

# The Living Church

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*The Magazine for Episcopalians*





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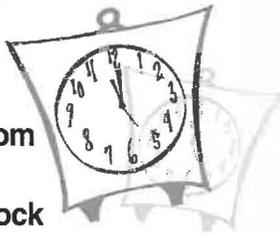
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## Quote of the Week

The Rev. Paul Walker, curate in Moorside, England, on holiness: "... holiness would be a pretty trite thing if it were nothing more than a vaguely warm feeling. I mean, if you want a warm feeling, have a sauna."

## In This Corner

# A (Virtual) Trip Around the Church

It would appear that if your parish doesn't have a website, it's missing something. I spent two recent afternoons surfing through parish websites and found a wealth of information which I'll be glad to share with those who don't have the time or the equipment.

There are hundreds of Episcopal churches with their own websites, from Grace Cathedral in San Francisco to St. Cyprian's in New Bern, N.C. They list times of services, directions to their churches, photographs of churches and rectors, mission statements and links to other sites. I found newsletters, sermons, maps, lists of vestry members, parish histories, and one listing of services for the second Sunday of Epiphany 1996.

Among the items of interest:

- Trinity Church, Houghton, Mich., lists names and phone numbers of persons who will provide rides to church.
- Redeemer, Morristown, N.J., describes itself as "A Liberation Church in the Episcopal tradition."
- St. Aidan's, Gresham, Ore., has links to Orthodox Church websites, including a copy of a full Divine Liturgy.
- St. Peter & St. Andrew's, Providence, R.I., has a photo of the rector and her "life partner."
- Christ Church, Pompton Lakes, N.J., includes a website for its companion parish in Grenada.
- Grace St. Paul's, Tucson, Ariz., advertises "Mass for the Third Millennium" at 11:30 a.m. Sundays and describes it as "A new service, it includes meditational liturgy, music and dance."
- St. John's in the Village, New York City, offers a good explanation of its worship.

• All Saints', Frederick, Md., informs visitors, "You've stumbled across the 'virtual parish' of All Saints' Church."

• St. Andrew's Cathedral, Honolulu, features a splendid photo of its impressive front.

• St. Brendan's, Juneau, Alaska, explains how and why this obscure saint was chosen as the name of the church.

• St. John the Evangelist, Boston, enables you to view a recent Sunday service bulletin.

• St. Columba's, Kent, Wash., states, "God is not through with us — or this website."

• Emmanuel, Boston, has this to say about inclusive language: "... we encourage you when you join us to make any appropriate changes in the language of the liturgy and hymns to make the language more inclusive."

• Trinity, Findlay, Ohio, presents a tour of the church, complete with photos.

• St. Julian's, Douglassville, Ga., offers an opportunity to listen to sermons and a sample of its music.

• St. James', Austin, Texas, has a section called "What's Happening at St. Jimmie's."

• St. Matthew's, Charleston, W.Va., has some splendid examples of artwork.

• St. Thomas', Medina, Wash., maintains a list of the e-mail addresses of its members, but you have to know a password to gain access to it.

• Advent, Williamston, N.C., has a lovely photo of its newest member — a baby.

• Calvary, Santa Cruz, Calif., has an amazing photo which changes from one face to another — perhaps those of members.

You get the idea. Try it. I found these at <http://www.ai.mit.edu/p.../anglican/parishes.html>  
David Kalvelage, editor

## Sunday's Readings

# Sanctified Through the Offering of Jesus

4 Advent: Micah 5:2-4; Ps. 80 or Ps. 80:1-7; Heb. 10:5-10; Luke 1:39-49(50-56)

The readings for this final Sunday of preparation for the celebration of Christmas focus on the prophesied nativity of Jesus and on the blessedness of Mary, his mother. The overriding theme, however, is that these things derive all of their meaning from the Paschal mystery. They, like we ourselves, are "sanctified through the offering of Jesus Christ once for all."

The One foretold by Micah, "who is to rule in Israel" and "whose reign is from old, from ancient days," is no mere earthly ruler in a restored Davidic dynasty. He is the crucified and risen Savior, the Christ of God. And the Jesus whom Mary, in obedience to

God, freely carries within her body is far more than the flesh of her own flesh. He is none other than her Lord and Redeemer.

The birth of Jesus at Bethlehem, the celebration of which we anticipate with joy, is in reality the coming into the world of our redemption, our sanctification, and our promise of citizenship in the kingdom. It is the grace of God centered in the death and Resurrection of his Christ.

In the gift of the Eucharist, we regularly greet the coming of the risen Lord. And through that gift we bear in our bodies the same Christ who once dwelt within his mother. May that presence within us have as profound an impact on those around us as it did on Elizabeth when she met Mary.

## Coming Home

Thank you for the thoughtful editorial, "Good Choice for New York" [TLC, Nov. 9]. We are all delighted that Mark Sisk will come "home" to be the coadjutor bishop of this great diocese. I very much look forward to working with him, as not only is he a very gifted man, but he also understands the complexities of this very interesting and lively diocese. We plan to have a rather lengthy transitional period so that I might turn over to Dean Sisk the responsibility of episcopal leadership in a gradual but intentional way. Thanks again for your kind words.

*(The Rt. Rev.) Richard F. Grein  
Bishop of New York  
New York, N.Y.*

## Positive Reaction

As of the present date, I have received about 45 letters from around the country thanking me for my article about the funeral of the Princess of Wales, "The Gospel According to Elton John" [TLC, Oct. 12]. On the day the article appeared, I received four long-distance phone calls from enthusiastic clergy. Several rectors have copies for their congregations. The Liturgical Commission of the Diocese of New York commended the article officially.

My recent correspondents have indicated that the letters published in TLC have given the impression that the reaction was overwhelmingly negative. From where I sit, the opposite is the case.

*(The Rev.) Fleming Rutledge  
Rye Brook, N.Y.*

## Apology Not Needed

There was no need for our Presiding Bishop to apologize for King James' calling upon the Church of England to convert the "infidels and savages" of the New World [TLC, Nov. 30]. Anyone who has done his or her research will see that the native peoples were precisely what the king named them.

Here in Ohio, the Indians were extremely brutal in their treatment of prisoners, torturing them in ways that would not be fitting to describe in a church publication. Many tribes practiced slavery. The sweatlodge rituals of some of the plains tribes (hanging oneself by hooks in the flesh to test "endurance") truly qualify as savage. Human sacrifice was practiced

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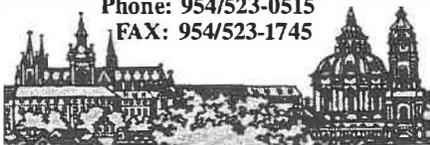
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## Traveling?

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

## Letters

especially among South American tribes. The white man did take this land from the Indians just as the Native American took it from each other before the first Europeans set foot on the New World.

Before Anglo-Saxons received and believed the gospel of the Lord Jesus Christ they, too, were "infidels and savages." Pre-Christian Europe was much like pre-Christian America: pagan/occult religious practices, human sacrifice, brutality toward prisoners, slavery, etc.

None of us, Native American, Anglo-Saxon, Latino, African American, Asian is free to criticize the other. We have fallen short of the glory of God. Instead of this "politically correct" notion of one main ethnic group (the Anglo-Saxon majority) apologizing to this group and that group for the sins of the fathers, we must all ask forgiveness of the Holy One for our shortcomings. Then we must move on.

Frank M. Wiers, Jr.  
Shelby, Ohio

### Out of Context

TLC quotes the Most Rev. George Carey, Archbishop of Canterbury, as fol-

lows: "I get uncomfortable when people make promises for the Christian life which cannot be borne out in reality" [TLC, Nov. 16].

Out of context this statement seems to deny that the ideal Christian life is an ideal: a goal toward which we make attempt to reach. I believe it is acknowledged that we can never achieve the ultimate in this respect as a result of our human inadequacies.

So that statement, out of context, is a bit frightening. I don't believe the archbishop meant this literally.

Many of TLC's quotes of the week don't make much sense, and some actually make the quoted party look silly. TLC should take more care in its selection of quotes of the week.

Richard F. Mullen  
Brookline, Mass.

### 'Scientific Facts'

It is tiring to hear people talk of "scientific facts" concerning the orientation of gay and lesbian persons. The only "scientific" reports and books presented to date obviously had their conclusions before the

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## Letters

study was begun, while many psychologists cite emotional development and environment as the reason that gays are in a lifestyle that they did not choose. God didn't make them that way any more than God makes a person an alcoholic or born with a birth defect. Fr. Houghton [TLC, Nov. 2] is correct that Jesus turned away from no one, but Jesus often said, "Go forth and sin no more."

As to the "punishment" of the national church, I must agree, but admit that I am reluctant to fully support the funds that our diocese must send annually as we struggle with the support of our smaller churches. Meanwhile the national church advertises to fill positions at \$145,000 per year. It could get comparable talent for \$65,000 in Kansas City, Memphis, or some other Heartland city. The refusal to move from New York City is a glaring example of the arrogance of our national church organization and leadership.

I applaud the forum created in TLC because it offers so much in balanced expression of opinion. Show me a family with no "complainers" and I'll show you a truly dysfunctional family.

*(The Rev.) Richard A. Swan  
Herrin, Ill.*

### Act of Supremacy

Fr. Wright, eminent spokesman for the Concordat with the ELCA, is quoted as follows: "Comprehensiveness gives Anglicans an imperative necessity to seek unity on all sides" [TLC, Nov. 16]. I assume he means with all Christians. However, I'm afraid he may not mean this as fully as he might suppose.

It's my impression that the average Concordat enthusiast thinks of unity primarily in terms of a bishops' aristocracy of hierarchical leadership for the Western communions, i.e. Lutherans, Anglicans and Roman Catholics (LARC), with a friendly nod to the isolated Orthodox to the east. Protestants are recognized as Christians, but subject to an ad hoc style of leadership either doomed to perpetual inferiority or destined happily one day to return to the mitred fold.

So is not the Concordat in a large sense but a latter day Act of Supremacy whereby conjoined bishops, be they Roman, Anglican or Lutheran, are the only valid symbols of unity and the very essence of unity for the church?

It seems to me that whenever I receive the word or the sacrament with congregations of my catholic or protestant brothers

and sisters in Christ, according to their generosity and my understanding, the unity of the church is present just as it is at old St. John's Episcopal, not so much in the office of the officiant, or in the organization of the congregation, but rather in the Christ who is host to the affair, giving the local leadership and the local faithful the benefit of his loving mercy.

*(The Rev. Canon) John R. Whitney  
Wellsboro, Pa.*

### Principles Lost

During the past year or so I have become increasingly concerned with the direction of THE LIVING CHURCH. I had thought that TLC had a greater commitment to the spread of Christian truth. Now it appears to me, from the letters and opinions, which are the first thing to which we turn, that the magazine is principally devoted to furthering debate.

I believe that one of the reasons why this change has occurred is that some of the principles of Anglican discourse have been lost. Increasingly issues are debated in an adversarial fashion rather than from

the common base of scripture, reason and tradition. While I do read thoughtful articles in TLC, I seldom see articles which take scripture as the basis, tradition as the guide, and reason for understanding. Indeed, this sound basis for discourse seems itself to be up for debate.

TLC has the potential to become a significant contributor to thought within our culture, rather than a parochial paper devoted to unedifying debates. However, to make such a contribution, TLC would need to demonstrate a commitment to historic Anglican faith and practice. The current emphasis on debate has caused me to doubt that commitment.

*(The Rev. Canon) George P. Pierce, C.A.  
Seminole, Fla.*

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**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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## Warning Against a Lambeth 'Showdown'

### Archbishop Carey Responds to Letter From Bishop Spong Concerning Sexuality

The Archbishop of Canterbury has responded to a statement he termed "hectoring and intemperate" by inviting the author, the Bishop of Newark, "to re-read my Christmas Letter [p. 15] in which I express my hope that bishops coming to Lambeth will come to 'give' and 'receive'."

The Most Rev. George Carey was replying to a recent letter from the Rt. Rev. John Spong to the primates of the Anglican Communion concerning next summer's Lambeth Conference of bishops. In that letter, Bishop Spong expressed his "deep concern for a significant part of both our Communion and the human race ... the gay and lesbian population," saying he feared that at Lambeth, "we will act out of our long-standing ignorance and fear" to "deal one more violent blow to these victims of our traditional prejudice." He cited various recent comments including the Kuala Lumpur Statement as proof of the "distorted picture ... of this debate."

With his letter, Bishop Spong enclosed a "white paper" titled "A Message to the

Anglican Communion on the Subject of Homosexuality," in which he detailed "new insights [into] human behavior and ... brain function and formation."

The paper calls for "authentic" discussion of homosexuality at Lambeth, and "the appointment of a special commission to work on this issue during the next 10 years." In each case, the paper recommends the inclusion of persons "recognized as leaders by the gay population itself."

In a section headed, "A church dedicated to institutional maintenance, rather than truth, will not survive," Bishop Spong states, "Those who share these commitments with me do not plan to come to Lambeth demanding that our

agenda be affirmed," but warns, "If the Lambeth Conference is forced to vote negatively on this issue, we will take to the public media to assure ... especially those gay and lesbian Christians we are privileged to serve ... they have not been abandoned by the leadership of their church."

The archbishop acknowledged that the Newark bishop "feel[s] passionately about [the inclusion of homosexuals]"

and has "the support of a significant number of bishops," but goes on to remind him that "a very large number of bishops from all over the world disagree with you with equal passion."

He warns in turn that "if bishops come to Lambeth wanting a showdown ... there will follow a very negative and destructive conflict which will put even further back the cause of the people you represent."

The archbishop continued by saying he "hopes the bishops will ask me to set up an international commission to consider these issues." He concludes his response by imploring Bishop Spong to "come in peace ... to learn ... to share — and leave behind any campaigning tactics which are so inappropriate and unproductive, whoever employs them."

Bishop Spong issued a response to the archbishop, which he concluded, "I will come to Lambeth guided by the motto of my theological seminary, 'to seek the truth of God come whence it may, cost what it will.' I hope you and all the other bishops of this church will do likewise."



Bishop Spong: "If the Lambeth Conference is forced to vote negatively on this issue, we will take to the public media."



Archbishop Carey: "a very large number of bishops from all over the world disagree with you with equal passion."

## Albany Consecrates Bishop Coadjutor

The Rev. Daniel W. Herzog was consecrated Bishop Coadjutor of Albany Nov. 29 in a ceremony attended by more than 2,500 at the Empire State Plaza Convention Center in Albany, N.Y. Bishop Herzog will become the eighth Bishop of Albany when the current diocesan, the Rt. Rev. David S. Ball, reaches mandatory retirement age in June.

The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, was the preacher at the consecration and noted Bishop Herzog had been elected on the first ballot last May.



Bishop Herzog

"That was extraordinary, by the way, and it says something about Dan Herzog," Bishop Thompson said. "It says something about Albany and it says something about God."

"I loved being a parish priest," Bishop Herzog, 56, told the media. "I've been immensely happy being a priest, and it simply never entered my mind to be a bishop. I'm a pretty ordinary guy."

The Most Rev. Edmond L. Browning, Presiding Bishop, was the chief consecrator, with Bishop Ball and the Rt. Rev. Gordon Scruton, Bishop of Western Massachusetts, as co-consecrators.

Music was furnished by a 325-voice choir composed of members of the 132 churches of the diocese.

Bishop Herzog was rector of Christ Church, Schenectady, N.Y., when he was elected.

**Bishop Wantland of Eau Claire announces that he plans to resign in the spring of 1999, upon the consecration of his successor.**

**Conventions, page 17**

# Through Trial and Error

Ministry Center in Tennessee is addressing the needs of a growing number of small churches.



Sarah Moore photos

Church of the Epiphany, Sherwood, Tenn., is among churches in the southern dioceses benefiting from the Center for Ministry in Small Churches. Other locations are marked below.

Tex Sample sure can talk to small church folk.

An important proverb, deadpanned the storyteller, author, theology professor, Methodist pastor, and oral culture specialist: "Don't squat with your spurs on, buddy."

"Now you've got to live a long time before you can think of a better one than that," Mr. Sample said amidst belly laughter and clapping.

Smiling broadly, 60 people, eight from Canada, streamed out of DuBose Conference Center in Monteagle, Tenn., as the Center for Ministry in Small Churches' (CMSC) annual gathering opened. Sponsored by seven Episcopal dioceses and the School of Theology at the University of the South in Sewanee, Tenn., this Nov. 9-11 gathering was the third time CMSC has invited members of small churches to celebrate, get inspired, renew energy, and share fellowship and ideas in workshops and presentations with others from small churches. After two hours of hearing Mr. Sample link stories to the small faith community, they knew they were getting what they had come for.

"Society up here is an oral society," said Richard Gipson, a lifelong resident in the small towns of Tennessee's Cumberland Plateau. "He's talking about my home. He's great. The larger challenge is, he's given us more work."

The conference is one aspect of the center's efforts to bolster ministry in small places, where people face issues of the rising costs of seminary-trained clergy, lay ministry team training, ordination of local priests through special church canons, and educating clergy and laity through extension programs.

Poised with a new Arthur Vining

Davis Foundations grant of \$200,000 to the University of the South for work with CMSC as part of the School of Theology Programs Center, the organization now will expand its work in ministry development with and to small churches, and is positioned as a key player to help link theological education to the practical needs of the Episcopal Church.

"Providing a center like this for small churches is a big job and a big challenge. We couldn't just open up and — boom, there is the kingdom of God," said the Rev. Dennis Campbell, CMSC director. "It takes a lot of program development, trial and error, and it's beginning to have some significant successes."

The process has included years of conversation between Sewanee and several dioceses, followed by two intense years of meetings, culminating in incorporation in 1995.

The audience is large: 76 percent of existing Episcopal churches are small congregations (with 150 or fewer worshiping each Sunday).

And, said Mr. Sample, professor of church and society at the St. Paul School of Theology, Kansas City, Mo., you reach those people best through proverbs and stories. Proverbs engage the real world, and stories are the best way to explain something.

"You've got to hang a face on it," he stressed. You've got to "pitch tent" with people and talk to them where they live.

"The presence of an outstanding, articulate writer, like Tex Sample, who has contributed a great deal to the life and ministry of small churches, is the kind of thing we do here," said founding Bishop Bertram Herlong of Tennessee. "He and this annual gathering are the kind of thing we think important to do:



You've got to "pitch tent" with people and talk to them where they live.

Tex Sample

Make sure that knowledge is available to laity and clergy working in small churches."

CMSC now includes seven dioceses in partnership with the School of Theology at the University of the South: East Tennessee, West Tennessee, Tennessee, Lexington, Arkansas, Western North Carolina, South Carolina, with an eighth, Alabama, joining this month. Each sponsoring diocese commits to \$2,500-\$5,000 a year toward operating expenses. The School of Theology carries a greater financial commitment. Each member diocese has clergy and lay representatives on the board of directors.

CMSC provides in-church training in areas of leadership, music, Christian education and congregational development.

As the Episcopal Church closes this Year of the Small Church, CMSC is opening new doors to help small churches in the future.



## If Mary Was a Virgin . . .

By MARGARET D. MCGEE

*'Silent night, holy night,  
All is calm, all is bright  
Round yon virgin  
mother and child.  
Holy infant  
so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.'*

It was a frosty Christmas Eve in Sidney, Ohio. The year was 1968. The candlelight service at the old church had reached its climax. The lights were low. Each member of the congregation stood, holding a small lighted white candle in a round paper base. The lighted candles cast gold on bare oak pews, wrapping the congregation in a shifting halo of light, tossing shadows on the plastered walls and dark arched windows.

My younger brother Brian and I stood near the center of a pew, holding our candles and sharing a hymnal. My father and mother stood beside us next to the aisle. I was 17 years old, a senior at Sidney High School. Brian, at 13, was a freshman. Softly we sang with the congregation, "Silent Night, Holy Night."

*Silent night, holy night,  
All is calm, all is bright  
Round yon virgin mother and child.  
Holy infant so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.*

We sang the second verse, then while

the choir continued singing, we blew out our candles, pulled on our overcoats, and with the rest of the congregation filed silently out of the church into the cold night. Brian and I walked behind Mom and Dad down the West Avenue hill to the car. Our breaths puffed out in white clouds.

During that period in my life, I liked to imagine myself smoking a cigarette, even though I hadn't yet had the opportunity to actually light one up. Frozen breath on an icy Midwestern winter night is perfect for this illusion. I pursed my lips and blew a steamy puff of sophistication up at the stars. Brian grabbed my arm, cupped his hand close to my ear and murmured, out of our parents' hearing, "If Mary was a virgin, then how did she have a baby?" I don't know at what grade, exactly, the Sidney City Schools unveiled the facts of life back then, but either my little brother had acquired some new information during the past year or he found himself putting two and two together for the first time.

I held my imaginary cigarette securely between the first two fingers of my right

hand. "That's the miracle," I whispered back. "It proves that Jesus is God."

"Ooooooh."

We didn't speak the rest of the way to the car, Brian evidently digesting this revelation, me blowing smoke rings at the back of my father's Sunday hat.

That's how I thought of the virgin birth in those days. It was God doing an impossible thing to prove that Jesus was his son. It was the same as Jesus healing the lepers, raising the dead, making the blind see, turning water into wine and crazy people into sane people, and finally rolling away the stone and walking off into the pre-dawn Judean morning, ready to start a new life. It was all evidence. That stuff was impossible, and only God did impossible things. So Jesus was God.

Only 12 months later, a college freshman in a black leotard top and faded Levis, I didn't believe any of it. I didn't think Mary was technically a virgin when she discovered she was pregnant, that Jesus healed any more effectively than Pastor Bob and his Traveling Gospel Hour, or that a three-day-old corpse had stood up and walked. I wasn't interested

in a God who had to work magic tricks to inspire belief. I called myself an agnostic because I didn't want to sound like a know-it-all, but in fact I was an atheist. Also, I smoked Marlboros.

As I write this, Christmas approaches again, 29 years later. I finally quit smoking about 15 years ago. Oversized sweatshirts have replaced leotard tops in my wardrobe, but faded Levis, bless them, still have their place. And I find myself taking another look at the virgin birth.

Matthew and Luke, the only two gospel writers who give an account of Jesus' conception, make a point of Mary's virginity, and it's been a powerful and effective part of Christian doctrine for most of the life of the church. Even in today's sex-soaked culture, the virgin birth remains one of the defining images of the Christian church. Something more than proof of Jesus' divinity must be going on here ... something that feels true about how humans are reconciled to their divine nature. Regardless of the physical facts of the case, Mary's virginity works on a spiritual level. How come? In bringing God to earth, why does an angel's visitation take the place of the sex act?

It helps me, when thinking about this, to forget for a moment the mother of Christ and to think instead about the nature of virginity itself — about the ordinary virgin down the street. The image that comes to my mind is of a youth, between 15 and 25 years of age. Either gender will do. He hasn't done it, true, but I don't think of him as being pure or abstinent or chaste or passive. No, a virgin is someone who hasn't done it ... yet. What's dancing around this young innocent, the image that gives the word its *frisson*, is the idea of what's coming, what's right around the corner ... the image of the first time.

What will it be like for him? Will she be in love? Will it be fun, or scary, or exciting, or all three? Will he wear a condom? Will she have a good time? Will it be worth it?

A virgin is loaded with potential. Virginity is quite different from passivity, which is the end of retreat. Virginity is the beginning, the moment before the advance. The moment we're open to receive the divine.

When can God get inside me? It's when I'm like a virgin, or as much like a virgin as a middle-aged lady who's been around the block a few times can be. It's not when I think I know what I'm doing. It's not when I've just done something good. It's more likely to be when I know I've screwed up and want to make amends: the moment before I pick up the phone, or turn to my spouse, or set out on a long walk.

The sex act is just that: an act. Letting God inside doesn't have anything to do with actions. God comes like the angel Gabriel, saying something is about to happen. Then we decide what to do about it: Then we act. God comes when the most important thing about us is not our experience, but our potential; not what we've done, but what we might do. At this moment, we're each a virgin, ripe with possibilities. This is the moment when the door is open and what we humans call holy can come in, and God can be incarnate again on earth. □

Even in today's sex-soaked culture, the virgin birth remains one of the defining images of the Christian church.



*Margaret D. McGee is a freelance writer who lives and works near Port Townsend, Wash.*



# Freedom from the



Because of the birth  
of Jesus, we experience  
time in a new way.

By J. DOUGLAS OUSLEY

**W**e have heard a lot in recent times about the millennium. Four blocks from my church, a huge billboard has been erected which tells exactly how many days and hours and minutes and seconds remain until the year 2000 begins.

It is hard not to think of the millennium as Christmas approaches, for remember that we get to the millennium by counting the years from the approximate date of the birth of Jesus of Nazareth. The year 2000 is 2,000 years from the birth of Christ.

Of course, measurements of time have to begin somewhere. But given that we need a base point for our calendars, it's still worth pondering why the way we count the years begins with Jesus. Something happened then which changed forever the way we live in time.

The angel said to the shepherds, "Do not be afraid, for I bring you good news of a great joy which shall be to all people." What is that great joy? It is the joy of "salvation." It is the joy of freedom from sin and falsehood, from darkness and death. "For unto you is born this day in the city of David, a savior who is Christ the Lord." As Christ brings the good news of God, we experience time in a new way. And especially on this day in time, we see how the Savior comes to save us from the terrors of time.

In the course of my occupation as a clergyman, I find that I am often reflecting about time. One day, I may have in my arms a squirming, newborn infant, full of life, who has been presented for the sacrament of baptism. The next day, I may be standing at the bedside of a man who was born when Woodrow Wilson was president, and I may lay my hands on that man's forehead and give him a final blessing. In both cases, I see time in a form utterly different from the time of measured by clocks. I see time in human life. I see, before me, human time.

The German philosopher Edmund Husserl once drew a distinction between "clock time" and "lived time." Clock time is the time shown on our watches, the time scientists measure, the time historians use to write history. Clocktime is the time of minutes, and of decades, and of millennia. Lived time, by con-

trast, is time as human beings experience it. And this time is measured not by clocks, but by the beat of the human heart.

Lived time, human time, is the two-week vacation that was so ideal that it passed before you knew it. Yet even though the time flew by — while you were walking on the beach, or looking at the mountains — you felt like you had entered eternity.

Human time is the half hour spent in the doctor's waiting room. You were there to get results of a test, and though the results proved to be in your favor, that half hour also seemed like eternity. Though the clock kept ticking, time for you had stopped. Only with the doctor's comforting words did you return to the objective world of clock time.

And as we ponder the mysteries of time, and as Dec. 24 becomes Dec. 25, we begin "Christmastime." We arrive at the "time of Christ's Mass," the time of the Messiah.

Christ was born into the objective time of history, possibly in the year 6 B.C. But what really matters is that he was born

into our lived time. For while clock time ticks away, Christ remains in human time. Today, 2000 years later by the clock, on the beach, in the mountains, Christ is there. In the doctor's waiting room, on the streets, Christ is there.

A collect in the Book of Common Prayer asks God's help that "we may so pass through things temporal that we finally lose not the things eternal." When we pray this prayer, we ask, in effect, that we not be so caught up in clock time that we miss the events of human time.

Lord knows, we have to pass through things temporal. We have to endure the boredom of too much time; we have to endure the anxiety of too little time. We have to endure temporal burdens like the tyranny of a strict schedule which makes us feel ruled by the clock. Temporal burdens like the limited time in the 24 hours of the day — and the unlimited number of things we want to do with our time.

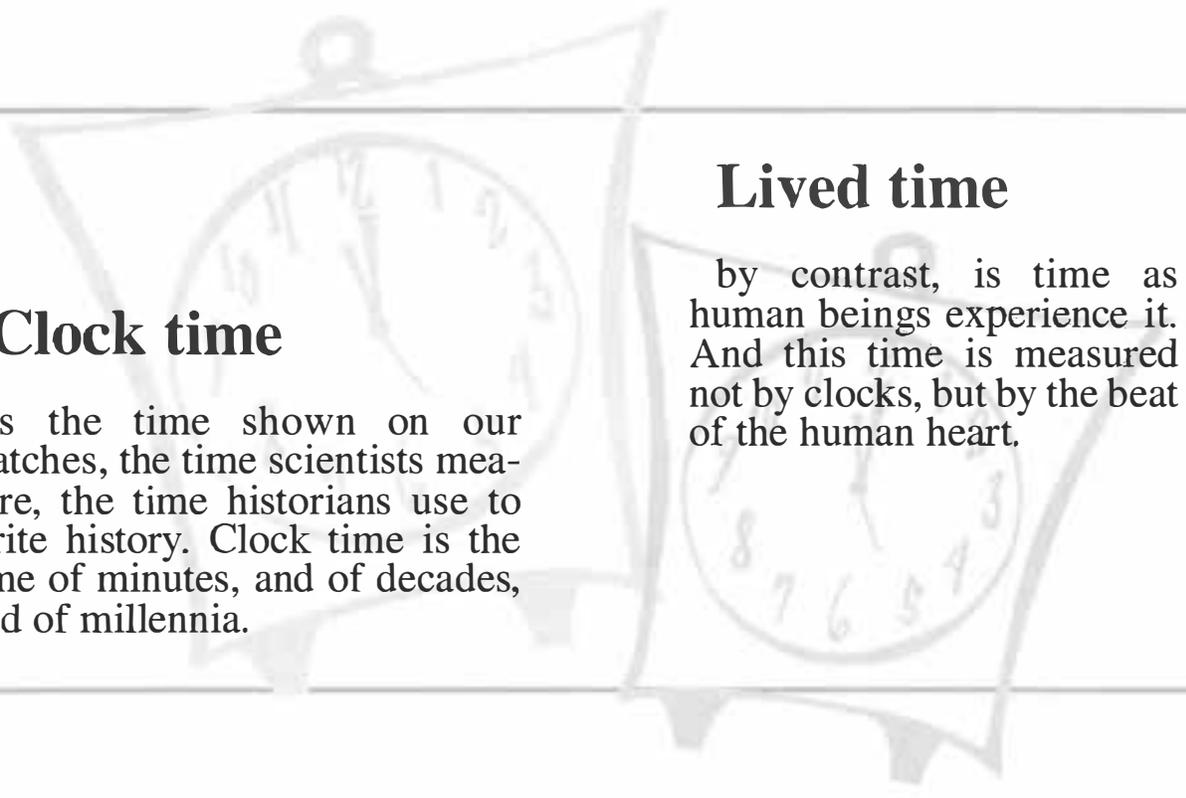
At Christmas, we celebrate the Incarnation into clock time of the eternal. In our parish, dedicated to the Incarnation, one of our favorite carols is "O little town of

Bethlehem." We particularly treasure this carol because its author, Phillips Brooks, was a frequent visitor to Incarnation when his brother Arthur was rector here. And surely the most profound words of the carol come in the final stanza, when we sing:

*"O holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin and enter in,  
Be born in us today."*

In Christ, the eternal enters human time. We are no longer bound to the material world, the world of sin and death. For it is the time of the Messiah. Lived time. Human time. Freedom from the clock, as the eternal is born within us. As Phillips Brooks wrote, "We hear the Christmas angels, The great glad tidings tell; O come to us, abide with us, Our Lord Emmanuel." □

*The Rev. J. Douglas Ousley is rector of the Church of the Incarnation, New York City.*



## Clock time

is the time shown on our watches, the time scientists measure, the time historians use to write history. Clock time is the time of minutes, and of decades, and of millennia.

## Lived time

by contrast, is time as human beings experience it. And this time is measured not by clocks, but by the beat of the human heart.

Prayers lie frozen on my lips these bitter, ashen afternoons.

Glossy catalogues and magazines lie orphaned at my door,  
but I will not adopt their cheer  
nor bed th'insouciant whoring of our winter holy-days.

So melancholy punctuates the numbing march of time  
into that darkened solstice of medieval isolation —  
propelled into the farthest arc, forsaken by the sun.

Thus emptied into neediness, to famine and despair,  
I search the yawning pitch-smear'd void  
and there behold a piercing Star!

No gaily burning candle nor twinkling hearthside glow,  
this is the hard-edged hopefulness  
forged pure and straight of cosmic might,  
created out of nothingness by God's salvific hand.

My soul, a silent universe,  
lies naked in its beam,  
a prayer more fragile and profound  
than any summer dream.

**Priscilla Galasso**



### **Advent IV: The Visitation**

*"Restore us, O God;  
Let thy face shine that we may be saved."*

Did God's light ever shine more brightly  
On the embrace of two cousins, bound together  
Not only by blood and shared inheritance,  
But also by common faith and destiny?  
Even the unborn prophet in his mother's womb  
Leaps for joy at Mary's greeting.

The gentle maid of Nazareth is hailed by Elizabeth  
As "bless-ed among women"  
And, as Mother of our Incarnate Lord,  
She is called bless-ed by all generations since.  
Higher than the angelic hosts,  
She leads the eternal praises of our Lord and God.

And who is her child anticipated with such rapture?  
Is it not the Shepherd-King, David's heir,  
Who will lead Joseph like a flock?  
Is it not "the one who comes to do your will, O God,"  
Who inaugurates the new covenant in his blood,  
Who truly brings us to the Father?  
He is the answer to our deepest longings,  
The joy and fulfillment of the human heart.

*"Stir up thy might, O Lord,  
Come and save us."*

**John H. Loving**

# Bridge Builder

**Bishop Griswold Should Make His Mark as a Reconciler**

By BRIAN COX IV

**B**ishop Frank Griswold has indicated that he wants to be a healer and reconciler within the Episcopal Church in his role as Presiding Bishop. He faces a daunting challenge which will require both a foundation of prayer and a humble, thoughtful approach to the various communities and constituencies that comprise the Episcopal Church. I would like to share some thoughts on what he must do if he is to be an effective and fruitful instrument of reconciliation.

First of all, he must impart vision. I believe the theme of reconciliation needs to be the pre-eminent focus of his inaugural sermon at his installation on Jan. 10. However, more than that, he needs to be persistent in using the word "reconciliation" until the rest of us catch his vision. He will need to consider having reconciliation as the primary focus for at least the first five years of his administration if he is to be taken seriously by the bishops, clergy and laity of the church. If he is persistent in articulating the reconciliation through Jesus Christ, the rest of us will decide that he means it and will follow his leadership. Prayerful persistence is the key.

Second, he needs to convene a special session of the House of Bishops to focus specifically on the challenge of reconciliation within the Episcopal Church. The bishops should begin by being reconciled with each other. If they can't, what hope is there for the rest of us? Bishop Griswold should lock the doors and hide the keys until there can be humble, honest and painful sharing that leads to forgiveness, repentance and reconciliation. Then the bishops should discuss how they can be proactive instruments of reconciliation within the church. This is not a time for passive leadership. The challenge of reconciliation requires strong assertive leadership from our bishops. After that, they should issue a pastoral letter from the

House of Bishops specifically addressing the theme of reconciliation within the Episcopal Church.

Third, he needs to impart hope. Bishop Griswold has described himself as a "centrist." He should realize that most members of the American Anglican Council network and other conservative groups view him as an unabashed liberal. Therefore, he will have to earn their trust if he is to have any hope of being a reconciler. He must take tangible steps to give conservatives reason to believe that there is hope. At this time within the AAC and other conservative groups there are two camps; the engagers and the separatists. Many amongst the conservatives already believe that the struggle is lost and speak openly of setting up separate structures within the Episcopal Church. The "engagers" are willing to give Bishop Griswold a chance, believing him to be sincere in his desire to be an instrument of healing and reconciliation. However, they need more than words from the new Presiding Bishop. They need tangible actions that elicit hope, otherwise the voice of "engagers" within the conservative constituencies will be drowned out.

Fourth, he needs to be an exhorter. Bishop Griswold can't fulfill the task of reconciliation within the Episcopal

Church alone. He needs to inspire individuals, parishes and dioceses to do likewise. Perhaps there need to be special diocesan gatherings where individuals and parishes can be raised up as reconcilers within the church. Are there dioceses that might be called to the special vocation of being a place of reconciliation within the church?

Finally, the Presiding Bishop needs to be a model for building bridges. We need to see him openly building friendship, trust and understanding with those holding irreconcilable viewpoints. It is popular in our society today to speak about tolerance. Even the church in many places has jumped on the "tolerance bandwagon." However, the standard of the New Testament is not tolerance, but love. Tolerance means that I have to put up with you. Love goes beyond tolerance. It means that I have to enter into your world to develop understanding and appreciation of you so that I can grow to value and cherish you. Bishop Griswold needs to move us beyond tolerance to love.

I am praying for Bishop Griswold and am one who is willing to follow his leadership if he really means what he says about being a healer and reconciler. □

*The Rev. Brian Cox IV is rector of Christ the King Parish, Santa Barbara, Calif.*



For Bishop Griswold to be an 'effective instrument of reconciliation,' he must:

1. Impart vision.
2. Focus specifically on reconciliation.
3. Impart hope.
4. Be an exhorter.
5. Be a model for building bridges.

## Editorials



### Passing the Story Forward

#### The Presiding Bishop's Christmas Message

How can it be that each year, once again, we await with excitement the arrival of Christmas? How can it be that each year we count forward the days, no matter how many Christmases we remember, no matter how many trees we have covered with glitter and light and so soon carried out amid a shower of falling needles, no matter that not all memories of Christmas past bring joy and satisfaction. No matter. Even so, each year, our sense of anticipation rises, not yet beaten down by commercialization, or exhaustion, or earlier disappointments. How can it be that the message of Christmas is heard once again over the jingle of bells and the electronic whirring of the cash register? How can it be? Is it a miracle, beyond our human understanding? Indeed not, and that, my dear sisters and brothers, is the glorious paradox of it all: The story lives on and never fails to amaze us because of, and in spite of, our humanity and the humanity of Jesus.

Because of men and women who have heard and remembered, the story of God's love is as real, and as amazing, now as it was two centuries ago. To this day we remain amazed that God's Word would take on human flesh, and all that goes with it: frailty, weakness, a divided mind and a heart ready for breaking. To this day we are almost incredulous that God's Son would be afflicted by all that assails our human

self and leads, in the end, to the death of our mortal flesh.

The message of Christmas has been carried forward by God's people, in spite of our human frailties and failures. Ringing down through the centuries, the message of the birth of the Holy Child lives on. The good news has been carried forward to this very day, by generations of faithful women and men who felt as inadequate in their time as we do in ours. Empowered by the Spirit of God, and the memory of Jesus, we human creatures have followed Jesus and struggled forward through the centuries, wondering sometimes how, for heaven's sake, this had all come to be.

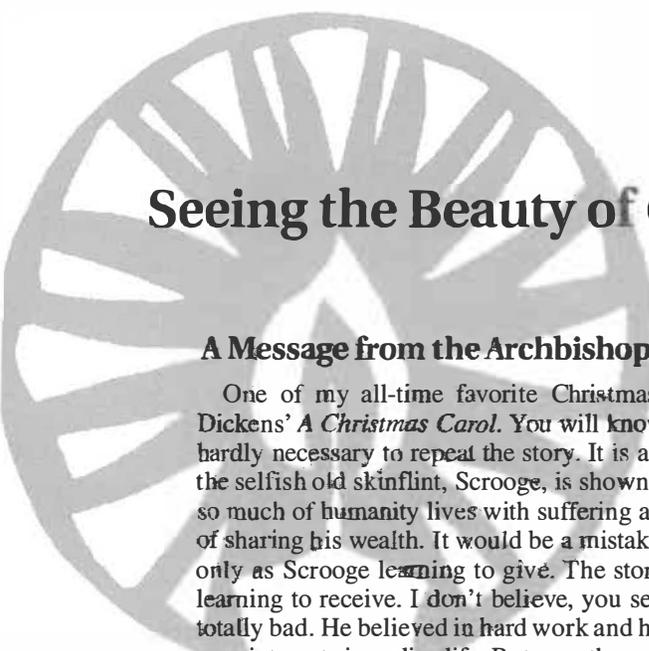
The message has survived and we today are left to carry it forward, in spite of and because of who we are. Who would have thought that such an important work could have been left to us, but indeed it has been. We have discovered that it is we, all of us in all our frailty, to whom the message has been given. It's up to us. We delight again in the fresh wonder of Christmas, and we pass the story forward to the next generation. We carry on, in our human way, the work of the angel heralds.

So, go and tell the story with a heart full of the love of the Holy Child. My prayers are with you, as is my thanks to each and all of you for your witness. God bless you.

*(The Most Rev.) Edmond Lee Browning*



Warmest greetings to all our readers from the editor and staff. May the joy of the birth of our Lord and Savior be with you and your loved ones throughout this Christmas season.



# Seeing the Beauty of Christmas

## A Message from the Archbishop of Canterbury

One of my all-time favorite Christmas stories is Charles Dickens' *A Christmas Carol*. You will know it so well that it is hardly necessary to repeat the story. It is a real heart-tugger as the selfish old skinflint, Scrooge, is shown the truth about how so much of humanity lives with suffering and discovers the joy of sharing his wealth. It would be a mistake, however, to see it only as Scrooge learning to give. The story is also about him learning to receive. I don't believe, you see, that Scrooge was totally bad. He believed in hard work and he had had many disappointments in earlier life. But over the years he became hardened to the struggles of others and indifferent to their needs. As he withdrew from others he failed to see that he was shrinking inside and that his capacity to love, which is the essence of humanity, was dying. He lost the ability to see the beauty of others and the joy of receiving love from others.

Surely there cannot be a more perfect ending to a story than when Scrooge is moved to mark Christmas by meeting the needs of Bob Cratchett's family and Tiny Tim in particular. As he gives, so he receives in seeing the obvious delight of that unfortunate family.

We too know the pleasure of giving at Christmas. How we rejoice as we see the gratitude of our family and friends as they open the presents we give them. It doesn't have to be much to give real pleasure to people. "It is the thought that counts," we often say and it is true. Giving is a truly ennobling thing and speaks of the character of God himself in his total and unconditional love for Creation.

God's gift of Christ is, of course, central to all our Christmas celebrations. How God, too, rejoices as he sees his precious gift of love changing us. The challenge of Christmas for us, as we seek to respond to God's gift, is whether we are able to receive him afresh, to allow ourselves to be open to the promptings of the Spirit, rather than turning in on ourselves and closing off from God in a Scrooge-like defensiveness and selfishness.

The gifts which will be brought to the Lambeth Conference next year will be many and diverse. We all bring something from our own experience, our own journey of discipleship, and that of the churches in which we serve, which will enrich the conference. All of us have stories to tell. It is one of the greatest privileges of my ministry, as I travel round the Communion each year, to see and hear those stories in action, whether in Australia, Jerusalem or Pakistan. The days are long gone when our gathering was dominated by the "richer" provinces lecturing and giving to the "poorer."

The richness of the ministry and mission of the Anglican Communion today can be seen in every single province. Certainly, some places may be richer in the materialistic sense of the word, but the riches of faith, joy and vitality that are winning so many new souls for Christ today are not controlled by money. Many of us can only sit back in admiration at the stories of church growth in so many places where material poverty is so rife. The gospel, faithfully preached and lived, transcends such human divisions, and we must learn that message.

I have a "dream" for Lambeth 1998 that I want to share with

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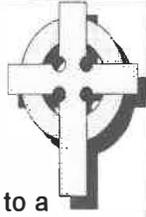
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**But part of my dream is also of each  
person coming to receive.**

*Archbishop Carey on the Lambeth Conference*

you. My dream is that our gathering in Canterbury will be truly infused by faith and joy and vitality; that the true spirit of Christmas, of God's giving and our receiving of the gift of Jesus Christ, will transfigure the conference, so that whatever tensions and divisions we have to face, our life of discipleship and witness will be strengthened by the experience of being, talking and worshipping together.

I hope every bishop and his or her spouse will come prepared to give, to share their story. Some will bring gifts of mission, liturgy, faith learned through persecution and suffering, scholarship, leadership and pastoral oversight. I have no doubt that we shall all be truly blessed by the huge range of gifts which we will bring.

But part of my dream is also of each person coming to receive — to receive from the insights and giftedness of others, to hear the stories which others have to tell, to enter into the extraordinary and unique experiences which have molded each of us on our path of discipleship. It will be shameful if people come simply with their own agendas to "force" others to accept their point of view. That's not true giving; that's dictatorship.

The conference will be a success only if we come in a spirit of humility, eager to embrace one another as fellow disciples and pilgrims.

We shall all be on trial next year as the world around us watches to see if we are prepared to put our own interests second to the primary task of sharing the gospel and building the common life of our Communion. Among the criteria that others shall judge us by will be:

- Our willingness to receive and learn from those bishops whose churches are growing, so that we may become a truly missionary Communion, developing confidence in mission and evangelism.
- Our commitment to dynamic Christian social action and ministry to the marginalized and needy people of our world, who themselves have so much to teach us.
- Our willingness as leaders to recognize the brokenness of our world, to embrace the diversity of humanity and to search constantly for what binds us together in spite of our different cultures, languages and backgrounds.
- Our willingness as leaders to accept sacrifice as a precondition of leadership and to serve our people wholeheartedly, looking always to Christ as the "pioneer and perfecter" of our faith.

I have to confess that there is a "Scrooge" in me that wants to protect all that I hold dear, to defend myself from the insights and challenges of even my companions in faith. Equally, however, I hope the "Christ" in me is constantly challenging this instinct, prompting me to listen to what they have to teach me and to receive and surrender to their wisdom. I hope he prompts us all to offer ourselves in willing surrender to others.

As we approach the Lambeth Conference 1998 we should recall that the Anglican Communion itself is a precious gift to the rest of the Christian world. And as we learn to give so our Lord will help us to receive.

Eileen joins me in wishing each of you, our dear friends, a most happy and joyful Christmas and a happy New Year.

*(The Most Rev.) George L. Carey*  
*Archbishop of Canterbury*

## Conventions

The Rt. Rev. William C. Wantland, Bishop of **Eau Claire**, called for the election of his successor when he addressed the diocesan convention, Oct. 18-19 in Chippewa Falls, Wis. Bishop Wantland made official what he had hinted at for some time, that he would resign upon the consecration of his successor, sometime in the spring of 1999.



**Bishop Wantland**

Bishop Wantland, one of four diocesan bishops not to approve ordination of women as priests, noted in his convention address that there is a moratorium in the diocese on all persons, male or female, entering the ordination process until the consecration of the next bishop.

A resolution to change the canon on congregational assessment to be based on the three-year average of net disposable income was adopted.

Also adopted was a resolution asking all congregations to determine if they are using their resources to proclaim the gospel and to make disciples, or if they are maintaining the status quo.

A resolution asking the appointment of a committee to establish dialogue with the other two Wisconsin dioceses to explore the possibility of unification was referred to the long-range planning committee.

A budget of \$237,010 was adopted.

*Donna Vierbicher*

The Rt. Rev. William G. Burrill, Bishop of **Rochester** for 13 years, announced his intention to retire Dec. 31, 1999, during the convention of the diocese Nov. 7-8 on the campus of Alfred Tech College in Wellsville, N.Y.

LaDonna Wind, executive for evangelism and congregational development in the Diocese of Kentucky, was the keynote speaker. Another who spoke was Laura Sumner, a young person from Christ Church, Hornell, who told delegates of a goal to have at least one youth representative on every diocesan committee.

The convention voted to accept the basic premises of the proposed goals and objectives, but the proposals are to return to diocesan council for further reflection and interpretation.

St. Andrew's Church, Friendship, was accepted as a parish. A budget of more than \$1.5 million was adopted.

## Anglican Biblical Scholars Elect Officers

The Anglican Association of Biblical Scholars (AABS) elected new officers at its annual meeting in San Francisco, Nov. 21-22. Re-elected to two-year terms were the president, the Rev. L. William Countryman, professor of New Testament at Church Divinity School of the Pacific, and the program coordinator, A. R. Pete Diamond of All Saints-by-the-Sea, Santa Barbara, Calif. Elected to a new term as projects coordinator was Susan Lochrie Graham, University of Sheffield, England. The Rev. Canon Frederick W. Schmidt of Washington National Cathedral was appointed to an unexpired term as secretary/treasurer.

The AABS annual meeting is planned in conjunction with the joint meeting of the American Academy of Religion and the Society of Biblical Literature. Ongoing projects sponsored by AABS include a lectionary commentary group, an experimental small group Bible study, an Internet study of St. Paul, and a project on the Bible and preaching.

Jonathan Draper of the School of The-

ology, University of Natal, was the featured speaker on the topic, "Orality vs. Textuality: Biblical Study in a Residual Orality Society."

About 40 scholars participated in roundtable discussions of biblical and secular texts as part of a master teacher's workshop on the topic, "Scriptural Intertextuality — Developing Communal Hypertexts as Pedagogical Strategies for Reading the Bible."

AABS is dedicated to fostering greater involvement of biblical scholars in the life of Anglican churches, and to promoting the development of resources for biblical studies in Anglican theological education.

The group was founded in 1991, in response to an informal call from the Rev. Michael Floyd, professor of Old Testament at the Episcopal Seminary of the Southwest, Austin, Texas, to all Anglican biblical scholars who wished to meet to discuss the problems and issues facing teachers and students of the Bible in Anglican seminaries, colleges, churches and other institutions.

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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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## People and Places

### Appointments

The Rev. **Joslyn Angus** is rector of St. Matthew's, 1401 W Broad St., Savannah, GA 31401.

The Rev. **Charles Arlin** is vicar of All Saints', 12 W Central Ave., Bergenfield, NJ 07621.

The Rev. **Carol Arney** is rector of Christ Church, Box 545, Kealahou, HI 96750.

The Rev. **Pamela Bakal** is rector of Grace, 200 Highfield La., Nutley, NJ 07110.

The Rev. **Pat Bennett** is associate at St. James', 3903 Wilshire Blvd., Los Angeles, CA 90039.

The Rev. **James Bullion** is vicar of Holy Apostles', 26238 N Highway 59, Wauconda, IL 60084.

The Rev. **Carl T. Cannon** is assistant at St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

The Rev. **Peter Cominos** is rector of Trinity, 815 N Grant, Bay City, MI 48708.

The Rev. **Brian Couvillion** is rector of St. James', 514 Washington St., Dundee, IL 60118.

The Rev. **Judith A. Cowper** is interim rector of Grace, 5958 Main St., Trumbull, CT 06611.

The Very Rev. **Todd Matthew Donatelli** is dean of the Cathedral of All Souls, Box 5978, Asheville, NC 28704.

The Rev. **Andy Doyle** is vicar of St. Francis', 1101 Rock Prairie Rd., College Station, TX 77845.

The Rev. **Nancy Stone Farley** is rector of St. Elizabeth's, 5855 SW 16th St., Zephyrhills, FL 33540.

The Rev. **Norman R. Freeman, Jr.**, is curate at St. Paul's, 200 Riverside Ave., Riverside, CT 06878.

The Rev. **Carlos Garcia** is priest-in-charge of Epiphany, 2808 Altura St., Los Angeles, CA 90031.

The Rev. **John Gladstone** is deacon at St. Luke's, 131 W Council St., Salisbury, NC 28144.

The Rev. **Frank Goss** is assistant at St. James', 581 Valley Rd., Upper Montclair, NJ 07043.

The Rev. **John Hall** is director of Mikell Camp and Conference Center in the Diocese of Atlanta.

The Rev. **Brad Hazlett** is vicar of St. John the Baptist, Box 674, Mt. Carmel, IL 62863.

The Rev. **Hal T. Hutchison** is rector of Holy Trinity, 1700 Maplewood Dr., Sulphur, LA 70663.

The Rev. **Jerry Jasmer** is staff priest at St. Luke's, 119 N 33rd St., Billings, MT 59101.

The Rev. Canon **Kay F. Johnson** is canon pastor of St. Andrew's Cathedral, Queen Emma Square, Honolulu, HI 96813.

The Rev. **Bill Lantz** is rector of St. Dunstan's, 179 S Hillside Ave., Succasunna, NJ 07876.

The Rev. **D. Fredrick Lindstrom, Jr.**, is interim rector of St. Thomas', Greenville, AL; add. PO Box 512, Greenville, AL 36037.

The Rev. **Charles Lochner** is associate at Atonement, 97 Highwood Ave., Tenafly, NJ 07670.

The Rev. **Michael Long** is rector of St. Paul's, Apartado 640, San Miguel de Allende, GTO Mexico.

The Rev. **Albert Majkrzak** is rector of Christ

Church, 410 Grand Ave., Waukegan, IL 60085.

The Rev. **Charles B. McNab** is rector of St. John's, 501 Hillcrest Rd., Midland, MI 48640.

The Rev. **Joan T. McNab** is deacon at St. John's, 501 Hillcrest Rd., Midland, MI 48640.

The Rev. **Ladson Mills III** is rector of Ascension, Box 11388, Knoxville, TN 37919.

The Rev. **Charles Mitchell** is rector of St. Jude's, 111 S Sixth Ave., Burbank, CA 91501.

The Rev. **David Morris** is vicar of Good Shepherd, 80 Marg King Ave., Ringwood, NJ 07456.

The Rev. **Rex D. Perry** is curate at St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806.

**Nanette S. Ross** is director of marketing for the Episcopal Media Center, 1727 Clifton Rd. NE, Atlanta, GA 30329.

The Rev. **Martha Sterne** is rector of St. Andrew's, Box 4368, Maryville, TN 37802

The Rev. **Robert E. Walden** is rector of All Souls', 101 Yoshihara, Chatan, Okinawa.

The Rev. **Brad Whittaker** is rector of Christ Church, Box 146, Newton, NJ 07860.

The Rev. **Jay Young** is chaplain at Harvard-Westlake School, PO Box 1037, North Hollywood, CA 91604.

### Ordinations

#### Deacons

**Nevada** — Gae Marguerite Davidson Chalker.

**Rio Grande** — Sam Stearns.

### Resignations

The Rev. **Graham Berry**, as vicar of St. Boniface, Tinley Park, IL.

The Rev. **Michael J. Malone**, as priest-in-charge of St. John's, Petersburg, VA.

The Rev. **Donald W. Matthews**, as cluster priest in Northeast Ohio.

The Rev. **Nicolas Minjevar**, as vicar of Immanuel, El Monte, CA.

The Rev. **Diane Morgan**, as rector of St. Martin's, Detroit, MI.

The Rev. **Donald Wright**, as vicar of St. Paul's, Peytonsburg, VA.

### Retirements

The Rev. **Timothy M. Nayakama**, as rector of All Souls', Chatan, Okinawa, and secretary of the Diocese of Okinawa; add. 2317 N 56th St., Seattle, WA 98103-6211.

### Change of Address

The Rev. **James A. Kaestner**, N52 W37111 Washington St., Oconomowoc, WI 53066-3114.

Next Week ...

## A Message From Scrooge



## 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.**

### CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.**

### 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 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.**

### NEEDLEWORK

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### 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.**

# Classifieds

## ORGANIZATIONS

**FELLOWSHIP OF ST. GREGORY & ST. AUGUSTINE.** An international communion of prayer, work and study dedicated to the reunion in diversity of the Anglican Communion and the Roman Catholic Church. P.O. Box 2436, Novato, CA 94948.

## POSITIONS OFFERED

**PRIEST ASSOCIATE** is wanted on staff at St. Francis in the Valley, a congregation of over 600 souls located in a predominantly retirement community diocese in the sunbelt. Ideal candidate is recently retired and has interest and energy for minimum of three year half-time ministry primarily in areas of pastoral care/adult Christian ed./preaching/celebrating. Sound like you? Find us on the map and drop us a line at 600 S. LaCanada, Green Valley, AZ 85614 or phone Fr. Ted, rector, at (520) 625-1370; FAX to (520) 648-5917; E-mail at wth111@aol.com

**CHRISTIAN EDUCATION:** The Church Divinity School of the Pacific has begun a search for a full-time faculty member in Christian education. Candidates should hold the M.Div. and Ph.D. or their equivalents with significant prior experience in ministry. They should be prepared to teach in an Episcopal seminary. For further information contact: Arthur Holder, Dean of Academic Affairs, 2451 Ridge Rd., Berkeley, CA 94709. Review of applicants will begin March 1, 1998.

**RECTOR:** Small church with dedicated congregation seeks rector to provide spiritual leadership and guidance. Responsibilities include all aspects of church life with emphasis on pastoral care, Christian education and shared ministry. See [www.stgeorges/bismark.org](http://www.stgeorges/bismark.org). Send letter of interest including CDO profile and resume to: Search Committee, St. George's Memorial Episcopal Church, P.O. Box 1241, Bismarck, ND 58501-1241. [stgeorge@tic.bisman.com](mailto:stgeorge@tic.bisman.com)

**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.

**CHRIST CHURCH, RALEIGH, NC,** is seeking a full-time director of youth ministry to oversee the ministry and Journey to Adulthood program for youth 6th to 12th grade. We expect this person to be an advocate for youth in the life and worship of our parish and community. The salary and benefits package is very competitive. For details contact: The Rev. Dr. Winston B. Charles, 120 E. Edenton St., Raleigh, NC 27601; (919) 834-6259.

**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.

**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.

## POSITIONS OFFERED

**ORGANIST/CHOIR DIRECTOR** for Christ-centered, historic Vermont church (average attendance 120) with fine Moeller organ, mature choir. Classical to contemporary music. We do not perform, we worship. Musical open-mindedness important as is interest in encouraging children's choir. Average 20 hrs./wk. Send resume, references and tape to: Zion Episcopal Church, P.O. Box 717, Manchester Center, VT 05255; (802) 362-1987.

**RECTOR:** Trinity Church, Lenox, MA. 150-member parish located in the heart of the cultural Berkshires. Eucharistic-centered parish that respects tradition. Energetic, dedicated congregation seeks growth and welcomes diversity. Historic church, rectory and parish hall. Financially stable. Send resumes by Jan. 15, 1998 to: Gordon Clem, Chair, Search Committee, Trinity Church 88 Walker St., Lenox, MA 01240.

**FULL-TIME COLLEGE MINISTER.** The Diocese of West Tennessee is committed to transforming a part-time ministry of Episcopal presence and hospitality into a vibrant ministry with students, faculty and staff. Lay applicants encouraged. Applicant should have experience in ministry with youth and young adults, thrive on challenges and be a dynamic and self-motivated leader with a vision and heart for campus ministry. Send resume by Jan. 9, 1998 to: College Ministry Search, c/o Julie Denman, Diocese of West Tennessee, 692 Poplar Ave., Memphis, TN 38105 or E-mail [jdenman@episwtn.org](mailto:jdenman@episwtn.org). Application deadline is Jan. 31, 1998.

**PART-TIME OR BI-VOCATIONAL PRIEST** sought to meet liturgical, pastoral and spiritual needs of pastoral-size, eucharistically-centered (Rite 2) suburban parish with preschool/day care center in its large multi-functional building. Contact: Search Committee, St. Andrew's Episcopal Church, 1090 Edgewood Rd., New Kensington, PA 15068.

**YOUTH MINISTERS** wanted for parishes using "Journey to Adulthood." Contact: LeaderResources, 38 Mulberry St., P.O. Box 302, Leeds, MA 01053; (800) 941-2218.

## PROGRAMS

**BENEDICTINE EXPERIENCE, March 23-27,** Kanuga, Hendersonville, NC faculty Fr. Benedict Reid, OSB, Dr. William Franklin. *April 30-May 3* Bishop Mason Center, Dallas, TX faculty Sr. Donald Corcoran, OSM Cam, the Rev. John Schanhaar. *May 4-10* New Harmony, IN faculty the Rev. Canon Paul Fromberg, Dr. Remberth Herbert. Contact: Friends of St. Benedict, 2300 Cathedral Ave., NW, Washington, DC 20008; (310) 588-9416; FAX (301) 588-6260. E-mail [SaintBenedict@msn.com](mailto:SaintBenedict@msn.com)

## 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](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.

**CELTIC PILGRIMAGES 1998.** Prayer and study programs to Ireland, Wales, Scotland. Deepen relationship with God through lectures; worship; visits to holy sites. Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6425; FAX (212) 779-4009.

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# 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 Intracostal 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

**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.

## Indianapolis, IN

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

## Baton Rouge, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth Min.; the Rt. Rev. Robert 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

**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**  
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The Rev. Samuel Johnson Howard, Vicar

**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

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

## Poughkeepsie, NY

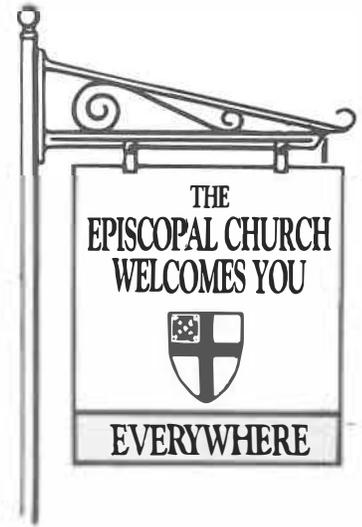
**ST PAUL'S** 161 Mansion St. (914) 452-8440  
Sun Masses: 8 & 10, Sunday School 9:45

## 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



## Philadelphia, PA (Cont'd)

**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** 129 N. Market (717) 374-8289  
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

## 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