

The Living Church

February 2, 1997 / \$1.50

The Magazine for Episcopalians



Seminary Diane Rhodes (**above**) speaks up in class; the Rev. Will Spong (**left**) addresses pastoral ministry students at Episcopal Seminary of the Southwest.

**A seminary program
especially for the laity**

February 2, 1997

The Presentation

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Encountering Evil

Concerning priestly spiritual leadership

By Jurgen Liias

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So Much to Do

Retirees drive growing parish
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By A.E.P. Wall

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Quote of the Week

Journalist Betty Saunders, writing in *Church Times* on the Episcopal Church: "The Episcopal Church in the U.S.A. has more bishops than hamburgers..."

In This Corner

Mary Therapy

Not long ago, a "Re-Imagining Conference" of strongly feminist persuasions in breaking new theological ground caught media attention by its radical characterization of a womanized Jesus. I haven't heard that any part of that conference was occupied with re-imagining Mary, the woman most prominent in the gospel narratives of her Son's life.

Are Episcopalians justified in devoting quality time to this member of the Holy Family? Mary visits regularly with us in five church seasons: at Advent, at Christmas, at Eastertide, at Pentecost, and at All Saints. Mary in our mother Church of England has her own chapel in most places of worship, even her own shrine of pilgrimage. Always submissive, always serving the Divine from the Annunciation to the cross, she is the feminine counterpart of the "suffering servant."

In the Roman Catholic retreat house where I retire twice a year, Mary is everywhere. In the gift shop, her myriad representations are the pastel version of Jesus-jewelry. Down the hallway, in a pre-Raphaelite "Return from Calvary," she is pictured willowy, white-gowned, a Romantic damsel among attendant damsels, dramatically draped over the arm of a young John, handsome as an Adonis. At the doorway of the Spanish-speaking brother, she is Our Lady of Guadalupe, brown-skinned, holding her brown-skinned Infant. In the retreat chapel, she is Queen of Heaven. But

Sunday's Readings

The Ancient Vision Fulfilled

The Presentation: Mal. 3:1-4; Ps. 84 (or 84:1-6); Heb. 2:14-18; Luke 2:22-40.

The many names by which today's feast is known reflect the wide variety of truths it proclaims to faithful Christian people. Purification calls attention to the obedience and trust of Mary, the Lord's mother — attitudes certainly worthy of our own emulation. Candlemas emphasizes the truth of Simeon's observation that Jesus is "a light for revelation to the Gentiles" — "the true light," according to John, "which enlightens everyone" (1:9). And Presentation focuses on the indisputable fact that Jesus is the Lamb of God, the only acceptable sacrifice to the Father for the sins of people everywhere. It is in this last proclamation that the day's other themes are subsumed.

In the course of their faithful obedience to God's law, the parents of Jesus fulfill the

even here, she has her passages. Originally, her tall presence over the altar was surrounded by cherubim, then a liberation movement relieved her of any flying angels. Now, again they are back.

Which one is you, Mary? If I want Mary therapy, where will I find her?

And indeed my life needs the therapeutic touch of Mary. I seem not to turn to her for mothering, though many do, and find it. Mothering, and being mothered, is only a fleeting phase of a modern woman's life. Mary outlived her own Son, as some of us do. Mary grew into middle, perhaps old, age, as we do.

Mary is not static, a stay-at-home in Nazareth. When the rubber hit the road, as we say, Mary went along — among those who followed from Galilee on foot those last doomed travels toward Jerusalem. Modern woman's life is mobile, fluid, changing. Mary from Nazareth is our companion in that life. Mary's way is his way, a rough road of trial and loss. There is no pain greater than the loss of one's child, one's hope. Even in the loss of a son to AIDS, Mary can hear. Less leader and guide than sister and sharer, she is a spirited companion, and inspiring. Dare I say a prayer? Mary, sister among intercessors, be there for the hour of my need.

Our guest columnist is Nancy Westerfield, a frequent contributor to TLC who resides in Kearney, Neb.

ancient vision of Malachi. The Lord, through their agency, suddenly comes into the temple, the place of offering. It is thereby revealed that the blood of Jesus is to seal a new and everlasting covenant. Jesus who is offered at the altar is shown to be the Christ, who will offer himself on the cross "to make a sacrifice of atonement for the sins of the people." It is Christ, in his sacrifice made once and for all on Calvary, who shines forth as the light which will draw all people to God.

Christ is the passover who has been sacrificed for us. His self-offering frees us from bondage to sin and to death, enabling us to have life forever and to enjoy that life in abundance. To the extent that we respond to God's grace in faithful obedience, as did Mary, Christ's light shines forth in our words and our deeds to enlighten all whom we meet.

Bexley Seminary's Self-Study Process Explained

I write as the chair of the Bexley board of trustees to thank you for the article about the Bexley self-study project [TLC, Jan 12]. I would like to offer a bit of amplification to the news story.

The Bexley board took the initiative to begin a self-study process in December 1995, and invited James H. Evans, president of Colgate Rochester Divinity School, of which Bexley is a part, to offer his insights. He suggested what he saw as three possibilities for Bexley. He suggested Bexley could redefine its institutional presence in Rochester, merge with another Episcopal seminary, or close with a consideration for ongoing commitments to Anglican students.

The self-study team, which is composed of board members in addition to faculty, students and alumni, began with the three alternatives President Evans had offered, but soon developed a broader range of possibilities for Bexley. The self-study team has sought the opinions of a wide range of people with interests in Bexley Hall and in theological education in the Episcopal Church.

The Bexley board looks forward to receiving the report and recommendations of the self-study team in March as noted in the article. The Bexley board will vote on those recommendations in May and report its vote to the Joint Governing Board of Trustees of Colgate Rochester Divinity School the following day in order to meet President Evans' hope that the process be completed by the end of the current academic year.

*Bruce A. Rockwell
Rochester, N.Y.*

Children of God

I applaud your starting a monthly series on the church as family, and agree with much of what the Rev. Jim Simons says in "Honoring the Generations" [TLC, Jan. 5]. However, using John 1:12 in the 20th century to rule out the idea that all people are the children of God is questionable.

If it is true that the idea of all people being children of God came out of the Enlightenment, rather than the Bible, then let us thank God for the Enlightenment. It led to such other things as the work of Benjamin Franklin and Thomas Jefferson, the furtherance of science, the Declaration of Independence, and the abolition of slavery, to name just a few.

Actually, it appears that the concept of

all people being the children of God goes back to the historical Jesus as he is being discovered by both those who are sympathetic and those who are unsympathetic with the work of the Jesus Seminar. The historical Jesus seems to have mingled freely, happily, and as his vocation with every type of person cast out of God's family by the religious people of his culture. I get the impression that the historical Jesus would have agreed with the Enlightenment that all people are the children of God.

Do not get me wrong. I love the prologue to the fourth gospel as much as Jim Simons does. But my baptism compels me to find and follow Jesus just as surely as in 1945 Harry S. Truman compelled me to be in the United States Army.

*(The Rev.) John E. Lamb
Philadelphia, Pa.*

Does anyone share our concern about your series emphasis on family? We fear the end result will be leaving the church

and its mission just where the culture wants us to be — centered in private life with only a secondary interest in public life. Will your series ever get to the transformation of our public life which makes the life of families so difficult? Will it get to our public victimizing of poor children and our flight from any national standards for education — just to name two of the issues which complicate family life? The tone of the articles on family life suggests the answer to these questions will be "no."

Jim Simons equates the call "to be family with the call to be the church." For example, he gives little attention to the mission field. Neither does he attend to how we talk about taxes and voting as we set up for church fairs and the like.

Boyd Wright, in "Real Life of the Holy Family," repeatedly says serve your family first or all else "will count for nothing." He misses the call to both public and private witness. We cannot believe that the public works of Abraham Lincoln and Martin Luther King, Jr. were outweighed



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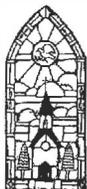
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Letters

by the difficulties in their family life.

The editorial in the same issue speaks of "the church, which is properly understood as a family." Is not "mission" the proper way to understand the church? Mission puts our blood families and faith families in their proper place alongside our whole human family.

Finally, there are the implications of the reflection on the week's readings which describes the family to which we are all called as including "all the elect whom God 'destined to be his children'." Just when do we Christians begin to cope with the notion of "the elect" and the fact of the Jews, Muslims, and Hindus who live next door?

(The Rev.) A. Wayne Schwab
Essex, N.Y.

Too Hasty

The editorial condemning the Hawaii ruling on same-gender marriage [TLC, Dec. 29] is over-hasty. It shows a sad lack of understanding of the issues, legal, social and spiritual.

A marriage license grants numerous

civil benefits that are denied same-gender couples. Some of these benefits can be imitated by spending hundreds or thousands of dollars. Others can never be matched without legal marriage. Mean-spirited relatives may object to a lesbian or gay family member's relationship and challenge (too often successfully) all the protections that a same-gender couple tries to create for themselves and their property. Does TLC propose that the Episcopal Church advocate civil discrimination against gay and lesbian persons? Do you wish to contravene General Convention resolutions calling for an end to discrimination, and for civil equality for gay and lesbian persons? When the Hawaii Supreme Court upholds the lower court, the church may still decline to marry her gay and lesbian members.

The editorial's litany of complaint over high divorce rates, problems from the sexual revolution and abandoned children are irrelevant to this case. My ability to commit to and wed my partner does not cause these problems. Preventing commitment by gay and lesbian persons will not mend the above ills. You should rejoice in the

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Volume 214 • Number 5

Letters

opportunity for a same-gender couple to cement their relationship in the stability of legal marriage.

The sacraments are "outward and visible signs of inward and spiritual grace." The editorial condemns Hawaii without first allowing the faithful to study and contemplate in prayer. This shows distrust of our Anglican heritage of scripture, tradition and reason. The church has changed ahead of society in opposing racism, sexism and homophobia. We empower the downtrodden. We modernize our language of prayer. The Episcopal Church has a proud tradition of sensible change and inclusion. God's abundant grace will flow into our churches as we bless the relationships of same-gender Episcopalians.

Gary Dean Lindsay
Berkeley, Calif.

Disturbing Votes

Two actions by the Diocese of Massachusetts at its convention [TLC, Dec. 29] were disturbing. Its directing the Standing Liturgical Commission to study and develop rites for the blessing of same-sex relationships isn't fooling anyone. Such action is just one step away from the sanctioning of same-sex marriages, which I'm convinced is the ultimate goal of many. When that happens the church will, for the first time in her long history, be giving full blessing and sanction to sodomy. Can this be justified?

Equally disturbing was the convention's defeat of a resolution obligating the clergy to abstain from sexual relations outside of holy matrimony. The defeat of this resolution apparently gives full blessing and sanction to fornication and adultery on the part of the clergy. Hopefully this is not what those who defeated the resolution had in mind, but logically I can draw no other conclusion.

(The Rev.) John S. Armfield
Wilmington, N.C.

Allegations

I have read with great interest the interchange of letters to the editor from Fr. Trumbore and Fr. Cromey [TLC, Dec 22] and Fr. Rule [TLC, Jan. 12] concerning the story in *Penthouse* magazine which reported on certain conduct that may have occurred by priests in the Diocese of Long Island [TLC, Nov. 17].

It should be obvious to all that the article contained serious allegations which in

its wisdom the Diocese of Long Island has chosen to investigate by means of an independent investigation conducted by the standing committee of the diocese as overseen by Bishop O'Kelley Whitaker and an outside law firm, Skadden, Arps, Slate, Meagher & Flom.

If it is determined that these activities included promiscuity, deviant sexual behavior, abusive behavior, desecration of holy space, betrayal of sacred trust, misuse of parish finances, violation of criminal and immigration laws by these priests, then it is likely that disciplinary action will need to be taken against them. As a result, the church owes it to itself to conduct a thorough, independent, and speedy investigation into these very serious allegations. Importantly, what may have happened in the Diocese of Long Island is a question of behavior, and all worthy Episcopalians should be appalled by this alleged behavior of its priests, no matter whether the activity is homosexual or heterosexual. This should not be confused with the current debate in the church about blessing same-sex committed unions.

John H. Works, Jr.
Chancellor, Diocese of Long Island
Garden City, N.Y.

Badgering

It is astonishing to see what has been selected as Quote of the Week by TLC for Dec. 29. Archdeacon Williams' reference to the missionary work of the Mormons as "badgering people" is inexcusable!

On their own time and at their own expense the well-mannered, well-kempt young Mormons find their way to my door almost every year. They are always a delight and their enlightened conversation never fails to inspire!

If referring to their missionary work as "badgering people" is part of what it takes to become an Anglican archdeacon, is it any wonder that our church is experiencing serious losses at the same time the Mormon church prospers?

John Oliver Rich
Orlando, Fla.

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.



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Classifieds
(see page 19)

Michigan Rector Elected Coadjutor in Indianapolis

The Rev. Catherine M. Waynick, rector of All Saints' Church in Pontiac, Mich., was elected bishop coadjutor of Indianapolis January 11 by the diocesan convention of 130 lay and 85 clergy delegates, who braved snow emergencies and minus 30-degree wind chills to gather at Christ Church Cathedral on Monument Circle for the balloting. Mrs. Waynick becomes the seventh woman bishop of the Episcopal Church. She will succeed the Rt. Rev. Edward W. Jones upon his retirement in September after 20 years as leader of the 13,000-member diocese.

Mrs. Waynick, 48, was one of five candidates for the position. Others included the Rev. James Lemler, rector of Trinity Church, Indianapolis; the Very Rev. Rebecca L. McClain, dean of Trinity Cathedral, Phoenix, Arizona; the Rev. David Bane, rector of All Saints', Dayton, Ohio; and the Rev. Richard Roos, rector of St. Philip's, Indianapolis.

Mrs. Waynick's election, on the third ballot, came at 2:45 p.m., and was heralded in the city by the pealing of the cathedral bells. The convention then made the election unanimous by acclamation.

Mrs. Waynick has served as rector of All Saints' since 1993, and previously served as associate rector at Christ Church, Cranbrook, Bloomfield Hills, Mich.

"I'm numb, working toward excitement," the soft-spoken rector said from her Bloomfield Hills home. "I'm happy and proud to have been selected. The Diocese of Indianapolis seems to me to be a very vital, healthy place with a lot of energy. The issues the diocese has identified to be working on seem important ones, and I'm looking forward to being a part of that."

She earned her bachelor's degree from Madonna University in 1981, her master's of divinity from St. John's Provincial Seminary in 1985, and is working toward a doctorate of ministry in spiritual guidance. Mrs. Waynick was ordained deacon in 1985 and priest in 1986.

She has served in diocesan, state and national positions, been an examining chaplain, and served as president of the diocesan standing committee. She has been a board member of Forgotten Harvest ecumenical food program, a board member of the National Network of Episcopal Clergy, a consultant to General Motors Research and Development Center, and is chaplain to the diocesan Episcopal Church Women's board.

As rector of All Saints', she increased the church staff from only herself to include a full-time administrator and six part-time employees including a musician, an assisting priest, a vocational and a transitional deacon and two maintenance persons. The All Saints' buildings are used daily by the community and diocesan groups, and the parish maintains an active outreach to the community. She and her husband of 27 years, Larry, are parents of two college-age children.

Mrs. Waynick's election must still be accepted by a majority of diocesan standing committees and bishops. Her election continues the pioneering tradition regarding women's ordination in the diocese of Indianapolis, in which nearly one-third of the ordained clergy are women.

Gay Totten



Mrs. Waynick

Washington Parish Sues Bishop Haines

Twenty-four members of a Washington, D.C., parish have filed a lawsuit against the Rt. Rev. Ronald D. Haines, Bishop of Washington, in D.C. Superior Court. Members of St. Luke's Church charged the bishop with fraud, conspiracy to commit fraud, violation of civil rights and breach of trust, and called for \$500,000 in damages.

The lawsuit also claims that Bishop Haines conspired with St. Luke's interim rector, the Rev. Gary Gilbertson, to oust the former senior warden, Herb Crawford, in April 1996, so the bishop could control the future of the parish.

Tension between members of St. Luke's and Bishop Haines has existed since 1994, when the Rev. Shelton Pollen retired as rector. A group of parishioners claimed the bishop intervened illegally into the affairs of the parish.

According to the lawsuit, the actions of the bishop in ousting the former warden have led to a decline in revenue and attendance at St. Luke's. It states Mr. Crawford was ousted at an annual meeting chaired by Fr. Gilbertson,

even though there was a year remaining on the warden's two-year term. The 24 parishioners cite St. Luke's by-laws which prevent an interim rector from presiding at the annual meeting. At that meeting, they claim, a new vestry was elected which supports the bishop. The previous vestry had opposed the bishop by an 8-4 margin.

According to a financial statement released in October 1996, St. Luke's had a deficit of about \$61,000 on its \$400,000 budget.

It is also claimed by the plaintiffs that Bishop Haines is trying to prevent the parish from calling an Anglo-Catholic rector. The parish has a tradition of Anglo-Catholic worship and theology.

In a statement he released concerning the lawsuit, Bishop Haines said, "I have reviewed the complaints carefully and believe that the charges are unfounded, and the allegations inaccurate in many regards..." He said he believes that he and the others named in the lawsuit "have acted in accordance with the canons of the church and this diocese."

INDIANAPOLIS						
Ballot	1		2		3	
C = Clergy; L = Laity	C	L	C	L	C	L
Needed to Elect					42	63
Bane	10	17	6	12	2	4
Lemler	31	33	29	40	31	42
McClain	7	15	1	1		
Roos	10	20	9	19	8	15
Waynick	23	40	37	55	42	65

WinterTalk

Epiphany Celebration for Native Americans

WinterTalk 1997, "Sharing and Living the Dream," brought together 50 Episcopalians involved in Native American ministries at St. Crispin's Conference Center in the Diocese of Oklahoma, Jan. 3-8. They arrived in springlike weather, enjoyed sunshine and cooler temperatures, and departed in a beautiful snow-fall.

Holding the annual gathering in a retreat mode as the first WinterTalk did, participants laughed and sang, prayed and danced, all in celebration of the Epiphany of Our Lord and the epiphany of indigenous people's presence in the Episcopal Church.

Sitting in clans, participants of the ninth WinterTalk met in grand council according to Iroquois fashion to renew their commitment to each other and to indigenous people's ministry. Each grand council session focused on several of the guiding principles of the native Episcopal Church as the group discussed community, spirituality, resources, and generosity.

The opening ceremony set the tone. Ginny Doctor, Mohawk/Onondago missionary to Alaska, placed a red thread around the gathering place, binding all together in community as they prayed the

gathering prayer and read the native Episcopal rule of life.

The Revs. John Robertson (Dakota), Doyle Turner (Ojibwa), and Mark MacDonald, all three canon missionaries for American Indian ministry in the Diocese of Minnesota, offered two extensive Bible study sessions. Fr. Robertson reminded the group that the gathering prayer is their creed even though it is in process and must remain so, changing as native people change.

They prayed, "Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus you place the gospel in the center of this Sacred Circle through which all creation is related. You show us the way to live together with respect and commitment as we grow in your spirit, for you are God, now and forever."

Holy Eucharist was celebrated the first and last mornings. Each session began and ended with music, and music was frequently part of presentations.

Ann Smith, officer for Women in Mission and Ministry for the national church, conducted a training workshop on assertiveness as a method for working toward consensus in vestry or bishop's committee meetings, diocesan, provincial or national conferences, or in daily life.

WinterTalk endorsed two resolutions which the Episcopal Council of Indian Ministries is placing before this summer's General Convention. One requests support to develop the Indigenous Theological Training Institute in North America, noting greatly reduced numbers of native ordained leaders in the Episcopal Church. The other calls for a "Decade of Remembering, Recognition and Reconciliation," looking toward the 400th anniversary of the charter given by King James I of England to settlers planting the Jamestown colony in which the colonists were advised to "spread the Gospel to the Savages."

Members of the Episcopal Council of Indian Ministries set the place and date for the fourth Native American Youth Festival: St. Crispin's, August 11-16, 1998.

Many left St. Crispin's renewed, realizing they could call upon the whole community for support. One person who, disheartened by his lack of progress toward ordination, had wondered if he should not offer his gifts to another church, found at WinterTalk a way to stay when he realized that other native Episcopalians stood with him and supported him.

Carol Hampton

Conventions

The Rt. Rev. Frank T. Griswold asked members of his diocese whether they were ready "to undergo the radical change of heart without which kindness and mercy and forgiveness cannot happen," when the **Diocese of Chicago** met in convention Nov. 25 in St. James' Cathedral, Chicago.

The openness to change that has been the turning point for many mission congregations is also a touchstone for the development of the diocese as a whole, Bishop Griswold said in his convention address. He spoke of ordering life and ministry around the baptismal



Bishop Griswold

covenant, which means to undergo a dramatic shift in awareness, one "so different from our natural ways of perceiving and responding that it can only be described as a dying and rising, a reshaping of our consciousness by confirmation to the mind of Christ," he said. "This is what is meant by *metanoia*, this is change of heart, this is to repent."

The convention dealt with 10 resolutions and adopted seven, including to authorize the appointment of an assistant bishop, to endorse the Concordat of Agreement, and to authorize

a study to find ways to increase the bishop's ability to intervene in congregational matters.

Two controversial resolutions were soundly defeated. One called for a "commission on authority and doctrine in the Episcopal Church," and the other called for the diocese to fund therapy for persons "who want to be healed of their homosexual behavior," and banning any cleric or lay person "known to be a practicing homosexual" from being installed or appointed to a parochial or diocesan position.

The Rt. Rev. William Wiedrich, suffragan bishop, addressed convention for the last time before his Dec. 31 retirement.

David Skidmore

Learning and Applying

Seminary of the Southwest's courses enhance daily work of the laity

Evening and weekend classes have attracted a diverse group of students to the new master of arts in pastoral ministry (MAPM) degree program at the Seminary of the Southwest in Austin, Texas. Well into their first semester of studies, the pioneering class of MAPM seminarians talk with enthusiasm about the program, its courses and faculty.

"The material is rich and the professors are excellent," said Mark Monroe, a banking executive and member of St. Matthew's Church in Austin. "The small classes allow for interaction with the professors and the program is well suited for teaching adults."

MAPM study has enhanced the daily work of Diane Rhodes, as well as enriching her prayer life. Ms. Rhodes, director of the Battered Women's Shelter in Austin, relates that her Old Testament and church history classes have given her "a heightened awareness of the ethics of social work — it's clearly part of the Christian tradition and the heritage of Judaism." A member of St. James' Church in Austin, she said her MAPM study has "made me more thoughtful in my work and opened doors to enrich my prayer life."

These two are like many of the 15 new MAPM students at the seminary. Most hold full-time jobs, haven't attended classes since graduating from college years ago, and are seeking a spiritual dimension to link what they study to their daily work.

Their enthusiasm for the new program is coupled with a feeling of community with their new classmates.

"My fellow students are very inspiring," said Carlos Greth, a professional communicator for a Texas state agency who attends a Baptist church in Austin. "It's great to be among a group of people who discuss spirituality in a serious way."

Dr. Seth Montgomery, an Austin psychotherapist and member of St. Matthew's Church, has seen a "certain intimacy and warmth between students and faculty that seems to be the norm here more than at other schools I've attended."

The MAPM degree offers specialization in lay ministry, spiritual formation and pastoral counseling and is open to persons of all faiths. Most students are taking one or two courses. While the



Seminarian Hester Currens, left, is a retired business executive. The students hold in common a desire to connect spirituality and the working world outside the church.

majority of students are Episcopalians, four other denominations are represented in the MAPM enrollment. The students tend to be in their 40s or 50s — above the average age of other seminarians enrolled at the Seminary of the Southwest. Most of the MAPM students are from the Austin metropolitan area while some commute from San Marcos, Wimberley and San Antonio.

Beverly and Doug Knox moved to Austin from Arizona when the seminary announced plans to offer the MAPM degree this year. "This is the first educational program that has met and exceeded my expectations," Mrs. Knox said. "I love the people and the instructors are wonderful and patient with us who have been out of school for a while." Mr. Knox said the MAPM "path richly informs both your head and your heart of God's presence and grace in our lives."

"MAPM students genuinely want to learn," said the Rev. Will Spong, program director. "Most have jobs. This program is

in addition to their already busy schedules. The idea of the MAPM is for them to take what they learn and apply it, not just in a church setting, but humanly. As such, these students are involved in a process of both empowering and enabling. That is what's exciting."

Seminary of the Southwest faculty teach the MAPM classes on Tuesday evenings and on alternate weekends.

"The students are incredibly motivated and enthusiastic. They say the MAPM is just what they've been looking for," said the Rev. Michael Floyd, who teaches an Old Testament course.

"I'm very impressed with the dedication that MAPM students show," said the Rev. Alan Gregory about the MAPM students he teaches. "They're really quite nimble at making connections between the historical material and their own contemporary faith and practice. They're very bright and are able to make integrated learning connections between the MAPM courses they take."

Encountering

Evil

By JURGEN W. LIAS

Any encounter with spiritual reality will result in the encounter with objective and willful evil. Christ, baptized in the Spirit at the Jordan, is driven by that same Spirit into a wilderness encounter with 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 seek to do in the upbuilding of the spiritual life of the people of God.

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. 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 usually 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. And 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 train-

ing and deploying some ecclesiastical exorcists.

Clergy need to come to grips much more seriously with the nature of our 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. 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.

Clergy need to 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). Clergy 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 is a reminder of the clergy's 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 clergy are to be faithful regular penitents, attending to our own sin, to our anger, to our self-pity, to our propensities to flee or to return evil with evil. Remaining accountable and absolved, grace will carry us through. □

The Rev. Jurgen Lias is assistant rector of the Church of the Advent, Boston, Mass.

Clergy need to come to grips with the nature of our priestly vocation and its confrontation with evil at the local parish.



So Much to Do

Retirees Drive Fast-Growing Parish

(Second of a monthly series)

By A.E.P. WALL

The Church Is a Family

January:
The Foundation

February:
The Wisdom of Age

March:
Single Parents

April:
Special Children

May:
Interfaith Couples

June:
From Foreign Lands

July:
'Adopted' by the Church

August:
Being Single

September:
Teens and the Church

October:
Profile of a Family

November:
Church as a Family

December:
Growing Families

It was a failing trailer park in the 1980s. Today it is the village of Lady Lake, one of Florida's fast-growing retirement communities. In October 1994, a tentful of retirees gathered to talk about starting an Episcopal mission congregation. These middle-class men and women have made a success out of business and professions. They've been there, done that.

The congregation they formed was formally recognized as a mission in January 1995. It was admitted to full parish status as the Episcopal Church on the Square in January 1996, setting an all-time speed record in the Diocese of Central Florida.

The Rev. Steven Raulerson, the rector, said the golden years mean golden opportunities. "A golden opportunity has been given us to reach out into the larger community to bring the good news of the gospel message to the world at large," he said.

There's a feeling around Central Florida that if senior citizen Bob Dole had been an Episcopalian, he might have been too busy as a lay volunteer to run for president, caught up with others in the politics of the millennium. The new century will still be asking questions unresolved in the old one: Should rectories welcome gay couples? Should the Episcopal Church remain headquartered in New York City?

Dan Smith's older than Bob Dole. You can find him sometimes at Orlando's downtown Christian Service Center, which Mr. Smith helped to found in the late 1960s. Or at the Coalition for the Homeless, where men and women who have just found a job or are getting a job can stay while they save for housing of their own. "Last year," Mr. Smith said proudly, "70 percent got back on their feet."

He's never wondered what to do with himself after the retirement years came. He once was administrator of the Cathedral Church of St. Luke in Orlando, and he was in the insurance business in Winter Park. He still helps the dean part-time, serves the American Lung Association of Central Florida as secretary and board member, helps his Winter Park Kiwanis Club raise funds for youth work, takes part in board meetings of the Florida Episcopal Dioceses

A.E.P. Wall recently retired as the communications officer of the Diocese of Central Florida.



A.E.P. Wall photo

Mrs. Shaw became a licensed lay preacher after moving to Florida from New Jersey.

Federal Credit Union, and for several years has been in charge of display booths at annual diocesan conventions. Oh, yes. He helps his wife, Ellen, a watercolor artist who is a leader in the Order of St. Luke the Physician and the cathedral's inner healing group.

Mr. Smith became the first lay canon of the cathedral in 1978 and he has no plans to swap public liturgy for private lethargy. It is hard to get volunteers today, harder than it used to be, he says.

"People are indifferent, not involved. I don't know the answer. If it comes it will have to come through the churches."

Minnie Hutchison had just taken a phone call from a befuddled grandmother. Mrs. Hutchison, whose years qualify her for Medicare coverage, sponsors a weekly club called the King's Kids in an Orlando low-cost housing area. She teaches Bible lessons and songs and encourages a spirit of fun, as she did in Virginia before she and her husband moved to Central Florida a few years ago. She sometimes meets new prospects while she's walking her dogs in low-cost housing tracts. The dogs, Barnabas and Paul, seem happy in their mission.

One of Mrs. Hutchison's sixth-grade boys had been suspended, his grandma told Mrs.

'There's nothing wrong with golf. I like golf. But I've discovered that golf doesn't have any eternal value compared to showing young people how Christ Jesus can influence their lives forever.' A Retiree



Mrs. Hutchison (above) works with children in a weekly club called King's Kids.



Mr. Smith (left) splits his time as a volunteer for a number of groups.

A.E.P. Wall photo

Florida draws retirees the way Walt Disney World draws tourists. Like the tourists, retirees are looking for a good time, for fun and satisfaction.

Said one retiree: "There's nothing wrong with golf. I like golf. But I've discovered that golf doesn't have any eternal value compared to showing young people how Christ Jesus can influence their lives forever."

Wisdom may come with age, but it does not arrive as a spontaneous attachment to the first social security check. Like a cheerful smile and the knowledge that God usually provides something to smile about, wisdom is polished by practice.

The people I talked with during coffee hours did not let their gray hair color their mood, which was like the bright gold of noonday. They sipped decaf, talked about their life in the church the way experienced people tend to do. They knew that tradition was not made in a day or a generation. They prefer pipe organs, but guitars are great, too. There's been a lot of change since it was traditional for Christians to provide the first-century equivalent of a powder room so visitors could wash their feet before stretching out to dine.

The generation gap is largely internal, one senior citizen challenging another, a sexagenarian priest declaring stiffly that he isn't leaving the Episcopal Church even though the Episcopal Church seems to be leaving him, an occasional elderly woman refusing to accept the sacramental Jesus from the hand of a Mary, some gays feeling more isolated and uncertain about all the attention gay rights are getting.

I haven't found many senior Episcopalians leaving their church. Some leave their parishes, but not the Episcopal Church. Some seniors are being drawn into the Episcopal Church. Some radiate in the liturgy and inhale the incense while others relax in the relative simplicity of evangelical and charismatic celebrations. Some are invigorated by Bible classes, especially as they ponder the last chapters of the good book and a good life.

Episcopal seniors don't all pray for exactly the same thing but those with the longest experience tend to pray for the integrity of their families and their country, for a fuller disclosure of what is expected of them on the way to heaven, for Jesus to hold them closer and closer.

"God gives a person the gifts to do things for others and for him," Mrs. Hutchison said. She wishes the days were longer. There are so many things to do: Offer a mother's day out for moms in the community, bring more inner-city kids home for a swim in the pool and a song about Jesus, offer more Bible puppet shows at the beach or in the lobby of a tourist hotel.

Somebody else said it first, but it could have come from Minnie or Dan or Gladys: "Do not lag in zeal, be ardent in spirit, serve the Lord" (Rom. 12:11). □

Hutchison. She prepared to accompany the grandma to the school to see what might be done.

She once had a phone call from a girl attending her club in Virginia. The caller's family had just been evicted and her dad was not there. Mrs. Hutchison belonged to Truro Church in Fairfax, where she obtained fast help to relocate the family. "You're not always able to keep in touch," she said, "but that girl has kept me up to date. After she graduated from William and Mary on a four-year scholarship, she went to Harvard Business School."

When the summer sun's shining on the sand, you can find the Hutchisons and some of their friends conducting the Children's Sand and Surf Mission for a week at a time. In 1996, she had a first-time experience when a hurricane warning brought mandatory evacuation from St. Peter the Fisherman Church in New Smyrna Beach, Fla.

"We don't offer just programs," Mrs. Hutchison said. "These are inroads into the lives of these kids and their families. When you do good things, you have a good feeling within you. God blesses me in many ways. God is faithful to his word."

Gladys Shaw knew there was plenty to do, even after her husband, the Rev. S.H. Lewin Shaw, retired from the Diocese of New Jersey and became an assisting priest at Grace Church in Port Orange, Fla. She signed up for courses offered by Central Florida's Institute for Christian Studies and became a senior citizen of distinction: Central Florida's first licensed lay preacher.

Next month: single parents

Editorials

Dedicated to God

As most of our readers are aware, each Sunday in the church year is regarded as a feast of our Lord Jesus Christ. The Book of Common Prayer lists three feasts, appointed on fixed days, which take precedence over a Sunday: The Holy Name (Jan. 1), The Presentation (Feb. 2) and The Transfiguration (Aug. 6).

So this week, we get the rare opportunity to celebrate a feast on a Sunday. Also known as Candlemas and The Purification, The Presentation recalls the Jewish law under which a firstborn son is brought to the temple and dedicated to God. In the gospel, we hear the familiar words of the canticle *Nunc Dimittis*, in which Simeon praises God for the child Jesus. On this feast, let us offer ourselves to God in thanksgiving, for in taking our humanity, Jesus has presented it as a gift to God.

Unwise Lawsuit

In a news article, we read of the curious action in the Diocese of Washington in which members of a parish sue their bishop [p. 6]. Twenty-four members of St. Luke's Church, Washington, D.C., feel the Rt. Rev. Ronald Haines has interfered in the life of the congregation in such matters as calling a rector.

This is not the first time Bishop Haines has been challenged by members of his diocese. His ordination of a non-celibate lesbian was widely criticized, and his insistence that Suffragan Bishop Jane Dixon visit three parishes which asked her not to appear received considerable negative reaction. While we have been among those who have denounced Bishop Haines for those previous actions, we think this lawsuit is unwise. Taking a bishop to a civil court in an attempt to resolve an ecclesiastical matter makes little sense.

A Jesuit Took My Hat!

By JOSEPH M. BYRNE

Yes, it happened. A Jesuit took my hat while on a silent retreat. Twenty-three young Jesuit scholastics made their retreat with myself and my wife, Rita. I left my hat in what I thought to be a safe place. But a young Jesuit, 6-foot-3 and about 240 pounds, began to wear it. Each day for eight days I watched Episcopalian vibrations penetrating his head as I gazed out over the Hudson River, not far from Rhinebeck, N.Y.

How will the traditional Spiritual Exercises of Ignatius of Loyola greet the traditional Spiritual Exercises of a Richard Hooker or a Michael Ramsey? Will there be a conflict of doctrine or a conflict of style? Imagine what this poor Jesuit is going through wearing the hat of an Episcopalian priest. Hooker and Ignatius would get on very well, I thought, but I had some serious doubts about Ignatius of Loyola and Ramsey of Canterbury, although they probably would end up enjoying each other's company once Ignatius tested the enjoyable Anglican steps of dancing

with a Michael Ramsey. Whatever be the outcome, I hoped the good Jesuit scholastic would experience the words of the great archbishop that would give him some encouragement — encouragement in Ramsey's conviction that we cannot change one another in style, method, approach or focus until we meet together before the sacred presence of Jesus.

Since it is the Jesuit wearing the hat of an Episcopalian, we have no way of knowing (at least I do not) what would be the outcome of an Anglican wearing the hat of a Jesuit. None of the Jesuits left their hats around even though I was willing but perhaps not too well spiritually constituted to wear the hat of a Jesuit. Who knows, it may not have been nearly as bad as the imagination tends to conclude. By the way, the Jesuit still has my hat and doesn't know it is full of Anglican wonders. Or maybe he likes it and does know.

The Rev. Joseph M. Byrne is a retired priest of the Diocese of Albany who resides in Lake George, N.Y.





Robert F. Campbell photo

A SONG TO THE WORD

Light from that which I can name but not
Define, you charm my heart like a sweet, sweet
Song if I will, or smack it like a hissing arrow
If my fortress, darkling heart shuts its ear.

My idol-making self yearns to clearly define.
Contain what or who you are or it is
So that I can catalog, sort, and,
Yes, control your freely spoken word.

Yet, you are free as fallen Autumn leaves
Moved by an unseen cause — some principle
Clear within its own rules of being, but
Far beyond my self-enclosed, explanatory mind.

Your vision is not mine. It steps around,
Over, upon my self-sufficient inclinations,
Desires, pleasures. My rights may be your
Wrongs, my needs your strong demands.

Open me, my ear, my soul, my heart
That hearing I may know without possession,
Love without control, desire without lust
And give without the backward look of fear.

Nelson W. Koscheski, Jr.

William White's Example

By R. WILLIAM FRANKLIN

Preparing for General Convention in Philadelphia

The Diocese of Fort Worth has issued a challenge to the 1997 General Convention, that "no action of General Convention which is contrary to holy scripture and the apostolic teaching of the church shall be of any force or effect in this diocese" [TLC, Dec. 1].

This unprecedented action takes on added significance when we recall that the 1997 General Convention will gather in Philadelphia in the shadow of the tomb of Bishop William White (1748-1836), the architect and chief proponent of the key role of the General Convention in the life of our church.

William White, the first citizen of Philadelphia after Benjamin Franklin, the central figure of the Episcopal Church in its first half century, perhaps one of the greatest Presiding Bishops in our history, had an immense capacity for work, friendship and toleration. He developed a practical model of episcopacy, and of the office of Presiding Bishop, which allowed him to retain the good will and even the affection of those with whom he disagreed. As Presiding Bishop he provided the founding apologetic for the unique way in which the Episcopal Church in the 18th century and still today connects the interior world of faith to the changing circumstances of American life: That despite the preservation of the apostolic understanding and authority of the episcopate, the government of this church is actually rooted in democratic principles and for that reason is perfectly compatible to American society.

Bishop White was thus able to convince Americans that the principles of the English reformers could be legitimately transferred to our shores and to our national character despite the breach with Great Britain brought about by the American Revolution. The primary authority of holy scripture interpreted within the historical teaching and public practice of the ongoing church by a General Convention made up of representatives of each order of the church, including the laity, our church is possessed of

some kind of fidelity and rightness in discerning Christian truth when it meets as the General Convention, which leads us through the exercise of the gift of reason and in the light of new developments in knowledge to a deeper understanding of the truths of the gospel.

William White traveled 3,000 miles to Britain to be ordained priest by the Bishop of London. He returned to Philadelphia in 1772 at the age of 24 and began his ministry at Christ Church in that city, first as assistant minister and then as rector, a ministry that was to last for 64 years.

From Christ Church he went back to England to be one of the first two Americans consecrated as bishops by the Church of England in Lambeth Palace Chapel by the Archbishop of Canterbury in 1787, and from Christ Church he served for 41 years in reality as the first Presiding Bishop, from 1795 to 1836. White's life directly parallels the rise and decline of Philadelphia as the nation's capital and chief city, no accident that the Presiding Bishop should have ministered from what was then the leading parish of our central metropolis.

The great crisis of White's life was the American Revolution. He wrote later of the alteration this political event caused to his own religious position: "I continued, as did all of us at Christ Church, to pray for the king, until the Sunday before the Fourth of July, 1776. Within a short time after, I took the oath of allegiance to the United States, and I have since remained faithful to it." White's loyalty to the United States was unusual for a leading Anglican clergyman of the northern colonies, and in addition to all of his other duties from 1777 to 1789, he held the office of chaplain to Congress, and from 1790 to 1800, chaplain to the United States Senate.

As a response to the Revolution, in 1782, at the age of 34, William White published *The Case of the Episcopal Churches*, which became the blueprint of the organization of our infant church at the first two General Conventions of 1785 and 1789. Previous to *The Case*, White had written no other work for publication, but in this one brief essay he defined his conception of the Church Catholic, the complete development of the Anglican ecclesiastical idea for a church now freed of state control, and the essential elements of the identity which for two centuries,

R. William Franklin is professor of church history at the General Theological Seminary in New York City.



William White

William White
developed a model
of Christianity that
kept catholic struc-
ture and authority
in tension with
Christian liberty.

and still today, characterizes our church.

The greatness of William White's plan for the Episcopal Church outlined in 1782 and achieved by 1792 was that he developed a model of Christianity that could keep in tension, keep in balance, two polarities: the catholic structure and authority of a historic faith, and Christian liberty. What Bishop White intended to do was to hold together a particular tension in which the primary authority of scripture could be recognized, but always as that was interpreted within the historical teaching and the public practice of the ongoing church. But as a man of the 18th century, as a child of the English Reformation and of its first great theologian, Richard Hooker, White also held an important place for reason in his Episcopal Church. The function of reason was to determine how scripture and the catholic tradition have authority for us. This determination is made through reasonable dialogue within the community of faith, the community of faith defined as the General

Convention of the Episcopal Church, whose political structures bring the elected representatives of the body of Christ into a graced conversation where the future parameters of the Christian life are determined for the Anglicans of the United States.

This is the message of William White at the end of the 18th century which comes down to us now at the end of the 20th century: God does not speak to us exclusively in one form or simply by supernatural decree. The word of God has authority for us as we are able to appropriate it in the course of our rational interpretation of it.

We are able to do this because the church, governed by its sometimes stressful political structures which focus in all of their stress on the General Convention, is the extension of the Incarnation sacramentally to the whole of creation, and the interior sacramental life of the church is an instrument which allows this perfect-

ing and completing process to be accomplished through a human institution, the General Convention.

We live at a moment when many, as in the Diocese of Fort Worth, despair in the face of the problems of the institutions of the national church. Before such uncertainty, General Convention seems "superficial and unworthy, absorbed in trivialities and rivalries," neglecting the deepest longings of God's people.

Yet the founding vision of our American church, from the early days of revolution and an uncertain future, speaks of faith in God's use of such gatherings as the theological embodiment of our interdependence on this continent, where through the necessary work of scriptural analysis and social criticism, a theological way can be opened up between the oppositions which are a part of our human story. Despite this challenge from Fort Worth, the example of William White beckons us forward toward Philadelphia with confidence. □

To Be Enjoyed One Step at a Time

SAUNTERING INTO HOLINESS

By Douglas C. Vest
Source. Pp. 110. \$7.95, paper

The desert is indeed a real source and metaphor for things spiritual, and has been for a long time. In comparison to those of the first Hebrew and Christian mystics, our own deserts are rich and lush and offer many clues and aids to the spiritual quest.

Vest offers us the gift of "seeing" the spirit and the gifts in the ordinary — how sunlight through a Juniper tree can become the burning bush, for example.

This book is best read and enjoyed in the manner suggested in the title — to be enjoyed like a slow walk, eyes open to God, one step at a time, rejoicing in seeing what there is to see.

(The Rev.) David L. Caffrey
San Bernardino, Calif.

Clearly Organized

OCCASIONS OF GRACE

An Historical and Theological Study of the Pastoral Offices and Episcopal Services in the Book of Common Prayer
By Bryan David Stuhlman
Church Hymnal. Pp. 381. \$27.95.

Prof. Bryan David Stuhlman's *Occasions of Grace*, a study of the pastoral and episcopal services in the Book of Common Prayer, articulates a sacramental theology as ecumenical as it is Anglican. He succeeds in presenting complex ideas with such skill that the reader of average intelligence with interest in reading liturgical theology should find this well-documented volume readable.

Perhaps Dr. Stuhlman's organized approach contributes significantly to this book's clarity. That is, he starts with baptism and shows how Holy Communion nourishes the Christian throughout life. This eucharistic gift interweaves with pastoral offices comprising Marriage, Reconciliation of a Penitent, Ministration to the Sick, Ministration at the Time of Death, Burial of the Dead, plus a section devoted to Ordination.

Prof. Stuhlman views the pastoral offices as liturgical gatherings which grace individuals at high and low points

of living. Through such worshipful sharing, God's grace transforms individuals through Christ's death and Resurrection. The author discusses all of this while substantiating research by making ample references to scripture as well as to church fathers such as Augustine and John Chrysostom.

All persons interested in the grace-filled richness of liturgy ought to obtain a copy of this book and digest its contents. Lutherans and Episcopalians and all students of ecumenism ought to think about the important points Stuhlman raises. *Occasions of Grace* stands as a scholarly, clearly written and multifaceted piece of liturgical theology.

Ed Ambrose
Las Cruces, N.M.

Part of the Whole

THE GOOD BOOK

Reading the Bible with Mind and Heart
By Peter J. Gomes
William Morrow. Pp. 383. \$25

After a long struggle to convey the sense of scripture, it is delightful to have The Preacher to Harvard's winsome plea and paean for the unflagging consequences of the Bible that is such a splendid, necessary justification for the collection of writings that for more than three millennia "made meaning" for so many.

Peter Gomes revels in the scriptural "account of a faithless people and a faithful God who seek constantly to renew their relationship" in a "very public book for the ordering of both the public and private." Just this once, the high culture of the much maligned, mainstream, liberal Christianity is popularly endorsed as warranted.

He argues that the Bible, which must be understood . . . as (but) a part of the whole teaching and practice of the (lively principals of) Christian faith, is best understood as a book of human experience of the divine at those thin, liminal places of suffering, joy, and the mystery of encounter.

Those of us who love life in the Episcopal Church will affirm that our "orthodoxy must never be permitted to become the protective coloration for the self-interests of the status quo" and be encouraged

by Gomes' constant assertion of the marvelous, Christ-centered, moral monotheism of the prayer book position, if not all of our actions.

Ralph H. Shuffler
San Antonio, Texas

Us vs. Them

THE ORIGIN OF SATAN

By Elaine Pagels
Vintage. Pp. 214. \$12, paper

Pagels writes that she leaves to others the study of the literary and cultural background of Satan, and the psychological and theological implications of belief in personified evil. Her interest is in the social implications of Satan from New Testament times to the present — how the fallen angel is invoked "to express human conflict and to characterize human enemies within our own religious traditions."

According to the author, the gospels show the disciples on God's side and their enemies on Satan's. And through the centuries Christians have identified themselves with the disciples and their opponents — Jews, pagans, heretics — with evil and so with Satan. This, despite Jesus' teaching and exemplifying forgiveness and love for his enemies.

Pagels argues that although many Christians from St. Francis to Martin Luther King, Jr. have stood on God's side without demonizing their opponents, and have sought reconciliation rather than damnation, "For the most part . . . Christians have taught — and acted upon — the belief that their enemies are evil and beyond redemption."

Whether most Christians have been so ruthless may be arguable, but we need look no further than Bosnia — or the next Klan rally — or maybe within our own hearts — to see the deadly us-vs.-them mentality at work. This is a tough book to read and it holds some truths that are tough to accept.

(The Rev.) Robert Horine
Lexington, Ky.

Correction: The publisher of the novel *The Sparrow*, by Mary Doria Russell [TLC, Jan. 12], is Villard Books, a division of Random House.

Practical Directions for Lent

By TRAVIS DU PRIEST

LENT, HOLY WEEK, EASTER AND THE GREAT FIFTY DAYS: A Ceremonial Guide. By **Leonel L. Mitchell.** Cowley. Pp. 126. \$13.95 paper.

A companion to *The Ceremonies of the Eucharist* by Howard Galley, and does not repeat the directions for celebrating the Eucharist or baptism from that book. Covers the Paschal Cycle, Ash Wednesday, preparing the church for Lent, Palm Sunday, Holy Week, the Great Vigil, the Easter season. Gives suggestions for large and small parishes and directions for Ash Wednesday and the Great Vigil when a priest is not available. Historical, practical and much appreciated.

BONFIRES ON THE LEVEE. By **David Middleton.** Sketches by **David V. Middleton, Jr.** Blue Heron (P.O. Box 550, Thibodaux, LA 70301). Unpaginated. \$10. Includes shipping, paper.

A handsomely printed chapbook of poetry by the poet-in-residence of Nicholls State University and parishioner of St. John's, Thibodaux, La. Fetching and evocative poems. From "Acadie": "Here in a world reproved by constant love, In bodies we possess but for a time Live wedded souls made one by One above Who came to earth that love might be sublime."

THE LIGHT OF CHRIST: Sermons for the Great Fast. By **Basil of Sergievo.** St. Stephen's (P.O. Box 467, Mt. Tabor, NJ 07878). Pp. 98. No price given.

Deep truth expressed in simple language characterizes these sermons for Lent and preceding Sundays. The author is an Orthodox bishop in the Diocese of Sourozh (Great Britain and Ireland).

THE SEED OF THE CHURCH: The Universal Vocation of Martyrdom. By **Kallistos of Diokleia.** St. Stephen's. Pp. 24. No price given.

Every Christian is called to bear witness to the cross and Resurrection. Various forms of martyrdom involve the acceptance of suffering and solidarity with others who suffer. An essay which first appeared in the journal *Sobornost*.

IMAGE: A Journal of the Arts & Religion. No. 12 and No. 13. **Richard**

Wilkinson, managing editor. The Hillside Review (P.O. Box 674, Kennett Square, PA 19348). Pp. 127 each. \$9 each, paper.

Two issues of this lovely and exciting journal, with fiction, poetry, interviews, features on the visual arts and reviews. They place the reader/viewer in a world of verbal and visual thinking. Flannery O'Connor wrote that the day Ralph Waldo Emerson could no longer celebrate Holy Communion was "the critical watershed in American history."

EASTWARD TOWARD EVE: A Geography of the Soul. By **Madonna Kolbenschlag.** Crossroad. Pp. 144. \$15.95 paper.

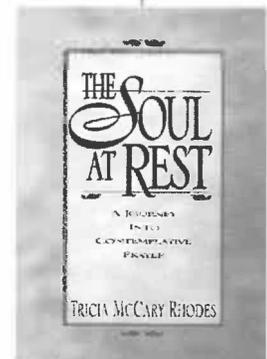
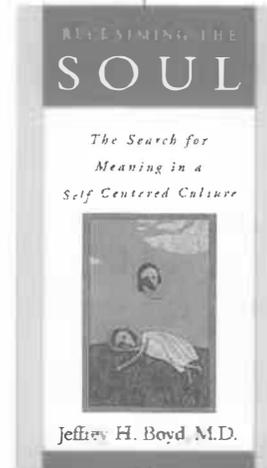
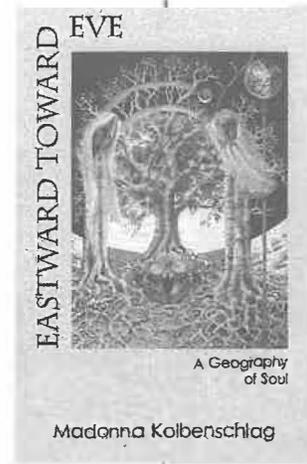
If you are interested in myth and the exploration of masculine and feminine in Eastern and Western cultures, you will enjoy this "fresh way of understanding our own souls." Chapters on the "Yang" of Teilhard de Chardin and Thomas Meriton and the "Yin" of Mary Catherine Bateson, Margaret Mead's daughter.

THE SOUL AT REST: A Journey Into Contemplative Prayer. By **Tricia McCary Rhodes.** Bethany. Pp. 224 \$13.99.

A primer for those moving toward listening prayer or "inward disciplines," amply illustrated with numerous life experiences. Though I have reservations about a stepped handbook to contemplation, which in its most reverently mystical state is usually revealed to or achieved by the chosen vessels of God's grace, I do appreciate that many will be affirmed and guided by this work.

RECLAIMING THE SOUL: The Search for Meaning in Self-Centered Culture. By **Jeffrey H. Boyd.** Pilgrim. Pp. 192. \$15.95 paper.

Episcopal priest and psychiatrist, Fr. Boyd reclaims the Christian perspective of the soul, challenging theologians and psychologists, who have largely given up on the concept of the soul. He is the right person to do so. One of his most creative efforts is his argument against — that's right, against — the holistic, unified person. If the soul doesn't exist, the human mind loses its mystery and integrity. If it wouldn't denigrate the book, I'd end with a Wow!



People and Places

Please send P&P information changes to PO Box 92936, Milwaukee, WI 53202-0936 or e-mail at livngchrch@aol.com

Deaths

The Rev. **William A. Bennett**, deacon of the Diocese of Central Florida, died Nov. 27 following a lengthy illness. He was 84.

Deacon Bennett was born in Columbus, OH. He graduated from Ohio State University, 1937, West Coast University, 1940, and Harvard, 1952. He was an associate of the Order of the Holy Cross and the Knights of Malta (SSJJ). He was ordained deacon in 1982 and served at Trinity, Vero Beach, FL.

The Rev. **Thomas G. Faulkner**, retired priest of the Diocese of Virginia, died Nov. 9 at his home following a long illness. He was 88.

Fr. Faulkner was born in Greensboro, N.C. He graduated from the University of Virginia, 1930, and Virginia Theological Seminary, 1938. He was ordained priest in 1938. He served parishes in Culpepper County, Manassas, Fredericksburg, and Spotsylvania, VA. He retired in 1976. Fr. Faulkner is survived by his wife, Mary, three children and seven grandchildren.

The Rev. **Stephens T. Gulbrandsen**, retired priest of the Diocese of Spokane, died Nov. 27 of heart failure in Coeur d'Alene, ID. He was 85.

Fr. Gulbrandsen was born in Philadelphia, PA. He graduated from Harvard, 1933, and Virginia Theological Seminary, 1951. He was ordained priest in 1952. Fr. Gulbrandsen served parishes in Pine Grove, Cabbage Hollow, Tanners Ridge, Stanardsville, Dyke, Boonesville, Free Union, Gretna, Mt. Airy, and Peytonsburg, VA; Denver, Paonia, Delta, CO; and Grangeville, ID. He retired in 1981. Fr. Gulbrandsen is survived by his wife, Jane, and two children.

The Rev. **Wayne Lingle**, retired priest of the Diocese of Pennsylvania, died Nov. 27 in Whiting, NJ, at the age of 84.

Fr. Lingle was born in Mahaffey, PA. He was educated at Eastern College, 1952, the Reformed Episcopal Seminary, 1956, and Temple University, 1959. Fr. Lingle served as a minister in the Reformed Episcopal Church from 1945-1959 before being ordained priest in 1960. Fr. Lingle served parishes in Fallsington, Drexel Hill and Huntington Valley, PA. He retired in 1977. Fr. Lingle is survived by his son, Paul, and daughter, Elizabeth.

The Rev. **James F. McKendrick**, former rector of St. George's Church, Ardmore, PA, died Dec. 4 following a liver transplant. He was 62.

Fr. McKendrick was born in Buffalo, NY. He was educated at State University of New York-Buffalo, 1956, and Philadelphia Divinity School, 1960. He was ordained priest in 1961. Fr. McKendrick served as curate of St. Matthias', East

Aurora, NY, rector of Calvary, Rockdale, PA, and rector of Holy Trinity, Lansdale, PA. Poor health forced him to retire in 1994. Fr. McKendrick is survived by his wife, Beverly, three daughters, three grandchildren and his mother.

The Rev. **Watson E. Neiman**, retired priest of the Diocese of Central Florida, died Oct. 26. He was 82.

Fr. Neiman was born in Philadelphia, PA. He attended Temple University, Northwestern University and the United States Army War College. He was a member of the church medical society. He served as a colonel in the US Army Medical Corp until 1963. Fr. Neiman was ordained priest in 1969. He served the Diocese of New Jersey on the board of examining chaplains, the commission on ministry and the Christian social relations committee. He was deputy commissioner of community health services for the New Jersey State Department of Health and served on the boards of several nursing homes. Fr. Neiman is survived by his daughter, Joy.

The Rev. **Walter Rasmussen**, deacon of the Diocese of Central Florida, died Nov. 27. He was 80.

Deacon Rasmussen was born in Otoe County, NE. He attended the College of the Pacific, North Eastern Teachers College and Morningstar College. He was ordained deacon in 1985 and served as chaplain of St. Mary's School for Indian Girls, Springfield, SD. Deacon Rasmussen is survived by his wife, Jean.

The Rev. **Richard Vanaman**, retired priest of the Diocese of Western Louisiana, died Dec. 5. He was 83.

Fr. Vanaman was born in Harrisburg, PA. He graduated from Dickinson College, 1946, Wesley Theological School, 1951, 1971, Burton, 1963. He received the D.D. degree from Evangelical College and Seminary in 1976. He was an associate of the Order of the Holy Cross and the Order of St. Luke. Fr. Vanaman served in the Methodist Church from 1941-51. He was ordained priest in 1953. Fr. Vanaman served parishes throughout Virginia, Florida, Mississippi and Louisiana. He retired in 1977. Fr. Vanaman is survived by his wife, Jean, and two children.

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SHORT-TERM INTERIM for parish in Western Newfoundland beginning soon. Contact: **St. Paul's, 390 Main St., North Andover, MA 01845. (508) 686-6858.**

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RECTOR, Christ Church, New Haven. Anglo-Catholic parish in urban/Yale University setting. Emphasis on liturgy, tradition, spirituality, music. Multiple programs. Diverse socio-economic and in sexual orientation. Affirms ordination of women and social ministry. Commuter and local members. Endowment. Historic building. Desires growth. Prefer 5 years experience as rector. Resumes to: **Dr. Nancy Horn, 84 Broadway, New Haven, CT 06511.**

RECTOR: St. Luke's Episcopal Church, East Hampton, Long Island, NY. Active parish in center of town's Historic District. Stable membership committed to parish and community outreach and children's education. Proven years of experience necessary. Forward curriculum vitae with references to: **Fr. Samuel Edelman, 18 James Lane, East Hampton, NY 11937.**

ASSISTANT POSITIONS: Two full-time clergy positions will open this summer at Grace Church in New York, a historic 350-member parish in downtown Manhattan. Applicants should be evangelical with strong preaching/teaching skills and committed to urban ministry. Resumes by March 5 to: **The Rev. Sam Abbott, 802 Broadway, New York, NY 10003.**

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(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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

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4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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ST. MARK'S 1625 Locust St. (215) 735-1416
Within walking distance of '97 convention center
Sun Eu 8:30, Sol Eu 11. Wkdays: Mon, Thurs, Fri 12:10; Tues
5:30; Wed 12:10 Eu LOH; Sat 10

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret
S. Austin, the Rev. George L. Choyce
Sun H Eu 8, 10:30 (Sung), 12:15 (2S Ev 4 Oct.-May). Mon-Fri
H Eu 7, MP 8. Wed H Eu & HS 10:30

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philpott; 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
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted.

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.
Rosalie H. Hall, M. Div., canon missionary; 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

San Miguel de Allende

GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Patton Boyle, interim rector; The Rev. Sibylle van
Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean
Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno.
Spanish service Sat 6