaries’ examination in July.
- 1817** First volume of poems published.
- 1818** Brother George and wife emigrate to America in June. Tours Scotland on foot, June 25 to Aug. 6. Meets and falls in love with Fanny Brawne in the fall. Brother Tom dies of tuberculosis in December.
- 1819** Writes the great odes and other major poems in a nine-month period.
- 1820** His own tuberculosis becomes obvious with severe hemorrhaging. Writes more poetry.
- 1821** Dies Feb. 23 in Rome, buried three days later in Protestant Cemetery.

Much to Admire for Christmas

In this annual Christmas Book and Gift Issue we bring to your attention several important occasions: the bicentennial of the much-beloved English poet, John Keats; the publication of an astonishingly beautiful new edition of the Bible; and release of the new biography of the Anglo-Catholic Victorian poet, Christina Rossetti. In addition, we offer a stocking-full of book reviews from which to choose in making Christmas gift selections: A Short and Sharp column suggests “stocking stuffers,” for the Advent, Christmas and Epiphany seasons.

While not an Anglican, Keats is often quoted and greatly admired among the English-speaking world. We Episcopalians and Anglicans claim him as “one of ours,” even though he was not; a “cousin,” so to speak in our extended family. Christina Rossetti is, of course, one of ours. And many parishes will sing on Christmas Eve or Christmas Morning one or both of her lovely Christmastide hymns: “Love came down at Christmas” (No. 84) and “In the bleak mid-winter” (No. 112). The new “Family Bible” has reproductions from the Vatican Art collection and brings back the tradition of keepsake Bibles for families. We hope you enjoy the articles, the reviews, and the suggestions, which are in part an early gift to you, our faithful readers.

Reasons to Give Thanks

Of all our national holidays, Thanksgiving Day should be the easiest to comprehend. Yet for many, its theme gets lost. To some, Thanksgiving Day means turkey and a huge meal; to others, football; to some, parades; to still others, a day away from work.

The habit of thanksgiving is integral to our lives in prayer. Saying thanks to God is much more than a matter of being polite. Among other things, it is our way of remembering that everything we have is a gift from God. Even more, giving thanks can be a way to express our faith in the Father’s constant



Patricia Nakamura photo

‘You shall eat your fill and bless
the Lord your God for the good land
that he has given you.’

Deuteronomy 8:10, for Thanksgiving Day

care for us, whether in good times or bad.

All of us should be able to think of reasons to give thanks on this day. If spending a few minutes meditating on all God has given us isn’t enough, we can be more specific: For families, friends and neighbors, for our parish churches, for our health, our jobs, our homes, our country.

The gospels are full of instances in which Jesus gives thanks to his Father — for food or even for insight. And in his letters, Paul often advises the faithful to give thanks. Clearly, scripture calls for us to give thanks to God for his many blessings. This national day affords us an opportunity to do so.

John Keats

(Continued from previous page)

medicine, though he had passed his examinations and received his Apothecaries’ license, and chose to be a poet instead.

Early in his writing career, Keats had to endure the merciless slander of a critic who attacked him for Cockney rhymes; the jab was in part at his lack of class or title (his father had managed a livery stable). He was not crippled by the attack: It was just one of many “circumstances” that would shape his soul.

His personal correspondence reveals the man even more intimately. The two-volume *Letters of John Keats* edited by Hyder E. Rollins (Harvard University Press, 1958) is preferred by scholars, though a good collection of the letters may be found in the Oxford Authors edi-

tion of his major works (Oxford University Press, 1990, ed. Elizabeth Cook). His poems, of course, stand as the ultimate testimony to his ability to make art of the truths to which his imagination led him. Prof. Stillinger has given the discriminating reader a definitive edition, *John Keats, Complete Poems* (the Belknap Press of Harvard University, 1982).

Toward the end of his life, when he was ill, Keats wrote to his contemporary, Shelley, an informed admirer of his poetry: “My Imagination is a Monastery and I am its monk.” He was still invoking a religious idiom as he faced certain death, the final “circumstance.” His nature had been significantly fortified and his soul transformed by “provings and alterations and perfectionings.”

After his death, the matter of the touchstone fell to his readers. I have a personal favorite. It is the image of Keats at the top

of Ben Nevis, the highest mountain in Great Britain, terrifying his friend Brown by perching on a “fearful precipice” to write a sonnet. He had reached the literal peak of his Scottish walking tour. A few days earlier he had caught a serious sore throat on the isle of Mull; soon he would have to give up his destination to the northern extremity of Scotland and return to London by boat. The best and the worst of his life were still ahead of him. But for the moment, he could be a stunt man/poet demanding a lesson from his Muse, “Upon the top of Nevis, blind in mist!” At a precarious height, he was conscious of “the craggy stones beneath my feet.” When I climbed Ben Nevis to follow him to that pinnacle in 1979, I sensed the risk of scrambling about the stones. Stumbling onto them could hurt, could even cause a fatal accident — could make me feel Keats. They were touchstones too. □

Not a Faithful Translation of the Bible

By SAMUEL R. TODD

Thomas Jefferson, a man of many talents, produced an improved version of the New Testament. Being a man of the Enlightenment, he did not believe the miracle stories or claims of Christ's divinity. So he culled from the New Testament a volume of Jesus' teachings which has been published as "Jefferson's Bible."

Jefferson considered himself a Christian. In 1823, he wrote, "I am a Christian in the only sense [Jesus] wished any one to be; sincerely attached to his doctrines in preference to all others; ascribing to himself every human excellence and believing he never claimed any other" (*Encyclopedia Britannica*, 1960 ed. Vol. 12, p. 988). Jefferson's assumption of being able to read Jesus' mind is not a unique presumption among those who produce improved versions of the Bible.

Now Oxford University Press has rushed in where others feared to tread. The Lord's Prayer now begins: "Father-Mother, hallowed be your name, May your dominion come" (Luke 11:2). Why? Well, God is not really male. The church has never taught that he is. Again one is struck by the peculiar literalism of the translators. They also substituted "dominion" for "kingdom" to avoid use of an archaic patriarchal term. They seem not to understand the meaning of "dominion." To live in a dominion is to be dominated, it is to have a lord (L: *dominus*).

Jesus' most frequent self-appellation, "Son of Man," has been changed to "the Human One." The translators are coy about Jesus' sex. John 1:14b "we have beheld his glory, glory as of the only Son of the Father" (RSV) now reads "the glory as of a parent's only child." Christian theologians have always held that the important point of the Incarnation is Jesus' humanity, not his masculinity. But to say this is to point up the need for theology not to legitimize making scripture say something it does not.

"Lord" has been excised as being hierarchical. "Darkness" (as in "in him is no darkness at all" I John 1:5) has been excised lest people of color be offended. "The right hand of God" has been excised lest left-handed people feel left out. I am not sure whether the translators think the Bible was written with the intention of not

offending anyone, or whether they simply think the Bible ought to have been written with that intention.

It is helpful to distinguish among the Bible, liturgy and theology. It is useful and necessary for theologians to point out that God is not male. It is appropriate to debate whether, because males and females are created in his image, God should be thought of as psychologically androgenous rather than sexless. It is certainly the case that God as Jesus taught and exemplified has many characteristics we traditionally associate with femininity — gentleness, compassion, long-suffering.

The next question is how to represent God's "femininity" in liturgical language. For example, the Episcopal Church's *Supplemental Liturgical Materials* contains a blessing of the God "of Abraham and Sarah" who "broods over the world as a mother over her children" (p. 49). The imagery recalls Jesus' lament over Jerusalem (Matt. 23:37; Luke 13:34). Just how far we should go in this direction is an interesting and difficult question. To be a Christian is to believe in God as Jesus

understood him. Granted that "Father" is an image, it is still the one Jesus used. How far can we depart from his usage?

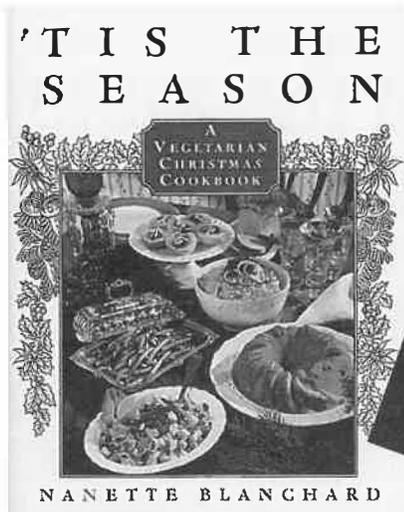
It is one thing to speculate about how Jesus would speak today; it is quite another thing to pretend that he actually spoke differently than he did. It is one thing to debate whether God should any longer be regarded as an authority figure; it is quite another to excise from scripture God's most frequent title: "Lord." I regard the new Oxford Bible as I do *The Cotton Patch Gospels*, which is Clarence Jordan's interesting and insightful rendition of how he thinks Jesus would have spoken had he been ministering in the American deep South of the 1950s. The new Oxford "Bible" is the translators' notion of how the Bible would have been written today by people with any pretense of sensitivity. But it is not a faithful translation of the Bible as actually written. Therefore, I hope the next General Convention does not approve its use in public worship.

The Rev. Samuel R. Todd is rector of the Church of Reconciliation, San Antonio, Texas.



(Cartoons by Deborah A. Yetter of Riverside, Ill., will appear monthly)

Short and Sharp



Books and calendars appropriate for Advent and Christmas gifts or personal devotion

By TRAVIS DU PRIEST

THE ORIGINAL 365 BIBLE VERSES A YEAR CALENDAR: With an extra verse for leap year.

365 SAINTS: Mystics, Martyrs and Miracle Workers, Ecstatic Ascetics and Brides of Christ. By Anna Harrison.

THE 365 STUPIDEST THINGS EVER SAID. By Ross and Kathryn Petras.

THE LITTLE ZEN CALENDAR. By David Schiller.

Workman. 376 sheets each, \$8.95 each.

Four quote-a-day desk calendars. From the titles above, just a sampling of what Workman offers, you can tell that there's a calendar here for almost every personality. From the stupid quotes: "He (Francis Bacon) was probably our greatest living painter — until he died." From the Zen calendar: "You lose it if you talk about it" and "We're all in this together — by ourselves." Wonderful small gifts.

IN DAYS TO COME: Daily Scripture Reflections for Advent. By Joseph G. Donders.

WALKING WITH THE SAINTS: Advent Prayers for Families. By Gwen Costello.

YOUR ADVENT JOURNEY: Daily Gospel Reflections and Prayers. By Richard Gribble.

Twenty-Third. Pp. 23 each. Priced on a sliding scale depending on copies ordered, paper.

Practical pamphlets for Advent devotions and study, with directions for personal, family or group use.

'TIS THE SEASON: A Vegetarian Christmas Cookbook. By Nanette Blanchard. Simon & Schuster. Pp. 236. \$27.50.

This handsomely printed cookbook

uses red and green ink and interesting typefaces to present a wide variety of recipes for Advent and Christmas, for children and adults. Even for those who are not vegetarians, these dinners and desserts will have a strong appeal. A sample yields eggnog-pineapple bread for a Victorian tea and a chocolate yule log to top off a champagne dinner party. The main dishes and vegetables look delicious, and the author includes descriptions of neighborhood potlucks and a section on how to wrap and send edible gifts. Elegantly illustrated and decorated.

THE ADVENT KITCHEN. By Barbara Benjamin and Alexandria Damascus Vali. Paulist. Pp. 88. \$6.95 paper.

Focus your Advent with healthy and enjoyable recipes. These 90 some dishes are specially titled toward Sunday brunches and include such items as Swiss Spinach crepes, Southern corn biscuits, leek soup, ginger spice cake, sweet potato souffle and zesty lemon bread. What can I say? I wish I were eating rather than typing!

CHRISTMAS IN ALL SEASONS. By Geneva M. Butz. United Church (700 Prospect Ave. East, Cleveland, OH 44115). Pp. 152. \$10.95 paper.

The creche is the starting point for this book of stories which urges a continued connection with the life of Jesus from Christmas throughout the church year. Written by a UCC pastor in Philadelphia, it offers a wonderful discussion of graphic images and Christian liturgical living. Simply and beautifully written.

CELTIC CHRISTIAN SPIRITUALITY: An Anthology of Medieval and Modern

Sources. By Oliver Davies and Fiona Bowie. Continuum. Pp. 244. \$19.95 paper.

A monk friend of mine likes to refer to the current fad of Celtic spirituality as "decorator religion." I don't think he would use that term here: This anthology has 25 pages of introductory material on the Celts and Celtic Christianity, and the anthology itself is an admirable collection of prose and poetry from the Middle Ages, from the Gaelic oral tradition, and from modern singers and poets. The whole is well documented, and includes a substantial bibliography. I agree with Celtic spirituality writer A.M. Allchin: "Here is the book which so many of us have been waiting for."

SPRINGS OF JOY: A Biblical Treasury. Scribed and illustrated by Evelyn Scaramanga. Translations selected by John Eddison. Crossroad. Pp. 143. \$23.95.

An artist and a priest link up to create this lovely gift book. The calligraphy — with stunning capital letters nestling small scenes in the medieval manner — the coloration, the marbled end sheets the quality of printing, all combine to make this book pleasant to read and to hold. The biblical quotations are arranged in categories of "Springs" of life, faith, love, comfort, encouragement, and so forth.



Stocking Stuffers

The following books are big on content yet small in size, and most are appropriate for "stocking stuffers" or the small "extra" for Christmas gifts for family or friends.

PROVERBS. By Eugene H. Peterson. Navpress. Pp. 107. \$5 paper.

The professor of spiritual theology at Regent College, Vancouver, Canada, is also a poet; here he offers us wise nuggets of advice — what the back blurb calls "colorful idioms and instructive intent." For example: "Talk to Wisdom as to a Sister. Treat Insight as your companion." "A proverb quoted by fools is limp as a wet noodle."

EVERDAY PRAYERS FOR WOMEN IN THE WORKPLACE. Dimensions for Living. Pp. 96. \$5 paper.

Journalist Margaret Anne Huffman, an elder in the Presbyterian Church, offers chatty prayers of inspiration for working women. I suspect your personality as much as anything will determine whether you like the style: "Ice cream for breakfast, Lord, may be the best part of working at home" and "We are prisoners of progress, Lord, stuck behind walls..."

ALL WILL BE WELL: Based on the Classic Spirituality of Julian of Norwich. Ave Maria. Pp. 216. **TRUE SERENITY: Based on Thomas a Kempis' The Imitation of Christ.** Ave Maria. Pp. 216. **PEACE OF HEART: Based on the Life and Teachings of Francis of Assisi.** Ave Maria. Pp. 216. \$6.95 each, paper.

These three come from the "30 Days with a Great Spiritual Teacher" series of Ave Maria Press. Each book contains paraphrases and quotations from the specific spiritual teacher adapted as informal prayers, prefaced with suggestions on how to use (pray) the book. I like the idea of choosing contrasting passages so that something like a spiritual big bang occurs out of the similarities or differences.

LIFE'S LITTLE INSTRUCTION BOOK. Vol. III. By H. Jackson Brown, Jr. Rutledge Hill (211 Seventh Ave., N., Nashville, TN 37219). Unpaginated. Pp. \$6.95 paper.

The latest volume of the Little Instruction Book series. I asked around the editorial office for favorites. These were called out: "Never order barbecue in a restaurant where all the chairs match," "Remember

that anything worth doing is going to take longer than you think," "Spoil your wife, not your children," and "Carry a kite in the trunk for windy spring days."

THE HEART'S HEALING JOURNEY: Seeking Desert Wisdom. By Gloria Hutchinson. St. Anthony Messenger. Pp. 125 \$8.95 paper.

Conversations between Lucien, the dissatisfied seeker, and Sophia, a Christian hermit: "Amma, give me a word that will console me for the emptiness I feel at our parish liturgies." To which Sophia responds, "Did you come here to be healed or to receive the last rites?"

AN ARK FOR THE POOR. By Jean Vanier. Crossroad. Pp. 125. \$10.95 paper. **The Heart of L'Arche.** By Jean Vanier. Crossroad. Pp. 95. \$9.95 paper.

From the L'Arche Collection of Crossroad, these two promote the special spirituality of the L'Arche communities (begun in France in 1964) — a spirituality derived from sharing one's life with the handicapped and learning from their vulnerability. The spiritual mystery which underlies Jean Vanier's life and work is Jesus' identification with the poor which he calls one of "the greatest and most incomprehensible mysteries of the gospels."



MAKING SENSE OUT OF SORROW: A Journey of Faith. By Foster R. McCurley and Alan G. Weitzman. Trinity (P.O. Box 851, Valley Forge, PA 19482). Pp. 95. \$7 paper.

Reformed Jewish rabbi Alan Weitzman conducts seminars for widows and widowers. Here he shares his wisdom on making sense out of death, God's presence, the invitation and challenges of prayer, as well as anger, guilt and hope. One section I found particularly helpful was on the use of the psalms in moving from complaint to thanksgiving.

Sharps, Flats & Naturals

By PATRICIA NAKAMURA

*ADVENT AT SAINT PAUL'S
Saint Paul's Parish
2430 K Street N.W.
Washington, DC 20037-1797*

The choir of St. Paul's, **Jeffrey Smith**, music director, performs Advent music from Bach, Byrd, and Palestrina, and the Matins responsory for Advent 1. (CD)

*JOY TO THE WORLD
Favorite Christmas Hymns
Sung by the choir of St. Paul's
Church, 605 Reynolds, Augusta, GA
30901*

Keith Shafer, director of music; **Sarah Pritchard**, organist. (Cass.)

*THE SOUNDS OF CHRISTMAS
Keith Shafer plays the Chambers*

*Memorial Organ, Casavant 3734
St. Anne's Episcopal Church,
P.O. Box 889, Tifton, GA 31793*

Includes Samuel Barber's setting of "Silent Night," a **John Rutter** arrangement of "God Rest You Merry, Gentlemen," John Hebdon Schaffner's prelude and fugue on "Hark! The Herald Angels Sing," and concludes with Bach's glorious "In Dulci Jubilo." (CD, Cass.)

*MASTERS IN THIS HALL
Christmas Music for Men's Chorus
Washington Men's Camerata
Gothic Records*

Featuring **Thomas Beveridge**, music director, Rosa Lamoreaux, soprano, Donald Sutherland, organist, and Edward Newman, pianist. (CD)

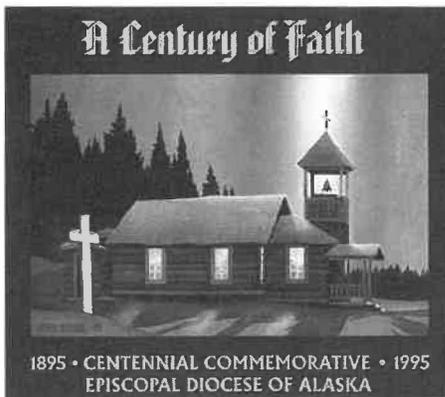
Loving Interaction of People in Alaska

A CENTURY OF FAITH
1895-1995 Centennial Commemorative,
Episcopal Diocese of Alaska
Edited by Carol A. Phillips
Centennial. Pp. 215. \$39.95,
\$24.95 paper.

This is a fascinating diocesan history, partly because the diocese involved is the whole state of Alaska, our last frontier — the Great Land, to Native Americans — with a rich story to be told and partly because of the thorough research and skillful and imaginative editorial work of the editor and contributors.

Photographs abound in this well-designed book, handsome with its front and back cover illustrations of a painting of the first Episcopal church built in Alaska (1894) and the gold nugget cross (1903) that became the prototype for the diocesan seal.

One of *A Century of Faith's* major



threads is the living and loving interaction between the white newcomers and the native population, many of whom embraced the Episcopal Church. Eskimos, Aleuts, Indians placed their stamp on the church's decor and iconography and entered its diaconate and priesthood (the current bishop, Steven Charleston, though

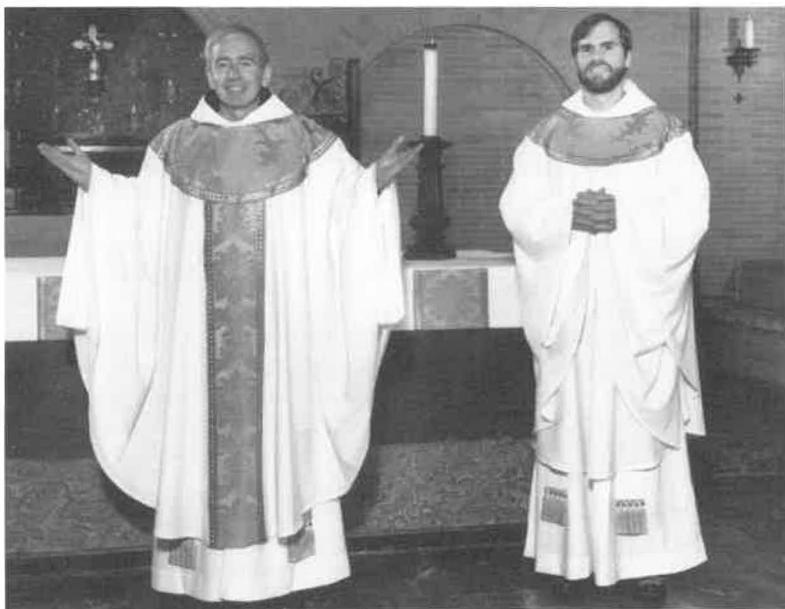
not born in Alaska, is a member of the Choctaw Nation of Oklahoma). In the bonding of the human family, native and non-native together struggled for survival in this harsh, awesome and spectacularly beautiful land, sharing in the communion of saints and the blessing of God's grace.

Chapters on each of the six bishops are rich in stories of their devoted ministry to mining camps, fishing villages, and every outpost within range and of their rugged journeys, sometimes lasting months, by dogsled and small boat.

Other chapters chronicle "Those Who Broke the Trail" — the missionaries who, starting in 1861, preceded the formation of the diocese in 1895, "Alaska's Native Leaders," "Women in the Church," and "Stories from the Missions." A well-mapped armchair tour traces the sprawling diocese from the southeast "banana belt" northward through the vast interior and on to the Arctic Coast.

*Emmett G. Bedford
Racine, Wis.*

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Best of Modern Criticism

GOD: A Biography
By Jack Miles.
Knopf. Pp. 446. \$27.50

Unlike so many contemporary works of imagination in the realm of biblical reflection, this book is based soundly on the best of the traditions of modern criticism. And unlike so much academic biblical criticism, this book engages the imagination in so many ways. This is a book for preachers and retreat leaders as well as for laypeople in the field of biblical criticism.

This "biography" is a series of reflections on God as he is presented in the text of the *Tanakh* (the Hebrew scriptures); he does not venture into the Apocrypha or into the Christian scriptures ("the New Testament").

Miles chooses the *Tanakh* for specific reasons, which he explains well and convincingly. The order of books in the *Tanakh* is different from the order of "the Old Testament" in the Christian canon, and for Miles the difference is fundamental. If this book does nothing else, it will enable Christian readers to approach their reflections on the biblical traditions from

(Continued on page 22)

Vatican Art in an Extraordinary Family Bible

THE HOLY BIBLE

With Illustrations from the Vatican Library

Turner. Pp. 1312. \$395

Time was when just about every Christian family had its Family Bible. Usually a large, special edition of the Bible, with prefatory pages for listing births, marriages and deaths.

In recent years, I have had the good fortune to be given three Family Bibles. They are among my most prized possessions. The oldest belonged to an ancestor on my father's side of the family. Printed in 1790, it is a lovely, unpretentious little book with worn leather binding. Inside, on several blank pages, are listed children of my ancestor. Later, in the 1850s, one of the sons listed his children, in another small, ordinary-looking Bible. But the one from my mother's family is a later Victorian "proper Family Bible," quite large, about 10 by 12 inches, with borders around the pages, and with official frontice matter for listing family names and dates.

The era of the Family Bible had come of age — an era when Bible salesmen went door to door, offering families monthly payment plans for the privilege of owning and displaying such a desirous and luxurious edition of the Bible.

These Bibles belonged to the entire family, serving as private record of family births, marriages and deaths; and, in some places, as a semi-official record which could be used when legal documents were unavailable. The Bible was handed down from one generation to another.

Turner Publishing, in conjunction with Oxford Press, has revived this late 19th- to early 20th-century tradition by publishing what can only be described as an extraordinary edition of the Bible. Turner publisher Michael Reagan conceived the idea of using material from the Vatican Library. Exquisitely designed and printed, the text is from the Oxford University Press New Revised Standard Version (NRSV) of the Old Testament, Apocrypha and New Testament. The editors were attracted to the NRSV because of its ecumenical origins and its wide acceptance by Christian churches. This is the first illustrated NRSV ever published, according to an interview with the Turner's production team.

Let me recite a few of the statistics which make this book, which is admittedly quite expensive, a treasure to hold, read, reflect on and look at. And to keep in



Nativity illustration from the Vatican Library accompanies the Gospel of Luke.

the family from generation to generation. It is my hope that this handsome book might be given for birth or marriage presents, perhaps given by several people together, or that family members might purchase the Bible as a family, sharing its wisdom, beauty and family history.

The pages are 10 by 14 inches in size; the printing is done in six colors and gold leaf, with more than 400 decorative ini-

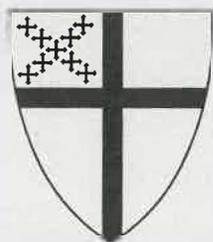
tials and ornaments evocative of medieval manuscript pages. And, yes, there are more than 30 pages for listing family births, marriages and deaths. The Bible is housed in a lovely cloth-covered slipcase, with a ribbon which allows removal of the book without pulling on the spine.

No doubt about it, the exquisite quality of this book is its visual appeal which is of the highest order. The borders, illuminated letters, and illustrations are based on the Urbino Bible, a masterpiece of the Renaissance; and the book uses reproductions of 15th-century craftsmanship and numerous illustrations from volumes from the Vatican Library.

The color reproduction is excellent, as is the printing, visually attractive and inspiring. It is easy to believe the interview response, "The presses ran 24 hours a day, six days a week, for two solid months." The archival quality paper enhances the pure enjoyment of holding and reading this impressive accomplishment which can only be described as a late 20th-century printing extravaganza.

(The Rev.) Travis Du Priest
book editor

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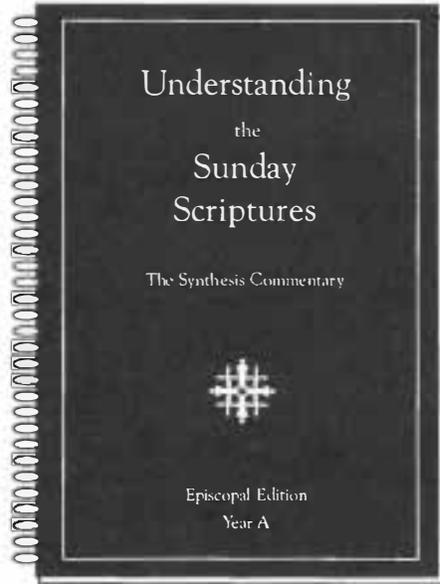
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Books

(Continued from page 20)

a new and illuminating angle.

In any book of this range that seeks to assimilate so much, there are bound to be emphases which one would have wished to be different. If I have quibbles, they are minor.

I was, for example, a little disappointed in his treatment of the Song of Songs. Although I agree with Miles that this book is a cycle of secular love poetry and ought not to be allegorised, I am not sure that I agree with him that here God is in some way absent or asleep. In an age and time when we seem to have lost sight of the relationship between our passionate desire for each other and God's passionate desire for us, and the fact that we feel desire because, according to the biblical traditions, God made us that way, the Song of Songs stands as a defiant witness against extreme puritanisms of any kind.

I hope that professionals will not be put off by the fact that this book seems to have become "popular." Like Kenneth Leech's *True God*, it is a book to be read slowly. Our imaginations need as much — if not more — feeding as our intellect, and this book needs time and space to do its work.

(The Rev.) Peter Eaton
Lancaster, Pa.



Victorian Anglican Poet

CHRISTINA ROSSETTI

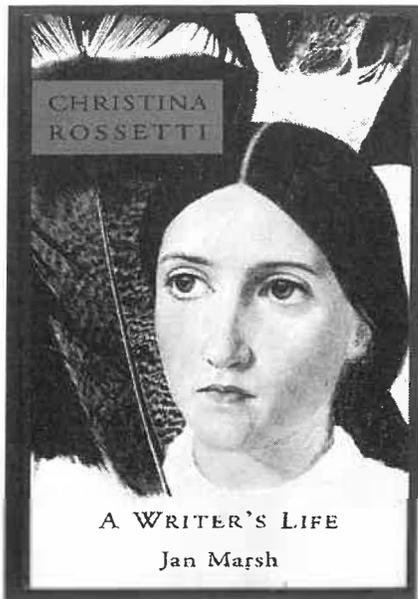
A Writer's Life

By Jan Marsh

Viking. Pp. 640. \$29.95.

If you recognize her name at all, it's probably in association with the two Christmas hymns in our hymnal: "Love came down at Christmas" (No. 84) and "In the bleak mid-winter" (No. 112). Both texts were written by Christina Rossetti, the Victorian Anglican poet from the Italian-English family of Rosettis which included the pre-Raphaelite painter, Christina's brother, Gabriel Dante Rossetti.

This study is one of the first full-length (may I say mammoth?) treatments of this prolific poet and devotional writer, and is a long overdue look at an extraordinary Anglican writer, deserving of attention



unrelated to her often-cited brother. The author, Jan Marsh, is a Londoner and authority on pre-Raphaelite women artists.

Ms. Marsh divides her work into sections of the writer's life which spanned the years 1830 to 1894. We have a close look at Christina's childhood, at her sad breakdown when she was only 14 years old, at theories of possible sexual abuse, at her early courtships and decisions not to marry. Thankfully, her life as a poet and devotional writer receives careful attention, though, as the author would agree, her writing is deserving of much more attention.

Deeply religious, Christina was an Anglo-Catholic by persuasion, attending Christ Church, Albany Street, London, after her mother switched allegiance from St. Katherine's Chapel in 1843. Christ Church had been established amidst the Anglo-Catholic zeal of the times — which produced the Oxford Movement greats such as Pusey, Keble, Manning and Newman in England and James DeKoven in America. The seriousness of her faith is also attested to by her regularly seeing a spiritual director.

The breadth of her writing is enormous — a large number of devotional pamphlets and scores of poems. One of my favorites, "A Better Resurrection," explores the writer's inner need to be resurrected and offering that life to God.

Her Christian pilgrimage, her personal life and her writing career were all strenuous and complex, as this study shows us, but her contributions to the life of faith and to literature are among the most genuine in our church. This fine book includes footnotes and a bibliography.

*(The Rev.) Travis Du Priest
book editor*

Visual Epic

WALKING NORTH WITH KEATS

By Carol Kyros Walker

Yale. Pp. 236. \$35

Lovers of John Keats and the Romantic age beware! You won't be able to resist this hardcover photographic journal. At the age of 22, John Keats along with another writer, Charles Brown, set off on a 2,000-mile adventure across England, Ireland and Scotland. Carol Kyros Walker, more than 150 years later, takes up the trail again with camera in hand.

During three trips abroad, Walker followed the route as documented by an

American scholar, Nelson Bushnell, in his 1936 book *A Walk After John Keats* which pieced together Keats' letters, journals and poems. Walker's book is a poetic visual epic which allows each reader to travel this path for oneself. It also gives a new translation to Keats' poetry by providing a literal insight into his inspirations.

The last third of the book consists of the letters and poems composed during the trip known as the "travel literature." This section is a scholar's feast, complete with footnotes, analysis and photos of original letters. A fine gift, especially for those who love the British Isles.

Julie L. Erkenswick

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By CHRISTINE RYBERG

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**WHAT HAPPENED AT CHRIST-
MAS?** By Linda Parry. Illustrated by
Alan Parry. Tyndale. Unpaginated. No
price given.

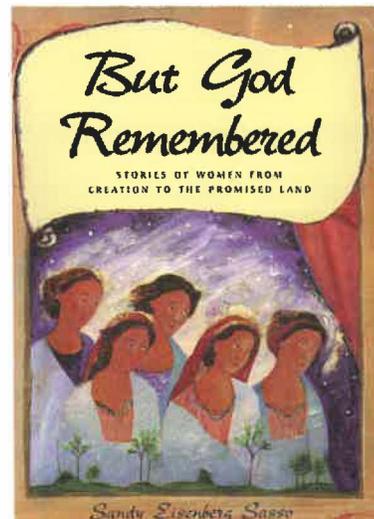
This musical Christmas book with flaps
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open a door and hear the hymn "Silent
Night."

**COUNTDOWN TO CHRISTMAS:
Advent Thoughts, Prayers and Activ-
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trated by Christopher Fay. Paulist. Pp.
95. \$6.95 paper.

Why not start a tradition of Christmas
devotions in your family? Offered here is
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ties spanning Dec. 1 to Jan. 6 — Advent,
Christmas and Epiphany.

**BUT GOD REMEMBERED: Stories of
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Land.** By Sandy Eisenberg Sasso. Il-
lustrated by Bethanne Andersen. Jew-
ish Lights. Pp. 32. \$16.95.

Unsung heroines from biblical and
ancient times are given voice and form:



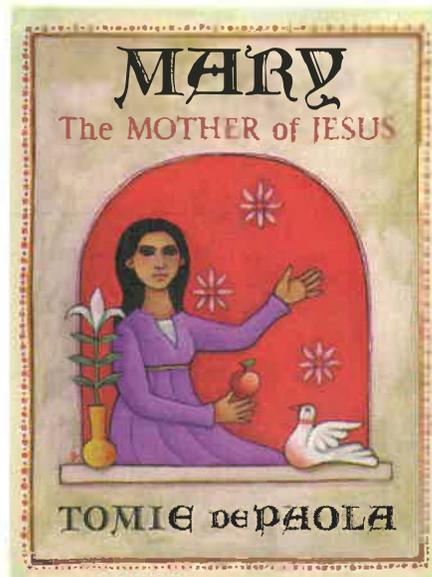
Lilith, the first woman in the garden of
Eden; Serach the musician, whose
courage to speak out heals the wrongs of
a generation; Bityah, who pulls the baby
Moses from the Nile; and the Daughters
of Z, who struggle mightily against dis-
crimination.

MARY: THE MOTHER OF JESUS.
Written and illustrated by Tomie
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tone pictures present familiar stories (The
boy Jesus in the temple) and seldom-
heard accounts (Mary is taken to heaven).

**WHEN YOU LICK A SLUG, YOUR
TONGUE GOES NUMB.** Compiled and
edited by H. Jackson Brown. Rutledge
Hill. Pp. 128. \$7.95 paper.

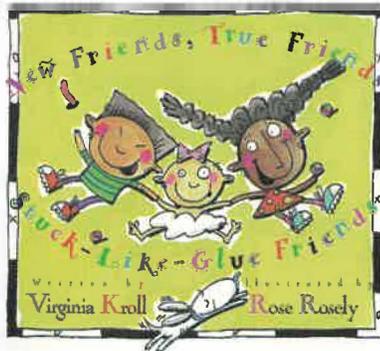
Sort of a "Kids Say the Darndest
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NEW FRIENDS, TRUE FRIENDS, STUCK-LIKE-GLUE FRIENDS. By Virginia Kroll. Illustrated by Rose Rosely. Eerdmans. Unpaginated. \$14.99.

Ideal for readers ages 3 to 5, this whimsical look at friendship presents children of all ages and races rollicking together in an array of playful settings. To wit: "Witty friends/Kitty friends/Living-in-the-city friends."



GOD'S QUIET THINGS. Written by Nancy Sweetland and illustrated by Rick Stevens. Eerdmans. Unpaginated. \$14.99.

Small sounds and motions in nature are contemplated here. Drifting clouds, rippling water and the moon are the quiet and dreamy elements that carry us to a bedtime conclusion, safe and loved by God.

IN THE BEGINNING THERE WAS JOY: A Celebration of Creation for Children of All Ages. By Matthew Fox. Illustrated by Jane Tattersfield. Crossroad. Unpaginated. \$14.95.

Brimming with yummy colors and mischievous verse, the words and pictures ask us to imagine a world created and adorned with love by Mr. and Mrs. Joy. An inspiring and fanciful look at the creative impulse, in the beginning.

ONE SMALL MIRACLE. By Lance Wubbels. Bethany House. Pp. 76. No price given.

Mary Bartel is a sad and isolated sixth-grader who is drawn out and lifted up by a caring teacher. As a result, both are transformed. For children of all ages, and for adults who remember the importance of first encouragements.

HOME IS WHERE WE LIVE: Life at a Shelter Through a Young Girl's Eyes. Photographs by B. L. Groth. Cornerstone Press. Pp. 30. \$7.95 paper.

This is the photo album of a 10-year-old girl's seven-month stay at Cornerstone Community Center, a shelter in Chicago. Here is the human face of a homeless child.



WRITTEN BY
Donald Hall

ILLUSTRATED BY
Michael McCurdy

NAVAJO: Visions and Voices Across the Mesa. By Shonto Begay. Scholastic. Pp. 48. \$15.95.

A collection of 20 hauntingly beautiful paintings by a Navajo artist combined with his original poetry, chants and stories. Explored here are the struggles of contemporary Navajo life against a backdrop of ancient traditions.

LUCY'S SUMMER. By Donald Hall. Illustrations by Michael McCurdy. Harcourt Brace. Unpaginated. \$15.

Remember a time when summer seemed to last forever and each day held a little magic? (It's called childhood!) Contemporary poet Donald Hall offers a sequel to *Lucy's Christmas*. The character is based on his mother's youth in rural New Hampshire. In the summer of 1910, when Lucy is 7, she meets a gypsy couple and an organ grinder with a monkey. Better yet is a train ride to Boston to visit Woolworth's toy counter.

Christine Ryberg is a free-lance writer who resides in Bayside, Wis.

Lucy's Summer

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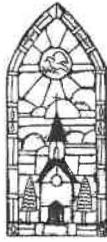
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People and Places

Appointments

The Rev. **Stephen Bergmann** is rector of St. Paul's, 321 E. Liberty, Medina, OH 44256.

The Rev. **Douglas Carter** is rector of Christ Church, Montes Escandinavos 405, Lomas de Chapultepec, Mexico City, D.F., 11000, Mexico.

The Rev. **Margaret Crane** is interim pastor of Immanuel, 12 Church St., Bellows Falls, VT 05101.

The Rev. Canon **Joel Gibson** will become dean of the Cathedral Church of St. Mark, 519 Oak Grove, Minneapolis, MN 55403.

The Rev. **Lyonel W. Gilmer** is vicar of St. Clare's, Matthews, NC; add: 6801 St. Peter's Ln., Matthews, NC 28105.

The Rev. **Larry Harrelson** is rector of Transfiguration, Box 15, Sisters, OR 97759.

The Rev. **John S. Mitchell** is rector of Zion, Box 717, Manchester Center, VT 05255.

The Very Rev. **David Powers** is rector of All Saints', 151 S. Ann, Mobile, AL 36604.

The Rev. **Charles Summers** is interim rector of Intercession, 1417 Church St., Stevens Point, WI 44581.

The Rev. **Rodney Whiting** is priest-in-charge of St. John's, Delhi, N.Y., and St. Peter's, Hobart, NY; add: 13 High St., Delhi, NY 13753.

Deaths

The Rev. **Frances Campbell**, deacon of the Diocese of Southwestern Virginia, died July 18. She was 81.

Deacon Campbell was born in Crystal, MI. She studied at the Central House for Deaconesses in Evanston, IL. She was set apart in 1960. Deacon Campbell served as director of the Bloomfield, Inc. for Handicapped Children, Ivy, VA, from 1960-70, and later served at St. Thomas', Christiansburg, VA. Deacon Campbell was preceded in death by her husband, Loyal Mitton Campbell.

The Rev. **Jesse Levancie Lofton**, a deacon of the Diocese of Pennsylvania, died July 30 of kidney failure. He was 70.

Deacon Lofton was born in Mt. Olive, NC. He earned degrees in psychology from Shaw University and Antioch University. He was ordained deacon in 1993. Deacon Lofton was a member of the Union of Black Episcopalians. He served in the U.S. Army from 1947-1972, where he was a major and veteran of the Korean and Vietnam wars. After his discharge, he served as the medical examiner for Philadelphia, and was an organist and choirmaster. He began his ordained ministry as deacon of the African Episcopal Church of St. Thomas, Philadelphia, PA, until his illness restricted him to his home. He then continued his ministry by telephone from his bed. Deacon Lofton is survived by his wife, Ola, and two sons, Arthur and Andrew.

The Rev. **William W. Reed**, retired priest of the Diocese of New York, died Sept. 15 at his home in Keene, NH. He was 83.

Fr. Reed was born in Chicago, IL. He graduated from Ripon College in 1934 and from Nashotah House in 1938. He was ordained priest in 1938. Fr. Reed was an associate of the Society

of St. Margaret. He served parishes in Chicago, IL; Cheboygan, Kalamazoo, South Haven, and Grand Rapids, MI; and New York City and Staten Island, NY. After retiring in 1977, he continued to serve parishes in Keene, Walpole and Charlestown, NH. He was named rector emeritus of Ascension, Staten Island, NY, in 1979. Fr. Reed was an author and an avid woodworker. He was preceded in death by his first wife, Dorothy, and is survived by his wife, Grace, a son, two daughters, and six grandchildren.

The Rev. **William Stark**, retired priest of the Diocese of Lexington, died Sept. 14 at the Episcopal Church Home, Louisville, KY, at the age of 73.

Fr. Stark was born in Evansville, IN. He attended Evansville College and Geneva Theological School. He was a confrater of the Order of St. Benedict. He was ordained priest in 1957. Fr. Stark served parishes in Mt. Vernon, Bedford, Shelbyville, Rushville, and Vincennes, IN; and Covington, KY. He retired in 1978. Fr. Stark is survived by his wife, Irene, and a daughter, Susan.

The Rev. **Robert Alan Wright**, a deacon assistant of St. James', Downingtown, PA, died on July 24 from complications from an earlier stroke. He was 86.

Deacon Wright was born in Johnstown, PA. He was educated at Virginia Military Institute and Philadelphia Divinity School. He was ordained deacon in 1961. He was a colonel in the U.S. Army, serving on General George Patton's staff during WWII. He was a recipient of the Bronze Star and the Legion of Merit. Deacon Wright spent his ordained ministry serving parishes in Paoli, Exton and Downingtown, PA. He is survived by his wife, Margaret, and two sisters.

Next Week . . .

More News

From the Executive

Council Meeting

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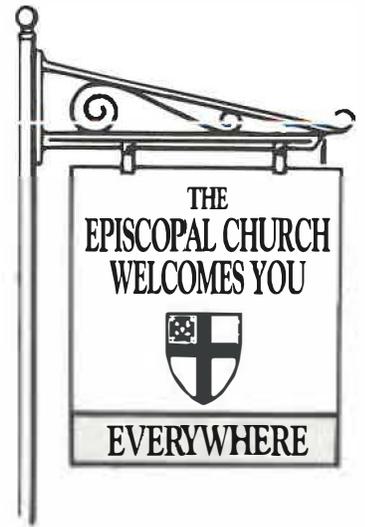
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ST. PAUL'S Broadway at Fulton
Sun H Eu 8

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

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

Williston Park, L.I., NY

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Masses 8 & 10; SS 9:45, Thurs Mass & Healing 10; HD as anno

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 app

Philadelphia, PA (Mount Airy)

ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr.
The Rev. David L. Hopkins, r 215-844-3059
Sun Masses 8 & 11 (Sung). Wed 10

Phoenixville, PA

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

Pittsburgh, PA

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

Selinsgrove, 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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowserox, r; the Rev. Robert B. Hibbs, the Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Juan Jimenez; Canon Trudie Smither; the Rev. Benjamin Twinamaan; the Rev. Tom Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
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, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP daily as anno (817) 332-3191

Pharr, TX

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

Milwaukee, WI

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

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

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

Encourage attendance among your parishioners and invite travelers to your church.

Invest in a Church Directory listing.