

THE
LIVING CHURCH

CHRISTMAS BOOK & GIFT ISSUE

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ NOVEMBER 11, 2001 ♦ \$2.00

Nicholas,
saint and
wonderworker



REVISE
SERMON!

MAKE
HOSPITAL
VISITS
7:30

Like most clergy, you put others first. You're not caring for yourself because you're too busy taking care of everyone else. We're very grateful for all you do, but we think you and your family deserve some support and guidance, too.

That's why our Planning For Tomorrow conferences provide financial and life planning assistance to all active Episcopal clergy regardless of age or career stage.

Sessions are led by Church Pension Fund professionals, who recognize your special needs. They'll help you understand and access the full resources of the fund as well as government and personal resources that may also be available to you.

If you're in mid-career, our staff will show you how to plan for major family expenses such as housing and children's education.

ORGAN
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COSTS??

VESTRY
MEETING
TONIGHT

Why Our Clergy Need All The Help They Can Get

Nearing retirement? Life planning assistance will help smooth the way to your 'third age.'

One-on-one personal planning sessions can be pre-arranged to allow you to develop your own action plan in confidence.

Conferences are open to active clergy from all dioceses. And because the fund shares in the expense of your participation, your out-of-pocket costs are minimal.

For more information, call the diocesan contact listed in the chart, or contact Stokes Liles, Life Planning Conference Coordinator, at the Church Pension Fund: 800-225-6602, ext. 878; email: sliles@cpg.org

PLAN
RETIREMENT!
TUES
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CHURCH

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PLANNING FOR TOMORROW CONFERENCES

Diocese(s)	Contact	Phone	Dates
2001 CONFERENCE DATES			
Central Florida	The Rev. Cn. Ernest Bennett	407-423-3567	Nov 9-10
Washington	Ms. Daphne Gerig	202-537-6465	Nov 16-17
2002 CONFERENCE DATES			
New Hampshire	The Rev. Cn. Marthe Dyrer	603-224-1914	Jan 11-12
Olympia/Oregon	Ms. Marilyn Flanders	503-636-5613	Jan 18-19
Bethlehem	Ms. Maggie Watkins	610-691-5655	Feb 10-11
Dallas	Ms. Ellen Gunn	214-826-8310	Feb 22-23
Colorado	Ms. Pam Greenfield	303-837-1173	Mar 1-2
CA/El Camino Real/Nevada	Ms. Susan Altig	831-394-4465	Mar 15-16
Texas	The Rev. Cn. Dena Harrison	713-520-6444	Apr 5-6
Southern Virginia	The Rev. John Baldwin	757-499-1271	Apr 19-20
West Texas	The Ven. Don Lee	210-824-5387	May 3-4
Vermont	Ms. Lynn Bates	802-863-3431	May 17-18
Newark (Lay)	Mr. Michael Francaviglia	973-622-4306	Jun 14-15
Springfield	Ms. Jacque Moore	217-525-1876	Jun 21-22
Ohio	The Rev. Gay Jennings	216-771-4815	Sep 20-21
Pennsylvania	Mr. Bill Powell	215-627-6434	Sep 27-28
Central Pennsylvania	The Rev. Cn. Joe Seville	717-236-5959	Oct 8-9
New York	The Rev. Richard Sloan	212-316-7427	Oct 18-19
Florida	Ms. Becky Peebles	904-356-1328	Oct 28-29
Los Angeles	The Rev. Mark Kowalewski	213-482-2040	Nov 15-16
Northwest Texas	Ms. Edna Chambers	806-763-1370	Nov 22-23

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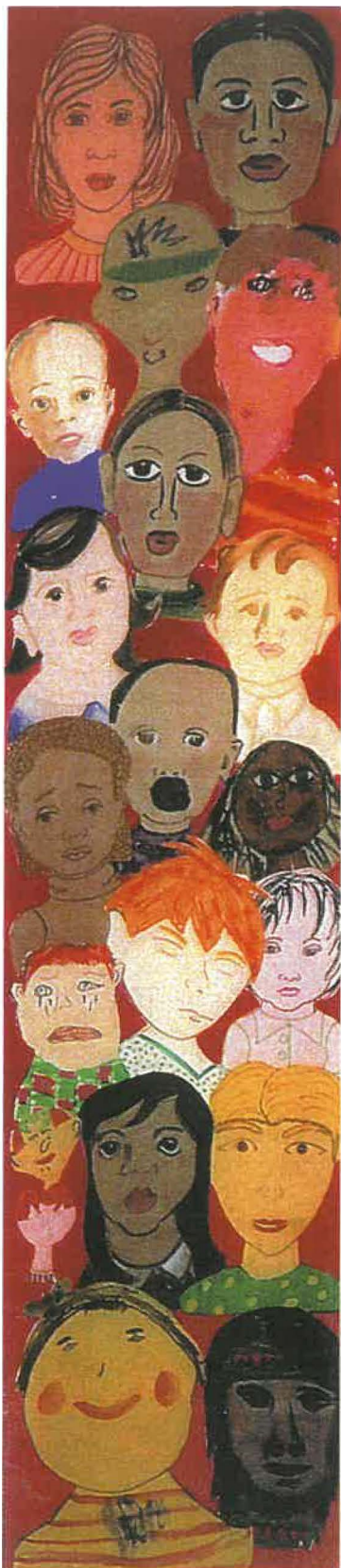
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The Cover

Illustration by Susan Kelly vonMedicus taken from the children's book
Letters from Heaven. Review on page 21.

The Children's Faces Project, created by artist Nell Hillsley and St. Mark's Cathedral, Minneapolis, involved professional artists and children from 14 schools and churches, who painted 1,500 portraits representing some of the homeless children in the community. The faces, on 65 large panels, bookmarks and postcards, and displayed in the state capitol, various churches, community celebrations and conferences, are meant to "wake people up to the new face of homelessness," the children.

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SUNDAY'S READINGS

Preparation for the Kingdom

'Stand firm and hold fast to the traditions that you were taught by us' (2 Thess. 2:15b).

The 23rd Sunday after Pentecost, Nov. 11, 2001

Job 19:23-27a; Psalm 17 (or 17:1-8); 2 Thess. 2:13-3:5; Luke 20:27 (28-33) 34-38

We Anglicans, as much heirs of the catholic as we are of the protestant traditions, agree that Christian marriage is at the very least a "sacramental rite" of the church. But whether we call it a sacrament or a sacramental rite ultimately makes no difference. Both terms imply "outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace" (BCP, p. 857).

God bestowing grace through Christian marriage — what on earth does that mean? We gain insight into the nature of sacramental grace when we consider the "two great sacraments of the gospel," holy baptism and the Holy Eucharist. God, the creator of everything that exists, has for reasons of his own chosen to mediate his unconditional love (i.e. grace) through the material things of this world. In baptism, the Lord has chosen water as the vehicle through which his boundless love is poured out. The result is forgiveness of sin and incorporation into the body of Christ. In the Eucharist, God chooses to make use of bread and wine as the vehicles through which his love is delivered to the faithful.

Christian marriage, undoubtedly "sacramental," follows the same pattern of God using the things of this world (in this case human beings) as vehicles for the bestowal of his unbounded love. In a "sacramental marriage," a man discovers that the Lord chooses to love him primarily through the person of his partner. And likewise a woman discovers that God chooses to love her primarily through the person of her husband. They become, in an inseparable way, sacraments to one another, vehicles

through which God mediates unbounded and unconditional grace.

Jesus insists that those who are invited into the kingdom "neither marry nor are given in marriage." The simple reason for this is: "they cannot die anymore" (Luke 20:35b-36a). As baptism mediates God's love in this world, it is no longer necessary when we enter the kingdom and there receive the Lord's love directly. Following our birth into the kingdom, the celebration of the Eucharist shall necessarily cease. We shall be nourished forever by the Lord himself at the heavenly banqueting table. And Christian marriage is a thing only of this world because once we enter the kingdom it is no longer necessary for God to mediate his love. We shall enjoy it directly and forever.

It is the Lord himself, who through sacramental grace, "directs [our] hearts to the love of God and to the steadfastness of Christ" (2 Thess. 3:5). For this reason we can share in the assurance of Job: "[A]fter my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another" (Job 19:26-27).

Look It Up

What is the relationship between our love for one another and God's unbounded love for us? (1 John 4:15-16)

Think About It

The Prayer Book Catechism makes it clear that God does not limit the granting of grace through the sacraments or through "sacramental rites." What are some other ways in which the Lord bestows his love upon us regularly?

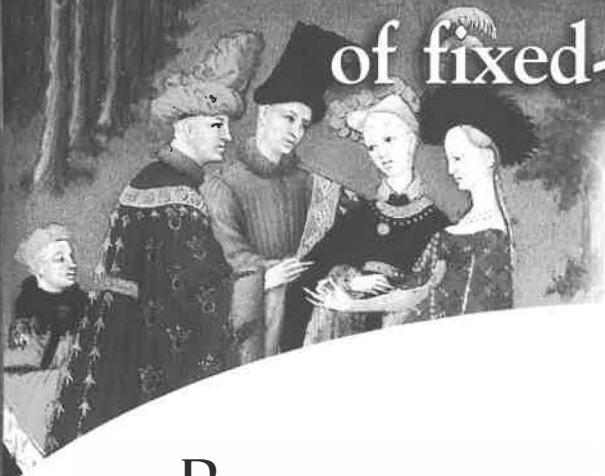
Next Sunday

The 24th Sunday after Pentecost

Mal. 3:13-4:2a, 5-6; Psalm 98 (or 98:5-10); 2 Thess. 3:6-13; Luke 21:5-19

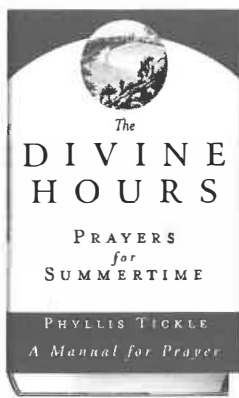
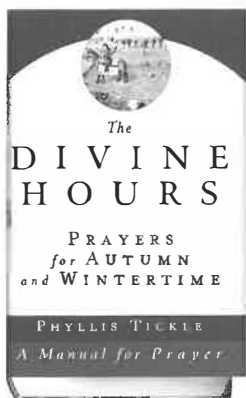
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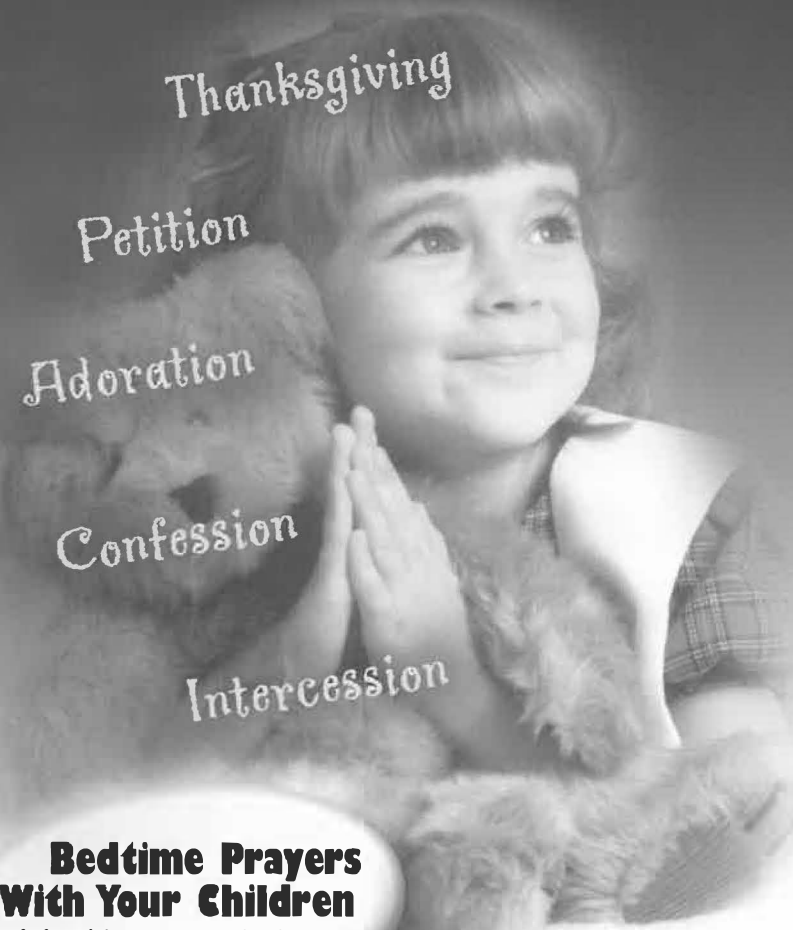
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The Saint Francis Academy is well known for therapeutic services for at-risk children and families. However, our continuum of care also includes early-intervention programs to keep children at home and families together.

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Vivid Memories

Favorite books of young children are generally those that include the largest, most descriptive pictures; the kind of books they can flip through and know exactly what is happening by looking at the vivid visual descriptions. Children sometimes like to recite the stories they've learned back to grown-ups who read to them. The following picture books would make it easy to do so, since a majority of these stories could be told through illustration alone. A picture book can be a wonderful gift to create a childhood memory for someone dear to your heart.

Jabuti: A Trickster Tale from the Amazon. By **Gerald McDermott.** Harcourt, Inc. \$16. ISBN 0-15-200496-3



This is one of a series, but there is no need for background to enjoy the story alone. It is the retelling of an old myth, with illustrations so vivid, on hot pink backgrounds, they could solely display the action. The author has won Caldecott awards for his books in the past. This one has the potential to be added to the list.

And the Dish Ran Away with the Spoon. By **Janet Stevens and Susan Stevens Crummel.** Illustrated by **Janet Stevens.** Harcourt, Inc. \$17. ISBN 0-15-202298-8



With wordplay and pun, the Mother Goose characters Dish and Spoon create an entertaining tale involving all of the main characters in the rhyme — Cat, Dog, and Cow — who are greeted by a few more nursery rhyme characters throughout the tale. This is a charming twist to a classic bedtime read.

What Does the Sky Say? By **Nancy White Carlstrom.** Illustrated by **Tim Ladwig.** Eerdmans Books for Young Readers. \$17. ISBN 0-8028-5208-4



A young girl watches the sky in wonderment, realizing the importance of change and how the weather, the seasons, and the magic of childhood are connected to all creation and its Creator.

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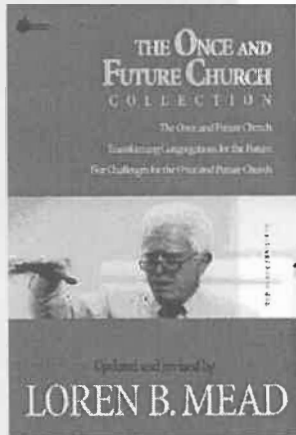
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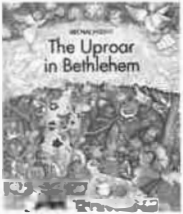
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A Child is Born: A Christmas Story. Illustrated by Jindra Capek. £8.99. Floris. ISBN 0-86315-332-1



A classic Christmas legend is retold for young readers in an easy-to-understand format accompanied by full-page pictures. The story raises many questions for children to ask, and many are answered within the book, which demonstrates the morals of and important decisions made by the characters.

The Uproar in Bethlehem. By Michal Hudak. Liturgical. \$14.95. www.litpress.org. No price given. ISBN 0-8146-2774-9



With engaging and detailed pictures, this tale revolves around Luke 2:8-14. Each page shows an "uproar," with enough excitement and action to keep even the the most wiggly reader occupied.

The Tree that Survived the Winter. By Mary Fahy. Illustrated by Emil Antonucci. Paulist. \$8.95. www.paulistpress.com. ISBN 0-8091-4067-5



This is a fable that uses the metaphor of nature, specifically how the seasons affect a tree, to reflect the difficult times in humans' lives. It explains how the memories of hardships can be used positively, as part of one's wisdom. Although this is intended for adults, older children may benefit as well.

A Country Sampler of Simple Blessings: A Collection of homespun stories and paintings celebrating the everyday moments in life. Written by Peg Carmack Short. Illustrated by Ellen Stouffer. Tyndale. www.tyndale.com. \$18.99. ISBN 0-8423-5247-3



Filled with inspirational stories and country-like illustrations, each story begins with a Bible quote, followed by a reflection on the importance of the quote on a daily basis. This collection is wonderful for any age, especially for reading aloud, and reminds one of what really matters in life, small blessings that can be enjoyed every day.

Amy Grau
Wauwatosa, Wis.

CHILDREN'S BOOKS

'Grandma, Read Me a Story'

Sometimes I think the best time of the day is when someone looks up and says, "Grandma, read me a story." We snuggle together in my favorite chair, where one child has to sit half on the arm of the chair and one squeezes in close on the other side, with a new book we want to read, or perhaps an old favorite we love to hear again. I don't know who enjoys it more, the children or me. Kids have the best books; I have always thought so. And I am grateful to so many publishers for continuing to provide us with these wonderful stories. Here are a few of the new ones:



Tell Me What It's Like to Be Big. By Joyce Dunbar. Illustrations by Debi Gliori. Harcourt. Pp. 32. \$16.

A baby rabbit named Willa wakes up one morning and decides to get up and get her own breakfast. Willa

is too small to reach anything so she wakes up her bigger brother Willoughby and asks him for help. As they fix breakfast together, Willa asks questions about growing up, and Willoughby comforts her with his answers.

Eventually, they climb in bed with mother who yawns and says, "This is very early morning. Why don't we just snuggle up for awhile?" And go back to sleep, she encourages. So they do.

Small children will ask to hear this again and again.

Prayer Is ... For Me! God Is ... For Me! By Christine Tangvald. Illustrations by Tony Griego. Bethany House. Pp. 24 each, paper. \$3.99 each.



In *Prayer Is ... For Me!* Tangvald's rhymes combine with Griego's full-color illustrations to introduce little ones to the gift of prayer. She brings together biblical promises to teach children that they can pray anywhere, anytime, and about anything — God is listening.

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vald and Griego again put together rhyme with illustration to show God as creator and friend. Children will discover that God knows everything about them, he loves and cares for them, and is with them in all that happens each day. Illustrations in both of these books should be more racially inclusive.

The Little Spider. By **Sigmund Brouwer.** Illustrated by **Susan Kathleen Hartung.** Original Song (CD included) by **Cindy Morgan.** Tyndale. Pp. 37. \$14.99.



Best-selling author Brouwer, in his first children's book, retells a classic legend about animals in a stable in Bethlehem on a cold winter's night.

The Christ Child is there, the Man and Woman with him, and also a fickle mouse, an easily distracted cat, a fearful dog, the loyal donkey, and a tiny spider.

Mouse tries to wake up the animals to tell them he has overheard Man and Woman saying they must leave tonight, as they are in danger. The animals decide to go with them, to help them in their escape from Herod's soldiers. But gradually each leaves, except for Donkey and Spider, who rides in Donkey's mane. They find a cave to sleep in and donkey goes to sleep.

Spider is happy to be with the Child. He wants to give him a gift, but doesn't know what he could give, being so small. He begins to spin a web across the mouth of the cave, hoping it will keep out the cold. Frost collects on the web.

When Herod's soldiers come, moonlight shines on the frost-covered web, as it stretches across the entrance to the cave. The captain says, "Come, let's not waste time. No one could be in that cave." And the Man, Woman and Child are left in peace.

Beautifully told and illustrated.

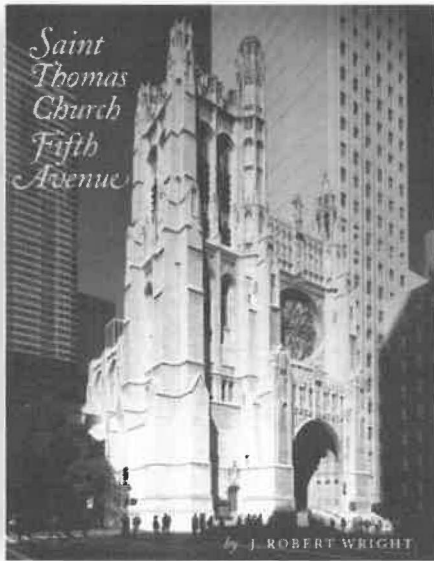
The Wonder of Christmas. By **Jeanne Conte.** Thomas More. Pp. 128, paper. \$14.95.

Conte gives here a selection of her stories and poems about the wonder that is Christmas. Some have appeared in other publications, but all are well written and touching.

From the first, "The Legend of the Star of Bethlehem," to the last, "A Birthday Party for Jesus," readers will identify with the thoughts and feelings expressed through the people in her inspirational stories. A great addition to any Christmas book collection.

Nathan: the Littlest Disciple. By **Anne T. Oxley.** Dorrance. Pp. 52. \$12.

This is the story of a young Jewish boy who wants to see the Messiah he has heard so much about. He travels with his small dog 15 miles to the north shore of the Sea of Galilee to find Jesus. He sits entranced, listening to him, and when the disciples are



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asked to find food for the crowd, Nathan offers his own lunch of five barley loaves and two fish. It is, of course, the story of the feeding of the five thousand.

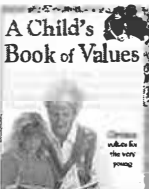
Oxley wrote her version following the 1999 Columbine High School tragedy in Littleton, Colo. She traveled to the Holy Land and stood where the biblical story of the loaves and fish is said to have taken place, and she wanted young people to know there is someone who cares and will listen to them, even as Jesus listened to Nathan in this story.



Our Place in Space and 59 More Ways to See God Through His Creation. By **B.J. Reinhard**. Illustrated by **Greg Cross**. Bethany. Pp. 152. \$12.99.

Sixty readings introduce the physical sciences and the wonder of God to young readers. Topics include the formation of clouds, magnetism, electricity, the northern lights, good vibrations (sound waves), measuring important things, chemistry, rock formations, atoms, oceans — almost everything a young person might wonder about.

Besides scientific information, there are suggestions for further reading, hands-on activities, cartoon illustrations, interesting sidebars, new vocabulary words and definitions, as well as appropriate scripture verses with thoughts about God to remember and think about. Appropriate for home schoolers or just inquisitive kids who want to know.



A Child's Book of Values. By **Lesley Wright**. DK Publishing. Pp. 48. \$12.95.

Even small children can learn the value of love, kindness and forgiveness as they go through each day. Wright provides in *A Child's Book of Values* 12 core values for parents and children to read about together. The 12 are: forgiveness, kindness, generosity, patience, gratefulness, responsibility, hard work, honesty, bravery, faithfulness and joyfulness.

Each chapter includes a definition of the value, Bible stories that illus-

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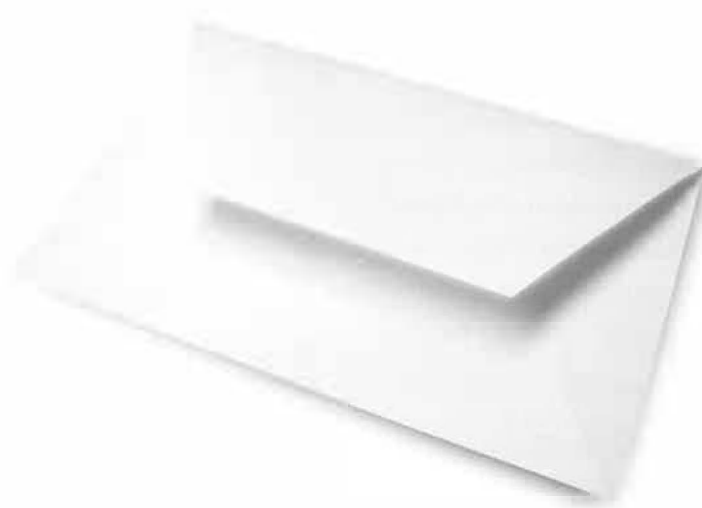
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The Theology of William Porcher DuBose

Life, Movement, and Being

Robert Boak Slocum

Despite being recognized and appreciated as one of the most original and creative theologians in the Episcopal Church's history, William Porcher DuBose's works are, according to Robert Boak Slocum, more widely honored than understood or applied to questions facing theologians and lay people today.

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—James Macquarrie, author
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CHILDREN'S BOOKS

trate it, a key Bible verse, discussion points on practical ways to develop each value, an informal prayer written by a child, and other quotes from children about the value being discussed. Full-color photographs and illustrations accompany the text. Would that the photographs were even more racially inclusive than they are.

The Loving Arms of God. By **Anne Elizabeth Stickney**. Illustrated by **Helen Cann**. Eerdmans. Pp. 164. \$22.

In 42 chapters, Stickney tells the story of God's relationship with his people as revealed in the Bible. But more than that, she uses these Bible stories to teach children

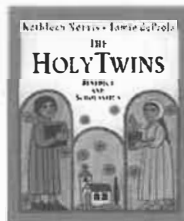


important truths about how God continues to work with and care for his people today.

Older children will want to read for themselves, and younger ones will enjoy having the stories read to them. They will learn of God's actions in the world, and how God's people have responded. Children may be reassured that they too can trust God to listen to them, care for them, forgive them, and lead them in all the days and years ahead of them.

Each chapter includes a verse to remember, some questions to think about or discuss, and a suggestion for prayer. Cann's illustrations are creative and memorable.

The Holy Twins Benedict and Scholastica. By **Kathleen Norris**. Illustrated by **Tomie dePaola**. G.P. Putnam's Sons. Pp. 40. \$16.99.



Kathleen Norris, well known for her adult books on spirituality, tells the story of brother and sister Benedict and Scholastica, who grew up as best friends in the mountains of northern Italy. He went to Rome to study, but eventually became a monk, a holy man, who over the years developed and wrote the famous Rule of St. Benedict that guides Benedictine monasteries still. Benedict's Rule is often used by lay people today as well, as they try to adapt and follow a rule of life.



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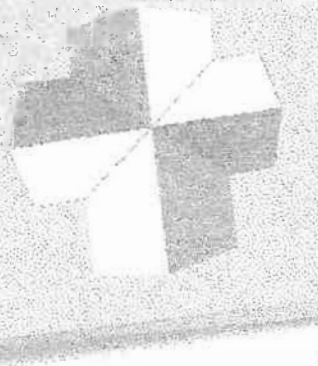
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CISTERCIAN PUBLICATIONS

Texts and Studies in the Monastic Tradition

Scholastica became a nun and was happy in her life of prayer, singing, and helping the needy. These two, brother and sister, continue to inspire us, 1,500 years after they lived.

And Tomie dePaola, artist/author of more than 200 books, adds another gorgeous volume to his life list. Adults will appreciate this book as much as children do. It is interesting to read on the flyleaf that dePaola once considered the possibility of his own vocation as a monk. Had he become one, we may have missed his wonderful books. This book is highly recommended.

Lois Sibley
Glenside, Pa.



Music
for
Little People.

Music for Little People

Circle Game: Folk Music for Kids;
Brown Girl in the Ring: A World Music Collection;
A Celebration of Country.

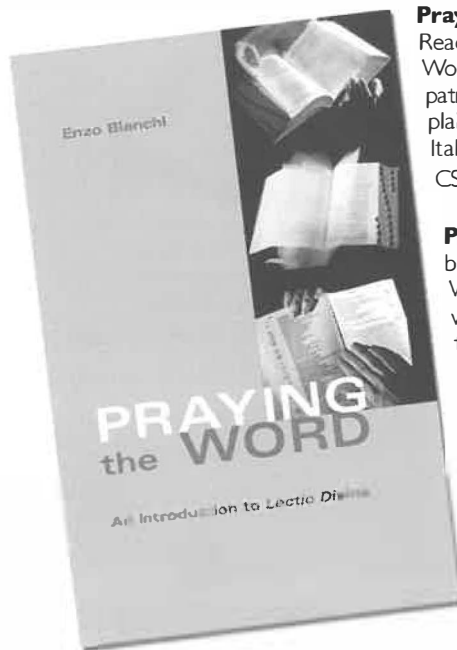
www.mfip.com.

Each Christmas, parents (and grands) fret about what music to introduce to their children. As the parent of three (10, 7, and 4), and a church musician, too, I feel a responsibility to introduce my children to the best of what our heritage has created, without bowing to corporate sex like Britney or Mariah.

Music for Little People is a small company that also sells video, gifts, and musical instruments, all geared toward younger people. It was founded in 1985 when Leib Ostrow was searching for an alternative to pop music for his own children. Current president Sheron Sherman has a background in non-denominational Christian music, family-oriented, quality pieces and performances that do not talk down to children or adults. The offerings are "multi-cultural, based on the traditional mythology with the feel of the country or area," performed by a wide range of artists.

Three of their more recent CD collections are represented here. In "Cir-

(Continued on page 35)



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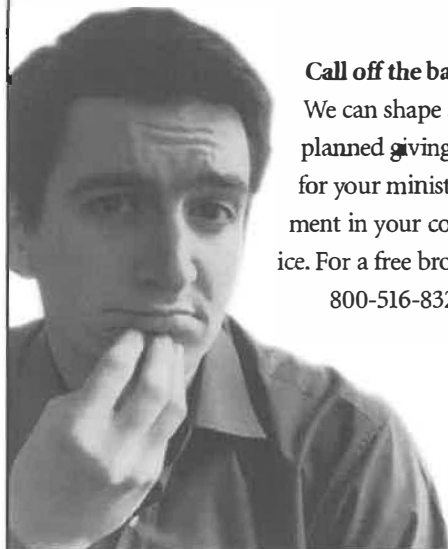
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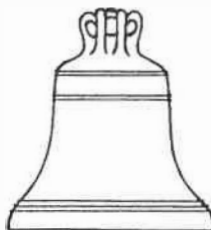


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CALENDARS

Gifts for the Whole Year

Calendars and journals make lovely Christmas presents. In all shapes, sizes and purposes, it seems we can never have too many. Surely, one at each telephone and computer, one in purse or briefcase, an especially beautiful one by the coffee pot or alarm clock, to start the day with cheer.

Of course, book stores offer day keepers for every interest imaginable, but here are a few unique suggestions:

The Organist's Book of Days. Compiled by **Rolin Smith**. American Guild of Organists. www.agohq.org. \$25.



An elegant, thick, "eternal" spiral-bound desk calendar with five dates per page and ample room to write. Features photographs of historic organs and famous organists, birth and death dates of "important figures in the organ world" from Adolphe Adam (1803-1856) through Jan Zwart (1877-1937), and intriguing quotes, such as this from Igor Stravinsky:

The Church knew what the Psalmist knew: Music praises God. Music is well or better able to praise Him than the church building and all its decoration; it is the Church's greatest ornament.

My Daily Walk 2002: Living a Joyful Life. Dimensions for Living (PO Box 801, Nashville, TN 37202) \$15.



Each day of the year has a half or a whole page, set off with biblical quotes. Interspersed are color photos and poems or hymn texts. Below a November owl is this from William Temple:

To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.

2002 Historic Episcopal Churches Engagement Calendar. Edited by **Margaret Landis**. National Episcopal Historians and Archivists. \$14.95.

Small enough to fit into a briefcase, but with plenty of space to organize the days on the Sunday-Saturday spaces opposite pictures. Many are in color, of churches you want to



run out and visit, from weathered Church of the Cross in Bluffton, S.C., to the Italian Gothic revival St. Paul's within-the-Walls in Rome. The cover shot must surely be a church in the Alps, but it's not! Accompanying each picture is a brief history of the parish.



19081. \$7.95
Cat lovers rejoice each year when these felicitous felines arrive to make us feel fine for 15 months. This wall calendar features black and white photos and squares big enough to jot down choir rehearsals and vet appointments. The calendar notes saints' days, liturgical days and colors. Meow!

Journeying Through the Days 2002: A Calendar and Journal for Personal Reflection. Upper Room. www.upperroom.org. \$14.

Gorgeous photographs from nature, with a full page for Sundays, half page weekdays, in a spiral-bound desk journal. Scripture verses and other quotes from Martin Luther King, Henri Nouwen, John Wesley, Joan Chittister, et al. Beneath a snow-covered pine glowing against a deep blue December sky we find, from Esther de Waal:

If the incarnation means anything at all it means this, that God is reaching me through the material things in the world of his creating.

2002 Episcopocot Calendar. Edited by Margaret Landis. NEHA, 509 Yale Ave, Swarthmore, PA

The DeKoven Center Sesquicentennial Celebration 1852-2002. The DeKoven Center. www.dekovencenter.pair.com (262-633-6401). \$10.

A 13-month wall calendar to celebrate and support the DeKoven Center on the shores of Lake Michigan. Features present and past photographs of the retreat center and its activities. The months note retreats, conferences, and seminars, special services in St. John's Chapel and Taylor Hall, and art exhibits at Spectrum Gallery.



Star and Planet Almanac. Anthroposophic Press/Lindisfarne. www.anthropress.org. \$16.95.



Spiral-bound, for either desk or wall, this is just the thing for the naked-eye astronomer. Features moon phases, constellation maps, meteor showers and eclipses, as well as definitions and informations about the skies.

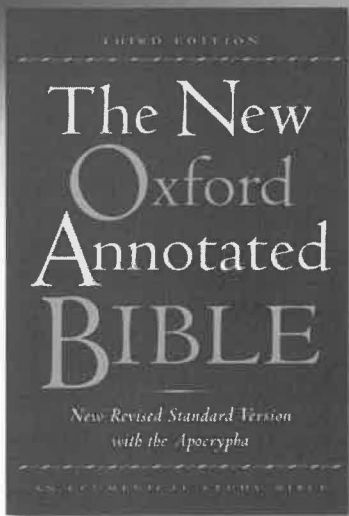
Celtic Mandelas: Earth Mysteries & Mythology. Anthroposophic Press/Lindisfarne. www.anthropress.org. \$12.95.

A beautiful wall calendar, printed on recycled paper, illustrated by Welsh artist Jen Delyth. "The Celts perceived the presence of divine forces in all aspects of nature ... The intricately worked Celtic mandelas ... are symbolic diagrams of this vibrant and encompassing view of life, nature, fate, and time."



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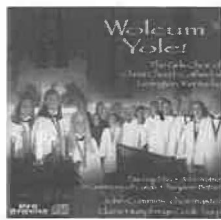
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Wolcum Yole!

The Girls Choir of Christ Church Cathedral, Lexington, Kentucky
John Cummins, choirmaster
Pro Organo CD 7118

Here is matched *Dancing Day* by John Rutter and *A Ceremony of Carols* by Benjamin Britten, both featuring the accompaniment of harp. *Dancing Day* is based on the words

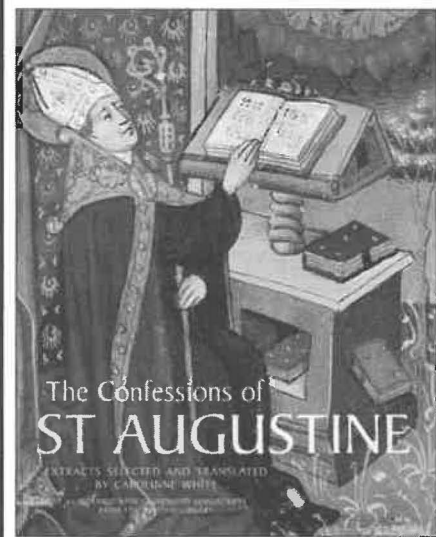
and melodies of six old carols: *Angelus ad virginem*, "A virgin most pure," *Personent hodie*, "There is no rose," "Coventry Carol," and "Tomorrow shall be my dancing day." Rutter frames the work at the beginning and in the middle with imaginative harp solos, musically played by harpist Elaine Humphreys Cook. The work is



interspersed with many solos, all beautifully prepared and sung by members of the choir. The choir sings with a warm, elegant tone. Its conductor, John Cummins, has taken great care with tuning, diction, and sensitivity to detail. Beautiful phrasing at times wins out over rhythmic vitality and variation in color, but the overall performance is impressive. Likewise, *A Ceremony of Carols* receives a solid performance.

The Girls Choir has several CDs to its credit and has sung in residence in the cathedrals of Bristol and Ely. One hopes that its recording tradition will continue. This CD makes a welcome addition to any Christmas collection.

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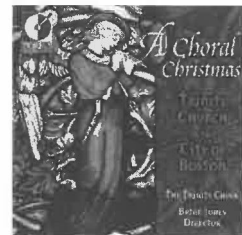
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A Choral Christmas

Trinity Church in the City of Boston
Brian Jones, Director
Dorian Recordings DOR-93240

This CD is the fifth recording by the Trinity Choir of 73 volunteer and professional singers. While containing many old favorites such as the carols "Still, still, still" (arr. Norman Luboff), "Jesus Christ the Apple Tree" (Elizabeth Poston), and *In dulci jubilo* (Arr. Robert L. Pearsall), the collection is peppered with some wonderful new additions. The director, Brian Jones, has included an imaginative setting of the spiritual, "Go tell it on the mountain," arranged by Alan Murchie. David Hale Mooney, in his brief but excellent program notes, states that "the choir does triple duty as prophet, angel chorus and rhythm section in every imaginable combination while the soloists proclaim St. Luke's gospel. The effect is cumulative in the same way a group of dancers might work their way around a room until everyone is finally on his or her feet, enjoying the festivities." Another striking addition is John Tavener's "God is with us," with words adapted from the Orthodox Great Compline for Christmas



(Continued on page 32)

Council Sends 2020 Plan Back to Commission

The national Executive Council received a long-awaited plan on doubling church membership with “enthusiasm and gratitude” at its meeting Oct. 15-19 in Jacksonville, Fla., but only after lingering concerns were addressed and some significant changes to the action plan made.

The range of concerns seemed to fall into two broad categories: a lack of specifics and fears that the movement could be used to silence discussion on potentially divisive issues.

Those concerns came to the surface only after an initial vote of approval that Jim Bradberry of Southern Virginia called “mediocre and pitiful,” and Presiding Bishop Frank T. Griswold called “unsettling.” Following those comments, the matter was referred for further study to the Congregations in Ministry Committee of Executive Council.

“We didn’t get a plan, we got a vision,” said Shelly Vescovo of Dallas, chair of the committee.

Executive Council member Louie Crew of Newark elaborated: “We had a vision at General Convention,” he said. “I want a plan. You can’t go very far without a plan. Everybody already buys the vision.”

The resolution to double church membership within 20 years was approved by General Convention in July 2000. The movement is loosely based on a management model first promulgated in the Diocese of Texas and successfully employed to one degree or another in a number of other dioceses.

No Detailed Plan

The plan presented by the task force listed a number of interim goals it felt would be necessary to achieve its modified goal of doubling average church attendance within 20 years. However, the report did not detail how the church should begin working toward those interim goals.

“I think the expectation of a detailed plan may have been some-

what unrealistic,” said the Rev. Charles N. Fulton III, director of congregational development and charged with coordinating the national church role in 2020. “We’re dealing really with the transformation of the Episcopal Church. There are multiple models — not one cookie cutter, but multiple cookie cutters to start and restart congregations. Only the congregations on the local level can do that. We [at the national church level] can develop the resources.”

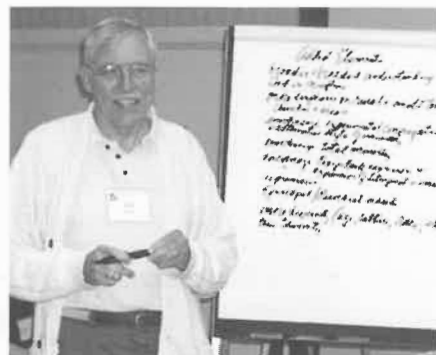
In the resolution finally passed by council, plans for doubling average church attendance have been referred back to the Standing Commission on Domestic Mission and Evangelism. This group, consisting of 13 men and three women, was responsible for the original resolution adopted by convention. Noting the disparity between the sexes, council further asked the Presiding Bishop and the president of the House of Deputies to appoint up to 10 new members to the commission and suggested that the new appointees be “women under the age of 30 and/or women representing racial, ethnic and sexual minorities.”

In referring further development of the plan to the commission, Executive Council discharged the task force members. For some, this came as a disappointment both because they had hoped to be reappointed and because they were fearful that momentum for further action would be lost.

Despite some initial surprise at the outcome, Fr. Fulton believes both concerns ultimately will prove unfounded.

“Those voices will not be lost in the future,” he said. “The discussion was how to continue. There was no question about the purpose. This is a movement, not a new program and I think council had to warm up and come to terms with the difference. The bottom line is that it was embraced.”

Virginia Barrett Barker



Virginia Barrett Baker photo

Following an initial, largely undebated, vote of approval on a proposal to double church attendance, council members went into small group sessions and made modifications to the original proposal. The Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, made notes for one such panel.

Relocation of Church Center to General Seminary Approved

Barring unforeseen complications, the Episcopal Church Center and the General Theological Seminary will share the New York City site now occupied by the seminary under a proposal endorsed by the national Executive Council at its October meeting in Jacksonville, Fla. Details on financing the move and renovation of the seminary remain under study.

Separate and independent study committees made up of Episcopalians from across the country also have recommended the negotiations proceed. The proposal calls for relocation of the Church Center offices from 815 Second Ave. to Chelsea Square directly north of the Greenwich Village area on Manhattan’s Lower West Side.

The current Church Center facility, known as “815,” was designed for larger staff sizes and centrally managed programs. With today’s reduced staff and de-centralized programs, the 137,784-square-foot property is

(Continued on next page)

Bishop Elected in Western Kansas

The Rev. James M. Adams, Jr. was elected Bishop of Western Kansas on the second ballot during diocesan convention Oct. 19-20 at First United Methodist Church in Pratt, Kan.

Bishop-elect Adams, 53, is rector of Trinity Church in Wauwatosa, Wis. In the Diocese of Milwaukee he has served on the finance committee, co-chaired the Christian formation committee, and served as a member of the Department of Church Development.

Prior to his 1998 call to Trinity, he served parishes in El Dorado, Kan.; Green Bay and Plymouth, Wis., as well as Santa Fe and Albuquerque, N.M. A native of Texas, he received his M.Div. from the General Theological Seminary in 1979 and was ordained in the Diocese of the Rio Grande.

Assuming sufficient consents are received from diocesan bishops and standing committees, Fr. Adams will

be consecrated at St. John's Military School in Salina on March 16. He will succeed the Rt. Rev. Vernon Strickland, who intends to retire Feb. 1.

The election was conducted within the context of the Eucharist with balloting occurring at the time of the offertory.



Fr. Adams

Western Kansas					
Ballot					2
C = Clergy; L = Laity	C	L	C	L	
Needed to Elect			15	37	
MacDonald	11	26	9	32	
Tourangeau	4	11	3	2	
Adams	13	35	16	38	

Church Center Move May Happen in Three Years

(Continued from previous page)

used at less than 70 percent of its capacity. The use of extensive asbestos during its construction would make remodeling of it as a church facility costly. Its current market value is estimated in the range of \$30-48 million.

The 815 building is a "very under-utilized asset, not designed well for us, not efficient, operating costs too high... 815 is a potential gold mine; our (present) use of it really thwarts its value," said treasurer Stephen Duggan. General Seminary also owns valuable and under-utilized property. However, under terms of its deed the seminary must be used for educational purposes, he noted.

The seminary has also undergone changes in recent years. The site covers a city block. The seminary could deliver its programs using 60 percent

of the present space. Maintenance and utility costs on the unused space drive up the cost of education.

The projected relocation cost of slightly more than \$17 million could be financed either through sale of the Church Center or short-term debt. The market value of the 815 Second Ave. property is expected to climb significantly in the coming years and it may make more economic sense to lease rather than sell what is considered to be highly desirable real estate.

Assuming approval of a letter of agreement, the time projected for relocation of the Church Center is three to four years. Zoning variances, bids from architects and builders, and arranging financing, is "a fairly long process even if done on an expedited basis," according to 815 staff.

Virginia Barrett Barker

Local Traditions Highlight Consecration in Honduras

To the rhythm of Garifuna drums and the shouts of Ladino campesinos, on Oct. 20 the Rt. Rev. Lloyd Emmanuel Allen, 44, became the first Honduran to serve as the bishop of that diocese.

More than 2,000 people were present for the three-hour-long consecration service at Expocentro in San Pedro Sula.

At the offertory, besides traditional music in Spanish, a group of Garifunas, also known as Black Caribs, danced up the center aisle of the congregation to present offerings of their culture, including casava and coconuts. They were followed by a group of Ladino campesino dancers, who presented other gifts. The Ladinos entered a second time during the singing of the Sanctus, bearing typical clay braziers full of incense.

Music included traditional hymns, both from the English and Spanish traditions, popular Spanish hymns and renewal music.

The list of consecrating bishops demonstrated the links that Honduras has with neighboring countries and provinces. The chief consecrator was the Rt. Rev. James Ottley, Interim Bishop of Honduras and former Bishop of Panama and Anglican Representative to the United Nations. The co-consecrators were the Rt. Rev. Leo Frade, Bishop of Southeast Florida, and until September of last year Bishop of Honduras; the Rt. Rev. Frank Lyons, Bishop of Bolivia, who had served as priest in the Diocese of Honduras for eight years; the Rt. Rev. Julio Murray, Bishop of Panama; and the Rt. Rev. Sylvestre Romero, Bishop of Belize. Also laying on hands were Bishops Armando Guerra of Guatemala, Martin Barahona of El Salvador, and Francisco Duque of Colombia.

Bishop Allen was elected by a wide margin on the first ballot at a special convention at El Buen Pastor Cathedral in San Pedro Sula July 30.

(The Ven.) John H. Park

Bishop-Elect Specializes in Family Systems

The Diocese of Western Michigan chose as its next bishop a former Roman Catholic experienced at applying family systems theory to congregational life.

The Very Rev. Robert R. Gepert, 53, dean of Trinity Cathedral, Easton, Md., was elected on the third ballot during diocesan convention Oct. 19-20 at a Kalamazoo hotel.



Dean Gepert

A native of Pittsburgh, Pa., Dean Gepert taught high school for 11 years in the Washington, D.C., area before he became an Episcopalian and subsequently acted on a call to the priesthood which he had experienced since childhood. He received an M.Div. degree from Virginia Theological Seminary in 1985 and was ordained in the Diocese of Washington. Following ordination, he was rector of St. Paul's Church in Prince Georges County, Md., and St.

		Western Michigan					
Ballot		1		2		3	
C = Clergy; L = Laity		C	L	C	L	C	L
Needed to Elect						46	65
Gepert		39	43	50	57	58	72
Near		7	9	2	3		
Pike		23	38	20	38	17	38
Smylie		22	39	18	31	16	19

Michael's, Birdsboro, Pa. Both congregations experienced significant growth during his tenure.

In managing the changes which accompanied the congregational growth, Bishop-elect Gepert applied his training in family systems theory and its application to congregational life. He spent five years being trained by Edwin Friedman and currently serves as a systems coach for other clergy.

Assuming that sufficient consents

are received from bishops and standing committees of other dioceses, Dean Gepert will be consecrated April 27 at the Fountain Street Church in Grand Rapids. He will become diocesan on July 1 at the retirement of the Rt. Rev. Edward L. Lee, Jr.

In other convention business, clergy and lay delegates tabled a resolution calling for study on animal rights. The resolution was tabled pending further information on what materials would be studied concerning "our treatment of non-human animals and the effects of this treatment on our lives as Christians."

A diocesan budget of \$818,448 received considerable discussion in the area of the health benefits for lay employees and clergy, particularly retired clergy and their spouses. The budget was amended to continue the existing pattern of health care benefits and to increase revenue accordingly with the delegates pledging to take this challenge back to their congregations.

(The Rev.) Joseph Neiman

Young Members Get to Know West Virginia's New Bishop

On the eve of his Oct. 13 consecration as the seventh Bishop of West Virginia, the Rt. Rev. William Michie "Mike" Klusmeyer, his wife, Marsha, and their daughters, Emily and Anna, attended a banquet in their honor, held in a rustic log cabin resort surrounded by mountains ablaze with autumn color.

Afterwards, he joined diocesan youth at a lock-in retreat held in the student center of the college at which he would be consecrated. That event brought together nearly 100 young people.

"He's very personable and very funny," said Sarah Johnson, a high school junior from the southern part of the diocese and one of the retreat participants. "I think he's going to be very good for the youth. He's very friendly and outgoing. He was inter-

ested in who we are and where we are from. He went beyond the basics — he really was interested in us and what we did in our churches."

Although Bishop Klusmeyer wasn't able to spend the night with the young people, the youth lock-in proved to be a special time.

The next morning, the Most Rev. Frank T. Griswold, Presiding Bishop, was the preacher and chief consecrator in the chapel of West Virginia Wesleyan College in Buckhannon. The service was the largest attendance for an episcopal consecration in the history of the 124-year-old diocese, which is com-



Elizabeth Walker photo

Bishop Klusmeyer kneels before the consecrating bishops

prised of 81 congregations and 3,550 households.

Other consecrators included the Rt. Rev. William D. Persell, Bishop of Chicago; the Rt. Rev. Robert P. Atkin-

(Continued on page 36)



The round barn, home of St. Dunstan's, Waitsville, Vt.

SINGING and TRUSTING

*Elisabeth von Trapp
Discovers Her Gifts in Music*

By Patricia Nakamura

Listen first. Try not to think about who or where. Just let the clear soprano, pure but not cold, sing to you of the Annunciation, of Mary and a cherry tree and thorns, of cold and snow, and of peace. Beyond the messages in the texts, the music somehow evokes sky and water and mountains — the mountains of Vermont, and of Austria.

The singer is Elisabeth von Trapp. She is the granddaughter of the Baron and Baroness von Trapp of Broadway and Hollywood fame; the daughter of Werner, *The Sound of Music's* "Kurt." And she is very much her own woman, and a thoroughly modern musician.

Elisabeth was born in Vermont, on the family dairy farm in Waitsfield. Music of all kinds surrounded her: Mozart and Bach, of course, but the Beatles, Bob Dylan and Joni Mitchell, too. She studied the piano and the violin, and singing with a teacher in Austria.

Later she returned to Salzburg and learned a craft which she still practices, traditional Austrian dressmaking. Back in the States, she earned a master's at Johnson State College, not in music, but in education.

But in 1994, both Elisabeth and lawyer husband Ed Hall gave up their "day jobs" to concentrate on music. And along the way, she moved from her ancestral Roman Catholic church to her husband's Episcopal church, St. Dunstan's, a somewhat non-conventional congregation that meets in a round barn. "The barn has three floors, and it's next to a bed and breakfast," she said. "We use the middle floor."

The Rev. Peter Floyd calls it the milking level. St. Dunstan's is, by design, a congregation without a building. "We have to set up and break down for every service," he said. "It's good imagery. The barn is very cruciform with its 12 x 12 timbers. We see fields and mountains through the windows, our 'stained glass.' And we don't 'do outreach,' but the gifts of our members are gifts of outreach to the community."

Elisabeth said, "I had tried many churches, but I wanted to attend the same one as my husband — we've been married 17 years. I became active in ecumenical liturgical music, and I was attracted to the psalms." They were often requested by brides for whom she was singing.

Most of the music on *Wishful Thinking*, the debut album produced in 1994, is other people's, recorded live in concert. There is "Into the Mystic," by Van Morrison, "Little Wing," by Jimi Hendricks — not quite as performed by these gentlemen. In a reflection of both her homes, there is "moonlight in Vermont/Favorite Things." But this CD contains hints of things to come: Elisabeth's own settings of "Morning Star" and Psalm 121. "I sang the psalm at the consecration of the new bishop," she said.

On *One Heart, One Mind*, in 1996, all the music save one selection is her own, as are many of the lyrics. The title cut refers to *Cor Unum*, the Vermont home of the Trapp Family singers, to whom it is dedicated:

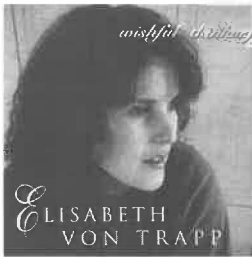
*One heart, one mind,
Gift of faith increasing in time
Singing in joy, singing through pain,
Singing and trusting again and again
Greatest acclaim, love's sweet refrain,
Cor unum et anima una.*

A setting of Robert Frost's poem "A Minor Bird" prefigures Elisabeth's next project, *Poetic License*, settings of five more Frost poems. Just securing permission to use these is a bit of a coup.

St. Dunstan's serves as an extended family for the singer. Fr. Floyd said immediately, "She is one lovely human being. She taught us to listen, and St. Dunstan's has supported her life and ministry."

Two or three times a year "she allows herself to be loved," he said, and she does the music for the church. And she does a yearly concert for the Green Mountain Arts Association, in the same space.

For her part, Elisabeth said, "Fr. Floyd is very





Beyond the messages
in the texts, the music
somehow evokes sky
and water and mountains
— the mountains of Vermont,
and of Austria.

progressive. [The church is] a ministering community surrounding a priest ... a community that lets me go whatever direction I need to go."

And sometimes goes with her. Fr. Floyd described a concert by Elisabeth and her musicians at Washington National Cathedral. Many of St. Dunstan's members live in and around the capital in winter; summer and year-round parishioners came to hear her and cheer her on. "She sang [Gounod's] *Ave Maria*, unaccompanied, at the crossing, in that huge space. It was just stunning." (She has also sung in the New York subways — another large and acoustically challenging area.)

Christmas Song is the newest album, the most mature and beautiful. Backing Elisabeth, with her own guitar, are Charles Eller on keyboards, and Erich Kory's cello, a deep, rich current flowing beneath that crystalline voice. She has arranged familiar carols — "Good King Wenceslas," "I Wonder as I Wander" — and Austrian Christmas songs — "Es Wird Scho Glei Dumpa," (Soon Darkness Surrounds Us), and "Maria Durch ein Dornwald Ging," which story is not translated on the liner notes:

*Mary walks amid the thorn
Kyrie eleison...
That for seven years no leaf
or rose has born
Jesus and Mary...*

*What does she lightly carry there...
A child beneath her heart so rare
Who yet no sorrow nor pain of the world
has shared...*

*As mother and child walk amid the thorn
... Behold, on each branch a rose is born.*

Here is a setting of Tom Glazer's poem *Because All Men Are Brothers* to Bach's passion chorale. And the lovely, simple, *Dona Nobis Pacem*, Elisabeth x 3, in the plea for peace.

Fr. Floyd said he left the "career system" in 1979 because he felt "the ordained did ministry for the consumers." At the Vermont church that sets out its sandwich board to announce services on Sunday, he feels he is truly "equipping the saints." His lyrical parishioner echoes the thought. "We are meant to discover our gifts, rather than being spoon fed," Elisabeth von Trapp said. It is natural for her to grow, beyond her parents, her parents' music. "It opens up my world." □

Feasts for Eyes and Ears

By Patricia Nakamura

Letters from Heaven

By Susan Kelly von Medicus and Ginny Eliason Silva.
Conciliar (PO Box 76, Ben Lomond, CA 95005). \$21.95.
ISBN 1-888212-18-7

Christ the Golden-Blossom:

A Treasury of Anglo-Saxon Prayer

By Douglas Dales. Paulist. \$17.95
ISBN 0-8091-0542-X

The Night of the Child

By Robert Benson. Upper Room. \$25.
ISBN 0-8358-0948-X

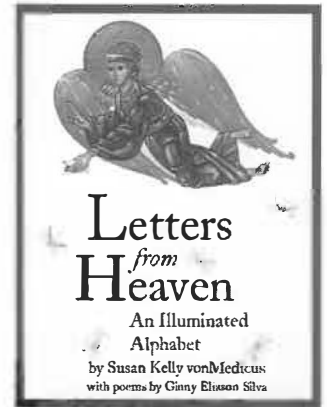
Christ For All People:

Celebrating a World of Christian Art.

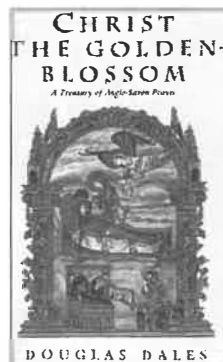
Ron O'Grady, editor.
Orbis \$30. ISBN 1-57075-378-4

Beautiful books can be enjoyed by all of us, from the infant who delights in bright colors to the elder who appreciates the intricacy of illuminated letters and the symbolism of icons; from the child who hears the story, or the poems, or the prayer spoken, to the reader silent or speaking.

Our cover volume, **Letters from Heaven**, is Susan Kelly von Medicus' richly written icons, with Ginny Eliason Silva's poems for children. It's an alphabet book with paintings of some unusual subjects and illuminated letters in Irish Uncial Majuscule. David, and Elijah in his fiery chariot, are here, and three archangels, Michael, Raphael, and Uriel with sword and key. X is for Xenia, Saint and Fool for Christ; Z is for Zechariah, Father of the Forerunner, John the Baptist, who does appear at F. Some of the poems will send both adults and children to Bible and concordance for the whole story.



Christ the Golden-Blossom, by Douglas Dales, is subtitled "A Treasury of Anglo-Saxon Prayer."



Prayers and readings from ancient sources are arranged first in *Temporale*, from Advent through Trinity; then *Sanctorale* in order of the saints' days. We find Cuthbert, Chad, Dunstan, and Hilda, Cedd of Lastingham and Guthlac of Crowland. The book is illustrated with pictures of icons, metal and wood work, illuminated letters from a ninth-

century copy of Bede's *History*, and ancient drawings including "the only work of art remaining which can be attributed to Dunstan." Last is a *Peregrinato*, a guide to Anglo-Saxon sites. An alphabetical index of saints and artworks would have been helpful.

Photographs of the works in the Upper Room Museum Nativity Collection are presented in a beautiful book, on paper the color of rich cream, with "reactions to the images upon seeing them for the first time" by Robert Benson. **The**

Night of the Child

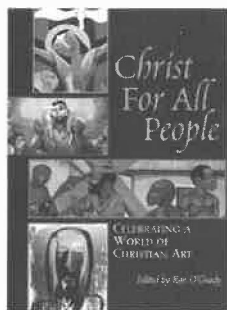
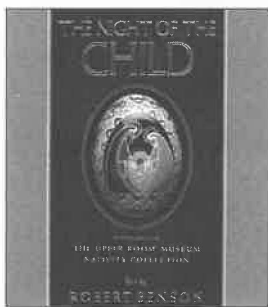
shows Yoruba thorn wood and Haitian carvings, porcelain and Ukrainian eggs, corn shuck and seed pod nativities. Artworks are identified in the acknowledgements.

In Christ For All People: Celebrating a World of Christian Art

Ron O'Grady, a minister in the Union Church (Presbyterian, Methodist, Church of Christ) in New Zealand, and one of the founders of the Asian Christian Art Association, has assembled images of an incredible collection of paintings,

sculptures, mosaics, tapestries — the variety is marvelous.

One of my favorites is an oil called *Christ in the Wilderness* — *The Hen*, a depiction of Matthew 23:37 showing Jesus curled around a little hen and her chicks.



Another fascinating painting is *The Entry of Christ into Chicago in 1976*, complete with a welcoming committee and a raised bridge. There

are images from Korea, Indonesia, Peru, Samoa, Italy, the United States, and familiar ones such as Rembrandt's *Face of Christ* and Chartres Cathedral's rose window.

Accompanying discussions and meditations come from many sources as well. The works are indexed by artists and writers. This is a gorgeous book to be dipped into frequently and slowly, a little at a time.

New Recordings

Amid all the beautiful and inspiring sacred music released at Christmas-time come two that are not, or not entirely, sacred music. But new recordings from these stellar musicians would brighten any bleak December day, and would be welcome in any stocking.

The Second Circle: Love Songs of Francesco Landini. By **Anonymous 4**. harmonia mundi HMU 907269. \$17.98.

The newest disc from Johanna Maria Rose, Marsha Genensky, Jacqueline Horner, and Susan Hellauer is named for Dante's second circle of hell, "where lustful lovers were tossed and blown about." These are settings by the blind 14th-century "prolific composer and virtuoso organist" Francesco Landini of the Italian *trecento* poetry.

The verses, sung in Italian but provided with English, French, and German translations, speak of love and happiness, love and sadness, love and nature:

*Behold the springtime,
Which makes the heart rejoice;
It is the season to fall in love*



And to be happy.

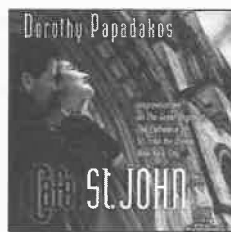
And of course love and cruelty:
*Alas! Through my misfortune
I have set my love
Upon a lady who has a heart
harder than any other's.*

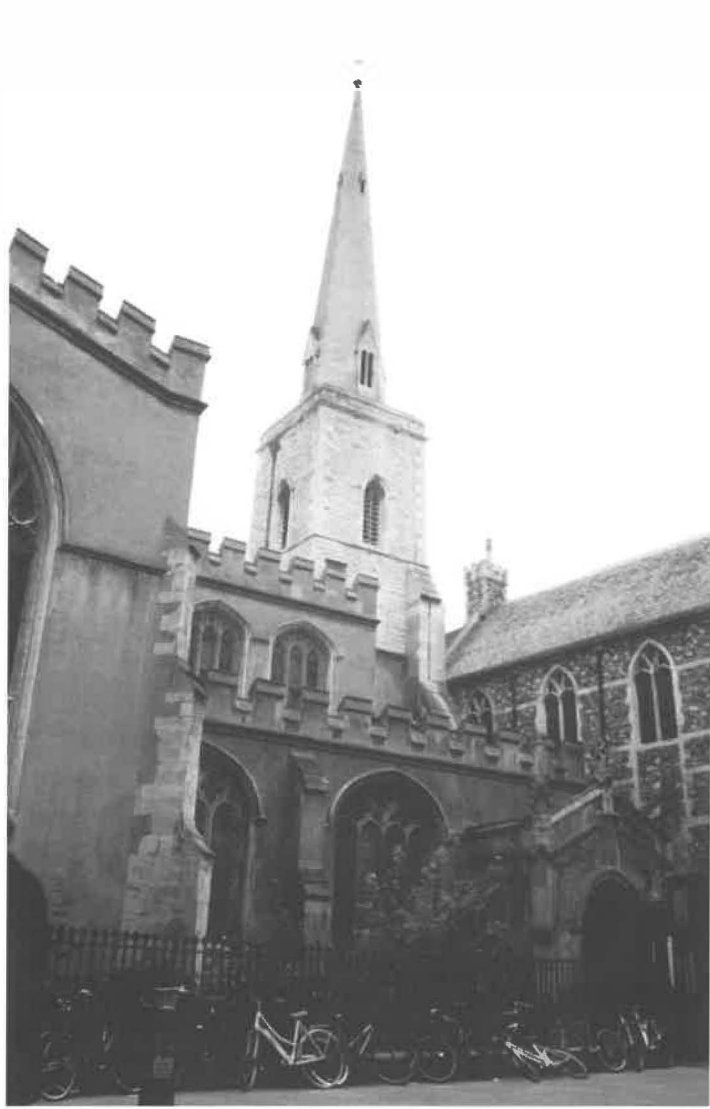
All are sung with the indomitable Anonymous 4's glorious musicianship and scholarship, a joy to hear and study. Especially intriguing on this recording are the tone colors produced by changing combinations of voices. Many of these songs are for two or three voices, and the notes identify which voices we are hearing.

Café St. John: Improvisations on the Great Organ of The Cathedral of St. John the Divine, New York City. By Dorothy Papadakos. Pro Organo CD 7130. \$15.

When Dorothy Papadakos sits down at the Great Organ, with "that extraordinary eight-second acoustic ringing... in that cavernous space" that is the Cathedral of St. John the Divine, anything can happen. What takes place on this recording is

rhapsodies on all sorts of themes: "Take Me Out to the Ballgame" and "Happy Trails," music from *The Phantom of the Opera*, "The Incremental Commandments," the Tallis canon and a medieval French Christmas carol. Enjoy it all first, and then look at the liner, which, in addition to mini-essays on each piece, features pictures of the nearly-newlyweds Dorothy and Tracy. It's wonderful fun, and very lovely.





Top left: Holy Trinity Church, Cambridge as it stands today.
Bottom: The only "memorial plaque" to Simeon near the holy table in Holy Trinity, noting Simeon's great hope, "to know nothing but Jesus Christ and Him Crucified" (1 Cor. 2:2)

Evangelical Fervor

Reflections on the Life and Ministry of Charles Simeon of Cambridge

By Russell Levenson, Jr.

"More than any other single factor, the evangelical movement in the Church of England transformed the whole character of English society and imparted to the Victorian Age that moral earnestness which was its distinguishing characteristic," Smyth wrote.

What can modern church persons, and particularly evangelical Episcopalians, and even more particularly those tempted to split from the mainline church, learn from wise old Simeon? Much!

Born Sept. 24, 1758, the same year as his lifelong friend William Wilberforce, Simeon kept his relationship with the church at arms' length for the early part of his life. As a student at Eton, and King's College, Cambridge, Simeon showed no real interest in the church, and was well acquainted with the vices of his day. But when King's required that he attend communion, he felt obliged to read a little book titled *Instruction for the Lord's Supper*, by Bishop Thomas Wilson. The book, coupled with his own serious reflection on his earliest years, subsequent prayers, fasting and other acts of preparation, were his companions during Lent of 1779. By Holy Week, he was thoroughly convinced that there was more to Christianity than he had experienced, and thus, by Easter Day, April 4, he had experienced a deep and personal conversion to Jesus Christ as his Lord and Savior. He would later write that following that experience, "...peace

flowed in rich abundance into my soul; and at the Lord's table in our chapel I had the sweetest access to God through my blessed Savior."

It was this conversion that led young Charles to give his life to the ministry and for 54 years, until the day of his death, he served as vicar of Holy Trinity Church, located in the heart of the business and education center of Cambridge University. Simeon's conversion was no flash in the pan, but a constant source of strength for a pastoral and preaching ministry that would change the lives of countless numbers of Christians and non-Christians alike, and eventually the face of the church itself. His energy and drive was grounded in a deep desire to bring others to a personal faith in Christ.

John Wesley, after meeting Simeon, wrote of his "fervour of spirit, and ... earnestness of his address." A contemporary of Simeon, Abner Brown, recalled sitting near a young girl in Trinity Church during one of Simeon's enthusiastic sermons. During the preaching, he tells that he saw the child turn to her mother and say, "O Mama, what is the gentleman in a passion about?"

It was this enthusiasm and fervor that brought Simeon his greatest challenges, but eventually his most meaningful

It was this enthusiasm and fervor that brought Simeon his greatest challenges, but eventually his most meaningful rewards.



rewards. There is a tale that somewhere in Cambridge a church bell bears the inscription, "Glory to God

It is the beginning of a new century. Many mainstream Anglicans are skeptical and critical of evangelicals who seem to be growing in number in the church. National and diocesan leaders continue to show an increased interest in moral and theological relativity, rather than stability and a commitment to the authority of scripture and the basic tenets of Anglicanism. In response, many evangelicals begin to leave the mainline church for new and break-away movements. Is it 1999? No, the year is 1799 in the birthplace of the Anglican Church, the United Kingdom.

At the turn of the 19th century, many evangelical Anglicans were leaving for the new Methodist movement. They might all have left, and the church today might have moved to a tiny spot on the ecumenical map, were it not for one man, Charles Simeon of Cambridge. A contemporary of Simeon, Charles Smyth, wrote that Simeon, "more than any other, inspired and promoted the evangelical revival in the second and third generations of its course.

Top to bottom: A “street preacher” sets up shop in front of Holy Trinity; Simeon’s remains are buried and marked with but a simple inscription, “C.S. 1836” in the floor of the chapel of King’s College in Cambridge; the great Market Square of Cambridge rarely shuts down for any cause even to this day, yet it closed along with colleges and businesses, on the day of Simeon’s funeral.

and damnation to enthusiasts.” As in our own, there were many in Simeon’s day who just as well wished that the enthusiastic evangelicals would keep quiet, move along or break away. Charles Simeon refused. Why? He felt called to carry out his ministry in the Anglican Communion. He loved the church in which his faith was birthed, nurtured and lived out.

His evangelical fervor made him no friends in his early days, particularly at Holy Trinity. Simeon wanted to serve Holy Trinity, but the parish preferred a former curate. The Bishop of Ely was not keen on parishes necessarily getting their way, and thus he somewhat forced the young Simeon into the

The legacy Simeon has left behind is one worth modeling.

resentful arms of Holy Trinity. The rumor was out that Simeon was badly tainted with “Methodism” and thus the cards were stacked against him. On his first day in the pulpit, the infuriated churchwardens locked the pews and encouraged members to stay away from the service. Those who wished to attend had to stand in the aisles. The opposition carried for nearly a decade. In time, however, Simeon not only won the loyalty of his congregation for himself as well as Christ, but he became an enduring influence on the entire city as well as nation. How? In four ways:

1. His preaching. Unlike many of the evangelicals in the late 1700s, Simeon was not excruciatingly earnest. He was described as a delightful, warm and good-humored man. In the 1820s, an article in the *Christian Observer* tried to account for Simeon’s tremendous popularity. The author noted that Simeon did not mimic other evangelicals who preached in “a hard and unfeeling manner ... constantly overwhelming their people with a black and appalling catalogue of their transgressions...”

2. His work as a pastor. Simeon likely spent as much time in the pastoral care of his parishioners as he did in preparation for his well-known sermons. He was no introvert locked up in his study from dawn to dusk and

was well known for his care for the impoverished and imprisoned. For instance, every Monday, he would ride out to the country on his horse to make certain the local bakers in the 24 villages on his list who had received a subsidy were selling their bread to the poor at half price as had been previously arranged. He cared equally, though, for the rich as well as the poor, showing no favoritism to one over the other.

3. His resistance of extremism. As an evangelical, Simeon was a remarkably balanced clergyman, purposely standing clear of the controversies that plagued the church. In fact, he would say, much to the frustration of the extremes in the church, that the truth on such matters was “not to be found in either extreme, but in both.” Once, when arguing with John Wesley on matters related to the Arminian/Calvinist debates, Simeon concluded by saying, “... if you please, instead of searching out turns and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.”

4. His personal piety. In time, no doubt, Simeon won the respect of those he served because of his character, integrity, piety and humility. While he would admit, he looked on much of his early life with “shame and sorrow, he would account the grace of God for a life and ministry free of scandal. When once asked what advice he had for young clergy, he responded, “Three words ... Humility! Humility! Humility!” Despite his enormous popularity, it was a trait that was to follow him to his grave. Upon his death, he left instructions that there were to be no great monuments or markers, and to this day, his remains rest beneath the floor in the rear of King’s College Chapel, with the simple inscription, “C.S. 1836.”

Though despised in the early days of his ministry, Simeon was beloved by all on the day of his death, Nov. 13, 1836, at the age of 76. Nov. 19 was market day at Cambridge, and yet the city closed its shops for his funeral. The university suspended all lectures and the nave of King’s Chapel held 800 members of Holy Trinity Church while another 800 overflowed into nearby



College Hall. As Hopkins wrote, “The one who had often been spoken against as ‘the arch-enemy of the church’ ... was receiving a tribute the likes of which has not been recorded of anyone else’s funeral in Cambridge before or since.”

So, as the church steps into a new century, it is also marked by a period when virtually every denomination of mainline Christianity appears to be on the verge of schism. To this threat of disintegration, Simeon stands as an exemplary model for the influence of persevering within the communion in which one is called to serve. The Episcopal Church observes his feast day Nov. 12.

The legacy Simeon has left behind is one worth modeling for those who follow in the generations to come. □

The Rev. Russell Levenson, Jr., is the rector of Church of the Ascension, Lafayette, La.

Rose-Colored Want Ads

I often read the personal ads, as I am amazed by the people in them.

They are always gorgeous, or handsome, wealthy (or financially independent), charming, and love to walk in the woods, dance, sit by a fire, and travel. It is odd that whenever I walk in the woods (which is, to be honest, as little as possible), I don't find the trails cluttered with these newly met couples. Where, I wonder, are the woods in which they walk? And why on earth do these attractive, appealing individuals need ads to reach someone?

Equally fascinating are the ads for churches wanting a new priest. I have no intention of leaving my parish, which I dearly love, but for those who feel burdened with the current events, I urge you to glance through the places that are searching. For the most part, they are financially stable (maybe some of the people in the personal ads attend there), have a recently remodeled rectory, are

in a community where there are superb outdoor activities, and cultural events abound. If a civic opera is not performing right next to the church (either historic and charming or new and workable), it is within easy driving distance. I looked up one such town on a map out of curiosity, and found it in the middle of the prairie, in such tiny print one could guess the population, and there was nothing, absolutely nothing, for about 50 miles in any direction. But I guess a determined symphony can perform outdoors as well. This way they may attract the people who are out walking together.

Even better than the community as a whole are the people in the parish, who are all friendly, dedicated members. Not a Sunday goes by without everyone in church. Soccer practice means nothing when compared to church school. They fall over each other trying to get to Bible study first, and it

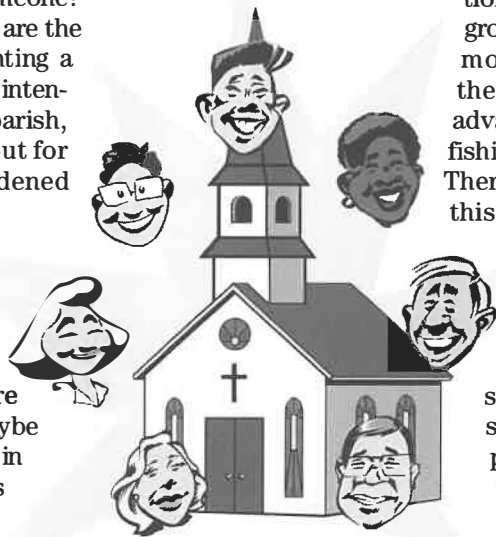
is the same when a call goes out for volunteers. Their programs of evangelism and stewardship thrive, and the parishioners plead with the stewardship committee to call on them first.

And what does this wonderful parish seek? A dedicated, evangelistic, liturgically oriented, charismatic Anglo-Catholic, with a fantastic voice. This new priest is to be a brilliant preacher who is focused on pastoral care and has special dedication to the children and young people. The expectation is that the church will grow from 40 members to more than 1,000. When, then, can he or she take advantage of the wonderful fishing or the "nearby" ballet? There is a slight glitch in that this "financially stable"

church can afford clergy only on a half-time basis. Websites or e-mail addresses are given, so no member of the search committee can be put on the spot without warning. Stable they may be, perhaps because no one has increased a pledge in 23 years?

Sometimes when I'm looking over these ads, I read some that sound like resorts to my husband. His firm "no" keeps my feet planted in the diocese in which I was raised. But one ad in a recent issue of TLC caught my eye. As a child of the '50s, this is the church of my youth. It states that it is "respectable." I really and truly love it. And my husband, raised as a Presbyterian in the same era, also loved it. If we were ever, heaven forbid, to leave Connecticut, I think I would seek out this church. They know who they are. I may not be many of the things that the lengthy lists require, but I am, I hope, respectable. Thank you, church seeking a rector, for giving me a glow of delight and reminding me of many happy memories. □

Our guest columnist is the Rev. Alison Cook, vicar of Immanuel St. James Church, Derby, Conn.



Did You Know...

A baptismal font at St. Paul's Church, Baden, Md., was once used by British troops to water their horses during the War of 1812.

Quote of the Week

U.S. News and World Report columnist John Leo in an Oct. 12 editorial criticizing the House of Bishops' statement, "Waging Reconciliation:" "The good bishops are apparently willing to tolerate 6,000 murders because the West has failed to eliminate world poverty, and perhaps should be blamed for causing it."

Helpful Commentaries

Since our magazine was redesigned about three years ago, the Sunday Readings feature has become one of the most popular parts of our magazine. Always found on page 4, this item is a commentary on the readings appointed for the Sunday which corresponds to the date on the cover of the magazine. The commentary is based on the prayer book lectionary, even though there are some congregations now using the Revised Common Lectionary for their readings. We have been somewhat surprised at how some readers have responded to these presentations. We generally hear from readers if their magazine is late. That means they may not receive the commentary for the Sunday readings until after the date when they're read in church. More than a few persons have told us they rely on prompt delivery because they use the commentaries for sermon preparation. The Sunday Readings feature was placed in the magazine not to help priests write their sermons, but rather to be a resource for church members who are interested in preparing for the Sunday Eucharist. By reading the commentaries in advance of participating in the Eucharist, one might be more receptive to hearing the word of God. The commentaries are written for us by a variety of Episcopalians, usually for a season at a time, but sometimes, as in the long season of Pentecost, changing in mid-stream. We are delighted to know our readers are finding the commentaries to be helpful.

Christmas books hold
beauty between their
covers, with words
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of the Greatest Gift,
and heartened
to the possibility
of true peace.

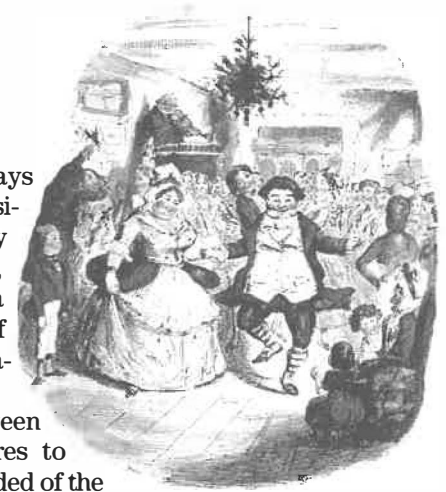
Love and Beauty at Christmas

The season of Christmas has always evoked an outpouring of beauty. Musicians, writers and artists are inspired by themes of peace for the whole world, love for all people, the simple joy of a new baby, and the charming legends of animals speaking and joining in adoration.

Christmas books hold beauty between their covers, with words and pictures to revisit whenever one needs to be reminded of the Greatest Gift, and heartened to the possibility of true peace. The music of Christmas calls us, any time of the year, to remember and rejoice. These are not just for one day but for all days, for years and years. These things call us away from the isolation of the TV, to read a story or a poem together, to "ooh" and "ah" at the gorgeous pictures. For a little while, we could replace pop music with that composed centuries ago or yesterday to approximate the songs the angels sang over a land visited now by less felicitous noises.

On a practical note, many of the companies represented would be happy to send your choices direct to far-flung family and friends. Some even gift wrap. And really, does Uncle George need another tie? Doesn't little Isabel have more toys than she could ever use?

We have included here many books and CDs for children. As reviewer, teacher and father Paul Cunningham notes, popular culture is too often about the antitheses of love and beauty. Now, especially, our children, and all of us, need to be reminded that goodness and grace fill the world. We hope you will enjoy the glories we've found.



ELCA Has Broken the Covenant

By David L. Veal

The Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) has caused a bit of a stir among Episcopalians by unilaterally revising our document of full communion, *Called to Common Mission*.

Personally, I see no serious problem with the substance of what the Lutherans have done. It is not something new and unheard of for persons not in episcopal orders to be delegated the authority, in special situations, to perform episcopal functions. There are countless examples in the history of catholic and orthodox practice of deans, abbots, archdeacons, and even parish priests who have been authorized, to perform confirmations, ordinations, and other sacerdotal functions that are clearly the bishop's prerogative. This is not the same as presbyters ordaining presbyters.

Perhaps one should mention at this point that our presbyters are ordained by presbyters, but with the bishop presiding (BCP p. 533). The ELCA decision to allow a bishop to authorize a presbyter to represent him or her and preside at a particular ordination is by no means a breach of our own Lambeth Quadrilateral injunction to preserve the "historic episcopate, locally adapted in the methods of its administration..." For us to reject the substance of the ELCA action would be to demand of them more than our own Anglican guidelines demand. We must presume that they are serious when they say they are legislating for exceptional cases and not for the rule, *regula*.

But this action by the ELCA forebodes ill for the future of our relationship with Lutherans unless some strong, corrective measures are taken. Let's review the bidding. The *Concordat of Agreement* was the result of many years of careful work and preparation by both Lutheran and Episcopal leaders, theologians and bishops. We passed it but the ELCA rejected it. *Called to Common Mission* was entirely the work of an ELCA committee. We were only invited to send observers and advisors to assist them in the writing of the document. This was a

strange way indeed to prepare a document that would purport to define a relationship between two sovereign bodies. The ELCA approved CCM and passed it on to us as a *fait accompli*, and we adopted it exactly as it had been written.

Now the Lutherans have presumed to unilaterally revise this covenant to pacify a dissident minority in their ranks. They have done so over the strong objection of our Presiding

and a three-century-old ordinal for the sake of full communion with them?

They have broken the covenant they wrote. They have not collaborated with us in this. They have presumed that they have full control of the CCM and of our relationship. We can take it their way or leave it. One would have thought that, if they were truly interested in a relationship of mutual respect and cooperation, they would have asked us to go back to the drawing board with them and

If they were truly interested in a relationship of mutual respect and cooperation, they would have asked us to go back to the drawing board with them and revise the covenant in a way that would be satisfactory to both parties.

Bishop and our office of Ecumenical Relations. What they have done flies in the face of the interpretation of CCM authored by our House of Bishops and approved by General Convention resolution. It even contradicts the ELCA bishops' Tucson Resolution. If this matter was so essential to Lutheran ecclesiology, why did they not include it when they wrote CCM and asked us to suspend a two-millennia old tradition

revise the covenant in a way that would be satisfactory to both parties. This does not seem to have occurred to them. They have not taken this covenant as seriously as they have expected us to take it.

A friend must bear a friend's infirmities, and if we are to be sisters and brothers to the Lutherans, as I believe God wills, we must be sensitive to their pain and difficulties. CCM, even though

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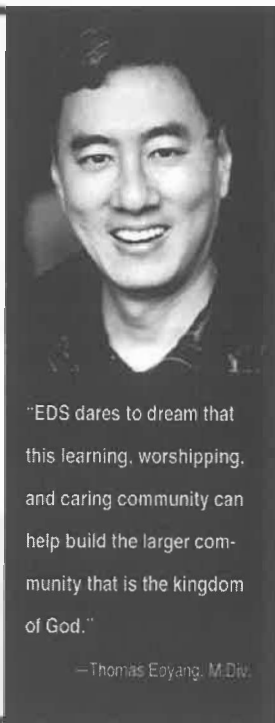
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VIEWPOINT

Lutherans wrote it, has raised some issues that are serious to them and still quite unresolved. Our leaders have tried to be a non-anxious presence with them and not to interfere with their internal quarrels.

Lutherans are heirs of a very authoritarian tradition. The ELCA is young and very new at the business of ecumenism. They are earnest but unseasoned. They are still struggling with who they are. But, in fact, is that not always true of all the branches of Christ's body?

We will, of course, forgive their adolescent and self-centered behavior, but we

If we truly honor our relationship with Lutherans, we will not accept their self-centeredness and insensitivity toward us.

should not do so without receiving an apology and some assurance that arrogance and high-handedness will not become characteristic of their behavior toward us. A newly married couple comes to mind, when one of the partners is too wrapped up in his/her own pursuits and interests to give proper attention to the spouse and to truly commit the energy necessary to cultivate and nurture a strong and wholesome relationship. If we truly honor our relationship with these Lutherans, and if we want this relationship to have a healthy future, we will not accept their self-centeredness and insensitivity toward us. They must not be allowed to take us for granted. At the very least, our Executive Council should suspend the implementation of CCM until the General Convention has had an opportunity to consider the actions of the ELCA. The ELCA must not be allowed to continue to imagine that they are in control of this relationship and we are simply the fortunate recipients of their casual magnanimity. In the meantime, we need to review what each of us is willing to invest in this relationship. So far it appears that we are the only ones who are offering a sacrifice. □

The Rev. David L. Veal recently retired as canon to the ordinary of the Diocese of Northwest Texas. He lives in Lubbock, Texas.

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It Takes a Fanatic

It is fanaticism not fundamentalism, that is terrifying. Fanaticism is, according to Webster, "excessive and unreasonable enthusiasm or zeal." This excessive zeal gives the fanatic that driving force which overrides any kind of moral restraint, even sometimes justifying the use of violence.

True fundamentalism, on the other hand, requires believers to look to the basics of their faith and its written sources. Of course the Koran has very violent passages, but the true fundamentalist has to look at the whole, and therefore would be hard pressed to justify the killing and terrorizing of innocent people. It takes a fanatic, obsessed with one idea, hurt or purpose, to achieve such distortion of faith by such terrifying means.

During the many years I lived in Iran, I experienced respect and friendship from fundamentalist Muslims. It was mutual. They knew where I was coming from and I knew where they stood, and we honored each other. They were certainly not fanatics and would have deplored the horror of Sept. 11.

I am not a fundamentalist, indeed I claimed to be a liberal in a time when that meant a seeker after truth; but I have been indebted to many Christian fundamentalists who lovingly, if sometimes annoyingly, have given balance to my own "excesses of unreasonable enthusiasm" over the years.

Fanaticism is always wrong whatever the cause. However, let us not dishonor people of genuine piety and commitment, be they Muslim or Christian, by misnaming terrorists "fundamentalists." They certainly are not. They are hate-filled extremists and fanatics, and yet the fundamentals of my own faith require that I pray for them. It's not easy.

*Janet M. Arpee
Washington D.C.*

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LETTERS TO THE EDITOR

ice at Washington National Cathedral for the victims of the Sept. 11 attack. It was not only inspiring but also perfectly ordered. From the familiar hymns and solos to the prayers by clergy from various faiths and dear old Billy Graham's sermon it was just right to bring solace and strength to a stunned and grieving nation.

Someone has noted that Americans need solemn ritual and ceremony to see them through such times. Our church rose grandly to the occasion.

*R.H. Chamberlain
Flournoy, Calif.*

No Challenges

Regarding the article, "Saved in Spite of Our Sins" [TLC, Sept. 30], weren't we saved because of our sins? One who is free of sin needs no saving or savior. God knows we can never be free of sin.

I quote from the article: "For moral pronouncements to be manifestly Christian they must have some explicit

connection to the death and resurrection of Jesus. Much of what is said regarding the death penalty falls short at this point." Dean Giarruni never comes close to making his point. What is he trying to say? It sounds like so many sermons we hear, having no true depth. The speaker hopes to mire us in holy-sounding words and phrases.

It could be that the life and death of Jesus and the two thieves demonstrate the logic of execution and its acceptance. None of them ever challenged it. Apparently they felt the punishment fit the crime.

Jesus tried to speak to us in a language even we could understand. He failed. None of us has caught on. But maybe he wants us to keep groping.

*John H. Prince
Seaford, Va.*

Equal Rights Champions

I read with interest about the Church of the Epiphany in Orange,

N.J. [TLC, Sept. 23], and wish to correct some incorrect perceptions.

It is inferred that Grace Church (which subsequently closed in the 1980s) strictly excluded people of color. My father served as the rector of Grace Church from 1947 to 1955 as its sixth rector. There were parishioners of color at that time and my father was champion of equal rights long before the church or others took up the cause. His predecessor, the Rt. Rev. Lane W. Barton, who served as rector from 1938 to 1947, was equally a champion of equal rights of minority persons.

*(The Rev.) Charles J. Minifie
Christ Church
Bronxville, N.Y.*

Interpreting Canon

The Rev. Canon John Frizzell wrote [TLC, Sept. 16] in response to Fr. Frary [TLC, Aug. 19], whose letter wondered whether persons seeking ordination



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might be “buying a pig in a poke” when they promised to conform to the “doctrine, discipline, and worship” of the Episcopal Church.”

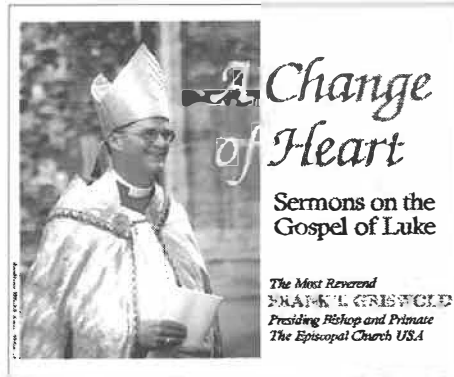
In his letter, Canon Frizzell says three bishops (Schofield, MacBurney and Iker), all promised to uphold the doctrine, discipline, and worship of the church at their consecrations, which occurred after the ordination of women was approved by General Convention. Thus, Canon Frizzell implies, these three bishops are renegeing on their ordination vows because they do not accept the ordination of women.

When ordination of women was approved in 1976, it was not done by direct approval of the question “Can women be ordained?” Rather, the resolution before convention dealt with the question of interpreting “he” in the canons regarding ordination as specific (only referring to men) or generic (meaning “he or she”). A direct vote on the matter would have been a change in the canons and would have required the vote of two successive General Conventions. The vote actually taken was on how the canons might be interpreted. At the time, the motion to interpret “he” as generic was proclaimed by its proponents as permissive, not mandatory.

Clergy of the Episcopal Church believe an incredible array of things about any point of doctrine or worship you might care to mention. I meet clergy whose doctrine of the Trinity is modalist; that is, “we experience God in three ways,” rather than the credal claim that God exists in three persons in himself, and would be three persons even if no human being existed. The resurrection is often proclaimed in such fuzzy terms that one has no idea of what the speaker means.

Practically speaking, we seem to be coming to the strange position about doctrine that one may believe anything about anything, except for the ordination of women, which must be accepted. If the Episcopal Church allows such a great diversity of belief and conviction on so many points, it should be consistent, and allow diversity of opinion on this one. Of course, that would still leave all ordinands in the position of buying a pig in a poke as they made their vows, but at least it would be even handed.

(The Rev.) Charles F. Sutton, Jr.
Trinity Church
Whitinsville, Mass.



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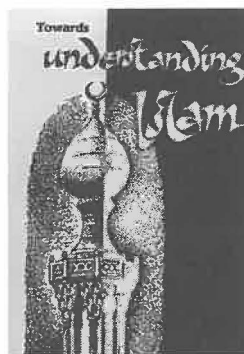
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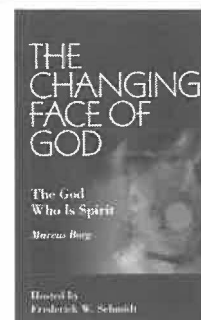
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(Continued from page 16)

Eve. This reviewer was delighted that “The Road to Bethlehem,” by the English composer Michael Head, was included. Originally set as a solo, the work is performed here using Head’s later arrangement for divided mixed choir.

The Trinity Choir gives a fine per-

formance throughout, bringing a good sense of style to the varied collection. At times the tenors and basses are muffled in comparison to the women, but perhaps this is a recording problem. Accompaniment is provided by organist Michael Kleinschmidt, with additional variety given by the inclusion of harp, flute and percussion. This well-paced col-

lection of Christmas carols is sure to become a favorite.

Chant and Spirituality of Christmas

The Schola Cantorum of St. Peter the Apostle, Chicago, Illinois
 J. Michael Thompson, Director
www.synasoft.com/scholaspl

This thoughtful and unusual collection of chants for Christmas was compiled using a selection of Gregorian chant, Byzantine chant, Slavic chant as well as selections from the collection of chant for the Nativity feasts by Monks of New Skete.

The Schola recorded this CD at SS. Volodymyr and Olha Ukrainian Catholic Church in Chicago. The brief foreword to the text and translations states that “The feast of Christmas is not finished in one service. The wonders of God-made-man, Jesus Christ, and his birth for our salvation are unfolded over the course of the cycle of services provided to the faithful by the Church. Both in the Eastern and



The settings from the Monks of New Skete provide a more modern interpretation of the ancient texts.

Western churches, the services are full of profoundly mystical texts and chant radiant with the wonder of Emmanuel, God-with-us. This recording explores the cycles of the Christmas feast . . .”

Of interest is the narration provided by the Rev. Peter W. Jenkins before each selection. Additional notes in the CD jacket provide the textual, liturgical, and musical sources for each chant. The different styles of chant as well as different vocal pairing makes for an interesting listen. Sometimes the mixed choir sings in unison, or in parts depending on the type of chant. At



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other times, the women or men sing alone. The settings from the Monks of New Skete provide a more modern interpretation of the ancient texts. The choir gives a convincing performance throughout.

The Schola Cantorum of St. Peter the Apostle hopes this recording will allow the listener to “enter into a new dialogue with this ancient feast, permitting the spiritual benefits to overflow into the more secular celebration.” This CD provides a rich opportunity to do just that.

Hark! A Thrilling Voice

Christmas at the Church of the Incarnation, Dallas

The Chancel Choir with the Sundance Brass
Kevin M. Clarke, director
Pro Organo, CD 7135

Well conceived and beautifully sung, *Hark! A Thrilling Voice* is an eloquent collection of Advent and Christmas carols. Many jewels, some

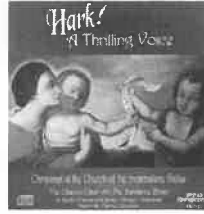
recently composed, are featured including Kevin Clarke’s mystical setting of *Lo, How a Rose*. The composer writes that “the intent of the work was to create a sense of the still and beautiful silence after a heavy snowstorm, now only a part of the composer’s memories of Christmas in New England.” Clarke uses tone clusters at the interval of a second throughout the piece. Joel Martinson’s settings of *Adam Lay Ybounden* and *The Evening Service for the Incarnation* (written for the Incarnation Choirs’ Summer 2000 tour to England) are noteworthy as well as *I look from afar*, a setting of the Matin Responsory, composed by Anthony Piccolo.

The CD includes some classics as Tomás Luis de Victorias’s *O magnum mysterium*, Harold Darke’s *In the Bleak Midwinter*, and Herbert How-


ells, *A spotless rose*. The Sundance Brass (Keith Johnson, director) accompanies the choir on several selections, including Daniel Pinkham’s *Christmas Cantata (Sinfonia Sacra)* and several carols arranged by Clarke. This fine ensemble is also featured in an instrumental performance of *O magnum mysterium* by Giovanni Gabrieli.

The choir sings with a lovely tone, and is well disciplined in its approach to vowel production, balance and tuning. Solos are beautifully sung throughout the CD by members of the choir and organ accompaniments are sensitively played by both D. Keith Franks and James Holyer. This recording is definitely worth hearing and this choir is one to follow.


Gretchen E. Longwell
Milwaukee, Wis.



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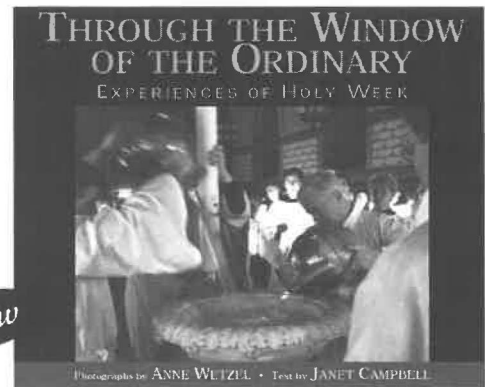
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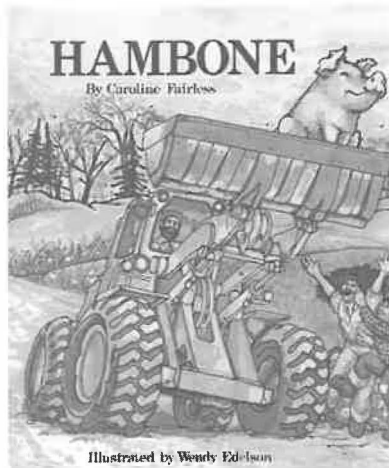
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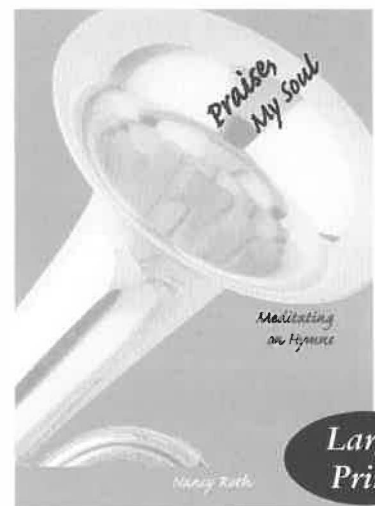
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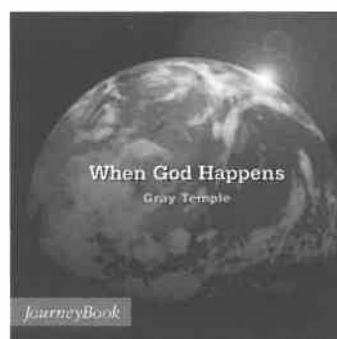


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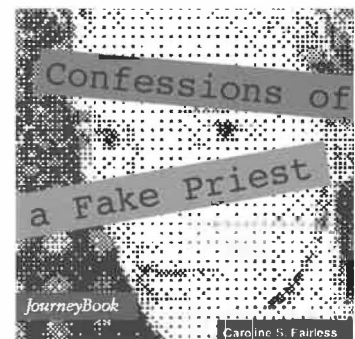


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(Continued from page 13)

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*Paul Cunningham
Morristown, Tenn.*

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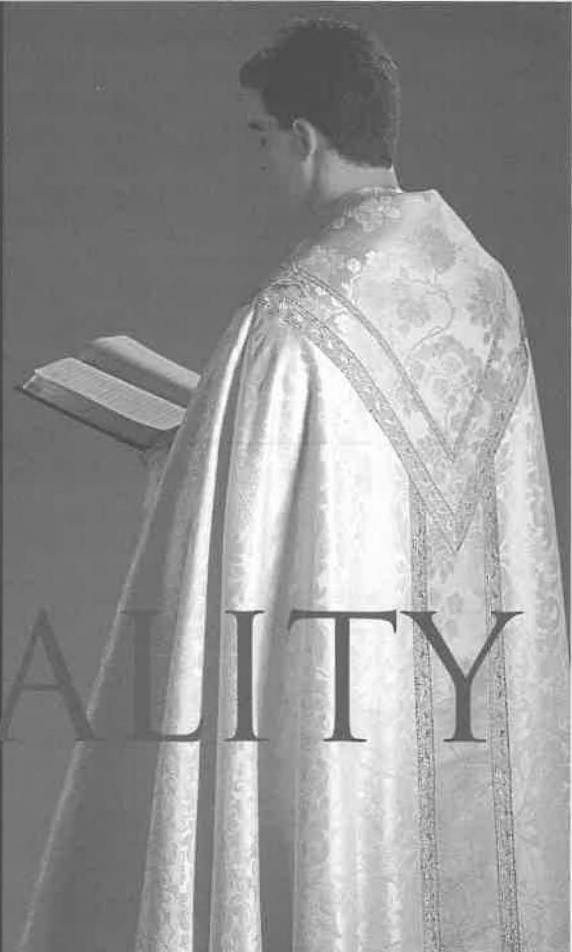
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West Virginia Consecration

(Continued from page 19)

son, retired Bishop of West Virginia; the Rt. Rev. Wendell N. Gibbs, Jr., Bishop of Michigan; the Rt. Rev. James W. Montgomery, retired Bishop of Chicago; the Rev. Ralph Dunkin, Bishop of the West Virginia Synod of the Evangelical Lutheran Church in America; and, the Rt. Rev. C. Charles Vaché, retired Bishop of Southern Virginia and Assisting Bishop in West Virginia for the past two years.

Bishop Klusmeyer, formerly rector of Trinity Church, Wheaton, Ill., was elected in May on the fourth ballot. He received his undergraduate degree from Illinois College in 1977 and his Master of Divinity degree from the General Theological Seminary in 1980. He served first as curate and later as rector of Grace Church, Freeport, Ill. (1980-90) and then was called as rector of Trinity Church, Wheaton, in 1990.

(The Rev.) Elizabeth A. Walker

Two New Communities

The Convocation of the Franciscan Order of the Divine Compassion (F.O.D.C.) met Oct. 5-6 at the Pallottine Renewal Center in Florissant, Mo.

The Rt. Rev. Keith L. Ackerman, Bishop of Quincy and protector of the order, addressed the brothers and sisters on Friday evening. His address was a reflection on the humility and obedience reflected in the vocational life.

A highlight of the convocation was the announcement of the formation of two communities within the order. Fr. Maxmilian, PFTO (the Rev. Steve Kelly), the provincial minister for the United States, announced the formation of a fellowship in Illinois to be known as the Fellowship of the Sacred Heart. Sr. Brigid-Emmelia, OSF, of Jacksonville, Ill., will serve as convener for the fellowship. Texas was granted authorization to become the Custodia of St. Francis and Clare. Br. John-Mark, OSF, of Harker Heights, Texas, was designated guardian of the fellowship and Br. Lawrence, OSF, of Dallas as the custodia's director.

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Prayer Chapel

One of the first official acts when the **Diocese of Alaska** met in convention Oct. 2-4 at the Church of the Holy Spirit in Eagle River was the consecration of a private prayer chapel inside the newly rebuilt church near Anchorage.

Along with the usual convention committees such as budget, registration and resolutions, the Episcopal Church's most northern diocese also includes a committee on prayer. The job of the seven- to eight-member group is to saturate the annual gathering with intercessions. The result has helped contribute to the widely held notion that convention is seldom confrontational or overtly political.

Clergy and lay delegates adopted a resolution in response to a call by the Rt. Rev. Mark L. MacDonald, Bishop of Alaska, for a diocesan office of evangelism. The diocese will dedicate \$7,000 of its \$937,000 annual budget to develop a curriculum to be used by both clergy and lay members to be more effective proponents of the great commission. The diocese will also ask the national church to help it obtain the services of a missionary, someone who can advise the diocese as it seeks to join with the rest of the church as it strives to meet a goal of doubling average Sunday attendance by 2020.

Twice before, Holy Spirit has been destroyed by fire, but each time the congregation has risen above tragedy. During convention Bishop MacDonald commended the congregation for its persistence and installed a new rector.

Relaxed Discussion

The experiences of healing and reconciliation shared by the Bishop of Cariboo in the Anglican Church of Canada, and the recent introduction of a less confrontational way to discuss difficult issues helped make for a smooth convention when the **Diocese of Wyoming** met Oct. 4-7 in Dubois.

The Diocese of Cariboo will in all

(Continued on next page)



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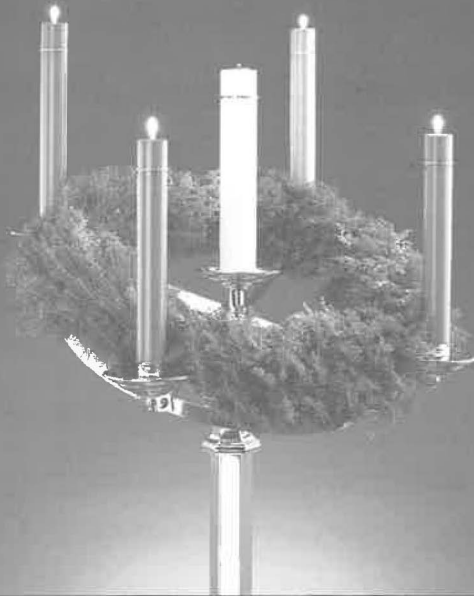
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Advent



(Wyoming - from previous page)

probability cease to exist at the end of this year due to financial liability for its part in operating residential schools for indigenous people. Despite that ominous outlook, the Rt. Rev. James Cruickshank brought a message of reconciliation and peace in his keynote address.

He shared his experiences working with Anglicans (both indigenous and settler) in the process of reconciliation. Including as well as listening to the marginalized is the way to hear the voice of God in communities, he said.

His experiences and scheduled time for informal discussion of convention business prior to its formal introduction on the floor helped defer what might have been controversy over a resolution dealing with human sexuality.

As submitted, the resolution asked convention to affirm a traditional biblical standard for sexuality and further called on clergy to refuse to bless or sanction the behavior of those engaged in alternate sexual lifestyles. After hearing personal testimonies during the informal conversation session, the delegate with whom the resolution originated submitted a friendly amendment calling for further study.

Mission Districts

In her first convention address as Bishop of Nevada, the Rt. Rev. Katharine Jefferts Schori adopted a theme of mission and proposed five initiatives.

"Mission is when we recognize that what we do in the grocery store is as important as what we do in church," she noted.

Meeting Oct. 19-21 in Hendersonville, clergy and lay delegates approved four of the initiatives and referred the other to diocesan council for further study.

The diocese will now have three mission districts, similar to deaneries in other dioceses. Congregations in each will be expected to meet three or four times annually for "learning together, sharing resources, strategizing and increasing communication."

The diocese was divided into three

(Continued on page 40)

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Ownership of Pawleys Island Church Still Disputed

A South Carolina judge issued a summary judgment on Oct. 15 that neither the parish nor the diocese holds title to the property of All Saints', Pawleys Island.

The decision could set a precedent for other colonial churches if it is upheld. The Rt. Rev. Edward L. Salmon, Bishop of South Carolina, told the *Post and Courier* of Charleston that the diocese will appeal.

"The diocese has always maintained that All Saints' owns the property subject to the constitutions and canons of the Episcopal Church and the Diocese of South Carolina and will continue to do so," Bishop Salmon said.

In a new motion filed Aug. 31, All Saints' argued that Percival Pawley, for whom Pawleys Island is named, transferred title to the church campus to a trust in 1745 for the benefit of the inhabitants of the Waccamaw Neck for use as a church or chapel for the divine worship of the Church of Eng-

land. According to terms to the trust, Mr. Pawley named his son, George Pawley, and William Poole to serve as trustees. No successor trustees were named in the trust and none has been appointed since the death of the two initial trustees in the 1700s.

The matter came to the attention of the court after the parish learned that the diocese had filed a lien, or claim, in county court contending that it owned the property. All Saints' learned of the lien when it began making preparations to add a seminary, chapel and parking lot to its church campus and filed suit contesting the claim.

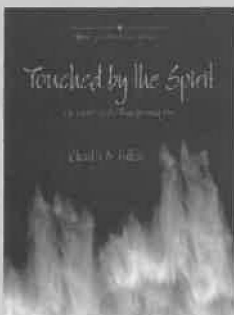
The diocese argued that the Pawley Trust was created merely to build a church, and that once a church was constructed and All Saints' Parish was created by law in 1767, the trust no longer had any purpose. The diocese further argued that All Saints' Church had acquired title to the

property through adverse possession since it has occupied and used the property openly for more than 200 years. Finally, the diocese argued that it and the national Episcopal Church are successors to the Church of England in this country, and therefore if the trust was still in existence, the property would be held in trust for their benefit as successors to the Church of England.

In addition to the expected appeal, both All Saints' and the diocese are likely to file claims asking the court to designate them as successor trustees of the property. However, the parish feels sufficiently confident in its claim that it will proceed with its long-planned property improvements. Although the parish rents administrative office space to the Anglican Mission in America, a group seeking official designation as a rival province of the Episcopal Church within the Anglican Communion,

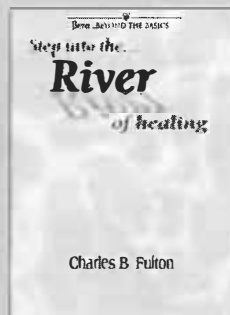
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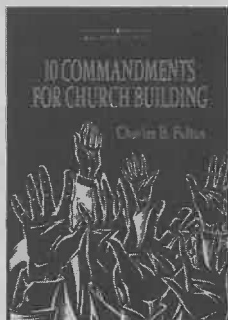
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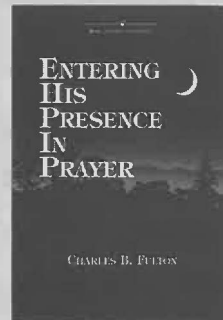
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(Nevada - from page 38)

areas: Northwest, Central and North-eastern, and Southern.

The bishop invited congregations to participate, and then "come back and tell how you understand mission and share concrete examples."

The other approved mission initiatives were: A review of the diocesan asking, currently at 25 percent of each congregation's income; a proposal to make available training in "appropriate behavioral boundaries" and in the prevention of racism; and a measure of support for the financial campaign "Share the Spirit" to raise funds for the diocesan camp.

The resolution referred to council was a proposal to designate 0.7 percent of diocesan revenue for international development. Delegates said they wanted more information on how that would impact an already tight diocesan budget.

The budget of \$599,000 for 2002 projects a net surplus of \$3,000 and was adopted before the proposal for funding international development was presented to the convention.

Two other resolutions were considered. A proposal to create a diocesan commission on Justice, Peace and Outreach Ministries was referred to diocesan council.

A resolution expressing support both for the call of Presiding Bishop Frank Griswold to "wage reconciliation" and for military men and women in uniform was also adopted.

Guest preacher at the opening Eucharist was the Rev. Michael J. Neils, Bishop of the Grand Canyon Synod of the Evangelical Lutheran Church in America.

Recognizing the cultural diversity of the diocese, convention hymns were sung in English, Spanish, and Swahili. One service started with a Native American smudge ceremony.

Dick Snyder

10 Percent Assessment

In the weeks leading up to convention Oct. 5-7 in Denver it appeared that two controversial resolutions on sexuality would dominate the agenda in the **Diocese of Colorado**.

Both of those resolutions were defeated with practically no debate.

(Continued on page 42)

Idaho Rector Builds Community Through Reading

When a complete stranger recognized him in the checkout lane of a local grocery store, it began to dawn on the Rev. Douglas Yarbrough that he might have a tiger by the tail.

Fr. Yarbrough, the rector of Grace Church in Nampa, Idaho, has been helping organize and build support for a community-wide program in which residents all read the same book and then spend the next several months discussing it in small groups. Set to begin the end of this month, the eight-member volunteer "Nampa Reads" committee has announced *The Color of Water* by James McBride as its first selection.

"I've read about several other places that have done this," said Fr. Yarbrough. "I thought it would be a good community experience."

The inaugural launch is part of a well-organized and comprehensive strategy to build support for reading and to enable the community to find a "safe space" in which to discuss potentially polarizing issues. Many

organizations and influential citizens in the community of 50,000 have pledged their active support.

Local newspapers will print discussion questions and a number of merchants and organizations have promised to be hosts for meetings. Booksellers have agreed to have available at least 500 copies of each selection.

The plan differs from many conventional book clubs in that the committee hopes that small groups will spend several months discussing each selection, and that in-depth discussion will lead to deeper philosophical exploration of the issues addressed in each selection. While some details are still incomplete, the committee hopes to conclude discussion of each selection by gathering



Karen Ganske, Nampa library director, and Fr. Yarbrough are the co-founders of the community reading program.

all of the small groups together for some sort of wrap-up session.

In addition to benefiting the community, Fr. Yarbrough said Grace Church is also enjoying greater community awareness. Its close association with the reading program has enabled many in Nampa to see a different facet of the congregation.



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(Colorado - from page 40)

The resolution which garnered the majority of discussion was one which successfully sought — after roughly a 20-year experiment — to change the policy on diocesan assessment from voluntary back to mandatory.

In recent years, diocesan income has been relatively stagnant despite the fact that most churches have experienced significant growth. Last year average giving represented 8.6 percent of pledge and plate income. The resolution, which passed on a voice vote, sought to make mandatory a 10 percent assessment. The policy becomes effective Jan. 1, 2003.

Sponsors of a resolution on clergy deployment withdrew their motion before it came up for debate on the floor. The resolution would have required the diocese to amend current clergy deployment guidelines requiring all priests to be either faithful in heterosexual marriage or single and celibate in favor of one which would also include unmarried clergy living in monogamous relationships with members of either sex.

Shortly after the deployment resolution was tabled, clergy and lay delegates defeated by voice another resolution which called for parishes and missions to engage in a year of study and discussion of the text of D039, a General Convention resolution dealing with relationships and human sexuality.

As presented, the resolution recommended employment of a D039 study guide developed by the Diocese of Wyoming. The Colorado resolution called for each parish to report its results to diocesan convention next year.

In other news, convention approved a balanced diocesan budget of \$1.9 million.

Briefly....

The CBS-TV network will broadcast the **Christmas Eve service** from Grace and Holy Trinity Cathedral in Kansas City, Mo. The event will feature members from the dioceses of Kansas and West Missouri as well as the Central States Synod of the Evangelical Lutheran Church in America. Broadcast time is 11:35 p.m. EST.

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The Rev. **Cristina Amburgey** is deacon at St. Andrew's, 7410 S 12th St, Tacoma, WA 98465.

The Rev. **Herbert Anderson** (ELCA) is director of pastoral care and congregational life at St. Mark's Cathedral, 1245 10th Ave. E, Seattle, WA 98102.

The Rev. **Collins Asonye** is assistant at St. Andrew's, Toledo, and St. Michael in-the-Hills, Toledo, OH.

The Rev. **Donald Cram** is vicar of Epiphany, PO Box 692, Socorro, NM 87801.

David E. Crean is dean of the Anglican Academy in the Diocese of East Carolina.

The Rev. Canon **Andrew Dietsche** is canon for pastoral care in the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Ceci Duke** is assistant at St. Michael and All Angels, 6740 James B. Rivers Memorial Dr., Stone Mountain, GA 30083-2235.

The Rev. **Cynthia Espeseth** is deacon at All Saints', PO Box 53426, Bellevue, WA 98007.

The Rev. **Mary Gustafson** is deacon-in-charge of St. Matthew's, 336 E 10th Ave., Homestead, PA 15120.

The Rev. **Joyce Holmes** is rector of Redeemer, PO Box 368, Avon Park, FL 33826-0368.

The Rev. **Howard M. Humphrey, Jr.** is rector of St. Martin's, 6295 River Rd., Chagrin Falls, OH 44022.

The Rev. Canon **Gregory Jacobs** is canon for mission and ministry at Trinity Cathedral, 2021 E 22nd St., Cleveland, OH 44115.

The Rev. **Albert Lewis** is director of the camp and retreat center in the Diocese of East Tennessee.

The Rev. **Larry McMahan** is chaplain at Providence Hospital, Mobile, AL.

The Rev. **Taylor Moore** is rector of St. Peter's, PO Box 266, Oxford, MS 38655.

The Rev. **Stephanie Pace** is vicar of St. Michael and All Angels, 13118 Church Ave., Uniontown, OH 44685.

The Rev. **Ralph Pitman** is priest-in-charge of Grace, 36200 Ridge Rd., Willoughby, OH 44094.

The Rev. **Howard Purvis** is priest-in-charge of St. Mark's, PO Box 1582, Suffolk, VA 23434.

The Rev. **James Puryear** is associate at St. Mark's, 513 Nassau St. S, Venice, FL 34285-2826.

The Rev. **Ann Holmes Redding** is director of faith formation and renewal at St. Mark's Cathedral, 1245 10th Ave. E, Seattle, WA 98102.

Thomas C. Robertson is executive director of Lake Logan Episcopal Center in the Diocese of Western North Carolina.

The Rev. **Robert Robinson** is vicar of St. Mary Magdalene, 4244 St. Marys Rd., Columbus, GA 31907.

Robert G. Rogers is administrator and deployment officer of the Diocese of Lexington, PO Box 610, Lexington, KY 40588-0610.

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The Rev. **Linda Seracuse** is rector of St. James', PO Box 559, Conroe, TX 77305.

The Rev. **Mary J. Shortt** is priest-in-charge of Grace, Lachine, and Calvary, Hillman, MI; add. PO Box 158, Hillman, MI 49746.

The Rev. **Richard Simpson** is rector of St. Mark's, 754 Montauk Hwy., Islip, NY 11751.

Ordinations

Priests

Kansas — **Gail Davis**, chaplain at St. Francis Academy, Atchison, KS; **Sam Mason**, curate at Good Shepherd, 8021 W 21st St. N, Wichita, KS 67205-1743; **Dale Plummer**, curate at St. David's, 3916 SW 17th St., Topeka, KS 66604-2438; **Lisa Senuta**, curate at St. Thomas', 12251 Antioch Rd., Overland Park, KS 66213; **Jane Smith**, curate at St. John's, PO Box 884, Wichita, KS 67201-0884; **Craig Sweeney**, rector of Trinity, Arkansas City, and Grace, Winfield, KS.

Quincy — **Mario Joseph Bergner**.

Resignations

The Rev. **Douglass Bailey**, as rector of Calvary, Memphis, TN.

The Rev. **Mollie Williams**, as vicar of Holy Family, Lake Villa, IL.

Retirements

The Rev. **Whitney Burr**, as rector of St. Christopher's, Chatham, MA.

Franklin E. Hemlin, as senior vice president of the Church Pension Group and Church Publishing, Inc.

The Rev. **Stephen Mills**, as rector of Holy Family, Fresno, CA.

The Rev. **Ann Robb Smith**, as assistant at Advocate, Philadelphia, PA.

The Rev. **George Walker**, as rector of St. John's, Thibodaux, LA.

Deaths

The Rev. **Raymond Edgerton Abbitt**, 89, priest of the Diocese of Dallas, died Sept. 21 at the Good Samaritan Health Care Center in Denton, TX.

Fr. Abbitt was born in Victoria, VA, and was educated at the University of Richmond, Johns Hopkins University, and the General Theological Seminary. He was ordained to the diaconate in 1940 in the Diocese of Maryland, and to the priesthood in 1941 in the Philippines, where he served for 12 years, four years as a prisoner of war. He was an assistant at St. John's Church, Dallas, from 1954 to 1958, rector of All Saints', St. Thomas, USVI, 1958-68; rector of St. Luke's in-the-Meadow, Fort Worth, TX, 1968-72; rector of St. Paul's, Fredericksted, St. Croix, USVI, 1972-74; and rector of the Bishop Mason Retreat and Conference Center in the Diocese of Dallas from 1974 until his retirement in 1978. In recent years he assisted at St. Barnabas' and St. David's, both in Denton. Fr. Abbitt was a former

member of the executive council in the Diocese of Dallas, and chairman of the commission on ministry and a General Convention deputy from the Diocese of the Virgin Islands. He is survived by his sister, Mrs. Travis Du Priest, of Petersburg, VA, and his brother, John, Hockessin, DE.

The Rev. Canon **Junius Fleming Carter, Jr.**, known for his social ministry in Pittsburgh, died Oct. 3 at his home in Plainfield, NJ, from an aortic aneurysm. He was 74. Canon Carter worked tirelessly against social injustice for African Americans and for the inclusion of more African Americans in the Diocese of Pittsburgh.

Canon Carter was a native of Catonsville, MD. Following service in the Navy, he graduated from St. Augustine's College and Philadelphia Divinity School. He was ordained deacon and priest in 1956 and was vicar of St. Alban's, New Brunswick, 1956-57, and St. Augustine's, Elizabeth, NJ, 1956-66. In 1966 he moved to Pittsburgh, where he became rector of Holy Cross Church. He remained there 26 years, until his retirement in 1991. He was an associate of the Order of the Holy Cross and a member of the Anglican Fellowship of Prayer. Canon Carter is survived by his wife, Olive, two sons, Robert and Junius III, and five grandchildren.

The Rev. **Kenneth C. Werner**, rector emeritus of St. Andrew's Church, West Vincent, PA, died Aug. 26 in Avalon, NJ, where he lived in retirement, from a heart disorder. He was 82.

Fr. Werner was born in Torrington, CT, and graduated from West Chester University and Philadelphia Divinity School. Following service in the Navy, he was ordained deacon and priest in 1953, then was vicar of St. Mary's, Warwick, PA, 1953-55. He was vicar of St. Andrew's, West Vincent, from 1953 to 1957, then served as its rector for the next 24 years. He retired in 1984. He is survived by two sons, Kenneth, of Exton, PA, and David, of Wayne, PA.

Correction: In the Sunday Readings titled "Finding God's Favor" [TLC, Oct. 21], Esau was identified as wrestling with a man who proves to be the Lord. Jacob was the one who participated in the struggle.

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Next week...

Report from Australia

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PROGRAM/RETREAT DIRECTOR: Abba House of Prayer in Albany seeks person(s) to develop creative programs, teach scripture, offer spiritual direction. Reply to: **Search Committee, Abba House of Prayer, 647 West-ern Avenue, Albany, NY 12203 (518) 438-8320**

RECTOR: Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically-based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777 E-Mail: MRMACHINE@aol.com**

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ASSOCIATE FOR EVANGELISM AND YOUTH for historic parish in upstate New York. Full-time position for 2002 seminary graduate, priest or lay person with skills, interest, and ability to help strengthen our evangelism ministry. Must be able to initiate and implement innovative worship for an alternative weekly celebration, being familiar with electronic media and contemporary Christian music. Approximately 20% of your time will be supporting youth ministry. We anticipate the development of additional small groups for learning and spiritual growth; you will be encouraged to be self-motivated in discerning areas of interest for these groups and to facilitate their development. We are looking for a person who can think "outside the box" for the future ministry of a traditional parish in a stable community with a declining Episcopal population. We have a large parish house with gymnasium and theater. Salary and benefits competitive. Please send resume and CDO Profile (if applicable) to: **The Very Rev'd Donald Turner, Trinity Episcopal Church, 227 Sherman St., Watertown, NY, 13601.** E-mail: frdlt@gisco.net Website: www.gisco.net/trinity

PART-TIME VICAR: Retired? Retiring? Semi-retired? Bi-vocational? We are looking for a priest to become part-time vicar of St. Matthew's, Bogalusa, LA, a pretty, rural community north of New Orleans and within an hour of the Mississippi Gulf Coast. Housing and some stipend. Plenty of great people who are looking for a good, energetic, pastoral leader to help them grow and reach out to the expanding community. We are a community in mission, not interested in maintenance style of ministry. There is plenty of hope in this area that was once quite depressed. Inquiries to: **Canon Ronald Clingenpeel, 1623 Seventh Street, New Orleans, LA 70115-4411** or clingenpeel@mind-spring.com

FULL-TIME RECTOR: Agawam, MA. St. David's is a vibrant, program-sized, committed parish, in a suburban setting. We seek a rector who will proclaim God's Word, support our many active ministries, and direct us in our spiritual growth. We desire a warm, caring, Christ-centered pastor. Contact **Sarah Shofstall, Canon to the Ordinary, Episcopal Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103** or phone (800-332-8513 ext 11).

RECTOR: St. George's Episcopal Church, located in Germantown, Tennessee (population 37,000+, in suburban Memphis), is seeking an experienced, energetic spiritual leader to shepherd 1,100 parishioners of ethnic, generational, theological and financial diversity. The 19-acre site on which the church is situated includes a parish hall, Christian education building, Original Mission Chapel, St. Clare's Chapel (outdoor), bell tower, library, Labyrinth, early childhood center, EYC Teen House, Bookshoppe, and columbarium. Also sharing the site is a highly regarded day school (pk-7). We seek an inspiring preacher, counselor and pastoral care giver with good interpersonal skills and a strong interest in Christian education and youth ministry to lead St. George's in fulfilling its mission to empower a living faith, to grow through the teachings of Jesus Christ, and to follow the doctrines of the Episcopal Church by worshiping, praying, teaching, evangelizing and caring. If you believe that you may have been called to lead us in fulfilling this mission, please contact: **Ken Roberts, Chairman, Rector Search Committee, at kroberts@vanguard-door.com, (901) 795-3667, ext. 1203, or mail to: Search Committee, St. George's Episcopal Church, P.O. Box 38447, Germantown, TN 38183-0447.**

FULL-TIME RECTOR: Setauket, New York. The historic Caroline Church of Brookhaven is a small program-sized parish located in the beautiful suburban village of Setauket on Long Island, fifty-five miles east of New York City. Our worship services are traditional, Eucharist-centered. We look for a rector to provide leadership for our ministry. For more information, see our web site at www.carolinechurch.net and please send letter, CDO profile and resume to: **Mr. Karl Soderstrom, Search Committee Chairman, P.O. Box 1342, Stony Brook, NY 11790-0994.**

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RECTOR: St. Edward the Martyr, Joliet, IL., seeks an energetic rector for a pastoral-sized, multi-generational church within 50 miles of Chicago and surrounded by several of the fastest-growing suburban communities in the nation. We value a spiritual leader with strengths in preaching, pastoral care, Christian education for all ages, outreach and youth ministry. For more information view our profile at our website at www.EdMartyr.org, hard copy available upon request. If interested send resume and CDO profile by December 15 to: **Dean Buchman, Search Committee Chair, 920 Kelly Avenue, Joliet, IL 60435**, home phone 815-726-3738, or by e-mail to jobuck@aol.com

FULL-TIME RECTOR: St. James' West Bend, WI, is a small to mid-sized, historic parish in the state's fastest growing county (45 minutes from Milwaukee). We seek liturgically centered rector to work with us in ministering to each other and the community. Preaching, pastoral care and Christian education for all ages are important. We value active lay ministries and joyful fellowship. Send resume and CDO profile to: **Leslie Bruss, Search Committee, St. James' 148 S. 8th Ave, West Bend, WI 53095.** Visit www.stjameswb.org, e-mail: office@stjameswb.org

DIRECTOR OF YOUTH / PARENT MINISTRY: Episcopal Church of the Ascension, Clearwater, Florida, seeking full-time, dynamic, passionate (lay or ordained) leader for relational youth/family ministry. Challenge is to create and expand ministry for spiritual development of middle/high school youth. Ideal person will have love for teenagers and be open to lead contemporary Christian music. Will also minister to parents in parish. Bachelor's degree or 3 years experience with youth required. Send resume with references to: **Talma Pilato, 3257 Nick's Place, Clearwater, FL 33761.** Email: spilato1@tampabay.rr.com.

DIRECTOR OF CHRISTIAN FORMATION: Christ Church Christiana Hundred, Grævenille, Delaware. Christ Church is in search of a Director of Christian Formation to begin in spring of 2002 when our Director of Christian Education retires after eight years. We are a corporate-size parish in a campus setting near Wilmington, DE, between Philadelphia, PA, and Baltimore, MD. We see ourselves as a church where tradition and contemporary life meet in worship, study and service. We have three clergy on staff working with a paid staff of eight and four adjunct clergy. The church school has more than 300 students in grade level classes. We seek someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Director of Christian Formation would ideally bring to this parish family leadership, knowledge and energy. For more information, see description on our website <http://www.christchurchde.org> or contact **Kay Keenan at 302-777-7969** or ConsultKeenan@cs.com.

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RECTOR: Medium-sized midwest parish is seeking a full time, Christ-centered rector. This caring congregation is looking for an enthusiastic leader, capable of guiding them in a revitalization process through preaching, scriptural teaching, outreach, pastoral care, music and youth ministry. Send resume and CDO profile to **Bob Hannah, Search Committee Chair, 2319 Timberbrook Trl, Fort Wayne, IN 46845**, or e-mail to bobhannah@worldnet.att.net

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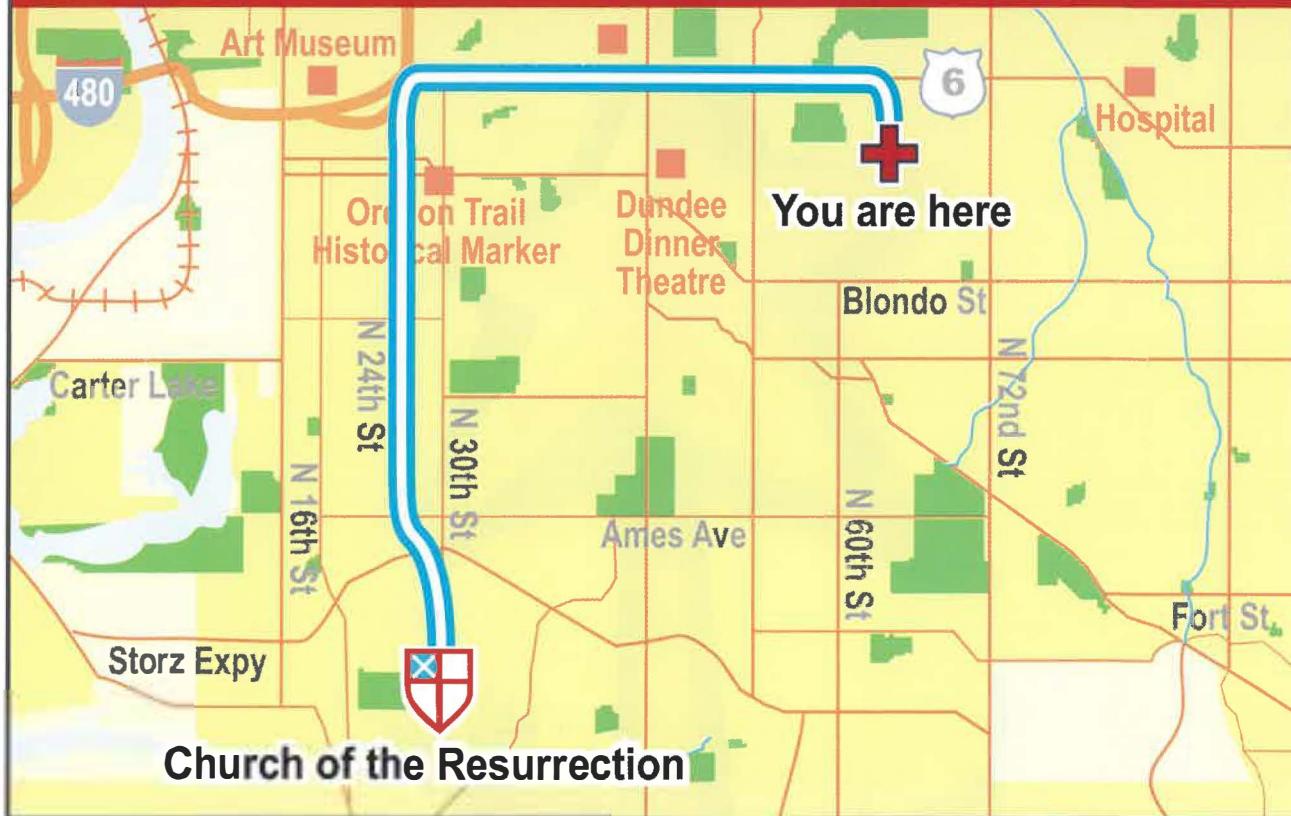
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