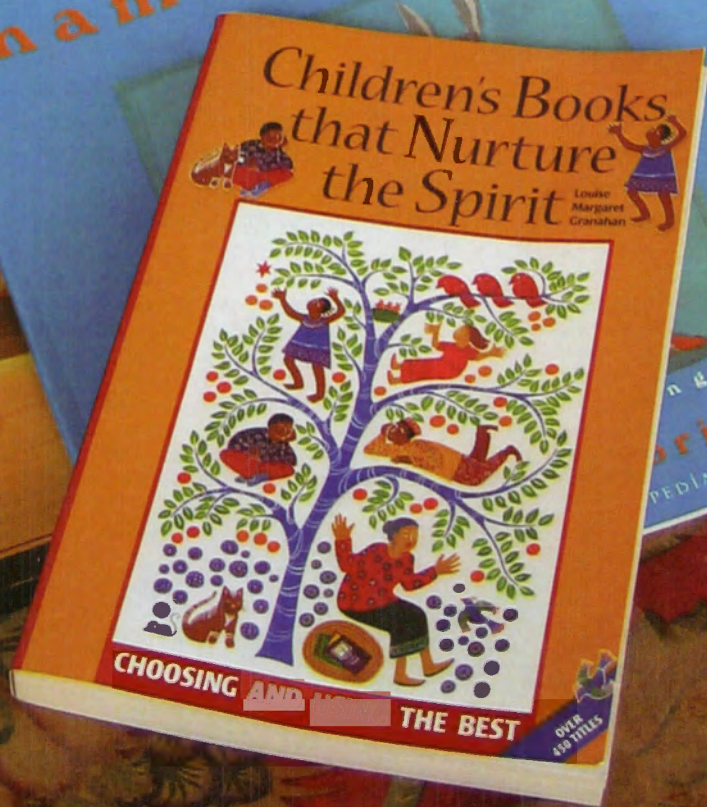
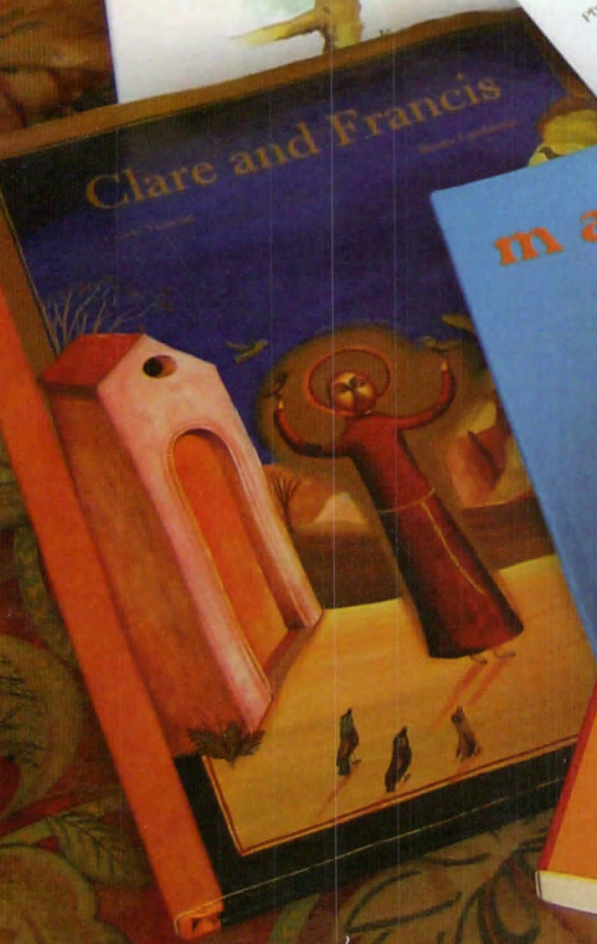


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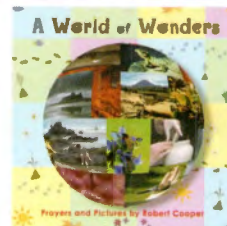
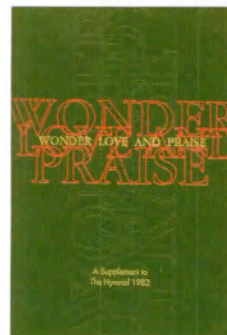
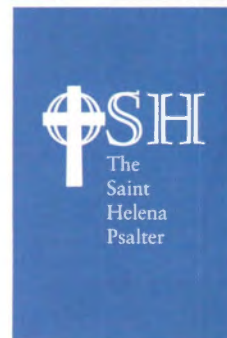
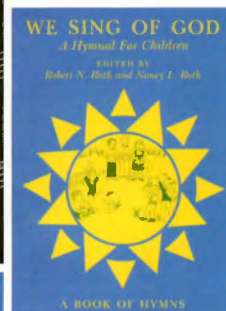
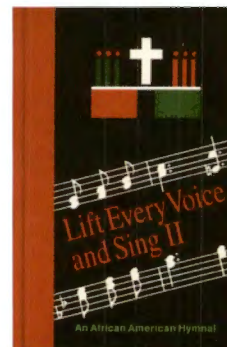
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Volume 229

Number 20

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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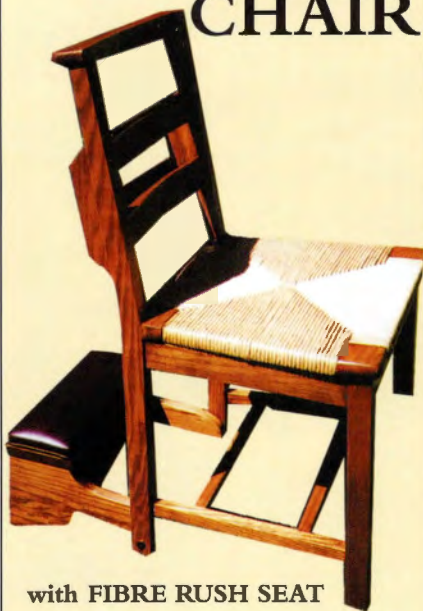
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SUNDAY'S READINGS

Preparing for the End

'By your endurance you will gain your souls' (Luke 21:19)

The 24th Sunday after Pentecost (Proper 28C), Nov. 14, 2004

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

None of us is entirely comfortable with our own mortality, although we're constantly reminded of its reality. When we look in the mirror and see lines and wrinkles and graying hair, we're confronted with the disquieting truth that we're traveling along a road which ends in death. As we notice that our physical stamina isn't quite what it used to be years ago, we can't help but be struck by the fact of our slow physical decline.

Some of us deal with our mortality by simply ignoring it. It's almost as though we believe that by not thinking about death, the problem somehow goes away. Or we might engage in a more active sort of denial. Botox and surgery and chemical hair coloring, for instance, go far in masking the symptoms of aging and eventual death. So, perhaps, might compulsive jogging and daily trips to a local health club. But while these things might make us less anxious, they can't do a thing to change reality.

Just as we know that our bodies are transitory, so we're aware that the world around us shall one day come to an end. And we don't like that very much either. The prophet Malachi foresees "the great and terrible day of the Lord" (4:5), and Jesus makes it clear that signs of the end are always present around his people. Nations constantly rise against nations, he

points out, and there are always wars and insurrections. Famine and plague dot creation, and natural disasters occur frequently. And these are all signs of this age's mortality — present constantly and everywhere throughout history.

A great many Episcopalians deal with the inevitability of the end by ignoring it. We assume, like those living on the San Andreas fault, that the longer the "big one" doesn't come, the less likely it is to happen. Many Christians around us practice a more elaborate form of denial, buying into the non-scriptural idea of "the rapture," in which lesser Christians (and everyone else, for that matter) will be "left behind." Again, these things can make people feel less anxious, but they don't do a thing to change reality.

Today's readings make it abundantly clear that there's no reason for anxiety as we face our inevitable death. Neither is there any justification for fear as we approach the end of this age. Yes, we shall undoubtedly be judged, both individually and as the body, the Church. To the extent to which we live out our faith, that judgment becomes our invitation to enter the kingdom. "[D]o not be weary in doing what is right," the author of 2 Thessalonians encourages us (3:13). Jesus himself sums it up for us: "By your endurance you will gain your souls" (Luke 21:19).

Look It Up

What problem is there with looking to current events to find evidence that the end-time is at hand? (Mark 13:32-36)

Think About It

How can we best respond to those who claim that prophecy is a roadmap to the future?

Next Sunday

The Last Sunday after Pentecost (Proper 29C), Nov. 21, 2004

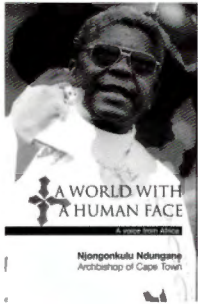
Jer. 23:1-6; Psalm 46; Col. 1:11-20; Luke 23:35-43 or Luke 19:29-38

BOOKS

A World with a Human Face A Voice from Africa

By Njongonkulu Ndungane. New Africa Books/Consul Oecumenique. Pp. 130. \$19. ISBN 2825413763.

The Archbishop of Cape Town reflects on problems facing South Africa in particular and the Anglican Communion in general in this wide-ranging and very interesting book. Njongonkulu Ndungane — whose province includes South Africa, Namibia, Angola, Lesotho, Mozambique, Swaziland and St. Helena — began adulthood as a political prisoner on Robben Island after his arrest for peaceful anti-apartheid activities. The first chapter of *A World with a Human Face* is a short but inspiring autobiography, chronicling Archbishop Ndungane's journey from

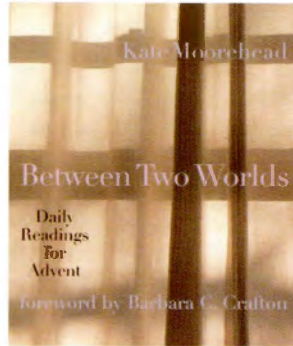


prison to ordination and finally to an important role as a national, regional and global leader.

The archbishop's reflections illuminate matters of immediate concern to his province, such as the welfare of clergy and their families, the role of the Church in reconciliation after apartheid, the place of children and young people, and the significant efforts his province has taken to better the status of women in society. He also addresses the unity of the Anglican Communion at a time of different understandings of authority and communion. These issues are, he writes, not "peculiar to the Anglican Church," but notes that in this situation "our challenge is indeed a radical one; but so too of course is the gospel."

This is an important book, and one that throws light on issues important for Episcopalians as well as Anglicans throughout the world. Archbishop Ndungane writes movingly and with real courage of the difficulties and joys of Christian life in the context of apartheid, epidemic HIV/AIDS, poverty, and extreme national indebtedness in poor African countries. "God gives us the grace to endure," he

COWLEY PUBLICATIONS



Kate Moorehead

Between Two Worlds

Daily Readings for Advent

Foreword by Barbara C. Crafton

Advent—the season in which we prepare for the coming of the Savior—provokes a certain ambivalence among modern believers. We know that Christ has come in the historical person of Jesus of Nazareth, and we live anticipating his return, knowing that our true home is one which he has gone ahead to prepare for us. In the meantime, we are left living between those two worlds. Moorehead uses the witness of the scriptures and the wisdom of her own life of prayer to guide us in praying the ambiguity of living faithfully between "here and now" and "there and then."

Brian Doyle

Spirited Men

Story, Soul, & Substance



In this remarkable collection of essays, acclaimed writer Brian Doyle offers "resurrections, restorations, reconsiderations, appreciations, enthusiasms, headlong solos, laughing prayers, imaginary meetings with most unusual and most interesting men." In telling the stories of such talented, troubled, and extraordinary men as William Blake, Robert Louis Stevenson, James Joyce, and Van Morrison, Doyle discerns clues about how to be a good man, headlong in the pursuit of love and capable of greatness.



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writes. "In all these things we come out triumphantly victorious through the power of him who loved us."

*Richard J. Mammanna, Jr.
New York, N.Y.*

The Poets' Book of Psalms
The Complete Psalter as Rendered by
Twenty-Five Poets from the Sixteenth to
the Twentieth Centuries

Edited by Laurance Wieder. Oxford. Pp. 311.
\$16.95. ISBN 0-19-513058-8.

The psalms are at once poetry, music, prayer, liturgy, and song. Their universal appeal comes from their capacity to express what we feel and that for which we yearn. In their original Hebrew, the psalms taken together were Israel's poetic and musical repertoire and served not only an expressive, but a sacred, purpose. In their manifest forms, the psalms give voice to the deepest human emotions and spiritual aspirations.

In *The Poets' Book of Psalms*, poet

Laurance Wieder has tapped into the enormous poetic resonance of the psalms and produced a unique psalter, an anthology of the 150 psalms translated by 25 English poets from the 16th to the 20th centuries. His selections are interesting. They range from the obvious — Milton, Donne, Herbert — to the less so — Burns, Coleridge, Vaughan — to the virtually unknown — Mary Sidney Herbert, George Wither, and George Sandys.

Wieder brings suitable talents to the enterprise. He is the author of *One Hundred Fifty Psalms*, the first complete psalter written in English since Christopher Smart wrote the *Psalms of David* in 1765. He also is the co-editor of *Chapters into Verse*, a two-volume anthology of poetry inspired by the Bible.

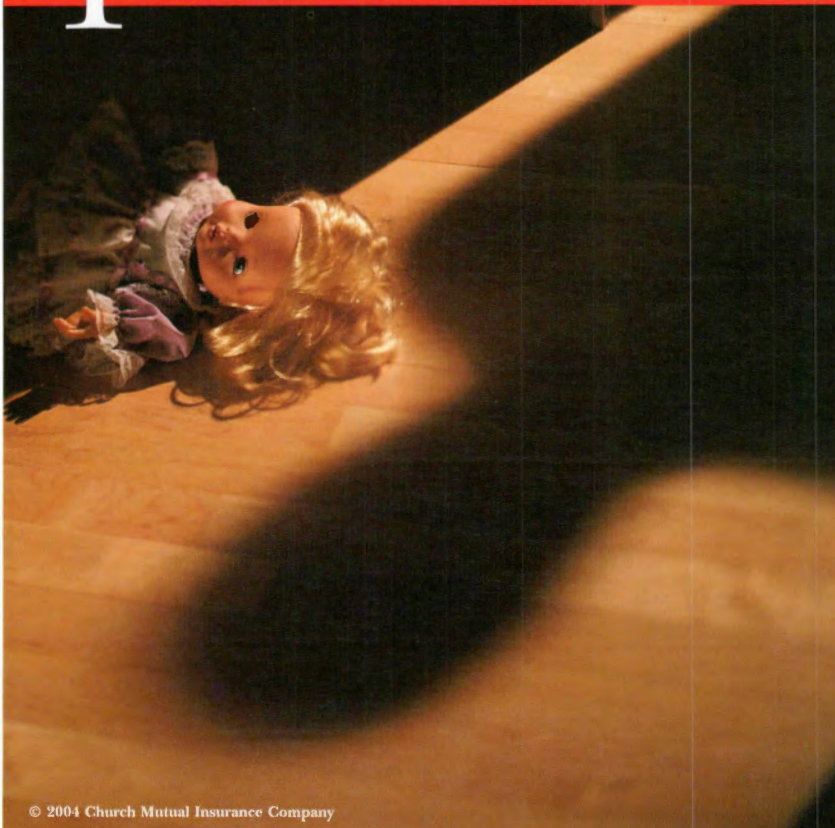
Wieder clearly enunciates his criteria for inclusion: 1. that the works stand as poetry, not just translation, 2. that the poems be without anachronisms, 3. that the version should imitate the form, not

just the content, of the original, 4. that the plain be preferred to the fancy (hence the underrepresented metaphysics), 5. that the language be accessible to modern readers, and 6. that anonymous works and versified songs be excluded. With these criteria in hand, I could understand why there were more poems by Mary than George Herbert, more by John Hall than John Milton, and only one by John Donne.

The appendix contains The Book of Psalms from the King James (or Authorized) Version of the Bible. Wieder, quite rightly in my estimation, regards these poems as having "authority but not a living person's voice." I think he might have done just as well, if not better, if he had included the updated efforts of Miles Coverdale in the 1979 Book of Common Prayer as his counterpoise. They have both authority and a living presence as poems read and spoken today.

*(The Rev.) John Farrell
Brooklyn, N.Y.*

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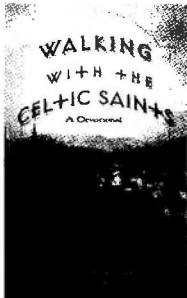
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Walking with the Celtic Saints

A Devotional

By Neil and Gerlinde Kennedy-Jones and Andrew M. Seddon. Crossroad. Pp. 158. \$16.95. ISBN 0-8245-2264-8.



Many of us have found that stories of the Celtic saints can provide a refreshing new way of seeking — and seeing — God in our everyday lives. The Celtic people lived in Ireland, Wales, Scotland and Corn-

wall at a time of great stress and upheaval in the fifth through 11th centuries, often called “The Dark Ages.” As the introduction to this book says, “The Roman empire ... had fallen. Invading Angles, Saxons, Jutes and Danes pressed the native Britons to the fringes of the British Isles ... The Christian church had been long estab-

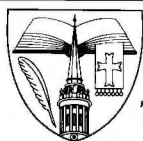
Stories of the Celtic saints can provide a refreshing new way of seeking — and seeing — God in our everyday lives.

lished ... but the invaders brought their tribal religions with them, and it seemed as if paganism had won the day ... The Celtic church emerged from the ashes of the old British church with a burning faith that refused to yield to paganism.”

What was it that gave the Celtic church the ability to survive and grow during this painful and dangerous time? A walk with some of the Celtic saints will give clues to the answers — the faithfulness of St. Patrick and St. Brynach, the adventurousness of St. Brendan, the hospitality of St. Myllin, the love and respect for the created world that was shown by all the Celtic saints, and above all, their love of God, Father, Son and Holy Spirit.

Small black and white illustrations add to the peaceful and meditative effect of this small book.

*Joanne Maynard
Helena, Mont.*



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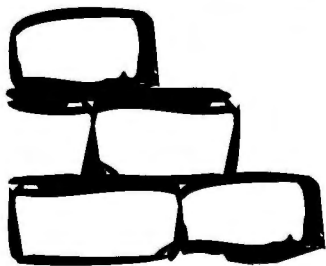
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The Origins of Christmas

By Joseph F. Kelly, Liturgical Press. Pp. 145. \$11.95. ISBN 0-8146-2984-9.

Christianity has many customs that were influenced by other religions and philosophies. This is especially true of the traditions of Christmas. So Joseph Kelly, a professor of religious studies at John Carroll University, notes the influence of the Roman feast of Saturnalia. This holiday for the minor Roman god Saturnus included the

exchange of presents and "a great deal of eating, drinking, playing games, and often lewd behavior."

Prof. Kelly gives clear and concise account of many other non-Christian customs, from celebrating birthdays to lights. He also traces the development of traditions within Christianity itself such as devotion to the mother of Jesus, and St. Nicholas. While pointing out how many of these observances have little basis in fact, Kelly rightly comments that our celebra-

tions are enriched by such modern fictions as "Amahl and the Night Visitors" and "Little Drummer Boy."

As for the perennial problem of the secularization of Christmas, perhaps we could look at pre-Christmas services as additional opportunities to worship.

(The Rev.) J. Douglas Ousley
New York, N.Y.

SHARPS, FLATS & NATURALS

Guard Us Sleeping

Compline: Psalms, Prayers, and Hymns for the Night

The Society of Saint John the Evangelist
Cowley (www.cowley.org)

It's not often that you listen to a CD that starts you thinking about how you might take some time off from your work in a Midwest city and travel to Cambridge just to hear more — and that at firsthand. But that's exactly the effect this CD had on me. I was anxious to hear how this particular community would move through the ancient melodies and modes so familiar to them as the end of their liturgical day. Given my fondness for and familiarity with Compline as a seven-year member of Seattle's St. Mark's Cathedral Compline Choir, I was quite ready to drink in the familiar psalms and texts of this nighttime prayer. I was not disappointed.

What first alerted my ear was the strength and beauty of the vocal sound. Nothing precious or pretentious — no grand or affected sound, only the song of prayer supported by a supple energy; basic good singing at the service of authentic prayer.

Of the two Compline services offered on this recording, the first (following the order in the Book of Common Prayer) begins with three plainchant tracks that seduce the ear with excellent intonation and incline the heart to the ageless emotions of the psalms. So it is an unexpected pleasure when there emerges a four-part hymn both rich in its voicing and velvet in tessitura. The service continues through its plainsong to the close. Seven seasonal plainsong

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IN THE
MIRACLES

JEFFREY
JOHN

Foreword by
Archbishop Rowan Williams

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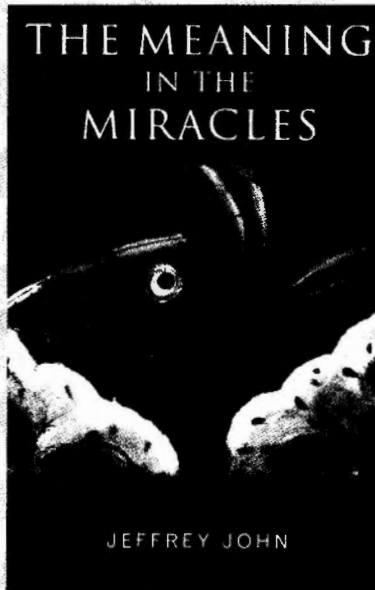
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hymns, sung with the same vocal quality and care, follow the service.

Even more compelling was the second, contemporary, service with its newly composed psalm-tones, longer scripture reading, an invitingly dissonant Lord's Prayer, and other contemporary settings. This service was also followed by hymns — 12 of them in well-sung harmony and of pleasant diversity. The careful marriage of text and music was a masterful proof of how attentive one can and must be in the sung language of prayer.

Less successful are a number of the antiphons and hymns of the first service which did not reflect this careful attention. Though they are faithful to pre-existing chant melodies, they distracted with bad fit of the text: Weak syllables and less important words carried neums and notes of too

great musical importance.

Since the successive parts of the service and each hymn is assigned its individual track, one is invited to digitally program the CD to include various parts and hymns according to preference and season. In a busy work week, I can think of few better ways to relax in the evening, to raise one's mind to God effortlessly, and to bathe oneself in choral beauty than to sit and listen to this CD.

*Bill Bertolas
Milwaukee, Wis.*

The Bells of Christmas

Gloriæ Dei Ringers. Richard K. Pugsley, conductor. Paraclete (www.paraclete.com)

From the Red Kettle Santas to the midnight call from the steeple, bells are a part of Christmas. This recording

of Gloriæ Dei's 11 musicians with their six-and-a-half-octave handbells goes beyond the usual arrangements of carols to transcriptions weaving dissonances and descants, the very highest and lowest tones, even the use of mallets on the bells to produce an intriguing and beautiful concert. In "Twas Christmas Eve," Paul McKlveen pairs Let All Mortal Flesh with God Rest Ye Merry, Gentlemen. "A Flight of Angels" is Dale Jergenson's composition specifically for the bells, as is Donald Allured's "Bellfest." In Richard Frey's arresting arrangement of the Coventry Carol, the high melody "communicates the bittersweet emotion of ... Rachel weeping for her children ... with the jarring syncopated rhythms of the lower parts ... telling of Herod's rage."

Patricia Nakamura

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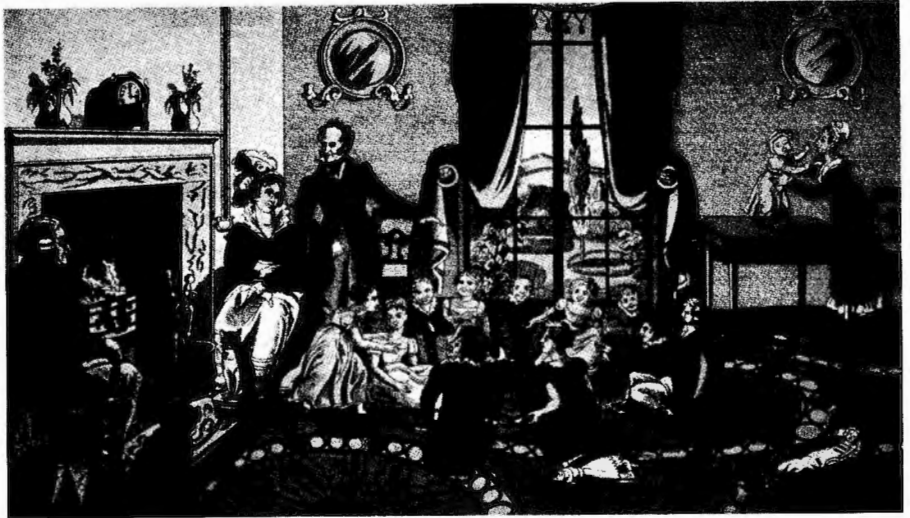


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10 Holiday Ideas From the Heart

Reduce stress with simplicity in the choices for family giving

The holiday season needn't drain you financially, emotionally, or spiritually. Here are some inexpensive ways that singles, couples, and families can spread holiday cheer and at the same time keep Christ at the center of the celebration:

1. Making Advent a focus of the holiday season helps take the pressure and unrealizable expectations off of Christmas Day. Praying at dinnertime with an Advent wreath, or using easy-to-make Advent paper chains and calendars to mark the days, can help even the youngest family members enjoy the anticipation of the season.

2. Make a Jesse Tree. This small "tree" (usually a bare branch planted in a flower pot) is used to hang simple, homemade ornaments of paper or wood that depict God's plan for salvation that was fulfilled in our Lord's coming. It may help the family appreciate how the Old Testament heroes of the Bible play a part in Jesus' story.

3. Have children illustrate small cards based on selected scripture verses for memorization. Other possible choices for text: selected lines from the prayer book, or favorite devotional books, or even prayers for different times and seasons written by the children themselves.

4. Make a nativity scene with figures that are kid-friendly so that children can enjoy hands-on play with animals, shepherds, and the Holy Family. Barbara Laufersweiler, founder of the Faith at Home website (faith-at-home.com), suggests making figures with construction paper, cloth, or other handy materials. Another way to focus on the Holy Family, Mrs. Laufersweiler suggests, is with a Mexican tradition called the *posada*. The children of the family play the Holy Family. "Outside your house, the children knock on each door asking for a room for the night — being turned away each time by a different innkeeper, played by the adults," Mrs. Laufersweiler explains. "Finish by inviting the kids inside for a treat."

5. Preserve a moment in time by asking your child to practice reading a Christmas story out loud — the second chapter of Luke's gospel is an appropriate choice but no doubt you have favorite seasonal children's books as well. Then record his or her reading. Other possibilities: a CD of family photos and kids' drawings, or a cassette tape of musical performances. Get the whole family involved by videotaping a family performance of a Christmas-themed story, such as *The Little*

(Continued on page 12)

Christmas Gift Ideas from St. Bartholomew's Church Book & Gift Shop

Park Avenue at 51st Street in the City of New York



A Child is Born in Bethlehem, Alleluia

The American Boychoir directed by James Litton and St. Bartholomew's Choir directed by William Trafka recorded this collection of favorite Christmas music and carols during a live Christmas season concert. This CD features such Christmas favorites as "A Child is Born," "I saw Three Ships," and "Hark the Herald Angels Sing."

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Cross on the Dome Ornament – NEW

The design for this ornament is taken from the mosaic on the dome of St. Bartholomew's Church in New York City. This cross, square and circle is a common motif in St. Bartholomew's and in the wider Church.

\$12.50



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*May God's deep peace be with you
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20 Cards \$20.00

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\$17.00

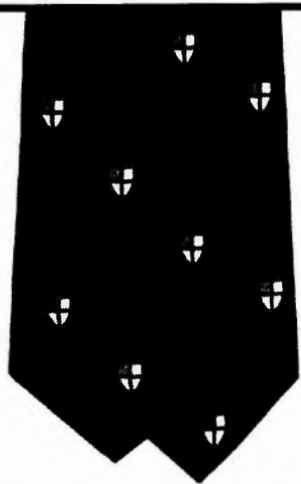
Celtic Cross Bookmark

The Celtic cross design from the grillework of the baptistery is available as a bookmark with a red or green ribbon marker.

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10 Holiday Ideas From the Heart

(Continued from page 10)

Drummer Boy. These are all good gifts for close family members — and be sure to keep an extra copy around to pass on to your child when he or she is an adult.

6. Encourage children to use their imaginations to make their own wrapping paper, creating images that touch on the many stories and symbols of Advent, Christmas and Epiphany. A candle is another easy-to-make gift that is handy as the days get shorter. Each family member can help to design, decorate, or stamp the candles.

7. The gift of time is something everyone can appreciate. An offer to babysit for free “so you can get out of the house” may be received with polite appreciation, but some family budgets are too tight for a couple to think seriously about taking up the offer anytime soon. So consider completing the package with a gift certificate to a favorite restaurant, theater show, or concert; even one from a nearby coffee shop would provide the incentive to get away for some much-needed, uninterrupted conversation.

Homemade coupons for thoughtful gifts of service can be tailored to match your time and talents with the needs of the recipient. For example, an elderly neighbor might appreciate the gifts of window washing, gutter cleaning, or deck or driveway sealing. Busy newlyweds might love a homemade soup-of-the-month delivery. A couple with young children could certainly use a pre-Christmas coupon inviting the kids over to a cookie-baking play date, allowing the parents to shop, decorate, or just unwind.

8. Choose to give gifts of fairly traded food, clothing, and other goods that equitably support the skills of artisans and farmers around the world.

9. Buy tickets for extended family and/or friends to attend an Advent or Christmas season play or musical presentation as a group. In addition to professional orchestras and theater companies, many colleges, community groups, and churches offer Christmas-themed performances at reasonable prices. Go as a group, then enjoy fellowship afterward at home.

10. If you're internet savvy, create an “online shrine” website for your family or friends (use discretion with your choice of photos and personal information, of course).

For many more ideas and inspirations, consult these books:

Unplug the Christmas Machine: A Complete Guide to Putting Love and Joy Back into the Season, by Jo Robinson and Jean Staeheli. Perennial Currents, 1991. \$12.95, paper. Pp. 208. ISBN 0-6881-0961-6.

Living Simply with Children, by Marie Sherlock. Three Rivers Press, 2003. \$12.95, paper. Pp. 304. ISBN 0-6098-0901-6.

Celebrate Simply: Your Guide to Simpler, More Meaningful Holidays and Special Occasions, by Nancy Twigg. Counting the Cost Publications, 2003. \$12.95, paper. Pp. 208. ISBN 0-9728-3960-7.

Slow Down. Quiet. It's Advent! Poster by Susan Elliott, illustrated by Jay Sidebotham. Morehouse Publishing, 2004. \$10, 10 posters. Call 1-800-877-0012.

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Choose Charities Wisely

Giving should never entail regret

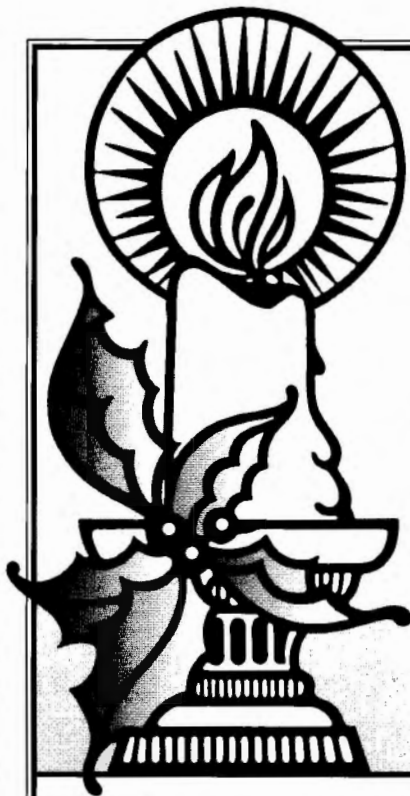
The spirit of giving is strongest during the Christmas season, which is why mailboxes are packed with charitable appeals at this time of year. With so many organizations doing worthwhile — and in some cases, lifesaving — work, choosing a charity often is a difficult decision.

As you consider your charitable options this season, either for yourself or as a gift in honor or memory of a loved one, remember that feeling good about the donation you are making should be your first consideration. Giving should be a positive and meaningful experience. A person should never feel regret after writing a check, but rather, feel confident in that decision.

A good way to ensure that experience is to be mindful of one's motivation for giving. What is it about the organization that is appealing? Has it personally helped you or a family member? Do you identify with its mission? Does supporting the organization give you a sense of partnership? If making a gift in honor of a friend, is this an organization that reflects that friend's vision?

Almost every cause is served by multiple charities, and choosing among them can be difficult. One criterion that many people apply when screening charities is efficiency. How much of each dollar donated supports the core program or service? How much supports administrative expenses, or is used to do more fund raising? How much goes to the CEO's paycheck? Not every state's laws require professional fundraisers to tell contributors how much of a donation actually goes to the cause, so the burden of finding out about the charity and its work rests with donors.

Ultimately, a donor must decide on a charity's merits based on his or her own values, but several good watchdog websites can help. Charity Navigator (charitynavigator.org) and the Better Business Bureau's Wise Giving Alliance (give.org) help donors judge charities based on acceptable performance, financial management, and ethical practices. Donors can also consult GuideStar's online



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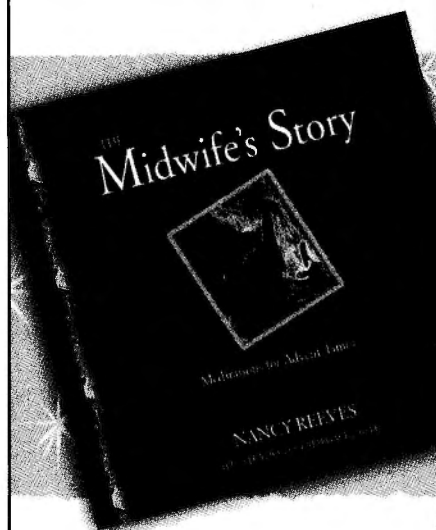
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THE MIDWIFE'S STORY

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Nancy Reeves

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The Midwife's Story is a poem about the midwife who may or may not have been present at the birth of Jesus. Divided into eight sections—two for each week of Advent—the book gives suggestions for prayer or meditation in each section and contains many beautiful illustrations.

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Choose Charities Wisely

database (guidestar.org) to get detailed information about more than 850,000 IRS-recognized nonprofit organizations. By carefully considering how an organization has sustained its mission over time, donors can start to determine how well the charity is positioned to meet future needs in its mission area.

The Federal Trade Commission offers these suggestions for careful giving:

- Be wary of appeals that tug at the heart strings, especially pleas involving patriotism and current events.

- Ask for the solicitor's identification.
- Ask that written information be sent, including contact address and phone number.

- Call the charity to find out if the organization is aware of the appeal.

- Watch out for phony charities using names that resemble respected, legitimate organizations.

- Ask the caller how the donation will be used.

- Refuse high-pressure appeals.

- Pay by check, not cash.

Gifts That Celebrate the Incarnation

Readers offer their suggestions

THE LIVING CHURCH asked its readers for recommendations for gift ideas that could help deepen one's understanding and experience of the Incarnation. Here is a selection of recommendations.

"W. H. Auden's Christmas oratorio titled *For the Time Being*, found in the *Collected Longer Poems* volume, is a remarkable long poem that collapses past and present so that the Incarnation is happening in the present, so to speak."

The Rev. Arra M. Garab
DeKalb, Ill.

"I recommend *The Lion, the Witch and the Wardrobe* by C. S. Lewis. It is a fine book on the Incarnation that can be understood by adults and children. Aslan is an accessible example of the Incarnation for individuals of all ages. The writing style of Lewis makes this a pleasant way to learn difficult ideas."

The Rev. Joel Morsch
Church of the Resurrection
Franklin, Tenn.

"Check out 'Baby A' in Part Two, Sections IV-VII, of J. B. Phillips' classic, *Your God is Too Small*. Phillips is the thinking person's writer. Every thoughtful reader should memorize this section.

"For teens — not children — I recommend Frederick Turner's 1985 epic poem, *The New World*. For sheer entertainment and a horrifying vision of what a dark Messiah could be, no better writing exists. The author's creation forces

the reader to define how he understands the incarnation of Christ."

The Rev. D. Lorne Coyle
Trinity Church
Vero Beach, Fla.

"Rather than recommend a book, I would recommend *arpilleras*: three-dimensional embroideries done by poor women in Lima's shanty towns. The Arpillera Project is a project of the Good Shepherd Cathedral in Lima. The stoles are a steal at \$100, and they are gorgeous. I have one that I treasure. They are completely embroidered, except for a few inches around the neck, and the detail and workmanship are incredible.

"The Arpillera Project artisans also make such items as wall hangings and Bible covers. Some of these *arpilleras* are featured in the Nieman-Marcus Christmas catalogue every year, but many more are available. They are a unique gift, and the purchase helps poor families here in Lima. All the proceeds — less the actual cost of exporting the items from Peru — are returned to the women who make them. The website for viewing pictures and downloading an order form is breakthecycle.net."

The Very Rev. John H. Park
Cathedral of the Good Shepherd
Lima, Peru

Christmas Gifts to Delight and Surprise!



The Family Christmas Cookbook

*Best-Loved Recipes
from The Christmas Annual*

Recreate old-fashioned Christmas memories with foods from around the world—delicacies ranging from English Plum Pudding, Norwegian Sandbakkels, and Swedish Lucia Buns to Mexican Bannuelos, Brazilian Lace Wafers, and African Kanya. Also features ideas for including children in preparing them and extra pages for adding your own family recipes or traditions.

0-8066-4802-3 112pp
hardcover with wire-o binding \$19.99

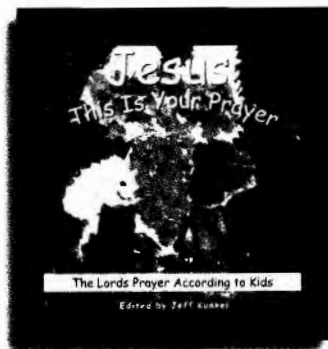


A Friend from Galilee

DANDI DALEY MACKALL

Through rhyming, read-together verses, this colorful book builds an intimate, approachable portrait of Jesus, who longs for our friendship as we long for his.

0-8066-4586-5 40pp paper \$9.99



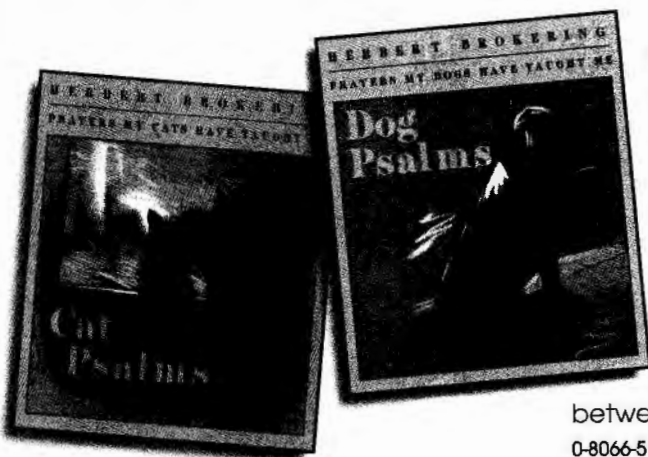
Jesus, This Is Your Prayer

*The Lord's Prayer
According to Kids*

Edited by JEFF KUNKEL

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Listening to Books

By Patricia Nakamura

Curling up in the rocker by the fire, lounging in the hammock in the summer sun, walking slowly through a cloister; the best way to read a book is still to read it, to take time, to hold the book and turn the pages, backward if necessary to reread a stirring description or catch a missed detail.

But we are busy these days, aren't we? Meetings, rehearsals, work, chores, shopping, cleaning, cooking, phoning, exercising, e-mailing. Who has time to just sit and read? And when we do, finally, there's the daily newspaper, the weekly magazine, the quarterly journal; so much to read. And then all the driving...

There is just so much news one can

stomach. So the morning commute, the after-theater late-night drive, or a Sunday afternoon ramble in the country could be enlivened by a book. This week it's *The Cat Who Played Brahms*. Next week, *Wuthering Heights*. Or perhaps Shakespeare.

Next time you're on line, do a little shopping. Visit the Book Resource Center at www.episcopalbookstore.org, and click on Audio Books. You'll find some amazing things.

Have you ever heard Ernest Hemingway? Not read, say, *The Old Man and the Sea*, but heard Hemingway's voice? It's available here, along with Carl Sandburg, Sylvia Plath, Gertrude Stein, from old recordings, updated to CD and cassette. Sylvia Plath was speaking for the ages in 1958-1962, after she married Ted Hughes and a year before her final suicide attempt.

There are recordings of plays by Tennessee Williams and George

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—Ezekiel 36:25

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"You helped me to enter the deeper world and reality of my own heart and in so doing, the whole world has opened up for me."

—Marcus, Anglican Priest in Ireland

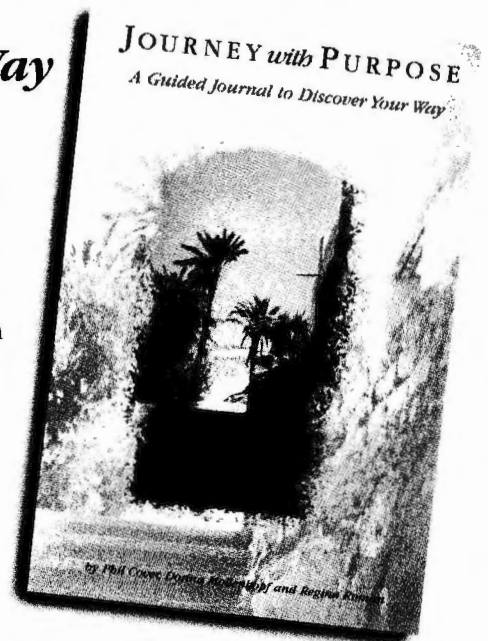


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recorded books on meditation and contemplative prayer, and a whole series of *Beginner's Guides to ...*

The reader's voice can add immeasurably, or of course detract and annoy. The reader of the old romantic classic *Jane Eyre* had just enough good English bite in her tone to portray Jane's stern morality and back-

exhausted the supply, some websites offer possibilities. Find books, lectures, prayers, and liturgical music in Church Slavonic at www.ocrb.org; it's an Orthodox Church site. Audio Books on Compact Disc (www.abcd-inc.com) has 22 versions of the Bible, including the Complete King James Version in a sleeved binder, performed by Alexander Scourby, for years the voice of the Metropolitan Opera on PBS. "The Bible on audio took Scourby over a year to produce. It is by all accounts one of his greatest life-long achievements."

How welcome any of these would be under the Christmas tree, not just for those of us who dash too much, but for those of us who have lost the power of sight. With a portable, Walkman-type CD or cassette player, the lover of words whose vision has disappeared can enjoy again the newest novel, a favorite poet, or the Gospel of St. Luke. □

Audio books are not just for those of us who dash too much, but for those of us who have lost the power of sight.

from Act 2 Scene 3. The liner notes feature pictures from the original production.

Of course you can read and listen for edification and improvement. Try Cynthia Bourgeault's *Singing the Psalms*. No one will know if you practice a bit on the back roads. There are

bone, even as a miserable little girl. Another reader, a man in a book with a male principal, was fine on the lead character but turned all the women into whiners. No more of him.

Many libraries, of course, have excellent collections of books on cassette and CD. But when you've

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**carriage and antique car rides*

**Mollie Cooper's afternoon English teas*

**the joy of delivering presents and food to less fortunate neighbors*

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'Going Forward' After the Windsor Report

For a gathering designed to focus on best spiritual practices, the first of two Going Forward Together conferences spent considerable time discussing sex. Going Forward Together met Oct. 24-26 at St. Michael and All Angels' Church, Dallas, and was scheduled again for Nov. 7-9 at the Cathedral of St. Philip, Atlanta. Every plenary address at the Dallas meeting touched on the Windsor Report, which the Lambeth Commission on Communion released one week earlier. Several workshops referred more directly to global Anglicanism's debate about sexuality, in tones ranging from patient to angry.

The Rt. Rev. Mark Dyer, retired Bishop of Bethlehem and the Episcopal Church's sole representative on the 17-member Lambeth Commission, provided the most direct reflections on the Windsor Report. Bishop Dyer covered the highlights of the report's findings, sometimes adding his own observations and pleas.

While acknowledging that the Episcopal Church did not consult with the wider Anglican Communion, he likened the normalization of homosexuality to the Bishop of Hong Kong's persistent efforts on behalf of ordination of women. "My sisters and brothers, we can do it right," he said. Bishop Dyer also stressed the Windsor Report's rebuke of bishops from outside the United States who try to establish parallel jurisdictions in the Episcopal Church.

Church of the Enlightenment

Plenary speaker Phyllis Tickle, a former religion editor for *Publishers Weekly*, said the United States and Canada have both been shaped by the Scottish Enlightenment, which marked a clear break from the Reformation.

Ms. Tickle said the Windsor Report confirms that the Episcopal Church and the Anglican Church of Canada are operating on shared theological assumptions, and that those assumptions rankle Anglicans in the Third



John Gaskill photo

The Rt. Rev. J. M. Mark Dyer, retired Bishop of Bethlehem and the only representative from the Episcopal Church on the 17-member Lambeth Commission on Communion, delivers a plenary address at the recent "Going Forward Together" conference in Dallas.

World. She discouraged Episcopalians from expecting Third World Anglicans to see Christianity in the same way: "That's unfair and it's unreasonable and it ain't gonna happen."

Even so, she said, modernity is a treasure that Episcopalians should cherish and preserve for a future expression in global Christianity.

The Rev. Tom Ehrich, a syndicated religion columnist who led a workshop on parish conflicts, described conservatives as bullies.

"We have got to stop letting the bullies win," Fr. Ehrich said. "When people start talking about biblical truth and waving it as a cudgel, stand up to them. There is no single biblical truth. You can read the Bible and prove anything."

In another workshop, the Rev. William Sachs of the Episcopal Church Foundation said he would "dispel the myth that African Anglicanism is a conservative monolith that has risen in rock-ribbed opposition to the Episcopal Church."

He cited three examples from Tanzania to dispute this notion: a youth group in which only one person mentioned homosexuality; a children's

choir that welcomes Muslim children but does not pressure them to be baptized; and Bishop Valentine Mokiwa, Bishop of Dar-es-Salaam, who warmly greeted Presiding Bishop Frank Griswold on the same day that his province denounced the actions of General Convention.

Several members of the Diocese of Dallas expressed anger toward their bishop, the Rt. Rev. James Stanton, for saying that African Anglicans do not want money from Episcopalians [TLC, Nov. 7].

The conference closed with a panel discussion. The Rev. Roger Ferlo, who served as a deputy to General Convention in 2003, described what he experienced as he watched the bishops vote on Canon V. Gene Robinson's confirmation as a bishop-elect and then chant *Ubi Caritas*. Most deputies softly chanted along with the bishops, Fr. Ferlo said, then left the hall in silence.

"I felt like I had been to a funeral," Fr. Ferlo said. "There will be a resurrection, but the death has to be acknowledged. I think it was the death of an old way of doing church."

Douglas LeBlanc



BISHOP'S FIRST CONVENTION: The Rt. Rev. Kirk Stevan Smith was enthroned as the fifth Bishop of Arizona as part of the annual convention held Oct. 15-16 at Trinity Cathedral in Phoenix. In his first address as diocesan, Bishop Smith pledged to plant 10 new churches in the diocese within the next 10 years and pledged that diocesan staff will embrace the "missionary model." During the first business meeting of the diocese at which he presided, deputies tabled a resolution calling for a discussion on the diocese's place in the Anglican Communion.

Not Liable, Says Mississippi High Court

In a decision which could have implications for the Roman Catholic Church, the Diocese of Mississippi and St. James' Episcopal Church in Jackson were found to be not financially liable for conduct beyond the defined terms of a priest's ministry. The Mississippi Supreme Court on Oct. 7 further rejected the theory of "clergy malpractice," holding that this was not a permissible cause of action under Mississippi law as it would entangle "civil courts in extensive investigation and evaluation of religious tenets."

The lawsuit arose from a 1998 meeting between former Mississippi Gov. Ray Mabus, his wife, Julie, and the rector of St. James', now ex-priest Jerry McBride. At the meeting, Gov. Mabus clandestinely recorded the conversation with Mr. McBride's foreknowledge, but without informing Mrs. Mabus.

During the meeting, which was not a pastoral or marital counseling session, Mrs. Mabus admitted to adultery. In subsequent divorce proceedings, Gov. Mabus was awarded sole legal

custody of the couple's children.

Mrs. Mabus alleged in her original complaint that the diocese "failed to take appropriate steps to supervise Mr. McBride's interaction with parishioners and continued to retain his service at the risk and peril of their parishioners."

In rejecting Mrs. Mabus' claims, Justice George C. Carlson, Jr. said the church and the diocese could only be held liable for the actions of Mr. McBride taken within the course and scope of his employment. His role as priest to the Mabus, absent an express statement or agreement to the contrary, in and of itself did not create a confidential relationship that had been violated by his actions. The court did allow Mrs. Mabus' suit for damages to continue against Mr. McBride. He has since left the Episcopal ministry.

The Roman Catholic Church in Mississippi, faced with at least seven civil lawsuits by alleged victims of sexual abuse seeking a total of \$258 million, has closely followed the Mabus case.

Southern Virginia Report Describes a Diocese in Disarray

A task force has reported that distressingly bad leadership, major ineptitude in financial management, and a near-total absence of accountability are crippling the Diocese of Southern Virginia.

The report, which was presented to a joint meeting of the executive board and the standing committee on Oct. 13, specifically faulted the Rt. Rev. David C. Bane, Jr., Bishop of Southern Virginia, for his lack of leadership and the conflicted relationship between him and Bishop Suffragan Carol J. Gallagher.

The 67-page report addressed issues of organization, accountability, leadership, fiscal management, human resources and communications and was based on extended research conducted over the course of 16 months, including confidential diocesan staff interviews, confidential written sur-

veys sent to clergy and senior wardens in every parish, and historical research. Concurrent Audits and financial reviews revealed no malfeasance and the problems do not appear to be related to the controversial human sexuality decisions made at the 2003 General Convention.

"Our simple task was to identify the problems which have befallen our diocese, and recommend solutions," said James E. Bradberry, a federal judge and chair of the task force established by the executive board. "Our more complex, extended task was to grasp why the problems have developed and how the necessary solutions can be implemented in a way that will continue the ministry of our Lord throughout the diocese."

The report portrays Bishop Bane as being unclear about his administrative duties and unable to tolerate conflict.

While recognizing that progress on identified issues had been made and that much good ministry is being done in the diocese, the report concluded that relations between Bishops Bane and Gallagher are "disastrous" and faulted both for venting anger publicly toward those who disagree with them. The two must resolve to work together more amicably and if unable "they should be invited to find another position," the report stated.

While Bishop Bane recognized the faithful work of the committee and pledged full cooperation, he expressed dismay with its overall negativity. "The report focuses on my ministry as Bishop, on the ministry of Bishop Gallagher and on the work of the Diocese. I can't help but be depressed and disappointed and saddened," he said.

Carlyle Gravely



Jeffrey Brodeur/The Pennsylvania Episcopalian

Clergy from the Diocese of Pennsylvania carry a hand-hewn cross to a scenic vantage point above the Elk River. The dedication occurred during a Eucharist held Sept. 14 as part of the annual clergy retreat held this year at Wapiti, Md. Last year the diocese purchased the 618-acre waterfront property with the intention of developing it into a Christian retreat and conference center.

Sydney Backs Off on Lay Presidency

The Diocese of Sydney has backed away from a proposal that critics charge would have given *de facto* approval to lay presidency at the Eucharist.

At the Australian diocese's synod, Oct. 19, Dr. John Woodhouse, principal of Moore Theological College, withdrew a motion that asked that "no disciplinary or other action should be taken" against clergy who "authorizes or permits" lay celebration or against those who perform such a rite [TLC, Sept. 5].

Earlier this month the General Synod of the Anglican Church of Australia rejected a Sydney-backed proposal that would have allowed

dioceses to study the proposal [TLC, Oct. 31].

While arguing that it was within Sydney's canonical rights to introduce the changes, and that lay presidency was theologically and scripturally justifiable, press accounts of the proposed legislation, Dr. Woodhouse stated, had been "lacking in integrity," painting a false picture of what was before the synod for approval.

Archbishop Peter Jensen of Sydney stated the diocese had to do a better job of putting forward its case for lay presidency, telling the 850 synod delegates that lay presidency, like female bishops, was still an agenda item for the national and worldwide Church.

Seabury Names New Dean

The Rev. Canon Gary R. Hall, rector of the Church of the Redeemer, Bryn Mawr, Pa., has been appointed dean and president of Seabury-Western Theological Seminary in Evanston, Ill.



Canon Hall

During his three years as rector of Church of the Redeemer, Canon Hall helped guide the congregation through a strategic planning process which identified and filled several personnel needs, including the hiring of a communication director/stewardship officer. Under Canon Hall, Church of the Redeemer (considered one of the historic mainline Philadelphia parishes) also greatly expanded its outreach ministries.

Canon Hall was ordained priest in the Diocese of Los Angeles in 1977 following graduation from Episcopal Divinity School in Cambridge, Mass. He was senior associate at All Saints' Church, Pasadena, Calif., from 1990-2001 and prior to that served at a number of other parishes in California, Massachusetts, Michigan and Pennsylvania.

The new dean and president has been a lecturer or adjunct professor at Yale Divinity School, Case Western University's School of Management, Claremont School of Theology, UCLA and the Dept. of Religion at Cranbrook Schools in Bloomfield Hills, Mich. He is also the author of "From Heresy to Sex," published in *Anglican Theological Review*, and a past recipient of the Episcopal Church Foundation Graduate Fellowship.

Canon Hall will assume his new position at Seabury effective Jan. 1. He succeeds former dean and president the Very Rev. James B. Lemler who has accepted a position with the national church as director of mission at the Episcopal Church Center in New York City.

A Quiet Convention

Congregations in the Diocese of **Kansas** will find calculation of parish income easier for assessment purposes following action by delegates to the annual convention, which met Oct. 15 in Topeka. It was the first at which the Rt. Rev. Dean E. Wolfe presided since becoming diocesan bishop on Jan. 1.

The convention had no controversy and only modest, if spirited, debate on a proposal to change the way parish apportionments are calculated. Other procedural changes to the diocesan canons and constitution passed easily, and the lone debatable resolution was referred to the Council of Trustees for study.

On the budget, delegates had a choice between recommendations made by a diocesan appointed task force, which called in part for the same flat rate for all congregations and making a portion of the assessment voluntary, and a proposal submitted by the Council of Trustees with Bishop Wolfe's endorsement that retained many of the task force recommendations except the flat rate and voluntary portion. Following a presentation by the task force, the trustees' proposal was presented and a successful motion to substitute it for the task force report was approved. Delegates then debated the proposal adopting it in part because of the more simplified, three-tiered, graduated assessment system it proposed. It will take effect in 2006.

Bishop Wolfe guided the convention through action to deal with three parishes that had not paid all the required apportionments to the diocese for 2003. Two — St. Alban's, Wichita, and St. Paul's, Kansas City — had their past-due payments forgiven and their lay delegates seated with voice and vote. Christ Church, Overland Park, which is withholding the majority of its payments to the diocese in protest over General Convention actions last year, did not seek to have its lay delegates recognized with voice or vote.

Melodie Woerman



Tom Pott/*Plenteous Harvest* photo

The Rt. Rev. Dean E. Wolfe, Bishop of Kansas, delivers his first address to convention at Grace Cathedral in Topeka on Oct. 15.

Reconciliation Urged

Bishop D. Bruce MacPherson spoke strongly of the need for the Episcopal Church to be reconciled with the Anglican Communion when he addressed the convention of the Diocese of **Western Louisiana** Oct. 22-23 at the Cathedral Church of St. Mark's in Shreveport.

The diocesan bishop painstakingly took his listeners through the past year's events leading up to the Windsor Report, which was released by the Archbishop of Canterbury in London four days before the start of convention. If the Episcopal Church does not make a concerted effort to be reconciled, Bishop MacPherson left no doubt that he will choose to align himself and the diocese with the Archbishop of Canterbury and the Anglican Consultative Council.

"To do otherwise would be a compromise of my faith, to that which I believe in, and the vows I made when ordained and consecrated as a bishop of the Church and the Anglican Communion," he said before concluding

with a quote from the report which expresses the earnest hope that "none of these will prove necessary."

In other business, convention decided to leave in place its decision last year to allow parishes to redirect their contribution to the program portion of the national church budget. Based on pre-convention materials presented to delegates and on positions given by candidates during a forum held on the first night, most of those elected expressed support for Bishop MacPherson and his efforts to remain in communion with the Archbishop of Canterbury.

Cathedral Sale Possible

Two months ago, the Rt. Rev. Robert Gepert, Bishop of **Western Michigan**, wrote a pastoral letter to all congregations alerting them that there was a "critical situation" due to the lack of cash "to carry out the work of the Church" in the Diocese of Western Michigan. This was followed by a sim-

(Continued on page 34)

Children's Literature

By J. Daniel Sylvester

A SAINT AND HIS LION: The Story of Tekla of Ethiopia. By Elaine Murray Stone, illustrated by Cecile Sharrant. Paulist Press. \$9.95. ISBN 0-8091-6707-7.



An Ethiopian Orthodox saint, Tekla's story is brilliantly told in this book created for second- and third-grade readers. Crippled as a child, Tekla overcomes his limitations and shares the story of God's enduring power and love. In an event that recalls memories of Androcles, Tekla aids an injured lion.

The illustrations are drawn in colors reminiscent of Coptic icons. These vivid drawings not only illustrate the tale but also introduce the reader to the dress and landscape of ancient Ethiopia. Together the drawings and story make a memorable book that tells of an often forgotten part of the Church.

CLARE AND FRANCIS. By Guido Visconte, illustrated by Bimba Landmann. Eerdmans. \$20. ISBN 0-8028-5269-6.



This gorgeously illustrated book collects the well-known stories of St. Francis of Assisi and St. Clare. Starting out with a time line, the book takes us chronologically through the saints' lives. It includes all the great tales like St. Francis and the wolf and St. Clare's conversion and concludes with the Canticle of Brother Sun. Perhaps the most striking element of this book written for third-grade

readers is the rich illustrations. Done in a style evocative of an illuminated text, the drawings are worthy of any book of hours. The use of gold to highlight the pictures creates a feeling of Eastern Orthodox icons. This child's book should be in every adult's library.

MY HOUSE IS SINGING. By Betsy R. Rosenthal, illustrated by Margaret Chodos-Irvine. Harcourt. \$16. ISBN 0-15-21693-3.



This collection of poems for beginning readers captures the feel of a home. With poems that celebrate everything from heaters to ants, this book celebrates not only current joys found in the mundane but also evokes warm fuzzy memories of childhood. The illustrations are very appropriate.

They seem to be created from household items such as paper collages, ink stamps, and simple drawings. They complement the poems and yet can independently create a mood expressed in the poems. All in all, this is an excellent first book of poetry.

HUMMINGBIRD NEST: A Journal of Poems. By Kristine O'Connell George, illustrated by Barry Moser. Harcourt. \$16. ISBN 0-15-202325-9.

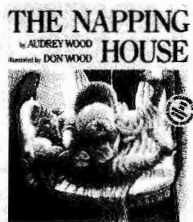
This is an excellent collection of poems that tell the story of a hummingbird and her nest. Each major event of the story is memorialized with a poem and a

beautifully detailed painting. The story opens with the initial sighting of the hummingbird, continues through the nesting, and concludes with a new visitor being sighted at the end of the poem cycle. The author's notes, more information about hummingbirds, and a reference section complete this poetic nature study.



THE NAPPING HOUSE. By Audrey Wood, illustrated by Don Wood. Harcourt. \$17.95 (includes CD). ISBN 0-15-205080-9.

Here is one of those cumulative poems that early readers love. More and more people and things pile onto the bed "in a napping house where everyone is sleeping." The illustrations whimsically depict the additions to the bed and subsequent events. Together, the poem and pictures create what is sure to be a classic addition to "rhythm time" of every kindergarten and pre-school.



MAMMALIA. Poems and paintings by Douglas Florian. Voyager Books. \$7. ISBN 0-15-205024-8.

The gouache drawings in this book perfectly capture the author's simple poems. The author's use of uncomplicated drawings combined with simple word play is sure to inspire many nascent poets. This volume is a must-have resource for teachers who are trying to inspire beginning readers to write poetry. In fact, this book would be an excellent beginning for a first grade's collection of its own poems about animals. The author has seven books besides this one that feature different aspects of the animal kingdom — including monsters.



CAN YOU FIND THE SAINTS? By Philip D. Gallery, illustrated by Janet Harlow. St. Anthony Messenger. \$16.95. ISBN 0-86716-487-5.

Superficially, this book appears to be a copy of the *Where's Waldo* series. The book opens with a page of "Hidden in Every Picture," 10 items that are repeated throughout the book. The following pages are crammed with figures and children are asked to find certain figures on each page. The book escapes the simple seek-find format because each page is organized by categories of saints (saints in the New Testament, patron saints, popes, *et cetera*). The edge of every page has a mini-hagiography of each saint that usually includes the saint's

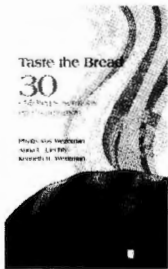




respective symbol, e.g. keys for St. Peter, and a tiny drawing of the saint.

Part Two is written for parents. This section details the importance of every section's saints, and has ideas for further activities and discussions. The final glossary includes terminology that is used throughout the book. Adults and children will love this book, not only for the fun of the hunt, but also because many saints are introduced and their significance explained.

TASTE THE BREAD: 30 Sermons on Communion. By Phyllis Vos Wezeman, Anna Liecchty, and Kenneth R. Wezeman. Pilgrim Press. \$10. ISBN 0-8298-1519-8.



This book is designed specifically for teachers by a Presbyterian educational director. The intent is to provide both a collection of sermons on Communion and a cross reference of hymns, scripture, and teaching tools. The presentation is broad enough for this to be a cornerstone in the instruction of all school-age children

on the topic of Communion. Focused on biblical stories and theological themes, this collection is divided into six major areas: Connected by Communion, Covenanted with God, Covered through Communion, Discovered in Communion, Filled with Faith, and Welcomed in Faith. This book would be appropriate for both home and church school, especially targeting the fifth-grade through seventh-grade age.

CHILDREN'S BOOKS THAT NURTURE THE SPIRIT. By Louise Margaret Granahan. Northstone. Pp. 256. \$29.95. ISBN 1-896836-51-8.



This encyclopedia is an excellent resource for any parish or person. The author begins with a discussion of children's literature — the whys and wherefores of using it — and follows with good advice on the selection of books. She follows this section, which includes many warnings for the user to consider, with ideas on how to usefully employ her book. The bibliography she develops includes all the pertinent facts, including both a thumbnail synopsis and a mini-review. The entries are organized by themes and the latter chapters are for teens and adults. The volume has title, author, and illustrator indexes.

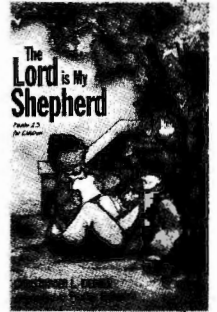
J. Daniel Sylvester teaches third grade and is an instructor of Multicultural Studies and Archeology for Elementary Teachers for St. Mary's University of Minnesota. He is a member of All Saints' Cathedral, Milwaukee, Wis.

Three Beautiful Books

The Lord is my Shepherd

By Christopher Webber, illustrated by Preston McDaniels. Morehouse. Pp. 24. \$9.95. ISBN 0-88192-1986-X.

The newest in the series of psalms paraphrased and illustrated to appeal to, well, all of us, this 23rd Psalm follows city children through a rainy day, lunch in the park, a messy room, watching the pigeons from an apartment window. A peanut butter and jelly sandwich, a lost sock, a swimming swan whimsically bring to life the verses: "When I'm tired, the Lord makes me feel strong again and shows me the right path to follow. The Lord never breaks a promise."



The Huron Carol

Illustrated by Frances Tyrrell. Eerdmans Books for Young Readers. Unpaginated. \$24.85. ISBN 0-8028-5263-7.

According to Huron tradition, the Jesuit Father Jean de Brébeuf set the oral story of the birth of Jesus to what may have been a French Noël around 1638. The Huron language, in which only one stanza survives, was translated into French, and later into English by J.E. Middleton, who is credited at #114 in the Hymnal 1982.



Francis Tyrrell's evocative paintings set the carol culturally and historically. The constellations, the clothing, the lodges and snowshoes are as like those in the Quebec area of the time as possible. The "chiefs from afar" wear many-fathered head-dresses, and the angels, deerskin and plaits.

Beyond all this, it is simply beautiful, as is the carol itself, printed with English, French, and Huron verses, beside a painting of children building a crèche in the snow.

Song of Creation

By Paul Goble. Eerdmans Books for Young Readers. Pp. 32. \$16. ISBN 0-8028-5271-8.

The familiar canticle is full of images: O all you works of the Lord, bless you the Lord; Praise him and magnify him forever.

O you fire and heat, you stars of heaven, you showers and dew; you green things of the earth; you lakes and rivers, you fishes and all that move in the waters ...

And there is the barracuda, the catfish, and the sturgeon.

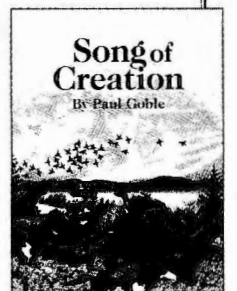
O you birds of the air, and there is a sky full of cranes.

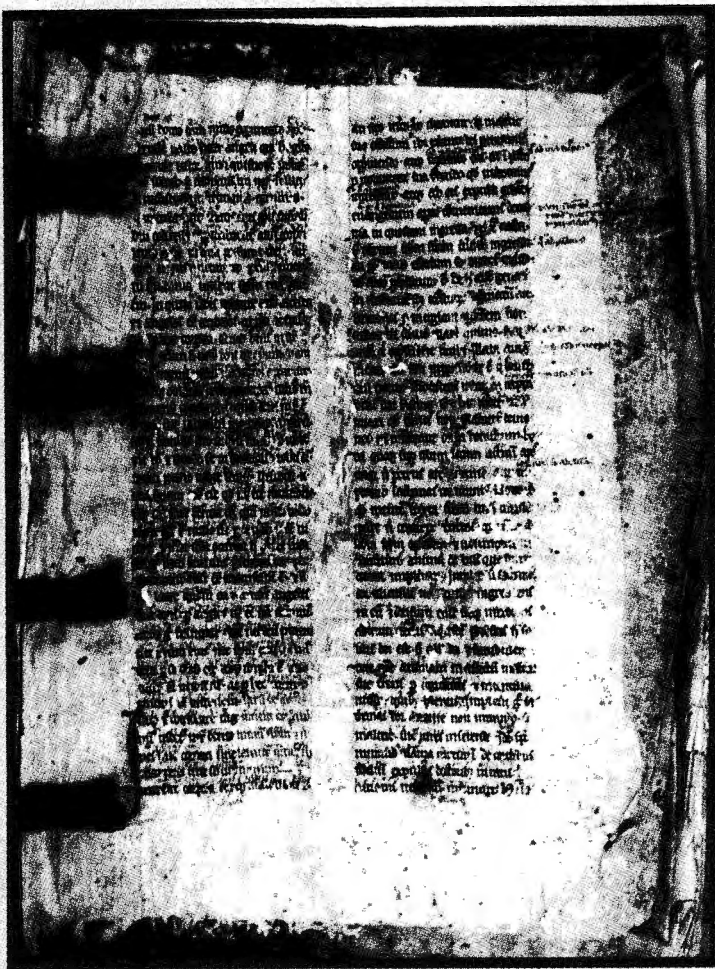
All you animals; buffalo as far as the eye can see, and wolves singing in the foreground.

Paul Goble has populated the glorious verses with water colors of animals and landscapes of his own Dakota homeland, and by writing, in small print so we know, new verses, he encourages readers — adults — and viewers — toddlers — to look around at the world and create their own: O you ravens, he writes, bless you the Lord. O you pine trees, you elk, you eagles, bless you the Lord: Praise him and magnify him forever.

A pure delight for all who retain awe and wonder.

Patricia Nakamura





New Home for Ancient Book

By Patricia Nakamura

A New Hampshire Episcopalian has given to Marquette University a 500-year-old commentary on the letters of St. Paul. The Latin designation reads: *Sancti Thome de Aquino Ordinis Predicatorum Super epistolas Pauli*. The book was printed with lead type on linen rag paper in Paris, in 1526, by "Jean Petit's press." On an inside page is the bookplate of a very early owner: Sir Robert Throckmorton, 1st baronet of Coughton, Warwickshire, 1642.

In two columns of black ink, the body of the book contains Jerome's translation of verses of Paul's writings in large type, with the commentary of Thomas Aquinas in smaller type. Some pages have the marginalia of 16th-century students. Also visible are small, round holes, often tunneling through several pages. "Bookworms — real ones," said Marquette archivist Matt Blessing. "Every book we get goes into the freezer first."

Marquette professor of theology Wanda Zemler-Cizewski, who reads the Gothic scrip smoothly even upside down, draws a contrast between the physical and the intellectual value of the book. The former figured heavily in the donor's choice of recipient.

This hand-printed vellum page replaced the original cover.

Photos courtesy of Marquette University.

William Throckmorton Warren, of Portsmouth, N.H., wanted a repository where the book would be both used and protected. The Jesuit institution in Milwaukee, with its temperature and humidity-controlled archives room, was his choice, after a five-year search through 190 American Roman Catholic universities and colleges, to receive the book that was his heritage, held in trust for him since his birth. "For years I didn't know what to do with it," he said. "My Australian alma mater didn't want it. It was in a safe deposit box at the bank. But books are to be read, enjoyed, thought about, discussed."

Physically, the pages covering the Aquinas commentary may be the more valuable. The original covers, probably of wood, have been lost. Instead, pages of a book printed in Paris in the 13th century, before type, have been sewn between the leather hinges. Dr. Zemler-Cizewski recognized some of the legible text, carefully written in a blue ink, with delicate scrolls and whorls in fine red. In a feat of intercontinental Internet detection, she located other scraps in Australia, and identified them as a copy of Peter Lombard's *Sentences*, written in 1150. Precisely, "*Sententiarum libri quatuor, Lib. 2, dist. 8, 9, and 19, on angels.*" These covering pages are made of vellum, finely scraped sheepskin. "Both front and back pages appear to be continuous, as if a single copy of the Lombard material were being ripped for use as pastedowns," she wrote in the library's documentation.

William Warren's single condition in giving the book was that his family be allowed to view the book when they wished. It is available, as well, to scholars and students under the watchful eye of Mr. Blessing, and, if one is very fortunate, with a mini-seminar by Dr. Zemler-Cizewski. "Lots of old books end up being used for leaf presses," Mr. Warren lamented.

Not this one. □



Mr. Warren and Dr. Zemler-Cizewski examine the book.

Positive in Many Ways

(Second of two parts)

Ten things to like about the Windsor Report [TLC, Nov. 7]:

1. A re-emphasis of the primacy of holy scripture. "The Anglican Communion has always declared that its supreme authority is scripture," the report states. It also points out that the Bible has always been at the center of Anglican belief and life, and that the reading and singing of scripture has always been at the center of Anglican worship. "It is by reading scripture too little, not by reading it too much, that we have allowed ourselves to drift apart," it says.

2. The importance of communion is stressed. "...it is doubtful if the Anglican Communion can continue in its present form," Archbishop Robert Eames writes in his Foreword, and the commission explores the subject in some depth.

3. The topic of autonomy is examined. Churches of the Anglican Communion that have decided on their own to take such radical steps as consecrating a non-celibate homosexual person as bishop have cited the fact that they are autonomous. The Windsor Report points out that autonomy is "a much-misunderstood concept," and that it's not the same as sovereignty or independence. Autonomy in the case of the Anglican Communion is a more limited form of independent government than many would believe.

4. Unilateral action is deplored. Unfortunately, misunderstandings of autonomy have sometimes led to unilateral action by an Anglican province. The Episcopal Church and the Diocese of New Westminster (Canada) are cited for their legislation on and for performing same-sex blessings. "No province, diocese or parish has the right to introduce a novelty" which goes against Anglican teaching," the report cautions.

5. Recommendation of a covenant. The primates of the 38 Anglican provinces are urged to consider adoption of a common Anglican Covenant which would strengthen and govern the relationships between the churches of the Communion. The commission goes so

far as to recommend a step-by-step process to put this covenant in place.

6. Theological implications raised. Some people, TLC included, have advocated getting theology more involved in the sexuality issues. Members of the commission would like that too. The report says churches proposing to take action on same-sex blessings must be able "to demonstrate to the rest of the Communion why their proposal meets the criteria of scripture, tradition and reason." It also states, "We particularly request a contribution from the Episcopal Church (USA) which explains, from within the sources of authority that we as Anglicans have received in scripture, the apostolic tradition and reasoned reflection, how a person living in a same-gender union may be considered eligible to lead the flock of Christ."

7. Formation of a common canon law. This seems so simple it's a wonder no one has tried to enact this. The idea is, because there are already principles of canon law common to the churches of the Communion, why not have each Church develop its own simple and short "communion law" as part of the proposed covenant?

8. Halt same-sex blessings. The report calls upon all bishops not to authorize public rites of blessing for same-sex unions at this time. This isn't going to happen. Most American bishops will not be willing to take what they would perceive as a step backward.

9. Moratorium on election of gay bishops. The Episcopal Church would be invited "to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same-gender union" until there is some new consensus in the Anglican Communion. Easier said than done.

10. Recognition of potential separation. Near the bottom of the report is a sentence which points out the commission is aware that healing and reconciliation might not be possible. "There remains a very real danger that we will not choose to walk together," it states.

David Kalvelage, executive editor

Did You Know...

The National Council of Churches' 2004 Yearbook of American and Canadian Churches lists the Episcopal Church as 15th among the 25 largest churches in the U.S. with 2.33 million members.

Quote of the Week

Ruth Gledhill, religion correspondent for *The Times* of London on Presiding Bishop Frank T. Griswold:
"... we all know that Grizzy has no problem thinking up appropriately slippery answers to even the most direct of interrogations."

The Communion's Next Steps

Thankfully, the report of the Lambeth Commission on Communion [TLC, Nov. 7], the Windsor Report, is not the final word on the problems currently dividing the Anglican Communion. We need to remember that the 17-member commission of theologians appointed by the Archbishop of Canterbury was asked to make recommendations on how communion is to be maintained both within and between the churches of the Anglican Communion. The commission has done that, and much of the Communion has reacted to it.

Some important meetings lie ahead. By the time this magazine is being read, most of the bishops of Africa will have met in Lagos, Nigeria, and will have discussed the report. The primates of some of the African churches have been outspoken about the idea of communion in the past, and are likely to do so again. While the chances of the African provinces voting to leave the Communion look slim, the possibility of that occurring needs to be considered.

The next key meeting is the American House of Bishops, which will gather in January in a special session in Salt Lake City, Utah. By that time the bishops will have had plenty of time to digest the report and to have formed opinions on whether the Episcopal Church should participate in the covenant proposed by the commission and whether it should accept its other recommendations. If the 40 bishops who opposed the New Hampshire consecration participate in this gathering, there is the possibility that it could clarify how the Church is to proceed. Without them, chances are this will be just another gathering of like-minded leaders.

By the time the primates of the Anglican Communion gather in Northern Ireland in February, they should have input from the major players in this ecclesiastical drama — the North Americans, some English and Australians on one side and the Global South and evangelical North Americans, English and others in opposition. The primates' meeting is likely to determine whether the provinces will buy into the idea of the Anglican Covenant proposed in the Windsor Report or whether a formal division is likely to take place.

That won't be the end of important meetings. The Anglican Consultative Council, one of the four "instruments of unity" of the Communion and the only one with lay participation, will meet in June and probably will have its own recommendations. If the Windsor Report is still being discussed at that point, it will go on to the various general synods and conventions of the provinces, including the Episcopal Church's General Convention in 2006, for further input. If the Communion is still together at that point, the 2008 Lambeth Conference of bishops, another of the instruments of unity, probably will determine the eventual fate of the report.

We have received and have noted hundreds of reactions to the report from all parts of the Communion. They range from those who are wildly optimistic to others who might be regarded as prophets of doom. We would caution those who are putting considerable hope in the Windsor Report that it is necessary to remember that there is nothing binding in these recommendations, and that they are likely to be rejected by the Episcopal Church. To those who see nothing good coming out of the Windsor Report, we would remind them that God is still firmly in charge of his Church, and that he has promised not to leave it.

Giving and Preparation

We are not trying to rush the Christmas season by publication of this Christmas Book and Gift Issue. We are committed to the observation of a holy and meaningful Advent season to prepare for the feast of the Incarnation. Nevertheless, choosing appropriate gifts for family members and friends well in advance can enable us to spend a more enjoyable Christmas season. By avoiding the crowds one encounters in last-minute shopping excursions, one can be free from the stress and anxiety that can intrude upon one's spiritual life. We hope the articles and advertisements in this special issue will be helpful in the selection of suitable seasonal gifts.

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The Role of Scripture in Anglicanism

By John S. Nieman

The present turmoil within the Episcopal Church regarding our response to our lesbian and gay sisters and brothers presents a golden opportunity to reflect carefully on a variety of other, perhaps more fundamental, issues.

In particular, many along the wide theological spectrum within the Episcopal Church have rightly identified confusion about issues of human sexuality as pointing to the urgent need to clarify the nature and authority of scripture within Anglicanism. I offer the following reflections on the role and place of scripture within Anglicanism in a spirit of reconciliation, and to remind us of one thread of our common identity as Anglican Christians.

Anglicanism evolved as part of the historic catholic faith dramatically reshaped within the turmoil of the Protestant Reformation. We emerged from the Reformation with a variety of distinguishing marks, among which is our understanding of the place of scripture within the life of faith. Distinct from our Roman Catholic brothers and sisters, we are not a monarchical church: We do not attribute final authority to a single person or *curia* to provide indisputable parameters of faith and practice. Distinct from many of our protestant brothers and sisters, we are not a "*sola scriptura*" church: We do not attribute

final authority to scripture alone to provide indisputable parameters of faith and practice.

That in no way means that we do not take scripture seriously. We understand scripture to be a central and necessary partner in a community of relationships that includes tradition and reason. (Some add human experience as a fourth partner in the community. I think that is a helpful clarification of what I suppose most, on reflection, take to be a given.)

Scripture interacts with a wide variety of faithful voices speaking from the past and present, including our own voices, and with the evolution of human knowledge regarding the natural world and human dynamics. Our task is not to seek infallible statements within biblical texts, but rather to listen attentively to and take our place faithfully, thoughtfully and lovingly in that community of relationships. That life-long endeavor will not yield a clear set of proscribed human behaviors, but rather the brilliance of God speaking the incarnate Word of life through the human struggle.

Wilfred Cantwell Smith offers a helpful insight for Anglicans from his in-depth study of the scriptures of all of the world's enduring religions. Smith argues that the reality of scrip-

ture includes relationship. Scripture is not a collection of texts. Scripture is a human activity. "Scripture' is a bilateral term. By that we mean that it inherently implies, in fact, names a relationship" (*What Is Scripture?* Minneapolis: Fortress Press, 1993, pp. 17-18). The relationship is between certain texts — in our case, what we call "the Bible" — and human communities that perceive those texts as mediating that community's understanding of the universe.

From the Anglican perspective, we might say that the Bible becomes scripture when we bring it into active conversation with human knowledge, wisdom, experience and imagination across the ages, into the present, and in anticipation of the future.

One effect of this perspective is the likelihood that scripture — or to use

The Bible does not speak unequivocally. No less a theologian than St. Augustine celebrated that fact.

Smith's notion, the human activity that is scripture — will yield a variety of insights and perceptions of truth. The Bible does not speak unequivocally. No less a theologian than St. Augustine celebrated that fact. Augustine recognized a variety of levels of meaning in a given biblical text. In Book XII

READER'S VIEWPOINT

of his *Confessions*, Augustine focuses on the variety of interpretations of the opening passage of Genesis, and — as a good Platonist — reveals complete comfort with the idea that a variety of truths might be reflected from the same passage. He confesses ignorance of the view of the author of the passage, which he assumes, according to ancient tradition, was Moses: "If anyone asks me which view was held by Moses your great servant, I would not be using the language of my confessions if I fail to confess to you that I do not know."

But ignorance of the view of the writer of a particular biblical text is not a problem for Augustine. The problem and genuine theological danger is the

tendency on the part of interpreters to claim that the truth they have uncovered within a passage exhausts the truth God intends. Ultimately, Augustine reflects the concerns of a good bishop as he prays that genuine truth will unfold in love in the community of the faithful.

Many Anglicans resist the characterization of scripture and its place in the community of faith I am describing, especially when it allows for the acceptance of uncomfortable new insights or the legitimization of practices that fall outside the dominant, received understanding. The present divisions regarding the place of gay and lesbian persons in the life of the Church is a clear exam-

ple. There is no question that the full inclusion of gay and lesbian persons into all areas of ministry, and the affirmation and liturgical blessing of committed same-sex relationships deviate from the dominant, received understanding of what the Bible says and what the Church teaches. That fact must not be taken lightly and must be examined carefully.

But noting that fact does not conclude our theological work. It rather commences our work by capturing our attention and calling us to probe more deeply. We must analyze the message of the Bible in its entirety, not just selected parts that presumably speak to the issue at hand. We must engage the sciences, humanities and the lived experience of the very people whom we tend to dehumanize and objectify as issues. We must assume that there are more levels of brokenness in our world than we presently perceive, and affirm that there is more splendor in God's grace than we can possibly imagine. Finally, and perhaps most importantly, we must examine our own hearts, particularly in times like these when our rhetoric shifts into ferocity and threatens to dismiss our brothers and sisters as enemies.

One of Anglicanism's historic attributes is theological generosity. We have expressed that best when we have approached scripture in humility; committed ourselves to respect and love our companions along the way, especially those with whom we differ the most; and anticipated the continuous presence of the Holy Spirit to lead us into God's truth. To have the courage to seek that truth not simply in the words of the books of the Bible, but in the Word that emerges in the relationship among scripture, tradition, reason and human experience, is to reflect the reality of the incarnation. It is to be faithful to our identity as Anglican Christians. □

The Rev. John S. Nieman is the rector of St. Andrew's Church, Ann Arbor, Mich.

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Therapy Isn't Enough

The Anglican Communion is like a family in crisis needing healing and therapy. The Windsor Report [TLC, Nov. 7] is the counsel of a mild-mannered therapist trying to help the whole family (emphasis on "mild" where the Episco-

pal Church is concerned).

The Episcopal Church is being charged by its spiritual children with persistent self-destructive behavior resulting from its long-term addiction to revisionist thinking. Because we are

supposed to be one family, many Anglican provinces cannot accept that a spiritual parent, who once embraced the Bible and brought the gospel of Jesus Christ to their shores, is so enslaved to the secular spirit of our age.

What we are witnessing is the heart-rending attempt by Anglican "spiritual children" to intervene on behalf of an errant "spiritual parent" that seems hell bent on destruction of self plus all familial Anglican relationships.

As therapy, the Windsor Report is clearly not enough. Perhaps a plan for wholesale family "intervention," if enough family members have the stomach for it and the risk it would entail, remains the Anglican Communion's only hope.

*(The Rev.) Peter Cook
Lake Charles, La.*

Issue of Honesty

When I read the article on the Diocese of Chicago [TLC, Oct. 17] I couldn't help feeling that information had been selected very carefully so as to prove a point which had already been decided upon, rather like the "proof-text method" of biblical criticism. Four parishes were selected where there was a fair amount of discontent, out of a diocese of 138. As a member of the standing committee, I think that I have an idea of the climate of the diocese. Yes, there are pockets of discontent in several other parishes, and it is distressing, but they do not represent a great number of people.

I suspect that part of the reason for minimal reaction comes from the fact that several of the most effective and respected clergy in the diocese are gay. They don't make a secret of that fact, nor do they go out of their way to draw attention to their orientation. It is simply who they are that that's OK. The issue is not whether there will be gay clergy in the Church. There have been for centuries, and not all of them were celibate. The issue is more one of honesty, which is so much healthier than the secretive behavior which was necessary for so long.

*(The Rev.) Wayne Carlson
Church of the Holy Family
Park Forest, Ill.*

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I read with interest Douglas LeBlanc's article on the Diocese of Chicago. I had to re-read the first paragraph several times to confirm that as stated, it was incorrect.

The article states that when Bishop Montgomery "could not bring himself to ordain women to the priesthood, he won the affection of people throughout the Episcopal Church by asking his brother bishops to ordain them instead."

Bishop Montgomery was a fair and decent man. However, he would not ordain women. His bishop suffragan, the Rt. Rev. Quintin E. Primo, Jr., was a strong supporter of the ordination of women and convinced his bishop to allow him to ordain women. The gracious Bishop Montgomery agreed. Bishop Primo ordained the first and several women in the Diocese of Chicago to become priests and supported them in their attempts to find churches that would allow them to serve.

Bishop Primo's autobiography, *The Making of a Black Bishop*, recounts those history-making, courageous events in his own words.

Although there may have been some "brother bishops" from other dioceses who also participated, it was Bishop Primo who answered God's call to change the course of the Diocese of Chicago and contribute to changing the course of the Episcopal Church.

So please be sure in the future that when you recount history, that one of the first black bishops in the Episcopal Church is not robbed of his place in history. I know — he was my father.

*Cynthia Primo Martin
Hockessin, Del.*

Separated Churches

In Fr. Baumann's article [TLC, Oct. 17], I am confused by his final section. He wrote:

1. "Leaving violates the nature of the Church just as much as the false teaching of the revisionists does."

2. "The Church is the largest and most widespread organization in the world."

3. "The Church belongs always to God."

In 1, the reference seems to be to the Episcopal Church. In 2, the reference cannot be to the Episcopal Church, but to the "body of Christ spread throughout the world" (unless, by "organization" he refers to the Roman Catholic Church). In 3, "Church" may mean all churches within the body of Christ.

These lead me to questions:

• Does he equate leaving the Episcopal Church with leaving the Church as the body of Christ?

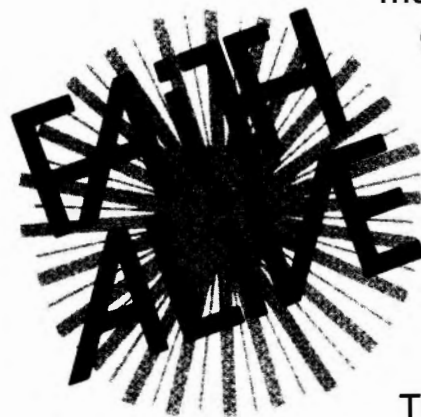
• If so, does the same judgment apply to separations which occurred during the Reformation, or when the Episcopal Church left the Church of England?

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• If so, then should we not all be Roman Catholic and remove all schismatic churches?

• If not, why not? What is the difference?

• Most importantly, have persons come into a saving relationship with Jesus Christ, been fed by him in word and sacrament, and been empowered

for ministry in "separated" churches?

Fr. Baumann's clear description of the negative effects of revisions in doctrine and discipline are not matched by his arguments for a similar seriousness of consequence when one leaves the Episcopal Church. Heresy is heresy in every age, but schism is a much more nuanced matter in our age in which

multiple Christian churches coexist. Similarly, all cries for unity within a small segment of the body of Christ must be heard and responded to in the face of the multiplicity of choices available for living out our faithfulness to Jesus Christ.

*(The Rev.) Lawrence D. Bausch
Holy Trinity Church
San Diego, Calif.*

Fr. Baumann's Viewpoint article is one of the best and most reasonable analysis attempts I have seen concerning the present state of the Church in conflict.

His balancing of the importance of love, truth, and peace (unity) has long needed to be articulated and he has done it well. The unfortunate popular pastime of assigning evil motives to persons and groups whose vision of our calling differs from that of the speaker has greatly polarized the Church without offering a reconciling option. We are too often involved in a win-or-lose mentality rather than seeking to offer up our differing viewpoints considering the issues at hand and establish a common mind concerning how we can joyfully come to the Lord's table with mutual intent, seeking not to win our arguments but to surrender ourselves to the mind and will of God.

*(The Rev.) James F. Graner
Larned, Kan.*

It Was Inspired

I believe the Reader's Viewpoint article by David Baumann [TLC, Oct. 17] was inspired. That is the only word I can think of that does it justice. He really put the situation into proper perspective.

*Art Delagrangue
Mt. Airy, Md.*

They're Down

With respect to "Matters of Style" [TLC, Sept. 19] and the issue of capitalizing pronouns that refer to God, I have an explanation based on Anglican spiritual practice.

I find that lower case is used in every Book of Common Prayer from 1549 through 1979, including (gasp!) the 1928 BCP. I find that lower case is used in the

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The only authority I can find for the use of upper case in such a circumstance is Hallmark Cards.

*(The Rev.) Andrew MacAoidh Jergens
Cincinnati, Ohio*

Faulty Logic

Fr. Meglathery's cavalier dismissal of opponents of open communion because Jesus ate dinner with sinners [TLC, Oct. 17] seems to me to be based on several fallacies.

In the first place, Jesus did not invite the Pharisees to dinner. They invited him, and he, of course, accepted. Second, at the Last Supper and in the institution of the sacrament, Jesus invited only the intimate group of apostles he had chosen and carefully taught for three years. Our parish invites everyone — other Christians, agnostics, Muslims, atheists — anyone to our chili cook-off or to any parish potluck, but at the Eucharist we invite other baptized Christians, who may or may not share our definition of the sacrament, to the Lord's table. Granted that the Holy Spirit is not bound by rules and can work backward and upside down as he chooses, but to base an argument for open communion on Jesus, eating dinner with sinners is faulty logic.

*Marion Midgley
Euless, Texas*

Any Time

The Rev. Jonathan Folts' discourse on cereals [TLC, Oct. 10] reminded me of an ancient table grace that goes like this:

O God, keep us from being like porridge, slow to warm up and hard to stir;

But make us like cornflakes: always ready to serve.

*Mary F. Landrum
Bristol, Tenn.*

Three Cheers!

Three cheers for the letter "It Was a Mystery," written by the Rev. Wesley W. Hinton [TLC, Oct. 3]!

*(The Rev.) George Zabriskie
Bozeman, Mont.*

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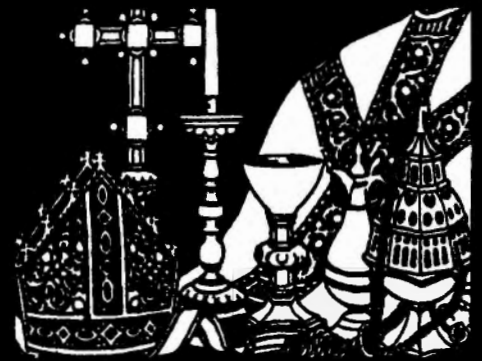
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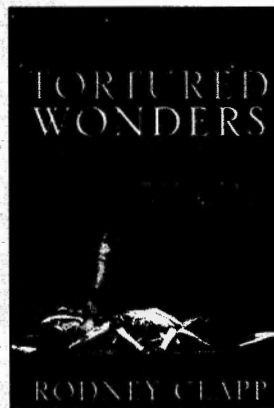
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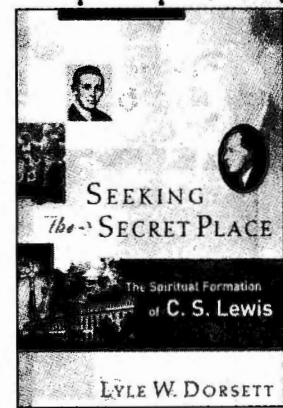


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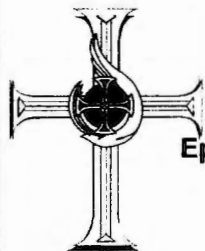
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AROUND THE DIOCESES



Joseph Neiman photo

Any proposed sale of the Cathedral of Christ the King and its 30-acre campus would need to take into account the cremains currently interred in Resurrection Garden (foreground).

WESTERN MICHIGAN

(Continued on page 34)

ilar letter from the executive council of the diocese which said all diocesan programming was being cut, including the \$120,000 for the national Episcopal Church.

With that background delegates gathered for convention and were presented a lean budget as well as some austerity resolutions. After much discussion, a vote by orders led to the defeat of the proposal which would have ended a voluntary assessment policy, with the clergy approving but the lay delegates voting against.

Another series of resolutions addressed the \$80,000 annual rent the diocese has paid to the corporation of the Cathedral of Christ the King in Kalamazoo for the use of the facility. The proposed 2005 budget would cut that payment to \$30,000, effectively putting the cathedral out of business. A resolution was also presented to the delegates asking the executive council to determine how to sell the campus and relocate.

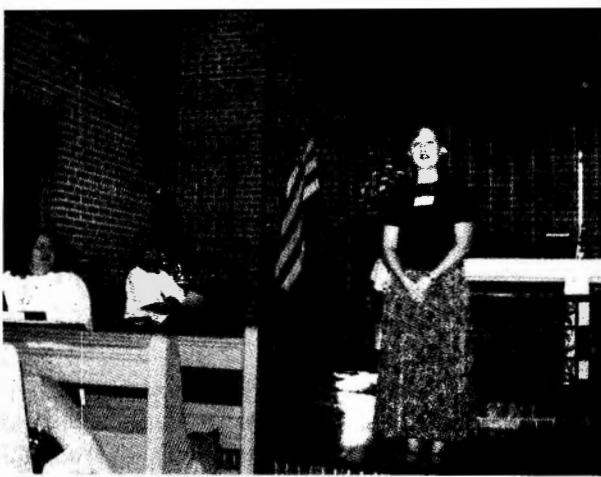
A substitute resolution was presented by the cathedral corporation

calling for a broadly representative committee to develop a "detailed plan for realizing the potential of the cathedral" complete with a financial plan, or a detailed plan to dispose of the facility and undeveloped 30 acres of land adjacent to Interstate 94. This was approved after amendments were added setting the timetable for regional meetings and a convention in the spring of 2005.

The minimal proposed diocesan budget for 2005 was also amended after a resolution from "concerned clergy" was submitted and approved. It put the proposed budget on hold, thereby continuing the 2004 budget, and directing the executive council to design a process whereby delegates could evaluate resources for the degree to which they contribute to the vision statement with the results brought to a special session of convention in the first quarter of 2005.

Since his arrival Bishop Geper rearranged diocesan administrative staff and changed some part-time positions to full time, seeking to have the personnel to implement a vision statement he pledged to support.

(The Rev.) Joseph Neiman



Newly elected senior warden Carie Kennedy addresses the congregation at Church of the Good Shepherd on Oct. 24 during the first service in the building since an Oct. 12 court ruling ordered the former rector and a majority of the congregation to turn possession of the suburban St. Louis church and its property back to the Diocese of Missouri. Members of the congregation who had remained loyal to the Episcopal Church. They had been meeting in members' homes.

Robert Brown/Interim photo

Judge Rules Property Belongs to Diocese

In a decision released Oct. 12, the Hon. Mary B. Schroeder, a St. Louis County Associate Circuit Court judge, ruled in favor of the Diocese of Missouri and the Domestic and Foreign Missionary Society, the national church corporation. The ruling requires the congregation of Good Shepherd Church, Town and Country, and its deposed rector to vacate the property.

"I am glad that Judge Schroeder's decision is so clear and succinct," the Rt. Rev. George Wayne Smith, Bishop of Missouri, said. "I am even gladder that the people of the Episcopal Church of the Good Shepherd get to go home."

In February, the Rev. Paul Walter and the vestry at Good Shepherd sought court permission to amend the church's charter, disaffiliating with the Diocese of Missouri and the Episcopal Church and incorporating under the auspices of the Anglican Mission in America (AMiA) and the Primate of the Anglican Province of Rwanda. The diocese inhibited and subsequently deposed the priest. It also filed suit contending that any changes in the parish charter required the consent of the bishop and standing committee.

While the case was under review, the AMiA congregation continued to use the building. Those members who wished to remain Episcopalian had been meeting in each other's homes.

Episcopal News Service contributed to this report.

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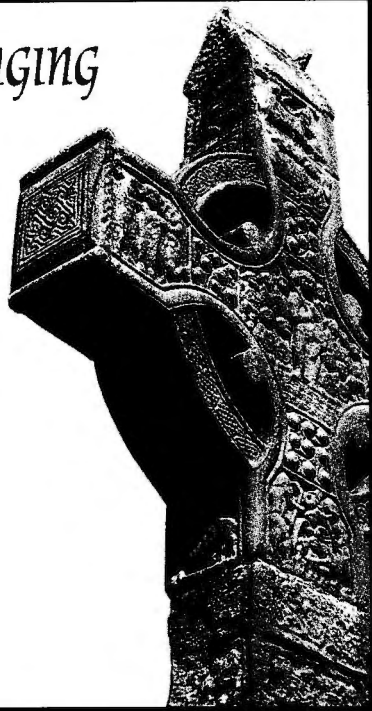
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'Perplexing' Remarks

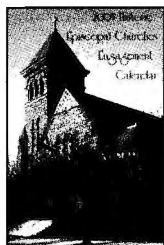
Speaking hours after the release of the Windsor Report, at a separate press conference held in the Mercure Hotel on Oct 18, the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network, said he was perplexed by Presiding Bishop Frank T. Griswold's expression of regret to the Anglican Communion for the effects of the actions of the 74th General Convention.

"What the Presiding Bishop is suggesting," Bishop Duncan said, "is that the received truth of how God has created men and women is a truth that is under change and will be changed. What he is saying effectively is that we know what is ahead and the rest of the Communion will catch up with that. We are sorry that you acted the way you did but you will come to see that we are right."

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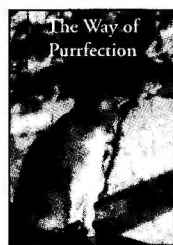
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BRIEFLY...

The Rev. Canon **Gregory K. Cameron** has been named deputy secretary general of the Anglican Consultative Council. The appointment, effective immediately, was announced by the Rev. Canon John L. Peterson, outgoing secretary general of the ACC. Canon Cameron has been director of Ecumenical Affairs and Studies at the Anglican Communion Office and also secretary of the Lambeth Commission on Communion.

Clergy in the **Diocese of Texas** learned they may not participate in any liturgical function that includes members of or is held in a place of worship in the United States that is owned by an Anglican-rite congregation independent of the Episcopal Church. A newly published clergy manual states "These groups undermine the geographical authority of the bishop as defined in the Constitution and Canons of the Episcopal Church and observed in historical Anglican practice."



Ann Fontaine photo

The Rt. Rev. Bruce Caldwell, Bishop of Wyoming; the Rt. Rev. Vernon Strickland, retired Bishop of Western Kansas; and the Rt. Rev. Rustin R. Kimsey, retired Bishop of Eastern Oregon, preside at the Eucharist during the Diocese of Wyoming's convention at St. James' Church, Riverton, Wyo., Oct. 6-10. Earlier during the business portion of the meeting delegates approved a \$3 million capital campaign for ministry to youth and elected its deputation to the 2006 General Convention. The convention theme focused on the welcoming prayer found in the baptismal liturgy of the Book of Common Prayer.

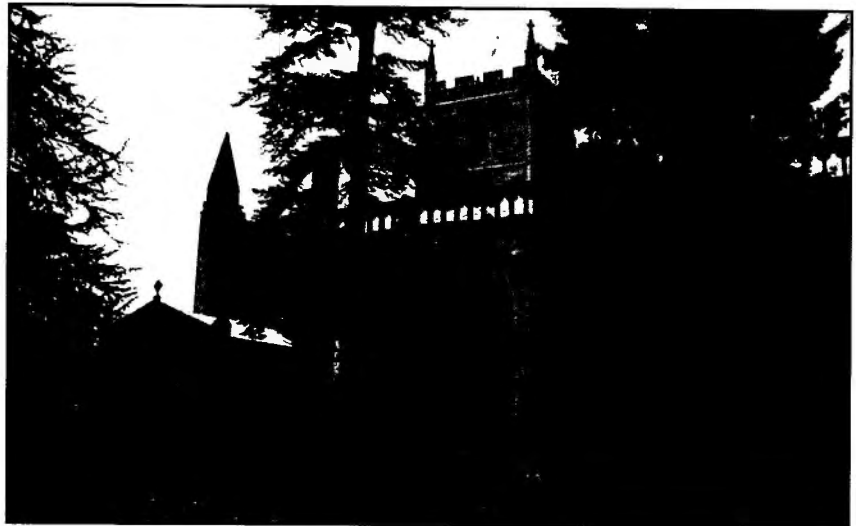
How the Commission Was Put in Place

A resolution from the 1998 Lambeth Conference:

Resolution IV.13
Unity within Provinces
of the Anglican Communion
This Conference:

(a) notes with gratitude the ministry of support which the Archbishop of Canterbury has been able to give in Sudan and Rwanda, and recognizes that he is called upon to render assistance from time to time in a variety of situations;

(b) in view of the very grave difficulties encountered in the internal affairs of some Provinces of the Communion, invites the Archbishop of Canterbury to appoint a Commission to make recommendations to the Primates and the Anglican Consultative Council, as to the exceptional circumstances and conditions under which, and the means by which, it would be appropriate for him to exercise an extra-ordinary ministry of *episcopo* (pastoral oversight), support and reconciliation with regard to the internal affairs of a Province other than his own for the sake of maintaining communion within the said Province and between the said Province and the rest of the Anglican Communion.



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**Preacher, The Rev'd David Peters,
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CALENDARS

Time Is a Gift

There is a time for every purpose under heaven, and here are some elegant ways to keep track of it:

**The Episcopal Liturgical
Appointment Calendar 2005**

Each page covers one week, with daily readings, small month calendars, a quote and a woodcut on the left, space for daily notes for the week on the right. This contains a wealth of information: feast days and holidays, a complete 2006 calendar, a page and a half for phone and e-mail addresses (no street addresses any more). Morehouse. \$15.

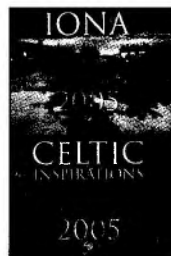


**2005 Historic Episcopal
Churches Engage-
ment Calendar**

Each week features a beautiful church and its history, and large spaces for each day. My favorites: the weeks of April 10 and of May 8. Collected and edited by Margaret Landis, National Episcopal Historians and Archivists, Swarthmore, Pa. \$15.95.

2005 Episcocat Calendar

Fifteen months of elegant, playful, haughty, lovable felines — no, 14. January features turtles. Or tortoises. This is Ms. Landis' other, eagerly awaited, yearly project for NEHA (nehahqs@aol.com). \$7.95.



**Celtic Inspirations
Iona**

Two beautiful small wall calendars from Island Blue (www-island-blue.com, \$3.99 each), the first has a quote from a Celtic saint each month; June gives us St. David's calm advice, "Be joyful, keep the faith and do the little things." The second is lit with pictures from "the gentle grace of tiny Iona." Other locations — Scottish highlands, Argyll, Skye — are available.

Prayer & Meditation 2005

A large wall calendar from the non-

profit Truth Consciousness (prayer-meditationcalendar.org), this has lovely pictures and quotations from many traditions. June, for example, has a colorful Native American illustration and this from a winter solstice ceremony:



We are the stars that sing.
We sing with our light.
We are the birds of fire.
We fly over the sky.
We make a road for the spirits.
For the spirits to pass over...

2005 Heavenly Hunks

This is black and white and ogled all over, with its clean-cut and *cute* Choristers of Portsmouth Cathedral, England. Each month shows one of the young men splashing in the surf, lying on the beach, studying — yes, studying! — and doing other wholesome things. This calendar seeks to raise funds for Macmillan Cancer Relief and the Portsmouth Cathedral Choir.



It is available at www.heavenly-hunks.co.uk for £8.99. "The postage and handling costs from an additional \$1.99 in the UK, \$2.99 for Europe, \$4.49 for the Rest of the World."

**A Simple Guide to the
Daily Mass Readings 2005**

A long-pocket-sized list of the Roman Catholic lections, from Liturgy Training Publications. \$2.50 (www.ltp.org).



Daily Prayer 2005

Another from LTP, this is "a book of prayer, psalms, sacred reading, and reflection in tune with the seasons, feasts, and ordinary days of the year." This is complete in itself, every selection printed in full. Pp. 424. \$15.



Patricia Nakamura

PEOPLE & PLACES

Appointments

The Rev. **Hilario Albert** is priest-in-charge of St. Peter's, Westchester Ave. at Pearl St., Port Chester, NY 10573.

The Rev. **Patricia Alexander** is priest-in-charge of Grace, 104 City Island Ave., Bronx, NY 10464.

The Rev. **Helen Betenbaugh** is rector of St. Luke's, 4362 Lafayette St., Marianna, FL 32446.

The Rev. **Phillip Carr-Harris** is interim at St. Paul's, 161 Mansion St., Poughkeepsie, NY 12601.

The Rev. **E. Kathleen Christopher** is associate rector of St. James Mt. Vernon, 5614 Old Mill Rd., Alexandria, VA 22309.

The Rev. **Roy Cole** is priest-in-charge of St. Mark's, 1373 Nepperhan Ave., Yonkers, NY 10703.

The Rev. **Don Davidson** is rector of St. David's, 3916 SW 17th St., Topeka, KS 66604.

The Rev. **David Duncan** is priest-in-charge of Holy Trinity & St. Benedict, 412 N Garfield Rd., Alhambra, CA 91801.

The Rev. **Nancy G. Eswein** is assistant professor and director of field education at Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709.

The Rev. **William A. Fisher** is deacon in charge at St. Luke's, 100 Stewart Ave., Eastchester, NY 10709.

The Rev. **James Fosdick** is deacon at Blessed Sacrament, 825 N Webster Ave., Green Bay, WI 54302.

The Rev. **Mary Green** is chaplain at St. Luke's Hospital, 6720 Bertner Ave., Houston, TX 77030.

The Rev. **Daniel Gross** is curate at Christ Church, 2 Rectory St., Rye, NY 10580.

The Rev. **Andrew Grosso** is curate at Grace Cathedral, 701 SW 8th Ave., Topeka, KS 66603.

The Rev. **Stephen C. Secaur** is vicar of St. Paul's, Woodville, and rector of Trinity, Jasper, TX; add: PO Box 546, Woodville, TX 75979.

Ordinations

Priests

Atlanta — **James R. Lander**, Episcopal coordinator, Fund for Theological Education Pulse Project, 835 Houston Mill Rd., Atlanta, GA 30329.

Dallas — **William Dalton; Amy Heller; Ken Leoczyk**, curate, Holy Trinity, 3217 Guthrie Rd., Garland, TX 75043.

Georgia — **Denise Ronn**, associate, Christ the King, 101 E Central Ave., Valdosta, GA 31601; **Will Carter**, rector, St. Philip's, 302 General Stewart Way, Hinesville, GA 31313; **Leslie Hiers Chadwick**, assistant, Christ Church, 118 N Washington St., Alexandria, VA 22314.

Central New York — **Stephen Edmund Lahey**, priest-in-charge, Trinity Memorial, Crete, and St. Augustine's, DeWitt, NE; add:

14th and Juniper Sts., Crete, NE 68333.

Northern Indiana — **Carol Fleming**.

Deacons

Colorado — **Edmund J. Rivet**, curate, Christ Church, 615 4th St., Castle Rock, CO 80104; **Timothy Thadden**, vicar, Trinity, PO Box 996, Kremmling, CO 80459-0996; **Curtis Wait**, vicar, Santiago, PO Box 852, Lafayette, CO 80026.

Los Angeles — **Karen Anne Calafat**, chaplain, Hillside Home for Children, 926 N Hudson Ave., Pasadena, CA 91104; **Michael Edward Cooper**, area youth advisor, Diocese of Los Angeles, 840 Echo Park Ave., Los Angeles, CA 90026; **Heidi Ellen Kinner**, assistant, St. Martin's, PO Box 173, Twentynine Palms, CA 72348; **Todd Lawrence Miller; Rachel Anne Nyback**, curate, St. Cross, 1818 Monterey Blvd., Hermosa Beach, CA 90254; **Paul Alexander Price**, assistant, St. John's, 30382 Via Con Dios, Rancho Santa Margarita, CA 92688; **Kathleen Dillon Sylvester**, assistant, Holy Innocents, 455 Fair Oaks St., San Francisco, CA 94110-3618; **Cindy Evans Voorhees**, assistant, St. Michael and All Angels', 3233 Pacific View Dr., Corona del Mar, CA 92625-1109; **Christopher Thomas Worthley**.

Resignations

The Rev. **Doug Neal**, as rector of Holy Trinity, Rockwall, TX.

The Rev. **James Sproat**, as rector of St. Stephen's, Sherman, TX.

The Rev. **Greg Tournoux**, as rector of Christ Church, Owosso, MI.

The Rev. **Raphael Villareal**, as rector of Intercession, Carrollton, TX.

Deaths

The Rev. **Hendrik Bernardus Koning**, 83, retired priest of the Diocese of Pennsylvania, died Sept. 3 in Geldrop, Netherlands.

He was born in The Hague, Netherlands, then emigrated to the U.S. He graduated from Temple University and Philadelphia Divinity School. Ordained deacon in 1955 and priest in 1961, he assisted in several Pennsylvania parishes: Our Saviour, Jenkintown; St. John's, Lower Merion; and St. Mary's, Hamilton Village. He was also vicar of St. Andrew's, Belmont, MA, 1962-65. Surviving are his wife, Henrietta, and his daughters, Susan, Wendy and Patricia.

Corrections: The Rev. James Reed is the vicar of St. Matthew's Church, Chester, W.Va. The Rev. Mark E. Seitz is the rector of St. Matthew's, Wheeling.

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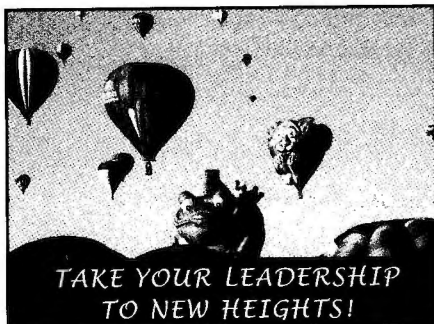
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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615**. (518) 587-7470. AnglicanBk@aol.com.

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St. Alban's is seeking with God's help:

- A fulltime priest who will help us grow spiritually
- An articulate pastor who will make God's word relevant in our lives
- An energetic spiritual leader who will work with the laity to expand our membership
- An able administrator who will take part in church management as needed
- An enthusiastic rector who will coordinate our resources with our vision and move us forward
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Reimbursement package \$80,000 per year
Start time earliest possible date

This family parish in central Wisconsin is located in a community with an excellent school system and a highly acclaimed medical center. In addition, Marshfield is home to a variety of activities and cultural programs, many associated with its two-year University of Wisconsin campus. Right in the center of everything and within three hours of Milwaukee, St. Paul/Minneapolis, Madison, Green Bay, we still retain the small town feeling of friendliness and security. Wonderful outdoor recreational activities are also nearby.

Please submit letter of application, resume, and personal profile to: **The Rt. Reverend Russell E. Jacobus, Diocese of Fond du Lac, PO Box 149, Fond du Lac, WI 54936-0149**.

FULL-TIME RECTOR: Saint James-in-the-Hills, located in beautiful Hollywood, Florida, is searching for a bilingual (English/Spanish) priest desiring to deepen members' own faith and spirituality along with that of the parish. We are an energetic, culturally diverse and conservative congregation having a balance of traditional and contemporary values. We are hoping to increase our current membership of about 300. We had as many as 600 a few years ago. We seek a rector ready to return the parish to its former size and hopefully beyond. The Spanish-speaking members account for about 10% of our congregation. Desired talents include pastor, teacher, preacher, and one able to minister to the youth on their level.

To request a parish profile or send a resume, contact: **Search Committee, Saint James-in-the-Hills, 3329 Wilson Street, Hollywood, FL 33021**. Email: search@saint-jamesinthehills.com or Fax (954) 625-7601; Please visit us at www.saintjamesinthehills.com.

FULL-TIME RECTOR: St. Andrew's Episcopal Church, a warm and loving parish celebrating our 50th anniversary, is located in Rocky Mount, NC, one hour east of the Raleigh/Durham area. Our spiritual values are reflected in the care and nurture of people. We seek a priest to revitalize and energize us in our worship, Christian education, and outreach ministry. For additional information: website: www.saint-andrews-church.org, or E-mail: office@saint-andrews-church.org. Phone: (252) 443-2070. Resumes may be sent to St. Andrew's Search Committee, 301 Circle Dr., Rocky Mount, NC 27804 or faxed to (252) 443-2013 by Dec. 19, 2004.

YOUTH/CHILDREN'S EDUCATION MINISTER: *St. John's Church, Roanoke, VA*, seeks full-time worker skilled in youth/children's ministry. Must have three years experience and college degree. Minimum salary of \$35,000. Strong children's education program; youth need the bulk of skill and energy. Pastor youth and children, coordinate programs, train teachers and advisors. Submit resume's to: **Robert Beasley, P.O. Box 257, Roanoke, VA 24002**. Phone: (540) 343-9341 or FAX (540) 343-6362 or E-mail: wsowers@stjohnsroanoke.org.

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FULL-TIME RECTOR: St. John's Church, a historic program-sized church in downtown Butte, MT, seeks a deeply spiritual, enthusiastic, orthodox, visionary priest who will lead us into the next phase of expanded ministry and outreach to our community; bring broad pastoral skills for the nurture and care of all parishioners; provide strong preaching and teaching to enhance our programs for children, youth, and adults; inspire us to grow spiritually in community with one another; and assist us in empowering and enlarging our active lay leadership. Our Parish/Position Profile may be reviewed in the Positions Open Bulletin of the Church Deployment Office. Interested persons should send letter stating ministry goals and current resumé to **The Rev. Brady Vardemann, DDO; Episcopal Diocese of Montana; 515 North Park Avenue; Helena, MT 59601** or E-mail to: rubric@qwest.net.

ASSISTANT TO THE RECTOR: This growing congregation is seeking a priest to assist the rector full-time in pastoral ministry, coordination of the Christian education programming for adults, and with all aspects of worship. Successful candidates will have strong interpersonal and group facilitation skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling; multifaceted adult Christian education programs, with particular emphasis on developing opportunities specifically for parents, as well as young adults; and social and economic justice ministry programs. For information: **The Rev. William Ort, Christ Church, 111 South Harrison Street, Easton, MD 21601**. E-mail: fatherbill@christchurcheaston.org.

FULL-TIME RECTOR: *Episcopal Church of Lincoln County, NM*, seeks rector to head a team ministry of 4 congregations with a combined membership of 300 in a mountain resort/ranching area of south central New Mexico. Candidate should have strong leadership, preaching and teaching skills. Master of Divinity and ordination as a priest in the Episcopal Church of USA required. Lay activity in the parish is strong. Within 2 hours of major metropolitan area, local high school graduating several Rhodes Scholars, branch of major university in village, excellent medical facility. Summer golfing and fishing and winter skiing. Send resume to Senior Warden **Doug Conley, PO Box 473, Ruidoso Downs, NM, 88346**. E-Mail: doug1onley@yahoo.com.

FULL-TIME RECTOR: We are seeking a dynamic rector for our family-oriented congregation at Trinity Episcopal Church in Watertown, SD. Our church is warm, inviting, and especially caring to all people in the community. We seek a candidate who is a preacher and a teacher and one who will lead our congregation. Our goals include: growing our lay ministry within the church, continuing our community outreach, and helping us to grow in numbers of parishioners. Watertown is a small, upper Midwestern community with 20,000 people. Watertown is located 1.5 hours from Sioux Falls, SD, 3.5 hours from Minneapolis, MN, and 2 hours from Fargo, North Dakota. Information about Trinity Episcopal Church in Watertown, SD, can be found at www.tecwatertown.org. If interested in this wonderful opportunity, please contact: **Senior Warden Darla Weaver, 500 14th Ave. NW, Watertown, SD 57201**.

RECTOR: Inner-city orthodox/traditional Anglo-Catholic, Christ centered, Biblically based parish with caring Anglo and Hispanic congregations, in excellent heartland city listed among the most livable in nation, seeks a like-minded, vocation committed, bilingual priest capable of ministering to all, along with furthering growth and community outreach. Metro area has fine resources, including: nine universities/colleges, five others within short driving distance; outstanding medical facilities; excellent public schools; diverse population; varied cultural and recreational venues; nationally renowned zoo; and more. Send resume, letter and references to: **Search, Saint Martin of Tours Church, 2312 J Street, Omaha, NE 68107**.

ASSOCIATE RECTOR: The Church of the Holy Comforter, a historic and vibrant Episcopal parish in Kenilworth, IL on Chicago's suburban north shore, is seeking an energetic and team-oriented priest with three or more years of experience for an opening on our clergy staff. This is a great opportunity for someone who would like a thorough grounding in the full range of clerical responsibilities – preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration – before moving on to a leadership position in his or her own parish. Our 100-year old community of faith is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Junior Warden, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589 or E-mail to jfc1219@aol.com.

For more information, please visit our website at www.holy-comforter.org/who_we_are/parish_leadership.asp.

FULL-TIME INTERIM: St. Luke's Church, Montclair, NJ, an energetic, culturally diverse, mid-sized congregation with strong lay leadership committed to spiritual growth and congregational development. We aim to strengthen our existing programs; especially Christian formation (all ages) and our long commitment to community outreach, including soup kitchen and thrift shop. We seek experienced interim with strong spirituality who will help prepare for the arrival of a new rector. Send resume to: **Interim Search Committee, Attn: Kathy DeWalt, 73 South Fullerton Avenue, Montclair, NJ 07042**; E-mail: stlukesm@earthlink.net; Phone: (973)744-6220.

FULL-TIME RECTOR: A beautiful, historic, traditional Episcopal church is conducting a search for a new rector. Our pastoral-sized parish has deep Anglican roots dating to the colonial period. A bedroom community of Augusta, Georgia's second largest city, Waynesboro is an easy 30-minute access to university educational opportunities and resources, a large regional academic medical community and an array of cultural activities. Recreational opportunities abound, as does Savannah/Georgia Coast 1 1/2 hours and Atlanta 2 1/2 hours. The parish has enjoyed long-term rectors in the past.

With a strong desire and commitment to growth, our parish is seeking an energetic, caring pastor who will make The Church Message relevant in our daily lives. We seek a candidate skilled in program development, preaching, teaching and an able administrator...throw in a sense of humor and desire for fun.

Our parish has a strong multi-faceted ecumenical outreach program and desires direction in its continued venues of growth. St. Michael's is debt free and financially very sound. A very competitive financial package is afforded the desired candidate.

Although possessing a large well-equipped rectory, we are flexible in discussing other ownership options.

Profile is available upon request. Contact: **Tattnall Thompson, Chairman – Search Committee, St. Michael's Episcopal Church, P.O. Box 50, Waynesboro, GA 30830** E-mail: WTT3080@regionsbank.com.

FULL-TIME PUBLISHING HOUSE DIRECTOR: Forward Movement of Cincinnati, Ohio, an important ministry of the Presiding Bishop, is the historic publisher of *Forward Day By Day* and more than 400 other tracts, pamphlets & books. It seeks a clergy person steeped in the life of prayer who has good communication skills, both written & oral, and who is an experienced administrator, to lead the organization into bold new areas while retaining its established strong base. Those interested in making application should contact **Margaret G. Beers, Chair of the Executive Committee, at 1805 Quincy Street NW, Washington, DC 20011** or at pbeers@aol.com.

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H Eu Daily (ex Sat)

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337 Charlotte St. Grove Park (828) 254-5836
E-mail: mail@stmarysasheville.org
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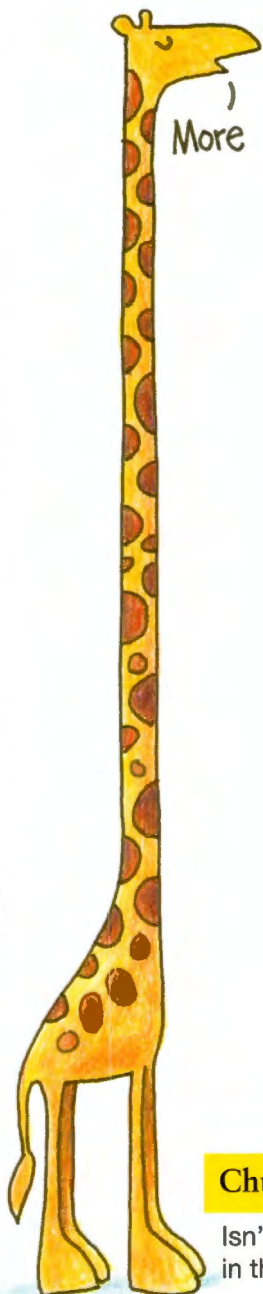
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Sun Worship 11, Sun School 9:30

CHURCH DIRECTORY KEY

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

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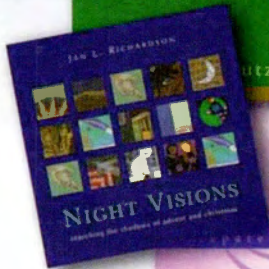
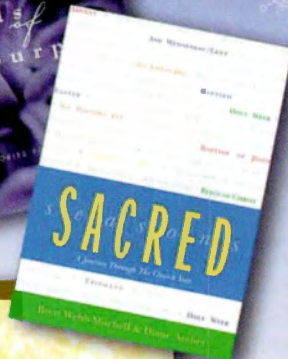
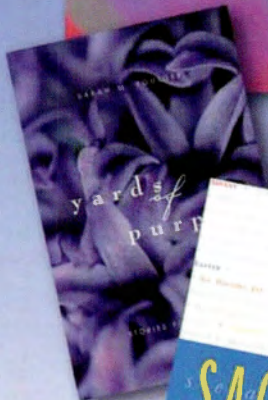
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