

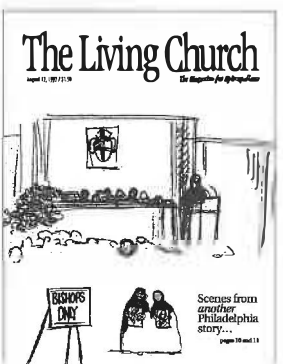
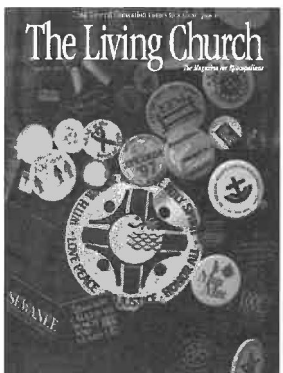
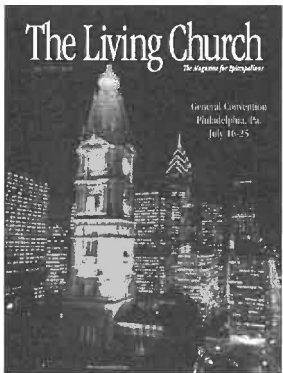
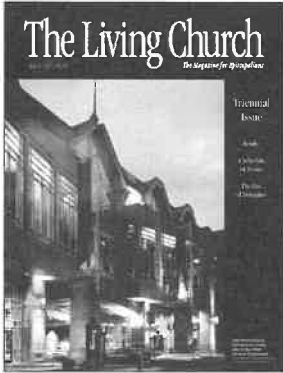
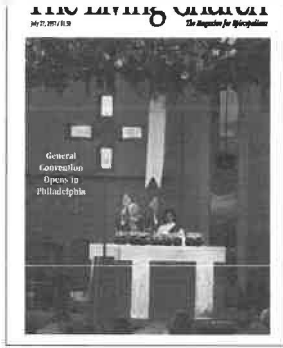
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SUNDAY'S READINGS

The Sound of Silence

'The Lord was not in the Wind'

(1 Kings 19:11)

The Last Sunday After the Epiphany

1 Kings 19:9-18; Psalm 27 or 27:5-11; 2 Pet. 1:16-19(20-21); Mark 9:2-9

The account of Elijah, solitary on Mount Horeb, is part of a long episode in his ministry. Single-handedly, while the wayward people of Israel had watched without making a commitment or showing him any support, he had worked a great miracle. He had successfully defended the truth of the Lord on Mount Carmel against 850 prophets of pagan gods.

But after his triumph, rather than receiving strong support from the people, he was threatened with death by the infamous pagan queen, Jezebel. Afraid, he fled for his life and went to Mount Horeb.

It is at this point that the lesson for today begins. Elijah is deeply discouraged, and probably feeling abandoned, not only by the people but even by God. But Mount Horeb, also called Mount Sinai, is a sacred place, where God first made himself known to

Moses as the deliverer of the Hebrews. Elijah, in his troubled state, has gone to that place on earth where he can feel closest to God, in spite of his grief. There, God had spoken to the Hebrews in spectacular signs of power: thunder, wind and fire. Similar signs occur in the presence of Elijah, but this time, the voice of God is not heard in them. Instead, after these signs of power, God speaks in "a sound of sheer silence." It is the first time in the biblical record that God has spoken in such a gentle way. By dramatic contrast, the silence is more powerful than the great wind, and by it God turns the heart and spirit of Elijah back to his mission, returns him to the arena of his prophetic warfare, and assures him of victory. It is a victory all the sweeter and more powerful for its delay, and coming from apparent hopelessness.

Look It Up

In what circumstances does the psalmist recognize that the Lord shall "keep him safe" and "lift up his head"?

Think About It

Has there been an occasion in your life when God seemed painfully absent, and then showed his power when you most needed and least expected it?

Next Sunday

First Sunday in Lent

Gen. 9:8-17; Psalm 25 or 25:3-9; 1 Pet. 3:18-22; Mark 1:9-13

Remembering, Learning, Laughing in Lent

By Travis Du Priest

THE ROAD TO DONAGUILE: A Celtic Spiritual Journey. By Herbert O'Driscoll. Cowley. Pp. 114. \$9.95 paper.



Well-known spiritual writer Canadian priest Herbert O'Driscoll, who is Irish by birth, reflects on the "cord of time" and our links to the early years of our lives. Things needed for life at school: "One coat, one pair of gloves, one school cap, one Bible, one Book of Common Prayer; one pair of rugby boots, one hockey stick." A beautifully written book.

WELCOME TO THE EPISCOPAL CHURCH: An Introduction to Its History, Faith, and Worship. By Christopher L. Webber. Morehouse. Pp. 133. \$11.95 paper.

For all inquirers — church members and those new to the church. Fr. Webber, author of several

other books on matters Episcopal, covers our history, worship, organization and beliefs. Excellent on interpreting the Bible, emphasizing our common worship with a wide range of understanding of the Bible.

THE CRUCIFIXION IN IRISH ART. By Peter Harbison. Morehouse. Pp. 105. \$19.95.

Another perspective on Irish spirituality, spanning 10 centuries, this time through depictions of the crucifixion in sculpture, iron work and glass. There are 50 photos, most in black and white, with commentary noting theological

changes through the years. Good Lenten reading and a lovely Easter present.

PRAYING WITH BENEDICT: Prayer in the Rule of St. Benedict. By Korneel Vermeiren. Translated by Richard Yeo. Cistercian. Pp. 132. \$10.95 paper.

Both the author and the translator

"Lord, teach us to pray..."

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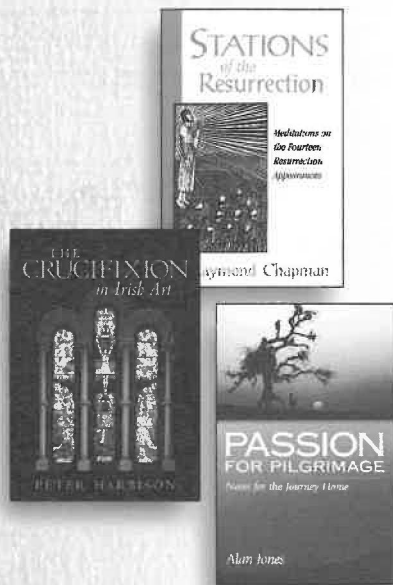
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"Prayer is needed for children whatever religion we are. We must pray together. Children need to learn to pray, and they need to have their parents pray with them. If we don't do this, it will become difficult to become holy, to carry on, to strengthen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

Mother Teresa
Calcutta, 1979

Lenten Reflections



Stations of the Resurrection Meditations on the Fourteen Resurrection Appearances

by Raymond Chapman

An illustrated book of devotions provides prayers and meditations for each of the Resurrection appearances recorded in the Gospels.

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The Crucifixion in Irish Art

by Dr. Peter Harbison

Fifty photographs of Irish artistic renderings of the Crucifixion from the 9th century up to the present time with interpretive commentary. An ideal Lenten companion.

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Passion for Pilgrimage Notes for the Journey Home

by Alan Jones

Explore the themes of passion, pilgrimage, and our longing for home in this classic spiritual study. Excellent for private study or church reading groups. Study questions included.

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have lived under the Rule of St. Benedict for a number of years. "Continuous prayer" is aided by repeating over and over during all manner of work, "O God, make speed to save me; O Lord, make haste to help me." A welcomed addition to one's library of books on prayer.

AN INTRODUCTION TO CHRISTIANITY: A First Millennium Foundation for Third Millennium Thinkers. By Samuel R. Todd, Jr. Brockton (Houston, TX). Pp. 196. \$15 paper.

An even broader "introduction" than the book above, this one is written for those new to the Christian faith altogether. The author, an Episcopal priest, studied philosophy and theology and addresses from a personal and Anglican perspective such fundamental questions as: Is there a God? What is the point of life? What's so special about Jesus?

A PRIMER OF CHRISTIANITY FOR PEW SITTERS AND OTHER PEOPLE. By Sally Campbell. Springs (Box 121, Cold Spring Harbor, NY 11724). Pp. 196. \$8 paper.

Active lay Episcopalian, church musician and writer, Sally Campbell offers us a primer on Christianity, covering the origins of the faith, Jewish and Greek influences, the formation of the church and basic theological doctrines. She is very good on a proper understanding of mythology and mythic patterns of thought.

THE POWER OF PRAYER: Writings on Prayer. Edited by Dale Salwak. New World Library. Pp. 240. \$14 paper.

Of the different explorations of power in prayer, I especially enjoyed Sue Bender's "A Lesson in Prayer" which she crafts in an open, almost one-liner fashion which she hopes will be calming to read. A nugget or two: "Living with the Amish introduced me to prayer," "Brotherly love is their insurance." Good book.

HOW TO KEEP LAUGHING: Even Though You've Considered All the Facts. By Richard Deats. Fellowship (Box 271, Nyack, NY 10960). Pp. 127. \$9.50 paper.

Is it okay to laugh during Lent? Let's hope so, since laughter is such great therapy for the body and soul. Places: "Trespassers will be prosecuted to the full extent of the law." — Sisters of Mercy." Last Words: "Would someone please go see whom they're ringing the bell for?" — John Donne. Wonderful little book.

THESE ARE THE WORDS: A Vocabulary of Jewish Spiritual Life. By Arthur Green. Jewish Lights. Pp. 271. \$21.95.

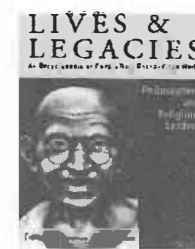
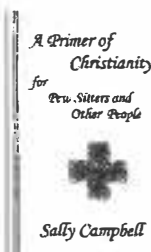
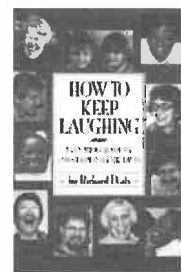
Last year when I chatted with my neighbor who had just lost her husband, she said we're "sitting shiv'ah," and I was embarrassed not to know exactly what she meant. Wish I'd had this book at hand. A clear, easy-to-use reference to Jewish vocabulary.

THE FOUR MOVEMENTS OF THE EUCHARIST. Pp. 6. \$0.20. **AN INSTRUCTED EUCHARIST.** Pp. 12. \$0.35. Both by Samuel T. Lloyd III. **EPISCOPAL CHURCH Q'S AND A'S.** By Catherine Anne Caimano. Pp. 19. \$1. **SPIRITUALITY FOR YOU.** By Edmund K. Sherrill II, et al. Pp. 32. \$1. **MONASTIC LIFE IN THE EPISCOPAL CHURCH.** By Mary Lee Wile. Pp. 31. \$0.80. Forward Movement. All paperback.

Often something short and to the point enriches our thinking: These are an especially rich cache of pamphlets from Forward Movement for Lenten reading and study.

LIVES & LEGACIES: An Encyclopedia of People Who Changed the World. Philosophers and Religious Leaders. Edited by Christian D. von Dehsen. Oryx. Pp. 256. \$69.95.

A Lutheran professor of religion at Carthage College provides us with 200 one-page vignettes of men and women who have "changed the world," whether through building on the ideas of others, clashing with others' ideas or opening new doors themselves. Among the Anglicans included are Thomas Cranmer and Desmond Tutu.



BOOKS

The Historical Jesus in the Twentieth Century

By Walter P. Weaver
Trinity. Pp. 449. \$30

Jesus

Apocalyptic Prophet of the New Millennium

By Bart D. Ehrman
Oxford. Pp. 278. \$25.



Jesus the Meek King

By Deidre Good
Trinity. Pp. 131. \$16

The Historical Jesus is the easiest of these books to review. It is a summary of 136 Jesus scholars in 409 pages.

Weaver helps clarify motivations, allegiances and implications. The book reads something like an annotated "Who's Who." The story ends in 1950. Continuation seems probable.

Ehrman's book combines a tongue-twisting title with a breezy, conversational style. He pushes his thesis plainly and clearly. "For Jesus ... everything else paled in comparison" with "the Kingdom that was soon to appear" (p. 167).

N. T. Wright's essays in *The Meaning of Jesus* (e.g. "The Mission and Message of Jesus") offer strong and defensible alternatives — Jesus is, himself, the arrival of the new age.

Good offers a word study that expands to a textual analysis and becomes an interpretation of an era and its literature. Her word is *praus*, "meek" in older translations, "gentle" or "humble" in contemporary versions.

"More meek, more kingly" is a bare summing up of a rich, wonderfully inviting book dealing with a concept of "enormous interest ... on the part of New Testament writers" (p. 13). Matthew is given particular prominence (chapter 4). Good offers a challenging book that presupposes familiarity with other challenging books. The reader will be rewarded by being stimulated and not merely informed.

(The Rev.) James E. Furman
Encino, Calif.

Jesus the Holy Fool

By Elizabeth-Anne Stewart
Sheed & Ward. Pp. 281. \$15.95.

This ground-breaking book deserves a place in the library of holy foolishness alongside *The Feast of Fools* by Harvey Cox, John Saward's *Perfect Fools*, and Joseph Martin's *Foolish Wisdom: Stories, Activities, and*

Reflections from Ken Feit. Stewart's distinctive contribution is her examination of divine folly in the life of Jesus as the gospels present him. Her review of the gospel story is accessible, yet digs down into the narrative to discover folly as a major theme that cannot be ignored.

The heart of this book deals with Jesus as holy fool, yet it also includes

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extensive discussions of such topics as the archetype of the fool, the foolishness of the Holy Spirit and of the Trinity, relationship with Jesus the holy fool, the Russian holy fool, holy foolishness and the church today, and holy foolishness and a new ecclesiology. The bibliography lists works in many fields related to the study of

divine folly.

Jesus the Holy Fool repeatedly challenges contemporary spirituality and society. Stewart skillfully probes the piety of "Jesus my buddy" and reveals its substantial defects. Also provocative is her claim that Christ as holy fool, Christ as the true Dionysus, offers freedom from the bankrupt

archetypes of both Prometheus, representative of the utilitarian world, and Sisyphus, who embodies the loss of passion in modern life.

Elizabeth-Anne Stewart (formerly Vanek) holds a joint appointment with the departments of Religious Studies and University Ministry at DePaul University, Chicago. *Jesus the Holy Fool* demonstrates her familiarity with various theological disciplines, but reveals above all her spiritual insight. It is a book rooted in tradition, yet with a vital message for today.

(*The Very Rev.*) Charles Hoffacker
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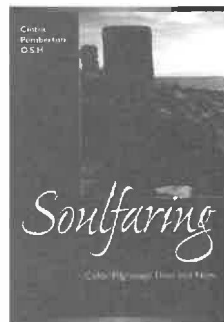
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Soulfaring

Celtic Pilgrimage

Then and Now

By Cintra Pemberton, OSH
Morehouse. Pp. 224. \$17.95



The recent popularity of Celtic spirituality makes this work timely and valuable.

Sr. Cintra is a veteran leader of Celtic pilgrimages and shares many of her experiences in this book. Written in two parts, it offers a history of pilgrimage, from Celtic times through the revival of pilgrimage today, and explorations of 15 sites in Ireland, Wales, Scotland and the Isle of Man.

Once we learn what pilgrimage is, who the Celts were, and have some glimpses of their spirituality, the author shares personal experiences of her visits to 15 Celtic shrines, including the well known (Kells and Iona) and the obscure (Kilcolman and Patrisio).

Particularly valuable are the personal reflections Sr. Cintra presents as she searches for the holy at each of the sites she visits. At Maughold, on the Isle of Man, she wonders why she is so self-conscious about her spiritual life. "I experience the presence of God so very strongly at times," she writes, "yet not very often anymore in church, and usually I don't want to talk about it."

Thankfully, she does "talk" about her spiritual life in this book:

"When the sun exploded above the

sea, sending brilliant cataracts of color across the sky, I suddenly found myself in tears," she writes of her visit to Bardsey Island, Wales. "I felt a part of God's world in a way I never had before. Away from the complexities of a technological civilization, I was truly at one with the mountain, the sea, the seagulls, the gorse, even the very rock against which I was leaning. I felt like I was holding God's hand even as I felt myself being held by God's hand, and I was humbled to realize that countless other pilgrims before me had undoubtedly participated in that same glory, rejoicing in the arrival of a new today."

Soulfaring is an easy read, a wonderful exploration of holy sites for which many of us long. Spend a few evenings with this book and you may find yourself signing up for one of the author's pilgrimage trips.

*David Kalvelage
Pewaukee, Wis.*

The Oxford Movement

Nineteenth-Century Books and Pamphlets in Canterbury Cathedral Library

Compiled by Brian Hogben and Jonathan Harrison. With historical introduction by Canon Michael Chandler
Canterbury Sources, 1. Canterbury: The Cathedral. Pp. 73. £8.

The Oxford Movement, like the French Revolution, was a publishing as well as an ideological phenomenon and has been called "the last great pamphlet warfare." The largest single collection of these pamphlets is at Pusey House, Oxford. Others that would come to mind are those of Lambeth Palace in London and St. Deiniol's Library in north Wales. Unfortunately, there are no printed or on-line catalogs of these collections that can be consulted at remote locations.

A collection that might not at first come to mind is that of Canterbury Cathedral, but its usefulness is demonstrated by this attractive catalog that is now available everywhere. Although there are only 639 items, they cover all aspects of the move-

ment and related controversies, and thus provide a useful introduction to the much larger corpus of material that exists elsewhere; the topical arrangement will prove especially useful to those who are not already familiar with the complexity of issues involved.

The nucleus of the collection was assembled by Benjamin Harrison, an assistant to Pusey and author of several of the *Tracts for the Times*. He obtained many of the items from the library of Archbishop Howley, whom he served as domestic and examining chaplain, and acquired some others from the sale of the library of Hugh James Rose, a significant figure in the early years of the movement. It is now part of the Howley-Harrison library, containing a total of 16,000 books, pamphlets and papers.

In addition to the catalog itself, which gives complete bibliographical information for each item, other use-

ful features are: Chandler's introduction, a clear summary of the movement and its historical context; Hogben's introduction to the catalog; biographical notes on 12 principal figures on both sides; a description of "sources in Canterbury Cathedral Archives for the consequences of the Oxford Movement"; and indexes by author (including anonymous title), place of publication (excluding Oxford and London), and subject (proper names only). Reproductions of cartoons and caricatures from the period are scattered throughout.

*(The Rev.) Lawrence N. Crumb
Eugene, Ore.*


TO OUR READERS

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Bishop Suffragan for Armed Forces Installed

Preacher at the service compares Singapore consecrations to 'act of aggression'

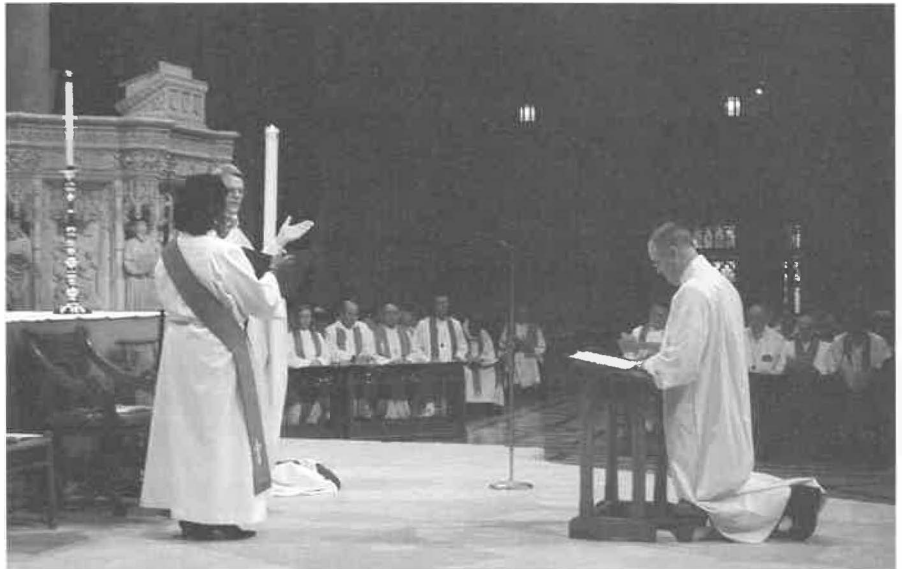
The preacher at the first major service since the unauthorized consecrations in Singapore, the Rt. Rev. Richard F. Grein, Bishop of New York, began his sermon at Washington National Cathedral on Feb. 12 by contrasting the Jan. 29 ceremony in the Far East [TLC, Feb. 13] with the carefully ordered election and installation of the Rt. Rev. George Elden Packard as Bishop Suffragan for the Armed Services, Healthcare and Prison Ministries.

"Bishops are not intercontinental ballistic missiles manufactured on one continent and fired into another as an act of aggression," Bishop Grein declared, quoting a statement by the Primate of Canada, the Most Rev. Michael Peers. "The recent irregular ordinations are an open and premeditated assault on Anglican tradition, catholic order and Christian charity."

Bishop Grein went on to stress the collegiality of the House of Bishops in the choice of Bishop Packard last September and the customary obtaining of consents to his election by a majority of dioceses.

Although the Presiding Bishop, the Most Rev. Frank Griswold, officiated at the Washington ceremony, he made no mention of the Singapore episode. He had, however, just returned from a meeting with the Archbishop of Canterbury, the Most Rev. George Carey, and was quoted in the *New York Times* as saying that the two men made bishops in Singapore were "clearly not bishops of the Episcopal Church" and that Canterbury may, indeed, declare that they are not bishops of the Anglican Communion.

In Washington, the cathedral's carillon wafted *America the Beautiful* into the chill air and much military brass glinted in the weak winter sun as more than 500 persons attended the service of two and one-half



Craig Stapert photo

Bishop Packard kneels before Presiding Bishop Griswold at the consecration in Washington.

hours. An all-night prayer vigil at the War Memorial altar had just ended its celebration of the pastoral ministry upon which Bishop Packard was entering with emphasis on its three-pronged responsibility for the armed forces, hospitals and prisons. Panels from the giant AIDS quilt lined the nave and the gospel choir of the United States Naval Academy offered a pre-service concert.

Co-consecrators with Bishop Griswold were Bishop Grein, the Rt. Rev. Charles Keyser, whom Bishop Packard succeeds as the fifth holder of the office; the Rt. Rev. Calvin Schofield, Bishop of Southeast Florida; the Rt. Rev. Jane Dixon, Bishop Suffragan of Washington; and the Rt. Rev. Alden Hathaway, retired Bishop of Pittsburgh.

Calling for the traditional gifts for "this still partially naked bishop," Bishop Griswold presented him with a Bible while the episcopal ring was given by the Diocese of New York; and the pectoral cross, miter, and rochet and chimere from parishes he had served in the last 26 years in Mar-

tinsville, Va., New York City, and Rye, N.Y. Vestments were a gift of the chaplains of the Armed Services, Veterans Affairs, and Bureau of Prisons. Lastly, a pectoral icon medal was bestowed by a delegation of black-habited clergy of the Russian Orthodox Church.

Mindful that the service coincided with Abraham Lincoln's birthday, the printed program concluded with the words of the Civil War president observing that "the only faith that wears well and holds its colors in all weathers is that which is woven of conviction and set with the sharp mordant of experience."

Born in New Rochelle, N.Y., 56 years ago, and a graduate of Hobart College, Bishop Packard and his family hope to continue living in Rye, and he will be based at the Episcopal Church Center in Manhattan.

Bishop Packard's non-geographical jurisdiction has more than 200 priests serving in the U.S. Army, Navy, Air Force, Veterans Affairs, and prison chaplaincies.

(The Rev.) James B. Simpson

In North Carolina, an Election ... Finally

It took a long time, in more ways than one, to elect the Rev. Michael B. Curry as the next Bishop of North Carolina. First the convention was delayed for two weeks because of a massive snowstorm, and then it took three days and 11 ballots to complete the election.

The first ballot, on Wednesday, Feb. 9, was declared invalid because more votes were cast than there were delegates registered. On Thursday, delegates cast eight ballots with no resulting election. Finally, on Friday morning, the necessary number of votes in both orders was achieved.

Fr. Curry, 46, is the first African American elected as a diocesan bishop in a Southern state, according to the Associated Press. He is currently rector of St. James' Church, Baltimore, Md. He is a native of

Chicago, and a graduate of Hobart College and Yale Divinity School. He was ordained deacon and priest in 1978. Fr. Curry has also served as rector of St. Stephen's, Winston-Salem, N.C., 1978-82 and rector of St. Simon of Cyrene, Cincinnati, Ohio, 1982-88.

"Evangelization is, I believe, the heart and soul of who we are as disciples of the Lord Jesus Christ," Fr. Curry said in his response to pre-election questions. Envisioning his role as bishop, he said, "I believe that the evangelical and prophetic tasks of the church really make a difference in the world. The gospel is good



Fr. Curry

news because it really makes a difference. I have a vision of a missionary bishop who is part evangelist, part pastor and part prophet."

Fr. Curry is married to Sharon Clement Curry. They have two daughters, Rachel, 18, and Elizabeth, 7. Assuming consents, the consecration is scheduled for June 17.

The Rev. Leslie C. Smith, rector of Trinity Church, Princeton, N.J., had the second highest number of votes. Others on the ballot were: The Rev. Stephen Elkins-Williams, rector of Chapel of the Cross, Chapel Hill, N.C.; the Rev. Virginia Herring, rector of St. Anne's, Winston-Salem, N.C.; the Rev. J. Neil Alexander, professor of homiletics at the School of Theology of the University of the South, and the Rev. Pierre W. Whalon, rector of St. Andrew's, Fort Pierce, Fla.

BRIEFLY

The Most Rev. **Peter Carnley**, Archbishop of Perth, was elected Primate of the Anglican Church of Australia on Feb. 3. Archbishop Carnley's election came as a surprise to some as speculation favored Archbishop Peter Hollingworth of Brisbane. He was eliminated as a candidate on the third ballot. The other contender, Archbishop Harry Goodhew of Sydney, lost 24 to 17, on the fourth ballot.



Bishop Carnley

Nashotah House, a theological seminary in Wisconsin, is the recipient of a \$100,000 gift specifically to establish a permanent scholarship endowment for seminarians — the Norman C. and Ethel G. Kalmar Scholarship Fund. Mrs. Kalmar established the fund in

memory of her late husband. She is a member of Calvary Church, Indian Rocks Beach, Fla., in the Diocese of Southwest Florida.

For the first time, Lutherans and Episcopalians met together Jan. 14-15 in Chicago to discuss issues of **social responsibility in investments**. "There was a synergy here that was extraordinary," said Robert C. Holland, chair of the Lutheran advisory committee. The committees met together to discuss the idea of Lutherans and Episcopalians co-sponsoring shareholder resolutions on issues in which they share common concerns.

The Rt. Rev. **M. Thomas Shaw**, SSJE, Bishop of Massachusetts, is taking a one-month leave of absence. He will take his place in the crowded staff room as a congressional intern for the Hon. Amo Houghton-(R-N.Y.). Bishop Shaw intends to use his experience "to

learn more about the inner workings of Washington as he struggles to find a clearer voice in public policy for the church," reports the *Boston Globe*.

The **Diocese of Western North Carolina** has purchased more than 300 acres of wooded land for the future use of Camp Henry. The \$3 million purchase price is estimated at one-half the property's market value. The purchase includes buildings and furnishings around an 80-acre lake.

The **Cathedral Church of the Nativity, Bethlehem, Pa.**, sent its entire Christmas offering of \$9,000 to the Presiding Bishop's Fund for World Relief. The cathedral normally includes those funds in its general income. "I hope we can each include in our resolutions for 2000 a determination to consume less so that we can give more," said the Rt. Rev. Paul Marshall, Bishop of Bethlehem, in his New Year's Eve sermon.

Consultation Planned

The first Boone Porter Institute, subtitled, "Continuing the Consultation: Living the Covenant II," will be held June 26-30 at Nashotah House seminary, Nashotah, Wis.

Institute fellows, who will provide leadership for the program, are the Rt. Rev. Mark MacDonald, Bishop of Alaska; the Rev. Jeffrey Lee, rector of St. Christopher's Church, River Hills, Wis.; the Rev. Canon Susanne Watson, deacon and canon to the ordinary in the Diocese of Iowa; and Billie Alban, president of Alban & Williams, Ltd., management consultants, and a lay person from the Diocese of Connecticut.

Created to honor the late Rev. Canon H. Boone Porter, former editor of *THE LIVING CHURCH*, who began his theological teaching career at Nashotah House, the institute will continue the work of the "Living the Covenant" consultation, held in Northfield, Minn., last June. It was Canon Porter's last project.

According to institute director and Nashotah House associate professor of parish ministry, the Rev. Michael Tessman, "Continuing the Consultation" will provide keynote addresses, Bible studies, workshops and panel discussions to extend and deepen the "Living the Covenant" experience.

"In addition to strengthening the already existing network of Episcopalians working in local and regional ministries," Fr. Tessman said. "The Boone Porter Institute wants to provide a distance-learning venue, from which the church can offer education, training, and support for mission developers and servant leaders, to better 'equip the saints' for the lay apostolate as well as ordained leadership."

'How Do You See the Sacred?'

Many Views of God Presented at Trinity Institute in Oregon

Rabbi Lawrence Kushner used the metaphor of a mountain to sum up discussion at Trinity Institute's "God at 2000" conference, Feb. 11-12, at Oregon State University, Corvallis.

Rabbi Kushner explained that people equate the top of the mountain with being with God; however, the base of the mountain is so large, it is in several climates. People in each climate have their own traditional way of getting to the top of the mountain. The people in the tropical climate put on short pants, a pith helmet and mosquito netting. Halfway up, they get cold, and turn back for a sweater. The people from the colder climates put on hiking boots and a down parka. Halfway up, they get too warm and start shedding layers. At the top, everyone's dressed much the same. The problems start when people walk around the base of the mountain and argue about how to get to the top.

The climate was one of free-ranging discussion at Trinity Institute's 31st national conference. The institute's first conference to feature an interfaith cast of speakers charged them with individually answering the question "How do you see the sacred?" Co-sponsors of the event were the Hundere Endowment for Religion and Culture at OSU and the Chautauqua Institution of New York.

More than 1,100 people from across the United States packed OSU's Austin Auditorium, which sold out about two and a half weeks prior to the event. The conference, a follow-up to Trinity's 1996 "Jesus at 2000," also held at OSU, was broadcast over the Internet and received via satellite at more than 300 downlink locations across the country.

Picketers outside the auditorium carried placards protesting the variety of viewpoints expressed at the conference.

OSU religion professor Marcus Borg set the tone for the conference by stating, "God is incomprehensible, but our concept of God matters." He added that language is inadequate for expressing

God, an idea echoed by the other speakers.

"The mission of the church today is to be in dialogue with people of other faiths," said Diana Eck, professor of comparative religions and Indian studies at Harvard University and the Har-



vard Divinity School. At the question-and-answer period following her presentation, an OSU student asked about tolerance. Ms. Eck replied, "Tolerance will not take us very far, because it doesn't require us to know anything about each other."

Benedictine Sister Joan Chittister stated that God has many faces and many names. "God is not maleness magnified — God is light without end," she said. "God has no gender, no single pronoun, no single image."

Seyyed Hossein Nasr, professor of Islamic studies at George Washington University in Washington, D.C., asserted that knowledge is inseparable from the sacred. "To know is to know God; to know God is to allow the God within to know God," he concluded.

During the closing panel discussion, a man stood up and yelled that the speakers were all going to hell because they believed there were other paths to God besides Jesus. As the heckler was escorted from the hall, Trinity Institute director, the Rev. Frederic Burnham said softly, "I'm sorry he wasn't able to converse with us."

Jane Stoltz

Campaign Launched

More than 400 people gathered at the Church of the Good Samaritan, San Diego, Calif., for the 26th annual convention of the **Diocese of San Diego** Feb. 4-5. The theme of the gathering was "The Season of Transformation: Building the Church Anew," also the name of the new diocesan capital fund campaign.

Upon opening the convention, the Rt. Rev. Gethin B. Hughes, Bishop of

San Diego, urged listeners to hear the stories of presenters from 10 transforming ministries. Those who told their stories offered examples of transformation in their lives as a result of their ministries.

A presentation on Saturday launched the capital fund campaign. It was announced that \$1.1 million of the \$6 million goal was already pledged to the campaign. The objective is to fund those congregations that are in need so they may grow. When they have

reached self-supporting status they can in turn fund other growing congregations.

Bishop Hughes preached and celebrated at the convention Eucharist. In his homily he suggested that transformation is what the church is called to do. We must be transformed so that we may transform others, he said.

In his convention address, Bishop Hughes recognized the opening of two new churches in 1999, St. Mark's, San Diego and St. Andrew's, Encinitas.

Bishop Hughes acknowledged some people's concern with his leadership style and expressed displeasure that some people acted together to put up their own alternative slate of candidates for diocesan office.

Two resolutions were passed and the elections were held in three ballots. The \$1.5 million budget was adopted. The Anglo and Hispanic congregations at Imperial Beach were merged.

(The Rev. Canon) Bill Dopp

The Myth of Redemptive Violence

As Jim Sweeton, member of Church of the Incarnation, Pittsfield Township, in the Diocese of Michigan, stood before 200 stewardship conference participants — in his boxer shorts — he must have reflected on how this related to the gospel.

Foundationally, the conference leader might have suggested. The Rev. Walter Wink, Methodist minister, theologian and author of the trilogy *Naming the Powers*, *Exposing the Powers*, and *Engaging the Powers*, brought an unconventional style and message to the third annual "Becoming the Household of Jesus Christ" stewardship conference, which was held Jan. 28-29 at St. Paul's Cathedral, Detroit.

Mr. Wink spoke of the domination system which grips the world — and often the world's religions — and the myth of redemptive violence which has become the cornerstone of the system's hold.

"Violence is not conceived of as evil but as redemptive," Mr. Wink added. "It is what redeems us when everything else fails." He described facets of the popular culture, from cartoons to movies, that reinforce the myth that violence is inevitable, that the violent good guy will tri-

umph over the violent bad guy, and that everyone will be saved through their allegiance to the system of domination — the strong over the weak.

Mr. Wink even suggested that the culture has distorted the true meaning of Jesus' stories to support the system of domination and, in order to truly create the household of Jesus Christ, we must rediscover the message of Jesus.

Mr. Wink donned a chair atop his head and paraded twice around the room of 200 participants: once to show his subservience to the Roman legionnaire who demanded the portage of his pack; the second circle to show how power can shift when you carry the burden a second mile — in the face of the military code which outlawed the practice as excessive. Now the soldier stood in peril for breaking the code.

"The church is a model of the new household of God which is not patriarchal, not domination, and not violent," Mr. Wink said. "The goal is that [the culture will] be transformed by this new model of the household of God which has been revealed by Jesus."

Herb Gunn



Herb Gunn photo

Mr. Wink

Need for Renewal

Despite a midweek snowstorm that paralyzed most of the city, the convention of the **Diocese of Washington** took place Jan. 28-29 at Washington National Cathedral. The Rev. Martha Overall, rector of St. Ann's Church, the Bronx, N.Y., who served as convention chaplain and homilist, wove the convention's theme, "A Renewed Church in a Changing World," through the proceedings.

The Rt. Rev. Ronald H. Haines, Bishop of Washington, took up the theme of change and renewal in his address. Bishop Haines described demographic changes in the diocese and in the world as a whole, and emphasized that the church must renew itself or risk being left behind as the world moves ahead. This theme was echoed by the Rt. Rev. Jane Holmes Dixon, bishop suffragan, in her report on transformation and renewal in the diocesan missions and

(Continued on page 27)

THE OTHER INKING

Charles Williams may not have the popularity of other writers in his time, but in many ways he is the most estimable of all.

By Charles Hefling

He might be called “the other Inking.” C.S. Lewis we know about; there is a whole Lewis industry. J.R.R. Tolkien is only a little less famous. Their friend Charles Williams has never matched them in popularity, and probably never will. Yet some would say (and I am one of them) that the “other Inking” is in many ways the most estimable Inking of all.

There is a proverb, which Williams quotes, to the effect that a writer’s style is the writer. Certainly it applies in his case. But for most readers Williams’ style, in prose or poetry, fiction or non-fiction, is an acquired taste. The first time I began one of his novels, on the recommendation of the late Charles Price, I quit after the first chapter. I tried again; I got further; again I did not finish. The third try won me over, and now my copies of all his novels are falling to pieces from use. It is on these novels, “supernatural thrillers,” as they have been called, that Williams’ modicum of renown rests. But of his 40-some books, they are only seven. In an introduction to one of them — *All Hallows Eve*, perhaps the best — T.S. Eliot pointed out that Williams’ writing took, because it had to take, many forms. Besides the novels there are poems, plays, dissertations, and essays both literary and philosophical. “What he had to say,” Eliot opined, “was beyond his resources, and probably beyond the resources of language, to say once for all through any one medium of expression.”

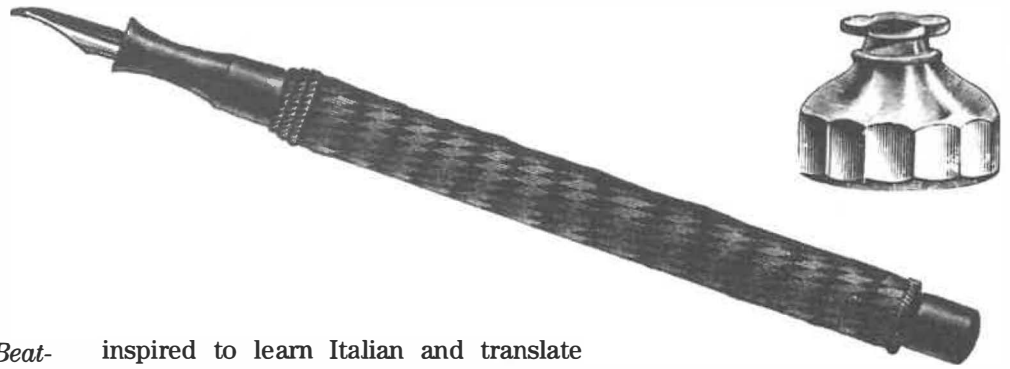
About what, then, was he saying what he did manage to say? If there were a pithy way to state the answer, Williams would surely have stated it. He was a great phrasemaker. Indeed, the temptation is strong to string together a catena of quotations. But perhaps the most suggestive sentence is one he did not himself write but borrowed: “This also is Thou; neither is this Thou.” This, this fact, this event, this evidently mundane or trivial item in the world of sense and sensibility, is (the word is not too strong) and yet also is not (for Williams was no pantheist) God.

What we call, and rightly call, the super-

natural or the transcendent or the spiritual, is not a realm of reality that exists beside, or above, or underneath another one that is natural, material, palpable. Some kind of distinction there must be, but between the two there is no impenetrable boundary. Nothing is always or necessarily a sacrament; anything and everything can be one. What Williams does in the novels is dissolve the boundary altogether, by giving imaginable form (“this also is Thou”) to the unimaginable (“neither is this Thou”). Often the imagery comes from traditions repudiated by official Christianity. The Tarot cards, reincarnation, the Holy Grail, time travel, transmigration of souls, witchcraft and sorcery, Platonic archetypes made physical — these, in Williams’ fiction, become vehicles of a religious vision that is thoroughly unconventional but also, at the end of the day, thoroughly orthodox.

The same idiosyncratic orthodoxy animates Williams’ “straight” theology as well. His way of stating the difference between the fourth gospel and the first three is that John “particularly stresses the fact that all the events in the life of our Lord, as well as happening in Judæa, happen in the soul; whereas the synoptics made it crashingly clear that all events that happen in the soul happened in Judæa.” This correspondence of outer and inner, of history and spirituality, lies behind the two main themes that run through Williams’ theological books and essays.

The first and better-known of these themes is romantic love. Williams regarded D.H. Lawrence as a “convinced and rhetorical heretic,” but took him very seriously, because, like all heretics, Lawrence was exaggerating a truth. The truth of which he was convinced was one that Williams shared, namely that the experience of another person, a tangible, fleshly, human being, as one’s beloved is a prime icon of the Love that is God. Such was Dante’s experience, and such, we may surmise, was Williams’ own. Around it he wrote what is perhaps his most important



literary-critical work, *The Figure of Beatrice*, and out of it he drew a pattern, the "Way of Romantic Love," elaborated in several other books and essays. "It is possible," Williams says, "to follow this method of love without introducing the name of God. But it is hardly possible to follow it without ... allowing to matter a significance and power which (of all the religions and philosophies) only Christianity has affirmed." Such is the meaning of the Incarnation.

The other principal theme becomes prominent in Williams' later work, which had the second World War as its background. It is forgiveness. "The glory of God," he wrote in 1941, "is in facts. The almost incredible nature of things is that there is no fact which is not in His glory." But are not evils, the concrete horrors of war, say, facts too? They are. And they too are to be built into "the City," Williams' image for the ordered goodness that is God's glory. How then are they to be built in? Not by being forgotten — forgetting is at best a temporary measure — but by becoming occasions for joy; that is, by being forgiven. Just this, as Williams interprets it, is what happened on the cross, and just this is what is meant by "bearing one another's burdens." Here too "all the events in the life of our Lord, as well as happening in Judæa, happen in the soul."

For a concrete, imaginative account of what this event might amount to in practice, the best place to go is *All Hallows Eve*. That is what one might expect with Williams. Dorothy L. Sayers, whom he

inspired to learn Italian and translate Dante, wrote that "all his books illuminate one another, for the same master-themes govern them all, so that it is impossible to confine any one theme to a single book."

For those who wish to sample this lovable and challenging Anglican author, the seven novels have been kept in print by Wm. B. Eerdmans. His non-fiction is harder to acquire, but *The Figure of Beatrice* can be had from Boydell & Brewer and *Descent of the Dove*, perhaps the most remarkable and surely the most imaginative history of Christendom ever written, from Regent College. All Williams' verse is, at the moment, out of print. The same is true of his theological books, but two of

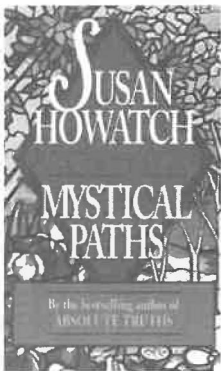
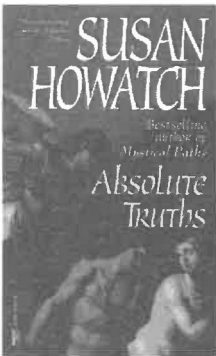
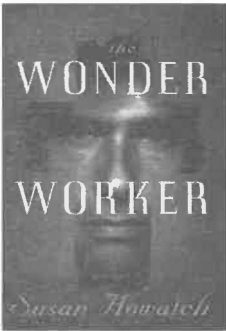
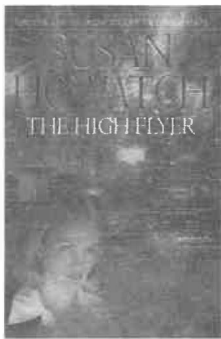


"It is possible to follow this method of love without introducing the name of God. But it is hardly possible to follow it without ... allowing to matter a significance and power which (of all the religions and philosophies) only Christianity has affirmed."

— Charles Williams

the most worthwhile, *He Came Down from Heaven* and *Outlines of Romantic Theology*, are available. And Cowley Publications offers a collection of chapters, reviews, and essays, "Charles Williams: Essential Writings" in *Spirituality and Theology*, edited by the present author. □

The Rev. Charles Hefling is a professor in the systematics section of the department of theology at Boston College, where he teaches courses on the Incarnation and, from time to time, Anglican theology.



A Winter's Reverie

Susan Howatch's new novel, *The High Flyer*, which will be released this month nationwide, is the story of our lives.

By Katherine G. Clark

Somewhere Robert Penn Warren made a suggestion most readers would agree with: We are in suspense about the story in a novel, he said, because we are in suspense about an even more important story: the story of our own lives. How could he not be right, if the story is good and our hearts are open?

Last May Susan Howatch sat across from me in the living room of her London apartment, hands in her lap, talking easily, quietly, gently even, about her new novel, *The High Flyer*, which was released in October in England, not until March in this country. She left the room to take a phone call and I looked about me. A tall bookshelf lined one wall of the room in which we sat, books, some leather bound, a stereo system, a few family pictures. The wall behind me held perhaps 20 brass rubbings, small, simply framed — the work of a cousin, she told me later. The room itself was uncluttered, restful, light streaming through tall windows. An author's room, I remember thinking, a room for conversation, for ideas, a room honed and ready.

"Forgiveness and reconciliation are themes for me now, how these work out in life, how they must work out," she had been saying. In her absence, I remembered *The Wonder Worker*, with its brilliant first scene. The young Nicholas Darrow, son of mystic Jonathon Darrow from the Starbridge series, has come to make a very unexpected house call. A young woman had come to the healing center at St. Benet's earlier that day, seeking shelter from the rain. She had watched, fascinated, as the noon healing service unfolded around her, watched as people made their way toward the altar, as hands were laid upon them one by one, prayers said, words she could barely follow. As Alice left the church, the urge to touch the healer was overpowering. Just to lay her hand upon him would be enough. She did, and the result was stunningly told, reminiscent, of course, of the Lord's own "Who touched me?" when the woman had drawn near him in the crowd, taken hold for the briefest moment of the hem of his garment.

Alice was not healed by touching Fr. Darrow, but she was certainly overcome. She fainted, had to be revived enough to tell her story. And a pitiful story it was. She lived with her aunt, who was ill and dying. The aunt had been her life rescuer, but Alice had known from childhood that she had never lived up to the perfection implied

rather than demanded. Alice was a failure in her own eyes, and certainly in the eyes of the only person whose approval had ever mattered to her. Now the aunt was dying, the approval would never come, the breach between them would go into the grave, unhealed.

To Alice's surprise, Nicholas Darrow in full clerical dress showed up that night at the small apartment, accompanied by a doctor and another woman who was one of the Befrienders at St. Benet's. The healing that takes place shakes Alice, shakes the pages of the book, shakes the reader. The aunt who had not spoken for days speaks, tells Alice how she has loved her, how Alice's life has enabled hers. The speech fades, her eyes close, but the words have been said, the forgiveness for her life Alice had never thought to have.

I recently had the chance to read Howatch's new novel, *The High Flyer*, in which a young woman named Carter takes center place. Carter is the "high flyer," a brilliant, ruthless, career woman who has determinedly climbed over herself, fears unfaced, griefs unresolved, to be top in her profession, an attorney with the world in her hands — but a world held so precariously that one false move could tip the balance.

At the end of the novel, this young woman, crushed by betrayal in marriage, hounded by powers of darkness Howatch makes disturbingly real, also finds herself seeking asylum at St. Benet's, where she is counseled and cared for by the staff. Although Carter is unable to believe the religion and hope these new friends try to offer, she is beginning to be aware of an unseen companion whose presence occasionally moves into her darkness — shares it, bears it with her.

The last scene, like the first in *The Wonder Worker*, is told stunningly. Carter finds herself at the noon healing service at St. Benet's, not intending to come, but almost ushered there, first by one, then by another of the staff who have befriended her. She, like Alice before her, takes her place in the pew and watches, mesmerized, as the scene takes shape.

What Carter sees first is the healers themselves receiving healing from each other — Nicholas Darrow, Fr. Lewis, and Val, the physician — all characters from *The Wonder Worker* whose own disjointed lives Carter has already glimpsed, and faulted. Now they lay hands on

each other. At this service "Christ the healer is present," Nicholas had said, and, watching them, Carter knows at last that it is so.

Longing to go forward, unable to move, Carter has an insight that begins to set her free. She recognizes in herself the same inner sickness that had destroyed her husband. "I understand, understand, Kim," she whispers — and with that understanding comes the certainty that she may one day be able to forgive.

When Carter stumbles at last to the altar rail, she sees the hands being raised above her "shimmering with light." I read the words through tears. I thought of the healing circle at my own parish after the Wednesday evening Eucharist. I thought of the people who are there, each of us with our own pain and loneliness, with fears, uncertainties we rarely voice. And yet the healing is communal, not private. Our priest anoints us, one by one, lays his hands upon us, and we, in our turn, move round the person, laying our hands on each other's shoulders until the circle of healing surrounds the person, complete, light-filled. "Christ the healer is there," Nicholas had said.

And then I thought of a young friend who died recently, who came week by week to this healing service, with whom all of us suffered and prayed. Several weeks ago in a small chapel I was praying for this friend and had an image given me like nothing I've known before. I saw Christ in my mind, not with my eyes, but so clearly I could not deny the sight or look away. He was standing behind her, his hands on her shoulders. It was a minute before I could bring the image into focus and knew that what I was seeing was the healing circle at my own parish, and Christ standing in the midst of us.

Howatch has an ability to bring the intangible suddenly into view. She has laid the Starbridge series to rest, and beginning with *The Wonder Worker*, she is taking her novels into a new direction. She is not writing about the Church of England, but about the world itself. She is not writing about organized religion, but about common need: forgiveness and reconciliation, not as theological terms or some far-off dream — but forgiveness and reconciliation as bedrock to life.

A memory comes to me now. It was a long time ago, 20 years, perhaps more. I was standing in the kitchen of the beautiful retreat house in Milwaukee where the Sisters of St. Mary had recently moved their convent from Kenosha, talking to one of the sisters about the Lord's Prayer. "I can't think of anything that was ever done to me in malice," I was explaining, almost deploring. "Sometimes I think I don't have anything to forgive." Sister Virginia was a small woman, eyes always dancing, face just before smiling. At that time she was both mother superior and cook for her sisters. She turned from the stove and regarded me. This time her eyes were

concerned, her expression serious. "But of course you do," she said quietly.

And of course I did. We have often absorbed the wrongs that have been done to us, moved on without dwelling on them. But sometimes damage has been done that the moving on alone cannot heal. Howatch's novels invite reflection. We cannot help looking at our own lives as the characters examine their own. We hear the counsel given them, in *The High Flyer* by therapist as well as priest. We witness the struggle as hurts left over from childhood are brought from dark wrappings and opened to light. And then — O, and then, we witness the breaking of the wall, the middle wall, the wall of partition, that has separated these characters from life itself, even from the love others would give them. Breaking the wall to Alice in *The Wonder Worker*, to Carter in *The High Flyer*, meant looking behind the hurt, behind the wrong to the person — looking behind the harm done to the one who has done it, looking behind and suddenly, fearfully, *understanding*.

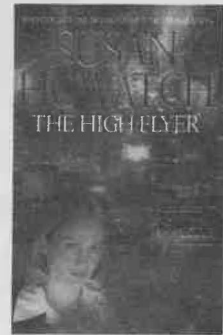
There is an old French adage, "To understand everything is to forgive everything." Only God understands everything. But these novels bring us trembling to the threshold. What we often see in our own self-examination is exactly what Carter saw: the seeds of another's inner sickness all too present in ourselves, the alienation, the loneliness, the fear.

Anyone can be a healer, Nicholas Darrow had explained to Val, the physician who worked with him at St. Benet's. The image is compelling. Just before the service begins, Val repeats this image to Carter. "We're all connected — we're like islands in an archipelago, he says, all joined together below the surface of the sea."

And the sea is God. This is not Lent, it is Christmas. The words are already here: "Unto us a child is born. Unto us a son is given." In one blinding moment, when the morning stars leapt together and measured time stood still, Jesus, God from all eternity, was born among us, flesh of our flesh. In him, whose humanity is ours, we are all joined, victim and offender, sinned against and sinner. "Forgive us our trespasses as we forgive those . . ."

In these first novels of her new series, moving from Starbridge into the world "too much with us," Susan Howatch skillfully carries out her intention to show forgiveness and reconciliation as the key to life. "We're all connected — we're like islands in an archipelago, all joined together below the surface of the sea." Readers may even find themselves a little wistful for their own St. Benet's. □

Katherine G. Clark is an occasional contributor to TLC. She resides in Valparaiso, Ind., where she is a member of St. Andrew's Church.



Howatch has
an ability
to bring
the intangible
suddenly
into view.



ONE OF A SERIES

Here Am I: Send Me ... Somewhere

By Louis W. Pitt, Jr.

An intern in obstetrics and gynecology lends her skills for a semester to a Christian hospital in rural Kenya.

A seminarian goes to New Zealand to explore the Maori culture and helps establish a shelter for battered women.

A young couple lives and works in solidarity with the poor in El Salvador.

A high school student gives some of her summer to share her Christian faith with teenagers in Mexico.

A young priest from India, who once studied in the U.S., is brought back for a time as a missionary to us, sharing his fresh approach to the gospel.

An experienced educator fulfills a dream of living and teaching in mainland China.

A Portuguese-speaking priest and his wife serve for several years in the Lusitanian Church of Portugal, among other things turning an old windmill into a retreat center.

An older woman goes to Haiti regularly, where she has organized a cooperative of women who do needlework, and helps them market their products.

Believe it or not, all these Volunteers for Mission (VFM) have come out of one diocese in the last few years, witnessing for Christ in different parts of God's world. What

Discerning the Call to Overseas Ministry

inspired them? Who helped them discern their calling? Who prepared them for the experience of another culture and supported them while they were there?

These are important questions. And the answers are not simple. Many factors are involved in each case. A variety of people provided the motivation and preparation — friends, relatives, clergy, college chaplains, guest speakers, study groups. Other means of inspiration were books and periodicals, even bulletin boards. God works in mysterious ways. As St. Paul put it, someone plants, another waters, God gives the increase.

There is a coordinating element, however, in the Diocese of Massachusetts, the diocese cited above. A group of mission-minded people within a diocese, a Volunteers for Mission committee, can do a lot to keep the possibility of overseas service alive and real — informing, encouraging, explaining, coordinating, interviewing, supporting and empowering in various ways. Essentially the diocese itself must be committed to global mission and have something in its budget to give tangible support to those who commit themselves.

This function as a “bridge” is easily overlooked. It is one thing for General Convention to mandate a Volunteers for Mission program. It is another to get the word down to the grass roots where the hearts of people in the pews are touched. More care needs to be given to the task of publicizing and encouraging. There are hundreds of Episcopalians who would welcome some kind of overseas experience, short or long term. It is a question of touching the right person at the right moment with the right information.

The first task of the VFM committee in a diocese is to spread the word about the array of opportunities for Christian witness all over the world. There is considerable material from the Episcopal Church to be circulated — posters, leaflets, stories of volunteers, and a periodic list of specific

“Mission Opportunities.” Parish leaders need to secure and distribute this material. This committee has produced an additional brochure of its own. The diocesan newspaper also can plant seeds and tell the stories of members of the diocese who are serving abroad. The Massachusetts VFM committee held a daylong conference last year for persons even remotely interested in world service. It drew 40 people. There was time for prayer and reflection, for hearing the experience of others, for seeking more information and beginning to listen for what God might be saying.

In God's good time some individuals feel a calling and want to respond. Here again the diocesan committee can be helpful in connecting them with the national VFM office and with specific missionary groups. Volunteers for long-term mission are referred to New York to make formal application. The discernment process widens, and volunteers see that they are not just eager individuals; they are part of a Christian community in mission. Volunteers have to raise their own funds, but the diocese can make a small grant as an outward and visible sign of something deeper, more corporate and prayerful.

So volunteers set out for the unknown with every possible support from home. The diocesan committee and the parish and family and friends all want to keep in touch with them and receive news. Every impression, every discovery, every achievement and failure, is important.

Each overseas volunteer makes a unique contribution and responds in a unique way. That is the wonder of it. □

The Rev. Louis Pitt is a retired priest and a member of the Volunteers for Mission committee of the Diocese of Massachusetts. He served overseas as dean of the Cathedral of the Holy Cross, Lusaka, Zambia, in the 1970s and at the cathedral in Harare, Zimbabwe, in the 1980s.

On the Lighter Side of a Bishop's Life

I have never met Bishop George M. Murray, first Bishop of the Central Gulf Coast, and I'm sorry I haven't. He retired in 1981 and has not sunk into oblivion as some bishops do in their retirement years. And he obviously hasn't lost his sense of humor.



Bishop George Murray

Central Gulf Coast is preparing for an episcopal election, with the diocesan, the Rt. Rev. Charles F. Duvall, having announced he will retire. In the diocesan newspaper, *The Coastline*, Bishop Murray writes what Central Gulf Coast's search committee should look for in the next bishop. Some of those characteristics are worth sharing:



Hair style — "As a very young new bishop I had a crew haircut. I arrived at one small church for confirmation and a lady made her way into the sacristy where I was vesting. She said, 'You have undermined me. My 12-year-old son is to be confirmed and I told him the least he could do to show that he was old enough to be confirmed was to let his hair grow to proper length. And now the bishop shows up with a crew cut just like his!' There was nothing I could do about it at the moment."



Faithfulness in small things — "As a new bishop I arrived for a service at Christ Church, Tuscaloosa. As I parked, an older lady whom I had known for a long time parked next to me. We got out of our cars, and she walked over to me, turned her back and said, 'George, I live alone now. This dress buttons up the back, and I can't reach all the buttons. Please button me up.' I did."



The gift of discernment — "I tried to get all the clergy to put nametags on the candidates for confirmation, or at least announce their names before I confirmed them. I thought all

understood this, but one priest did neither, and I found myself praying for 'him

or her.' The priest presented several acolytes for confirmation, and I came to one in a long cassock with a beautiful face and golden hair down to the shoulders. I guessed and said 'she' — only to hear some immediate snickers nearby. I later sent the young man a football with my apologies. I don't know whether he ever returned to church."

Bishop Murray also stresses that a bishop must have a sense of humor. It's obvious that he has it.

*

My column about the Ship of Fools website and the mystery worshipers [TLC, Feb. 13] has attracted considerable attention. Many persons have contacted me to report they are unable to reach the website as printed. Others have been able to go to it without complications. Not being a computer geek, I have been unable to provide much help for those who have struggled with this until one reader figured out a possibility. He simply capitalized the word "mystery" in the address and was able to access the site. His suggestion is to use the following: <http://www.ship-of-fools.com/Mystery/index.html>.

If that doesn't work, try it again eliminating everything after ".com" and you should be able to reach it. You'll probably find it's worth the effort.

*

In this space I mentioned the consecration of women as bishops was among the significant stories of the Episcopal Church during the 20th century [TLC, Jan. 2]. I noted there are six female bishops in this church at present. In front of me as I wrote was a list with the names of seven, proving what some have long suspected: I can't count.

*

Note to Marjorie (whose city of residence was not legible on the postmark): Yes, newly consecrated Bishop Chuck Murphy's father is a priest. As a matter of fact, so is his brother.

David Kalvelage, executive editor

Quote of the Week

Author Thomas Cahill, on theories offering what Jesus taught: "At the moment we seem to be drowning in new Jesuses."

Did You Know...

TLC is the oldest magazine in Wisconsin.

The Inner World

After a long Epiphanytide, we settle into a new rhythm of liturgical worship during the 40 days of Lent. We gaze at altars devoid of colorful frontals and flowers; we sing slightly less jubilant hymns. In many cases we receive Holy Communion from pottery or glass vessels. We notice seldom-seen symbols in the Lenten array, a crown of thorns, a pair of dice perhaps.

The somber tones and tunes in the Northern Hemisphere certainly correspond with the exterior, with the earth itself, dormant, waiting for the color and excitement of new birth. Many of us turn a bit more inward — toward interior reflection — seeking instruction, inspiration, awakening to the spiritual realities within us, between ourselves and others, and throughout God's creation.

As the rains and snows cleanse and nourish the natural world, so our worship, prayers, and study cleanse and nourish our interior world, allowing us to awaken to the new life our Creator has in store for us as individuals and members of that wonderful and sacred mystery, the church.

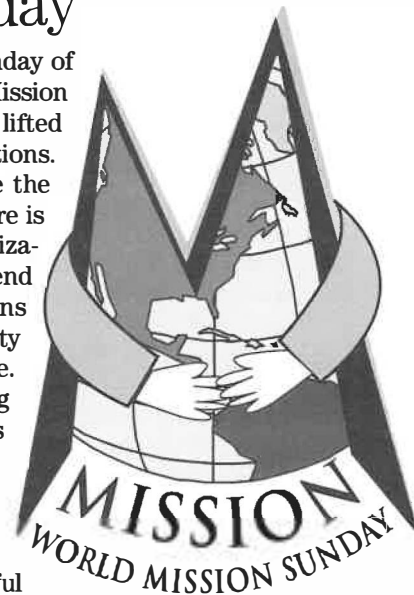
The written and spoken word, whether in poem, novel, history, biography or spirituality, often provides the inner nourishment we seek and need. Books frequently awaken us and provide not only the seeds of contemplation but also the seeds of transformation that allow Lent to evolve into Holy Week and Holy Week to blossom into Easter, Easter into Ascension and Ascension into Pentecost.

Our two features in this Lent Book Issue — one on novelist Charles Williams and the other on novelist Susan Howatch — will remind you of old fictional friends and invite you to explore new reading pathways. We sincerely trust that the articles, reviews and ads of this special issue will provide a seed or two for your personal and corporate spiritual growth this holy season.

As the rains and snows
 cleanse and nourish
 the natural world,
 so our worship, prayers,
 and study cleanse and
 nourish our interior world.

World Mission Sunday

In some parts of the church, this last Sunday of the Epiphany is being celebrated as World Mission Sunday, a time when world mission can be lifted up, celebrated and taught in our congregations. While the Episcopal Church may not place the emphasis it once did on world mission, there is still considerable interest. Mission organizations, dioceses and parishes continue to send missionaries to foreign territories, persons who are able to preach the gospel with clarity to those who have never heard the message. We are pleased to note this importance being given to world mission. Our monthly series on mission has begun to explore the topic and hopefully will increase the interest of readers to learn more. We salute those persons and organizations involved in world mission and pray that they may be successful in bringing others to Christ.





VIEWPOINT

The Atonement:

There is no dogma of the atonement and no one theory can be regarded as universally accepted.

By Kathleen K. Ennis

Not long ago I noticed an incidental reference in another Episcopal publication to the penal substitutionary theory of the atonement that provoked some thought about its theological implications. The atonement: the reconciliation of human persons to God through the life and death of Jesus Christ.

Although the Western Church understands the atonement as having been accomplished by Jesus' death on the cross, Anglican theologian John Macquarrie points out in *Principles of Christian Theology* that the early Greek fathers linked atonement with incarnation. "The cross," writes Macquarrie, "cannot be understood apart from the life which it ended . . . It has its significance only in the context of Christ's life as its climax and summation."

There are many ways of understanding the atonement and there have been many doctrines of the atonement throughout the history of the church but there is no dogma of the atonement and no one theory can be regarded as universally accepted. Although the concept of Christ as a sacrifice for our sins is biblical and was present from the earliest days of Christianity, it was John Calvin and other protestant reformers who incorporated the idea of vicarious punishment for sin into this understanding of sacrifice. Calvin was building on St. Anselm's theory that Christ suffered in payment of the satisfaction to God owed by us that we could not pay because we are creatures; therefore that satisfaction must be paid by God.

To my mind, Anselm's view of the atonement as satisfaction due for a debt that is owed places the emphasis on balancing the scales rather than on what is for me the core nature of the atonement: transcendent love. But even Anselm does not go so far as to envision God as demanding punishment and sending Jesus to be punished in our place. Nor can the penal substitutionary theory of the atonement be made more palatable by asserting that since Jesus partakes of the divine nature, God's own self paid the penalty. The Son is of the same substance as the Father but is a separate person of the Godhead.

Monarchianism, the emphasis on the unity of the Godhead to the point that the Trinity virtually disappeared, was dealt with and rejected by the church in the third century. One kind of Monarchianism, Patripassianism, was called that because without the distinction of the

three persons in the Godhead, the Father would be held to suffer crucifixion in the form of the Son.

The idea of God insisting on evening up the score by punishing Jesus to cancel out the sin of the world is not consistent with my understanding of God's nature. Again I appeal to Macquarrie, who indicts the penal substitutionary theory of the atonement (bedrock Calvinist doctrine) as an "affront . . . to reason and conscience." Paul Tillich states that the term "substitutional suffering" should not be used in Christian theology. And Richard Norris, in the Episcopal Church's teaching series, *Understanding the Faith of the Church*, states that forgiveness is not "a matter of justice but an affair of grace."

I believe God sent the Son to save sinners, not be to be crucified. As Jesus' ministry unfolded, it became increasingly apparent that humanity was going to kill Jesus for preaching the gospel, healing the sick, upsetting the

"The cross cannot be understood apart from the life which it ended . . ."

— John Macquarrie, Anglican theologian

establishment and challenging the authorities. Gethsemane was a cry to God to ask if there were not another way to accomplish reconciliation to God except through a death not decreed by God but by humanity. God's will was that this reconciliation should occur and there was no other way because God would not act to override the free will of Jesus' accusers, judges and executioners. It is to this that Jesus submits in perfect obedience. The willing sacrifice of himself has ultimate meaning because the self is the ultimate bastion of the ego. By refusing to save himself by recanting, physical force, political maneuvering, untruthfulness, deception or any other means that would compromise the entire witness of his life, Jesus triumphed — our representative rather than our substitute. Macquarrie points to what he calls the classic (*Christus Rex-Victor*) theory of the atonement: struggle and triumph. Jesus was victorious over sin and death because those things had no power over him. By his death he broke the bonds which enslave, pervert and control all human persons, thereby separating us from God, to whom belong our whole love, devotion and allegiance.

One of the most somber biblical passages is one that

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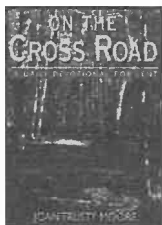
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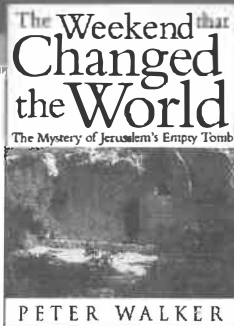
appears in some variation in all four gospels: "For those who want to save their life will lose it, and those who lose their life for my sake will save it." I do not see this as a call to us all to become martyrs for the faith, but rather to abandon our idols and our ego-centered mindset and die to ourselves. As Jesus rose to new life, so we also will know new life by living in freedom from the idols of power, material wealth, selfish concerns and whatever other "demons" rule our lives, control our behavior and separate us from God. But we cannot do this for ourselves. This freedom is only possible through the saving act of God in Jesus. Thus Jesus must be more than just an example to us, a "moral influence" as another theory of the atonement is sometimes called.

In *Basic Christianity*, John Stott states it bluntly: "A pattern cannot secure our pardon . . . We need more than an example, we need a Savior. An example can stir our imagination, kindle our idealism and strengthen our resolve, but it cannot cleanse the defilement of our past sins, bring peace to our troubled conscience or reconcile us to God."

This is accomplished in the same way that God's grace is received through the administration of the sacraments. Jesus' very life and death were an "outward and visible" (physical, material) sign of an inward and spiritual grace: God working through the Son to transform human nature itself. Jesus as sacrament of God is another of the theories of the atonement and one that has great appeal for me because it both honors the mystery and testifies to a profound love for God's human children that values the dignity, worth and freedom of every person. Jesus bore the sin of the world even unto death, a death that was necessary because God loved us so, God would not overrule our sovereign God-given free will, even when we accused, condemned and nailed our Lord to the cross.

But the atonement is a complicated and difficult concept and one that we cannot fully comprehend. What is important is not *how* it happened, but *that* it happened: a one-time event of eternal significance, within history, transcending time.

The Rev. Kathleen K. Ennis, of Naples, Fla., is a deacon of the Diocese of Southwest Florida. She is Episcopal/Lutheran campus minister at Florida Gulf Coast University.

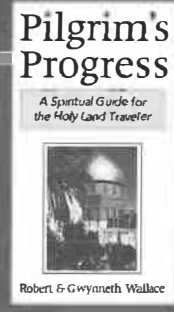


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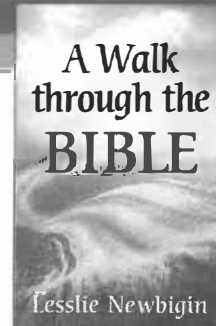
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If the church stays focused on Jesus, we can be sure that one day we will no longer see through a glass darkly.

Painful and Powerful

"Staying Focused on Jesus" [TLC, Feb. 6] is a painful and powerful editorial about homosexuality, a blessing for those of us who really wrestle with this issue. Dean Stephen Bancroft sets forth so clearly the opposing moral stances which at this point are irreconcilably in conflict. He lost friends on both sides because he struggled courageously and publicly to hold the idea that God loves and embraces gays and lesbians, in equal tension with the theological belief that heterosexuality is the biblical and historical Christian standard. It is interesting that Gordon, his gay friend and senior warden, also held this belief.

The pain which Dean Bancroft experienced mirrors the pain all of us experience if we try to deal honestly with

this problem. I feel so often that I am no more than a mealy-mouthed, semi-converted fence sitter. I am always very much aware of how limited my understanding is of the mind of God, but especially when I deal with this issue.

It is a relief to realize that holding these opposing realities in tension, with all the ambiguity and the pain this involves, may be the only way possible at present. If the church stays focused on Jesus, we can be sure that one day we will no longer see through a glass darkly. We can pray that love will come soon to banish the tension and fear which keep the church from becoming a place where all of us are truly brothers and sisters in Christ.

Sue Jefferson
Naugatuck, Conn.

Praise God that Stephen H. Bancroft, in his Viewpoint article, "Staying Focused on Jesus," has learned that homosexuals are not "lechers and potential predators of young males." Such attitudes are what true homophobia is about.

However, Dean Bancroft is presenting the New Theology for the New Millennium, which is basically an old heresy: that is that sin is now decided on a case-by-case basis; that once we've heard the sinner's story, then the sin becomes acceptable. If the profoundness of "our stories" becomes the measuring rod for sin, then we are truly lost, for it all becomes subjective and relative and there is no truth.

I applaud Dean Bancroft's love for Gordon but perhaps the greater sin is

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his inability, as his priest, to speak the truth in love: to love the sinner, but call for repentance of the sin.

*(The Rev.) Thomas R. Minifie
St. Philip's Church
Marysville, Wash.*

Where Were They?

I read with interest that the Executive Council had cancelled reservations with the Adam's Mark Hotel simply on the basis of a Justice Department suit that "alleged a pattern of racial discrimination" [TLC, Feb. 6]. Thank you for bringing this information to your readers' attention.

It troubles me that this charge was not uncovered by those who were responsible for the reservations two years ago. Where were those "local leaders" two years ago who are now raising these allegations of "a broad pattern of racial discrimination in providing a variety of guest services"? Is it now the policy of the Episcopal Church to act on unverified allegations?

Seek the truth about the validity of the charges after two years.

How extensive was the study made by those responsible for making the reservations knowing that cancellation of the reservations would incur a \$1.2 million charge to the church?

It seems to me that the Executive Council would do well to observe the carpenters' rule: Measure twice, cut once.

*James F. McClure
Fort Wayne, Ind.*

Simple Procedures

As an accountant/attorney/priest, it pains me to read of misappropriation of funds like at St. Stephen's, Wilkes-Barre, Pa. [TLC, Jan. 23]. There are simple procedures to prevent this. For example, I recommend two signatures for checks. Also, the person who signs the checks should not open the bank statement and should not reconcile the account.

I am now a partner in a management consulting firm after serving the church 25 years. I would enjoy a volunteer ministry teaching vestries, clergy or dioceses how to inspire con-

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LETTERS TO THE EDITOR

fidence in church financial reporting and I think others would also.

Embezzlement is usually a process similar to sheep getting lost. A sheep nibbles here, and then over there. There is no intent to get lost, but they do. Embezzlement is like that. Bookkeepers borrow a dollar, intending to return it. The amount and frequency grows until they have nibbled themselves lost. These are good people, and the church has a pastoral responsibility to install simple accounting boundaries (or fences).

*(The Rev.) William H. English
San Francisco, Calif.*

The misappropriation of funds at St. Stephen's Church, Wilkes-Barre, Pa., and the similar situation at the national church office with Ellen

Cooke, would remind all levels of church administration that stewardship also includes safekeeping of, as well as wise spending of, the money of church members. Institutions should require review of all bank statements and expenditures by more than one person, as well as other safety checks, in addition to keeping fidelity and blanket bond policies up to date. The story of the widow's mite emphasizes this responsibility.

*Stuart S. Bamforth
New Orleans, La.*

Beyond the Back Doors

It disturbed me when I read the comments from a pillar of the church the Rev. A. Wayne Schwab [TLC, Jan. 23] that, I believe, totally miss the

point of the interesting article by Peter Stebinger [TLC, Jan. 2].

Spiritually strong persons (i.e., congregations) do more of the very things Fr. Schwab enumerates. Jesus-focused people and Holy Spirit-inspired congregations do reach beyond their back doors — with inspired clergy as part of their charge — especially if they have a few deacons in their midst.

*(The Rev.) Bill Wheeler, deacon
Boonville, N.Y.*

'Truly Liberating'


I read with interest Bruce Chapman's thoughtful reflection about Marcus Borg and his work [TLC, Jan. 30]. I've never heard Prof. Borg speak, but if Mr. Chapman has accurately characterized his presentation at St. Mark's Cathedral in Seattle, it sounds as though he succumbed to the unfortunate temptation to denigrate those who hold a perspective different from his own. Such rhetoric is unhelpful at best, arrogant at worst, and very often turns real conversation into debate, making it difficult for participants to hear and stay truly present to one another.

That being said, I need also to say that I believe the lively conversation about Jesus that Prof. Borg and his colleagues of the Jesus Seminar are provoking is not going to endanger the Episcopal Church. (The future of the church is firmly in God's hands, and none of us has the power to do it ultimate harm.)

I find much of what Prof. Borg says truly liberating. Do I buy it all? No. I don't have to buy it all, though, in order to engage in a generative conversation. I experience the Holy Spirit present in such dialogue, speaking the word of God to our own generation. It's my hope that the Episcopal Church will continue to create occasions in which such conversation can happen — in doing so, I believe we become agents of divine hospitality.


*(The Rev.) Whitney W. Roberson
Church of the Epiphany
San Carlos, Calif.*

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(Continued from page 13)

multicultural ministries.

In the business portions of the convention, delegates acted on eight resolutions, four substantive changes to the Constitution and Canons, and adoption of a budget of more than \$3 million for mission and ministry.

Deborah Kennedy

Vision 2000

In what must have been one of the shortest diocesan conventions in **Central Florida's** history, lay and clerical delegates from 15 counties got right to the point at the Cathedral Church of St. Luke on Jan. 29: The diocese is about growing God's church.

The centerpiece of the meeting was a prayerful plan — Vision 2000 — to strengthen existing congregations and plant new ones.

The convention allows representatives from all congregations to do the work of the diocese. Under the ministry of the Very Rev. G. Richard Lobs III and his staff, the Cathedral Church of St. Luke in Orlando was the ideal venue. The morning service set the tone for the day, connecting attendees in the body of Christ through the renewal of baptismal vows by all and the renewal of ordination vows by clergy. The preacher was the Rt. Rev. William Folwell, retired Bishop of Central Florida.

Three resolutions and the diocesan budget passed with no discussion and no opposing votes. Convention organizers said this was in large part because of the presentation of those matters at the five deanery meetings the month before convention.

The key resolution was the endorsement of the Vision 2000 initiative that is expected to result in planting at least 15 new congregations and strengthening existing ones over the next 10 years. The Rt. Rev. John W. Howe, Bishop of Central Florida, and the diocesan board developed the vision with contributions from other interested diocesan members.

Bruce Bauder of the finance committee presented the diocesan budget for 2000, which was adopted by the

convention. This year's budget is \$2.04 million, compared with \$1.96 million in 1999. The largest increase is for the Vision 2000 initiative.

Joe Thoma

Building Bridges

In his address to the annual council of the **Diocese of Mississippi**, meeting in Jackson, Jan. 28-30, the Rt. Rev. A. C. Marble, Jr., diocesan bishop, asked every congregation to consider entering into a companion relationship with an African-American congregation in its community. "Getting to know one another and sharing will happen naturally. It will build bridges and confront prejudices," he said. "Also, I invite you

to broaden the boundaries of your church as a jubilee people open to and inviting the diversity into your houses of worship. We also have a growing presence of Hispanic people in every community. Let's share our good news with them."

Bishop Marble reminded delegates that for the past three years the diocese had joined forces with Methodist and Roman Catholic leadership to seek legislation on behalf of the children of Mississippi who live in homes below the poverty level. "Health coverage... is a major victory for the children of Mississippi and for the future health and welfare of Mississippi," he said of legislation enacted by the 1999 legislature. "In the next month we will

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SPEAKERS:

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Dr. John Nilson, *Member, ARC-USA Loyola University, Chicago*

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issue yet another statement speaking on behalf of the children of Mississippi. I urge all parishes and missions to embrace children as a priority within and outside our churches. I ask, "What leadership and action are you talking on behalf of children in your community?" he said.

With the theme, "Jubilee 2000, Celebrating and Serving," the council devoted one afternoon to interview sessions for all registered delegates and clergy with the five nominees for bishop coadjutor. Election of the bishop coadjutor is scheduled for Feb. 26, at St. Andrew's Cathedral, Jackson.

The Rev. Marshall L. Meadors, Bishop of the Mississippi Conference of the United Methodist Church, addressed the more than 1,000 assembled delegates, clergy and guests at the first session on Jan. 26. Reminding the group that the Lord said unless we humble ourselves and become like little children we will not enter into the kingdom of heaven, he said 630,000 children in Mississippi live below the poverty level.

The Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, addressed the council concerning diversity in the church. She also delivered a homily at the closing Eucharist.

Carolyn McLendon

'Ordained to Bless'

The **Diocese of El Camino Real** approved a \$1.5 million budget and a resolution memorializing to General Convention a rite of blessing for same-gender relationships. It also passed a jubilee resolution to cancel debt.

The diocese, which covers five counties along California's Central Coast, held its 20th convention Jan. 14-15 at a hotel in Seaside.

Christine Spong, with blessings from her husband, the Rt. Rev. John Shelby Spong, retired Bishop of Newark, set the tone for the annual meeting during the opening Eucharist: When we affirm people, she said, they flourish; when we denigrate people, they wither.

The Rt. Rev. Richard L. Shimpfky, Bishop of El Camino Real, stated his

policy on the blessing of same-gender relationships to nearly 400 clergy and delegates: "Our clergy are ordained to bless." Bishop Shimpfky urged clergy to view relationships as paramount, taking precedence over the more dubious honor of blessing cars, boats and other inanimate things. "God is most interested in relationships," he said. The resolution, supported by Integrity, asks General Convention to develop "a rite or rites for blessing committed, faithful, same-gender relationships intended to be lifelong," which would be included in the *Book of Occasional Services*. The words "while continuing to struggle with anguish on this issue" were added to reflect the fact that some members of the convention do not support the resolution.

Blessing was also the focus for the discussion on the jubilee resolution, which asks for a "commitment to the jubilee imperatives of debt forgiveness, environmental stewardship and human liberation." Debate arose over how to put the resolution into practice. Opponents of the measure objected to the third resolve, which declares the cancellation of all past-due fair shares through 1999. The Rev. Carl Hansen, proponent of the resolution and rector of All Saints' Church, Carmel, urged the convention to "put some guts into what is otherwise a theoretical motion. We need to stand behind the idea of the resolution, the spirit of it," by demonstrating our own willingness to forgive. Convention narrowly approved the resolution.

El Camino Real's proposed \$1.5 million budget for the year 2000 met little opposition. The only significant change was the transfer of \$15,000 from "Domestic and Foreign Mission," funding which supports the national church, to "New Work" in the diocese's Department of Intercultural Evangelism and Mission.

Stacey Warde

Correction: Because a word was inserted mistakenly, a column which mentioned the Micah Project in the Diocese of Massachusetts [TLC, Feb. 6] was incorrect. Participants are working in an urban church, a college chaplaincy, and an aid agency for the homeless.

Appointments

The Rev. **Peter Boyle** is rector of Redeemer, 1249 3rd St., Rensselaer, NY 12144.

The Rev. **Paul Cook** is rector of St. Mary's, 1307 Holmes St., Kansas City, MO 64106.

The Rev. **Seamus Doyle** is vicar of the Mid-Missouri Cluster, Diocese of Missouri; add. 2146 County Rd. 382, Holts Summit, MO 65043.

The Rev. **Roy J. Enquist** is special assistant for Ecumenical and Interfaith Affairs at Washington National Cathedral, Washington, DC 20016.

The Rev. **Bob Lambert** is rector of St. David's, PO Box 510528, New Berlin, WI 53151.

The Rev. **John J. Leahy** is priest-in-charge of St. Paul's, 79 Cross St., Gardner, MA 01440.

The Rev. **Carol W. Sedlacek** is associate of Good Shepherd, PO Box 5176, Austin, TX 78763.

The Rev. **Charles R. Summers** is interim of St. Barnabas and All Saints', 41 Oakland St., Springfield, MA 01108.

The Rev. **Oran E. Warder** is rector of St. Paul's, 228 S Pitt St., Alexandria, VA 22314.

The Rev. **Karla Woggon** is rector of St. Andrew's, 4512 College Ave., College Park, MD 20740.

The Rev. **Kirtley Yearwood** is rector of St. Mary's, 728 23rd St. NW, Washington, DC 20037.

Ordinations

Priests

- Oregon — Mary Canavan**
- Quincy — Douglas A. Grandon**, Christ Church, Moline, IL
- Southwest Florida — Brian Kendall Burgess**
- Southwestern Virginia — Catharine W. Montgomery**
- Western New York — Ann Elizabeth Markle, Walter E. Pond, Jr.**

Resignations

The Rev. **Sharon H. Clayton**, as rector of Grace, Millbrook, NY.

The Rev. **Mary Curtis**, as assistant at Emmanuel, Southern Pines, NC; add. 136 Pine Lake Dr., Whispering Pines, NC 28327.

The Rev. **Randy Foster**, as vicar of All Saints', Hamlet, NC, and rector of Messiah, Rockingham, NC; add. 106 Pettingill Pl., Southern Pines, NC 28387.

The Rev. **Jeffrey Steenson**, as rector of St. Andrew's, Fort Worth, TX.

Deaths

Sister **Mary Dorothea**, the last member of the Poor Clares of Reparation (PCR), died in her sleep Jan. 29. She is buried at Little Portion Friary, Mount Sinai, NY.

The Rev. **Allen Webster Joslin**, retired priest of the Diocese of Massachusetts, died Jan. 1 at a Salisbury, NC, hospital. He was 84.

Fr. Joslin was a native of Warwick, RI. He was a graduate of the University of the South, Berkeley Divinity School and the University of Rhode Island. He was ordained deacon in 1944 and priest in 1945. Fr. Joslin served as priest-in-charge of St. Paul's, Conway, SC, Trinity, Myrtle Beach, SC, and St. Luke's, Andrews, SC, 1945-48; priest-in-charge of Trinity, Abbeville, SC, 1948-54; rector of Resurrection, Greenwood, SC, 1948-57; and rector of Christ Church, Swansea, MA, 1958-80. In his retirement he served as priest-in-charge of St. Paul's, Salisbury, NC, 1980-92. Fr. Joslin is survived by his wife, Evelyn Basto Fuller Joslin, four sons, a daughter, nine grandchildren and a sister.

The Rev. **William Swift**, rector of St. John the Baptist Church, Sanbornville, NH, died Dec. 31 of pancreatic cancer. He was 54.

Fr. Swift was born in New York City and was a graduate of Dartmouth College and Episcopal Theological School. He was ordained deacon in 1970 and priest in 1971. He served as assistant and then associate at Christ Church, Cranbrook, Bloomfield Hills, MI, 1971-74; associate at All Saints', Atlanta, GA, 1974-87; rector of Annunciation, Marietta, GA, 1987-93; interim of St. Michael and All Angels, Stone Mountain, GA, 1993-94; and rector in Sanbornville, from 1996 until his death. Fr. Swift is survived by his wife, Robin Lynn Yeager Swift, a daughter, Jennifer, a son, David, a granddaughter, and his parents, the Rt. Rev. and Mrs. A. Ervine Swift.

The Rev. **Gale Dudley Webbe**, 90, retired priest of the Diocese of North Carolina, died Feb. 3 of kidney failure, following surgery to repair an aneurysm.

Fr. Webbe was a native of Summit, NJ, and a graduate of Amherst College and General Theological Seminary. He was ordained deacon and priest in 1935. He served as priest-in-charge of St. Alban's, Cimarron, KS, 1935-37; priest-in-charge then rector of St. Andrew's, Newark, NJ, 1937-41; chaplain at Christ School, Arden, NC, 1941-47; rector of St. Mary's, Asheville, NC, 1947-53; rector of Good Shepherd, Columbia, SC, 1953-54; rector of St. Mary's, Daytona Beach, FL, 1954-60; rector of Incarnation, Highlands, NC, 1960-71; and returned to Christ School as headmaster, 1971-74. Fr. Webbe is survived by his wife, Peggy Wallace-Webbe, a daughter, a son, five grandchildren, a brother and a sister.

Next week...

A Crucifix for Lent

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RECTOR: St. David's Episcopal Church is a multi-ethnic, financially stable parish in a middle-class community in suburban Detroit, MI. The area offers quality schools, excellent medical care, recreational and cultural opportunities. We are committed to an active lay ministry, God-centered preaching, Christian education for all ages, pastoral care, community outreach and a strong music program. Our rector must administer the sacraments weekly, help us to strengthen and expand our current ministries, guide us in our spiritual journeys and assist us in the growth of our parish. Resumes and personal profiles are due by March 31, 2000, and may be sent to: **Search Committee, St. David's Episcopal Church, 16200 W. 12 Mile Rd., Southfield, MI 48076.** Our parish profile is available at the same address.

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RECTOR SEARCH: St. Luke's Episcopal Church, a historic downtown church in piedmont North Carolina, is seeking a rector. The candidate must be an Episcopal priest and should submit a resume no later than April 15. Additional information will be forwarded to qualified candidates. Please send inquiries to: **Rector Search, P.O. Box 4336, Salisbury, NC 28145-4336.**

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KEY — Light face type denotes AM, bold face PM;
add, address; anno, announced; A-C, Ante-Commun-
ion; appt., appointment; B, Benediction; C, Confes-
sions; 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 Com-
munion; HD, Holy Days; HS, Healing Service; HU, Holy
Union; Instr, Instructions; Int, Intercessions; LOH,
Laying On of Hands; Lit, Litany; Mat, Matins; MP,
Morning Prayer; P, Penance; r, rector; rem, 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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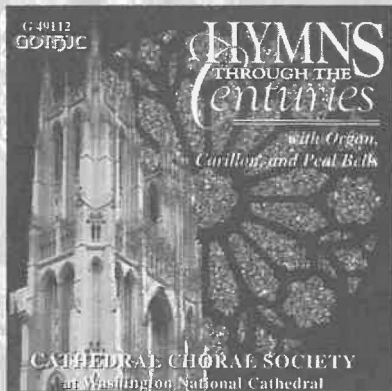
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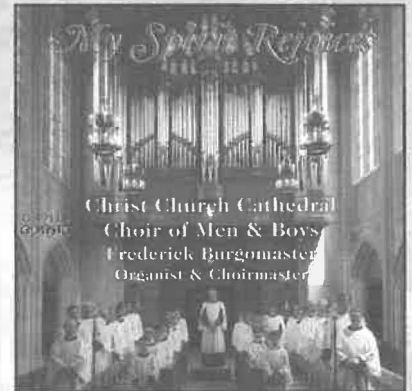
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