

# The Living Church

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*The Magazine for Episcopalians*



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Thomas DuPree photo

## Quote of the Week

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

## In This Corner

# Interesting Indeed!

According to the *Des Moines Register*, a transsexual professor at the University of Iowa was baptized at Trinity Church in Iowa City last month. Deirdre McCloskey, formerly Donald McCloskey, told an audience at Iowa State University in Ames that people in Iowa have accepted her as a woman. She said the people at Trinity have been "tremendously supportive." And in perhaps one of the great quotes of 1997, she said the transition from man to woman was "the most interesting thing I've ever done."

A stained-glass window at the Cathedral Church of the Advent in Birmingham, Ala., contained a depiction of Jesus with Band-Aids on his forehead. An explanation is in order. Maintenance workers who were painting and repairing inside the cathedral found that the window, which shows Jesus wearing a crown of thorns, had a hole in the head. Someone had placed Band-Aid adhesive strips across the hole, "but it didn't heal over," the Rev. Canon J. Thompson Brown, canon administrator, told the *Birmingham News*. The window, about 60 feet above the floor, was removed and repaired by a parishioner experienced in working with stained glass.

Ellen Diming, of Charlottesville, Va., sends this definition of "mean-spirited" published in *C'ville*, a Charlottesville weekly: "An epithet of last resort, hurled by the

## Sunday's Readings

# What We Collectively Choose

*Pentecost 25, Proper 27: 1 Kings 17:8-16; Ps. 146 or Ps. 146:4-9; Heb. 9:24-28; Mark 12:38-44*

Nearly all Christians are selective literalists when it comes to the scriptures, and Episcopalians are no exception. As stewardship has increasingly become a euphemism for fund raising among us, we've stumbled onto "the biblical standard of tithing" as a useful tool for our purposes. It might be argued that there are biblical standards for a lot of things, but we collectively choose to ignore them. It's sad that the one we do lift up we get so terribly wrong.

It's certainly true that God asked a tenth part of the produce of early Hebrew farmers. We of the Christian dispensation, however, don't get off nearly so easily. The fact is we don't owe God a mere percentage of what we've got. All that we have — our money, our time and our talent — already

belongs to God, and we're ultimately answerable to him for every penny and second and ability.

Seen by an alert observer on a warm fall day in Chicago's Loop, a man wearing a T-shirt which read "My wife thinks I'm at Promise Keepers."

The Rev. John Riley, of Jacksonville, Fla., spotted some wisdom on a sign on the lawn of a small rural church in Georgia: "You are a child of God . . . Remember to call home."

Looking for license plates: PRAY 39 and I COR 13. Managing editor John Schuessler observed JSUS FRK, and music editor Patricia Nakamura saw WITHGOD. Other sightings: The Rev. Robert Crafts of Indio, Calif., saw HOREB, JESUSXU, JCROZ4U, AND OHMYGOD. Deacon Roger Patience, of Lake Geneva, Wis., spotted TNK GOD, ACTS 2 4 and ACTS1 8. The Rev. David W. Plumer, assisting at an Anglican parish in Richmond, New Brunswick, Canada, reports the cars driven by him and his wife bear the tags GLORY and ALLELU. Finally, the Rev. David Baumann, of Placencia, Calif., saw HE ANSRS.

Note to Ms. C., somewhere in Montgomery County, Md.: It is still permissible for Episcopalians to receive communion in ELCA churches.

David Kalvelage, editor

belongs to God, and we're ultimately answerable to him for every penny and second and ability.

Stewardship as accountability means we're responsible to God for our use of everything we have. So how do we use it faithfully? To the extent that the church as institution spreads the gospel and doesn't stand in its way, it deserves a portion of what we have. To the degree that civil authority meets genuine needs and respects the dignity of human beings, it's entitled to a part. And so it is with every other claim on our resources.

Mere percentages don't even begin to meet God's expectations with regard to our stewardship. "This poor widow has put in more than all who are contributing to the treasury," says Jesus. "For all of them have contributed out of their abundance; but she . . . has put in everything she had, all she had to live on."

# Funeral a Moving, Profound Experience

If people outside of the church read TLC, they would have heard the same hackneyed, knee-jerk complaint that society has come to expect from the tradition-bound institution known as the church. Mother Rutledge's all too familiar and easy lament that "the world is too much with us" [TLC, Oct. 12] is exactly the attitude that makes the church an object of scorn and derision by people across the world.

Instead of grouching about the lack of evangelical fervor at a funeral for a beloved public figure, why not rejoice that more than 2 billion people experienced a liturgy in a great Anglican abbey, actually saw what the Archbishop of Canterbury looks like, and prayed and wept in common experience of grief? Would a more Christ-centered liturgy have made the moment more powerful, or was it enough that a door was opened with the invitation "come and see"? It seems to me that such an invitation is at the heart of the gospel.

The fact that billions of people were invited to say our Lord's prayer in their

own language was as powerful a witness to Christ as I can imagine. Just because Mother Rutledge didn't hear the prayers of those billions of hearts that day does not mean they weren't said, or felt.

The funeral was a moving, profound experience filled with the sound of human emotion and grief. It was a chance for the church to hear the cry of people in pain and to respond with gentle compassion and hope. In the end, nothing was lost. There was no threat to the church. The threat is in the rigid ecclesiastical elitism voiced by Mother Rutledge. Thank God another voice was heard that day. I like to think it was the voice of God using a very human tongue.

(The Rev.) Richard R. McKeon, Jr.  
Zion Church  
Dobbs Ferry, N.Y.

Thank God for priests in the church of God the likes of the Rev. Fleming Rutledge. Her article, "The Gospel According to Elton John" fortified my point to continue to help grieving folks entrust their

loved ones into the merciful, loving hands of God in Jesus Christ, as only scripture, the prayer book, the Eucharist and the great music of the church can do. The regrettable times in my ministry that I have gone soft in the face of family sentimentality made me feel later that I had truly let them down. And I felt lousy, too.

We all need help in offering our losses to God, and the ancient Burial Office never fails to guide and uplift, calling us to the eternal promises and steadfast hope in Christ. While the Abbey services for the Princess of Wales moved me to tears, I thank Ms. Rutledge for her deeper reflection on Christian burial.

(The Rev.) J. Michael Wheeler  
St. Christopher's Church  
Houston, Texas

Reading Fleming Rutledge's "The Gospel According to Elton John" leaves many of us wondering whether she actually let herself become a part of that magnificent service at Westminster Abbey for Princess Diana; or are her negative reac-

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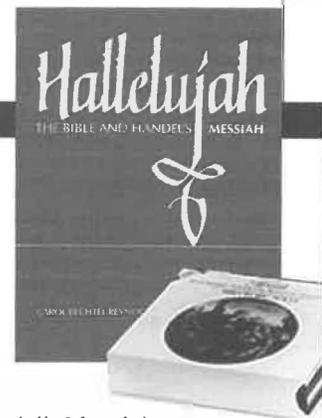
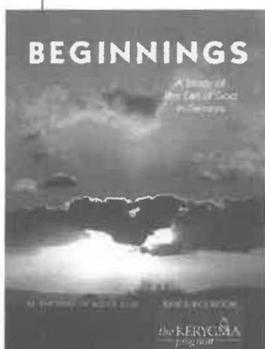
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## Letters

tions the result of only "listening," as she states she did, "for many days to the TV coverage" and reading "as many newspapers as possible"?

How anyone "attending" that inspired tribute to the Princess of Wales could refer to the Archbishop of Canterbury's heart-felt and deeply-moving prayers as "almost like" those of "irrelevant walk-ons" is beyond comprehension!

Let us hope there will be sufficient adverse reaction to this article to inspire the author and others to rise above such negative criticism and go forward doing good in the same Christian spirit with which Princess Diana kept herself ever mindful of those less fortunate than she.

*John Oliver Rich  
Orlando, Fla.*

### Answer This

The editor's blatant and skewed eulogy of Bishop MacNaughton and his "two churches" diatribe [TLC, Sept. 7] cries to heaven for a response.

Both Bishop MacNaughton and David Kalvelage seem oblivious to the fact that

there have always been deep seated differences of opinion within the body of Christ as Christians have sought to understand God's will for floundering humankind, and have sought to decipher God's often ambiguous revelation.

It started before the New Testament was even completed, when Paul locked horns with Peter over a basic question: Whether converts to the new church had to be circumcised and to observe the Law of Moses (Acts 15).

If the "traditionalists" will answer a simple question for me, I promise to join the Episcopal Synod of America. How can you accept the Bible's simple, literal denunciation of homosexual behavior, on the one hand, and completely ignore the Bible's equally unequivocal and literal defense of slavery, for example? The Bible's acceptance of genocide (Joshua 6:21, 8:1, 8:25) and its condemning of the accepting of interest on money loaned (Deut. 23:19) would be two other good examples. And there are many more.

Bishop MacNaughton and his disciples cannot have it both ways! If the Bible's authority is valid in one instance, because

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## Letters

they agree with that viewpoint, that authority must also be accepted in the second instance, even though they disagree with that viewpoint.

*(The Rev.) E. Frank Henriques  
Grass Valley, Calif.*

### Easy Talk

I am dismayed by the easy talk about schism in the Episcopal Church over current controversies about sexual morality.

Although I heartily disagree with those who are opposed to the ordination of women to the priesthood and episcopate, I think I can understand their dilemma. I'm not sure how one remains in a church if one believes that the orders of a significant and growing proportion of her clergy are "absolutely null and utterly void."

But moral teaching and practice are a different matter. How quickly we forget our own history! For hundreds of years the church condoned, justified, even practiced human slavery. For the sake of the true faith we waged crusading war against whole peoples (some of them Christian). In the name of orthodoxy and morality and with full scriptural warrant we burned and hanged many poor, deluded folk (does not Exod. 22:18 clearly command, "You shall not allow a witch to live"?).

Perhaps it is contrary to God's will for couples of the same sex to establish publicly covenanted, permanent, exclusive relationships of love and commitment. Perhaps not. But given our history of massive moral error about so many weightier matters, is a mistake about this issue a sufficient warrant for schism? That represents a very skewed moral perspective. By all means let us continue to dispute this question with vigor, honesty and charity. But let us have no more "I think you're wrong about this, therefore I can't stay in the same church with you."

*(The Rev.) William S.J. Moorhead  
Iowa City, Iowa*

### In Stages

All things in the church wax and wane. It goes through stages. At times the rage is Christian education (remember the Seabury Series?). At times it is Anglican mission (remember MRI?) or social

*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.*

action (remember GCSP?). Prayer book revision, ecumenism: COCU, ARC, Concordat. Here today, gone tomorrow.

Each cycle adds or subtracts to the main body, which goes on like Old Man River. But this is as it should be, for Anglicanism is like a river flowing into the larger church from which it sprang.

Will it happen? Will one day we all return to Mother Church? Separated brethren come home again?

*Walker Taylor  
Wilmington, N.C.*

### The Youngest

It is interesting that the Rt. Rev. Mark MacDonald, the new Bishop of Alaska, is at 43 the youngest bishop in the Episcopal Church [TLC, Oct. 5]. His predecessor four times removed, William Gordon, was also the youngest bishop at the time (1948); elected at age 29, his consecration had to wait several months until he attained the canonical minimum age of

30. The same was true of Daniel Sylvester Tuttle, consecrated in 1866 as Missionary Bishop of Montana and adjacent territories (later Bishop of Missouri and Presiding Bishop).

*(The Rev.) Lawrence N. Crumb  
Eugene, Ore.*

### For All to See

Thank you for including Joe Morris Doss' "Can I Misquote You on That?" [TLC, Oct. 5]. Now all readers can see why he is in trouble in New Jersey.

*C. Franklin Brookhart  
Wheeling, W.Va.*

### Weary of Melodrama

Regarding the letter from the Rev. Blaine R. Hammond [TLC, Oct. 5]: Three cheers, a chorus of Hallelujahs, and a hearty AMEN!

*Betty Wood, TSSF  
Cheyenne, Wyo.*

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*The Rt. Rev. George C. Harris, Bishop of Alaska (retired)*

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## Fifty Years in Paris

Clergy and lay delegates of the Convocation of American Churches in Europe gathered in Paris Oct. 10-12 for their convention. They were joined for the first time by bishops of the Spanish Episcopal Reformed Church and the Portuguese Lusitanian Church and the Anglican Diocese of Europe.

The convention got underway Oct. 10 with the Eucharist and renewal of clergy vows in the Cathedral of the Holy Trinity. It concluded two days later with a Eucharist that included the Most Rev. Edmond L. Browning, Presiding Bishop, as preacher.

Steps toward the creation of a new Anglican province in Europe, the formation of a convocation-wide youth network and mission strategies for the new climate of openness in Europe, especially in the East, featured centrally in the convention's deliberations. On his last overseas trip before his retirement, Bishop Browning addressed the convention on the church's "ministry of presence" in Europe. He spent much of the second day with the 70 youth delegates, answering questions about the faith and the church in today's world.

The convention expressed support for steps toward the formation of an Anglican province in Europe in order to create an effective and unified Anglican witness there. The Rt. Rev. Jeffrey Rowthorn, Bishop of the American Churches, was joined by the Rt. Rev. Fernando Soares of Portugal, the Rt. Rev. Carlos Lopez of Spain, and the Rt. Rev. John Hind of the British Diocese of Europe.

Sunday's closing Eucharist marked the 50th anniversary of the establishment of a permanent Episcopal cathedral in Paris. During the service, the youth delegates presented the cathedral with a Canterbury cross which had been carried throughout the convocation to celebrate the planting of catholic and apostolic Christianity in England more than 1,400 years ago by St. Augustine. Following the sermon, some 400 persons reaffirmed their baptismal vows and came forward to receive an episcopal blessing. During the service, Bishop Browning appointed the bishops of Spain and Portugal as assistant bishops in the convocation.

*(The Rev. Canon) Nicholas T. Porter*

# New York Chooses Seabury Dean to Be Its Next Bishop

The Very Rev. Mark S. Sisk, dean of Seabury-Western Theological Seminary, was elected Bishop Coadjutor of New York Oct. 18 at the Cathedral of St. John the Divine on the seventh ballot.

Dean Sisk, 55, will become the 15th Bishop of New York when he succeeds the Rt. Rev. Richard F. Grein. He has been president and dean of Seabury-Western since 1984. He also teaches pastoral administration at the Evanston, Ill., seminary. He has previous experience in the Diocese of New York, as archdeacon from 1977 to 1984, rector of St. John's Church, Kingston, 1973-77, and associate at Christ Church, Bronxville, 1970-73. He also was curate at Christ Church, New Brunswick, N.J., 1967-69.

The bishop-elect was born in Takoma Park, Md. He graduated from the University of Maryland in 1964 and from General Theological Seminary in 1967. He is an honorary canon of the Cathedral of St. John the Divine, and received an honorary doctorate from General in 1984. He is a member of the Third Order of the Society of St. Francis and the Society of Biblical Literature. He also belongs to the Presiding Bishop's Committee of Bishops and Deans, the board of directors of the Cornerstone Project, the board of directors of *The Anglican Theological Review*, and the Council of Seminary Deans.



Dean Sisk

He and his wife, Karen, are the parents of three children, Michael, of New York City, Heather, of Mesa, Ariz., and Bronwyn, of Chicago.

Others who were nominated are: The Rt. Rev. Donald Taylor, Assistant Bishop of New York; the Rev. Roger Ferlo, rector of St. Luke's-in-the-Fields, Manhattan; the Rev. James B. Lemler, rector of Trinity Church, Indianapolis; the Rev. Nan A. Peete, associate for pastoral care and outreach ministries, Trinity Church, Manhattan; and the Rev. Jonathan Coffey, rector of St. James the Less, Scarsdale, N.Y. At the fifth ballot, the Rev. S. Burtner Ulrich, rector of St. John's, Yonkers, was nominated from the floor.

		DIOCESE OF NEW YORK														
		1		2		3		4		5		6		7		
Ballot		C	L	C	L	C	L	C	L	C	L	C	L	C	L	
C = Clergy; L = Laity																
Votes Cast		274	252	270	250	268	248	263	246	263	243	257	233	251	231	
Needed		138	127	136	126	135	125	132	124	132	122	129	117	126	116	
Ferlo		40	39	40	39	42	31	31	26	27	14	22	11	Withdrawn		
Lemler		41	50	47	47	52	44	50	48	38	42	32	25	Withdrawn		
Peete		25	12	12	6	Withdrawn										
<b>Sisk</b>		<b>53</b>	<b>51</b>	<b>65</b>	<b>55</b>	<b>74</b>	<b>66</b>	<b>83</b>	<b>72</b>	<b>85</b>	<b>77</b>	<b>100</b>	<b>88</b>	<b>152</b>	<b>121</b>	
Coffey		37	16	33	12	27	16	24	15	Withdrawn						
Taylor		72	83	63	89	68	89	71	83	65	77	56	80	60	84	
Ulrich		Nominated after Fourth Ballot									45	33	46	28	37	24

# Conventions

When the **Diocese of Kansas** met in convention Oct. 17-18 in Topeka, the key word for activities well could have been "new."



Delegates approved on second reading changes to the diocesan constitution which create a new governing structure for the diocese. The work of the trustees, diocesan council and standing committee has been rolled into a new body called the council of trustees. The new group has eight members elected by the four convocations and six elected by the convention.

Canonical changes officially recognized diocesan convention as the body that governs the affairs of the diocese, with the council of trustees empowered to act between conventions.

The convention also recognized a new incorporated parish, St. Margaret's in Lawrence. The congregation was formed in 1990 and has grown to a membership of more than 500. Until recently St. Margaret's conducted services in a local elementary school. A new church building has been constructed with its official consecration scheduled for November.

Preaching at the convention Eucharist was the Rev. Doyle Turner, executive director of the Indigenous Peoples Training Institute of the Episcopal Church. He has consulted the diocese on plans to start an ecumenical chaplaincy at Haskell Indian Nations University in Lawrence, the largest Native American institution of higher learning in the country.

The convention adopted a budget of more than \$1.3 million.

*Melodie Woerman*

**South Dakota** held the first of the fall diocesan conventions when its delegates gathered in Mitchell Sept. 25-27.

The opening Eucharist was held in a Methodist church and St. Mary's Church, Mitchell, served as the host congregation.

The Rev. Chuck Wilson, an Episcopal priest and consultant in church management, led a plenary session on how the church has, through its history, served God and its neighbors and how it has spread the gospel. Delegates went into small groups to discuss the presentation.

Fr. Wilson also led a workshop on "Equipping the Saints for Ministry," one of five offered at convention. The Rt. Rev. George Harris, retired Bishop of Alaska, spoke about "Learning About Covenant Ministry Around the Church." Other programs were on music options for small churches, youth ministry in South Dakota,

and Habitat for Humanity.

Delegates were asked to give thought and prayer to a proposed diocesan retreat center.

Members of the companion diocese of Arkansas participated in convention.

Among the resolutions adopted were those which increase to eight the number of issues of the diocesan paper, establish a fund for youth at risk and continue dialogue with the Evangelical Lutheran Church in America.

In his report to the diocese, the Rt. Rev. Creighton Robertson, Bishop of South Dakota, spoke of his hopes of continuing a joint ministry with the ELCA on the Pine Ridge Reservation.

Bishop Harris, a resident of South Dakota, preached at the closing Eucharist.

Global evangelism and mission were the focus of the convention of the Diocese of **Southwest Florida**, Oct. 10-11, at the Charlotte County Memorial Auditorium in Punta Gorda.

In his first address as diocesan, Bishop John B. Lipscomb called for delegates to adopt the great commission, Matt. 28:19-20, as the mission statement of the diocese, effective immediately. In approving the resolution, delegates further approved specific principles and priorities to support the work of the great commission. The priorities adopted are to develop the ministry of all baptized, to enhance the life of the local congregations, to continue the extension of the church by establishing new congregations, and to raise our vision of mission to global mission.

The title was adopted as the minimum standard for giving.

Keynote speaker at the convention was the Rev. Hugh Magers, evangelism coordinator for the Episcopal Church.

Examples of sharing our faith were offered in workshops, including welcoming practices and behaviors from "new start" missions of the diocese; a description of the Alpha program, a deliberately non-denominational introduction to Christianity; mission work of the Global Episcopal Mission Network (GEM); and diocesan-based medical missions to the Dominican Republic and Uganda.

The Rt. Rev. William Skilton, Suffragan Bishop of South Carolina and consultant to the national church's Standing Commission on World Mission, preached at the opening Eucharist.

A 1998 budget of \$2.37 million was adopted.

*Jeanette Crane*

The **Diocese of Southeast Florida** held its convention at St. Paul's Church, Key West, Oct. 10-11.

The Rt. Rev. Calvin O. Schofield, Jr., diocesan bishop, reminded the delegates that "our Lord's ministry is the pattern for ours," and that we are called to share in his ministry of servanthood, proclamation and sacrifice.

He said the Diocesan Plan, approved by last year's convention, provides a way to live out this ministry and is rooted in our baptismal vows, and he urged the convention to "enter into this plan with enthusiasm and grace."

Speaking of anticipated cultural and economic changes outlined in documents presented by the diocesan planning committee, Bishop Schofield said, "We are called to minister where we are, not necessarily where we want to be."

Bishop Schofield announced recent approval by the executive board of the diocese of a feasibility study for a capital funds campaign and the formation of a charitable foundation for the diocese, and work already underway on a new plan for Hispanic ministries.

A 1998 budget of about \$2.17 million was approved. Delegates affirmed the Wellspring Statement on Evangelism, and signed "the covenant" of mutual respect that was signed by deputies to General Convention in Philadelphia.

"Youth Bishop" Tim Jones and secretary Dalila Scruggs presented four resolutions from the youth convention, all of which were approved. These called for education programs on human sexuality at the parish or deanery level, including an opportunity for youth to sign a pledge to abstain from premarital sex; a program of communication between youth groups in different parts of the diocese; a structure of diocesan and deanery youth events that would encourage participation by more parishes and individuals; and the restoration in 1999 of a diocesan staff position for coordination of youth ministries.

At the convention Eucharist the preacher was the Rt. Rev. Drexel Gomez, Bishop of Nassau and the Bahamas, Southeast Florida's companion diocese. Bishop Gomez spoke of the need for recognizing our dependence upon God. "God wants us to plan, and to plan well," he said, "but without him, we cannot succeed." In celebration of the cultural diversity of the diocese, the gospel was read in English, French and Spanish.

*Mary W. Cox*



## 'Exact Replica'

The Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, presides at the annual celebration at the American prototype shrine of Our Lady of Walsingham at Grace Church, Sheboygan, Wis., Oct. 18. The event began with an outdoor procession, and concluded with solemn pontifical benediction. The Wisconsin shrine is, the program notes, "the only exact replica of the statue at Walsingham ever to have been made." About 130 people attended this year's celebration at the 150-year-old church. Two days later the rector, the Rev. Andrew Sloane, led 35 Midwesterners on a week-long tour and pilgrimage to the Shrine of Our Lady of Walsingham, England.

Photo: DuPont



# Encountering

## in priestly leadership

By JÜRGEN W. LIAS

Any authentic encounter with spiritual reality will inevitably lead to an encounter with objective and willful evil. Christ, baptized in the Spirit at the Jordan, is driven by that same Spirit into the wilderness where he encounters Satan. The spiritual world is inhabited by demons as well as angels. And at the end of the day "we fight not against flesh and blood, but principalities and powers in the heavenly realms."

It has been my experience that this biblical theology is profoundly true, most especially to understand the nature of priestly spiritual leadership. For beyond all our psychologies of human pathologies and our sociologies of group dynamics and dysfunctional systems, there exists a palpable personal opposition to the kingdom of God, seeking to destroy the good we try to do in the upbuilding of the spiritual life of the people of God. And that opposition has a special devotion to devour us, the priestly overseers of Christ's flock: "Strike the shepherd, and the sheep are scattered."

Now such a notion might lead to paranoia or more likely to self-protective authoritarianism immune from healthy criticism and essential accountability. Yet such a notion, rightly discerned and wisely used, also seems most necessary in the tragic "vestry wars" so painfully present in our professional life these days. It is my conviction that in these crises and our management of them there has been a significant naive ignorance or even "denial" of the core causative dimension of spiritual evil which has therefore resulted both in a grievous destruction of clergy and the disintegration of parishes.

This mismanagement comes both on an institutional and personal level. Our primary institutional mode of treatment for parishes in

crisis is conflict management with consultants. The diagnoses are pervasively horizontal and full of sociological jargon: dysfunctional parish families, mismatched relationships, variant expectations and projected perceptions. The prescription often inevitably is the departure of the rector: "It is good that one man die for the people." ... (an ancient high-priestly judgment). The result is a parish whose mission is benumbed, a flock scattered both literally and emotionally. The rebuke of sin, the call for repentance, confession, intensive prayer, the naming and exorcising of demons, fasting, vigil, excommunication: These medicines of the spirit are not seriously prescribed because the discernment is not made about spiritual warfare.

The desire for the reconciliation of persons results at some level with the making of peace with injustice and evil. The demonic principality thus usually remains enthroned and even entrenched. Ironically, almost never does this process actually produce human reconciliation either. Perhaps bishops might consider retiring management consultants and training and deploying some ecclesiastical exorcists!

Second, and even more important, clergy must come to grips more seriously with the nature of priestly vocation and its confrontation with evil engaged at the local parish.

We are often confused and caught off guard by parochial conflict and personal vilification. And yet Jesus fills his job description for us with repeated warnings of suffering and persecution. Matter of fact, it is a sign of authentic spiritual leadership, and gospel success: "Beware when they speak well of you!" And beyond the individuals who, out of personal vengeance and sin, assault us, it is the "accuser of the brethren" striking the shepherd. That perception can help us love our enemies and pray

blessing for our persecutors, and engage spiritually the real enemy.

But even more significantly, we must enter more deeply into the mystery of our participation in the high priesthood of the crucified Jesus as redemptive suffering. We love the iconography of *Alter Christus*, the priest celebrating the eucharistic mysteries, dispensing forgiveness, praying healing, pronouncing blessing. It is a great privilege and an extraordinary job. But the icon of Christ is also the cross: suffering and dying for the sheep, bearing the sins of the people into ourselves and up to God, being scapegoat and victim, bearing projections and projectiles.

All parishes are dysfunctional families, because humanity is dysfunctional (Gen. 3). We as spiritual fathers and spiritual mothers do not stand outside to judge, but are called to enter into the dysfunction, the sin, and to participate in the paschal mystery of suffering and redemption. The cross is the purest and greatest triumph over sin and evil; the Resurrection and Pentecost beyond the passion are the rising of new humanity victorious over sin, pathology, and the principalities of evil and death. Such a vision reminds us of our vocation of redemptive suffering, and the utterly counterintuitive directive of Jesus to rejoice in those sufferings. St. Paul sums all this up: "I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col. 1:24).

Finally, to do this work we must be faithful regular penitents. We must be attending to our own sin, to our anger, to our self-pity, to our propensities to flee or to return evil with evil. As we remain accountable and absolved, grace will carry us through. □

*The Rev. Jürgen Lias is rector of Christ Church, Hamilton, Mass.*

# A Cry for Tibet



By DENNETT C. SLEMP

Tibet's civilization, committed to spirituality, peace and non-violence, is dying. The world and the church are awakening to this tragedy.

Major movies communicating this disaster are being released: "Seven Years in Tibet" last month, and "Kundun" (the life of the Dalai Lama) Dec. 25. Major articles are appearing in several national magazines.

The Episcopal Church spoke on Tibet in July through its General Convention resolution. That resolution is very gently and carefully worded to avoid bringing repercussions on the registered Protestant Church in China. It reaches out in concern to the Dalai Lama and Tibetans. It expresses concern for the safety and future of Tibet's people. It encourages dialogue between the Episcopal Church and Buddhists through the Presiding Bishop's Committee on Interfaith Relations and other venues. It reaches out for deeper ties with the Protestant Church in China and dialogue with its leadership to understand better the situation in China and Tibet. It hopes for direct dialogue between the Chinese government and the Dalai Lama to deepen respect and understanding between the two peoples.

Viewed in light of the enormous tragedy occurring in Tibet, its wording is mild. But it is helpful to Tibetans. The resolution helps break the silence of the churches. Hopefully, additional national churches will speak, too.

My own awareness began with a personal journey to the Dalai Lama's Government-in-Exile Center in Dharamsala, in far northern India. The unpretentious and unself-conscious compassion and spirituality I found there was so genuine and profound as to be startling. The children in an orphanage playing joyfully with me and yet gently letting me go when it was time to leave showed they were profoundly loved and caringly disciplined.

Tibetans walking the meditation circuit around the village, saying their prayers with the prayer beads, showed on their faces a profound depth and inner peace that was striking.

In the early morning light, sitting with hundreds of Tibetan Buddhist monks in their maroon robes listening to the Dalai Lama was stirring. The monks' gentle regard for one another and their profound respect and commitment to this very human, unpretentious, jovial, and deeply compassionate Buddhist monk told me something extraordinary was in this place.

Yet there I also began to learn of the tragedy occurring to the civilization inside Tibet that had produced these remarkable people. When people in Tibet publicly object to the damage done to themselves and their culture under Chinese government policy, they frequently are arrested and imprisoned. Torture is common. At times death results. Westerners have witnessed demonstrators shot. Most Tibetan monasteries were destroyed during the Cultural Revolution. Although many have been rebuilt, they now are strictly controlled.

Currently, pictures of the Dalai Lama are removed forcibly from monasteries. Pictures of the government's own state-appointed Panchen Lama replace them. This may seem a small matter to Westerners. However, for Tibetans, the Dalai Lama is compassion incarnate, the heart of their faith. How would we feel to have our own government forcibly remove one of our most cherished symbols from all our churches and replace it with one it chooses?

The Chinese government's economic policy and action have caused massive numbers of ethnic Chinese to move to Tibet. They are overwhelming the native population and culture.

I was distressed at this tragedy and wanted our church to

## For Tibetans, the Dalai Lama is compassion incarnate, the heart of their faith.

know. I contacted my bishop and began networking nationally to inform and ask the church's help. To date, seven diocesan conventions and one provincial synod have passed strong resolutions. Most recently, General Convention passed its own resolution.

Ultimately, this is a spiritual and ethical matter and not only a secular and political one. This dimension cries out to be addressed. Although the secular world is beginning to pay attention, the church's leadership and moral influence are needed desperately.

General Convention's resolution begins the process. But only by our personally and corporately following up on it with our commitment, prayer and action will that process grow into real, embodied love reaching out to preserve this whole perishing civilization.

What, specifically, can we and our church do? I offer these suggestions:

Pray individually and also in our corporate worship on Sunday mornings.

Ask information from the International Campaign for Tibet (202-785-1515), Amnesty International (212-633-4200), and Human Right Watch/Asia (212-972-8400). Time-Life has an excellent video on Tibet, the last of its "Lost Civilizations" series (800-621-7026).

Dialogue at the local level with Buddhists. Talk to members of other denominations. Moving beyond the literal resolution but in keeping with its spirit, our national church also could initiate dialogue directly with the Chinese government.

Ask help from the Anglican Communion. Our national church can bring this tragedy before the Lambeth Conference next year and request its resolution and other actions.

Write and resolve. Write our comments to our church and political leaders. Also, parish, diocesan and provincial resolutions remain important.

Visibility. Most important, keep this issue alive and visible in our church and world. It is possible to help one another see and respond in compassion to save our dying neighbor in Tibet. □

*The Rev. Dennett C. Slemp is a non-parochial priest of the Diocese of Southern Virginia. He resides in Richmond, Va.*

## Domestic Partner Health Insurance and Christian Charity

By RAYMOND E. BIERLEIN

The extension of group health insurance beyond immediate relatives by marriage or blood of employees has been spreading over the past decade. Now it has reached the Episcopal Church's Insurance Trust with General Convention approval. The trust will provide such coverage for any diocese which requests it, at a modest cost no doubt. The non-related persons to be covered are called "domestic partners." I believe only one such partner can be so designated, and only if there is no spouse on the policy. I have been opposed to this development for two reasons:

1. I believe this "family financial break" is just one of society's small, symbolic recognitions of the service families render in soundly raising the next generation — and all of the breaks put together do not equal the cost of rearing children.

2. The more widely the "break" gets spread, the less it can amount to, for cost reductions for some must be balanced by higher costs to others, or the system will go broke.

To my first reason, it has been pointed out that not every family raises children, and many who do are not doing a decent job these days; and also that more and more non-families are raising children. Thus we would need an in-depth examination every few years to determine "worthiness" for a break so defined to be "equitable" today.

No one values my second argument, though it will prove true. Those who don't have the break want it, period. The ultimate result will be that unmarried adults may designate one person, any person, to receive benefits on their group health policy, at which point most of the cost break of the benefit will have disappeared. We are already moving in that direction. There was rejoicing at General Convention over the decision not to set any church limits on the definition of "domestic partner."

I now see in this movement an unexpected and potentially great step ahead in our Christian witness and service. On the national scene, where conservative and monied powers are, alas, successfully resisting the extension of health insurance coverage to millions of people, and at the same time are cutting back on the effectiveness of Medicaid for the poor, we — thousands or tens of thousands of us — have the opportunity to make a wonderful gift to poor and uninsured people, and at the same time a witness to society generally of our care for the despised poor.

What if every unmarried person who doesn't happen to have a domestic partner, but is covered by a group health policy allowing one, were to search out and "adopt" one of the thousands of the chronically ill poor to benefit from her/his health insurance? What a gift! What a witness! We are taught that we can't save or change the world in a swoop, but must take one action — often small — after another which brings good to the

world and one another. That is true; and this would be precisely such an action.

I happen to be single, but not insured through a policy which allows domestic partners; but were that to change I would certainly feel obligated to extend my benefits somehow. I have indeed sometimes wondered recently whether I might have an obligation to marry (civilly) someone who needs medical coverage in order to help her. I recall that W. H. Auden once married a woman to enable her to escape Nazi persecution and come to America — and no doubt many others have done the same. Yet doing that, using marriage as a mere tool for a good, doesn't seem sound. But this does.

There are, no doubt, insurance company rules and regulations designed to hold their benefits and costs to a minimum, and their profits to the maximum — indeed, it is primarily from their lavish profits that the funds to fight extension of adequate medical coverage to all come. But that's why God gave us lawyers. I cannot believe that a good attorney cannot enable us to find a way to share this valuable and expanding benefit. Some would no doubt do it as a public service.

Doing this might require mutual signing of a pact of some sort, or even the storage of some of the domestic partner's clothing and effects in a room in the house, and occasional regular occupancies and meals together to maintain "residence," etc. But long ago I learned that "residence" is primarily a matter of intention, rather than location.

I am sure it can, somehow, be done. Surely the insurance companies do not require sworn affidavits that an insured person and her/his domestic partner are having sex, or sending investigators to check up on that. Current insurance definitions, as indicated in a recent article, range from "people who would get married if allowed to do so by law" (Lotus Corp.) to "two persons sharing assets" (Apple Computer); and it may well be even broader than this. One report of General Convention, in fact, noted that by not defining domestic partners, convention made it possible to include a sibling, aunt, uncle, or other family member in need.

Someone may think this is not a serious proposition. A friend with whom I discussed it recently asked, "You aren't proposing insurance fraud, are you?" Heavens, no! This would only be frivolous, or criminal, if it were definitively determined that skilled attorneys could not possibly find ways to make it work. There are serious benefits to a significant number of needy people and society generally at stake. And perhaps we might even hasten the day when all the people of this incredibly wealthy land have the medical care and protection they need.

*The Rev. Raymond E. Bierlein is a retired priest who lives in Three Rivers, Mich.*

### Good Choice for New York

We extend heartiest congratulations to the Very Rev. Mark S. Sisk, who was elected Bishop Coadjutor of New York Oct. 18 [p. 6]. Dean Sisk has proven to be a capable administrator as a seminary dean and has a thorough knowledge of the Diocese of New York from nearly eight years as archdeacon there.

New York is an important diocese in the life of the Episcopal Church. Its see city is strategically located in one of the world's leading population centers. It already has begun a model plan of regionalization in its concept of consecrating suffragan bishops for specific areas [TLC, Aug. 24]. And its ethnic, liturgical, racial and sociological diversities offer exciting challenges for creative ministries. Dean Sisk should gain valuable experience during his time as coadjutor, working with the Rt. Rev. Richard Grein, New York's diocesan bishop, who has exercised considerable leadership throughout the church. The Diocese of New York should be well prepared to face the future.

### Comprehensive Standards

It has been nearly a year since we heard of the shocking incidents involving a Brooklyn parish. No doubt many hope it is now forgotten and safely buried behind us. But should it be? An institution or organization cannot wisely forget good things or bad things in its past. It cannot be supposed that if something happens once, it will never happen again.

Our national leadership urged last winter that this disgraceful event not influence our thoughts or convictions in the field of sexuality. How could it not influence us, and why should it not? In considering sexuality, as with some other fields of human life, we must consider the bad as well as the good. It is naive to suppose that the bad occurs only rarely in special circumstances, or among extremely perverted people. Sin, let's face it, is always near at hand.

Evaluation of the character of members of the clergy, and predictions as to future conduct, are often difficult, and errors of judgment may be made. Such errors, however, need to be carefully reconsidered in order to avoid them in the future. Standards of evaluation should be appropriate, consistent, applicable and fair. As Prof. Timothy Sedgwick has said in his book, *The Making of Ministry* (Cowley, 1993), a comprehensive standard of clerical ethics is seriously needed in our church.



## Memory of Your Face

Now we wait for the time  
of final blessing,  
over your body spent  
in a fight for life.

It did not happen.

Life.

Not in our moment of need  
it did not happen.

Not in our persistent  
prayer for you.

Not in our leaving  
words on the walls,  
faces on cards saying  
"Get well soon!"

Even the waterfall  
of color, the rainbow  
of shiny letters staring  
you down:

"B E L I E V E."

It was in the back room  
of the living you still had  
you gave up life while we  
were away that afternoon.

So quickly.

So long.

The walls melt  
into memory of your face  
and we catch the afternoon  
sun, embrace one another,  
pass the blessing  
of your death  
into life  
you could not find.

**Mark L. Cannaday**

## Feasts, Fasts & Ferias

By H. BOONE PORTER

More than half a century ago, William Palmer Ladd, legendary eccentric dean of Berkeley Divinity School in New Haven, Conn., surprised Episcopalians by informing them of a new Christian development coming, from of all places, a Roman Catholic monastery in Germany. It was the liturgical movement, opening up the meaning of the liturgy, and bridging together carefully performed worship, orthodox theology and Christian activity in the world. In the decades which followed, this movement was to have profound influence in Roman Catholicism, Anglicanism, Lutheranism, and to some extent other Christian traditions. Ladd was its first publicist within the Episcopal Church.

Ladd had many suggestions, some large and some small, for livening up the worship of our church. One of the smallest was the suggestion that Episcopalians adopt the German custom of having an Advent wreath with four candles, lighted in successive weeks of this season. A man of few words, Ladd devoted exactly three sentences to this topic in a short essay on Advent (in *Prayer Book Interleaves*, 1942 and later editions). What an influence those sentences had, as we now see thousands of churches and countless homes with Advent wreaths. They have quickly become the hallmark of this special season. Some churches have large ones, and the lighting each Sunday becomes a conspicuous part of the service. These wreaths are perhaps at their best, however, in homes, where the right number of candles can be lit daily with a prayer and enjoyed, usually on the table where the household eats dinner. This, many of us feel, is far better than lighting a Christmas tree weeks before Christmas.

An Advent wreath in a home does not need to be free hanging. Four candlesticks can be placed in a square on the middle of the table, and their bases encircled together by bits of evergreen foliage. The wreath may be decorated with several pinecones or the seedpods of different plants we can find in early winter. The family, and their guests from time to time, are gracefully reminded of the sense of this special season.

If this attractive symbol is to be conspicuous, it ought to have meaning. The

Christian's armor of light is an obvious theme, beautifully expressed in our traditional Anglican Advent collect (BCP, pp. 159, 211). Churches which have evening services during this season may use the evening ceremony of lamp-lighting with the Advent candles. This beautiful ritual may be used as the opening of Evensong or of the Eucharist (BCP, p. 112), or of some other act of worship.

The four candles remind us that there is a movement to Advent. Each Sunday the holy gospel has a distinct theme. Meanwhile, in Year C, which lies before us, the Old Testament and epistle readings are filled with hope amid promises of glory.

Kits for the Advent wreath which are sold commercially usually have three candles that are purple (or nowadays perhaps deep blue); no law requires any particular color. In addition, most kits have one candle that is pink. For some reason not easy to determine, in the past the lighter colored one was lit on the third Sunday. If the candles have any meaning, and if we devote a few moments of thought to it, it is obvious that the lighter candle now belongs to the fourth Sunday, the Sunday of our Lord's Blessed Mother. The themes of Advent close with her who bore Jesus into the world.

This fourth Sunday can well receive more attention in our churches. Where there is a statue or special picture of Mary, candles can be put before it. Our hymn book offers several hymns in which she is honored. This is surely a Sunday to use some of them — thus preparing the way for Christmas without actually trespassing into Christmas carols.

Anglicanism has always in some measure honored the Blessed Virgin. Thoughtful protestant theology, as well as Roman Catholic and Eastern Orthodox theology, all follow the ancient Council of Chalcedon (BCP, p. 864) in calling her *Theotokos*, a Greek word having no exact English equivalent. It means birth-giver or bearer of God [the Son]. It has been translated more simply by the phrase Mother of God. This title may be arresting, but if Jesus is God the Son, and Mary is his mother, then the phrase is inescapably correct. Of course it is surprising that God should be born into this world of a human mother — but this extraordinary surprise is what Christmas is all about. □



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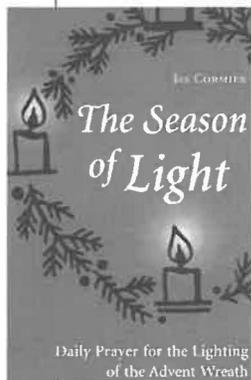
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*Short and Sharp*

**Preparing for a New Year**

By TRAVIS DU PRIEST



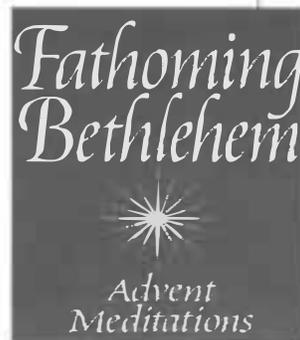
**THE SEASON OF LIGHT:  
Daily Prayer for the Lighting of the Advent  
Wreath.** By Jay Cormier. Liturgical.  
Pp. 93. \$4.95 paper.

For individuals, families and parishes wishing to have a daily Advent wreath prayer and candle lighting ceremony: "Come, light the way of those lost in darkness; shine on those who dwell in the shadow of death!"

**FATHOMING BETHLEHEM:  
Advent Meditations.**

By Robert F. Morneau.  
Crossroad. Pp. 108. \$12.95.

Written by a Roman Catholic bishop in the Diocese of Green Bay, Wis., these brief meditations lead us into a specific theme for each day of Advent. "Have no fear," for example, focuses us on Dec. 18.



I searched God's lexicon to fathom  
"Bethlehem" and "Crib" - It simply said "See Love"  
Gordon Fritsdorf

ROBERT F. MORNEAU



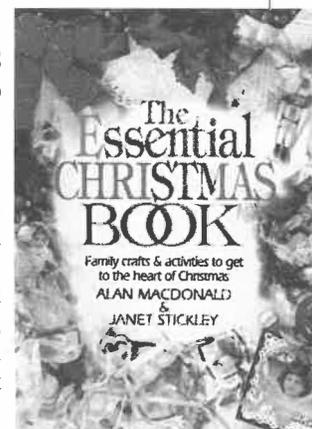
**LIVING THE DAYS OF ADVENT AND THE  
CHRISTMAS SEASON.** By Stephanie Collins.  
Paulist. Unpaginated. \$3.95 paper.

An antiphon, prayer and scripture verse for each day of Advent and Christmastide. The pages are perforated so they can be torn out each day and posted or used as a personal devotion on a desk or as a bookmark.

**THE ESSENTIAL CHRISTMAS  
BOOK: Family Crafts and Activities to  
Get to the Heart of Christmas.**

By Alan MacDonald and Janet Stickley.  
Dimensions for Living. Pp. 93. \$10 paper.

Beautiful color photographs adorn this handsomely printed activity book, which would make a nice Christmas gift itself. Includes ideas for gift tags, extra-special cards, St. Lucy's Day, the crib tradition, dressing the tree and Christmas drinks and sweets. I loved the section on Christmas gift giving around the world.



# The Place of the Parachurch Movement

**CHRISTIAN VOLUNTARISM**  
*Theology and Praxis*  
 By William H. Brackney  
*Eerdmans. Pp. 193. \$19 paper*

In recent years an awkward alliance has developed between the parish church and the "parachurch" movements in the main-line churches. Church leaders have long been suspicious of voluntary associations and institutions, believing that they drained the money and energy of members from the work of the church. Besides, they reasoned, the church is the true locus of mission and ministry. Having served both parishes and parachurch groups, I have lived in this keen tension between institution and association.

Canadian theologian William Brackney undertakes a unique and most helpful historical review of the relationships between churches and voluntary groups. He also identifies two theological issues which the parachurch movement highlights: ecclesiology and the doctrine of the Holy Spirit.

Structurally, practically and historically, the problem is illustrated by such movements as the 17th-century missionary effort, Methodism in the 18th century, and ecumenical and evangelistic groups in the 20th century.

Brackney argues that the 21st century needs voluntary groups, and that the church itself may be taking on more of their characteristics. Those seeking to understand the roles and relationships of church and association will find Brackney's work a readable and insightful guide.

(The Rev.) John R. Throop  
 Peoria, Ill.

## Remarkable Woman

**THE WHEEL OF LIFE**  
*A Memoir of Living and Dying*  
 By Elisabeth Kubler-Ross  
*Scribner. Pp. 286. \$20. (Also available on tape, Simon & Schuster, \$14)*

Anyone attending seminary or medical school in the past 25 years has learned immensely from Elisabeth Kubler-Ross' work in the field of death and dying and life after death. This is her "last" book, since she suffered a massive stroke in May 1995. She is still alive at this writing, but ready to "graduate," to use her term.

Dr. Kubler-Ross is a remarkable

woman and this is her autobiography. An unknown fact to this reviewer is that she was the oldest of identical triplets and she says, "there are no accidents in life," she was a leader from the outset. From her father informing her at an early age what "his" plan for her was, from her experience growing up in Switzerland as WWII raged through the rest of Europe, to her experience helping to rebuild Poland at the end of the war, she saw life as an opportunity to grow.

Near the end of the war, Elisabeth had gotten a job working as a lab-tech in a hospital in Zurich and as the refugees began to stream into Switzerland, particularly the children, she became more and more convinced that medicine would be her life's work. She had a deep conviction that love is the best medicine and the need for human contact in healing is critical.

She has lived a remarkable life; and, it is time well spent with *The Wheel of Life*, to discover her motivation and journey through life's many stages as she affirms

to the end, "The only thing that lives forever is love."

(The Very Rev.) Victoria T. Hatch  
 Banning, Calif.

## Mystical Vision

**GOLD, FRANKINCENSE, AND MYRRH**  
*An Introduction to Eastern Christian Spirituality*  
 By George A. Maloney  
*Crossroad. Pp. 178. \$16.95 paper*

This is a useful book. It assumes a certain knowledge of Orthodoxy, however, which one of Kalistos Ware's books would supply. Even with the excellent glossary, the vocabulary/jargon, all Greek, would be daunting for many lay persons. Without sufficient background, those who have absorbed the nostrums of New Age will misinterpret the concept of *theosis*, for example.

Chapter titles give a good sense of the scope of the book, including one on a

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## Books

major focus of Orthodox spirituality: the Holy Trinity, which Maloney calls the "mysticism of community." The *apophatic way*, a distinctly Eastern method of perceiving God, in which he is described, not by what he is and does, but by what he is not, is clearly set forth. The Eastern mystical vision suggests that he is known only in being unknowable. Paradox, however, is a major component of all mystical understanding, whether from East or West.

Passivity, that is, "waiting on the Lord," is another, and found in the West mostly among contemplatives. That may be a major appeal of Orthodox mysticism as existence becomes more and more frenetic. For those with the patience and discipline, George Maloney, founder of the John XXIII Institute for Eastern Christian Studies at Fordham University, is most helpful.

*Kathleen Reeves  
Franksville, Wis.*

## Teaching Tool

**MADE FIT FOR GOD  
IN THAT AFFLICTION**

By Robert M. Claytor  
Bedewrite. Pp. 155 \$9.95

(Available from Virginia Seminary  
Bookstore, Alexandria, VA 22304)

For those who have been impacted by alcoholism and drug addiction, there is a need for clear, accessible resources to tell us what we need to know, what to do, what not to do. That is why Robert Claytor's book is such a gift. An alcoholic in recovery, Claytor has been treating alcoholics, addicts and their families for more than a quarter of a century.

As the AA literature puts it, the disease is cunning, baffling and powerful. "Addicts are in bondage, as if they were in a straightjacket, blindfolded, and imprisoned in a modern purgatory" (p.10). Their whole person has been addicted: physical, mental and spiritual.

The book leads the reader through the stages of recovery, with strong emphasis upon Alcoholics Anonymous or some other 12-step program for long-term sobriety. Claytor's special contribution is found in his concern for the spiritual dimension which has mostly been abandoned by many in the helping professions.

Here is an invaluable teaching tool for abusers and their families, clinicians, counselors, clergy and seminarians.

*(The Rev.) Richard Busch  
Alexandria, Va.*

## People and Places

Send your clergy changes to P&P Editor:  
E-Mail [livngchrch@aol.com](mailto:livngchrch@aol.com) Fax (414)276-7483  
P.O. Box 92936, Milwaukee, WI 53202-0936

### Appointments

The Rev. **Judith Bartels** is deacon at St. Stephen's, 4805 NE 45th St., Seattle, WA 98105.

The Rev. **Joan Beilstein** is priest-in-charge of Nativity, 5203 Manchester Dr., Camp Springs, MD 20748.

The Rev. **Peter W.D. Bramble** is rector of St. Mark's, 1417 Union St., Brooklyn, NY 11213.

The Rev. **Ray Brown** is priest-in-charge of Trinity, Jeffers & Jack Creek Rds., Jeffers, MT 59737.

The Rev. **Susan deGavre** is rector of St. John's, West Point, and Immanuel, King and Queen, VA.

The Rev. **Whitney Jones Devine** is vicar at Grace, Box 1239, Duvall, WA 98019.

The Rev. **Hentzi Elek** is assistant at St. Francis', 9220 Georgetown Pike, Great Falls, VA 22066.

### Ordinations

#### Priests

**Oregon** — **Lucretia Jevne**, rector of St. Alban's, Box 285, Tillamook, OR 97141.

**San Diego** — **Herbert Barker**.

#### Retirements

The Rev. **Cameron M. Hess**, as rector of St. Michael's, Cookeville, TN; add. 110 Wilson Ave., Cookeville, TN 3850

### Theological Seminaries

**Berkeley Divinity School** — Honorary degrees were presented to **Eunice Strong Groark**, the Rev. Canon **H. Boone Porter**, the Rev. **Barbara Brown Taylor**, the Rt. Rev. **Herbert Thompson, Jr.**

### Deaths

The Rev. **Lloyd F. Gebhart**, retired priest of the Diocese of Oregon, died Aug. 24 of cancer. He was 69.

Fr. Gebhart retired as rector of St. Timothy's, Brookings, OR, in 1990 and had been involved in supply ministry since then. He is a native of Larimore, ND, a graduate of Northwest Nazarene College and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1955 and became vicar of St. Stephen's, Monett, St. John's, Neosho, and St. Nicholas, Noel, MO, that year. He was rector of St. John the Evangelist, Chico, CA, 1957-61; vicar of St. Clement's, Rancho Cordova, CA, 1961-63; vicar of St. Luke's, Atascadero, CA, 1963-65; rector of St. Francis', Novato, CA, 1965-71; rector of St. Peter's, Redwood City, CA, 1971-76; director of St. Dorothy Camp, Meeker, CA, 1977-79; rector of Christ Church, Eureka, CA, 1979-81; rector of Good Shepherd, Wailuku, HI, 1981-87. He moved to

Brookings in 1987. He and his wife, Lou, were the parents of two children.

The Rev. **G. Bradford Hall**, long active at Church Divinity School of the Pacific, died July 16 following a long illness. He was 63.

A native of Somerville, MA, Fr. Hall graduated from the University of North Carolina and CDSP. He went on to serve the seminary as a board member while a student and again following graduation. He was chair of the seminary's board of trustees during much of the 1980s, and represented CDSP at various events. He was ordained to the diaconate in 1980 and to the priesthood in 1981. He was associate at St. Mark's, Palo Alto, CA, from 1980 to 1984, when he became rector of St. Margaret's, Palm Desert, CA. He served there until the time of his death.

The Rev. **John M. Taylor, Jr.**, retired priest of the Diocese of Delaware, died Sept. 22. He was 77.

Fr. Taylor was born in Annapolis, MD. He graduated from the University of North Carolina and General Theological Seminary. Following ordination as a deacon in 1949 and priest in 1950, he was curate at Emmanuel, Baltimore, MD. He was associate at Incarnation, New York City, 1950-54, then became rector of Grace Church, Wilmington, DE, serving there for 30 years. He retired in 1985 but served congregations on a supply or interim basis. He was active on several committees in Delaware, including the commission on ministry, serving as its chairman in 1984, and the profile and calling committee.

The Rev. **David O. Trauger**, 90, rector emeritus of two churches in the Diocese of Pennsylvania, died Aug. 22 in Hatboro, PA.

Fr. Trauger was rector emeritus of the Church of Emmanuel and the Good Shepherd in Philadelphia, serving at Good Shepherd from 1940 to 80, and at Emmanuel from 1953 to 1980. He was a native of Bedminster, PA, a graduate of Ursinus College, Rutgers and Philadelphia Divinity School. He was ordained deacon in 1940 and priest in 1941. Following his retirement in 1980, he assisted at St. John's, Huntingdon Valley, PA. He is survived by his wife, Ruth.

Next week...

Christmas Gift  
and Book Issue



## Classifieds

### ACCOMMODATIONS

**WONDER CAVE BED & BREAKFAST Inn and Retreat House.** Rustic elegance, antique furnishings, 15 minutes from Sewanee and the University of the South. (615) 467-3060.

### 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](http://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.

### CHURCH MUSIC

**NEW EUCHARISTIC SETTING** and recently composed songs by Kathleen Thomerson author/composer of "I Want to Walk as a Child of the Light." Melody and chords, \$10.00; with accompaniment, \$16.00. Shipping \$2 per order. **RICM**, P.O. Box 94, East Moline, IL 61244-0094. (309) 755-5114.

### COMPUTER SOFTWARE

**INEXPENSIVE EPISCOPAL SOFTWARE:** 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. **Software Sharing Ministries**, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. EMail: [ssministry@aol.com](mailto:ssministry@aol.com)  
Internet: <http://members.aol.com/ssministry>

**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](http://www.webcom.com/voyle).

### NEEDLEWORK

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd.**, P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.

### ORGANIZATIONS

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory**, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

(Continued on next page)

# Classifieds

## POSITIONS OFFERED

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

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

**LIVE-INS** (2, or couple). Resurrection House, a home in which physically-disabled, able-minded young adults share expenses, is searching for two physically-able residents. Room, board, small stipend in exchange for preparing dinner and "being there" overnight. Is God calling you to this important ministry? Send letter, resume: **The Ven. Linda Brondsted, 1017 E. Robinson St., Orlando, FL 32801.**

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

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

**PART-TIME PRIEST** sought for celebration of the Holy Eucharist and various pastoral duties at a self-administered, self-sustaining congregation of 50, traditional in outlook. Location in a delightful community of 10,000 in the mild, scenic southern Willamette Valley (20 miles south of Eugene, OR). Please respond to: **St. Andrew's Search, 1301 W. Main St., Cottage Grove, OR 97424 (E-mail OrNole01@worldnet.att.net) or CDO.**

**PARISH SEEKING FULL-TIME MUSIC DIRECTOR.** Training and experience are preferred. Send resume and sample tape to: **Calvary Episcopal Church, 111 3rd Ave., SW, Rochester, MN 55902.**

## 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.**

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

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

## PROGRAMS

**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.**

## REED ORGANS

**REED ORGANS** for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshead, VT 05353. (802) 365-7011.**

## FOR SALE

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

## TRAVEL

**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 Web site: http://www.cwd.com/Journeys**

**1998 TELEIOS FOUNDATION PILGRIMAGES,** Russia. Christmas (Jan. 2-10), Easter (April 15-24), Russia's Golden Ring (May 18-31), Icons & Their Origins (Aug. 17-31); Normandy & England: Saints & Singers w/the Rev. Nancy and Mr. Robert Roth, July 6-20; Scotland: Ancient Music & Sacred Sites w/Br. Andrew, OHC, Sept. 15-24. **The Teleios Foundation (800) 835-3467.**

\*c/o **The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936**

## TRAVEL

**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.**

**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.**

## WANTED

**CHURCH ANTHEM BOOK,** ed. Walford Davies, pub. Oxford. Need at least 10 copies. Contact: **St. Mary's, Castleton, 247 Davis Ave., Staten Island, NY 10310. (718) 442-1527.**

**NEW MISSION** in search of an altar cross and a processional cross. Reply **Box B-770\*.**

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# In the Image of God

In what ways are we made "in the image of God?" I have often wondered about this. Surely, Christ has re-presented God in his coming to us in our bodily form. Yet there is much more to both God and ourselves than a form, important as this may be. We also do not know what type of bodily form, if any, contains our Maker.

We are certainly like God in our ability to create, not life itself (though he uses us for this purpose) but through our minds and imagination. Great art, literature, music, science, inventions, technology, are evidences of this creativity. Homemakers have to be creative to ensure smooth running of their households, to make appetizing, healthy food, to guide their children and thus establish communication, peace and a pleasant surrounding in their homes.

God has a mind of unimaginable dimensions, and though the human mind cannot approach this incalculable greatness, it still is a magnificent instrument.

Some charge we attribute emotions to God which

are not appropriate. Yet if we believe we can personally relate to him, he must have a capacity for feeling emotions such as compassion, anger or jealousy. Christ is certainly not a remote, unfeeling being. In the Bible, God describes himself as a jealous and angry God. Jesus also was impatient with his followers when they did not understand what he was saying to them.

Above all, love is God's definitive trait, which we imitate in small measure and only with the help of his Holy Spirit. His compassion for and forgiving of us is shown in Jesus' healing acts. We, too, are called upon to help him heal not only our loved ones, but our enemies as well.

In contemplating these similarities, there is the danger of trying to make gods of ourselves. Being an image is quite different from being the real thing.

Rita S. Davis  
Rancho Mirage, Calif.

## Church Directory

### Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.  
602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues.  
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

### 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

(Continued on next page)

**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.

# Church Directory

## 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

## 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. Bart'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

GRACE 319 W. Sycamore St. (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v  
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

## Selinsgrove, PA

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

## Whitehall, PA (North of Allentown)

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

## Corpus Christi, TX

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

## Dallas, TX

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

## St. Croix, Virgin Islands

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



## The Episcopal Churches of Europe (Anglican)

### Paris

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 H. Hobson, Ph.D, canon; the Rev. Mark Wood, M.Div., canon  
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

### Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.  
Tel. 39/55/29 44 17  
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca  
Sun 9 Rite I, 11 Rite II

### Frankfurt

CHURCH OF CHRIST THE KING  
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3  
Miquel-Allee. Tel. 49/64 55 01 84  
The Rev. David W. Radcliff, r  
Sun HC 9 & 11. Sunday school & nursery 10:45

### Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland  
Tel. 41/22 732 80 78  
The Rev. Gerard S. Moser, r  
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

### Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Thomas J-P Pellaton, r  
Sun 11:45

### Rome

ST. PAUL'S WITHIN THE WALL  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

### Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium  
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9 & 11:15

### Wiesbaden

ST. AUGUSTINE OF CANTERBURY  
Frankfurter Strasse 3, Wiesbaden, Germany  
The Rev. Karl Bell, r Tel. 49/61 22 76 916  
Sun 10 Family Eu

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