

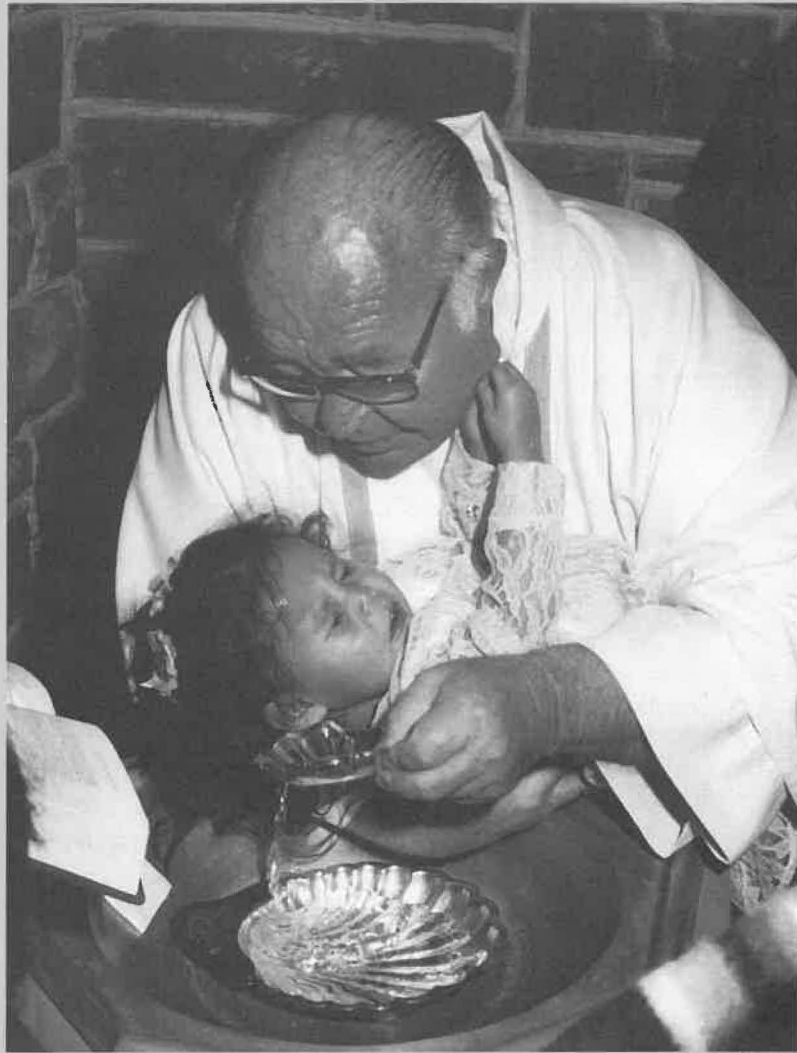
The Living Church

April 27, 1997 / \$1.50

The Magazine for Episcopalians

Navajo and Anglo Ways

at Good Shepherd Mission (p. 8)



Dick Snyder photo

The Rev. Paul Snider, a retired priest of the Diocese of Arizona, baptizes a child at Good Shepherd Mission, Fort Defiance, Ariz.

April 27, 1997

Easter 5

Features



Navajo and Anglo Ways

Good Shepherd Mission,
Fort Defiance, Ariz.

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Quote of the Week

The Rt. Rev. John W. Howe, Bishop of Central Florida, on evangelism: "... before the laity can be mobilized to do this ministry, evangelism must be modeled and taught by the clergy."

In This Corner

The Report on Same-Sex Blessings

The first thing you notice about the Report to the General Convention, "otherwise known as the Blue Book," is that it's not blue. It's maroon. Once you get past that fact, you can plunge into 550 pages of information about the 72nd General Convention, July 16-25, in Philadelphia. There are reports from committees, resolutions already filed, nominations and statistics . . . the usual bill of fare.

Of particular interest is the Report to the General Convention on the Blessing of Same-Sex Relationships, which is contained within the report of the Standing Liturgical Commission (SLC). The report on blessing is a result of a 1994 convention resolution which directed the SLC and the House of Bishops' Theology Committee to address "the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex."

While the topic of same-sex blessings will be one of the more controversial to come before convention, the report is hardly contentious. There are no resolutions attached, and it would seem that a variety of opinions are simply lumped together. On the other hand, one should make no mistake about where the authors are coming from. The nine-member Theology Committee of the House of Bishops includes Bishops John S. Spong, Jane H. Dixon and Frederick H. Borsch, and it is believed that a strong majority of the SLC favors same-sex blessings. A firm minority report, signed by Bishops David S. Ball, Charles F. DuVall and William C. Frey is attached.

Some highlights of the report:

Sunday's Readings

Radical Love in Practice

Easter 5: Acts 8:26-40 (or Deut. 4:32-40);
Ps. 66:1-11 (or 66:1-8); 1 John 3:(14-17)18-24; John 14:15-21

Today's readings focus on the centrality of baptism to our celebration of the 50 days of Easter. We who have "passed from death to life" with the Lord are called to lead lives which bear witness to our membership in his body. We do that when we "obey his commandments and do what pleases him" — when we're faithful, that is, to the terms of our baptismal covenant.

The promises we made (or that were made for us) in baptism all spring from Christ's own law of love. Taken together, they underscore its all-inclusive nature.

If we truly "seek and serve Christ in all

"Two opposite ends of the spectrum of opinion are in virtual agreement that the sacrament of marriage is, indeed, what is at stake."

"The sinfulness or lack of sinfulness of homosexual acts is an issue that at present is up in the air."

"Where a majority of the nation as a whole, according to most polls, is opposed to legal regularization of same-sex unions, there is evidence that a sizeable number of members of the Episcopal Church may be favorably disposed to the blessing of same-sex unions."

While the report offers no resolutions, it does list four options the church might consider:

A. Continue to emphasize the teaching that the right and proper context for genital sexual relations is within heterosexual marriage.

B. Have the Standing Liturgical Commission devise a rite or rites of marriage to be authorized for use equally with heterosexual or homosexual couples.

C. Have the Standing Liturgical Commission develop a rite or rites that would officially bestow the church's blessing on same-sex unions but would clearly not be the same as sacramental marriage.

D. Accept the ambiguity of the present situation and affirm the duty of local pastors to respond pastorally to the needs of their parishioners.

The majority report makes for interesting reading, but no matter where you stand on the issue, you probably won't be pleased by it.

David Kalvelage, editor

persons," our charity and compassion can never end with those who share our convictions and values. Our challenge is to minister to the legitimate needs of those who question and even deny the things we stand for. In a similar vein, respect for "the dignity of every human being" needs to extend even to those we find offensive. And striving for "justice and peace among all people" entails reaching out with understanding and forbearance to those who wish us harm. All people, every human being without exception — these are the objects of the radical love we've promised the Savior we'll show.

Our call is to love "not in word or speech but in truth and action." To the extent that we do that in our everyday lives, we're faithful to the covenant we've made.

Honest Dialogue

I yield to no one in my estimate of the importance of scripture, but when scripture and dialogue are set over against each other as alternatives in an editorial [TLC, April 6] the advice is not helpful.

The Bible needs to be responsibly understood and its meaning brought to bear on contemporary life, but the Bible does not interpret itself. If you want the church to "discern truth through scripture," rather than "through dialogue," then you must tell us who is to be the authoritative and unquestioned interpreter of scripture. If there is no such final interpreter, I know of no satisfactory way of trying to get at the meaning and relevance of the ancient and tremendously diverse body of canonical writings except through honest and open dialogue among those who share a concern to understand and be faithful to the biblical witness.

Through dialogue, the Christian community can benefit from the varied experience and insights of a number of persons and groups and thereby approach a depth and wholeness greater than could be achieved through the partial outlook of any one alone. Otherwise, the appeal to "biblical authority" becomes merely a shibboleth with which to terminate communication with those whose perspectives on the text differ from one's own.

What the church needs is not scripture instead of dialogue, but rather dialogue about the biblical message — dialogue that is biblically informed, dialogue sensitive to the needs of the contemporary world, dialogue in search of guidance, dialogue open to the illumination of the Spirit — but dialogue!

*(The Rev.) Arnold W. Hearn
Mountain View, Ark.*

The last sentence in the editorial on dialogue "we would be far more apt to discern truth through scripture than through dialogue" left me wondering. The author of the editorial must be aware that the very existence of our biblical canon is the result of the community of the faithful meeting in dialogue at various times to decide, under the guidance of the Holy Spirit, which books are to be included.

Throughout history, scripture has been interpreted in many different and often

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- **Christian Writers' Workshop** with Luci Shaw, May 30-June 2
- **Province IV Women** with Bennett Barnes, June 2-4

POTPOURRI WEEK — June 8-13

- **2015—The Church's Odyssey** with Roger White, Richard Kew
- **The Hope Which Never Disappoints** with John Claypool, John Barr
- **Christianity and Literature—Old Walls, New Bridges—Appreciating Other Races and Cultures through Literature** with Linetta Gilbert, William Barnwell
- **Clowning and Clown Ministry** with Leon Buttons McBryde

YOUTH WEEK — June 15-20

- **Junior Young People's Conference**
(for youth rising in grades 7-9)
- **Senior Young People's Conference**
(for youth rising in grades 10-12, just-graduated seniors)
- **Conference for Adults Who Work with Youth**

June 22-27

- **Christian Education Conference: Christian Formation for All Ages in the 21st Century** with Roger White
- **Spirituality Conference—Journey of the Soul with Dante, Jung and the Labyrinth** with Alan Jones, Lauren Artress, Robert Haden

Renewal Conference — June 29 - July 4

- **Missionary Spirit, Missionary Life—Jesus in Our Lives and in Our World** with Alden Hathaway, Alex Dickson

Women's Health Conference — August 24-29

- **Wholy Refreshed—Glorifying God in Spirit, Soul and Body** with Myrna Lawson

ALSO ON THE CALENDAR

- **Camp Kanuga** (ages 7-15), June 8 - August 16
- **Trailblazers** (15- and 16-year-olds), June 19 - August 4
- **Summer Guest Period**, eight weeks, July 5 - August 29
- **See the Leaves**, October 12-19



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Letters

contradictory ways, and can, therefore, be hardly considered univocal. Do we no longer believe in the guiding and helping presence of the Holy Spirit when the people of God meet in dialogue to interpret scripture and discuss doctrine? Were the ecumenical councils not exactly that, the Christian community meeting in dialogue? Is there a better way of dealing with scriptural interpretation and doctrine?

Scripture and dialogue are not contradictory but complementary in the process of discerning God's will. It is only when a segment of the church refuses to accept that "things which had grown old are being made new" by God and refuses to participate in dialogue that the words of the Holy Spirit fall on deaf ears and community is sacrificed on an altar devoted to the idol of tradition and scripture.

*Nicholas T. Molnar
Santa Fe, N.M.*

More Christian?

On CBS's "Sixty Minutes," on Easter Day, Leslie Stahl interviewed two former

members of the "Heaven's Gate" cult. "Let me get this straight," she said at one point, "you believe that beyond this life you will have a different body, a 'higher body,' in contrast to the more commonly held belief that, when this body dies, what is left is 'spirit'?" They said "yes."

Heaven's Gate's theology/anthropology sounds more Christian than Leslie's!

From what we have read and heard so far about this cult, its theology seems to derive from a sincere attempt to deal with its members' sexuality, and more specifically, to make the two sexes equal by denying or erasing the human sexual component in themselves. Deep spiritual meditation, celibacy, and castration were among their practices.

It has never been the Christian way to deny human sexuality. And unfortunately, from the third century until the present, it has not been the Christian way to allow or promote sexual equality as something of which God would approve.

As long as the church refuses to deal with the God-given fact of sexual equality, it will continue in its present dysfunctional state, and aberrations like the

The Living Church

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

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

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

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

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

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

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

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Volume 214 • Number 17

Letters

"Heaven's Gate" people will leave us to find strange ways of trying to accomplish what the church has not.

*(The Rev.) Robert G. Hewitt
Colorado Springs, Colo.*

At Risk

Interesting that the Archbishop of Canterbury reflects the position of the Episcopal laity more than our Presiding Bishop and the House of Bishops [TLC, March 23]. The study by Gallup prior to the '91 General Convention indicated only 21 percent of the laity approved sanctioning same-sex unions. To continue to ignore this has put the Episcopal Church at risk.

John Stott, another Anglican of some theological weight, when asked last year by *Christianity Today* to give reasons why he would leave the Anglican Communion, listed four. These were denial of the Virgin Birth, the Resurrection and the Incarnation, and the approval of same-sex unions. I share his opinion.

*James Kirk
Nitro, W.Va.*

One Package

Regarding the article by Bishop Benitez [TLC, Feb. 9] it occurs to me that there are exact parallels between the tactics used to further the homosexual agenda and those used to push ordination of women and inclusive language. The feminist agenda was achieved by rebellion against authority, by illegal acts, by abandonment of the 2,000-year tradition of the apostolic church, and by twisting some biblical passages and ignoring others.

For the sake of "peace" or "politeness," or perhaps "collegiality," no disciplinary action was taken against those bishops

who illegally ordained women in 1974, and soon those 11 "ordinations" were pronounced legitimate without ever being regularized. Now, as you know, comes the attempt to make this innovation mandatory.

Likewise, the widespread use of illicit alternative liturgies, many of which are pagan goddess worship, has never been controlled. With constant prayer book revision and approval of alternative litur-

gies, there is no longer such a thing as common prayer in the Episcopal Church.

The church was divided and polarized long before the homosexual issues came to the forefront. All of these revisionist agendas are of one package. All are destructive not only for the Episcopal Church, but also for the Anglican Church worldwide and for all Christian churches.

*(Canon) Carolyn C. Fouse
Copper Canyon, Texas*



By now you know what Episcopophobia is. Remember? It's your fear of the fall fund raising frenzy. The cure for Episcopophobia is scheduled for June 6, 7 and 8 in Indianapolis, Indiana.

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Pursuing Hope in the Workplace of San Francisco

The group had been sitting around the table for almost an hour, sorting through frustrations about work — a disappointing lack of trust, job insecurity, an ever-increasing workload, and the longing for greater connection and meaning. “What are the questions which come out of our stories?” the conversation facilitator asked. Silence fell. Then an attorney in her early 40s spoke. “My question is simple, ‘Wherein lies our hope?’”

Or put another way, “Where is God at work?” For the past year and a half, a small group of Episcopalians who work in downtown San Francisco have been asking this question. The group is sponsored by Spirituality at Work, a project initiated by Church Divinity School of the Pacific (CDSP) alumna Whitney Roberson, as part of her Master of Divinity field education assignment. Participants meet weekly during lunch to discuss the intersection of Christian spirituality and work.

John McQuin, assistant general counsel for a San Francisco-based corporation, heard about the meetings through his parish bulletin shortly after moving from Washington, D.C., to the Bay Area. It was the positive experience he had with a similar program in Washington and the ideas behind William Diehl’s book, *The Monday Connection*, which inspired his attendance in San Francisco. What emerges from both Diehl’s book and Spirituality at Work, Mr. McQuin said, is a “way to take what we learn on Sundays and make it part of our life throughout the rest of the week.”

It is the sense of community and support that brings Carol Castellini to Spirituality at Work. “We’re all working people trying to keep all the balls in the air at once,” she said. It is “a wonderful oasis in the work week.” Although participants have different motivations and goals, group members are nurtured by their common belief in God and desire to grow spiritually.

Each week, Ms. Roberson prepares a conversation topic. Frequently, the focus is on readings from scripture and how

(Continued on page 14)

Middle East Peace Needs Greater Support, Bishop Browning Says

Presiding Bishop Edmond L. Browning issued a strongly worded statement following a trip to several countries in the Middle East during March. Bishop Browning said the Middle East “is poised on the brink of an uncertain future,” after he traveled to Gaza and the West Bank, Cyprus, Lebanon and Syria.

“I am more convinced than ever that it is critical for the international community to support those who are working for a peaceful future,” Bishop Browning said.

The Presiding Bishop traveled following the meeting of Anglican primates in Jerusalem [TLC, April 13]. He said that in Jerusalem, “a touchstone of faith for three religions, we experienced an increasing level of distrust.

“In Beirut we saw a city that has emerged from 16 years of civil war and external invasions with a seemingly indomitable will to recreate a society in which Christians and Muslims live and work together.”

Bishop Browning spoke of the peace process, and said, “throughout the region people are deeply worried about the future of the peace process and disappointed by the role of the United States as a sponsor of that process. The repeated vetoes by the U.S. of United Nations Security Council resolutions produced both anger and incredulity among Muslims and Christians alike.”

He addressed the Assembly of the Fel-



ENS photo
Bishop Browning and his wife, Patti, have been frequent visitors to the Middle East.

lowship of Middle East Evangelical Churches in Cyprus, proposed a meeting of Christian and Muslim religious leaders from the area, met with leaders of Maronite, Armenian Orthodox, Syrian Orthodox and Greek Orthodox churches, and visited a Palestinian refugee camp.

Episcopal News Service contributed to this article

Briefly

The Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, was reported **resting comfortably** following surgery for a cerebral aneurysm on Maundy Thursday. As of April 1, Bishop Kelshaw remained hospitalized.

Unmarried couples who live together **“will bring down the institution of marriage,”** said the Most Rev. George Carey, Archbishop of Canterbury, in an interview with the magazine *Radio Times*. “We don’t want to point the finger at people just so they feel guilty,” he said, “but we

need to remind them there are moral values worth espousing.”

The Rt. Rev. Desmond Tutu, who retired recently as Archbishop of Cape Town and Primate of the Church of the Province of Southern Africa, said recently **he will undergo radiotherapy** for cancer in the United States. The archbishop said his cancer “is suspected to have penetrated beyond the prostate gland” and that he will receive hormone treatments and radiotherapy.

He Discovered the Power of Prayer

Nigel Mumford often uses the word “gentle” when describing what he does. His speech and mannerisms convey the peacefulness of someone who has found his life’s calling and is pleased to be doing it. It is surprising to discover that the man who smiles easily and laughs quickly was once a commando and drill sergeant in Her Majesty’s Royal Marines. “I was a man who taught other people to kill or be killed. It is now my privilege to teach people to heal and be healed,” he said.

A profound event in his life, the devastating illness of his sister, Julie Sheldon, caused Nigel Mumford to become aware of the power of prayer to heal the sick and injured. With the assistance of the Rev. Canon Jim Glennon of Australia, Ms. Sheldon was cured of dystonia, an illness which takes the lives of its sufferers. Now an author and respected speaker, she lives free of the disease that almost killed her. Witnessing the miracle of her cure caused Mr. Mumford to be drawn to the healing ministry.

Certain of God’s plan for his life, Mr. Mumford was confirmed in his decision by another remarkable incident. At a church service, he was approached by a woman carrying a child. The woman urgently asked Mr. Mumford to pray for her son. As Mr. Mumford ended his prayer for the small boy, the child looked up and made eye contact. But the connection went deeper than their eyes.

“He looked right into my soul,” Mr. Mumford said. “I have never been so moved in all my life.” He knew his prayer had made a difference.

The leaders of his church supported Mr. Mumford’s decision to follow his calling. He attended an intense two-year program sponsored by the Diocese of Connecticut, after which he was commissioned by the bishop as a lay minister and given permission to perform healing services.

Soon afterward Mr. Mumford became aware of the Oratory of the Little Way, in Gaylordsville, Conn. Built as a retreat center in 1965, the grounds had been vacant for six months. The building was a perfect location to model after Crowhurst, a retreat center in Sussex, England. Even-

tually, he sold his business and home to live full-time at the Oratory as its director.

By definition an oratory is a place to pray. The center was established in 1965 by the Rev. Benjamin Priest, who believed, “It does not matter which church you go to, or, for that matter which church you stay away from. All are welcome.” The Oratory continues that tradition today. Even its board members are of many faiths.

In the quiet solitude, guests may walk paths, enjoy gardens or sit in restful meditation. It is a place to refresh and recharge. The time there can be “as full or as empty as you wish,” said Mr. Mumford. The small chapel is sparsely decorated. The altar bears a plain cross with a risen Christ, symbolizing the victory over suffering. There are eight beds, a living room, dining room and kitchen. Depending on an individual’s needs, persons are welcome to spend half an hour, or up to five days.

Tuesday morning services are much the same as they are in any other church. The difference is found at the close, when there is an invitation for all who need healing to come forward. The practice of faith healing is based on the biblical passage James 5:14-15: “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up.” In the ancient tradition, the hands of those praying are gently placed on the person to be healed. “We allow Christ to work through us,” Mr. Mumford said.

“There are many levels of healing,” he said. “Mind, body, spirit and soul. We find many people who want to be healed of childhood memories or abuse. Often those who come for physical problems stay for the emotional healing they need.” Visitors to the Oratory are never told to do anything contrary to their doctor’s advice. They are cautioned to continue taking prescribed medication until instructed otherwise by their physician.

“We see medicine and what we do as railroad tracks,” Mr. Mumford said. “Doctors are one rail and the spiritual is the other. They run together toward the



‘Everyone is healed, but not everyone is cured.’

Nigel Mumford

horizon where they meet.

“We work together to heal,” he said. “Everyone is healed, but not everyone is cured. Even when a cure does not take place, there is healing.” The anger, frustration and emotional pain that come with illness are relieved by prayer and faith.

Mr. Mumford has witnessed numerous healings, both subtle and dramatic, yet he can make the miraculous accessible by saying, “It’s very simple. The second commandment is ‘Love one another.’ We can all do that. Intercessory prayer is very powerful. We can all pray for each other.”

The Oratory of the Little Way stands on three basic principles: love, listening and praying. Everything is done quietly and gently. Although one might have the idea that this is all very serious and somber, there is great joy. Smiling is important to the healing process.

In a world of people seeking spiritual satisfaction, the Oratory of the Little Way has answers. “Even people who say they are non-believers show a tiny bit of belief just by walking in the door,” Mr. Mumford said. “He will take hold of that. This is God in a tangible form.”

The Oratory asks nothing in return. The public healing services are open to all. For those who wish to stay in the guest house, there is a small fee. The facility is entirely self-supporting, and therefore donations are accepted.

“Prayer is like the wind. You can’t see it, but you can see what it does,” Mr. Mumford said. He has seen it move mountains.

Angelique York



The Oratory

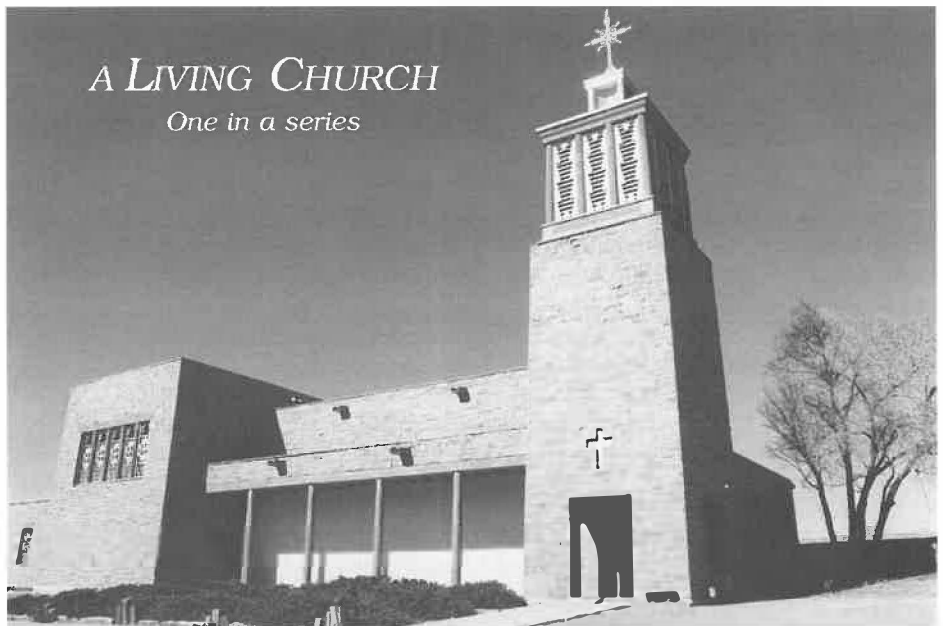
*Navajo
and
Anglo
Ways*

Separate

but

Connected

By PATRICIA NAKAMURA



Navajo symbolism and craftsmanship are reflected in the buildings and furnishings of Good Shepherd (above and opposite). A turquoise and silver cross (left, below) hangs above the altar.

Good Shepherd Mission, Fort Defiance, Ariz., is much more than a simple parish church, although it is that. In its 103-year history, it has been hospital, school, orphanage and training center. Currently, mental health, AODA and traditional healing, Americorp and a community college rent space inexpensively. There is housing for teachers in the local school system.

Just this year, the mission has converted one of the 15 or so buildings on its compound into a guest house. It has outstations in Sawmill and Coal Mine, house churches “way out” across the reservation, and devoted friends in places like Darien, Conn., Cincinnati, Ohio, and Sewanee, Tenn. Its gentle influence is far reaching.

The vicar of Good Shepherd is the Rev. David Sutcliffe, who moved to the mission from Menomonee Falls, Wis., a year ago, with his wife and three of their five children. They are learning to “walk in harmony” with Navajo ways, where four of them are often the only Anglos. One son is a Nicaraguan Indian, and he is enjoying the fact that “he looks just like them.”

“On a typical Sunday,” Fr. Sutcliffe said, “attendance may be 100 people. The next Sunday, it may be a hundred different people. When people are invited for healing, the laying on of hands, there may be two, there may be 30. We’ve had 60 baptisms this year, kids and teens. The mission has lots of burials, too, but not many weddings,” he said. His sermons are in English, translated into Navajo. Half the

hymns are from a Navajo ecumenical hymnal — “old gospel things.”

Services, he said, are “very formal Anglo-Catholic, but in some ways very loose.” Ceremonial practices are strong in Navajo spirituality. The two traditions are unique and separate. “They don’t want us coming in and expropriating their traditions.” Yet they’re connected by, among other things, a “sensual approach to worship,” with a fondness for “Anglo-Catholic processional movement, visual things like candles, cedar for incense.”

“It’s a little like working in a foreign country,” Fr. Sutcliffe said, “with different values, a different language. We have to figure out the essence of the faith. Not just Western European, but what is the Navajo expression of faith?”

Needs are great in the community, the Navajo reservation. “There are 250,000 people on the reservation, and only 500 businesses, including McDonald’s.” Good Shepherd runs “the only viable food bank in the area.” At Window Rock jail last holiday season, the staff was off and prisoners were slated to dine on peanut butter sandwiches. The local Roman Catholic church provided a Thanksgiving feast; Good Shepherd served a Christmas turkey dinner.

The opportunity for young people from far away to learn Navajo culture and teach their own is a primary ministry of Good Shepherd. Jim Anderson, youth director of St. Luke’s Church in Darien, Conn., has for four years taken 25-35 of his senior high students to Fort Defiance for 10 summer days of “servant partnership.”



*'You need to
know where you
come from ...
to figure out
where you're
going.'*

Margaret Hardy

First the students must earn the right to go by performing at least 35 hours of service — acolyting, singing in the choir, working at the soup kitchen or with Habitat for Humanity. They must help raise money for the trip in contributions and grants.

At Good Shepherd, they run Vacation Bible School for Navajo children, work on renovation and maintenance, and last year helped to turn the “fancy old rectory” into Givens Guest House.

Mr. Anderson said, “Darien is a commuting town for New York. There’s money here, the kids are well provided for and well adjusted. This project has a marked impact — it is their first knowledge of poverty.”

In June and July, the area can be hot and dry, the relatively high altitude affecting. “The physical presence of the country, the canyons and mesas, the presence of Spirit,” are felt. And there is history, “a deeply entrenched culture of thousands of years, compared to Anglos’ few hundred years. It gives them a sense of perspective.”

Some of St. Luke’s young people have gone all four years. “The Navajo people are gentle, warm, and loving. We develop relationships with the kids,” Mr. Anderson said.

Fr. Sutcliffe’s newsletter said, “We aided in the ongoing student exchange program between Choate/Rosemary Hall and the Ft. Defiance/Window Rock School District. We had 10-12 students and advisors from Choate/Rosemary Hall stay with us for seven weeks while a similar number of Navajo students experienced life on the Choate/Rosemary Hall

campus.” The exchange helps to “bridge the culture shock.”

Thirteen undergraduate students from the University of the South, Sewanee, Tenn., recently returned from their chapel outreach stay at Good Shepherd. According to staff chaperone Tom Lewallen, it was no picnic. “They worked 10 hours a day. Then they studied,” he said. “They did painting, cleaning, light carpentry. Last year we worked on Givens House. It’s lovely!” The students also tutored elementary children at the local school. “It was an opportunity for [Sewanee students] to see in-house a third world society. It was an eye-opener, and a very positive experience.” The college students worked with the children in reading, writing and after-school care. “The little kids loved the attention. Lots of tears were shed when [the Sewanee students] had to leave their kids.

“They took us to Coal Mine for a Navajo service in a little church. We lit the wood stove. We sang old Southern hymns in Navajo, and a 96-year-old man read the gospel in Navajo. The kids there take a Navajo class daily.” The Indian people don’t want traditions to be lost, he said.

“Our students were sort of put on a pedestal. We had talked about reverse racism but it didn’t happen.”

One of the mission’s two lay ministers is Margaret Hardy. Fr. Sutcliffe said, “She’s seen the church through thick and thin, for 40 years!” She says she is “a pastor to the people.” She counsels, trains acolytes, manages youth ministries, oversees buildings and grounds, conducts Morning and Evening Prayer.

“I was raised at Good Shepherd,” she





Visiting University of the South

students helped children

with reading, writing and

after-school care.

(Continued from previous page)
said. "My mother died at my birth. Good Shepherd was an orphanage, a hospital, a boarding school. Now it's a church and a parish hall."

Ms. Hardy can take time to talk to people. "I encourage parents to teach the Navajo language, to respect both traditions," she said. "I tell them they need to listen to the stories. Old Testament stories are similar to Navajo stories — listen to the chanters! You need to know where you come from, who you are, in order to figure out where you're going."

She is pleased that young people who were part of Good Shepherd as children and left for education elsewhere have returned, often with families. "It makes you feel real good."

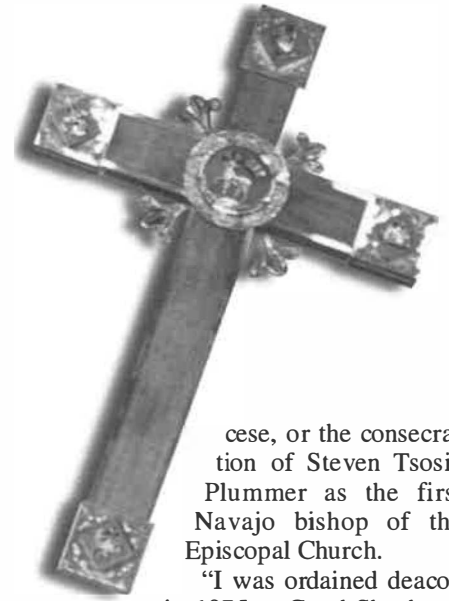
One who returned is Steven Tsosie Plummer. He is Margaret Hardy's nephew, in the Anglo sense, or grandson in the Navajo. "I was raised there," he recalled. "We lived at Coal Mine in New Mexico, but we came in to Good Shep-

herd for feasts. I was baptized there in April, 1949." He attended boarding school in Albuquerque but returned summers to Good Shepherd. "My ministry began there."

In 1968 he became a lay minister, doing missionary work, teaching, leading the Daily Offices. "In 1970, I was told to go on for more theological training." He completed his GED, and eventually attended Church Divinity School of the Pacific.

A 1969 history of the mission details the development of Navajo leadership: "Probably the single most important step in the program ... has been the advancement of Steven Plummer. This one time ninth grade dropout has ... been accepted by the Diocese of Arizona as a postulant, and is embarked upon a difficult course of study and tutoring that will eventually lead him to become the first Navajo priest in the Episcopal Church."

The writers probably did not foresee the establishment of the Navajoland Dio-



cese, or the consecration of Steven Tsosie Plummer as the first Navajo bishop of the Episcopal Church.

"I was ordained deacon in 1975 at Good Shepherd, and priest in 1976 at Canyon de Chelley, site of a convocation of reconciliation between Anglos and Navajos," Bishop Plummer said. He was a curate at Good Shepherd until he married Catherine Black and moved to Utah. "In our tradition, men leave home to go with the wife." But, he said, "Good Shepherd is still my home church. It is very close to me."

Visitors to Givens House will have opportunities to feel the presence of the desert canyons and mesas, to learn how to "walk in harmony" with Navajo culture and traditions. They will perhaps come to feel about Good Shepherd as Margaret Hardy does: "We're real open — people must see welcome on our faces." □

GOD'S SINGING

Let God sing through me

Not only each glorious note

But every peaceful silence

Capturing time in his voice,

Filling me with echoes of his presence,

Each line telling me of the purpose

And the melody reminding me

Of my divine source.

By K.S. Hardy

What Seminary Didn't Teach Me

By NEAL O. MICHELL

Something is missing in theological seminary education. What is it? After 10 years of ordained ministry, I have come across some areas of ministry development that I did not encounter in my seminary training. They concern four areas: vision, change, leadership development and attitude. My seminary didn't teach me about these areas. I wish it had.

Vision: What is the vision of the congregation I serve? What do its members want to become? What is my vision for ministry in this place? How do their vision and my vision intersect? If I don't know where I am going, how can I lead anyone else? If I don't know where I want to lead them, how will I know how to get them there? I need a discernible, definable and defensible vision.

Not only must I have a vision, it is important that I communicate that vision effectively. I must know the significant stories in the life of the parish in order to use those stories to reinforce the vision. Who are the key leaders, the influencers of the congregation? What opportunities are available to communicate the vision?

Change: If I am to make this vision a reality, I need to understand that I am called to be an agent of change. My job is to move the congregation from the present to a better future. (The "better future" is what I mean by vision.) Effecting change involves several issues.

I am in the business of effecting change, of effecting growth: spiritual growth, emotional growth and numerical growth. Certainly not all change means growth has taken place, but all growth requires change. I need to help the people whom I am called to serve to welcome change and to embrace the changes that will take place in a healthy way. I cannot depend simply on the fact that I am a priest to give me the right to initiate and effect change. The right to initiate change

is earned. I "earn" the right to initiate change, first, by my love for the people and, second, by successfully leading them through smaller changes.

People don't care how much you know until they know how much you care. Before I attempt to initiate change, the people must know that I love them in tangible ways. Once they know that I love them, they will begin to trust that the changes I am encouraging are in their best interest.

In addition, the bigger the change you must make, the more trust you must have engendered. I call this trust "spare change." Small successes earn me small change. Bigger successes earn me bigger change. I spend this "spare change" when I make mistakes and when I attempt to initiate change. The more mistakes I make, the more "spare change" I spend; the more successful changes that I lead the congregation through, the more "spare change" I acquire. Successful small changes give the leader permission to make bigger changes.

People skills also need to be stressed. The work of the ministry isn't all theology. I am also in the people business. I need certain people skills to be an effective leader. I need to look for and expect the best in people. I must have a "can-do" attitude and be able to transfer that attitude to others. My attitude and confidence will bolster the attitude of those I am attempting to lead.

Communication is crucial. There is much truth to the old maxim of how to make a speech: "Tell 'em what you're gonna tell 'em; tell 'em; then, tell 'em what you told 'em." I cannot simply make a pronouncement once on a Sunday morning and expect everyone to fall into lockstep. Just because the rector said it once doesn't mean that the congregation either understands or agrees. For example, some members of the congregation attend church only one out of every three weeks. To ensure that

the whole congregation has heard a certain issue addressed, I may need to speak on that topic three Sundays in a row.

Leadership Development: Crafted in a stained-glass window in my seminary chapel are the words "Go make disciples." Leaders make disciples. Leaders effect change; followers accept change. However, I don't want to produce only followers. I want to develop leaders, people who will influence others for the kingdom of God.

How are leaders developed? I develop them by being a model to all the people and a mentor to specific individuals.

A key ingredient in leadership development is the discernment of follower readiness. I must answer two questions: 1. Do the people have the emotional readiness to follow me (to perform the task)? 2. Does this group or individual have the requisite knowledge in order to perform the task?

Attitude: The fourth significant area of ministry development involves attitude. That may not sound very theological or spiritual, but my attitude is crucial in effecting change and moving people to a better future. Do I really love my people? my community? Do I really believe that what I am attempting to do will succeed? Do I expect these people to grow and to succeed? Do I believe in my people? Do I have the emotional health and stamina to survive the tough times?

Obviously, these four areas have little to do with the current content of theological instruction. They have more to do with leading and influencing people. Should seminaries teach these sorts of things? I don't know, but I sure wish that my seminary had taught them to me. □

The Rev. Neal Michell is rector of the Church of the Redeemer, Memphis, Tenn.

Literally Speaking ...

By KEVIN E. MARTIN

Let's face it, about the worst thing that can be said about you if you are an Episcopalian is that you are a fundamentalist. Of course, strictly speaking, fundamentalism is a theological position based on assent to basic "fundamentals" of Christian doctrine. Today, however, the term is used to describe persons who are anti-intellectual, theologically rigid and pharisaic in their approach to scripture. What most people mean when they refer to fundamentalists are people who "take the Bible literally."



Recently, a leader of the Episcopal Church referred to all the fundamentalists in our church. Intrigued by his offhand comment, I asked him if he found many true fundamentalists who are Episcopalians. My own experience is that most true fundamentalists frequent less liturgical haunts. He went on to clarify, "I mean people who choose to be literal in the interpretation of scripture." He said he found many Episcopalians who were selectively literal, meaning that they chose which texts they preferred to take literally.

This conversation got me to thinking about a common bond that exists between liberals and conservatives in our church which is often overlooked. This is how important a literal interpretation of certain passages of scripture is. Before you assume I have completely gone off the deep end, let me explain.

We have developed an attitude in recent years implying that anyone who takes a literal interpretation of scripture has to be someone with a complete disregard of modern science and contemporary thought. Of course, what we have in mind are things like a seven-day creation or Noah's Ark. You know, the Bible passages that Episcopal preachers either com-

pletely ignore or which we quickly qualify with such phrases as, "of course no credible person today believes in the literal ... etc."

We often forget that many of our essential understandings of Christian life are based on quite explicitly literal interpretations, and well they should be. For example, progressives assert vehemently that we must embrace homosexuals because, after all, "our God is a God of love." Hold on to your literalist hat. Where do such people get such an idea? Is this a truth so self-evident that all religions and all reasonable people everywhere have come to this conclusion? Hardly! "God is love" comes from nothing less than a literal reading of 1 John. There we are also reminded that anyone who says that he loves God but hates his brother is a liar. These are strong words indeed, if we take them literally.

There is very little discussion by commentators that this passage from John needs some convoluted allegorical interpretation. Few need to know the real meaning of the Greek text to uncover the underlying themes of such a passage. Few would suggest that if we just understood the culture of the time (temple prostitution and all) we could discover the true meaning here. No, we believe as Christians that God is love because both New and Old Testaments declare it in some of the most blatantly literal passages.

When Jesus said that his greatest commandment was that we "love one another," few exegetes look for the metaphorical meaning which we should keep from the raving fundamentalists who would dare to interpret this literally. When progressives declare the clear biblical mandate for justice and mercy, they rightfully call upon the prophets of Israel. Few of these passages need the enlightened interpretations aided by the Dead Sea documents. Come on!

The truth is the passages of scripture that have caused the greatest paradigm shifts of human consciousness are not mystical, allegorical or metaphorical texts. They are the ones whose literal

The Rev. Canon Kevin E. Martin is canon for congregational development of the Diocese of Texas.

Move Slowly on Revision

The report that the Standing Liturgical Commission will not now be seeking to begin prayer book revision is good news to many. Of course, there are always things some persons might like to see changed, but many may wonder how formal and complete revision can be even vaguely considered at this time when the Episcopal Church cannot afford the probable loss of membership. The most obvious need for improvement in the foreseeable future is in the lectionary and choice of psalms on Sundays, and canon law permits this to be accomplished without an actual revision of the book as a whole.

Is there a driving theological concern? Twenty five years ago, when the present prayer book was being prepared, the proposals of the Standing Liturgical Commission reflected a clear evangelical and catholic theological goal: to put Holy Baptism and Holy Eucharist at the center of the church's life. The baptismal rite was enhanced by restoring to it the Apostles' Creed and anointing with chrism, and special dates were given for its principal celebrations. Morning Prayer was revised as an attractive and flexible short morning office, but it was dethroned from its dominance at 11 o'clock on Sunday morning. The rites for baptism, confirmation, and so on through to the Institution of Ministers were all revised to fit into a eucharistic framework. The Eucharist itself was enhanced with Old Testament lessons, variable intercessions and other features.

The general public argued about modern language, but the revision was basically about the centrality of baptism and

Eucharist. The theological goal would have been the same had the book been in Latin, Japanese or Swahili. We may respectfully ask whether some goal of comparable theological standing is animating leaders in the church today. Many may feel it is best to spend a few more years learning to live up to the implications of the book we already have. A fuller implementation of the ministry of all the baptized, nourished weekly at the altar, could become a true revolution guided by the Holy Spirit.

Much Needed Training

Among the resolutions being proposed to the 72nd General Convention in July is one which reaffirms the commitment of the church to theological education. Since 1982, congregations have been asked to contribute 1 percent of their net disposable budgeted income to one or more of the church's 11 theological seminaries. The church has done poorly with the 1 percent resolution, having contributed only .29 percent of net disposable budgeted income in 1995.

The resolution which will be presented to the 72nd General convention in Philadelphia asks congregations to make theological education a high priority of their stewardship so that all congregations are participating by the 73rd convention. We hope convention deputies, and eventually vestries and bishop's committees will be serious about this resolution. The training and education of the church's future clergy should be of the utmost importance.

... Strong Words Indeed!

words lay our spiritual souls bare and strip us from rationalized pretensions. Is there a better answer to the question about taking the Bible literally? Charles Hummel was once lecturing to a university faculty when asked if he took the Bible literally. To this, the wise Christian scholar (also an Episcopalian) responded, "Of course I take the literal passages literally, the allegorical passages allegorically, the poetry as poetry, the narratives as narratives. What other choice do we have?"

We do well to remember Mark Twain's thoughts on this topic. He is alleged to have pointed out that it was not the obscure and difficult passages of scripture that troubled him, it was the ones he could understand. I agree with him. As a preacher, I have tried to weasel out of more literal texts because of their discomfort than obscure texts that are difficult. For example, "Go sell all you have and give it to the poor" is a passage that I think needs much careful analysis. I mean, what would happen if folks started taking such a passage literally?

What all this brings us to is the terrible disservice that has been given to scrip-

tures by both liberals and conservatives. We have left the world with the idea (indeed we have infected the world with the idea) that somehow the Bible is totally subjective to whatever we wish to read into it. Liberals do this to protect humanity from raving fundamentalists. Conservatives do this when stringing together favorite passages to hammer out preferences as though the writers of scripture were middle-class white Republicans.

The cost to us, as to most mainline folks, is that the scriptures have lost any "authoritative" place in our common life. This, of course, was the role of scripture as given to us by our reformed heritage. None of the reformers was naive enough to believe that giving folks the Bible would reduce all questions of faith to simple answers. They just believed that the scriptures were a better source of authority than popes, bishops, priests and academics. It's a point often lost today amidst what a friend of mine calls the counter reformation among protestants.

After all, you can never let ordinary people read the Bible on their own. No, they need some scholar to tell them what

it really means. Whether these are feminists or folks from the religious right, why do we believe modern scholars (or any other clerics) any more than medieval ones? Mind control wasn't limited to the middle ages. This is clericalism, and it is the state we have returned to after 400 years of *solo scriptura*. Amazing, huh?

What we have done is cheapen the currency of the kingdom. We have reduced the place of holy scripture in the life of the church and in the life of society. We have communicated a general attitude of mistrust among people in allowing the words of scripture to speak on their own. No wonder George Barna found that less than 37 percent of Christians read the scriptures regularly.

Once each church year, Episcopalians pray that we would "read, mark, learn and inwardly digest" God's holy words. What would happen if our baptized folks started doing this? What would happen if the Episcopal Church made biblical literacy and daily common scripture reading a high priority? It might not make us more agreeable on the various issues, but it just might make us holier. ■

Seeking Hope in the Workplace

(Continued from page 6)

they might be applied to work. The group may devise an "ideal" Christian vision of the workplace and talk about ways in which the work environment could be friendlier for its employees. At other times, participants engage in "case studies" by discussing a specific problem confronting one of the group members.

The head of a property management firm agonizes over the need to evict a woman whom he knows has no place to go. A corporate accountant has been given inaccurate figures and is asked to cover the discrepancy. A businessman is invited by a colleague to participate in an alcohol intervention program with a client, knowing that an unsuccessful intervention could mean the loss of his client.

Over the course of their meetings, a common theme has emerged. It is the sense of powerlessness workers often feel about their ability to effect change. Increasingly, many individuals experience work as a dehumanizing place that pits Christian tradition against business judgment.

Mr. McQuin maintains that the group

Workers often
feel a sense of
powerlessness
to effect change.

does not explicitly aim to provoke changes at the workplace. What the discussions do accomplish is a heightened awareness of how to apply Christian gospel and vision in the workplace. "It is a little bit of a catharsis," he said. "Spirituality at Work gives people the tools to deal with an unpleasant colleague or to confront employees during a period of downsizing."

Carol Castellini knows firsthand how downsizing can diminish the spirit of an organization. As a corporate human resources manager in San Francisco, she has weathered two rounds of layoffs. She said the wisdom generated from Spirituality at Work has helped her to deal with these crises.

While the complex questions from which Spirituality at Work was born may never be fully answered, the group continues to probe. At worst, members unearth more questions; at best, they find ways to make their own careers more meaningful and faithful to the Christian tradition.

Spirituality at Work is in the process of applying for funding so that it can expand to areas outside of San Francisco. The group is also consulting with congregations that might be interested in engaging its members in this endeavor.

Conventions



The torrential rain that would later lead to some of the worst flooding in several decades was a constant accompaniment of the business of the convention of the **Diocese of Kentucky** Feb. 28-March 1. The convention, which had been planned to be brief, was shortened even more by the cascading water on the glass section of the roof of the narthex of St. Francis in the Fields Church, Harrods Creek, where convention met. People with hundreds of miles to drive home were in no mood to argue over points of canon law.

The Rt. Rev. Don Wimberly, Bishop of Lexington, was the preacher at the opening Eucharist, and Bishop Ralph Kempinski, of the Kentucky-Indiana Synod of the Evangelical Lutheran Church in America, was after-dinner speaker. Along with the

Rt. Rev. Edwin Gulick, Bishop of Kentucky, they expressed their joy over the growing connections between the Lutheran and Episcopal churches in Kentucky and Indiana and their hope that the relationships will enhance the success of the mission of Christians in those states.

In his address to the diocese, Bishop Gulick spoke on the signs of hope he sees in his diocese: an increased number of adult baptisms, greater enthusiasm among the youth and increased giving to support programs. He also spoke with hope of the projected mission to be founded by a joint Lutheran-Episcopal team.

A resolution was adopted approving a possible three-way companion diocese relationship with Glasgow and Galloway and Byumba (Rwanda).

A budget of more than \$897,000 was adopted.

Janet Irwin

Turning Point for Heaven's Gate Leader?

Marshall Applewhite's termination as choir director at St. Mark's Church, Houston, Texas, appears to have been a turning point in his decision to abandon customary ways of making a living in favor of leading a cult that was to become the suicidal Heaven's Gate group in California.

"He'd told the newspapers that he was going to walk into a field and be picked up by a space ship," recalled the Rev. Clay Puckett, who was St. Mark's rector during Mr. Applewhite's employment in the early 1970s. "What he was saying made our choirs uncomfortable and I had to let him go."

Fr. Puckett, now 82 and retired but living in Houston, said Applewhite was not unpleasant about his dismissal, "but he said he didn't have any money and so I gave him some."

Imogene Hewitt, wife of Fr. Puckett's predecessor, the Rev. Archibald M. Hewitt, Jr., spoke from the Hewitts' retirement home in Helena, Mont., recalling that she had been a member of one of the two choirs of 35 to 40 persons who sang under Mr. Applewhite's direction at the 9:30 and 11 o'clock services and came together on special occasions.

"We'd acquired a new organ and then Mr. Applewhite came along and wanted each one of us to have a tuning fork for the Thursday night rehearsals," she said. "That's the main thing I remember about him."

Mr. Applewhite left Houston shortly after losing his job with the choir, beginning a long odyssey that climaxed with the mass suicides. Reacting to an avalanche of inquiries from media around the world, the Rev. Kristen Orr, a staff member since 1991, refuses to discuss the case nor to put callers in touch with the history professor, Tom Crow, who succeeded Mr. Applewhite and continues to direct the choirs at St. Mark's.

(The Rev.) James B. Simpson

Seeking a Post-Auschwitz Christian Theology

*CHRISTIAN ANTI-SEMITISM
AND PAUL'S THEOLOGY*

By Sidney G. Hall III

Fortress. Pp. 192. No price given, paper.

If you believe that a primary cause of the Holocaust was anti-Semitism in the countries of the Western world and that all Hitler did was "turn theory into practice," you will appreciate the historical development in the first chapter of this book. If your doctrine of the atonement is that one should not consider the sacrifice on the cross as the "full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," you will agree with the theological development of the author. If you believe that "politically correct" inclusive language is a necessary "helpful development" to the Christian faith, you will applaud the style of the presentation of the ideas that Christian theology went "up in smoke" in the fires of Auschwitz.

For example, chapter 5 is about the great Letter to the Romans. It opens with the author "proving" that salvation has been offered to both Jew and Gentile, albeit by different means — the Jew by the Law, the Gentile through Christ. "The word that Paul speaks to Christians today expresses revulsion at Christian boasting in the notion that the only way to God is through Christ."

And chapter 6 develops the theme that a post-Auschwitz Christian theology should be God-centered, not Christ-centered. Christian theology after Auschwitz is to focus on liberation of the Jewish people and oppressed Christians. Only in

Corrections

Because of incorrect information furnished to TLC, the article on trust funds [TLC, April 6] reported that an investigation into the funds had begun. As of April 4, an investigation was not underway.

Because of an editing error, the Nominating Committee for the Election of the Presiding Bishop was identified as the Committee to Elect the Presiding Bishop [TLC, March 23].



U.S. Holocaust Memorial Museum photo

freedom from all exclusivist claims and action against other people do Christians stop crucifying God.

This book is an interesting effort to substantiate a position. Carefully researched

original works, however, are not always correct or doctrinally sound. The notes, bibliography and indices are quite helpful.

(The Rev.) Robert H. Dinegar
Los Alamos, N.M.

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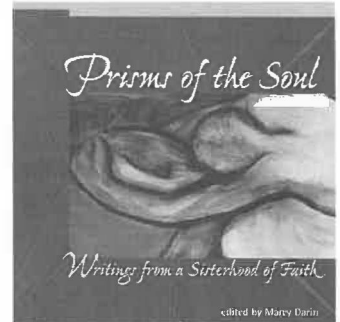
Short and Sharp

Everyday Spirituality

By TRAVIS DU PRIEST

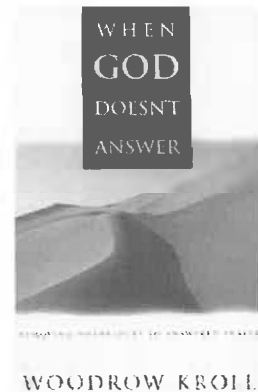
PRISMS OF THE SOUL: Writings from a Sisterhood of Faith. Edited by **Marcy Darin.** Morehouse. Pp. 144. \$10.95 paper.

Basic themes of prayer, passages, creativity, healing, journey, transformation and witness group these poems and short prose pieces by different women. Based on Bible stories, the church year and women's lives. Compiled by the managing editor of the *Journal of Women's Ministries of the Council for Women's Ministries of the Episcopal Church.* From Epiphanies: "In a small boy's answering hug/I touched thy hem, O Lord." Beautifully printed and illustrated with line drawings.



WHEN GOD DOESN'T ANSWER: Removing Roadblocks to Answered Prayer. By **Woodrow Kroll.** Pp. 192. Baker. \$11.99 paper.

The main "unblocker" is to remove the "blockers." What, then, are the blockers? Magazine writer and author of *Empowered Prayer*, Woodrow Kroll, spotlights, among others: forgetting to ask, a faulty relationship with God and others, the need for a faith lift, asking with the wrong motives or for the wrong things and quitting too soon.



CHRISTIAN CRACKERS (11). By **Phil Mason.** Norheimsund (1 Whitney Rd., Burton Latimer, Kettering, Northants, England NN15 5SL, or Thee Store, 1701, Government St., Mobile, AL 36604). Pp. 19. £1 paper. **MEANWHILE, BACK AT THE VESTRY ...** By **Reginald Frary.** Norheimsund. Pp. 62. £2.50 paper.

Two on the lighter side. *Crackers* is now in its 11th issue. From the Cluny parish in Edinburgh: "Visitors will be well-conned here." And you know you're in for a treat with Reginald Frary, chorister for 60 years at Richmond-upon-Thames, when he begins *We Shall Not Be Moved* with "They don't like change at the village church in a secret part of Wiltshire where my cousin George sings in the choir."

THE WISDOM OF JESUS. Edited by **Philip Law.** **THE WISDOM OF THE PSALMS.** Edited by **Philip Law.** **THE**

WISDOM OF THE CELTS. Edited by **David Adam.** **THE WISDOM OF JULIAN OF NORWICH.** Edited by **Monica Furlong.** Eerdmans. Pp. 48 each. \$8 each.

These attractively printed and illustrated pocket-sized books comprise the *Wisdom of ...* series by Eerdmans. The dust jackets, cloth covers, and manuscript-like pages are all colorfully decorated. They would make lovely small gifts or convenient devotional books for travel.

REAL LIFE REAL SPIRITUALITY: For Busy People Who Want To Pray. By **Judy Esway.** Twenty-Third (P.O. Box 180, Mystic, CT 06355). Pp. 106. \$9.95 paper.

Written mainly from life experience, this one asks such elementary questions as *What is prayer? and Why pray?* but goes on to give sound leads on making room for prayer and connecting with spiritual friends. Her thoughts on God's direction of our comings and goings, on the clutter and discernment of our lives, are among her keenest.

THE COMMUNION OF SAINTS:

Short and Sharp

Prayers of the Famous. Edited by Horton Davies. Eerdmans. Pp. 154. \$12 paper.

Professor emeritus of the History of Christianity at Princeton, Horton Davies is the right person for the job, a wonderful gathering of the prayers of well-known people, including John Donne, C.S. Lewis, colonial poet Anne Bradstreet, Thomas Cranmer and many others. The prayers are grouped in topics of gratitude, confession, petition, intercession, marking time and the Christian year.

THE CONTEMPLATIVE PATH: Reflections On Recovering A Lost Tradition. Edited by E. Rozanne Elder. Cistercian. Pp. 125. No price given, paper.

All these essays are interesting, but of particular interest to Episcopalians will be Paul Bradshaw's Two Ways of Praying: Daily Prayer in Cathedral and Monastery. Basil Pennington writes on Centering Prayer, and others cover topics such as the sacraments and praying with mind and body. A welcomed serious contribution to a topic overworked by the popular press.

SPIRITUAL LEMONS: Biblical Women, Irreverent Laughter, and Righteous Rage. By Lyn Brakeman. Innisfree (136 Roumfort Road, Philadelphia, PA 19119). Pp. 128. \$12.95 paper.

The bright yellow cover catches your attention right away, and that's the point the author, an Episcopal priest and pastoral psychotherapist, wants to make — pay attention to every aspect of ourselves. She focuses on eight biblical women: Sarah and her laughter, Mary and her son, Susanna and others, and uses the Jewish midrash technique of pulling forth moral principles from the texts.

JOHN OF THE CROSS FOR TODAY: The Dark Night. By Suan Muto. Ave Maria. Pp. 331. \$9.95 paper.

A new edition of a 1994 book — a companion to *John of the Cross* — by the director of the Epiphany Association, an ecumenical spiritual formation center in Pittsburgh, PA. She presents the "dark night" as a universal reality.

THE SILENT DIALOGUE: Zen Letters to a Trappist Monk. By David G. Hackett. Continuum. Pp. 157. \$17.95.

"Why do priestly training and contemplation appear so antithetical?" asks University of Florida professor David Hackett, who became a Roman Catholic

through Zen meditation and the direction of a Trappist monk. This volume comprises the letters reflecting shifting engagements with both Zen and Christianity sent to his spiritual director.

IMAGING THE WORD: An Arts and Lectionary Resource. Vol. 3. Edited by Susan A. Blain. United Church. Pp. 280. \$39.95.

Striking and engaging. Images and creative literature imaginatively keyed to the church lectionary — Pentecost (Cycle A) followed by Advent, Christmas, Epiphany, Lent, Easter and Pentecost (Cycle B). Truth and beauty have met together.

BLESS ALL CREATURES HERE BELOW: A Celebration for the Blessing of the Animals. By Judith Gwyn Brown. Music by Herbert G. Draesel, Jr. Morehouse. Unpaginated. \$15.95.

Cheerfully and brightly illustrated by the author, this charmer shows clergy in copes in very Anglican settings with frisky puppies, kitties and bunnies. The text, a six-verse hymn, is repeated at the end of the book with music and is fol-



lowed by "A Service for the Blessing of Animals." Pure pleasure!

Video

WITH BURNING HEARTS. By Henri Nouwen. Orbis. 25 minutes. \$29.95.

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People and Places

Appointments

The Rev. **Richard C. Alton** is rector of St. Mark's, 1625 Locust St., Philadelphia, PA 19103.

The Rev. **David T. Andrews, Jr.** is vicar of St. Paul's, Chittenango, NY 13037.

The Rev. **Stephen T. Ayres** is vicar of Christ Church (Old North Church), 193 Salem St., Boston, MA 02113.

The Rev. **Michael Bradley** is rector of St. George's, PO Box 626, Durham, NH 03824.

The Rev. **Johnny W. Cook** is rector of St. Luke's, 5923 Royal Ln., Dallas, TX 75230.

The Rev. Canon **Ronald Crocker** is rector of St. George's, 915 N Oakland, Arlington, VA 22203.

The Rev. **G. Edward Dunlap** is rector of Varina Church, 2385 Mill Rd., Richmond, VA 23231.

The Rev. **Christopher Duraisingh** is distinguished professor of theology and mission of Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.

The Rev. **Keith Emerson** is rector of Epiphany, 8000 Hermitage, Richmond, VA 23228.

The Rev. **Cynthia Engle** is pastoral assistant of Good Shepherd of the Hills, Box 110, Cave Creek, AZ 85331.

The Rev. **Judy Ferguson** is assistant of St. Mary the Virgin, Box 22, Chappaqua, NY 10514.

The Rev. **Victor Frederiksen** is rector of St. Paul's, Wilmington, NC; add: 16 N 16th St., Wilmington, NC 28401.

The Rev. Canon **Robert Hansel** is rector of Indiana Hill Episcopal-Presbyterian Church, Cincinnati, OH.

The Rev. **Peter Harer** is rector of Episcopal Ministry of Unity, Palmerton/Lehigh, PA; add 365 Lafayette Ave., Palmerton, PA 18071.

The Rev. **Kerry Holder-Jones** is curate of Nativity, 208 Eustis Ave. SE, Huntsville, AL 35801.

The Rev. **John Lambert** is rector of St. James', 24447 94th Ave., Kent, WA 98031.

The Rev. **R. James Larsen** is rector of St. Mary's, PO Box 1923, Bonita Springs, FL 33959.

The Rev. **Derrill Manley** is vicar of St. Thomas', Box 1175, Clarkdale, AZ 86324.

The Rev. **Fred Mauger** is priest-in-charge of St. Mark's, Box 678, Moscow, PA 18444.

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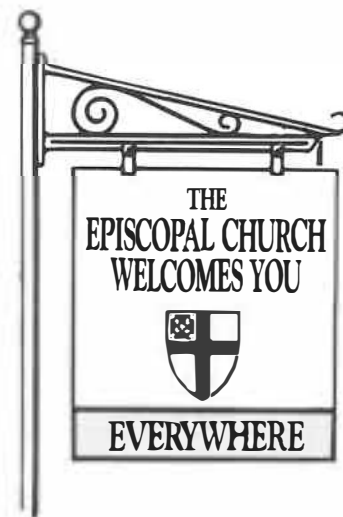
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Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

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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