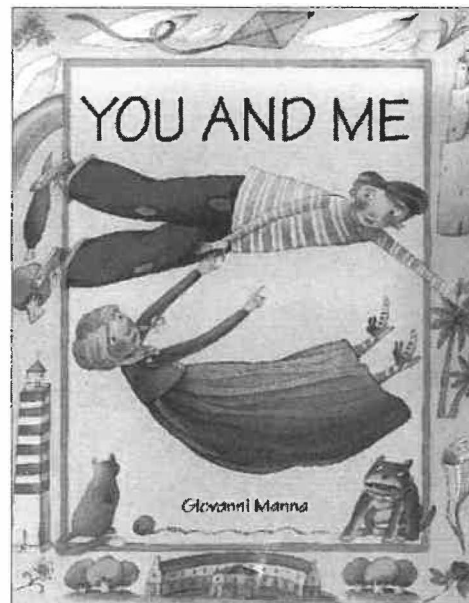
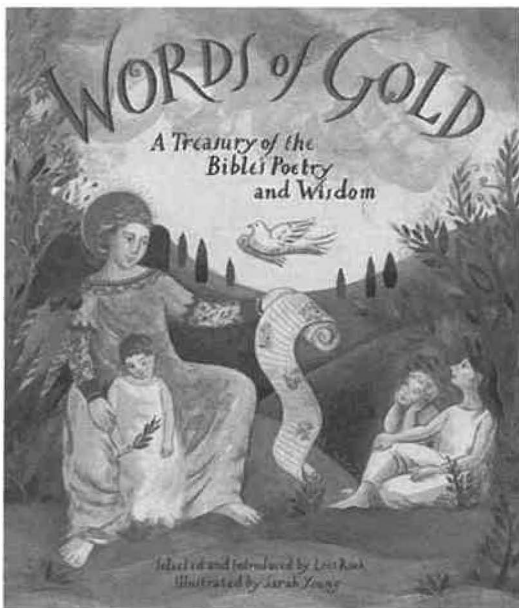
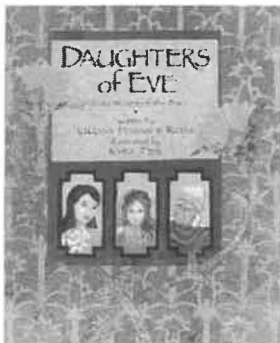
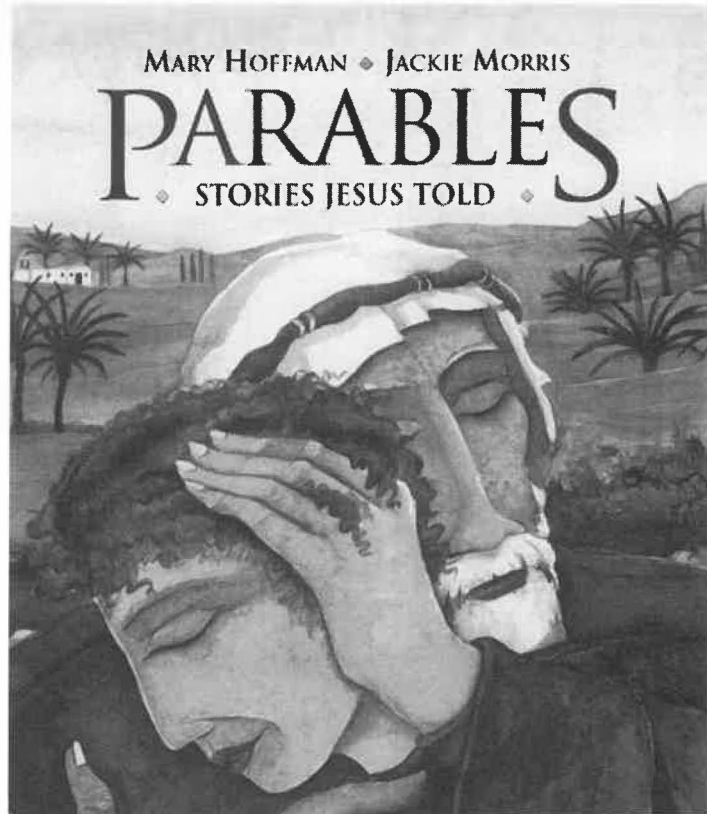


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GUIDE. (SEE PAGE 31)

SUNDAY'S READINGS

Copper Coins

'... she out of her poverty has put in everything she had...' (Mark 12:44)

The Twenty-second Sunday after Pentecost (Proper 27)

1 Kings 17:8-16; Psalm 146 (or Psalm 146:4-9); Heb. 9:24-28; Mark 12:38-44

Jesus is in the temple watching people put money into the treasury (Mark 12:41f). He sees rich people put in large amounts. Then he notices a poor widow put in two copper coins, valued at a penny. Jesus says, "All of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on" (Mark 12:44).

The energy seems to be in this last line of the story. This is an account of hitting bottom. In some ways she is like the widow of Zarephath. That widow tells Elijah that she has only a small amount of flour left. She's going home to bake a tiny loaf of bread for her and her son. She says she will then die (1 Kings 17:12). She has hit bottom and she has given up.

Is the widow who gives away her last coins thinking along the same lines? Is she giving up? She doesn't run off home to die in despair alone and neglected. She goes to the temple, to her God. Her gesture of dropping those coins is perhaps a prayer, a prayer saying, "God, I have nowhere

to turn. Everything belongs to you. I belong to you. I depend on you. I give my life to you, God." Jesus says that she gave more than all the rich people. She did. She gave her life. Jesus resonated with that because he was about to give his life, to give his life once for all to remove sin (Heb. 9:26).

God provided for the widow of Zarephath and her son (1 Kings 17:16). What happened to the widow in the gospel? We are not told. But that's not the important question. The important question is what is going to happen to us. For us to hit bottom is common enough. We may hit bottom financially, emotionally, spiritually, physically, relationally. We may be at our wits end. When our wits fail us, let's turn it all over to God. Let's go to the temple like the widow. Then we are not alone. We come together in community. We can reach out to each other as brothers and sisters, confess our own brokenness and need, forgive one another, heal one another's wounds, and gather around the table of Jesus for the breaking of the bread.

Look It Up

William James, in *The Varieties of Religious Experience*, tells multiple stories of people handing over their lives to God. Check out this well-balanced classic.

Think About It

Imagine we are down to our last two coins. Let's close our eyes and from someplace within us where it truly matters, let's drop those coins and say, "God, now I depend on you. Now I belong to you."

Next Sunday

The Twenty-third Sunday after Pentecost (Proper 28)

Dan. 12:1-4a (5-13); Psalm 16 (or Psalm 16:5-11); Heb. 10:31-39; Mark 13:14-23

The Four Witnesses

The Rebel, the Rabbi, the Chronicler, and the Mystic

By Robin Griffith-Jones

HarperSanFrancisco. Pp. 405. \$24.96

In his inaugural lecture as Kennedy Professor of Latin at Cambridge, A.E. Housman insisted that it is essential to give careful evaluation to and have strict awareness of the author's rather than the interpreter's tastes and culture. In this somewhat unusual book, Robin Griffith-Jones follows that admonition admirably.

In the preface, he writes he intends to look at "the stories themselves," leaving aside the issues of the "historical Jesus." This does not mean that he ignores critical biblical scholarship — far from it. Though the book has no footnotes, bibliography or index (unusual for a scholarly work), it begins with a list of sources which range widely from the non-canonical

books of the Old and New Testaments and the Qumran material through the Babylonian Talmud and the Targums to Josephus and many Greek and Latin authors. Moreover, the stories are read taking into account literary, form and redaction criticism. The order and places of writing of the gospels and the classical solution to the synoptic gospels are assumed and the existence of "Q" material is tentatively accepted.

Each gospel is treated separately, but there is a good deal of interplay where, for example, Matthew's use of Mark is carefully examined to highlight Matthew's specific goals in writing. Similarly, Luke's gospel is not considered alone but in conjunction with the Acts of the Apostles, providing a feel for the gentile church for which he wrote. The extra-biblical



material is skillfully used for the same purpose, giving us a background to church life in Rome, Antioch and Ephesus as the evangelists were writing. This background is dominated by the gradual separation of the church from the synagogue, and the eventual break with all the acrimony involved. A consid-

eration of Paul's letters shows the pain of this separation, a pain considerably softened by Luke almost a generation later.

Although the four "portraits" are so different, they converge, to a greater degree, at the death of Jesus, and, Griffith-Jones suggests, the four come together in witness to the Resurrection which is "the summons to a new life."

Griffith-Jones invites us to make the effort to think, as it were, along with the evangelists as they meditate on

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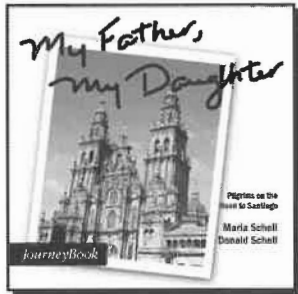


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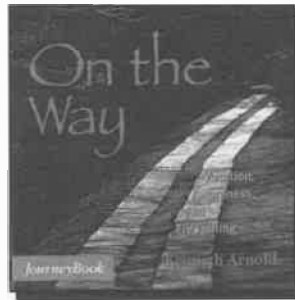
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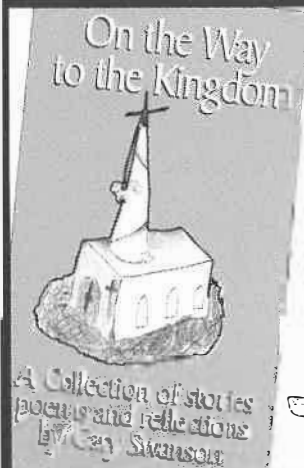
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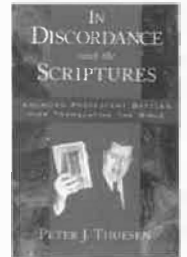
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connections between Jesus and the history of Israel. The result is a fresh and rewarding reading of the four gospels.

(The Rev. Canon) Simon Mein
Middletown, Del.

In Discordance With Scriptures

By Peter J. Thuesen
Oxford. Pp. 224. \$27.50



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If you read the magazines aimed at Christian readership that I do, these phrases from advertisements for various Bibles will be familiar.

A survey of the shelves in your local Christian book store will confirm that there are many translations and editions of the Bible being promoted.

In *Discordance with the Scriptures*, subtitled *American Protestant Battles over Translating the Bible*, is a competent and well-researched effort by Yale Divinity School professor Peter J. Thuesen to tell the story of how we came to have so many different Bibles available to us.

Beginning with Luther, Calvin, Wycliffe and Tyndale, Thuesen tells the story of the authorization of an English Bible by James I of England and how that King James Version came to be perceived as “King Truth” in protestantism. He has unearthed interesting background data on the Church of England’s promotion of revision in the 19th century, including some delightful stories about how the various revisions have been received. The *Chicago Tribune* published the entire New Testament of the American Revised Version as a special section on May 22, 1881. When Harry Truman

was presented with a copy of the new Revised Standard Version on Sept. 26, 1952, the president allowed as how he "really liked the King James Version."

This book is the story of people as well as the story of the Bible, providing lots of information about those whose scholarly efforts make the revisions possible.

Thuesen doesn't take sides in arguments, but he provides lots of material for those who might want to. It is a good book about the Good Book, and the thorough documentation evident in extensive chapter notes and bibliography make it a valuable contribution to biblical scholarship as well.

*(The Rev.) Richard Anderson
Corte Madera, Calif.*

Gospel Medicine

By Barbara Brown Taylor
Cowley. Pp. 161. \$10.95 paper

Barbara Brown Taylor's sermons are good and important to hear, and they are also good and important to read. This collection of 26 sermons, divided into six headings, Healing, Promises, Absence, Messengers, Judgment, and Transformation, is full of gold.

Like all the best Anglican preachers, Taylor has a fine ear. She is not only attentive to speaking the truth (and there is a lot of truth in these pages). She is also concerned to speak that truth plainly, elegantly, and in relationship to the life we live.

In sermons like "Arthritis of the Spirit," "The Late Bloomer," and "Blessed are the Upside Down," she locates our reflection squarely where it must always begin, in the muddy ground of our humanity. Others, like "Blessed Brokenness," "The Silence of God," and "Waiting in the Dark" reflect the honesty that Taylor brings to the hard subjects of life and faith of which we have come to hear more in her more recent writing. But there is an attentiveness to the mystery of life and of God throughout these pages, as in "Betrothed by God," "Striving with

God," and "Changed into Fire." Her sermon on Mary, "Mothers of God," is a fine example of how to make Mary's story accessible.

And throughout all her words, the Word.

In her foreword, Taylor disclaims originality. In a sense I suppose she is right. All preachers, even the best ones, speak within a tradition, and most of us do not know any longer

where some of our thoughts and words originated. But she is also too modest, for within our tradition her voice is excitingly original, and she speaks in such a way, even through the printed word, that she teaches the rest of us how to speak better and to see more clearly.

Taylor herself is good medicine.

*(The Rev. Canon) J. Peter Eaton
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Several years ago my wife was looking through my recording library, searching for Christmas music. Wringing her hands in disgust, she exclaimed, "Why don't you have any normal Christmas music? You have

Estonian carols, Tuvaan Throat Singers, jazz, Renaissance, but no regular Christmas carols!"

We working musicians sometimes forget the simple joys of hearing the timeless Christmas classics. In this

CD one finds several of the standards, in an exemplary performance recorded in the immaculate acoustic of Grace Cathedral. There are new "people friendly" arrangements of traditional carols ranging from the sublime "Silent Night" to the whimsical "Sleigh Ride," as well as compositions of Schütz, Gabrieli, Bach, Bizet, Holst and Balbàstre.



Church musicians usually begin our Christmas music season around June, and by late fall we tend to develop some cynical attitudes toward the Yuletide season. This recording helps to warm the heart and give, in the words of Grace's Dean Alan Jones, "a glimpse of the joy ... which points to a reality deeper than the pain and the hurt of the world."

The warm sounds of brass and organ are a natural combination for Christmas music, and this recording is one that holds appeal for a wide range of people, from the average parishioner to the musical elite.

*Paul Cunningham
Morristown, Tenn.*

Christmas at St. George's

St. George's Choir, Soloists and Instrumentalists, Nashville, Tenn.

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Wilma Jensen, choirmaster at St. George's for 18 years, has assembled an introspective assortment of original 20th-century Christmas choral works and popular arrangements. The listener should be forewarned: This is not your typical "fa la la" Christmas collection. This music offers more a reflective, quiet commentary and less a noisy, joyous celebration.

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ridsen. The 1986 Casavant organ features prominently in several of the works. Only in two pieces, Paul Manz' *Hodie Processional*, and Jehain Alain's "Ave Maria (Vocalise Doriene)" does the listener find variation from the slow-moving, meditative pace.

While there is much to praise about this choir's efforts, somewhat distressing is the big difference between the acoustic of the room



and the silence between numbers, such that the listener is abruptly

"whooshed" into the beginning of

each piece, and "whooshed" out again at the end. The choir's attempts at diction, balance, and emphasis of internal melodic lines are muddled as a result. Perhaps less music in the same style and more clarity in the recording process would have provided a more satisfactory result.

Sharon A. Hansen
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I Sing of a Maiden

Choir of the Basilica of the National Shrine of the Immaculate Conception, Washington, D.C.
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Much of this music can be enjoyed any time of the year. This disc continues the fine legacy Nestor has built in Washington.

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Same-Sex Blessing Prohibited in Atlanta

A blessing of a same-sex relationship scheduled to take place at St. Bartholomew's Church in Atlanta has been prohibited by the standing committee of the Diocese of Atlanta.

The standing committee, currently the ecclesiastical authority of the diocese in the absence of a bishop, issued a letter to the Rev. Marion Kanour, associate rector and priest-in-charge of St. Bartholomew's, which is currently without a rector. It followed a meeting with the clergy and wardens of the church.

"The standing committee will not change the established policies of the Diocese of Atlanta now or at any time during the interim period," the letter stated. "We cannot encourage priests and parishes to take initiative in this area. We believe that unilateral action such as this will seriously damage or even destroy the possibility of such development in the future."

The committee directed St. Bartholomew's to cancel the proposed celebration and to refrain from the public blessing of same-sex unions.

"We acknowledge that we are all being led to new understandings of our common humanity," the letter said. "We acknowledge your deep concern for justice and equality. We appreciate your desire to move forward. But those of us in holy orders are called to abide in those orders so that the whole church may, in the fullness of time, find answers to our longings."

The standing committee acknowledged it had consulted with the Rt. Rev. Robert G. Tharp, assisting bishop, before issuing the pastoral directive.

St. Bartholomew's has been without a rector since the Rev. Stacy Sauls was elected Bishop of Lexington [TLC, Oct. 22].

"I am deeply disappointed by the decision of the standing committee," Ms. Kanour told Episcopal News Service. She said the parish had been through a long discernment process before deciding to go ahead with the service, and that guidelines for same-sex blessings had been published.

Spokane Bishop Consecrated

The Rev. Canon James E. Waggoner, Jr., former canon to the ordinary in West Virginia, was consecrated eighth Bishop of Spokane Oct. 21 at the Cathedral of St. John the Evangelist.

The Rt. Rev. Robert P. Atkinson, retired Bishop of West Virginia, in his sermon described the new bishop as "gifted" but one who could "appreciate the triumphs of ordinary humans" in the church.

Bishop Atkinson also good-humoredly promised that after being able to find his way around remote areas of West Virginia, Bishop Waggoner will certainly be able to locate even the furthest-flung churches in his new diocese. The diocese, with 44 churches, ranges from the Cascade Mountains on the West, across the farmlands of eastern Washington and into the panhandle of northern Idaho.

Bishop Waggoner replaces the late Bishop Frank Jeffrey Terry, who died in February 1999 from complications following heart transplant surgery. The Rt. Rev. Jerry Lamb, Bishop of Northern California, was consecrator. Among the co-consecrators were the diocese's two living former bishops, the Rt. Rev. Leigh A. Wallace, Jr., and the Rt. Rev. John R. Wyatt.

The nearly three-hour ordination and consecration was attended by more than 1,000 members of the diocese plus representatives of other churches and civic leaders. It was preceded by an hour of carillon, organ, handbell and brass choir music. Bishop Waggoner's son, Peter, a music major at Seton Hill College (Pa.), performed one of the organ preludes.

The event was held in conjunction with the annual diocesan convention. In his first address to the convention, Bishop Waggoner said it would be "premature and presumptuous" for him to outline a



Mary Koch photo

The Rt. Rev. James E. Waggoner, Jr. is escorted to the bishop's chair in the Cathedral of St. John the Evangelist following his consecration as Bishop of Spokane Oct. 21. Accompanying him is the Rev. Mary Killingstad, deacon.

"grand vision" for the diocese this soon.

He said he intends to focus on communication, which he said is the primary ministry of the church – "to carry on Jesus' message." He said he understands the role of bishop to be that of the communications person and the connecting person in the diocese.

Convention business was limited to basic housekeeping chores, so the weekend could be devoted to celebration, which included an open house at the home of the new bishop and wife Gloria. The couple, whose two sons are grown, will live in a spacious apartment on the upper floor of Paulsen House, a 1911 mansion that serves as diocesan headquarters.

Bishop Waggoner, 52, holds a master's and doctoral degree from Virginia Theological Seminary, and served in three West Virginia churches before joining the diocesan staff there.

Mary Koch

New Ways of Thinking

We believe in the power of Jesus Christ to transform lives.

We are a resurrection people.

Those sentences were repeated several times by delegates to the **Diocese of Dallas'** annual convention Oct. 14 at the Church of the Incarnation, Dallas. The sentences represent the belief statement and call to action of the diocese's new strategic plan, which diocesan Bishop James M. Stanton endorsed during his annual address.

"We believe and bear witness to the power of Jesus Christ to transform," Bishop Stanton said. "This is a powerful call to each of us at this convention to begin to think in new ways, to be open to the stirring of the spirit of Christ in our personal lives, our communal lives and in the world.

The diocese's strategic plan is the result of eight months of work by committees. Members of the strategic planning committee took delegates through the results of 32 interviews, 11 focus groups, 375 survey responses and demographic trends. The diocese grew 9 percent during the 1990s, but the population within diocesan counties grew 20 percent.

The statistics reveal that things such as growth, attendance and pledging rates are not tied to the size of the church. Big churches — while financially strong — often trail much smaller churches in pledging and attendance rates. High-growth churches also have less-than-average attendance rates.

The strategic planning committee composed a vision statement and four strategies. These goals include: Increasing the number of communicants from 37,787 to 56,681 by 2010, increasing the worship participation from 40 percent to 60 percent of total communicants, and increasing pledg-

ing participation from 52 percent to 70 percent of total communicants.

During the next five years the churches of the diocese will sponsor the creation of at least 25 new communities of faith, of which at least five will be new churches, the plan states.

The diocese is also charged with determining one compelling outreach need that all parishes and missions can collaborate and cooperate to meet.

The budget for the diocese was adopted at more than \$3.1 million. It contains 80 percent of the asking of the national church and is supported by a decrease of 1.5 percent in assessments to diocesan parishes.

The Church of the Apostles in Coppell was admitted to parish status and a new mission — St. James of Jerusalem in Carrollton — was welcomed by delegates.

Jim Goodson



Ken Pooley photo

Diane Butler Bass, of Virginia Theological Seminary, was one of three theologians to make presentations during the DuBose Lectures Oct. 18-19 at the School of Theology of the University of the South, Sewanee, Tenn. The Rev. Gordon W. Lathrop, of the Lutheran Theological Seminary of Philadelphia, and the Rev. Thomas H. Troeger, of Iliff School of Theology, Denver, also spoke at the annual event.

All-Time High for Relief Grants

More than \$2 million in grants was awarded at the recent meeting of the board of directors of Episcopal Relief and Development. The total was the largest ever awarded at a single meeting of the group, formerly known as the Presiding Bishop's Fund for World Relief.

The largest grants were for major projects in Kosovo and Turkey. A grant of \$679,000 was made to Mercy Corps International to help reduce the high rates of infant and maternal

deaths in Kosovo. In addition, a grant of \$559,000 was made to Shelter Now International to help rebuild the "Old Town" area of Gjakove, a city near the Albanian border which sustained heavy damage during the conflict in 1999.

A grant of \$763,491 was presented to the United Methodist Committee on Relief for housing rehabilitation in Duzce, Turkey, where a large segment of the population is still living in tents following the earthquake last year. In another grant for relief for Turkey, Mercy Corps International was awarded \$83,576 to pay for three mobile medical clinics.

Among other grants presented were: \$25,000 to AIDSCARE, Inc., of Chicago, to provide housing for persons with AIDS on the city's west side; \$24,000 to assist Partaker's, Inc., of Westwood, Mass., to aid reconciliation between prisoners and society; and \$25,000 to the Diocese of Belize in response to the damage caused by Hurricane Keith last month.

BRIEFLY

The Most Rev. **Maurice Sinclair**, Presiding Bishop of the Southern Cone of America, and other Anglican primates will visit the Church of the Good Shepherd, Rosemont, Pa., Nov. 26, in response to the Nassau Declaration that a pastoral emergency exists in the Episcopal Church [TLC, Sept. 17]. It is anticipated that about 70 persons from Forward in Faith North America parishes will be presented for confirmation.

Episcopal Episodes

References to the church, sometimes fleeting, sometimes fuller, continue to turn up in recent books. Herewith excerpts from the most recent harvest.

By James B. Simpson

SEEING MARY PLAIN. By Frances Kiernan. Norton.



The late novelist Mary McCarthy's essay *A Believing Atheist* was published posthumously by Vassar College in 1992: Had it not been for the accident of being sent by my grandparents to an Episcopal boarding school [Annie Wright Seminary, Tacoma, Wash.], I might still be as thorough an atheist as the convent Sacred Heart, Forest Ridge, Wash., had made me. Instead, through the hymns, through the Book of Common

Prayer, through our mild Sacred Study course, I regained bit by bit the underlying Christian doctrine which I accept today as being part of me, whether I like it or not.

FAITH OF MY FATHERS. By John McCain. Random House.



My father [Adm. John S. McCain, Jr.] was devout, although the demands of his profession sometimes made regular church-going difficult. His mother, Katherine, was the daughter of an Episcopal minister [the Rev. James J. Vaulx, rector of St. Paul's, Fayetteville, Ark., 1876-1902] and she had ably seen to her son's religious instruction, no small feat in a home where the head of the household happily indulged in a variety of vices. My father didn't talk about God or the importance of religious devotion. He didn't proselytize. But he always kept with him a tattered, dog-eared Book of Common Prayer, from which he would pray aloud for an hour, on his knees, twice every day.

DIANA IN SEARCH OF HERSELF. By Sally Bedell Smith. Times Books.

One rare bright spot that spring was William's confirmation at Windsor ... the second public reunion for Charles and Diana since the divorce;

the first had been in December 1996, for the Christmas carol service at Eton ... Unfortunately, arrangements for the confirmation ceremony dredged up some old acrimony when Diana learned that Tiggy Legge-Bourke, who helped with the logistics, would be among the guests. Diana had not invited members of her own family because she assumed the ceremony would be "brief and straightforward." Diana's mother seemed rankled by her exclusion as well ... and pointedly placed a notice in the newsletter of the Oban Cathedral, where she had recently converted to Catholicism: "For my grandson William on his confirmation day, love from Granny Frances."



THE BIG TEST: The Secret History of the American Meritocracy. By Nicholas Lemann. Farrar, Straus and Giroux.

[In Harvard president James B. Conant's establishment of the first SATs] Henry Chauncey ... was as purebred a member as you could find of the American aristocracy that Conant wanted to displace ... Born in 1905 ... Chauncey had been raised in the very bosom of the Eastern Seaboard elite, which might be called, after the religious denomination to which the plurality of its members belonged, the Episcopacy. Like his father before him, he had gone to the leading "Episcopalian" boarding school, Groton. And Chauncey exemplified the Episcopacy's value system ... athletic, devout, energetic, honest and a natural leader.

THE HIDDEN GROUND OF LOVE: Letters of Thomas Merton. Edited by William Shannon. Farrar, Straus and Giroux.

Writing on April 25, 1964, to A.M. Allchin, canon residentiary of Canterbury Cathedral, Merton said that "it seems to me that the best of Anglicanism is unexcelled, but that there are

few who have the refinement of spirit to see and embrace the best, and so many who fall off into the dreariest rationalism. For my part, I will try to cling to the best and be as English a Catholic as one in my position can be. I do think it is terribly important for Roman Catholics now plunging into the vernacular to have some sense of the Anglican tradition. This, however, is only a faint hope in my own mind, because on one hand so many of the highest Anglicans are outrageously Latin, and on the other the beauty of the Book of Common Prayer is out of reach of the majority in this country now, and is perhaps no longer relevant. But the spirit and lingo of modern Roman Catholicism in English-speaking countries has been in so many ways a disaster!"

LINDBERGH. By **A. Scott Berg.** Putnam.

[In spring 1932] John Hughes Curtis, president of the struggling Curtis Boat Building Corp., told the dean of Christ Episcopal Church in Norfolk, Va., the Very Rev. Harold Dobson-Peacock, that a rum-runner who claimed to be the kidnapper of the Lindbergh baby, had approached him with the request that he serve as go-between ... [and] Curtis knew that Dobson-Peacock had become acquainted with Lindbergh's father-in-law while rector in Mexico City ... Curtis's story convinced the dean to place a call to Col. Lindbergh ... but Lindbergh remained strangely non-committal ... [and] the reason for his hesitancy was the sudden entrance of an even more clownish character ... John F. Condon [whom the real kidnapper had contacted].



pal prayer book, read the wedding vows, and recommit herself ... She trained herself not to think about or notice whether he was honoring his vows.

A HISTORY OF THE AMERICAN PEOPLE.

By **Paul Johnson.** HarperCollins.

Some of the older churches, especially the Episcopalians, sniffed at camp meetings, saying "More souls are begot than saved there," but that was because they failed to adapt their evangelism to the new trends ... [In] the American system, the school supplied Christian "character-building" ... [and] naturally there were objections. On behalf of the Episcopalians, the Rev. F. A. Norman argued that "a book upon politics, morals or religion, containing no party or sectarian views, will be apt to contain no distinctive views of any kind, and will be likely to leave the mind in a state of doubt and skepticism, much more to be deplored than any party of sectarian bias."

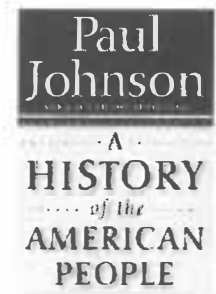
WORKING ON GOD. By **Winifred Gallagher.**

Random House.

In New York's huge Episcopal Cathedral of St. John the Divine ... the celebration of St. Francis of Assisi ... [is] an astoundingly beautiful liturgy that could rival any Lincoln Center performance, more than a dozen choirs, two dance companies, African drummers, the voices of humpback whales and timber wolves, and most of the passengers from Noah's ark join ... in celebrating winter's festive Misa Gaia, or Earth Mass. When a black musician rises from clouds of incense to blow into a great white conch shell, the flower-strewn altar swarms with masked bird-dancers preening in brilliant spandex and feathers. Preceding the bearers of the ceremonial bread and wine, the drummers march down the two-block-long nave behind leaping dancers in golden sarongs. "*Ubi caritas et amor, Deus ibi est.*" (Where abideth charity and love, God is ever there), sings the choir, mixing Gregorian, Yoruba and Khemitic chants. Finally, in a breathless quiet, an elephant, looking as intricate and elegant as a jewel in the vast space, leads a procession of animals — camel, monkey, owl, llama, boa constrictor, hawk, even a hive of bees — down the aisle, radiating a magical civility and the wonder of creation that intoxicated St. Francis.

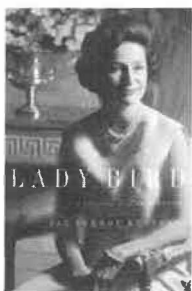
GOD'S FUNERAL. By **A.N. Wilson.** Norton.

The battle lines — high church versus broad church — must seem esoteric and incomprehensible ... [but] the nature of the controversies



"They failed to adapt their evangelism to the new trends..."

LADY BIRD JOHNSON: A Biography. By **Jan Jarboe Russell.** Scribner.



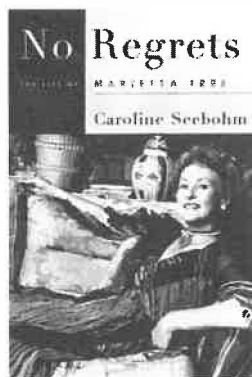
The Rev. Arthur R. McKinstry, a high-church Episcopalian who presided over the wealthiest pulpit in San Antonio, Texas, was adamant against marrying two strangers [Lyndon B. Johnson and Lady Bird] on short notice ... but a few months earlier, [campaign worker] Dan Quill, had arranged for St. Mark's to have a second-class mail pernit, which saved the parish \$12 a month — not an inconsiderable sum in 1934 ... [so] reluctantly, the minister agreed ... "I doubt the marriage will ever last," McKinstry told the members of the wedding party ... [but] over the years ... Lady Bird would take out her Episco-

Episcopal Episodes in Recent Books

turned out, as they emerged, to be quite penetrating ... a question, first, of what the church was, and who God was and whether he existed at all, even at Oxford ... [but over a hundred years later] Martin Luther King and the Church of England monk Trevor Huddleston showed that there was immense potency, not just in the Christian ethical ideal, but in their biblical sense of God coming to earth with his winnowing fork in his hand, ready to clear his threshing floor. These world-changing men and women decided to ignore the death of God in the 19th century. They spoke in the name of a God who was First and Last. They put their trust in One who said, "I was dead, and see, I am alive for evermore."

PAPER TIGERS: Newspaper Tycoons and How They Won the World. By Nicholas Coleridge. Heinemann, London.

Arthur Sulzberger, Jr., was in a "betwixt and between state" – a child of a prominent Jewish family raised as an Episcopalian who now subscribes to neither religion very seriously. "Ninety-nine out of 100 people consider me Jewish," he is reported to have said. "How could a Sulzberger not be Jewish?"



NO REGRETS: The Life of Marietta Tree. By Caroline Seebohm. Simon & Schuster.

Two days [before Marietta's second marriage], a report was published in the newspapers of a dispute in the Episcopal Church about divorce, provoked by the remarriage of the wife of Elliott Roosevelt (son of the former President and old friend of Marietta's) to an Episcopal minister. Dr. Man-

ning, retired Bishop of New York, made a strong statement condemning the divorce, and various bishops from around the country chimed in. One voice noticeably absent from the debate was Marietta's father, the Bishop of Central New York, Malcolm Peabody. While he did not publicly comment, he was overheard privately saying that he would rather have a daughter live in sin than divorce.

FINDING MY VOICE. By Diane Rehm. Knopf.

[At St. Patrick's Episcopal Church, Washington, D.C.] having become increasingly frustrated with [John, my husband] ... I began to attend occasional evening meetings to talk about our situations and frustrations. These were early "consciousness-raising" sessions, ultimately evolving into a regular Monday night meeting at

the church ... [and] the core group of women, five of us in all, have become lifelong friends ... [including] Jane Dixon, [who] began as a Sunday school teacher at St. Patrick's, then went on to seminary, was ordained as a priest, and is now the suffragan bishop of the Episcopal Diocese of Washington

... [Some years later, after I became a talk-show host] John stopped in at St. Thomas' Episcopal Church on Fifth Avenue ... He sat there in a pew for more than an hour, struggling with his feelings for me, for the life we had together, for our children, but, most of all, for Christ. It was a life-changing experience for him ... [and] he decided to be baptized in the Episcopal Church, with Jane Dixon acting as his godmother.

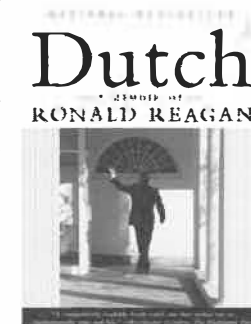
DUTCH: A Memoir of Ronald Reagan. By Edmund Morris. Random House.

I have searched the Canterbury [Kent] and Dixon [Illinois] calendars of the mid-1920s, and find only one other day when God, or whoever it is really authorizes biographies, might say that Dutch and I were in any kind of spiritual harmony. That was on Easter Day 1926, when ... the service was conducted by no less a dignitary than the Archbishop of Canterbury himself. Bell Harry was booming as we marched house by house [from the King's School] through the cloister in our white surplices, the Cathedral looming ahead of us, its stained glass coruscating. We entered to a burst of Handel. The Archbishop ... vested in deep purple silks ... took his throne ... [and] just about then, if my time-zone calculations are correct Ronald "Dutch" Reagan was leading Dixon's annual Sunrise Prayer Meeting of the Disciples of Christ ... [and] at the climax of the service, he would partake of a Eucharist of white unleavened bread and the Christian Women's Missionary Society's sacramental specialty, purple grape juice in cans. □

The Rev. James B. Simpson is TLC's Washington correspondent.



DIANE
REHM



Edmund Morris

Gifts for Young Readers

A collection of books to capture the rich imaginations of children

By John Stewig

ALL FOR THE NEWBORN BABY. By Phyllis Root. Illustrated by Nicola Bayle. Candlewick. \$12.99.

A satisfying combination: the careful attention to imaginative detail evident in Bayle's miniature jewel-like paintings, and the equally careful attention to production details (i.e., the "window" on the dust jacket which lets viewers see the related but different design on the cover itself).

THE CHRISTMAS STORY According to the Gospels of Matthew and Luke. Illustrated by Gennady Spirin. Henry Holt. \$19.95.

In this luxuriously oversized format, Spirin's subtle but rich full-color paintings, enhanced with decorative margins around text pages, and small corner vignettes, presents the beloved King James Bible words. The Russian winner of the most prestigious international award for illustration (Bratislava Biennial) continues to draw on the icon heritage which has so enlivened this, and earlier of his books. The restrained sepia tonality unifies the fascinating small details that make this art to return to, again and again. Simultaneously published: a Spanish language edition.

DAUGHTERS OF EVE: Strong Women of the Bible. By Lillian Hammer Ross. Illustrated by Kyra Teis. Barefoot. \$19.99.

Brief biographies (averaging 6-8 pages) introduce readers to nine women; though some (like Ruth) may be known, most (like Zipporah) will be unfamiliar even to adults. Nonetheless, in the brief compass allotted each, the author has managed to bring them to vivid life, including deaths both natural ("The Daughters of Zelophehad") and intentional (Judith). What shines through is

the ways people can maintain their faith, despite hardships. The art: Full-page, smaller pieces, and decorative borders, visually enliven each opening, and the warm tonalities used are as



appealing as the decorative quality of Teis's work.

FIRST HE MADE THE SUN. By Harriet Ziefert. Illustrated by Todd McKie. Putnam. \$15.99.

Working from the first few lines of a traditional African-American folk song, Ziefert has here expanded that to include the sun and moon, the firmament, all the creatures and humans, in simple rhymed couplets positioned across the bottom of the pages. Above the minimal language, appropriate for very young listeners, are the vibrant, purposely simplified paintings by McKie, which make use of pleasant, repeated patterning.

LOVE ONE ANOTHER: The Last Days of Jesus. Retold by Lauren Thompson. Illustrated by Elizabeth Uyehara. Scholastic. \$15.95.

The angularity and broken color of Uyehara's art sometimes reminds viewers of the strength of

Cezanne's figure paintings. This accompanies the directness of Thompson's language in retelling the story, from the entry into Jerusalem until after the Resurrection when the disciples see Jesus and set out to spread the good news.

OUR EIGHT NIGHTS OF HANUKKAH. By Michael J. Rosen. Illustrated by DyAnne DiSalvo-Ryan. Holiday House. \$16.95.

Rosen is adept at the small asides that reflect a child's thinking: "Baby Audrey just burbles, but that kind of sounds like Hebrew," and "Our dog gets presents, too, even though he isn't Jewish." These and other asides are interspersed as the child narrator leads readers through each of the nights, commenting not only on the significance of the observances, but also on how individual family members react to them. DiSalvo-Ryan's art is as pleasantly loose and relaxed as is the story.

PARABLES: Stories Jesus Told. By Mary Hoffman. Illustrated by Jackie Morris. Phyllis Fogelman. \$16.99.

The luxuriously oversized format presents an ideal setting for the simple and direct words of Hoffman, and the multiple subtle tonalities in Morris's art. Each parable retelling is briefly introduced by some questions for children to consider and followed up with Hoffman's interpretation of the deeper meaning of the stories' surface action. A narrow, illustrative border frames each text on the left side, giving further compass to the watercolor art.

QUEEN ESTHER THE MORNING STAR. By Mordicai Gerstein. Simon & Schuster. \$16.

What an engaging retelling of a

Gifts for Young Readers



story full of intrigue (Haman), duplicity (the king's cook and butler), steadfastness (Mordecai), and cleverness put to good purposes (Esther). While one might think this tale remote from children's lives today, Gerstein has made it come alive through his concise telling (incorporating significant amounts of dialogue) and even more through his jewel-like paintings on every page. The art is full of detail to be studied, and shows lovely Esther, the doltish king, and the exotic environment in which the story took place.

SAINT FRANCIS AND THE CHRISTMAS DONKEY. By Robert Byrd. Dutton. \$15.99.

The storytelling here is complex, making the book appropriate for children 8 years and older. It opens with an account of Francis, who talks with a donkey, telling him two tales: The first is of God's creation of the animals; a single-page interlude returns to Francis and the donkey, before the saint launches into an account of the role an earlier donkey played in the Nativity. The author also did the art, in watercolor, sharpened and given detail by the myriad tiny pen lines which are omnipresent.

SIKH: Gurdwara. By Kanwaljit Kaur-Singh. Gareth Stevens. \$21.27.

From the "Places of Worship" series, which includes five other titles about major religions of the world, this is vividly illustrated with full-color photographs that accompany the brief text. Use this with primary grade children to help them understand that there are many religions in the world.

TALES FOR THE SEVENTH DAY: A Collection of Sabbath Stories. By Nina Jaffe. Scholastic. \$15.95.

The short introduction describes the Jewish family Friday night ritual of prayers, blessings, food, and telling stories of the faith from around the world. Here, seven pithy tales are presented, featuring men ("King David and the Spider"), women ("Leah's Journey"), animals ("Mottke's Chicken"), and even the days of the week ("The Most Important Day") as main characters. Use these with third- to sixth-grade children to help them understand the important challenges and solutions involving people of the faith. There is a helpful pronunciation guide, and for adults, brief source notes; a bibliography of other reading is also included.

THE TWELVE APOSTLES. By Marianna Mayer. Phyllis Fogelman. \$16.99.

In only three to six paragraphs, the author has told the story of each apostle, giving enough to interest readers fourth grade and up, but not overwhelm them. The language is clear and concise and sets the context on each opening for one full-page and one smaller reproduction of paintings showing each man. The List of Illustrations allows adult readers to see the bibliographic information about the 26 painters whose work is represented. While some (Durer, el Greco) are familiar, most are less well known and only one, de la Tour, is represented by more than one painting.

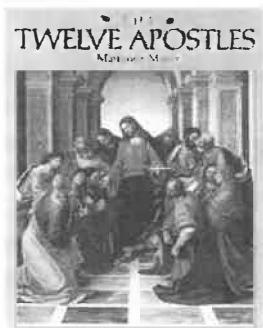
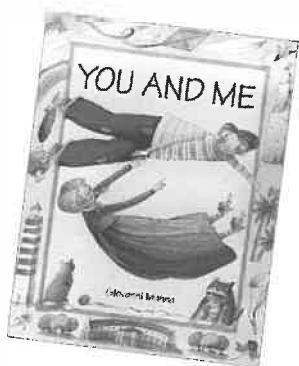
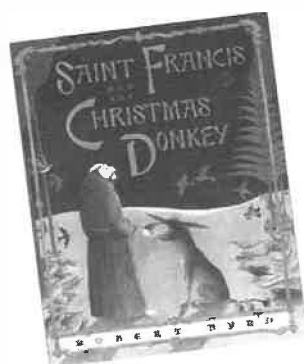
WORDS OF GOLD: A Treasure of the Bible's Poetry and Wisdom. Selected and introduced by Lois Rock. Illustrated by Sarah Young. Eerdmans, \$18.

The selector points out in her introduction that the Bible is actually a compilation of more than 60 books, collected at different times, among varying peoples and dealing with the questions these peoples asked themselves about how to live lives of faith. From this source, she has selected excerpts from a single sentence to more than 30 sentences, drawn from Genesis to Revelation, representing 22 different books of the Bible. Of the selections, there are 11 drawn from Luke, 12 from Proverbs, and single excerpts from such books as Amos and Lamentations. The small, vibrantly colored illustrations are spread across the pages, and the decorative borders add interest.

YOU AND ME. By Giovanni Manna. Barefoot. \$15.99.

Not overtly religious, this incorporates, without consciously stating the message, the idea that we should value individual differences. By pairing contrasting qualities (i.e., "I'm a valley, you're a hill"; "I'm wild, you're tame"), the book helps young listeners/viewers sense the ways such differences enrich life. Double spreads, each bordered with imaginative additions to the main illustration each surrounds, face each other across the gutter. This makes it possible for children to see, and with the help of an adult, talk about the differences the unnamed boy and girl exemplify. □

John Stewig teaches in the School of Education at the University of Wisconsin-Milwaukee and attends All Saints' Cathedral.



Harry Potter Recaptures the Family Read

By John Greer Clark



My mother sat in the skirted wingback chair in the living room next to a narrow painted bookshelf and a brass floor lamp. A small niche set aside for the sole purpose of reading, a quiet pastime that would slow the racing mind and afford a comfort within the confines of the pages separated in time and space from the concerns of the moment. Dappled sunlight filtered through the lace curtains like so many scattered petals and brightened the faces within the semicircle of young children who sat wide-eyed at my mother's feet, entranced by the stories that she would read to us.

Next door in my father's church, the organist would play the songs selected for the following morning's service, her practiced fingers moving across the keyboards as her feet skipped along the pedals in an amazing act of coordination that boggled a 5-year-old mind. I loved to watch Mrs. Sutton play the organ and I would imagine climbing up into the loft that housed the pipes, becoming one with the vibrations of the music. But I liked the reading better.

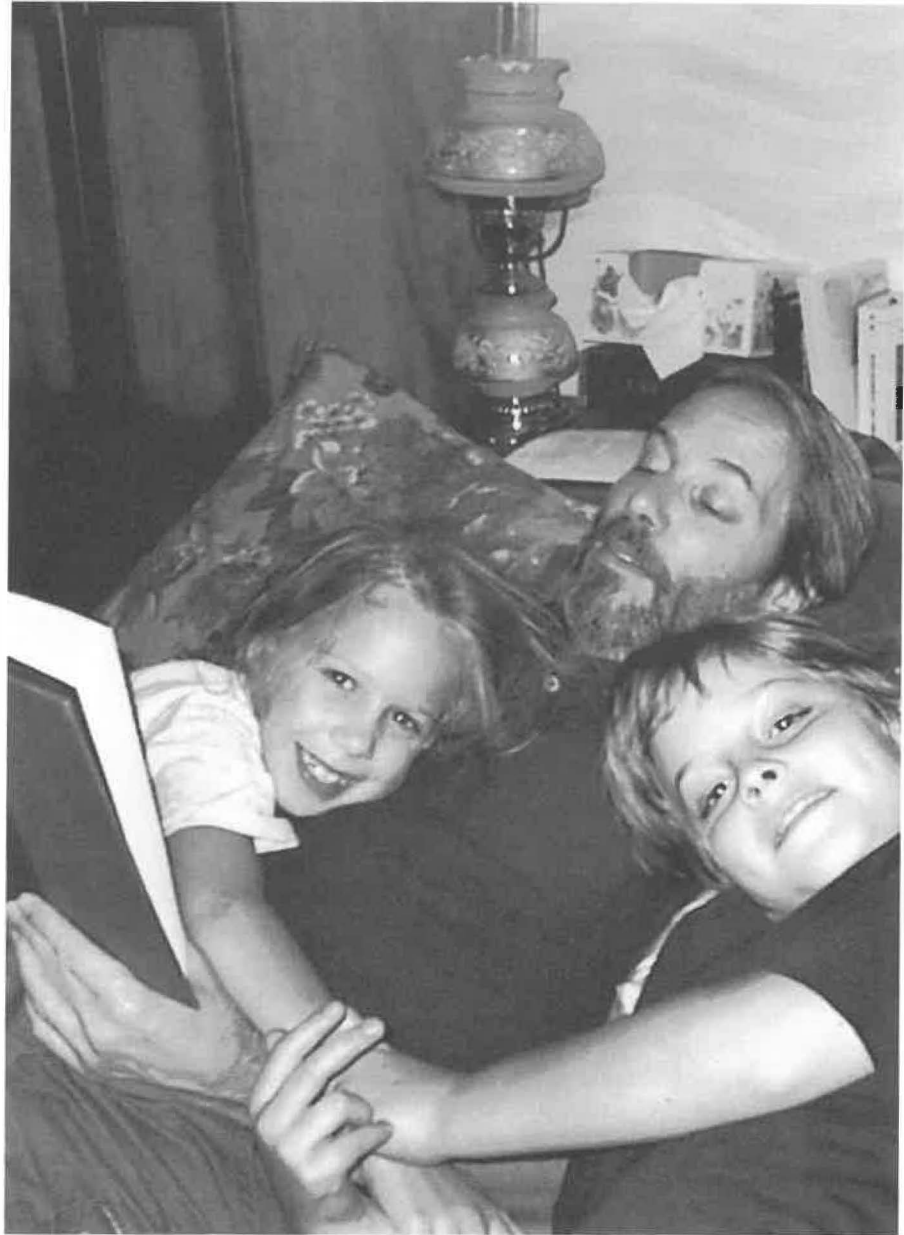
In the evenings my father would take my mother's place behind the book. The surroundings changed as well as he would sit in a straight-backed chair placed in the middle of my sister's large bedroom, pages illuminated by the bright light on the ceiling. The soft-lit faces of my friends who attended the morning reading were replaced by the more brightly lit faces of my older brother and sister. Yet the spellbound attention was the same as my father read of Tolkein's hobbit from pages he had carefully tailored the night before to meld more closely with the attention level of young children.

Reading was a staple in the house of my childhood. I was 8 years old when a parishioner gave us an old, fuzzy-screened television so my parents could watch the Kennedy-Nixon debates. But even after the intrusion

of "the box," the reading continued. We were hooked. It was J.K. Rowling who allowed me to recreate my past and provide the seeds of memories for my children as my own little family curls up each night to follow the

with Nintendos, Play Stations, videos, DVDs, and the internet, not to mention more than 100 cable channels? But now, thanks to Ms. Rowling, we have a fighting chance.

We have a family of two genera-



Mr. Clark with his children.

adventures of Harry Potter.

Just as Noah's world was washed away so that nothing of one's familiar existence remained, so it seems that our world has been flooded with distractions that threaten to drown out the routines that bind a family together. How can parents compete

tions of children — Holly, away at college, and two younger children of only 8 and 10 years. Emilie and Ian have widely divergent interests, and finding books that would hold the interest of both had never been easy until the Potter series. Indeed, a cursory review of the *New York Times*

The Perfect Gifts

By Travis Du Priest

Granted, you can goof once in awhile. I know I do. That is, give a novel to a friend who doesn't enjoy fiction. Or a collection of essays to the friend who reads only novels. Or a book of poetry to someone who's "never understood one poem in her whole life."

And I confess that I still find some people, even old friends and family members closest to me, a challenge to book-shop for — mainly because my wife, for example, devours novels, and I never quite can keep up with what she has or hasn't read by a given author. I usually manage to find her something, though, even if it's one I myself want to read.

By and large books make ideal gifts precisely because you can match the personality of the recipient with the gift itself: golf tips for the golfer; gardening books for the gardener; a new book on church history for the history buff; an inspirational book for the recently widowed. A wonderfully illustrated storybook for your child or grandchild.

Another aspect of book giving that is satisfying is the gift-giver gets to enjoy the gift ahead of time: One can peek through and enjoy pictures and passages before wrapping it up as long as those fingers don't smudge the pages and those hands don't break the spine.

Over the years, I, like many of you, have received many lovely "gift books" or "coffee table books" — you know, the great big ones on Frank Lloyd Wright's architecture, English cathedrals, the mountains of China, the hamlets of France. I have loved them all, but I admit to a slight preference to their more modest cousins on topics that I mull over and think about for years: How does my wife know that I'll enjoy so much Henry James' or Vita Sackville-West's reflections on country life in England? Or A.N. Wilson on Paul or Jesus? She knows me and she knows, for the most part, what I have and haven't read.

Whether books are grand and glitzy or small and subdued, they are usually among the most appreciated on Christmas Eve or Christmas morning. Or Epiphany, when a large part of the Christian world exchanges gifts in symbolic honor of God's gift of the Christ Child to the world. □

The Rev. Travis DuPriest is book editor of THE LIVING CHURCH.

Harry Potter and the Family Read

(Continued from previous page)

bestseller listings of the past couple of years quickly reveals the wide appeal of Harry Potter among both children and adults. I must confess, I enjoy our reading material as much as the children.

Not since the Beatles has a wave so vastly sweeping hit American shores from Britain. It becomes increasingly difficult to find someone who is not familiar with the young wizard, orphaned as an infant and reared by his oppressive aunt and uncle. For the first 11 years of young Harry's life he is confined to the closet under the stairs for a bedroom while his true destiny as a wizard of great prowess is secreted from him. Only upon his 11th birthday, when mysterious and gilded letters of invitation arrive from the Hogwarts School of Wizardry and Witchcraft, does Harry begin the discovery, powerfully told, of his true birthright. With humor and suspense Rowling reveals the education and development of our protagonist through his seven years of schooling (one book per year, only four of which are completed).

While some have expressed displeasure at their perceptions of the author's glorification of witchcraft and the black arts, I believe they are not only missing a treat, but also the point. All great works are tales of good vs. evil, and the placement of witchcraft and/or magic into the midst of a good story is enmeshed throughout the likes of childhood fairytales, Tolkien's trilogy and T.H. White's Camelot. The good vs. evil ploy of literature through the ages fuels the imagination and teaches readers the greater truths of life as they examine right and wrong, strengths and weaknesses, and the power of introspection.

Roy Marsh of Britain's Magic Circle Society credits the four J.K. Rowling books with a 25 percent increase in membership within the society's Young Magicians' Club. While violence and indifference to the human condition are often noted to be on a decline in recent years, its graphic portrayal in the news and fantasy media has never been higher. A little magical escape for our children may be just what is needed. □

John Greer Clark is an avid fan of children's literature and a parishioner at the Church of Ascension and Holy Trinity in Cincinnati, Ohio.

Pick Up the Phone



Veteran readers may recall that I have ranted at least twice in this space about clergy not responding to telephone messages or answering correspondence. Some recent findings on this topic by the Barna Research Group Ltd. are worth sharing.

A study of 3,764 protestant churches found that 40 percent fail to respond with personal contact to telephone inquiries, even after individuals placed several calls. Among the findings: It takes an average of 2.1 telephone calls to reach a human being at a protestant church during normal weekday business hours. Of the unresponsive churches, 44 percent did not have answering machines.

There is positive news, too. The church with the highest response to phone calls was the Episcopal Church with 82 percent.

*

The Rev. Bob James, of Ocala, Fla., writes to share this concern:

The Society of St. Francis has as its bishop protector Bishop (Jerry) Lamb. The order of St. Helena has as its bishop visitor Bishop (Geraldyn) Wolf. "Is there a problem in the religious orders?" he asks. Who will protect Bishop Lamb from Bishop Wolf? What will happen to St. Francis' love of animals when the inevitable happens?

*

From the newsletter of Zion Church, Rome, N.Y., observing its 175th anniversary this year:

"Our first rector, the Rev. (later Bishop) Henry Benjamin Whipple, came from a distinguished family. His aunt, a niece of the famous lawyer and senator Daniel Webster, told him this story which appears in his autobiography, *Lights and Shadows of a Long Episcopate*, McMillan, 1900: When Daniel Webster was staying at John Taylor's in New Hampshire, he attended the little church there morning and evening. A fellow senator said to him, 'Mr. Webster, I am surprised that you go twice on Sunday to hear a plain country preacher, when you pay little attention to far abler sermons in Washington.'

"In Washington,' Mr. Webster replied,

'they preach to Daniel Webster the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth, and it has been helping him'."

*

Observed on the signboard of a Methodist church one block from the TLC office: Cappucino Service, 9 a.m.

*

The Fall 2000 issue of *Episcopal Journal* has a note that Roman Catholic Archbishop Buti Tlhagale of Bloemfontein (South Africa) has called for animal sacrifices to be offered during the Eucharist. His rationale was that because such sacrifices are already carried out by African Christians at home, "It would be better to integrate this into the mainstream rather than continuing to conduct separate rites."

*

Apparently the Adam's Mark hotel chain is back on the church's approved list. The Consortium of Endowed Parishes is holding its annual conference at the Adam's Mark in Indianapolis in February.

*

From the newsletter of St. John's Cathedral, Jacksonville, Fla.: "Episcopalians generally believe that they are the only people God trusts enough to take the summers off from church."

*

The license plate watch: I saw EDU 4 MIN and GO WGOD. David Bull, of Alva, Fla., spotted SAVED RU. The Rev. John-Michael Crothers, SSC, of Toms River, N.J., observed IOU-GOD, TRY-GOD, WELOVEJC and YES-GOD. June Knowles, of Belmont, Mass., saw JZS SVS while she was in Maine. The Rev. McAlister C. Marshall, of Bowling Green, Va., spotted WE BLESD and 2GODIO. And the Rev. Bob James, of Ocala, Fla., got a look at VERY REV, REV DR and KYRIE 9. Finally, our music editor, Patricia Nakamura, saw PB SKIS and ANOINT, and Marshall Pepper, of Pewaukee, Wis., spotted YES 2 GOD.

*

Note to "Lefty" in Baltimore: Anglican primates will meet next March at Kanuga (N.C.).

David Kalvelage, executive editor

Did You Know...

A Firefighters' Mass is held annually at St. Paul's Church, Healdsburg, Calif.

Quote of the Week

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, on preaching: "What characterizes the great preaching of Christ and just about any important preacher is the sense they leave of, hey, I can do that."

Anglicans
are no
strangers
to the
persecuted
church.

We Can Do Something

People are often amazed to find out how many Christians are being persecuted, even martyred, for their faith. The killing of followers of Jesus is not restricted to the early church or “holy wars.” The slaughter continues at an alarming rate. Every year some 150,000 Christians are killed for their faith, meaning more Christians were martyred in the 20th century than in the previous 19 centuries combined. On Sunday, Nov. 12, Christians throughout the world are asked to pray for the persecuted church, a church that crosses denominational lines and national borders and is found throughout the world. The Holy Land, Pakistan, the Sudan, and elsewhere have been places where the persecuted church has been particularly oppressed, but one does not have to be in those areas to experience it.

Anglicans are no strangers to the persecuted church. A few days prior to the Lambeth Conference in 1998 the Archbishop of Canterbury unveiled 10 statues of Christian martyrs of the 20th century on the west front of Westminster Abbey. Later, at that conference, bishops from Iran, Nigeria, Sudan, Pakistan, India and elsewhere told heart-wrenching stories of genocide and torture. Members of the worldwide Anglican Communion have among us the reality of persecution, suffering, oppression and murder. The late Rev. Marc Nikkel, a longtime Episcopal missionary to the Sudan [TLC, Oct. 8], told horrific stories of persecution of Christians in the Sudan. In a nation where the Anglican Church is growing in impressive numbers, he ministered to Christians in refugee camps filled with sick, starving people. More than 2 million persons have died in civil strife in Sudan, the majority of them Christians in the south of that country.

While the idea of Christians being persecuted may be completely unfamiliar to us, we are not powerless to do something about it. We can spread the word about the dilemma being faced by believers in other parts of the world. We can build relationships with Muslims and Hindus who live in our areas, sharing our concerns with them. We can direct funds and educational materials to Christians in the most difficult countries, and above all we can pray. Let us pray that God may touch the hearts of the perpetrators of injustice and oppression and visit the victims of suffering.

Planning for Christmas

Longtime readers of this magazine know we have tried not to rush the Christmas season. Editorially, we have tried to place a rightful emphasis on Advent and to urge parishes not to spoil matters by singing “Angels We Have Heard on High” during the liturgy on Advent 2. While we still believe Advent should first be duly observed and that the Feast of the Nativity should follow, we think it’s not too early to plan for Christmas. That’s why we publish this special Christmas Book and Gift Issue early in November.

There is no denying that Christmas will soon be upon us, and it can be a much more enjoyable and holier season if we plan ahead. Choosing appropriate gifts for family members and friends can be done well in advance and can avoid the busy, stressful last-minute shopping excursions so many of us dread.

We hope the advertisements and articles in this Christmas Book and Gift Issue will help our readers make selections which will not only be suitable gifts, but also may in some sense witness to the Christian faith of the giver. We hope the books, CDs and other merchandise mentioned in this issue will be useful to readers who are trying to avoid the last-minute rush.





The Great-Hearted Episcopal Church

By Mary M. Gates

In the days following General Convention, a number of parishioners came to talk to me about one of the issues that was raised at the convention. These people were distressed by the church's seeming inability to take a stand either for or against the blessing of same-sex unions.

On the one hand, people told me that the church once again failed them — failed to go far enough — by not approving the resolution that would have opened the door for the preparation of a rite to bless same-sex unions. On the other hand, some folks said that once again the church had been wishy-washy. The church had not sufficiently held up the sanctity of marriage by condemning same-sex unions.

(What all of these people were referring to was Resolution D039, which was brought before the convention for approval. There were eight resolves to this resolution, seven of which were approved. The parts that were adopted essentially said that the church should be a safe place where all people were encouraged to use their gifts; and that people living in "lifelong committed relationships characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication and the holy love which sees in the other the image of God . . . should be entitled to support, encouragement and pastoral care."

The portion which was not approved called for the Standing Commission on Liturgy and Music to prepare a rite for the blessing of these unions that would then be presented for possible inclusion in the *Book of Occasional Services*).

My response to folks on both sides of this question was that I felt the church was wise in not coming down decisively on either side; that it was my opinion that the church was attempting to keep the doors open for further discussion so that no one on either side of this question felt excluded.

These conversations have made me think a lot about the Episcopal Church and myself in relationship to her. I realized once again that the reason I love this church is precisely because she usually refuses to come down on an issue in a way that excludes — in a

way that puts people in one group or another outside the church's bounds (which in a sense would put people outside the bounds of God's saving grace). I love this church because she always attempts to be great-hearted. Although she does not always succeed, she attempts to live from a place of compassion.

I grew up in a church that was not afraid to exclude people. It was a church that was very dogmatic, that drew lines that were not to be crossed if you desired to be a member. It was a church that lived in a world of black and white. (And, if I can slip for a moment into the language of my other vocation, it was a parent-

What others see as wishy-washy
I see as her great strength.

child church, a church where the hierarchy — the clergy and others in charge — were the parents. They had the knowledge that was to be imparted to the children. The people in the pews were expected to be good little boys and girls, no questions asked, and their promised reward for this was salvation.)

It is easy to be a member of a dogmatic church (a parent-child church), because you know where you stand. You know what the rules are. You know exactly what is expected of you. Sure, there are more rules to follow, but it is essentially a safe place. Someone else is in charge. You do not have to take much responsibility (if any) for your faith life. Just do what you are told. In a world that is changing as rapidly as ours is, a world that often feels chaotic, there is a comfort in knowing that some things don't change and that someone else is in charge. (It's probably why membership in dogmatic churches is growing fairly rapidly.)

Fortunately (or unfortunately, some may think), we do not live in a black-and-white world. More often than not the world is gray, and the Episcopal Church recognizes that reality. The Episcopal Church is a church for grown-ups. It is a church that requires (or at least

encourages) its members to think for themselves, to engage the scriptures and the tradition using their intellect and their individually formed conscience. It is a church that requires me to take responsibility for my faith, for my relationship with God. This is not easy to do. A grown-up faith requires work on my part.

A number of years ago I had a mentor, a Trappist monk who had been a monk for 40 years. He frequently reminded me that God is relentless in desiring our healing, that God longs to heal the wounds of our childhood, the wounds that continue to dictate our actions, often requiring us to act and react as children. He said that God longs for us to be adults in our faith.

Jesus' message is one of radical inclusion. Often those who argue for inclusion in the church only want to include the folks who are like them. On both ends of the liberal-conservative spectrum are folks whose vision for the church excludes those who are not like them. In failing to come down definitively on either side of the question of blessing same-sex unions, the Episcopal Church is refusing the temptation to take the easy way out. What others see as wishy-washy I see as her great strength. She is refusing to put closure on an issue that right now needs to remain open-ended. If the doors were closed at this stage (either for or against) someone would be left out.

I love this church. And what I love the most about her is that she refuses to take the easy road. She is always attempting to keep her arms open so that no one is excluded from God's saving embrace. She attempts to live from a place of compassion and great-heartedness. And she challenges me to do the same. □

The Rev. Mary M. Gates is acting rector of St. John's Church, Waterbury, Conn.

LETTERS TO THE EDITOR



Alongside Each Other

I write in response to the article by the Rt. Rev. John W. Howe, Bishop of Central Florida [TLC, Sept. 3]. With Bishop Howe, I was one of six bishops asked to serve on a special General Convention committee to deal with resolutions on human sexuality. I appreciate that his article provides an accurate account of how our work began and unfolded, an honest description of the content of the resolution offered by our committee to the convention, and the outcome of discussion and voting in both houses.

What I appreciate even more are his personal observations. Bishop Howe and I do not share precisely the same convictions regarding all aspects of human sexuality, but our work together showed us there is a great deal upon which we do agree. We both love God and the church. We both long to "serve Christ in all persons." And even in our disagreement we are both willing to stay alongside each other in order to live out, as best we can, the reconciling work of Jesus Christ.

I have never believed that the mission of the church is to discover and articulate the "right" teaching or response to every troubling issue which emerges in our lives. Our mission, I would say, is to learn what it means to love one another as Christ has loved us — and to share that love with the world around us. That we are sometimes in sharp disagreement makes it especially challenging to live out that mission. But the love we are commanded by Christ to show for one another is not tested and proved when we are in complete agreement; it can only be tested and proved when we are in the midst of disagreement and frustration.

Many of the members of the Special Legislative Committee admitted to feeling some anxiety as the convention began — part of which centered on our uncertainties about each other, and how each of us would be heard (or not) by other members. I won't presume to speak for anyone else, but my experience was of open-hearted listening and honest, respectful sharing. As Bishop Howe stated, he made it clear that his own position on the issue of human sex-

uality had not changed, and the same was true for others in the group. But it was clear to me that I was in the presence of remarkable and Christ-like people, and I left the convention with the grateful knowledge that I have found companions — in the fullest sense of that word. I appreciate that most of all.

*(The Rt. Rev.) Catherine Waynick
Bishop of Indianapolis
Indianapolis, Ind.*

Room Is Needed

It will be interesting to see whether there will be a flood or perhaps just a trickle of letters to the editor in response to Fr. Cato [TLC, Oct. 15] who states that "saying that 'Jesus is God' is both misleading and erroneous." While it is impressive to quote a luminary such as Bishop William Moultrie Moore, Jr., I would like to invoke one of my favorite theologians: Tevya in *Fiddler on the Roof* who said "but on the other hand..." Giving due weight to Philippians 2:5ff is part of, but not the entirety of the greater mystery of who Jesus of Nazareth was and is. There also needs to be room for what seem to me to be the clear and unambiguous statements of the church (1) in the Nicene Creed that Jesus is "God from God, Light from Light, true God from true God"; (2) in Article II of the 39 Articles where the one Christ is called "very God" as well as "very Man"; and (3) in the Creed of St. Athanasius where, on p. 865 of the Book of Common Prayer one reads "So, the Father is God, the Son is God, and the Holy Ghost is God..."

No doubt, Fr. Cato loves and faith-

fully serves the Lord Jesus Christ, regardless of the precise terminology he is willing to use about the incarnate Son of God. I simply hope he might be willing to leave room in the church for those of us who delight in the simple but not simplistic claim that Jesus is God.

*(The Rev.) Alfred T. K. Zadig
St. Peter's Church
Springfield, Mass.*

Fr. Cato writes: "The claim that Jesus is God should be rare to non-existent ... To say that Jesus is God as if that is a one-to-one correlation is both misleading and, I believe, erroneous."

I wonder which part of "God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father" Fr. Cato either rejects or fails to understand.

*(The Rt. Rev.) John W. Howe
Bishop of Central Florida
Orlando, Fla.*

Charity Needed

Concerning the article on the Roman Catholic document [TLC, Oct. 1], and the accompanying side-piece, either the content of the document was mis-reported by TLC, or the respondents mis-read it.

As reported, the document is typical of Cardinal Ratzinger's rigorous and (by Episcopal standards) high-handed style. The term "sister churches" has validity in reference to local congregations, but in the larger church. Cardinal Ratzinger sees the see of Rome as the mother of all Christian communities. And historically, save for a few communions in the Middle East, isn't that generally true, or at least chronologically? Would there have been need of "protestant" or "reformed" traditions, had there not been a "mother" church in need of protest or reform?

As reported, Cardinal Ratzinger's reference to religions which are "gravely deficient" or which constitute an "obstacle to salvation" is clearly to non-Christian bodies, presumably Islamic, Hindu, Buddhist, etc. The

Jews? Probably for him, a special case.

But TLC's respondents seem to think that the Episcopal Church falls into that non-Christian category, as they take the most breathtaking pronouncements and apply them to themselves.

Charity, please. The cardinal is famous for these sweeping and alarm-

ing pronouncements. A more careful reading of the text is in order, or more careful reporting, or more considered response. Certainly the document does not promote a spirit of comfy good will, nor does it intend to. The Roman Congregation for the Doctrine of the Faith has simply put some hefty cards on the table, and will continue as a player in the worldwide ecu-

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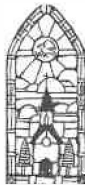


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LETTERS

menism, but at least from a strongly considered position. One goes to the table knowing where one stands.

Brooks Grantier
Marshall, Mich.

The content of the "Declaration *Dominus Iesus* on the Unity and Salvic Universality of Jesus Christ and the Church" was no surprise to me.

I have, at various times, worked with Roman Catholic priests who themselves were agreeable to such activity, but had to be cautious because of the ruling hierarchy. At one point we did joint Stations of the Cross during Lent, and chose liturgy which did not include the Eucharist. We would alternate churches, at the Roman Catholic church one Friday and the Episcopal church the next.

At one time, and I forget now which principal feast it was, it was necessary to celebrate the Eucharist. This service was at the Roman Catholic church, and I asked their priest if I should take communion. His answer was that as far as he was concerned, it was all right, but the archbishop at that time had "spies" planted in various parishes to be sure the priest did not violate the rules and regulations, and the archbishop had banned any but Roman Catholics taking communion.

What I find, and I have corroborated this with other Episcopal priests, is that the middle-aged and older Roman Catholic priests are more likely to be willing to join with Anglicans than are the younger, not-long-out-of-seminary priests.

There has been some talk of a more ecumenical stance in Rome when a new pope is named. But in view of the younger priests being more rigid than the older, it appears to me that the younger ones are being directed toward the principles of *Dominus Iesus*.

(The Rev.) William J. Cary, Jr.
St. Michael/San Miguel Church
Newberg, Ore.

The Real Issues

William Paddock and (The Rev.) J. D. Edwards' frustrations [Oct. 8] with Bishops Rodgers and Murphy is

understandable. When big names jump the fence it is news. Not covering them would leave people happily in the dark regarding the tensions within both the Episcopal Church (their church) and the Anglican Communion of which it is part.

Rodgers and Murphy are not the real story. They are part of a long -running tension which is the Anglo-Episcopal version of the "Battle for the Bible." Reading the book of that title would not be very edifying to an Episcopalian. *He Is There and He is Not Silent* by Francis Schaeffer would be more instructive. Slowly the real issues are emerging from behind their stand-ins of liturgy, prayer book, orders, women and human sexuality.

The real issues turn on who or what is God? Can God communicate with humankind? How does communication take place if it does? Has it taken place? What do you make of the man(?) Jesus called Christ?

It seems very likely that, until the Episcopal Church is again of one mind on these subjects, there will continue to be troublesome departures. They have been going on since 1946. They do seem to be gaining strength and cohesion.

*Martin Asford
Salem, Ore.*

TLC is absolutely correct to cover the "Singapore Two." One can hardly accuse you of being their flacks, as you basically disagree with them, if I recall correctly. I follow them with interest, in these pages and elsewhere.

Like many others, I am hoping that Forward in Faith North America and the Singapore Two's Anglican Mission in America can work out their differences and set to work to build a truly viable new province which will hopefully include some of the "continuum" in the future.

*Jan S. Monningh
Locust Grove, Ga.*

I would encourage TLC to continue coverage of the "Singapore Two." The Episcopal Church has changed since your magazine started in 1878. Then there was one Episcopal Church; now some people say there are two,

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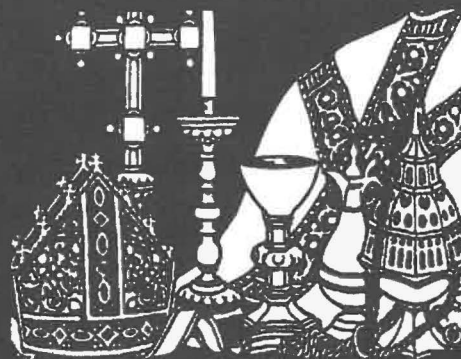
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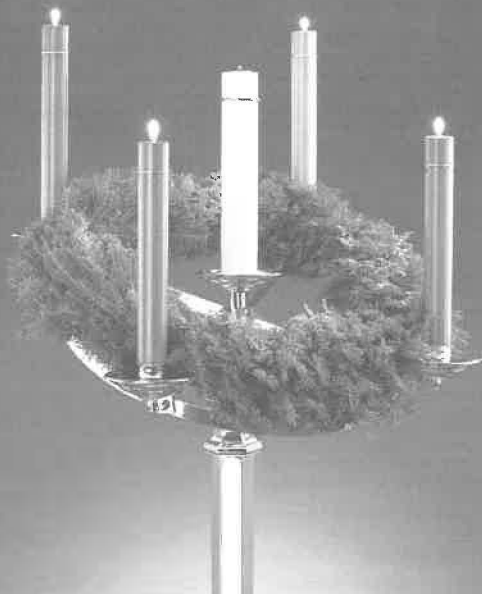
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LETTERS

because of the different views on the authority of scripture, etc. It appears that an increasing number of parishes and people will choose to leave the Episcopal Church for the Anglican Mission in America. These people are, in my opinion, still Episcopalians, or, at least Anglicans, and their activities are still an important part of the continuing story of problems in the Episcopal Church. Perhaps you should change your masthead from "serving Episcopalians" to "serving Anglicans in the U.S.A."

*Beyer Patton
Golden, Colo.*

Safe Zones

I am also grateful she chose life, speaking of the mother who left her baby at the door of St. Luke's Church, Fort Myers [TLC, Sept. 27]. I'm sure she didn't know that at this year's General Convention a resolution was adopted titled "Concern for Growing Practice of Infanticide" that commends states and communities which are establishing "safe drop-off zones" where parents might safely leave babies which they might otherwise abandon to the risk of death. The original version of the resolution also encouraged parishes to establish "safe drop-off zones," as it is obviously needed.

What happened at St. Luke's is happening nationwide and churches (especially churches in close proximity to a hospital) need to be prepared for potential bundles of joy to be dropped off at their door. In 1991, 65 babies were abandoned, eight died. In 1998, 105 babies were abandoned and 33 were found dead.

NOEL (the National Organization of Episcopalians for Life) sponsored the resolution because the church needs to be ready to provide shelter for the weak and vulnerable. Who more than an infant needs that protection? It is far better for "Baby Luke" to be left at a church door than a trash bin or airport toilet.

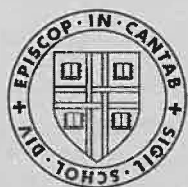
*Georgette Forney
Executive Director, NOEL
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The Wrong Compromise

Applause to all those people who are dedicated to church growth and especially to Jay Fowler whose focus is on "Gen-Xers" [TLC, Oct. 1].

It seems that in all church growth compromise is necessary. I am saddened that Canon Fowler has chosen to let go of liturgy and music and the Book of Common Prayer as his compromise. If it is one thing that the Episcopal Church does better than anyone else, it is liturgy. I am having difficulty understanding how ignoring the lectionary and "avoiding traditional church language" can help Gen-Xers feel a closer friendship with Jesus. Canon Fowler wants his congregation to be "unembarrassed about proclaiming Jesus Christ as Lord and Savior and the Christian belief that his word in the Bible is true." Isn't it what our baptismal covenant calls each of us to do?

Didn't the Chicago-Lambeth Quadrilateral of 1886 declare "The Holy Scriptures of the Old and New Testament as the revealed Word of God?" Personally, I don't think anyone should be embarrassed at proclaiming Jesus Christ as Lord and Savior nor do I feel any of us should be embarrassed at declaring ourselves Episcopalians.

*(The Rev.) Ruth Bresnahan McAleer
Shawnee Mission, Kan.*

Like a Cartoon

I am appalled at the Diocese of Rhode Island's Bishop Potatohead [TLC, Oct. 15]. How sad that the church there has chosen to present itself as a cartoon. How could individuals, looking for a religion to take as their own, think the Episcopal Church would make a good spiritual home? This is not the way to have the church "on the street among the people."

*Susan Kennemer
Fort Worth, Texas*



To our readers:

Letters to the editor are appreciated and should be kept as brief as possible.



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Appointments

The Rev. **Kimberly L. Becker** is assistant at Christ Church, 4001 Franklin St., Kensington, MD 20795.

The Rev. **Bill Deneke** is rector of Holy Trinity, 515 E Ponce de Leon Ave., Decatur, GA 30030.

The Rev. **Raymond Bradley** is rector of Trinity, 1030 Delaware Ave., Anderson, IN 46016.

The Rev. **Mark Elderedge** is assistant at St. Nicholas, 2900 Princeton St., Midland, TX 79701.

The Rev. **Jeffrey C. Fouts** is rector of Christ Church, 536 W North St., Aspen, CO 81611.

The Rev. **Frederick Hart** is rector of St. James', Box 838, Union City, TN 38281.

The Rev. **Nancy Noall** is rector of St. Paul's, Piney, Box 272, Waldorf, MD 20604.

The Rev. **Donald P. Owens, Jr.** is chaplain to the Episcopal Ministry to Medical Education, New Orleans, LA.

Jay Phillipi is youth missionary of the Diocese of Western New York, 1114 Delaware Ave., Buffalo, NY 14209.

The Rev. **Jane Piver** is church planter at Crosspoint Mission of St. Andrew's, Burke, VA.

The Rev. **Barbara Price** is director of the Bexley Institute at Bexley Hall, 1100 S Goodman St., Rochester, NY 14620-2589.

The Rev. **Amy Richter** is rector of St. Paul's, 914 E Knapp St., Milwaukee, WI 53202.

The Rev. **Frederick Robinson** is church planter in Rutherford County in the Diocese of Tennessee.

The Rev. **Jack Rogers** is assistant at St. Martin's, Box 21275, Chattanooga, TN 37421.

The Rev. **Barbara Sajna** is curate at Transfiguration, 14115 Hillcrest Rd., Dallas, TX 75240-8699.

The Rev. **Lauren R. Stanley** is rector of Grace, 105 N 8th St., Allentown, PA 18102.

The Rev. **Nancy Baillie Strong** is rector of St. Matthew's, 695 Southbridge St., Worcester, MA 01610.

The Rev. **Eugene Sutton** is director of the Center for Prayer and Pilgrimage at Washington National Cathedral, Mt. St. Alban, Washington, DC 20016.

The Rev. **Nigel Taber-Hamilton** is rector of St. Augustine's-in-the-Woods, Box 11, Free-land, WA 98249.

The Rev. **David Thames** is rector of St. Mark's, 680 Calder St., Beaumont, TX 77701-2398.

The Rev. **Richard Veit** is associate at St. Margaret's, 13900 Church Hill Dr., Wood-bridge, VA 22191.

The Rev. **Larry Walters** is rector of St. Paul's, 309 S Jackson St., Jackson, MI 49201.

The Rev. **Richard Watson** is rector of Cal-vary, Dinwiddie, and Good Shepherd, McKenney, VA.

The Rev. **Mark Wilburn** is associate for pastoral care at St. Francis', 345 Piney Pt.

Rd., Houston, TX 77024.

The Rev. **Jill Zook-Jones** is youth coordinator of the Diocese of Tennessee and deacon-in-charge of St. John's, Box 716 Mt. Juliet, West Wilson County, TN 37122.

Ordinations

Priests

Colorado — **Susan Elizabeth Baker**, Nativity, Grand Junction, add. 2803 Collum La., Grand Junction, CO 81503; **Rex Nolan Chambers**, St. John the Baptist, Breckenridge, add. PO Box 8017, Breckenridge, CO 80424; **Robert Allen Engels**, Nativity, Grand Junction, add. 3081 Evanston Ave., Grand Junction, CO 81504; **Brenda Lee Fluere**, Nativity, Grand Junction, add. 520 Jaylee St. #A, Clifton, CO 81520; **Ronald Wayne Griffin**, St. John the Baptist, Breckenridge, add. PO Box 6876, Breckenridge, CO 80424.

Louisiana — **Howard Bushey**, missionary of the Pointe Coupee Ministry.

New York — **Kathryn Sue Corley**, **Katherine Boyle Ekrem**, **Virginia Lee Grab**, **Ellen Hull Poisson**, **Rhonda Joy Rubinson**, **Maria Isabel Santiviago-Espinal**, **Thomas Norbert Justin Synan**.

Pittsburgh — **Joseph Martin**, priest-in-charge of Advent, 101 Clay Ave., Jeannette, PA 15644; **Stockton Wulsin**, assistant at St. Paul's, 1066 Washington Rd., Mt. Lebanon, PA 15228.

Texas — **Jimmy Bartz**, chaplain at the University of Texas; **Bruce Bonner**, Epiphany, 9600 S Gessner St., Houston, TX 77071; **Justin Lindstrom**, St. Martin's, 717 Sage Rd., Houston, TX 77056; **Frankie Rodriguez**, Christ Church Cathedral, 1117 Texas Ave., Houston, TX 77002; **Robert Woody**, Good Shepherd, Box 148, Tomball, TX 77377.

Deacons

Kansas — **Gail Ann Boutros**, St. Thomas', Overland Park, add. 9410 W 83rd St., Overland Park, KS 66204; **Dick Blaylock Tracy**, Trinity, Lawrence, add. 3020 Oxford Cir., Lawrence, KS 66049; **Rita Vanessa Tracy**, Trinity, Lawrence, add. 3020 Oxford Cir., Lawrence, KS 66049; **Karen Michael**, Good Shepherd, 8021 W 21 North St., Wichita, KS 67205-1743; **William George Wolff**, Grace Cathedral, Topeka, add. 4419 SW 53rd St., Topeka, KS 66610.

Mississippi — **James Wilson Webb, Jr.**

Southeast Florida — **Jane Calderin**, Venerable Bede, 1150 Stanford Dr., Coral Gables, FL 33146; **Virginia Landwer**.

Washington — **Chloe Breyer**, Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025; **Katherine Carlson**, Ascension, 205 S Summit Ave., Gaithersburg, MD 20877; **Douglas Greenway**; **Allison St. Louis**.

West Texas — **Margarita Eguia Arroyo**, Good Shepherd, 700 S Broadway, Corpus Christi, TX 78404.

Resignations

The Rev. **Paul Gennett**, as rector of St. David's, Philadelphia, PA.

The Rev. **Lynne Jones**, as rector of St. Columba's, Marathon, and St. Francis-in-the-Keys, Big Pine Key, FL.

The Rev. **Michelle Roos**, as vicar of St. George's, West Terre Haute, IN.

Religious Communities

Brotherhood of St. Gregory — **Gordon John Stanley**, life profession of vows; **Robert James McLaughlin**, first profession; **John Henry Ernestine**, **Francis Sebastian Medina**, **Aelred Bernard Dean**, novitiate; **G. Joseph Gauss**, **Mark A. Jones**, **Scott Williamson**, postulants.

Community of St. Francis — **Jennifer Chan**, novice.

Society of St. Francis — **Br. Guire**, first profession; **Scott Turner**, novice.

Deaths

The Rev. **Donald Farlow Winslow**, retired professor of historical theology at the Episcopal Divinity School, died Sept. 17 in his home in Concord, MA, from heart failure. He was 72.

Fr. Winslow was born in Washington, DC, graduated from Harvard College and Virginia Theological Seminary. He served in the Navy during the Korean War and retired from military service as a lieutenant. Following ordination in the Diocese of Washington in 1956 he was assistant at St. Columba's Church, Washington. He then attended the Yale University School of Far Eastern Languages, receiving certification in Japanese. He worked with the Japanese church from 1958 to 1962 as assistant of St. Peter's, Nishinomiya, where he also organized an English-speaking congregation, and as canon of St. Paul's Cathedral, Osaka. After returning to the United States, he attended Harvard Divinity School, where he received a doctorate in theology. In 1967, Fr. Winslow was visiting lecturer in church history at Weston School of Theology. Then he moved to Philadelphia Divinity School, where he taught until its merger with Episcopal Theological School in 1974. He was the founder and continuing editor of the Philadelphia Patristics Foundation, a professional monograph series, and he was book editor of *Anglican Theological Review*. He is survived by his wife, Anne, two daughters, Margaret, of Cambridge, MA, and Elizabeth, of Cape Elizabeth, ME, a son, D. Scott, of Shaftsbury, VT, a twin brother, David Castle Winslow, of Hillsborough, CA, and six grandchildren.

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

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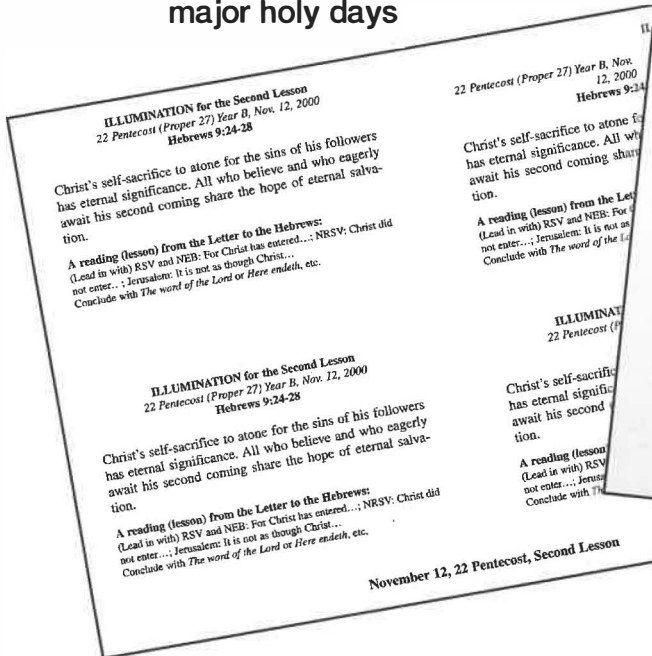
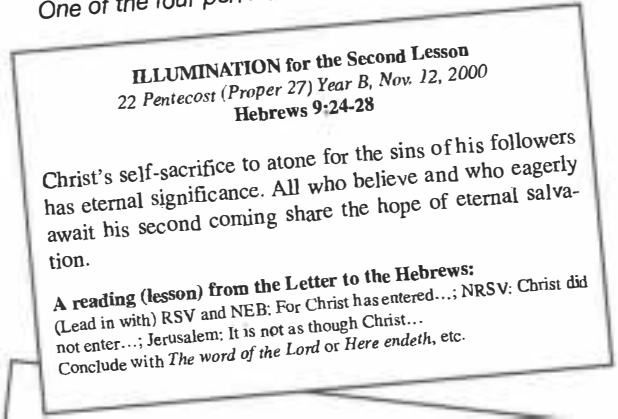
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