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The piscopal Musician's Handbook

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Walter Michot photo

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SUNDAY'S READINGS

No Longer Two

'Therefore, what God has joined together, let no one separate.'
(Mark 10:9)

The Seventeenth Sunday after Pentecost (Proper 22)

Gen. 2:18-24; Psalm 8 (or Psalm 128); Heb. 2:(1-8)9-18; Mark 10:2-9

When Jesus says a husband and his wife become one flesh (Mark 10:8) he is quoting from the Genesis creation story (Gen. 2:24) which is our first reading today. However, Jesus goes beyond the Genesis account. He says, "Therefore what God has joined together, let no one separate" (Mark 10:9). Many would say that this command flows naturally from the fuller sense of the Genesis account. Indeed it does. Nevertheless, others would add that there is more to the story. Women in those days had little say. A divorced woman often had no other choice but to turn to prostitution. The ancient rabbis debated what were valid grounds for divorce. Some said burning dinner was sufficient enough reason. Other rabbis disagreed and said there must be a more serious cause. Whatever school of thought one sided with, a man could still legally divorce his wife for almost any reason. Jesus was right in saying there is a "hardness of heart" (Mark 10:5) involved here. Was Jesus merely making a theological point? Was he not also making a statement about unfair treatment of women?

Early on, the New Testament itself makes exceptions to the injunction against divorce. Matthew quotes Jesus as saying that "unchastity" (Matt. 19:9)

is an exception to the rule. Some versions of the bible translate the Greek word as "adultery." Actually, the original Greek word is as vague as the NRSV's "unchastity." Paul, in his First Letter to the Corinthians, allows one to divorce his or her unbelieving spouse if that spouse takes the initiative (1 Cor. 7:15). What exceptions would we make today? Perhaps the case of physical and mental abuse would call for divorce. There may be other reasons as well.

Whatever take we have on this issue, one thing is certain. We live in a broken world. About half of the marriages in the United States end in divorce. Jesus may not have gone through a divorce, but he did suffer in the brokenness of our world. This is what the letter to the Hebrews is speaking of in today's passage. This Sunday most of us will hear these readings in the context of the Eucharist. Our mission is not to judge. Our call is to come forward together, each broken in our own way, and approach the throne of grace, approach the one broken for us. Each of us experiencing our own disintegration will stretch forth our hands in hunger to receive the bread of life. Rumi, the 13th-century Persian mystic, said, "The grief you cry out from draws you toward union."

Look It Up

Read the marriage ceremony in the Book of Common Prayer (p. 423). In addition to simply reading the ceremony, pray the prayers from the heart.

Think About It

What has our response been to those who have divorced? Have we reached out to them or have we judged them? Have we offered them community or have we abandoned them?

Next Sunday

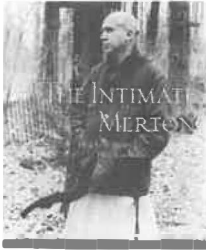
The Eighteenth Sunday after Pentecost (Proper 23)

Amos 5:6-7, 10-15; Psalm 90 (or Psalm 90:1-8, 12); Heb. 3:1-6; Mark 10:17-27(28-31)

The Intimate Merton

His Life from His Journals

Edited by Patrick Hart and Jonathan Montaldo
HarperSanFrancisco. Pp. 374. \$28



THOMAS MERTON

The journals of Thomas Merton express the inner man as monk. Merton's journey through life was one of complicated struggle, a falling and a rising again throughout

the seven journals which are edited to delete some of Merton's exuberant overwriting, thereby making his message more intense and soul searching. Revealed in the journals again and again is the contradictory wrench between his secular self and his spiritual intensity.

As a loyal Merton reader over the

years, I sometimes felt a certain egotism in his writing, a self-importance which I thought might be attributed to the enormous success of his *Seven Story Mountain*. The journals, however, quickly dispel this possibility. They express the tortured spirit, the longing for love, the rejection of himself, and the endless search for God. "It is terrible to want to belong you but the world and not see Him," he wrote.

Merton said that his journals were his best writing. They certainly follow his maturing spirit, and his increasing honesty about himself. But along with this effort, he seldom turned down an opportunity to be involved with various causes, friends requesting his attention to various books and visits to him at the Hermitage. All this kept him torn between his gregarious nature and his longing to be the monk

of silence. "I have got to face the fact that there is in me a desire for survival as pontiff, prophet, and writer, and this has to be renounced before I can be myself at last," he wrote. Whether he ever achieved this is problematical. That is not to say, however, that he did not find happiness in being a monk at Gethsemane. The journals exude temporary joy in both Gethsemane and his fellow monks.

Merton speaks endlessly of the seasons changing, of the thrill of heavy storms, as he would watch from his porch at the Hermitage. The seasons expressed to him his love for M which exemplified that side of him denied, a total acceptance of love from a woman who expressed his ultimate desire of physical love. I found this fifth journal sad, and incomplete, but necessary to reveal the "whole man."

These journals are written by an intimate writer; consequently we

JOINT DECLARATION
ON THE DOCTRINE
OF JUSTIFICATION

THE LUTHERAN
WORLD FEDERATION
AND THE
ROMAN CATHOLIC CHURCH

ENGLISH-LANGUAGE EDITION

THIS VOLUME presents in English the official *Joint Declaration on the Doctrine of Justification*, confirmed by the Lutheran World Federation and the Roman Catholic Church in Augsburg, Germany, in October 1999. The result of decades of Lutheran-Roman Catholic dialogue, this primary document represents an ecumenical event of historical significance.

Included in the volume are the *Joint Declaration on the Doctrine of Justification* and the *Official Common Statement* with its *Annex*. These texts are recommended for careful study in seminaries and parishes and for reading by individual Christians. It is hoped that the *Joint Declaration* will deepen understanding of the biblical message of justification and be of value within the wider ecumenical movement.

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become intimate readers. They are uplifting, sad, real, and plagued with unanswered questions.

Silence was the endless mentor in Merton's life to find the total love of Jesus Christ in God. He became a theological icon of the 20th century. He will be missed.

*Susan E. Barrett
Pawma Valley, Calif.*

The Theology of William Porcher DuBose

Life, Movements, and Being
By Robert Boak Slocum
University of South Carolina. Pp. 154. \$ 24.95

Five names are sure to grace any list of important American Anglicans in the 19th century: William Augustus Muhlenberg, John Henry Hobart, Phillips Brooks, James DeKoven and William Porcher DuBose. Of these,

DuBose is the only one who survived into the 20th century and the only one who is a Southerner.

DuBose is probably best known for his role in the founding of the Department of Theology at the University of the South and his leadership as dean of the subsequent School of Theology.

But it is not DuBose the administrator that captures Robert Slocum's attention. It is DuBose the theologian. Slocum subjects DuBose's eight books and numerous articles to a close reading that is well grounded in the historical trends of the time. (I was impressed, for example, that Slocum utilized Charles Reagan Wilson's *Baptized in Blood: The Religion of the Lost Cause, 1865-1920*, which is peripheral to Slocum's central interest, but crucial to understanding the general culture in which the University of the South was formed.) The treatment, however, is more an appre-

ciation for DuBose's theological style, in which experience (undertones of Kierkegaard and anticipations of William James), soteriology, and ecclesiology are brought together in a Christ-centered and Spirit-filled perspective. Slocum's treatment clearly marks DuBose as a pioneer of our contemporary theological themes rather than an artifact from an earlier theological style, and this is an insight well worth considering.

*Gregory Holmes Singleton
Chicago, Ill.*

The Church Mission Society and World Christianity, 1799-1999

Edited by Kevin Ward and Brian Stanley
Eerdmans. Pp. 382. \$45

In the Shadow of the Mahatma

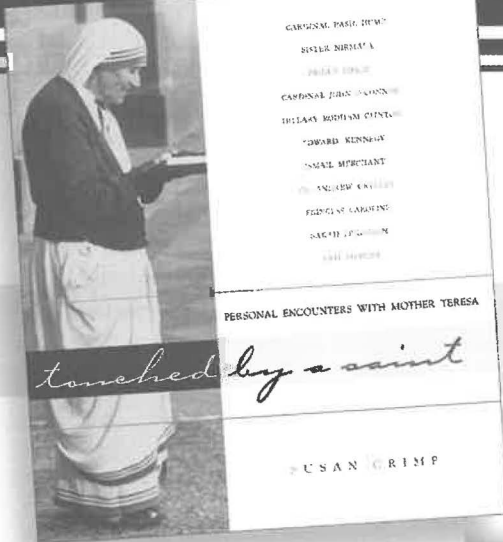
Bishop V.S. Azariah and the Travails of Christianity in British India
By Susan Billington Harper
Eerdmans. Pp. 462. \$45

Ward and Stanley's book does not provide a complete history of the Church Mission Society, known until 1995 as the Church Missionary Society. Instead it presents a dozen substantial and well-documented essays on important aspects of that history written by scholars from around the world. These essays effectively suggest the breadth of ministry undertaken through two centuries by more than 7,000 CMS personnel working in Africa, India, Iran, New Zealand and elsewhere. Repeatedly it becomes apparent how each local culture has a unique, enormous impact on the shape and results of missionary endeavor.

The essayists offer more than chapters in an impressive history. They set forth in real-life terms perennial issues of mission strategy. Churches that endeavor to witness amid our society's increasing ethnic, cultural, generational, and spiritual diversity will find these issues cropping up repeatedly here at home.

V.S. Azariah (1874-1945) was the

Personal encounters with Mother Teresa



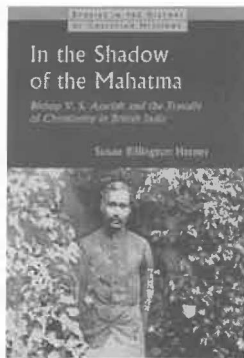
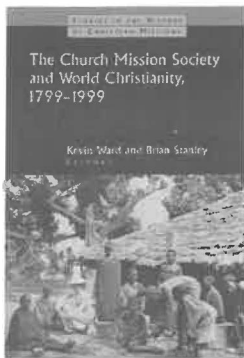
Touched By A Saint

by Susan Crimp

"The first time she said to me, 'Give God permission,' it changed my life."
—John Cardinal O'Connor

Touched By A Saint uniquely speaks in words and photos to the powerful spiritual charism of this saintly woman. From well known persons such as Hillary Rodham Clinton and Prince Philip, to a grandmother in the slums of Calcutta, all describe their personal encounter with Mother Teresa as being truly special spiritual moments. From the simply curious, to persons of great faith, *Touched By A Saint* will renew, enliven and perhaps change their lives forever. ISBN: 1-893732-22-3 ~ 128 pages, \$14.95
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Harper's book presents Azariah as a man of consistent character against the vast and fascinating background of late imperial India and India's Christian communities.

first, and for many years the only, Indian Anglican bishop. Hardly remembered today, he was prominent nationally and internationally in his time. After 32 years as bishop, he left the Diocese of Dornakal a Christian community of 230,000. G. S. Eddy, formerly the YMCA's chief evangelist in Asia, described this diocese as "the finest piece of mission work, the most deeply spiritual and the most fruitful,

that I have seen in any land." Another contemporary, Stephen Neill, contended that it was in the most ordinary circumstances, among simple village people, that Azariah's greatest strengths were revealed.

Azariah's differences with Gandhi over the conversion of outcaste groups is but one thread in the story. The bishop deserves to be remembered more as a fruitful evangelist

and pastor and as helping to lay the foundation for the Church of South India.

These volumes are the first in the new Studies in the History of Christian Mission published in the United States by Eerdmans and in the United Kingdom by Curzon Press. With them the series is off to an excellent start.

*(The Very Rev.) Charles Hoffacker
Port Huron, Mich.*



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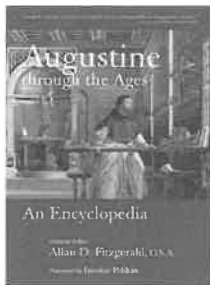


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Augustine Through the Ages

An Encyclopedia

Edited by Allan D. Fitzgerald, O.S.A.
 Forward by Jaroslav Pelikan
 Eerdmans. Pp. 902. \$75



entire encyclopedia been devoted to his thought.

Fitzgerald is professor of patristics at the Augustinian Patristic Institute in Rome and editor of *Augustine*

Studies for Villanova University. The nearly 150 contributors represent a wide range of nationalities and academic institutions. Their theological traditions range from Roman Catholic to Anglican and evangelical protestant. Academic backgrounds encompass theology, history, philosophy, political science and the classics.

Every aspect of Augustine's life is covered, beginning with his mother, Monica, and his father, Patricius. So too are the various schools of thought that he encountered, including

Manicheism, Neoplatonism and Donatism. Special articles are devoted to those aspects of his thought that most confuse readers, such as his views on concupiscence, original sin and predestination. Other essays show his influence on a host of figures

through the centuries — Anselm of Canterbury, Thomas Aquinas, Martin Luther, Adolf von Harnack, Martin Heidegger. Be the topic baptism or being, sin or soul, war or wealth, both scholar and general reader will find authoritative treatment.

D.H. Williams tells why such figures as Augustine remain crucial to our understanding of the Christian faith. Williams is a Baptist minister who is also assistant professor of patristics and historical theology at Loyola University of Chicago. His book is aimed at those in the Free Church tradition who see sharp discontinuity between the New Testament community and the immediate decades following. Most Anglicans, however, possess little knowledge and less appreciation of the patristic era, in which the great church councils formed the canon of scripture and drafted the major creeds. If Augustine remains a hazy figure to many, the very names of Cyprian, Ignatius of Antioch, Irenaeus, and Origen can only produce puzzlement. Hence the book is a valuable one to Christians of many traditions. Fortunately, Williams wears his learning lightly, thereby producing a marvelous introduction to one of the most exciting and significant periods in all church history.

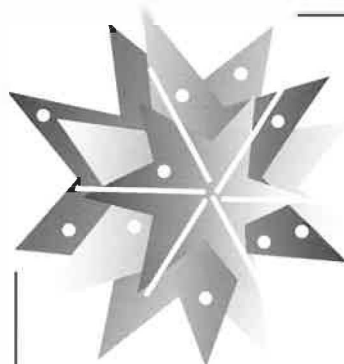
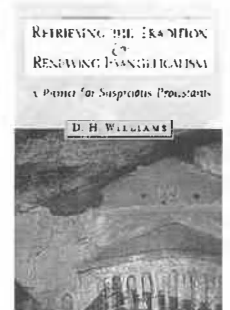
*Justus D. Doenecke
 Sarasota, Fla.*

Retrieving the Tradition and Renewing Evangelicalism

A Primer for Suspicious Protestants

By Daniel H. Williams
 Eerdmans. Pp. 243. \$16 paper

The church historian Hans von Camphausen once referred to Augustine as "the only church father who today remains an intellectual power." The warm reception of Garry Wills' brief book on the Bishop of Hippo, even manifested in the usually secular *New York Review of Books*, shows that Augustine remains a fascinating figure. Of course, analyses of the fourth-century theologian have long been legion, but never before has an



Inspiration for Advent!

The Light Will Shine: A Study for Advent

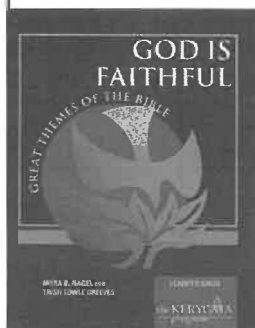
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Shakespeare, Catholicism and Romance

By Velma Bourgeois Richmond
 Continuum. Pp. 242. \$34.50

Shakespeare was born in 1564, six years after Elizabeth became queen, and he died in 1616 when her succes-

“Lord, teach us to pray...”

sor, James I, was king. Although for centuries only catholic teaching, traditions and worship had been what the English experienced, the queen and king required adherence to the new established church with its rejection of much catholic tradition and affirmation of many protestant attributes. Those persons trying to continue as catholics were persecuted, and some even executed.

The thesis of this book is that the catholic “habit of mind” and catholic perspectives nevertheless continued in the general populace through those years. The author goes through most of Shakespeare’s plays citing quotations and illustrations where this catholic habit of mind is evidenced.

One teaching tool of the late medieval church was “romances,” that is, stories devoted to themes of patience, repentance, forgiveness, and transcendence, with happy endings almost like a resurrection. Printed copies of many of these stories have survived. A few are clearly some of Shakespeare’s sources.

The last five plays Shakespeare wrote, sometimes referred to by scholars as those in his Fourth Period, feature accused persons, sometimes wives and queens, who endured rejection and grim experiences until a happy ending was resolved. These plays as “romances” resonated with the catholic “habit of mind” which had continued both in Shakespeare himself and in his audience.

The catholic “habit of mind” which the author finds in the quotations from so many plays does support her thesis well. A few of her illustrations, however, seem a bit farfetched. For instance, she wrote, “*The Tempest* is still about exile in a wooded landscape, but on an island, and the way of entry is by water, which suggest baptism as the sacrament of conversion.”

The more familiar one is with all of the plays, the more interesting this book would be. Dr. Richmond has written much about medieval literature, enabling her to recognize the continuing catholic “habit of mind.”

(The Rev.) Emmet Gribbin
Tuscaloosa, Ala.

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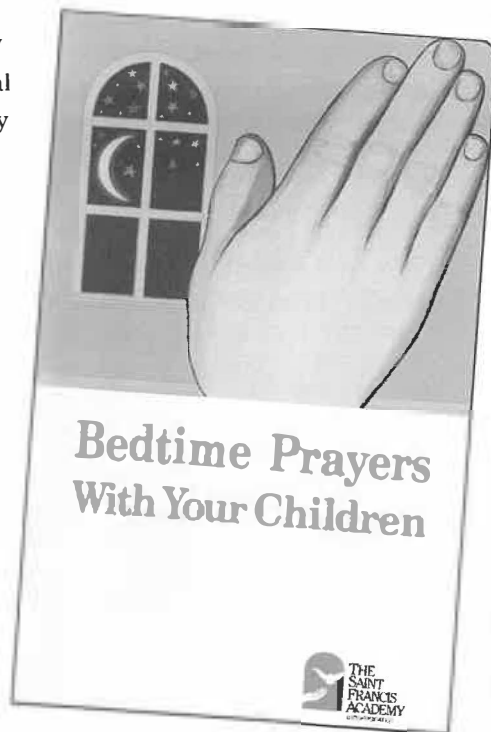
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“Prayer is needed for children whatever religion we are. We must pray together. Children need to learn to pray, and they need to have their parents pray with them. If we don’t do this, it will become difficult to become holy, to carry on, to strengthen ourselves in faith.”

Mother Teresa
Calcutta, 1979

Southeast Florida Welcomes Bishop Frade

In a service that was an exuberant celebration of the cultural diversity of the diocese, the Rt. Rev. Leopold Frade, 56, former Bishop of Honduras, became the third Bishop of Southeast Florida Sept. 16.

Led into Trinity Cathedral, Miami, by three young girls from Our Little Roses School in San Pedro Sula, Honduras, carrying pots of incense, and greeted on the cathedral porch at the end of the service by a mariachi band playing the familiar cursillo song "De Colores," the new bishop was welcomed into his episcopate in Southeast Florida with solemn pageantry, fervent prayer, warm laughter and a variety of music. The crowd was estimated at 1,000, including those seated in the cathedral hall, where the service was televised.

The service was unusual. Because Bishop Frade had already been consecrated a bishop in 1984, the liturgy was not a consecration, but included "recognition" of his election and the "translation" of his episcopal jurisdiction from Honduras to Southeast Florida, "investiture" with the symbols of his episcopal authority, and "enthronement" in the bishop's chair in the cathedral.

Thirty-one bishops from throughout the Western Hemisphere, including the Archbishop of the West Indies and the bishops of Cuba, Haiti and other Latin American and Caribbean countries, filled chairs crowded behind the altar rail. Virtually all the Episcopal clergy of both Southeast Florida and Honduras and representatives of other faiths, including Archbishop John Favalora of the Roman



Walter Michot photo

Dancers from Our Little Roses School, San Pedro Sula, Honduras, at the Southeast Florida service.

Catholic Archdiocese of Miami, joined the bishops, acolytes, musicians and lay leaders of the diocese in the procession into the cathedral.

At Bishop Frade's request, the music included hymns and anthems in Spanish and French, as well as gospel songs, motets in Latin by the choir and a new anthem commissioned for the occasion by a friend of Bishop Frade's. Nine girls from Our Little Roses, the home and school founded by the bishop's wife, Diana, sang and danced at the offertory. After the Peace, the Rev. Garth Hewitt, a folk-singer from England, asked the congregation to link arms and soon had them singing enthusiastically with him his song "Chain of Love" — "a mark of the community

of love we are called to be" the program noted.

The gospel was read in English, Spanish and French, and at the Eucharist, Bishop Frade prayed the words of consecration for the bread in Spanish and for the wine in French. In his sermon Bishop Herbert Thompson of Southern Ohio told the congregation, "A world shrouded in darkness and strife ... is not the world God intends to allow. The light of Christ is in the world ... and God has chosen us, the church, to be bearers of this light."

To his friend, Bishop Frade, he said, "That bishop's staff is a tool for mission. Walk softly and carry that big stick!"

Mary W. Cox

BRIEFLY...

St. Andrew's by-the-Sea Church, Destin, Fla., which announced previously it would leave the Episcopal Church [TLC, Sept. 24], was to vacate its church building by Sept. 15. The action took place after the standing committee of the Diocese of the Cen-

tral Gulf Coast offered a rental agreement for its property which was declined by parish leaders.

The Rt. Rev. **Martin G. Townsend**, Bishop of Easton, has announced he will retire May 31, 2001. Bishop Townsend, 57, has been Bishop of the eastern Maryland diocese since 1993.

The Rt. Rev. **Ronald H. Haines**, Bishop of Washington, intends to retire, effective Dec. 31, 2000. In a letter to members of his diocese, Bishop Haines said the Rt. Rev. Jane Dixon, Bishop Suffragan, will be the ecclesiastical authority following his retirement. Bishop Dixon will retire in August 2002.

'Christian Love in Action'

In New York Addresses, Archbishop Draws Attention to World Needs

The Archbishop of Canterbury, the Most Rev. George Carey, delivered major addresses during a brief visit to New York City Sept. 14-15. The archbishop spoke to the Church Club of New York Sept. 14, and the following day preached at Evensong at the Cathedral of St. John the Divine.



Archbishop Carey

In his address to the Church Club, Archbishop Carey called upon listeners to look at the responsibilities of the Anglican Communion as it enters the 21st century. He presented three challenges: communion, poverty and mission.

"To take seriously our identity as a Communion means we must indeed act as a family and try to address the issues of political and social instability and injustice as a Communion," he said. He spoke of the need to support and encourage individual provinces of the Anglican Communion in times of crisis.

He spoke of the poor as "members of our congregations, our neighbors, friends and above all, our brothers and sisters in Christ. We must enable their voice to be heard."

The archbishop said Anglicans have a theology of evangelism and mission which needs to be recovered. "Our theology of mission is incarnational," he said. "By that I mean that we seek to live it. We are there with the people and seek to serve them. For us then, mission and evangelism is indivisible."

When he spoke at the cathedral, the congregation included many staff members of the United Nations. Archbishop Carey used the message of the sermon on the mount in urging the U.N. Security Council to be reformed in a way that best serves the interest of the world's most marginalized people.

"Christian love challenges us to extend the scope of our sympathy and compassion," he said. "It calls us, like the story of the Good Samaritan, to embrace the rejected and neglected, the marginalized and the despised ... Christian love in action helps bind us together. It helps us build new communities across old divisions. Such love is at the very heart of the sermon on the mount. It is a mission statement for a better world."

In both addresses, the archbishop cited the ministry of the Anglican observer at the United Nations, and called it "an enormous help in establishing Anglicanism as a potent contributor on the world scene."

Anglican Communion News Service and the Rev. James Elliott Lindsley contributed to this article.



The Rev. Hunter Silides of St. Stephen's Church, Ft. Yukon, Alaska, baptizes one of 10 children at a worship service during Vigil 2000, which was held Sept. 1-3 with the purpose of developing a vision for the diocese in the new millennium [TLC, Aug. 27].

Episcopal News Service photo by James Selheim

Bishop Gaskell of Milwaukee Dies

The Rt. Rev. Charles T. Gaskell, ninth Bishop of Milwaukee, died Sept. 14 in a Milwaukee hospital. He was 80. Bishop Gaskell served the Diocese of Milwaukee as its bishop from 1974 until his retirement in 1985.

A native of St. Paul, Minn., Bishop Gaskell was a graduate of the University of Minnesota and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1944 in the Diocese of Minnesota, and he spent the early years of his ministry there as priest-in-charge of Holy Trinity, International Falls, and St. Peter's, Warroad. He was curate of St. Matthew's, Evanston, Ill., in 1948-49, then was rector of Trinity, Rock Island, Ill., 1949-57. He was rector of St. Mark's, Milwaukee, 1958-66; rector of St. Luke's, Evanston, Ill., 1966-70; and dean of St. Luke's Cathedral, Orlando, Fla., 1971-73. He was elected to the episcopate in 1973 and spent a year as bishop coadjutor, before becoming the diocesan the following year.

He was a member of the board of directors of the Living Church Foundation from 1985 to 1996, and served as its secretary for a time. Among his other memberships were standing committees in three dioceses, board of trustees of Nashotah House, executive board of the Anglican Fellowship of Prayer, Confraternity of the Blessed Sacrament, Society of Mary, and priest associate of the Sisters of the Holy Nativity.

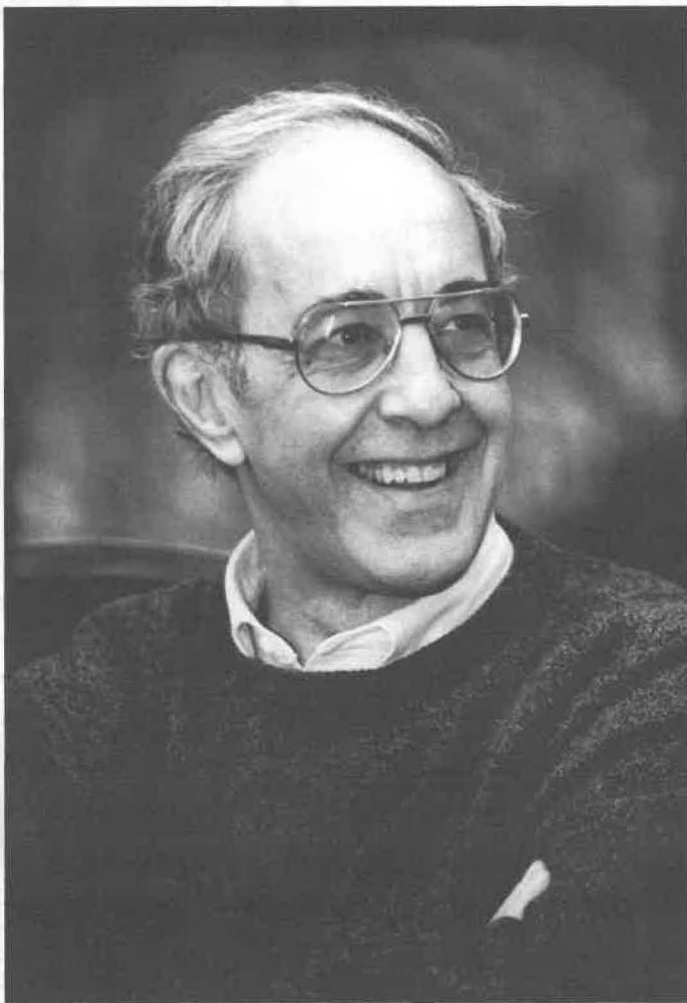
In recent years Bishop Gaskell had been a resident of St. John's Home, Milwaukee.

He is survived by his wife, Mabel, two sons, a daughter, several grandchildren and a great-grandchild.



B. Artin Haig photo

Bishop Gaskell



Neal McDonough photo

Henri J.M. Nouwen

*Reaping the Rewards
of Spiritual Direction*

By Michael Tessman

Wounded Prophet

A Portrait of Henri J.M. Nouwen

By Michael Ford

Doubleday. Pp. 233. \$23.95

"Would you smoke a cigar?" Nearly 30 years have passed since that unlikely question welcomed me on Monday, Oct. 25, 1971. Henri Nouwen was showing me into his small apartment overlooking St. Ronan Street at Yale Divinity School. As we sat facing across a large table, bare except for a free-standing cross at its center, Henri lit up one of the cigars I had politely declined.

So began the first of many spiritual direction sessions and a friendship which would extend over the next quarter century, punctuated, after his departure from Yale in 1981, by correspondence, occasional phone calls and the infrequent

*Henri's ubiquity was
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I had only to pick up
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on with him.*

visit when his travels brought him within reach. Henri's ubiquity, however, was through his writing. I had only to pick up his latest book to find out what was going on with him.

Once, in 1988, during a lengthier-than-usual hiatus in our communication, I was reading *The Road to Daybreak*. When I telephoned the L'Arche Community near Toronto, Canada, Henri's secretary informed me that he was away for several weeks, but would be given my message. Early in 1989, a very long letter came sharing about his six months' residency with the Homes for Growth, a therapeutic community in Winnipeg, where he was finally able to receive the deeper spiritual direction and personal healing he had sought for many years.

Not a month later, another letter came telling of a near fatal car accident from which he was recuperating. Such events, as later detailed in *Beyond the Mirror: Reflections on Death and Life*, are exemplary of the gripping, soulmaking experiences

There was always a great deal unwritten between the lines.

which made Henri's life so accessible to so many.

Indeed, Nouwen's published journals caused many people who had never met him to feel a particular closeness, if not intimacy, with him. Without banality, his life was an open book. Yet, even with such self-disclosure, there was always a great deal unwritten between the lines.

Henri Nouwen lived between the lines; oftentimes in the shadows, then, through his writing, in greater illumination. Early in 1982 he sought out a small group from the Karatana Community to discern with him his next vocational steps. During a late spring visit to Sewanee, Tenn., where some of our community were living, one member noted how Henri was often seen with his hand in the cookie jar. It became a very amusing metaphor of his life in and out of the shadows.

In this oeuvre, many will share my profound sense of gratitude for Michael Ford's tastefully candid biography, *The Wounded Prophet*, compiling many other familiar reminiscences with more recent revelations from family, intimate friends and colleagues. Although Ford had met Nouwen only briefly in the few years before his death on Sept. 21, 1996, the writing conveys a compassionate, though not uncritical, sensitivity for the deeper, more complex nature of Henri's character.

Written as a "triptych," like so many of Henri's books, and subtitled "A Portrait...", the book is itself a finely wrought sketch in the chiaroscuro of Rembrandt on the one hand, and an intensely vibrant study in the full, frantic color of Van Gogh on the other. The contrasting styles of Nouwen's two fellow Dutchmen are entirely suited to this portrayal. Both painters lived turbulent lives emblematic of Henri's own spiritual pilgrimage.

It was to Rembrandt's *The Return of the Prodigal Son* that Nouwen turned as he was struggling over his ambivalent relationship with his father, as

well as a lifelong yearning for God the Father's love. Henri's death occurred as he was beginning work on a film version of his 1992 book by the same title. Similarly, it was Van Gogh to whom he

referred as "my wounded healer." I well remember the packed lecture hall when Henri gave a course on Van Gogh at Yale, "raising the eyebrows of more traditional theologians," as Michael Ford recounts it.

Henri's early books, *Intimacy* and *The Wounded Healer*, drew me to him for spiritual direction and provided

the basis for our subsequent conversations, including, but not limited to, human sexuality. It will be no surprise to those who knew him to read Michael Ford's renderings of Nouwen's personal struggle in this area. Having helped so many in this crucial and controversial dimension of spiritual formation, he was himself embattled, both in the search for personal intimacy with another, and in embracing the vocation of the wounded healer about which he wrote so eloquently.

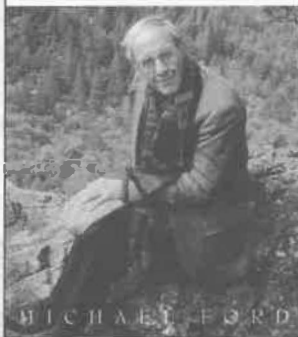
For Henri Nouwen, that search is over now. He has finally and fully experienced the embrace of the One, true Wounded Healer. Henri can be assured in death, as he never quite could in life, that countless numbers of his readers, present and yet to be, will find their own search for the ultimate and intimate Wounded Healer illuminated by his own.

Michael Ford's portrait serves as a welcome invitation for many future Nouwen readers to come further along the path to spiritual wholeness, however costly that journey may be. Henri's vulnerability will make it easier to count the cost, take the risks, and reap the rewards of spiritual direction and faith in the crucified and risen Jesus. □

The Rev. Michael Tessman is professor of parish ministry at Nashotah House.

WOUNDED PROPHET

• A Portrait of Henri J. M. Nouwen •



The Wounded Healer



*In our own wounds,
we can become a source of life for others*
Henri J. M. Nouwen

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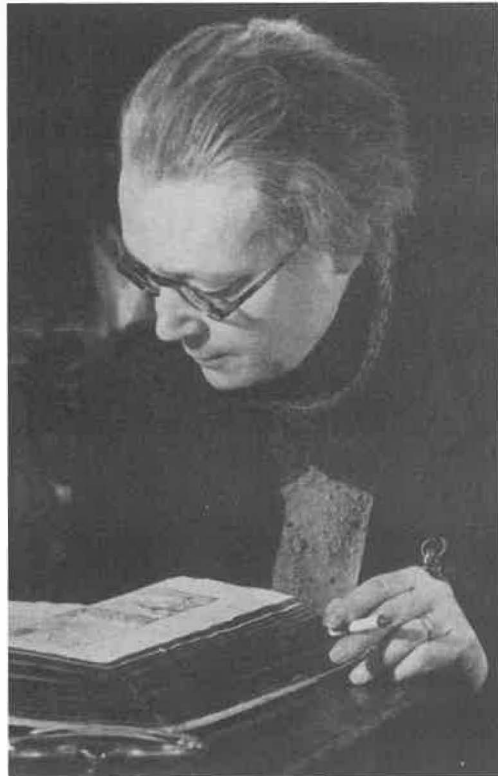
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The Case for Credal Orthodoxy



Dorothy L. Sayers

Sayers lamented how few church-goers were equipped in the fundamentals of the faith.

An examination of books by Dorothy L. Sayers and FitzSimons Allison

By Susan Skelton

Any stigma, it is said, will do to beat a dogma. And your karma will run over your dogma. For the first adage, I am indebted to Dorothy L. Sayers, who was striving to disarm the wielders of stigma. The second was spotted on a wall in a rustic tavern near Big Sur, Calif., circa 1970. Whether the dogma was chasing the karma remains an unanswered question.

Quite aside from the implicit cruelty to canines, there is a serious issue as to whether dogma has already been or deserves to be beaten to death — and whether it has or should have any impact on the drivers of karma. The very word “dogmatical” seems to come with its own stigma attached.

As for Christian dogma, popular opinion, even where “Christian-friendly,” tends to be somewhat suspicious, at least of the word “dogma.” The media and the intelligentsia are, on the whole, skeptical if not hostile. Can any good thing come out of credal orthodoxy?

The purpose of this essay is to examine books by two authors who affirm credal orthodoxy, C. FitzSimons Allison, Bishop of South Carolina (retired) and Dorothy L. Sayers. In Sayers’ *Creed or Chaos?* (1947) and Allison’s *The Cruelty of Heresy: An Affirmation of Christian Orthodoxy* (1994), these writers propose not only to destigmatize Christian dogma but to demonstrate its vitality, integrity and importance.

Allison and Sayers also expose the cruelty and treachery of heresy. Seemingly innovative, exciting and liberating, heresies are baited traps. Pandering to human sinfulness, they pervert our worship and poison our reason. If they have enjoyed a “good press” in recent decades, they do not deserve it.

One of Sayers’ essays in *Creed or Chaos?* is titled “The Dogma Is the Drama” (1938). Questioned about her 1937 Canterbury play, *The Zeal of Thy House*, where she had dramatically some fundamental Christian concepts, she realized that many viewers were giving undue credit to her powers of invention. They disbelieved her assertions that “the dogma was the drama,” not an obstacle to it overcome by the playwright’s creativity.

Most could not believe that “anything so interesting, so exciting, and so dramatic can be the orthodox Creed of the Church.” In another essay, “The Greatest Drama Ever Staged Is the Official Creed of Christendom” (1938), she declares that “the Christian faith is the most exciting drama that ever staggered the imagination of man — and the dogma is the drama.”

Her 1940 address, “Creed or Chaos?,” deplores the widespread ignorance of the church’s teaching about God, humanity, society

and Christology. She contends that even relatively instructed church-goers were “about as well equipped to do battle on fundamentals against a Marxian atheist or a Wellsian agnostic as a boy with a pea-shooter facing a fan-fire of machine-guns.”

Her exploration of homespun heresies is engaging, and her popular consensus parody of the Catechism (in “The Dogma Is the Drama”) is amusing. Her point, however, is deadly serious. Calling World War II a “war of religion” (*Creed or Chaos?*), she describes it as a “violent and irreconcilable quarrel about the nature of God and the nature of man and the ultimate nature of the universe: it is a war of dogma.”

Nazism glorified evil, calling it good; this is the sin against the Holy Ghost. Nazi ideology amounted to “a direct repudiation of the basic Christian dogma on which our Mediterranean civilization, such as it is, is grounded.” To castigate Germany for failing to adhere to European ethical standards was futile. Nazi behavior violated those norms because Nazis had rejected them, embracing something very different in their place.

Bishop Allison develops similar themes in *The Cruelty of Heresy: An Affirmation of Christian Orthodoxy*. Dogmatic theology should not be relegated to an academic ghetto, he insists. We must realize that heresies have practical, pastoral and soteriological consequences. “As they lead us into the blind alleys of self-indulgence and escape from life, heresies pander to the most unworthy tendencies of the human heart.”

Heresy is not simply an error of logic or a lack of understanding; it involves emotion and will. The filter through which the gospel must pass is the human heart, that “veritable factory of idols.” Since, moreover, the bended knee is “the posture of contagion whereby we catch something of what we worship,” we risk transformation into the likeness of whatever we adore.

Bishop Allison discusses the Antiochene/Adoptionist heresies that deny Jesus’ insubstantiality with the Father and the Alexandrian/Docetic heresies that discount his full humanity. Docetists are right to affirm Christ’s divine nature and Adoptionists his human one, but excessive emphasis on partial truth results in a skewed perspective.

Docetic or Gnostic distortions of Christian truth lead believers to seek special knowledge, awareness or states of consciousness. Despising the body, they tend to abuse it by extremes of self-denial or self-indulgence. They are also inclined to chemically induced flights from reality and even suicide.

Whenever heresies become prevalent, especially when promulgated by church authorities, a false religion can masquerade as Christianity. Bishop Allison cites David Hume’s quest to liberate Scotland from the Christian “superstition.” Unfortunately, one of Hume’s chief sources of Christian knowledge was the popular devotional manual, *The Whole Duty of Man* (1657), a wellspring — as Allison explains — of “Nestorian/Pelagian poison.”

But can we not expect Christian truth ultimately to prevail over error even without contentious religious controversies? Yes, says Bishop Allison, but at a price. “Although it is true that heresy tends to burn itself out as it is tested in reality, the same can be said in one’s house.” And what if the flames spread, igniting a holocaust? □



Bishop
FitzSimons
Allison

Dogmatic theology
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relegated to an
academic ghetto,
Bishop Allison
insists.

Susan Skelton is a freelance writer who lives in Dallas, Texas.

A Subject Misunderstood

A few weeks ago, when Ephesians 5:21-33 was read in a Sunday service, the lector said, "The Word of the Lord." I thought, "Not the word of the Lord as you just read it!"

This passage has caused difficulties for women in many parts of the Christian church. Ephesians 5:22 reads, "Wives, be subject to your husbands as you are to the Lord" (NRSV).

The problem with this passage is that the Greek does not read this way. There is no verb in verse 22. Ephesians loves long Greek sentences that go on and on, and this is one of them. To make sense, 5:22 has to be joined to 5:21, which has a participle: "Be subject to one another out

uscripts has a verb in verse 22. There are other manuscripts that do have a verb, but they are all newer, so the best biblical scholarship in the world has taken the verb out of verse 22 in the Greek.

But what about the next verse, which continues this long sentence, "For the husband is the head of the wife just as Christ is the head of the church" (NRSV)? "Headship" has to be in the context of mutual submission, because that is part of this sentence. To make only the wife submissive is not faithful to the Greek text.

Besides, I find myself comparing these words about the headship of the husband with what Paul says in Galatians 3:28, which says there is no inequality before God in the church: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus" (NRSV).

Jesus reinforces equality in relationships among disciples in Mark 10:42-43: "You know that among

the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant" (NRSV).

In its mutual subjection of husband and wife, this passage has been misunderstood for centuries. It does not support the rule of men over women any more than it supports the rule of women over men. It urges mutual submission to each other out of reverence for Christ.

My argument is that this passage needs to be challenged strongly. It will disappear on Sunday when we start using the Revised Common Lectionary, but whenever it is read, it should be challenged. It has hurt women long enough.

Our guest columnist is the Rev. Leona M. Irsch, a priest of the Diocese of Western New York who lives in Buffalo.

Did You Know...

Bishop Andrew Fairfield of North Dakota commuted 14 miles each way by bicycle daily between Lakewood, Colo. and the General Convention in Denver.

Quote of the Week

The Rev. Canon James Rasnick, rector of Holy Trinity, Palm Beach, Fla., on leadership: "Clergy all want a leader who can make a decision ... but it better be the decision they want."

'Wives, be subject to your husbands as you are to the Lord' (NRSV, Ephesians 5:22) has caused difficulties for women in many parts of the Christian church.

of reverence for Christ" (NRSV). Then verse 22 would logically be added with a comma: "Be subject to one another out of reverence for Christ, wives, to your husbands, as to the Lord." The context of the subjection of wives is mutual submission, wives to husbands and husbands to wives.

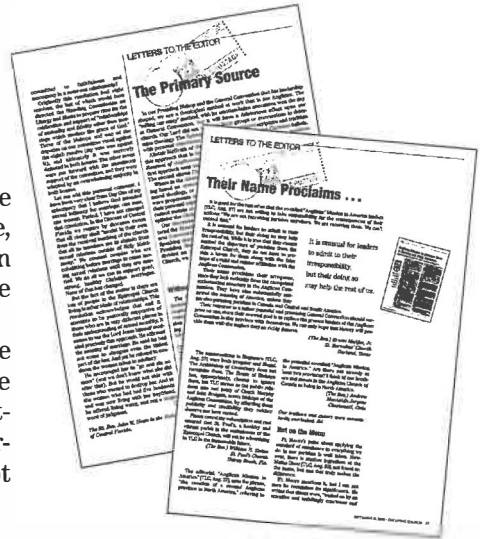
"Ah," you might say, "that is not what the venerable King James Version says." That is true, and is probably the reason the NRSV reads as it does. There are two manuscripts we have now that the translators of the King James Version did not have. They are among the oldest and best manuscripts of this part of the Bible, P46 and B. P46 is a papyrus manuscript which dates from about 200. It is one of the oldest manuscripts we have. B is Codex Vaticanus, which is one of the best manuscripts we have, dating from about the fourth century. Neither of these man-

Note the Examples

Our letters to the editor section continues to be one of our readers' favorite parts of this magazine. According to correspondence received at our office, including the information sheet included with renewal forms, many readers turn first to the letters to the editor. It should also be noted that some readers have told us the letters are their least favorite portion of THE LIVING CHURCH.

For years we have urged correspondents to keep their letters brief. For the most part that plea has been ignored. Our thinking was, if people would state their point briefly, it would enable us to publish more letters, thereby generating more opinions and enabling the church to have a better dialogue on important matters. Unfortunately, we have to reject more letters than we accept simply because of their length. We are pleased to report that some letter writers seem to have gotten the message, and in recent weeks an encouraging number of shorter letters has been received. To illustrate the effectiveness of brevity, we have published a larger-than-usual number of letters in this issue. We are hopeful that prospective correspondents will note these examples before writing.

We continue to be grateful to all those who send us letters. Because of the large number of letters submitted, we are not able to acknowledge each submission, but please know the letters have been read, their contents digested, and have been considered for publication.



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Knowledge of Opportunity

Our quarterly book issues provide an opportunity for our readers to gain some knowledge of current religious literature. These special issues present reviews, advertisements and even articles on a variety of books, especially those written by Episcopalians. Some of the books in these issues are theological, others may be historical or devotional.

This Fall Book Issue is typical of these special issues. Readers may find books they would like to purchase, but we ask that you do not contact THE LIVING CHURCH either to buy a book or to learn where it may be purchased. Most of the books reviewed or advertised in our pages are available through major book stores, seminary book shops, or through booksellers on the Internet.

It is always impressive to see the quality material being produced by book publishers. We hope our readers will agree, and that they will want to read in order to learn more about their church or their faith. Books give us a wonderful opportunity to do so.



Drowning in Distinction

By Martin G. Townsend

One of the first jobs I had when I was in high school was as a lifeguard at a swimming pool close to my home. Part of the test to become a lifeguard was to rescue one of the instructors who was pretending to drown. We had already learned that drowning people fight like crazy and grab hold of anybody trying to rescue them, making the rescue more difficult.

In my test the "victim" was in the deep end of the pool, thrashing and splashing, shouting "Help!" I jumped in, keeping my head above water so as not to lose sight of the drowning man. As I got close to him, he suddenly lunged at me and caught me in a bear hug. I remember to this day my own sense of panic as we both went under water. I managed to kick us to the surface where I took a deep breath and

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It resurrects old prejudices

which had almost died.

then intentionally went down again with the victim still hanging onto me. After several seconds the victim let go of me and struggled to the surface himself to get some air. At that point I was able to get him in the prescribed headlock hold and then swim to the shallow end of the pool, pulling him along beside me. He was still fighting against my effort but because of the hold I had him in, he couldn't reach me to pin my arms the way he had ear-

lier. Neither of us drowned.


This memory of learning to be a lifeguard came vividly to my mind in early September when I read the claim by the Vatican that the (Roman) Catholic Church is the exclusive bearer of salvation [TLC, Oct. 1]. The full and formal title of the pronouncement, specifically approved by Pope John Paul II, is "*Dominus Iesus: On the Unicity and Salvific Universality of Jesus Christ and the Church.*" It is not light reading. The declaration seeks to combat what it calls religious pluralism and has been met with anger and sadness from non-Christians and non-Roman Christians alike. My dismay is that the pronouncement seems to undo a generation of ecumenical dialogue, confirming old protestant fears that Roman Catholics only enter into ecumenical conversations as an opportunity to make converts. The document reasserts the Roman church's ancient belief that it is the only true church. It resurrects old prejudices which had almost died.

In restaking its claim, the declaration makes several points against some contemporary theological opinions. It decries any belief that divine truth is either elusive or inexpressible. It denies any essential opposition "between the logical mentality of the West and the symbolic mentality of the East." (It makes this assertion, of course, from the perspective of the logical West.) It decries the fact that some find "diffi-

culty in understanding and accepting" that God works through historical events. The document faults "the tendency to read and interpret Sacred Scripture outside the Tradition and Magisterium of the Church." What this last seems to mean is that we should not read scripture unless we already accept what (Roman) church authority says about it.

The declaration goes to some length

The declaration seeks to combat religious pluralism



**No matter how grateful we are or what our credentials may be,
God pulls us out of the pool when we are drowning.**

...yet seems to undo a generation of ecumenical dialogue.

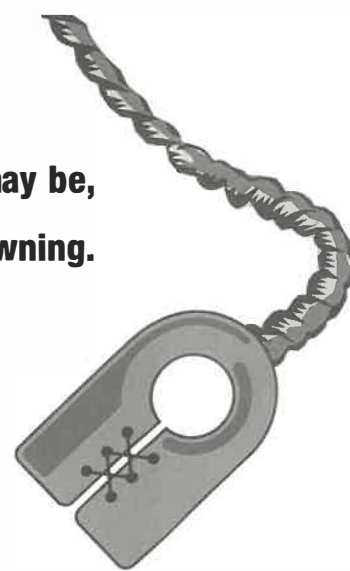


back at the end of the quotation.

“The Church’s constant missionary proclamation is endangered today by relativistic theories which seek to justify religious pluralism, not only *de facto* but also *de iure* (or in principle). As a consequence, it is held that certain truths have been superseded; for example, the definitive and complete character of the revelation of Jesus Christ, the nature of Christian faith as compared with that belief in other religions, the inspired nature of the books of Sacred Scripture, the personal unity between the Eternal Word and Jesus of Nazareth, the unity of the economy of the Incarnate Word and the Holy Spirit, the unicity and salvific universality of the mystery of Jesus Christ, the universal salvific mediation of the Church, the inseparability — while recognizing the distinction — of the kingdom of God, the kingdom of Christ, and the Church, and the subsistence of the One Church of Christ in the Catholic Church.”

At the risk of being impudent, I would suggest that the committee that drafted this document needs not only theological advice but a decent editor as well. If you can dig it out, what is being said here is that the church is the necessary mediator of salvation. A distinction is drawn between “the one Church of Christ” and “the Catholic Church.” Yet once the distinction is made, it is ignored. The rest of the document speaks as if the Church of Christ and the (Roman) Catholic Church are one and the same. Only the Catholic Church is the mediator, with Christ, of salvation.

From that very narrowly catholic view of salvation, I am going to make a huge leap. To some this will be heresy,



but I do not believe that God needs me to be Christian or theologically correct or baptized or anything else in order for Christ’s sacrifice on the cross to save me. I do believe that salvation is through Christ alone. And I believe that in Jesus Christ, God has done all that needs to be done to drag me, kicking and screaming if need be, into the arms of his love and into eternal salvation. And that is where my experience of being a lifeguard comes into play.

I suppose that in theory persons could hold their breath until they drown. God will not deny me the freedom to choose my own damnation. But neither does God need very much cooperation from me in order to bring me to safety. The amazing thing about God is that God does not seem to bribe or coerce us. God does not argue or present ultimatums. God simply pulls us out of the pool when we are drowning. If we are grateful, then that gets reflected in our relationship to God for the rest of our lives. If we are not grateful, then that too is reflected in our ongoing life with God. Either way, God pulled us out of the pool. And in this whole matter of pulling us out of the pool, God does not check our credentials to see if we are Baptists, atheists, Taoists, Catholics (Roman or otherwise), Jews, Muslims or Hindus.

The declaration from the Vatican is perverse in that it sets up a system of church discipline and belief that invites one set of God’s children to say to another set, “Daddy loves me more than he does you.” And that is simply wrong.

In Jesus Christ, God loves absolutely everyone. Equally and without qualification. Absolutely everyone. Amen.

The Rt. Rev. Martin G. Townsend is the Bishop of Easton.

to draw an important distinction between the true church and the Roman Catholic Church. It concedes that the two are not the same, although it does claim that the Church of Christ subsists only within the (Roman) Catholic Church. To give you a feel for how slow going the reading is, what follows is the two-sentence paragraph in which the above distinction is made. If you get lost in the middle, please come



About the Parish

I wouldn't be surprised if the word diocese soon follows the word parish in shedding its geographic connotations — nervous bishops notwithstanding.

Bless Thomas Davis [TLC, Sept. 10] for reminding us that the basic unit of historic Anglicanism is the parish. So often we imagine that the diocese (a bureaucratic scheme by the oppressive Roman emperor Diocletian, ca. AD 300) somehow deserves that basic-unit status.

However (heads up!), history may currently be having some say-so about both parish and diocese. Given recent developments in the Episcopal Church, I wouldn't be surprised if the word diocese soon follows the word parish in shedding its geographic connotations — nervous bishops notwithstanding.

I like Fr. Davis' idea of abolishing the distinction between parish churches and mission churches. Mission is too noble a word ever to be carrying a withering or belittling connotation. Every congregation is called to mission.

I would suggest, though, that his proposal will be strengthened if he will grant the word church a third definition. He has allowed only two: (1) "a building — St. James' Church on Piney Mountain Road, for instance" and (2) "a whole entity as in the Roman Catholic Church, the Lutheran Church, the Episcopal Church."

There is a third, very scriptural, very Anglican, definition which reads: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered ..." (Articles of Religion, BCP, p. 871). I think Fr. Davis will agree that many mission churches fit that definition — first rate by heavenly standards.

*Joseph R. Cockrell
Charleston, S.C.*

Lack of Hospitality

I was deeply saddened and angry at the lack of hospitality, a practice deeply rooted in our Judeo-Christian heritage, demonstrated by Fr. Kenney and Fr. Cook of St. John's Church in denying the sacrament to Bishop Bennison [TLC, Sept. 3].

I know what a slippery slope I am on when I express outrage at the action because I don't want to be guilty of self-righteousness and arrogance myself. Having said that, I still have to voice my opinion that Fr. Kenney's and Fr. Cook's actions were sad to say the least. Our unity is not in dogma and doctrine. Our unity is in the living person of Jesus Christ who gives of himself so freely in the Eucharist to all sinners who come to his table. Do the fathers think they can improve upon that model?

*(The Rev.) James W. Williams
Church of the Incarnation
Atlanta, Ga.*

I was troubled by the behavior of the clergy (Frs. Cook, Kenny and Fr. Lyman for agreeing) in their denial of communion to their bishop. Their church has not paid its assessment in recent years either. I hope they (and any other staff) are not receiving

any diocesan medical/dental benefits or any retirement benefit as they are not participating in the diocese. "I trust that they understand."

*Deborah Hess
San Jose, Calif.*

The editorial, "Practice What We Preach," states that denying the sacrament to Bishop Bennison was an "affront" and "unacceptable." Apparently, the priests at St. John's were considering the rubrics found on page 409 of the prayer book (and pp. 84 and 85 of the 1928 book). It may have been easier for them to ignore these instructions, but apparently Frs. Kenney and Cook thought this the right thing to do.

*David M. Bull, Jr.
Alva, Fla.*

A Critical Stage

The editorial in support of campus ministries, "Vision in College Ministries" [TLC, Sept. 3], was very much appreciated here. It has been said before, but it bears repeating: If the Episcopal Church has any hope of achieving a doubling of membership by 2020, that hope lies in the involvement of today's young people, our future lay and ordained leaders. Campus ministries repre-

sent the best opportunity we have to keep young people actively engaged in the church when they leave high school. We know from past experience that if we lose young people at this critical stage, most will not return.

Campus ministries need the prayers and financial support of the whole church. In addition, clergy can support campus ministries another way. Speaking for myself, I would appreciate hearing from clergy who know of students from their parishes who are coming to Princeton so I can reach out to these students when they arrive. This would also allow me to know whom to call back home when a student runs into serious problems where support from clergy at home would be helpful. I imagine many other chaplains would also like such a “heads up” so that students can be invited to campus ministry activities and worship services.

(The Rev.) Stephen L. White
Episcopal Church at Princeton U.
Princeton, N.J.

No Winners

I was delighted to read the article by Bishop John Howe on the work of Committee #25 [TLC, Sept. 3]. I have known Bishop Howe for a great many years since we had neighboring parishes in the Diocese of Virginia and he and I have debated a great many issues, both theological and social.

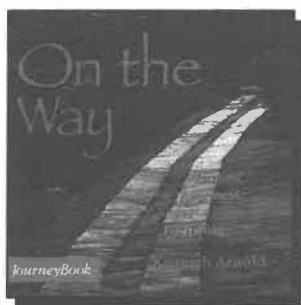
In the 1970s I was chairman of the Committee on Human Sexuality charged by the Diocese of Virginia to study the question of the ordination of homosexual persons. During the many debates and discussions, I could count on John to offer solid, informed, biblically based opinion from a theologically conservative point of view. It was clear at the time and reflected in his present article that he believes that Anglican teaching on faith and morals should be based on “scripture, tradition and reason.” Unfortunately, some people in the present debate would replace “reason” with “irrationality.”

Because it appears that no one can describe exactly the genesis of homosexuality, in this current situation there can be no winners — only a lot of losers.

(The Rev. Canon) John R. Frizzell, Jr.
Alexandria, Va.

Reports of the discussion on sexuality issues at the General Convention did not indicate any serious arguments based on Christian moral theology. How can the church “support” sexual relationships outside holy matrimony, and how can rela-

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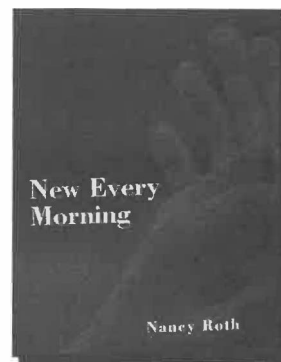
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tionships involving adultery, fornication, or sodomy exhibit "holy love"? Acting in "good conscience" does not mean doing whatever you think is right, but acting with a conscience informed by Christian/biblical principles. How do faithfulness and monogamy make licit sexual acts which frustrate the God-given purposes of human sexuality?

*(The Rev.) Richard C. Tumilty
Grass Valley, Calif.*

A Modest Proposal

After observing from afar yet another General Convention with its endless committees, resolutions, debates, accusations and counter accusations, I come away with the distinct impression that we have, once again, solved little, and served the kingdom of God hardly at all.

As I perused the seemingly endless list of topics discussed and voted on,

I came to two conclusions. First, that we Episcopalians are masters of linguistic jujitsu, the subtle art of saying what we do not mean, and meaning what we do not say. And second, that the good folks who traveled to Denver in July had far too much time on their hands.

And so I offer a very modest proposal. It is my suggestion that in the future no more than three days be spent on convention business, with the remainder of the allocated time being given to working in soup kitchens, and traveling from door to door sharing the gospel of Jesus Christ. Surely, even Episcopalians can't get into too much trouble in three days. And in any case, they will have a full week to atone for any havoc wreaked on the convention floor.

*(The Rev.) James E. Flowers, Jr.
St. Timothy's Church
Alexandria, La.*

No Longer Members

I have great sympathy for the disappointment expressed by Fr. Stokes in Letters [TLC, Sept. 17]. It is in sharp contrast to the editorial titled "We just report it." Because Chuck Murphy and John Rodgers are no longer members of our legitimate church, no publicity on the scale presented by TLC should be offered. They belong to another denomination outside our church. I don't see articles on other denominations; why the large-scale publicity which is a great encouragement for those congregations desiring to leave the church? Unless of course it is your desire for them to leave along with the statement "Good Riddance."

*William S. Paddock
Waverly, Ohio*

If TLC is what it claims to be, a magazine that presents unbiased reporting of matters of interest to the Episcopal Church, why not condemn Rodgers and Murphy for the charlatans they are and be done with it?

*(The Rev.) J. D. Edwards
Church of the Redeemer
Mattituck, N.Y.*

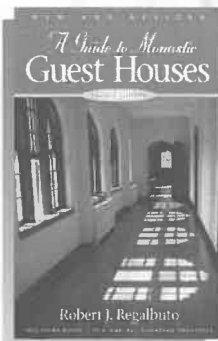
It's Her Right

Regarding the editorial, "There's a Time and Place" [TLC, Sept. 10], I would respectfully disagree with the criticism of Bishop Jane Dixon's wearing of clericals at the Democratic National Convention. Nor do I agree that she was "playing a prominent role" there. As the editorial correctly stated, the bishop and the vice president had been longtime friends. And as other close personal friends, including actor Tommy Lee Jones, they came to be with their friend Al Gore, and dress as they would normally do when in public at a relatively formal affair.

I would also respectfully remind TLC's editor that Jesuit priest Bob Drinan, when a member of Congress from Massachusetts, always wore the collar on the floor of the house. In fact, I seem to remember some particular civil rights ruling on the issue.

Both Fr. Drinan and Bishop Dixon

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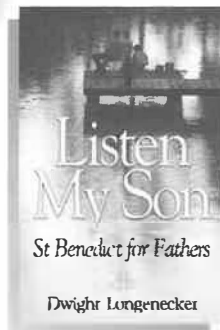
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are validly ordained clergy and have a civil as well as canonical right to wear the collar anywhere they want anytime. There was no need for Bishop Dixon to "downplay" either her right to wear the collar, episcopal ring and pectoral cross or her God-given, church-blessed ontology as a priest and bishop. In fact, to wear clericals in non-institutional situations has great witness potential, as I have experienced.

I am proud, and the Episcopal Church should be proud, that we have bishops of the caliber of Jane Holmes Dixon serving in our nation's capital, and that furthermore that they take seriously their diaconal ordination promise "to interpret to the Church the needs, concerns, and hopes of the world."

*(The Rev.) John E. Crean, Jr.
Grand Rapids, Mich.*

Regarding Bishop Jane Dixon's participation in the Democratic National Convention, had the editorial argued that a bishop ought not to be involved in partisan politics, I could have respected TLC's position, although I would disagree. But to state that it was her wearing of a clerical collar that made her participation inappropriate is disappointingly shallow. Surely you are not suggesting that a bishop who removes his or her clerical collar ceases to be a bishop.

*(The Rev.) Bruce M. Robinson
New Haven, Conn.*

Gentle Spirit

I commend TLC for the gracious tone, gentle spirit, and the thoughtfulness that went into the editorial "Painful Decisions" [TLC, Sept. 24]. Rarely have I seen a more balanced statement concerning the issues that face the Episcopal Church.

We are now at a time when a return to discerning prayer is in order. The agendas of many are clear. I cannot help but wonder, however, what God thinks.

*(The Rev.) Ladson F. Mills III
Church of the Ascension
Knoxville, Tenn.*

On Point

Having just served on my fourth search committee in 26 years (this time as co-chair), I was pleased to see "Some Advice for Search Committees," by the Rev. Timothy Vance [TLC, Sept. 10]. He is absolutely on point as to the proper care and feeding of potential candidates. Our committee's consultant was so pleased with his list that she will provide it to her future clients. Search committees should heed these admonitions closely and diocesan clergy deployment officers should also make them available.

*Geoffrey D. Cant
Upper Marlboro, Md.*

A Delight

What a delight to see O.C. Edwards' short (get the pun?) article on Terry Holmes [TLC, Sept. 3]. I had the privilege of studying under both of these

gentlemen at Nashotah House in the late 1960s. As a matter of fact, at the point I felt most vulnerable as a seminarian, I spoke about it with Fr. Holmes and was able to get past that point.

We might, in fairness to Fr. Edwards, mention he was N.T. professor at the House and left in the great exodus of 1970 (from Nashotah) to become dean at Seabury-Western and later N.T. professor there.

*(The Rev.) George Stamm
Christ Church
Chippewa Falls, Wis.*

All in Good Fun

It was good fun to read two of the thoughtful contributions in TLC of Sept. 17. In "The Stole on the Outside," editor Kalvelage promotes the idea that it really doesn't matter where or how Presiding Bishop Griswold wears his stole. Then, lo and behold, on the

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LETTERS TO THE EDITOR

facing page, the editorial, "There's a Time and a Place" advises Washington Bishop Dixon when and where she should wear her clerical collar. Thank you for this recent demonstration of diversity of opinion in this inclusive part of the church.

(The Rev.) James H. Newsom, Jr.
Suffolk, Va.

Where Credit Is Due

I don't know what an "RNS illustration" is, but I do know that the wonderful lithograph on the cover of your Sept. 3 issue is the work of Kenneth M. Adams, a first-rate artist who lived in New Mexico around 1950. We had a copy on our wall for many years, and I think we gave it to one of our kids when we began our retirement consolidation. As I recall, there were five in the series, depicting local people at work. I think Kenneth Adams deserves a credit line.

Charles S. Hurley
Oakland, Calif.

A First Step

The two approaches of theology, as analyzed by Anthony Seal [TLC, Sept. 3], are a perceptive first in regard to attitudes and debates over religious issues. One approach invokes "experience as a foundational resource to theology." The other "allows Christian theology to interpret human experience." But such opposites do not settle needed understanding.

By experience, the apostles decided Jesus was worth following as the key way for relating to God, others, and one's own path toward fullness of life. Many of us today, myself included, by experience were likewise persuaded to follow. From such experience, and further help from study, theologies then develop, which in turn then prove useful in interpreting and handling future experiences. But just as in science, various developed hypotheses when tested with later experience may prove in need of further adjustment before they deserve recognition as an established theory; so also theologies need adjustments in order to be varified as consistent with experience, especially when a

theology seems to have harmful rather than helpful effects on certain people.

Experience must be the ground out of which theology healthfully grows, and also the testing ground as to the health of its doctrines.

(The Rev.) David W. Cammack
Baltimore, Md.

Lost and Found

The short story, "The Garden of Forking Paths," helped introduce me to labyrinths [TLC, Aug. 27]. Its author, Jorge Luis Borges, was fascinated by the concept of the labyrinth and how it has been used in so many areas — particularly philosophy, but also literature, politics and art. The story itself was a labyrinth.

To Borges, the labyrinth means being lost and being found, which, of course, can describe our Christian experience. Borges, himself, was of Jewish heritage, believing in a Creator God, but not a personal one.

Although there is a labyrinth available for our church, I have been reluctant to take the journey. The prospect of meditating in public does not appeal to me, although I often meditate as I walk. However, I do not agree with Robin Jordan that the labyrinth (because of its largely pagan beginnings) "comprises the basic teachings of the Christian faith." Its use for Christian meditation can be justified.

More important, I do not agree that the worship life of our church needs to be rethought. We cannot forget that the basics of our Eucharist were commanded of us by our Lord. Surely, we are not now called to abandon or replace them by some of our making.

Rita S. Davis
Rancho Mirage, Calif.

Robin Jordan's article, "Walking the Labyrinth," presents the long history of this mechanism for contemplation, but detracts from its value by suggesting its appeal to neopagan mysticism. The subdued lighting and soft background music were missing when the cloth labyrinth was used for several weeks at Trinity Church, New Orleans, and these gimmicks are lacking at the open, sun-baked labyrinths outside of Grace

Cathedral, San Francisco.

The labyrinth is one of several methods to clear the mind so that we can communicate better with God. Jesus and the prophets went into the desert; others walk in the woods or gardens. In more urban settings, a Quaker meeting or a Taizé service (with its candles and special, but not always quiet, music) help clear the mind. Mr. Jordan is correct in calling for more meaningful traditional and alternative forms of worship, and these mechanisms can help; they have also attracted some non-Episcopalians. He may recall that the procession in Bishop Charles Jenkins' consecration service was preceded by the "Yellow Dogs" jazz band, playing "The Saints Go Marching In"!

*Stuart S. Bamforth
New Orleans, La.*

A Growing Diocese

In his excellent Viewpoint article on the failure of the Decade of Evangelism [TLC, July 16], Fr. Levenson names a few of the bishops and dioceses that are serving as models of evangelism. He omits, however, the Diocese of Honduras under Bishop Leo Frade, which has had its greatest growth during the decade, more than doubling in size. We are not afraid to evangelize and start new churches. You see, no one has ever told our young clergy that you don't start churches. In fact, the model they have, and the reason most of them are Episcopalians, is that someone came to their community and started a church. So they are doing the same.

We did not have to wait for the Decade of Evangelism to do this. We have grown from only four churches in 1973 to almost 100 today, and the growth continues. We pray that our next bishop have the vision to help continue that growth which Bishop Frade has so ably fostered.

*(The Ven.) John H. Park
Archdeacon of Honduras
Ambridge, Pa.*

Realistic Goal?

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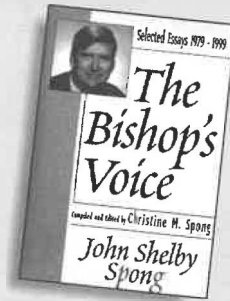
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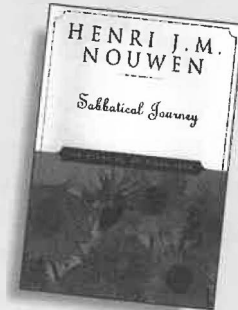
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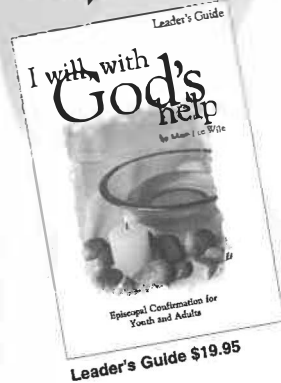
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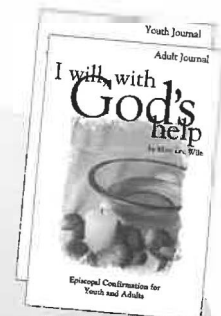
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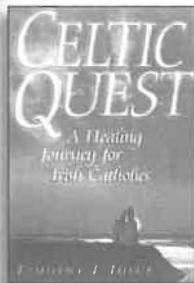
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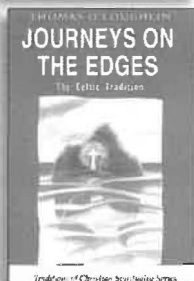


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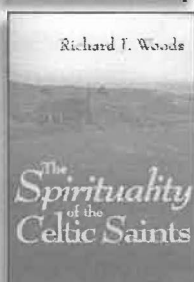
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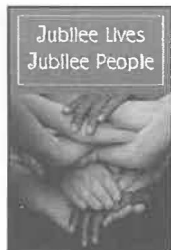
Church and despite the sometimes bizarre behavior of some of its institutional leadership I have had no reason to regret it.

However, General Convention's commitment to doubling church membership by 2020 [TLC, Aug. 27] makes me wonder if this praiseworthy effort is realistic under the circumstances.

I fear that what the general public knows about our church is based on information that gets into the secular media, e.g., certain spiritual leaders (bishops) who seem more interested in protecting their turf and property than in upholding their ordination and consecration vows; an institution that preaches "inclusively" but seems to apply the term only to special interest groups while banishing to the outer darkness those who disagree with politically correct actions that it undertakes, even to the extent of threatening to send flying squads of canonical police to visit bishops whose consciences forbid them to toe the party line; a panel of whose bishops find the church has "no core doctrine" on human sexuality yet requires clergy and certain lay leaders to undergo sexual harassment training programs ("re-education camps"?) on behaviors that any God-fearing Christian already knows are outside the bounds of biblical teaching.

Perhaps local parishes such as my own and the others where I have served should undertake to recruit new members by changing the wording on our signs along traffic thoroughfares to read something like "The Episcopal Church Welcomes You. We All Are Not As Dotty As You May Think."

(The Rev.) David Apker, deacon
Oconomowoc, Wis.



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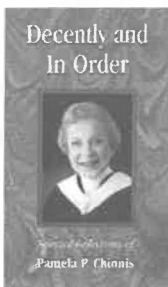
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By Travis Du Priest

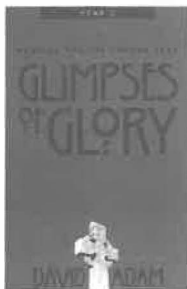


DECENTLY AND IN ORDER: On Being the Church as the Century Turns. Selected Reflections of Pamela P. Chinnis. Edited by Pamela Darling. Forward Movement. Pp. 240. \$10 paper.

For nine years (1991-2000), Pamela Chinnis presided over the House of Deputies of the Episcopal Church. These short, reflective pieces show her clear-headed balance of politics and spirit: "The Risen Christ does not promise easy agreements or simple solutions."

THE GOOD LISTENER. By James E. Sullivan. Ave Maria. Pp.128. \$8.95 paper.

A long-time counselor shares experiences gleaned from his keen observation of "the power of everyday interactions," which the author says is much stronger than we imagine. He also teaches us by giving negative examples of poor listening, especially with issues of blame.



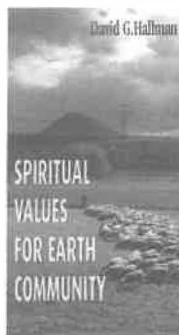
GLIMPSES OF GLORY: Prayers for the Church Year. Year C. By David Adam. Morehouse. Pp.155. \$11.95 paper.

The vicar of Holy Island (Lindisfarne) and well-known author of things Celtic, David Adam here presents Celtic prayers to accompany the new Common Worship Lectionary (Year C). The second in a projected series of three. I particularly like the theme of peace and his liturgical intro-

ductions to the passing of the Peace.

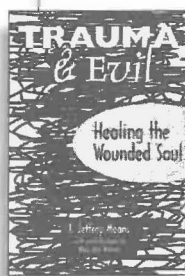
SPIRITUAL VALUES FOR EARTH COMMUNITY. By David G. Hallman. WCC. Pp. 134. \$9.95 paper.

Concentrating on gratitude, humility, sufficiency, justice, love, peace and faith and hope, David Hall-



man, a United Church of Canada program officer, raises issues of respect for the earth in light of such destructive forces as consumerism, economic globalization and violence. Group study suggestions and further reading list.

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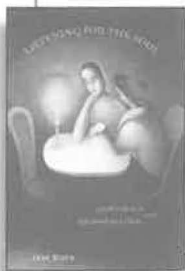
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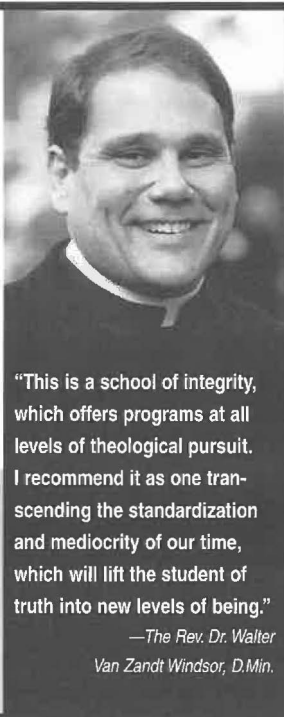
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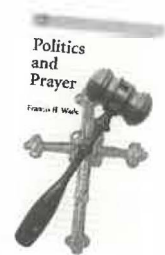
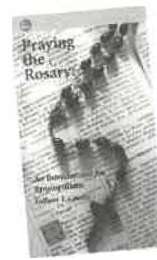
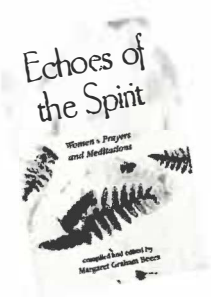
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range from Orthodoxy and Art to Death and Bereavement. Writers include Metropolitan Anthony (Bloom) and Bishop Kallistos (Ware). Each writer functions in an English-speaking environment. (D.K.)

THE JOURNALS OF FATHER ALEXANDER SCHMEMANN 1973-1983. St. Vladimir's. Pp. 353. \$19.95.

Fr. Schmemann, sometime dean of St. Vladimir's Orthodox Theological Seminary, died in 1983 at the age of 63. He wrote, "the meaning of this journal is not so much a desire to record events, but a kind of visit into myself." It is indeed a fascinating visit. (D.K.)

THE COMMUNION WE SHARE. Edited by

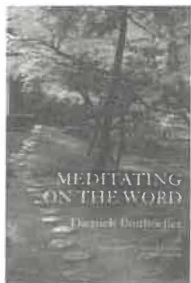
James M. Rosenthal and Margaret Rodgers. Morehouse. Pp. 384. \$19.95.

The official report of the Anglican Consultative Council, which met in Dundee, Scotland, in September 1999. Sermons, meditations, reports, resolutions, photos and profiles of some participants. Valuable reference for those interested in the workings of the Anglican Communion. (D.K.)

Correction

In the Aug. 6 issue of TLC, the publisher of *Wings of Healing* was correctly listed as Paraclete Press, but the inadvertent mention of Morehouse within the review also should have read Paraclete.

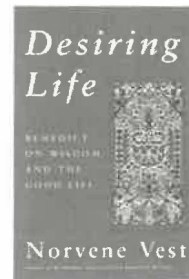
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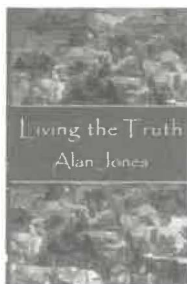
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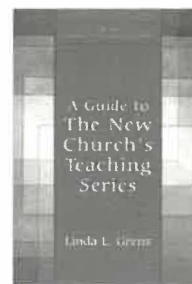
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The average number of copies of each issue during the preceding 12 months are:

A. Total number of copies printed—net press run: 10,160
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1. Paid/requested outside-county mail subscriptions stated on form 3541: 8,901
2. Paid in-county subscriptions: 49
3. Sales through dealers, etc.: N/A
4. Other classes mailed through the USPS: N/A

C. Total paid circulation: 8,950

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E. Free distribution outside the mail: N/A

F. Total free distribution: 889

G. Total distribution: 9,839

H. Copies not distributed: 321

I. Total: 10,160

Percent paid and/or requested circulation: 91%

The actual number of copies of single issues published nearest filing date (Sept. 24, 2000) are:

A. Total number of copies printed—net press run: 9,772
B. Paid and/or requested circulation:

1. Paid/requested outside-county mail subscriptions stated on form 3541: 9,261
2. Paid in-county subscriptions: 49
3. Sales through dealers, etc.: N/A
4. Other classes mailed through the USPS: N/A

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2. In-county as stated on form 3541: 3
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E. Free distribution outside the mail: N/A

F. Total free distribution: 133

G. Total distribution: 9,443

H. Copies not distributed: 329

I. Total: 9,772

Percent paid and/or requested circulation: 98.6%

I CERTIFY THAT THE STATEMENTS MADE BY ME ABOVE ARE CORRECT AND COMPLETE.

Betty A. Glatzel, General Manager

Appointments

The Rev. **Stephen Bolle** is associate at St. Michael's, 225 W 99th St., New York, NY 10025.

The Rev. **Mark A. Bourlakas** is rector of St. Francis of Assisi, 735 Old Lexington Hwy., Chapin, SC 29036.

The Rev. **Mark H. Butler** is rector of Nativity, 731 8th St., Lewiston, ID 83501-2626.

The Rev. **Henry Middleton Cheves** is rector of St. Paul's, Box 587, Bennettsville, SC 29512.

The Rev. **J. Mark Christian** is rector of St. David's, Box 926, Cheraw, SC 29520.

The Rev. **Douglas Fisher** is rector of Grace, Box 366, Millbrook, NY 12545.

The Rev. **Churchill J. Gibson, Jr.** is interim rector of St. John's, 415 S Lexington St., Arlington, VA 22204-1226.

Tiffany Downs Hadden is youth coordinator of the Diocese of Arizona, 114 W Roosevelt St., Phoenix, AZ 85003.

The Rev. **Lada Hardwick** is missionary of the Sandhills Cluster in the Diocese of North Carolina; add. PO Box 687, Hamlet, NC 28345.

The Rev. **Carol Harlacher** is rector of St. Stephen's, PO Box 1800, Oak Harbor, WA 98277.

The Rev. **Susan Harriss** is rector of Christ's Church, Rye, NY.

The Rev. **Jeanne Hendricks** is priest-in-charge of Grace, Port Jervis, NY.

The Rev. **Eugene Kohlbecker** is rector of Trinity, 614 Franklin St., Michigan City, IN 46360.

The Rev. **John Lawrence** is rector of Trinity, Queen Anne Sq., Newport, RI 02840-6855.

The Rev. **Thomas W.S. Logan, Jr.** is rector of Calvary, 820 6th St. NE, Washington, DC 20002.

The Rev. **David A. Luckenbach** is assistant at St. Luke's, 11 St. Luke's La., San Antonio, TX 78209.

The Rev. **Kyle McGee** is priest-in-charge of St. John the Evangelist, 360 Church St., Yalesville, CT 06492.

The Rev. **John Merchant** is headmaster of St. George's School, Griffin, GA.

The Rev. **Ken Pepin** is rector of San Mateo, Yeatesville, and St. James', Belhaven, NC.

The Rev. **Nicholas T. Porter** is rector of Emmanuel, 3 Rue de Monthoux (41-22), Geneva 1201, Switzerland.

The Rev. Canon **Sarah Shofstall** is canon to the ordinary of the Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103.

The Rev. **John R. Spencer** is vicar of St. Francis', 616 Wilmot St., Chillicothe, IL 61523.

The Rev. **Thomas Synan** is assistant at Heavenly Rest, 2 E 90th St., New York, NY 10128.

The Rev. **Susan Lindsay Tobias** is rector of St. John the Baptist, 5 W Church St., Hardwick, VT 05843.

The Rev. **Stephen D. Wood** is rector of St. Andrew's, 440 Whilden St., Mt. Pleasant, SC 29464.

Change of Address

The Rev. **Loren B. McClanahan**, 11373 N Lake Drive, Fenton, MI 48430.

Ordinations

Deacons

Honduras — **Norman Aguilar-Rodriguez**, Episcopal Mission, Colonia Stybis; **Carlos Humberto Alvarado-Palada**, La Trinidad, Trinidad; **Maria Consuelo de Arevalo**, San Juan Evangelista, Colonia Villanueva; **Cruz Zenaida de Cardona**, La Epifania, Villanueva; **Dagoberto Chacon-Rodriguez**, Santa Lucia, Proteccion; **Rafael Chavez-Chacon**, San Jose, Corral Quemado; **Gustavo Adolfo Galeano-Franco**, San Juan Batista, Puerto Cortes; **Rosa Angelica Gamez-Cardona**, Espiritu Santo, Tela; **Carlos Alberto Granados-Arreaga**, San Isidro, Santa Cruz de Soroguara; **Israel Monge-Mancias**, San Pablo Apostol, Colonia Satelite; **Lionel Ortez-Bulnes**, Santa Cruz, Las Flores; **Dorenda Peterson**, Catedral El Buen Pastor, San Pedro Sula; **Fidencio Villalobos-Matute**, Cate-

dral El Buen Pastor, San Pedro Sula.

Kansas — **Helen E. Hoch**, deacon with the Holy Trinity Regional Ministry in the Diocese of Kansas; add. 314 N 3rd St., New Strawn, KS 66839-9602.

South Carolina — **Patrick Allen**, rector of St. Matthew's, Fort Motte, and associate at Redeemer, Orangeburg, SC; **Anthony Kodjo Kowbeidu**, vicar of St. Andrew's, 2257 Ashley River Rd., Charleston, SC 29414.

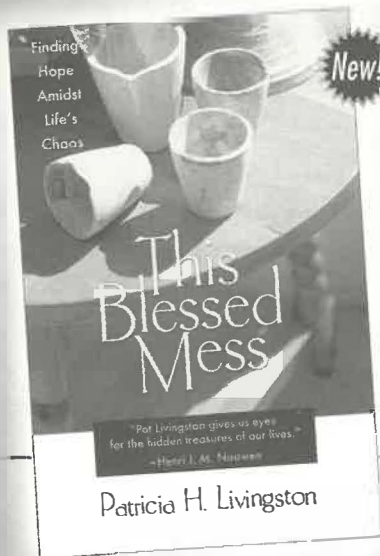
Spokane — **Kathryn Ballinger**, assistant at St. Stephen's, Spokane, WA; add. 6702 W Westchester St., Spokane, WA 99223; **Andrea C. Bowman**, assisting at Grace, Ellensburg, WA; add. 104 E 17th Ave., Ellensburg, WA 98926; **Walter W. Howard**, assistant at St. Luke's, Coeur d'Alene, ID; add. 8923 N Davis Cir., Hayden, ID 83835; **Benjamin J. Newland**, associate at Holy Trinity Cathedral, Kansas City, MO; add. 4762 Oak St. #610, Kansas City, MO 64112.

Deaths

The Rev. **Jerry D. Good**, 68, retired priest and cinematographer, died Sept. 10.

Born in Spirit Lake, IA, he was raised in Arizona and served in the Navy during the Korean War. He was ordained deacon in 1997

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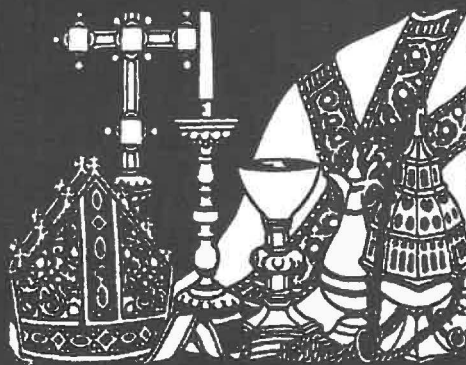
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PEOPLE & PLACES

and priest in 1998 in the Diocese of Olympia under the provisions of Canon 9 to serve St. Hugh's Church in Allyn, WA. He is survived by his wife, Brenda, son Michael, daughter Victoria Blake, and a granddaughter.

The Rev. **Charles H.W. Fox**, a retired priest of the Diocese of Spokane, died Aug. 29 in Spokane, WA. He was 83.

Fr. Fox was born in Omak, WA. He graduated from Church Divinity School of the Pacific and was ordained to the diaconate and the priesthood in 1958. He spent his entire ordained ministry in the Diocese of Spokane, serving as vicar of Good Samaritan, Colfax, and Holy Trinity, Palouse, WA, 1958-62, and rector of St. Luke's, Wenatchee, WA, 1962-81. After his retirement in 1982, he served as interim in churches in Washington, Idaho, California and Mexico. He was active in the Diocese of Spokane, serving on standing committee, diocesan council and as a deputy to General Convention. He is survived by his wife, Dorothy, two daughters and one son.

The Rev. **Marc R. Nikkel**, 50, a missionary to the Sudan, died of cancer Sept. 3 at the home of his in-laws in Reedley, Calif. He was a missionary for the Episcopal Church and the Church Missionary Society from the Diocese of Southwestern Virginia. During his 20 years in the Sudan he trained hundreds to become evangelists and pastors.

He was born in Reedley, graduated from California State University, Fuller Theological Seminary, and earned advanced degrees

from the General Theological Seminary and the University of Edinburgh. He was ordained deacon in 1985 and priest in 1986. He was a tutor and lecturer in colleges and later assisted in parishes in Scotland and England while doing graduate study. He was the founder of the Sudanese Christian Fellowship. He appeared for a time at the 73rd General Convention in Denver before his condition weakened. Fr. Nikkel is survived by a sister and his father, Rueben.

The Rev. **Paul Maxwell Snider**, a retired priest of the Diocese of Arizona, died Aug. 5 in Prescott Valley, AZ. He was 74.

Fr. Snider, a native of Denver, was a graduate of the University of Denver and the General Theological Seminary. He was ordained to the diaconate in 1955 and to the priesthood the following year. He served at several congregations in Colorado, including St. Andrew's, La Junta, where he was rector from 1957 to 1964. In 1978 he moved to the Diocese of San Joaquin, where he was vicar of St. Mark's, Tracy, and also assisted at churches in Patterson and Stockton. He retired in 1986, but continued to be vicar in Tracy and at St. George's, Messenger. He is survived by his wife, Irene, and sons Ian and Gordon.

The Rev. Canon **George W. Wickersham II**, of Rockbridge Baths, Va., died Sept. 9 of heart failure. He was 87.

At the time of his death Canon Wickersham was rector emeritus of St. Luke's Church, Hot Springs, VA, honorary associate of Trinity-St. John's, Hewett, NY, and honorary canon emeritus of the Cathedral of St. John the Divine, New York City. He was born in Lawrence, NY. He graduated from Harvard University and Virginia Theological Seminary, and was ordained to the diaconate in 1938 and to the priesthood in 1939. He served churches in Cambridge, MA; Warwick, NY; Greenwood Lake, NY; Norristown, PA, and a group of churches in New Hampshire before becoming rector of St. Luke's, Hot Springs, in 1969. He remained in that ministry until his retirement in 1978. During World War II he served as a chaplain with the Marines. Canon Wickersham was the author of several books and of many articles in newspapers and church publications, including TLC. He is survived by his wife, Elizabeth, a daughter, Nancy Beard Leonhard, three grandchildren and four great-grandchildren.

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Next week...

Turning Point for Mission

In a World of Misfits

It began with a trip this spring up to Danvers and Salem, Mass. — what a treat for a history buff to live in the Northeast corridor of the country in the midst of so much of our nation's past, to see and feel the formative experiences of earlier generations. What began as our tourist exploration of Salem's witchcraft frenzy of the 1690s led to the rediscovery of the social commentary on the mid-1800s by Salem's famous son, Nathaniel Hawthorne.



The House of Seven Gables.
Courtesy of the H7G
Settlement Association

While walking through Salem, a happenstance turn toward the town's early piers put us in front of 54 Turner Street and the entrance to the Turner-Ingersoll Mansion, otherwise known as the House of the Seven Gables. Hawthorne, who added the 'w' to his name to divorce himself from the ancestral Hathorne judge who presided at witch trials, used this old and marvelous home as the basis for the book which Henry James called "the closest approach we are likely to have to the Great American Novel." Published in 1851, Hawthorne's *House of the Seven Gables* is at once fiction and reality. The Pyncheon family exists in Hawthorne's imagination because he sees in each member the social, political and ethical realities of his own time and place.

The only thing I remember about the book when I first read it in junior high was that it was required reading. Following a tour of the house, I bought it and read it again. How much more fascinating the book is now. It could stand alone on any library shelf under the subject of "what goes 'round ... comes 'round." Listen, for example, how Hawthorne writes about Hepzibah and Clifford, for so long recluses in the old mansion, as they make for themselves the courageous decision to venture out and perhaps attend church:

"Hepzibah," asked Clifford ... "do you ever go to church?" "No, Clifford!" she replied. "Not in these many years!" "Were I to be there," he rejoined, "it seems to me that I could pray once more, when so many human souls were praying all around me!" ... "Dear brother," said she, earnestly, "let us go! We belong nowhere. We have not a foot of space in any church to kneel upon; but let us go to some place of worship, even if we stand in the broad aisle. Poor and forsaken as we are, some pew door will be opened to us!"

They dressed for church, looked at each other, and stepped bravely across the threshold of the old house they had been afraid to leave for too many years. And they did not go to church. Outside, alone and lost in their own community which regarded them as misfits, as too different, going to church became too great a risk. Do I ... can I belong? Hepzibah and Clifford answered that question when they turned around in despair and stepped back into the loneliness of the gabled house.

What goes 'round ... comes 'round? One hundred fifty years later, we all know someone — maybe we are that someone — wanting a community with which to pray but too afraid to appear ... too afraid to be regarded as a misfit. Perhaps we are brave enough, loving enough, to say to them, "We are all misfits. Yet we say our prayers to God through one who loves us ... one who was regarded as a misfit, too." Hepzibah and Clifford live among us today, children of God, longing for, yet anxious about, the welcome they might receive. Do you know them? Sure you do. In the deepest part of ourselves, we are they and they are we. Just as God would have it.

(The Rev.) Stephen B. Snider
Wynnewood, Pa.

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FULL-TIME RECTOR WANTED. St. John's Chapel has begun the prayerful endeavor of finding a rector for this historic parish located in central California in the Diocese of El Camino Real. We are committed to traditional values, using the 1928 BCP exclusively. We are looking for a priest who wants to be an integral part of this 108-year-old church on the Monterey Peninsula. St. John's serves over 190 communicants. We are seeking an enthusiastic priest who has a vision for growth with an emphasis on pastoral care. If you or someone you know has an interest, please contact St. John's Search Committee via (831) 375-4463; FAX (831) 375-4350; e-mail: stjohncapel@redshift.com

ASSOCIATE RECTOR: St. Matthew's, Louisville, is a dynamic, creative 950-member parish. We are looking for the right person for the clergy team, and specifics of job description will depend on the candidate's strengths as they mesh with other staff members' gifts. Duties will definitely include pastoral care, shared liturgical and preaching duties, teaching and work with small groups. Other strengths might include outreach, evangelism, spiritual direction and counseling. Excellent salary and benefits. Send resume to: The Rev. Lucinda Laird, St. Matthew's Episcopal Church, 330 N. Hubbards Lane, Louisville, KY 40207. FAX (502) 895-3486.

EXECUTIVE DIRECTOR: For Episcopal Church Conference Center and Camp in the Diocese of Southwest Florida. Candidates must have managed a million dollar budget, staff of 30 plus and possess at least 5 years experience. More information can be found at www.dayspringfla.org. Send letter of application with resume by October 15 to: Search Committee, P.O. Box 1866, Dade City, FL 33526-1866.

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

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SEEKING A CURATE: St. Matthew's Church, Pennington, NJ, is searching for a curate to assist their rector. We are a growing, active, suburban, program sized parish located in a pleasant small town in west central New Jersey between New York City and Philadelphia. We can offer our curate an exciting well-rounded opportunity for ministry in a family oriented nurturing community. To express your interest contact:
The Rev. John C. Belmont, St. Matthew's Episcopal Church, 300 S. Main St., Pennington, NJ 08534. FAX: (609) 737-9019.

RECTOR: Church of the Resurrection in beautiful Austin, TX, an orthodox/conservative parish with "high church" liturgy. Seriously consider Hispanic or bilingual Anglo. Family church, yearning to be program. Exceptional outreach, functioning well. Excellent campus and facilities. Send resume and letter to: **James Baker, Senior Warden, 2008 Justin Lane, Austin, TX 78757.**

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ST. ANNE'S PARISH, in the Diocese of West Tennessee located in Millington, close to metropolitan Memphis, is seeking a priest who has a vision for growth with an emphasis on pastoral care and youth ministry. Team building skills and sense of humor essential. For profile send resume to: **St. Anne's Episcopal Church, 4063 Sykes Rd., Millington, TN 38053, Att: Search Committee.**

HEADING TOWARD NASHVILLE? Tennessee parish looking for Christian Formation Director to provide leadership in developing, coordinating and implementing all-age Christian formation plans for growing youthful suburban parish. Send resume to: **Search Committee, Church of the Resurrection, 1216 Sneed Rd., Franklin, TN 37069** or donandjeannie@yahoo.com

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