

# The Living Church

November 30, 1997 / \$1.50

*The Magazine for Episcopalians*



*Jesus said, "There will be distress among nations confused by the roaring of the sea and the waves."*

*(Luke 21:25, the Gospel for Advent 1, Year C)*

# No Room at the Convention



## Features

### Of Bach and Bears

*A Living Church  
in Bayfield, Wis.*

By Patricia Nakamura  
page 10

### No More Sweaters For Christmas

*Gift Ideas*

By Travis DuPriest  
page 16

## Departments

**Letters:** Clearer investment guidelines needed (p. 3)

**News:** Major split possible in Church of England (p. 6)

**Viewpoint:** Genuine Anglican  
By Richard Kew (p. 12)

**Editorials:**  
A hopeful beginning (p. 14)

**Short & Sharp:**  
Gifts of art (p. 15)

**People and Places** (p. 17)

## Quote of the Week

Nicholas Lossky, professor at the University of Paris, on the role of bishops: "A bishop without a community is like a skull without a head."

How's this for inclusivity? It seems the Episcopal Synod of America (ESA) was denied space for its exhibit at the recent convention of the Diocese of Pennsylvania.

ESA, which has been particularly active in that diocese, was told, "the Synod has gone beyond expressing a difference of opinion with national and diocesan leadership to advocating that parishes unhappy with their bishop apply to the Synod for alternative episcopal oversight," in a letter from diocesan communications officer Barbara Ogilby. "This would be a violation of the Constitution and Canons of the Episcopal Church and we cannot allow our Convention to be a venue for advocating this drastic step."

Not undaunted, ESA set up its exhibit outside the convention site, and members told TLC they probably were able to reach more persons in that location than inside in the exhibit area.

If our bishops don't have enough to do already, 80 of them, including the Presiding Bishop-elect, have signed a letter urging the Church Pension Fund to meet with representatives of a janitors' union to discuss the resolution of a 10-year-old labor dispute. It seems the janitors, who have been cleaning the buildings of a real estate investment trust based in Washington, D.C., are being paid minimum wage and receive no health care benefits. The Pension Fund's committee on social and fiduciary responsibility was asked to become an advocate for the janitors. The Pension Fund is a client of the group which owns 40 percent of the real estate investment trust. Stay tuned.

### Sunday's Readings

## Coming into the World

1 Advent: Zech. 14: 4-9, Ps. 50 or Ps. 50:1-6; 1 Thess. 3:9-13; Luke 21:25-31

The readings for this First Sunday of Advent continue the theme of the coming kingdom developed over the past few weeks. Their use here as a nativity preparation, however, focuses their meaning in a specific way. Christ's second coming in power and triumph is foreshadowed in, and is indeed the consummation of, his first coming in great humility.

The day of the Lord, Zechariah foresees, will be known by its never-ending brightness: There shall be "continuous day" and "at evening time there shall be light." It shall be evidenced by signs in the heavens, Luke continues, with the stars themselves acting as celestial heralds of "what is coming upon the

world."

In a recent issue, *The Church of England Newspaper* featured "100 reasons why it's great to be a reverend." A few samples:

- A clergyman can wear dresses without being considered kinky.
- You don't have to pay rent.
- People have to listen to your jokes on a weekly basis.
- You need never be lonely. The phone will always ring.
- People will buy you a pint down at the local.
- You get to drink all the wine after communion.
- You'll have people calling you everything from "Father" to "Padre" to "Mother."

Among the gifts received by the Rt. Rev. Catherine Waynick, Bishop of Indianapolis, at her first diocesan convention banquet was a chasuble which featured crossed black and white auto racing flags and "Our lady of perpetual acceleration" on the back.

My only contribution to the license-plate watch: THE I AM. Some others: Linda Poindexter of Washington saw 10QGSUS, the Rev. Donald Beers, of Belvidere, N.J., submitted a photo of his own, A PADRE, and Deacon Rodger Patience of Lake Geneva, Wis., saw JC SAVES. Deacon Barbara Hanstine of Deposit, N.Y., spotted CANTICLE ("It belongs to a church organist," she wrote) and GOD AND I ("parked in a clergy space").

Note to Jim in Chicago: Yes, I agree our Nov. 9 cover picture could turn into the Fond du Lac Circus II.

*David Kalvelage, editor*

The parallels to the nativity story are obvious. In the wonderful prologue to his gospel, John describes the Incarnation in terms of brightness. "The true light, which enlightens everyone," he says, "was coming into the world" (John 1:9). As for signs in the skies, Matthew relates that the Lord's birth was announced by the appearance of a brilliant new star (Matt. 2:2). That which has been points toward what shall be. Our memory of the past defines our hope for the future. And God's work through Christ, beginning with Jesus in a manger, is shown to transcend time and space.

We who recall with joy our Savior's first advent are called to live lives which reflect our hope of their kingdom as we await "the coming of our Lord Jesus with all the saints."

## Clearer Investment Guidelines Needed

While I am thankful that the Church Pension Fund, with more than \$3 billion in assets, has finally admitted it is invested in tobacco stocks and has taken some steps to divest [TLC, Nov. 2], much more thought and action is needed.

I believe the Pension Fund needs clear, comprehensive and ethical criteria to guide it in investing its money and in relating to companies in which it is invested.

All church investments should serve the purposes of the church, which is primarily to glorify God and enhance the life of all, not just to make dollars now for the clergy and their families at someone else's expense.

It is admittedly difficult to sort out and weigh in this complicated, morally mixed and changing world, high, comprehensive and realistic ethical standards, and to determine those companies which most fully incarnate them. Yet other private and public entities have successfully struggled

with and developed principles, ethical screens, and other practices to serve as guidelines for investing in harmony with prudent fiscal concerns.

Alan F. Blanchard, president of the Pension Fund, has said about investments, "Continued discussion is entirely appropriate." I long to see the Pension Fund members with wisdom and dedication, develop in dialogue with other wise and loving people such good, clear and comprehensive ethical guidelines as will benefit not only pensioners, but through open dissemination inspire the whole church and many individuals as well as to be excellent stewards in investing.

*(The Rev.) Alden Besse  
Vineyard Haven, Mass.*

### No Open Debate

In his letter [TLC, Oct. 26], Bishop Moody writes "one measure of the health of the Episcopal Church ... lies in the

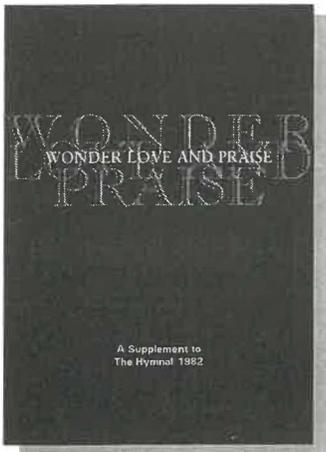
open debate through which official positions are established and the encouragement given to each of us to continue struggling with these matters. As a process it is messy. So, too, is the entire drama of salvation."

There is no "open debate" in the church. No one talks about the teaching of scripture, or the teaching of the church. The "debate" consists of emotionally based "factoids" designed to portray opponents in a negative light, and thereby crush them. One has only to look at the recent General Convention and its "legislation" for examples. The "debate" is not, and has not been for many years, about ideas or theology, but about political and social agendas, and enforcing the will of the majority on the minority. That is not "open debate."

In addition, salvation is not a process, but an event that we know as the Incarnation: the life, death, Resurrection, and Ascension of our Lord, and the descent of

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*The Rt. Rev. James Edward Krotz  
Diocese of Nebraska*

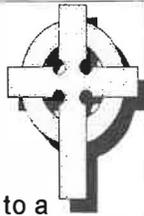
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## Letters

the Spirit. If Bishop Moody is concerned about process, he should be talking about sanctification. That's the only process the church understands. It's the means by which, through sacrament, prayer, service and, most importantly, the working of the Holy Spirit, people like us are transformed into the image and likeness of Christ, so that on the great and dreadful day, when he looks us in the eye, he will see not us, but himself reflected in us. As a process, that can be messy, but only from the standpoint of how we so consistently refuse the loving advances of our Savior, and the promptings of his Holy Spirit.

The present love affair the Episcopal Church and others have with "process" is misleading and destructive because, in essence, it denies the objectivity of truth, and therefore, the divinity of Jesus Christ. That's why we're in the deplorable state we're in, and why the health of the Episcopal Church is so much in doubt.

*(The Rev.) Vernon A. Austin  
Norristown, Pa.*

## Try This Version

I read with interest John Schuessler's column, "Roles in Marriage" [TLC Oct. 26]. How easy it is to regard men's organizations as incomplete but the same comment made toward women's organizations would be considered blasphemous. I wonder what hornet's nest would have been stirred if Mr. Schuessler's final paragraph would have referred to the Triennial rather than Promise Keepers:

*"I walked away from the Triennial at Philadelphia sensing that worship is not complete without the whole church gathered, both female and male. But this is not to downgrade Triennial."*

*(The Rev.) Richard D. Cloud  
Ruston, La.*

## True Presence

Discussion of the Concordat with the Lutheran Church continues to go on, and always about the same thing, the historic episcopate. I do not think the historic episcopate is the real issue. The doctrine of

# The Living Church

*An independent weekly record of the news of the church  
and the views of Episcopalians, since 1878*

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**NEWS:** THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. TLC cooperates with Episcopal News Service.

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

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

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

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

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

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Volume 215 • Number 22

## Letters

the true presence is.

Rarely do I hear or read concern for this doctrine. Is it because we are indeed so far separated that most would rather not raise the issue? Is it because many do not see it as the issue and dwell instead on the episcopacy?

I think we need to look at the practices which reflect the doctrine.

1. What is done with the leftover bread and wine? Is it very carefully preserved or consumed (always a clumsy act at best) or is it thrown out, down the drain, out the window? What you do with it says what you really believe about it.

2. Have the Lutherans really abandoned Luther's consubstantiation or do some of them, or most of them, still believe it is the act of faith of the receiver that makes it the true body and blood and not the action of the priest at the altar?

3. If it is dropped or spilled, how is it handled? In consubstantiation and some other doctrines, it makes little difference how you handle it. It has not been received by one with true faith to change it to body and blood.

4. How do you know if you have true faith to make the wine and bread the body and blood? Does any of us know for sure about our faith? Does communion depend on something about which we cannot be sure?

5. When one goes to the sick or shut-ins, does one take consecrated bread and wine and not consecrate it again, or does one think it must be done again at the time of the visit?

I think these practices speak louder than the words we use and hear of the doctrine of the true presence. They are what we should be asking about beliefs basic to future unity.

*Richard E. Gavitt  
Bristol, Conn.*

### In Good Standing

In "Members in Good Standing Only?" [TLC, Nov. 2] by the Rev. Alanson B. Houghton, he writes:

"We are obsessed by a fear of homosexuality and choose to ignore scientific facts which show its often inherent, not chosen, roots."

If the God who created this world and us, its people, to worship him and recreate man, would permit any man or woman to give in to any urge to be either an active homosexual or lesbian and disregard all his instructions to us in holy scripture,

would he be a just Creator and God? No man or woman is compelled to violate his message to us in the Holy Bible. I worship a just and loving God, who gives all of us the tools and means to overcome any improper desire in life with which we are afflicted.

Fr. Houghton goes on to include the following: "The list of complainers goes on. And so do the complainers!"

We who want to uphold God's word are not complaining. We simply ask that all of us obey his will for us.

*Warren O. Sheldon  
Rowley, Mass.*

### A Prophetic Voice

The article about Bishop Duncan's godly pastoral letter to his clergy in the Diocese of Pittsburgh [TLC, Nov. 2] didn't mention his offering to help clergy who can't support his strong orthodox policies. He came down strongly about his desire to be a symbol of unity but also said his policy is "faithfulness in marriage and

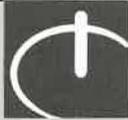
celibacy in singleness." He offered to those who differ from him in these matters "alternative means of episcopal support where [he] cannot give encouragement."

His recognition that we are in a time of deep separation offers hope to find a way for us all to stay together, even though we have to find other ways to meet sacramental, episcopal responsibilities.

I believe this is a prophetic voice and should be praised as such. We no longer hold to parochial, geographic boundaries, and I suspect the time has come for diocesan boundaries to meet the same fate.

*Joan Francis  
Edwards, Colo.*

*To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.*



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## Major Split Possible in Church of England

A major split in the Church of England could occur during the next few months, according to several English bishops. The *London Times* reported in its Nov. 9 editions that traditionalist bishops are preparing to lead more than 1,000 parishes out of the state church and into an independent province.

"Great numbers of people are fed up with the direction of the Church of England," said the Rt. Rev. John Broadhurst, Bishop of Fulham, one of the English church's "flying bishops."

The bishops cited ordination of women and an increased liberal drift of the leadership of the Church of England as reasons for the separation.

The Rt. Rev. Edwin Barnes, Bishop of Richborough, told the *Times*, "The

Church of England has done such extraordinary things. This move will at least enable both them and us to be honest."

Leaders of the breakaway movement revealed the idea of the plan a few days before the five-year anniversary of the Church of England's decision to allow women to be ordained to the priesthood. In the article, they cited "catastrophic decline of Church of England attendance" since 1992 and said details of the strategy will be outlined fully by Christmas.

### 'Inevitable'

"A split is becoming increasingly inevitable," said the Rev. John Hawthorne, vicar of Tetbury. "This is not a movement from the top down. It is a movement from the bottom up."

The article cites Stephen Parkinson, director of Forward in Faith, an "umbrella" organization of several traditionalist groups, as saying that 1,000 parishes could be involved on the first day of the new church because "at least 900 parishes have already rejected all contact with women priests."

"We already have got a schism," Bishop Broadhurst said. "There is now a readiness to act in the event of a further crisis."

"I want to see an orthodox Anglican province established as soon as possible," said the Rev. Beresford Skelton, vicar of St. Mary Magdalene Church, Sunderland, in the article. "It is just around the corner. If they don't give it to us, we'll have to take it."

## Focus on Transition at Council Meeting

Transition was the focus of the Executive Council's fall meeting, Nov. 6-9 at the Episcopal Church Center in New York City.

With half of the 38-member council attending their first meeting, members introduced themselves, speaking of highs and lows in their lives, joy in various ministries and the use of gifts. The Rev. Donald Nickerson, secretary of General Convention, spoke of the tasks and responsibilities of council members.

The meeting was the last for the Most Rev. Edmond L. Browning, Presiding Bishop, and the first for his successor, the Rt. Rev. Frank T. Griswold, Bishop of Chicago, who moves into office Jan. 1.

Bishop Griswold spoke about his hopes for a close working relationship with the council, and said he wanted a sense of openness, "truth telling" and shared vision. He added that he is interested in flexibility that will allow council members to be creative and to try different things, discarding those which don't work and strengthening those which do.

Suzanne Lawson, one of the representatives from the council of the Anglican Church of Canada, led the group through an exercise on transition, and members discussed how they wanted to structure the council's work for the first year.

The council decided to continue the committees on Administration and Finance, and Planning and Evaluation. It was decided that the former Program Committee was too large and unwieldy, so three new

committees were created: Communication, Support for Congregations and Dioceses, and National and International Concerns. Members voted their preferences as liaisons to interim bodies, whose budgets for 1998 also were approved.

Council members spent a morning touring national church headquarters and meeting staff members.

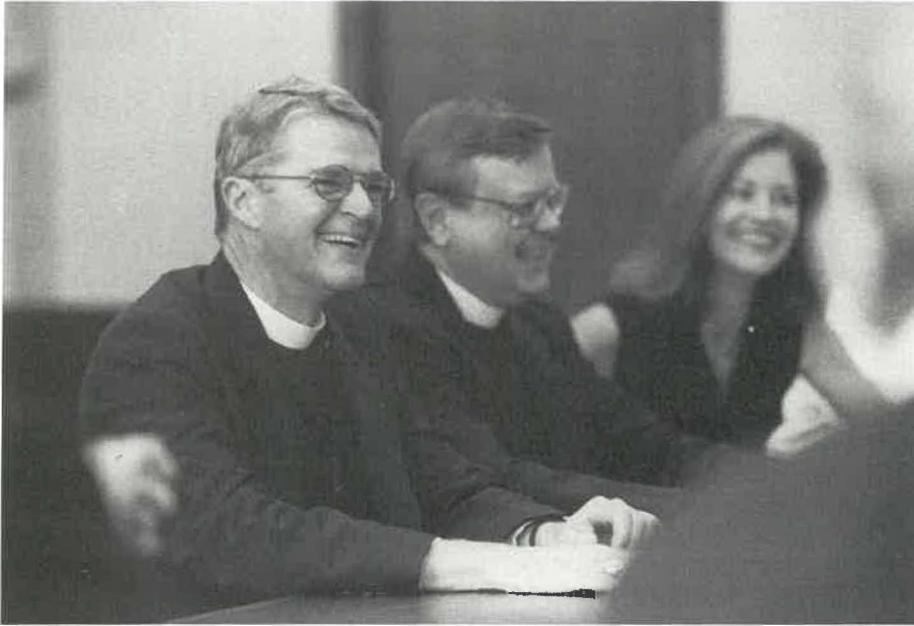
The Rt. Rev. Walter Dennis, Suffragan Bishop of New York, spoke to the council about various ministries in his diocese. He emphasized the multi-lingual, multi-ethnic and multi-cultural diversity of the diocese and said the Eucharist is celebrated each Sunday in 11 languages.

The Rev. David Perry, ecumenical officer, reflected on the defeat of the Concordat of Agreement by the Evangelical Lutheran Church in America, and said he is hopeful that the document will be adopted by that church's Churchwide Assembly in 1999. House of Deputies president Pamela Chinnis also addressed the group.

The closing Eucharist was celebrated on Sunday morning at St. Bartholomew's Church.

The Executive Council is composed of persons elected by General Convention and those elected by each of the church's nine provinces. It is the legislative body of the church between sessions of General Convention.

*The Rev. John D. Lane contributed to this report.*



William Burlingham photo

The Rt. Rev. Frank Griswold, Presiding Bishop-elect (left), at Seabury-Western Seminary for the annual meeting of the board of the Anglican Theological Review, where he gave an address. He expressed concern about "theological poverty" and spoke of a quietness and prudence of thought he hopes to bring to the theological community and into the public discourse of the church. With him are the Rev. William Petersen, vice president, and Jacqueline Winter, managing editor.

## Covenant With Indigenous People Signed at All Saints' Day Service

A "new covenant of faith" between the Episcopal Church and indigenous people in the United States was signed Nov. 1 in Jamestown, Va., in an attempt to heal nearly 400 years of mistrust and misunderstanding.

The Most Rev. Edmond L. Browning, Presiding Bishop, participated in the event and described the pain he felt rereading the original charter from King James I, which called for the Church of England to convert the "infidels and savages" of the New World.

"It is not surprising that Christians who know this history are outraged by it," Bishop Browning said. "It certainly is an outrage."

"James I and his advisers would never in a million years have guessed that their descendants would be led by the gospel to pursue the radical equality of the human family."

The covenant commits Episcopalians to "strive for justice in reconciling [the] history of colonization and suffering"; to "work together to find new solutions to social and political challenges"; to

"expand theological and spiritual dialogue" and "stand together to honor, protect and nurture our home, the Earth."

Owanah Anderson, a Choctaw Indian and director of the Native American Ministries Office at the Episcopal Church Center, said the church had been "a full partner in the cultural genocide and annihilation" of Native American communities.

The All Saints' Day service included Native American music, prayers and dance. Members of the Navajo, Cherokee and Sioux tribes also participated along with bishops of dioceses with large Indian ministries.

The Rt. Rev. Steven Charleston, former Bishop of Alaska and a Choctaw, called the covenant "one of the most mature expressions of the church's contemporary commitment to inter-racial relationships."

Jamestown was chosen as the site for the event because it was the first permanent English settlement in America.

*Episcopal News Service contributed to this article.*

## Briefly

The Rt. Rev. **Herbert Donovan**, formerly vicar of Trinity Parish, New York City and retired Bishop of Arkansas, has accepted the offer of the standing committee of the Diocese of Chicago to be provisional bishop, pending the approval of diocesan convention. Chicago will be without a bishop when the Rt. Rev. Frank T. Griswold is installed as Presiding Bishop Jan. 10.

**Anglican bishops in Rwanda** have made an appeal for assistance to the hunger-stricken people of that country. In a statement issued Oct. 16, the bishops appealed for aid "to rescue the Rwandese population who are dying slowly but surely."

The Presiding Bishop's Fund for World Relief has sent an emergency **grant of \$25,000** to the Diocese of Cuernavaca, Mexico, to help victims of Hurricane Paula. Bishop Jose Saucedo Mendoza of Cuernavaca reported "severe damage to both property and life" in his diocese.

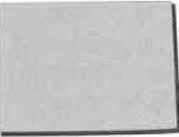
Patricia Phaneuf of New York and Orlando Addison of Tela, Honduras, are winners of the first merit scholarships from **Virginia Theological Seminary**. The scholarships will be given annually and will include a \$6,000 award for each of the winners' three years at Virginia.

The Rev. **Robert J. Brooks**, director of governmental relations for the Episcopal Church for the past 10 years, resigned that position effective Oct. 31, it was announced by Presiding Bishop Edmond L. Browning. Fr. Brooks was based at the church's Washington, D.C., office.

An Anglican bishop in Australia began a **Year of Listening** on Nov. 1 in an effort to discuss his diocese's attitudes on human relationships. The Rt. Rev. Roger Herft, Bishop of Newcastle, announced the plan after the diocese's synod acknowledged the diversity of family types in society.

The Rev. **Ken Kesselus**, rector of Calvary Church, Bastrop, Texas, received the Hal Perry Distinguished Graduate Award for 1997 at the recent alumnae reunion and convocation at the Episcopal Theological Seminary of the Southwest. Fr. Kesselus was honored for being "an advocate and exemplar of rural ministry."

## Conventions



The Rt. Rev. Jerry Winterrowd, Bishop of **Colorado**, addressed the leaders of the diocese on evangelism and stewardship during the diocesan convention Oct. 3-4, and warned that "it cannot be business as usual."

He called for congregations to increase member giving by 10 percent above 1996 levels. "I don't think we're doing a very good job in most of our parishes with stewardship," he said. Bishop Winterrowd also challenged congregations to increase their membership by 15 percent by the end of 1998.

"Let us maximize what we believe as we present one church to a pagan world," he said in his convention address.

Bishop Winterrowd said he does not believe spirituality is dying, but rather, "it is secularity, not spirituality, that is headed for extinction," he said. "People are crying out for spirituality."

He said the traditional Anglican statements of belief must continue to be the foundation of the church's theology. He called the primacy of holy scripture "the rule and standard of faith containing everything necessary for salvation," and said the Apostles' and Nicene creeds are essential parts of that foundation.

The Rt. Rev. Fidele Dirokpa, Bishop of Bukava, Congo, in the Church of the Province of Central Africa, addressed convention in French through an interpreter.



"Mission and Ministry in Community" was the theme of the convention of the **Diocese of West Tennessee**, Oct. 17-18 in Jackson.

Tom Gossen, of Wichita, Kan., executive director of the Episcopal Network for Stewardship, was a keynote speaker, using scripture and story to illustrate what it means to do mission and ministry in the community.

The Rt. Rev. James M. Coleman, Bishop of West Tennessee, reminded delegates of his address in 1994, when he called for renewed commitment to worship, prayer and study. "I expect a deeper conversion to mission — the whole mission of the church," he said.

The bishop also said preliminary work is being done to determine whether the time is right for a capital funds campaign which would provide for new ministries.

In business sessions, the convention rejected legislation which would accept

and endorse the Kuala Lumpur Statement, and adopted a resolution that two representatives of the diocesan youth council be given seat and voice at future conventions. A resolution to establish a committee on racism was adopted, and another that the bishop appoint a task force to create a series of forums and opportunities for exploration and discussion of sexuality was tabled.

A budget of \$1.1 million was adopted.



The Rt. Rev. Catherine Waynick, Bishop of **Indianapolis**, was welcomed at her first diocesan convention, Oct. 17-18, in Clarksville, Ind. St. Paul's Church, New Albany, was the host parish.

In her convention address, delivered following Evensong at St. Paul's, Bishop Waynick emphasized stewardship.

"There is no aspect of our lives that does not begin with God's provision for us," she said. "That provision, we believe, includes not only the stuff of our physical human lives, but the transforming power and love revealed in the coming of the Christ and the gift of the Holy Spirit.

"Christian stewardship presupposes that we understand all this. That what God makes available to us — as gifts in our lives — things that are being shared with us. That in having them we share in the image of God. And stewardship also presupposes our gratitude and the willingness to live as nearly as image-of-God as we can. Stewardship is what we do with what we have all the time."

The convention also included a celebration of the Eucharist, at which the Rev. Richard Halladay was installed as canon to the ordinary, and a banquet, during which Bishop Waynick was presented gifts from the deaneries, ranging from drinking mugs from each college in the diocese to fresh tomatoes and apples.

St. Thomas' Church, Whiteland, was admitted as the newest parish in the diocese, and Holy Spirit, Brownsburg-Eagle Creek, was admitted to mission status.

In business sessions, three resolutions and a canonical change were acted upon. A resolution to prohibit General Convention deputies from succeeding themselves at the next General Convention was defeated, as was one which would abolish at-large elections of members of diocesan commissions and committees.

A budget of \$2.286 million was adopted.

*Gay Totten*



The Rt. Rev. Vernon E. Strickland, Bishop of **Western Kansas**, called his diocese to a renewal of mission, ministry and evangelism during the diocesan convention Oct. 17-18 in Salina.

During his address at Christ Cathedral, Bishop Strickland also focused on youth and Christian education and announced plans for a diocesan capital fund campaign to begin in 1998, to ensure the mission of the church in Western Kansas into the next century and beyond.

The mission statements of each congregation were read by members of the diocesan council. Resolutions were adopted affirming the biblical tithe as the standard for Christian giving, and urging each congregation to adopt and teach that standard. Additional resolutions were adopted to ensure that both seat and voice would be afforded to the youth of the diocese at subsequent conventions.

A planned mission to Western Kansas' companion diocese, Venezuela, was presented by Judy and Bob Carson of McPherson.

*(The Rev.) James R. Cox*



Members of the **Diocese of Western Michigan** will be asked to continue "honest and patient communication" with one another as they "struggle to discover God's will in the questions relating to appropriate human sexual behavior."

That was the wording of the compromise resolution adopted at diocesan convention Oct. 24-25 at St. Paul's Church and a hotel in Muskegon. The resolution was adopted after extended discussion and parliamentary maneuvering in response to two resolutions submitted by a group asking clergy and lay delegates to affirm the traditional teaching of the church regarding homosexuality, and to urge the Rt. Rev. Edward L. Lee, Jr., diocesan bishop, to refrain from ordaining any further persons who are in covenanted homosexual unions until General Convention works through these issues.

The issue of sexual relations outside of marriage and the related issue of the ordi-

# Bishop Stevens of Fond du Lac Dies

nation of non-celibate homosexual persons came to the fore in the discussions of human sexuality, which have been taking place since 1991, when Bishop Lee ordained the Rev. Thomas Brown, formerly of Kalamazoo, who lives with another man, to the diaconate.

Several delegates noted the respectful and honest listening to one another during the convention. What was different from discussions in previous years were the testimonies of lay and clergy persons who are now living in committed homosexual unions. Those who oppose the ordination of gay and lesbian persons and/or the blessing of same-gender unions also spoke about their deeply held beliefs. The convention debate extended three hours beyond the normal time for closure.

In his convention address, Bishop Lee told delegates his long-standing conviction that gay and lesbian persons are welcome in the church, and that "acceptable behavior" is the issue, something which opponents also stressed in their objections to ordination and to the blessing of same-gender unions.

"This objection maintains that sexual acts between persons of the same gender and/or outside the bounds of matrimony are never acceptable according to the traditional teaching of the church," Bishop Lee noted. "Juxtaposed to this is the conviction of many in the church that within the biblical and theological ethos of Anglicanism, as this church receives and lives it, the possibility of acceptable sexual behaviors, grounded within the promises of a person's baptismal covenant, are possible and permissible. I am one who holds such a conviction.

"My motivation is not that of a trendy liberal bishop," he said, "but as one who has been pastorally involved with homosexual persons in every place and parish in my 38 years of ordained ministry."

This was the first convention which provided for 10 youth delegates to be seated with voice and vote. One of them, Jamie Schoff, of St. Paul's Church, Dowagiac, touched the hearts of many with her comments.

"You have taught me to accept and love those whom the world rejects," she said. "You have taught me to welcome the gifts which each person brings to the Christian community. You have taught me not to be a judge and jury. Why then are we discussing a resolution which would reject some persons from our midst?"

A budget of \$648,375 was adopted.

(The Rev.) Joseph Neiman

The Rt. Rev. William L. Stevens, sixth Bishop of Fond du Lac, died Nov. 4 in Plantation, Fla., following a long illness. He was 65. Bishop Stevens had been in failing health since suffering a stroke early in 1996. He served the Wisconsin diocese from 1980 until his retirement in 1994.

Bishop Stevens was a native of Yuba City, Calif., and a graduate of San Francisco State and the General Theological Seminary. He was ordained deacon in 1956 and priest in 1957. He was curate at St. Luke's Church, San Francisco, 1956-57, and senior curate at St. Saviour's, London, England, 1957-59.

From 1959 to 1961 he was a novice in the Order of the Holy Cross. He became rector of St. Benedict's, Plantation, Fla., in 1961 and remained there until his elec-

tion to the episcopate.

In the Diocese of Southeast Florida, he was chair of the liturgy commission and a member of the standing committee, including president for a time.

He was a member of the Anglican Society, the Society of Mary, the Confraternity of the Blessed Sacrament, the Episcopal Synod of America, the Living Church Foundation and the Order of St. Luke. He was episcopal visitor to the Order of St. Benedict from 1986 to 1993, and to the Sisters of the Holy Nativity. He was a former member of the board of trustees of Nashotah House, and was chairman of the House of Bishops' Committee on Religious Communities.

A memorial Eucharist will be celebrated Dec. 13 at St. Paul's Cathedral, Fond du Lac.

## Nashotah Lectures on Lancelot Andrewes

# Linking Orthodoxy and Anglicanism

A Russian Orthodox scholar was the featured speaker at a symposium on Anglican divine Lancelot Andrewes held at Nashotah House Oct. 27-28.

Nicholas Lossky, the son of noted Orthodox theologian Vladimir Lossky, delivered two lectures on "Lancelot Andrewes: Anglican Spiritual Master (1555-1626)." Dr. Lossky is a historian and professor at the University of Paris and St. Sergius Orthodox Institute. In 1991, he published a theological study of Andrewes' famous sermons, *Lancelot Andrewes The Preacher*.

"Andrewes is a natural bridge between the Latin and Greek Fathers of the church," Dr. Lossky said. "He is an important link in ecumenism between Anglicanism and Orthodoxy."

A contemporary of Richard Hooker and the teacher of George Herbert, Lancelot Andrewes lived during the "golden age of Anglicanism" in the early 17th century. Andrewes had a distinguished ecclesial career, serving as Bishop of Winchester and dean of Westminster Abbey. Throughout his life he was a devoted scholar of the early Christian church. Dr. Lossky described Andrewes' sermons as having "recovered the mind and spirit of the Fathers of the Church and the catholic mind of the church."

But Andrewes' sermons were also deeply rooted in experience, Dr. Lossky noted, for they reveal "a spirituality that

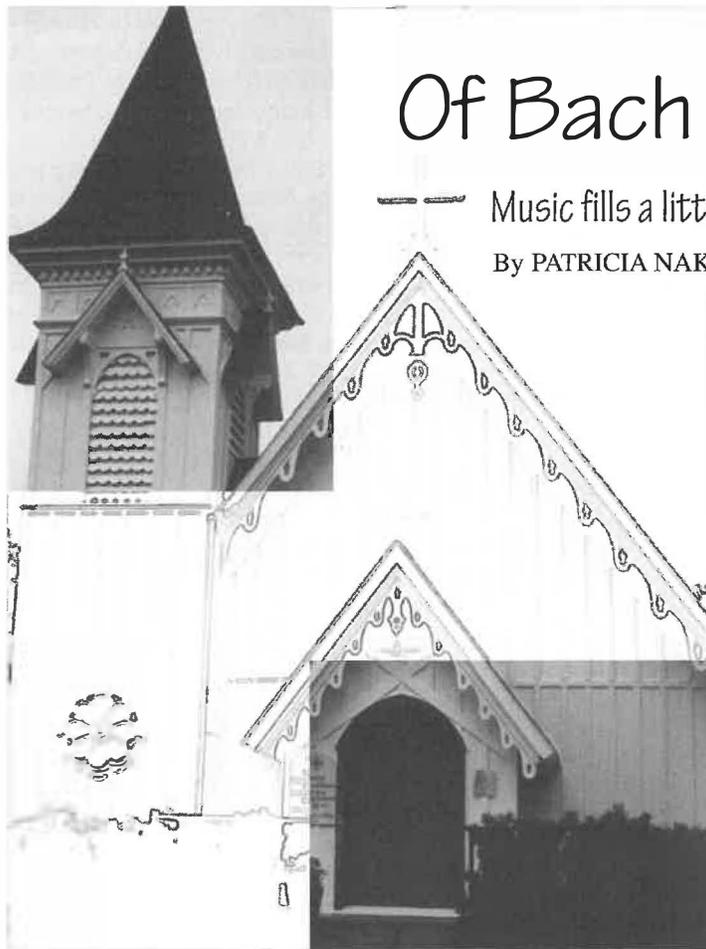
was absolutely inseparable from theology." In his private life, Andrewes recorded his prayers and reflections in a manual known as the *Preces Privatae*. These private devotions depict a man in deep communion with God. Andrewes' sermons seek to convey this "lived experience" of the Christian faith to the English Church of his time, Dr. Lossky said.

He added that for this reason Andrewes is very much like Orthodox theologians for whom the role of personal spirituality is an essential part of "doing theology." Recalling T.S. Eliot's 1928 essay, "For Lancelot Andrewes," Lossky observed that Andrewes was "at one with the subject of God when he preached."

"The Holy Spirit comes to us first and we echo the Spirit in our own words back to God," Dr. Lossky said in describing Andrewes' theology of preaching. "Andrewes' aim always was to lead his hearers to prayer."

Andrewes defended the sacrament of confession and the priest's power of absolution against the rising tide of Puritanism and Calvinism in 17th-century England. For Andrewes, confession was meant to lead the penitent to reconciliation with the eucharistic community of the church, Dr. Lossky said. "Andrewes is important to all persons who take Christianity seriously," he added. "He is a spiritual master in the fullest sense of the term."

Scott Albergate



# Of Bach and Bears

Music fills a little church in Bayfield, Wis.

By PATRICIA NAKAMURA

## A LIVING CHURCH

*One in a series*

**B**ayfield is a community of almost 700 on the northernmost "feather" of the Wisconsin "Indian" projecting out into fierce Lake Superior and looking to Michigan's Upper Peninsula, Minnesota and Ontario.

A few blocks from this formidable body of water is a small white "steamboat Gothic" church with lacy rosettes and red doors, typical English parish windows and woodwork — and a concert program to turn many big-city cathedrals green with envy. From the spring Blessing of the Fleet to fall's Apple Festival, Christ Church hosts chamber concerts of Bach, Handel and Vivaldi that pack the house. Receptions are held in the "summer parish hall," the lawn.

The Rt. Rev. William Wantland, Bishop of Eau Claire, said the church was closed for years. The predecessor to the present vicar had conducted services in the summer (when the population swells to 20,000). Now it is open all year with a full sung Mass every Sunday.

Senior warden Esther Thayer lives in nearby Ashland year round. Dorothy Merchant, with her husband Bill a summer

resident for 26 years, speaks of the church with great affection from her winter home in Florida. "Fr. (Douglas) Culver took Christ Church under his wing in the summers," Ms. Merchant said.

"He was rector in Ashland; he came as a volunteer when he retired," Ms. Thayer said. "He and his wife were dedicated."

Ms. Merchant continued, "When Fr. Michno came, he said, 'We'll never have a congregation if we're not open in the winter.' He only missed one Sunday last year."

The Rev. Dennis Michno is a Juilliard graduate in organ, piano and harpsichord who has served as music director of a Brooklyn synagogue, rector of a Manhattan parish, and assistant to the precentor at an English cathedral. When he was forced by multiple sclerosis to retire from his Massachusetts parish, he said in a newspaper interview that he just stopped playing. "After six or seven weeks," he's quoted, "I was going silly. My brain was starting to shrink." In looking for a place where he could serve musically and clerically, he contacted Bishop Wantland. "He said, 'I've been waiting for you to call.'"

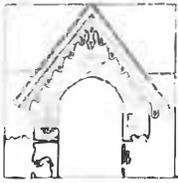
Bishop Wantland sent him to see Christ

Church, built in 1870, the oldest Episcopal church in northern Wisconsin. "It was December; it was gray and cold, the church was in cobwebs." In February, 1996, he became vicar.

One of Fr. Michno's concerns is to do away with the "rich people's church" image. Christ Church participates with Bayfield's other four churches in an ecumenical Thanksgiving eve service. Last year's was at Christ Church; this year's at the Lutheran church, with Fr. Michno as music director. A choir of around 20 performed Vivaldi, Rutter, Bach and Hobson. Many fine musicians live in the area. "I've dragged them out of the woods," Fr. Michno said.

The summer concerts will begin again next year with the Blessing of the Fleet, a tradition Fr. Michno knew well from Provincetown but nearly lost along Chequamegon Bay. "We had 43 boats, all kinds, not just fishing boats."

The 1997 summer series celebrated the 200th birthday of Franz Schubert (but opened with the vicar's favorite Bach) with an hour of chamber music each Thursday at 5 p.m. There were Schubert lieder, a song cycle for tenor, and works



The concerts fill the church, with listeners standing outside, even in rain.

including clarinet, flute or horn, and piano. Fr. Michno plays as often as possible "until I can't anymore," until the MS stops him. Esther Thayer said, "He plays so beautifully I could just cry."

He is planning next summer's season, "a potpourri of Schumann, Mozart, Beethoven." This spring the musicians will take the concerts-in-rehearsal into the schools. Young people attend concerts with parents and grandparents, and an eighth-grade flautist joined the Thanksgiving ensemble. Fr. Michno's harpsichord sometimes comes to the church from his home, and Dorothy Merchant, acolyte, sometimes "ducked around the Steinway for services. It was fun." The concerts fill the church, with listeners standing outside, even in rain. "Some people say they've always wanted to get in to see this old church." Each concert ends with a hymn. "The music is found on ... the insert. You are invited to sing in parts," the program reads.

Last summer Christ Church consecrated its shrine of Our Lady of Walsingham. The altar and frame were constructed from the back two pews. The icon was painted by Pennsylvania artist Christine Pohuly. It "is unique in that 15 medallions surround the seated figure of Our Lady and the Christ Child," the description reads. "Included ... are the wolf, the bear, the deer and other animals common to the area. Berries and other symbols depict the unique life of Bayfield ... the fishing boat, providing a livelihood ... reminds us of God the Father ... the fish is an ancient symbol of Our Lord

Jesus Christ. The Crane — Ajijaak — seldom speaking, always wise, symbolizes God the Holy Spirit."

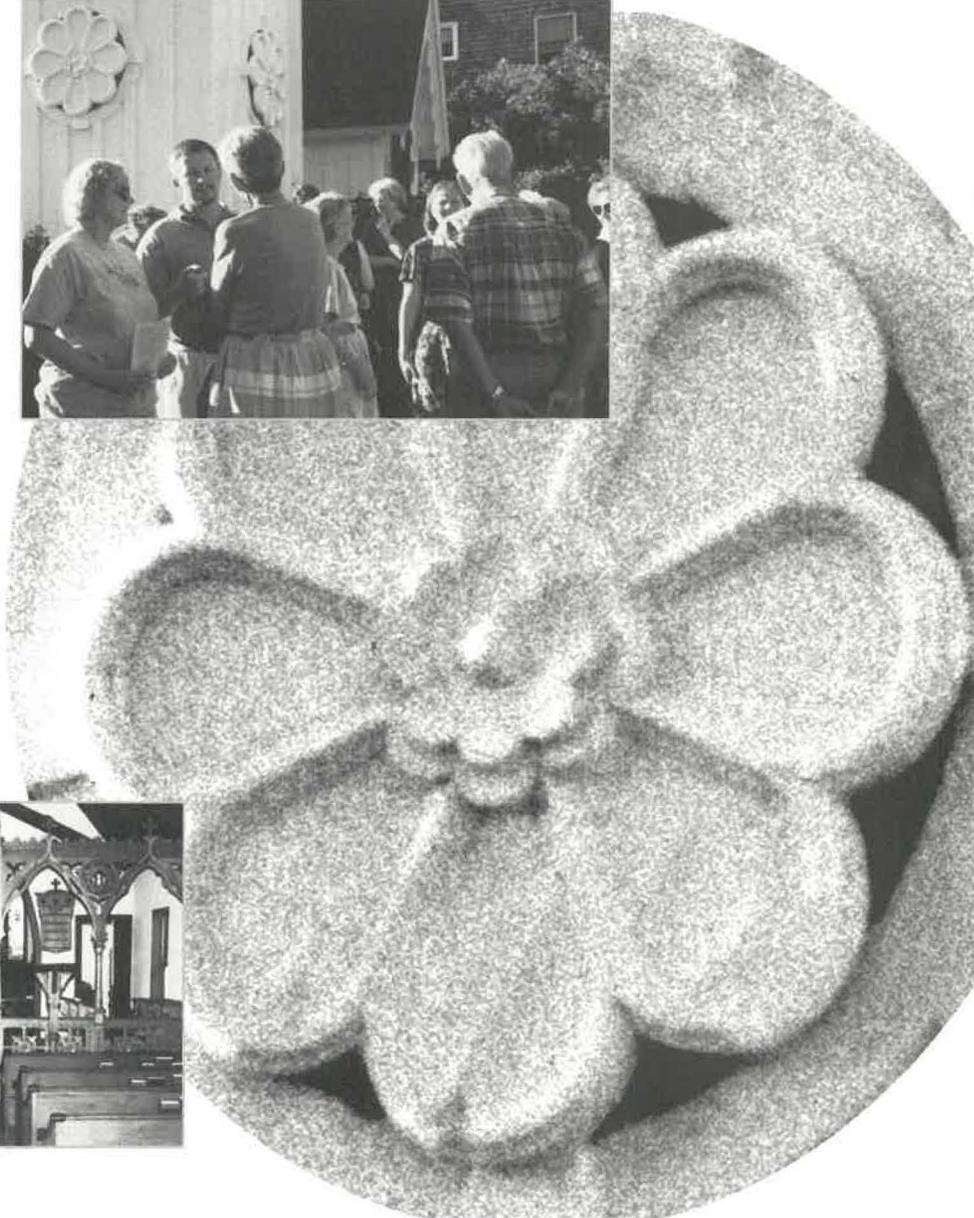
Talking to Fr. Michno, one sees fascinating glimpses into life "Up North." "Some of my parishioners live on Madeline Island, about three miles out," he said. "In winter they drive to church." The highway across frozen Lake Superior is marked by Christmas trees.

Christ Church, Bayfield, and Fr. Michno found each other. Ms. Merchant said, "It's added a great deal to the com-

munity to have these concerts. People come from a distance to hear them. He's tapped into the musical people in the area. He was in town just six months and he found them." Fr. Michno said even though the MS is affecting his vision and his stamina, the low level of stress as well as the cool climate are beneficial. And he loves the beauty around him, and the small-town lifestyle. "In New York or Boston I couldn't know everyone [like I do here]. I have this little congregation. I need them and they need me." □



Receptions on the lawn (above) are a regular part of the concert series at Christ Church.





An often-used putdown in the Episcopal Church is, "Ah, but that's not Anglican." These words send most of us scurrying for cover — God forbid that we should commit the unforgivable sin of being un-Anglican. Recently I heard this said of some of the finest Anglicans I know, and my blood boiled.

Those who say this really mean that their very personalized notion of what Anglicanism is will not accept what they do not like in someone else's believing. Usually the identity of those who say this kind of thing is related more to what they want the Episcopal Church to be, than the reality of membership in the body of Christ. The truth is that our ecclesial affiliation should not be so vaunted on the pecking order of Christian priorities.

Those tending to disparage others' Anglicanism tend to be those who see faith in terms of inclusivity. They bristle that the Christian faith might ask us to make choices for or against God, or a particular moral system, then attempt to block it out. Their thinking is so entwined in the prevailing culture that their predominant concern is to be culturally acceptable, especially to those on the left, and to be on the cutting edge of where culture is going.

It is not Anglican, we are told, to affirm scripture's authority. Those who do are written off as "biblical literalists," fundamentalist wolves in Episcopal sheep's clothing. Then it is not Anglican, we are also told, to uphold the sexual values rooted in the great monotheistic faiths — this is unnecessarily "unloving." We modern people should know better than that.

Yet General Convention, acting in the name of inclusive Anglicanism, has done the extraordinarily un-Anglican thing of pronouncing beyond the pail those with misgivings about ordaining women. This despite a strong mainstream Christian tradition that questions a practice which has a long way to go before full acceptance by the Church Universal. Diversity is OK, it seems, but only on certain terms. This suggests a certain idiosyncratic selectivity in defining what is and is not "Anglican."

Before I go on, let me share my credentials. I was baptized in an ancient parish of the Church of England. I was led to Christ by an Anglican priest, went to an Anglican high school, and was confirmed by the Bishop of St. Albans. I studied theology among Anglican scholars at the universities of London and Bristol, and at what is today St. John's College, Nottingham. I was ordained in St. Paul's Cathedral, have served in five dioceses on both sides of the Atlantic, and visited

more than a dozen Anglican provinces. As he left the Episcopal Church a friend told me, "You would still be an Anglican if the Devil were Archbishop of Canterbury." That's going a little far, but the point is a fair one.

I have been thoroughly marinated in Anglican culture. But Anglicanism is not about celebrating this culture. It must be grounded in what we believe and how we live those beliefs. Genuine Anglicans are drenched in the creedal Christianity received from our forebears. Anglicanism is not something we can make up as we go along, or adapt to suit changing values. This is to sacrifice truth on the altar of fashion.

Having said this, Anglican Christianity is a jackdaw tradition fostered by a mongrel race. From Romans to Celts, then through the medieval church, the ingredients were borrowed and mixed. However, the real spices and substance that make Anglicanism unique were kneaded in during the Reformation. Those who applaud our diversity are right in the sense that Anglican Christianity has never been one narrow, closely defined tradition, despite efforts to make it such. But the rich variety of legitimate Anglican rivers flows within clearly defined banks.

My summer reading, Diarmaid MacCulloch's magisterial biography of Thomas Cranmer, the Reformation archbishop who provided the distinctive sauces and flavorings of Anglicanism, has me rejoicing afresh in our rich heritage. With patience Cranmer steered the English church through murderous shoals and setbacks, laying the foundation of our worshiping life and theological emphases. Cranmer scavenged ideas and words from all over as he molded English Christianity, borrowing from Spanish Catholic pietists to reformers like Bucer and Osiander (whose niece he married).

Before his conversion to the Reformation cause, Cranmer had been well schooled in the scriptures at Cambridge, and throughout his archiepiscopate he championed the doctrine of justification by faith. Cranmer was prepared to take on Henry VIII, whose typically medieval works theology he meticulously purged from the church. He read the Bible with the Fathers looking over his shoulder, and let them illuminate his understanding of scripture rather than cramp its style. Cranmer's maturing theology of grace soaked into every aspect of his believing. It influenced his understanding of sacraments, prayer, education and the priesthood. The shape he gave the liturgy was the mere tip of a life-altering "iceberg." Cranmer was



## Genuine Anglicanism

- is centered in the incarnate Christ
- is trinitarian
- accepts the Old and New Testaments as ‘the revealed Word of God’
- affirms ‘God’s word written’ as containing all things necessary for salvation
- maintains worshiping and believing traditions
- has ethical values nurtured from Judeo-Christian tradition
- is missionary
- engages both mind and heart

tolerant by the standard of that intolerant age, but occasionally critics would find themselves cooling their heels in the Tower of London!

Traditions do not stand still, and Anglicanism has developed considerably since Cranmer. The old archbishop would be amazed by the breadth of this worldwide expression of faith. The question we urgently need to ask, however, is which developments are healthy and appropriate, and which are not.

Is it still possible to identify genuine Anglicanism? I think so. Here is my attempt, although I do not claim to have covered all bases.

1. Genuine Anglicanism, like all healthy Christianity, is centered in the incarnate Christ, crucified, risen, ascended. He is the historic Jesus of Nazareth, Messiah, Heavenly King and Redeemer.

2. Anglican Christianity is trinitarian. It affirms the doctrine of God (Father, Son and Holy Spirit) as revealed in scripture and spelled out by the great ecumenical councils. Those who try to re-vision God’s nature are involved in a fascinating adventure into interesting philosophical territory, but this does not make their constructs Anglican — or even Christian.

3. Anglicanism affirms the 66 books of Old and New Testaments as “God’s word written,” containing all things necessary for salvation. Nevertheless, faithful Anglicans are not anti-intellectual Bible thumpers. We are prepared to use whatever critical tools, research and learning are available to cast light on what God has said, and then to act upon it.

4. Anglican Christianity’s key points are summarized by the Chicago-Lambeth Quadrilateral. To be Anglican, the Quadrilateral says, is to accept Old and New Tes-

taments as “the revealed Word of God” and the Nicene Creed as a sufficient statement of faith. A faithful church celebrates the two dominical sacraments of Baptism and the Lord’s Supper, and values the order provided by the historic episcopate.

5. The historic Books of Common Prayer and the Thirty-Nine Articles of Religion display the richness and diversity of Anglicanism. The one expresses our worshiping tradition; the other our believing tradition. I am baffled by the popular notion that ours is not a confessional church. The articles may not carry canonical weight in the U.S., but they belong to our history and make us confessional to our fingertips.

6. Anglicanism is missionary, our message being Christ crucified. The Episcopal Church’s image of itself seems to be at odds with this reality. We tend to forget that we are a community of God’s people called to go into all the world with the life-changing message. When contrasted with world Anglicanism, the Episcopal terror of evangelism is incredibly un-Anglican!

7. Anglicanism’s ethical values were nurtured in the heart of the Judeo-Christian tradition. The moral relativism of recent generations is an inadmissible import — an unfortunate by-product of our extremely healthy impetus to engage

the culture. To avoid slithering into the swamp of legalism, we have instead enthroned relativism, which, like the cuckoo in the nest, eagerly tips out true born offspring.

8. Anglicanism engages both mind and heart. This is our strength and our Achilles’ heel. We are unafraid of learning and new ideas, but this leads to intellectual pride. In our conceit, we lay aside the tried and true in favor of the new,

flashy and fashionable. Today’s three-legged stool (a questionable concept, even at the best of times) enthrones secularized reason at the expense of scripture and tradition. Some now add a fourth leg, experience, and allowing the crude paganism of any and every spirituality to come prancing onto center stage pretending to be Anglican — and we are silly enough to take it seriously!

Let me sum up with words from Alister McGrath’s book, *The Renewal of Anglicanism*: “Anglicanism may stand on the brink of a renewal — a renewal that it can and must embrace by reclaiming a vision of what it means to be Christian, returning to our Christian roots and rediscovering why the Church came into being in the first place. It means recovering a sense of excitement and exhilaration over the Gospel, as we seek to understand how attractive it can be for ourselves before proclaiming its attraction to others. It means regaining confidence in the Christian message in the modern world. It means appreciating the stabilizing influence of the long Anglican tradition and the sense of ‘belonging in history’ that it brings us.”

*The Rev. Richard Kew is coordinator of the Russian Ministry Network. He lives in Murfreesboro, Tenn.*

## Good Spirit at Conventions

Apparently, the irenic and peaceful spirit which dominated General Convention in Philadelphia has carried over into diocesan conventions. As of mid-November, for the most part, diocesan conventions have proceeded smoothly with little acrimonious debate.

There are always exceptions, of course. Long Island's convention included some sharp exchanges between the bishop and a clergy delegate over some financial reports, and Rio Grande's convention spent considerable time in debate over a potentially divisive resolution [TLC, Nov. 23].

A willingness to listen, upbeat addresses and reports, an absence of name calling and a positive attitude have marked most conventions. What a welcome change!

## A Hopeful Beginning

We extend greetings to all our readers on this First Sunday of Advent, the first Sunday of the new church year. The secular new year's observance, a month from now, will take place amid considerable celebrating and merry making, along with sentimental recollections of the past, but the church's new year begins more quietly with a message of hope. In the first reading for Advent 1, the prophet Zechariah reflects this hope when he foretells the coming of our God.

We can begin the new year with hope, determined to keep the faith and to honor Christ through worship, prayer and service. With this hope in mind, let us look to the year ahead and pray that it may be a significant one for the church.



## 75 Years for T.S. Eliot's 'Waste Land'

This fall marks the 75th anniversary of the publication of T.S. Eliot's celebrated poem "The Waste Land." Although Eliot had been the darling of intellectual agnostics in Europe and America,

this poem marked, almost unknown to him even, a major turning point in his life, a major redirection in his quest for spiritual meaning.

By this time Eliot had already identified himself as a skeptic. "The Love Song of J. Alfred Prufrock" and "The Hollow Men" had carefully examined contemporary life and had found it empty of meaning and purpose. But the more Eliot separated himself from his old Harvard mentor, Irving Babbitt, the more he came to realize that life had to be defined by purpose and control. In his later preface to "For Lancelot" he wrote, "most of us are not intelligent enough to afford atheism." Life needed rules and purpose. But getting there was not easy for Eliot.

In many ways "Prufrock" and "Hollow Men" are a part of his own spiritual journey, his own travels through the treacherous valley of disbelief and despair.

When he wrote "The Waste Land," he told the story of a lonely, desperate and trapped narrator, caught in a cage and unable to change or move. But slowly

there is movement, slowly and painfully. And the movement is an effort to find and identify something upon which to base belief.

In Part V he writes about the journey to Emmaus, working closely from the biblical account:

*Who is the third who walks always beside you?  
When I count, there are only you and I together  
But when I look up ahead up the white road  
There is always another one walking beside you  
Gliding wrapt in brown mantle a man or a woman*

— *But who is that on the other side of you?*

Even on this journey to Emmaus, the disciples cannot firm their belief in the risen Lord until they have dispelled old beliefs. In the distance they see a church. Hope? But as they move closer it turns into Eliot's Chapel Perilous, a ruined church that can offer no solace:

*There is the empty chapel, only the wind's home  
It has no windows, and the door swings,  
Dry bones can harm no one.*

At this point, realizing that one must find one's spiritual centrality at a point not depending upon a church with its inherent frailties, Eliot moves to the *Upanishad*. The god Prajapati had been asked by his sons to give them instructions for life, and he responds, "*Datta, dayadhvan, damyata*," each represented in the poem by the syllable "Da" and meaning "develop self-control, give to the needs of others,

exhibit compassion." And with this lesson the poem ends "*Shantih shantih shantih*," which Eliot borrows again from the *Upanishad* and means "the peace that passeth understanding." Eliot was on his journey.

In 1926 he went with family members to Europe, still a disbeliever. But something happened when he walked into St. Peter's. He was so taken with the solemnity of the place, the flickering candles and statues, that he fell to his knees and, according to one biographer, began to weep. A year later he was received into the Anglican Communion, having wrestled in his poetry with his own dragons of despair and doubt. For the next three years he would be working on the poem of conversion and repentance, "Ash Wednesday," called by some the greatest Christian poem in all of literature.

My favorite recollected image of this great Anglican poet is of him as an old man, walking rather feebly about the altar shrines at St. Stephen's Church, Gloucester Road, lighting votive candles. He had explained in his poetry years earlier that we light these little lights that we can see to remind us of the Greater Light which we cannot see.

His advice to us: fare forward, "not fare well / But fare forward, voyagers."

C. Jeriel Howard  
Chicago, Ill.

# Gifts of Art for Christmas

By TRAVIS DU PRIEST

**MASTERPIECES OF THE BIBLE: Insights Into Classical Art of Faith.** By Keith J. White. Baker. Pp. 96. \$19.99.

Having recently seen and heard a slide-lecture on the life of Christ in the visual arts, I was ready for this one. And you will be too, with the likes of Michelangelo, Teipolo, Raphael, Grunewald, William Blake, Graham Sutherland and many others reproduced in full-page, full-color, according to Old Testament and New Testament events. Artistic and biblical commentary. An exquisite book and quite inexpensive.

**THE ILLUSTRATED JESUS THROUGH THE CENTURIES.** By Jaroslov Pelikan. Yale. Pp. 254. \$35.

Author of *Mary Through the Centuries* and numerous other books in the humanities and religion, Yale scholar Jaroslov Pelikan collects and studies many cherished images of Christ through the centuries. He organizes the brilliantly colorful images under themes — Rabbi, Cosmic Christ, Christ Crucified, Prince of Peace, Poet of the Spirit and Liberator. What is especially appealing is the excellent quality of both the visual material and the commentary of a great teacher of the history of Christianity.

**DECEMBER.** By Eve Bunting. Illustrated by David Diaz. Harcourt Brace. Pp. 40. \$15.

A moving children's story (ages 6-10) about Simon and his mother. Poor as they are, they help an older woman even poorer, and are visited by a holy angel. Caldecott Medal winning artist David Diaz illustrates the book with bold characters in muted colors, each framed in imaginative borders made up of unexpected images such as feathers, stars, architecture, typography. Visually stunning.

**PERUGINO'S PATH: The Journey of a Renaissance Painter.** By Nancy L. Clouse. Eerdmans. Unpaginated. \$16.

The author, an art education teacher, is also the illustrator of this charming book which traces the life of artist Pietro Perugino (c. 1450-1523) from Umbria to Florence to Rome, where he worked on the Sistine Chapel, to Venice. We also learn of his most famous student, Raphael. Ends with a glossary of terms for the uninitiated in the art world. A delightful gift for any art-loving friend and for older children ready to learn about art history.



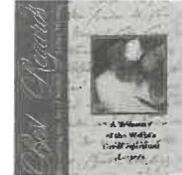
**ELIJAH'S ANGEL: A Story for Chanukah and Christmas.** By Michael J. Rosen.

Illustrated by Aminah Brenda Lynn Robinson. Harcourt Brace. Unpaginated. \$6 paper.

Bright illustrations that have a mosaic quality accompany a story about a Jewish family out for a walk on Christmas morn-

ing. About sharing friendships the way Chanukah and Christmas share the same time of year.

**BEST REGARDS: Recovering the Art of Soulful Letter Writing.**



**A Treasury of the World's Great Spiritual Letters.** Edited by Ben Alex. Abingdon. Pp. 70. No price given.

What's a book on letter writing doing in a column of artbooks? Well, for at least two reasons — the artistic manner in which the book is presented on parchment-colored paper with calligraphy, and the inclusion of paintings of men and women writing and reading letters from centuries past. A compilation of beautiful letters by Rainer Rilke, Emily Dickinson, Thomas Merton, Tolstoy, Thoreau and Flannery O'Connor. What a great idea, particularly for a pen pal.

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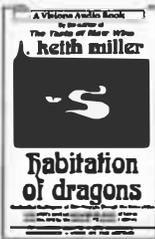


Call for information about arranging a downlink site, or for the name of the nearest participating site. 800-559-ECTN or [info@ectn.org](mailto:info@ectn.org)

Visit the ECTN web site for more information and a webcast of the January 10 service. [www.ecusa.anglican.org/ectn](http://www.ecusa.anglican.org/ectn)

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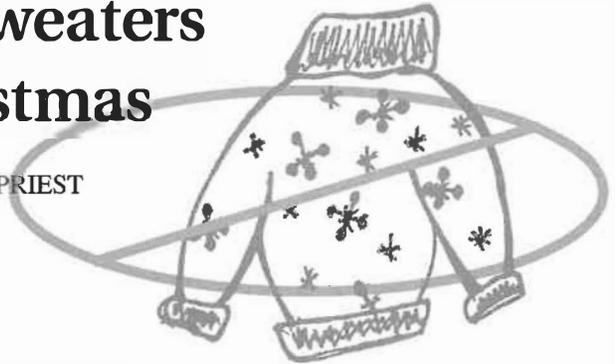
**Traveling?**

Take along your  
TLC for the Church  
Directory guide.  
(See back cover)

**Gift Ideas**

**No More Sweaters  
For Christmas**

By TRAVIS DU PRIEST



Most of us are familiar with the lovely Christmas cards and other religious gift items from the most prestigious art museums (and their catalogues) around the country — the Metropolitan in New York, the Chicago Art Institute, the Boston Museum of Fine Arts and the countless regional museums which also offer handsome religious gifts in their gift shops. The gift shop at Washington National Cathedral in Washington has for years offered a lovely selection of cards, as has the Presiding Bishop's Fund for World Relief at the Episcopal Church Center in New York City.

Almost all bookstores now carry a selection of graphic art as well as books, and many stock a selection of icons, crosses, creche sets, paintings and religious objects.

A wonderful resource for original pieces of art is Christians in the Visual Arts, a consortium of painters, print makers, ceramists and art galleries around the country who foster the dialogue between faith and the arts. Founded in 1979, CIVA sponsors traveling shows in the U.S. and Canada and offers exhibition pieces of original art for sale. Pieces from a recent show sell for about \$350. The organization also publishes a directory with approximately 150 examples of art, as well as a list of galleries open to the work of religious artists. CIVA maintains a small but growing slide library. Its contact person is Sandra Bowden, P.O. Box 18117, Minneapolis, MN 55418.

For those who like to shop by catalogue, they abound. We suggest the catalogues of those museums above, along with several others:

This season's Past Times: Fine Gifts & Accessories From Great Britain (Suite 400, 100 Cummings Center, Beverly, MA 01915) offers a jigsaw puzzle of St. Basil's Cathedral in Russia (\$49.95) and a handsome porcelain nativity (5 pieces:

\$79.95). And Cokesbury (201 Eighth Ave. S., P.O. Box 801, Nashville, TN 37202) also sells nativity ornaments (\$7.95) and a small, attractive two-piece holy family set (\$16.95) with Mary holding the Christ Child.

In this year's Gump's catalogue (135 Post St., San Francisco, CA 94108) we notice a beautiful crystal angel (\$225, and an attractive pillow with the motto: Believe in Miracles (\$15). Tyrol International (P.O. Box 909, 66 Kytle St., Cleveland, GA 30528) offers a handmade Russian enamel cross for \$49.95 and amber and silver rosaries for \$69.95.

Christmas cards with a large selection of greetings are available from The Write Touch (5850 W. 80th St., Indianapolis, IN 46267); they picture an ornate Mother and Child, the Magi bearing gifts, and an Angel of Peace.

For those looking for traditional thematic paintings as gifts, consider the "Visions of Faith" series from Art for Collectors (310 Center Court, Dept. VF, Venice, FL 34292). The pictures featured in this year's catalogue are what I would term traditional and realistic art. Subjects include The Good Shepherd, Stilling the Waters, A Light to the Gentiles, Be Not Afraid, along with other subjects of nature and domestic life. Prices, framed, run from about \$70 to \$99.

The gift of a subscription to an artistic or literary friend or family member is also a good idea: Consider, for example, *Christianity and the Arts* (P.O. Box 118088, Chicago, IL 60611), a quarterly which has articles and visual illustrations on all aspects of the plastic, graphic and literary arts. Or *The Cresset: A Review of Literature, Arts, and Public Affairs*, (Valparaiso University, Valparaiso, IN 46383). And, of course, remember that TLC offers book reviews in almost every issue, four special Book Issues, as well as two Music Issues each year.

# People and Places

## Appointments

The Rev. **Peter Noves** is rector of Grace Church, 21 Washington St., Randolph, NY 14772.

The Rev. **Dale Petley** is associate at All Souls', 6400 N Penn St., Oklahoma City, OK 73116.

The Rev. **Darwin LaDavis Price** is rector of St. Luke's, 18 James Ln., East Hampton, NY 11937.

The Rev. **Margaret Quackenbush** is deacon at St. Luke's, Cambridge, NY.

The Rev. **Donald Roberts** is assistant at the Falls Church, 115 E Fairfax St., Fairfax, VA 22046.

The Rev. Canon **Frederick Schmidt** is canon educator at Washington National Cathedral, Mt. St. Alban, Washington, DC 20016.

The Rev. **Will Thompson** is assistant at St. Mark's, 118 3rd St., Washington, DC 20003.

## Ordinations

### Deacons

**Northwest Texas** — Joan Rudolph, Mary Whitfield.

**Olympia** — Jerry D. Good, Linda M. Johnson, Barbara M. Peterson, Jennifer J. Pratt, A. Raymond Thompson, Judith J. Walker, Randolph D. Walker.

## Resignations

The Rev. **Judith Cowper**, as priest-in-charge of Holy Advent, Clinton, CT.

The Rev. **Mary Frances Haberkorn**, as rector of St. Mark's, Wadsworth, OH.

The Rev. **Henry L. Thompson**, as rector of Grace Church, Trumbull, CT.

The Rev. **Tim Turner**, as rector of Trinity, San Antonio, TX.

The Rev. **Donald R. Woodward**, as pastoral assistant at Christ Church, Andover, MA; add. 7 Riverwoods Dr., C-108, Exeter, NH 03833.

## Theological Seminaries

**Nashotah House** — Honorary degrees were presented to: **Nicholas V. Lossky**, **Ann Stephenson-Moe**.

**Virginia Theological Seminary** — Honorary degrees were presented to: the Rt. Rev. **Clifton Daniel 3rd**, the Rev. **Margo Maris**, the Rt. Rev. **Frank Neff Powell**, **Alec Wyton**.

## Retirements

The Rev. **William Padgett**, as missionary of the Greater Waterbury Episcopal Ministry, Waterbury, CT.

## Correction

The Rev. **Linda M. Logan** is associate at Trinity, Pierre, SD, rather than assistant as reported in the Oct. 19 issue.

## Deaths

The Rev. **Richard B. Duncan**, a retired priest of the Diocese of Western New York, died Oct. 3, one day short of his 71st birthday.

Fr. Duncan was born in Olean, NY. He graduated from the University of Buffalo and Bexley Hall Divinity School. He was ordained deacon in 1953 and priest in 1954 in Western New York, and was the founding priest of St. Peter's Church, Eggertsville, NY, serving there from 1953 to 1967. He was rector of St. Stephen's, Olean, from 1967 until his retirement in 1988. Following retirement, he served as a hospital chaplain in Olean. He served two terms on the standing committee and was an alternate deputy to General Convention in 1985. He is survived by his wife, Lois, and two children.

The Rev. **Forrest L. Farris**, retired priest of the Diocese of Colorado, died Oct. 14, in Alexandria, VA. He was 68.

A native of Bicknell, IN, Fr. Farris was a grad-

uate of the University of Indianapolis, Wesley Theological Seminary and Virginia Theological Seminary. He served as a minister in the Methodist Church from 1952 to 1961. He became lay reader-in-charge, then priest-in-charge of St. John's Church, Relay, MD, from 1961 to 1963. He assisted at All Saints' and Holy Cross, Baltimore, 1962-63, and at Emmanuel, Cumberland, MD, 1963-68. He was rector of St. Margaret's, Highlands Ranch, CO, from 1968 until he retired in 1991. While in Cumberland, he was assistant professor at Allegany Community College. In Colorado, he was a past member of the diocesan executive council. He is survived by his wife, Rita.

The Rev. **John R. Knight**, 49, a non-parochial priest of the Diocese of New Hampshire, died Oct. 5 in a Manchester, NH, hospital of lymphoma.

Fr. Knight was a native of Dayton, OH, a graduate of the U.S. Naval Academy, and Episcopal Divinity School. He received a Ph.D. from Boston University. He was ordained deacon in 1979 and priest in 1980 in New Hampshire. He was chaplain of St. Mark's School, Southborough, MA, from 1979 to 1984. Since 1985 he maintained a practice of psychotherapy.

He is survived by his wife, Susan, his children, John M. Knight and Rebecca B. Knight, his parents and two sisters.

# Executive Director

National Association of Episcopal Schools (NAES)

## Primary Responsibilities:

- to guide a collaborative effort, with the Governing Board, to develop and execute strategic policies, plans, and objectives that advance NAES's mission and purpose
- to engage the Episcopal Church and Episcopal school communities actively in promoting the Church's vital ministry in education
- to build, support, and lead a responsive and highly capable organization

## Additional Requirements

The Executive Director of NAES serves as a resource to Episcopal school leadership including school heads, rectors, chaplains, and trustees of member schools. The Executive Director must embody and articulate the best of the Episcopal Church's mission and ministry within the faith, tradition, teachings and ethos of the Anglican Communion. Applicant must generally and enthusiastically embrace the diversity of schools which reflects NAES's membership. The Executive Director must be a communicant in good standing in the Episcopal Church and passionately believe in the ministry of education in the Episcopal Church.

## Applicants

Applicants should send current resumes, personal statements and list of references to:

Peter K. Gunness and John A. Bird  
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216 West Ridgewood Avenue  
Ridgewood, NJ 07450  
(201) 670-4890



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Next Week ...

## Growing Families

# The Annunciation



We find ourselves in Chicago for the first Sunday in Advent and attend a traditional service of lessons and carols at the cathedral. We arrive early to sit in quiet to watch the preparation for the service. I am reminded that is what the season is all about — preparation. The twilight cold, sitting with old friends, the incense, the beautifully haunting music, and the lessons of promise and hope warm our hearts to the mystery of the expectant season. Midway through the service I am strangely moved by the reading from Luke of the annunciation message to Mary. “Greetings, favored one! The Lord is with you . . . Do not be afraid, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus . . . The Holy Spirit will come upon you, and the power of the Most High will overshadow you.”

Suddenly I felt the message was alive and meant for each of us that night, not just for the historical Mary so many years ago. The angel Gabriel was appearing individually to all of us, asking if each of us would accept God to be born within us through the Holy Spirit. We each have that chance, daily, hourly, and especially yearly at this Advent season. The miracle is still taking place. The miracle is still offered to each of us. We only need to be open to receive it. We are all favored by our Lord as was Mary. He is with us as he was with Mary. We are offered that same opportunity of new birth within us as she was.

My prayer for this Advent is that each of us will answer the call as Mary did, “Here am I, the servant of the Lord; let it be with me according to your word.” May these words be daily on our lips and in our hearts this Advent as God sends his messenger to announce his arrival in each of us.

*Joanna Seibert  
Little Rock, Ark.*

## Classifieds

### BOOKS

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

**ASSESSING SKILLS AND DISCERNING CALLS.** Practical, comprehensive, manual and workbook for search committees and vestries engaged in the clergy search process. **Voyle and Voyle Consulting, Phone/FAX (805) 647-6244, www.webcom.com/voyle.**

### CATECHUMENATE

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

### COMPUTER SOFTWARE

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### COMPUTER SOFTWARE

**PARISH SURVEY.** Windows based, full computer program for surveying parishioners. For clergy search process or mutual ministry review. **Voyle and Voyle Consulting, Phone/FAX (805) 647-6244, www.webcom.com/voyle.**

### NEEDLEWORK

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### ORGANIZATIONS

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### POSITIONS OFFERED

**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.**

### POSITIONS OFFERED

**SENIOR MUSICIAN FULL-TIME:** Large, growing and diverse urban parish seeks experienced organist/choral director to lead the musical component of its active worship life. Candidate must be a dedicated and dynamic musician fluent in all forms of Anglican worship and the music of all eras that accompanies it and open to the development of music for contemporary services, provide (with assistance) music for two Sunday services in two different rites; lead two choirs (part professional); maintain parish's 1967 von Beckerath, 3 manual, 55 rank tracker action organ; coordinate development of two youth choirs; help coordinate the use of parish facilities by outside performing arts groups; and work collegially with four full-time clergy, lay staff and volunteers that provide for the spiritual growth of this committed congregation and the growth of its ministry of music. Candidates must hold a master's degree in a performing art or demonstrate equivalent experience. Applicants should provide a resume, together with a statement of applicant's understanding of the place of music in Anglican worship and a salary history to: **Musician Advisory Search Committee, c/o The Rector's Office, St. Michael's Church, 225 W. 99th St., New York, NY 10025-5091. An Equal Opportunity Employer.**

**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.**

**DIRECTOR OF CHILDREN'S CHRISTIAN FORMATION:** St. Paul's Episcopal Church, located in the SC Lowcountry, just outside of Charleston, is seeking an energetic and Spirit-filled layperson to be responsible for the spiritual formation of children from age 3 through the 8th grade and to provide major assistance for the 9th through the 12th grade. Call (803) 873-1991 or write: **The Rev. Michael Szymanowski, St. Paul's Episcopal Church, 111 Waring St., Summerville, SC 29483.**

# Classifieds

## 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.**

**RENEWAL-MINDED MISSION** seeks Spirit-filled vicar to support growth of congregation in membership, outreach, spirituality, and music and youth ministry. We want a full-time pastor, preacher and leader. Apply to: **All Souls Church, 14640 N. Cleveland Ave., North Ft. Myers, FL 33903. (941) 997-7685.**

**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.**

**ORGANIST/CHOIR DIRECTOR.** Historical church in SE Minnesota seeks director of arts. Responsibilities include rehearsing choirs (adult, children, bells), preparing and leading service music, and other music-related management. Prefer degree or equivalent work experience; position is full-time, salary and benefits negotiable. Please submit resume and performance tape (if available) by Dec. 15, 1997 to: **Calvary Episcopal Church, Director of Arts Search Committee, 111 SW Third Ave., Rochester, MN 55902.** For questions or further information call (507) 282-9429, ask for Nick.

**DIRECTOR OF CHRISTIAN EDUCATION NEEDED**—St. Matthew's Episcopal Church, Darlington, SC. Full-time needed for all ages above 5 years. Call for job description, any additional information at (803) 665-0411. Ask for Stewart, or call our church office at (803) 393-4112 and ask for Fr. Gough.

**SUMMER CAMP DIRECTOR 1998:** Camp Gravatt (near Aiken, SC) features beautiful lake setting, ropes courses and sleeping facilities for 120+ youth. Director will hire, train and supervise staff and oversee operations and programming of Episcopal camp. Job duties begin early in 1998 and require living on-site from June to mid-August. Contact: **Dr. Paul M. Price, The Bishop Gravatt Center, 1006 Camp Gravatt Rd., Aiken, SC 29805; (803) 648-1817 or (803) 648-7453 (FAX).**

**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.**

## POSITIONS OFFERED

**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.**

**URBAN YOUTH MINISTRY** seeks part-time director. The Mission of the Holy Spirit, an outreach program of the Episcopal Diocese of Southern Virginia that works with teens in the city of Norfolk, seeks a leader to work with program development, coordination and community involvement. The vision of the Mission is to empower inner city youth, through various programs, spiritual development and Christian community. We seek a grounded Christian, an organizer, strong in youth ministry, committed to community involvement and able to work with our volunteers. Open for lay or clergy (equal opportunity employer). Contact: **The Rev. Susan S. Keller, Mission of the Holy Spirit, 600 Talbot Hall Rd., Norfolk, VA 23505. (757) 423-8287.**

**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.

**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.**

**ASSOCIATE PRIEST:** St. Michael's Church, a corporate-sized parish in Barrington, IL, seeks full-time clergy to oversee development of programs in the areas of pastoral care, liturgy and adult education. We seek an experienced priest who is resourceful, creative and interested in working on a team. Applicant must possess the skills necessary to design and coordinate liturgy; provide pastoral care, as well as train and educate care givers; and develop more in-depth adult education opportunities. This person will share in preaching, teaching and leadership responsibilities. Competitive salary and benefits. Please send resume and CDO profile by Dec. 31, 1997 to: **The Rev. Alvin Johnson, St. Michael's Episcopal Church, 647 Dundee Ave., Barrington, IL 60010. FAX (847) 381-3517.**

**AREA YOUTH MINISTER:** St. Michael's Church, Barrington, IL, seeks full-time clergy or lay person to oversee continuing development of youth ministry for students in Jr. and Sr. High School. We seek an energetic, resourceful and creative person who has experience working with youth, excellent teaching and communication ability and training in crisis intervention. Applicant must possess the skills to provide support and training for church school teachers, design and implement programs to assist children in their relationships with their families, to serve as a primary minister to young people of the parish and their families, and to assist liturgically as appropriate. Approximately 20-25 percent of time will be allocated toward consulting with nearby parishes as they seek to develop their youth ministries. Competitive salary and benefits. Please send resume no later than Dec. 31, 1997 to: **The Rev. Alvin Johnson, St. Michael's Episcopal Church, 647 Dundee Ave., Barrington, IL 60010. FAX (847) 381-3517.**

## PROGRAMS

**CHRISTIAN PROGRAM** partner sought for church-owned 120-bed residential camp in Southern New Hampshire. Established in 1920. 1-1/2 hours northwest Boston. 105 wooded acres, 700-acre lake. (508) 342-0007.

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

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**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.** E-mail: [holytours@worldnet.att.net](mailto:holytours@worldnet.att.net) Web site: <http://www.cwd.com/Journeys>

**AIR-TRAVEL—BUY DIRECT.** St. George's College Students—Holy Land visitors—25% discount off all fares on a major US carrier. Similar discounts to over 80 destinations. Call or FAX for quotes: (800) 642-0682; FAX (305) 893-5110.

**CELTIC PILGRIMAGE** to Lindisfame, Whitby, Durham (Feast of St. Cuthbert at Cathedral) and abbeys of Yorkshire. March 14-29, 1998. **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711. Phone/FAX (704) 669-0606.**

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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 & 6.  
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 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament  
of Reconciliation 1st Sat 4-4:30 & by appt

## Indianapolis, IN

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

**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.

## 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 Witcher, Bishop-in-Residence. Lou  
Taylor, Dir of Christian Ed; Dr. David Culbert, organist-choir-  
master, Mike Glisson, 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 Laffler, 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.  
(212) 378-0200  
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.  
Church open 365 days 8-6. For tours call 378-0252. Café St.  
Bar's: good food and hospitality Mon - Fri 10 to 6

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. 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

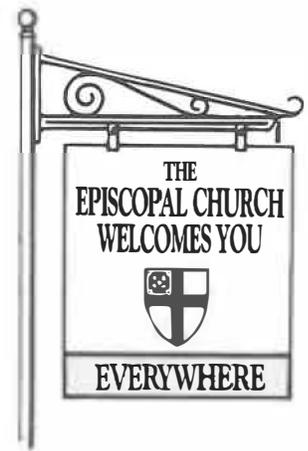
**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP  
5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**TRINITY BOOKSTORE** (Behind Trinity Church) 74 Trinity Pl.  
Mon-Thurs 8:30-6; Fri 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  
The Rev. Andrew Sherman, r  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

## Philadelphia, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Masses 9 (Low), 11 (High). Thurs 10

**ST. MARK'S** 1625 Locust St. in Center City  
(215) 735-1416 FAX 735-8521  
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 &  
Fri 7 HC. Bible & prayer groups. 1928 BCP

## Corpus Christi, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r (512) 882-1735  
The Rev. Frank E. Fuller, asst  
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. Keithly; the  
Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP 5 (214) 521-5101

## Fort Worth, TX

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

## Milwaukee, WI

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

## Paris, France

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
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