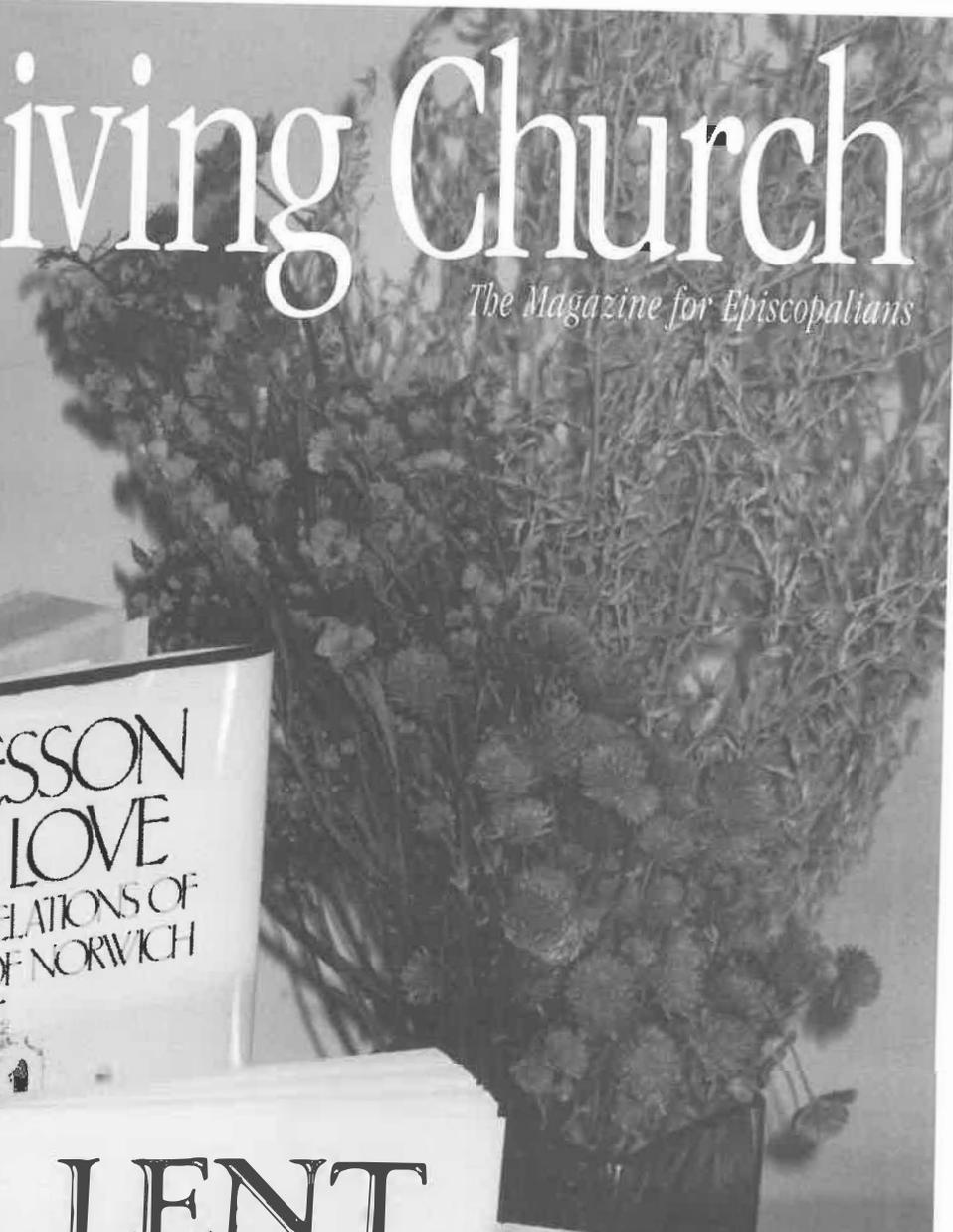
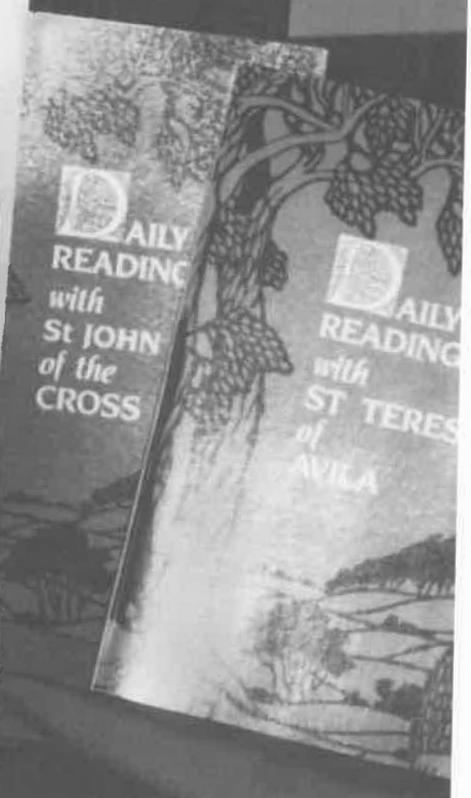
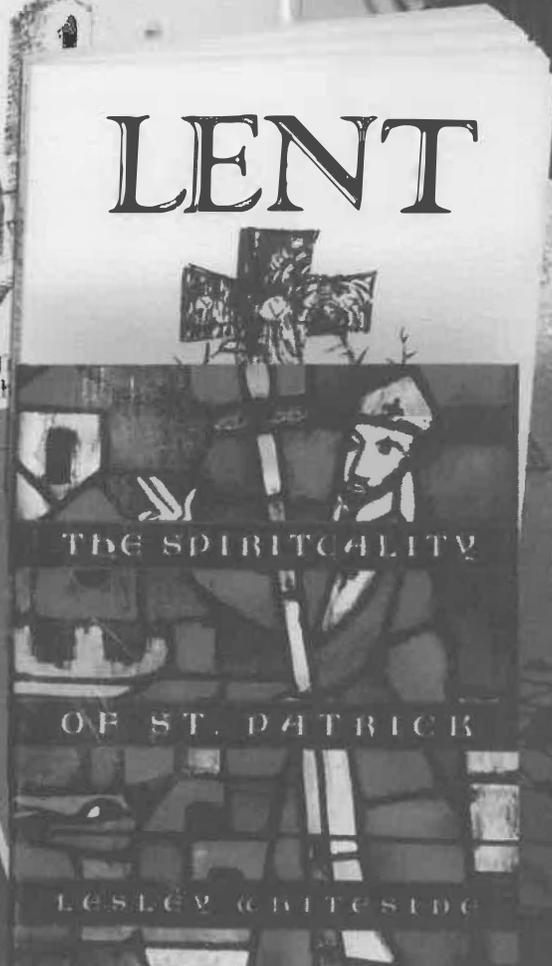
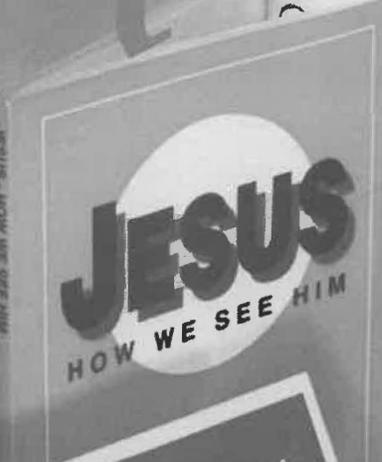


The Living Church

February 22, 1998 / \$1.50

The Magazine for Episcopalians

Book Issue



February 22, 1998

Last Epiphany

Features



'Swinging' at St. George's

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in Louisville

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Waiting for God

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R.S. Thomas

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Dumbing-down not necessary
By Jean Harmon (p. 16)

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Quote of the Week

Archbishop Desmond
Tutu, quoted in *Parade
Magazine* on atrocities
committed by humans:
"I am stunned over and
over that we humans
are capable of sinking
so low."

In This Corner

Clearly, It's Just a Game

In a recent article, *Sports Illustrated* asked, "Does God Care Who Wins the Super Bowl?" The magazine reported that some Denver Broncos' players believed "that their team had been anointed by God to do battle in the Super Bowl." One of the leaders of the Broncos' opponent, the Green Bay Packers, is Reggie White, who has been preaching that "God sent him to Green Bay to win a Super Bowl and use it as a pulpit to glorify Him."

The article points out that there are earnest and serious Christians on each team (each has 15 or so evangelical Christians, the story reveals), who believed God would decide the outcome of the Super Bowl. If both sides are praying, what happens? Did God want the Broncos to win? Does a team with many believers have a better chance of winning than an opponent with only a few believers? How does God determine the seriousness or the intensity of the prayers?

"It doesn't seem to me odd that God would know in detail what happens in football games," said the Rev. Richard J. Wood, dean of Yale Divinity School, in that article. "What seems to me odd is that God would care."

Theologians are quoted in the article that such thinking as God controls wins and losses in a football game is "blas-

phemous" and "heresy."

I admit I'm troubled with the idea that God controls the outcome of athletic contests. God doesn't throw pass interceptions or sack a quarterback. Human beings do. It's hard to imagine that God controls other elements of our lives as well — like driving an automobile or buying groceries.

It seems to me that a major problem with this is that all of us — players, coaches, fans — get so involved with our personal concerns that nothing else matters. Witness what we've had to endure on our televisions in this part of the country lately: Green Bay Packer rosaries, fans sitting at a Packer game wearing cheeseheads and holding up a sign which reads "Cheez-us of Nazareth," and gleeful priests wearing their green and gold chasubles during Advent and Christmas seasons, proclaiming they're praying for a Packer victory. Yes, it's all out of perspective, and we're certain that God is on our side.

We and the athletes are right to pray about a particular contest. We should pray for the participants, for the safety of those involved, and above all, for some humility and perspective. After all, while understanding it's the players' livelihood, it really is only a game.

David Kalvelage, editor

Sunday's Readings

Transfigured People

Last Epiphany: *Exodus 34:29-35; Ps. 99; 1 Cor. 12:27-13:13; Luke 9:28-36*

The Epiphany season appropriately culminates with the showing of Jesus' ultimate mission as the Christ. Empowered by the Spirit in his baptism and affirmed by the Father, the Lord's ministry is revealed to have eternal significance for all who seek to follow him.

In the presence of his closest companions and friends, Jesus is wonderfully transfigured, resplendent in glory. He is thereby shown to be the risen and glorified Savior, victorious over death. He appears with Moses and Elijah, the expected heralds of the end-time, and is thus proclaimed as bringing the present order to completion.

And the images of the mountain and the cloud and the voice from heaven, clear parallels with the establishment by God of the covenant with Moses, show that in Christ God establishes a new relationship with his people.

To witness the transfiguration of Jesus is to recognize his true identity as the risen Christ. Such recognition brings with it a clear call to participation in his body, effected by our own baptism and anointing. That body is known by the love of Christ dwelling within it and by the faith of its members as demonstrated by mercy and compassion. To the extent that the church lives up to its calling to be Christ's body, it transfigures its members and shows us to be signs of the coming kingdom.

'Diversity'

I quote the following from the Sunday Readings commentary [TLC, Jan. 18]:

"When the church is content with squabbling about whose insights are right, or about which gifts are important and who has the right to employ them, the Spirit is stifled and the church does no mighty works. When the church accepts and honors the Spirit in all its wonderful diversity, the miracles of forbearance and reconciliation inspire faith and lead many toward the kingdom."

The Spirit, at least according to the Spirit-inspired scriptures, is promised to the church and is promised to lead us into all truth. There may be diverse gifts, but the gift of the spirit is "truth" and "unity," not the cacophony of "diversity" (which is by no means the same as "diverse gifts").

May one properly speak of the Spirit "in its wonderful diversity"? Rather, I think the description of the Spirit is that of the One Spirit of the One God and Father who distributes "diverse 'gifts'" to the edification and unity of the One Body whose One Head is Jesus Christ. It is the "diversity" which causes the squabblings — our unwillingness to hear what the Spirit has said to the church in scripture and tradition. It is our diversity, our diverging from the voice of the Spirit, which has caused our problems. The Spirit is not "contradictory," nor are its gifts.

(The Rev.) Winston F. Jensen
Dublin, Texas

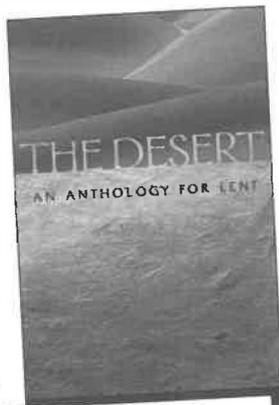
Wrong Emphasis

What an extraordinary review of my book, *Boston Bohemia* [TLC, Jan. 11]. As Prof. William Franklin, a leading scholar of Anglican history, pointed out in the *Anglican Theological Review*, the reason my book (in his words) is "ground breaking" is that it is "the first book length study [according to Franklin] of Anglo-Catholicism and homosexuality," a study occasioned by the fact that in the early phase of Ralph Adams Cram's life, dealt with in volume one, he was most notable not for his architecture, but for his leadership of one of the first identifiable circles of gay artists and intellectuals in *fin-de-siecle* Boston or, indeed, America.

TLC's writer, however, managed a review about a book about homosexuality without even using the word (or gay either), a performance that did this author

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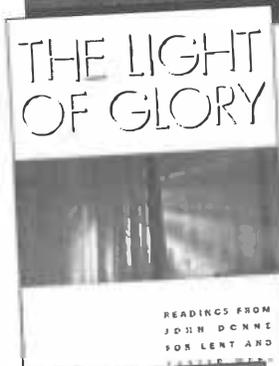
Harrisburg, Pennsylvania



The Desert An Anthology for Lent

by John Moses

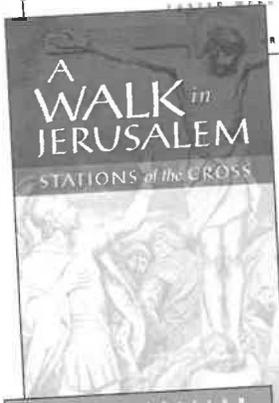
Answer the call of the desert, in which emptiness and silence symbolize the abandonment of everything in favor of God. Includes works from ancient and contemporary authors, including Saint Teresa of Avila, Thomas Merton, and Henri Nouwen. These spiritual masters offer readings on the Lenten themes of solitude, testing, self emptying, divine encounter, and transformation. *\$12.95 paper*



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edited by Christopher L. Webber

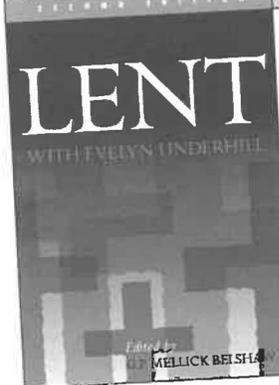
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Letters

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Douglas Shand-Tucci

Boston, Mass.

scientific sociological or simply biblical
debate) on the areas in which there is dis-
pute and disagreement.

(The Rev.) Russell L. Johnson
Christ Church
Detroit, Mich.

False Paths

Finally TLC has "fessed up" and has
declared in an editorial [TLC, Jan. 18]
that it agrees with those who believe that
the Episcopal Church has departed from
"much of the faith on which it was
founded." Wouldn't it be nice if TLC
would now delineate specifically the false
paths it believes so many have taken so
that we consumers might read the report-
ing of this magazine in its authentic con-
text? Such information listed openly in
this magazine's pages also might gener-
ate in response among its readers a more
"theological" debate on the issues and
therefore move the church further along in
one direction or another.

The church is always well served by
knowing the specific biases of its com-
mentators and spokespersons and by theo-
logical debate (as over-against emotional

Bad Choice of Words

Robert C. Tompkins' response [TLC,
Jan. 11] to the remarks of the Presiding
Bishop at an All Saints' Day event misses
the point. Bishop Browning spoke of the
outrage [TLC, Nov. 30] felt by many
Christians as well as the "pain he felt in
rereading the original charter from King
James I which called for the Church of
England to convert the 'infidels and sav-
ages' of the New World."

My take on the report is that the PB was
attempting to apologize for the lack of
respect, the arrogance and contempt of
our spiritual ancestors (and contempo-
raries) toward native peoples. There is
here no apology for having shared the
gospel, as Mr. Tompkins seems to imply.
His final comment, "It is not difficult to

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Volume 216 • Number 8

Letters

see why the Decade of Evangelism has failed," is I think an unwarranted and illogical leap.

While grace often overrides the arrogance of those who preach and teach the gospel, we are not excused from seeking to be generous of spirit. To continue to refer to native Americans as "infidels and savages," even with the softest meanings of such words in mind, hardly serves the enterprise of evangelism. To insist on maintaining the use of such words is just a touch hypocritical when one recalls the violent methods Christians have approved of over the years to keep people in line, and the ways that we have been party to the rape of the environment quite in contrast to the way God apparently showed these supposed irreligious people (infidels) to honor and respect it. "Infidels and savages" are the wrong words.

(The Rev.) Allan Knight
Holy Trinity Church
Baltimore, Md.

Bad Attitude

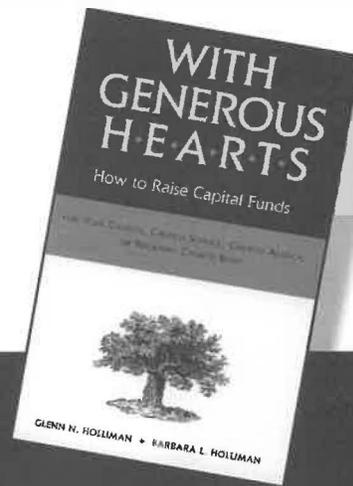
A news item reported that Mary McAleese, a devout Roman Catholic, and now president of Ireland, created a stir by receiving communion at Christ Church Cathedral in Dublin, an Anglican cathedral [TLC, Jan. 18]. U.S. Ambassador Jean Kennedy Smith also received communion at Christ Cathedral.

What is important to note about these incidents is the reaction of Dublin's Roman Catholic Archbishop Desmond Connel. He described Catholics who took protestant communion as practicing "sham" religion. Is it any wonder that our dialogue with the Roman Church is at a standstill? With that kind of attitude, my hope is that it never moves. What a sad state of affairs. Is that the position of the Roman Church? Such arrogance as Archbishop Connel's makes any form of reconciliation impossible.

(The Rev.) Robert B. Dendtler
Christ Church
Kennesaw, Ga.

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

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Perilous Milieu

THE WONDER WORKER

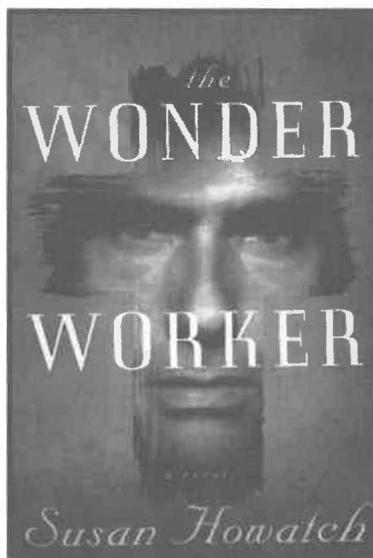
By Susan Howatch

Knopf. Pp. 529. \$25.95

This novel, eagerly anticipated by fans of the Starbridge series, draws readers into inner lives and situations that become disturbingly close. The setting is a healing center within the city of London, St. Benet's House, where clergy and a well-trained staff of professionals and volunteers work quietly and carefully to meet the need and desperation of people from all over the city. Their dedication is real, their intention clear: to offer themselves as instruments of God's healing. On the surface, the work goes well.

However, a healing ministry by its very nature operates on "the cutting edge of reality," where the world of the spirit and the world of the flesh are open to each other, and vulnerable. Many people, clergy and lay, move into this perilous

milieu, haunted and driven by individual needs that repeatedly intersect the common life, sometimes for good, often for ill. In some ways, this novel bears the mark of the old morality plays where the battle between light and darkness becomes the true battle and measure of life. Although these individual battles intersect and determine unfolding events, like the pattern of some shadowy minuet, the central battle is within the heart of

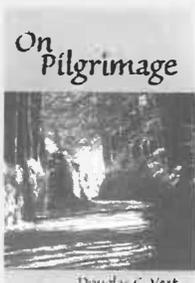


Nicholas Darrow, director of St. Benet's, whose own life is moving toward a disaster beyond his ability to heal, or even to recognize.

The Wonder Worker is intensely psychological, both in content and structure, drawing effectively on the experience and insight underlying much of contemporary analysis. The life problems are as familiar as this morning, and certainly no more pleasant. Nicholas Darrow himself, son of Jonathon Darrow, the mystic and spiritual director so familiar to Howatch's Starbridge readers, is almost as psychically gifted as his father. Like his father, Nicholas struggles to keep these gifts rooted in God so that he will not be overcome or misled by their use, but the struggle is not easy.

The issue of homosexuality in the clergy, the possibility of demonic attack in psychic disturbance, even questions of the ordination of women evoke a certain argument and response from the reader, without the burden of resolution given or asked. Readers of the Starbridge novels will find themselves treated to a compelling story laid out by a masterful teller

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On Pilgrimage
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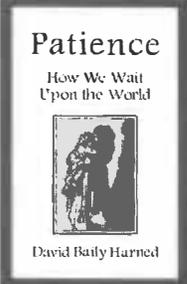


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*Katherine Clark
Valparaiso, Ind.*

'In Community'

OPENING THE BIBLE

By Roger Ferlo

Cowley. Pp 135. \$11.95 paper

This new book about a very old book delivers exactly what the author promises at the outset, which is to provide a map and compass for the sacred journey of reading and studying the Bible. Although written for a readership of "adults who are not cradle Anglicans," all who read this book will either learn something they did not already know or remember something they had forgotten.

The author gives a brief but fascinating history of the various forms in which the biblical text has been copied and printed over the generations. In so doing, he reminds us that for the first 15 centuries of the church's life, the Bible in the book form we have come to take for granted was simply not available. Ferlo's book stresses over and again the rabbinic principle of reading and interpreting the scriptures "in community" and not in individualistic isolation.

Ferlo combines his deep appreciation and respect for Jewish tradition and scholarship, his own expertise as an English, and particularly Shakespearean, scholar, and his years as a parish priest, to produce this balanced and challenging book on a very complex and contentious subject.

*(The Rev.) David P. Jones
Concord, N.H.*

Taking No Prisoners

THE REAL JESUS

By Luke Timothy Johnson

HarperSanFrancisco. Pp. 208. \$12 paper

Clergy: Are you unsure of what to preach in these days of Jesus-bashing? Are you wondering if you can ever again refer to the Resurrection without qualifications? Are you beginning to doubt the truth of the Jesus story?

Lay people: Are you disturbed by what you have been reading in the papers about the "Jesus Seminar"? Have you gotten the impression that scholars no longer trust the New Testament? Are you beginning to

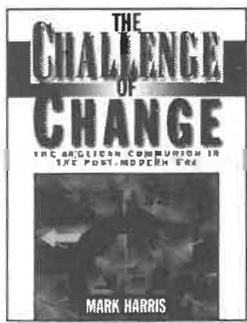
think that educated people must now view the church's faith with radical suspicion? For readers who have these and similar questions, help is at hand with this book.

The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels, can be enthusiastically recommended to clergy and lay people alike, a book of assured scholarship, written in a lively style, and undergirded with unabashed faith in the living

Lord. Luke Timothy Johnson is indeed a force to be reckoned with. He is not afraid to say what many others have failed to say because they were either unqualified or afraid, and perhaps also because they considered the debate beneath them.

Dr. Johnson, a former Benedictine monk (he got married) and a well-known New Testament scholar and specialist in Christian origins at the Candler School of
(Continued on page 18)

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THE CHALLENGE OF CHANGE

The Anglican Communion in the Post-Modern Era

Mark Harris

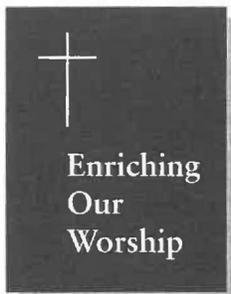
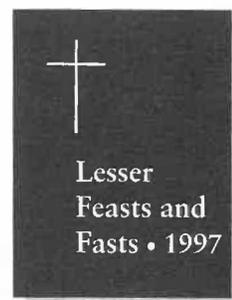
In this provocative text, the author addresses issues of authority and identity in the Anglican Communion as it emerges from modernity and explores a vision for it for the coming years.

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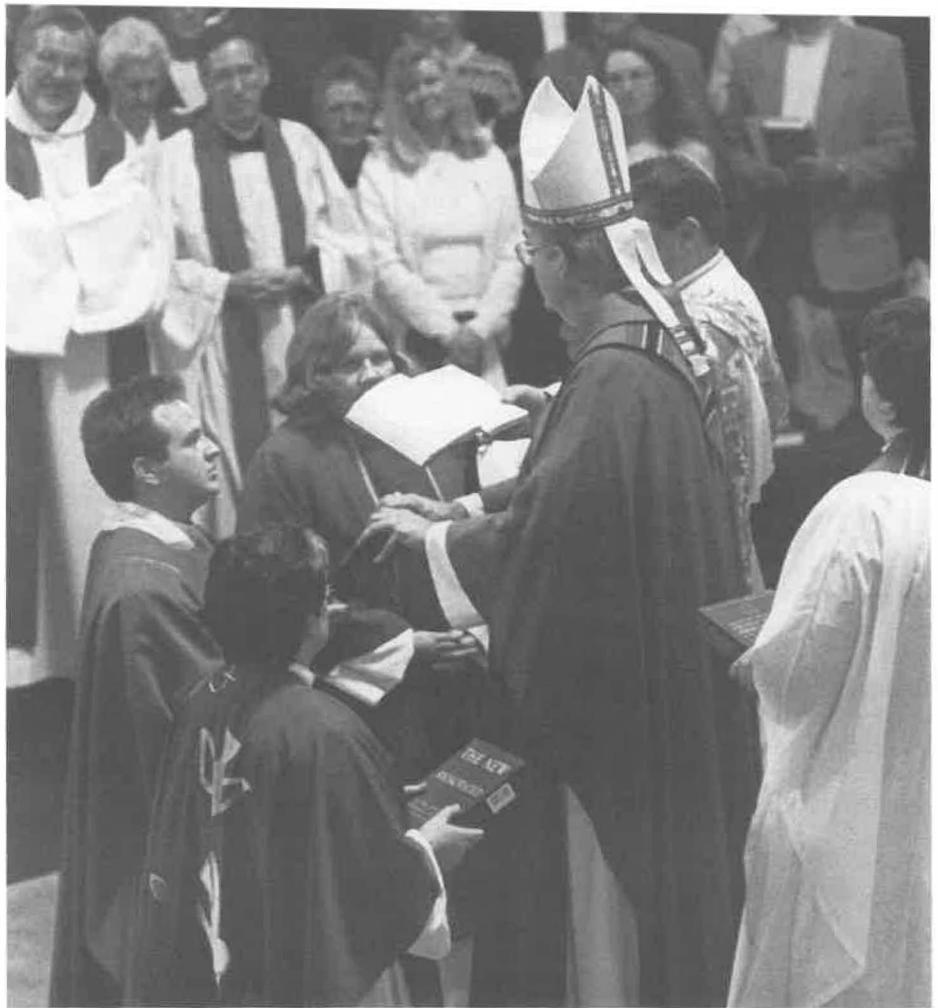
Ordinations Go Forward After Protest

For three ordinands, their families, friends and supporters, Jan. 17 was a joyful celebration after years of preparing for the priesthood.

For 30 people who read a statement protesting the ordinations and then walked out of the Cathedral Church of Christ the King in Kalamazoo, Mich., it was an intolerable event. The Rt. Rev. Edward L. Lee, Jr., Bishop of Western Michigan, was proceeding to ordain two non-celibate homosexual persons.

"The liturgy allows for such a statement," Bishop Lee said during the ceremony, "and I ask the congregation to respect those making the protest and to refrain from any sign either of support or disapproval." Bishop Lee asked persons on both sides of the issue to respect the "baptismal integrity of one another. He acknowledged that the church had not yet come to a consensus on this issue and that continuing dialogue was necessary, with all points of view represented and heard.

"We believe that the standing committee of the diocese and you have erred in approving these ordinations," said Susan Shau, a member of St. Luke's Church, Kalamazoo, in reading part of the protest statement. "[You] are acting contrary to the holy scriptures, the church's historic teaching, and the present official position of the Episcopal Church, all of which you



Bishop Lee ordains Deacons Ambrose (left), Brown and Hotra to the priesthood.

have a sacred duty to uphold."

"These two individuals are not able to be 'a wholesome example to all people' in this important facet of life as expected of every ordained person," said the Rev. Theodore Sirotko, rector of St. Peter's-by-the-Lake, Montague, in the portion of the statement he read.

The two ordinands involved are the Rev. Valerie Ambrose, assisting priest at St. Martin of Tours, Kalamazoo, and the Rev. Thomas Brown, director of alumni relations at the Church Divinity School of the Pacific and assisting priest at St. John

the Evangelist, San Francisco. When Fr. Brown was ordained to the diaconate last June, a protest took place, which led to the formation of an organization termed Clergy and Laity Bearing Witness. Fr. Sirotko noted in the protest that this organization represented 440 persons in 44 parishes.

The third ordinand, the Rev. Nancy Hotra, is in a traditional Christian marriage, and her ordination was not protested. She is the rector at Church of the Resurrection, Battle Creek.

(The Rev.) Joseph Neiman

EDS Dean Resigns to Accept Post With Global Peace Group

The Very Rev. William Rankin, president and dean of Episcopal Divinity School, has announced that he is resigning to become vice president of United Religions Initiative, directed by the Rt. Rev. William Swing, Bishop of California. In his letter to EDS, Dean Rankin cited the "unexpected and unusual opportunity" as "in exact alignment with my deepest commitments and interests in world peace."

The organization, founded in 1993, is, Dean Rankin said, "an interfaith global religious coalition approximately parallel-

ing the United Nations." The coalition grew out of an interfaith service designed by Bishop Swing for the 50th anniversary of the U.N., which was originally headquartered in San Francisco. If the representatives of world governments can sit down together to work for world peace, he said, "why couldn't religions try to understand their differences and address poverty, hunger?"

During his five years at EDS, Dean Rankin said, "The school's already exemplary feminist, parish leadership, and

global commitments have been buttressed by sincere and vigorous dedication to crucial anti-racism work." The chair of the board of trustees, the Rev. Lyle Hall, has asked the school's "several constituencies" for input regarding the search for a new dean and president.

Dean Rankin and his wife, Sally, will return to the San Francisco area following the spring graduation. He is looking forward, he said, to the "growth, excitement, enthusiasm" he senses in the organization. "It's an adventure!"

Lawsuit Filed Against PECUSA, Inc.

Dioceses of Newark and New Jersey Seek Injunction Involving Use of Name

The dioceses of Newark and New Jersey have filed charges against the Protestant Episcopal Church in the U.S.A., Inc. (PECUSA) [TLC, Jan. 11], alleging six violations — four under federal law and two under the laws of New Jersey.

The charges were filed Jan. 29 in Federal Court in Newark, N.J. by the chancel-

lors of the two dioceses, Michael Rehill of Newark and Richard Catenacci of New Jersey, for their bishops, the Rt. Rev. John S. Spong of Newark and the Rt. Rev. Joe Morris Doss of New Jersey.

The action was taken in response to the filing of articles of incorporation by a group of traditionalists, headed by the Rt.

Rev. William C. Wantland, Bishop of Eau Claire. Bishop Wantland, the president of PECUSA, Inc., was named in the suit as the principal defendant.

The suit cites the following violations under federal law: infringement of trademark, unfair competition, false representation and false designation. The two counts of violation cited under New Jersey law are unfair competition and New Jersey trademark infringement.

By way of damages, the suit seeks judgment of infringement of rights and violation of statutes; permanent injunction against PECUSA, Inc., using the name "Protestant Episcopal Church," "The Episcopal Church," and any variation on those names or marks; any money received in using those names; complete destruction of all PECUSA documents and other effects bearing those names; an accounting of all documents and other effects bearing those names.

In a related development, the vice-chancellor of the Diocese of Colorado contacted the Federal Trade Commission (FTC) regarding the "deceptive trade practices" of PECUSA, Inc.

Robert Weigand II wrote a letter to Claude C. Wild, retired chair of the FTC, enclosing copies of PECUSA, Inc. documents. In conversation with Mr. Weigand, Mr. Wild indicated he would bring the matter of PECUSA, Inc., to the attention of the FTC's acting chairman. Among the documents cited was a fundraising letter circulated in the Diocese of Eau Claire.

PECUSA, Inc., is incorporated in at least 44 states, including New Jersey, with action pending in others. It was founded "to engage exclusively in religious, educational and charitable activities," as an "umbrella for orthodox individuals, organizations and parishes" concerned over the liberal drift of the General Convention and church leaders.

The Rt. Rev. John-David Schofield, Bishop of San Joaquin, is listed among the directors, and the Rev. Jon Shuler, president of North American Missionary Society (NAMS), is the designated spokesperson for the group.

"PECUSA, Inc., is not surprised that bishops who want to change the faith of the church would attack those who only seek to uphold it," Fr. Shuler said. "We are prayerfully considering what God would have us do."

Consecration, New Orleans Style

Mardi Gras parades paled to the splendor of the procession that led the Rev. Charles Edward Jenkins III to his consecration as Bishop Coadjutor of Louisiana, Jan. 31, at St. Dominic's Roman Catholic Church, New Orleans.

The familiar strains of "When the Saints Go Marching In," played by The Easy Street Band Jazz ensemble, set the festive mood for the nearly 400 people who formed the six-part procession that passed through the massive brass doors of St. Dominic's. The site was chosen to accommodate the 1,900 Episcopalians and ecumenical visitors who attended the historic event, the first consecration in the diocese since 1976.

Fr. Jenkins had the distinction of being the first priest ordained to the episcopate by Presiding Bishop Frank T. Griswold. Bishop Griswold was joined by four co-consecrating bishops: the Rt. Rev. James B. Brown, Bishop of Louisiana; the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina; the Rt. Rev. Robert C. Witcher, retired Bishop of Long Island; and the Rt. Rev. Willis Henton, retired Bishop of Western Louisiana.

Thirty-one bishops from across the country joined in the consecration.

Louisiana's Gov. Mike Foster, an Episcopalian, read the epistle. The Most Rev. Francis Schulte, Roman Catholic Archbishop of New Orleans, and other ecumenical observers from the state, also were present.

The spacious nave reverberated with traditional and contemporary music featuring a 105-voice choir accompanied by handbells, brass and organ.

In his sermon, the Rt. Rev. Francis C. Gray, Bishop of Northern Indiana, spoke of the ministry of John the Baptist who pointed the way to God through Jesus.



Bishop Griswold, at his first consecration as P.B., joins in applause for Bishop Jenkins.

"The task of the bishop is to point to God, a difficult calling in any age, but especially in a time of extreme self-consumption," he said. "Charles' primary task is to be like John the Baptist who points to Jesus."

"There will be people who litigate for the very name of the church," Bishop Gray added, and he encouraged Bishop Jenkins always to ask the question, "Where is God?", in the difficult issues.

Following the three-hour service, the congregation greeted Bishop Jenkins, his wife, Louise, and sons, Edward and Benjamin, in front of St. Dominic's. The crowd moved across the street to St. Paul's Episcopal Church for a tented outdoor reception.

Bishop Jenkins, 46, was elected bishop coadjutor on Sept. 13, 1997. He will become diocesan following Bishop Brown's retirement at the end of March. Bishop Jenkins will be invested as the 10th Bishop of Louisiana March 28, at Christ Church Cathedral, New Orleans.

Ann M. Ball

'Swinging' at St. George's

Whether it's visiting a circus farm or going to an acolyte festival, this Louisville church is the center of community life.



Gordon Jones drawing

By PATRICIA NAKAMURA

Dolores White is not shy. Although on the phone she sounds quiet, a bit hesitant, she describes herself as "overbearing, maybe ... aggressive ... when it's something I believe in."

She believes strongly in St. George's Church and Community Center on 26th and Oak streets in Louisville, Ky.

Ms. White, in addition to being a "retired" special education teacher, has been the center's director for the last two years. Initially she only volunteered to answer the telephone for the center, but "that gets pretty boring." So she started thinking about programs and recruiting volunteers. She began an informal survey of the neighborhood.

"I'd knock on doors, visit with people on their porches or working in their yards," she recalled. "We started the block watch, inviting people to come to the church and talk." She's good at ferreting out others' talents. "If someone comes in who knows how to make baskets, we'll start a basket-weaving group," she said.

The 1997-98 program schedule doesn't mention basket weaving, but does list tutoring, judo, basketball, 4-H, literary club, violin, cello and piano lessons, ballet, tap and African dance. In summer there are field trips to museums, the IMAX theater, strawberry picking, and a circus farm where kids can try out Ringling Brothers equipment — stilts, the high wire, the big top.

She wrote and directed a play about her own ancestors. The 30-member cast, including St. George's African dance troupe, performed at Locust Grove, a former plantation now a city museum, where

A LIVING CHURCH

One in a series

her great-great-grandmother lived as a slave. "It was outdoors, and I wanted to beat the rainy season, so we did it on May 18, which is my birthday. And it turned out that my great-great-grandmother was married at Locust Grove on May 18, 1796."

St. George's Church is connected to the community center physically and emotionally. The vicar, the Rev. Joy Browne, described it as "a little white church with a gym stuck on." Attached to the gym is the annex dedicated in 1993, the two-story Tachau House, the former rectory named for a former rector. Legally, for funding purposes, the entities are separate. Among the many church members who volunteer at the center is junior warden David Tobin, who is retired from the military and from driving a bus. "Now I'm down here every day, working harder than I ever did," he said. Mr. Tobin coaches and tutors, and is bringing in Boy and Girl Scouting.

It was senior warden Ed Hamilton, a sculptor who designed the Amistad Memorial in New Haven, Conn., who mentioned the new acolyte group directed by Mr. Tobin. From little boat girls to an adult crucifer, the group participated in the acolyte festival at Washington National Cathedral. Ms. Browne said, "We had a banner made by a South African woman, with African symbols. We received compliments in Washington — others said, 'We want to look like you; you have everything!'" Mr. Hamilton exulted, "This little low church is swinging the incense!"

The church is perhaps a hundred years old; the center opened in the late 1940s. Then, said Mr. Hamilton, "St. George's neighborhood was white." The ethnic makeup changed gradually, "from working-class German to working-class black," and the center was closed. "Kids were breaking into the gym to play basketball. People realized the kids needed a place to go. Ken Thompson became vicar and opened the gym."

Lee Trowell, a life-long member and now a tutor, said, "The neighborhood has seen so many bad things ... but I guess crime, drugs come into every place no matter where you go." He sympathizes with the many single-parent families. "I was brought up in a similar situation so I know." His mission, he said, is to "bring kids into the church. And some are coming, from the center."

"It's my impression that the center began as a church activity and later became separate, with a board from outside," Ms. Browne said. "Now we're in a revisioning process, and we've all learned to talk about 'we' again."

With the changing neighborhood, she said, the diocese had thought about closing the church. "Two women kept keys. They put flowers on the altar every Saturday and prayed for a priest. Their spirits are keeping the church alive."

Ms. Browne is a part-time vicar and a part-time professor of pan-African religious studies at the University of Louisville. Dolores

(Continued on page 21)

Storm of Words

The writings of Gerard Manley Hopkins

By STEPHANIE COWELL

There occurs sometimes between a reader and a writer a sort of cataclysm of affection, an explosion of feeling, a sympathy, a sense that the writer's words have changed him. This miracle can occur over centuries so that you feel something of another soul has melded with yours. It happened to me about 10 years ago with the Victorian writer Gerard Manley Hopkins.

I do not remember how I came to buy the little paperback book which contains his poems as well as a fair amount of his prose and letters. I only know that I as a newly professed Christian was touched at once by his longing for God and that his words burned deeply in my heart. I was astonished at the visceral quality of his faith.

We came close to having no poems of his at all, for when he joined the Society of Jesus, he burned all his

As a newly professed Christian, I was touched at once by Hopkins' longing for God.

early works as "not belonging to my profession." It would not be until several years after when Hopkins' superior in Wales suggested the new Jesuit try his hand at something on the shipwreck of a German vessel that he wrote verse again, his restrained passions and unique sense of rhythm bursting forth in the then almost incomprehensible *Wreck of the Deutschland*. The Jesuit magazine refused it and his close friend, poet Robert Bridges, declared he would never willingly read it again. What had this to do with the standard, more contained, Victorian verse?

Deutschland flew off the page at me with all the winds and rage of sea, a Christ who was himself both battering gale and wave, coming to glory in and to reap to himself the souls plunged into the waters. As a new Christian, I was too moved to consider in particular Hopkins' portrayal of the Savior bursting through the storm. Christ appears in sudden jagged, broken revelation as both the cause and the cure. "He was to cure the extremity where he had cast her . . ." The poem pulls, pushes, almost batters one. In the middle of ship breaking and passengers drowning, there are passages of quietly reflective narrative. Then the words rise again, carrying all the terror of a wild sea within them. The poem drifts away at the last stanzas to calmer harbors, leaving us shaken, wondering what had happened to us.

Who was the man who wrote this great thing? — there is no

Stephanie Cowell is the author of several books, including The Players: A Novel of the Young Shakespeare. She resides in New York City.



Storm of Words

word for it, unless you can call the gales that smash ships weather. This thing, this storm of words from a small Jesuit who suffered from despondency, who felt "I have never wavered in my vocation, but I have not lived up to it." As a sensitive boy, he was brutalized by his headmaster. He went as an Oxford undergraduate very much alone and against the wishes of his family and most of his friends to become a Catholic, and subsequently as a Jesuit in what he called being "in Christ's company." All his life, he shared his work with fewer than a dozen people, most of whom did not comprehend it. He went obediently where his order sent him, preaching to the poor in Wales and the north of England and in Ireland, those who could not possibly understand him, suffering dreadfully from loneliness. A sensual man, he suppressed this sensuality until it wound itself in his profound faith and sprang from his deeply original mind as poetry.

I am in the habit of underlining my books, making annotations in margins and dog-eared pages, and so when I lent my copy of Hopkins' *Poems and Prose* to a priest friend and forgot to ask for it back, I felt almost as if the relationship between the poet and myself must begin anew. This was not entirely true but it was a good thing, for I bought a clean, unmarked copy and began to read it. I had changed much in the 10 years since my first purchase, though his small selection of poems and letters had not. Still, they now appeared clearer and simpler, perhaps even more powerful. The same few jagged lines of Christ's appearance in *Deutschland's* fierce storm again brought tears to my eyes.

How dissimilar does Christ appear to the poet in various poems! There was the Savior with whom he longed to speak, sending prayers in the dark of night "like dead letters sent/To dearest him that lives alas! away." The sense of estrangement in the words "dead letters" is very deep. A few lines further in the same sonnet, he speaks with loathing of the bitterness of his humanity: "God's most deep decree/Bitter would have me taste: my

taste was me." Then there is the terror of *Deutschland's* Christ with his dazzling, possessive love: "Thou heardest me truer than tongue confess/Thy terror, O Christ, O God." How diverse from this is the nurturing image of the Holy Ghost brooding over the world with warm breast and bright wings! In many other poems he spilled forth the love of nature and he who created it all, God whose beauty is past change and who fathers



Rush hour in Dublin (RNS photo)

Ireland was one of the places where Hopkins preached to the poor.

forth dappled things. In these verses, praising a harmonious and benevolent creator, the poet is suffused with peace.

Gerard Manley Hopkins was a man at war with himself, a veritable press of feelings between the conventions of his age and his chosen strict vocation. The smallest beauty of nature and the little kindness of mankind moved him deeply. In addition to his nature poems, which capture the wildness of "this darksome burn, horseback brown" or a soaring windhover, he wrote with tenderness of his parishioners: giving a first communion to a soldier, conversations with a little altar boy, the devotion of young brothers and a dying blacksmith.

Time and again dark despair filled him. While at Oxford one summer I saw an exhibition of some of his writing, one scrap in his own hand expressing his wish to end his life. I stood there holding onto the glass exhibition case, all the room a blur for my tears. When he died of typhoid fever, one of the other Jesuits was seen feeding many of Hopkins' papers into the fire. Did some of these reveal this recurring despair?

The sympathy that occurs between a writer and a reader in spite of being parted by centuries, the understanding that this very contained priest writing letters to a friend from the confessional while waiting for penitents to arrive, touches me very much. Through literature we can and do join hands over countless years. Hopkins' letters to God were heard heavenward, and now are shared by countless strangers. Would it have pleased him? At another chance for publication he cried out in alarm against it. "Fame," he wrote, "whether lost or won is a thing which lies in the award of a random, reckless, incompetent, and unjust judge, the public, the multitude. The only just judge, the only just literary critic, is Christ." He did add wistfully in a further letter, "... as Solomon says, there is a time for everything, there is nothing that does not some day come to be, it may be that the time will come for my verses ..."

His entire opus is not large, for his was a busy, often exhausted life and he spent much writing time corresponding with friends. There are also selections in the book from his lyrical diary. "Moonlight hanging or dropping on treetops like blue cobwebs," he wrote when an Oxford student at 20. Two years later, shortly before being received by John Henry Newman into the Roman Catholic Church, he wrote his Lenten austerities which included no tea except to keep him awake, and then taken without sugar.

Ten years after first reading Hopkins' work, I feel the same sensation of being hurled across the centuries toward his visceral Christ. Did the poet love the world, could he? He did with great passion. And however he felt about Christ, his feelings are never diluted. His poems leap with joy and hope, abandonment, consolation, the joy of the earth which God created, the often true beauty of man. It is his passionate cry that touches me; one hears it echoing these many years. His many ways of seeing his creator reveals our own as we approach God from our imperfect humanity.

Gerard Manley Hopkins died at the age of 45 muttering, "I am so happy, so happy." He could not know that the poetry he wrote with so much passion in his spare moments would live in the hearts of many readers. We can only do the work God has given us and let it grow out as it will. As Hopkins shyly hoped more than a hundred years ago, the time has come for his verses. □

Waiting for God

*Young
I pronounced you. Older
I still do but seldomer
now, leaning far out
over an immense depth, letting
your name go and waiting,
somewhere between faith and doubt,
for the echoes of its arrival.*

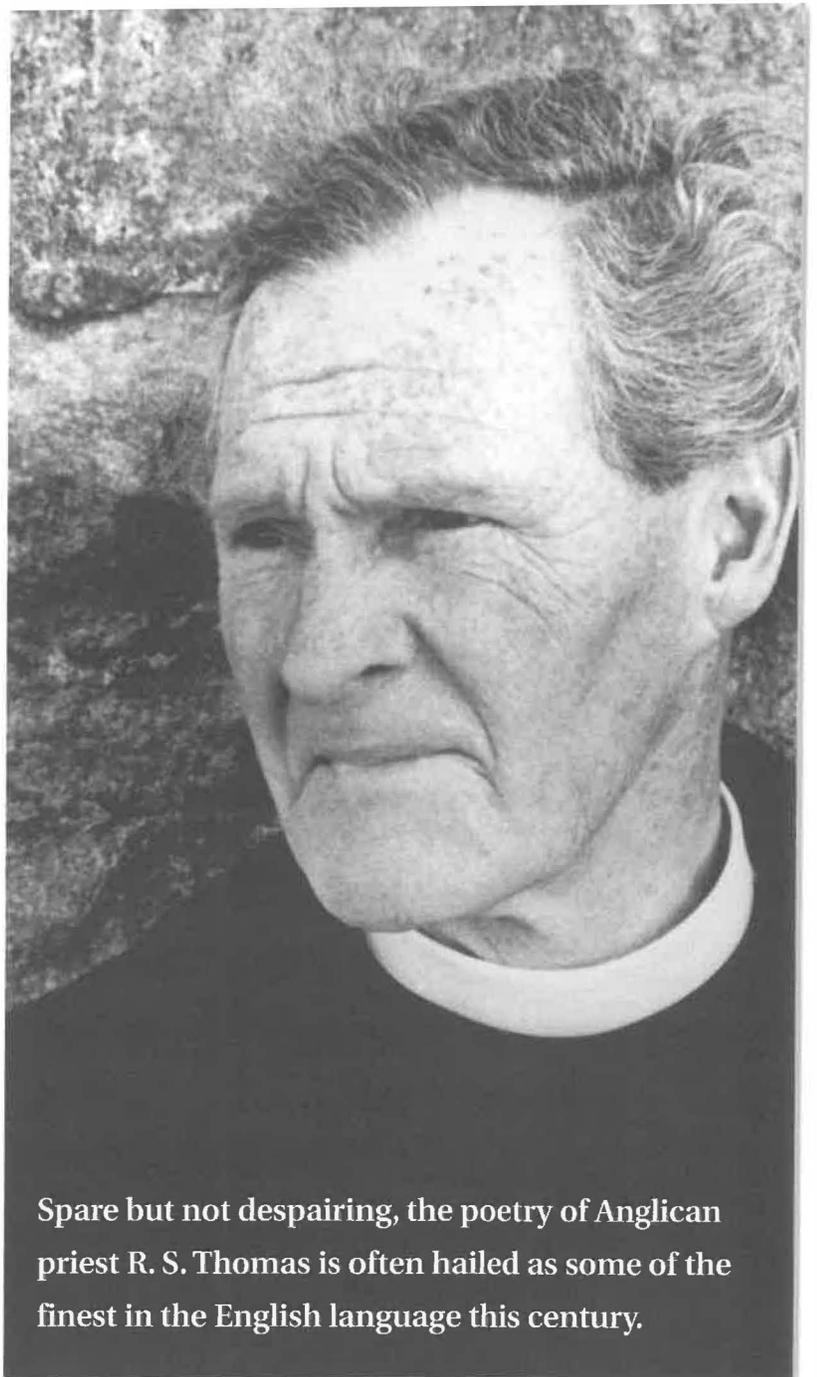
By WILLIAM J. MCGILL

With the words above, R.S. Thomas concludes the first of three poems entitled "Waiting," included in his *Collected Poems, 1945-1990* (London, 1993). He had previously published each in separate collections: *Frequencies* (1978), *Between Here and Now* (1981), and *Welsh Airs* (1987). And a recent collection, *No Truce with the Furies* (1995), includes a poem entitled "The Waiting." While the repetition of titles is not uncommon in his work, or surprising given both his longevity and its quantity, the theme of waiting nonetheless seems central to the spirit and character of his poetic vision.

R. S. Thomas (b. 1913) is a Welsh poet and Anglican priest often hailed as one of the great poets in the English language of this century. On the broader canvas of literature, some have compared him with George Herbert. (In that context see Thomas' own *A Choice of George Herbert's Verse* [London, 1967]). Not infrequently, however, critics stumble over the spareness of his language, the resoluteness of his commitment to the short poem, or the recurrence of his essential themes.

At the heart of his vocations as a poet and a priest, one finds dynamic tensions between belonging and not belonging, between Welshness and Englishness, between belief and uncertainty. The creative force of these tensions again and again finds expression in his poetry — in the words chosen, the phrasings crafted, the imagery discovered — and nowhere more elo-

William J. McGill is senior vice president/dean of the faculty at Lebanon Valley College. He lives in Cornwall, Pa.



Spare but not despairing, the poetry of Anglican priest R. S. Thomas is often hailed as some of the finest in the English language this century.

Welsh Arts Council

quently than in the four poems entitled "Waiting."

The first of them defines the point: "...waiting, / somewhere between faith and doubt, / for the echoes of its arrival." Here "its" refers to the name of God, to the word of God heard in our lives, and therefore by implication his presence. To assert the absence of God may mean to deny his existence, but that is never Thomas' point. For him (poet/priest) absence and silence are virtually synonymous, for if God is silent how do we know he is there? When our experience of him is silence, however, we must wait. In waiting we may doubt, but we do not deny, for in waiting there is always expectation, always hope, that we will again hear.

The hope may be frail, but in the rocky soil of our all too human faith, it persists. As Thomas writes in the second of these poems, "... Now / in the small hours /

Waiting for God

The poetry of R.S. Thomas

of belief the one eloquence // to master is that / of the bowed head, the bent / knee, waiting, as at the end // of a hard winter / for one flower to open / on the mind's tree of thorns." The imagery is spare, even bleak, but not despairing. It does not bespeak the last flickering light before darkness engulfs, but the hardiness of faith in the midst of doubt.

That hardiness finds full voice in the third of the poems:

*Here are mountains to ascend
not to preach from,
not to summon one's disciples
to, but to see far off
the dream that is life:
winged yachts hovering over
a gentian sea; sun-making
windscreens; the human torrent
irrigating tunefully the waste places.*

*Ah, Jerusalem, Jerusalem!
Is it for nothing our chapels were
christened
with Hebrew names? The Book rusts
in the empty pulpits above empty
pews, but the Word ticks inside
remorselessly as the bomb that is timed
soon to go off.*

Waiting is never purely passive, for hope, expectation, have a motion to them. But in this poem we sense an edge, an urgency. Strikingly it is the only one of the four in which the title word does not appear in the text, as if the poet senses the end of waiting. The poem then has an apocalyptic quality which the final image of the ticking bomb intensifies. On the one hand, the final poem further sharpens that quality by its very title, "The Waiting," for existentially soon all his waiting will end, yet that sense subtly strengthens the inner quality of all waiting, anticipation.

Read together, consecutively, the four poems also have a motion that not only sharpens anticipation, but deepens our understanding of the roots of the poet's vision, the tensions that feed both of Thomas' vocations. And that reading makes us aware of the connectedness between them: Being a poet and being a

priest are both vocations of the word. There too is another tension, but it is a tension that has an ancient voice, the voice of the psalmist: "I wait for the Lord, my soul waits, and in his word I hope, / my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning" (Ps. 130:5-6). Knowing this we have found the taproot.

In both his introduction to his selection of Herbert's poetry and to *The Penguin Book of Religious Verse* (London, 1963), Thomas writes of the relationship between poetry and religion. In particular this comment about Herbert seems apt:

"Yeats said that out of his quarrel with others a man makes rhetoric, but out of his quarrel with himself poetry. Herbert surely had no quarrel with others. What he had was an argument, not with others, nor with himself primarily, but

with God; and God always won."

Thomas does on occasion argue with others and persistently with himself, but time and again he returns to the argument with God which gives all else force.

*Why, then, of all possible
turnings do we take
this one rather than that,
when the only signs discernible
are what no one has erected?
Is it because, at the road's
ending, the one who is as a power
in hiding is waiting to be christened?*

Living, working, thinking, preaching, praying, writing in the very borderlands of faith, Thomas nonetheless affirms the hope of waiting. His poems, his words too, tick "remorselessly as the bomb that is timed soon to go off." □



Waiting seems central to the spirit and character of Thomas' poetic vision.

Editorials

Preparing Ourselves

We come again to the season of Lent, that time of prayer, penitence and fasting which begins on Ash Wednesday and extends through Holy Week. For many who were raised in the Episcopal Church, Lent meant a time in which we gave up something — a particular food which we craved, movies, television or some activity which may have occupied too much of our time. This idea helped to express the idea of penitence, and continues to be experienced in the simplicity of worship during Lent. We give up the Gloria in Excelsis and the Alleluias, and some of the joy in our music, and flowers are gone from the altar. The act of giving up something contrasts sharply with the joyful celebration of Easter.

In recent decades, the church has emphasized “taking on” as much as “giving up.” While we may discard some elements of our lives, we are encouraged to add others. Many persons participate in Lenten Bible studies, some read one or more of the Daily Offices, others attend a weekday Eucharist, some add spiritual reading, still others take on an activity such as visiting the sick or shut-ins or assisting in an outreach ministry.

All of these acts of discipline can be part of a rule of life — a set of principles designed to guide us through the 40 days along the path that leads to the celebration of Easter. A rule of life can help us to stay focused on our Lenten journey, bringing order and discipline to our lives and strengthening our relationship with our God.

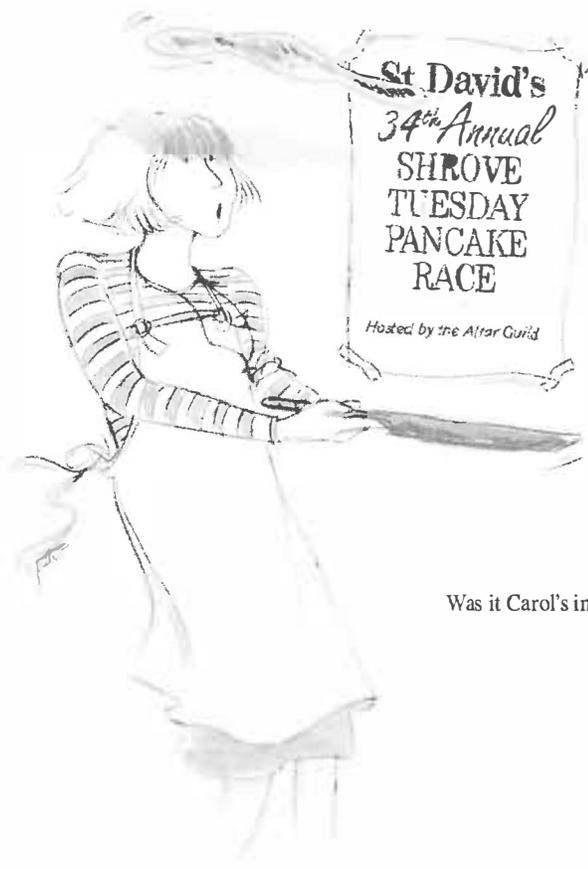
As Ash Wednesday approaches, let us prepare ourselves for a holy season of prayer, fasting, self-examination and alms-giving. Forming a rule of life is a good place to start.



Spiritual Reading

Lent is a time when many of us try to increase our prayer lives, and our closeness to God through spiritual reading. Some turn to spiritual guides to direct our thinking, to challenge our fixed ideas, to stimulate our service to humanity, even to keep our bodies fit. Whether we turn to classical teachers like St. Augustine or Evelyn Underhill or classical guides such as Julian of Norwich, John of the Cross or St. Patrick, we all seek ways to listen and enter into spiritual communion with our Lord.

Books offer us a special means of forming links — daily readings and reflections on scripture and contemporary Lenten meditations are most helpful. We trust that the books we review and that you see advertised in this special Lent Book Issue will stimulate these connections and deepen your Lenten journey of faith toward the great feast of the Resurrection.



Was it Carol's imagination, or were Mrs. Hatcher's pancakes leavened with malice this year?



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VIEWPOINTS

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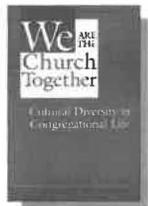


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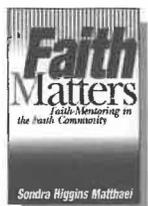
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Viewpoint

The Children Will Listen

Churches Are Mistaken to Think It's Necessary to 'Dumb-Down'

By JEAN HARMON

Many "reforms" currently circulating in many churches are essentially the same ones as have been around several times in the last 40 years. Some of these are based on fallacies that should be examined, lest we make grave errors:

1. The fallacy that bad grammar, pop music, and watered-down, anything-goes theology is the only way to reach unchurched persons.

2. The fallacy that only old people adhere to the idea of quality: in music, in words, in theological concepts, or in morality.

3. The fallacy that to keep up to date, one must copy commercial sales techniques and follow the lead of popular entertainment: We gotta sell the church!

What is the use of reaching the unchurched if all they hear in church is that they are free to believe anything they wish, and to behave in any manner they desire? Why should we work to bring people into a church building merely to entertain them and to reinforce their self-esteem? What has that to do with bringing the message of God-sacrificed-himself-for-us? Self-esteem (original sin?) is not the mindset for repentance and reformation, and the joy of the Christian message is quite beyond mindless, self-centered entertainment.

The fallacy that good quality is unnatural, elitist, and only for the ancient has caused many churches to dumb-down everything to pre-conceived "non-elitist," "child-friendly" sound-bites of trivia, including bits with the children on display before the congregation. Erik Routley has called this last "child idolatry," probably because the children never listen: They are there to entertain adults. Yet children like good music if they hear it without prejudicial bad pedagogy. One year I asked members of my junior choir to vote on their two favorite anthems for the year, so that we could sing them for fun at our last rehearsal. They chose a first-rate composition hot off the press, and one by Mozart.

If the only church services that youngsters attend are child-oriented or teen-oriented, there can be disastrous results when the child grows up enough to go away to college or to get a job. One of the first "childish things" that many new adults "put away" is the church. They cannot relate it to adulthood, and they are embarrassed. A per-



Our children should hear and participate in all kinds of songs — as long as the theology is valid.

ceptive teenager once told me: "They shouldn't try to please us in church services. What we want this week we won't want the next." Indeed.

Some churches have one traditional and one modern service, generally thought of as "old folks" and "child/family oriented," respectively. Of course, some grey-heads and some middle-agers prefer to be counted with the young. Some young families prefer the traditional, if the scales are not loaded with no church school for their children during the worship hour. But by and large, the two types of services create one more instance of "Balkanization" within an individual church. (Teen programs in churches have isolated teens for so many decades that everyone seems to suppose that this is the way it must always be.)

Perhaps if the congregation for each type of service feels like a unified church family, the separation may not matter much. After all, the entire family of God cannot get into the same building at the same time, and there is nothing wrong with different styles, providing God is at the center. However, as in a biological family, sometimes the parents play favorites; sometimes the kid with the loudest mouth gets the most attention; sometimes the kid who demands all the latest electronic hardware gets the lion's share of family finances.

It has been a common recurrence, this idea that to be modern, the church must dumb down everything, and eschew artistic elegance as insincere or elitist or out-of-date. I have on occasion pointed out to someone that I, as a "classical" musician, hear more modern music

than the rest of our congregation put together — to say nothing of also playing and singing a lot of new music. I am very interested in new music written to praise the Lord. I think it is vital to the church for us to retain our heritage of art, and to continue to create more art dedicated to the worship of God. I think it also vital that we let our children hear and participate in all kinds of songs — as long as the theology is valid. Just don't keep your thumb on the scales by never letting them hear anything but pop, or by teaching them that pop is their style — the other stuff is for Grandpa. It is God we are supposed to be worshipping, not youth, commerce or self. □

Jean Harmon is a freelance writer and musician. She resides in Silver Spring, Md.

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Books

(Continued from page 7)

Theology at Emory, is both qualified and unafraid. By his own admission, he used to think the current debate unworthy of his attention, but he has seen the damage being done to the church and has come out with both barrels blazing. His book is a take-no-prisoners attack on the members of the Jesus Seminar and their kin, ranging from Bishop Spong on the lower end of the intellectual scale to John Dominic Crossan at the top (with an homage to John P. Meier's more responsible work even as Johnson criticizes him). His telling points are many; chief among them is his argument that these new questers in search of the "historical Jesus" are not only off-base theologically but do not even understand the nature of history, let alone the narrative structure of the four gospels.

Reformation-minded readers like this reviewer will miss references in *The Real Jesus* to the atoning work of Christ and Paul's doctrine of the justification of the ungodly. Johnson is perhaps a bit too hard on the practitioners of the historical-critical model. But these are minor quibbles. This is a timely, fast-paced, witty and accessible volume, suffused with the author's own impassioned faith, his love for the church, and his commitment to Christian discipleship. He has done full justice to the letters of Paul in their proximity to the Jesus event. A delight to read, this book revives one's hope for biblical scholarship.

(The Rev.) Fleming Rutledge
Alford, Mass.

Basic Rules

DIMENSIONS OF PRAYER

By Douglas V. Steere

Upper Room. Pp. 106. \$12.95 paper

Douglas Steere begins his book with "Be still before the Lord and wait patiently for him" (Ps. 37: 7 RSV). Waiting patiently is almost unknown in present-day society. Also, he states that you cannot pray unless you accept the fact "that God made you and you are his."

Steere has created a workbook on prayer, but offers no method or form of prayer. He gives many basic rules, some of which are the type that are, more often than not, shoved into the background of our minds and forgotten, and answers many questions that many of us think about but never ask.

He tells what to do when we pray and

Books

what it means and how it affects us and others. He stresses that God is the center of our life, not the outer edges.

Dimensions of Prayer is a well-written book, easy to understand and enjoy and worthwhile to everyone, no matter where he or she is in the life of prayer.

Alice Lowry
Racine, Wis.

Feeding the Soul

THE DESERT

An Anthology for Lent

By John Moses

Morehouse. Pp. 192. \$12.95 paper

This is definitely a reader friendly book for Lent. The author is the dynamic new dean of St. Paul's Cathedral, London, whose predecessors include such literary giants as John Donne.

First, he tells us the story of the Desert Fathers who retreated to the wilderness in the fourth and fifth centuries when the Emperor Constantine's establishment of Christianity severely watered down the faith. His style is simple, avoiding complex unpronounceable verbiage.

When he has introduced us to the spirituality of the desert, to the use of solitude, he then gives the reader daily soul food to chew on. Beginning with Ash Wednesday, each day has a small selection of quotes, i.e. "In the desert you discover your true name, and God calls you by that name" by Alessandro Pronzato.

This book can be used for personal devotion or as a small group study resource.

(The Rev.) Bob Libby
Key Biscayne, Fla.

Smooth and Readable

AT THE LIGHTING OF THE LAMPS

Hymns of the Ancient Church

By John A. McGuckin

Morehouse. Pp. 118. \$8.95 paper

This small volume will be valued and enjoyed by admirers of Christian poetry, especially those who have at least a little acquaintance with Greek and Latin. Thirty one selected poems are given on right hand pages with the original Greek or

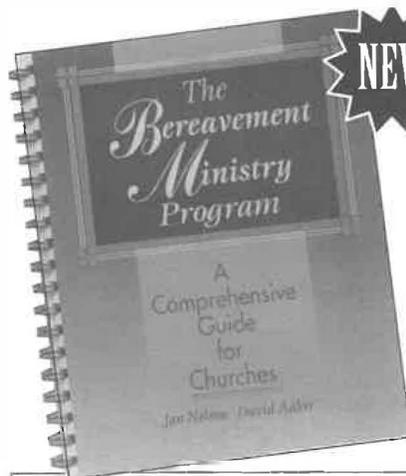
Latin on the left. The translations by McGuckin, be it said, are smooth and readable, and can be appreciated without an understanding of the original tongue. Following the introduction, he offers a guide to the pronunciation of Byzantine Greek, so that one may discover how these pieces are intended to sound.

Notes at the end of the book provide a paragraph or two explaining each selection. Several at the beginning are actually passages from the New Testament (such

as prologue of St. John's Gospel) which the editor believes should be viewed as poems. Most come, however, from the fourth or fifth centuries, and are the work of such writers as Synesios of Cyrene, Ambrose of Milan, and Prudentius. The title reflects the fact that several of the hymns are for evening, among them the *Phos hilaron* now familiar to many Episcopalians.

(The Rev. Canon) H. Boone Porter
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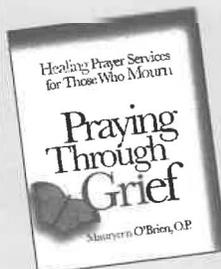
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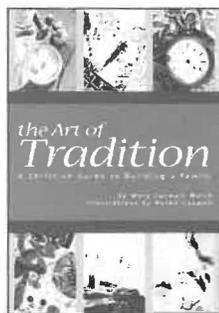
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Names (with address, phone number and present position) will be received between Feb. 1 and March 15, 1998 at the Office of the Search Committee, Diocese of Chicago, 65 E. Huron St., Chicago, IL 60611.

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THE LIGHT OF GLORY: Readings From John Donne for Lent and Easter Week. Edited by Christopher Webber. Morehouse. Pp. 111. \$9.95 paper.

What a wonderful idea! Thank you, Fr. Webber, for these passages for daily reading from the much admired Anglican poet-priest of the 17th century, John Donne, sometime dean of St. Paul's Cathedral in London. From Thursday in the fourth week of Lent: "We begin with that which is older than our beginning and shall outlive our end: the mercy of God."

GENESIS OF GRACE: A Lenten Book of Days. Pp. 128. \$9.95 paper.

GENESIS OF GRACE: A Lenten Book of Days. Leader's Guide. Pp. 40. \$4.95 paper. By John Indermark. Upper Room.

The author invites us to make new connections as we deepen our faith through these daily Lenten readings from the book of Genesis. Fascinating insights such as why God chooses Jacob the opportunist and swindler as one of his favored people. The guide sets forth ideas for group experiences and discussions.

WHOLE PRAYER: Speaking and Listening to God. By Walter Wangerin, Jr. Zondervan. Pp. 206. \$16.99.

A Lutheran pastor and writer, Walter Wangerin focuses on seeing prayer as a circle, that is, on talking with God rather than to God: "What you utter God hears. What God hears becomes, through grace and compassion, a prayer."

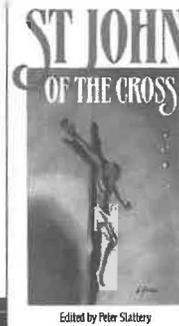
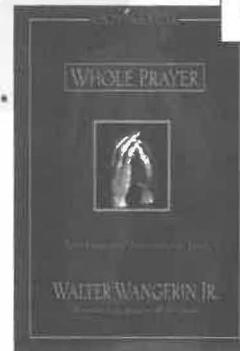
BUILDING WISDOM'S HOUSE: A Book of Values for Our Time. By Bonnie Menes Kahn, Stephen S. Pearce, John P. Schlegel and William E. Swing. Addison-Wesley. Pp. 217. \$20.

A rabbi and Episcopal Bishop William Swing link up with two other religious writers to review religion in America — what has been for good, what has worked for humankind, what has been misguided? In one section the authors look at the diffuse, even contradictory, character of faith — St. Julian's father dreamed of war; his mother, of peace.

THE LIGHT
OF GLORY



EDITED BY
CHRISTOPHER WEBBER



Edited by Peter Slattery

Classics for Lent

ON THE LOVE OF GOD AND OTHER SELECTED WRITINGS. St. Bernard of Clairvaux. Edited by Charles J. Dollen. Alba House. Pp. 136. \$8.95 paper.

If I had to choose one book to recommend to someone who wants to grow in the spiritual life, it would be 12th-century Bernard's *On The Love Of God*. It is gratifying to see an edition available for Lenten reading. Most worthy are Bernard's reflections on loving God for His very self and loving even oneself for the sake of God.

ST. JOHN OF THE CROSS: A Spirituality of Substance. Edited by Peter Slattery. Alba House. Pp. 147. \$8.95 paper.

A number of Roman Catholics contributed essays to this collection on the great 16th-century Spanish mystic. Topics include the life and times, the basics of prayer, negative experience and Christian growth and how to read the works of St. John of the Cross. I very much like the emphasis on John's "availability" to modern readers.

THE IMITATION OF CHRIST. By Thomas à Kempis. Edited and paraphrased by Donald E. Demaray. Alba House. Pp. 256. \$12.95 paper.

"My son, My daughter, Give all you have to God; Withholding anything at all for yourself hurts you the most" begins the section on Self-Love from one of Christianity's most widely read pieces of devotional literature from the 15th century.

St. George's: Center of Life for Louisville Neighborhood

(Continued from page 10)

White said of her, "She's young, dynamic, petite, talkative, alive. She wears African garb and long braids."

A "cradle Episcopalian and Pan-Africanist" from California, Ms. Browne's background is in community empowerment. "My ministry is not at the altar, the pulpit, or in academe," she said, "but as the umbilicus that joins all three." The syllabus for her course in "Service Learning in African-American Traditions" states: "The history of community service in African-American culture is inextricably tied to the centrality of the black church as a core institution of the community. Community service, in the form of ministries that provide food, clothing ... tutoring ... has been a primary vehicle for the introduction of programs in voter registration ... nonviolent civil disobedience, neighborhood block watch ... and a variety of other sociopolitical issues. All these activities are informed by a worldview that recognizes no distinction between 'sacred' and 'secular' realms and that considers community service a religious responsibility." The course requires students to "assist in providing various urban social services" working through St. George's and "other church-based sites."

St. George's is "greening," Ms. Browne said, with older people and younger, "artsy-craftsy activists, some who were never religious or had rejected religion have found a place." The church has a Rite II service with music from The Hymnal 1982 and LEVAS II played by Bill Ballard, who came to St. George's as a volunteer tutor. "He played one Sunday and never left," said the senior warden.

Louisville has two predominantly black Episcopal churches about four miles apart. "We have a sense of ownership," Mr. Hamilton said. "We didn't want to merge with Merciful Savior. They're uptown, St. George's is downtown." The former rector, the Rev. Bob Coon, said the congregation had decided to reduce its diocesan support by 30 percent. "We took a leap of faith," the senior warden said. We want to be a parish — we're working toward that. We keep up our [diocesan] apportionment.

"This church has been a blessing for a lot of people. Even without a priest, [either we] had a supply, or we stepped up and did Morning Prayer. I dream of filling the pews, but maybe that's not the most



Music training for children is one of the offerings at St. George's.

important part of the church. Maybe spirituality is, and what you take from

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People and Places

Deaths

The Rev. **Patricia Wilson-Kastner**, 54, a priest of the Diocese of Long Island, died Jan. 18 in a Brooklyn hospital of acute pancreatitis following a short illness.

A native of New York City, she was a graduate of the University of Dallas and received a Ph.D. from the University of Iowa. A former Roman Catholic nun, she joined the United Church of Christ and was ordained there in 1973. In 1979, she was ordained deacon and priest in the Episcopal Church, and became assistant at St. Christopher's Church, Roseville, MN, serving there until 1982. She was professor of preaching at General Theological Seminary from 1982 to 1989, serving also as associate at Christ and St. Stephen, New York City, 1985-89. She was rector of Resurrection, Norwich, CT, 1989-92, and rector of St. Ann and Holy Trinity, Brooklyn, 1992-94. In recent months she had been serving at Holy Apostles, New York City. She served on the Standing Commission on Ecumenical Relations, 1983-94, and the International Anglican Methodist Dialogue, from 1992 until the present. She is the author of several books. Survivors are her husband, Ronald Kastner, two brothers and a sister.

Sister **Ellen Elizabeth** of All Saints died Jan. 18 while working at one of the ministries of the All Saints' Sisters of the Poor, the Joseph Richey Hospice in Baltimore.

She had served as guest mistress and novice mistress at All Saints' Convent, Catonsville, MD, and also was sister-in-charge of St. Anna's Residence in Philadelphia.

The Rev. **Paul Christian Singer**, rector of St. Mark's Church, Silver Spring, MD, died Dec. 12 of cancer. He was 49.

Fr. Singer was born in Bryn Mawr, PA, graduated from St. Joseph's College and Episcopal Divinity School. He was ordained deacon in 1981 and priest in 1987 in the Diocese of Pennsylvania. He was assistant at St. Stephen's, Clifton Heights, PA, 1981-88, rector of St. Mark's, Boonsboro, MD, 1988-93, and became rector in Silver Spring in 1993. He is survived by his wife, Judith, a son, two daughters and three grandchildren.

The Rev. **Clarence Leighton Erb**, 80, died of cancer Dec. 19.

A native of Philadelphia, he received degrees from the University of Maryland and Philadelphia Divinity School. Following ordination to the diaconate in 1966 and the priesthood a year later, he was curate at St. Mark's, Philadelphia, then became rector of St. John the Evangelist, Essington, PA, from 1967 until his retirement in 1987. He was elected rector emeritus of that parish upon his retirement. At the time of his death he lived in Folsom, PA. Survivors are his wife, Maria, and two daughters.

Next Week ...

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Classifieds

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THE HYMNARY PRESS: *The Hymnary II: A Table for Service Planning*, \$18.50. *The Psalms: Gradual Psalms for Cantor and Congregation*, James Barrett, \$26.00. *Making Eucharistic Vestments on a Limited Budget*, Linda Hall, \$10.50. *Notes on the Celebration of the Eucharist*, Bruce Ford, \$7.50. 1223 Southeast Blvd., Spokane, WA 99202. Voice/FAX (509) 535-6934. E-mail HymnaryP@aol.com

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POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: St. John's Episcopal Church, Memphis, TN, is seeking a person with strong interpersonal and administrative skills to provide oversight to the educational ministries of our 1,100-member parish located near the University of Memphis. The applicant must be orthodox in beliefs, and firmly committed to the authority of Holy Scripture. He/she should have formal training in Christian education and experience in organizing and implementing educational programming. Letters of application/resumes should be directed to: **The Rev. L. Noland Pipes, Jr., Rector, St. John's Episcopal Church**, 322 S. Greer, Memphis, TN 38111; FAX (901) 327-9032.

ARE YOU RETIRED or thinking about early retirement? Would you like to work parttime supporting creative ministry development? The Diocese of Wyoming is looking for active retired clergy who are thinking about living in the Rocky Mountain West. Retired clergy are respected and their gifts utilized. Call or write: **The Rt. Rev. Bruce Caldwell, The Episcopal Diocese of Wyoming**, 104 S. 4th, Laramie, WY 82070. (307) 742-6606; FAX (307) 742-6782. E-mail: bcaldwel@wyoming.com

PART-TIME RECTOR for small conservative church near Chicago. We offer a three (3) bedroom refurbished rectory, salary and benefits. Send resume to: **P.O. Box 1266, North Riverside, IL 60546**.

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Classifieds

POSITIONS OFFERED

ASSISTANT TO RECTOR FOR YOUTH AND EVANGELISM. Seeking an energetic clergyperson who has a deep faith and a demonstrated love for youth and young adults. Youth program is extensive, well-funded, and has a broad community involvement. Young adult ministry is to be created. Assistant will also serve as staff person to evangelism ministry, to assist in shaping and oversight of that ministry. Multiple staff; lots of volunteer assistance. Assistant participates fully in liturgical and pastoral life of parish, but primary focus is on youth program. This full-time position opens in mid-1998. For further information FAX cover letter and resume to: **Rector, Christ Church, Grosse Pointe, MI (313) 885-4841.**

GRADUATING COLLEGE SENIOR: Christ Church (Exeter, NH) has a full-time staff position for a youth ministry intern. Candidates will have some education or religious studies as undergraduates. May be considering graduate work leading to ordination. Appropriate experience may include camp or conference leadership. A personal faith is assumed, but denominational affiliation is open. Located in coastal southern New Hampshire. Internship is from June 1998-August 1999 (may be extended through July 2000). Annual salary from \$19,000-\$22,000. Contact: **The Rev. Steve Jacobson, Christ Church, 43 Pine St., Exeter, NH 03833. FAX 603-778-1023; E-mail XTHN70B@prodigy.com**

YOUTH MINISTER: One day per week ministry on Sundays only. Share in liturgical life of inter-generational parish in Sun City, AZ. Priest with special interest in younger members, children, family and youth programming, counseling, retreats, V.B.S., outreach to young families in community. Phone (602) 972-1109.

CANON MISSIONER: The Diocese of Pittsburgh is looking for a priest for this diocesan staff position. Responsibilities include: congregational development, leadership training, clergy health and deployment. We are looking to grow the diocese by planting churches, strengthening existing congregations, and training good lay and ordained leaders. For a copy of the profile and job description write: **The Rev. Jim Simons, St. Michael's Church, P.O. Box 336, Ligonier, PA 15658.**

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

RECTOR: Northeastern New Jersey/Anglo-Catholic parish seeks full-time rector to build upon its traditional strengths in liturgy and music and to expand its Christian education program and to promote parish growth. Please respond promptly with letter and resume to: **Search Committee, Grace Episcopal Church, 9 Harrington Ave., Westwood, NJ 07675.**

ARE YOU A GREAT PREACHER? St. Andrew's Church in Vestal, NY, is searching for a new rector. Our committed lay leadership and vibrant congregation worship in a contemporary building with spacious grounds. We seek to strengthen our education programs, develop youth ministry, continue in our renewal movement and increase in membership. Our next rector needs to be a superb preacher; someone who can make the scriptures touch our daily life. If you have a good sense of humor, a nice smile and can bring some diversity to our worship, we'd love to hear from you. Please respond promptly with letter, CDO profile and resume to: **Kathleen D. McDaniel, Diocese of Central New York, 310 Montgomery St., Syracuse, NY 13202. FAX (315) 474-6596.**

POSITIONS OFFERED

HISTORIC ANGLO-CATHOLIC PARISH, affiliated with ESA, seeks retired bi-vocational or otherwise independent priest to share pastoral, liturgical and teaching ministries as part-time curate. Contact: **Fr. Warren Tanghe, Church of Our Saviour, 1068 N. Highland Ave., Atlanta, GA 30306.**

PRESIDING MINISTER: Church in the Forest, a 10-year-old community church in Pebble Beach on the Monterey Peninsula of California, will need a minister on or about 9/1/98. This congregation, which worships in the Erdman Chapel on the campus of Robert Louis Stevenson prep school, had an Episcopal priest as its founding minister and is now served by a retired Presbyterian minister. The church has a multi-denomination membership including Presbyterians, Episcopalians, Methodists, Lutherans, Roman Catholics, Baptists and Congregationalists in about that order. Sunday worship follows the Book of Common Prayer with a weekly worship bulletin that can be used without any books. There are no evening meetings. The church seeks a recently retired or soon-to-be retired minister, one whose preaching has intellectual fiber and relates to the issues of today. The minister should have a lively sense of humor, be comfortable with the liturgy, and have a warmly relational approach to people. The membership of 250 is largely, but not wholly, retired. Many members have carried major responsibilities in business, government, academe and the professions. The church is not formally a part of any denomination; however, it is expected that a minister belongs to a major denomination and be accountable to its local judicatory. Inquiries can be written to the chair of the congregation, **James Sanders, Church in the Forest, Box 1027, Pebble Beach, CA 93953. Telephone (408) 624-1374; FAX (408) 624-1377.**

ARE YOU WILLING TO BE CHALLENGED? St. Barnabas Episcopal Church is a small parish that wants to grow dramatically both in spirit and in numbers in the coming decade. With the full support of the diocese, we are seeking a rector who possesses the energy and the vision to lead us in this leap of faith. A proven background in church building is required. The candidate's other strengths would be in Christian education, youth ministry, pastoral care, preaching and liturgy. We are located in a university town in eastern Pennsylvania and are approximately a one hour drive NE of Philadelphia and two hours SW of New York City. If this sounds as if it could be your calling, please respond to: **Tom Murray, 357 E. Main St., Kutztown, PA 19530 or telephone at (610) 683-6196 to receive a parish profile and ministry description.**

POSITIONS WANTED

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FOR SALE

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

SCHOLARSHIPS

HOLY TRINITY'S CENTENNIAL SCHOLARSHIP: Holy Trinity's Centennial Scholarship Trust Fund exists to provide financial aid to persons engaged in, or planning to pursue ministries in the Episcopal Church or the larger Anglican Communion. Scholarships can be used to fund education and training for individuals preparing to participate in active ministry, either as clergy or laypersons, and may cover expenses such as tuition, books and fees. If you are interested in obtaining a scholarship application, please make your request in writing to **Holy Trinity Episcopal Church, 515 E. Ponce de Leon Ave., Decatur, GA 30030. Phone (404) 377-2622 or FAX (404) 377-2624.** Completed Centennial Scholarship application materials must be received by the February 28, 1998 deadline for consideration. Award decisions will be made in March 1998.

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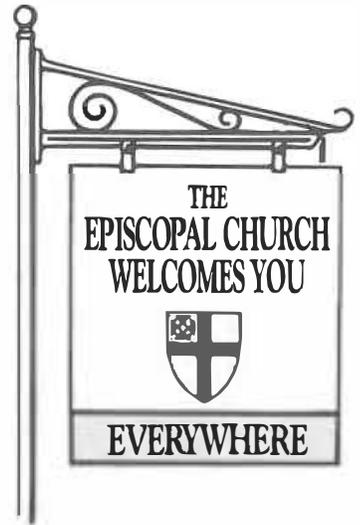
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 the Rev. **Marguerite A. Henninger**
 Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 4
 (1S & 3S, Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10).
 Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

ST. PAUL'S, K Street
 2430 K St. NW — Foggy Bottom Metro
 The Rev. **Andrew Leslie Sloane**, r
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 Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
 Parish founded AD 1866

Pompano Beach, FL

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 The Rev. **Hobart Jude Gary**, interim-r
 Sun 8 and 10:30

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
 The Rev. **Thomas T. Pittenger**, r; the Rev. **Ken Herzog**, c; the
 Rev. **Beverly Ramsey**, Youth & Christian Ed; the Rev.
Jonathan Coffey & the Rev. **Canon Richard Hardman**,
 assisting; **Allen Rosenberg**, Music Dir
 Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.
 MP 8:30 daily

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
 The Rev. **Theodore O. Atwood, Jr.**, r
 Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
 The Rev. **Gary P. Fertig**, r; the Rev. **Richard Higginbotham**
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 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
 Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

Riverside, IL (Chicago West Suburban)

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 of Reconciliation 1st Sat 4-4:30 & by appt

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Taylor, Dir of Christian Ed.; **Dr. David Culbert**, organist-choir-
 master, **Mike Glisson**, Headmaster, St. James Sch; **Maureen**
Burns, Pres., St. James Place retirement community
 Sun H Eu 7:30, 9, 11, 4:30 (CS†), 5:30 (CDT)

KEY — Light face type denotes AM, bold
 face PM; add, address; anno, announced; A-C,
 Ante-Communion; appt., appointment; B, Bene-
 diction; 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 Commu-
 nion; HD, Holy Days; HS, Healing Service; HU,
 Holy Unction; instr, instructions; Int, interces-
 sions; 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,
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 Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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