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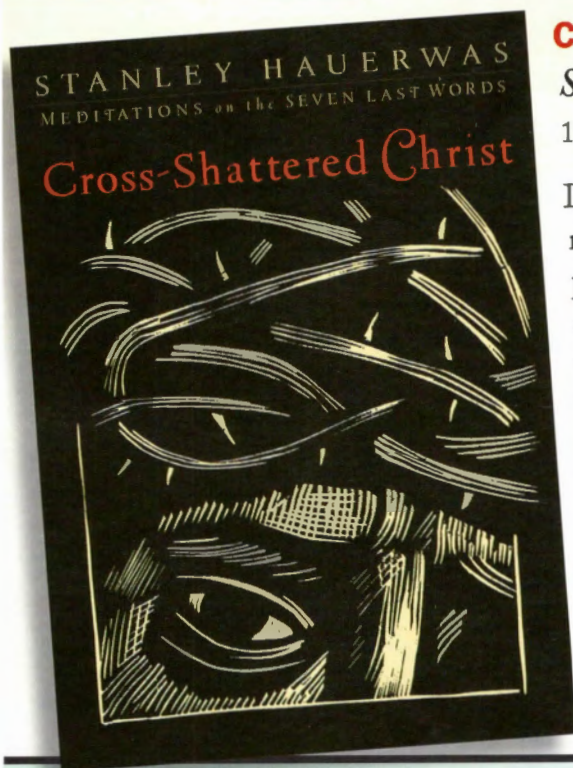
LENT BOOK ISSUE

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Spiritual Reading FOR LENT



CROSS-SHATTERED CHRIST

Stanley Hauerwas

1587431319 • 112 pp. • \$14.99c

In *Cross-Shattered Christ*, Stanley Hauerwas offers a close and moving reading of each of Christ's last sayings. This small, potent volume is theologically rich, yet full of humility—meditative, but never “preachy.” In true Hauerwasian fashion, the pithy discussion opens our ears to the language of scripture while opening our hearts to a clearer vision of God.

Resisting the temptation to read Christ's words solely through the lens of our own need, Hauerwas avoids taming “the wildness of the God we worship.” In original and surprising ways, he touches on subjects such as Mary, the incarnation, and our need to be remembered by Jesus, uncovering what he calls the sheer “differentness” of God.

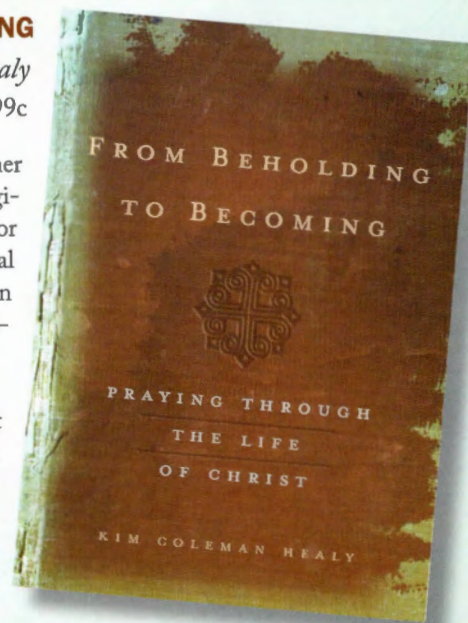
FROM BEHOLDING TO BECOMING

Kim Coleman Healy

1587431025 • 208 pp. • \$16.99c

“*From Beholding to Becoming* is, in one sense, a shining example of the spiritual partner of Historical Jesus literature. Whereas Historical Jesus research sets itself to archeological spelunking in the person of Jesus as presented in the New Testament, apparently for intellectual gain, Healy considers Jesus in both the Old and New Testaments for spiritual profit. Her meditations show faithful use of the imagination joined with interpretation of scripture and the role of each in the life of prayer. A sparkling gem of spiritual reading!”—Kathryn Greene-McCreight, Yale Divinity School

“You will not be able simply to read this book. Its delectability will impel you to eat it—with unhasty chewing and frequent pauses to enjoy the luscious fragrances! Kim Coleman Healy offers a meaty feast that will nourish you with enduring strength. I'm buying copies for lots of friends; I know we will all enjoy many meals at this banquet table with Jesus.”—Marva J. Dawn, author of *Morning by Morning*, *Unfettered Hope*, and *Joy in Our Weakness*



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Volume 230 Number 6

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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The Rt. Rev. Jeffrey N. Steenson is greeted by family, consecrating bishops and other service participants moments after his Jan. 15 consecration as Bishop Coadjutor of the Rio Grande at the Cathedral Church of St. John in Albuquerque.

Suzanne Gill photo



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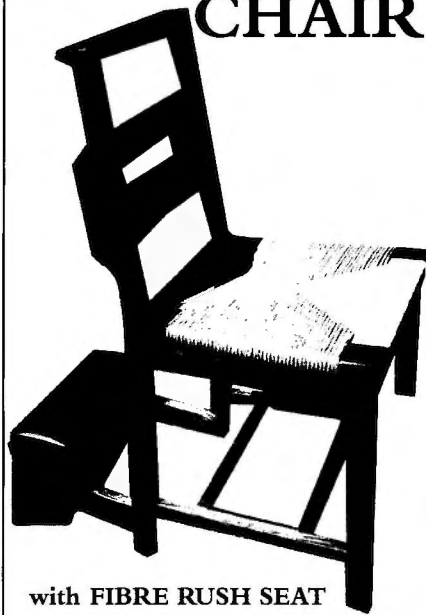


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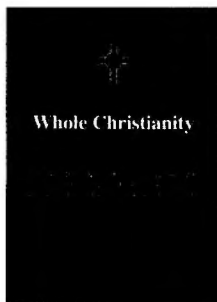
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SUNDAY'S READINGS

God's Self-Revelation

'...and the cloud covered the mountain' (Exodus 24:15)

Last Sunday after the Epiphany (Year A), Feb. 6, 2005

BCP: Exodus 24:12(13-14)15-18; Psalm 99; Phil. 3:7-14; Matt. 17:1-9

RCL: Exodus 24:12-18; Psalm 2 or Psalm 99; 2 Pet. 1:16-21; Matt. 17:1-9

Ours is a hidden God who discloses himself to us over time. He does this, apparently, bit by bit, as he wills. One might suspect that this progressive self-revelation takes place at times and in manners for which God's people have been adequately prepared. Indeed, were our exposure to God both immediate and complete, we would undoubtedly be overwhelmed by his magnificence.

In today's reading from Exodus, Moses meets the Lord at Mount Sinai. God's glory is veiled in a cloud. Moses is shown only as much as he and his followers can reasonably be expected to accept. "Come up to me on the mountain," says the Lord, "and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for [the people's] instruction" (24:12). Like a parent dealing with young offspring, God reveals himself as the maker of rules.

God's people mature over the course of millennia, and in today's gospel Jesus leads his closest friends to a mountaintop to meet their God. Again the divine glory is hidden by a cloud, but God's self-revelation is now made more complete. God identifies Jesus as his own incarnate Son, the one whom Paul will identify shortly as none other

than our own brother (Rom. 8:14-17). Suddenly the vision of God as lawgiver is expanded into that of a God of unconditional love and acceptance. The Lord now shows himself to us as a parent might to a respected and trusted adult child.

The revelation of God's unchanging will hardly ends with the coming of Christ into the world. If anything, the process takes on a new momentum as Christ's body, the Church, clarifies misunderstandings. A U.S. president was elected in 1980 on a platform of "traditional Christian values" — a divorced and remarried man who, a generation earlier, would have been unelectable on purely moral grounds. When contraception became a medical possibility in the middle of the last century, nearly every Christian condemned it as intrinsically evil. Today most consider its practice to be a moral imperative. God hasn't changed, but our understanding of his will clearly has grown. Undoubtedly it shall continue to do so as we wrestle with "moral decline" in our own age.

Today's readings invite each of us to an ever-clearer understanding of God and of his will. "Not that I have already obtained this or have already reached the goal; but I press on to make it my own" (Phil. 3:12).

Look It Up

How does Paul understand our knowledge of God and of his will in the present age? How does he believe this will change in the kingdom? (1 Cor. 13:11-12)

Think About It

On what issues has God used consensus in Christ's body to resolve long-standing disputes about his will?

Next Sunday

First Sunday in Lent (Year A), Feb. 13, 2005

BCP: Gen. 2:4b-9,15-17,25-3:7; Psalm 51 or 51:1-13; Rom. 5:12-19(20-21); Matt. 4:1-11

RCL: Gen. 2:15-17; 3:1-7; Psalm 32; Rom. 5:12-19; Matt. 4:1-11

BOOKS

Beyond Words

15 Ways of Doing Prayer

By Kristin Johnson Ingram. Morehouse.
Pp. 128. \$12.95. ISBN 0-8192-1973-8

Kristen Johnson Ingram's *Beyond Words: 15 Ways of Doing Prayer* is a personal and very accessible guide to expanding one's spiritual practice to include and involve one's whole person. Books of prayer texts are always helpful and inspirational. This book, however, prompts us to engage our bodies in personal prayer in ways which actually build on the traditional gestures of common worship. Ingram's style is suggestive and invitational rather than rigorous recipe — "try this," "experiment with this," "begin with ..." She uses personal experience to illustrate how the most basic human actions such as walking, looking intently and listening, and then extending to more creative and adventurous activities, can be integrated into one's prayer life. Her instincts, practices and brief theological reflections are disarmingly simple yet solid and substantial. Her "modern" views fit squarely into the Tradition.

Mark E. Stanger
San Francisco, Calif.

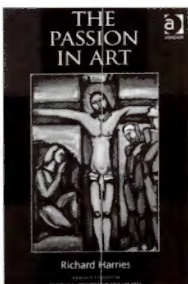
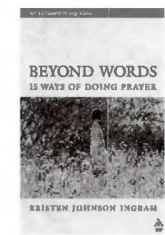
The Passion in Art

By Richard Harries. Ashgate. Pp. 168. \$29.95 paper, \$89.95 hardcover. ISBN 0-7546-5011-1.
www.ashgate.com

Ten years ago, Bishop Richard Harries of Oxford gave us a book of reflections on the nativity as it is represented in art, and he now follows this with a similar treatment of the passion. Bishop Harries is one of the most thoughtful, articulate and urbane bishops in the Anglican Communion, whose abilities and interests range widely, and his books are always worth reading.

In this stunning new volume, Harries examines images of Christ from the 2nd to the 20th centuries. He is clear that,

(Continued on next page)



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BOOKS

(Continued from previous page)

in Christian theology, it is not possible to separate the passion from the resurrection, and so he also includes among these images some representations of the resurrection and post-resurrection events, such as the journey to Emmaus.

Bishop Harries brings to this study a vast learning and experience, but his reflections are extremely accessible to the non-specialist. And he helpfully relates his reflections of one image with others that he has chosen. There are familiar images here, from Cimabue to Rembrandt. But there are images here that few will have ever seen, from one of the earliest depictions of the crucifixion, a fifth century carving in ivory, to the fascinating painting *Menorah* by Richard Wagner, a contemporary British artist born in 1957.

Perhaps my favorite image of those I had not known before is a delicate 15th century depiction of Christ crucified not on a cross, but on a lily, recently discovered in a mediaeval Oxfordshire church. And, however often one has seen it, no one can look on the crucified Christ of the Isenheim Altarpiece without an immediate and overwhelming sense of the suffering of God in a suffering world. Some things change less than we might like or hope.

This would make an excellent book for Lenten study groups and retreats, and it deserves a place in every parish library, where individuals will find in it ample material for reflection on the meaning of Jesus' death and resurrection, and indeed for prayer.

(The Very Rev.) Peter Eaton
Denver, Colo.

Quantum Grace

The Sunday Readings

By Judy Cannato. Ave Maria Press. Pp. 128.
\$9.95, paper. ISBN 1594710244.

Complementing her 2003 collection of Lenten meditations, author Judy Cannato here approaches the scripture lessons of Sundays in Lent from a perspective that reconciles Christian tradition with scientific discovery. She believes that modern understandings of physics — particularly the implica-

tions for the interconnectedness of all creation — can shed new light on familiar scriptures. Reading the Lenten lessons through this lens, Ms. Cannato contends, reminds us that we are now Jesus' eyes, feet, and hands, called to carry out his vision and work.

A spiritual director and retreat director, Ms. Cannato is skilled at concisely summarizing the Sunday readings, putting them in context with biblical history and geography, and then interweaving scientific understanding and personal experiences.

Her reflections will be valuable to those who are planning a Lenten program or charged with preaching during the season.

Quantum Grace: The Sunday Readings also will benefit those who wish to use the Sunday readings as springboards for their personal Lenten practice. For

each reflection, Ms. Cannato includes questions for individual meditation and/or journaling — points of departure for applying the readings to everyday life in a personal way.

Meditations for the Feast of St. Joseph and the Annunciation are included, as are reflections for the Triduum, Easter Vigil, and Easter day. This volume includes reflections for all three lectionary cycles.

Quantum Grace highlights our connection with all of God's creation, including God's son. That theme can inspire us as we make the coming Lenten season a time of transformation.

Michael O'Loughlin
Milwaukee, Wis.

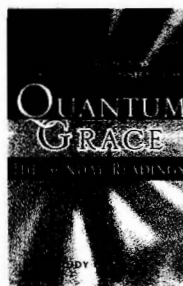
Let Us Bless The Lord

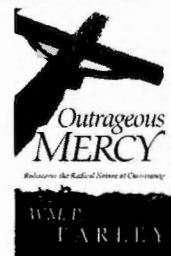
Meditations on the Daily Office

(Year One Easter Through Pentecost)

By Barbara Cawthorne Crafton. Morehouse.
Pp. 296. \$25.95. ISBN 0-8192-2153-8

I am fairly diligent in trying to read the lectionary of the Daily Office, but I am typically not a fan of meditations on the daily readings. Generally, I find that written meditations are usually too short and not academically oriented enough for use in hermeneutic





study, and tend to be very personal reflections on a segment of one of the lections. Sometimes those reflections are germane to the reading, sometimes they are not. Sometimes they connect to my situation, sometimes they are so personal as to be almost disconnected to any of my experiences or beliefs. Sometimes they connect to the reading

in a meaningful way, sometimes they inspire such flights of inspiration or "stream of consciousness" creativity that I find it hard to see what the meditation has to do with the scripture reading at all.

So for me to say that Barbara Crafton's book of meditations was good is high praise. While it is that "personal reflections" kind of book, I found her connections to the scripture understandable and meaningful. She is a good story teller, so she generally kept my interest piqued. Since I read the book straight through in order to do this review, instead of the way it was intended to be read, daily over about a six month period, she kept my interest through the naturally disjointed aspects of changing subjects with every meditation.

I suppose the reason why meditation books are written, and read, has more to do with interpersonal kinds of things than elucidating scripture. Some are intended to inspire, some to trouble, some to cause a new thought, some just to share a personal observation with others. If that is so, this book accomplished its goal. Those who really like these kinds of books will find Ms. Crafton has produced a very rewarding book.

(*The Very Rev.*) Stephen H. Bancroft
Detroit, Mich.

Outrageous Mercy

Rediscover the Radical Nature of Christianity

By William P. Farley Baker. Pp. 184. \$11.99.
ISBN 0-8010-6492-9.

The author, a pastor of a non-denominational congregation in Spokane, Wash., offers a sharply focused restatement

(Continued on next page)

ment of the doctrine of substitutionary atonement. His theological stimulus comes from reading Jonathan Edwards, William Bates and other Puritan divines, yet his identification is "with Christ, not Calvinism," and his main concern is with the Bible's teaching and secondarily "with Calvinism and other leaders of church history." His argument is bracing and presented with

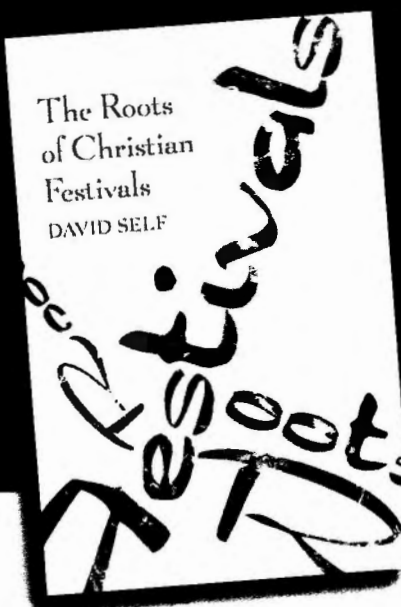
clarity to the extent of enumerating points in its development. In contrast to so much talk that makes God's "unconditional love" sound like it is a box of truffles, he spells out in eleven chapters the real cost of that love and its ramifications. He urges that the cross is the primarily distinctive doctrine of

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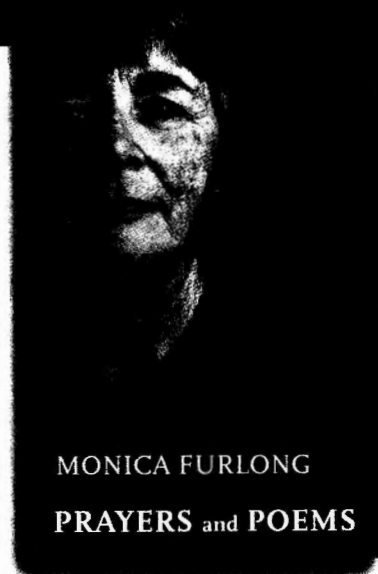


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FREDERICK QUINN

As this critical, independent history, which ends with the ordination of one of the first women bishops in the nation, shows, Utah Episcopalians have had, despite small numbers, a remarkably eventful and significant history, which included complex relations with Mormons and Native Americans, early experience of women and homosexuals in the ministry, and a fascinating set of bishops. Among the latter were Daniel Tuttle, a leading figure in Episcopal history; Christian socialist and Social Gospel proponent Frank Spencer Spalding; and Paul Jones, forced to resign because of his pacifism during WWI.

"History to be fully truthful needs to make sense at the local level. This is surpassingly excellent local history, and it is full of truth. The hard news and the good news often combine even amid the stories from an extraordinarily diverse coterie of bishops. Frederick Quinn has diligently foraged images of women in mission and produced nuanced assessments of lay and clerical leaders, making the history of the Episcopal Church in Utah a surprising and often a riveting page turner. Episcopalians and others will delight in Quinn's book."

—Frederica Harris Thompsett, professor of church history,
Episcopal Divinity School, Cambridge, Massachusetts

"Quinn approaches his study through the lives and experiences of the bishops who served the Utah church. These bishops embodied the Episcopal Church, and the author's use of primary sources, including personal writings, renders this history alive, vibrant, and fascinating."

—Philip F. Notarianni, director, Utah State Historical Society

"Fred Quinn's elegantly written and meticulously researched book brings the history of the Episcopal Diocese of Utah alive. This is no dry institutional history but a lively story of growth and change, buzzing with people and places: female missionaries, colorful bishops, vibrant parishes, and dedicated clergy."

—Jane Shaw, Dean of Divinity, New College, Oxford University

BOOKS

(Continued from previous page)

Christianity, and our response to the cross defines our relation to God.

I had some reservations about one or two points in his chapters regarding suffering (at times a determinist interpretation) and worship (iconoclastic, but with a twist), but even in these, I found his work stimulating for meditating upon and proclaiming the faith.

(The Rev.) Robert Carroll Walters
Worcester, Mass.

The Jesus Creed

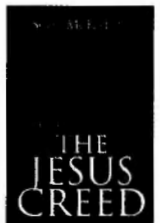
Loving God, Loving Others

By Scot McKnight. Paraclete Press. Pp. 342. \$16.95, paper. ISBN 1-55725-400-1.

Scot McKnight has presented an exposition on Christian formation in his treatise, *The Jesus Creed: Loving God, Loving Others*. McKnight's thesis arises from Christ's amendment to the Judaic Shema. That is, Jesus connected Deuteronomy 6:4-9 with Leviticus 19:18: "Hear, O Israel, the Lord our God is one. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."

The author sustains this theme by demonstrating spiritual formation of people who love Jesus by way of these warmly impressive narratives: "John the Baptist: The Story of New Beginnings"; "Joseph: The Story of Reputation"; "Mary: The Story of Vocation." For example, the author has imagined how Joseph accepted Mary's conception as a virgin while proceeding toward marriage; McKnight has stressed Joseph's low regard for his reputation with people while holding greatest esteem for his reputation with the God who had miraculously impregnated his fiancée.

The remaining sections of this book describe the nature of the society of Christ's followers. The fourth section, "Living the Jesus Creed," demonstrates how Christ's followers can carry out the command to be loving. Prof. McKnight interweaves the qualities of faith, relationship, and love. He describes the posture of Mary in the Bethany story as



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one where she not only sits at the Lord's feet but also leaves consciousness of the self while focusing solely upon Christ. Another highlight is the Transfiguration, where McKnight describes the glorious appearance of Moses and Elijah who converse with Jesus concerning his forthcoming departure. The author uses this event as divine prophecy of eternal Easter glory in the face of the Messiah's atoning death. With these rich meditative examples founded upon Prof. McKnight's scholarship, this reviewer recommends this book for persons motivated to grow in their relationship with God and with humanity.

*Edward F. Ambrose, Jr.
Phoenix, Ariz.*

Radiance

A Spiritual Memoir by Evelyn Underhill

Edited by Bernard Bangley. Paraclete. Pp 248.
\$16.95 ISBN 1-55725-355-2

To prepare this unusual memoir, editor Bernard Bangley has carefully

chosen excerpts from Evelyn Underhill's essays, retreats, letters, and scholarly works that reveal her clear vision of the spiritual life. For this life, "the life of becoming," she was a passionate advocate. Just as important for long-time readers, Bangley's selections from private journals and letters to Baron von Hugel show Underhill's personal growth in her experience of God as well as the deep inner struggles of her middle years, largely unsuspected by those who knew her. The author's introduction provides an important background and prelude.

Basic to Underhill's understanding of the soul's relationship with God is her conviction that all humanity, "no exceptions," shares a mysterious kinship or affinity with the Divine. "Mysticism," she maintains, "is the art of union with Reality." Her vision is seductive, partly because, as one bishop said, our own experience has prepared us for it.



Readers still find themselves enticed by her assurance that the germ of union with God is latent in everyone, ready to waken and

flourish through desire and willing cooperation with the Spirit, a possibility Underhill began suspecting in her late teens.

From 1910 until her death in 1941, Evelyn Underhill had a continuing impact on her own generation. She was widely acclaimed for scholarship and spiritual writing, but it is for a constant round of retreats during those years that Underhill's influence is best remembered. Mysticism, she assured her first listeners, would not lead to flights of fancy but to a more eager and creative living in the present. "Our favorite distinction between the spiritual life and the practical life is false," she told them. "They cannot be divided."

The heightened psychic endurance,

(Continued on next page)

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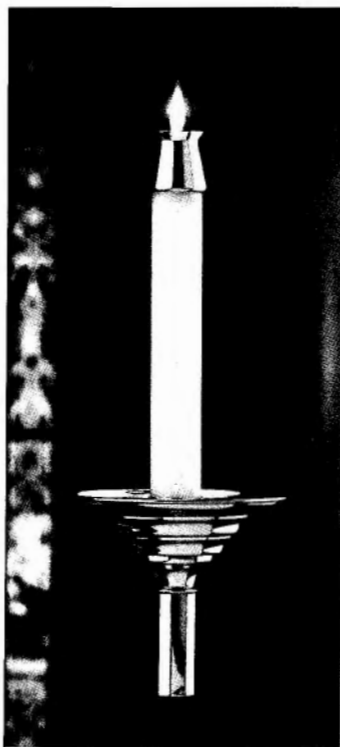
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BOOKS

(Continued from previous page)

the joy in life, the "perpetual spring-time" Underhill attributes to the great mystics are qualities clearly revealed in her own life. By tracing her writing and her spiritual life from her teen years until shortly before her death, Bangley has managed to let this remarkable woman speak for herself. The result is a well-spring.

*Katherine Clark
Racine, Wis.*

The Theology of Dorothee Soelle

Edited by Sarah Pinnock. Trinity Press International. Pp. 260. ISBN 1-56338-404-3

This collection of essays discusses the work of the late German political and mystical theologian Dorothee Soelle, and is the first volume of its kind published in the U.S. The editor's helpful introduction to Soelle's work and its context is followed by three brief essays by Soelle, including a response to 9/11, a discussion of the influence of playwright Bertold Brecht on her understanding of prayer and mysticism, and a prophetic engagement with consumerism and the idolatries it engenders. The remainder of the volume is divided into four sections featuring essays on Soelle's theological language, her approach to suffering and redemption, the connection between mysticism and resistance, and theological liberation. Some of the essays on Soelle's work are authored by close friends, companions, others by former students and colleagues. Some contributors are German, others hail from the U.S. (such as Episcopalians Carter Heyward and Flora Keshgegian).

This volume attempts, successfully I think, to critically honor Soelle's work and to make it more accessible to both academy and churches. Soelle, incidentally, was not a theologian who saw ecclesial and academic approaches to theology as discrete, but rather as tightly related. The fact that the volume shows critical yet appreciative engagement with Soelle's



work contributes only to honor the importance and witness to the influence of her work. Deeply influenced by Bonhoeffer, Soelle, along with other political theologians such as von Balthasar and Moltmann, began to formulate issues and concerns that were later developed in liberation and feminist theologies. This collection, then, also represents an important piece of church history in the development of theologies that are now considered common sense. Soelle helped voice concerns about power, oppression, theological language and suffering that have deeply shaped contemporary theology. This collection of poignant and eminently accessible essays gives the reader insight into a crucial piece of theological development as well as inspiration and nourishment for a spirituality of mysticism and resistance in these times.

*Marion Grau
Berkeley, Calif.*

Recent Biographies

John Walker

A Man for the 21st Century


By Robert Harrison. Forward Movement.
Pp. 272. \$29.95. ISBN 0880282614.

"Pastor, teacher, cathedral builder, civil rights leader, ecumenist, social justice pioneer, urban missionary, relief worker, statesman" — John Thomas Walker was all of these, and more. As both the first African American to be accepted at Virginia Theological Seminary and to serve as a master at St. Paul's School, John never let such accomplishments define him, but rather influence him in his rise to Bishop of Washington, where he left his mark on presidents, world leaders, and countless ordinary people. To individuals and nations alike, he was an extraordinary spokesman for the radical belief that our broken world can yet be restored."

Robert Harrison gives us an engag-
(Continued on next page)



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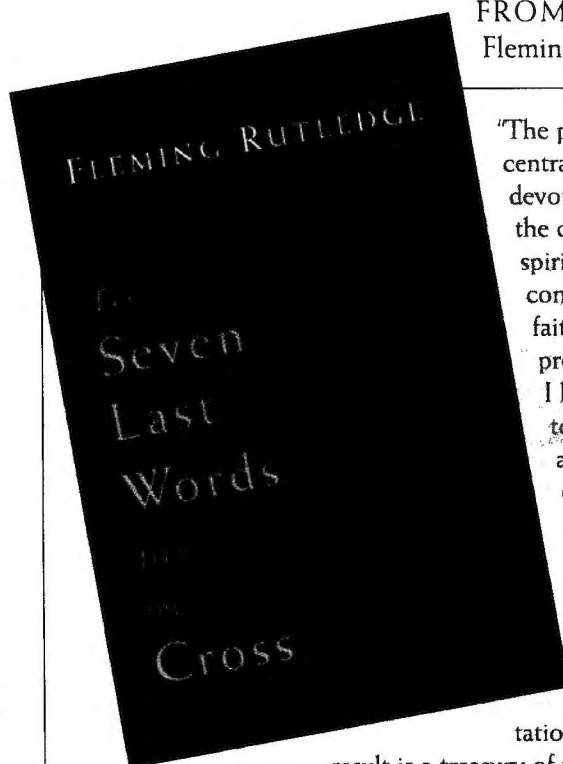
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BOOKS

(Continued from previous page)

ing presentation of this remarkable man. Interspersed throughout the book we find 24 of Walker's most powerful sermons, addresses and prayers. They speak to timeless issues which concern the church and the world today just as much as they did the world and the Church of the '60s, '70s, and '80s in which they were written — issues that should stir both our consciousness and our souls, issues for serious thought, meditation, and action. This is a work that all of us who consider ourselves serious about our faith should acquire and digest. Hopefully, we will be both inspired and motivated to grapple with these same problems that confront us today.

(The Rev. Canon) Nelson W. Pinder

Orlando, Fla.

Dr. Anthony Jusick

Deland, Fla.

interspersed with equally lifeless and unconnected anecdotes and sayings of "Mother" such as "...Mother Teresa liked to quote the old saying, "The family that prays together stays together." I am afraid the book is really more about Fr. Sebastian than Mother Teresa.

I can recommend it for reading by late elementary school-aged children. Its style, simplicity and fawning detailing in wooden chronology reminded me of the biographies I read of George Washington and Abe Lincoln when I was in elementary school. Its pietistic and saccharin presentation of old-style Roman Catholic spirituality might cause protestant parents some serious pause, but it's not a bad book for religious reading for children.

(The Very Rev.) Stephen H. Bancroft
Detroit, Mich.

No Greater Glory

The Four Immortal Chaplains and the Sinking of the Dorchester in World War II

By Dan Kurzman. Random House. Pp. 250.
\$24.95. ISBN 0-375-50877-5.



When I was a boy, one of the stamps which stood out most in my collection showed four men in military uniforms pictured above a sinking ship. Issued in 1948, the three-cent stamp commemorated four United States military chaplains — Dutch Reformed, Methodist, Roman Catholic and Jewish — who gave their lives to save dozens of men on the sinking troop carrier *Dorchester* in the icy ocean off Greenland. Known as "the Immortal Chaplains" or simply as "the Four Chaplains," George Fox, Clark Poling, John Washington and Alexander Goode sprang into action as the *Dorchester* sank following a direct hit from a German torpedo just after midnight on Feb. 3, 1943. As the ship took on water, they helped men find their way to upper decks and took charge of the store of life jackets. Eventually, they surrendered their own when supplies ran out. More than two-thirds of the 900 men aboard, including the Four Chaplains themselves, died that night. Glitches in the chain of command on other nearby vessels crippled rescue efforts, and the

Life With Mother Teresa

By Fr. Sebastian Vazhakala, M.C. Servant Books. Pp. 242. \$13.99. ISBN 0-86716-622-3.

I have never thought of myself as a curmudgeon, but after reading *Life with Mother Teresa* by the priest who co-founded with her the Missionaries of Charity Contemplative, I began to wonder if I was a little cynical. Upon doing a bit of rereading, I have decided I am not really that cynical; this book is just bad. Fr. Sebastian is well intended, and he reflects the simplicity that Mother Teresa was famous for insisting upon being the center of her ministry, but there is a difference between simplicity and simple-mindedness. Unfortunately, the author falls into the latter category.

I don't know if he was a sycophant during Mother Teresa's lifetime, but as an author he is maudlinly so. It was sort of "every day with Mother Teresa was better than the day before." For him Mother Teresa was born a saint to saintly parents, lived 87 years as a saint doing saintly things, and died a saint who is now the Virgin Mary's right-hand saint. The book is a lifeless recitation of the joys of being with Mother Teresa,



date eventually marked one of the worst single naval losses of World War II.

Dan Kurzman has recovered a story of faith in action and inspiring self-sacrifice by writing about the Four Chaplains in *No Greater Glory*. He draws on letters from the chaplains to their wives and families before they went to sea, as well as extensive interviews with the remaining survivors of the *Dorchester*. Kurzman also writes about the surviving crew members of the U-boat that sank the *Dorchester*, several of whom have visited the widow of Rabbi Goode to pay their respects to his memory.

Commemorated in stained glass at Washington National Cathedral and in numerous memorials and chapels, the courage and bravery of the Four Chaplains is largely forgotten today. *No Greater Glory* is a highly readable and gripping account of their lives before military service, and their final moments.

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

Dorothy Day

Champion of the Poor

By Elaine Murray Stone. Paulist Press.
Pp. 122. \$9.85. ISBN 0-8091-6719-0.

The brief compass of this biography of a person who was described as "the most significant, interesting, influential person in the history of American Catholicism" at times rather flattens her personality and makes her appear two-dimensional. However, as an introduction to this remarkable woman, the author has provided a readable and gripping account of her life and ministry. The book makes one

want to explore further into Dorothy Day's fascinating life and passionate dedication to the poor. The author appends a bibliography which allows just that. It is interesting to note that

Dorothy Day, like Mother Seton, began her spiritual journey in the Episcopal Church.

*(The Rev.) George Ross
Pleasant Hill, Calif.*

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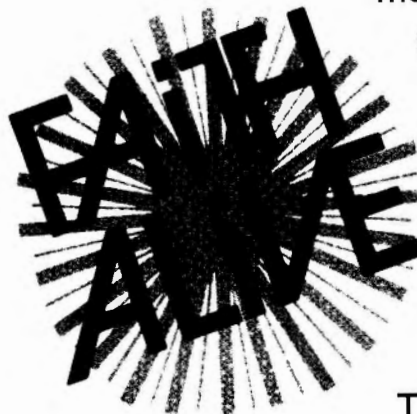
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Response to Windsor Report

Special Meeting of Bishops Only a Beginning

In requesting a point of personal privilege to announce that he would be moving to the adjacent hallway to collect signatures for a statement pledging full support for the recommendations of the Windsor Report, the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina, closed out the special House of Bishops meeting in Salt Lake City Jan. 12-13 in much the way it began: with two somewhat different agendas in evidence.

Bishop Salmon — who emphasized that he will continue to attend future House of Bishops meetings and, while there, reveal his intentions forthrightly to his colleagues — did not stay to vote for the final version of “A Word to the Church From the House of Bishops of the Episcopal Church.” Before the bishops had returned to their respective dioceses, Bishop Salmon had the signatures of 20 colleagues on “A Statement of Acceptance of and Submission to the Windsor Report 2004.”

“I don’t think we are going to get anywhere if we don’t take the Windsor Report seriously,” Bishop Salmon said. “The response of the House of Bishops did not rise to the level

expected by the Communion. We heard a call for submission, and we who are unequivocally prepared to submit have responded accordingly.”

Even before the start, Bishop Salmon, the Rt. Rev. John W. Howe of Central Florida and other bishops who had been present at an informal meeting in Houston in November were concerned that the agenda proposed by Presiding Bishop Frank Griswold for the Salt Lake City meeting was not intended to produce the type of response needed as suggested by the Archbishop of Canterbury in an Advent letter to the primates of the Anglican Communion [TLC, Dec. 19].

Agenda Change Fails

Bishop Howe wrote to all bishops seeking support for a change to that agenda. “I know not all of us will be in agreement with all of the recommendations in the Report,” Bishop Howe wrote on Jan. 4. “But I am certain we need to focus on the recommendations themselves rather than debating how well sections C and D flow from sections A and B. Nor will it be of great help to us to hear how the commission did its work, since we have

the report itself before us.”

Immediately after one of the largest college of bishops in recent memory convened, a motion to change the agenda was made by Bishop Howe and the Rt. Rev. Bertram Nelson Herlong of Tennessee. It failed on a voice vote after garnering support from about one third of the bishops. Following the meeting bishops were unanimous in praising the frank and constructive conversation that predominated their time together.

Bishop Griswold described the meeting as “extremely positive” and said the bishops spent considerable time discussing instances of delegated pastoral care to dissenting congregations. “By and large [DEPO] seems to be working well,” he said.

“We have only begun to have a serious and respectful consideration of how we might respond,” the bishops who endorsed “A Word to the Church” said. “Further, we have not had sufficient time to give substantive consideration to recommendations in the report calling for a moratorium on diocesan boundary violations or the call for a moratorium and further discussion of the authorization of liturgical texts blessing same-sex unions.”

In contrast the bishops who signed “A Statement of Acceptance and Submission to the Windsor Report 2004” acknowledged that the Episcopal Church as a province had “acted in ways incompatible with the Communion principle of interdependence,” and they pledged to honor the moratoriums on same-sex blessings and non-celibate homosexual persons to the episcopacy. They concluded by reaffirming “our commitment to engage with the Communion in our continuing study of the biblical and theological rationale for recent actions” and then quoted from a 1991 General Convention resolution (B020) which stated “these potentially divisive issues ... should not be resolved by the Episcopal Church on its own.”

A fire at a farmhouse across the street from the Nashotah House Seminary campus in Wisconsin Jan. 14 drew firefighters from seven stations. The 80-year-old house, which was unoccupied and undergoing repairs for use as a faculty residence, was completely destroyed. There were no injuries and the house had no historical significance, according to Ted Welty, associate dean.

Robert Hagen/Delafield Police Dept. photo



The Episcopal Church's 1,000th Bishop Consecrated

Not since 1787 and the elevation of William White and Samuel Provoost (bishops 2 and 3 in the line of succession in the Episcopal Church) has an Archbishop of Canterbury consecrated an American bishop. But on Jan. 15 the Most Rev. Rowan Williams sent his representative to lay hands on the Rev. Jeffrey N. Steenson as the 1,000th bishop of the Episcopal Church.

The response of the overflow crowd in the Cathedral of St. John in Albuquerque was audible as the Rt. Rev. Richard Llewellyn, Bishop at Lambeth (retired), read a letter from Archbishop Williams to his former student, moments after he became Bishop Coadjutor of the Rio Grande.

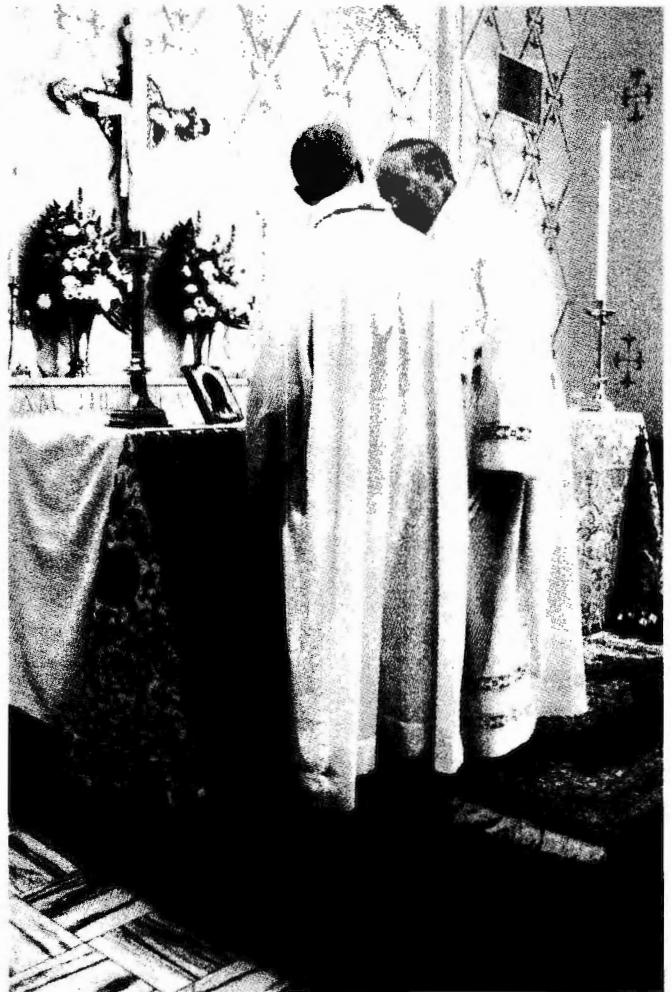
Besides Bishop Llewellyn there were four co-consecrators: the Rt. Rev. Anthony Burton, Bishop of Saskatchewan in the Anglican Church of Canada; the Rt. Rev. Mark L. MacDonald, Bishop of Alaska; the Rt. Rev. Clarence C. Pope, Bishop of Fort Worth (retired); and the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande.

The presence of the Presiding Bishop, the Most Rev. Frank T. Griswold, as chief consecrator was met with a formal objection by the Rev. Carl Brenner, rector of St. John's, Farmington, N.M. Guided by a vergers to the center aisle, Fr. Brenner read from a previously published statement, saying in part, "Jeffrey, ... I object because you have willingly conceded to the laying on of hands and consecration by our Presiding Bishop and other bishops of the church that have avowedly supported the actions of the Diocese of New Hampshire and who are leading our church in a spiritually perilous manner."

Fr. Brenner followed with remarks addressed to Bishop Griswold, under whom he served as a priest in the Diocese of Chicago. "I humbly ask you to excuse yourself from the laying on of hands [in these] proceedings," he said, "unless God is leading you to lead our greater church into a time of pronounced repentance for the actions in New Hampshire ..." Fr. Brenner then returned to his seat among the vested clergy and the service continued. Later, he came forward to receive the host from his new bishop, who prayed and spoke with him warmly for several seconds as Bishop Griswold stood a few feet away.

Also among those who laid hands on Canon Steenson were the Rt. Rev. Bertram N. Herlong, Bishop of Tennessee; the Rt. Rev. Keith Ackerman, Bishop of Quincy; and the Rt. Rev. John David Schofield, Bishop of San Joaquin. As members of Forward in Faith, the latter two chose not to vest for the service because of their impaired state of communion with the Presiding Bishop since the New Hampshire consecration.

Bishop Steenson earned his D. Phil. at Oxford University and has a special interest in the 2nd-century theologian Irenaeus. Before coming to the diocese five years ago as canon to the ordinary, Bishop Steenson was rector of



Suzanne Gill photo

Bishop Griswold (left) and Fr. Steenson confer prior to the service at the Cathedral of St. John in Albuquerque.

the Anglo-Catholic parish of the Church of the Good Shepherd, Rosemont, Pa., and the low-church evangelical parish of St. Andrew's, Fort Worth, a 1928 Prayer Book congregation. He was drafted by petition to stand for election as bishop and was elected on the third ballot. A licensed pilot, he intends to be a true "flying bishop," traveling around his large diocese in a light airplane he has been building in his garage.

He will succeed Bishop Kelshaw when the latter retires on July 31. In their first Sunday service together as bishops, on the morning after the consecration, they installed Canons Commissary to the sees of Canterbury and York. The Rev. Philip Ursell and the Rev. Eric Ruehorn, respectively, were installed and seated at the cathedral, establishing direct formal ties between the diocese and the two provinces in Great Britain.

Suzanne Gill

Archbishop Williams Backed in England

Following a closed-door meeting in London the week of Jan. 10, the bishops of the Church of England have given the Archbishop of Canterbury their full support in seeing that the recommendations of the Windsor Report, including the moratorium on rites for same-sex blessings and on further consecrations of non-celibate homosexuals to the episcopate, will be implemented.

The bishops agreed to forward a motion to the Feb. 14-17 meeting of General Synod in London asking that it endorse the work of the Lambeth Commission on Communion and the Windsor Report.

One bishop told the *Church of England Newspaper* that support for the Most Rev. Rowan Williams and the integrity of the Anglican Communion outweighed theological divisions within the House of Bishops. "It is critical the archbishop goes to the primates meeting with the support of his own house. If he'd gone with criticism and a lack of support, it would undermine his ability to do anything. The Windsor Report could be terrific if it's given teeth."

The show of support for Archbishop Williams at home follows a difficult period in his relations with the wider Anglican Communion. Archbishop Williams narrowly survived a vote of no confidence at the October African Anglican Bishops' Conference in Lagos [TLC, Dec. 5] and has yet to build a reservoir of trust and support from the non-Western bishops of the Anglican Communion.

Archbishop Williams' task will be made all the more difficult now that his advisor for Anglican Communion Affairs, Canon Herman Browne, has announced he will leave Lambeth Palace and return home to Liberia to take up a teaching post. Last summer Archbishop Peter Akinola of Nigeria criticized the selection of a Westerner as the new ACC Secretary General, complaining that the only non-whites on the ACC staff were cleaners and "errand boys" [TLC, Aug. 22].



Diocesan Life photo

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, ordains Joyce Doru to the sacred order of priest on the feast of the Epiphany, as an honored guest of Anglican Bishop Manasseh Dawidi of the Diocese of Kajo Keji in the Episcopal Church of Sudan. Bishop Marshall also ordained two other priests and 34 deacons. He and his wife, Diana, toured the war-ravaged country from Jan. 1-14. In addition to the ordinations, Bishop Marshall addressed 17 gatherings and preached at least three times each day.

Bishop Ingham Acts Against Dissenters

In a surprise move that has been sharply criticized by Anglican Church leaders in Africa, the Rt. Rev. Michael Ingham, Bishop of the Canadian Diocese of New Westminster, attempted to replace recalcitrant clergy and lay leaders with diocesan loyalists while the dissenters were taking part in the Anglican Mission in America's annual winter gathering in Pawleys Island, S.C. The AMiA conference was held Jan. 12-16.

Eleven congregations, representing over a quarter of the diocese, have been at odds with Bishop Ingham for the past three years over his management style and his advocacy of blessing for same-sex unions. In March 2004, five parishes declared independence and were received by Archbishop Emmanuel Kolini into the Anglican Province of Rwanda.

In June 2004, Bishop Ingham told two of those parishes he would assume direct control over the congregations

upon his return from summer vacation. Bishop Ingham waited until Jan. 14 to accept the recommendation of his diocesan council and appoint new wardens for the parishes and assign new clergy to take services.

Neale Adams, a spokesman for the diocese, explained, "What you will see is that the bishop has accepted the advice of diocesan council and appointed bishop's wardens for two parishes where the former rectors have left the Anglican Church of Canada, so that the Canadian church's ministry can be returned to those places."

The Rev. Barclay Mayo, rector of Christ the Redeemer, Pender Harbour, one of the two parishes involved, said the congregations would not accede to Bishop Ingham's demands unless he could produce a court order. The "decision is just part of the ongoing diocesan harassment of orthodox clergy and congregations and we believe it has no legal standing."

Japanese Church Destroyed

A fire set by a parishioner has destroyed Christ Church in Yokohama. What was believed to be the oldest Episcopal Church in the Anglican Province of Japan burnt to the ground on the night of Jan. 5 after Douglas Miller, 23, an American member of the Church's English-language congregation, set fire to the building, designated a national historical site by the Japanese government in 1990.

Christ Church's rector, the Rev. Stephan Okano, spotted the fire from the window of his rectory and attempted unsuccessfully to halt the blaze, suffering burns to his hands. Mr. Miller later told police he could not explain why he had set the fire.

Founded in 1864, Christ Church stood on a hill overlooking Yokohama harbor and has been destroyed three times. In 1923 it was leveled by an earthquake and rebuilt after a fundraising appeal in the United States. The parish was once again reduced to rubble in 1945 after an air raid and was rebuilt for a third time in 1947.

The longtime spiritual home of Yokohama's expatriate community, the church had served as a parish home to servicemen and their families in Yokohama and Yokosuka, home to the U.S. Seventh Fleet.

More than 4,000 British and Americans are buried in Christ Church's graveyard, including members of the crew of Commodore Perry's "black ships" — the fleet credited with the opening of Japan to the world after three centuries of self-imposed seclusion.

BRIEFLY...

The Diocese of **Southwest Florida** will elect a bishop coadjutor on Dec. 10, the Rt. Rev. John B. Lipscomb announced recently. Southwest Florida will hold its 37th annual convention on Dec. 2-3, and will reconvene the following Saturday at St. Peter's Cathedral in St. Petersburg to elect its fifth bishop.

Revenue Shortfalls

Declining revenues and a changing church environment may lead to cuts in program and staff, the Bishop of **Minnesota** told the diocese's convention Oct. 29-31 at St. John's Church and the Civic Center in St. Cloud.

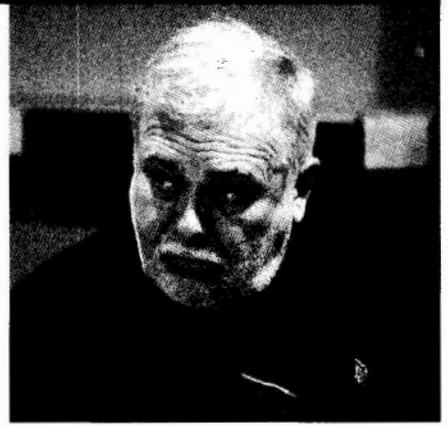
"Because of unpredicted shortfalls in revenue during the past year and in an effort to keep faith with agreed upon common ministry priorities," Bishop James L. Jelinek told convention that "budget cuts of nearly \$275,000 this year and next" will have to be made in the three year budget passed last year.

In addition to cutting costs, the diocese hopes to boost revenue by delaying planned reductions in parish assessments. However, Bishop Jelinek told convention he wanted to "keep faith" with the promise that the new assessment program would leave "more money in our congregations. If this means that we need to evaluate the diocesan budget in light of further reductions, then so be it."

The Rev. Lisa White Smith and the Rev. Canon Paul Nancarrow of Diocesan Council briefed convention on the results of a yearlong study program, enacted by the prior convention, to develop a unified mission strategy. The study found that the diocese, Canon Nancarrow explained, was a "complex adaptive system with a unified focus on congregation development."

What this means, Bishop Jelinek said, is "that we will now start looking at things through a re-focused lens. It means that every dimension of our diocesan life that is not canonically required to be focused elsewhere will be re-evaluated in light of whether it will help our congregations be strong and healthy."

"Our yearlong process of listening and dialog has identified four specific components to this focus on congregational development: spiritual health, financial health, new congregations, and new models for ministry," he said. "These components provide a framework — or a blueprint, if you will — to



Jeff Smith/Soundings photo

Bishop Jelinek at Minnesota's convention.

help us develop action plans, both on a diocesan level and a parish level."

The funding, the bishop explained, would come from the sale of two church properties that will return more than \$1 million to the diocese. The proceeds of the sale will be "used for new churches — whether that be for the purchase of undeveloped land or an existing facility that can be converted for our use and be cost-effective.

Focus on Evangelism

Parishes in the Diocese of **Utah** were challenged by their bishop, the Rt. Rev. Carolyn Tanner Irish, to accept greater responsibility for their financial future and to embrace a new vision for evangelism. The diocese met in convention Nov. 12-13 in Salt Lake City.

To kick off a new focus on evangelism, Bishop Irish announced the launch of the Daniel Sylvester Tuttle (DST) Society, named in honor of Utah's first missionary bishop. The DST Society would encompass every member of the diocese and would concentrate on "continuing congregational development — particularly in the areas of evangelism, education and spiritual formation, and stewardship" she said.

The DST Society, Bishop Irish suggested, would help arrest the significant decline in Sunday school attendance and invigorate parishes. "Average Sunday attendance at our churches has grown by only 1.2 percent in the [last] three years," she

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said and "only 30 percent of our members regularly attend church."

Delegates passed a "living wage" resolution, calling upon the diocese and all its parishes and institutional ministries to pay fulltime employees, at the minimum, a living hourly wage for the community where they are located.

Utah's treasurer told the convention that approximately \$4.5 million of the diocese's budget would be spent "on ourselves" and "17.4 percent or about \$940,000" would be spent on the "wider community" including the national church asking which was increased to 14.3 percent of income for the coming year.

Diocesan support for parishes would have to be trimmed in coming years, she stated, noting that in 2003 the average per-person giving in the diocese was \$1,013, while the average per-person grant from the diocese was \$786.

Reconciliation Pursued

Acknowledging tensions within the Church but pledging to make the Diocese of **Chicago** a place where people with differing opinions are united in faith by what they hold in common, the Rt. Rev. William Persell told his diocesan convention, "Our stand is that if all are not present and engaged, then all are diminished."

Meeting in Oak Brook Nov. 12-13, convention dealt with several potentially contentious issues in what could be characterized as a frank but cooperative and open-hearted spirit. By a wide margin, convention adopted a resolution committing the diocese to continued study and work towards reconciliation on the issues addressed in the Windsor Report. The same resolution commended Bishop Persell for appointing a bipartisan task force to develop the format and coordinate the diocesan response to the report.

Convention passed a resolution affirming the Chicago-Lambeth Quadrilateral, though the same sponsors withdrew resolutions affirming



Peter Frank/Trinity photo

FRANKS BE TO GOD: With a unique idea, cool hats and a shared interest in Christian ministry, Tim Tobsitsch (left) and two other young entrepreneurs recently launched "Hot Dogma," a New York-style hot dog and fruit shake shop in the basement of Trinity Cathedral in Pittsburgh. The shop donates up to 15 percent of its profits to Three Nails, a young people's house church movement in the Pittsburgh area.

the Thirty Nine Articles and the 1998 Lambeth Conference resolution on sexuality. A resolution challenging "the erroneous teachings of Christian Zionism" drew the most heated debate, with some delegates concerned that passage would carry an implied condemnation of the state of Israel.

Congregational pledges will fund 87 percent of the diocese's 2005 program and administrative budget of approximately \$4 million. The budget committee's report showed major increases of \$85,000 for the Making Excellent Disciples clergy mentoring project; \$57,360 for mission grants; \$50,000 for "mustard seed" congregations; and \$25,500 for youth, young adult, and Christian formation ministries.

Among other actions, convention established Companion Diocese Sunday in partnership with the dioceses of Southeast Mexico and Renk, Sudan.

Nominees for Bishop

Three names have been put forward to stand for election to succeed the Rt. Rev. Theodore A. Daniels as fifth Bishop of the **Virgin Islands**.

The Rev. E. Ambrose Gumbs, rector of St. Andrew's, on the island of

St. Thomas; the Rev. Victoria R.T. Heard, missionary for church planting of the Diocese of Virginia; and the Rev. Michael Gordon Rowe, rector of St. Thomas', Camden, Maine, were the three nominees selected for the election which occurred Jan. 29 at All Saints' Cathedral in Charlotte Amalie, St. Thomas. Results were not available at the time this issue went to press.

The nominating committee was created by delegates to the 49th annual convention of the diocese, held Nov. 18-20 at Fr. Gumbs' home parish of St. Andrew's. The committee scrutinized nine candidates for election to succeed Bishop Daniels, who became assistant bishop of the Diocese of Texas in 2003.

In his convention address, the Rt. Rev. Telesforo A. Isaac, retired Bishop of the Dominican Republic and an assisting bishop in the Virgin Islands, asked convention to pray for guidance and to seek carefully the Lord's will in choosing the next leader of the 17,000 member diocese.

The missionary district of the Virgin Islands consists of 13 congregations on St. John, St. Croix and St. Thomas in the U.S. Virgin Islands; and on Tortola and Virgin Gorda in the British Virgin Islands.

Forward through Lent

By Patricia Nakamura

Ash Wednesday comes early this year, and the 9th of February is likely to look much as today does. Snow swirling outside the window provokes a mood of reading, meditation, and prayer, and at the same time offers a hint of green shoots, newness, after we work through the dark days.

Forward Movement has a long tradition of leading the Church in prayer. The two-year *Anglican Cycle of Prayer* has for more than 25 years focused the daily intercessions of the entire Communion. *Week by Week 2005* presents the collects of the Book of Common Prayer, "our greatest treasure," from last Advent through 2005's Pentecost.

Forward Day by Day is perhaps most familiar, appearing in regular size and large print in nartheces around the world. This quarter's issue features a Celtic cross on the cover. And *Hour by Hour* is a portable, complete Daily Office book, with Morning, Noonday, Evening offices and Compline.

Specifically for Lent and Easter, FM has a package of small books and pamphlets. Edward Gleason's *40 Days of Lent 2005* begins with this for Ash Wednesday: *Lent is a time to strip away the impediments that prevent us from seeing ourselves as we are.*

A difficult, perhaps painful task that, helped along by other titles in the packet: *How to Keep Lent; The Ashes of Lent; The Way of the Cross; The Southwell Litany.* There is one on Fasting: *Good for Body and Soul*, and an older title not in this year's packet, *Fasting: Some Questions and Answers*, which promises "a straight-forward examination of fasting, looking at why we do it, how we do it, and how to safely and penitently do it."

Other, older books and booklets from Forward's catalog include inner pilgrimages. *Quiet Moments and Holy Places: Reflections in Solitude*, by the Rev. James Belcher, describes his discovery that "spiritual silence and solitude can restore one's soul." Anyone who has ever done a personal jour-

ney to Lindisfarne - at low tide - will relive the experience with a 1858 book by James Kennedy: *Holy Island: A Lenten Pilgrimage to Lindisfarne* (originally published by Morehouse-Gorham). The meditations run from Ash Wednesday through Easter Monday. (A copy of David Adam and Robert Cooper's beautiful *Landscapes of Light* is the perfect visual complement.) Another aid to finding

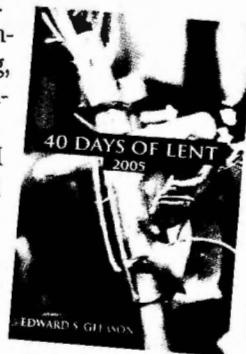
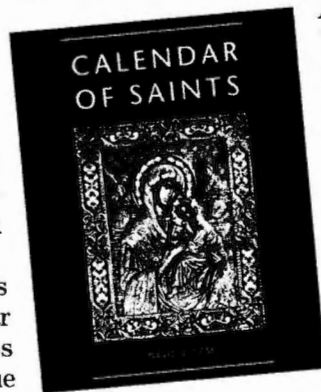
one's core is Donna Schaper's pamphlet *De-Cluttering as a Spiritual Activity*. Twenty-five cents will bring "a daily ritual of de-cluttering...to turn our focus from the craziness of our lives back to making space for God."

And finally, David Veal's new *Calendar of Saints*, to inspire and encourage through Lent and Easter and the year. February 5 gives us the Martyrs of Japan, "a community that kept the faith;" on February 13 we learn of Absalom Jones, who died on that date in 1818. Good Friday coincides this year with The Annunciation of our Lord Jesus Christ to the Blessed Virgin Mary. On March 25, we read privately of Mary's submission to God's will, even as corporately we will lament his crucifixion.

Easter Day, March 27, gives us Charles Henry Brent, the missionary bishop of the Philippines, who arrived in Manila in 1902, "founded several schools and an excellent charity hospital...[and] became a key opponent of the deadly opium trade in the islands."

The book includes James DeKoven, Lancelot Andrewes, Dietrich Bonhoeffer, John Johnson Enmegahbowh, Jonathan Daniels, David Oakerhater, Evelyn Underhill, and Sojourner Truth, as well as Wulfstan, Bede, and Francis of Assisi. Each saint or group has a separate page, with comfortably large print on rich cream paper, and little-known facts about those most familiar. The *Calendar of Saints* makes a lively counterpoint to the Lenten theme, and a guide to the whole year through the lives of our saints.

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The Word Inspires His Words

The Rev. Christopher Webber, one of the Episcopal Church's most prolific writers, talks about reading during Lent.

By Patricia Nakamura

"I love language," said the Rev. Christopher L. Webber, and this is clear even before he begins to talk about himself and his life on Herb Road in Sharon, Connecticut.

Even a quick online search of his name yields some 40 books, of many varieties and on many different subjects. He has written or edited guidebooks to the Episcopal Church including *Welcome to Sunday: An Introduction to Worship in the Episcopal Church*; *Welcome to the Episcopal Church: An Introduction to its History, Faith, and Worship*; and *The Vestry Handbook*. He has compiled prayers from different sources on differ-

Even a quick online search of the name Christopher Webber yields some 40 books, of many varieties and on many different subjects.

ent themes: *Give Us Grace: An Anthology of Anglican Prayers*; *Celebrating the Saints: Devotional Readings for Saints' Days*, and *Celebrating the Seasons*; *Daily Spiritual Readings for the Christian Year*. Most of his books are published by Morehouse Publishing.

Two are particularly appropriate for this time in our year: *The Light of Glory: Readings from John*

Donne for Lent and Easter Week, and his new book, *A Time to Turn: Anglican Readings for Lent and Easter Week*. The new volume "draws on the best sermons, books, poems, and hymns of Anglican writers...[including] Christina Rossetti, John Donne, Phillips Brooks, and Harriet Beecher Stowe."

He has written charming books for children. *Psalms 23, 65, and 104*, retold "to capture the hearts and minds of little ones today." "*Even when I am sad and everything looks dark, I will never have to be afraid because my shepherd walks beside me and carries a staff to protect me.*" Preston McDaniels' quirky watercolors populate the verses with real kids, and birds and bunnies and frogs. He has done *A New Metrical Psalter* for Church Publishing, and "about 60 hymns" not yet published.

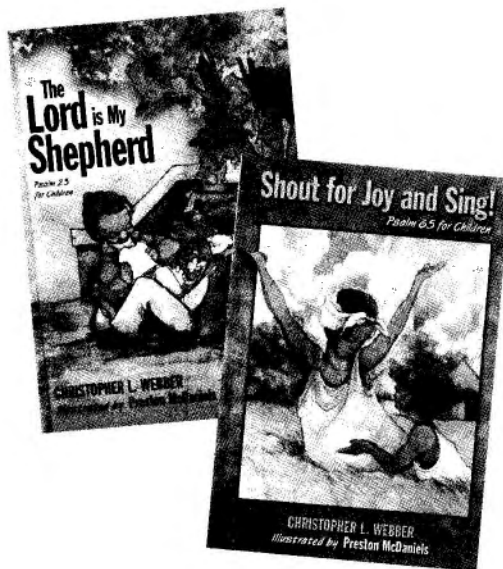
Fr. Webber "retired" 10 years ago from parish ministry, but he is priest-in-charge of two small congregations. "It gives me the community I need, but also freedom," he said. One parish is ten miles from his home, the next another ten, then 20 miles back, "up and down the Housatonic River — there's not a prettier place for a drive!"

He previously served in Bronxville, N.Y., and for six years at St. Alban's, the only English-speaking parish in the Diocese of Tokyo. "We had five or six yearly conferences for Japanese clergy. It helped to break down their isolation."

He serves on the board of examining chaplains. "We meet with the candidates at several stages along the way, to avoid horrible confrontations at the end," he said. "A more diverse group I've never met!" One, a Presbyterian minister for 40 years, told him, "I spent 40 years wishing I was an Episcopalian."

"He finally got his wish," Fr. Webber said.

“Even when I am sad and everything looks dark, I will never have to be afraid because my shepherd walks beside me and carries a staff to protect me.”



He and his wife, Margaret, live on 30 acres of land eight miles out of town. “We have a large garden and a small orchard; we heat the house with wood. The house was designed for wood; it’s super-insulated.” So he chops wood for the fireplace, and makes maple syrup any time from mid-February through March. “The sap is unpredictable,” he observes. “I learned to make maple sugar and syrup growing up in upstate New York. We were allowed to eat maple sugar in Lent because that was the only time you could get it!”

The author suggested two ways to approach Lenten reading. One is through daily meditation. Several of his own collections, including the newest, would serve well; he also recommended *A Season for the Spirit*, by Martin Smith (Church Publishing), and G.P. Mellick Belshaw’s *Lent with Evelyn Underhill* (Morehouse).

Another, more intense, discipline for Lent is to explore a particular author in depth. “There is no better choice this year than Rowan Williams,” he said; a good starting place might be the “short and easy reading” of Rupert Shortt’s biography of the

Archbishop of Canterbury, *Rowan Williams: An Introduction* (Morehouse). Slightly more challenging is *Difficult Gospel: The Theology of Rowan Williams*, by Mike Higton (SCM Canterbury Press). Very much in order for Lent is Williams’ own *Christ on Trial: How the Gospel Unsettles Our Judgment* (Eerdmans), meditations on the trial of Jesus. And less recent but more challenging is Williams’ *The Wound of Knowledge* (Cowley).”

He also cited the late Archbishop of Canterbury Michael Ramsey, professor Diogenes Allen, and “one of my favorite authors, and less known, is Ladislaus Boros. His *In Time of Temptation* (Burns & Oates) is especially suitable for Lenten reading.

“If I knew someone who really wanted to be challenged, there is no more important book than *The Idea of the Holy*, by Rudolf Otto (Oxford University Press),” he said. “And for a lighter and more creative approach to the Bible, Robert Capon’s new *Genesis: The Movie* (Eerdmans) will keep most readers interested.”

Fr. Webber has other writing projects planned, perhaps after Easter, including *A Yearbook of American Saints*, for Church Publishing, “one for each day, Quaker to Roman Catholic, people I never knew about. Harriet Beecher Stowe was an Episcopalian at Trinity Church in Hartford. Lotte Moon was a Southern Baptist who went to China, and almost starved herself so she could give them food. I can find almost anything on the Web — at least what various libraries have — then I can go look at it. And I live in the right place.”

In addition to, or as a diversion from, more serious work such as long-planned meditations on Lancelot Andrewes’ sermons, Fr. Webber would like to write a sequel to *Beowulf*. “1000 years without a sequel!” he marveled. “*Beyond Beowulf*, in alliterative poetry, iambic pentameter, in modern English. I love writing sonnets — a poem should have form!”

He also has a murder mystery in mind. A priest is the detective, and it begins and ends on Sunday, paralleling the days of creation. And one day, he’d like to get to writing the Great American Novel. □



Fr. Webber and two of his grandchildren set out to do garden chores.

Praying for My Enemies

The most difficult prayer for me to pray is for my enemies, especially when I know who they are.

Praying for generic enemies is easy. Praying for those nameless, faceless categories of people where there's no emotion or urges of revenge is not difficult. But when I know the name and the face and the grievance, and the wound is fresh, praying for my enemies and not against them is the hardest prayer I make.

As a young man I seriously doubted that I could live the Christian life because I felt I'd never be able to pray for my enemies as Jesus instructed.

Then I met an old retired priest in a nursing home where I worked one summer in college. His legs were dead but his mind was sharp. As I would push his wheelchair, we would talk about many things, including prayer. One day as we sat in the sun on the porch, he taught me how to pray for my enemies with this simple advice.

"Don't wait to pray until you feel like it because that feeling may never come," he said. "Just do it and over time you'll start to feel like it." Then he asked, "You want try it?" I hemmed and hawed and tried to get out of it, but he waited and finally said, "Just go ahead. You don't have to do it out loud."

So I bowed my head for about 30 seconds and prayed for a classmate while gritting my teeth. When I raised my head, he said, "How do you feel?"

"Like a hypocrite," I replied.

"That's all right," he said. "So do I sometimes."

During President Clinton's second term, a parishioner let me have it at the door one Sunday morning. He bellowed, "How can you pray for 'Bill our president,' after what he's done?" I tried to placate him by asking, "Who needs prayer more than Bill Clinton?" But he was having none of it as he saw my praying for his enemy as favoritism.

He started a short-lived petition to stop me from mentioning the president by name, but attended church only a few more times before moving to a different denomination.

I've learned over the years that many peo-

ple misunderstand praying for our enemies. They often think, like my accuser at the door, praying for our enemies is giving them an unfair advantage. Actually, the reverse is true. It's not what the prayer does for the perceived enemy, but what it does for me. It diffuses a spiritual landmine in my soul, and that makes me stronger.

This incident was not the first time at St. Luke's, Somers, N.Y., that praying for our enemies created a stir.

During the Civil War, Bishop Horatio Potter of New York asked that prayers for the soldiers of both the North and the South be offered in public worship in all churches of the diocese.

The Rev. William Murphy, the rector of St. Luke's, had a brother serving in the Confederate Army and refused to pray for Union soldiers. While the vestry supported their rector, John Jay II, grandson of the first Chief Justice of the U.S. Supreme Court and a vestryman of the neighboring parish of

St. Matthew's, Bedford, N.Y., wrote a letter of protest which ended up on the front page of the *New York Tribune*.

The controversy ended when the bishop specifically ordered Fr. Murphy to offer prayers for both Northern and Southern soldiers and sailors. No doubt Fr. Murphy didn't "feel like it," but he did it. Not only did he obey his bishop, but followed the example of Jesus on the cross when he prayed, "Father forgive them for they know not what they do."

Praying for enemies is not a work of the heart but of the will. After being admonished at the door that Sunday morning, the last thing I felt like doing was praying for this man who wanted to circulate a petition. But before I went to sleep that night I prayed for him and his health and his family.

Praying for my enemies has become easier over the years, but I still grit my teeth sometimes. □

Our guest columnist is the Rev. David L. James, rector of St. Luke's Church, Somers, N.Y.

Did You Know...

Retired Australian pastor Peter Holden has adapted the text of the familiar passion chorale "O Sacred Head, Now Wounded" to commemorate the victims of the December 26 disaster with "O God, that great Tsunami."

Quote of the Week

The Rt. Rev. John B. Chane, Bishop of Washington, responding to CBS Evening News on how God could "allow" the December tsunami disaster: "I don't see God as a puppeteer. When plates shift on this planet, that's a geologic statement. That's not a theological statement."

**Praying
for enemies
is not a work
of the heart
but of the will.**

Disciplines in Lent

Lent has a long history in Christian tradition. Originally, it was a time when adult converts prepared for baptism. Candidates for baptism spent this time receiving instructions in Christian doctrine, in prayer, fasting, and in confession of their sins as they prepared to be baptized during the Easter liturgy. About the third century, the custom developed that Christians should observe the period of about six weeks before Easter as a time of spiritual discipline. This period became associated with fasting, study and prayer, and Christians were to use the time in a similar fashion as when they prepared for their own baptism.

Lent has become more than a public liturgical observance. It is a time that individuals can use to participate in the discipline of self-examination, a serious time to look at ourselves and our relationship with God. An honest self-examination often leads to the conclusion that we have fallen short of what God intends for us, that we need to seek God's forgiveness, and that we need to amend our lives. Such disciplines as prayer, fasting and self-denial as called for in the Liturgy for Ash Wednesday along with reading and meditating on God's holy word continue to be valuable for many Christians. Such customary observances, often derided by some as out of touch or too individualistic, would seem to be more appropriate than ever in a world dominated by secular self-satisfaction.

In this Lent Book Issue, the discipline of spiritual reading is obvious. This should be a prime time for some serious religious reading, and we hope the reviews, articles and advertising in this issue will be a resource for those who are looking for a good book or two.

Lent affords us a wonderful opportunity to follow our Lord both in the ordinary paths of daily life and in worshipping together in his name each week. Devout Anglicans, using their prayer book and Bible, may follow our Lord daily through his trials, temptations and triumphs. May we draw strength from one another during this journey, and may this be a holy Lent for all.

Many Thanks

It is particularly gratifying to note that the 2004 annual campaign of the Living Church Fund was able to reach its goal during the closing days of the year. At a time when the economy has been tight for many, when most of us are besieged by requests for contributions from a host of worthy charities, and when the Church is experiencing turmoil and division, we are pleased to be able to reach our goal.

The Living Church Fund was established when income from subscriptions and advertising was unable to offset expenses. Year after year subscribers and friends of the magazine have responded generously and for them we give thanks. Major contributors to this fund will be recognized in a special issue March 6.

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Theology and Creativity

*How long has it been since anyone
has associated the creative process
with Christian theology?*

By David R. MacDonald

Pondering where we find ourselves in this Communion, I could not help but remember what C. S. Lewis said about those who seek "certainty" in their theology. He quipped, "Theology used to be news from a country we have never yet visited."

Theology is not a "set-piece undertaking" anchored with sure truths, ironclad principles, divorced from the lives of people and the stuff of creation. Our God is a living God in whom we are supposed to live, move, and have our being. The desire for security of belief increasingly clouds the possibility that our faith journeys might be travels to wonder and revelation and lives that can synthesize what is true around us. Pursuing a theology that seeks concrete parameters in our relationships with both God and others around us will give us theology that has lost its ability to transcend the day-to-day because it seeks to hide from the day-to-day.

If we are to explore how our God is to speak to us as Christians through Christ, we should be less sure of whatever positions we hold dear. Bishop Michael Marshall recently spoke in London of our need to seek "pilgrimage," not "iron-clad certainties." He

said a radical trust in Christ makes for persons who are "so secure at the center, that they are not afraid to go to the edges." Continuing, he said, "Certainties have no place either in the faith journey or indeed in personal relationships, any more than they do in scientific research or in our personal relationship with God as disciples of Jesus Christ. As St. Paul said, 'We walk by faith and not by sight'. A pilgrim too bound by the book or the map will always be in danger of never setting out on the journey at all..."

Fundamentalist pronouncements from parties on all sides of the issues simply further Christian misunderstanding. These "non-creative" positions are centered upon fear and ignorance rather than a Christian understanding of informed faith. Our difficulties within the Anglican Communion will only get worse if we move into camps, speaking only to those of like mind. We need to embrace creativity in our Christian walk. Perhaps the time has come for us to remember Paul Tillich's words, "Jesus Christ came to save us from religion." If our conversations on what

constitutes core Christian beliefs become centered by a non-creative demand that who I am and what I believe is cast in concrete, and that faith demands that I defend it against everything and everybody with a different viewpoint, then my faith will not mirror Christ. There will be no hope for such a faith to transcend the world.

Our Christian understanding of theology tells us that we are created co-creators. We are not called to stasis in Christ but to a new life in Christ. The very nature of our walk with Jesus is one that demands that we take his example and measure our lives against his and then change ourselves and our world through a creative theological process. The polarized positions that many feel are "fundamental" simply highlight a theological process that is divorced from any creative process. Jesus Christ called us to creativity never ending. Yet when one asks where creativity is found, one often hears it may be found in poetry, music, painting, science, even the political process. How long has it been

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LETTERS TO THE EDITOR

The Christmas Pageant

since anyone has associated the creative process with Christian theology?

In the months ahead, we should seek to recapture a theology that is distinctly creative and Anglican in the way it confronts the real issues of life through scripture, tradition and reason, nurturing a robust theology that rescues "us" from theological definition based upon what we are against and only finds purpose by fighting with whomever "them" is. If it is true that we are now confronted by the deepest divisions yet encountered in the Anglican Communion, we will not transcend the moment if we cling to a narrow view of what we are against rather than what we are for. We are called to transcend our current difficulties in our common life together and are in great need of returning to an Augustinian understanding that we who are the Church will not get it right unless we remember, "Without God, we cannot; without us, he will not."

In many instances, the issues before us call for a theology that is flexible, prayerful and intelligent, not stilted and rigid. We are called as disciples of Christ to be willing to meet the issues of day to day life even when found on the edges of our society. Anglicans should continue to do this with alacrity and creativity. Our greatest challenge in the faith will be to have enough courage to converge our theology and faith with creativity. Only with this kind of openness to the Holy Spirit and to change will we move forward into the light of Christ. Our greatest danger in the days ahead may be that we find ourselves accepting non-creative theological positions that make our God too small and create a Church whose character is bound up in seeking God through inflexibility centered on the law, with a Savior devoid of grace. We must seek to transcend our divisions, yet realizing that Christian theology is a creative process and we as God's children are created co-creators. As Vaclav Havel succinctly remarked, "Transcendence is the only real alternative to extinction." □

The Rev. David R. MacDonald is the rector of Christ Church Durham Parish, Nanjemoy, Md.

We do a pageant [TLC, Dec. 19] at Grace Church, Elmira, N.Y., at the 4 p.m. Mass on Christmas Eve. A reporter from the local paper was there (no surprise; they always show up at Grace for all the really big Christian occasions) and in her article, she quoted one teen as saying that it brings the kids of the parish together and makes them feel a part of things at Grace, besides the fact that at least half the altar crew isn't old enough to vote

One mother said that the pageant Mass was very child-friendly. Another couple of teens said it was fun, and that "[i]t feels like there's a lot more spirit inside you." One 3-year-old, whose parents offered him to the pageant director, decided he'd rather be an elephant instead of a sheep or an angel. It was really cute, the sheep and the elephant all being watched over by shepherds lounging against the choir stalls. And I get to be the youngest shepherd's pipe every year, so I get a ringside seat for this part. I played my see-through pink Yamaha soprano recorder with the duct-tape thumbrest.

The poor director was awfully stressed, and most of the kids said their lines to each other at about 100 miles an hour instead of to the congregation slowly and understandably, but it was fun, and everyone seemed to enjoy it. A good time was had by all, God was worshiped, and the Nativity story told.

*Anne H. Ferris
Ithaca, N.Y.*

Misuse of Scripture

Referring to Fr. Nieman's article, "The Role of Scripture in Anglicanism" [TLC, Nov. 14], one writer says that if scripture, tradition and reason are all held on equal footing, [this] would "find a way for reason to triumph on every occasion, [and conveniently] support our desires"; and threaten the view of scripture as "inspired, inerrant and infallible."

It is a cliché that one can support any position by reference to scripture, but, by the same token, without reference to reason, scripture can be dangerously misused by the fanatic mind. Support for terrorism, genocide, and invasion of another country's sovereignty can be found profusely in the Psalms and many other books of the Bible. Thanks to an anonymous letter on the internet, a strict reading of nine quotes from Leviticus would lead to utterly "inhuman activity." Or see Psalm 137, verse 9: "Happy shall he be who takes your little ones and dashes them against the rock." Reading such ferocity makes one think immediately of acts of terror around the world, not omitting our own country.

I heartily support Fr. Nieman's point of view in the aforementioned article.

*(The Rev.) Sinclair D. Hart
Williamstown, Mass.*

Resolution's Intent

Among the letters to the editor written in response to Bishop Little's Reader's Viewpoint, "Is the Episcopal Church Anti-Semitic" [TLC, Nov. 28], the one by the Rev. Arra M. Garab [TLC, Jan. 2] refers to "a resolution hostile to Israel" that was adopted by the convention of the Diocese of Chicago.

The purpose of this resolution, "Confronting Christian Zionism," was to "alert the baptized in the Diocese of the erroneous teachings of Christian Zionism." Christian Zionists support the claim of Israeli Zionists that the land from the Euphrates to the Nile, land originally promised by God to Abraham, has today been promised by God to the modern State of Israel.

As the author of this resolution, I support the right of the State of Israel to exist,

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LETTERS TO THE EDITOR

but only within its 1967 borders. I believe Christian Zionists err in their support of the expansionist policies of Israeli Zionists. Indeed this resolution is critical of the extreme Zionist policies of the present Sharon government, policies supported by our present administration in Washington. But it is not in opposition to the right of the Jewish people to their homeland.

*Newland Smith
Evanston, Ill.*

Bishop Little's article was a fine, thoughtful one. I also felt such a vague drift in our Church, and the bishop pointed it out.

*(The Rev.) G.P. LaBarre
Plantation, Fla.*

Bishop Little's question, "Is the Episcopal Church Anti-Semitic?," neglected to emphasize that Jewish friends are among the most valuable friends a person can be blessed with, and it omits several historical and current facts.

Judaism does need Israel as "a sign that finally they are home," but there is a distinction between "home" and the secular state of Israel. Tens of thousands of Palestinians who had lived there for centuries were displaced (like Native Americans the preceding two centuries in the U.S.). The failure of Arab states to recognize Israel resulted in the tragedy of the West Bank occupation, producing the present conflict.

Bishop Little's citation of Anglican articles (including stock divestment suggestions) criticizing Israel shows how little people know or understand of the whole picture of Israeli-Palestinian relations. Most Palestinians don't condone terrorism, but it's the only way a dispossessed people can struggle against a superior fire power. What drives them to such desperate measures (knowing they will suffer retaliation)? Do people realize that Israel is worried that its close alliance with our isolated country may alienate it from European nations on which it also depends? Some of my Jewish friends (like their brothers and sisters elsewhere) question some aspects of Israel's policy. Do people realize that the vacuum left by Arafat's death can

only be filled by our president's initiating the peace process? Do people know that Israel-Palestine settlement is prerequisite to progress in Iraq and Iran? Can we pray and tell our leaders to make this initiative?

*Stuart S. Bamforth
New Orleans, La.*

More than 50 years ago, through baptism, I moved from preparation for the rabbinate to membership in the body of Christ. It didn't take long for my early naïve and idealized view of our Church to bump up against the presence of blatant anti-Semitism.

To this day I am grateful for the kindly but realistic guidance from my then-bishop, James P. DeWolfe, who helped me to cope with what was an unexpected source of great pain. Through the years I have seen anti-Semitism move from being overt to its present covert expression, a major focus of which is found in Episcopal Church pronouncements re the State of Israel. To be sure, there are those who honestly cling to the illusion that to be anti-Israel is not necessarily anti-Semitic, but they are simply and tragically wrong. That is not to say that everything the State of Israel does is right, or that all Palestinians are evil, but that the one-sided statements coming from some of the leaders of our Church are harmful rather than helpful.


Thank God for Bishop Little's forthright article. From the picture of a Presiding Bishop with terrorist Yasser Arafat to the relentless publicity in what comes from both Episcopal News Service and *Episcopal Life*, the message constantly seems to be that Israel is nothing short of a modern-day Nazi state and all Palestinians are their victims. The slanted statements which incessantly emanate from the Episcopal Church Center and the Office of Peace and Justice Ministries testify to the prejudice which they reflect so clearly.

In Bishop Little's wise words, "for the sake of Jesus, our Jewish Lord ... may our Church turn away from this disastrous course."

*(The Rev.) Alfred T.K. Zadig, Sr.
Hendersonville, N.C.*



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PEOPLE & PLACES

Appointments

The Rev. **John Ambelang** is priest-in-charge of St. Mary's, Tomah, and St. John's, Mauston, WI; add: PO Box 631, Tomah, WI 54660.

The Rev. **David John Boase** is rector of St. Paul's and Trinity, 10 E 3rd St., Alton, IL 62002-6201.

The Ven. **Gary Cartwright** is archdeacon in the Diocese of Southwest Florida, 7313 Merchant Ct., Sarasota, FL 34240.

The Rev. **John K. Gibson** is assistant at St. Martin's, 1510 E 7th St., Charlotte, NC 28204.

The Rev. **Maurice L. Goldsmith** is vice-rector and director of worship at St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Ven. **Susan Henderson** is regional archdeacon in the Diocese of Southwest Florida; add: 2507 Del Prado Blvd., Cape Coral, FL 33904-5796.

The Rev. **Wayne Miller Houglund, Jr.** is rector of St. Luke's, 131 W Council St., Salisbury, NC 28144.

The Rev. **Donald A. Lowery** is rector of Holy Innocents', 210 S Chestnut St., Henderson, NC 27536.

The Ven. **Dennis McManus** is regional archdeacon in the Diocese of Southwest Florida; add: 1615 1st. St., Indian Rocks Beach, FL 33785-2897.

The Rev. **Charles Miller** is interim vicar of St. Barnabas', 1300 Jefferson Rd., Greensboro, NC 27410.

The Rev. **Peter Sipple** is rector of Redeemer, PO Box 1030, Bryn Mawr, PA 19010.

The Rev. **Steve Smith** is rector of St. Mary's, PO Box 395, Barnstable, MA 02630-0395.

The Rev. **R. Leigh Spruill** is rector of St. George's, 10560 E Ft. George Rd., Jacksonville, FL 32226.

The Ven. **Sherry Young** is archdeacon of the Diocese of Eastern Michigan, 924 N Niagara St., Saginaw, MI 48602.

Ordinations

Deacons

Alabama — **Gerri Aston**, St. Andrew's, 1024 S 12th St., Birmingham, AL 35205; **Lynn Bullard**, St. Stephen's, PO Box 4207, Huntsville, AL 35815-4207; **Preston Colangelo**, Holy Apostles, P.O. Box 361352, Birmingham, AL 35236; **Alabama Bill Cunningham**, St. Michael & All Angels', PO Box 586, Millbrook, AL 36054; **David Drachlis**, St. Thomas', 12200 Bailey Cove Rd. SE, Huntsville, AL 35803; **Bruce Drube**, St. Michael & All Angels', PO Box 1884, Anniston, AL 36202-1884; **Mary Groff**, Nativity, 208 Eustis Ave. SE, Huntsville, AL 35801; **Joanie Hammonds**, St. Paul's, PO Box 1306, Selma, AL 36702-1306; **Ken Lewis**, Christ Church, 4912 Richard Scrushy Pkwy., Fairfield, AL 35064; **Don Owen**, St. Francis', 3545 Cahaba Valley Rd., Indian Springs Village, AL 35124; **Cindy Park**, Grace, PO Box 24, Mount Meigs, AL 36057; **Clyde Pearce**, Epiphany, 1333 Montevallo Rd., Leeds, AL

35094-2401; **Steve Shanks**, St. Andrew's, Montevallo, and Trinity, Clanton; add: PO Box 2121, Clanton, AL 35045; **Mary Vandagriff**, Birmingham Campus Ministry, 1024 S 12th St., Birmingham, AL 35205.

Pittsburgh — **Thomas Jeffrey Hendrickson**, deacon-in-charge, Christ the King, 3301 6th Ave., Beaver Falls, PA 15010; **David Blaine Rucker**, deacon-in-charge, All Saints', 1620 Randolph Ln., Verona, PA 15147; **Eliot Myles Winks**.

Resignations

The Rev. **Wilberforce Mundia**, as assistant at Prince of Peace, Apex, NC.

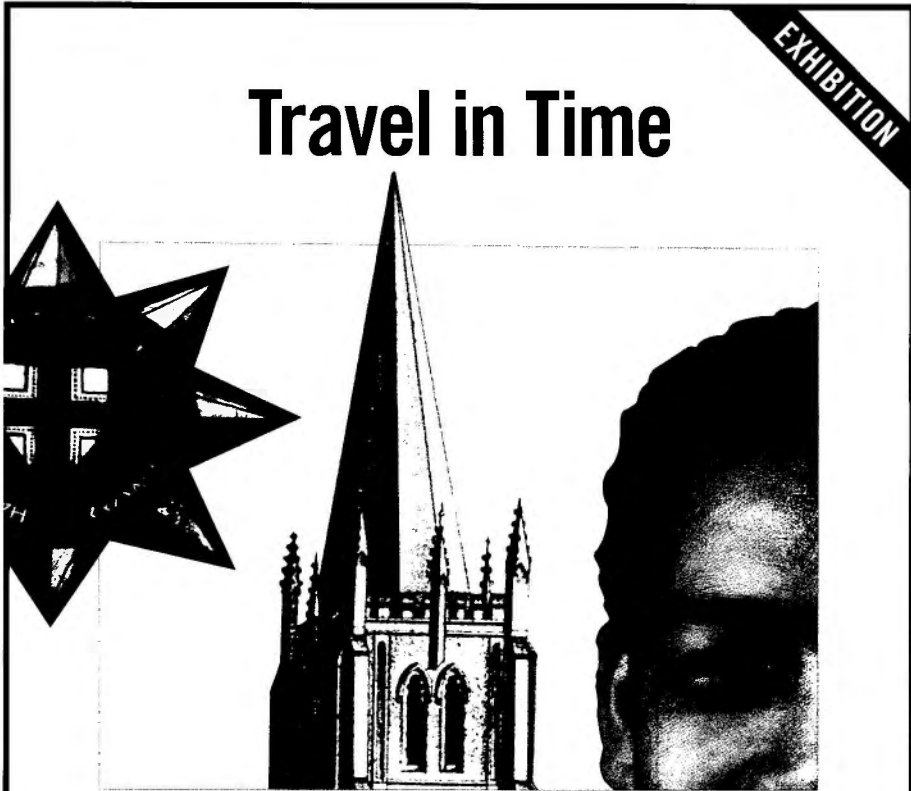
Retirements

The Rev. **Richard H. Elwood**, as assistant at St. Martin's, Houston, TX.

The Rev. **Lada Hardwick**, as missioner of the Sandhills Cluster in the Diocese of North Carolina; add: 815 Fayetteville Rd., Rockingham, NC 28379.

Next week...

Israel: Where Criticism is Due



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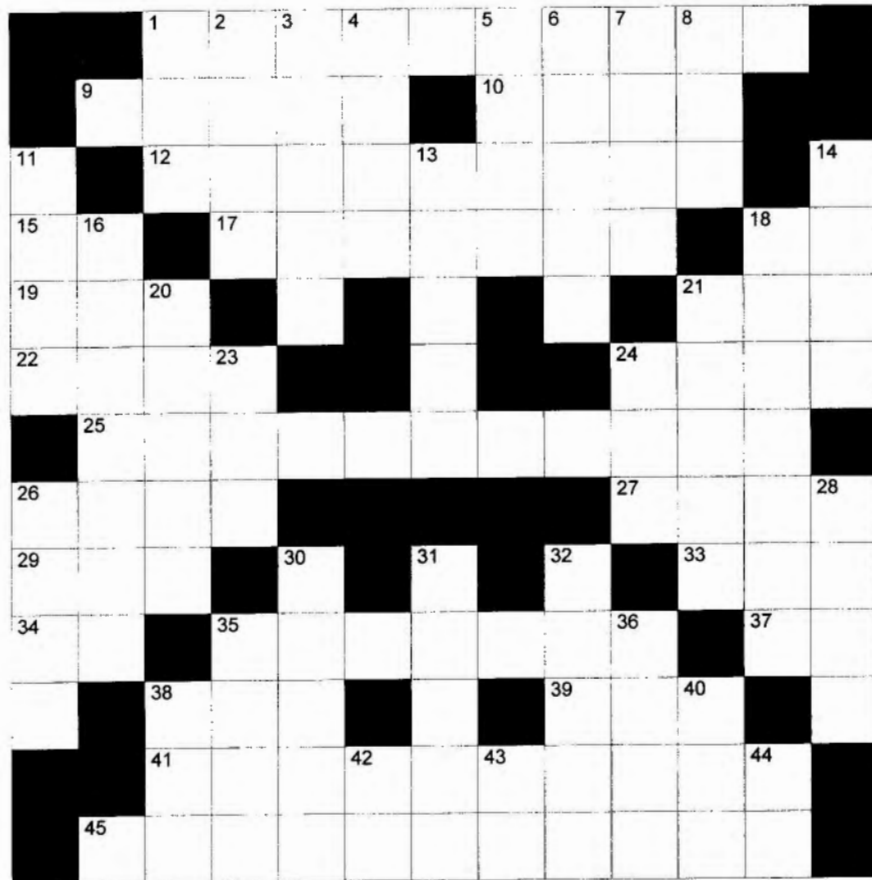
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Buildings & Grounds

Across

1. Biblical building material
9. Japanese court
10. Uncertain
12. It's often needed for success
15. UK restroom
17. Various
18. Father, for short
19. Pitcher's stat
21. Christian symbol
22. _____ of St. Benedict
24. Brat
25. Biblical building material
26. Newspaper "Episcopal _____"
27. Hawaiian goose
29. Astern
33. Gravestone abbrev.
34. "_____ lips are sealed"
35. Home of the Braves
37. Greek letter
38. Saint with a vision
39. Circle part
41. Dye job
45. Poor Biblical building decision

Down

1. Croatia island
2. They may be holy
3. Altar vessel
4. Chicken dish
5. He played Klinger
6. Eastern
7. A theol. sem.
8. "Take, _____"
11. Jug
13. Biblical rock star?
14. Magi's direction
16. Holy Week refrain: "_____ him"
18. Mythical bird
20. High flying
21. _____ circle
23. Earlier to Herbert
24. 1/3 of the Trinity
26. Biblical bridesmaid accessory
28. Saga
30. Delay
31. Sacred combining form
32. _____ Unis
35. Your, in french (2 words)
36. Diva's solo
38. Hospital area
40. Pro's opposite
42. NT predecessor
43. Article
44. Fighting Irish initials

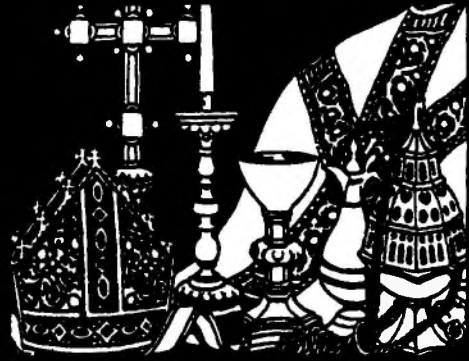
One in a monthly series by the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y. Answers to appear next week.

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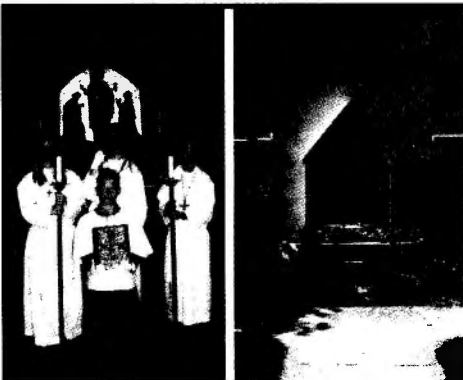
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Lenoir is the county seat and offers boutique shopping, restaurants, a hospital, and a host of cultural and recreational activities for the whole family. Two universities and a community college are within 30 miles.

Revitalizing our Christian education program is a major priority. St. James needs an experienced, energetic rector who excels in pastoral care and can help us further realize our goals of growth and renewal.

If you are looking for change and wish to lead us down this path with vision, please send your resume to:

Rev Canon Jane Smith, 900-B CentrePark Drive, Asheville, NC 28805

E-mail: cfcd@diocesewnc.org Fax: (828) 225-6657

Application Deadline: *February 25, 2005*

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Hobert, John Henry. *The State of the Departed, Set Forth in A Funeral Address, Delivered at the Interment of the Right Rev. Benjamin Moore, D. D. Bishop of the Protestant Episcopal Church in the State of New-York...* 3rd ed. NY: T. and J. Swords. 1825. 8vo. Cloth boards. Gilt spine title. \$50

Hooker, Richard. *Of the Lawes of Ecclesiastical Politie.* 7th ed. London: Wm. Stansbye, 1638. Folio. Rebacked contemporary calf. \$450

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FULL-TIME RECTOR: *St. Andrew's Episcopal Church, Spring Hill, Florida,* is accepting applications for a full-time rector. Established in 1971, St. Andrew's Church is a program-sized church in a rapidly growing community fifty miles north of Tampa. Spring Hill boasts an excellent school system complete with several private schools. St. Andrew's vision is to be a warm, welcoming presence in the community, promoting growth through outreach, education and evangelism. All applications, together with your current CDO Profile, should be sent, e-mailed or faxed to: **Diocese of South-west Florida, 7313 Merchant Court, Sarasota, FL 34240 Fax: (941) 556-0321**
E-mail: mdurning@diocesewfla.org.

FULL-TIME RECTOR: *Christ Episcopal Church, Ponte Vedra Beach, FL.* This 5,000-plus-member parish located in a seaside community of Northeast Florida seeks a strong leader to guide and enhance our spirituality. The ideal candidate is a dynamic and inspirational preacher and teacher with sensitivity to the pastoral needs of a corporate-sized parish. Additionally our rector must have successful experience in the administration and fiscal/property management of a large parish. Christ Church is seeking a rector to continue our mission: "God is radiantly present in our world, in our community and in our Church. In joyful response to God's call, Christ Church faithfully reaches out in worship, study and service."

For further information please visit ChristEpiscopalChurch.org. Inquiries and resumes should be directed to: **Jack Hardman, 189 Summerfield Drive, Ponte Vedra Beach, FL 32082** or E-mail: pontevedra189-rector@yahoo.com.

FULL-TIME ASSISTANT ORGANIST-CHOIRMASTER: Old St. Paul's, Baltimore, MD. Anglican cathedral-style music program in downtown parish: professional men sing with either boys' or girls' choir. Assist in all aspects of program, including accompanying, daily rehearsals, and administrative duties. Applicants must possess collegial, outgoing personality and strong organ skills: good sight-reading and prior experience with children preferred. Persons with flexibility and vision preferred as program expands to meet the needs of a growing parish. Full benefits and competitive salary based on qualifications and experience. **By March 1**, send letter of inquiry, résumé, and at least three references to **Daniel Fortune (Organist and Choirmaster)**, 309 Cathedral St., Baltimore, MD 21201. Please—no phone calls, e-mails, or recordings. Job description available at www.osp1692.org.

DIRECTOR OF CHILDREN AND FAMILY MINISTRIES: Holy Spirit Episcopal Church (400+ families) is seeking someone who hears God's call to join our church family and become our full time Director of Children and Family Ministries. We are seeking a faithful disciple of Jesus Christ who is called to ministry with children, and embraces Christ's love for children and family. We desire someone who has a heart for children's ministry who is able to passionately lead our congregation in discerning and fulfilling God's vision for our growing community. This person needs to be visionary, enthusiastic, dependable, organized, and self-motivated. This minister will work with our clergy and our full-time youth minister to energize and direct our children's ministry to be more enriching to the needs of adults and children in our church and community. We require someone who understands the children's learning styles and who has a working knowledge of teaching methods and curriculum development and design. We need a servant-leader who is able to identify, inspire, and equip church members for ministry with children and families. You may contact us at Attn: **Susan Jackson, Gina Barela 12535 Perthshire Rd., Houston, TX 78414**. Phone: (713) 468-7796. E-mail: Susan@jackson.org. Website: www.holyspirit-houston.org.

FULL-TIME RECTOR: St. Paul's in Greenville, NC, is seeking a new rector. Founded in 1845, St. Paul's is a dynamic and diverse corporate-sized parish with 1,000 communicants. Average attendance is 375. Annual budget is \$625,000. A new 450-seat church features cathedral seating and serves as the primary center of worship. A new C.B. Fisk organ is scheduled for installation in 2005. A smaller chapel, the older facility, is located beside the church and serves as the center for smaller services and campus activities.

We seek an experienced rector dedicated to personal pastoral care: who supports the Episcopal doctrine based on scripture, reason, and tradition; and can assist us in our transition to a corporate parish. This individual will need to be supportive of both traditional and innovative liturgical worship and music, provide inspirational leadership through sermons and practices, and place high value on spiritual growth, outreach, and stewardship. He or she will also need to provide leadership in the continued development of lay leadership and ministries. Greenville is a vibrant, growing education and medical center of over 65,000 that serves as the hub of eastern North Carolina. It is the home of East Carolina University and the Brody School of Medicine, located 80 miles southeast of Raleigh and close proximity to the coast. Please mail or e-mail your resume and CDO profile to: **JIM MOYE, ST. PAUL'S SEARCH COMMITTEE, P.O. BOX 1924, GREENVILLE, NC 27835**, jim-moye@hyperlogic.net. A parish profile is available on our web site: www.stpaulsepisopal.com, or will be forwarded. **Application Deadline February 28**.

ASSISTANT TO THE RECTOR: *St. Philip's Parish in Brevard, N.C.* (Diocese of WNC) seeks full-time assistant to work with rector of seven years. Assistant will share in pastoral and programmatic work (but not youth ministry). St. Philip's is an active, centrist, program-sized church in the mainstream of ECUSA with 3 services plus church school each Sunday. **By Feb. 8** send CDO, resume, 1 written sample sermon, and list of references to: **Rector's Advisory Committee, 317 E. Main St., Brevard, N.C. 28712**. E-mail inquiries to: jesujoy@citcom.net.

FULL-TIME RECTOR: *St. Mary's Episcopal Church, Bonita Springs, Florida*. Program parish located on the west coast of Florida between Naples and Ft. Myers seeks a spiritual leader for our membership of 400. Over 40% of these are seasonal members. We are a dynamic and growing congregation situated on over 5 acres including a recently built parish hall, our original church (now a thriving thrift shop), and our contemporary sanctuary (built in 1993). Our ideal candidate will be currently employed as a rector (for at least the past 3 years), possess excellent preaching skills, is comfortable with pastoral care responsibilities, and have been successful in uniting a sizeable congregation, and leading its growth. We are offering a very competitive compensation package. Our climate is a tropical one, and our community has many cultural and educational opportunities, and has a very low crime rate. Please review our website at: <http://www.stmarysbonita.org>.

If qualified, respond by Feb. 22 to: **St. Mary's Bonita Search c/o The Rev. Canon Michael Durning**, Phone: (800) 992-7699, Fax: (941) 556-0321, E-mail to mdurning@dioceseswfla.org. You can also contact **Darb Ratter**, Chairman, Search Committee at (239) 948-2934 or e-mail him at: darbbarb@comcast.net.

FULL-TIME RECTOR: *St. Gregory's Episcopal Church Boca, Raton, Florida* A recent parish survey identified the following qualities sought in a rector, in order of importance: preacher, spiritual leader, theologian, administrative leader, counselor, crisis minister, and youth leader. St. Gregory's is a large parish in downtown Boca Raton, with beautiful facilities, including church and new parish hall. Various programs, including music, education, youth, social, church school, and outreach. Worship is the center of parish life, with special services for all seasons. St. Gregory's also has a tradition of extraordinary music programs that is a community favorite throughout the year.

Parish currently has an interim rector, associate rector, and new priest-in-charge of youth. With an emphasis on mission, the Diocese of Southeast Florida is an area renowned not only for beaches and sunny climate, but for outstanding area cultural and educational opportunities, including being home to one of the finest Episcopal schools in the nation.

We are located in a tricity area of 5 million people extending from Key West to our northernmost parish in Jensen Beach. If you feel that this exceptional opportunity is the right fit for you, please send resume to: **Roberta Stanley Welzien, Search Committee Chair, 2328 NE 25 Street, Lighthouse Point, FL 33064** E-mail: rgslaw@aol.com. Website: stgregorysepisopal.org.

FACULTY: Trinity Episcopal School for Ministry, an evangelical theological school in the Anglican tradition, seeks to expand its faculty by up to four members, with two being appointed by August 2005. Interviews begin late February. Applications welcomed in Church History, Old Testament, New Testament, Homiletics, Church Planting, Pastor Theology (with responsibility for Field Education and Liturgies). Applicants will normally have an earned doctorate and will teach courses and supervise students at the M.Div. level and in Doctor of Ministry program. Employment contingent on ability to sign our Statement of Faith. Equal opportunity employer who encourages applications from women and minorities. ATS accredited. Contact the **Rev. Dr. Jerry Smith, 311 Eleventh St., Ambridge, PA 15003**. Email: jsmith@tesm.edu

PART-TIME VICAR: *St. Andrew's Episcopal Church, Burt, NY*, is seeking an optimistic individual who is filled with the Holy Spirit, equipped to deal with the healing, restoration and celebration of our unique and hard working congregation. Our ongoing goal is to create a place of worship that is rich in spiritual growth, welcoming to all families and filled with the love and peace of the Lord. Attention to the youth and shut-ins is very important. We are located near Lake Ontario, a short distance from Buffalo, Niagara Falls, Rochester and 2 hours from Toronto, Canada. We are a rural community with orchards, farms and access to various water activities and sports. Send resume attention **Search Committee, P.O. Box 133, Burt, NY 14028-0133**. More details provided upon request.

PART-TIME VICAR: *St. Thomas á Becket Episcopal Church, Roswell, NM*. Are you retired, about to retire or bi-vocational with an alternative profession? We are looking for someone with your qualifications. We are a small mission status, orthodox-oriented church with a big heart. Our Church and the Diocese of the Rio Grande are comfortable and stable with both the ECUSA and the Anglican Communion.

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FULL-TIME PARISH ADMINISTRATOR: *Christ Church, Charlotte, NC* (www.christchurchcharlotte.org) seeks experienced Parish Administrator. Responsibilities include personnel, finance, facilities, property, communications, and office operations. Reports to rector. Works closely with vestry and various committees. Requires the ability to work outside of normal business hours. NACBA certification preferred.

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Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (15) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r
Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1 (All service times SEPT thru MAY)

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Please join us for our bicentennial events
www.cccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 9, 11. Christian Formation 10:10, Daily Mass: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS)

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BOSTON, MA

THE CHURCH OF THE ADVENT
30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcom.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

MILLVILLE, NJ

CHRIST CHURCH (AAC) (856) 825-1163
225 Sassafras St., 08332
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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The Rev. Canon Anne Mallonee, v
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ST. PAUL'S

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Sun H Eu 8. Mon-Sat Prayer Service 12:30
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CATHEDRAL OF ALL SOULS (Biltmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 Tues, Thurs.; 5:30 EP (2nd & 4th Tues)

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590
The Rev. Jay C. James, r; The Rev. R. Martin Caldwell, assoc.; The Rev. Elmer T. Malone, assoc.
Sun MP 8:30, HC 9 (said), 11 (sung)

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 9:30, Sun Sch. 9:30, Wed. H Eu 12

PHILADELPHIA, PA

S. CLEMENTS Shrine of Our Lady of Clemency
20th and Cherry Sts. www.s-clements.org
Canon W. Gordon Reid, r (215) 563-1876
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers Novena & B 4 (June through Sept); 8 & 10 (High); Vespers, Novena & B 4); Daily: Low Mass 7; (Sat 10); Matins 6:30; Ev & Novena 5:30; C Sat 5-5:30 & by appt

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite II). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
Website: www.holycom.org
The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The Rev. Francis Zanger, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD (803) 779-2960
1512 Blanding
The Rev. James Fraser Lyon IV, r
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller, asst; The Rev. Jay Burkardt, c
Sun 8, 9, 11:15 & 6

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

CHRIST CHURCH

510 Belknap Pl.
Just north of historic downtown
www.cecca.org (210) 736-3132
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the Rev. Dan Lauer, c; the Rev. Bob Carabin
Sun Eu 7:30, 8:30, 11:00

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

SAN MIGUEL DE ALLENDE

GUANAJUATO, MEXICO

ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
The Venerable Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em
Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
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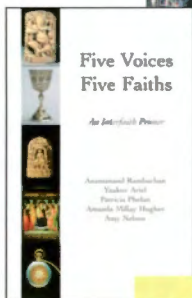


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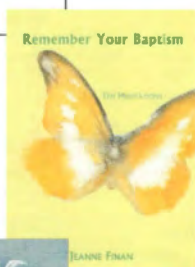


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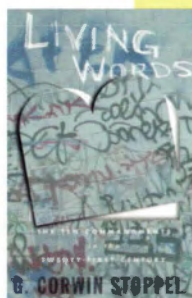


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