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FALL BOOK ISSUE

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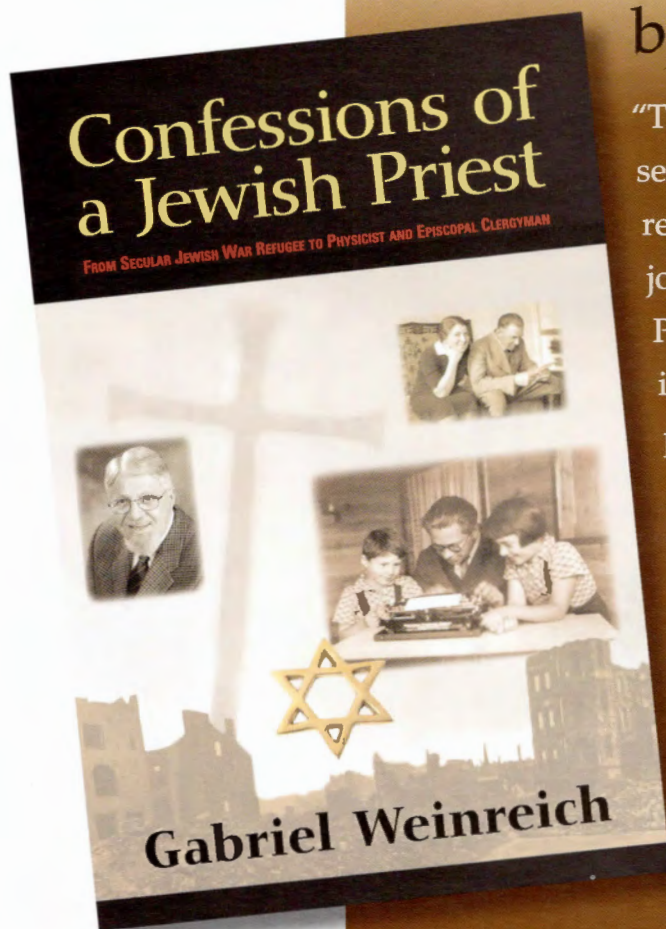
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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, except Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$42.50 for one year; \$50.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$15.08 per year; Mexican rate \$19.24; all other foreign, \$24.96 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the church. All gifts to the Foundation are tax-deductible.

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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.

THIS WEEK



Rick Wood photo
"We will get through this," says Louis Gregory, a worker in the French Quarter of New Orleans, as he flashes a victory sign while pedaling his bicycle through the city's downtown. [See page 23]

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*For Devotional Reading
Sermon Preparation*

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SUNDAY'S READINGS

A Vineyard for Mauritania

'The kingdom will be given to those who...' (Matt. 21:43)

The 20th Sunday After Pentecost (Proper 22A), Oct. 2, 2005

BCP: Isaiah 5:1-7; Psalm 80 or 80:7-14; Phil. 3:14-21; Matt. 21:33-43

RCL: Exodus 20:1-4, 7-9, 12-20 or Isaiah 5:1-7; Psalm 19 or Psalm 80:7-14; Phil. 3:4b-14; Matt. 21:33-46

The lessons for today tell how God wants us to order our ways and find his blessing. The theme is clear: "Go to Mauritania and start an effort there which will result in a vibrant church."

You know — Mauritania. That huge land mass just south of Western Sahara, west of Mali and north of Senegal. Does that help? A land of 2.7 million people and almost all (99 percent) Muslim. Seeing a church get started there is the Lord's priority for the Church. That will place his blessing above us and within us.

That's what the lessons tell us. Here's how:

God likens Israel to a vineyard. That imagery pervades all the lessons. In the Lord's parable the owner expects to see his vineyard produce fruit, a harvest. That figures. A vineyard is not like a mass of morning glories which displays great beauty and color. A vineyard is for grapes, for bottles of juice and wine.

The Church, as the vineyard, receives a charge, the expectation of the Lord of the vineyard — "Produce a harvest!" God wants the Church to take what he has given — grace and the Holy Spirit — and bring in a harvest. That means telling others the good news so they can enter his kingdom.

There is one added piece. If the Church fails to bring a harvest, the

Church will face judgment. Jesus doesn't use that word, but his description gives definition to the term. "I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit" (Matt. 21:41).

That's why the effort to plant churches in Mauritania will bring blessing. But why Mauritania? It has no strategic value, no terrorists' camps, no oil, not even an undecided primate, just a huge population which doesn't know about Christ.

Mauritania represents neglect. Search for Anglican missionaries there, Anglican churches, Anglican short-term trips, Anglican plans for mission there. Search — and go fish! Nothing. Mauritania represents the harvest we have refused. God will walk away from us. Or we can repent and start work there (Matt. 21:43).

The issue about Mauritania increases in importance because it is not our issue. We know other issues (mainly one), but those are not about the vineyard and the harvest. The harvest of the vineyard is the Lord's first priority. The others are second, or maybe third, maybe even 12th. But this is first. Mauritania, and places like it, mark the path to God's blessing upon our Church.

Look It Up

How do the conclusions of the gospels reinforce the priority of the Church and its harvest?

Think About It

Check out the culture, the lifestyles, and the history of Mauritania. What is there that endears its people to the Lord — and could endear them to us?

Next Sunday

The 21st Sunday after Pentecost (Proper 23A), Oct. 9, 2005

BCP: Isaiah 25:1-9; Psalm 23; Phil. 4:4-13; Matt. 22:1-14

RCL: Exodus 32:1-14 or Isaiah 25:1-9; Psalm 106:1-6, 19-23; or Psalm 23; Phil. 4:1-9; Matt. 22:1-14

**"It will delight readers and at the same time encourage and inspire them."
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Foreword by Joan Chittister
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Franciscan Prayer

By **Ilia Delio, O.S.F.** St. Anthony Messenger Press. Pp. 198. \$12.95. ISBN 0-86716-614-2.

Sister Ilia Delio of the Washington Theological Union consults Sts. Francis, Clare, and Bonaventure for particulars on prayer in the Franciscan tradition, which, alas, has not been much noted for this aspect of religious life. Francis' winsome exuberance, Clare's insightful devotion, and Bonaventure's academic wisdom balance and supplement each other handsomely.

The author contrasts the Franciscan tradition's cross-centered, affective turn with the more contemplative, scripture-oriented approach of the Benedictines, whose cloistered lifestyle contrasts with the more worldly accessibility of the friars minor. While the focus on the experi-



ential will no doubt have broad appeal in the current age, it is well worth noting, and the reader is reminded at points in the narrative, that all three principals were medieval Christians whose devotion was entirely to the God who reveals himself in scripture and the life of the Church. A book to inspire imitation of Francis in his imitation of Christ.

*Dan Muth
Prince Frederick, Md.*

Jezebel

Portraits of a Queen

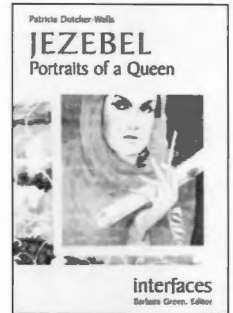
By **Patricia Dutcher-Walls**. Edited by **Barbara Green**. Liturgical Press. Pp. 158. \$14.95. ISBN 0-8146-5150-X.

Bible readers have encountered Queen Jezebel, a corrupt, shrewish, homicidal bully married to Israel's King Ahab. Although Ahab believed in Yahweh, Jezebel worshiped Baal, and

she attempted to destroy God's followers both by murdering prophets and by opposing Elijah with her bloodthirsty violence. Jezebel defrauded Naboth of his vineyard and arranged his murder. Later, Revelation 2 refers to Jezebel as the symbol of spiritual fornication.

In order to portray this murderous manipulator, Professor Dutcher-Walls uses two tools: narrative criticism and sociological criticism. The author emphasizes clearly the intricate plot from the time of Ahab and Jezebel's initial meeting through the moment of Jezebel's assassination. She succeeds in revealing the power of Elijah over Jezebel and the infinite power of Elijah's true God over Jezebel's false god, Baal.

Readers experience a scholarly (Continued on next page)



SPIRITUAL EXPLORATIONS...

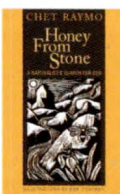
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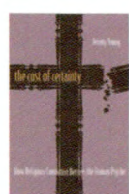
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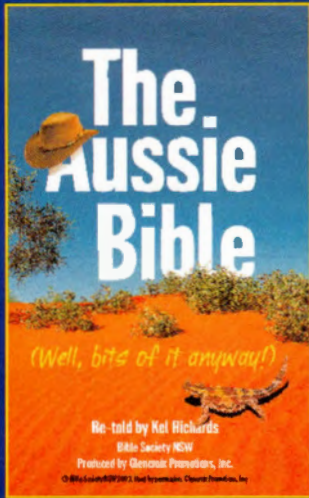
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— Dr. Peter Jensen, Archbishop of Sydney

BOOKS

(Continued from previous page)
interfacing of narrative and sociological criticism revealing the fruitlessness of demagogues who attempt to overpower the people of our infinite God. This reviewer recommends it as an interesting blend of literary and theological scholarship.

Edward F. Ambrose, Jr.
Phoenix, Ariz.

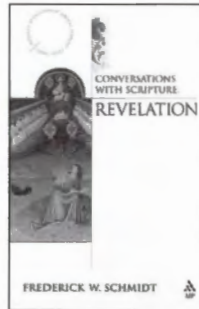
Revelation

Conversations with Scripture

By Frederick W. Schmidt. Morehouse. Pp. 118. \$12.95. ISBN 0-8192-2107-4.

This first volume of a projected series by the Anglican Association of Biblical Scholars bodes well for thoughtful Bible study. The first three chapters present the ways in which Revelation has been read as a roadmap for the future, mythically, or a text reflecting concerns of a past time. Throughout there is emphasis upon a reader's approach to the text. In that spirit, the last three chapters consider the themes of how reality, time and God's judgment are perceived, but they do not give verse-by-verse commentary. For that, one may wish to supplement Schmidt with the commentaries by N.T. (Tom) Wright and William Barclay. There are many suggestions for further reading. Appended study questions are of mixed quality.

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



The Battle for Middle-Earth

Tolkien's Divine Design in The Lord

of the Rings

By Fleming Rutledge. Eerdmans. Pp. 373. \$22. ISBN 0-8028-2497-8.

In this compelling work Fleming Rutledge, an Episcopal priest, provides the reader with profound theological insights into J.R.R. Tolkien's tale of Middle-earth in pre-Christian times.

In her introduction, Rutledge writes, "I believe Tolkien has given us

(Continued on page 8)

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1
	3	4	5	6	7	8
	10	11	12	13	14	15
	17	18	19	20	21	22
	24	25	26	27	28	29
	31					

Cartoon Wall Calendar: 0-89869-507-4 \$8.00

Episcopal Planning Calendar: 0-89869-485-X \$15.00

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(Continued from page 6)

a rare glimpse of what human freedom within God's Divine Plan really means." Pointing out that Tolkien's characters sometimes misuse that freedom by exercising power in wrongful ways, Rutledge names the nature of power as one of the dominant themes throughout Tolkien's work. The gold ring exercises at times a compelling power over Bilbo and Frodo, both basically "good" people. Gollum has yielded almost completely to the ring's corrupting power. The apocalyptic-like struggles of all Tolkien's central characters against the active presence of evil, in Rutledge's view, are required of all moral leadership. Gandalf, "who sees as God sees," thus exemplifying true Christian discipleship, and Strider/Aragorn, "a man ... committed to a life of active resistance against demonic powers," undergo great suffering in their battle



against evil. Some, like Treebeard, the guardian of Fangorn Forest, never before engaging in that battle, come through inner moral struggle to take on active leadership against evil.

One of Tolkien's greatest themes, in Rutledge's analysis, is friendship. Early on, Strider reveals his royal lineage while declaring "if by life or death I can save you, I will." At that same time, Merry, a simple Hobbit, recounts how he felt himself drawn "somehow" to follow the dangerous Black Riders out of the village. He turns aside any praise for his courage, for "something" caused him to act.

The author highlights other important themes in Tolkien's work such as the gift of understanding, shown forth in mercy and sympathy for others. Frodo grows in those qualities in large part because of Gandalf's teachings but also through his own sufferings.

He knows greater pity and compassion for Gollum as he comes to realize his own potential for evil.

Fleming Rutledge weaves together the riches of Tolkien's epic story and her own profound grasp of Christian theology in this significant work. She enriches her work with references to Tolkien's letters as well as other outstanding literature.

Joyce Glover
Richmond, Va.

A Cartography of Peace

By Jean L. Connor. Passager Books. Pp. 78. \$13.95. ISBN 0-9631385-0-2.

A Cartography of Peace is the first volume published by Passager Books, an expansion of the literary journal *Passager*, begun in 1990 as a forum for the work of older writers. Dedicated to "honoring the creativity of our elders, often invisible in our society, and making public the passions of a generation vital to our survival," Passager

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Church Mutual has been rated **A+ (Superior)** every year since 1952 by industry analyst A.M. Best.

has made a promising beginning with this finely printed collection of poems by Jean L. Connor.

Connor's poems, which have been published from time to time in *THE LIVING CHURCH*, are quiet, direct, and unassuming. She has a keen eye for sensory detail and is particularly observant of the natural world. In her attention to flowers, for example — 29 different varieties of which bloom from the lines of not quite twice as many poems — she shares her gift for seeing what is new and beautiful in each visit to the garden.

While not explicitly religious, much of Connor's poetry reads as a study and celebration of creation. She considers poetry as something of a spiritual vocation, and has remarked in interviews that poetry, for her, is often an outgrowth of silent retreat and reflection.

Connor writes in free verse, cultivating an exact, contemporary voice in short lyric poems. Her tone ranges from reverent to wry, and several of her poems drew laughter from this reader. The poetry in this collection is not groundbreaking, but it is, as the title suggests, a quiet mapping of one wayfarer's experience, and it is well worth reading.

Mary Winthrop Mammana
Stamford, Conn.

Restorationism in the Holiness Movement in the Late Nineteenth And Early Twentieth Centuries

By **Steven L. Ware**. Edwin Mellen Press. Pp. 230. \$109.95. ISBN 0-7734-6301-1.

Often when confronted with a title as long as this one, a person is put off by what appears to be ominous. This title surely could frighten the most academic among us, but get past the title and there is some riveting historical fruit to pick and savor. The intricate and interwoven aspects of protestant history here are nothing if not intriguing.

Though the book is a rework of his

Ph.D. dissertation, Ware nonetheless has captured more than academic insight. He has captured a religious movement in America that touched every denomination in some way. Denominational "purity" comes apart in the face of "restorationism," and the spiritual renewal movements of the late 19th and early 20th centuries. His index reads like a list of American denominations impacted by a new understanding of the kingdom of God.

One may not be familiar with restoration movements in the protestant church when first approaching this text. But Steven Ware has, in a short space, successfully introduced his readers to the topic, and effectively establishes it in the religious history of the American people. The place of this restorationist ideal within holiness movements and denominational mindsets is captivating.

From this work the reader will take a new appreciation for why the Church in America is as it is in the 21st century. This historical visit with restorationists and their goals and purposes aids us in understanding the spectrum on which many find themselves today — separate from other Christians, yet, nonetheless, impacted by a shared history.

Do not let the title and the price discourage you from devouring a worthwhile treatise on a history that in many ways is part of our own.

(The Rev.) *Jeffrey A. Mackey*
Ambridge, Pa.

The College Chaplain

A Practical Guide to Campus Ministry
By **Stephen L. White**. Pilgrim. Pp. 191. \$28, paper plus CD. ISBN 0-8298-1677-1.

Stephen White, Episcopal chaplain at Princeton University, has succeeded in producing exactly what the title of his book promises: a practical guide to campus ministry. This slender volume manages to pack much sound thinking and valuable information into a well-written text. A chief virtue of this book is the practicality of White's theological and theoretical reflections. He lays out balanced, reasoned perspectives on the varied roles of the college or university chaplain — pastor, priest, rabbi

(Continued on next page)

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BOOKS

(Continued from previous page)

(teacher), prophet, steward, herald, missionary and pilgrim — and in each offers sage counsel to anyone entrusted with ministry in the academic setting.

As White notes in his introduction, “If you’ve seen one campus ministry, you’ve seen *one* campus ministry! Every campus ministry’s strengths and weaknesses are a result of a complicated combination of such factors as

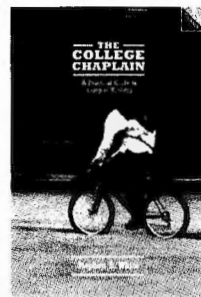
the institutional setting and its support or lack of support for campus ministry, the current chaplain’s personality and gifts, financial resources, and so on.”

The publisher’s inclusion of a compact disc “resource” named “The Chaplain’s Toolbox” is somewhat puzzling, especially since the contents are largely repetitive of material included in the text and appendices, needlessly inflat-

ing the cost of the book itself, and contrasting with the author’s insistence on sound stewardship and the expert use of technology.

This minor point aside, this is a fine basic primer on campus ministry, with an excellent bibliography of additional reading. It’s a great place to begin any journey onto campus, identified by the late Bishop Roger Blanchard as “the most important domestic mission field of the church.”

(The Rev.) Sam Portaro
Berwyn, Ill.



BOOKS by FLEMING RUTLEDGE



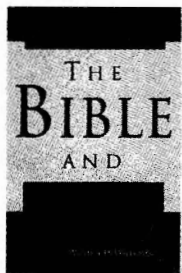
THE BATTLE FOR MIDDLE-EARTH

Tolkien’s Divine Design in *The Lord of the Rings*

“Fleming Rutledge writes about the moral and theological life of *The Lord of the Rings* with immense verve and insight. She inhabits the world of Middle-earth from the inside, linking the characters who play out its cosmic drama with the narrative world of Scripture, showing how they have the power both to illuminate our times and to transform our lives.”

— RALPH C. WOODS

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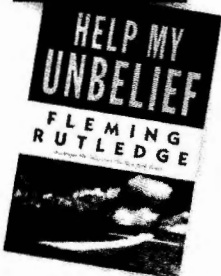


THE BIBLE AND THE NEW YORK TIMES

“This is beautiful, powerful, literary writing. Fleming Rutledge writes as a person who knows she is dying, speaking to other dying people, determined not to enrage by triviality.”

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“For those, like me, who rarely hear a memorable sermon, Fleming Rutledge’s wondrous collection is worth a month of Sundays. May she preach forever.”

— KENNETH WOODWARD

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Help for Youth Ministry

SOUL SEARCHING: The Religious and Spiritual Lives of American Teenagers. By Christian Smith with Melinda Lundquist Denton. Oxford. Pp. 346. \$25. ISBN 0-19-518095-X.

PRACTICING PASSION: Youth and the Quest for a Passionate Church. By Kenda Creasy Dean. Eerdmans. Pp. 260. \$20. ISBN 0-8028-4712-9.

PRACTICING DISCERNMENT WITH YOUTH: A Transformative Youth Ministry Approach. By David F. White. Pilgrim. Pp. 209. \$24. ISBN 0-8298-1631-3.

Mention of youth and/or youth ministry in most clergy or church circles induces a profound helplessness. Three wonderful new books offer encouragement, insight and guidance.

Christian Smith, director of the National Study of Youth and Religion (NSYR; www.youthandreligion.org), is professor of sociology at the University of North Carolina in Chapel Hill. *Soul Searching: The Religious and Spiritual Lives of American Teenagers* is an accessible summary of 267 in-depth, face-to-face interviews with subjects in 45 states selected from an earlier survey of 3,290 teenagers and their parents.

There is abundant good news in Smith’s study, foremost being that few stereotypes believed of teens are true: “The vast majority of U. S. teens are not alienated or rebellious when it comes to religious involvement. Most are quite content to follow in their parents’ footsteps. Most feel quite positive about religion, pointing out many advantages

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and benefits they see religion offering individuals, society, or both. When it comes to practicing religion, most U. S. teens appear happy to go along and get along."

The bad news is therefore that none of the excuses used to justify inattention to teens in the church will hold. As Smith notes, "many teenagers could not articulate matters of faith because they have not been effectively educated in and provided opportunities to practice talking about their faith."

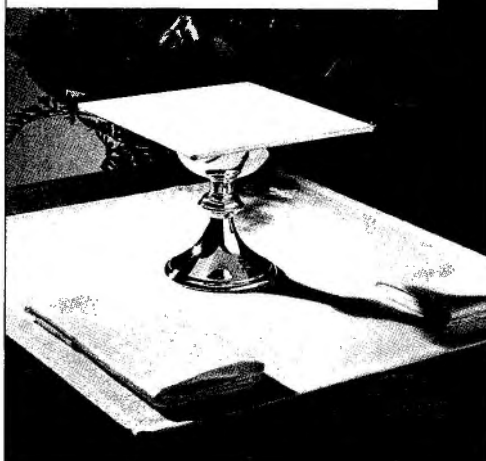
Kenda Creasy Dean's *Practicing Passion: Youth and the Quest for a Passionate Church* offers her perspective as associate professor of youth, church and culture at Princeton Theological Seminary. Hers is a thoughtful self-reflection of an adult and career church professional in conversation with teens. Dean plumbs the depths of teen hungers, asking how and why the church has failed to feed them. The result is a powerful meditation on the state of the church.

"By the late twentieth century," Dean writes, "youth ministry analysts had launched a cottage industry of lament, blaming youth ministry's failures on everything from insufficient leadership training and lack of denominational support to sociological cycles and the invasion of secular culture ... Nowhere did we suggest that *theology* may be partly responsible for the church's diminishing influence on young people. While youth ministry has routinely capitalized on the passions of adolescents, little (if any) attention has been given to connecting them to the Passion of Christ." As Dean notes and even the most casual observer will notice, youth are *passionate*; whatever they attack or attach to themselves they take on with deep conviction. Their enthusiasms and animosities are of epic proportion.

She relates the story of a beleaguered Episcopal priest thrust into
(Continued on next page)

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BOOKS

(Continued from previous page)

youth leadership when the youth minister resigned. At his first meeting with the youth he found a group grieving the death of a classmate. The priest wisely asked what the group wanted; they requested the Eucharist. Weekly Communion became the centerpiece of their life together, replacing games and activities.

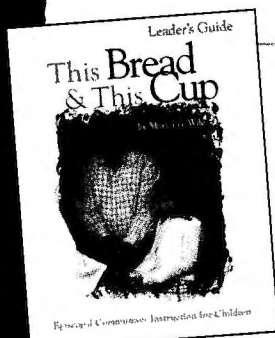
Dean's story reminds that the one common intergenerational experience in the Church is worship and that the epic story enacted in word or sacrament is essential to religious practice. It also encourages us that the basic resources for youth ministry are readily available, demanding no big budgets or facilities. The most effective youth ministry may be the intentional engagement and inclusion of youth and their passions in the life of the parish community.

David White is visiting assistant professor of youth and education at the Candler School of Theology at Emory University. *Practicing Discernment with Youth: A Transformative Youth Ministry Approach* builds upon themes Gary Peluso and I articulated in an earlier study of ministry and vocation with young adults on campus: That the formation of an adult faith entails rigorous attention to vocational discernment, and that a central ministry of the church is equipping and nurturing believers in that lifelong process.

White's book represents a logical progression in this trilogy as it offers practical responses to points and possibilities presented by Smith and Dean. White offers a way to engage youthful faith in the concrete, incarnational and central passion of making sense of one's life. Where do I fit in? What does my life mean? These questions constitute the deepest quest of human striving, last a lifetime, and, as White maintains, they begin early.

These three books represent as fine a resource for ministry as can be found, challenging prevailing myths about youth, provoking reconsideration of the church's relationship with and responsibility to the young and their passions, and providing a framework for engaging young people in the

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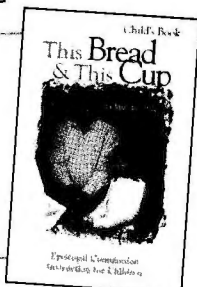
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Paul's Letter to the Romans

A Socio-Rhetorical Commentary

By **Ben Witherington III** (with **Darlene Hyatt**).
Eerdmans. Pp. 421. \$36. ISBN 0-8028-4504-5.

In his substantial commentary on Romans, New Testament scholar Ben Witherington III gives particular attention to the styles of argument of the "most commented upon work in human history." Much rhetoric has been generated by Paul's eloquence, including countless commentaries in the harsh Lutheran/Calvinist tradition. Anglican readers may be more sympathetic to the judicious tone of Professor Witherington's non-fundamentalist, Wesleyan version of Paul.

At the end of each chapter, following detailed discussion of a given passage, there are sections called "Bridging the Horizons" which distill the analysis into advice to modern Christians. Witherington contends, for example, that ideas of stewardship such as tithing aren't supported by the Letter to the Romans. "What Paul urges is sacrificial giving, following the example of Christ. Sacri-

ficial giving can involve giving a good deal more than a tithe, or it can, in the case of the indigent and poor, involve giving less than a tithe."

And whatever choices Gentile and Jewish Christians

make as they follow Christ, they can expect their lives to be utterly transformed: "One can no more have a little bit of the Spirit in one's life than a woman can be a little bit pregnant."

All in all, this is a clear and stimulating guide for Paul's complex advice to the church in Rome.

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



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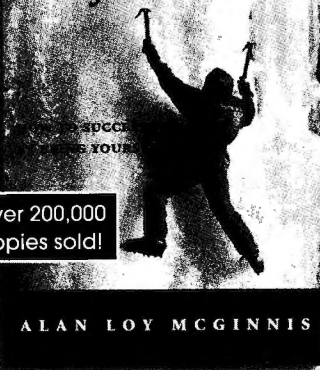
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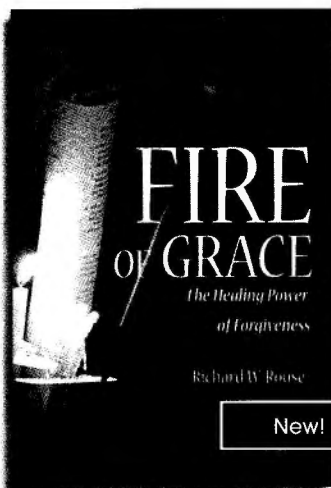


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The CATS of Sanctuary House



Sister Mary Winifred

The Cats of Sanctuary House

By Sister Mary Winifred.

Willow Creek Press.

Pp. 195. \$16.95.

ISBN 1-59543-155-1.

The Community of the Ascension in the Diocese of Easton has a ministry of shelter, protection, and nurture. It's 9.6 acres in Maryland, half of it forested, the other half cut over but regenerating. It is miles from the nearest Episcopal church, but its spiritual ministry is to "take on a responsibility of regular intercessory prayer for all of creation."

Its physical mission is a reflection of that. Community of the Ascension at Muddy Paw Farm "protect[s] and nurture[s] the natural environment caring especially for orphaned or injured wild birds and other animals." Its Sanctuary House is home to three elderly dogs, a rescued horse — "she's permanent" — and multiple cats.

Some of the felines have become part of the household, too elderly or infirm to move elsewhere. Others are fed, nursed, and adopted out to caring new homes.

The director and at the moment sole human resident is Sister Mary Winifred. She's a cradle Episcopalian, 56 years old; for many years a sister of the Community of the Holy Spirit, in New York. In 1995, she

founded the Ascension community. Initially, she said, "I wanted to work with people who had been incarcerated, and their children. Little by little the animal stuff grew."

She and a neighbor work with dogs who'd otherwise be euthanized, getting them into other rescue shelters and eventually, she hopes, homes. "We found one at the county landfill.

"I'm trying not to take more cats, but that never works."

— Sister Mary Winifred, director
at Community of the Ascension
at Muddy Paw Farm

We've found kittens there, too." Animals are often abandoned in such spots. "I think people think they'll be picked up from there. But the survival rate is very low."

"I'm trying not to take more cats, but that never works," Sr. Mary Winifred said. She receives calls from the veterinarian, from the police, or friends. "Sometimes the Humane Society calls. Last winter they had

bottle-fed kittens. I fell in love with them; they're still here."

Sr. Mary Winifred is a licensed wild-bird rehabilitator, working with songbirds and waterfowl in an area virtually surrounded by water near Chesapeake Bay and the Manokin River. "The most dangerous are herons and egrets," with their long, spearing beaks. "The most fun was a vulture who'd almost cut his leg off." After he healed, she had to teach him to return to the wild. "I stood on one leg; he did too. I raised my arms; he flapped his wings. Finally he flew off — he swooped down over me and flew off."

The Cats of Sanctuary House introduces the feline residents with a photo and history of each. There is Gracie, one of "the Canterbury Tails. Many of our cats are named after Archbishops of Canterbury." This "scrawny and listless gray kitten" had, the vet pronounced, "a fever of unknown origin." A jar of strained chicken laced with antibiotic began her recovery, and she grew into "the title cat: Her Grace," a "sleek and shiny" gray who is "confident, dignified, even superior, and afraid of no cat."

The book has 43 charming tail tales accompanied by black-and-white photos of the cats (the cover picture, in a publisher's aberration, is not a Sanctuary House guest). The proprietor, who moonlights as a free-lance contributor to *Cats and Kittens* magazine and the editor of the *Eastern Shore Episcopalian*, describes her house: "Unlike typical convents, with a definite daily schedule, the Sanctuary House timetable is adjusted each season and flows with the needs of the resident animals who are individually and collectively mission, avocation, and gifts from God."

D.K. Mason, a veterinary surgeon specializing in horses in Glasgow, Scotland, writes in the Foreword, "Cats are survivors and in many cases, they survive against tremendous odds." Sister Mary Winifred helps change the odds in the cats' favor.

Patricia Nakamura

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Rick Wood photo

Evacuees from Hurricane Katrina wait for buses to carry them away from Metairie, La., Sept. 3.

ERD Receives Its Largest Gift Ever

In an effort to inspire others to make similar gifts, Christ Church Cathedral, Indianapolis, donated \$500,000 to assist Episcopal Relief and Development (ERD) with its Hurricane Katrina relief and recovery efforts in the Gulf Coast. It is the largest gift ever received by the 65-year-old charitable organization formerly known as the Presiding Bishop's Fund for World Relief.

"I don't know when I've been happier in my life," said the Very Rev. Robert Giannini, dean and rector of Christ Church Cathedral. "Ours was a wonderful moment where we knew we had to do something. As large as the amount of the gift is, look how small it is ultimately given the need."

Within minutes after the gift was proposed to the vestry on Sept. 7, Dean Giannini said discussion turned from 'whether' to 'how much?' A member of the Consortium of Endowed Episcopal Parishes, the cathedral normally spends \$1 million annually on outreach. The \$500,000 gift to ERD will be in addition to that amount.

"We don't want to boast," Dean Giannini said. "Everybody is concerned. Most of us can do a lot more than we think. What we want is for others to know that we have set something of a standard."

Massachusetts Offices Damaged

A burst pipe in a fourth-floor bathroom shut the offices of the Diocese of Massachusetts and the Cathedral Church of St. Paul on Aug. 20. Water pouring down the inside walls of the building on Tremont Street in Boston caused considerable damage and forced closure of the building until Aug. 29.

The affected areas remain closed off, Massachusetts communications director Maria Plati told THE LIVING CHURCH on Sept. 6, and the contractor estimates the offices will not be ready for occupancy until Dec. 1.

P.B. Says Storm Should Spur Unity

Despite concerns about the appropriateness of meeting in the aftermath of Hurricane Katrina, the House of Bishops was scheduled to meet as planned in Puerto Rico Sept. 22-28, Presiding Bishop Frank T. Griswold said.

Writing to members of the House of Bishops on Sept. 8, Bishop Griswold suggested the storm should serve as a spur to unity and reconciliation within the Church as "Katrina and its aftermath gives us a different way of looking at our ecclesial concerns.

"At a time such as this we very much need to be together to bear this present burden and to live more fully the costly reality of reconciliation which is the heart of the gospel and the hope of the world," he noted.

Bishop Griswold said a "similar question" about meeting arose after the 9/11 terrorist attacks. "We now know how important it was that we came together in Burlington [Vermont] as a community very shortly after that fateful September day and framed a common response" as "taking counsel together opens the way to a much fuller response than any one

of us could make on our own."

The schedule for the weeklong meeting was to be changed to make room for discussion and reflection on the deadliest natural disaster in U.S. history. Bishop Griswold said the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, and the Rt. Rev. Duncan M. Gray III, Bishop of Mississippi, would "give us an account of the situations in their dioceses" while Robert Radtke, president of Episcopal Relief and Development, and the Rt. Rev. George Packard, Bishop Suffragan for Chaplaincies, would brief the bishops on the relief work underway.

"Many of our spouses have expressed a desire to help in any way they can," Bishop Griswold said, adding that Ann Vest, wife of the Rt. Rev. Frank Vest, retired Bishop of Southern Virginia, had agreed to lead a task force to coordinate the response of the spouses. Bishop Griswold also reported that he and his wife, Phoebe, hoped to tour the disaster area before the start of the San Juan meeting to bring "the assurance of our care and the pledge of our ongoing support" to the storm's victims.



St. Camillus Multicultural Choir of Silver Spring, Md., performs the choral prelude at "A Day of Reflection on Ending Global Poverty" Sept. 11 at Washington National Cathedral.

David Kasamatsu/Washington National Cathedral photo

Church Leaders Send Message to U.N. on Global Poverty

A coalition of Church leaders gathered at Washington National Cathedral Sept. 10-13 has released a communiqué urging the United Nations to implement the Millennium Development Goals (MDG) "as a crucial step toward a more just world for all God's children."

The closed gathering of 30 church

leaders drafted a seven-point "call to governments" to create a peaceful and just society. The list of participants included Presiding Bishop Frank T. Griswold; Canadian primate the Most Rev. Andrew S. Hutchison; former Archbishop of Canterbury the Most Rev. George Carey; the Rt. Rev. John B. Chane, Bishop of Washington; and

the Archbishop of Cape Town, the Most Rev. Njongonkulu Ndungane.

The communiqué was delivered to U.N. Secretary General Kofi Annan Sept. 13, one day before the start of a three-day World Summit. The Summit, which will attract more than 180 heads of state and government, will assess progress toward the MDG agreed by 189 nations in 2000. The MDG was a series of pledges on reducing poverty and improving health and education for the world's poor by 2015.

The Washington Consultation's plan for peace and prosperity called for the creation of a just society; building partnerships between the state and civil society; fighting corruption; canceling the debt of the world's poorest nations; increasing financial aid to the developing world; promoting "trade justice" that would "level the playing field for trade"; and foster "peace building."

The consultation also called upon the Church "to pursue partnerships with governments, international organizations, civil society, and across confessional lines" to "fulfill the aspirations of the Millennium Declaration" and to "intensify efforts" to fight corruption.

The U.S. delegation to the World Summit, led by U.N. Ambassador John Bolton, has called for an easing of the timelines for the MDG, arguing the 15-year goal cannot be reached.

Archbishop Williams Warns Against Euthanasia

Archbishop of Canterbury Rowan Williams marked the centenary of the British charity Friends of the Elderly with a warning that a more permissive approach to euthanasia and assisted suicide could harm the elderly, fostering the belief that they were a burden upon society.

Speaking at Church House in London Sept. 6, Archbishop Williams said, "The current drift towards a more accepting attitude to assisted suicide and euthanasia in some quarters gives me a great deal of concern. What begins as a compassionate desire to enable those who long for death because of protracted pain, distress or humiliation to have their wish can, with the best will in the world, help to foster an attitude that assumes resources spent on the elderly are a luxury."

The Anglican Communion and the General Convention of the Episcopal Church have rejected euthanasia as contrary to Christian doctrine. The

1998 Lambeth Conference held in resolution I.14 that "life is God-given and has intrinsic sanctity, significance and worth." Euthanasia, the bishops resolved, "is neither compatible with the Christian faith nor should be permitted in civil legislation."

The Lambeth Conference resolution concurred with resolution A093 of the 1991 General Convention in Phoenix. Bishops and deputies determined "it is morally wrong and unacceptable to take a human life in order to relieve the suffering caused by incurable illness. This would include the intentional shortening of another person's life by the use of a lethal dose of medication or poison, the use of lethal weapons, homicidal acts, and other forms of active euthanasia. Convention distinguished between suicide and not prolonging "the act of dying by extraordinary means and at all costs if such dying person is ill and has no reasonable expectation of recovery."

The Rev. Teresa Leifur, rector of St. John's, Pensacola, Fla., kneels in front of a general store in Hayneville, Ala., where, 40 years ago, Jonathan Daniels died while shielding a young African American woman from shotgun fire during a voter registration drive. More than 600 pilgrims from throughout the United States as well as 12 young people from Jerusalem and Bethlehem participated in the annual event sponsored by the dioceses of Alabama and the Central Gulf Coast. Mr. Daniels was on leave from seminary studies at Episcopal Theological School in Cambridge, Mass., when he was killed Aug. 20, 1965.

Bill King photo



Northwest Texas Asks for Money

Not only is the Diocese of Northwest Texas in a cash "crunch" for the present, but "it appears that without help from individual members of the diocese, our situation will continue to deteriorate," according to the bishop, the Rt. Rev. C. Wallis Ohl, Jr., who issued an appeal to individual members on Aug. 15.

"In the eight years I have been Bishop of Northwest Texas, I have refrained from asking our people to support the budget above their parish giving," Bishop Ohl said. "However, the time has come for those of us who are able to assist with a one-time offering to do so."

Bishop Ohl attributed the majority of the shortfall to the situation at St. Nicholas' Church, Midland, the third largest contributor to the diocesan budget. More than 80 percent of the congregation left the Episcopal Church in June and formed a new congregation pledging ecclesiastical obedience to the Primate of the Anglican Church of Uganda. Prior to the split, St. Nicholas' had contributed none of its \$109,000 mandatory apportionment. The departing congregation did leave more than \$220,000 in the checking account, but the remaining members at St. Nicholas' are too few to support the three-year-old building and the diocesan problems run much deeper.

The latest issue of the diocesan newspaper, *The Adventure*, reports that as of March 14, 12 of the 39 congregations had contributed nothing to the diocese. An unscientific survey of the diocese conducted shortly after the 2003 General Convention suggested that as many as 80 percent of the laity in Northwest Texas did not approve of the New Hampshire consecration.

Find more news, including updates of stories on these pages:
www.livingchurch.org

San Diego Charity Director Resigns

The Rev. Amanda May, who has led the San Diego-based Episcopal Community Services (ECS) through a period of unprecedented growth, has announced her resignation as executive director of the not-for-profit organization. During her tenure, she also helped found ECS of America, the national organization of Episcopal social service agencies.

"Since my mother's death last year, it has become apparent to me that I need to spend more time with my father, who is progressively failing from Alzheimer's disease," Ms. May wrote in an Aug. 23 letter to the bishop, clergy and people of the Dio-

cese of San Diego. Founded by All Saints' Church in 1927 as the County Mission Society of San Diego, ECS was granted tax-exempt status by the IRS and received its first outside grant during the 1950s. It now employs nearly 500 people who serve 3,500 clients a day at numerous locations.

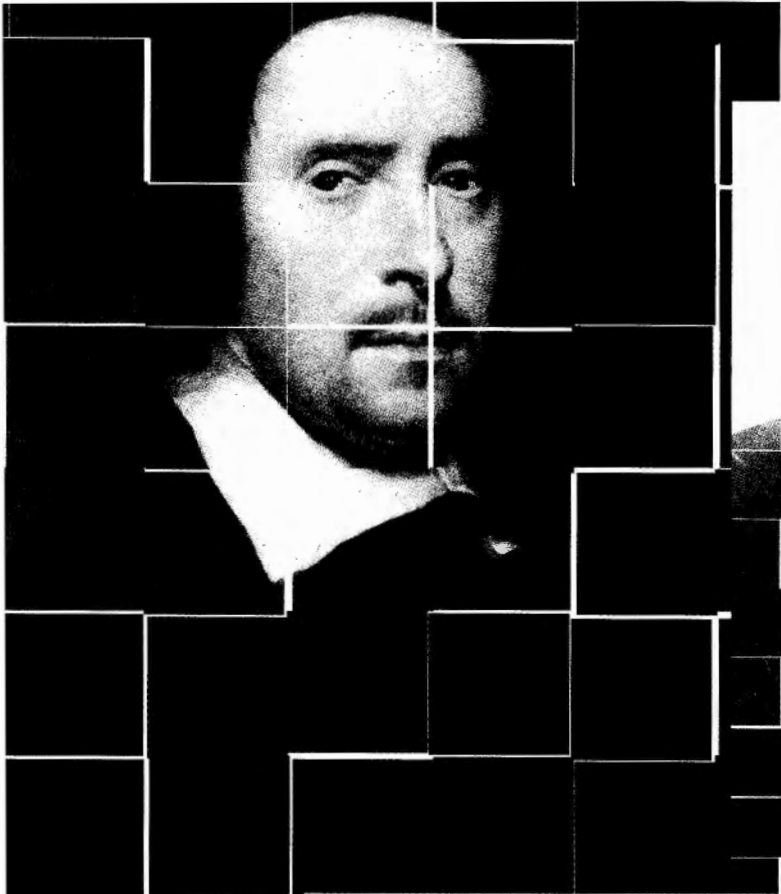
Along with the unprecedented growth, ECS has also endured growing pains under the leadership of Ms. May. It is the subject of a criminal investigation by the district attorney's office in response to allegations of falsified financial records, according to the San Diego *Union-Tribune*. (See www.livingchurch.org for details.)

Rev. Rev. Orlando Santos de Oliveira, Primate of the Anglican Episcopal Church of Brazil.

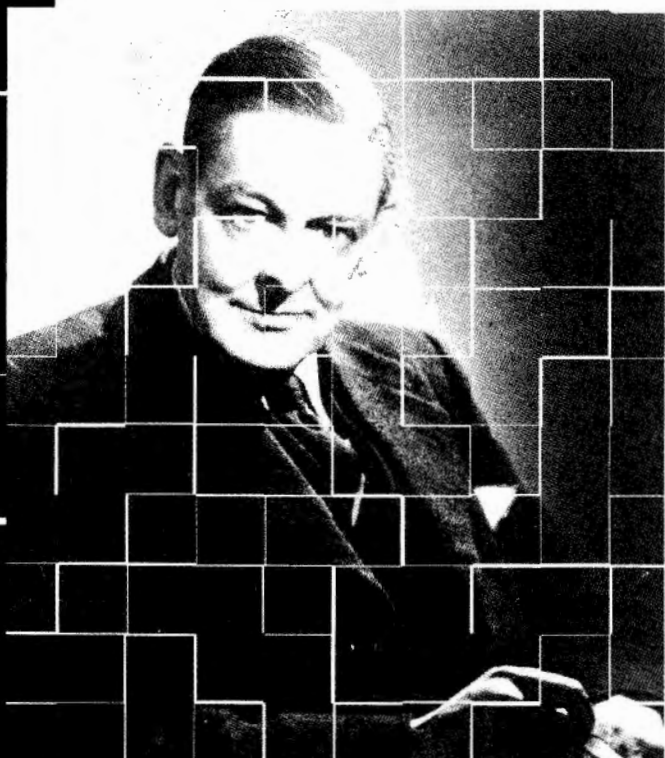
Despite growing chaos in Haiti, the work of Episcopal Relief and Development (ERD) will continue, according to a recent press release, which stated the relief organization was committed to its long-term programs. The Diocese of Haiti is the third largest in the Episcopal Church in number of baptized members, after Texas and Virginia, according to the *Episcopal Church Annual*.

BRIEFLY...

The council for the Diocese of Springfield voted unanimously on Aug. 20 to approve a new companion relationship agreement with the Diocese of Recife following a report by the Rev. Phil Lewis who made a fact-finding visit to Brazil. The approved agreement recognizes the Rt. Rev. Robinson Cavalcanti as the legitimate ecclesiastical authority of the diocese. Bishop Cavalcanti and 32 clergy loyal to him were recently deposed by the Most



remy Taylor



T.S. Eliot

The Invitation to Leap

Great poets resist preaching

By Travis Du Priest

*The language,
the picture painted
in images
and metaphors,
the pinpoint
of thought
and emotion
— these are
the stuff of poetry.*

There are probably as many definitions of poetry as there are poets and would-be poets; but almost everyone would agree that poetry, at its best, is a distillation, an economy if you will, of language which transports the reader into a new zone of thought and feeling. A reduction properly understood — that is, the culinary term applied to language.

One of my favorite anecdotes is a conversation between the great artist Picasso and his friend, the poet Guillaume Apollinaire. Picasso is reputed to have said one day to Apollinaire, “Ah, my friend, I have a great idea for a poem.” To which Apollinaire supposedly responded, “My friend, poems are made with words, not ideas.”

As we know, poems do express ideas, some of the best ever conceived. But *express* is the operative word: The language, the picture painted in images and metaphors, the pinpoint of thought and emotion — these are the stuff of poetry.

Another element that perhaps many would agree on is that of experience: Poetry invites the reader inside another’s world, and the reader becomes part of the created experience that the poet has imagined. The poet does not hand over an idea quickly or easily, but invites the reader inside his or her own world of carefully crafted language — sometimes a playful or teasing world, sometimes a tragic or sad world.

When I taught the study of literature and the writing of poetry in college, I often had students ask, “Why do so many writers write about sadness or bad things, or about death?” I also had no few students who

(Continued on next page)

Recommended Titles

HOPKINS: The Mystic Poets. Preface by Thomas Ryan. Skylight Paths. Pp. 95. \$16.99. ISBN 1-59473-010-5.

My 19th-century English literature professor at the University of Richmond made the introduction as an undergraduate. Prof. Amos Wilder (Thornton's erudite brother) who taught at Harvard Divinity School, deepened the relationship and appreciation of this most Catholic and mystical of poets. The first line of "The Blessed Virgin compared to the Air we Breathe" is one of my favorites: "Wild air, world-mothering air/Nestling me everywhere ..." A good introduction and selection to and of Hopkins' poetry.

TAGORE: The Mystic Poets. Translated from Bengali by the author. Skylight Paths. Pp. 125. \$16.99. ISBN 1-59473-008-3.

"I am only waiting for love to give myself up at last/into his hands" begins "Waiting to Give Myself Up" by the Indian mystic and Nobel Prize-winning poet. You can see why I have been ever grateful that the guestmaster of Gethsemane Abbey in Kentucky introduced me to Tagore on my pre-ordination retreat 30 years ago. He's been a companion on the journey ever since.

THE LANGUAGE OF THE HEART. By David Middleton. Louisiana Literature Press. Pp. 36. \$8.95 paper. ISBN 0-945083-08-4.

One of the most prolific and most admirable poets in contemporary Anglicanism; the poetry editor of *The Anglican Theological Review*. I've had the pleasure of meeting and talking with him on several occasions and of reviewing his poetry and inviting him to write for TLC. Even though I reviewed this chapbook earlier, I wanted to include it because of the clarity of the poetry. Just one favorite stanza from "Advent in November": "Say Eden is a tree/Whose roots and limbs grew stark/Till Mary's yes set free/The waters of the dark/In flowering Galilee."

HOLY WEEK SONNETS. By Philip Rosenbaum. Posterity Press. Pp. 105. \$24. ISBN 1-889274-21-6.

This assignment was my first introduction to this poet, and I'm thankful; his word-craft is tops, and his liturgical

(Continued on next page)



George Herbert

Madeleine L'Engle

(Continued from previous page)

would read something and say, "I hate this!" But when I asked why, they were less sure. Learn how to hate well, I would say in response.

So I'd put forth economy of language and experience of what the poet has assembled for us to experience as two criteria of good poetry, by which I mean verse that aspires to heighten or engage the reader with a mix of thought and emotion. And most often with conscious rhythm and rhyme, end-line or internal.

Yes, the skeptics will say, but a good piece of prose does much the same thing. It is perhaps the focused economy of language and the form and structure of poetry that makes its distillation distinguishable from prose. A wit once said that the only difference between good poetry and good prose is the way it is presented on the page. There's no denying that is partially true: Take a Eudora Welty short story such as "A Worn Path;" excerpt a paragraph, re-structure it, and, indeed, you have a poem. On the other hand, much unrhymed, open-end-line poetry can read like prose.

I don't want to say that poetry is something you just know when you see it, but it does have about it an aloofness of definition, a mystery if you will in its word play.

My point though, is that whatever a good poem is, however we define poetry, there's more to it than just the idea. Ideas are more easily and readily delivered in straightforward prose. An idea comes to us on the evening news; the experience of thought and emotion and the fun, sometimes ecstasy, of discovery through partnering with the writer, comes from poetry.

Poet and critic Robert Bly used the term "leaping" in part to explain that poems often force the reader off the page, to take a leap into the world of allusion, mythology, scriptural reference, wherein are encapsulated entirely new but related stories which add texture and nuance to the poem one is currently reading. George Herbert's poem "The Altar" has the line "No workman's tool hath touch'd the same," a reference, a leap if you will, to the building of the temple in Jerusalem.

And this is an important segue into religious verse, poetry with theological and spiritual language or thoughts. It is territory in which one treads lightly, because many heartfelt and sincere writers forefront their ideas for the sake of intriguing, compelling, imaginative language. Instead of an economy, there is profusion; instead of an experience, one is talked down to, preached at, evangelized as it were, not by the poetic experience but by a frustrated orator.

The best of the best in the Anglican tradition — John Donne, George Herbert, T. S. Eliot — do not preach but engage us with their own struggles, questions, fears, hopes and joys. John Donne's "Holy Sonnet," which begins "Batter my heart, three-person'd God ..." is a good example, as is George Herbert's "Redemption."



W.H. Auden

One might even go so far as to say there is no such thing as Christian poetry. A retired bishop of the Evangelical Lutheran Church in America who teaches at the college where I taught, speaking to a college humanities faculty, recently urged those present not to use Christian as an adjective. Christian is a noun; you are a Christian, I am a Christian. There is poetry written by Christians and poetry written by those who are not Christian, but beware labeling a given poem as Christian or non-Christian.

There are, of course, poems written by Christians for Christians, but a poem is a poem is a poem and must stand or fall on its own intrinsic merits. Many writers who are Christians call themselves Christian writers, and when their poetry is turned down by a journal or publisher, they may feel it was because it was Christian poetry. Of course, this can on occasion be the case, but more often, no doubt, it is the quality of the poetry.

There's very little dispute in Anglicanism between Athens and Jerusalem, between the beauty and elegance of the arts and the heart and soul of the faith. Anglicans and Episcopalians cherish their heritage of "the beauty of holiness," the rhythm and cadence of the Book of Common Prayer, and the inspiration and wisdom of their Anglican poetic saints.

Whether or not "poets are the unacknowledged legislators of the world," as 19th-century poet Lord Byron declared, time will tell. But almost beyond dispute one can say that poets are the often-unacknowledged theologians of the Anglican-Episcopal faith.

One thinks immediately of Edmund Spenser's great defense of the Elizabethan settlement in *The Fairie Queene*, of Queen Elizabeth I herself, of John Milton's (a Puritan cousin of Anglicanism's) *Paradise Lost*, of Dean John Donne, of the Rev. George Herbert, the Rev. Thomas Traherne, of the poetic prose of Bishop Jeremy Taylor, of the wit and wisdom of Dean Jonathan Swift, of William Wordsworth, of Samuel Taylor Coleridge, of Katherine Philips and Jane Austen, of T.S. Eliot, W.H. Auden, of Madeleine L'Engle, of R.S. Thomas, or Archbishop Rowan Williams. □

The Rev. Travis DuPriest is executive director of the DeKoven Center in Racine, Wis.

More Recommended Titles

(Continued from previous page)

sense quick. Playing off of John Donne's famous "Good Friday, Riding Westward," Rosenbaum's "Good Friday, Flying Eastward" ends, "Let the earth spin/And let my daylight hours be short or long/But save the moment that removes my wrong."

ANNUNCIATIONS: Poems Out of Scripture. By Kathleen Henderson Staudt. Mellen Press. Pp. 81. \$39.95. ISBN 0-7734-3488-7.

A good, imaginative poet who teaches literature and spirituality at various colleges and seminaries. I especially liked "Another Annunciation": "Imagine, a story that didn't make it in ... Poets have to guess at these things."

GUERRILLAS OF GRACE: Prayers for the Battle. By Ted Loder. Drawings by Ed Kerns. Augsburg Books. Pp. 133. \$14.95, paper. ISBN 0-8066-9054-2.

As with the prayer-verses on divorce, these too are prose-poems with a direct, blunt speaking voice, whose concerns are highlighted without poetic artistry. Categories include Listening, Thanks, Comfort, Renewal, and Holidays. The author is a United Methodist minister.

PRAYING THROUGH YOUR DIVORCE. By Karen O'Donnell. St. Anthony Messenger Press. Pp. 64. \$6.95 paper. ISBN 0-86716-494-8.

Prayerful poems in prose-verse style, not of the quality of the poems mentioned about, but helpful for one of life's most difficult transitions. The author questions how love can exist at such a time and expresses well the personal feelings of being judged.

THE SAINT HELENA PSALTER. Church Publishing. Pp. 242. \$20, cloth. ISBN 0-89869-458-2.

Newly published psalter from the Order of St. Helena. Close to the prayer book psalter but with substitutes for masculine references to God. For example, Holy One or Mighty One, or who for he; other substitutions such as sentries for watch men. Still quite traditional, much more so, for example, than many of the paraphrased or haiku-like versions of the psalms available on the market.

(The Rev.) Travis Du Priest



Rick Patrick photos

The bookstore at St. David's Church, Austin, Texas, is one of 92 listed at episcopalbooksellers.org.

Booksellers Especially for Episcopalians

By Patricia Nakamura

Forget Amazon.com. Save your feet the trek through Barnes & Noble. Shop in your bunny slippers and support Episcopal bookstores by simply typing www.episcopalbooksellers.org on your trusty keyboard.

Sipping your morning brew, or your midnight quaff, you'll discover this almost 10-year-old organization is 92 stores and growing. Click on "Locate a Bookstore" and you'll find large, full-service shops, tiny corner-of-parish-hall operations, internet-only sites. Some are part of their host cathedral — lots of cathedrals — or church. Some are independent booksellers, maybe on picturesque side streets in small towns.

Those having websites will be happy to display their wares. You'll find new titles and familiar old ones; best-selling Bibles and Book of Common Prayer-Hymnal 1982 combinations. Most carry gift items, too: crosses and icons, religious jewelry, candles, baptismal cups. Through e-

mail or telephone, or a personal visit, these shops will order and ship to you just about any book you should desire.

The organization was inspired by the first Religious Booksellers Trade Exhibit, the gathering that has taken place yearly since 1992 in St. Charles, Ill.

Nancy Marshall owned a small bookstore in Tacoma, Wash. Later she and her husband bought their present store in Seattle.

"At the first RBTE, I thought I was the only non-Catholic store. Publishers asked me how to find more Episcopal stores. We talked about how to make stores more visible to publishers, and to churches." The organization was born and she became its first president. She bowed out last year.

"It's a very specific market," she said, "and publishers hadn't known where the stores were. We're a niche between Roman Catholic and fundamentalist. Now at RBTE we're about one-third."

Henrietta Speaks, at the bookshop at the Cathedral of the Advent in Bir-

How would a parish go about starting a bookstore?

ingham, Ala., is the organization's first executive director. "We have the buying power of nearly 100 stores," she said. "We're exploring buying groups and mentoring partnerships, matching new or little stores with experienced stores."

How would a parish go about starting a bookstore? First, form a committee. There are many models, she said. For some parishes it's a ministry, maybe a coffeehouse-bookstore outreach to street people. "Talk to the vestry, to see if you have support, and the possibility of a start-up loan. Meet with accountants and computer

experts. Get small-business advice."

Many questions arise. How much space is available? Who will run it, volunteers or paid staff?

Who are the perceived customers, just parishioners, just Episcopalians, or other nearby churches — Lutheran, Roman Catholic? This affects inventory, of course. If it's just for your own congregation, frequent changes and additions would be necessary to ensure repeat customers. If you mean to reach out to other churches, a wider range of titles is called for. "Viva, in San Antonio, is privately owned, both Episcopal and Roman Catholic. It's enormous!" Ms. Marshall said.

Consult the churches in your neighborhood to determine their interest and needs, and to make sure no one already has a bookstore. Her own store, Episcopal Bookstore, is 70 percent books — high for a bookstore, oddly enough. She does carry cards and recordings and gifts. "But my passion is books, and I'm the buyer," she said.

"Try to find someone, another Episcopal bookstore, to visit in person," Ms. Speaks advised.

Ms. Speaks said EBA can help with publishing contacts. Publishers are associate members of EBA, so listed on the website. And the organization



can recommend books and gifts. "Gifts bring people in. Things like local crafts, fair-trade coffee, Cornwell ScribeWorks artwork. But the most important thing is to know your area. You don't want to be left with 500 Episcopal shield decals."

Faithful readers of TLC book reviews may discover that stores at episcopalbooksellers.org will have those titles available immediately. We'll be notifying the organization, through its executive director, of titles to be featured.

Any EBA member will be delighted to have your business. □

Windows to Tragedy and Hope

Shock has a way of blinding your eyes and protecting your mind from the stark, harsh realities of disasters. As a photojournalist, I convey these realities, but at the same time I don't want to miss the many signs of hope in the midst of tragedy.

The shocked faces I saw a few weeks ago while on assignment in the wake of Hurricane Katrina reminded me of what I saw in the eyes of New Yorkers on Sept. 11, 2001, while photographing the attack on the World Trade Center. In New Orleans, I saw the blank stares of people who had no more tears to shed, looking out aimlessly as helicopters swirled about. In New York, I saw stunned workers with the same blank stares walking away from the collapsing buildings. Others had eyes wide with panic as they ran past me. "Run north! Run north!" yelled a New York police officer to the thousands fleeing even before the buildings collapsed. I'd like to think there were police officers in New Orleans yelling, "Run west, run west," as the floodwaters started rising.

My experiences both in New York and New Orleans showed me that shock produces either fear or resolve. Or both. In New York, fear following the collapse of the towers led people to panic at the slightest rumors of further threats. In New Orleans, fear led some to rob or shoot others, and caused others to build barricades to protect their property.

But in the face of despair, I witnessed many heroes in both cities. In New Orleans, they were the tireless rescue workers, police officers, and National Guardsmen who loaded residents onto helicopters, hugging small children tightly to protect them from the wind blasts. Another hero was the exhausted nurse in an evacuee center in Baton Rouge fixing the dressing on a little boy's foot and then looking through her bag of toys to find him a diversion. In New York, I photographed a worker who had just delivered vegetables to the restaurant on the top of the World Trade Center. He made it out after the planes hit and rescued several peo-

ple along the way. Five hours later, he was still helping elderly people cross the street, six blocks from the disaster.

In New Orleans, several times people came up to me and said God or Jesus saved them and that they would be going to church and getting involved again. I remembered how life slowed down after 9/11 and was reminded that there is sweetness in the bitterness of disaster, as personal relationships become more important than things. I saw and listened to people being evacuated on helicopters who didn't want to go if they couldn't stay together with their loved ones. The need to be connected with one another is very strong.

Of course, the body of Christ provides this connection. To see the outpouring of care from churches reminded me that when the government appears to fail you, you rely on the people closest to you. The church family provides a sense of security and a home for those without a home.

As a Christian, I feel a special sense to be a conduit to allow Jesus to work through me. My camera is a window looking out on the reality of tragedy as well as the good things that happen in the midst of disaster. But there is also the window looking in toward me. An openness to listen to someone's story, a promise to pray, a kind or encouraging word to someone who is not sure what is real,

brings to that person the love of Jesus and offers assurance of what is real.

I saw people helping while seeing others holding up and becoming isolated. Fear drives that. Personal facades drop with the buildings in disasters. In these times, and at all times, I want to be that window in — to be transparent and open so that others can see through me to Jesus. □

Our guest columnist is Rick Wood, who has contributed many photos to THE LIVING CHURCH. He is a photojournalist for the Milwaukee Journal Sentinel.



Rick Wood photo
Staff Sgt. James Cosper of the 239th Military Police Unit out of Baton Rouge protects a child from the blast of wind from an approaching helicopter just outside the city of New Orleans.

Did You Know...

According to *Hiawathaland*, the newspaper of the Diocese of Northern Michigan, the hymns for the Sunday liturgy at Trinity Church, Gladstone, are chosen by Helen Merki, who recently observed her 104th birthday.

Quote of the Week

Susan Maushart, writing in *The Australian* on Intelligent Design: "Yet it seems to me the relationship between structural complexity on the one hand and the Hand of God on the other is hardly what you'd call self-evident. But perhaps I think that only because I am not a Christian (only an Anglican)."



As the days grow shorter and cooler, chances are there will be more time to devote to the reading of books.

All Need to Know Theology

In an effort to improve the quality of theological education throughout the Anglican Communion, the primates organized a task group to develop principles. When the group's steering committee met in England during the summer, it produced a statement that is worth sharing with Anglicans everywhere, and principles that could be applied to the common life and worship within the Communion. The task group commended these principles for theological education to the Archbishop of Canterbury, the primates of the Communion, and through them, to all serving Anglican bishops.

Those principles encourage a "culture of teaching and learning" across the Anglican Communion, to strengthen awareness of Anglican identity and promote an understanding of the "Anglican way"; be a Communion of word and sacrament, "Christians who read and study the Bible together"; and strive to deliver theological education "with professionalism and ecumenical awareness appropriate to context."

Most Anglicans probably would agree that improved theological education is needed throughout the Communion. In setting up the task group, the primates intended that "theological education" go beyond post-graduate education of our seminaries and include all members of our faith communities. "It is our conviction that all Anglican Christians should be theologically alert and sensitive to the call of God," the primates stated. "We should all be thoughtful and prayerful in reading and hearing the holy scriptures, both in the light of the past and with an awareness of present and future needs."

In stressing the need for theological education, the primates recognized the autonomy of the 38 member churches of the Communion, but they also emphasized that there is a distinctive Anglican approach to theological study. The primates may be striving for common standards of theological education worldwide, but they also "value the uniqueness of the work of the Holy Spirit in each place."

Chances are, if better theological education already had been in place, the Anglican Communion would not now be on the verge of self-destruction. There would be a greater knowledge of what it means to be a Anglican and an increased awareness of fellow Anglicans in other parts of the world.

The principles commended by the task group are a good start toward providing some uniform standards of theological education. We hope the primates and bishops like them as well.

Autumn Reading

Many parts of this country are beginning to experience cooler weather these days, meaning that a sizable number of our readers may be spending more time indoors. As the days grow shorter and cooler, our time working in gardens or on lawns, household projects or outdoor leisure pursuits is apt to be reduced. Chances are there will be more time to devote to the reading of books.

This Fall Book Issue is intended to be a resource for those who plan to do some reading during autumn. It includes reviews of some recently published books as well as advertisements from some high-quality book publishers. Of particular note is an article about the Episcopal Booksellers Association, an association whose member bookstores serve people in the Episcopal Church, and another on Anglican poets, the often-unacknowledged guardians of our faith.

Whether your reading this fall includes books on spirituality, church history, theology, or lighter fare, we hope this special issue may bring some ideas for inspiration to all our readers.



At the Table by God's Grace

By Bob Graves

Among my earliest childhood memories are those of Sunday morning worship with the people of "Old" St.

Paul's Church, Norfolk, Va. It is the church where I was baptized as an infant, held in the arms of the rector, Moultrie Guerry. He was my priest until at the age of 8 I moved away. Over the years he was my friend and mentor until his death. A week before he died I sat beside his bed and we shared the Blessed Sacrament, his eyes still sparkling with the light I had first seen as a little child — a light that I came to know early on was from the loving, lively spirit of our Lord in his heart.

As a small child without mature cognitive abilities, I still knew and understood from worshipping within St. Paul's family and from our priest that I was loved and accepted by God. Jesus was my friend and companion. He was, as he is to this day, God's way of telling the truth of his love for me and all persons and creation.

What I could not understand as a little child was why I could not receive communion. That was the prohibitive rule back then (I am now 67). Only those who were confirmed Episcopalians were welcome to receive. That was not changed until 1979, with our present Book of Common Prayer. We now allow that "all baptized Christians" may receive. The implication for many is that "only" baptized Christians may receive.

I was ordained priest in 1964. The first time I was celebrant at the Holy
(Continued on next page)

READER'S VIEWPOINT

(Continued from previous page)

Eucharist I came to a child who reached out to me with his little hands. His parents did not pull his hands back so I placed the wafer there and he said "thank you." I knew he wasn't confirmed, but I could not refuse him, nor could/would I refuse other children as similar occasions arose.

All of what I have written is preamble to my belief that before the Holy Eucharist is sacrament of unity, it is sacrament of grace. It is the meal instituted by our Lord Jesus Christ. He is the Host who invites us to sup with him. It is only because he wants

washes ours. It is very difficult to kneel beside our Lord and to "wash the feet" of one's adversary with him and choose a path apart from the other.

It would seem to me that "impaired communion" can only be if one chooses to leave the table of our Lord. Yes, there are many tables, and it would be easy to say that one table is more valid than another. The first disciples of our Lord were quick to argue at the Last Supper over who was the greatest among them. Satan is surely delighted any time we can be dis-

I do not believe it is anyone's prerogative to decide who is worthy of the meal, other than the One who is the **Host**.

us to be with him in the meal that we are present with him and with all the others he has invited.

I do not believe it is anyone's prerogative to decide who is worthy of the meal, other than the One who is the Host. I think of the Last Supper with his disciples when he said to them, "O how I long to eat this Passover meal with you." Consider those to whom he said this: Peter who would deny him. The others who would abandon him. And Judas who would betray him. As a matter of record, the only one who left the table was the one who betrayed Jesus.

Over the years I have been at table with many a person with whom I did not agree on matters important to both of us. I have been tempted many times to leave the table only to be reminded, thank God, that it is only by Jesus' generosity and mercy, his love and his desire for me that I am even present.

I am reminded of his humility and his call to wash each other's feet as he

tracted from the Host. As we find in holy scripture, it was only after Satan entered his heart that Judas left the table and went out into the night.

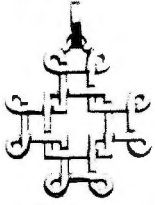
Whoever believes that he or she is right in the present controversy over sexuality and the authority of holy scriptures may indeed be right and the other wrong. But none of us is the One who is the Host and therefore the One who invited us both to his table and who continues to pray that we all may be one as he and the Father are one — he in us and we in him.

I pray that we will all stay at the table with the One who invited us to be there with him and with each other. That we will trust him to do the work in us and through us of his redeeming grace and make us a new creation as only he can in the power of his Holy Spirit. □


The Rev. Bob Graves is chaplain to retired clergy and spouses and clergy widows in the Diocese of the Central Gulf Coast.

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.


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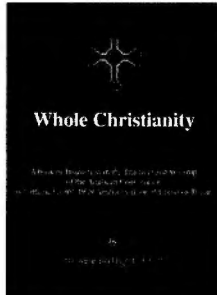
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A Masculine God?

In his letter [TLC, Sept. 4], the Rev. Warwick Aiken, in regard to atheistic clergy, refers casually to "God's masculine nature" as if it were a given in Anglican and/or biblical theology. I find that strange.

Since God is not male, how can "He" be masculine? Since God is not female, how can "She" be feminine? I was taught that God is wholly "Other," and "One."

I suggest that masculinity is a fiction about how men must behave in a patriarchal society; and femininity is a fiction about how women must behave in that same society.

Since God is not male,
how can "He" be masculine?
Since God is not female,
how can "She" be feminine?

In one sense, our present anthropological disagreements in the Anglican Communion have to do with the nature of God. If God were masculine,

then neither women nor homosexual men may properly be thought of as made in God's image. And because all human beings are made in God's image, it follows that God is not masculine.

To say "He" about God is a fiction, and a linguistic heresy, enshrined in our common language and, indeed, even in our creeds.

*(The Rev.) Robert G. Hewitt
Colorado Springs, Colo.*

Not in Secret

A news article reported that five of us retired bishops had canceled last year's meeting with the Presiding Bishop's Council of Advice [TLC, Aug. 28]. We confirmed more than 100 people in Ohio who did not want to be confirmed by bishops who had voted against their own ordination vows in defeating resolution B001, and who voted for V. Gene Robinson, a clergyman living in a same-sex relationship.

We did not cancel the meeting, but rather the Presiding Bishop did so when he refused to allow three non-participating observers to be present at the meeting. We were ready then, and ready now, to meet with the Council of Advice, but not in secret.

*(The Rt. Rev.) C. FitzSimons Allison
Georgetown, S.C.*

A Gentle Spirit

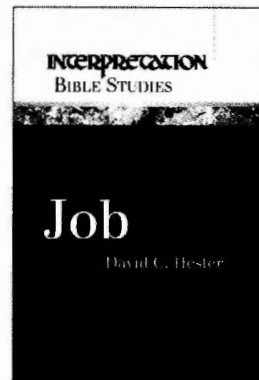
The brutal death of Brother Roger of Taizé [TLC, Sept. 4] brought back memories of the time when I traveled to Taizé with a group of young people from Trinity Cathedral, Columbia, S.C., in 1999. We had the opportunity of worshiping with this gentle and spiritual man.

As I write, it is late at night and I am sitting in the middle of my living room. It is quiet and dark. Candlelight flickers on the table next to me, throwing shadows around the room. The candle is for Brother Roger, and for me, and for the millions of lives that this special man — this disciple — has touched. My heart breaks and my tears fall.

Most of all, this candle is for the children. Each night as Brother Roger made his way into the worshiping community of Taizé, a number of children would walk with him. It was a fantastic sight. They carried candlelight and walked with giddy joy. That is an image I will never forget. And now I think only of the children who walked with him that fateful evening. Has their giddy joy turned to fear? I hope not. It is my prayer that they remember his twinkling smile and gentle spirit.

The candle also burns for children here in Columbia and across the world. It is
(Continued on next page)

Job, New in the Interpretation Bible Studies Series



ISBN: 0-664-22633-7
\$9.95 (Canada \$12.30)

**"Truly the thing that I fear comes upon me,
and what I dread befalls me.
I am not at ease, nor am I quiet;
I have no rest; but trouble comes."
—Job 3:25-26**

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David C. Hester is Dean and Professor of Christian Education at Louisville Presbyterian Theological Seminary and the author of *First and Second Samuel* in the Interpretation Bible Studies series.

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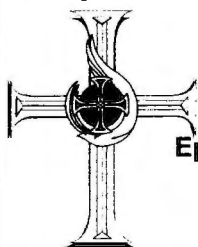


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(Continued from previous page)

for those who go to sleep each night to the sounds of violence and the fear of what a new day might hold. It is for those who do not yet know love.

Oh, Brother Roger. The candle still burns and your spirit carries on. Thank you for touching my life.

Roger Hutchison
Columbia, S.C.

Going Too Far

I am sick of it! When is the Episcopal Church going to awaken to the feminist theological thrust that negates all that Christians have believed, loved, lived for, died for, and found salvation in? I refer to the Trinity.

Consider the mantra of where-it's-at-Episcopalians: "Glory to God Who creates, Who redeems, and Who sanctifies."

That is flat-out Unitarianism!

Compare the following two statements:

(a) "Hail to our leaders, the President, the Vice-President, and the Secretary of State."

(b) "Praise to Mark Twain, novelist, raconteur, humorist."

We instantly recognize that (a) refers to three different persons. And that (b) refers to a single person. But what of the anti-trinitarian "Glory to"? Nothing therein suggests a three-Personed deity. Is hatred of a masculine-named "Father" so justified?

I applaud the feminists' achievements in the political, social, economic, and cultural society, progress long overdue, and gained by stalwart heroism facing incredibly hateful male opposition. But must they invade the Trinity?

How long before they insist that Jesus' name be changed to Geraldine?

(The Rev.) Brendan Liddell, deacon
Peoria, Ill.

No Bearing

"Connecticut Church's Bank Accounts Frozen" [TLC, Sept. 4] is an example of poor journalism, lack of knowledge about the Episcopal Church, and lack of editorial supervision.

Since when are situations in the Episcopal Church subject to Vatican guide-

lines and rulings? One third of the article was devoted to Roman Catholic policy as a basis for repudiation of the actions of the Diocese of Connecticut. Not only does Vatican policy have no direct bearing on an Episcopal diocese, the situation addressed by the referenced Vatican rulings regarded parishes that were closed, not an active parish in which a diocese has stepped in for closer supervision. To use another church body's policies as if they are Episcopal canon law is a logically weak argument. To then misapply those policies to a different situation entirely is incompetent. The bias of TLC (despite its published objective) has long since ceased to be noteworthy, but it is insulting to think TLC believes its readers ignorant enough to be deceived by such smoke and mirror journalism.

Anne Harvey
Ansonia, Conn.

The new guidelines issued by the Vatican were included in the article only because they were issued at about the same time as the Connecticut matter, not because the Vatican has direct bearing on the Diocese of Connecticut.
Ed.

It's an Insult

In his article, Fr. Cromey [TLC, Aug. 28] denies the uniqueness of Jesus the Christ as the only way to the Father, and he questions the veracity of the gospel writers, whom he suggests put words into the mouth of Jesus. This article reveals that there are differences of belief in the Episcopal Church that are far deeper than those about human sexuality.

Fr. Cromey has insulted all those saints who were martyred while seeking to share the gospel of Jesus Christ with those who had a different belief system. He has insulted the Jewish disciples who dared to take the gospel to people who believed in the gods of Olympus. If they had not, then Fr. Cromey, unless he is Jewish, would never have known that the good news was for him, too.

He has insulted Jesus, who claimed that no one could come to the Father except through him. Finally, he has

insulted God, for when Jesus asked his Father in Gethsemane if there was another way to accomplish the work of salvation other than by his dying, God did not rescue him. If it was possible to be saved by being a good Muslim, Jew or Buddhist, then God should have intervened, and told Jesus that he had gotten it wrong, that he should go on using the rest of his life on earth loving and helping people.

Fr. Cromey writes that despite specific Bible verses to the contrary, he has come to the conclusion "that God loves all the people of his creation and saves them to rest in his presence after we die." I would suggest that he has rejected a great many "specific verses to the contrary;" and I would ask him which ones support his conclusion.

*(The Rev.) Philip Bottomley
Clarksburg, W.Va.*

If Robert Cromey's views were actually put into practice, you could probably change the name of this publication from THE LIVING CHURCH to The Dead Church.

People come to Christ through the work of the Holy Spirit, not by any amount of convincing we can do. Our mandate by Christ is to share what we know to be true with others — and that is done out of love. I don't think any true Christian (one who has accepted Christ as his or her Lord and Savior) tries to insult anyone when sharing the love of Christ with others — whether they are in another faith or have no faith. But Jesus did say "... no one comes to the Father except through me." If you look at most other religions, they are based on good works of some kind through one's own efforts and none of them claim Jesus as God — the third person of the Trinity. To me, that means we all have a choice to be either in communion with God the Father through Christ or we choose not to. I think it is absurd that Fr. Cromey thinks it's OK to ask someone of another faith to join him in church — to hear what? If the pastor preaches the gospel and conversion takes place, then it is OK?

Jesus is in the life-changing business both in church and out in the

world. Yes, God does love his creation. He loves it so much that he came to us in the person of Jesus Christ, took our sins upon himself, so that we can be reunited to him. He desires all to be reunited to him, but that happens only through one person — Jesus.

*(The Rev.) Charles Mann
Church of the Nativity
Sarasota, Fla.*

In a column written in 1984 about his courtship with the Episcopal Church, Professor Terry Mattingly described an interview with a priest who asked, "Why aren't there more Episcopalians? This is a great church!" Prof. Mattingly continues, "I told him that, as far as I could tell, there were at least two answers to his question: (1) Few Episcopalians care if there are any new Episcopalians; (2) Few Episcopalians care if there are any new Christians."

Fr. Cromey's article [TLC, Aug. 28] illustrates this typically Episcopalian, but biblically abnormal, mindset. Jesus is only for people who happen to be Christians today, Fr. Cromey implies.

Here's why: (1) Some Christian evangelism is done insensitively and unworthily; (2) Jesus never really said we were to proclaim the good news in every part of the world; (3) Some Christian missionaries suffer persecution and even pay with their lives for their witness.

Granted that Jesus' words as recorded in Mark's gospel might not be a verbatim transcript, and granted that it is disputed whether the end of Mark 16 is part of the original text, it's still hard to ignore this theme in the New Testament from beginning to end: Jesus is the One sent into the world for the salvation of all. Jesus told his disciples that they would be despised for their witness, and suffer for it, just as he himself was despised and rejected. However sensitively and respectfully you go about evangelistic ministry, when you come to the point, some people will be offended by the challenge.

*(The Rev.) Charles Bradshaw
Hulls Cove, Maine*

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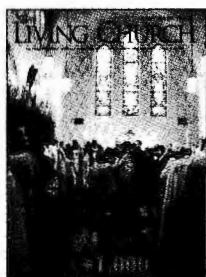
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Living the Gospel Life

St. Francis and Us

St. Francis by Francisco de Zurbaran.

Courtesy of the Herron Museum of Art, Indianapolis, Ind.

By Larry Harrelson

The Feast of St. Francis, October 4, provides an opportunity for those who preach to lift high the example of the little poor man of Assisi. Francis can teach us, for he simply wanted to "live the gospel."

On or near the Feast of Francis, churches throughout the world will hold services for the blessing of animals. These celebrations are well received and appreciated by adults and children who bring their furry, feathered, scaly, or otherwise attired friends. Such blessings of pets, live and stuffed, remind us of creation's holiness.

Francis' love of creatures and nature is legendary. He moved a worm across the road for its safety. He preached to birds who respectfully listened. At Christmas he urged farmers to put out extra grain for livestock and extra seed for birds in gratitude for the humble Christ's birth. He had compassion on the violent and dangerous wolf of Gubbio by caring, listening, and helping him resolve

his food problem. (Is there not a hungry wolf in each of us that needs befriending?)

Francis discerned God in wondrous nature. His beautiful "Canticle of the Creatures" is illustrative of Francis' solidarity with creation, a gracious gift from the "Most High God." All is of the Holy One, and all is God's family. Francis doesn't hesitate to call creation's gifts his brothers and sisters: "Brother Sun," "Sister Moon," "Brother Wind," "Sister Water," "Brother Fire." Even "Bodily Death" is a sister. Francis' incarnational spirituality is much deeper than pious garden statues insinuate.

Francis' Christology of "the poor Christ" is foundational to understanding his life and witness. The little poor man was greatly taken by the humility and poverty of Jesus: his impoverished birth, his wandering adult life with "nowhere to lay his head," and his terrible, humiliating passion and crucifixion.

Francis understood the incarnation primarily in self-emptying and self-giving movements. The Son of God left heaven's riches for earthly poverty, that we might be made rich. The poor Christ came to our world naked and exited in nakedness.

St. Paul captures the awe-full trajectory exquisitely: "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross" (Phil. 2:5-8).

The poor Christ spoke to Francis in the gospel during one Mass for the Feast of St. Matthias: "As you go, proclaim the good news, 'The kingdom has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals or a staff, for laborers deserve their food" (Matt. 10:7-10).

(Continued on next page)

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With divine assistance, Francis faced into his false self.

(Continued from previous page)

From that moment, Francis decided to live as Jesus lived. He embraced poverty and started living the gospel life.

What opened Francis' life so radically to the divine? A beginning may have been his disillusionment with the glories of war. Francis rode into battle

looking for glory and possible knight-hood, but the young cavalry soldier was captured early in the Assisi-Perugia war. A year's captivity in a dank, dark, crowded prison provided ample time for reflection.

Francis' lengthy, harsh imprisonment brought on serious illness, prob-

ably including malaria. Not only was there inadequate light and food in the old prison, but Francis was constrained, no longer free to roam at pleasure and for pleasure.

When he returned home, Francis was not his old self. He was listless and lifeless for many months. Francis was uninterested in returning to his old life of revelry, and he had no inclination to be part of the family's lucrative clothing business.

As many prisoners of war and people with severe illness have found, in such circumstances all is stripped away and one faces into the nakedness of self. The jarring loss of control can open, over time, one's heart to God. This seems to have happened with Francis. What formerly was sweet became bitter and what formerly was bitter became sweet.

The saying rings true: "Man's extremity is God's opportunity." Francis turned from what formerly had seemed important — a good time, drink, wealth, carousing, fine clothing, war's allure. By the grace of God, he discovered the truly important: knowing and loving God, caring for "the little ones" of life, and the peace that passes all understanding.

With divine assistance, Francis faced into his false self. Only then could he discover his true self. This is the core spiritual journey: recognizing and letting go of false self, finding and embracing the true self. Life provides the setting. While the plot of our life's novel may not seem as dramatic as was Francis' story, it is every bit as crucial in breaking open our life to the Real. □

The Rev. Larry Harrelson is a retired priest and a member of the Third Order of the Society of St. Francis. He lives in Sisters, Ore.



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The Rev. **Brian M. Beno** is rector of St. Mark's, PO Box 561, Waupaca, WI 54981-0561.

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The Rev. **Rowena Gibbons** is priest-in-charge of St. James', 117 Main St., Mansfield, PA 16933.

The Rev. **Rob Gieselmann** is rector of Christ Church, PO Box 5, Sausalito, CA 94966-0005.

The Rev. **Robert Goolsby** is assistant at Good Shepherd, 2929 Woodland Hills Dr., Kingwood, TX 77339.

The Rev. **Daryl T. Hay** is rector of St. James', PO Box 507, La Grange, TX 77894.

The Rev. **Kristina L. Henning** is vicar of Ascension & St. Ambrose, 701 Chestnut St., Merrill, WI 54452.

The Rev. **Scott Homer** is assistant at St. Cuthbert's, 15330 Willow River Dr., Houston, TX 77095-1713.

The Rev. **Kern Huff** is vicar of Partners in Ministry of the Diocese of Texas, 3203 W Alabama St., Houston, TX 77098-1701.

The Rev. **Jeanne Jacobsen** is rector of Holy Trinity, Hollidaysburg, and Trinity, Tyrone; add: 315 Jones St., Hollidaysburg, PA 16648-0358.

Nathan G. Jennings is assistant professor at The Episcopal Theological Seminary of the Southwest, PO Box 2247, Austin, TX 78768-2247.

The Rev. **Robert A. Kerr** is priest-in-charge of St. Martha's, PO Box 28129, Detroit, MI 48228-0129.

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The Rev. **Barbara Lewis** is rector of St. Andrew's, 1811 Heights Blvd., Houston, TX 77008.

Resignations

The Rev. **C. Sue Scott**, as assistant at Good Shepherd, Friendswood, TX.

Retirements

The Rev. **Harlie Bemis**, from active ministry in the Diocese of Fond du Lac.

The Rev. Canon **Gary Dalmasso**, as priest-in-charge of Christ Church, Clinton, IA.

The Very Rev. **John Hall**, as dean of Trinity Cathedral, Davenport, IA.

The Rev. **Michael S. Mills**, as dean of St. Matthew's Cathedral, Dallas, TX.

Deaths

The Rev. **John B. Claypool IV**, 74, author, theologian and priest, died Sept. 3 in Atlanta of multiple myeloma, a blood disease.

Fr. Claypool was a native of Franklin, KY. He was educated at Mars Hill College (NC), Baylor University, Southern Baptist Theological Seminary and the Episcopal Theological Seminary of the Southwest. He was ordained in the Baptist Church in 1953 and served con-

gregations in Kentucky, Tennessee, Texas and Mississippi. In 1986 he was ordained deacon and priest in the Episcopal Church in the Diocese of West Texas. After his time as an associate at Christ Church, San Antonio, 1986-87, he became rector of St. Luke's, Birmingham, AL, remaining in that ministry until 2000, when he retired. During his retirement he was professor of preaching at Mercer University's School of Theology in Atlanta. Fr. Claypool was the author of 11 books. He was a member of the Order of St. Luke and the Anglican Fellowship of Prayer. Surviving are his wife, Ann; a son, Rowan, of Louisville, KY; and a sister, Marie Piper, of Richmond, VA.

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FULL-TIME PRIEST: All Saints Parish, Gastonia, N.C. All Saints is a vibrant pastoral /program-sized congregation located just west of Charlotte, NC. Our mission is to become a community where all persons will encounter the power of The Living God, through His Son, Jesus Christ. We meet this purpose by being an inclusive, family-oriented, Spirit-filled, warm and friendly parish that opens its doors to all people. We have a strong lay ministry because we embrace the gifts and talents of everyone. We encourage opportunity for renewal and nurture spiritual growth for all parishioners. We accommodate a meeting place for community organizations; we support local charities and the Anglican Mission in Peru. All Saints seeks a priest who will share our vision, continue to lead us in our 37 ministries, aid us in reaching our parish goals, provide pastoral care, spiritual guidance, and edification through the preaching of The Word. If you believe that God is calling you to this special place, please send a resume and CDO profile to: **The Rev. Deacon Ann Fritschner, DDO, 900-B CentrePark Dr, Asheville, NC 28805** or E-mail: deployment@diocesewnc.org. Visit us at www.allsaintsgastonia.org.

FULL-TIME RECTOR: Are you looking for a congregation that wants to be inspired by your preaching and taught by you to do the ministry of the church? If so, St. Elizabeth Episcopal Church is just the place for you! We are seeking a rector who is an inspirational teacher, pastor, collaborative leader, and someone who will help us promote the growth of youth and young adult programs. We are a small, pastoral parish ready to go to the next level. Services and music are traditional. As a bonus, we are located in the fastest growing area of Jacksonville, Florida. Send resume and CDO profile to **Linda Hargraves, 11347 Simmons Rd., Jacksonville, FL 32218**, or E-mail: lhargraves@aol.com.

FULL-TIME RECTOR: Small traditional parish in Diocese of Lexington (KY), Church of the Nativity, <http://www.maysvilleky.net/~nativity/>, needs conservative, energetic rector candidates. Email: mmm@maysvilleky.net with telephone number, or phone Louis Browning at **(606) 564-4020**.

TRAVEL / PILGRIMAGES

CLERGY OR LAY LEADERS, interested in seeing the world for **FREE?** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited.** E-mail journeys@groupist.com or call **800-486-8359** ext 205, 206, or 208.

VOCATIONS

Together...ordinary people achieving extraordinary things in the 21st Century as First or Third Order Judeans. Perhaps God is asking you to offer your life and talents to Him for the benefit of others. The Monastic Congregation of Saint Jude mailing address: **6444 E. Spring St., PMB #284, Long Beach, CA 90815-1500** or www.Judeans.org.

CHURCH DIRECTORY

SARASOTA, FL

CHURCH OF THE REDEEMER
222 South Palm Ave. (Downtown) (941) 955-4263
Website: www.redeemersarasota.org
E-mail: COR@redeemersarasota.org;
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.; the Rev. Ferdinand D. Saunders
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat Mass 10 daily, Wed Mass 7:30, Thurs Mass 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

HONOLULU, HI

ST. MARK'S (808) 732-2333
539 Kapaehulu Ave. (#13 Bus end of line from Waikiki)
Sun Masses 7, 9 (Sung); MWF 8

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
ascensionchicago.org
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 (1S) 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. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun Eu 9 & 10:45. 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 & rector
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristia (1st Sunday of the month bilingual Service Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristia con Curacion; Wed. 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital
Radio Services on WICR, 88.7-FM: Sun 5; Fri 7, Evensong

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@lvc.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 Sassafraus 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. (973) 942-1111
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cablone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, 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

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200
www.stbarts.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

ST. THOMAS

5th Ave & 53rd St. (212) 757-7013
www.sainthomaschurch.org
The Rev'd Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev'd Charles F. Wallace, headmaster; the Rev'd Robert H. Stafford, the Rev'd Victor Lee Austin, the Rev'd Richard Cornish Martin
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

PARISH OF TRINITY CHURCH

The Rev. James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v (212) 602-0800

Watch & Hear our Services and Concerts on the Web
www.trinitywallstreet.org

TRINITY

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village) (828) 274-2681
3 Angle St.
www.allsouls cathedral.org
Sun H Eu Sun 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590
The Rev. Jay C. James, r; The Rev. R. Martin Caldwell, 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

SELINGROVE, PA

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

PHILADELPHIA, PA

S. CLEMENTS Shrine of Our Lady of Clemency 20th and Cherry Sts. www.s-clements.org (215) 563-1876
Canon W. Gordon Reid, r
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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION 218 Ashley Ave. (843) 722-2024
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 1512 Blanding (803) 779-2960
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 700 S. Upper Broadway www.cotgs.org (361) 882-1735
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

CHRIST CHURCH 510 Belknap Pl. (210) 736-3132
Just north of historic downtown
American Anglican Council Affiliate www.cecsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, assoc; the Rev. John Barrett, asst; the Rev. Dan Lauer, asst
Sun Eu 7:30, 8:30, 11:00

ST. PAUL'S, Grayson Street

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

EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734
510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho); Daily MP 9 (exc Sun); EP 4; Wed Eu 12:15; others as posted

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 8, 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
Sun Eu 10

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

fall

Dogs and penguins! Funny answers from God! An edgy graphic novel! The hope of Christmas! Seabury Books presents a veritable smorgasbord of unusual reading delights for cool autumn evenings. Just add cider and be stirred.

Marked, by Steve Ross, presents the Gospel of Mark in graphic novel form, with all its power and mystery intact but told in contemporary language, with imagery you'd never imagine. Provocative yet faithful.

In *The Christmas Tide*, Frederick Buechner recalls what it felt like to be ten years old in 1936, as he and his sister dealt with their father's death. Evokes the hope of Christmas and affirms the healing power of memory.

The Gospel According to Sam, a collection of humorous yet moving animal tales by the Rev. William Miller, features Sam, a lovable Airedale and "wounded healer" who survived a house fire that burned off his ears but couldn't extinguish his spirit.

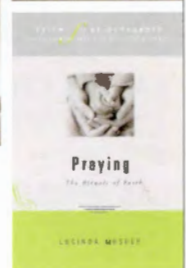
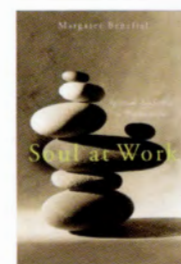
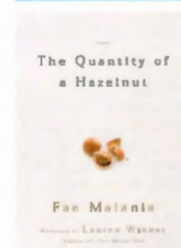
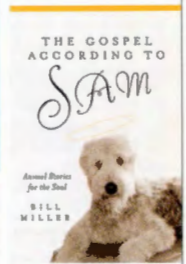
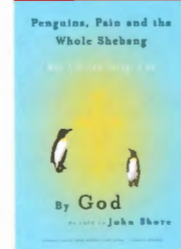
When God talks, people listen. In *Penguins, Pain and the Whole Shebang: By God As Told To John Shore*, God (who turns out to be quite hilarious) answers difficult questions about Christianity, faith, the dung beetle, monkeys with sharp sticks, Yoda, and more.

Prayer is many things to many people. Edited by Malcom Boyd and J. Jon Bruno, *In Times Like These: How We Pray* features personal prayer stories from a wide range of individuals. Contributors include Martin Marty, Norman Mailer, Phyllis Tickle, Alan Jones.

The joy of experiencing God in all things is the essence of Fae Malania's *The Quantity of a Hazelnut*. Foreword by Lauren F. Winner.

Soul at Work: Spiritual Leadership in Organizations, by Margaret Benefiel, shows how integrity, profitability, and personal/organizational transformation are interconnected, and provides guidance for leading from the soul.

In *Praying: The Rituals of Faith*, Lucinda Mosher explores public, family, and individual worship among America's many faiths, including Judaism, Islam, Hinduism, Buddhism, Sikhism, Baha'i, American indigenous religions, Taoism, Shinto, and Afro-Caribbean religions.



In Times Like These: How We Pray: 1-59627-015-2 \$20.00

Marked: 1-59627-002-0 \$20.00

Penguins, Pain and the Whole Shebang: 1-59627-019-5 \$15.00

The Gospel According to Sam: 1-59627-017-9 \$20.00

The Quantity of a Hazelnut: 1-59627-014-4 \$14.00

The Christmas Tide: 1-59627-018-7 \$16.00

Soul at Work: Spiritual Leadership in Organizations: 1-59627-013-6 \$20.00

Praying: The Rituals of Faith: 1-59627-016-0 \$16.00

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