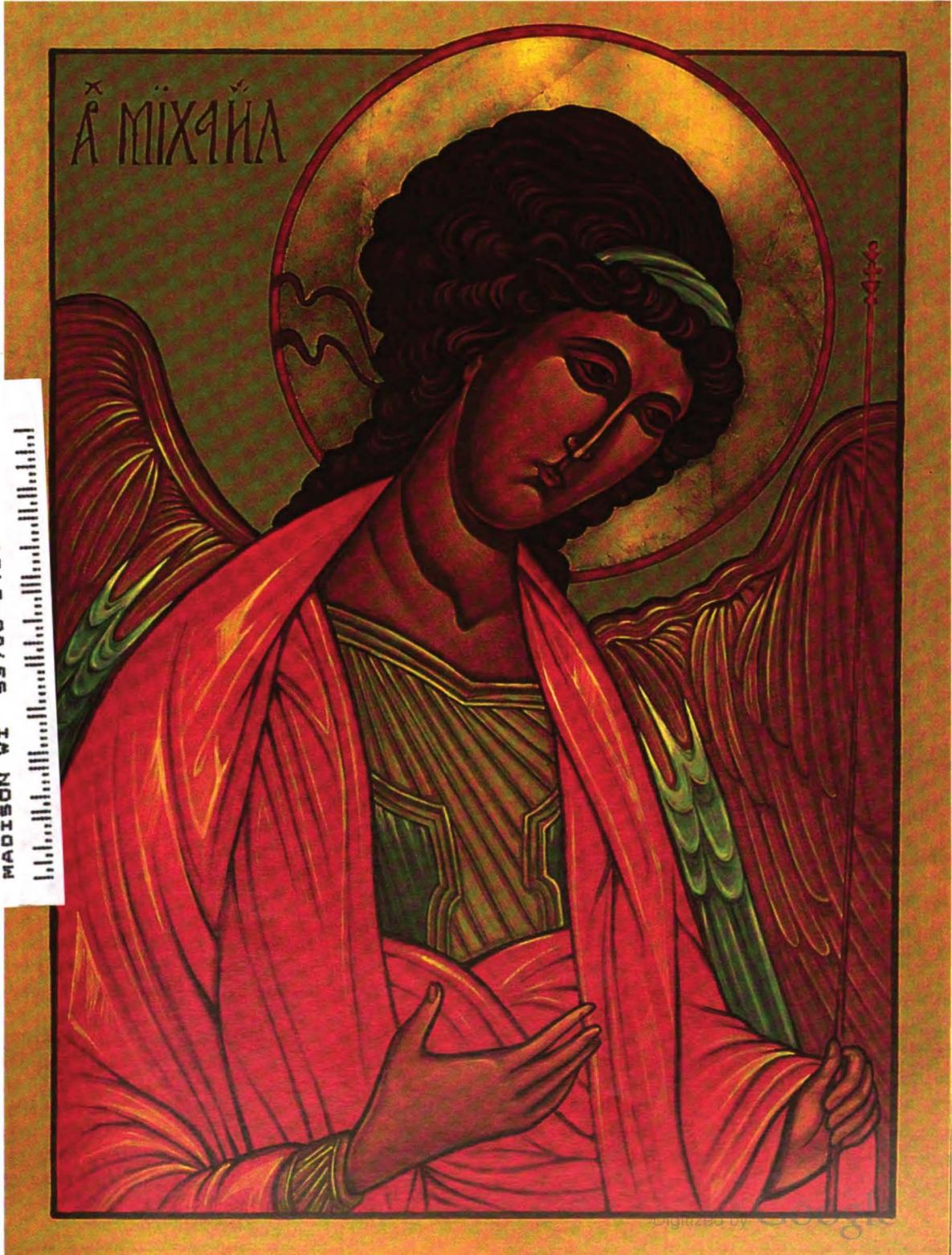


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# The Living Church

November 16, 1997 / \$1.50

*The Magazine for Episcopalians*



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## Features

### The Value of Icons

By Louise Shippo *page 10*

**ON THE COVER:** St. Michael the Archangel, an icon by Louise Shippo derived from an Andrei Rublev icon, early 15th century.



### Spiritual Quest

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of Stephanie Cowell

By Bonnie Shullenberger *page 12*

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St. Margaret's Chapel

By Deborah

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The Most Rev. George Carey, Archbishop of Canterbury, on the Christian life: "I get uncomfortable when people make promises for the Christian life which cannot be borne out in reality."

## In This Corner

# A Lifelong Dream Fulfilled

Several weeks ago a friend of mine fulfilled a lifelong dream. After 80 some years of waiting, she became a member of a religious order.

A widow with five children and numerous grandchildren, my friend took oblate vows of poverty, chastity, obedience and prayer. During the service — which took place during a celebration of the Holy Eucharist at the DeKoven Center in Racine, Wis., — and afterwards at the luncheon, Alice's small, bright face beamed.

As her spiritual director, I had known of her desire to be a sister for some time. In fact, she told me one day that she had wanted to be a nun ever since she was a little girl. Her parents weren't particularly religious, but she read Bible stories and asked as many questions as she could.

She was already an associate of one order and a companion of another, so at first I didn't pick up on exactly what she was after. I recommended several orders that allow members to live in the world, and I suggested ways she could deepen her association with existing memberships.

But Alice wanted more. In exasperation, but not exaggeration, she told me two years ago, "I want to live under the strictest vows a woman of my age can live under." I intro-

duced her to the Order of Julian of Norwich and she underwent oblate formation which led to her vows in August.

Two days after her profession and oblate clothing, Alice was with a group of friends at a local restaurant. She was wearing a flower her friends had given her. She was obviously "the woman of the hour." A gentleman, leaving the table next to them, came over, and without introduction kissed her on the cheek and asked, "And what's the occasion?"

Alice took a deep breath, asking herself how on earth she could put her response without shocking the living daylights out of this kind-hearted man: "My friends are celebrating my taking final vows in a religious order."

Speechless and stunned, the man left. But not for good. He quickly returned and presented Alice with the largest cantaloupe she says she has ever seen. So there she was, surrounded by friends, decked out with a flower, kissed by a stranger, and presented with a homegrown cantaloupe.

Funny, isn't it, how the Spirit loose in the world draws people together and pulls from strangers warmth and generosity, creating ever-widening bonds of friendship and affection.

(The Rev.) Travis Du Priest, book editor

## Sunday's Readings

### Oh, and one last thing . . .

*Pentecost 26, Proper 28: Dan. 12: 1-4a (5-13); Ps. 16 or Ps. 16 5-11; Heb. 10:31-39; Mark 13:14-23*

As the church year draws to a close, today's readings focus our attention on the "last things" of systematic theology. The present order is passing away and the Lord is coming in judgment.

The earliest Christians lived in imminent expectation of the final tribulation and the Lord's coming, convinced that "this generation shall not pass away before all these things have taken place" (Mark 13:30). "In a very little while," the faithful were assured, "the one who is coming will come and will not delay."

And so living life daily in accord with the gospel was a matter of absolute urgency. Since the time was obviously short, there was none to be wasted.

That the last things haven't taken place

has brought a growing complacency to Christians over the course of the last 19 centuries. Sure, the end will certainly come sometime, most of us today would agree, but with the exception of a few odd cultists around us it doesn't make a whole lot of difference in the way Christians live. We'll simply cross that bridge when we come to it, we believe.

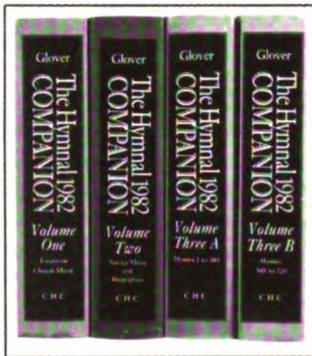
Today's readings call us to renew our preparation for the end, for because the Son of man is coming "at an unexpected hour" (Matt. 24:44) complacency is plainly dangerous. "You need endurance," the letter to the Hebrews reminds us, "so that when you have done the will of God, you may receive what was promised."

We need constantly to be ready to meet the Lord, at the end of the age or in our own death. Only those who are prepared will be invited by the Savior to "shine like the brightness of the . . . stars forever and ever"

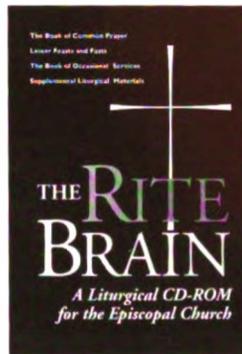
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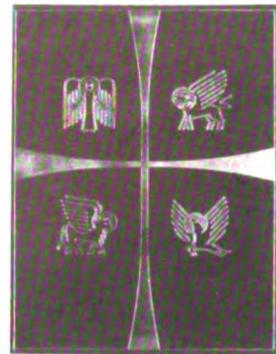
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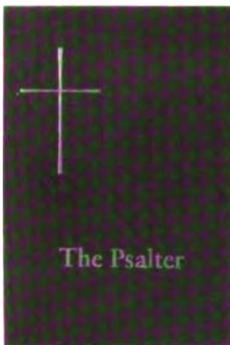


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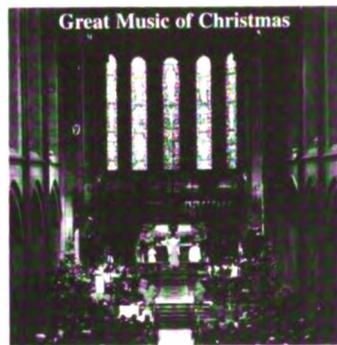


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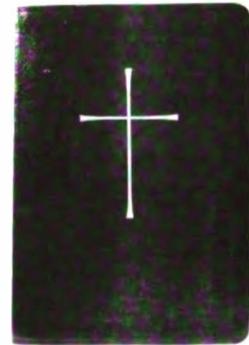
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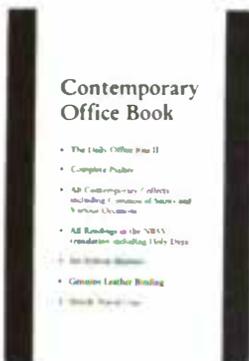


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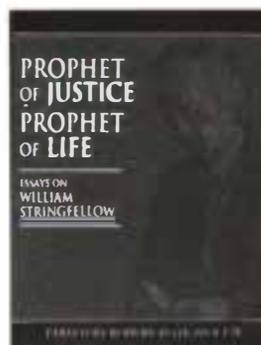


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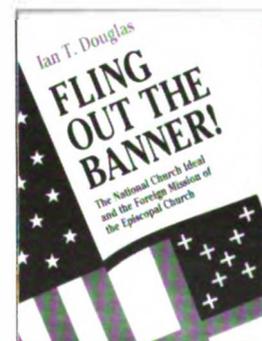
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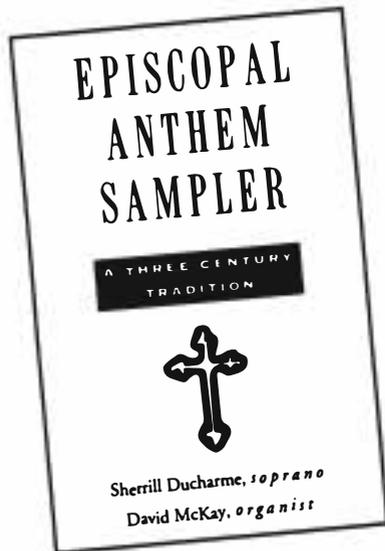
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## Letters

# Children as the Experts

The message from Jennifer Phillips ("Welcoming Children into the Liturgy") [TLC, Oct. 19] needs to be shouted from the mountain tops, although one would be hard pressed to find those here in the Red River Valley.

Having grown up in the Anglican Church in Canada, and having had the honor of being welcomed to the Great Thanksgiving portion of the worship service, I can say that I have lived that which she advocates. Admission to communion was a post-confirmation privilege in those days but we were invited to the rail for the blessing of the church, and thereby the "shape of the liturgy" was experienced. I could even spell "propitiation" when I was about 8 years of age, although it was only about 25 years later that I had any inkling about its meaning.

A proverbial saying posted on the wall of my office reads: "I hear and I forget, I see and I remember, I do and I understand." In a tradition wherein liturgy is so important, it needs to be "done" from the

earliest age. Baptism is the rite of initiation into the community of the faithful and as such it entitles the initiate to the full rights and privileges of membership, namely the sacrament which we call "Holy Communion."

Doubtless, the full inclusion of the youngest members of our congregation into our liturgy will require some adjustment to what has become a dignified adult activity, but we will be enriched by the efforts. Who better to teach us about mystery, awe and wonder than those who are the experts in these areas? It is, I am sure, this aspect of our personality about which Jesus speaks when he says, "Those who do not enter the kingdom of God as a child, will never enter." We are not called to go back physically to being children (see Nicodemus to Jesus, John 3), but we are called to approach the throne of grace with pure and childlike hearts.

(The Rev.) Harvey Henderson  
Trinity Church  
Wahpeton, N.D.

## The Living Church

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## Letters

### The Best Moment

Rarely have I encountered suchounding negativity as can be found in the pages of TLC, the most recent example of which is the letter from the Rev. Robert Lindberg [TLC, Oct. 12]. I am beginning to scratch my head and reconsider my decision to be a new subscriber rather than a frequent "borrower."

If one would like to complain about the perception of the negative effects of modernity on the Episcopal Church, then contribution to the TLC letters column is no doubt, an appropriate forum. However, to do so at the expense of the memory of the late Princess of Wales is to reveal a personal character trait which is considerably less than "a wholesome example to the people." As the British say, "ad form!"

While I disagreed with Fleming Rutledge ("The Gospel According to Elton John") in the same issue, at least her criticism was appropriately placed. One can only imagine, however, the "pastoral battlefield" the dean had to walk through

just to reconcile "Rome" (Diana's "blood family") with "Canterbury" (her ex-spouse and his family), tending to the requirements of the realm, while being ever mindful of the requests and needs of Prince William and Prince Harry.

All things considered, it may well have been a "missed opportunity" — for strict Anglophiles, but only for those so caught up in minutia as to miss what was, perhaps, the most astounding moment of modern Christianity: From Canterbury Cathedral, led by our own primate, with an estimated 2 million people present in London and one-quarter of the population of the world tuned in on TV or radio, we all said (or heard) the Lord's Prayer. Together. At one time.

That may not have been done according to any rubric in the prayer book, but I can't imagine anything more pleasing to our Lord. It was, perhaps, the best moment in the Decade of Evangelism. That, dear friends, is the Anglican Church at her very best. As William Temple once quipped, "I believe in one, holy, catholic and apostolic church, and regret that it

does not exist" — except, of course, when we're not trying so hard to prove that it does.

Lighten up, TLC. It's going to be okay. Honest to God.

*(The Rev. Canon) Elizabeth Kaeton  
Newark, N.J.*

### Reconciliation Plan

As I finished reading Bishop Griswold's conversation with the staff of the Episcopal Church Center and future co-workers [TLC, Oct. 19], his admonition about "destroying angels in our church," with the suggestion as to how they should be treated, smacked nothing short of a sarcastic suggestion as to how to handle this difference between "them and us." "... name them and try to convert these angels of hostility and mistrust." Is this a "ministry of service," so called?

I can only believe that my convictions, as different from his ordination of practicing homosexuals and, I am sure, the blessing of same-sex relationships, makes me one of those "angels of hostility and mis-

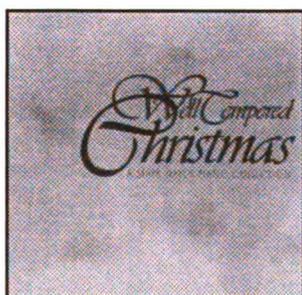
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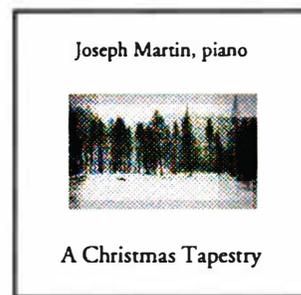
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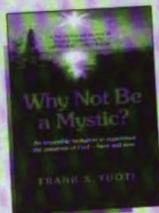
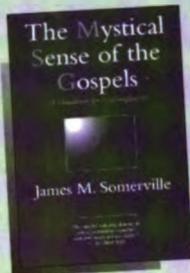
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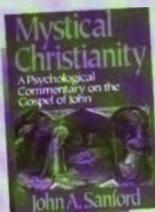
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trust" the staff will "try to convert." And this is his proposed plan for recon... as the Presiding Bishop of the church!

Perhaps I am only one old, retired priest, but I feel offended and alienated by such a description that seems to highlight the rightful divisions in the life of the church. Is this the "gifted person" whom Bishop Browning said will bring "new leadership" to the church? I would like to pray this is true, but for now I can only pray that the process of "conversion" needed by "them" as well "us," indeed all!

(The Rev.) Tracy H. L...  
Durham, N.C.

### It's the Humanity

I was pleased to see my book, "I Have Slept Out of Your Place" A History of Women and Religion in America, included in a composite review by the Rev. Bonnie Shullenberger [TLC, Q. 12], and I certainly appreciated her positive comments about the book. But I was disturbed by a remark in her last paragraph, not because I feel an author should respond to every published misunderstanding of his or her work, but because I am an active Episcopalian who has been a deputy to the last two General Conventions and currently serves on the General Board of Examining Chaplains. I would not want my own theological position to be misunderstood.

The Rev. Ms. Shullenberger writes: "Her [Carr's] weakness, like Cheney-like Lindley's, is to ask whether Jesus Christ, a male in his human form, can be a savior for women. This is to take the Incarnation and the cross very lightly indeed."

Unless she is suggesting one can even ask the question regardless of the answer (a very un-Episcopal approach) she seems to have confused my description of the views of some contemporary feminist theologians with subscribing to those views. It is true that I would be critical of some traditional views which insist that there is an ontological and essential

*To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.*



*missions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.*

## Letters

necessity for God having become incarnate in a male human being. While one might argue that maleness, in that time and place, was a socio-cultural necessity, it is Jesus' humanity, not his maleness, which is theologically and ontologically necessary for the redemption of both men and women ("what has not been assumed has not been redeemed") — as Deacon Thullenberger herself suggests when she affirms that the point of the Incarnation is that God assumed human form.

*Susan Hill Lindley  
Northfield, Minn.*

### Prayer Answered

The letters to the editor which are published week in and week out in TLC are almost always so serious — and God knows we have enough to be serious about. But maybe we can be reminded once in a while of the joy of the Lord.

A parishioner of mine had a hysterectomy on a recent Thursday afternoon, and the operation was successful. On my third hospital visit (Saturday), my wife and I offered a healing prayer asking for an end to her nausea after eating, and also, that her "plumbing" would subsequently function — the way God created it to function — so she could go home. A home communion visit on that Sunday (Alleluia! Home in 72 hours already!) was followed by a telephone visit on Monday afternoon. She was greeted with, "I'm really doing fine. I walked a lot this morning, so I'm tired. And, Father, you can stop the 'BM' prayer, now!"

Every now and then God refreshes our spirits with an answer to prayer that gives us a real belly laugh.

*(The Rev.) John Congdon  
Trinity Church  
Madera, Calif.*

### Good Reading

The Fall Book Issue [TLC, Oct. 12], listed several recent books that contain some "episodes" or references to the Episcopal or Anglican Church. I would like to add to that list Jan Karon's Mitford series — *At Home in Mitford*, *A Light in the Window*, *These High, Green Hills* and *Out of Canaan*.

These works of fiction are about Fr. Jim Kavanagh, an Episcopal priest in Mitford, a Blue Ridge Mountain village known as "the little town with the big heart that takes care of its own," and the

myriad cast of Dickensian characters are completely believable. For Episcopalians like me who are frustrated by the controversies and the disagreements within our church, I cannot express how refreshing it is to read about a priest who though he has weaknesses and insecurities is able to touch the lives of so many people with his

simple day-to-day faith.

I suggest that you interview Ms. Karon for one of your future issues. Your readers will appreciate her Christian faith as lived in the Episcopal Church and her views about life and writing.

*Jim Broome  
Columbia, S.C.*

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## Bishop Doss of New Jersey Asked to Resign

The standing committee and the diocesan council of the Diocese of New Jersey have asked for the resignation of the diocesan bishop, the Rt. Rev. Joe Morris Doss. In a resolution adopted at the standing committee's meeting Oct. 22, the committee acknowledged that reconciliation in the troubled diocese no longer was possible under the leadership of Bishop Doss, and that for the good of the diocese, he should resign. The diocesan council took similar action when it met Oct. 28.

Diocesan treasurer Richard Ellwood resigned following meetings of the two groups.

The action of the standing committee was revealed in a letter sent to all rectors and priests-in-charge. The letter did not mention a timetable for the proposed resignation, nor did it address a possible settlement for the bishop if he should resign. It was learned that salary and benefits for a year were being discussed, along with an offer to help the bishop find another position.

The Rev. Canon Juan Oliver, communications officer for the diocese, told TLC that Bishop Doss had no comment on the matter, but that he was preparing a pas-

toral letter to be read in all congregations.

"This is a dispute within the family of the Diocese of New Jersey," Canon Oliver said. "Families have disagreements and the opportunity for reconciliation is greater if the dialogue to create healing is a private one."

"The bishop's mission is one of reconciliation and healing no matter what the origin of the disputes or how inappropriately the dispute is handled."

The requests for resignation came only a few weeks after publication of a document titled "Proposals for Healing," which addresses troubles in the diocese and proposes possible solutions [TLC, Oct. 26]. That report, produced by the Wellness Committee of the diocese, listed eight different divisions, including complaints on the behavior of the bishop.

The standing committee resolution followed a visit by some diocesan leaders to the Presiding Bishop, the Most Rev. Edmond L. Browning, to discuss problems in New Jersey. Bishop Browning has been kept abreast of developments there and wrote a letter to the clergy which was sent to clergy along with the Wellness Committee report. It was also reported

that Bishop Doss and some of his reporters made a visit to Bishop Browning following the trip taken by diocesan leaders.

Bishop Doss has been criticized for not addressing racism in the diocese. Other issues have included suggestions that Bishop Doss has provided poor management, that his behavior has been erratic and that he has been "arrogant, condescending, dismissive of other people's views, impatient and impulsive." Other problems cited by the Wellness Committee include no sense of mission, the abuse of power, lack of connection between diocese and parishes, decreasing financial support and the role of the episcopacy.

"The bishop has no credibility left," one rector told TLC. "He's alienated almost everyone in the diocese."

"Reconciliation is no longer possible," another rector said. "He needs to go."

Canon Oliver called Bishop Doss a deeply spiritual man who believes the office of bishop is greater than anyone who holds it."

Bishop Doss has been bishop since July 1, 1995, having been a rector in the Diocese of California when he was elected

## Ecumenical Patriarch Greeted at National Cathedral

Welcomed at an interfaith service at Washington National Cathedral by a congregation of about 1,400 on Oct. 20, the Ecumenical Patriarch of Constantinople, Bartholomew I, is now touring 14 cities on his first visit to the United States.

The 57-year-old leader of 300 million Orthodox Christians wore a gold and crimson *mandya* with train and tinkling bells

as he processed to a chair marked with roses and lilies at the entrance to the choir.

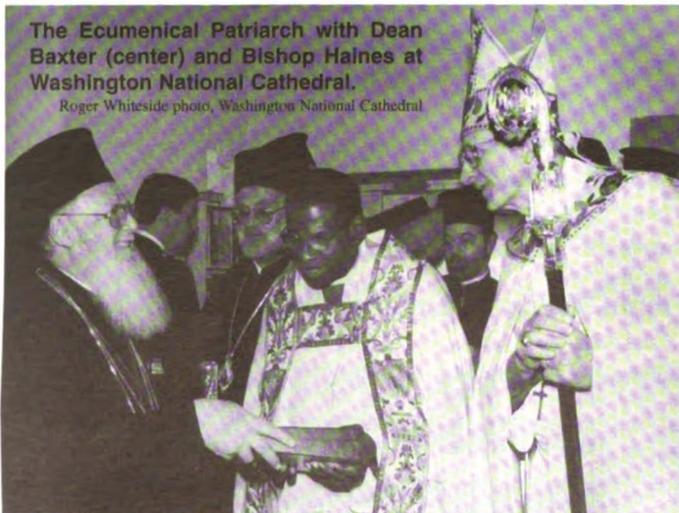
Official greetings from the Episcopal Bishop of Washington, the Rt. Rev. Ronald Haines, were followed by scripture readings by bishops from the Orthodox, Roman Catholic and Lutheran churches as well as Jewish and Muslim representatives, the Rev. Canon Patricia M. Thomas, precentor of the cathedral, and the Rev. J. Robert Wright, professor at General Theological Seminary.

Congregational prayer was led by Vice Admiral Michael Kallers, archon of the ecumenical patriarchate, Archbishop Spyridon of the Greek Orthodox Church, the Very Rev. Nathaniel Baxter, dean of the cathedral, and Bishop James Mathews of the United Methodist Church.

The Rt. Rev. Richard F. Grein, Bishop of New York, introduced the patriarch, who, at the conclusion of remarks, presented the cathedral with an icon of St. Andrew. Music was presented by the boys of the cathedral choir and the choir of St. George's Greek Orthodox Church, Bethesda, Md.

After calling at the White House, the patriarch spent a day in Baltimore and a weekend in New York City, then a tour of the U.S., including stops in Chicago, Dallas, four California cities and Philadelphia.

(The Rev.) James B. Sims



The Ecumenical Patriarch with Dean Baxter (center) and Bishop Haines at Washington National Cathedral.

Roger Whiteside photo, Washington National Cathedral

# Nashotah House

## Clarifies Its Mission

The trustees of Nashotah House, one of the Episcopal Church's 11 theological seminaries, have taken action on several proposals intended to clarify the mission of the Wisconsin seminary. Proposals put forth by the trustees' strategic planning committee, led by the Rt. Rev. Edward L. Salmon, Bishop of South Carolina, and vice chairman of the trustees, included revisions to the school's mission statement and admissions policy and a new statement about the role of women in the seminary.

The broadened mission statement recognizes the need for theological education and spiritual formation for lay ministries, as well as for those preparing to be ordained. Responding to changing patterns of ministry in the church, Nashotah House hopes to make its resources more available. Changes in the admissions policy are intended to encourage applications from people pursuing non-ordained ministries.

Other changes in policy will make it possible for potential aspirants for holy orders to test their vocations in the context of the seminary community. Previous policy required applicants to have the permission of their bishops to attend seminary. Postulants and candidates for holy orders still will need the permission of their bishops, but for others the new policy requires only the support of a parish priest, college chaplain or other ordained pastor. Recent college graduates and others who may be excluded from the ordination process will have an opportunity to explore the possibilities of vocation and future ministry before entering the ordination process.

In response to what the trustees called many misconceptions about the role of women at Nashotah House, the board adopted a statement about women at the seminary. "Nashotah House welcomes both women and men into its student body, working to model a vision of church life which respects legitimate differences and encourages mutual understanding," the statement reads.

"Women at Nashotah House prepare for ordination to the priesthood alongside ordination-track men, some of whom affirm the ordination of women and others who do not, but all are supported by the seminary at every stage of the ordination process."

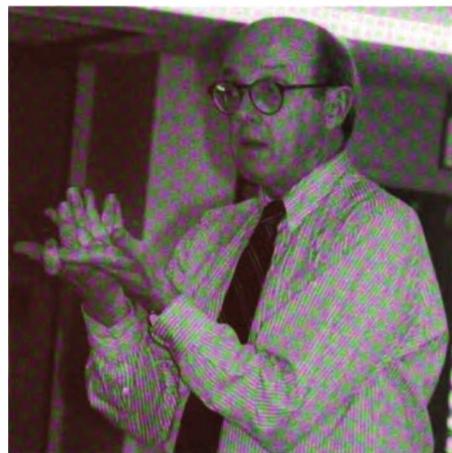
The actions were taken when the trustees met Oct. 22-23 at the seminary.

# Lessons Learned From the Concordat

"While Episcopalians feel like a jilted bride left standing at the altar, it's important to remember that a vast majority of the Lutheran Assembly voted in favor of the Concordat with Episcopalians," said the Rev. Donald S. Armentrout, a Lutheran pastor who teaches church history at the School of Theology of the University of the South. Dr. Armentrout spoke to a Bishop's and Clergy Day in October at the Duncan Center in the Diocese of Southeast Florida.

He said the Concordat was "the easiest thing that either of us has ever been asked to do," and that it was the "first time the Episcopal Church in the United States has delivered on the Chicago Lambeth Quadrilateral ... and then the Lutherans blew it!" He also observed that the Episcopal Church previously had turned down the courtship of Presbyterians and Methodists.

Dr. Armentrout contended that the dialogue on the Concordat had managed to distinguish between the historic episcopate and the apostolic succession. "The apostolic succession has to do with the passing down of apostolic teaching and practice ... with maintaining continuity with the teaching of the apostolic community," he said. "For this purpose, the his-



Bob Libby photo

**Prof. Armentrout: the Concordat of Agreement was "the easiest thing that either of us has ever been asked to do."**

toric episcopate is primary in Anglicanism, but from the Lutheran side doctrine comes first and the episcopate belongs to the perfection of the church."

He said he hoped the ELCA's 1999 Churchwide Assembly will adopt the Concordat and added that the intercommunion of the two traditions could release a dynamic new energy in the proclamation of the gospel.

*(The Rev.) Bob Libby*

## Anglicanism in Ecumenical Context

"Anglican Identity in an Ecumenical Age" was explored by leading ecumenists at an academic convocation Oct. 24 at Nashotah House. Nicholas V. Lossky, professor of British civilization at the University of Paris, and professor of church history at St. Sergius Orthodox Theological Institute, Paris, spoke on the Anglican contribution to the ecumenical age, and the Rev. J. Robert Wright, professor of ecclesiastical history at the General Theological Seminary, presented a program on Anglican identity within the ecumenical age.

Dr. Lossky, a lay member of the Russian Orthodox Church, said he was "deeply attached to Anglicanism" since spending some time in Oxford as a teenager.

"It is my profound conviction that the Anglican Communion has much to contribute to the ecumenical movement," he said. "The most essential element in this contribution is the richness of its theological tradition."

He spoke with an emphasis on a patristic approach to theology and cautioned, "Never separate the holy scripture from the theology of the church fathers."

Dr. Lossky also addressed Anglicanism's "very famous notion of comprehensiveness. It is clear to all that this notion can be understood in different ways," he said. He noted that some persons understand it as "practically limitless opinions." For others, he added, comprehensiveness is to be understood as "comprehend."

Fr. Wright, long involved in ecumenical matters, called church unity "a matter of urgency," and "part of the deepest tradition of Anglicanism." He stressed that unity is not the same as uniformity, and that diversity is not the same as division.

"Comprehensiveness as Anglicans understand it is not just a matter of anything goes," Fr. Wright said. "Comprehensiveness gives Anglicans an imperative necessity to seek unity on all sides."

Following the two lectures, the two speakers responded to each other's presentations and answered questions from the audience. Responding to Fr. Wright, Dr. Lossky said, "Diversity is illegitimate when it is divisive."



By LOUISE H. SHIPPS

**A** “white night” in Moscow — not midsummer, but Epiphany. Yesterday’s snow sparkled bright white under street lamps, clung to buildings and trees, crunched under our taxi’s tires as we sped through silent streets. We were seeking an evening liturgy. Slowing to enter a small square, our driver stopped before a Russian Orthodox church. It was stunning. Not large, it was splendid nonetheless, with vividly painted designs decorating the facade, and crowned by five majestic gold onion domes. We followed several people hurrying across the square and through the ornate doors.

We seemed to step out of time into the warm heart of a different world. The interior glowed, illuminated by abundant flickering candles. A fragrant haze of incense intensified the mystique; the liturgy was in progress. A series of central columns and arches carried my eyes to a large, vivid mosaic of Christ which looked down from the dome. Walls, arches and ceiling were filled with paintings embellished with decorative borders, their vivid colors overcoming the shadows. We were enveloped by the story of our salvation through Christ, surrounded by images — icons — of the saints of God.

A diminutive lady wrapped in shawls touched my arm and smiling, took my coat to set it aside. The church was filled with worshipers, 200 or more men and women standing, intensely focused on the drama of the liturgy. The priest, attended by two deacons, was censuring the altar screen with sweeping motions, thurible bells creating a light musical ripple. This wooden screen, the iconostasis which separates sanctuary and nave, held rows of icons arranged in symbolic order: angels, prophets, apostles and martyrs arrayed around the figure of Christ. The intricate carvings, the golds, the rich colors, caught and reflected candlelight, creating a vibrant luminosity. Sonorous

music of the Divine Liturgy swelled, intoned alternately by clergy, choir and congregation. We were entranced by the beauty, the mystery, the holiness.

To the side of the sanctuary steps, an elderly, kerchiefed lady tended a stand of numerous slender, lighted votive candles. With rapid motions she trimmed the candles in turn, moving them from place to place in the sand to be sure each candle, carrying a prayer intention, had its moment closest to the altar. The grandmothers, the babushkas of Russia, it is said, kept faith alive during the darkest years of Communist persecution.

An icon of the Virgin and Child hung on the wall near us, obviously centuries old. Using the corner of her shawl, a babushka was gently polishing its protective glass, her candle illuminating the figure. She bowed low several times, crossed herself and touched the icon with a reverent kiss. As she stepped to the side, a young mother approached. For several minutes she gazed reverently at the Virgin, quietly wiping her eyes. Then she formed her hands in the classic position of prayer and bowed her head to the ancient icon.

To Eastern Orthodox believers, icons are holy images. They portray holy people from Hebrew and Christian tradition and significant events of the New Testament: the birth of Christ, his presentation in the temple, baptism, transfiguration, crucifixion and resurrection, the day of Pentecost. Icons are visual explanation of dogma; they represent what the church teaches. Fresco, cloisonne, carved marble or ivory, most are painted on wood panels. *Iconography* is literally *image-written*. Evolving in the earliest years of Christianity, this sacred art flourished in the Greek-speaking world and gradually spread to other Eastern countries. In recent years, especially since the opening of Russia, Western Christians have come to appreciate the significance and spiritual richness of this art. A number of icon guilds are forming in dioceses of the Episcopal Church, with artists training in traditional methods of icon writing.

To better understand Eastern Orthodoxy and spiritual dimensions of the icon, it is important to have some insight into philosophies that form the thinking of the Eastern mind as distinct from that of the Western. Western philosophical and theological thought patterns derive from Aristotle: Beings and substance in the material world are in themselves reality, are measurable and quantifiable. Plato’s concept of ideas shapes the thinking of the Eastern mind. The invisible world, in Platonic thinking, contains the true realities of all that is perceived in the created world. Individual earthly objects are shadows of that reality.

This perception lends itself to an appropriate use of icons in prayer and worship. To the Eastern Orthodox Christian, the icon bears witness to the great eternal truths of Christianity. It is the word of God written in paint, a visual theology announcing the message of salvation through Christ to the world, a window to the beatific world beyond time and space.

Iconic images are found in second- and third-century Christian catacombs where, during persecutions,

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Christians taught the mysteries of faith in a language of pagan symbols and portrayals transformed and endowed with Christian meaning. A familiar representation of Christ as teacher, for example, is Hellenistic in origin: bearded, two fingers of the right hand raised in teaching gesture, the book held in the left arm symbolizing knowledge and wisdom. The halo derives from the Egyptian solar disk, an allusion to cosmic powers.

When persecutions ended under Emperor Constantine early in the fourth century, the city of Byzantium, later named Constantinople and now Istanbul, became the center of the Greek-speaking Eastern Church and a major site for development of iconography. Early church fathers recognized that icons had an important role in the life of the faithful. In a sense, they were Bibles for the people; they instructed, they illustrated, they inspired devotion, they were an aid to worship. The church began formally to sanction icon prototypes which faithfully conformed to its traditions and teachings. Nonetheless, controversy over whether the godly could or should be portrayed reached a crisis point early in the eighth century. Icons were removed from churches and most destroyed. After struggling with the issue for some years, the church affirmed the use of icons. St. John of Damascus wrote, "Since God has appeared in flesh, I can depict that which is visible of God. I do not venerate the matter, but I venerate the creator of matter who became matter for me."

The Seventh Ecumenical Council of 787 declared, "The icon serves to promote the communication of the Gospel and hence its making and use must always be controlled by theological criteria."

As Christianity spread to Russia and other lands, Greek iconographers followed. Elements of local culture enriched the art. Gradually an intensely mystical and spiritual expression developed, found especially in Russian iconography of the late 14th to mid-16th century. The monk Andrei Rublev's work wonderfully embodies the full flowering of the art.

Composition, color, poses, gestures, the quality of light, even the painting process itself, have symbolic meaning. Generally, the compositional design is organized on a geometric shape which suggests inner meaning: triangular symbolizing the Trinity, for example, and spherical conveying unity and wholeness. Naturalistic effects are minimized. Space is shallow and two-dimensional, perspective is reverse. Forms are clearly delineated, colors intense to be visible to the faithful in the church. Christ may wear a deep red cloak over his shoulders, symbolizing the human nature he took on, while his rich blue tunic signifies divinity. Gold

mountains, green sky; the iconographer is not bound by natural color. The relationships of color harmonize and animate. A kind of monumental and remote appearance characterizes the persons, directing us to their profound spirituality. Faces gentle and serene, severe or intense, but never sentimental. The eyes do not quite engage ours; the figure is outside of earthly time.

The writing of an icon should be a process of unfolding enlightenment, as paint gradually is transformed into a holy image. The iconographer prepares in study, prayer and fasting. Personal artistic style is channeled to follow faithfully traditional models. This is not strict copying, however. The insights and skills of a gifted iconographer allow careful development within a living and creative tradition. Each area of the composition is painted in cool, dark color, then developed with layers of increasingly lighter and warmer color. Forms gradually acquire definition, emerging from darkness in a symbolic process of "bringing the truth into light." When all else in the icon is complete, the face is written; the holiness of the person is revealed here.

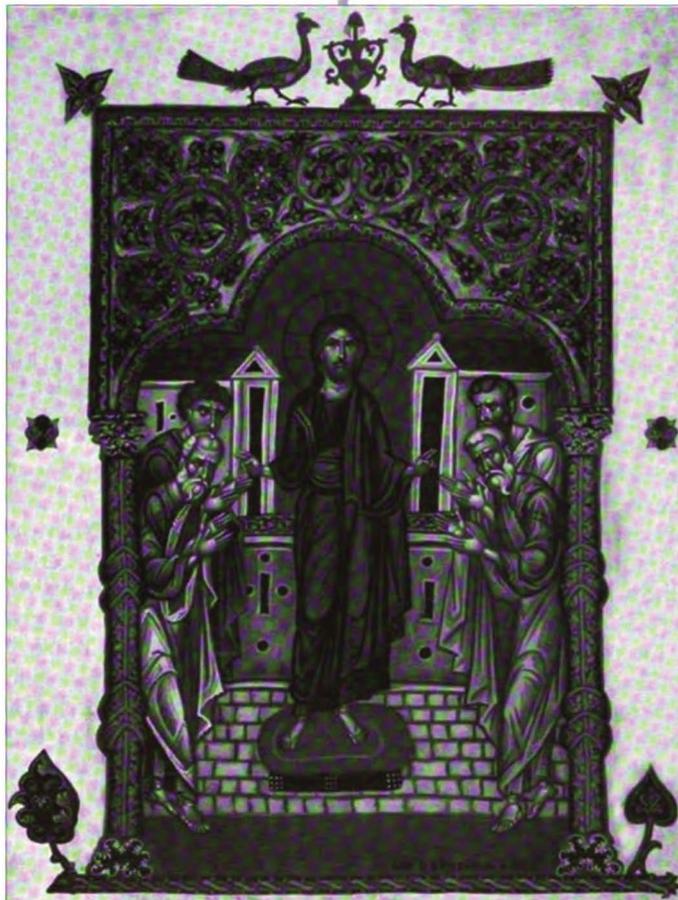
In the material world, natural light illuminates and reveals form. But there is a mysterious quality to the light in an icon. In the New Testament narration of the Transfiguration, Christ "was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them" (Mark 9:2-3). So in an icon, the light which illumines is an inner, holy light. The Russian mystic

St. Seraphim writes of it as "the grace of the Holy Spirit [which] is the Light which lighteneth man."

Many icons are great works of art. Elegant balance and graceful linear qualities, radiant color harmonies. But their value is in the profound message brought into form by the art. They portray the faithful lives of the saints. They show us tenderness, dignity, mercy, compassion, strength,

sacrifice, grace in suffering. They guide us to a deeper spirituality. They teach the great truths of our faith, the message of the Incarnation and the Redemption of mankind. □

Louise H. Shipps is an iconographer who resides in Savannah, Ga. Digitized by Google



A number of icon guilds are forming in dioceses of the Episcopal Church, with artists training in traditional methods of icon writing.

# Spiritual Quest in the Writings of

## STEPHANIE COWELL

By BONNIE SHULLENBERGER



By the time she was 15, Stephanie Cowell had read everything Shakespeare had written. From her earliest years, she remembers reading English literature. She became interested in the Elizabethan and Stuart periods, and read about those periods as widely as she could. Her interest extended to the music of the period, and she learned the songs and ballads that Shakespeare might have known, later performing them internationally. As a teenager, she wrote stories, and from teenagerdom to young womanhood she had the satisfaction of seeing some of them published. Then it stopped. She would not write again for 20 years.

Ms. Cowell was busy in the meantime. She had two sons. She lectured on English social history for colleges, schools and museums. She founded a chamber opera company and produced several Renaissance festivals. Her favorite was a small festival in Central Park in New York City that lasted only one day, featuring lute players, swordsmen, dancers and the like. And then, in 1987, her world changed.

Raised without any formal religion, she only knew about Christianity through her studies. But her spirit was seeking. She began attending a Presbyterian church and was baptized there at the age of 43. She began writing again. Coinciding with her spiritual search, the book she began ultimately became the novel *Nicholas Cooke: Actor, Soldier, Physician, Priest*. Initially, Nicholas Cooke was only going to be an actor. Cowell had a vision of Nicholas being a boy chorister, though, and in her search for authenticity, she wanted to experience what a boys' choir was like. So she began attending St. Thomas', Fifth Avenue,

New York City, with its renowned choir of men and boys.

St. Thomas' changed her life. She was overwhelmed by the sense of God and the beauty of the liturgy. Ms. Cowell calls it a conversion experience. Whatever one may want to call it, she was home. What she found at St. Thomas' profoundly influenced what she was going to be doing in her novels. As her work proceeded, the spiritual journey of Nicholas Cooke began to harmonize with her own. Furthermore, it was through friends at St. Thomas' who had read the manuscript that she gained a reading at the publishing firm of W.W. Norton, which is now her publisher. "The whole thing was miraculous," she says.

Nicholas's story begins when his father is hanged for a thief in front of Canterbury Cathedral. His mother turns to prostitution. He is rejected from the Cathedral School and sent into an apprenticeship with a wheelwright. After his mother's death, he flees to London.

In London, he is joined to the company of boy choristers of St. Paul's Cathedral. He learns to sing the prayers and to act the plays. But he then meets and develops a devotion to Christopher Marlowe, the rowdy genius playwright. Through Marlowe, he meets Shakespeare and John Heminges, who was to become the much-beloved dean of the London stage in the first part of the 17th century. He is apprenticed to the actors' company of Heminges and Shakespeare.

He matures in the actors' company and goes from playing boys and women to men's parts, but, grown-up and desperate from his love for John Heminges'

wife, he runs away again, this time to Ireland to join Essex's fight against Irish rebellion. Further turns in the story lead him to marry, to apprentice himself to a physician, and to go to live in a remote derelict church where he had once taken refuge. It is a dizzying, passionate tale.

The following book, *The Physician of London*, traces Nicholas's career as a new priest and trained physician. Shakespeare has died, Elizabeth has died, and Nicholas, while deeply absorbed in the role of parish priest, is helping John Heminges compile the collected works of Shakespeare. He becomes close to Thomas Wentworth, later Lord Stratford. He is befriended by William Harvey, who discovered the circulation of blood, and they share the results of their medical explorations. Together they battle the plague.

He falls in love again, with a brilliant, fashionable woman named Cecilia. King James dies; his son Charles succeeds him. Busy with his courtship, his ministry and his experiments, Nicholas seems oblivious to the clouds that are gathering over England. His friend Wentworth is imprisoned for refusing to pay a compulsory tax that King Charles has demanded; released after some months, he is elected to the House of Commons, which is at odds with the king over money and personal liberty, especially religious liberty. The king unexpectedly creates Wentworth a baron, and Wentworth arranges an introduction for Nicholas to William Laud, then Bishop of Bath and Wells. These two events are to have a profound influence on Nicholas's future.

Laud is made Archbishop of Canterbury, and begins the process of returning ceremonial to church worship. For developing the character of Archbishop Laud, Ms. Cowell had a remarkable source: Laud's own journals. The Rev. John Drew, then rector of St. Thomas' Church, wrote her a letter of recommendation to go to Lambeth Palace as a researcher. Incredibly, though Laud's journals were used against him in his trial in 1644, they were not destroyed. Her conclusion, upon studying them, is that Laud is a good-intentioned man who was afraid of death, and was unable to tell the difference between the seditious and the non-seditious, so condemned them all. Between Laud's heavy-handed attempt at church reform, and the struggle between king and Commons, trouble was inevitable. When the king puts his mind to forcing the use of the English prayer book in Scotland, the Scots resist, and in 1639 are rallying an army.

From here England slides inevitably into civil war. Wentworth is arrested for treason, then Archbishop Laud. Wentworth is sentenced to death in 1641, and the king agrees. Nicholas's church is crushed by unknown thugs. All communication between the king and the Parliament breaks down. London being firmly in the control of the

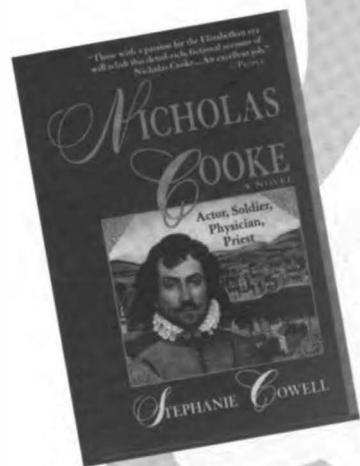
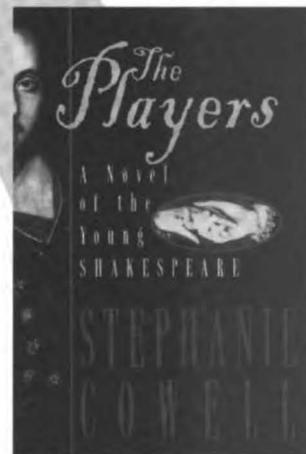
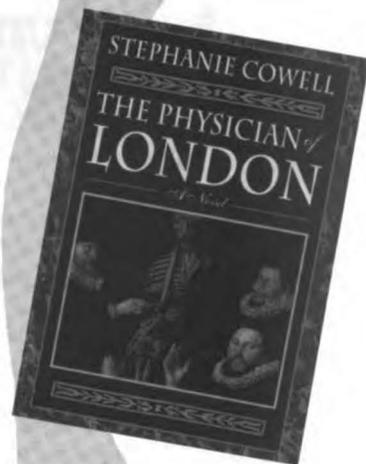
Puritan Parliamentary majority, King Charles and the court decamp to Oxford.

Nicholas goes to Oxford to serve the king as a priest and physician, but he hates the king because the king acquiesced to Wentworth's execution. It is for the church and the institution of the monarchy that he goes to Oxford. When he receives word of an attack upon his wife, Nicholas cautiously returns to London, only to find that the notes of his years of scientific experiments have been destroyed. He participates in the illegal burial of the executed William Laud. And then he follows his wife and son to France.

The third volume in the story of Nicholas Cooke is tentatively titled *In the Chambers of the King*, and will be set during the period following the restoration of the monarchy in 1660. Ms. Cowell hopes to have it completed and on the shelves by late 1998 or early 1999. In the meantime, she has written *The Players: A Novel of the Young Shakespeare*. Using her considerable historical knowledge, close readings of Shakespeare's plays and sonnets and a wonderful ear for prose, she has constructed a lyrical narrative of a passionate young genius beginning to find his powers. The early pages, devoted to Shakespeare's childhood, beautifully create the wonderment of a child coming to know the world. Later, in the London scenes, John Heminges, Christopher Marlowe and Ben Jonson are all present and described in lively adventures, and so is the beautiful young Earl of Southampton, who became Shakespeare's patron, and perhaps, his lover. *The Players* traces one man's spiritual quest, not as traditional as Nicholas Cooke's, but no less intense.

It is difficult to convey the grace and subtlety of these narratives. They are as successful at conveying one man's inner turmoil as they are summoning a visual image of a bear-baiting. The main characters are well sketched and memorable. The plots contain a richness and attention to detail that many historical novels aim for but never quite achieve. A little detail like the women changing their shoes after a party, from dainty satin slippers to heavier leather footgear to walk the London cobblestones, invokes a world more formal and at the same time rougher than ours. All that is missing is a fuller portrait of the Puritans and dissenters of the period. They were a more diverse and interesting lot than the thugs who ravaged Nicholas's church or the hard-spirited William Prynne, who helped bring down Archbishop Laud. The spirituality of Richard Baxter, the plain-spokenness of John Bunyan, the charisma of George Fox, are part of this period, too, and ought not be forgotten. □

*The Rev. Bonnie Shullenberger is a frequent contributor to TLC. A deacon, she resides in Ossining, N.Y.*

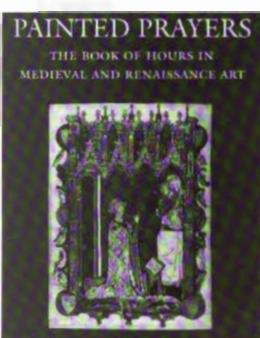


# Seeds Symbols & Souls

## Recently Published Books Which Would Make Welcomed Christmas Gifts

By TRAVIS DU PRIEST

*Most are hardcover, many are elegant, all are beautifully printed and worth reading.*



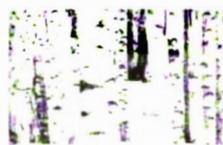
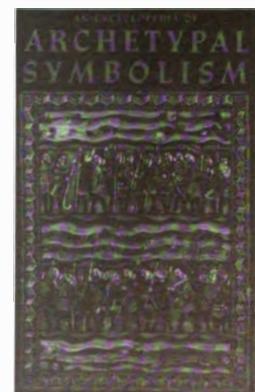
### Art & Archetypes

**PAINTED PRAYERS: The Book of Hours in Medieval and Renaissance Art.** By Roger S. Wieck. George Braziller. Pp. 144. \$35.

Looking for that special art book that combines outward and inward beauty to give this Christmas? Consider *Painted Prayers*. Absolutely stunning color reproductions, accompanied by brief textual notes on the illuminations from the various medieval and Renaissance Books of Hours. Several illustrations are unique or highly unusual, such as The First Bath of Christ. The author is an associate curator at the Pierpont Morgan Library in New York which, through January 1998, is hosting an exhibition: "Medieval Bestseller: The Book of Hours."

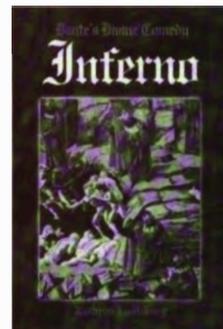
**AN ENCYCLOPEDIA OF ARCHETYPAL SYMBOLISM.** Edited by Beverly Moon. Shambhala. Pp. 510. \$125, slipcased.

For the "artist and scholar" who would appreciate an unusual gift that will last a lifetime. Yes, it is expensive, no doubt about it, but is an exquisite combination of scholarship and art. The editor, who is a history of religions specialist and former editor of *Parabola* magazine, covers Cosmos and Creation, Sacred Animals, Monsters, Sacred Marriage, The Divine Child, Revelation, Death and Transformation, among other archetypes. Handsomely printed on glossy paper and richly illustrated with color photos throughout.



Seeds from a Birch Tree

Clark Strand



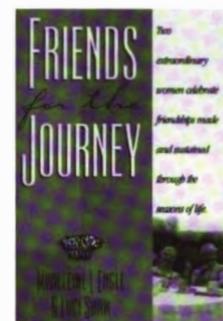
### For Your Literary Friends

**SEEDS FROM A BIRCH TREE: Writing Haiku and the Spiritual Journey.** By Clark Strand. Hyperion. Pp. 188. \$19.95.

For those who write haiku or those who simply enjoy reading and meditating on them. Small black and white illustrations from nature. Quite appealing.

**DANTE'S DIVINE COMEDY: Inferno.** By Kathryn Lindskoog. Mercer University. Pp. 226. \$22.95.

Well-known C.S. Lewis critic, Kathryn Lindskoog provides a new prose edition of Dante's classic descent into hell. The famous beginning of Canto One is rendered: "Midway on life's journey, I woke up and found myself in a dark wood, for I had lost the path. It is hard to tell about that harsh and savage forest ..." A great way to introduce a reader to Dante.



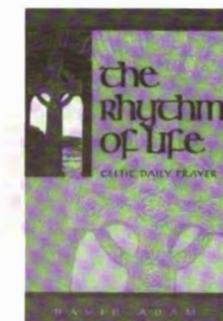
**FRIENDS FOR THE JOURNEY: Two Extraordinary Women Celebrate Friendships Made and Sustained Through the Seasons of Life.** By Madeleine L'Engle and Luci Shaw. Servant. Pp. 216. No price given.

Novelist Madeleine L'Engle and poet Luci Shaw team up in a lovely book of reflections on the Family Tree, Hello and Then Good-bye, Meeting Christ in One Another, and Companions Along the Way. I especially enjoyed their recorded conversations with each other.



**REQUIRED READING: Why Our American Classics Matter Now.** By Andrew Delbanco. Farrar, Straus and Giroux. Pp. 226. \$24.

For the scholars in the family, this one looks at American literary classics by Melville, Thoreau, Stephen Crane, Kate Chopin, Edith Wharton, Zora Neal Hurston and others. Delbanco, professor of humanities at Columbia, argues that the world is better for these books having been written and that they most definitely should be read, even in today's pluralistic society.



### Riding the Celtic Wave

**THE RHYTHM OF LIFE: Celtic Daily Prayers.** By David Adam. Morehouse. Pp. 144. \$8.95 paper.

The vicar of Holy Island (Lindisfarne) in England offers prayers and litanies on seasonal themes for different times of the day, each day of the week. From Monday Midday-Creation: "Whatever befalls the earth befalls the children of the earth/Every part of the earth is sacred."

**THE CELTIC WAY OF PRAYER: The Recovery of the Religious Imagination.** By Esther de Waal. Doubleday. Pp. 234. \$19.95.

Internationally known writer and retreat conductor, Esther de Waal is an authority on Celtic spirituality. In this new book, she explores such dimensions of the tradition as Image and Song, The Trinity, The Solitary, Dark Forces, The Cross, and Praise. In the chapter on The Solitary she notes the numerous place names in Wales that recall the claiming of the desert of the heart. As always, she is an engaging writer who combines spiritual depth with information.

**Memoirs**

**FOOTFALLS IN MEMORY: Readings and Reflections From Solitude.** By Terry Waite. Doubleday. Pp. 189. \$21.95.

Most will remember Terry Waite's five-year incarceration when he was the Archbishop of Canterbury's personal representative negotiating for the release of the Beirut hostages. This book, a new Doubleday edition, collects passages from books that have inspired the author. The selections are interspersed with Waite's reflective comments about how and why the books have influenced him.

**NEARER, MY GOD: An Autobiography of Faith.** By William F. Buckley, Jr. Doubleday. Pp. 313. \$24.95.

The author of some 37 books, editor of the *National Review* and host of television's *Firing Line*, William Buckley is certainly one of the leading conservative voices in America. Reporting on his visit to the Vatican with Malcolm Muggeridge, he writes, "There can never have been such revelry in the Vatican elevator . . . At lunch Malcolm practiced 'being radio'." Episcopalians, including his wife, Pat, dot the pages.

**MALCOLM MUGGERIDGE: A Biography.** By Gregory Wolfe. Eerdmans. Pp. 462. No price given.

The editor of *Image: A Journal of the Arts and Religion* surveys Muggeridge's often-conflicted life from his socialist childhood, through his editorship of *Punch* magazine and television career, to his conversion to Christianity. Fascinating section on Muggeridge's attack on the "more and better education" solution to our culture's ills. For someone searching for a good biography to read.

**CELTIC PRAYERS FROM IONA.** By J. Philip Newell. Paulist. Pp. 92. \$10.95.

Spiritual director and writer in the Dio-

cese of Portsmouth in England, Philip Newell also offers prayers and directions for meditation for each day of the week in the Celtic tradition. His book is printed in calligraphy, and the cover has a color picture of the ancient abbey on Iona.

**Soulful Reading and Looking**

**A CRY OF ABSENCE: Reflections for the Winter of the Heart.** By Martin E. Marty. Eerdmans. Pp. 192. \$12 paper.

**THE PROMISE OF WINTER: Quickening the Spirit on Ordinary Days and in Fallow Seasons.** By Martin Marty and Micah Marty. Eerdmans. Pp. 112, 52 photographs. \$16 paper.

A reprint of a 1983 book with a new preface by the author in which he speaks of the death of his first wife, Elsa. The line drawing leading each reflection whet the appetite for the beautiful new book by Martin and his son, Micah: *The Promise of Winter* contains, again, reflections of psalm passages, this time accompanied by stark and wonderful photos "dews and frosts . . . ice and snow" that are truly "quicken the spirit."

**THE CUP OF LIFE: A Guide for Spiritual Growth.** By Joyce Rupp. Ave Maria. Pp. 181. \$11.95 paper.

A retreat leader who describes herself as a "spiritual midwife," Joyce Rupp meditates on daily objects and events, then follows each meditation with advice on a daily practice which includes a breathprayer, reflection, scripture, journaling and prayer. Her unifying metaphor is, yes, the cup — open, containing, chipped, broken and blessing. Especially well printed for a paperback.

**VITAMINS FOR YOUR SOUL: 200 Ways to Nurture Your Spiritual Life.** By Traci Mullins and Ann Spangler. Doubleday. Pp. 144. \$15.95.

A little more practical, this one lists ideas and directions for making soul-time and for caring for the soul. There is, in a direct way, much truth here: I agree with the authors that listing simple things that give one pleasure is an excellent way to refresh the soul. A nice stocking-stuffer or little gift for a friend.

JOYCE RUPP



The Cup of Our Life

A Guide for Spiritual Growth

VITAMINS FOR YOUR SOUL



200 Ways to Nurture Your Spiritual Life



# Tiny Island of Prayer

## St. Margaret's Chapel

It is raining, inevitably, on the autumn morning I have allocated to explore Edinburgh Castle. I don't mind, though. The weather has discouraged other visitors, and it suits the place — there would be something incongruous, almost frivolous, about this grim and brooding fortress, stone built on solid stone, on a merely sunny day.

So I have the place to myself as I wander in the rain through the gatehouse, up the great curving, cobbled roads past batteries and barracks. At the very heart of the castle precincts, at the highest pinnacle of the castle rock, is the small building I have come all this way to see: St. Margaret's Chapel, free-standing, plain and unpretentious as it has stood for nearly nine centuries, the oldest surviving part of the castle, the oldest building in all this venerable city, the oldest Norman church in Scotland.

It is tiny — 20 people would be a snug fit — and almost Quaker in its simplicity. The chapel is rectangular, and divided into two areas by a marvelous Norman archway: A small vaulted nave ends in a semi-circular vaulted apse on the east side. A bouquet of fresh flowers adorns the altar.

It is very lovely. I am, in fact, taken aback by the palpable peace and beauty of the space. Rain hisses against the narrow windows, but otherwise the silence is unbroken, and profound. I can easily imagine the young queen here in this place she loved, a tiny island of prayer in the tumultuous sea of castle life.

I am glad so surely to feel the spirit of Margaret in this place. For centuries, the mists of sanctity and controversy have nearly obscured her reality, and although a dozen sites in Scotland witness to her life, elsewhere her "real presence" has eluded me.

The story of her life reads like a fairy tale told by Shakespeare: The beautiful Saxon princess, longing to be a nun, was shipwrecked off the coast of Scotland and rescued by the barbarian King Malcolm. The king fell in love with the princess; they were married within the year. She (like a proper fairy tale princess) was as good as she was beautiful, and won the wild heart of Scottish nobility and peasantry alike by her passion for justice and mercy and her love of the church.

She brought the order and discipline of Roman usage to the rude Culdee Church, and inspired court and clergy by her care of the poor. Every morning with her own hands she fed nine orphan children, and bought the freedom of slaves wherever she went. Her practical charity was outmatched only by her personal devotion. She attended every hour of worship, observed all fast days and devoted herself to hours of private prayer. She bore eight children, and raised them to be themselves good kings and queens. She died at the age of 47, holding a cross, a prayer on her lips.

Beyond the fairy tale, however, lies the criticism and the controversy. Some assessments of St. Margaret (who was canonized in 1250 A.D., incidentally one of the rare female saints who was neither virgin nor widow but the happy mother of a large family) disparage her as a "severe lady, who checked mirth at court and dominated her husband." One eminent Scottish historian has rather snidely suggested that Mal-

colm "offset the excessive piety of his household four times invading the north of England."

More seriously, views differ on the value of Margaret's contribution to ecclesiastical history. On the one hand, she is lauded for introducing far-reaching changes in church worship and practice, bringing the barbarian North into the Roman fold; on the other hand she has been harshly criticized for initiating the destruction of indigenous Celtic Christianity. It would appear that in fact the truth lies, as it so often does somewhere in between.

It is true that Queen Margaret, soon after her marriage in the little Culdee church in Dunfermline, replaced the small existing building with the large Church of the Holy Trinity, built in the Norman manner, more in keeping with the Roman usage she sought to introduce. It is also true, however, that she did not displace the Culdee clergy, and built the new church over the old one, so the ancient site was both honored and preserved as a place of worship.

She maintained close friendships with many of the Culdee clergy, visiting them in their monasteries and discussing religious matters with them, seeking their counsel, giving them generous grants of land and money, and encouraging them in their transcribing of sacred books. It was only much later that serious disputes arose between the Roman Church and the Culdee clergy. It was not until 1250 that the Culdees ceased to exist as an organized body, more than 50 years after Margaret's death.

Whatever one's opinion of her legacy, it is clear she left an indelible mark on Scotland in her comparatively short life. Not just history but geography reflect her commitment to God. For example, in order to ease the rigors of travel to the shrine of St. Andrew on the north of the Firth of Forth, she built ferries to ease the safe passage of pilgrims. To this day, the villages of South and North Queensferry mark the ferry routes (now spanned by the Forth Road and Rail Bridge).

The ancient royal seat of Dunfermline is still dominated by the magnificent abbey with its towered 12th-century nave. More poignantly, one can still see — down the hill by the river — St. Margaret's chapel, the lonely spot she sought for private prayer.

As far south as the Borders, the famous abbeys of Jedburgh, Kelso and Melrose were all founded by King David I, Margaret's son. As far north as Aberdeen where Margaret built a chapel on an island in Forth Loch, and as far west as Iona, where she is credited with encouraging the rebuilding of the abbey after Viking depredations, Margaret's legacy is visible.

But it is here, in the small chapel at the heart of the castle stronghold that, for this pilgrim at least, Margaret, Queen of Scotland, seems most real in the present. Maybe because this place, like her life, is built so firmly not only on the castle rock, but on the rock of her steadfast faith. The words of Psalm 91 come readily to mind: "The Lord is my rock, and my fortress . . . my God in whom I take refuge and my stronghold."

*Deborah Smith Douglas is a free-lance writer who lives in Santa Fe, N.M.*



## Ecumenical Opportunities

At a time when much of the Episcopal Church is still smarting from the rebuff by the Evangelical Lutheran Church in America over the Concordat of Agreement, and in a climate of internal division, it is refreshing to read of news on the ecumenical front. This issue contains three news articles of events of an ecumenical nature — programs in the Diocese of Southeast Florida and at Nashotah House seminary, and the visit of the Ecumenical Patriarch Bartholomew I to the United States.

The presentation by the Rev. Donald Armentrout, a Lutheran who teaches at an Episcopal seminary, offers some hope about the failed Concordat of Agreement. If the document is going to be adopted when the ELCA holds its next assembly in 1999, it will require more education like the program offered in Southeast Florida. The disappointment in the defeat of the Concordat can be overcome by a strengthening of relationships with Lutherans at the local level.

Nashotah House should be commended for bringing a topic as important as "Anglican Identity in an Ecumenical Age" to its academic convocation. Having a non-Anglican and an Anglican address the matter helped listeners realize that perceived differences may not be so great after all. Anglicans have contributed much to the ecumenical movement, and the prospect for further progress, especially with Roman Catholics, Orthodox and Lutherans, is encouraging.

The visit to this country by Ecumenical Patriarch Bartholomew I affords Americans a rare glimpse at one of the world's best-known religious leaders. The spiritual leader of some 300 million Orthodox Christians worldwide, the patriarch is raising the profile of the Orthodox Church in this country while visiting with leaders of other churches, as he did at Washington National Cathedral.

These recent events, and every ecumenical encounter, provide opportunities for us to discover something about other Christians, while at the same time to learn something about ourselves. The unity for which Jesus prayed, and for which many long, is a goal worth pursuing.

## Quality Gifts for Christmas

Through the years this magazine has been consistent in urging readers not to rush the Christmas season. The importance of Advent and the danger of letting the glitz of secular holiday activities intrude upon the church calendar have been stressed in this space. Yet we would be remiss if we did not urge readers not to wait until Dec. 24 to do some Christmas shopping. Shopping in advance helps make the feast of the Incarnation a holier and happier time. This Christmas Book and Gift Issue provides an opportunity to do some shopping for quality gifts from the comfort of one's home.

The Christmas Book and Gift Issue enables readers to look back at books published during recent months. As usual, there have been many of high quality, including those about the Episcopal Church and others written by Episcopalians. Most of the books advertised or reviewed in this special issue are suitable for giving at Christmas, especially those written for children.

We hope the contents of this issue will be helpful to readers in selecting a quality gift for a loved one. As usual, we remind readers that the books reviewed or advertised in this issue are not for sale through the office of THE LIVING CHURCH.

## Let's Stress the Essentials

By PATRICK GAHAN

I had to sprint from the car into the house.

Linda Wertheimer had just announced across the radio waves that "Next — how Christians are being persecuted across the globe and an interview with the new Presiding Bishop-elect of the Episcopal Church — after these headlines."

By the time I parked my wheezing auto, threw the mail on the kitchen counter, sought blessed relief in the lavatory, tore off my collar, tuned in National Public Radio at the bedside clock radio and plopped down in my favorite wing-backed chair, Linda was still describing the barbecue of Christians in the Sudan. I had made it.

Linda asked Bishop Griswold the expected questions about the close election, sex, prayer life, our divided church. A gentle voice fielded them like he had played ecclesiastical shortstop all his life, a self-assured Cal Ripken in a pointy hat. I confess I wanted more. But he was too lissome on his feet for the bats of reporters.

If it had ended there, I could have merely shelved the sparse text of the interview in my cerebral drawer marked "Great Expectations That Weren't So Great." Instead, after the "Thank you, Linda," there followed a woman's testimonial entitled "In Search of Truth and Beauty." It was a story of her entrance into the Eastern Orthodox Church. To do so she had to leave the communion she had long known and long loved. She had to uproot herself from both her religious and personal security. Her husband gave up more — 15 years as a pastor in that communion, a comfortable home, good compensation, a perfectly appointed sanctuary, a secured pension. But they left. They left the Episcopal Church to lead worship in a rented school auditorium, with a green linoleum floor, metal folding chairs and a portable altar.

The lady concluded that it was hard to

*The Rev. Patrick Gahan is rector of St. Stephen's Church, Beaumont, Texas.*

## Viewpoint

leave but her husband was seeking truth and she was seeking beauty. And they both found what they were looking for.

They had to look for truth and beauty beyond the familiar red doors of our church. The testimony fell hard upon my ears.

All my life I have worshiped in the Episcopal nook of the church tent. In my early teens, I served as sexton of my childhood parish. I was educated in an austere monastic school by the Holy Cross brothers. My wife and I have served in two Episcopal boarding schools, led manifold youth groups, shocked our own children by dragging them off to strange places like Newfoundland, and worked on the staff of five parishes — two prior to ordination.

That's not a terribly long list. Nevertheless, it does sparsely illustrate destinations and departures in my own quest to find truth and beauty. I am troubled that someone would have to look elsewhere for those things, but I know they do, and I know they will.

Without a doubt, people are looking, fiercely looking, for truth and beauty as they exist within a genuine community. They are looking for the radiant light of Christ as it is captured amongst a people of faith. Yet it seems fewer are looking our way. Have folks become blind to our noble edifices, deaf to our majestic liturgies, are they largely ignoring the Episcopal Church? More importantly, are we, through some misplaced arrogance, ignoring the testimony of our static member-

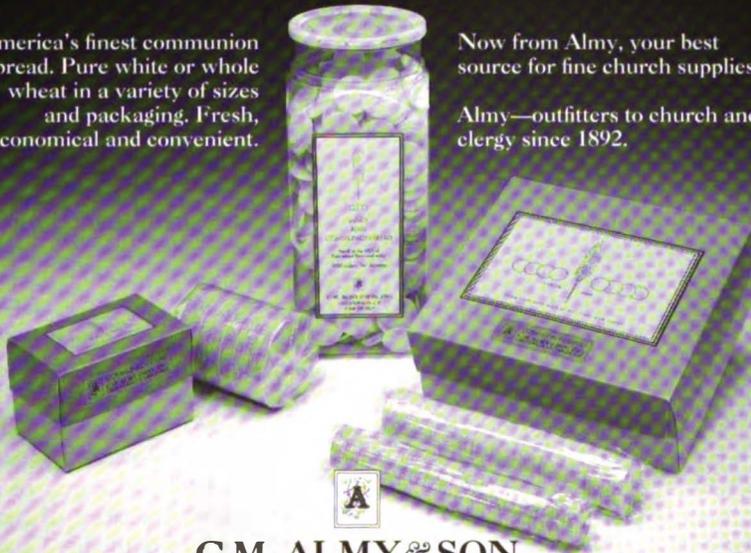
The fact that we are a bantam fellowship of 2.5 million people does not suggest to me that we hold the corner on Christian truth. No, it suggests to me that we are losing our grip.

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ship rolls and boarded up sanctuaries. Was the Lutherans "no thank you" to invitation to share our table yet another dismissal?

I beg the leadership of our church which I know includes me — to ask the hard question: Why are people not clamoring to enter the noble, inviting red doors of the Episcopal Church? The fact that we are a bantam fellowship of 2.5 million people does not suggest to me that we hold the corner on Christian truth. No, it suggests to me that we are losing our grip.

Make no mistake, I love this Episcopal Church of ours. I boldly consider that other expression of the Christian faith binds such splendid catholic worship spirited metaphysical inquiry. We can be the via media again, but to do so we must find the center. My personal goal, from this south Texas cranny of church, is to throw off my shroud of despair and help us focus again on what is essential to our shared faith, to rediscover the biblical principles, traditions and doctrine which make the Episcopal Church an alleluia to God and a rich haven for people. Emanating from that center, that Christly rock, will be paths on which all sorts of people can with confidence walk to find truth and beauty.

## Books

# Testimony of Gratitude

*THE ANGLICAN VISION*  
*The New Church's Teaching Series*  
*Volume One*  
 by James Griffiss  
 Cowley. Pp. 148. \$11.95 paper

In this first volume of the New Church's Teaching Series, senior editor James Griffiss presents a clear vision of the Anglican tradition that both new and long-time Episcopalians will find instructive and surprisingly encouraging.

The purpose of this volume is twofold: to explain what is distinctive about Anglicanism and to show what it has to offer a society that has heard the Christian message, and dismissed it — and a world that has never known our English culture and prejudice — a tall order, by any measure.

His explanation is convincing. What the Anglican Church has to offer, Griffiss maintains, is "a way of believing and worshipping and living" that grows directly from its own history. In many ways, this first volume is an apology for who we are.

Griffiss presents the Incarnation as the hallmark of Anglican theology, and uses the tension inherent in that doctrine as a basic metaphor for our own lives and for the life of the church.

Over the centuries, its message of Christ as God of God and flesh of our flesh has withstood both theological upheaval and scientific challenge, and has gradually transformed this once distinctly English church into a multicultural, multi-ethnic fellowship reaching to the ends of the earth.

Griffiss' easy manner of presenting complex material makes this book accessible for any reader. Endnotes and study questions are particularly helpful.

Katherine Clark  
 Valparaiso, Ind.

## Delightful Lyricism

*STORIES OF THE BEGINNING*  
*Genesis 1-11 and Other Creation Stories*  
 by Ellen Van Wolde  
 Morehouse. Pp. 273. \$18.95

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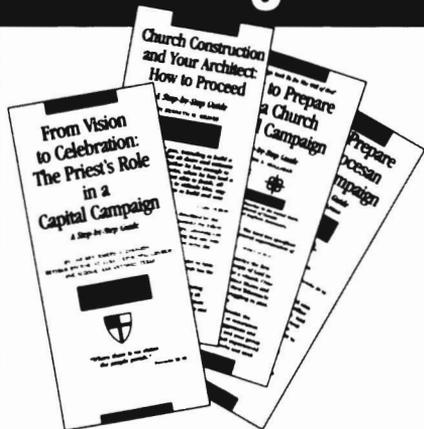
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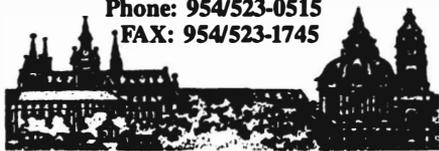
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**Books**

forbidding. In contrast, Dr. Van Wolde's treatise shines with humor, understanding, profound insight and delightful lyricism.

After addressing traditional "higher criticism" assumptions regarding date, background and authorship, Van Wolde — professor of Old Testament exegesis and Hebrew at the University of Tilburg, The Netherlands — quickly moves on to the heart of her work: the biblical text itself.

Here her love for and expertise in the Hebrew language results in original translations that sing. Although she goes into depth on the meaning of many Hebrew words, her use of English instead of Hebrew letters (as in *adama*) makes her explanations and discussions accessible even to the lay reader.

Van Wolde's wit and subtle humor, showing how people often "exegete" what they want words in biblical passages to say, rather than what they really say (especially as they relate to women!), bring a warmth to some otherwise overly long and eye-tiring paragraphs. Her explanation for the various Genesis usages of *yhwh* and *elohim* is touching and shows the supernatural love and intellect that inspired the Pentateuch writer(s).

In contrast, whenever she references the New Testament, she stumbles, showing rigid bias rather than the thoughtfulness and creativity evidenced in her Old Testament exposition.

In Part II of this book, evolution is discussed in context of various creation theories, followed by creation stories from other traditions and cultures. However, these myths pale in comparison with the vibrant, integrated and intelligent account she has presented to us from Genesis.

Bonnie Compton Hanson  
Santa Ana, Calif.

**Strong Narrative**

**THE PLAYERS**  
A Novel of the Young Shakespeare  
By Stephanie Cowell  
Norton. Pp. 252. \$24

Early in Stephanie Cowell's *The Players*, a novel about the young William Shakespeare, Cowell cannily has Shakespeare's father say to him, "Some say that our stars are where men's fortunes lie. They hold all that will happen to us: even now, they know." Since Shakespeare wrote frequently of the stars and their bearing on his characters' fortunes, the

implication is clear that he shared a mystical streak with his father.

From Shakespeare's early life, the book follows his struggles in London until he emerges as the successful author of the "Henry" histories.

Cowell is a scholar and an artist and both disciplines serve her well. She recreates her characters and the time and place they inhabited so convincingly, it's easy to forget that this is a novel and not a biography.

Her descriptions of the writers' temperaments and physical appearance are memorable: Robin Greene of the flaming orange hair and corrosive jealousy; the brawling, brilliant Ben Jonson; Christopher Marlowe the doomed gay blade. Shakespeare's sensitivity is set at such a high pitch that it could have killed him as easily as it elevated him.

Cowell's back on firmer ground when writing about the *menage a trois* among Shakespeare, Emilia Bassano (said to be the Dark Lady of the Sonnets), and the Lord of Southampton, Shakespeare's patron. And thereby hangs a problematic tale. Where does license leave off and distortion begin?

I had thought from reading Shakespeare's sonnets and his effusive letters to Southampton that they were lovers. Then I learned that Restoration men made a shining ideal of platonic friendship and used flowery language to convey sentiments. Furthermore, there's no evidence proving Shakespeare and Southampton were lovers.

Cowell covers this in her footnotes. She then writes an explicit, vivid, polygraphously sexual chapter. This includes Southampton slipping an Elizabethan mickey to Bassano so that he and Shakespeare can ... well, it's not really fair to give away the money part of the book, is it? Suffice it to say, the outcome of the plot turns on this chapter.

Another problem in *The Players* is the depiction of the female characters. They fare far less well in Cowell's hands than the men. Bassano is a capricious woman and Shakespeare's wife and mother are emotional cripples.

Nevertheless, *The Players* has a strong narrative pull, is written with clarity



## Books

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Michael Neville  
New York, N.Y.

## Story of the Story

### THE MAN WHO CREATED NARNIA

By Michael Coren  
Ferdmans. Pp. 140. \$20.

The latest biography of C.S. Lewis, *The Man Who Created Narnia*, takes yet another look at "Plain Jack Lewis," as he liked to be known, a brilliant man of great faith, who created a complex fantasy that has held young and old spellbound for half a century.

Coren shows that the world of Narnia was somehow taking shape at a level deep within Lewis throughout the years of growing up, serving in World War I, and pursuing his academic career. Lewis lost his mother at an early age, and his relationship with his temperamental father was a stormy one.

While still very young he was sent to a strict and forbidding boarding school, and later to Malvern College, where his lack of athletic ability made for a lonely, unhappy existence.

Coren wants his readers to understand the role that Christian faith played in Lewis's life and writing. Assuming that his readers are young and uninformed about Christianity, he uses the occasion of Lewis's first conversion, when he was a student at a dreadful boarding school, to explicate the faith in simple terms.

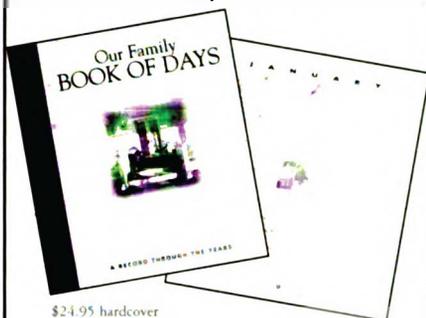
It is also disclosed that under the influence of his tutor, W.T. Kirkpatrick, Lewis fell away from his faith and embraced an agnosticism that he clung to through his early adult years, only to be reluctantly converted to Christianity in 1929 at the age of 31.

In discussing the Narnia books, Coren makes it clear that in addition to weaving a fascinating story, Lewis, by means of symbolism representing parts of the Bible, was also writing the Christian story of the salvation of humanity by God.

Sybil Harp  
Cudahy, Wis.

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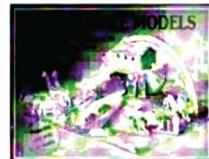
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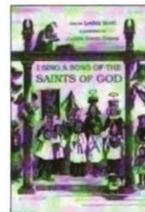
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**Gifts for All Ages**

Since this year's holiday gift equivalent of a bean bag creature hasn't captured the national psyche yet, why not consider one or more of these new children's books as you begin your Christmas shopping?

**I AM CHRISTMAS**

By Nancy White Carlstrom  
Illustrated by Lori McElrath-Eslick  
Eerdmans. Pp. 28. \$17.00.

For children age 4 to 8, a lyrical retelling of the story of Christmas dramatically illustrated with oil paintings. Complete with scripture references, this is a beautiful book adults won't mind reading along with little ones many times over.

**TEN CHRISTMAS SHEEP**

By Nancy White Carlstrom  
Illustrated by Cynthia Fisher  
Eerdmans. Pp. 17. \$13.00.

Once again author Carlstrom retells the Christmas story, this time with pop-up illustrations depicting the night of the annual Christmas pageant with little kids in costume. Most endearing are the 10 giggling sheep. Beware: siblings will fight for control of this book.

**JESUS GROWS UP**

By Pilar Paris, Joseph M. Lozano  
and Maria Rius  
St. Anthony Messenger. Pp. 64.  
\$15.95

What was Jesus like as a child? Was he like other children? Did he make his parents mad? The early life of Jesus is described with wonderful gospel stories and compelling pictures: Jesus learns his father's carpentry trade and he tends sheep with shepherds. He also plays marbles with other children of Nazareth. More importantly, Jesus indeed grows up as a loving and obedient child with an appreciation of his important work ahead.

**LULLABIES**

An Illustrated Songbook  
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Gulliver/Harcourt Brace  
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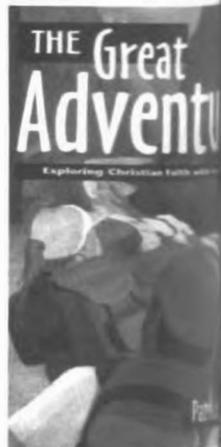
Here is a beautiful gift book for the whole family. Thirty-seven beloved lul-

labies are lavishly illustrated with works by Mary Cassatt, Vincent van Gogh, Maurice Prendergast and other celebrated artists provided by the Metropolitan Museum of Art. More than 100 works of art from cultures throughout the world grace its pages alongside lullabies such as "Toora, Looora, Looora," "Now the Day is Over," and "All Night All Day."

**THE GREAT ADVENTURE**

Exploring Christian Faith  
with Young People  
By Patricia Bays  
Anglican Book Centre, Toronto.  
Pp. 128. \$11.95 paper.

Here is a dynamic resource for students ages 10 to 15 exploring the Christian faith. The author provides stories, art projects, games and meditations in an effort to help adolescents explore what God, faith and the church mean in their lives. Not a rock and roll approach but rather a timeless and thoughtful look at Life's Big Questions.



**SHARING BLESSINGS**

Children's Stories for Exploring  
the Spirit of the Jewish Holidays  
By Rahel Muslesh and  
Rabbi Michael Klayman  
Illustrated by Mary O'Keefe Young  
Jewish Lights. Pp. 64. \$18.95

A fine gift for Jewish and Christian children. Here is a light-hearted series of stories capturing the spiritual meaning of each of the 13 Jewish holidays.

**FIRECRACKER POWER AND  
OTHER STORIES and  
THE LIGHTNING ESCAPE AND  
OTHER STORIES**

By Nancy Speck  
Bethany House. Pp. 128 (each)  
\$6.99 (each) paper

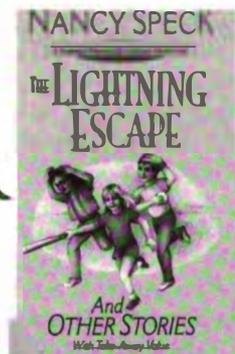
This devotional pairing is aimed

## Books

aders 6 to 10. Topics such as forgiveness, priorities, honesty and self-control are addressed through short stories featuring six neighborhood friends. These stories encourage children to explore Christian character. They are ideal for family devotions.

Christine Ryberg  
Bayside, Wis.

NANCY SPECK



## Saints and Heroes

SAINTS OF THE SEASONS  
FOR CHILDREN

By Ethel Pochocki  
St. Anthony Messenger  
Pp. 270. \$15.95

*Saints of the Season for Children* is actually four books in one (*Saints-Waiting* — Advent/Christmastide, *Saints Budding Everywhere* — Winter/Spring, *Saints for the Journey* — Lent/Easter, *Saints at Harvest-Time* — Autumn).

This is the perfect compilation for the classroom due to the quick-reference layout of each saint. To emphasize its usefulness in the classroom, the summer section includes fewer saints so that a class can follow the book throughout the school year.

Each saint is brought to life with warmth and humor: people who are just like the children in their decisions and problems, and yet people who are unlike anyone in the holiness they have achieved.

Pochocki succeeds in her attempt to explain the saints with as much detail and accuracy as possible: "To all the saints within this book: I pray I made you real."

THE CHILDREN'S BOOK  
OF HEROES

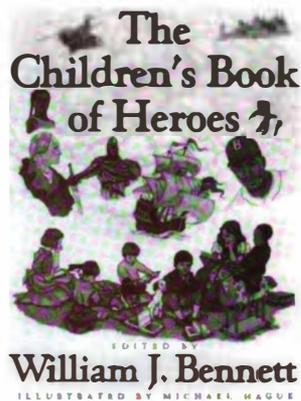
Edited by William J. Bennett  
Illustrated by Michael Hague  
Simon & Schuster  
Pp. 110 \$21

William Bennett and Michael Hague (*The Children's Book of Virtues*) have teamed up to create another enlightening book for children and their parents.

Including both real and fictional characters ranging from animals and children to Abraham Lincoln and Mother Teresa, there is a hero for every child's interest.

Each hero teaches a lesson that demonstrates positive characteristics (sacrifice, courage, compassion, faith) through their actions.

Bennett writes, "We all need a hero or two to help us stand fast and think right." This book is definitely a first step.



If you liked the book ...

*THE CHILDREN'S BOOK OF HEROES CALENDAR*, \$10.95, illustrates a hero each month, and pulls a thematic excerpt that displays most evidently the value within — all on a creme-colored background framed in gold trim.

The layout is done so elegantly that, although this calendar revolves around children's heroes, any age would appreciate its beauty.

Amy Marciniak  
Greendale, Wis.

A lively source of spiritual insights...

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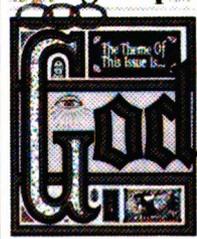
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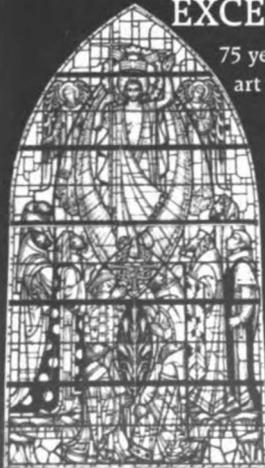
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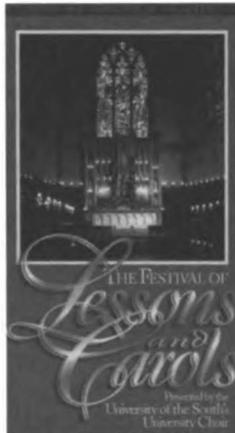
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# Advent and Christmas Music

By PATRICIA NAKAMURA



**THE FESTIVAL OF LESSONS AND CAROLS**  
*The University Choir of the University of the South*  
Video, 57 min.  
\$24.95

The beautiful Advent service of Lessons and Carols has been a tradition at the University of the

South, Sewanee, for 37 years. For those of us who cannot make a Christmas journey to the mist-shrouded ridges of southern Tennessee, the service was recorded "on the Mountain" last Christmas for home video. It begins with a stately candle-lit procession into the choir stalls of All Saints' Chapel, where the choir sings carols and anthems familiar and unfamiliar, interspersed with lessons from Creation through Incarnation read by choristers and representatives of the student body, faculty and community.

Conductor Robert Delcamp said the singers are "undergraduates, most not music majors. It's a working choir; they sing the Eucharist every Sunday and Evensong once a month." The choir tours, too, singing Evensong in English cathedrals. The 70-rank Casavant organ is played by the assistant organist. "That position is sort of a three-year internship," Dr. Delcamp said.

Music includes Britten's "Hymn to the Virgin," "The Shepherd Song," by Conrad Sousa, and John Rutter's "What Sweeter Music." The stunning soprano voice that floats the first stanza of "Once in Royal David's City" a cappella through the chapel belongs to a 1996 graduate who is now "at Westminster Choir College on full scholarship." Many of the readings are illustrated with shots of Sewanee's story-telling windows.

Dr. Delcamp said the college had "had requests for years for recordings of 'The Festival of Lessons and Carols.' We just decided now was the time." Watching this solemn and joyful service would be a lovely prelude to lighting the Advent wreath.

**SILENT NIGHT**  
*A Christmas Program The Choir and Organ of Washington National Cathedral*  
Gothic Records. \$16.98

Watching the annual televised Christmas service from Washington National Cathedral is a holiday tradition for many people. Organists and choirmasters "work" on Christmas Day battle that technological marvel, the VCR, in order to capture for later viewing what is perhaps the most positive image our church has ever offered the world: People gathered from all walks of life worshipping our God, proclaiming his Incarnation, and all doing so with the beauty of holiness. This new video offers many selections of music featured in these broadcasts.

The Cathedral Choir of Men and Boys is truly one of the treasures of the cathedral. Under the direction of Douglas Major, the choir has reached new heights of musical excellence. "Glory to God" (from *Missa Brevis*) is one of Dr. Major's compositions.

Carols from *The Hymnal 1982* include "Angels we have heard on high," "Silent night," and "Hark! The herald angels sing." The canticle "Arise, shine" (*S. illuminare*), and a fine carol titled "Child my choice" are two wonderful compositions by past cathedral president Richard Dirksen. The Matin Responsory "I look from afar" set to music by Patricia Nakamura, an *Ave Maria* by Franz Biebl, and a setting of the Basque carol "Sing in the manger," arranged by David Willcocks, are my personal favorites on this disc.

What would any cathedral recording be without some organ works? Dr. Major provides us with the *Fantasia on A. Fideles* by the English organist Herbert Sumsion, and an arrangement of the German carol *In dulci jubilo* by J. S. Bach. Nicholas White, assistant organist and choirmaster, plays *Der Tag, der ist Freudenreich*, from Bach's *Orgelbüchlein*. One of his choral compositions, "How far is it to Bethlehem," is also included.

A terrific selection of music, beautifully sung, and beautifully recorded.

J.A. K...  
Nash...

## People and Places

### Appointments

The Rev. **Carmen Bernable** is deacon at St. Mark's, 7121 Muirfield Ave., Dublin, OH 43017.

The Rev. **Bernard Brown** is priest-in-charge of St. Trinity, 409 High St., Mineral Point, WI 53551.

The Ven. **Carol Burkey-Snell** is archdeacon of the Diocese of Central Pennsylvania, P.O. Box 1007, Harrisburg, PA 17108.

The Rev. **Charles Caskey** is priest-in-charge of St. Andrew's, Box 08336, Milwaukee, WI 53208.

The Rev. **Adelaide Clark** is priest-in-charge of St. Joseph of Arimathea, Box 68, Elmsford, NY 10523.

The Rev. **Walter Dawson** is rector of St. George's, 801 E Commerce Rd., Milford, MI 48361.

The Rev. **David du Plantier** is assistant at St. Berner, 2944 Erie Ave., Cincinnati, OH 45218.

The Rev. **Mark Earl** is rector of St. Alban's, Farragut Cir., El Cajon, CA 92020.

Capt. Maj. **Eric D. Fenton** has been reassigned to the 56th Fighter Wing, Luke Air Force Base, AZ; add. 230 W Dorado, Litchfield Park, AZ 85140.

The Rev. **Kevin** and the Rev. **Rise Thew Forster** are missionaries for Central Oregon in the Diocese of Eastern Oregon.

The Rev. **Gustavo Gonzalez-Mesa** is priest-in-charge of San Pablo, Hillsboro, and Holy Cross, Boring, OR.

The Rev. **Owen Groman** is rector of Old Trinity, Box 157, Church Creek, MD 21622.

The Rev. **Thomas Orso** is priest-in-charge of St. Mark's, 1373 Nepperham Ave., Yonkers, NY 10513.

The Rev. **Edwin Pease** is vicar of St. Andrew's, 53 N Main St., North Grafton, MA 01863.

The Rev. **Edward Putnam** is rector of Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, MI 48236.

The Rev. **Patrick Raymond** is rector of St. Andrew's, 1833 Regent St., Madison, WI 53705.

The Rev. **John R. Russell** is vicar of St. Anthony, Box 692, Socorro, NM 87801.

The Rev. **Ellen Rutherford** is missionary of the Episcopal Shared Ministry of Rockland in the Diocese of New York.

**Harley Savage** is lay vicar of Christ Church, 673, Matagorda, TX 77457.

The Rev. **Frank Shea** is priest-in-charge of St. Mary Nativity, 205 Huntingdon Pike, Rockledge, FL 32955.

The Rev. **Janet Tarbox** is associate at St.

Thomas', Whitmarsh, Box 247, Fort Washington, PA 19034.

The Rev. **Andrea Suess Taylor** is assistant at St. Peter's, Ocean St., Beverly, MA 01915.

The Rev. **Peggy E. Tuttle** is curate at St. Joseph's, 11202 W Jewell Ave., Lakewood, CO 80210.

### Resignations

The Rev. **Ronny Dower**, as rector of St. Stephen's, Forest, VA.

The Rev. **Jonathan Ford**, as rector of St. Luke's, Kearney, NE.

The Rev. **Wallace Gober**, as priest-in-charge of St. Andrew's, New Bedford, MA.

The Rev. **John Good**, as rector of St. Peter's, Gallipolis, OH.

The Rev. **Frank Harron**, as rector of St. Peter's, Paoli, PA.

The Rev. **Charles Hotchkiss**, as vicar of St. Joseph's, Orlando, FL.

The Rev. **Susan Richards**, as priest-in-charge of Incarnation/Holy Sacrament, Drexel Hill, PA.

The Rev. **James D. Smith**, as rector of St. Elizabeth's, Roanoke, VA.

The Rev. **Fran Stanford**, as assistant at St. John's, Lynchburg, VA.

### Deaths

The Rev. **Noah Brokenleg**, a priest of the Diocese of South Dakota for 35 years, died Sept. 25 in Sioux Valley Hospital, Sioux Falls, SD, following a short illness. He was 84. Fr. Brokenleg did most of his ministry on the Rosebud Indian Reservation in South Dakota.

He was born in 1913 on the Rosebud Reservation. Following a career as an x-ray and laboratory technician, he became a lay preacher and catechist at chapels on a South Dakota reservation. He attended Church Divinity School of the Pacific and completed his studies in 1962. He was ordained to the diaconate that year and to the priesthood in 1963, then spent a brief time ministering at the Pine Ridge Indian Reservation. In 1988, Church Divinity School awarded him an honorary doctorate. He was chair of the Niobrara Deanery for many years, and was for a time archdeacon for Indian affairs of South Dakota. He was a five-time deputy to General Convention and was a member of the national church's Commission on Indian Work. Fr. Brokenleg is survived by his wife, Anna; three sons, the Rev. Martin, of Sioux Falls, Peter, of Alameda, CA, and Lesley, of Mission, SD; a daughter, Rita, of Mission, two adopted sons, two adopted daughters, 16 grandchildren, two brothers and a sister.

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### ORGANIZATIONS

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Next Week ...

Thanksgiving Gift

# Classifieds

## POSITIONS OFFERED

**DIRECTOR OF CHRISTIAN EDUCATION.** St. Paul's Episcopal Church, Waco, TX, is seeking a spiritually dedicated, highly energetic person with strong interpersonal skills to lead educational program in active, growing parish. Parish has three clergy and part-time youth minister. There is already an active educational program. Average Sunday morning church school attendance (all ages) is about 160 and growing. Applicant should have formal training in Christian education and experience in organizing educational ministries. This leadership position involves administrative direction of church school, special events and small group activities. Waco is a thriving MSA with three institutions of higher education (including Baylor University). It is located midway between Dallas and Austin on I-35. Competitive compensation package includes insurance, pension, vacation and continuing education. Letters of application and resumes should be directed to: **William R. Carden, Chairman of DCE Search Committee, St. Paul's Episcopal Church, 515 Columbus, Waco, TX 76701.**

**ASSISTANT FOR EDUCATION AND YOUTH MINISTRY** — creative priest sought to work on collegial staff in urban setting. Primary responsibilities include design and execution of a comprehensive education program in a parish with strong adult education tradition and commitment to the continued development of a strong children's program. Supervision of full-time youth and children's minister is part of the responsibility. Energy, love of children, pastoral ability and excitement for this area of ministry are a must. Please send resumes and CDO profiles to: **The Rev. Stacy F. Sauls, Rector, St. Bartholomew's Episcopal Church, 1790 LaVista Rd., NE, Atlanta, GA 30329.**

**STRUGGLING PARISH**—small historic city (Toqueville was here; C-Span too) on international border—home of the famous "Soo Locks"—large Canadian sister-city across river (with five Anglican parishes)—magnificent Gothic revival church—small congregation—producer of three bishops including the first Bishop of Alaska—culture galore—two colleges and a university—year round outdoor sports and nature paradise—great place to live and work. Write or call the **Search Committee, St. James' Episcopal Church, 533 Bingham Ave., Sault Ste. Marie, MI 49783, (906) 632-2451.**

**ASSOCIATE RECTOR:** Program sized parish seeks associate rector to continue to expand on youth work, Christian education, outreach, new membership development and sharing pastoral care of the parish. Exciting opportunities exist for the right person to develop an ongoing ministry. Contact: **The Rev. Robert M. Lindberg, Rector, Christ Church, 2627 Atlantic St., NE, Warren, OH 44484.**

**INTERIM RECTOR:** Church of the Messiah, Gwynedd (Philadelphia suburbs). Our rector is retiring January 30, 1998. We are seeking an interim with the desire and capabilities to help maintain our forward momentum. We have a large, thriving congregation, are financially sound and have a beautiful church, recently renovated and expanded. Please send resume to: **Ronald E. Robinson, Rector's Warden, 503 Willomere Lane, Ambler, PA 19002. Day (215) 699-6000; evening (215) 540-0365.**

**DIRECTOR OF YOUTH/CHILDREN'S MINISTRIES:** For Christ-centered Episcopal parish of 200 families in suburban Philadelphia. We believe in the authority of Holy Scripture and in seeing our children grow into disciples of Jesus Christ. Previous experience in development of programs and training of adult volunteers is preferred. We are looking for a dynamic, self-motivated leader who can build solid faith relationships in the children and parents. Contact: **All Saints' Church Youth/Children's Search Committee, Montgomery Ave. & Gypsy Lane, Wynnewood, PA 19096. FAX (610) 642-4523.**

## POSITIONS OFFERED

**RECTOR: St. Paul's, Mt. Lebanon.** Large (approx. 1,000) suburban Pittsburgh parish seeks a rector with strong preaching ability and pastoral skills, who is accessible, possesses theological and scriptural grounding and can provide us with spiritual guidance and motivating leadership to assist us in reaching our potential. Parish profile available. Send resume and CDO profile to: **St. Paul's Episcopal Church, Rector Search Committee, P.O. Box 14952, Pittsburgh, PA 15234-0952.**

**SMALL AFRICAN-AMERICAN** congregation in southern Virginia seeks retired African-American priest. Rectory, small stipend, allowances. **The Rev. Michael Cole, P.O. Box 905, Halifax, VA 24558.**

**YOUTH MINISTER:** Episcopal Church of the Ascension in Orlando, FL, is seeking a full-time youth minister. College degree and 2-3 years experience in church-related ministry with youth required. Please call **(407) 876-3480** or FAX **(407) 876-3487** for a job description and additional information.

**ST. THOMAS PARISH** seeks candidates for rector of Eucharist-centered, historic church and mission-style church, one parish, located in Croom and Brandywine, MD. Rectory provided. Send resumes by Nov. 10 to: **Caroline Bond, Search Committee, 12004 Molly Berry Rd., Upper Marlboro, MD 20772. (301) 888-1428.**

**YOUTH MINISTER**—St. Stephen's Episcopal Church, Billings, MT, is seeking a full-time lay youth minister for grades 6-12, and local college ministry. Call **406-259-5017** for more information.

## PROGRAMS

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## SEMINARS

**PASTORAL CARE SEMINAR.** St. Louis, MO, Feb. 19-21, 1998. For pastors/pastoral care specialists involved in pastoral care ministry in local congregations. Leader, Peggy Way, Ph.D. Topic: Ethical Issues in Pastoral Care. Registration: \$200.00. Housing provided. Contact: **Don Cochran, 45 W. Lockwood, St. Louis, MO 63319. (314) 962-9210.**

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# Church Directory



## Carlsbad, CA

**ST. MICHAEL'S-BY-THE-SEA** 2775 Carlsbad Blvd.  
The Rev. W. Neal Moquin, SSC r  
The Rev. W.C. Giles, c  
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

## Washington, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire,  
the Rev. Marguerite A. Henninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5: MP 11 (2S & 4S); Cho Ev 4  
(1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10).  
Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

## ST. PAUL'S, K Street

2430 K St. NW — Foggy Bottom Metro  
The Rt. Rev. Barry Valentine, Bishop in Residence  
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 8.  
Prayer Book HDs 6:45, 7, 12 noon, 6 & 6:15.  
Parish founded AD 1866

## Pompano Beach, FL

**ST. MARTIN-IN-THE-FIELDS**  
Atlantic Blvd. and the Intracoastal Waterway  
The Rev. Hobart Jude Gary, interim-r  
Sun 8 and 10:30

## Stuart, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the  
Rev. Beverly Ramsey, Youth & Christian Ed; the Rev.  
Jonathan Coffey & the Rev. Canon Richard Hardman,  
assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.  
MP 8:30 daily

## Augusta, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## Chicago, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser). MP 7:30, Adult  
Ed 10. Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20  
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## Riverside, IL (Chicago West Suburban)

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

## Indianapolis, IN

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

## Baton Rouge, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.  
Bob Burton, assoc.; the Rev. Andy Andrews, Dir of Youth  
Min; the Rt. Rev. Robert Wilcher, Bishop-in-Residence. Lou  
Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-  
master, Mike Gillson, Headmaster. St. James Sch. Maureen  
Burns, Pres.. St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## Kansas City, MO

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

## Hackensack, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Leffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## Newark, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland, III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## Santa Fe, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs  
H Eu 12:10. MP or EP daily

## New York, NY

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 MP & H Eu; 9 H Eu & Homily; 9:30 La Santa Misa En  
Español; 11 H Eu & Sermon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 MP & H Eu; 12:15 H Eu; 5:30 EP

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
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Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S) Mon-Fri MP 8, Eu 12:05  
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.  
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**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Canon Edgar F. Wells, r; the Rev. William C. Parker,  
c; the Rev. Allen Shin, ass't  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex  
Sat.) Sat only 12:15. EP 6 (ex Sat), Sat only 5: C Sat 11:30-12,  
4-5. Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 7:45 H Eu 8 & 12:05, EP  
5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**TRINITY BOOKSTORE (Behind Trinity Church)** 74 Trinity Pl.  
Mon-Thurs 8:30-6; Fn 8:30-5:30; call for weekend hours  
For Special Programs: www.trinitywallstreet.org

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8 (212) 602-0800

## Poughkeepsie, NY

**ST PAUL'S** 161 Mansion St. (914) 452-8440  
Sun Masses: 8 & 10, Sunday School 9:45

## Gettysburg, PA

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

## Philadelphia, PA

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The Rev. David L. Hopkins, r  
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Anglo-Catholic Worship. Sun Masses 8:30 & 11. Mass &  
Offices Daily. (Please call for times)

## Pittsburgh, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H.  
Williams, the Rev. Leslie Reimer  
Sun H Eu 8, 10:30 (Sung). 12:15. Mon-Fri H Eu 7, MP 9. Wed  
H Eu & HS 10:30

## 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 &  
Fn 7 HC. Bible & prayer groups. 1928 BCP

## Corpus Christi, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
Sun 8, 9 & 11. Weekdays as anno

## Dallas, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;  
the Rev. George R. Collina; the Rev. Thomas G. Kethly; 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

## Milwaukee, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## Paris, France

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23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
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Nicholas Porter, M.Div., canon; the Rev. George Hobson,  
Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

**KEY** - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship; A/C, air-conditioned; H/A, handicapped accessible.



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